

THE 5<sup>TH</sup> EDITION



# KEYS TO KNOWLEDGE

MUQADDIMAH FI USOOL  
AL-TAFSIR



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**Our Vision:** The souls of a nation, connected to their Creator.



## Muqaddimah fi Uṣūl al-Tafsīr

By Shaykh al-Islām Ibn Taymiyyah (d.728H)

All praise is due to Allāh. We seek His assistance and His forgiveness. We seek refuge in Allāh from the evil of ourselves and the evil of our actions. Whomsoever Allāh guides none can misguide him, and whomsoever Allāh misguides none can guide him.

I bear witness that none has the right to be worshipped but Allāh alone, without partner. I bear witness that Muḥammad is His slave and Messenger. May the peace and blessings of Allāh be upon him.

To Proceed:

I have been asked by a number of brothers to author an introduction to the exegesis of the Qurʾān, comprising of comprehensive principles which will assist one in understanding its meanings as well as differentiating between the truth and all kinds of falsehood indicating in all of the above the criterion to be used. For the books of Qurʾānic exegesis contain both good and bad, apparent falsehood and clear truth.

Knowledge is either a text which is received from an infallible source, or a saying backed by a clear proof. As for all else, then it is either false and rejected, or doubtful so its truthfulness or falsehood cannot be ascertained.

الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا،  
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا  
هَادِيَ لَهُ.

وَأَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا.  
أَمَّا بَعْدُ:

فَقَدْ سَأَلَنِي بَعْضُ الْإِخْوَانِ أَنْ أَكْتُبَ لَهُ مُقَدِّمَةً تَتَضَمَّنُ قَوَاعِدَ  
كُلِّيَّةً، تُعَيِّنُ عَلَى فَهْمِ الْقُرْآنِ، وَمَعْرِفَةِ تَفْسِيرِهِ وَمَعَانِيهِ، وَالتَّمْيِيزِ -  
فِي مَنْقُولٍ ذَلِكَ وَمَعْقُولِهِ - بَيْنَ الْحَقِّ وَأَنْوَاعِ الْأَبَاطِيلِ، وَالتَّنْبِيهِ عَلَى  
الدَّلِيلِ الْفَاصِلِ بَيْنَ الْأَقَاوِيلِ؛ فَإِنَّ الْكُتُبَ الْمُصَنَّفَةَ فِي التَّفْسِيرِ  
مَشْحُونَةٌ بِالْعَثِّ وَالسَّمِينِ، وَالْبَاطِلِ الْوَاضِحِ وَالْحَقِّ الْأُمِينِ.  
وَالْعِلْمُ إِمَّا نَقْلٌ مُصَدَّقٌ عَنِ مَعْصُومٍ، وَإِمَّا قَوْلٌ عَلَيْهِ دَلِيلٌ  
مَعْلُومٌ، وَمَا سِوَى هَذَا فَإِمَّا مُزَيَّفٌ مَرْدُودٌ، وَإِمَّا مَوْقُوفٌ لَا يُعْلَمُ أَنَّهُ  
بِهَرَجٍ وَلَا مَنْقُودٌ.



The Muslim Nation greatly needs to understand the Qur'an which is the firm rope of Allāh, the wise reminder and the straight path. Evil desires will never corrupt it. Wicked tongues will never distort it. Continuously studying it will never cause it to fade and its miracles will never cease. The scholars will never be able to reach its depths. Whoever utters it has spoken the truth. Whoever acts according to it will be rewarded. Whoever rules by it has been just. Whoever calls to it has been guided to the straight path. And whosoever arrogantly leaves it will be destroyed. And whosoever seeks guidance elsewhere will be misguided.

Allāh says: "And if there should come to you guidance from Me – then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance – indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten." [Sūrah Ṭā-Hā, 20:123-126]

And He says: "...there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and over-looking much. There has come to you from Allāh a light and a clear Book [i.e. the Qur'an]. By which Allāh guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light, by His permission, and guides them to the straight path." [Sūrah al-Mā'idah, 5:15-16]

And He says: "Alif Lām Rā. [This is] a Book which We have revealed to you, [O Muḥammad], that you might bring mankind out of darkness into the light by permission of their Lord – to the path of the Exalted in Might, the Praiseworthy. Allāh, to whom belongs whatever is in the heavens and whatever is on the earth" [Sūrah Ibrāhīm, 14:1-2]

وَحَاجَةُ الْأُمَّةِ مَاسَةً إِلَى فَهْمِ الْقُرْآنِ الَّذِي هُوَ حَبْلُ اللَّهِ  
الْمَتِينِ، وَالذِّكْرُ الْحَكِيمِ، وَالصِّرَاطُ الْمُسْتَقِيمِ، الَّذِي لَا تَرِيحُ بِهِ  
الْأَهْوَاءُ، وَلَا تَلْتَبِسُ بِهِ الْأَلْسُنُ، وَلَا يَخْلُقُ عَلَى كَثْرَةِ التَّرْدِيدِ، وَلَا  
تَنْقُضِي عَجَائِبُهُ، وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ، مَنْ قَالَ بِهِ صُذُقَ، وَمَنْ  
عَمِلَ بِهِ أَجَرَ، وَمَنْ حَكَمَ بِهِ عَدَلَ، وَمَنْ دَعَا إِلَيْهِ هُدِيَ إِلَى صِرَاطِ  
مُسْتَقِيمٍ، وَمَنْ تَرَكَهُ مَنْ جَبَّارٍ قَصَمَهُ اللَّهُ، وَمَنْ ابْتَغَى الْهُدَى فِي  
غَيْرِهِ أَضَلَّهُ اللَّهُ.

قَالَ تَعَالَى: ﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ  
وَلَا يَشْقَى \* وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ  
يَوْمَ الْقِيَامَةِ أَعْمَى \* قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا \*  
قَالَ كَذَلِكَ أَنتَكَ ءَابَتْنَا فَنَسِينَهَا وَكَذَلِكَ الْيَوْمَ نُنْسِي \*﴾ [طه: ١٢٣-١٢٦].

وَقَالَ تَعَالَى: ﴿...قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا  
كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ  
مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ \* يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ  
رِضْوَانَهُ مَجْلَى السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ  
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ \*﴾ [النَّازِعَاتِ: ١٥-١٦].

وَقَالَ تَعَالَى: ﴿الرَّ \* كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ  
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ \* اللَّهُ الَّذِي لَهُ  
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ [إِبْرَاهِيمَ: ١-٢].





Allāh says: “And thus We have revealed to you and inspiration of Our command [i.e. the Qur’ān]. You did not know what is the Book or [what is] faith, but We made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to the straight path. The path of Allāh, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allāh do [all] matters return” [Sūrah al-Shūrā, 42:52-53]

I have written this introduction and made it brief, full of beneficial points by the blessings of Allāh. Allāh alone guides to the path of righteousness.

وَقَالَ تَعَالَى : ﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ \* صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ \*﴾ [الشورى ٥٢-٥٣].

وَقَدْ كَتَبْتُ هَذِهِ الْمَقْدَمَةَ مُخْتَصِرَةً بِحَسَبِ تَيْسِيرِ اللَّهِ تَعَالَى مِنْ إِمْلَاءِ الْفُؤَادِ، وَاللَّهُ الْهَادِي إِلَى سَبِيلِ الرَّشَادِ.



**The Prophet (ﷺ) Explained the Meanings of the Qur'ān to his Companions**

It is obligatory to know that the Prophet (ﷺ) explained to his companions the meaning of the Qur'ān just as he taught its words. The following statement of Allāh includes both: "...that you may make clear to the people what was sent down to them" [Sūrah al-Naḥl, 16:44]

Abū 'Abdul-Raḥmān al-Sulamī said: "It has been related to us by those who used to teach us to read the Qur'ān, the likes of 'Uthmān Ibn 'Affān, 'Abdullāh Ibn Mas'ūd and other than them, that when learning from the Prophet (ﷺ) they would not proceed past ten verses until they had learnt what was contained in them of knowledge and action. They said: 'So we learnt the Qur'ān, knowledge and action all at once.' This is why it would take them some time to memorise a single *surah*."

Anas said: "If a man from amongst us was able to memorise *Baqarah* and *Āl-Imrān* he would gain respect in our eyes."

Ibn 'Umar spent a number of years – it is said eight years – in the memorisation of *Surah al-Baqarah*. This is reported by Mālik. All of this is as a result of the saying of Allāh: "(This is) a blessed Book which We have revealed to you, that they might reflect ver its verses and that those of understanding would be reminded." [Sūrah Ṣād, 38:29]

## فَصَلِّ

### فِي أَنْ النَّبِيِّ ﷺ بَيَّنَّ لِأَصْحَابِهِ مَعَانِيَ الْقُرْآنِ

يَجِبُ أَنْ يُعْلَمَ أَنَّ النَّبِيَّ ﷺ بَيَّنَّ لِأَصْحَابِهِ مَعَانِيَ الْقُرْآنِ، كَمَا بَيَّنَّ لَهُمُ الْفَاطَةَ، فَقَوْلُهُ تَعَالَى: ﴿لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾ [النحل: ٤٤] يَتَنَاوَلُ هَذَا وَهَذَا.

وَقَدْ قَالَ أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ: حَدَّثَنَا الَّذِينَ كَانُوا يُقْرَأُونَ الْقُرْآنَ - كَعُثْمَانَ بْنِ عَفَّانَ، وَعَبْدَ اللَّهِ بْنِ مَسْعُودٍ وَغَيْرِهِمَا - أَنَّهُمْ كَانُوا إِذَا تَعَلَّمُوا مِنَ النَّبِيِّ ﷺ عَشْرَ آيَاتٍ لَمْ يُجَاوِزُوهَا حَتَّى يَتَعَلَّمُوا مَا فِيهَا مِنَ الْعِلْمِ وَالْعَمَلِ، قَالُوا: فَتَعَلَّمْنَا الْقُرْآنَ وَالْعِلْمَ وَالْعَمَلَ جَمِيعًا.

وَلِهَذَا كَانُوا يَبْقُونَ مُدَّةً فِي حِفْظِ السُّورَةِ.

وَقَالَ أَنَسٌ: كَانَ الرَّجُلُ إِذَا قَرَأَ الْبَقْرَةَ وَآلَ عِمْرَانَ جَدًّا فِي أَعْيُنِنَا.

وَأَقَامَ ابْنُ عُمَرَ عَلَى حِفْظِ الْبَقْرَةِ عِدَّةَ سِنِينَ - قِيلَ: ثَمَانِي سِنِينَ - ذَكَرَهُ مَالِكٌ؛ وَذَلِكَ أَنَّ اللَّهَ تَعَالَى قَالَ: ﴿كَتَبْنَا أَنْزَلْنَاهُ



And His statements: “Then do they not reflect upon the Qur’ān” [Sūrah Muḥammad, 47:24]. And he said: “Then have they not reflected over the word” [Sūrah Mu’minūn, 23:68]. Therefore it is not possible to contemplate over the Qur’ān without first understanding its meaning.

Allāh, the Most High also says: “Indeed, We have sent it down as an Arabic Qur’ān that you might understand” [Sūrah Yūsuf, 12:2]. And understanding the speech is dependent upon knowing [its meaning].

It is well known that the purpose of speech is not just to understand the words being spoken, but the intended meanings behind those words too. If this is the case with normal speech, then the Qur’ān is more befitting of this.

Likewise, it is also the custom of people when they are studying in a certain field such as medicine or mathematics that they seek to understand it. This is more so with the speech of Allāh which is their source of protection, success, and happiness, as well as the backbone of their worldly and religious affairs.

For this reason, the companions rarely differed regarding the exegesis of the Qur’ān. This difference occurred more in the time of their students (*tābi’ūn*) but was still considerably less when compared to later generations. In short, the more noble a generation was, the more profound their knowledge, understanding and unity.

From among the *tābi’ūn* are those who studies the whole of the Qur’ān from the companions. As Mujāhid said: “I read the whole Qur’ān to Ibn ‘Abbās stopping him at the end of every verse, asking him concerning it.” This is why al-Thawrī would say: “If the exegesis of Mujāhid comes to you then that is sufficient for you.” For this reason, scholars such as al-Shāfi’ī, Bukhārī,

إِنَّكَ مُبَرَّكٌ لِيَدَّبَّرُوا آيَاتِهِ ﴿[ص: ٢٩]، وَقَالَ: ﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ﴾  
[النساء: ٢٤]، وَقَالَ: ﴿أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ﴾ [المؤمنون: ٦٨]، وَتَدَبَّرُ  
الْكَلَامَ بِدُونِ فَهْمٍ مَعَانِيهِ لَا يُمَكِّنُ.

وَكذَلِكَ قَالَ تَعَالَى: ﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾  
[يوسف: ٢]، وَعَقِلَ الْكَلَامَ مُتَضَمِّنٌ لِفَهْمِهِ.

وَمِنَ الْمَعْلُومِ أَنَّ كُلَّ كَلَامٍ فَالْمَقْصُودُ مِنْهُ: فَهْمُ مَعَانِيهِ، دُونَ  
مُجَرَّدِ أَلْفَاظِهِ، فَالْقُرْآنُ أَوْلَى بِذَلِكَ.

وَأَيْضًا فَالْعَادَةُ تَمْنَعُ أَنْ يَقْرَأَ قَوْمٌ كِتَابًا فِي قَنْ مِنَ الْعِلْمِ  
كَالطَّبِّ وَالْحِسَابِ، وَلَا يَسْتَشْرِحُوهُ، فَكَيْفَ بِكَلَامِ اللَّهِ تَعَالَى الَّذِي  
هُوَ عِصْمَتُهُمْ، وَبِهِ نَجَاتُهُمْ وَسَعَادَتُهُمْ، وَقِيَامُ دِينِهِمْ وَدُنْيَاهُمْ!؟

وَلِهَذَا كَانَ النِّزَاعُ بَيْنَ الصَّحَابَةِ فِي تَفْسِيرِ الْقُرْآنِ قَلِيلًا جِدًّا،  
وَهُوَ وَإِنْ كَانَ فِي التَّابِعِينَ أَكْثَرَ مِنْهُ فِي الصَّحَابَةِ، فَهُوَ قَلِيلٌ بِالنِّسْبَةِ  
إِلَى مَنْ بَعْدَهُمْ، وَكُلَّمَا كَانَ الْعَصْرُ أَشْرَفَ كَانَ الْاجْتِمَاعُ وَالْإِتِّلَافُ  
وَالْعِلْمُ وَالْبَيَانُ فِيهِ أَكْثَرَ.

وَمِنَ التَّابِعِينَ مَنْ تَلَقَّى جَمِيعَ التَّفْسِيرِ عَنِ الصَّحَابَةِ، كَمَا قَالَ  
مُجَاهِدٌ: عَرَضْتُ الْمُصْحَفَ عَلَى ابْنِ عَبَّاسٍ، أَوْقَفَهُ عِنْدَ كُلِّ آيَةٍ  
مِنْهُ، وَأَسْأَلُهُ عَنْهَا، وَلِهَذَا قَالَ الثَّوْرِيُّ: إِذَا جَاءَكَ التَّفْسِيرُ عَنْ  
مُجَاهِدٍ فَحَسْبُكَ بِهِ، وَلِهَذَا يَعْتَمِدُ عَلَى تَفْسِيرِهِ الشَّافِعِيُّ وَالْبُخَارِيُّ



and Imām Aḥmad would heavily rely upon his narrations, compared to others.

The point here is that the *tābi'ūn* studied the exegesis of the Qur'ān from the companions just as they took from them the Prophetic *Sunnah*. They would also comment on the Qur'ān using their deductions basing them on other evidences just as they did with the *ḥadīths* of the Prophet (ﷺ).

وغيرُهُمَا مِنْ أَهْلِ الْعِلْمِ، وَكَذَلِكَ الْإِمَامُ أَحْمَدُ وَغَيْرُهُ مِمَّنْ صَنَّفَ  
فِي التَّفْسِيرِ، يُكْرَرُ الطَّرِيقَ عَنْ مُجَاهِدٍ أَكْثَرَ مِنْ غَيْرِهِ.

وَالْمَقْصُودُ أَنَّ التَّابِعِينَ تَلَقَّوْا التَّفْسِيرَ عَنِ الصَّحَابَةِ كَمَا تَلَقَّوْا  
عَنْهُمْ عِلْمَ السُّنَّةِ، وَإِنْ كَانُوا قَدْ يَتَكَلَّمُونَ فِي بَعْضِ ذَلِكَ بِالِاسْتِنْبَاطِ  
وَالِاسْتِدْلَالِ، كَمَا يَتَكَلَّمُونَ فِي بَعْضِ الشُّنَنِ بِالِاسْتِنْبَاطِ  
وَالِاسْتِدْلَالِ.





### Differences of Opinion amongst the Predecessors in the Exegesis of the Qur'an: A Difference of Variation

The predecessors differed little in the exegesis of the Qur'an, however they differed considerably more in issues related to rulings (*ahkām*). Whenever they do differ in the exegesis of the Qur'an it is more a difference of variation than contradiction. This is of two categories:

**The first:** The expression of one and the same idea by using different words, such as them referring to the same concept by one mentioning a particular aspect concerning it and the other mentioning another aspect. These explanations are like using equivalent names which lie between synonyms and antonyms.

For example, it is said whilst mentioning alternative names for 'sword': '*ṣārim*' and '*muhind*'. Similar to this are names of Allāh, the names of the Prophet (ﷺ) and the names of the Qur'an. The names of Allāh all refer to Him, the Most High.

Therefore, supplicating to Him using one of His names is not contradictory to supplicating to Him using another name. Rather, it is as Allāh has mentioned: "Say, "Call upon Allāh or call upon the Most Merciful [*al-Raḥmān*]. Whichever [name] you call – to him belong the best names." [Sūrah al-Isrā', 17:110].

## فَضْلٌ

### فِي اخْتِلَافِ السَّلَفِ فِي التَّفْسِيرِ، وَأَنَّهُ اخْتِلَافٌ تَنَوُّعٌ

وَالْخِلَافُ بَيْنَ السَّلَفِ فِي التَّفْسِيرِ قَلِيلٌ، وَخِلَافُهُمْ فِي الْأَحْكَامِ أَكْثَرُ مِنْ خِلَافِهِمْ فِي التَّفْسِيرِ، وَغَالِبُ مَا يَصِحُّ عَنْهُمْ مِنَ الْخِلَافِ يَرْجِعُ إِلَى اخْتِلَافِ تَنَوُّعٍ لَا اخْتِلَافِ تَضَادٍّ، وَذَلِكَ صِنْفَانِ:

أَحَدُهُمَا: أَنْ يُعْبَرَ كُلُّ وَاحِدٍ مِنْهُمْ عَنِ الْمُرَادِ بِعِبَارَةٍ غَيْرِ عِبَارَةٍ صَاحِبِهِ، تَدُلُّ عَلَى مَعْنَى فِي الْمُسَمَّى غَيْرِ الْمَعْنَى الْآخَرِ، مَعَ اتِّحَادِ الْمُسَمَّى، بِمَنْزِلَةِ الْأَسْمَاءِ الْمُتَكَافِئَةِ الَّتِي بَيْنَ الْمُتَرَادِفَةِ وَالْمُتَبَايِنَةِ، كَمَا قِيلَ فِي اسْمِ السَّيْفِ: الصَّارِمُ وَالْمُهَنْدُ، وَذَلِكَ مِثْلُ أَسْمَاءِ اللَّهِ الْحُسْنَى، وَأَسْمَاءِ رَسُولِ اللَّهِ ﷺ، وَأَسْمَاءِ الْقُرْآنِ؛ فَإِنَّ أَسْمَاءَ اللَّهِ كُلَّهَا تَدُلُّ عَلَى مُسَمَّى وَاحِدٍ.

فَلَيْسَ دُعَاؤُهُ بِاسْمٍ مِنْ أَسْمَائِهِ الْحُسْنَى مُضَادًّا لِذَعَائِهِ بِاسْمٍ آخَرَ، بَلْ إِنَّ الْأَمْرَ كَمَا قَالَ تَعَالَى: ﴿قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى﴾ [الإِسْرَاءُ: ١١٠]، وَكُلُّ اسْمٍ مِنْ أَسْمَائِهِ



Each of His names refers to Allāh Himself as well as the attribute which that name possesses. For example, the All-Knowing refers to Allāh and the attribute of knowledge. The All-Powerful refers to Allāh and the attribute of power. The Most Merciful refers to Allāh and the attribute of mercy.

Whosoever rejects that these names point to attributes are from those who claim to only accept the apparent. They have made a claim similar to the extreme *Bāṭiniyyah Qarāmiṭah* who state: 'It is not said that He is living or not living.' They negate both opposites. This group does not reject words such as pronouns; they only deny attributes which these names possess. Whoever agrees with their extreme views in this respect has conformed to the way to the *Bāṭiniyyah*, and this is not the place to expand upon this topic.

The point being that every single name of Allāh refers to Him and the attributes that name possesses. By necessity, it also refers to the attributes which other names may possess.

Similar to this are the names of the Prophet (ﷺ) such as: Muḥammad, Aḥmad, *al-Māḥiy* [the one who extinguishes], *al-Hāshir* [the one who gathers] and *al-Āqib* [the last prophet]. Likewise, the names of the Qur'ān include: *al-Furqān* [the criterion], *al-Hudā* [the guide], *al-Shifā* [the cure], *al-Bayān* [the clarification], and *al-Kitāb* [the book].

يَدُّ عَلَى الذَّاتِ الْمُسَمَّاءِ وَعَلَى الصِّفَةِ الَّتِي تَضَمَّنَهَا الْاسْمُ؛  
كَالْعَلِيمِ يَدُّ عَلَى الذَّاتِ وَالْعِلْمِ، وَالْقَدِيرِ يَدُّ عَلَى الذَّاتِ  
وَالْقُدْرَةِ، وَالرَّحِيمِ يَدُّ عَلَى الذَّاتِ وَالرَّحْمَةِ.

وَمَنْ أَنْكَرَ دَلَالََةَ أَسْمَائِهِ عَلَى صِفَاتِهِ مِمَّنْ يَدْعِي الظَّاهِرَ؛  
فَقَوْلُهُ مِنْ جِنْسِ قَوْلِ غُلَاةِ الْبَاطِنِيَّةِ الْقَرَامِطَةِ الَّذِينَ يَقُولُونَ: لَا يُقَالُ  
هُوَ حَيٌّ وَلَا لَيْسَ بِحَيٍّ، بَلْ يَنْفُونَ عَنْهُ النَّقِيضَيْنِ، فَإِنَّ أَوْلِيكَ  
الْقَرَامِطَةَ الْبَاطِنِيَّةَ لَا يُنْكِرُونَ اسْمًا هُوَ عِلْمٌ مَحْضٌ كَالْمُضْمَرَاتِ،  
وَإِنَّمَا يُنْكِرُونَ مَا فِي أَسْمَائِهِ الْحُسْنَى مِنْ صِفَاتِ الْإِثْبَاتِ، فَمَنْ  
وَأَفْقَهُمْ عَلَى مَقْصُودِهِمْ كَانَ - مَعَ دَعْوَاهُ الْغُلُوِّ فِي الظَّاهِرِ - مُوَافِقًا  
لِغُلَاةِ الْبَاطِنِيَّةِ فِي ذَلِكَ، وَلَيْسَ هَذَا مَوْضِعَ بَسْطِ ذَلِكَ.

وَإِنَّمَا الْمَقْصُودُ أَنَّ كُلَّ اسْمٍ مِنْ أَسْمَائِهِ يَدُّ عَلَى ذَاتِهِ،  
وَعَلَى مَا فِي الْاسْمِ مِنْ صِفَاتِهِ، وَيَدُّ أَيْضًا عَلَى الصِّفَةِ الَّتِي فِي  
الْاسْمِ الْآخَرَ بِطَرِيقِ اللَّزُومِ.

وَكَذَلِكَ أَسْمَاءُ النَّبِيِّ ﷺ وَمِثْلُ: مُحَمَّدٍ، وَأَحْمَدَ، وَالْمَاجِي،  
وَالْحَاشِرِ، وَالْعَاقِبِ.

وَكَذَلِكَ أَسْمَاءُ الْقُرْآنِ مِثْلُ: الْقُرْآنِ، وَالْفُرْقَانِ، وَالْهُدَى،  
وَالشِّفَاءِ، وَالْبَيَانِ، وَالْكِتَابِ، وَأَمْثَالِ ذَلِكَ.



If the intention of the questioner is to pinpoint an object, it can be described by using any name so long as it is understood to refer to that particular object. This description may be in the form of a noun or an attribute. For example, the one who asks concerning the verse: *“And whosoever turns away from My remembrance”* [Sūrah Tā-Hā, 20:124]. What is the remembrance? The answer is: ‘It is the Qur’ān’ or ‘It is His divinely revealed Books.’ The word remembrance is a noun, and a noun is either attached to the subject [the one who remembers] or the object [what is being remembered].

Therefore, the remembrance of Allāh in relation to the second meaning is like the statement: *Subhān Allāh* [All glory be to Allāh], *Alḥamdulillāh* [All praise is for Allāh], *Lā ilāha illallāh* [none has the right to be worshipped but Allāh] and *Allāhu Akbar* [Allāh is the greatest]. In relation to the first meaning [i.e. the subject] it refers to the one who is remembering His speech, and this is what is being referred to in this verse.

This is further supported by the verse which precedes this verse: *“And if there should come to you guidance from Me – then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].”* [Sūrah Tā-Hā, 20:123]. His guidance is that which He has revealed. Allāh then states: *“He will say, “My Lord, why have you raised me blind while I was [once] seeing?” [Allāh] will say, “Thus did Our signs come to you, and you disregarded them; and thus will you this Day be forgotten.”* [Sūrah Tā-Hā, 20:125-126].

The point being that what is intended by the remembrance is His revealed speech or the remembrance of that speech by the servant. Therefore, whether it is said: ‘My remembrance’ means ‘My Book’ or ‘My speech’ or ‘My guidance’, the intended meaning is one and the same.

فَإِذَا كَانَ مَقْصُودُ السَّائِلِ تَعْيِينَ الْمُسَمَّى عِبْرَتًا عَنْهُ بِأَيِّ اسْمٍ كَانَ إِذَا عُرِفَ مُسَمًى هَذَا الْاسْمِ، وَقَدْ يَكُونُ الْاسْمُ عَلَمًا، وَقَدْ يَكُونُ صِفَةً.

كَمَنْ يَسْأَلُ عَنْ قَوْلِهِ: ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي﴾ [طه: ١٢٤]؛ مَا ذِكْرُهُ؟ فَيُقَالُ لَهُ: هُوَ الْقُرْآنُ مَثَلًا، أَوْ مَا أَنْزَلَهُ مِنَ الْكُتُبِ، فَإِنَّ الذِّكْرَ مَصْدَرٌ، وَالْمَصْدَرُ تَارَةً يُضَافُ إِلَى الْفَاعِلِ، وَتَارَةً إِلَى الْمَفْعُولِ.

فَإِذَا قِيلَ: ذَكَرَ اللَّهُ بِالْمَعْنَى الثَّانِي، كَانَ مَا يُذَكَّرُ بِهِ؛ مِثْلُ قَوْلِ الْعَبْدِ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ. وَإِذَا قِيلَ بِالْمَعْنَى الْأَوَّلِ كَانَ مَا يُذَكَّرُهُ هُوَ، وَهُوَ كَلَامُهُ، وَهَذَا هُوَ الْمُرَادُ فِي قَوْلِهِ: ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي﴾ [طه: ١٢٤]؛ لِأَنَّهُ قَالَ قَبْلَ ذَلِكَ: ﴿فَأَمَّا يَا أَيُّهَا الَّذِينَ آمَنُوا فَاتَّقُوا اللَّهَ الَّذِي هُوَ أَدْنَىٰ مِمَّا تَدْعُونَ ۖ فَلَا يَصِلُ وَلَا يَشْفَىٰ \*﴾ [طه: ١٢٣]، وَهَدَاهُ هُوَ مَا أَنْزَلَهُ مِنَ الذِّكْرِ، وَقَالَ بَعْدَ ذَلِكَ: ﴿قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا \*﴾ قَالَ كَذَلِكَ أَنْتَكَ ءَابَتْنَا فَنَسِينَهَا ﴿ [طه: ١٢٥-١٢٦].

وَالْمَقْصُودُ أَنْ يُعْرَفَ أَنَّ الذِّكْرَ هُوَ كَلَامُهُ الْمُنزَّلُ، أَوْ هُوَ ذِكْرُ الْعَبْدِ لَهُ، فَسِوَاءِ قِيلَ: ذِكْرِي كِتَابِي، أَوْ كَلَامِي، أَوْ هُدَايَ، أَوْ نَحْوِ ذَلِكَ؛ فَإِنَّ الْمُسَمًى وَاحِدٌ.



However, if the intention of the questioner is to learn about the attribute which that name also connotes, then an added explanation must also be given. For example, it is possible for one to ask concerning the names of Allāh: *al-Quddūs* [the pure], *al-Salām* [the perfect], *al-Mu'min* [the Bestower of Faith] even though one knows that these names refer to Allāh but he wishes to inquire about these specific attributes.

If that which has preceded is clear, one realises that it is often the case that the *salaf* would describe something using a name which points to the object being referred to; at the same time this name may also contain an attribute not present in its other names. Just as the Prophet (ﷺ) is described as: *al-Hāshir*, *al-Māhiy*, and *al-Āqib*, and Allāh is *al-Ghafūr* and *al-Rahīm*. All these names refer to one and the same thing but each also contains a unique attribute. It is well-known that this is not a difference of contradiction as some people mistakenly think.

For example, what does the 'straight path' refer to? Some scholars mention it is to follow the Qur'ān due to the statement of the Prophet (ﷺ), "*The Qur'ān is the firm rope of Allāh, the wise reminder and the straight path.*" Others have stated that the straight path refers to Islām due to the *hadīth* of the Prophet (ﷺ) narrated by al-Nawwās ibn Sam'ān: "*Allāh has set forth the parable of a straight path; on either side of this path there is a wall in which there are open doors and upon these doors are curtains. There is a man calling from the top of the road and another from above the road.*"

وَإِنْ كَانَ مَقْصُودُ السَّائِلِ مَعْرِفَةَ مَا فِي الْأِسْمِ مِنَ الصِّفَةِ الْمُخْتَصَّةِ بِهِ، فَلَا بُدَّ مِنْ قَدْرِ زَائِدٍ عَلَى تَعْيِينِ الْمُسَمَّى؛ مِثْلُ أَنْ يَسْأَلَ عَنِ «الْقُدُّوسِ السَّلَامِ الْمُؤْمِنِ» [الحشر: ٢٣] وَقَدْ عَلِمَ أَنَّهُ اللَّهُ، لَكِنَّ مُرَادَهُ: مَا مَعْنَى كَوْنِهِ قُدُّوسًا سَلَامًا مُؤْمِنًا؟، وَنَحْوُ ذَلِكَ.

إِذَا عُرِفَ هَذَا فَالْسَّلَفُ كَثِيرًا مَا يُعْبَرُونَ عَنِ الْمُسَمَّى بِعِبَارَةٍ تَدُلُّ عَلَى عَيْنِهِ، وَإِنْ كَانَ فِيهَا مِنَ الصِّفَةِ مَا لَيْسَ فِي الْأِسْمِ الْآخَرِ، كَمَنْ يَقُولُ: أَحْمَدُ هُوَ الْحَاشِرُ، وَالْمَاجِي، وَالْعَاقِبُ، وَالْقُدُّوسُ هُوَ الْعَفُورُ الرَّحِيمُ؛ أَيُّ أَنَّ الْمُسَمَّى وَاحِدٌ، لَا أَنَّ هَذِهِ الصِّفَةُ هِيَ هَذِهِ الصِّفَةُ، وَمَعْلُومٌ أَنَّ هَذَا لَيْسَ اخْتِلَافٌ تَضَادٌّ كَمَا يَظُنُّهُ بَعْضُ النَّاسِ.

مِثَالُ ذَلِكَ تَفْسِيرُهُمْ لِلصِّرَاطِ الْمُسْتَقِيمِ.

فَقَالَ بَعْضُهُمْ: هُوَ الْقُرْآنُ؛ أَيُّ اتِّبَاعُهُ؛ لِقَوْلِ النَّبِيِّ ﷺ فِي حَدِيثِ عَلِيِّ الَّذِي رَوَاهُ التِّرْمِذِيُّ - وَرَوَاهُ أَبُو نُعَيْمٍ مِنْ طَرَفِ مُتَعَدِّدَةٍ - : «هُوَ حَبْلُ اللَّهِ الْأَمِينِ، وَالذِّكْرُ الْحَكِيمِ، وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ»

وَقَالَ بَعْضُهُمْ: هُوَ الْإِسْلَامُ؛ لِقَوْلِهِ ﷺ فِي حَدِيثِ النَّوَّاسِ بْنِ سَمْعَانَ الَّذِي رَوَاهُ التِّرْمِذِيُّ، وَغَيْرُهُ: «صَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَلَى جَنْبَتَيْ الصِّرَاطِ سُورَانِ، وَفِي السُّورَيْنِ أَبْوَابٌ مُفْتَحَةٌ، وَعَلَى الْأَبْوَابِ سُتُورٌ مُرَحَّاءٌ، وَدَاعٍ يَدْعُو مِنْ فَوْقِ





He said: The straight path is Islām. The walls are the boundaries of Allāh. The open doors are the prohibitions. The caller from the top of the road is the Book of Allāh, and the caller from above the road is the admonisher from Allāh which ever believers hears in his heart.”

So both the explanations mentioned for the ‘straight path’ are in reality the same, as the religion of Islām is to follow the Qur’ān. However each description points to a particular aspect not present in the other description. The word ‘path’ also signifies a third meaning. Similar to this are all the other explanations given for the ‘straight path’, that is *al-Sunnah wal Jamā’ah*, or the path of worship, or it is obedience to Allāh and his Messenger (ﷺ). All of these explanations refer to one and the same thing; however each one chooses to describe it using a particular attribute.

**The second category:** To mention by way of example and illustrating some aspects of the general term being referred to, in order to draw the attention of the listener to the type of thing that is being referred to and not to completely define the boundaries of the word. Thus, if a non-Arab asked about the word *khubz* (bread) and was shown a *raghif* (a loaf of bread), this illustrates to that person that similar things are known as *khubz*, not that this particular loaf alone can be described as such.

الصُّرَاطِ، وَدَاعٍ يَدْعُو عَلَى رَأْسِ الصُّرَاطِ»، قَالَ: «فَالصُّرَاطُ الْمُسْتَقِيمُ هُوَ الْإِسْلَامُ، وَالسُّورَانِ حُدُودُ اللَّهِ، وَالْأَبْوَابُ الْمَفْتَحَةُ مَحَارِمُ اللَّهِ، وَالِدَّاعِي عَلَى رَأْسِ الصُّرَاطِ كِتَابُ اللَّهِ، وَالِدَّاعِي فَوْقَ الصُّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُؤْمِنٍ»

فَهَذَانِ الْقَوْلَانِ مُتَّفِقَانِ؛ لِأَنَّ دِينَ الْإِسْلَامِ هُوَ اتِّبَاعُ الْقُرْآنِ، وَلَكِنْ كُلٌّ مِنْهُمَا نَبَّهَ عَلَى وَصْفٍ غَيْرِ الْوَصْفِ الْآخِرِ، كَمَا أَنَّ لَفْظَ الصُّرَاطِ يُشْعِرُ بِوَصْفٍ ثَالِثٍ.

وَكَذَلِكَ قَوْلُ مَنْ قَالَ: هُوَ السُّنَّةُ وَالْجَمَاعَةُ، وَقَوْلُ مَنْ قَالَ: هُوَ طَرِيقُ الْعِبَادِيَّةِ، وَقَوْلُ مَنْ قَالَ: هُوَ طَاعَةُ اللَّهِ وَرَسُولِهِ ﷺ، وَأَمْثَالُ ذَلِكَ.

فَهَؤُلَاءِ كُلُّهُمْ أَشَارُوا إِلَى ذَاتٍ وَاحِدَةٍ، لَكِنْ وَصَفَهَا كُلٌّ مِنْهُمْ بِصِفَةٍ مِنْ صِفَاتِهَا.

**الصَّنْفُ الثَّانِي:** أَنْ يَذْكَرَ كُلٌّ مِنْهُمْ مِنَ الْأَسْمِ الْعَامِّ بَعْضَ أَنْوَاعِهِ عَلَى سَبِيلِ التَّمْثِيلِ، وَتَنْبِيهِ الْمُسْتَمِعِ عَلَى النَّوعِ، لَا عَلَى سَبِيلِ الْحَدِّ الْمُنَاطِقِ لِلْمَحْدُودِ فِي عُمُومِهِ وَخُصُوصِهِ، مِثْلُ سَائِلِ أَعْجَمِيٍّ سَأَلَ عَنْ مُسَمَّى لَفْظِ الْخُبْزِ؟ فَأَرِي رَغِيفًا، وَقِيلَ: هَذَا، فَالْإِشَارَةُ إِلَى نَوْعٍ هَذَا، لَا إِلَى هَذَا الرَّغِيفِ وَحْدَهُ.



An example of this is the Qur'ānic verse:  
*"Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by the permission of Allāh."* [Sūrah Fāṭir, 35:32].

Those who wrong themselves are those who do not perform the obligatory duties and embark upon that which has been prohibited. The moderate are those who fulfil their obligations are refrain from the prohibitions. Those who are foremost are the ones who not only do that which is obligated upon them but perform optional acts too. Thus, the moderate will be the people on the right, and the foremost will be the foremost; those who are brought near [to Allāh].

Furthermore, each one of these three can be described by the ways in which they perform a certain act. It can be said that the foremost are those who pray their daily prayers at their proper time, the moderate are those who pray within the allotted duration, and those who wrong themselves are those who delay the prayer until the time is about to pass.

Likewise it can be said that these three types of people are also mentioned in *Sūrah al-Baqarah*, the good-doer is mentioned as being charitable, the wrong-doer deals in usury and the just busies himself in trade, so with regards to wealth people are generous, just or oppressive. Thus, the foremost are those who are generous by not only fulfilling the obligatory act but also giving extra. The oppressive are those who deal in usury or refuse to pay the *Zakāh*, and the moderate are those who give *Zakāh* but do not deal in usury.

وَمَثَلُ ذَلِكَ مَا نُقِلَ فِي قَوْلِهِ: ﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ، وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ﴾ [فاطر: ٣٢].

فَمَعْلُومٌ أَنَّ الظَّالِمَ لِنَفْسِهِ يَتَنَاوَلُ الْمُضَيِّعَ لِلْوَاجِبَاتِ، وَالْمُنْتَهِكَ لِلْمَحْرَمَاتِ، وَالْمُقْتَصِدُ يَتَنَاوَلُ فَاعِلَ الْوَاجِبَاتِ وَتَارِكَ الْمُحْرَمَاتِ، وَالسَّابِقُ يَدْخُلُ فِيهِ مَنْ سَبَقَ فَتَقَرَّبَ بِالْحَسَنَاتِ مَعَ الْوَاجِبَاتِ، فَالْمُقْتَصِدُونَ هُمْ أَصْحَابُ الْيَمِينِ، وَالسَّابِقُونَ أَوْلِيَاكَ الْمُقْرَبُونَ.

ثُمَّ إِنَّ كُلًّا مِنْهُمْ يَذْكَرُ هَذَا فِي نَوْعٍ مِنْ أَنْوَاعِ الطَّاعَاتِ.

كَقَوْلِ الْقَائِلِ: السَّابِقُ: الَّذِي يُصَلِّي فِي أَوَّلِ الْوَقْتِ، وَالْمُقْتَصِدُ: الَّذِي يُصَلِّي فِي أَثْنَائِهِ، وَالظَّالِمُ لِنَفْسِهِ: الَّذِي يُؤَخِّرُ الْعَصْرَ إِلَى الْإِضْفِرَارِ.

أَوْ يَقُولُ: السَّابِقُ وَالْمُقْتَصِدُ قَدْ ذَكَرَهُمْ فِي آخِرِ سُورَةِ الْبَقَرَةِ، فَإِنَّهُ ذَكَرَ الْمُحْسِنَ بِالصَّدَقَةِ، وَالظَّالِمَ بِأَكْلِ الرِّبَا، وَالْعَادِلَ بِالْبَيْعِ، وَالنَّاسُ فِي الْأَمْوَالِ إِمَّا مُحْسِنٌ، وَإِمَّا عَادِلٌ، وَإِمَّا ظَالِمٌ، فَالسَّابِقُ الْمُحْسِنُ بِإِدَاءِ الْمُسْتَحَبَّاتِ مَعَ الْوَاجِبَاتِ، وَالظَّالِمُ أَكَلَ الرِّبَا، أَوْ مَانِعَ الزَّكَاةَ، وَالْمُقْتَصِدُ الَّذِي يُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَلَا يَأْكُلُ الرِّبَا، وَأَمْثَالُ هَذِهِ الْأَقَاوِيلِ.



Therefore, each saying mentions something which is already present in the verse; it is merely stressed in order to draw attention to that particular aspect of the verse by way of example. For defining something by way of illustration or example can be much easier than defining something with an absolute definition.

One's intellect can easily relate to an example of something, just as it understands what bread is when it is shown a loaf. From this category is also the statement: The reason this verse was revealed was due to such and such, especially if it was due to a person. This is the case with the background regarding the revelation of certain verses.

For example, they state that the verse concerning *zihār* was revealed concerning the wife of Aws ibn al-Ṣāmit. The verse of *li'ān* was revealed concerning 'Uwaymir al-'Ajlanī or Hilāl ibn Umayyah, and the verse of *kalālah* was revealed in the case of Jābir ibn 'Abdullāh. Similarly, the verse: "*And judge, [O Muḥammad], between them by what Allāh has revealed*" [Sūrah al-Mā'idah, 5:49]; was revealed during the incident of *Banū Qurayzah* and *Banū Naḍīr*. The verse: "*And whoever turns his back to them on such a day*" [Sūrah al-Anfāl, 8:16]; was revealed concerning [the battle of] *Badr*. Likewise, the verse: "*...testimony [should be taken] among you when death approaches one of you*" [Sūrah al-Mā'idah, 5:106]; was revealed in the story of Tamīm al-Dārī and 'Adiyy ibn Badā'. Also, the statement of Abū Ayyūb about the verse: "*...and do not throw [yourselves] with your [own] hands into destruction*" [Sūrah al-Baqarah, 2:195]; 'It was revealed concerning us: the *Anṣār*.'

There are many such examples where it is mentioned that a certain verse was revealed concerning the polytheists of Makkah or the Jews and Christians, or concerning a group of believers.

فَكُلُّ قَوْلٍ فِيهِ ذِكْرٌ نَوْعٍ دَاخِلٍ فِي الْآيَةِ، إِنَّمَا ذُكِرَ لِتَعْرِيفِ الْمُسْتَمِعِ بِتَأْوِيلِ الْآيَةِ لَهُ، وَتَنْبِيهِ بِهِ عَلَى نَظِيرِهِ، فَإِنَّ التَّعْرِيفَ بِالْمِثَالِ قَدْ يَسْهُلُ أَكْثَرَ مِنَ التَّعْرِيفِ بِالْحَدِّ الْمُطَابِقِ، وَالْعَقْلُ السَّلِيمُ يَتَفَقَّنُ لِلنَّوْعِ، كَمَا يَتَفَقَّنُ إِذَا أُشِيرَ لَهُ إِلَى رَغِيفٍ، فَقِيلَ لَهُ: هَذَا هُوَ الْحُبْزُ.

وَقَدْ يَجِيءُ كَثِيرًا مِنْ هَذَا الْبَابِ قَوْلُهُمْ: هَذِهِ الْآيَةُ نَزَلَتْ فِي كَذَا، لَا سِيَّمَا إِنْ كَانَ الْمَذْكُورُ شَخْصًا، كَأَسْبَابِ التَّرْوِيلِ الْمَذْكُورَةِ فِي التَّفْسِيرِ.

كَقَوْلِهِمْ: إِنَّ آيَةَ الظَّهَارِ نَزَلَتْ فِي امْرَأَةِ أَوْسِ بْنِ الصَّامِتِ، وَإِنَّ آيَةَ اللُّعَانِ نَزَلَتْ فِي عُوَيْمِرِ الْعَجْلَانِيِّ، أَوْ هِلَالِ بْنِ أُمَيَّةَ، وَإِنَّ آيَةَ الْكَلَالَةِ نَزَلَتْ فِي جَابِرِ بْنِ عَبْدِ اللَّهِ، وَإِنَّ قَوْلَهُ: ﴿وَإِنْ أَحْكَمَ بَيْنَهُمْ يَمَّا أَنْزَلَ اللَّهُ﴾ [الْمَائِدَةُ: ٤٩]، نَزَلَتْ فِي بَنِي قُرَيْظَةَ وَالنَّضِيرِ، وَإِنَّ قَوْلَهُ: ﴿وَمَنْ يُؤَلِّمِهِمْ يَوْمَئِذٍ دُبرُهُ﴾ [الْأَنْفَالِ: ١٦] نَزَلَتْ فِي بَدْرِ، وَإِنَّ قَوْلَهُ: ﴿شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ﴾ [الْمَائِدَةُ: ١٠٦] نَزَلَتْ فِي قَضِيَّةِ تَمِيمِ الدَّارِيِّ، وَعَدِيِّ بْنِ بَدَاءٍ، وَقَوْلُ أَبِي أَيُّوبَ: إِنَّ قَوْلَهُ: ﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ [الْبَقَرَةُ: ١٩٥] نَزَلَتْ فِيْنَا مَعْشَرَ الْأَنْصَارِ... الحديث.

وَنَظَائِرُ هَذَا كَثِيرٌ مِمَّا يَذْكُرُونَ أَنَّهُ نَزَلَ فِي قَوْمٍ مِنَ الْمُشْرِكِينَ بِمَكَّةَ، أَوْ فِي قَوْمٍ مِنْ أَهْلِ الْكِتَابِ الْيَهُودِ وَالنَّصَارَى، أَوْ فِي قَوْمٍ مِنَ الْمُؤْمِنِينَ.



The purpose of such statements is not to insinuate that these verses only pertained to these people and no one else; this would not be said by a Muslim or an intelligent person.

The only point of difference is concerning a general term which is used in a particular case; is it limited to that case or not? None of the Muslim scholars infer that the general terms present in the Qur'an and *Sunnah* only pertain to those specific people about whom those verses were revealed. Rather, the most that can be said that such said verses apply to all those who are similar to that person for which the verse was revealed, and the wording is not generalised to the limits to which the language allows.

Any verse which was revealed for a particular reason, especially if the verse is an order or a prohibition, not only includes that particular person for whom it was revealed but all those similar to him. This is also the case if the verse is praising or censuring someone.

Knowledge of the reasons for which a verse was revealed assists one in understand that verse, for knowledge of the cause helps to bring about knowledge of the result. For this reason, the stronger of the two opinions concerning a person who forgets the oath he took is that one returns to the reason which caused him to take the oath in the first place. What caused it and what factors led to it?

Their statement: 'This verse was revealed due to such and such' can sometimes mean that this was the reason the verse was revealed. It can also imply that the meaning is also present in the verse even if it is not the reason for its revelation, i.e. the meaning of this verse is such and such.

فَالَّذِينَ قَالُوا ذَلِكَ لَمْ يَقْصِدُوا أَنَّ حُكْمَ الْآيَةِ مُخْتَصٌّ بِأَوْلِيكَ  
الْأَعْيَانِ دُونَ غَيْرِهِمْ، فَإِنَّ هَذَا لَا يَقُولُهُ مُسْلِمٌ وَلَا عَاقِلٌ عَلَى  
الْإِطْلَاقِ.

وَالنَّاسُ وَإِنْ تَنَازَعُوا فِي اللَّفْظِ الْعَامِّ الْوَارِدِ عَلَى سَبَبٍ، هَلْ  
يَخْتَصُّ بِسَبَبِهِ أَمْ لَا؟ فَلَمْ يَقُلْ أَحَدٌ مِنْ عُلَمَاءِ الْمُسْلِمِينَ: إِنَّ  
عُمُومَاتِ الْكِتَابِ وَالسُّنَّةِ تَخْتَصُّ بِالشَّخْصِ الْمُعَيَّنِ، وَإِنَّمَا غَايَةُ مَا  
يُقَالُ: إِنَّهَا تَخْتَصُّ بِنَوْعِ ذَلِكَ الشَّخْصِ؛ فَتَعْمُ مَا يُشْبِهُهُ، وَلَا يَكُونُ  
الْعُمُومُ فِيهَا بِحَسَبِ اللَّفْظِ.

وَالْآيَةُ الَّتِي لَهَا سَبَبٌ مُعَيَّنٌ إِنْ كَانَتْ أَمْرًا أَوْ نَهْيًا فَهِيَ مُتَنَاوِلَةٌ  
لِلذَلِكَ الشَّخْصِ وَلِغَيْرِهِ مِمَّنْ كَانَ بِمَنْزِلَتِهِ، وَإِنْ كَانَتْ خَبْرًا بِمَدْحٍ أَوْ  
ذَمٍّ فَهِيَ مُتَنَاوِلَةٌ لِذَلِكَ الشَّخْصِ وَلِمَنْ كَانَ بِمَنْزِلَتِهِ.

وَمَعْرِفَةُ سَبَبِ النُّزُولِ تُعِينُ عَلَى فَهْمِ الْآيَةِ؛ فَإِنَّ الْعِلْمَ بِالسَّبَبِ  
يُورِثُ الْعِلْمَ بِالسَّبَبِ، وَلِهَذَا كَانَ أَصْحَابُ قَوْلِي الْفُقَهَاءِ أَنَّهُ إِذَا لَمْ  
يُعْرِفْ مَا نَوَاهُ الْحَالِفُ رُجِعَ إِلَى سَبَبِ يَمِينِهِ وَمَا هَيَّجَهَا وَأَثَارَهَا.

وَقَوْلُهُمْ: نَزَلَتْ هَذِهِ الْآيَةُ فِي كَذَا يُرَادُ بِهِ تَارَةً أَنَّهُ سَبَبُ  
النُّزُولِ، وَيُرَادُ بِهِ تَارَةً أَنَّ هَذَا دَاخِلٌ فِي الْآيَةِ، وَإِنْ لَمْ يَكُنْ  
السَّبَبُ، كَمَا تَقُولُ: عَنَى بِهَذِهِ الْآيَةِ كَذَا.





The scholars have different regarding the statement of a companion: 'This verse was revealed due to such and such.' Does this statement count as being a prophetic narration just as if the companion was to narrate the incident as it took place, or is it considered an explanation which the companion gives himself and not a [prophetic] narration?

Al-Bukhārī considered it to be a narration whereas others did not. The majority of books containing narrations fall into the latter category such as *Musnad Ahmad*. If on the other hand, the companion describes the incident as a narration then all agree that it is a narration.

If this is known and one states: 'This verse was revealed due to this,' this does not contradict a similar statement from someone else, so long as the word can include both meanings as we have explained when discussing *tafsir* by way of example.

Likewise, if one mentions a reason for which the verse was revealed and then another mentions a different reason, it is possible that both are speaking the truth and that the verse was revealed after a number of incidents took place, or the verse was revealed twice, one each occasion for a different reason.

These two different categories of *tafsir* which we have just mentioned – variation in names and attributes or different categories and types with which they are described such as illustrations – are the two most predominant types of *tafsir* found among the predecessors which may be thought of as differences in opinion.

وَقَدْ تَنَازَعَ الْعُلَمَاءُ فِي قَوْلِ الصَّاحِبِ: نَزَلَتْ هَذِهِ الْآيَةُ فِي كَذَا؟ وَهَلْ يَجْرِي مَجْرَى الْمُسْنَدِ - كَمَا لَوْ ذُكِرَ السَّبَبُ الَّذِي أُنزِلَتْ لِأَجْلِهِ -؟ أَوْ يَجْرِي مَجْرَى التَّفْسِيرِ مِنْهُ الَّذِي لَيْسَ بِمُسْنَدٍ؟

فَالْبُخَارِيُّ يُدْخِلُهُ فِي الْمُسْنَدِ، وَغَيْرُهُ لَا يُدْخِلُهُ فِي الْمُسْنَدِ، وَأَكْثَرُ الْمَسَانِيدِ عَلَى هَذَا الْإِصْطِلَاحِ كَمُسْنَدِ أَحْمَدَ وَغَيْرِهِ، بِخِلَافِ مَا إِذَا ذَكَرَ سَبَبًا نَزَلَتْ عَقِبَهُ، فَإِنَّهُمْ كُلُّهُمْ يُدْخِلُونَ مِثْلَ هَذَا فِي الْمُسْنَدِ.

وَإِذَا عُرِفَ هَذَا فَقَوْلُ أَحَدِهِمْ: نَزَلَتْ فِي كَذَا، لَا يُتَابَعِي قَوْلَ الْآخَرِ: نَزَلَتْ فِي كَذَا؛ إِذَا كَانَ اللَّفْظُ يَتَنَاوَلُهُمَا كَمَا ذَكَرْنَا فِي التَّفْسِيرِ بِالْمِثَالِ.

وَإِذَا ذَكَرَ أَحَدُهُمْ لَهَا سَبَبًا نَزَلَتْ لِأَجْلِهِ، وَذَكَرَ الْآخَرُ سَبَبًا، فَقَدْ يُمَكِّنُ صِدْقُهُمَا؛ بِأَنْ تَكُونَ نَزَلَتْ عَقِبَ تِلْكَ الْأَسْبَابِ، أَوْ تَكُونَ نَزَلَتْ مَرَّتَيْنِ؛ مَرَّةً لِهَذَا السَّبَبِ، وَمَرَّةً لِهَذَا السَّبَبِ.

وَهَذَانِ الصَّنِفَانِ اللَّذَانِ ذَكَرْنَاهُمَا فِي تَنَوُّعِ التَّفْسِيرِ - تَارَةً لِنَتَوُّعِ الْأَسْمَاءِ وَالصِّفَاتِ، وَتَارَةً لِذِكْرِ بَعْضِ أَنْوَاعِ الْمَسْمُومِ وَأَقْسَامِهِ كَالْتَّمثِيَلَاتِ - هُمَا الْعَالِبُ فِي تَفْسِيرِ سَلَفِ الْأُمَّةِ الَّذِي يُظَنُّ أَنَّهُ مُخْتَلَفٌ.



Another type of difference which can be found is where we have ambiguous words. This can be done in two ways. Firstly, it is ambiguous because it has a number of meanings in the language such as the word 'qaswarah' which can refer to a shooter or a lion, and the word 'as'asa' which can refer to both the advent and departure of the night.

[The second way it can be ambiguous] is because even though the word originally only has one meaning, it denotes one of two different types or one of two things such as a pronominal subject which at times can refer to a number of things, like in the verse: "Then he approached and descended. And was at a distance of two bow lengths or nearer" [Sūrah al-Najm, 53:8-9].

Other similar words include: *al-fajr* (the day-break), *al-shaf'* (the even), *al-watr* (the odd) and *layālin 'ashar* (the ten nights). It is possible that these words have the meanings the *salaf* gave to them, or their meanings could be otherwise.

The first is the case when a verse is revealed twice, once for one reason and then again due to another reason, or because of an ambiguous word where both meanings can be correctly applied. This is the opinion of the majority of the scholars of the Mālikī, Shāf'ī and Ḥanbalī schools of thought as well as many theologians. The other case is where one word has only one meaning making it general so long as there is nothing which specifies its meaning. If both meanings are permitted then this will fall into the second category.

Another statement of theirs which is commonly thought to be a difference of opinion, is when they express an opinion each using a different choice of words. These words are similar in their connotations but not synonymous.

وَمِنَ التَّنَازُعِ الْمَوْجُودِ عَنْهُمْ مَا يَكُونُ اللَّفْظُ فِيهِ مُحْتَمِلًا لِلْأَمْرَيْنِ:

إِمَّا لِكَوْنِهِ مُشْتَرَكًا فِي اللَّغَةِ؛ كَلَفِظَ ﴿قَسَوْرَمَ﴾ \* ﴿المدثر: ٥١﴾ الَّذِي يُرَادُ بِهِ الرَّامِي وَيُرَادُ بِهِ الْأَسَدُ، وَلَفِظَ ﴿عَسَسَ﴾ \* ﴿التكوير: ١٧﴾ الَّذِي يُرَادُ بِهِ إِقْبَالُ اللَّيْلِ وَإِدْبَارُهُ.

وَإِمَّا لِكَوْنِهِ مُتَوَاطِنًا فِي الْأَصْلِ، لِكِنَّ الْمُرَادَ بِهِ أَحَدَ التَّوَعِينِ، أَوْ أَحَدَ الشَّيْئَيْنِ؛ كَالضَّمَائِرِ فِي قَوْلِهِ: ﴿ثُمَّ دَنَا فَتَدَلَّى﴾ \* ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ \* ﴿النجم: ٨-٩﴾، وَكَلَفِظَ ﴿وَالْفَجْرِ﴾ \* ﴿وَالْيَالِ عَشْرِ﴾ \* وَالشَّفْعِ وَالْوَتْرِ﴾ \* ﴿الفجر: ١-٣﴾، وَمَا أَشْبَهَ ذَلِكَ.

فَمِثْلُ هَذَا قَدْ يُرَادُ بِهِ كُلُّ الْمَعَانِي الَّتِي قَالَهَا السَّلَفُ، وَقَدْ لَا يَجُوزُ ذَلِكَ.

فَالأَوَّلُ إِمَّا لِكَوْنِ الْآيَةِ نَزَلَتْ مَرَّتَيْنِ فَأُرِيدَ بِهَا هَذَا تَارَةً وَهَذَا تَارَةً، وَإِمَّا لِكَوْنِ اللَّفْظِ الْمَشْتَرَكِ يَجُوزُ أَنْ يُرَادَ بِهِ مَعْنِيَاهُ، إِذْ قَدْ جَوَّزَ ذَلِكَ أَكْثَرُ فُقَهَاءِ الْمَالِكِيَّةِ وَالشَّافِعِيَّةِ وَالْحَنْبَلِيَّةِ، وَكَثِيرٌ مِنْ أَهْلِ الْكَلَامِ، وَإِمَّا لِكَوْنِ اللَّفْظِ مُتَوَاطِنًا فَيَكُونُ عَامًّا إِذَا لَمْ يَكُنْ لِتَخْصِيصِهِ مُوجِبٌ، فَهَذَا النَّوعُ إِذَا صَحَّ فِيهِ الْقَوْلَانِ كَانَ مِنَ الصَّنْفِ الثَّانِي.

وَمِنَ الْأَقْوَالِ الْمَوْجُودَةِ عَنْهُمْ - وَيَجْمَعُهَا بَعْضُ النَّاسِ اخْتِلَافًا - : أَنْ يُعْبَرُوا عَنِ الْمَعَانِي بِاللَّفَاطِ مُتَقَارِبَةٍ لَا مُتَرَادِفَةٍ، فَإِنَّ



There are very few words in the Arabic language which are synonymous; this is even rarer in the Qur'ān if not non-existent. It is rare to express the exact same meaning using two sets of words; at best, the meanings will be approximate. This is from the miracles of the Qur'ān.

If one were to say regarding the verse: *"On the Day the heaven will sway with the circular motion (mawr)"* [Sūrah al-Ṭūr, 52:9]; that 'mawr' is a movement it would be a similar meaning but not exact, as the word means a quick, silent movement.

Likewise, to say 'wahy' (revelation) means to inform, or the verse 'We have revealed to you' means 'We sent down', or that the verse: *"And We conveyed to the Children of Israel"* [Sūrah al-Isrā, 17:4]; means 'We taught'.

In all these examples the substitute words are similar in meaning but not exact. Revelation is quick and secret and not just a way of informing. Conveying is much more specific than simply teaching as it involves information and revelation. It is common for the Arabs to attach a verb to another verb by using the preposition of the latter.

From here, we can see the mistake made by those who substitute certain words with others, as they do in the verse: *"[David] said, "He has certainly wronged you in demanding you ewe [in addition] to his ewes..."* [Sūrah Ṣād, 38:24], substituting 'in addition to' with 'with his ewes'. Likewise, in the verse: *"Who are my supporters for [the cause of] Allāh"* [Sūrah Āl-Imrān, 3:52]; 'for the cause of' has been substituted with 'with Allāh' and so on.

The correct opinion is that of the grammarians of Baṣrah who state that it is a case of implication. Thus, the demand for the ewe implied taking and adding it to his ewes.

التَّرَادُفُ فِي اللَّغَةِ قَلِيلٌ، وَأَمَّا فِي أَلْفَاظِ الْقُرْآنِ فِيمَا نَادِرٌ وَإِمَّا مَعْدُومٌ، وَقَلَّ أَنْ يُعْبَرَ عَنْ لَفْظٍ وَاحِدٍ بِلَفْظٍ وَاحِدٍ يُؤَدِّي جَمِيعَ مَعْنَاهُ، بَلْ يَكُونُ فِيهِ تَقْرِيبٌ لِمَعْنَاهُ، وَهَذَا مِنْ أَسْبَابِ إِعْجَازِ الْقُرْآنِ.

فَإِذَا قَالَ الْقَائِلُ: ﴿يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا﴾ [الطور: ٩]: إِنَّ الْمَوْرَ هُوَ الْحَرَكَةُ كَأَنَّ تَقْرِيْبًا؛ إِذِ الْمَوْرُ حَرَكَةٌ خَفِيْفَةٌ سَرِيْعَةٌ.

وَكذَلِكَ إِذَا قَالَ: الْوَحْيِ الْإِعْلَامُ، أَوْ قِيلَ: ﴿أَوْحَيْنَا إِلَيْكَ﴾ [النحل: ١٢٣]: أَنْزَلْنَا إِلَيْكَ، أَوْ قِيلَ: ﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ﴾ [الإِسْرَاءِ: ١٧]: أَيِ أَعْلَمْنَا، وَأَمْثَالُ ذَلِكَ.

فَهَذَا كُلُّهُ تَقْرِيْبٌ لَا تَحْقِيقٌ، فَإِنَّ الْوَحْيَ هُوَ إِعْلَامٌ سَرِيْعٌ خَفِيْءٌ، وَالْقَضَاءُ إِلَيْهِمْ أَخْصُ مِنَ الْإِعْلَامِ، فَإِنَّ فِيهِ إِنْزَالًا إِلَيْهِمْ وَإِنْحَاءً إِلَيْهِمْ، وَالْعَرَبُ تُضَمُّنُ الْفِعْلَ مَعْنَى الْفِعْلِ وَتُعَدِّيهِ تَعْدِيَّتَهُ.

وَمِنْ هُنَا عَلَطَ مَنْ جَعَلَ بَعْضَ الْحُرُوفِ تَقْوُومَ مَقَامَ بَعْضِ كَمَا يَقُولُونَ فِي قَوْلِهِ: ﴿لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْمِكَ إِلَى نِعَاجِهِ﴾ [ص: ٢٤]; أَيِ مَعَ نِعَاجِهِ، وَ ﴿مَنْ أَنْصَارِيَّ إِلَى اللَّهِ﴾ [آلِ عِمْرَانَ: ٥٢]; أَيِ مَعَ اللَّهِ، وَنَحْوُ ذَلِكَ.

وَالْتَحْقِيقُ مَا قَالَهُ نَحَاءُ الْبُضْرَةِ مِنَ التَّضْمِينِ؛ فَسُؤَالُ النَّعْجَةِ يَتَّضَمُّنُ جَمْعَهَا وَضَمَّهَا إِلَى نِعَاجِهِ.



Another example is the verse: “And indeed, they were about to tempt you away from that which We revealed to you” [Sūrah al-Isrā, 17:73]; Tempt implies the meaning they prevent and divert you.

Also [included in this is the following] verse: “And We aided [i.e. saved] him from the people who denied Our signs” [Sūrah al-Anbiyā, 21:77]; Aided also implies the meaning we saved and rescued.

Likewise, another example is the verse: “...from which the servants of Allāh drink” [Sūrah al-Insān, 76:6]; Drinking implies the meaning of quenching one’s thirst. Such examples are abundant.

Likewise, whosoever says that ‘rayb’ means ‘shakk’ has only given an approximate meaning, for the word ‘rayb’ implies internal unrest and turmoil as in the ḥadīth: “Leave that which is doubtful for that which is not doubtful.” As well as the ḥadīth in which the Prophet (ﷺ) passed by a deer with its head between its legs and said: “None of you disturb [yuriyb] it.” Therefore, just as certainty implies inner peace and tranquillity its opposite, doubt, implies internal unrest and turmoil. On the other hand, the word ‘shakk’ does not possess the same implications.

Also in the statement of Allāh: “That Book” which is normally stated as meaning ‘This Book’ is another example of an approximate meaning. Even though what is being referred to in both statements is the Qur’ān, to point to something which is close by saying ‘this’ does not give the same implications and meanings as that which is referred to as being far and absent [which is implied by saying ‘that’]. Similarly, the word ‘Book’ is used here instead of ‘Qur’ān’ implies it is apparent and read. Such differences in language are present in the Qur’ān.

وَكذَلِكَ قَوْلُهُ: ﴿وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ﴾ [الإِسْرَاءِ: ٧٣] ضَمَّنَ مَعْنَى يُزِيغُونَكَ وَيَصُدُّونَكَ.

وَكذَلِكَ قَوْلُهُ: ﴿وَنَصَرْتَهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا﴾ [الْأَنْبِيَاءِ: ٧٧]، ضَمَّنَ مَعْنَى نَجَّيْنَاهُ وَخَلَّصْنَاهُ.

وَكَذَلِكَ قَوْلُهُ: ﴿يَشْرَبُ بِهَا عِبَادُ اللَّهِ﴾ [الْإِنْسَانِ: ٦] ضَمَّنَ يُرَوَى بِهَا، وَنَظَائِرُهُ كَثِيرَةٌ.

وَمَنْ قَالَ: ﴿لَا رَيْبَ﴾ : لَا شَكَّ؛ فَهَذَا تَقْرِيْبٌ، وَإِلَّا فَالرَّيْبُ فِيهِ اضْطِرَابٌ وَحَرَكَةٌ، كَمَا قَالَ: «دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ» وَفِي الْحَدِيثِ أَنَّهُ مَرَّ بِطَبِي حَاقِفٍ فَقَالَ: «لَا يَرِيْبُهُ أَحَدٌ» فَكَمَا أَنَّ اليَقِيْنَ ضَمَّنَ السُّكُوْنَ وَالطَّمَانِيْنَ، فَالرَّيْبُ ضِدُّهُ ضَمَّنَ الاضْطِرَابَ وَالْحَرَكَةَ، وَلَقَطُ الشَّكِّ وَإِنْ قِيلَ إِنَّهُ يَسْتَلْزِمُ هَذَا المَعْنَى لَكِنْ لَقَطَهُ لَا يَدُلُّ عَلَيْهِ.

وَكَذَلِكَ إِذَا قِيلَ: ﴿ذَلِكَ الْكِتَابُ﴾ [البَقَرَةِ: ٢]: هَذَا الْقُرْآنُ، فَهَذَا تَقْرِيْبٌ، لِأَنَّ المُشَارَ إِلَيْهِ وَإِنْ كَانَ وَاحِدًا، فَالإِشَارَةُ بِجِهَةِ الحَضُورِ غَيْرُ الإِشَارَةِ بِجِهَةِ البُعْدِ والغِيْبَةِ، وَلَقَطُ الكِتَابِ يَتَضَمَّنُ مَنْ كَوْنِهِ مَكْتُوبًا مَضْمُومًا مَا لَا يَتَضَمَّنُهُ لَقَطُ الْقُرْآنِ مَنْ كَوْنِهِ مَقْرُوءًا مُظْهِرًا بِأَدْيَا، فَهَذِهِ الفُرُوقُ مَوْجُودَةٌ فِي الْقُرْآنِ.





If one were to say that the word in the Qur'an "an tubsala" means to be imprisoned, and another says it is to be bailed, this is not a contradictory difference, for the one imprisoned may or may not be bailed, so this is an approximate explanation.

To gather these varying sayings and opinions of the *salaf* is very beneficial. By gathering all these opinions one will have a clearer understanding of the intended meaning, much more so that if he were to just collect a saying or two.

Even with all the above, there exist genuine differences of opinion among the *Salaf*, such as their differences in matters of jurisprudence. However, essential knowledge which everyone requires is known to all; the lay person and the elite. Examples of this include the number of daily prayers, the number of units in each prayer and their timings. Also known are the items on which *zakat* is levied and their minimum amounts, which is the month of Ramaḍān, how to perform *ṭawāf*, the standing in 'Arafāt, stoning the pillars, where a person dons on the *ihrām* etc.

Furthermore, the difference of opinion which existed amongst the companions in issues such as the shares of the grandfather and brothers [in inheritance] and *musharrakah*, rarely occur in the majority of inheritance rulings. Rather, most people only need to know about the shares of the ascendants, descendants, siblings and spouses. Indeed Allāh revealed three detailed verses concerning inheritance. In the first, He mentioned the ascendants and descendants. In the second, He mentioned the relatives who have prescribed shares such as the spouses and maternal brother.

فَإِذَا قَالَ أَحَدُهُمْ: ﴿أَنْ تُبْسَلَ﴾ [الانعام: ٧٠]: أَي تُحْبَسَ، وَقَالَ الْآخَرُ: تُرْتَهَنُ وَنَحْوُ ذَلِكَ؛ لَمْ يَكُنْ مِنْ اخْتِلَافِ التَّضَادِّ، وَإِنْ كَانَ الْمَحْبُوسُ قَدْ يَكُونُ مُرْتَهَنًا وَقَدْ لَا يَكُونُ؛ إِذْ هَذَا تَقْرِيبٌ لِلْمَعْنَى كَمَا تَقَدَّمَ.

وَجَمْعُ عِبَارَاتِ السَّلَفِ فِي مِثْلِ هَذَا نَافِعٌ جِدًّا؛ لِأَنَّ مَجْمُوعَ عِبَارَاتِهِمْ أَدَلُّ عَلَى الْمَقْصُودِ مِنْ عِبَارَةٍ أَوْ عِبَارَتَيْنِ.

وَمَعَ هَذَا فَلَا بُدَّ مِنْ اخْتِلَافٍ مُحَقَّقٍ بَيْنَهُمْ كَمَا يُوجَدُ مِثْلُ ذَلِكَ فِي الْأَحْكَامِ.

وَنَحْنُ نَعْلَمُ أَنَّ عَامَّةَ مَا يُضْطَرُّ إِلَيْهِ عُمُومُ النَّاسِ مِنَ الْاِخْتِلَافِ مَعْلُومٌ؛ بَلْ مُتَوَاتِرٌ عِنْدَ الْعَامَّةِ أَوْ الْخَاصَّةِ؛ كَمَا فِي عَدَدِ الصَّلَاةِ وَمَقَادِيرِ رُكُوعِهَا وَمَوَاقِيْتِهَا، وَقَرَائِصِ الزَّكَاةِ وَنُصُبِهَا، وَتَعْيِينِ شَهْرِ رَمَضَانَ، وَالطَّوَافِ وَالْوُقُوفِ وَرَمِيِّ الْجِمَارِ وَالْمَوَاقِيْتِ، وَغَيْرِ ذَلِكَ.

ثُمَّ إِنَّ اخْتِلَافَ الصَّحَابَةِ فِي الْجَدِّ وَالْإِخْوَةِ، وَفِي الْمَشْرَكَةِ، وَنَحْوِ ذَلِكَ لَا يُوجِبُ رَيْبًا فِي جُمْهُورِ مَسَائِلِ الْفَرَائِصِ، بَلْ مِمَّا يَحْتَاجُ إِلَيْهِ عَامَّةُ النَّاسِ - وَهُوَ عَمُودُ النَّسَبِ مِنَ الْأَبَاءِ وَالْأَبْنَاءِ، وَالْكَلَالَةِ مِنَ الْإِخْوَةِ وَالْأَخَوَاتِ، وَمَنْ نِسَائِهِمْ كَالْأَزْوَاجِ - فَإِنَّ اللَّهَ أَنْزَلَ فِي الْفَرَائِصِ ثَلَاثَ آيَاتٍ مُنْفَصِلَةً؛ ذَكَرَ فِي الْأُولَى الْأُصُولَ وَالْفُرُوعَ، وَذَكَرَ فِي الثَّانِيَةِ الْحَاشِيَةَ الَّتِي تَرْتُّ بِالْفَرَضِ كَالزَّوْجَيْنِ



He mentioned in the third the relatives that have no prescribed shares and they are the full or paternal brothers. Cases in which the paternal grandfather and brothers meet are rare. This is why the first such reported instance in Islām took place after the death of the Prophet (ﷺ).

This difference of opinion may occur due to relevant evidences being hidden, overlooked, not being known or being misunderstood, or due to one favouring an opposing opinion. The purpose here is to briefly allude to this point and not to expound upon it.

وَوَلَدِ الْأُمِّ، وَفِي الثَّلَاثَةِ الْحَاشِيَةِ الْوَارِثَةَ بِالتَّعْصِيبِ؛ وَهُمْ الْإِخْوَةُ  
لِأَبَوَيْنِ أَوْ لِأَبٍ.

وَاجْتِمَاعُ الْجَدِّ وَالْإِخْوَةَ نَادِرٌ، وَلِهَذَا لَمْ يَقَعْ فِي الْإِسْلَامِ إِلَّا  
بَعْدَ مَوْتِ النَّبِيِّ ﷺ.

وَالِاخْتِلَافُ قَدْ يَكُونُ لِخَفَاءِ الدَّلِيلِ وَالذُّهُولِ عَنْهُ، وَقَدْ يَكُونُ  
لِعَدَمِ سَمَاعِهِ، وَقَدْ يَكُونُ لِلْغَلْطِ فِي فَهْمِ النَّصِّ، وَقَدْ يَكُونُ لِعِتْقَادِ  
مُعَارِضٍ رَاجِحٍ.

فَالْمَقْصُودُ هُنَا التَّعْرِيفُ بِمُجْمَلِ الْأَمْرِ دُونَ تَفَاصِيلِهِ.



**The Two Categories of Differences in the Exegesis of the Qur'ān Relating to the Source: Narrations and Deductions**

Differences in the exegesis can be of two types: The source of the first is narrations and the other type is derived from different means, for knowledge is either a truthful narration, or a correct deduction, and the narration either originate from one who is infallible or one who is not.

Here, we will discuss these narrations irrespective of whether they stem from an infallible authority or not; this is the first category. At times, we are able to distinguish between authentic and weak narrations and at times we are unable to do so. This latter part whose authenticity we cannot ascertain, for the most is unbeneficial and to delve into is unnecessary.

As for that knowledge which is essential to the Muslims, then Allāh has placed for them sufficient signs showing them the truth.

فِي نَوْعِي الاختلافِ فِي التَّفْسِيرِ  
المُسْتَنَدِ إِلَى النُّقْلِ، وَإِلَى طَرِيقِ الاستِدلالِ

الاختلافُ فِي التَّفْسِيرِ عَلَى نَوْعَيْنِ:

مَنْهُ مَا مُسْتَنَدُهُ النُّقْلُ فَقَطُّ.

وَمَنْهُ مَا يُعْلَمُ بِغَيْرِ ذَلِكَ .

إِذِ الْعِلْمُ إِذَا نَقَلَ مُصَدِّقًا، وَإِذَا اسْتَدلَّ مُحَقِّقًا.

وَالْمُنْقُولُ إِذَا عَنِ الْمَعْصُومِ، وَإِذَا عَنِ غَيْرِ الْمَعْصُومِ.

وَالْمَقْصُودُ بِأَنَّ جِنْسَ الْمُنْقُولِ سِوَاءٌ كَانَ عَنِ الْمَعْصُومِ أَوْ غَيْرِ

الْمَعْصُومِ - وَهَذَا هُوَ النَّوعُ الْأَوَّلُ - فَمَنْهُ مَا يُمَكِّنُ مَعْرِفَةَ الصَّحِيحِ

مَنْهُ وَالضَّعِيفِ، وَمَنْهُ مَا لَا يُمَكِّنُ مَعْرِفَةَ ذَلِكَ فِيهِ.

وَهَذَا الْقِسْمُ الثَّانِي مِنَ الْمُنْقُولِ - وَهُوَ مَا لَا طَرِيقَ لَنَا إِلَى

الْجَزْمِ بِالصِّدْقِ مِنْهُ - عَامَّتُهُ مِمَّا لَا فَايِدَةَ فِيهِ، وَالْكَلَامُ فِيهِ مِنْ

فُضُولِ الْكَلَامِ، وَإِذَا مَا يَخْتِاجُ الْمُسْلِمُونَ إِلَى مَعْرِفَتِهِ فَإِنَّ اللَّهَ تَعَالَى

نَصَبَ عَلَى الْحَقِّ فِيهِ دَلِيلًا.



An example of that which is unbeneficial and has no clear evidence is the difference regarding the colour of the dog belonging to the companions of the cave. Similar to this is the difference regarding which part of the cow was used to strike the slain man. Also included in this are the measurements of the ark of Nūh, and the type of wood used. Similar to this is the name of the boy killed by Khidr etc.

All this can only be ascertained from the narrations. That which is authentically narrated from the Prophet (ﷺ) in this regard, such as the name of the companion of Mūsā being Khidr is accepted. As for other than this, such as that which is taken from the People of the Book, like the narration of Ka'b, Wahb, Muḥammad ibn Ishāq and others who take from them, one cannot accept or reject these narrations except with clear proof.

It is reported in the *Ṣaḥīḥ* that the Prophet (ﷺ) said: "If the People of the Book narrate to you then do not attest to their truthfulness nor reject them, rather say we believe in Allāh and His Messengers. Otherwise you may reject something truthful or attest to something false."

Likewise, if narrations of the *tābi'ūn* – irrespective of whether or not they are taken from the People of the Book – differ then some of their sayings do not hold greater weight and authority than others.

Rather, authentic narrations from the companions in this regard are more reliable than narrations from their students, as it is a stronger possibility that the companion heard his opinion from the Prophet (ﷺ) or from another of the companions who in turn heard it from the Prophet (ﷺ). Furthermore, the companions' narrations from the People of the Book are less than that of the *tābi'ūn*.

فَمِثَالُ مَا لَا يُفِيدُ وَلَا ذَلِيلَ عَلَى الصَّحِيحِ مِنْهُ: اخْتِلَافُهُمْ فِي لَوْنِ كَلْبِ أَصْحَابِ الْكَهْفِ، وَفِي الْبَعْضِ الَّذِي ضُرِبَ بِهِ قَتِيلُ مُوسَى مِنَ الْبَقْرَةِ، وَفِي مِقْدَارِ سَفِينَةِ نُوحٍ وَمَا كَانَ حَشْبُهَا، وَفِي اسْمِ الْغُلَامِ الَّذِي قَتَلَهُ الْخَضِرُ، وَنَحْوِ ذَلِكَ.

فَهَذِهِ الْأُمُورُ طَرِيقُ الْعِلْمِ بِهَا النَّقْلُ، فَمَا كَانَ مِنْ هَذَا مَنَقُولًا نَقْلًا صَحِيحًا عَنِ النَّبِيِّ ﷺ كَاسْمِ صَاحِبِ مُوسَى أَنَّهُ الْخَضِرُ فَهَذَا مَعْلُومٌ، وَمَا لَمْ يَكُنْ كَذَلِكَ بَلْ كَانَ مِمَّا يُؤْخَذُ عَنْ أَهْلِ الْكِتَابِ - كَالْمَنْقُولِ عَنْ كَعْبٍ، وَوَهْبٍ، وَمُحَمَّدِ بْنِ إِسْحَاقَ، وَغَيْرِهِمْ مِمَّنْ يَأْخُذُ عَنْ أَهْلِ الْكِتَابِ - فَهَذَا لَا يَجُوزُ تَصَدِيقُهُ وَلَا تَكْذِيبُهُ إِلَّا بِحُجَّةٍ، كَمَا ثَبَتَ فِي الصَّحِيحِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُصَدِّقُوهُمْ وَلَا تُكْذِبُوهُمْ، فَإِنَّمَا أَنْ يَحْدِثُوكُمْ بِحَقٍّ فَتُكْذِبُوهُ، وَإِنَّمَا أَنْ يَحْدِثُوكُمْ بِبَاطِلٍ فَتُصَدِّقُوهُ».

وَكَذَلِكَ مَا نُقِلَ عَنْ بَعْضِ التَّابِعِينَ - وَإِنْ لَمْ يَذْكَرْ أَنَّهُ أَخَذَهُ عَنْ أَهْلِ الْكِتَابِ - فَتَمَّتْ اخْتِلَافُ التَّابِعُونَ لَمْ يَكُنْ بَعْضُ أَقْوَالِهِمْ حُجَّةً عَلَى بَعْضٍ.

وَمَا نُقِلَ فِي ذَلِكَ عَنْ بَعْضِ الصَّحَابَةِ نَقْلًا صَحِيحًا، فَالْنَفْسُ إِلَيْهِ أَسْكَنُ مِمَّا نُقِلَ عَنْ بَعْضِ التَّابِعِينَ؛ لِأَنَّ اخْتِمَالَ أَنْ يَكُونَ سَمِعَهُ مِنَ النَّبِيِّ ﷺ أَوْ مِنْ بَعْضِ مَنْ سَمِعَهُ مِنْهُ أَقْوَى، وَلِأَنَّ نَقْلَ الصَّحَابَةِ عَنْ أَهْلِ الْكِتَابِ أَقْلُ مِنْ نَقْلِ التَّابِعِينَ، وَمَعَ جَرْمِ





Therefore, when a companion adamantly holds an opinion, it is not thought that he has taken this opinion from the People of the Book, especially since they were forbidden from believing them.

The point being, such differences [in opinion] in which one cannot ascertain what is authentic and what is weak is just as unbeneficial as narrating a *ḥadīth* in which one cannot ascertain its authenticity.

As for the first category in which one is able to establish the authenticity of a narration, this is possible – and all praise is for Allāh – in those matters which are essential. Many narrations in *tafsīr*, *ḥadīth* and expeditions concerning the Prophet (ﷺ) and other Prophets are false as they contradict authentic narrations. This is the case with narrations and what is deduced by methods.

The point being, there are clear signs showing the authenticity or weakness of those narrations which are essential and required by the Muslims.

It is also known that many narrations in *tafsīr* are similar to narrations about expeditions and history. This is why Imām Aḥmad said: “Three things contain no chain of narration: *tafsīr*, expeditions and history.” This is because the majority of narrations are *marāsīl*, such as that which is mentioned by ‘Urwah Ibn Zubayr, al-Sha’bī, al-Zuhri, Mūsā ibn ‘Uqbah, ibn Ishāq, and those who came after them such as Yaḥyā ibn Sa’īd, Walīd ibn Muslim, al-Wāqidī and others who authored in history and expeditions.

الصَّاحِبِ بِمَا يَقُولُهُ؛ كَيْفَ يُقَالُ: إِنَّهُ أَخَذَهُ عَنِ أَهْلِ الْكِتَابِ وَقَدْ نُهُوا عَنِ تَصْدِيقِهِمْ؟!

والمقصود أن مثل هذا الاختلاف الذي لا يُعلم صحیحُهُ وَلَا تُفِيدُ حِكَايَةَ الْأَقْوَالِ فِيهِ هُوَ كَالْمَعْرِفَةِ لِمَا يُرَوَى مِنَ الْحَدِيثِ الَّذِي لَا دَلِيلَ عَلَى صِحَّتِهِ وَأَمْثَالِ ذَلِكَ.

وَأَمَّا الْقِسْمُ الْأَوَّلُ الَّذِي يُمَكِّنُ مَعْرِفَةَ الصَّحِيحِ مِنْهُ فَهَذَا مَوْجُودٌ فِيَمَا يُحْتَاجُ إِلَيْهِ وَلِلَّهِ الْحَمْدُ، فَكَثِيرًا مَا يُوجَدُ فِي التَّفْسِيرِ وَالْحَدِيثِ وَالْمَعَاذِي أُمُورٌ مَنْقُولَةٌ عَنِ نَبِيِّنَا ﷺ وَعَبْرِهِ مِنَ الْأَنْبِيَاءِ - صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَسَلَامُهُ - وَالنَّقْلُ الصَّحِيحُ يَدْفَعُ ذَلِكَ، بَلْ هَذَا مَوْجُودٌ فِيَمَا مُسْتَنْدَهُ النَّقْلُ، وَفِيَمَا قَدْ يُعْرَفُ بِأُمُورٍ أُخْرَى غَيْرِ النَّقْلِ.

فَالْمَقْصُودُ أَنَّ الْمَنْقُولَاتِ الَّتِي يُحْتَاجُ إِلَيْهَا فِي الدِّينِ قَدْ نَصَبَ اللَّهُ الْأَدْلَةَ عَلَى بَيَانِ مَا فِيهَا مِنْ صَحِيحٍ وَغَيْرِهِ.

وَمَعْلُومٌ أَنَّ الْمَنْقُولَ فِي التَّفْسِيرِ أَكْثَرُهُ كَالْمَنْقُولِ فِي الْمَعَاذِي وَالْمَلَا حِم، وَلِهَذَا قَالَ الْإِمَامُ أَحْمَدُ: ثَلَاثَةٌ أُمُورٍ لَيْسَ لَهَا إِسْنَادٌ: التَّفْسِيرُ وَالْمَلَا حِمُّ وَالْمَعَاذِي، وَيُرَوَى: لَيْسَ لَهَا أَصْلٌ؛ أَيِ إِسْنَادٌ؛ لِأَنَّ الْعَالِبَ عَلَيْهَا الْمَرَّاسِيلُ، مِثْلُ مَا يَذْكُرُهُ عُرْوَةُ بْنُ الزُّبَيْرِ، وَالشَّعْبِيُّ، وَالزُّهْرِيُّ، وَمُوسَى بْنُ عُقْبَةَ، وَابْنُ اسْحَاقَ، وَمَنْ بَعْدَهُمْ كَيْحَيِّ بْنِ سَعِيدِ الْأُمَوِيِّ، وَالْوَلِيدِ بْنِ مُسْلِمٍ، وَالْوَاقِدِيِّ، وَنَحْوِهِمْ فِي الْمَعَاذِي.



Indeed, the most knowledgeable of people concerning military expeditions are the people of Madīnah, then Shām and then Iraq.

The people of Madīnah are the most knowledgeable in this as the expeditions took place among them.

The people of Shām are known for their military and tactical skills, and due to this they possess an understanding of these matters which other don't. For this reason, people revere Abū Ishāq's book on this topic, and consider al-Awzā'ī to be more knowledgeable in this field than other scholars.

As for *tafsīr*, then the most knowledgeable of people in this field are the people of Makkah. The reason for this is that they are the students of Ibn 'Abbās, like Mujāhid, 'Aṭā' Ibn Abī Rabāḥ and 'Ikrimah, and others such as Tāwūs, Abū Sha'thā and Sa'īd ibn Jubayr.

Likewise it includes the people of Kūfah who are the students of 'Abdullāh Ibn Mas'ūd. Some of these are distinguished scholars.

From the scholars of Madīnah who specialised in *tafsīr* is Zayd ibn Aslam. Those who took *tafsīr* from him [i.e. his students] include Imām Mālik, and his own son 'Abdul-Raḥmān. 'Abdul-Raḥmān was the teacher of 'Abdullāh ibn Wahb.

*Mursal ḥadīth* which are reported by many narrations to the extent that there can be no change of intentional or incidental collusion between the narrations, are without doubt authentic.

فَإِنَّ أَعْلَمَ النَّاسِ بِالْمَعَارِي أَهْلُ الْمَدِينَةِ، ثُمَّ أَهْلُ الشَّامِ، ثُمَّ أَهْلُ الْعِرَاقِ.

فَأَهْلُ الْمَدِينَةِ أَعْلَمُ بِهَا؛ لِأَنَّهَا كَانَتْ عِنْدَهُمْ.

وَأَهْلُ الشَّامِ كَانُوا أَهْلَ عَزْوٍ وَجِهَادٍ، فَكَانَ لَهُمْ مِنَ الْعِلْمِ بِالْجِهَادِ وَالسَّيْرِ مَا لَيْسَ لِغَيْرِهِمْ، وَلِهَذَا عَظَّمَ النَّاسُ كِتَابَ أَبِي إِسْحَاقَ الْفَزَارِيِّ الَّذِي صَنَّفَهُ فِي ذَلِكَ، وَجَعَلُوا الْأَوْزَاعِيَّ أَعْلَمَ بِهَذَا الْبَابِ مِنْ غَيْرِهِ مِنْ عُلَمَاءِ الْأَمْصَارِ.

وَأَمَّا التَّفْسِيرُ فَإِنَّ أَعْلَمَ النَّاسِ بِهِ أَهْلُ مَكَّةَ؛ لِأَنَّهُمْ أَصْحَابُ ابْنِ عَبَّاسٍ كُمَجَاهِدٍ، وَعَظَاءِ بْنِ أَبِي رَبَاحٍ، وَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، وَغَيْرِهِمْ مِنْ أَصْحَابِ ابْنِ عَبَّاسٍ كَطَاوُوسَ، وَأَبِي الشَّعْثَاءِ، وَسَعِيدِ بْنِ جُبَيْرٍ، وَأَمْثَالِهِمْ.

وَكَذَلِكَ أَهْلُ الْكُوفَةِ مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَمِنْ ذَلِكَ مَا تَمَيَّزُوا بِهِ عَلَى غَيْرِهِمْ.

وَعُلَمَاءُ أَهْلِ الْمَدِينَةِ فِي التَّفْسِيرِ مِثْلُ زَيْدِ بْنِ أَسْلَمَ الَّذِي أَخَذَ عَنْهُ مَالِكُ التَّفْسِيرَ، وَأَخَذَهُ عَنْهُ أَيْضًا ابْنُهُ عَبْدُ الرَّحْمَنِ، وَ[عنه] عَبْدُ اللَّهِ بْنُ وَهَبٍ.

وَالْمَرَّاسِيلُ إِذَا تَعَدَّدَتْ طُرُقُهَا وَخَلَّتْ عَنِ الْمَوَاطِئِ قَصْدًا أَوْ اتِّفَاقًا بِغَيْرِ قَصْدٍ كَانَتْ صَحِيحَةً قَطْعًا، فَإِنَّ النَّقْلَ إِمَّا أَنْ يَكُونَ



A narration can be authentic and correct, or false in which the narrator intentionally lied or made a mistake. If we can establish that it is free of lies and mistakes then it is undoubtedly authentic.

Therefore, if a *hadith* has been narrated from two or more chains and it is known that the narrators did not conspire in its differences, and that it is not possible to agree on such a thing incidentally, the narration is classed as authentic.

It is like a person who mentions an incident which took place, explaining in detail what was said and done, and then another person who cannot have conspired with the first mentions the exact same story in detail. It is known that on the whole the story is true. If they had conspired to lie about the story or had mistakenly done so, it would not be conceivable that they would agree on all the details, as without collusion such a thing would be impossible. It is possible that a person may compose a verse of poetry and another happens to also compose the same verse, or one tells a particular lie which happens to be the same lie another tells without having colluded with the first. However, if a person was to compose a lengthy poem containing all types of rhythmical styles and techniques, it is not possible that someone else would compose the exact same poem with the same words and meanings, rather it is known that the latter took from the former. Likewise, if someone mentions a long narration containing much detail and another person narrates the same thing, then the latter either colluded with the former, or he copied him, or else the narration is true.

صِدْقًا مُطَابِقًا لِلْخَبَرِ، وَإِمَّا أَنْ يَكُونَ كَذِبًا تَعَمَّدَ صَاحِبُهُ الْكُذِبَ أَوْ  
أَخْطَأَ فِيهِ، فَمَتَى سَلِمَ مِنَ الْكُذِبِ الْعَمْدِ وَالْخَطِئِ كَانَ صِدْقًا بِلَا  
رَيْبٍ.

فَإِذَا كَانَ الْحَدِيثُ جَاءَ مِنْ جِهَتَيْنِ أَوْ جِهَاتٍ، وَقَدْ عَلِمَ أَنَّ  
الْمُخْبِرِينَ لَمْ يَتَوَاطَّأُوا عَلَى اخْتِلَافِهِ، وَعَلِمَ أَنَّ مِثْلَ ذَلِكَ لَا تَقَعُ  
الْمُؤَافَقَةُ فِيهِ اتِّفَاقًا بِلَا قَصْدٍ، عَلِمَ أَنَّهُ صَحِيحٌ.

مِثْلُ شَخْصٍ يُحَدِّثُ عَنْ وَاقِعَةٍ جَرَتْ، وَيَذْكُرُ تَفَاصِيلَ مَا فِيهَا  
مِنَ الْأَقْوَالِ وَالْأَفْعَالِ، وَيَأْتِي شَخْصٌ آخَرَ قَدْ عَلِمَ أَنَّهُ لَمْ يُوَاطِئْ  
الْأَوَّلَ فَيَذْكُرُ مِثْلَ مَا ذَكَرَهُ الْأَوَّلُ مِنْ تَفَاصِيلِ الْأَقْوَالِ وَالْأَفْعَالِ،  
فَيُعْلَمُ قَطْعًا أَنَّ تِلْكَ الْوَاقِعَةَ حَقٌّ فِي الْجُمْلَةِ، فَإِنَّهُ لَوْ كَانَ كُلُّ مَنْهُمَا  
كَذَبَ بِهَا عَمْدًا أَوْ أَخْطَأَ، لَمْ يَتَّفِقْ فِي الْعَادَةِ أَنْ يَأْتِيَ كُلُّ مَنْهُمَا  
بِتِلْكَ التَّفَاصِيلِ الَّتِي تَمْنَعُ الْعَادَةَ اتِّفَاقَ الْاِثْنَيْنِ عَلَيْهَا بِلَا مُوَاطَاةٍ مِنْ  
أَحَدِهِمَا لِصَاحِبِهِ، فَإِنَّ الرَّجُلَ قَدْ يَتَّفِقُ أَنْ يَنْظِمَ بَيْتًا وَيَنْظِمُ الْآخَرَ  
مِثْلَهُ، أَوْ يَكْذِبُ كَذِبَةً وَيَكْذِبُ الْآخَرُ مِثْلَهَا، أَمَا إِذَا أَنْشَأَ قَصِيدَةً  
طَوِيلَةً ذَاتَ فُنُونٍ عَلَى قَافِيَةٍ وَرَوِيٍّ، فَلَمْ تَجْرِ الْعَادَةُ بِأَنَّ غَيْرَهُ يُنْشِئُ  
مِثْلَهَا لَفْظًا وَمَعْنَى، مَعَ الطُّولِ الْمُفْرِطِ، بَلْ يُعْلَمُ بِالْعَادَةِ أَنَّهُ أَخَذَهَا  
مِنْهُ، وَكَذَلِكَ إِذَا حَدَّثَ حَدِيثًا طَوِيلًا فِيهِ فُنُونٌ وَحَدَّثَ آخَرَ بِمِثْلِهِ،  
فَإِنَّهُ إِمَّا أَنْ يَكُونَ وَاطَّأَهُ عَلَيْهِ، أَوْ أَخَذَهُ مِنْهُ، أَوْ يَكُونَ الْحَدِيثُ  
صِدْقًا.



Using this method it is possible to determine the authenticity of narrations which are reported through different transmissions, even though each individual narration is not sufficient on its own due to a missing link present or the weakness of a narrator.

However this method cannot be used in pinpointing the accuracy of words and details; the accuracy of such things must be established via another method.

Thus, the battle of Badr has been established by recurring narrations. It is established that it took place before the battle of Uḥud. Furthermore, it is also established that Ḥamzah, 'Alī and Abū 'Ubaydah had a duel with 'Utbah, Shaybah and Walīd, that 'Alī killed Walīd, and Ḥamzah killed his opponent. However there is a different [of opinion] over who his opening was, was it Utbah or Shaybah?

This is an essential principle to remember, and is very beneficial in determining the truthfulness of narrations in *ḥadīth*, *tafsīr*, and military expeditions, and what people said or did.

For this reason, if a prophetic *ḥadīth* has been narrated with two different chains, and it is known that one narrator did not collaborate with the other, we can be certain that the narration is true. This is even more so if the narrators are those who would not intentionally lie, rather the most that is feared for them is that they may make a mistake or forget. The one who is familiar with companions such as Ibn Mas'ūd, Ubayy ibn Ka'b, Ibn 'Umar, Jābir, Abū Sa'īd and Abū Hurayrah would know that they would never intentionally ascribe a lie to the Prophet (ﷺ), let alone those who are greater in status than them.

وَبِهَذِهِ الطَّرِيقِ يُعْلَمُ صِدْقُ عَامَّةِ مَا تَتَعَدَّدُ جِهَاتُهُ الْمُخْتَلِفَةُ عَلَى هَذَا الْوَجْهِ مِنَ الْمُنْقُولَاتِ، وَإِنْ لَمْ يَكُنْ أَحَدُهُمَا كَافِيًا إِمَّا لِإِرْسَالِهِ وَإِمَّا لِضَعْفِ نَاقِلِهِ.

لَكِنْ مِثْلَ هَذَا لَا تُضْبَطُ بِهِ الْأَلْفَاظُ وَالذَّقَائِقُ الَّتِي لَا تُعْلَمُ بِهَذِهِ الطَّرِيقِ؛ بَلْ يَحْتَاجُ ذَلِكَ إِلَى طَرِيقٍ يَثْبُتُ بِهَا مِثْلُ تِلْكَ الْأَلْفَاظِ وَالذَّقَائِقِ.

وَلِهَذَا ثَبَّتَ عَزْوَةَ بَدْرِ بِالتَّوَاتُرِ، وَأَنَّهَا قَبْلَ أُحُدٍ، بَلْ يُعْلَمُ قَطْعًا أَنَّ حَمْزَةَ وَعَلِيًّا وَأَبَا عُبَيْدَةَ بَرَزُوا إِلَى عُتْبَةَ وَشَيْبَةَ وَالْوَلِيدِ، وَأَنَّ عَلِيًّا قَتَلَ الْوَلِيدَ، وَأَنَّ حَمْزَةَ قَتَلَ قِرْنَةَ، ثُمَّ يُشَكُّ فِي قِرْنِهِ: هَلْ هُوَ عُتْبَةُ أَمْ شَيْبَةُ؟

وَهَذَا الْأَصْلُ يَنْبَغِي أَنْ يُعْرَفَ، فَإِنَّهُ أَصْلٌ نَافِعٌ فِي الْجَزْمِ بِكَثِيرٍ مِنَ الْمُنْقُولَاتِ فِي الْحَدِيثِ، وَالتَّفْسِيرِ، وَالْمَعَارِزِ، وَمَا يُنْقَلُ مِنْ أَقْوَالِ النَّاسِ وَأَفْعَالِهِمْ وَعَيْرِ ذَلِكَ.

وَلِهَذَا إِذَا رُوِيَ الْحَدِيثُ الَّذِي بَتَأْتِي فِيهِ ذَلِكَ عَنِ النَّبِيِّ ﷺ مِنْ وَجْهَيْنِ - مَعَ الْعِلْمِ بِأَنَّ أَحَدَهُمَا لَمْ يَأْخُذْهُ عَنِ الْآخَرِ - جُزِمَ بِأَنَّهُ حَقٌّ، لَا سِيَّمَا إِذَا عُلِمَ أَنَّ نَقْلَتَهُ لَيْسُوا مِمَّنْ يَتَعَمَّدُ الْكَذِبَ، وَإِنَّمَا يُخَافُ عَلَى أَحَدِهِمُ النِّسْيَانَ وَالْعَلْطَ؛ فَإِنَّ مَنْ عَرَفَ الصَّحَابَةَ كَأَبْنِ مَسْعُودٍ، وَأَبِي بِنِ كَعْبٍ، وَابْنَ عُمَرَ، وَجَابِرٍ، وَأَبِي سَعِيدٍ، وَأَبِي هُرَيْرَةَ، وَعَيْرِهِمْ؛ عُلِمَ يَقِينًا أَنَّ الْوَاحِدَ مِنْ هَؤُلَاءِ لَمْ يَكُنْ





This is similar to a person who knows another well due to his extensive experiences with him. He knows he would not steal, ambush or give false testimonies.

This can also be said about the *tābi'ūn* of Madīnah, Makkah, Shām, Baṣrah. Whoever is familiar with the likes of Abū Ṣāliḥ al-Sammān, al-A'raj, Sulaymān ibn Yasār, Zayd ibn Aslam and their contemporaries will know that they would not purposefully ascribe lies to the Prophet (ﷺ).

Let alone those scholars who are greater than them such as Muḥammad ibn Sīrīn, al-Qāsim ibn Muḥammad, Sa'īd ibn al-Musayyib, 'Alqamah, al-Aswad and others.

Rather what is feared is that they may have made errors, as mistakes and forgetfulness often affect people. However, certain scholars are known to be far from this. This is known about the likes of al-Sha'bī, al-Zuhrī, 'Urwah Qatādah and al-Thawrī, especially al-Zuhrī and al-Thawrī in their times. It is said: 'Indeed, Ibn Shihāb al-Zuhrī rarely erred even though he narrated many *ḥadīths* and had an expansive memory.'

مِمَّنْ يَتَعَمَّدُ الْكُذْبَ عَلَى رَسُولِ اللَّهِ ﷺ فَضْلاً عَمَّنْ هُوَ فَوْقَهُمْ، كَمَا يُعَلِّمُ الرَّجُلُ مِنْ حَالِ مَنْ جَرَّبَهُ وَخَبِرَهُ خَبْرَةً بَاطِنَةً طَوِيلَةً أَنَّهُ لَيْسَ مِمَّنْ يَسْرِقُ أَمْوَالَ النَّاسِ، وَيَقْطَعُ الطَّرِيقَ، وَيَشْهَدُ بِالزُّورِ، وَنَحْوِ ذَلِكَ.

وَكَذَلِكَ التَّابِعُونَ بِالْمَدِينَةِ وَمَكَّةَ وَالشَّامِ وَالْبَصْرَةَ، فَإِنَّ مَنْ عَرَفَ مِثْلَ أَبِي صَالِحِ السَّمَّانِ، وَالْأَعْرَجِ، وَسُلَيْمَانَ بْنِ يَسَارٍ، وَزَيْدِ بْنِ أَسْلَمَ، وَأَمْثَالِهِمْ؛ عَلِمَ قَطْعًا أَنَّهُمْ لَمْ يَكُونُوا مِمَّنْ يَتَعَمَّدُ الْكُذْبَ فِي الْحَدِيثِ.

فَضْلاً عَمَّنْ هُوَ فَوْقَهُمْ مِثْلُ مُحَمَّدِ بْنِ سِيرِينَ، وَالْقَاسِمِ بْنِ مُحَمَّدٍ، أَوْ سَعِيدِ بْنِ الْمُسَيْبِ، أَوْ عَيْنَةَ السَّلْمَانِيِّ، أَوْ عَلْقَمَةَ، أَوْ الْأَسْوَدِ، أَوْ نَحْوِهِمْ.

وَإِنَّمَا يُخَافُ عَلَى الْوَاحِدِ مِنَ الْغَلْطِ، فَإِنَّ الْغَلْطَ وَالنِّسْيَانَ كَثِيرًا مَا يَعْضُضُ لِلْإِنْسَانِ، وَمِنَ الْحُقَاقِظِ مَنْ قَدْ عَرَفَ النَّاسُ بَعْدَهُ عَنْ ذَلِكَ جِدًّا، كَمَا عَرَفُوا حَالَ الشَّعْبِيِّ، وَالزُّهْرِيِّ، وَعُرْوَةَ، وَقَتَادَةَ، وَالثَّوْرِيَّ، وَأَمْثَالِهِمْ، لَا سِيَّمًا الزُّهْرِيَّ فِي زَمَانِهِ، وَالثَّوْرِيَّ فِي زَمَانِهِ.

فَإِنَّهُ قَدْ يَقُولُ الْقَائِلُ: إِنَّ ابْنَ شِهَابِ الزُّهْرِيَّ لَا يُعْرِفُ لَهُ غَلْطٌ مَعَ كَثْرَةِ حَدِيثِهِ وَسَعَةِ حِفْظِهِ.



The point here is that if a *hadīth* has been narrated from two different chains without collaboration, then it cannot be a mistake or a lie. A lengthy story cannot be one big mistake; rather parts of it may contain errors. Therefore, if a person narrates a long and detailed story, and another narrates exactly the same story without collusion then both stories cannot be a mistake, just as they cannot be lies.

As such, the mistakes which occur can be concerning certain details within the story, like the *hadīth* in which the Prophet (ﷺ) bought a camel from Jābir. Whoever contemplates the different chains of the *hadīth* will realise that the *hadīth* is authentic, even though the narrations differ concerning the exact price of the camel. This is also explained by al-Bukhārī in his *Ṣaḥīḥ*.

For the majority of what is in *Bukhārī* and *Muslim* can be ascribed to the Prophet (ﷺ) with certainty, as it is of this calibre, and the *Ummah* has accepted it as such, and the whole Muslim nation cannot unite upon error. For if a *hadīth* is a lie but the *Ummah* accepts it as truthful, they have in essence accepted a lie. This is unity upon error and is impossible. Without unity and consensus it is possible that a narration contains a mistake or lie, just as this is possible in an analogy in which the truth may be in the opposite of what we believed. However, once unity is achieved upon a matter, we affirm its wording and meaning.

وَالْمَقْصُودُ أَنَّ الْحَدِيثَ الطَّوِيلَ إِذَا رُويَ مَثَلًا مِنْ وَجْهَيْنِ مُخْتَلِفَيْنِ مِنْ غَيْرِ مُوَاطَاةٍ؛ امْتَنَعَ عَلَيْهِ أَنْ يَكُونَ غَلَطًا كَمَا امْتَنَعَ أَنْ يَكُونَ كَذِبًا، فَإِنَّ الْغَلَطَ لَا يَكُونُ فِي قِصَّةٍ طَوِيلَةٍ مُتَنَوِّعَةٍ، وَإِنَّمَا يَكُونُ فِي بَعْضِهَا، فَإِذَا رَوَى هَذَا قِصَّةً طَوِيلَةً مُتَنَوِّعَةً، وَرَوَاهَا الْآخَرُ مِثْلَمَا رَوَاهَا الْأَوَّلُ مِنْ غَيْرِ مُوَاطَاةٍ؛ امْتَنَعَ الْغَلَطُ فِي جَمِيعِهَا، كَمَا امْتَنَعَ الْكُذِبُ فِي جَمِيعِهَا مِنْ غَيْرِ مُوَاطَاةٍ.

وَلِهَذَا إِنَّمَا يَقَعُ فِي مِثْلِ ذَلِكَ غَلَطٌ فِي بَعْضِ مَا جَرَى فِي الْقِصَّةِ؛ مِثْلُ حَدِيثِ اشْتِرَاءِ النَّبِيِّ ﷺ الْبَعِيرِ مِنْ جَابِرٍ؛ فَإِنَّ مَنْ تَأَمَّلَ طُرُقَهُ عَلِمَ قَطْعًا أَنَّ الْحَدِيثَ صَحِيحٌ، وَإِنْ كَانُوا قَدْ اخْتَلَفُوا فِي مِقْدَارِ الثَّمَنِ، وَقَدْ بَيَّنَّ ذَلِكَ الْبُخَارِيُّ فِي صَحِيحِهِ.

فَإِنَّ جُمْهُورَ مَا فِي الْبُخَارِيِّ وَمُسْلِمٍ مِمَّا يُقَطَّعُ بِأَنَّ النَّبِيَّ ﷺ قَالَهُ، لَأَنَّ غَالِبَهُ مِنْ هَذَا النَّحْوِ؛ وَلِأَنَّهُ قَدْ تَلَقَّاهُ أَهْلُ الْعِلْمِ بِالْقَبُولِ وَالتَّصْدِيقِ، وَالْأُمَّةُ لَا تَجْتَمِعُ عَلَى خَطَا، فَلَوْ كَانَ الْحَدِيثُ كَذِبًا فِي نَفْسِ الْأَمْرِ، وَالْأُمَّةُ مُصَدِّقَةٌ لَهُ قَابِلَةٌ لَهُ، لَكَانُوا قَدْ أَجْمَعُوا عَلَى تَضْيِيقِ مَا هُوَ فِي نَفْسِ الْأَمْرِ كَذِبٌ، وَهَذَا إِجْمَاعٌ عَلَى الْخَطَا، وَذَلِكَ مُمْتَنِعٌ، وَإِنْ كُنَّا نَحْنُ بِدُونِ الْإِجْمَاعِ، نُجَوِّزُ الْخَطَا أَوْ الْكُذِبَ عَلَى الْخَبَرِ، فَهُوَ كَتَجْوِيزِنَا - قَبْلَ أَنْ نَعْلَمَ الْإِجْمَاعَ عَلَى الْعِلْمِ الَّذِي ثَبَتَ بظَاهِرٍ أَوْ قِيَاسٍ ظَنِّيٍّ - أَنْ يَكُونَ الْحَقُّ فِي الْبَاطِنِ



For this reason, the majority of scholars from all the different schools of thought agree that if a *ḥadīth* reported with a single narrator in its chain of narration is accepted or approved by action then it is sufficient as evidence. This is mentioned by the authors of *Uṣūl al-Fiqh* from all the school of *fiqh*: the student of Abū Ḥanīfah, Mālik, Shāfi'ī and Aḥmad. This opinion is opposed by a minority of latter time scholars who chose the opinion of some theologians. However, the majority of theologians agree with the jurists, scholars of *ḥadīth* and predecessors on this. This is the opinion of the majority of Ash'arite scholars such as Abū Ishāq and Ibn Fawrak.

As for Ibn al-Bāqillānī, he is the one who held the opposing opinion, and was followed by Abul-Ma'ālī, Abū Ḥāmid, Ibn 'Aqīl, Ibn al-Jawzī, Ibn al-Khaṭīb, al-Āmadī and others.

The first opinion is also supported by *Shaykh* Abū Ḥāmid, Abu al-Ṭayyib, Abū Ishāq and their likes from the Shāfi'ī school. Qaḍī 'Abdul-Wahhāb and his likes from the Mālikī school. Shams ul-Dīn al-Sarakhsī and others from the Ḥanafī school.

بِخِلَافِ مَا اعْتَقَدْنَاهُ، فَإِذَا أَجْمَعُوا عَلَى الْحُكْمِ جَزَمْنَا بِأَنَّ الْحُكْمَ  
ثَابِتٌ بَاطِنًا وَظَاهِرًا.

وَلِهَذَا كَانَ جُمُهورُ أَهْلِ الْعِلْمِ مِنْ جَمِيعِ الطَّوائِفِ عَلَى أَنَّ  
خَبَرَ الْوَاحِدِ إِذَا تَلَقَّتهُ الْأُمَّةُ بِالْقَبُولِ تَصْدِيقًا لَهُ أَوْ عَمَلًا بِهِ، أَنَّهُ  
يُوجِبُ الْعِلْمَ، وَهَذَا هُوَ الَّذِي ذَكَرَهُ الْمُصَنِّفُونَ فِي أَصُولِ الْفِقْهِ مِنْ  
أَصْحَابِ أَبِي حَنِيفَةَ وَمَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ، إِلَّا فِرْقَةً قَلِيلَةً مِنْ  
الْمُتَأَخِّرِينَ اتَّبَعُوا فِي ذَلِكَ طَائِفَةً مِنْ أَهْلِ الْكَلَامِ أَنْكَرُوا ذَلِكَ،  
وَلَكِنَّ كَثِيرًا مِنْ أَهْلِ الْكَلَامِ، أَوْ أَكْثَرَهُمْ يُوَافِقُونَ الْفُقَهَاءَ وَأَهْلَ  
الْحَدِيثِ وَالسَّلَفِ عَلَى ذَلِكَ، وَهُوَ قَوْلُ أَكْثَرِ الْأَشْعَرِيَّةِ كَأَبِي  
إِسْحَاقَ، وَابْنِ فُورَكَ.

وَأَمَّا ابْنُ الْبَاقِلَانِيِّ فَهُوَ الَّذِي أَنْكَرَ ذَلِكَ، وَتَبِعَهُ مِثْلُ أَبِي  
الْمَعَالِيِّ، وَأَبُو حَامِدٍ، وَابْنُ عَقِيلٍ، وَابْنُ الْجَوْزِيِّ، وَابْنُ الْخَطِيبِ،  
وَالْأَمِيدِيُّ، وَنَحْوُ هَؤُلَاءِ.

وَالأَوَّلُ هُوَ الَّذِي ذَكَرَهُ الشَّيْخُ أَبُو حَامِدٍ، وَأَبُو الطَّيِّبِ، وَأَبُو  
إِسْحَاقَ، وَأَمثَالُهُ مِنْ أَيْمَةِ الشَّافِعِيَّةِ.

وَهُوَ الَّذِي ذَكَرَهُ الْقَاضِي عَبْدُ الْوَهَّابِ، وَأَمثَالُهُ مِنَ الْمَالِكِيَّةِ.  
وَهُوَ الَّذِي ذَكَرَهُ شَمْسُ الدِّينِ السَّرْحَسِيُّ، وَأَمثَالُهُ مِنَ الْحَنَفِيَّةِ.



Abū Ya'lā, Abul-Khaṭṭāb, and Abul-Ḥasan from the Ḥanbalī school.

If consensus upon a narration is sufficient in establishing it, then the consensus which is applicable is that of the scholars of *ḥadīth*. Just as consensus in practical rulings is sought with the scholars who specialise in orders, prohibitions and recommendations, so is the case with this.

The point being made is that a narration possessing multiple transmissions in which no collusion or agreement is possible, is sufficient in establishing the content narrated. This is more beneficial when one is aware of the state of the narrators.

In this regard, one may benefit from the narrations of an unknown narrator or one possessing bad memory, or a *mursal ḥadīth*. For this reason the scholars would write down such narrations and say: 'What can't be used as evidence itself may be used in order to support another evidence'.

Imām Aḥmad would state: 'I may write the narrations of a man in order to consider them.' He then gave 'Abdullāh ibn Lahiy'ah, the Egyptian judge as an example of such a man. He was a pious man who narrated many *ḥadīths*, but when his books were burnt, his later narrations had mistakes in them, so he was a narrator considered and used to support others.

He is often compared to al-Lath ibn Sa'd; Layth was a trustworthy authority and *imām*.

وهو الَّذِي ذَكَرَهُ أَبُو يَعْلَى، وَأَبُو الْخَطَّابِ، وَأَبُو الْحَسَنِ بْنُ  
الرَّاعُونِي، وَأَمْثَالُهُمْ مِنَ الْحَنْبَلِيَّةِ.

وَإِذَا كَانَ الْإِجْمَاعُ عَلَى تَصْدِيقِ الْحَبْرِ مُوجِبًا لِلْقَطْعِ بِهِ  
فَالِاعْتِبَارُ فِي ذَلِكَ بِإِجْمَاعِ أَهْلِ الْعِلْمِ بِالْحَدِيثِ، كَمَا أَنَّ الْإِعْتِبَارَ  
بِالْإِجْمَاعِ عَلَى الْأَحْكَامِ بِإِجْمَاعِ أَهْلِ الْعِلْمِ بِالْأَمْرِ وَالنَّهْيِ وَالْإِبَاحَةِ.  
وَالْمَقْصُودُ هُنَا أَنَّ تَعَدُّ الطَّرِيقِ مَعَ عَدَمِ التَّشَاغُرِ أَوْ الْإِتْفَاقِ  
فِي الْعَادَةِ؛ يُوجِبُ الْعِلْمَ بِمَضْمُونِ الْمَقُولِ، لَكِنَّ هَذَا يُتَفَعُّ بِهِ كَثِيرًا  
فِي عِلْمِ أَحْوَالِ النَّاقِلِينَ.

وَفِي مِثْلِ هَذَا يُنْتَفَعُ بِرِوَايَةِ الْمَجْهُولِ وَالسَّيِّئِ الْحَفِظِ،  
وَبِالْحَدِيثِ الْمُرْسَلِ وَنَحْوِ ذَلِكَ، وَلِهَذَا كَانَ أَهْلُ الْعِلْمِ يَكْتُبُونَ مِثْلَ  
هَذِهِ الْأَحَادِيثِ وَيَقُولُونَ: إِنَّهُ يَصْلُحُ لِلشَّوَاهِدِ وَالِاعْتِبَارِ مَا لَا يَصْلُحُ  
لِغَيْرِهِ.

قَالَ أَحْمَدُ: قَدْ أَكْتُبُ حَدِيثَ الرَّجُلِ لِأَعْتَبِرَهُ، وَمِثْلَ ذَلِكَ  
بِعَبْدِ اللَّهِ بْنِ لَهَيْعَةَ - قَاضِي مِصْرَ -؛ فَإِنَّهُ كَانَ مِنْ أَكْثَرِ النَّاسِ  
حَدِيثًا، وَمِنْ خِيَارِ النَّاسِ، لَكِنَّ سَبَبَ اخْتِرَاقِ كُتُبِهِ وَقَعَ فِي حَدِيثِهِ  
الْمَتَأَخَّرِ غَلَطٌ، فَصَارَ يُعْتَبَرُ بِذَلِكَ وَيُسْتَشْهَدُ بِهِ.

وَكَثِيرًا مَا يَقْتَرِنُ هُوَ وَاللَّيْثُ بْنُ سَعْدٍ، وَاللَّيْثُ حُجَّةٌ ثَبَّتْ  
إِمَامًا.





Just as they use the *ḥadīth* of the one with bad memory as supporting evidence, they may also classify the *ḥadīth* of a trustworthy and reliable narrator as weak due to apparent and clear errors for in some narrations. This is known as the science of *'ilal al-ḥadīth* (the hidden defects in *ḥadīth*), and is one of the most noble and advanced sciences in the field of *ḥadīth*. This is when one who is usually trustworthy and reliable makes an error in his narrators, and his error has become known. As it is known that the Prophet (ﷺ) married Maymūnah whilst he was not in a state of *iḥrām*, and that he prayed two rak'ahs inside the *Ka'bah*. The narrations of Ibn 'Abbās which state that he (ﷺ) married whilst in a state of *iḥrām* and that he did not pray inside the *Ka'bah* are mistaken.

Likewise, it is also known that the Prophet (ﷺ) only preformed four *'Umrahs*, and that the statement of Ibn 'Umar which claims he made *'Umrah* in Rajab is also mistaken.

It is also well known that the Prophet (ﷺ) performed *tamattu'* in a state of security during his farewell *Hajj*. Thus, the narration in which 'Uthmān said to 'Alī: 'We were in a state of fear on that day' is also mistaken.

Another example of this is what is reported in some narrations in *Ṣaḥīḥ al-Bukhārī*: "The Hellfire will not be full until Allāh creates another creation for it." This is also a narration which contains a mistake.

People are of two extremes in this issue:

A group of scholastic theologians and their likes who are unfamiliar with the science of *ḥadīth* and its scholars, do not differentiate between authentic and weak narrations. This causes them to doubt the authenticity of *ḥadīths* even though they are classified as authentic by the scholars of this science.

وَكَمَا أَنَّهُمْ يَسْتَشْهِدُونَ وَيَعْتَبِرُونَ بِحَدِيثِ الَّذِي فِيهِ سُوءُ حِفْظٍ؛ فَإِنَّهُمْ أَيْضًا يُضَعِّفُونَ مِنْ حَدِيثِ الثَّقَةِ الصَّدُوقِ الضَّابِطِ أَشْيَاءَ تَبَيَّنَ لَهُمْ غَلَطُهُ فِيهَا بِأُمُورٍ يَسْتَدِلُّونَ بِهَا، وَيُسَمُّونَ هَذَا عِلْمَ عِلَلِ الْحَدِيثِ، وَهُوَ مِنْ أَشْرَفِ عُلُومِهِمْ بِحَيْثُ يَكُونُ الْحَدِيثُ قَدْ رَوَاهُ ثِقَّةٌ ضَابِطٌ وَعَلَطَ فِيهِ، وَعَلَطَهُ فِيهِ عُرْفٌ، إِمَّا بِسَبَبِ ظَاهِرٍ، كَمَا عَرَفُوا أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ حَلَالٌ، وَأَنَّهُ صَلَّى فِي الْبَيْتِ رَكْعَتَيْنِ، وَجَعَلُوا رِوَايَةَ ابْنِ عَبَّاسٍ لِتَزَوُّجِهَا حَرَامًا، وَكَوْنَهُ لَمْ يُصَلِّ؛ مِمَّا وَقَعَ فِيهِ الْغَلَطُ.

وَكَذَلِكَ أَنَّهُ اعْتَمَرَ أَرْبَعَ عُمَرٍ، وَعَلِمُوا أَنَّ قَوْلَ ابْنِ عُمَرَ: إِنَّهُ اعْتَمَرَ فِي رَجَبٍ؛ مِمَّا وَقَعَ فِيهِ الْغَلَطُ.

وَعَلِمُوا أَنَّهُ تَمَتَّعَ وَهُوَ آمِنٌ فِي حَجَّةِ الْوَدَاعِ، وَأَنَّ قَوْلَ عُثْمَانَ لِعَلِيِّ: كُنَّا يَوْمَئِذٍ خَائِفِينَ؛ مِمَّا وَقَعَ فِيهِ الْغَلَطُ.

وَأَنَّ مَا وَقَعَ فِي بَعْضِ طُرُقِ الْبُخَارِيِّ: «أَنَّ النَّارَ لَا تَمْتَلِئُ حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا آخَرَ»؛ مِمَّا وَقَعَ فِيهِ الْغَلَطُ. وَهَذَا كَثِيرٌ.

وَالنَّاسُ فِي هَذَا الْبَابِ طَرَفَانِ:

طَرَفٌ مِنْ أَهْلِ الْكَلَامِ وَنَحْوِهِمْ مِمَّنْ هُوَ بَعِيدٌ عَنِ مَعْرِفَةِ الْحَدِيثِ وَأَهْلِهِ، لَا يُمَيِّزُ بَيْنَ الصَّحِيحِ وَالضَّعِيفِ فَيَشُكُّ فِي صِحَّةِ



The other group claims to follow *ḥadīths* wherever they find a wording narrated by a trustworthy person, or a *ḥadīth* which appears to be authentic, considering it to be from among those *ḥadīths* whose authenticity has been established by the scholars. Even if they contradict a well-known and authentic *ḥadīth*, they will instead revert to facile interpretations and insist it is an evidence for a certain issue even though the scholars of *ḥadīth* consider it to be incorrect.

Just as there are signs by which one can come to know and establish that a *ḥadīth* is truthful, there are signs which also point to a *ḥadīth* being a fabrication. An example of this is what is narrated by the fabricators and people of innovation in certain matters of superiority (*fadā'il*), such as the *ḥadīth* concerning the day of 'Āshūrā' which states that whoever prays two *rak'ahs* will receive the reward of such and such prophets.

In the books of *tafsīr* many such fabrications exist. An example of this is the *ḥadīth* narrated by al-Tha'labī, al-Wāḥidī and Al-Zamaksharī regarding the superiority of the chapters of the Qur'ān. These are fabricated by the agreement of the scholars.

Al-Tha'labī himself was a good and pious man, but he was like a wood gatherer at night. He would copy whatever he found in the books of *tafsīr*, whether authentic, weak or fabricated.

أَحَادِيثَ، أَوْ فِي الْقَطْعِ بِهَا مَعَ كَوْنِهَا مَعْلُومَةً مَقْطُوعًا بِهَا عِنْدَ أَهْلِ الْعِلْمِ بِهِ.

وَوَظَرَافٍ مِمَّنْ يَدَّعِي اتِّبَاعَ الْحَدِيثِ وَالْعَمَلَ بِهِ؛ كَلَّمَا وَجَدَ لَفْظًا فِي حَدِيثٍ قَدْ رَوَاهُ ثِقَّةٌ أَوْ رَأَى حَدِيثًا بِإِسْنَادٍ ظَاهِرُهُ الصَّحَّةُ، يُرِيدُ أَنْ يَجْعَلَ ذَلِكَ مِنْ جِنْسِ مَا جَزَمَ أَهْلُ الْعِلْمِ بِصِحَّتِهِ حَتَّى إِذَا عَارَضَ الصَّحِيحَ الْمَعْرُوفَ أَخَذَ يَتَكَلَّفُ لَهُ التَّأْوِيلَاتِ الْبَارِدَةَ أَوْ يَجْعَلُهُ دَلِيلًا فِي مَسَائِلِ الْعِلْمِ، مَعَ أَنَّ أَهْلَ الْعِلْمِ بِالْحَدِيثِ يَعْرِفُونَ أَنَّ مِثْلَ هَذَا غَلَطٌ.

وَكَمَا أَنَّ عَلَى الْحَدِيثِ أُدْلَةٌ يُعْلَمُ بِهَا أَنَّهُ صِدْقٌ، وَقَدْ يُقَطَّعُ بِذَلِكَ، فَعَلَيْهِ أُدْلَةٌ يُعْلَمُ بِهَا أَنَّهُ كَذِبٌ وَيُقَطَّعُ بِذَلِكَ، مِثْلُ مَا يُقَطَّعُ بِكَذِبِ مَا يَرْوِيهِ الْوَضَّاعُونَ مِنْ أَهْلِ الْبِدْعِ وَالْغُلُوفِ فِي الْفَضَائِلِ، مِثْلَ حَدِيثِ يَوْمِ عَاشُورَاءَ، وَأَمْثَالِهِ مِمَّا فِيهِ أَنَّ مَنْ صَلَّى رَكْعَتَيْنِ كَانَ لَهُ كَأَجْرِ كَذَا وَكَذَا نَبِيًّا.

وَفِي التَّفْسِيرِ مِنْ هَذِهِ الْمَوْضُوعَاتِ قِطْعَةٌ كَبِيرَةٌ؛ مِثْلُ الْحَدِيثِ الَّذِي يَرْوِيهِ الثُّعَلْبِيُّ وَالْوَاحِدِيُّ وَالرَّمْخَشَرِيُّ فِي فَضَائِلِ سُورِ الْقُرْآنِ سُورَةَ سُورَةٍ، فَإِنَّهُ مَوْضُوعٌ بِاتِّفَاقِ أَهْلِ الْعِلْمِ.

وَالثُّعَلْبِيُّ هُوَ فِي نَفْسِهِ كَانَ فِيهِ خَيْرٌ وَدِينٌ، وَلَكِنَّهُ كَانَ حَاطِبَ لَيْلٍ يَنْقُلُ مَا وَجَدَ فِي كُتُبِ التَّفْسِيرِ مِنْ صَحِيحٍ وَضَعِيفٍ وَمَوْضُوعٍ.



Al-Wāḥidī was his companion and was more knowledgeable than him in the Arabic language, but more distant in terms of following the pious predecessors.

Al-Baghawī's *tafsīr* is a summary of al-Tha'labī's. However, he preserved his book from fabricated *ḥadīths* and innovated opinions.

And the fabrications in the books of *tafsīr* are many.

Examples include the many *ḥadīths* mentioning that the *basmalah* is said aloud, and the long *ḥadīth* of 'Alī where he gave his ring in charity whilst praying. These are considered fabricated by the agreement of the scholars.

This also includes what is narrated regarding the verse: "...and for every people is a guide" [Sūrah al-Ra'd, 13:7]; Some state that it refers to 'Alī. "...and [that] a conscious ear would be conscious of it." [Sūrah al-Hāqqah, 69:12]; It has also been said that this also refers to 'Alī.

وَالْوَاحِدِيُّ صَاحِبُهُ كَانَ أَبْصَرَ مِنْهُ بِالْعَرَبِيَّةِ، لَكِنْ هُوَ أَبْعَدُ عَنِ  
السَّلَامَةِ وَاتِّبَاعِ السَّلْفِ.

وَالْبَغَوِيُّ تَفْسِيرُهُ مُخْتَصَرٌ عَنِ الثَّعَلْبِيِّ، لَكِنَّهُ صَانَ تَفْسِيرَهُ عَنِ  
الْأَحَادِيثِ الْمَوْضُوعَةِ وَالْأَرَءِ الْمُبْتَدَعَةِ.

وَالْمَوْضُوعَاتُ فِي كُتُبِ التَّفْسِيرِ كَثِيرَةٌ.

مِنْهَا الْأَحَادِيثُ الْكَثِيرَةُ الصَّرِيحَةُ فِي الْجَهْرِ بِالسَّمَلَةِ،  
وَحَدِيثُ عَلِيِّ الطَّوِيلُ فِي تَصَدُّقِهِ بِخَاتَمِهِ فِي الصَّلَاةِ؛ فَإِنَّهُ مَوْضُوعٌ  
يَأْتِفَاقُ أَهْلَ الْعِلْمِ.

وَمِثْلُ مَا رُوِيَ فِي قَوْلِهِ: ﴿وَلِكُلِّ قَوْمٍ هَادٍ﴾ [الرَّغْدِ: ٧]: أَنَّهُ

عَلِيٌّ، ﴿وَتَعَبَّأَ أُذُنٌ وَعِيَّةٌ﴾ [الْحَائَةِ: ١٢]: أُذُنُكَ يَا عَلِيُّ.



**Chapter on The Second Category:  
Differences in *Tafsir* Relating to  
Reasoning and Deductions**

The second of the two categories in which differences occur relates to reasoning and deduction as opposed to narrations. Most mistakes which occur in *tafsir* are as a result of two things which appeared after the generation of the companions, their students and those who followed them in righteousness. For this reason, you will not find any of these two things in the exegesis and commentaries of those noble scholars, the likes of ‘Abdul-Razzāq, Wakī, ‘Abd ibn Ḥumayd, ‘Abdul-Rahmān ibn Ibrāhīm Duḥaym, Imām Aḥmad, Ishāq ibn Rāḥawayh, Baqī ibn Makhlad, Abū Bakr ibn al-Mundhir, Sufyān ibn ‘Uyaynah, Sunayd, Ibn Jarīr, Ibn Abī Ḥātim Abū Sa’īd al-Ashajj, Abū ‘Abdullāh ibn Mājah and Ibn Mardawayh.

The first problem which arose was people believing in certain ideologies and then interpreting the Qur’ān to fit those ideologies.

The second problem was a group of people who interpreted the Qur’ān just as an average Arabic speaker would, without considered from whom these words came, to whom it was revealed and who they were addressing.

## فصل في النوع الثاني:

### الخلافاً الواقع في التفسير من جهة الاستدلال

وَأَمَّا النَّوْعُ الثَّانِي مِنْ مُسْتَنْدَيِ الْاِخْتِلَافِ، وَهُوَ مَا يُعَلَّمُ بِالِاسْتِدْلَالِ لَا بِالنَّقْلِ، فَهَذَا أَكْثَرُ مَا فِيهِ الْخَطَأُ مِنْ جِهَتَيْنِ حَدَّثْنَا بَعْدَ تَفْسِيرِ الصَّحَابَةِ وَالتَّابِعِينَ وَتَابِعِيهِمْ بِإِحْسَانٍ، فَإِنَّ التَّفَاسِيرَ الَّتِي يُذَكَّرُ فِيهَا كَلَامٌ هَؤُلَاءِ صِرْفًا لَا يَكَادُ يُوجَدُ فِيهَا شَيْءٌ مِنْ هَاتَيْنِ الْجِهَتَيْنِ، مِثْلُ تَفْسِيرِ عَبْدِ الرَّزَّاقِ، وَوَكَيْعِ، وَعَبْدِ بْنِ حُمَيْدٍ، وَعَبْدِ الرَّحْمَنِ بْنِ إِبْرَاهِيمَ دُحَيْمٍ، وَمِثْلُ تَفْسِيرِ الْإِمَامِ أَحْمَدَ، وَإِسْحَاقِ بْنِ رَاهَوِيَةَ، وَبَقِيِّ بْنِ مَخْلَدٍ، وَأَبِي بَكْرٍ بْنِ الْمُنْذِرِ، وَشَفِيَّانَ بْنِ عُيَيْنَةَ، وَسُنَيْدٍ، وَابْنَ جَرِيرٍ، وَابْنَ أَبِي حَاتِمٍ، وَأَبِي سَعِيدِ الْأَشَجِّ، وَأَبِي عَبْدِ اللَّهِ بْنِ مَاجَةَ، وَابْنَ مَرْدَوَيْهِ.

إِحْدَاهُمَا: قَوْمٌ اعْتَقَدُوا مَعَانِي نَمَّ أَرَادُوا حَمْلَ أَلْفَاظِ الْقُرْآنِ

عَلَيْهَا.

وَالثَّانِيَّةُ: قَوْمٌ فَسَّرُوا الْقُرْآنَ بِمُجَرَّدِ مَا يُسَوِّغُ أَنْ يُرِيدَهُ بِكَلَامِهِ مَنْ كَانَ مِنَ النَّاطِقِينَ بِلُغَةِ الْعَرَبِ، مِنْ غَيْرِ نَظَرٍ إِلَى الْمُتَكَلِّمِ بِالْقُرْآنِ وَالْمُنزَلِ عَلَيْهِ وَالْمُحَاطَبِ بِهِ.





The first group concentrated on meanings that suited them without pay attention to the real implications and contexts of the verses.

The second group concentrated on the words and how they were used by the Arabs and disregarded the context of the verses. This group also mistakenly interprets words of the Arabic language thinking that their interpretations are linguistically correct. The first group also falls into this error, but more so [their error is that] as they are incorrect in the interpretations they give to the meanings of the Qur'ān; the other group is also guilty of this. The first group prefers to concentrate on meanings and the other group places emphasis on words.

The first group is further divided into two sub-groups; a group which strips the words of the Qur'ān of their real and intended meaning, and a group which gives the words meanings which they do not convey. In both instances, that which they wish to affirm or negate may be incorrect and therefore they have erred in both the evidence and the ideology they wish to support with it, or that particular idea may be correct in which case they have only erred in the way they use the evidence.

Just as this method is present in the exegesis of the Qur'ān, it is also present in the exegesis of *ḥadīth*.

فَالْأَوْلُونَ رَاعُوا الْمَعْنَى الَّذِي رَأَوْهُ، مِنْ غَيْرِ نَظَرٍ إِلَى مَا تَسْتَحِقُّهُ أَلْفَاظُ الْقُرْآنِ مِنَ الدَّلَالَةِ وَالْبَيَانِ.

وَالْآخِرُونَ رَاعُوا مُجَرَّدَ اللَّفْظِ، وَمَا يَجُوزُ عِنْدَهُمْ أَنْ يُرِيدَ بِهِ الْعَرَبِيُّ، مِنْ غَيْرِ نَظَرٍ إِلَى مَا يَضِلُّحُ لِلْمُتَكَلِّمِ بِهِ وَسِيَاقِ الْكَلَامِ. ثُمَّ هَؤُلَاءِ كَثِيرًا مَا يَغْلُطُونَ فِي اِحْتِمَالِ اللَّفْظِ لِذَلِكَ الْمَعْنَى فِي اللَّغَةِ، كَمَا يَغْلُطُ فِي ذَلِكَ الَّذِينَ قَبْلَهُمْ.

كَمَا أَنَّ الْأَوَّلِينَ كَثِيرًا مَا يَغْلُطُونَ فِي صِحَّةِ الْمَعْنَى عَلَى الَّذِي فَسَّرُوا بِهِ الْقُرْآنَ، كَمَا يَغْلُطُ فِي ذَلِكَ الْآخِرُونَ، وَإِنْ كَانَ نَظَرُ الْأَوَّلِينَ إِلَى الْمَعْنَى أَسْبَقَ، وَنَظَرُ الْآخِرِينَ إِلَى اللَّفْظِ أَسْبَقَ.

وَالْأَوْلُونَ صِنْفَانُ:

تَارَةً يَسْلُبُونَ لَفْظَ الْقُرْآنِ مَا دَلَّ عَلَيْهِ وَأُرِيدَ بِهِ.

وَتَارَةً يَحْمِلُونَهُ عَلَى مَا لَمْ يَدُلَّ عَلَيْهِ وَلَمْ يَرِدْ بِهِ .

وَفِي كِلَا الْأَمْرَيْنِ قَدْ يَكُونُ مَا قَصَدُوا نَفْيَهُ أَوْ إِثْبَاتَهُ مِنْ الْمَعْنَى بَاطِلًا؛ فَيَكُونُ خَطْوُهُمْ فِي الدَّلِيلِ وَالْمَذْلُولِ، وَقَدْ يَكُونُ حَقًّا فَيَكُونُ خَطْوُهُمْ فِي الدَّلِيلِ لَا فِي الْمَذْلُولِ.

وَهَذَا كَمَا أَنَّهُ وَقَعَ فِي تَفْسِيرِ الْقُرْآنِ فَإِنَّهُ وَقَعَ أَيْضًا فِي تَفْسِيرِ

الْحَدِيثِ.



Those who err in both the evidence and the ideology such as the sects of the people of innovation oppose the truth which the moderate *Ummah* holds onto; they are those who do not agree upon misguidance such as the predecessors of this nation. They interpret the Qur'an and twist it to support their views. At times they use verses as evidence even though these verses do not support them, and at times they twist and change that which contradicts their views, thus distorting these words from their proper usages.

From these groups are the Khawārij, Rawāfiḍ, Jaḥmiyyah, Mu'tazilah, Qadariyyah, Murji'ah and others.

From amongst them the Mu'tazilah are especially known for their rhetoric and argumentation. They have authored commentaries of the Qur'an based upon their beliefs and principles, such as the *tafsīr* of 'Abdul-Raḥmān ibn Kaysān al-Aṣamm, the teacher of Ibrāhīm ibn Ismā'īl ibn 'Ulayyah who used to debate with al-Shāfi'ī. Likewise there is the book of Abū 'Alī al-Jubbā'ī, *Tafsīr al-Kabīr* by Qāḍī 'Abdul-Jabbār ibn Aḥmad al-Ḥamdānī, *al-Jāmi' li-'Ilm al-Qur'ān* by 'Alī ibn 'Īsā al-Rummānī, and *al-Kashāf* by Abul-Qāsim al-Zamaksharī. All of these authors and others like them held the beliefs of the Mu'tazilah.

The principles of the Mu'tazilah are five: *tawḥīd*, justice, the station between two stations, implementation of the punishment and ordering the good and forbidding the evil.

فَالَّذِينَ أَخْطَأُوا فِي الدَّلِيلِ وَالْمَذْذُولِ مِثْلُ طَوَائِفِ مَنْ أَهْلِ  
الْبِدْعِ اعْتَقَدُوا مَذْهَبًا يُخَالِفُ الْحَقَّ الَّذِي عَلَيْهِ الْأُمَّةُ الْوَسْطُ الَّذِينَ لَا  
يَجْتَمِعُونَ عَلَى ضَلَالَةٍ كَسَلَفِ الْأُمَّةِ وَأَيْمَتِهَا، وَعَمَدُوا إِلَى الْقُرْآنِ  
فَتَأَوَّلُوهُ عَلَى آرَائِهِمْ؛ تَارَةً يَسْتَدِلُّونَ بِآيَاتٍ عَلَى مَذْهَبِهِمْ وَلَا دِلَالَةَ  
فِيهَا، وَتَارَةً يَتَأَوَّلُونَ مَا يُخَالِفُ مَذْهَبَهُمْ بِمَا يُحَرِّفُونَ بِهِ الْكَلِمَ عَنْ  
مَوَاضِعِهِ.

وَمِنْ هَؤُلَاءِ فِرْقُ الْخَوَارِجِ، وَالرَّوَافِضِ، وَالْجَهْمِيَّةِ،  
وَالْمُعْتَزِلَةِ، وَالْقَدْرِيَّةِ، وَالْمُرْجِيَّةِ، وَغَيْرُهُمْ.

وَهَذَا كَالْمُعْتَزِلَةِ مَثَلًا، فَإِنَّهُمْ مِنْ أَعْظَمِ النَّاسِ كَلَامًا وَجِدَالًا،  
وَقَدْ صَنَعُوا تَفَاسِيرَ عَلَى أَصُولِ مَذْهَبِهِمْ مِثْلَ تَفْسِيرِ عَبْدِ الرَّحْمَنِ بْنِ  
كَيْسَانَ الْأَصَمِّ شَيْخِ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ عَلِيَّةِ الَّذِي كَانَ يُنَاطِرُ  
الشَّافِعِيَّ، وَمِثْلَ كِتَابِ أَبِي عَلِيٍّ الْجُبَّانِيِّ، وَالتَّفْسِيرِ الْكَبِيرِ لِلْقَاضِي  
عَبْدِ الْجَبَّارِ بْنِ أَحْمَدَ الْهَمْدَانِيِّ، وَالْجَامِعِ لِعِلْمِ الْقُرْآنِ لِعَلِيِّ بْنِ  
عَيْسَى الرُّمَّانِيِّ، وَالْكَشَافِ لِأَبِي الْقَاسِمِ الزَّمَخْشَرِيِّ، فَهَؤُلَاءِ  
وَأَمْثَالُهُمْ اعْتَقَدُوا مَذَاهِبَ الْمُعْتَزِلَةِ.

وَأَصُولُ الْمُعْتَزِلَةِ خَمْسَةٌ يُسَمُّونَهَا هُمُ التَّوْحِيدَ، وَالْعَدْلَ،  
وَالْمَنْزِلَةَ بَيْنَ الْمَنْزِلَتَيْنِ، وَإِنْفَادَ الْوَعِيدِ، وَالْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ  
عَنِ الْمُنْكَرِ.



Their concept of *tawhīd* is similar to that of the Jaḥmiyyah, i.e. denying the attributes of Allāh.

Their concept of *tawhīd* is similar to that of the Jaḥmiyyah, i.e. denying the attributes of Allāh. They claim that Allāh will not be seen, that the Qurʾān is created, and that Allāh is not above His creation. They further claim that He does not possess knowledge, power, life, hearing, sight, speech, will or any other attribute.

Their concept of justice involves believing that Allāh did not will creation [i.e. that they should exist], create them nor does He possess power over them. They also believe that Allāh doesn't create the actions of His slaves, whether good or bad. He only wants that which He has ordered in his divine laws. All else may take place without his permission.

Others who agreed with them on this point are the Shī'ah of later times, the likes of al-Mufīd, Abū Ja'far al-Ṭūsī and others.

Abū Ja'far has a *tafsīr* in which he employs the methods of the Mu'tazilah whilst incorporating into that the method of the Twelver Shī'ah's. The Mu'tazilah do not prescribe to their doctrine and beliefs, nor do they reject the Caliphates of Abū Bakr, 'Umar, 'Uthmān or 'Alī.

From amongst the principles of the Mu'tazilah and Khawārij is the implementation of the punishment. They believe that Allāh will not accept any intercession for those who committed major signs nor will they be removed from the fire.

وَتَوْحِيدُهُمْ هُوَ تَوْحِيدُ الْجَهْمِيَّةِ الَّذِي مَضْمُونُهُ نَفْيُ الصِّفَاتِ،  
وَعَبْرُ ذَلِكَ.

قَالُوا: إِنَّ اللَّهَ لَا يُرَى، وَإِنَّ الْقُرْآنَ مَخْلُوقٌ، وَإِنَّهُ تَعَالَى لَيْسَ  
فَوْقَ الْعَالَمِ، وَإِنَّهُ لَا يَقُومُ بِهِ عِلْمٌ، وَلَا قُدْرَةٌ، وَلَا حَيَاةٌ، وَلَا  
سَمْعٌ، وَلَا بَصَرٌ، وَلَا كَلَامٌ، وَلَا مَشِيئَةٌ، وَلَا صِفَةٌ مِنَ الصِّفَاتِ.

وَأَمَّا عَدْلُهُمْ فَمِنْ مَضْمُونِهِ أَنَّ اللَّهَ لَمْ يَشَأْ جَمِيعَ الْكَائِنَاتِ،  
وَلَا خَلَقَهَا كُلَّهَا، وَلَا هُوَ قَادِرٌ عَلَيْهَا كُلَّهَا، بَلْ عِنْدَهُمْ أَفْعَالُ الْعِبَادِ  
لَمْ يَخْلُقْهَا اللَّهُ لَا خَيْرَهَا وَلَا شَرَّهَا، وَلَمْ يُرِدْ إِلَّا مَا أَمَرَ بِهِ شَرْعًا،  
وَمَا سِوَى ذَلِكَ فَإِنَّهُ يَكُونُ بِغَيْرِ مَشِيئَتِهِ.

وَقَدْ وافقَهُمْ عَلَى ذَلِكَ مُتَأَخَّرُو الشَّيْعَةِ كَالْمُفِيدِ، وَأَبِي جَعْفَرِ  
الطُّوسِيِّ وَأَمْثَالِهِمَا.

وَأَبِي جَعْفَرٍ هَذَا تَفْسِيرٌ عَلَى هَذِهِ الطَّرِيقَةِ لَكِنْ يَضُمُّ إِلَى ذَلِكَ  
قَوْلَ الْإِمَامِيَّةِ الْإِثْنَى عَشْرِيَّةِ، فَإِنَّ الْمُعْتَزِلَةَ لَيْسَ فِيهِمْ مَنْ يَقُولُ  
بِذَلِكَ، وَلَا مَنْ يُنْكِرُ خِلَافَةَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ.

وَمِنْ أَصُولِ الْمُعْتَزِلَةِ مَعَ الْحَوَارِجِ إِنْفَاذُ الْوَعِيدِ فِي الْآخِرَةِ،  
وَأَنَّ اللَّهَ لَا يَقْبَلُ فِي أَهْلِ الْكِبَايِرِ شَفَاعَةً، وَلَا يُخْرِجُ مِنْهُمْ أَحَدًا مِنَ  
النَّارِ.



Without a doubt this belief of theirs has been refuted by some of the Murji'ah, Karrāmiyyah and Kallābiyyah and their followers. They often did well in their rebuttal but at times they also erred until the two groups became complete opposites as has been explained elsewhere.

The point here being that this group of people held certain beliefs and then interpreted the words of the Qur'an in support of those beliefs. In this regard they have no predecessors from the companions, their students or those who followed them from the great scholars of the Muslims, neither in their beliefs nor in their commentaries of the Qur'an.

The faults of their interpretation of the Qur'an can be seen from many angles.

Two main ways are: possessing knowledge of the futility of their views and knowledge of their incorrect interpretations of the Qur'an, either by refuting their position or defending the positions they attack.

From amongst them are individuals who are eloquent and charming, and able to conceal their innovations so that most people will not realise their deception. This includes the author of *al-Kashāf* and others. This particular author manages to confuse many who would not expect him to possess erroneous views.

وَلَا رَيْبَ أَنَّهُ قَدْ رَدَّ عَلَيْهِمْ طَوَائِفُ مِنَ الْمُرْجِيَّةِ وَالْكَرَامِيَّةِ  
وَالْكَالِبِيَّةِ وَاتَّبَاعِهِمْ فَأَحْسَنُوا تَارَةً وَأَسَاؤُوا أُخْرَى، حَتَّى صَارُوا فِي  
ظَرْفِي نَقِيضٍ، كَمَا قَدْ بَسِطَ فِي غَيْرِ هَذَا الْمَوْضِعِ.

والمقصود أن مثل هؤلاء اعتقدوا رأياً ثم حملوا ألفاظ  
القرآن عليه، وليس لهم سلف من الصحابة والتابعين لهم بإحسان،  
ولا من أئمة المسلمين، لا في رأيهم ولا في تفسيرهم.

وَمَا مِنْ تَفْسِيرٍ مِنْ تَفَاسِيرِهِمُ الْبَاطِلَةَ إِلَّا وَبُظْلَانُهُ يَظْهَرُ مِنْ  
وُجُوهِ كَثِيرَةٍ.

وَذَلِكَ مِنْ جِهَتَيْنِ:

تَارَةً مِنَ الْعِلْمِ بِفَسَادِ قَوْلِهِمْ.

وَتَارَةً مِنَ الْعِلْمِ بِفَسَادِ مَا فَسَّرُوا بِهِ الْقُرْآنَ، إِذَا دَلِيلًا عَلَى  
قَوْلِهِمْ أَوْ جَوَابًا عَلَى الْمُعَارِضِ لَهُمْ.

وَمِنْ هَؤُلَاءِ مَنْ يَكُونُ حَسَنَ الْعِبَارَةِ فَصِيحًا يَدُسُّ الْبِدْعَ فِي  
كَلَامِهِ - وَأَكْثَرُ النَّاسِ لَا يَعْلَمُونَ - كَصَاحِبِ الْكَشَافِ وَنَحْوِهِ،  
حَتَّى إِنَّهُ يَرُوجُ عَلَى خَلْقٍ كَثِيرٍ مِمَّنْ لَا يَعْتَقِدُ الْبَاطِلَ مِنْ تَفَاسِيرِهِمْ  
الْبَاطِلَةَ مَا شَاءَ اللَّهُ.





I know of many commentators of the Qur'an and others who freely quote from these people in their words; who even though they do not agree with their views or principles, do not realise the errors in their writings.

Then, due to their extremist in this, groups such as the Rāfiḍah Imāmiyyah, followed by the philosophers and then the Qarāmiṭah and others have gone to even further extremes. The philosophers and Qarāmiṭah have especially exacerbated this issue by interpreting the Qur'an in the strangest of ways.

Examples of commentaries by the Rāfiḍah are: *"May the hands of Abū Lahab be ruined, and ruined is he"* [Sūrah al-Masad, 111:1]; [They claim that] 'The two hands are Abū Bakr and 'Umar'. And "...if you should associate [anything] with Allāh, your work would surely become worthless" [Sūrah al-Zumar, 39:65]; [They interpret this to mean] 'between Abū Bakr and 'Umar vis a vis 'Alī in terms of the caliphate'. *"Indeed, Allāh commands you to slaughter a cow."* [Sūrah al-Baqarah, 2:67]; 'The cow to be slaughtered is referring to 'Ā'ishah' according to them. *"...then fight the leaders of disbelief"* [Sūrah al-Tawbah, 9:12]; 'The leaders of disbelief are Ṭalḥah and Zubayr', [according to the Rāfiḍah]. *"He released the two seas meeting [side by side]"* [Sūrah al-Raḥmān, 55:19]; [This verse is interpreted as] 'The two seas are 'Alī and Fāṭimah'. *"...pearl and coral"* [Sūrah al-Raḥmān, 55:22]; 'They are Ḥasan and Ḥusayn'. *"...and all things We have enumerated in a clear register"* [Sūrah Yā Sīn, 36:12]; 'The register is 'Alī ibn Abū Ṭālib'. *"About what are they asking one another? About the great news"* [Sūrah al-Naba', 78:1-2]; 'The great news is 'Alī ibn Abū Ṭālib'. *"Your ally is none but Allāh and [therefore] His Messenger and those who have believed – those who establish prayer and give zakāh, and they bow [in worship]"* [Sūrah al-Mā'idah, 5:55]; The verse is addressing 'Alī. They then mention a ḥadīth which has been classed as fabricated by the agreement of the scholars, in which 'Alī gave his ring in charity whilst praying.

وَقَدْ رَأَيْتُ مِنَ الْعُلَمَاءِ الْمُفْسِّرِينَ وَغَيْرِهِمْ مَنْ يَذْكُرُ فِي كِتَابِهِ  
وَكَلَامِهِ مِنْ تَفْسِيرِهِمْ مَا يُوَافِقُ أُصُولَهُمُ الَّتِي يَعْلَمُ أَوْ يَعْتَقِدُ فَسَادَهَا،  
وَلَا يَهْتَدِي لِذَلِكَ.

ثُمَّ إِنَّهُ بِسَبَبِ تَطَرُّفِ هَؤُلَاءِ وَضَلَالِهِمْ دَخَلَتِ الرَّافِضَةُ  
الْإِمَامِيَّةَ، ثُمَّ الْفَلَاسِيفَةُ، ثُمَّ الْقَرَامِطَةُ وَغَيْرُهُمْ؛ فِيمَا هُوَ أَبْلَغُ مِنْ  
ذَلِكَ، وَتَفَاقَمَ الْأَمْرُ فِي الْفَلَاسِيفَةِ وَالْقَرَامِطَةِ وَالرَّافِضَةِ؛ فَإِنَّهُمْ فَسَّرُوا  
الْقُرْآنَ بِأَنْوَاعٍ لَا يَقْضِي مِنْهَا الْعَالِمُ عَجَبًا.

فَتَفْسِيرُ الرَّافِضَةِ؛ كَقَوْلِهِمْ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾ [الْمَسَد: ١]  
وَهُمَا أَبُو بَكْرٍ وَعُمَرُ، وَ ﴿لَيْنَ أَشْرَكَتَ لِيَحْبَطَنَّ عَمَلُكَ﴾ [الزُّمَرُ: ٦٥]؛ أَيْ  
بَيْنَ أَبِي بَكْرٍ وَعُمَرَ وَعَلِيٍّ فِي الْخِلَافَةِ، ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا  
بَقْرَةً﴾ [البَقَرَةُ: ٦٧] هِيَ عَائِشَةُ، وَ ﴿فَقَاتِلُوا أَيْمَةَ الْكُفْرِ﴾ [التَّوْبَةُ: ١٢]  
طَلْحَةَ وَالزُّبَيْرُ، وَ ﴿مَرَجَ الْبَحْرَيْنِ﴾ [الرُّحْمَنِ: ١٩] عَلِيٍّ وَقَاطِمَةَ،  
وَ ﴿الَّذُلُوفُ وَالْمَرَجَاتُ﴾ \* [الرُّحْمَنِ: ٢٢] الْحَسَنُ وَالْحُسَيْنُ، وَ ﴿وَكُلُّ شَيْءٍ  
أَحْصَيْنَاهُ فِي إِمَارٍ مُبِينٍ﴾ \* [يس: ١٢] فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ،  
وَ ﴿عَمَّ يَتَسَاءَلُونَ﴾ \* عَنِ النَّبِيِّ الْعَظِيمِ \* [التَّيْبَةِ: ١-٢]: عَلِيٌّ بْنُ أَبِي  
طَالِبٍ، وَ ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾ \* [الْمَائِدَةِ: ٥٥]: هُوَ عَلِيٌّ، وَيَذْكُرُونَ الْحَدِيثَ  
الْمَوْضُوعَ بِإِجْمَاعِ أَهْلِ الْعِلْمِ، وَهُوَ تَصَدَّقَهُ بِحَاتِمِهِ فِي الصَّلَاةِ،



“Those are the ones upon whom are blessings from their Lord and mercy.” [Sūrah al-Baqarah, 2:157]; ‘This verse was revealed concerning ‘Alī when Ḥamzah was martyred’.

Similar to these above commentaries is what other commentators mention. An example is the commentary of the following verses: “The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn.” [Sūrah Āl-‘Imrān, 3:17]; They state that the patient one is the Prophet (ﷺ). The truthful one refers to Abū Bakr, ‘Umar is the obedient one, the one who gives in charity is ‘Uthmān and ‘Alī is the seeker of forgiveness.

And similar to this statement: “Muḥammad is the Messenger of Allāh; and those with him...”; i.e. Abū Bakr, “...are forceful against the disbelievers...”; Meaning ‘Umar, “Merciful among themselves.”; This refers to ‘Uthmān. “You see them bowing and prostrating [in prayer]” [Sūrah al-Faḥ, 48:29]; This is ‘Alī.

Even stranger is the commentary of the verse: “By the fig and the olive. And [by] Mount Sinai. And [by] this secure city [i.e. Makkah]” [Sūrah al-Tīn, 95:1-3]; They comment that the fig is Abū Bakr, ‘Umar is the olive, Mount Sinai is ‘Uthmān and ‘Alī is the secure city.

These types of distortion are brought from words which in no way imply the said meanings. These words do not specifically refer to certain individuals.

Allāh’s statement, “...and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer].” These are all descriptions for those with the Prophet; this is what the grammarians refer to as successive predication.

وكذلك قوله: ﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ﴾ [البقرة: 157]؛ نَزَلَتْ فِي عَلِيٍّ لَمَّا أُصِيبَ بِحَمْزَةٍ.

وَمِمَّا يُقَارَبُ هَذَا مِنْ بَعْضِ الْوُجُوهِ مَا يَذْكُرُهُ كَثِيرٌ مِنَ الْمُفَسِّرِينَ فِي مِثْلِ قَوْلِهِ: ﴿الصَّابِرِينَ وَالصَّادِقِينَ وَالْمُنْفِقِينَ وَالْمُنْفِقِينَ وَالْمُسْتَضْعَفِينَ بِالْأَسْحَارِ \*﴾ [آل عمران: 17]؛ إِنَّ الصَّابِرِينَ رَسُولُ اللَّهِ، وَالصَّادِقِينَ أَبُو بَكْرٍ، وَالْقَانِتِينَ عُمَرُ، وَالْمُنْفِقِينَ عُثْمَانُ، وَالْمُسْتَضْعَفِينَ عَلِيٌّ.

وَفِي مِثْلِ قَوْلِهِ: ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ﴾: أَبُو بَكْرٍ، ﴿أَشِدَّاءُ عَلَى الْكُفَّارِ﴾: عُمَرُ، ﴿رُحَمَاءُ بَيْنَهُمْ﴾: عُثْمَانُ، ﴿تَرْتَهُمُ رُكْعًا سَجْدًا﴾ [الفتح: 29]: عَلِيٌّ.

وَأَعْجَبُ مِنْ ذَلِكَ قَوْلُ بَعْضِهِمْ: ﴿وَالَّذِينَ﴾ أَبُو بَكْرٍ، ﴿وَالرَّيْتُونَ \*﴾: عُمَرُ، ﴿وَطُورِ سِينِينَ \*﴾: عُثْمَانُ، ﴿وَهَذَا الْبَلَدِ الْأَمِينِ \*﴾: [التين: 1-3] عَلِيٌّ.

وَأَمْثَالُ هَذِهِ الْخُرَافَاتِ الَّتِي تَتَضَمَّنُ تَارَةً تَفْسِيرَ اللَّفْظِ بِمَا لَا يَدُلُّ عَلَيْهِ بِحَالٍ، فَإِنَّ هَذِهِ الْأَلْفَاظَ لَا تَدُلُّ عَلَى هَؤُلَاءِ الْأَشْخَاصِ بِحَالٍ.

وَقَوْلُهُ تَعَالَى: ﴿وَالَّذِينَ مَعَهُ﴾ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرْتَهُمُ رُكْعًا سَجْدًا﴾ [الفتح: 29]؛ كُلُّ ذَلِكَ نَعَتْ لِلَّذِينَ مَعَهُ، وَهِيَ الَّتِي يُسَمِّيهَا



All of these adjectives describe those with him, and each description does not connote a particular individual.

At times these distortions in exegesis cause what is general to be confined to a specific person, such as the verse, “Your ally is none but Allāh and [therefore] His Messenger and those who have believed” referring specifically to ‘Alī. Another example is that the verse, “And the one who has brought the truth [i.e. the Prophet (ﷺ)] and [they who] believed in it” [Sūrah al-Zumar, 39:33] Some commentators state that this refers specifically to Abū Bakr.

The following verse, “Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]” [Sūrah al-Ḥadīd, 57:10] is also said to refer to Abū Bakr specifically.

The *tafsīr* of the likes of Ibn ‘Aṭīyyah is closer to the methodology of Ahlus Sunnah and further from innovation compared to the *tafsīr* of Zamaksharī. However, if Ibn ‘Aṭīyyah had sufficed in mentioning the views of the predecessors found in their books it would have been better. He often quotes from the *tafsīr* of Muḥammad ibn Jarīr al-Ṭabarī whose book is from the greatest works of *tafsīr*, but he then leaves quoting all of the sayings which Ibn Jarīr brings from the *salaf*. Instead he relies on opinions of people he considered to be profound scholars who in reality are from the people of *kalām* possessing principles similar in nature to those which the Mu’tazilah possess, even though they are closer to the *Sunnah* than the Mu’tazilah. It is important that we give credit where it is due, and to know that this *tafsīr* is according to a particular madhab.

التَّحَاةُ خَبْرًا بَعْدَ خَبْرٍ، وَالْمَقْصُودُ هُنَا أَنَّهَا كُلُّهَا صِفَاتٌ لِمَوْصُوفٍ  
وَاحِدٍ وَهُمْ الَّذِينَ مَعَهُ، وَلَا يَجُوزُ أَنْ يَكُونَ كُلُّ مِنْهَا مُرَادًا بِهِ  
شَخْصًا وَاحِدًا.

وَتَتَضَمَّنُ تَارَةً جَعَلَ اللَّفْظَ الْمُظْلَقَ الْعَامَّ مُنْحَصِرًا فِي شَخْصٍ  
وَاحِدٍ؛ كَقَوْلِهِمْ: إِنَّ قَوْلَهُ تَعَالَى: ﴿إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا﴾  
[المائدة: ٥٥] أُرِيدَ بِهَا عَلِيٌّ وَخَدَهُ، وَقَوْلُ بَعْضِهِمْ: إِنَّ قَوْلَهُ: ﴿وَالَّذِي  
جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ﴾ [الزُّمَر: ٣٣]: أُرِيدَ بِهَا أَبُو بَكْرٍ وَخَدَهُ.

وَقَوْلُهُ: ﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ﴾  
[الحديد: ١٠]: أُرِيدَ بِهَا أَبُو بَكْرٍ وَخَدَهُ، وَنَحْوُ ذَلِكَ.

وَتَفْسِيرُ ابْنِ عَطِيَّةَ وَأَمْثَالِهِ أَتْبَعُ لِلسُّنَّةِ وَالْجَمَاعَةِ وَأَسْلَمُ مِنَ  
الْبِدْعَةِ مِنْ تَفْسِيرِ الزَّمَخْشَرِيِّ، وَلَوْ ذَكَرَ كَلَامَ السَّلَفِ الْمَوْجُودَ فِي  
التَّفَاسِيرِ الْمَأْثُورَةِ عَنْهُمْ عَلَى وَجْهِهِ لَكَانَ أَحْسَنَ وَأَجْمَلَ، فَإِنَّهُ كَثِيرًا  
مَا يَنْقُلُ مِنْ تَفْسِيرِ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ وَهُوَ مِنْ أَجْلِ التَّفَاسِيرِ  
الْمَأْثُورَةِ وَأَعْظَمِهَا قَدْرًا، ثُمَّ إِنَّهُ يَدْعُ مَا نَقَلَهُ ابْنُ جَرِيرٍ عَنِ السَّلَفِ  
لَا يَحْكِيهِ بِحَالٍ، وَيَذَكِّرُ مَا يَزْعُمُ أَنَّهُ قَوْلُ الْمُحَقِّقِينَ، وَإِنَّمَا يَعْنِي  
بِهِمْ طَائِفَةٌ مِنْ أَهْلِ الْكَلَامِ الَّذِينَ قَرَرُوا أُصُولَهُمْ بِطُرُقٍ مِنْ جِنْسِ مَا  
قَرَّرَتْ بِهِ الْمُعْتَزِلَةُ أُصُولَهُمْ، وَإِنْ كَانُوا أَقْرَبَ إِلَى السُّنَّةِ مِنَ  
الْمُعْتَزِلَةِ، لَكِنْ يَنْبَغِي أَنْ يُعْطَى كُلُّ ذِي حَقِّ حَقَّهُ، وَيُعْرَفَ أَنَّ هَذَا  
مِنْ جُمْلَةِ التَّفْسِيرِ عَلَى الْمَذْهَبِ؛ فَإِنَّ الصَّحَابَةَ وَالتَّابِعِينَ وَالْأئِمَّةَ إِذَا



Indeed, if the companions, their students and the scholars have an opinion regarding the commentary of a verse, and another group of people interpreted the same verse in a different way based upon their ideals and beliefs which are contrary to the beliefs of the companions and those who followed them, this latter group is in agreement with the Mu'tazilah and innovators in this respect.

In short, whoever diverts away from the methodology of the companions, their students and their commentaries and leans towards what opposes them is wrong in this. Rather he is an innovator in this respect, even though he may be striving to attain the truth and so be forgiven for his errors. The point here is to highlight and clarify the methods of verifying knowledge and the methods of identifying the truth.

We know that the Qur'an was recited by the companions, their students and their subsequent successors, and we know that they were more knowledgeable of the meanings and exegesis of the Qur'an, as well as more aware of the truth brought by the Prophet (ﷺ) [than us]. Therefore, whoever contradicts their statements and uses different explanations is mistaken in both his deduction and in his method.

Everyone who opposes their statements possesses certain doubts, either intellectual or textual, as has been expounded upon elsewhere.

Here, we wish to highlight the causes of difference in *tafsir*. One of the greatest causes is innovation and falsehood where proponents of these go to the extent of distorting the words of Allāh, and interpreting the statements of Allāh and His Messenger (ﷺ) incorrectly and twisting their meanings.

كَانَ لَهُمْ فِي تَفْسِيرِ الْآيَةِ قَوْلٌ، وَجَاءَ قَوْمٌ وَقَسَرُوا الْآيَةَ بِقَوْلٍ آخَرَ  
لَأَجْلِ مَذْهَبٍ اعْتَقَدُوهُ - وَذَلِكَ الْمَذْهَبُ لَيْسَ مِنْ مَذَاهِبِ الصَّحَابَةِ  
وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ - صَارُوا مُشَارِكِينَ لِلْمُعْتَزِلَةِ وَغَيْرِهِمْ مِنْ أَهْلِ  
الْبِدْعِ مِنْ مِثْلِ هَذَا.

وَفِي الْجُمْلَةِ مَنْ عَدَلَ عَنْ مَذَاهِبِ الصَّحَابَةِ وَالتَّابِعِينَ  
وَتَفْسِيرِهِمْ إِلَى مَا يُخَالِفُ ذَلِكَ؛ كَانَ مُخْطِئًا فِي ذَلِكَ بَلْ مُبْتَدِعًا،  
وَإِنْ كَانَ مُجْتَهِدًا مَغْفُورًا لَهُ خَطْؤُهُ؛ فَالْمَقْصُودُ بَيَانُ طُرُقِ الْعِلْمِ  
وَأَدْلَتِهِ وَطُرُقِ الصَّوَابِ.

وَنَحْنُ نَعْلَمُ أَنَّ الْقُرْآنَ قَرَأَهُ الصَّحَابَةُ وَالتَّابِعُونَ وَتَابِعُوهُمْ،  
وَأَنْتُمْ كَانُوا أَعْلَمَ بِتَفْسِيرِهِ وَمَعَانِيهِ، كَمَا أَنَّكُمْ أَعْلَمُ بِالْحَقِّ الَّذِي  
بَعَثَ اللَّهُ بِهِ رَسُولَهُ ﷺ فَمَنْ خَالَفَ قَوْلَهُمْ وَقَسَرَ الْقُرْآنَ بِخِلَافِ  
تَفْسِيرِهِمْ فَقَدْ أَخْطَأَ فِي الدَّلِيلِ وَالْمَدْلُولِ جَمِيعًا.

وَمَعْلُومٌ أَنَّهُ كُلُّ مَنْ خَالَفَ قَوْلَهُمْ لَهُ شُبْهَةٌ يَذْكُرُهَا؛ إِمَّا  
عَقْلِيَّةً، وَإِمَّا سَمْعِيَّةً، كَمَا هُوَ مَبْسُوطٌ فِي مَوْضِعِهِ.

وَالْمَقْصُودُ هُنَا التَّنْبِيهُ عَلَى مَثَارِ الْاِخْتِلَافِ فِي التَّفْسِيرِ، وَأَنَّ  
مِنْ أَكْثَرِ سَبَابِهِ الْبِدْعَ الْبَاطِلَةَ الَّتِي دَعَتْ أَهْلَهَا إِلَى أَنْ حَرَّفُوا  
الْكَلِمَ عَنْ مَوَاضِعِهِ، وَقَسَرُوا كَلَامَ اللَّهِ وَرَسُولِهِ ﷺ بِغَيْرِ مَا أُرِيدَ  
بِهِ، وَتَأَوَّلُوهُ عَلَى غَيْرِ تَأْوِيلِهِ.





In order to counteract this, one must be aware of the opposing view which is the truth. One must also know that their views are opposed by the views of the *salaf*, and that their commentaries are innovations. Furthermore, one should then study in detail the falsehood of their views by using the clear markers of truth laid down by Allāh.

This problem is also prevalent amongst those who write about the exegesis of *ḥadīth* just as it is prevalent amongst those who author in the exegesis of the Qur'ān.

Those who err in their deductions and not their methods are like the *Ṣūfis*, preachers, jurists and others who interpret the Qur'ān with correct ideas but the words of the Qur'ān do not imply such meanings. An example of this is much of what Abu 'Abdul-Rahmān al-Sulamī mentions in *Ḥaqā'iq al-Tafsīr*. If the ideas they propagate are also wrong then without doubt this will fall under the first category; mistakes in deduction and methods, since now the meaning they intend is also false.

فَمِنْ أَصُولِ الْعِلْمِ بِذَلِكَ أَنْ يَعْلَمَ الْإِنْسَانُ الْقَوْلَ الَّذِي خَالَفَهُ  
وَأَنَّهُ الْحَقُّ، وَأَنْ يَعْرِفَ أَنَّ تَفْسِيرَ السَّلَفِ يُخَالِفُ تَفْسِيرَهُمْ، وَأَنْ  
يَعْرِفَ أَنَّ تَفْسِيرَهُمْ مُحَدَّثٌ مُبْتَدَعٌ، ثُمَّ أَنْ يَعْرِفَ بِالطَّرِيقِ الْمُفْصَلَةِ  
فَسَادَ تَفْسِيرَهُمْ بِمَا نَصَبَهُ اللَّهُ مِنَ الْأَدِلَّةِ عَلَى بَيَانِ الْحَقِّ.

وَكَذَلِكَ وَقَعَ مِنَ الَّذِينَ صَنَّفُوا فِي شَرْحِ الْحَدِيثِ وَتَفْسِيرِهِ مِنَ  
الْمُتَأَخِّرِينَ مِنْ جِنْسِ مَا وَقَعَ فِيمَا صَنَّفُوهُ مِنْ شَرْحِ الْقُرْآنِ وَتَفْسِيرِهِ.

وَأَمَّا الَّذِينَ يُخْطِئُونَ فِي الدَّلِيلِ لَا فِي الْمَدْلُولِ؛ فَمِثْلُ كَثِيرٍ  
مِنَ الصُّوفِيَّةِ وَالْوَعَاظِ وَالْفُقَهَاءِ وَغَيْرِهِمْ، يُفَسِّرُونَ الْقُرْآنَ بِمَعَانٍ  
صَحِيحَةٍ، لَكِنَّ الْقُرْآنَ لَا يَدُلُّ عَلَيْهَا، مِثْلُ كَثِيرٍ مِمَّنْ ذَكَرَهُ أَبُو عَبْدِ  
الرَّحْمَنِ السُّلَمِيِّ فِي «حَقَائِقِ التَّفْسِيرِ»، وَإِنْ كَانَ فِيمَا ذَكَرُوهُ مَا هُوَ  
مَعَانٍ بَاطِلَةٌ فَإِنَّ ذَلِكَ يَدْخُلُ فِي الْقِسْمِ الْأَوَّلِ؛ وَهُوَ الْخَطَأُ فِي  
الدَّلِيلِ وَالْمَدْلُولِ جَمِيعًا، حَيْثُ يَكُونُ الْمَعْنَى الَّذِي قَصَدُوهُ فَاسِدًا.



## Chapter

### The best method of exegesis

If one were to ask: what is the best method of *tafsīr*?

The response would be that the most authentic of methods is to:

First explain the Qur'ān with the Qur'ān. This is because what is mentioned briefly in one place will be expounded upon in another place, and what is summarised in one place will be explained in detail elsewhere.

If you are unable to do this then use the *Sunnah* as it is an explanation of the Qur'ān, and a clarifier for it. Imām Abū 'Abdullāh Muḥammad ibn Idrīs al-Shāfi'ī said, 'Every ruling the Prophet (ﷺ) issued was derived from the Qur'ān'. Allāh states: *"Indeed, We have revealed to you, [O Muḥammad], the Book in truth so you may judge between the people by that which Allāh has shown you. And do not be for the deceitful an advocate"* [Sūrah al-Nisā', 4:105]. He also says, *"And We revealed to you the message [i.e. the Qur'ān] that you may make clear to the people what was sent down to them and that they might give thought."* [Sūrah al-Naḥl, 16:44]. In yet another verse, He states, *"And We have not revealed to you the book, [O Muḥammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe."* [Sūrah al-Naḥl, 16:64]. This is why the Prophet (ﷺ) said, *"Indeed, I have been given the Book and something similar to it"* i.e. the *Sunnah*.

## فَضْلٌ فِي أَحْسَنِ طُرُقِ التَّفْسِيرِ

فَإِنْ قَالَ قَائِلٌ: فَمَا أَحْسَنُ طُرُقِ التَّفْسِيرِ؟

فَالْجَوَابُ: إِنَّ أَصَحَّ الطَّرُقِ فِي ذَلِكَ:

أَنْ يُفَسَّرَ الْقُرْآنُ بِالْقُرْآنِ؛ فَمَا أُجْمِلَ فِي مَكَانٍ فَإِنَّهُ قَدْ فُسِّرَ فِي مَوْضِعٍ آخَرَ، وَمَا اخْتَصِرَ فِي مَكَانٍ فَقَدْ بُسِطَ فِي مَوْضِعٍ آخَرَ.

فَإِنْ أَعْيَاكَ ذَلِكَ فَعَلَيْكَ بِالسُّنَّةِ؛ فَإِنَّهَا شَارِحَةٌ لِلْقُرْآنِ، وَمَوْضِحَةٌ لَهُ، بَلْ قَدْ قَالَ الْإِمَامُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ: كُلُّ مَا حَكَمَ بِهِ رَسُولُ اللَّهِ ﷺ فَهُوَ مِمَّا فَهِمَهُ مِنَ الْقُرْآنِ؛ قَالَ اللَّهُ تَعَالَى: ﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا﴾ [النساء: ١٠٥]، وَقَالَ تَعَالَى: ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكُرُونَ﴾ [النحل: ٤٤]، وَقَالَ تَعَالَى: ﴿وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ﴾ [النحل: ٦٤]، وَلِهَذَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ»؛ يَعْنِي السُّنَّةَ.



The *Sunnah* is also a form of revelation similar to the Qur'ān although it is not recited as the Qur'ān is recited. Imām al-Shāfi'ī and others have quoted many evidences in support of this, however this is not the place to go into detail about that.

The point here is that you seek to understand the Qur'ān with the Qur'ān. After this one goes to the *Sunnah*, as the Prophet (ﷺ) said to Mu'ādh ibn Jabal when he sent him to Yemen, "With what will you judge?" He replied, "With the Book of Allāh." He asked, "And if you do not find [the ruling] in it?" He replied, "Then the *Sunnah* of the Prophet (ﷺ)" He then asked, "And if you do not find [the ruling] in it?" He replied, "I will use my own judgement." The Prophet (ﷺ) struck his chest and said, "All praise is to Allāh who guided the emissary of the Messenger of Allāh to what pleases the Messenger of Allāh."

This *ḥadīth* is found in the *Masānīd* and *Sunan* with a chain of narration that is *Jayyid*.

Thus, if you do not find the *tafsīr* in the Qur'ān or *Sunnah* you return to the statements of the companions, for they are more knowledgeable regarding this as they witnesses the revelation of the Qur'ān and the circumstances which surrounded its revelation. They also possessed complete understanding along with correct knowledge and righteous actions. This is especially the case with their leaders and scholars, like the four rightly guided caliphs and their righteous scholars such as 'Abdullāh ibn Mas'ūd.

وَالسُّنَّةُ أَيْضًا تَنْزِلُ عَلَيْهِ بِالْوَحْيِ كَمَا يَنْزِلُ الْقُرْآنُ، لَا أَنَّهُمَا تَتْلَى كَمَا يُتْلَى، وَقَدْ اسْتَدَلَّ الْإِمَامُ الشَّافِعِيُّ، وَغَيْرُهُ مِنَ الْأَيْمَةِ، عَلَى ذَلِكَ بِأَدْلَةٍ كَثِيرَةٍ، لَيْسَ هَذَا مَوْضِعَ ذَلِكَ.

وَالْعَرَضُ أَنَّكَ تَطْلُبُ تَفْسِيرَ الْقُرْآنِ مِنْهُ، فَإِنْ لَمْ تَجِدْهُ فَمِنْ السُّنَّةِ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ بَعَثَهُ إِلَى الْيَمَنِ: «بِمَ تَحْكُمُ؟» قَالَ: بِكِتَابِ اللَّهِ، قَالَ: «فَإِنْ لَمْ تَجِدْ؟» قَالَ: فَبِسُنَّةِ رَسُولِ اللَّهِ، قَالَ: «فَإِنْ لَمْ تَجِدْ؟» قَالَ: أَجْتَهِدُ رَأْيِي، قَالَ: فَضْرَبَ رَسُولُ اللَّهِ ﷺ بِصَدْرِهِ وَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ».

وَهَذَا الْحَدِيثُ فِي الْمَسَانِيدِ وَالسُّنَنِ بِإِسْنَادٍ جَيِّدٍ.

وَجِبْتِي إِذَا لَمْ تَجِدِ التَّفْسِيرَ فِي الْقُرْآنِ وَلَا فِي السُّنَّةِ؛ رَجَعْتَ فِي ذَلِكَ إِلَى أَقْوَالِ الصَّحَابَةِ؛ فَإِنَّهُمْ أَدْرَى بِذَلِكَ لِمَا شَاهَدُوهُ مِنَ الْقَرَائِنِ وَالْأَحْوَالِ الَّتِي اخْتَصُّوا بِهَا، وَلِمَا لَهُمْ مِنَ الْفَهْمِ التَّامِّ وَالْعِلْمِ الصَّحِيحِ، وَالْعَمَلِ الصَّالِحِ، لَا سِيَّمَا عُلَمَائِهِمْ وَكُبْرَائِهِمْ كَالْأَيْمَةِ الْأَرْبَعَةِ الْخُلَفَاءِ الرَّاشِدِينَ وَالْأَيْمَةِ الْمَهْدِيِّينَ، مِثْلَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

قَالَ الْإِمَامُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَرِيرِ الطَّبْرِيِّ:



Imām Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī said: Abū Kurayb narrated to us: Jābir ibn Nūḥ informed us that al-A'mash informed him, relating from Abū Ḍuḥā from Masrūq that 'Abdullāh ibn Mas'ūd said, "By the One besides whom there is no other god, not a single verse has been revealed except that I know about whom it was revealed and where it was revealed, and were I to know of anyone more knowledgeable than me in this regard and I was able to reach him then I would travel to him."

A'mash relates from Abū Wā'il that Ibn Mas'ūd said, "When a man from amongst us would learn ten verses he would not proceed until he fully understood their meaning and acted upon them."

Also from them [i.e. the scholars of the companions] is the ink and ocean [of this nation] 'Abdullāh ibn 'Abbās, the cousin of the Prophet (ﷺ). He [i.e. Ibn 'Abbās] was also known as the interpreter of the Qur'ān due to the blessings of the *du'ā'* the Prophet (ﷺ) made from him, "O Allāh, give him understanding of the religion and teach him the interpretation [of the Qur'ān]".

Ibn Jarīr stated: Muḥammad ibn Bashār narrated to us that he was informed by Wakī' who was informed by Sufyān, from the authority of A'mash from Muslim who said: 'Abdullāh ibn Mas'ūd said: 'What a blessed interpreter of the Qur'ān Ibn 'Abbās is'.

He then quoted another chain of narration from Yahyā ibn Dāwūd from Ishāq al-Azraq, on the authority of Sufyān from A'mash from Muslim ibn Ṣabīḥ Abū Ḍuḥā, who narrated from Masrūq that ibn Mas'ūd said, 'What a blessed interpreter of the Qur'ān Ibn 'Abbās is'.

حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: أَنْبَأَنَا جَابِرُ بْنُ نُوحٍ، قَالَ: أَنْبَأَنَا الْأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ عَبْدُ اللَّهِ - يَعْنِي ابْنَ مَسْعُودٍ - : وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا نَزَلَتْ آيَةٌ مِنْ كِتَابِ اللَّهِ إِلَّا وَأَنَا أَعْلَمُ فِيمَا نَزَلَتْ، وَأَيْنَ نَزَلَتْ، وَلَوْ أَعْلَمُ مَكَانَ أَحَدٍ أَعْلَمَ بِكِتَابِ اللَّهِ مِنِّي تَنَالَهُ الْمَطَايَا لِأَتَيْتُهُ.

وَقَالَ الْأَعْمَشُ أَيْضًا: عَنْ أَبِي وَائِلٍ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: كَانَ الرَّجُلُ مِنَّا إِذَا تَعَلَّمَ عَشْرَ آيَاتٍ لَمْ يُجَاوِزْهُنَّ؛ حَتَّى يَعْرِفَ مَعَانِيَهُنَّ وَالْعَمَلَ بِهِنَّ.

وَمِنْهُمْ الْحَبْرُ الْبَحْرُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ابْنُ عَمِّ رَسُولِ اللَّهِ ﷺ وَتُرْجَمَانُ الْقُرْآنِ بِبَرَكَتِهِ دُعَاءِ رَسُولِ اللَّهِ ﷺ لَهُ، حَيْثُ قَالَ: «اللَّهُمَّ فَفِّهْ فِي الدِّينِ، وَعَلِّمَهُ التَّأْوِيلَ».

وَقَالَ ابْنُ جَرِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: أَنْبَأَنَا وَكَيْعٌ، قَالَ: أَنْبَأَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، قَالَ عَبْدُ اللَّهِ - يَعْنِي ابْنَ مَسْعُودٍ - قَالَ: نَعَمْ تُرْجَمَانُ الْقُرْآنِ ابْنُ عَبَّاسٍ.

ثُمَّ رَوَاهُ عَنْ يَحْيَى بْنِ دَاوُدَ، عَنْ إِسْحَاقَ الْأَزْرَقِ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صَبِيحِ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ ابْنِ مَسْعُودٍ، أَنَّهُ قَالَ: نَعَمْ التُّرْجَمَانُ لِلْقُرْآنِ ابْنُ عَبَّاسٍ.





[A third chain of narration is] then mentioned from Bandār, who related from Ja'far ibn 'Awn from A'mash that ibn Mas'ūd said the previous about Ibn 'Abbās.

These are authentic chains of narration which all declare that ibn Mas'ūd praised Ibn 'Abbās using the aforementioned wording. Furthermore, ibn Mas'ūd died in the year 33 AH, and Ibn 'Abbās lived on for another 36 years, so how much more knowledge would he have acquired during these years?

A'mash relates from Abū Wā'il that 'Ali appointed Ibn 'Abbās leader of the *Hajj* season. One day he gave a sermon in which he recited *Sūrah al-Baqarah* – and in a narration – *Sūrah al-Nūr*. He then explained each verse in such a way that were the Romans, Persians and Dalamites to have heard him they would have embraced [Islām].

It is for this reason that the majority of what Ismā'il ibn 'Abdul-Rahmān al-Suddī the Senior relates in his *tafsīr* is from these two men: Ibn Mas'ūd and Ibn 'Abbās.

At times, al-Suddī narrated from them sayings of the People of the Book which the Prophet (ﷺ) allowed in his statement, "Convey from me even if it is a verse, and there is no harm in narrating from the Children of Israel, but whosoever intentionally ascribed lies to me will take his place in the fire." Collected by al-Bukhārī from the *ḥadīth* of 'Abdullāh ibn 'Amr.

ثُمَّ رَوَاهُ عَنْ بُنْدَارٍ، عَنْ جَعْفَرِ بْنِ عَوْنٍ، عَنِ الْأَعْمَشِ بِهِ كَذَلِكَ.

فَهَذَا إِسْنَادٌ صَحِيحٌ إِلَى ابْنِ مَسْعُودٍ، أَنَّهُ قَالَ عَنْ ابْنِ عَبَّاسٍ هَذِهِ الْعِبَارَةُ، وَقَدْ مَاتَ ابْنُ مَسْعُودٍ فِي سَنَةِ ثَلَاثٍ وَثَلَاثِينَ عَلَى الصَّحِيحِ، وَعُمَرَ بَعْدَهُ ابْنُ عَبَّاسٍ سِتًّا وَثَلَاثِينَ سَنَةً، فَمَا ظَنُّكَ بِمَا كَسَبَهُ مِنَ الْعُلُومِ بَعْدَ ابْنِ مَسْعُودٍ؟

وَقَالَ الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ: اسْتَخْلَفَ عَلِيٌّ عَبْدَ اللَّهِ بْنِ عَبَّاسٍ عَلَى الْمَوْسِمِ فَحَظَبَ النَّاسَ، فَقَرَأَ فِي حُطْبَتِهِ سُورَةَ الْبَقَرَةِ - وَفِي رِوَايَةٍ: سُورَةَ النُّورِ - فَفَسَّرَهَا تَفْسِيرًا لَوْ سَمِعْتَهُ الرُّومُ وَالثَّرْكُ وَالذِّيْلُ لَأَسْلَمُوا:

وَلِهَذَا فَإِنَّ غَالِبَ مَا يَرْوِيهِ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ السُّدِّيِّ الْكَبِيرِ فِي تَفْسِيرِهِ عَنْ هَذَيْنِ الرَّجُلَيْنِ: ابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ.

وَلَكِنْ فِي بَعْضِ الْأَحْيَانِ يُنْقَلُ عَنْهُمْ مَا يَحْكُونَهُ مِنْ أَقَاوِيلِ أَهْلِ الْكِتَابِ، الَّتِي أَبَاحَهَا رَسُولُ اللَّهِ ﷺ حَيْثُ قَالَ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». رَوَاهُ الْبُخَارِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

وَلِهَذَا كَانَ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَدْ أَصَابَ يَوْمَ الْيَرْمُوكِ زَامِلَتَيْنِ



This is why when ‘Abdullāh ibn ‘Umar came into possession of two loads of books belonging to the People of the Book on the day of Yarmūk, he would narrate from them due to the permissibility stated in the previous *ḥadīth*.

However these Israelite traditions are quoted as supporting evidences and not primary sources. These traditions are of three types: a type which is authentic as its truthfulness is attested to by our own sources, a type which is false as our own sources reject it, and a third type which does not fall into the previous two categories, we can neither judge it to be authentic or inauthentic. As such we neither believe in it nor reject it. One is allowed to quote from this third type, even though most of what is contained in it is of no immediate benefit.

The scholars of the People of the Book differ considerably regarding this third category, and as a result the scholars of *tafsīr* quote from them and also differ in this regard. Examples of this category are the names of the companions of the cave, the colour of their dog, and their precise number. Likewise, they differ regarding the type of wood the staff of Mūsā was made from, the types of birds which Allāh gave life to as a sign for Ibrāhīm, which part of the cow was used to strike the slain man, the type of tree Allāh spoke from to Mūsā, and other such matters which are not detailed in the Qur’ān which possess no direct benefit in worldly or religious affairs. However, one may mention the difference of opinion in these matters.

مِنْ كُتُبِ أَهْلِ الْكِتَابِ؛ فَكَانَ يُحَدِّثُ مِنْهُمَا بِمَا فَهِمَهُ مِنْ هَذَا الْحَدِيثِ مِنَ الْإِذْنِ فِي ذَلِكَ.

وَلَكِنَّ هَذِهِ الْأَحَادِيثَ الْإِسْرَائِيلِيَّةَ تُذَكَّرُ لِلِاسْتِشْهَادِ لَا لِلِاعْتِقَادِ، فَإِنَّهَا عَلَى ثَلَاثَةِ أَقْسَامٍ:

أَحَدُهَا: مَا عَلِمْنَا صِحَّتَهُ مِمَّا بِأَيْدِينَا مِمَّا يَشْهَدُ لَهُ بِالْصُّدْقِ، فَذَاكَ صَحِيحٌ.

وَالثَّانِي: مَا عَلِمْنَا كَذِبَهُ بِمَا عِنْدَنَا مِمَّا يَخَالِفُهُ.

وَالثَّلَاثُ: مَا هُوَ مَسْكُوتٌ عَنْهُ، لَا مِنْ هَذَا الْقَبِيلِ، وَلَا مِنْ هَذَا الْقَبِيلِ؛ فَلَا نُؤْمِنُ بِهِ وَلَا نَكْذِبُهُ، وَتَجُوزُ حِكَايَتُهُ لِمَا تَقَدَّمَ، وَغَالِبُ ذَلِكَ مِمَّا لَا فَايِدَةَ فِيهِ تَعُودُ إِلَى أَمْرِ دِينِي.

وَلِهَذَا يَخْتَلِفُ عُلَمَاءُ أَهْلِ الْكِتَابِ فِي مِثْلِ هَذَا كَثِيرًا، وَيَأْتِي عَنْ الْمُفَسِّرِينَ خِلَافٌ بِسَبَبِ ذَلِكَ، كَمَا يَذَكُرُونَ فِي مِثْلِ هَذَا أَسْمَاءَ أَصْحَابِ الْكُهْفِ، وَلَوْنُ كَلْبِهِمْ، وَعِدَّتِهِمْ، وَعَصَا مُوسَى مِنْ أَيِّ الشَّجَرِ كَانَتْ، وَأَسْمَاءَ الطُّيُورِ الَّتِي أَحْيَاهَا اللَّهُ تَعَالَى لِإِبْرَاهِيمَ، وَتَعْيِينَ الْبَعْضِ الَّذِي ضُرِبَ بِهِ الْمَقْتُولُ مِنَ الْبَقَرَةِ، وَنَوْعِ الشَّجَرَةِ الَّتِي كَلَّمَ اللَّهُ مِنْهَا مُوسَى، إِلَى غَيْرِ ذَلِكَ مِمَّا أَبْهَمَهُ اللَّهُ تَعَالَى فِي الْقُرْآنِ؛ مِمَّا لَا فَايِدَةَ فِي تَعْيِينِهِ تَعُودُ عَلَى الْمُكَلِّفِينَ فِي دُنْيَاهُمْ وَلَا فِي دِينِهِمْ، وَلَكِنَّ نَقْلَ الْخِلَافِ عَنْهُمْ فِي ذَلِكَ جَائِزٌ.



Allāh mentions, "They [i.e. people] will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being the dog – guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muhammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone." [Sūrah al-Kahf, 18:22].

This verse comprises good etiquette in this situation along with teaching what is necessary. Allāh mentions them [i.e. the companions of the cave] in three opinions. He then weakens the first two opinions and remains silent about the third showing its correctness. Were it to also be wrong He would have refuted it as He did the first two. Allāh then states that inquiring about such issues possesses no benefit. As such the befitting response to such an inquiry is "My Lord is most knowing of their number." Only a few people know of their exact number as Allāh has given them that knowledge which is why He then says, "So do not argue about them except with an obvious argument" meaning do not exert you energy in what is unbeneficial. Furthermore, do not ask them concerning such affairs as they only guess the unknown.

This is the best way of mentioning differences of opinion. One gathers all of the relevant opinions, mentions the correct opinion while refuting the incorrect and then states the fruits and benefits derived from the discussion. This is to ensure that one does not prolong discussion over insignificant matters which possess no benefit and one does not digress from what is more crucial and important.

Therefore, the one who does not gather all the different opinions on a particular issue has presented an incomplete argument, as the truth may lie in what he has neglected. Similarly, the one who does not point out the correct opinion has also performed an incomplete task.

كَمَا قَالَ تَعَالَى: ﴿سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفِ فِيهِمْ مِنْهُمْ أَحَدًا﴾ [الكَهْف: ٢٢]، فَقَدْ اشْتَمَلَتْ هَذِهِ الْآيَةُ الْكَرِيمَةُ عَلَى الْأَدَبِ فِي هَذَا الْمَقَامِ، وَتَعْلِيمِ مَا يَنْبَغِي فِي مِثْلِ هَذَا، فَإِنَّهُ تَعَالَى أَخْبَرَ عَنْهُمْ فِي ثَلَاثَةِ أَقْوَالٍ، وَضَعَّفَ الْقَوْلَيْنِ الْأَوَّلَيْنِ، وَسَكَتَ عَنِ الثَّلَاثِ، فَدَلَّ عَلَى صِحَّتِهِ، إِذْ لَوْ كَانَ بَاطِلًا لَرَدَّهُ كَمَا رَدَّهُمَا، ثُمَّ أَرشَدَ إِلَى أَنَّ الْإِطْلَاعَ عَلَى عِدَّتِهِمْ لَا طَائِلَ تَحْتَهُ، فَيُقَالُ فِي مِثْلِ هَذَا: ﴿قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ﴾؛ فَإِنَّهُ لَا يَعْلَمُ بِذَلِكَ إِلَّا قَلِيلٌ مِنَ النَّاسِ مِمَّنْ أَطْلَعَهُ اللَّهُ عَلَيْهِ، فَلِهَذَا قَالَ: ﴿فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا﴾؛ أَي لَا تُجْهِدْ نَفْسَكَ فِيَمَا لَا طَائِلَ تَحْتَهُ، وَلَا تَسْأَلُهُمْ عَنْ ذَلِكَ فَإِنَّهُمْ لَا يَعْلَمُونَ مِنْ ذَلِكَ إِلَّا رَجْمَ الْغَيْبِ.

فَهَذَا أَحْسَنُ مَا يَكُونُ فِي حِكَايَاتِ الْخِلَافِ أَنْ تُسْتَوْعَبَ الْأَقْوَالُ فِي ذَلِكَ الْمَقَامِ، وَأَنْ يُنَبَّهَ عَلَى الصَّحِيحِ مِنْهَا، وَيُبْطَلَ الْبَاطِلُ، وَتُذَكَّرَ فَايِدَةُ الْخِلَافِ وَتَمَرَّتُهُ؛ لِإِذَا يَطْوَلُ النَّزَاعُ وَالْخِلَافُ فِيَمَا لَا فَايِدَةَ تَحْتَهُ فَيُسْتَعْلَقُ بِهِ عَنِ الْأَهَمِّ.

فَأَمَّا مَنْ حَكَى خِلَافًا فِي مَسْأَلَةٍ وَلَمْ يَسْتَوْعِبْ أَقْوَالَ النَّاسِ فِيهَا فَهُوَ نَاقِصٌ؛ إِذْ قَدْ يَكُونُ الصَّوَابُ فِي الَّذِي تَرَكَهُ، أَوْ يَحْكِي الْخِلَافَ وَيُظَلِّقُهُ وَلَا يُنَبِّهُ عَلَى الصَّحِيحِ مِنَ الْأَقْوَالِ، فَهُوَ نَاقِصٌ



If one intentionally authenticates something incorrect, he has ascribed lies and falsehood, and if one does this out of ignorance then he has erred.

Similarly, whoever discusses differences in issues which hold little or no benefit, or mentions varying opinions which even though they possess different wordings all dissolve into just one or two opinions has wasted time and has incorrectly exaggerated the matter. Such a person is like one who wears two robes, both of which are stolen. And Allāh guides to the truth.

أَيْضًا، فَإِنْ صَحَّحَ غَيْرَ الصَّحِيحِ عَامِدًا فَقَدْ تَعَمَّدَ الكَذِبَ، أَوْ جَاهِلًا فَقَدْ أَخْطَأَ.

كَذَلِكَ مَنْ نَصَبَ الخِلَافَ فِيمَا لَا فَائِدَةَ تَحْتَهُ، أَوْ حَكَى أَقْوَالَ مُتَعَدِّدَةً لَفْظًا، وَيَرْجِعُ حَاصِلُهَا إِلَى قَوْلٍ أَوْ قَوْلَيْنِ مَعْنَى، فَقَدْ ضَيَّعَ الزَّمَانَ، وَتَكَثَّرَ بِمَا لَيْسَ بِصَحِيحٍ، فَهُوَ كَالِإِسِّ ثَوْبِي زُورٍ، وَاللَّهُ الْمُؤَفِّقُ لِلصَّوَابِ.





## Chapter

### Exegesis of the Qur'ān with the Statements of the Successors (Tābi'ūn)

If one is unable to find the explanation of a verse in the Qur'ān or *Sunnah*, and does not find any relevant commentaries from the companions, then many of the scholars used the statements of the successors; such as Mujāhid ibn Jabr who was a marvel in this science. Muḥammad ibn Ishāq said that he was informed by Abān ibn Ṣālih that Mujāhid said, 'I recited the whole Qur'ān to Ibn 'Abbās three times from beginning to end, stopping him at each verse and asking him about it.'

Al-Tirmidhī reports from al-Ḥusayn ibn Maḥdī al-Baṣrī that 'Abdul-Razzāq informed him from Ma'mar, who reports from Qatādah that Mujāhid said, 'There is not a single verse in the Qur'ān except I have heard something about it.'

Al-Tirmidhī also reports from Ibn Abī 'Umar who narrated from Sufyān ibn 'Uyaynah from A'mash that Mujāhid said, 'Had I recited the Qur'ān using the recitation of Ibn Mas'ūd, I would not have needed to ask Ibn 'Abbās about much of what I asked him.'

## فصل

### فِي تَفْسِيرِ الْقُرْآنِ بِأَقْوَالِ التَّابِعِينَ

إِذَا لَمْ تَجِدِ التَّفْسِيرَ فِي الْقُرْآنِ وَلَا فِي السُّنَّةِ وَلَا وَجَدْتَهُ عَنِ الصَّحَابَةِ؛ فَقَدْ رَجَعَ كَثِيرٌ مِنَ الْأَيْمَةِ فِي ذَلِكَ إِلَى أَقْوَالِ التَّابِعِينَ؛ كَمُجَاهِدِ بْنِ جَبْرٍ، فَإِنَّهُ آيَةٌ فِي التَّفْسِيرِ، كَمَا قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبَانُ بْنُ صَالِحٍ، عَنْ مُجَاهِدٍ، قَالَ: عَرَضْتُ الْمُضْحَفَ عَلَى ابْنِ عَبَّاسٍ ثَلَاثَ عَرَضَاتٍ مِنْ فَاتِحَتِهِ إِلَى خَاتِمَتِهِ، أَوْقَفُهُ عِنْدَ كُلِّ آيَةٍ مِنْهُ وَأَسْأَلُهُ عَنْهَا.

وَبِهِ إِلَى التِّرْمِذِيِّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مَهْدِيِّ الْبَصْرِيِّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، قَالَ مُجَاهِدٌ: مَا فِي الْقُرْآنِ آيَةٌ إِلَّا وَقَدْ سَمِعْتُ فِيهَا شَيْئًا.

وَبِهِ إِلَيْهِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ الْأَعْمَشِ، قَالَ: قَالَ مُجَاهِدٌ: لَوْ كُنْتُ قَرَأْتُ قِرَاءَةَ ابْنِ مَسْعُودٍ؛ لَمْ أَحْتَجْ أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ كَثِيرٍ مِنَ الْقُرْآنِ مِمَّا سَأَلْتُ.



Ibn Jarīr stated: Abū Kurayb informed us from Ṭalq ibn Ghanām, who related from ‘Uthmān al-Makkī from Ibn Abī Mulaykah who said, ‘I saw Mujāhid asking Ibn ‘Abbās about the exegesis of the Qur’ān and he had with him his tablets. Ibn ‘Abbās said to him “write” until he went through all of *tafsīr*.’

This is why Sufyān al-Thawrī would say, ‘If you have the commentary of Mujāhid then it is sufficient.’

Other such successors are Sa’īd ibn Jubayr, ‘Ikrimah the freed slave of Ibn ‘Abbās, ‘Aṭā’ ibn Abī Rabāḥ, Ḥasan al-Baṣrī, Masrūq ibn al-Ajda’, Sa’īd ibn al-Musayyib, Abul ‘Āliyah, Rabī ibn Anas, Qatādah, Ḍaḥḥāk ibn Muzāḥim and others from the successors, their students and those who followed them.

Their statements are quoted and at times there is a difference in wording, but those who are not grounded in knowledge believe it to be difference of opinion and quote it as such. This is not the case, as some of them mention something by using examples or similes whilst others are explicit in what they are referring to. Most of the time they are in agreement so let that astute be aware of this, and guidance is from Allāh.

Shu’bah ibn Ḥajjāj and others have said that the statements of the successors in matter such as practical rulings are not authoritative, so how can they be so in issues of *tafsīr*?

وَقَالَ ابْنُ جَرِيرٍ: حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا طَلْقُ بْنُ عَنَّمٍ، عَنْ عُثْمَانَ الْمَكِّيِّ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: رَأَيْتُ مُجَاهِدًا سَأَلَ ابْنَ عَبَّاسٍ عَنِ تَفْسِيرِ الْقُرْآنِ وَمَعَهُ الْوَاحِهُ، فَيَقُولُ لَهُ ابْنُ عَبَّاسٍ: اكْتُبْ، حَتَّى سَأَلَهُ عَنِ التَّفْسِيرِ كُلِّهِ.

وَلِهَذَا كَانَ سُفْيَانُ الثَّوْرِيُّ يَقُولُ: إِذَا جَاءَكَ التَّفْسِيرُ عَنْ مُجَاهِدٍ فَحَسْبُكَ بِهِ.

وَكَسَعِيدِ بْنِ جُبَيْرٍ، وَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، وَعَظَاءَ بْنِ أَبِي رَبَاحٍ، وَالْحَسَنَ الْبَصْرِيَّ، وَمَسْرُوقِ بْنِ الْأَجْدَعِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي الْعَالِيَةِ، وَالرَّبِيعِ بْنِ أَنَسٍ، وَقَتَادَةَ وَالضُّحَّاكَ بْنَ مَزَاحِمٍ، وَغَيْرِهِمْ مِنَ التَّابِعِينَ وَتَابِعِيهِمْ، وَمَنْ بَعْدَهُمْ.

فَتَذَكَّرُ أَقْوَالَهُمْ فِي الْآيَةِ، فَيَقَعُ فِي عِبَارَاتِهِمْ تَبَايُنٌ فِي الْأَلْفَاظِ يَحْسَبُهَا مَنْ لَا عِلْمَ عِنْدَهُ اخْتِلَافًا فَيُخَكِّبُهَا أَقْوَالًا، وَلَيْسَ كَذَلِكَ، فَإِنَّ مِنْهُمْ مَنْ يُعْبَرُ عَنِ الشَّيْءِ بِإِلَازِمِهِ أَوْ نَظِيرِهِ، وَمِنْهُمْ مَنْ يَنْصُرُ عَلَى الشَّيْءِ بِعَيْنِهِ، وَالْكُلُّ بِمَعْنَى وَاحِدٍ فِي كَثِيرٍ مِنَ الْأَمَاكِينِ فَلْيَتَّقِنِ اللَّيْسُ لِدَلِيلِكَ، وَاللَّهُ الْهَادِي.

وَقَالَ شُعْبَةُ بْنُ الْحَجَّاجِ وَغَيْرُهُ: أَقْوَالُ التَّابِعِينَ فِي الْفُرُوعِ لَيْسَتْ حُجَّةً، فَكَيْفَ تَكُونُ حُجَّةً فِي التَّفْسِيرِ؟



This means that their opinions are not authoritative over other [successors] who hold contrary views; this is true. However, if they all agree on a single issue then without doubt it is sufficient as evidence. Instead, when they differ, one returns to the language of the Qur'ān or *Sunnah*, or the general Arabic language or statements of the companions.

Exegesis of the Qur'ān based solely on one's reasoning is *ḥarām*.

Mu'ammal informed us from the authority of Sufyān from 'Abdul-A'lā, who related from Sa'īd ibn Jubayr that Ibn 'Abbās said: The Prophet (ﷺ) said, "Whoever speaks about the Qur'ān without knowledge then let him take his seat in the fire."

Wakī informed us on the authority of Sufyān from 'Abdul-A'lā al-Tha'labī, who related from Sa'īd ibn Jubayr that Ibn 'Abbās said: The Prophet (ﷺ) said, "Whoever speaks about the Qur'ān without knowledge then let him take his seat in the fire."

Al-Tirmidhī reports from 'Abd ibn Ḥumayd from Ḥibbān ibn Hilāl, who was informed by Suhayl the brother of Ḥazm al-Qat'ī, who related from Abū 'Imrān al-Jūnī from Jundub that the Prophet (ﷺ) said, "Whosoever speaks about the Qur'ān using his own intellect and happens to be correct [in his reasoning] is still wrong."

Al-Tirmidhī declared this *ḥadīth* to be *gharīb* and some scholars of *ḥadīth* have spoken concerning Suhayl ibn Abū Ḥazm.

يَعْنِي أَنَّهَا لَا تَكُونُ حُجَّةً عَلَى غَيْرِهِمْ مِمَّنْ خَالَفَهُمْ، وَهَذَا صَحِيحٌ؛ أَمَّا إِذَا اجْتَمَعُوا عَلَى الشَّيْءِ فَلَا يُرْتَابُ فِي كَوْنِهِ حُجَّةً، فَإِنْ اخْتَلَفُوا فَلَا يَكُونُ قَوْلُ بَعْضِهِمْ حُجَّةً عَلَى بَعْضٍ، وَلَا عَلَى مَنْ بَعْدَهُمْ، وَيُرْجَعُ فِي ذَلِكَ إِلَى لُغَةِ الْقُرْآنِ، أَوِ السُّنَّةِ، أَوْ عُمُومِ لُغَةِ الْعَرَبِ، أَوْ أَقْوَالِ الصَّحَابَةِ فِي ذَلِكَ.

فَأَمَّا تَفْسِيرُ الْقُرْآنِ بِمَجَرَّدِ الرَّأْيِ فَحَرَامٌ.

حَدَّثَنَا مُؤَمَّلٌ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ»

مَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

وَبِهِ إِلَى التِّرْمِذِيِّ قَالَ: حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ، قَالَ: حَدَّثَنِي جَبَّانُ بْنُ هِلَالٍ، قَالَ: حَدَّثَنَا سُهَيْلٌ أَخُو حِزَامِ الْقَطْعِيِّ، قَالَ: حَدَّثَنَا أَبُو عِمْرَانَ الْجُونِيُّ، عَنْ جُنْدُبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ»

قَالَ التِّرْمِذِيُّ: «هَذَا الْحَدِيثُ غَرِيبٌ، وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي سُهَيْلِ بْنِ أَبِي حَزْمٍ».



These are the reports from the scholars who narrated from the companions of the Prophet (ﷺ) and other than them, all stating the severity of commenting on the Qur'ān without knowledge.

There are some reports that Mujāhid, Qatādah and other than them would commentate on the Qur'ān, however, one does not believe that their commentaries were not based on knowledge or that they spoke of their own desires.

There are many narrations from them which support the fact that they did not use their own reasoning in the exegesis of the Qur'ān. Whoever speaks about the Qur'ān using his own reasoning has placed a burden upon himself which he need not bear, and he is treading a path he has not been ordered to tread. Even if he were to stumble upon the correct meaning he would still have erred. The reason for his error is because he did not approach this matter through the correct channel. This is similar to the one who judges between people with ignorance thus ending up in the Fire even if his ruling is correct at times. He is still sinful but the sin is less than the one who is incorrect in his ruling, and Allāh knows best.

Similarly, Allāh refers to the slanderers as liars, as He says, *“And when they do not produce the witnesses, then it is they, in the sight of Allāh, who are the liars”* [Sūrah al-Nūr, 24:13]. Therefore the slanderer is a liar, even if his slander is relating to an accusation of adultery, for he is spreading what he has no right to spread and speaking about that which he does not possess knowledge of, and Allāh knows best.

It is for this reason that a number of the *salaf* would excuse themselves from interpreting verses they had no knowledge of. This is reported by Shu'bah from Sulaymān from 'Abdullāh ibn Murrah, who related from Abū Ma'mar that Abū Bakr al-Ṣiddīq said, 'Which earth will hold me and which sky will shadow me if I speak about the Book of Allāh without knowledge.'

وَهَكَذَا رَوَى بَعْضُ أَهْلِ الْعِلْمِ عَنْ أَصْحَابِ النَّبِيِّ ﷺ  
وغيرِهِمْ أَنَّهُمْ شَدَّدُوا فِي أَنْ يُفَسَّرَ الْقُرْآنُ بِغَيْرِ عِلْمٍ.

وَأَمَّا الَّذِي رُوِيَ عَنْ مُجَاهِدٍ وَقَتَادَةَ وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ؛  
أَنَّهُمْ فَسَّرُوا الْقُرْآنَ فَلَيْسَ الظَّنُّ بِهِمْ أَنَّهُمْ قَالُوا فِي الْقُرْآنِ أَوْ فَسَّرُوهُ  
بِغَيْرِ عِلْمٍ، أَوْ مِنْ قِبَلِ أَنْفُسِهِمْ.

وَقَدْ رُوِيَ عَنْهُمْ مَا يَدُلُّ عَلَى مَا قُلْنَا؛ أَنَّهُمْ لَمْ يَقُولُوا مِنْ قِبَلِ  
أَنْفُسِهِمْ بِغَيْرِ عِلْمٍ، فَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَقَدْ تَكَلَّفَ مَا لَا عِلْمَ  
لَهُ بِهِ، وَسَلَكَ غَيْرَ مَا أَمَرَ بِهِ، فَلَوْ أَنَّهُ أَصَابَ الْمَعْنَى فِي نَفْسِ الْأَمْرِ  
لَكَانَ قَدْ أَخْطَأَ؛ لِأَنَّهُ لَمْ يَأْتِ الْأَمْرَ مِنْ بَابِهِ، كَمَنْ حَكَّمَ بَيْنَ النَّاسِ  
عَنْ جَهْلِ فَهُوَ فِي النَّارِ، وَإِنْ وَافَقَ حُكْمُهُ الصَّوَابَ فِي نَفْسِ الْأَمْرِ،  
لَكِنْ يَكُونُ أَحْفَ جُرْمًا مِمَّنْ أَخْطَأَ، وَاللَّهُ أَعْلَمُ.

وَهَكَذَا سَمَى اللَّهُ تَعَالَى الْقَذْفَةَ كَاذِبِينَ فَقَالَ: ﴿فَإِذْ لَمْ يَأْتُوا  
بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ﴾ [الشُّورَى: ١٣]، فَالْقَاذِفُ  
كَاذِبٌ وَلَوْ كَانَ قَدْ قَذَفَ مَنْ رَزَى فِي نَفْسِ الْأَمْرِ؛ لِأَنَّهُ أَخْبَرَ بِمَا لَا  
يَجِلُّ لَهُ الْإِخْبَارُ بِهِ، وَتَكَلَّفَ مَا لَا عِلْمَ لَهُ بِهِ، وَاللَّهُ أَعْلَمُ.

وَلِهَذَا تَحَرَّجَ جَمَاعَةٌ مِنَ السَّلَفِ عَنْ تَفْسِيرِ مَا لَا عِلْمَ لَهُمْ  
بِهِ، كَمَا رَوَى شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي  
مَعْمَرٍ، قَالَ: قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: أَيُّ أَرْضٍ تُقِلُّنِي، وَأَيُّ سَمَاءٍ  
تُظِلُّنِي؛ إِذَا قُلْتُ فِي كِتَابِ اللَّهِ مَا لَمْ أَعْلَمْ.





It is also narrated from Abū ‘Ubayd al-Qāsim ibn Sallām who narrated from Muḥammad ibn Yazīd from al-‘Awwām ibn Ḥawshab, who related from Ibrāhīm al-Taymī that Abū Bakr al-Ṣiddīq was asked concerning the verse, “*And fruit and grass*” [Sūrah ‘Abasa, 80:31]; He responded, ‘Which sky will shadow me and which earth will hold me if I speak about the Book of Allāh without knowledge.’ The chain of narration is disconnected.

Abū ‘Ubayd narrated that we were informed by Yazīd, who related from Ḥumayd from Anas, that ‘Umar ibn al-Khaṭṭāb recited on the pulpit, “*And fruit and abbā (grass).*” ‘He asked what is *abb*? As for fruits then we know of them but what is *abb*? He then said to himself, ‘Indeed, this is overburdening oneself O ‘Umar.’”

‘Abd ibn Ḥumayd reported that Sulaymān ibn Ṣarb narrated from Ibn Zayd, who related from Thābit from Anas who said, ‘We were with ‘Umar ibn al-Khaṭṭāb and in his robe were four patches. He recited the verse, “*And fruit and abbā (grass).*” He asked, what is *abb*? He then said, ‘Indeed, this is overburdening oneself, what’s the harm in not knowing?’”

All of the above refers to the fact that they (رضي الله عنهما) wanted to discover the reality of the *abb*. Otherwise it is well known to all that it is a type of herbage which grows, as Allāh says,

“*And caused to grow within it grain. And grapes and herbage. And olive and palm trees. And gardens of dense shrubbery. And fruit and grass.*” [Sūrah ‘Abasa, 80:27-31]

وَقَالَ أَبُو عُيَيْدِ الْقَاسِمِ بْنِ سَلَامٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، أَنَّ أَبَا بَكْرٍ الصَّدِيقَ سُئِلَ عَنْ قَوْلِهِ: ﴿وَفَنَكِهِمْ وَأَبَا﴾ [عَبَسَ: ٣١]؟، فَقَالَ: أَيُّ سَمَاءٍ تُظِلُّنِي، وَأَيُّ أَرْضٍ تُقَلِّنِي؛ إِنَّ أَنَا قُلْتُ فِي كِتَابِ اللَّهِ مَا لَا أَعْلَمُ.

مُنْقَطِعٌ.

وَقَالَ أَبُو عُيَيْدٍ أَيْضًا: حَدَّثَنَا يَزِيدُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَرَأَ عَلَى الْمِنْبَرِ: ﴿وَفَنَكِهِمْ وَأَبَا﴾، فَقَالَ: هَذِهِ الْفَاكِهَةُ قَدْ عَرَفْنَاهَا، فَمَا هُوَ الْأَبُّ؟، ثُمَّ رَجَعَ إِلَى نَفْسِهِ فَقَالَ: إِنَّ هَذَا لَهُوَ التَّكْلُفُ يَا عَمْرُؤُ.

طَقَالَ عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كُنَّا عِنْدَ عُمَرَ بْنِ الْخَطَّابِ، وَفِي ظَهْرِ قَمِيصِهِ أَرْبَعُ رِقَاعٍ، فَقَرَأَ: ﴿وَفَنَكِهِمْ وَأَبَا﴾، فَقَالَ: وَمَا الْأَبُّ؟، فَقَالَ: إِنَّ هَذَا لَهُوَ التَّكْلُفُ، فَمَا عَلَيْكَ إِلَّا تَذْرِيهِ؟!

وَهَذَا كُلُّهُ مَحْمُولٌ عَلَى أَنَّهُمَا رَضِيَ اللَّهُ عَنْهُمَا إِنَّمَا أَرَادَا اسْتِكْشَافَ مَا هِيَ الْأَبُّ، وَإِلَّا فَكَوْنُهُ نَبْتًا مِنَ الْأَرْضِ ظَاهِرٌ لَا يُجْهَلُ؛ لِقَوْلِهِ تَعَالَى: ﴿فَأَبْتْنَا فِيهَا جَبًا \* وَعَيْنًا وَقَضْبًا \* وَزَيْتُونًا وَنَخْلًا \* وَحَدَائِقَ غَلْبًا \*﴾.



Ibn Jarīr narrated from Ya'qūb ibn Ibrāhīm from Ibn 'Ulayyah, who related from Ayyūb from Ibn Abī Mulaykah who stated, 'Ibn 'Abbās was asked concerning some verses – were you to be asked concerning them you would have spoken, but he refused to answer.' Its chain of narration is authentic.

Abū 'Ubayd narrated from Ismā'īl ibn Ibrāhīm, who related from Ayyūb from Ibn Abī Mulaykah who said, "A man asked 'Ibn 'Abbās about the verse, "...a Day, the extent of which is a thousand years." [Sūrah al-Sajdah, 32:5]. Ibn 'Abbās asked him, 'Then what about the verse, "...a Day the extent of which is fifty thousand years." [Sūrah al-Ma'ārij, 70:4]. The man replied, 'The reason I asked you was so that you would inform me.' Ibn 'Abbās said, 'They are two days which Allāh has mentioned in His Book, and Allāh knows best what they are [referring to].' He disliked speaking about the book of Allāh without knowledge."

Ibn Jarīr narrated from Ya'qūb ibn Ibrāhīm from Ibn 'Ulayyah, who related from Mahdī ibn Maymūn from al-Walīd ibn Muslim who said, 'Talq ibn Ḥabīb came to Jundub ibn 'Abdullāh and asked him concerning a verse of the Qur'ān. He replied, "I implore you never to come to me if you are a Muslim." And in a narration he said, "...never to sit with me."

Mālik narrated from Yahyā ibn Sa'īd that if Sa'īd ibn al-Musayyib was ever asked concerning a verse of the Qur'ān he would say, 'We do not say anything concerning the [tafsīr of the] Qur'ān.'

وَقَالَ ابْنُ جَرِيرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ أَبِي يُوْبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ ابْنَ عَبَّاسٍ سُئِلَ عَنْ آيَةٍ لَوْ سُئِلَ عَنْهَا بَعْضُكُمْ لَقَالَ فِيهَا، فَأَبَى أَنْ يَقُولَ فِيهَا.

إِسْنَادُهُ صَحِيحٌ.

وَقَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي يُوْبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ عَنْ: ﴿يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ﴾ [السَّجْدَةُ: ٥]، فَقَالَ ابْنُ عَبَّاسٍ: فَمَا ﴿يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾ [الْمَعَارِجُ: ٤]، فَقَالَ الرَّجُلُ: إِنَّمَا سَأَلْتُكَ لِتُحَدِّثَنِي، فَقَالَ ابْنُ عَبَّاسٍ: هُمَا يَوْمَانِ ذَكَرَهُمَا اللَّهُ فِي كِتَابِهِ، وَاللَّهُ أَعْلَمُ بِهِمَا، فَكَّرَهُ أَنْ يَقُولَ فِي كِتَابِ اللَّهِ مَا لَا يَعْلَمُ.

وَقَالَ ابْنُ جَرِيرٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، قَالَ: جَاءَ طَلْقُ بْنُ حَبِيبٍ إِلَى جُنْدُبِ بْنِ عَبْدِ اللَّهِ، فَسَأَلَهُ عَنْ آيَةٍ مِنَ الْقُرْآنِ، فَقَالَ: أخرجُ عَلَيْكَ إِنْ كُنْتَ مُسْلِمًا لَمَا قُمْتُ عَنِّي، أَوْ قَالَ: أَنْ تُجَالِسَنِي.

وَقَالَ مَالِكٌ: عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: إِنَّهُ كَانَ إِذَا سُئِلَ عَنْ تَفْسِيرِ آيَةٍ مِنَ الْقُرْآنِ؟ قَالَ: إِنَّا لَا نَقُولُ فِي الْقُرْآنِ شَيْئًا.



Al-Layth reported from Yahyā ibn Sa'īd that Sa'īd ibn al-Musayyib would not speak except about that which he knew when it came to the Qur'ān.

Shu'bah related from 'Amr ibn Murrah who said, "A man asked Sa'īd ibn al-Musayyib about a verse of the Qur'ān and he replied, 'Do not ask me concerning the Qur'ān. Rather ask the one who claims that none of it is hidden from him.' He was referring to 'Ikrimah."

Ibn Shawdhab reports from Yazīd ibn Abū Yazīd who said, 'We would ask Sa'īd ibn al-Musayyib about the lawful and unlawful and he was the most knowledgeable concerning these matters. Then when we would ask him about the *tafsīr* of a verse, and he would remain silent as if he had not heard us.'

Ibn Jarīr narrated from Aḥmad ibn 'Abdah al-Ḍabbī, who related from Ḥammād ibn Zayd from 'Ubaydullāh ibn 'Umar who said, 'I have met the jurists of Madīnah and they considered it a grave matter to speak about *tafsīr*. From them was Sālim ibn 'Abdullāh, al-Qāsim ibn Muḥammad, Sa'īd ibn al-Musayyib and Nāfi'

Abū 'Ubayd reported from 'Abdullāh ibn Ṣāliḥ, who related from al-Layth from Hishām ibn 'Urway who said, 'I never heard my father interpret a verse from the Qur'ān.'

Ayyūb, Ibn 'Awn and Hishām al-Dastawā'ī all reported from Muḥammad ibn Sīrīn that he said, 'I asked 'Ubaydah al-Salmānī concerning a verse of the Qur'ān. He replied, "Those who knew in what circumstances the verses were revealed have passed away. Rather fear Allāh and remain firm and upright."

وَقَالَ اللَّيْثُ: عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ:  
إِنَّهُ كَانَ لَا يَتَكَلَّمُ إِلَّا فِي الْمَعْلُومِ مِنَ الْقُرْآنِ.

وَقَالَ شُعْبَةُ: عَنْ عَمْرِو بْنِ مُرَّةٍ، قَالَ: سَأَلَ رَجُلٌ سَعِيدَ بْنَ  
الْمُسَيَّبِ عَنْ آيَةٍ مِنَ الْقُرْآنِ؟ فَقَالَ: لَا تَسْأَلْنِي عَنِ الْقُرْآنِ، وَسَلْ مَنْ  
يَزْعُمُ أَنَّهُ لَا يَخْفَى عَلَيْهِ مِنْهُ شَيْءٌ؛ يَغْنِي عِكْرِمَةَ.

وَقَالَ ابْنُ شَوْذَبٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي يَزِيدٍ، قَالَ: كُنَّا نَسْأَلُ  
سَعِيدَ بْنَ الْمُسَيَّبِ عَنِ الْحَلَالِ وَالْحَرَامِ، وَكَانَ أَعْلَمَ النَّاسِ، فَإِذَا  
سَأَلْنَاهُ عَنْ تَفْسِيرِ آيَةٍ مِنَ الْقُرْآنِ سَكَتَ؛ كَأَن لَمْ يَسْمَعْ.

وَقَالَ ابْنُ جَرِيرٍ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ، قَالَ: حَدَّثَنَا  
حَمَادُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: لَقَدْ أَذْرَكْتُ  
فُقَهَاءَ الْمَدِينَةِ، وَإِنَّهُمْ لَيُعْظَمُونَ الْقَوْلَ فِي التَّفْسِيرِ، مِنْهُمْ سَالِمُ بْنُ  
عَبْدِ اللَّهِ، وَالْقَاسِمُ بْنُ مُحَمَّدٍ، وَسَعِيدُ ابْنِ الْمُسَيَّبِ، وَنَافِعٌ.

وَقَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، عَنْ اللَّيْثِ، عَنْ  
هِشَامِ بْنِ عُرْوَةَ، قَالَ: مَا سَمِعْتُ أَبِي تَأْوِيلَ آيَةٍ مِنْ كِتَابِ اللَّهِ قَطُّ.

وَعَنْ أَيُّوبَ وَابْنِ عَوْنٍ وَهِشَامِ الدُّسْتَوَائِيِّ، عَنْ مُحَمَّدِ بْنِ  
سِيرِينَ، قَالَ: سَأَلْتُ عُبَيْدَةَ السَّلْمَانِيَّ عَنْ آيَةٍ مِنَ الْقُرْآنِ؟ فَقَالَ:  
دَهَبَ الَّذِينَ كَانُوا يَعْلَمُونَ فِيمَا أَنْزَلَ مِنَ الْقُرْآنِ؛ فَاتَّقِ اللَّهَ، وَعَلَيْكَ  
بِالسُّدَادِ.



Abū ‘Ubayd reported from Mu’ādh from Ibn ‘Awn, who related from ‘Ubaydullāh ibn Muslim ibn Yasār from his father who said, ‘Before you speak about Allāh, pause and look at what precedes and follows it [i.e. look at the context].’

Hushayhm narrated from Mughīrah from Ibrāhīm who said, ‘Our peers used to try to avoid [having to] explain verses and would give [this science] much respect.’

Shu’bah narrated from ‘Abdullāh ibn Abū al-Safar, that al-Sha’bī said, ‘I swear by Allāh, there is not a single verse except that I have asked concerning it, but it [tafsīr] is to narrate from Allāh.’

Abū ‘Ubayd narrated from Hushayhm who narrated from ‘Umar ibn Abū Zā’idah, who related from Sha’bī from Masrūq who said, ‘Beware of *tafsīr*, for indeed it is reporting from Allāh.’

These and other authentic narrations from the pious predecessors all state the impermissibility of speaking about *tafsīr* without knowledge. However, there is no harm in speaking if one possesses the relevant linguistic and religious knowledge; then there is no harm in this. It is for this reason that there are a number of varying statements reported from these scholars. This does not imply contradiction, for they spoke about matters they had knowledge of, and remained silent on that which they had no knowledge of.

This is what is obligatory upon everyone. Just as one should remain quiet about that which he is ignorant of, likewise he should speak about that which he possesses knowledge of when he is asked concerning it, as Allāh said:

“...You must make it clear [i.e. explain it] to the people and not conceal it” [Sūrah Āl-‘Imrān, 3:187]

وَقَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا مُعَاذٌ، عَنِ ابْنِ عَوْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِيهِ، قَالَ: إِذَا حَدَّثْتَ عَنِ اللَّهِ فَعِيفْ، حَتَّى تَنْظُرَ مَا قَبْلَهُ وَمَا بَعْدَهُ.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ أَصْحَابُهُ يَتَّقُونَ التَّفْسِيرَ وَيَهَابُونَهُ.

وَقَالَ شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، قَالَ: قَالَ الشَّعْبِيُّ: وَاللَّهِ مَا مِنْ آيَةٍ إِلَّا وَقَدْ سَأَلْتُ عَنْهَا، وَلَكِنَّهَا الرُّوَايَةُ عَنِ اللَّهِ.

وَقَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنْبَأَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: اتَّقُوا التَّفْسِيرَ؛ فَإِنَّمَا هُوَ الرُّوَايَةُ عَنِ اللَّهِ.

فَهَذِهِ الْأَثَارُ الصَّحِيحَةُ، وَمَا شَاكَلَهَا عَنْ أَيْمَةِ السَّلَفِ مَحْمُولَةٌ عَلَى تَحَرُّجِهِمْ عَنِ الْكَلَامِ فِي التَّفْسِيرِ بِمَا لَا عِلْمَ لَهُمْ بِهِ، فَأَمَّا مَنْ تَكَلَّمَ بِمَا يَعْلَمُ مِنْ ذَلِكَ لُغَةً وَشَرْعًا فَلَا حَرَجَ عَلَيْهِ؛ وَلِهَذَا رُوِيَ عَنْ هَؤُلَاءِ وَغَيْرِهِمْ أَقْوَالٌ فِي التَّفْسِيرِ، وَلَا مُنَافَاةَ؛ لِأَنَّهُمْ تَكَلَّمُوا فِي مَا عِلْمُهُمْ وَسَكَتُوا عَمَّا جَهَلُوهُ.

وَهَذَا هُوَ الْوَاجِبُ عَلَى كُلِّ أَحَدٍ، فَإِنَّهُ كَمَا يَجِبُ السُّكُوتُ عَمَّا لَا عِلْمَ لَهُ بِهِ، فَكَذَلِكَ يَجِبُ الْقَوْلُ فِي مَا سُئِلَ عَنْهُ مِمَّا يَعْلَمُهُ؛ لِقَوْلِهِ تَعَالَى: ﴿لَتُبَيِّنَنَّ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾ [آل عمران: 187]، وَلِمَا





This is also due to what is reported in the *ḥadīth*, “Whosoever is asked about a matter but conceals it, will be given a bridle of fire on the Day of Judgement”

Ibn Jarīr reported from Muḥammad Ibn Bashār from Mu’ammal, who related from Sufyān from Abū al-Zinād that Ibn ‘Abbās said, ‘*Tafsīr* is of four types; a type which the Arabs know from their language, a type which no-one is allowed to be ignorant of, a type which is known to the scholars and a type which is not known except to Allāh.’ And Allāh knows best.

جَاءَ فِي الْحَدِيثِ الْمَرْوِيِّ مِنْ طُرُقٍ: «مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أُجِمْ  
يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

قَالَ ابْنُ جَرِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مَوْمِلٌ، حَدَّثَنَا  
سُفْيَانُ، عَنْ أَبِي الزُّنَادِ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: التَّفْسِيرُ عَلَى أَرْبَعَةِ  
أَوْجُهٍ: وَجْهٌ تَعْرِفُهُ الْعَرَبُ مِنْ كَلَامِهَا، وَتَفْسِيرٌ لَا يُعْذَرُ أَحَدٌ  
بِجَهَالَتِهِ، وَتَفْسِيرٌ يَعْلَمُهُ الْعُلَمَاءُ، وَتَفْسِيرٌ لَا يَعْلَمُهُ إِلَّا اللَّهُ تَعَالَى  
ذِكْرُهُ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

