

Tafsir Literature: Growth and Development

Abu Nasar Mohammad Abdul Mabood

Dr., Associate Professor, Department of Islamic Studies, University of Chittagong, Chittagong-4331, Bangladesh

Abstract: The Qur'ān introduces itself as a guidance which encourages man to realize the nature of his existence. The man who would reflect upon Allāh's guidance should therefore have a thorough understanding of the Qur'ān. The Qur'ān needed interpretation, even while it was being revealed. The effort of interpreting the meaning of this guidance according to man's ability is called tafsir. As recorded in many accounts, the style of Qur'ān commentary is traceable as far back as the first generation of Muslims (310-23, 1995, V. 72, n. 2, Der Islām). After the Prophet Muḥammad (p) himself, Ibn 'Abbās (رضى الله عنهما) was the most prominent Qur'ān interpreter among the Prophet's Companions,¹ his exegesis was marked by a close attention to certain expressions of the Qur'ān and the occasions on which the Qur'ān was revealed. It contains an unlimited possibility of meanings. The impression that it has upon our thoughts stands at the level of absolute existence. Therefore, its verses are always open to new interpretation; it can never be restricted to a single interpretation. The variety of possible interpretations of the Qur'ānic verses shows the need for a similar variety of approaches. Qur'ānic exegetes formed schools and formulated principles of exegesis and methods of interpretation which often reflected the socio-political environment and comparison the religious thoughts of their eras.² At first, the study of the Qur'ān involved the study of the text itself, focusing on its readings and the traditions that explained it. Later, this was extended to commentary on the Qur'ān originally meant to give Muslims Qur'ānic answers to their daily problems. When Muslims encountered other civilizations, the status of the Qur'ān was included. Toward the end of the last second century hijri, the study of the authenticity of the Qur'ān and of its miraculous nature (i'jāz al-Qur'ān) developed mainly to establish the validity of Muḥammad's (p) Prophethood. After the Prophet (p) it has been developed day by day by the methods which are accredited to all. The paper has been focused on the development of Tafsir literature.

Keywords: Definition of Tafsir, Preservation and Compilation of the Qur'ān, Origin and Development of Tafsir, Growth of Tafsir, Classification of Tafsir.

¹ There are a number of narratives transmitted on the authority of Ibn 'Abbās. Many reports quoted in *tafsir* books are attributed to him. Some *tafsir* books written in the formative and classical periods are also attributed to this scholar. Al-Firūzābādī, Muḥammad b. Ya'qūb, (d. 817/1414), *Tanwīr al-Miqyās min Tafsīr Ibn 'Abbās* (Cairo: Dār al-Ma'rifah, 1951); and al-Hāshimī, 'Alī b. Abī Ṭalḥah (d. 94/713), *Ṣaḥīfat 'Alī b. abī Ṭalḥah 'an Ibn 'Abbās fī Tafsīr al-Qur'ān al-Karīm*, 2nd ed., ed. Rāshid 'Abd al-Mun'im al-Rajjāl (Beirut: Dār al-Jayl, 1994).

² According to Wilfred Cantwell Smith, every theologian, jurist, mystic, heretic, nationalist, agitator, philosopher, has tended over the centuries, and across the Muslim world, to incorporate an interpretation of the Qur'ān or (more usually) of individual parts of it into his system: sometimes in a distinctive way, slightly or markedly. He has written in his book, "What is Scripture? A Comparative Approach" (Minneapolis: Fortress Press, 1993), p.71.

I. INTRODUCTION

The Tafsir literature was Developed hand-in-hand with Prophetic traditions. This process continued until it was developed into an independent genre with the appearance of the extensive *Tafsir of Ibn Jarir al-Ṭabari* (d. 224/838-9). Subsequently, a great number of works on the Qur'ān started to flourish in the classical period, such as those of *al-Zamakhshari* (d. 538/1144), *al-Ṭabarsi* (d. 548/1153), *Fakhr al-Din al-Rāzi* (d.606/1209), *al-Qashāni* (d. 729/1330), *Ibn Kathir* (d. 774/1373), and *al-Bayḍāwi* (d. 791/1389). Having their own characteristics, these tafsir works were a result of the genuine efforts and creativity of their authors in trying to understand the Qur'ān and disseminate their interpretations to others. In order to discover the meaning of the Qur'ān, the exegetes referred to different sources, such as other Qur'ānic verses, prophetic traditions, Biblical materials, Poetry and Language. In terms of approach, some gave more weight to traditions than reason, while others did the opposite. These methods influenced the results of their interpretation. Therefore, even though exegetes dealt with the same verses their conclusions were often quite different. This is to say that the different methodologies which exegetes applied in their interpretation of the Qur'ān resulted usually in different interpretations. Those interpretations were accepted which were done by accredited methods. Other ways, all were rejected. So, the development of Tafsir literature followed by the accredited methods of interpretation of the Holy Qur'ān.

II. DEFINITION OF TAFSIR (تفسير)

The word "تفسير / *tafsir*" is a word of Arabic language. Its root is "فاسر / *fasara*" which comes from the pattern / باب / *Daraba* / ضرب and *Naṣara* / نصر. "فاسر / *fasara*" means to explain, to make manifest, to tell the clear meaning, to explicit, to make open, to interpret anything in a manner that all its aspects become clear, to unveil and to make vivid description of the meaning and implications (*al-Munjid*, 747, 1379 AH, Arabic to Urdu).

According to the grammatical rules, the word "تفسير / *tafsir*" is a "مصدر / *maṣdar*" and it relates to the pattern of "تفعيل / *taf'īl*" which signifies:

- to remove the cover;
- to explain some statement;
- to state in detail;
- to remove the seat from the back of the ride and make it uncovered;

□to unveil;

□to make open that means everything becomes visible hence; this word “*tafsir*” (تفسير) is used in the sense of making open and explicit. In other words, in “*tafsir*” (تفسير) the meaning and implications of a word are made manifest, hence this process is called “*tafsir*” (تفسير). The plural of “*tafsir*” (تفسير) in Arabic language is “*tafasir*” (تفاسير).

Ibn Manzūr³, the author of *Lisan al-Arab* (لسان العرب), mentions that the word “*fasara*” (فسر) means to state and to express and its verb comes on the pattern of *našara* / نصر and *qaraba* / ضرب. *Tafsir* is an Arabic⁴ word, so, in English⁵ it should be used “*tafsir*” (تفسير) a commentary, an explanation, an elaboration, an exegesis, an exposition. Literally the word *tafsir* (تفسير) is a word of Arabic language, which is derived from the root ‘*fasara*’ or ‘*fasrun*’ (فسر) or ‘*tafsiratun*’ (تفسرة) (173, 1954, Matba’ah al-Sunnah al-Muḥammadiyah, Bagdad; 1, 2001, Centre for Islamic Research, Rajshahi; 19, 2002, Islamic Foundation Bangladesh, Dhaka), which means to

³Imām ‘Allamah Jamaluddīn Abi al-Faḍl Muḥammad bin Jalaluddin Abi al-‘Izz Mukarram bin Najibuddīn Abi al-Hasan, ‘Ali bin Ahmad bin Abi al-Qāsim bin Habaqah bin Muḥammad bin Manzūr al-Ansarī al-Afriqī, al-Miṣrī (b. 630 AH- d. 711 AH).

⁴Arabic is the Semitic language of the Arabs, now spoken in much of North Africa and the Middle East. Arabic is related to Hebrew and was originally confined to the Arabian peninsula., but during the Islamic conquests of the 7th century it was carried northwards to Iraq and Syria and westwards to north Africa and Spain: it is now the official language of a number of countries in the Middle East and North Africa, being the native language of some 120 million people. There are many dialects of spoken Arabic and one common written language, which is based on classical Arabic, the written form used in

the Middle East. It is the language of the Holy Qur’an and of mediaeval Arabian literature, and was the chief medium of scientific and philosophical thought for some centuries bequeathing centuries, bequeathing to us words such as for some centuries.

⁵English is one of the most read, written and spoken language of the world. It is the principal language of the Great Britain, the US, Ireland, Australia, New Zealand and many other countries. There are some 400 million native speakers, and it is the medium of communication for many millions more; it is the most widely used second language in the world. its history can be divided into three stages: Old English (upto 1150) modern English (115-1500) and modern English (1500- onwards). Old English began with the settlement of Germanic-speaking tribes (Angles, Saxons and Jutes) in Britain in the mid

5th century it was an inflected language that slowly evolved a written literary form. Extension of vocabulary was brought by the spread of Christian culture, with some words adopted or translated from Latin, and by Scandinavian invaders in the 9th and 10th centuries. After the Norman Conquest, Anglo Norman was the language of the ruling classes, but from the 14th century, English again became the standard although over the Middle English period about half of its vocabulary was replaced by Norman French and Latin words. The modern English period has seen the language taken and used abroad, leading to new regional varieties such as American, West Indian, Indian, Australian, and Nigerian English, while the remarkable number of foreign words which were adopted in return to have given English an incomparably large and international vocabulary. Despite the foreign influences, the Germanic nature of English has been maintained in its syntax and morphology, although most of its inflected endings had disappeared by the 15th century. While the pronunciation of English kept changing the spelling (which was largely standardised by the publication of Dr. Johnson’s dictionary in 1755. In many cases remained unaltered which explains, why it is often at variance with pronunciation. [The Australian Oxford Dictionary, 2nd ed. 2004, Oxford University Press, Australia, p. 415].

explain, to expound, to clear, to explicate, to elucidate, to interpret or comment upon something(713, 1976, Ithaca:Spoken Language Service; 110, 1996, *Mu’assasah al-Risalah*, vol.2, Beirut). So, mainly it is used in the meaning of ‘explanation’ or ‘interpretation’. In the Holy Qur’an the word “*tafsir*” (تفسير) has occurred. *Allāh* says; يَا تَوْنُكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا وَلَا

“*And they come not to thee with a similitude but We bring thee the truth and an excellent interpretation*”[18]. In other words they cannot put any argument to you without Our bringing you the truth and the best explanation.

Imām Nasafi has stated that in the above quoted verse of the Holy Qur’an the word “*tafsir*” (تفسير) is in the sense of ‘meaning’. Thus the Qur’ānic construction: أَحْسَنَ تَفْسِيرًا (وبما هو احسن معنى) (802, n.d., Dar al-Ma’rifah, Beirut).

According to Abu Hayyān[20], “*tafsir*” (تفسير) is a science in which the pronunciation of the Qur’ānic words, their meaning and object, are studied which they carry in a state when they are simple words and in a state when they are compound words.

According to Imām Badruddin Zarkashi[21], “*tafsir*” (تفسير) is a science by the instrumentality of which the meaning of the Book, revealed unto Haḍrat Muḥammad (ε), the Messenger of *Allāh* is understood and the injunctions and problems, secrets and wisdoms lying in the said Book are discussed. It is also denotes a scholarly discussion when it is associated with such words as *ma’āni* (معانى), *ta’wil* (تأويل) and *sharḥ* (شرح)[53]. In the course of time, when religious knowledge had branched into various sciences, *tafsir* became a technical term for Qur’ānic exegesis. Actually, it is as similar as the word ‘*sharḥ*’ (شرح)[23]. In technical language the word *tafsir* (تفسير), is used for ‘explanation’, ‘interpretation’ and ‘commentary’ on the Qur’ān, comprising all ways of obtaining knowledge, which contributes the proper understanding of the Qur’ān, explains its meanings and clarifies its legal implications(p.496, p.15-16)[24].

The famous Mufasssir Jalālu’d Din as-Suyūṭi said,

“*Tafsir is the knowledge through which the meaning of the book of God, as revealed to the Prophet, its laws and wisdom may be understood. This knowledge comes through the study of language, principles of jurisprudence, and also the science of recitation. A knowledge of background of the revelation and of abrogation and abrogated verses is also necessary in tafsir*”(p. 174,p. 73)[25]-[26].

Ibn ‘Abbas (رضى الله عنهما) is of the opinion that the word ‘explanation’ (*tafsirah*) in the above-mentioned verse means clarification and illustration (*tafsilah*)(p. 295)[27].

T.P. Hughes said, “*Tafsir* a term used for a commentary on any book, but especially for commentary on the Qur’ān”[28].

Edward William Lane said, “*Tafsir* the narratives that occurred without discrimination in the *Qur’ān*, and making known the significations of the strange words or expressions and explaining the occasions on which the verses were revealed” [29]. In the light of above the discussion, it is told that *tafsir* is the name of the meaning of the verses of *Qur’ān*, to explain in the light of *Qur’ān* and Sunnah by the opinion of the *Ṣaḥābah* (Prophet’s Companions), the *Tābi’ūn* (who conversed with the Companions), and the *‘Ulāmā’*. The word *mufassir* (pl. *mufassirūn*), is the term, used for the person, who has done the *tafsir*; i.e. the ‘exegete’ or ‘commentator’. Thus, *tafsir* is the understanding of the *Qur’ān* by the interpreter (*mufassir*) himself.

III. PRESERVATION AND COMPILATION OF THE *Qur’ān*

It is historically recognized that during the *Jāhiliyyah* period the Arabs had prodigious and proverbial retentive memory [43]. So, the Prophet (ﷺ) was fully confident that the verses of the *Qur’ān* could be surely memorized by his Companions.

Allāh says, *بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ* “*Aye! It is itself manifest signs in the breast of those who have been vouchsafed knowledge ;*” (*al-Qur’an*, 29:49). But considering the supreme value and the purity of the *Qur’ān*, he adopted two ways for the preservation of the verses; (i) Memorization and (ii) Writings[2].

Preservation

During the Makkah period, the prophet (ﷺ) appointed a board of writers from his literate Companions, they were commanded to write the *Qur’ān* according to how he taught it to them. Therefore, they would memorize it, and then write it with his permission. One of the main *Qur’ān* scribes is the companion; Zayd Ibn *Thābit* (رضي الله عنه), and others include ‘Abdullāh ibn ‘Amr ibn al ‘Ās (رضي الله عنه), Mu‘āwiya ibn Abi Sufyān (رضي الله عنهما), four *Khalifs* (رضي الله عنهم) etc. Many of them wrote the *Qur’ān* directly from the Prophet (ﷺ), after he told them that he had received the revelation. Then they were to commit into writing on available writing materials such as papyrus, leather (animal skin), (*Riqa’a*), date-leaf (*‘Asid*), white stone-slab (*Likhāf*), round camel’s bone (*Katf*) etc. while he was receiving *wahī*(revelation). Amanuenses of Makki period were Abū Bakr (رضي الله عنه), ‘Uthmān (رضي الله عنه), and ‘Ali (رضي الله عنه) to the prophet (ﷺ) and during Madani period, the following were added; Zayd b. *Thābit*, Zubayr, Ubay b. Ka‘ab, Hanzala ibnūr-Rābi, ‘Ubay b. Fātimah, ‘Abdullāh b. Arqam, Shurahbil b. Ḥasana, ‘Abdullāh b. Rawaha, Mu‘āwiya, Khālid b. Sa‘id and Aban b. Sa‘id (رضي الله عنهم)[43]. It was then given to the other companions. Every verse revealed was written down with the seven different modes (على سبعة احرف) within the life of Prophet Muḥammad(ﷺ) as he received it. The Prophet (ﷺ) received the final revelation 9 days before he passed away, then he returned to Allāh, the Most High.

Compilation

The *Qur’ān* was revealed to the Prophet Muḥammad(ﷺ) in sections throughout the twenty-three years and was written down in entirety during his lifetime of Prophethood (609-632 AD), although the verses were not gathered together in one volume at that time[3]. Later, in the period of Abū Bakr (رضي الله عنه), it had been compiled in one volume on request of ‘Umar Ibn al-Khattab (رضي الله عنه) after the battle of *al-Yamāmah*, because of seventy Muslims were killed as martyrs (*Shahid*) in that war, who had learnt the *Qur’ān* by heart, that means, they were *Huffazul Qur’ān*. First of all, Ḥaḍrat Abū Bakr (رضي الله عنه) disagreed to collect the *Qur’ān* and compile in one collection, because the Prophet (ﷺ) had not done this within his lifetime. However, ‘Umar Ibn al-Khattab (رضي الله عنه) continued to advise him until Abū Bakr (رضي الله عنه) said that his heart was open for compiling the *Qur’ān* in one volume, and he decided to do that (Bukhari, H.N.-4603). Therefore, he called the leader of the *Qur’ān* scribes; Zayd Ibn *Thābit* (رضي الله عنه) to collect the *Qur’ān* and compile in one volume. He said, “I started to collect the *Qur’ān*, and I was given instructions from Abū Bakr (رضي الله عنه) to ask the people who have written the *Qur’ān* on bones/skins etc. to bear witness that they have written that piece of the *Qur’ān* in the presence of Prophet Muḥammad(ﷺ) when he received revelation (i.e. with his permission). So, I started to collect the *Qur’ān*, then I collected the whole *Qur’ān* with two witnesses for each verse” (آية).” After a short time, it was collected during the time of *Khalifah* Abū Bakr Siddique (رضي الله عنه), and preserved it by ‘Umar Ibn al-Khattab (رضي الله عنه), then passed onto his daughter, the wife of the Prophet (ﷺ) Ḥaḍṣa (رضي الله عنها), she preserved it in own custody. Later the period of ‘Uthmān Ibn ‘Affān (رضي الله عنه), he made a committee led by Zayd Ibn *Thābit* (رضي الله عنه) for compiling the *Qur’ān* in a book, which was recommended by all. Because he noticed that the Muslims in Iraq and Syria are reading the *Qur’ān* in different modes (احرف) and some are arguing amongst each other-not knowing that there are seven different modes of styles which are Islamically recognized. So *Hudhayfah* (رضي الله عنه) sent a letter to *Uthmān*(رضي الله عنه), telling him that, “Hurry up, do something for the Book of Allāh before this Ummah disunites on the Book of Allāh as the previous nations divided based on their scriptures”. Then he formed a team, again led by Zayd Ibn *Thābit* (رضي الله عنه) and other companions of Prophet Muḥammad(ﷺ). He then said, “If you differ in writing it, write it according to the dialect of the Quraysh”. They had no experience in the compilation of the *Qur’ān*[5]. Indeed, they arranged the verses in accordance with the arrangement which was received by the Prophet (ﷺ) and memorized by the Companions[6] and they collected the folios (*suhuf*) from Ḥaḍṣa (رضي الله عنها), then they compared with it and with their knowledge and memory of the *Ṣaḥābah*[7], then they compiled the folios into the volumes (*maṣāḥif*) in the dialect of *Quraysh*, then ‘Uthmān Ibn ‘Affān (رضي الله عنه) returned the folios to Ḥaḍṣa (رضي الله عنها), and made seven copies for sending seven provinces. Then he kept one Master copy (*maṣḥaf*) in the capital city. Then he ordered to burn [8] the rest of all sheets containing *Qur’ān* except those copies which they had made

due distance confusion. He then sent knowledgeable companions of Prophet (ﷺ) to the major cities to teach the recitation of the Master copies to the masses, and to allow others to copy from these Master copies. These companions taught the people the different modes of recitation (قرآنة) to the followers (تابعين). So, they are known as the Master copies of Uthmānīa (مصاحف عثمانية). Ibn Thābit (τ) and his associates did not dare modify what had been revealed by Allāh to Muḥammad (ﷺ), since they considered such an arrangement to be divinely inspired by Allāh. After that the *Qur'ān* with the publication of those copies on a large scale, then it has been spread out all over the world [34].

IV. ORIGIN AND DEVELOPMENT OF *TAFSIR*

This paper will have been provided a description concerning the historical development of *tafsir* literature as well as the methods of *tafsir*. The purpose of this paper is mainly to be observed several methods of Qur'anic interpretation which have been done by the *Mufasssūrūn* from the early Islamic period until modern times. For the guidance of right way to almighty Allāh many revelations had been revealed for human being. As a word from Allāh, the *Qur'ān* is the real foundation on which the whole superstructure of Islām rests. It is well-known to all that every Muslim is bound to shape his life according to the rules and regulations of the Holy *Qur'ān*. Therefore, their first and foremost duty is to understand the Holy *Qur'ān*. Because Allāh says;

“وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ” *And We have revealed unto you the Book as an exposition of everything, and as a guidance and mercy and glad tidings to the Muslims*” (Sūrah al-Nahl, 16:89). Allāh says more;

“مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ” *And We have not been remiss in respect of aught in the Book*” (Sūrah al-An'ām, 6:38). This is why the Muslim scholars studied the *Qur'ān* from different aspects from the very beginning and this study eventually raised to a vast literature, that was known as *tafsir*. It means exegesis of the Holy *Qur'ān*.

V. GROWTH OF *TAFSIR*

In the widest sense of the word *tafsir* (Qur'anic interpretation), is as old as the revelation to Muḥammad (ﷺ), for the Muslim from the very time of revelations had to understand the *Qur'ān* and lead their lives according to the instructions and injunctions of the *Qur'ān*. As long as the Prophet (ﷺ) was alive, he used to sit among his companions to explain the injunction of the *Qur'ān* and to instruct them in the teaching of Islām (184, 1406 A.H, 144, 1907 A.D. (T.Fisher Unwin: London; 331.)) [30]-[32]. The Companions were also very sincere to comprehend the Qur'ān and they devoted much time to that cause [35], [13]. It is related that each of the Companions did not advance, after learning ten verses, until he knew their meanings and practiced what had been required by those verses. Thus Ibn 'Umar (τ) (d. 74AH),

a renowned *muḥaddith* (transmitter of *ḥadīth*), devoted eight years in learning sūrah *al-Baqarah* (p. 176,)[34]; (p.195),[35]. In addition to that whenever and wherever any absurdity in meaning of any word or verse of the *Qur'ān* arose, they referred to the Prophet (ﷺ) for its clear exposition and the Prophet (ﷺ) offered them a satisfactory interpretation [49]. Thus every action of the Prophet (ﷺ) which came to be known as *ḥadīth* became the essential supplement to the *Qur'ān*. It would not be out of place to mention here that in the days of *Jāhiliyah*. It was the period of before opening the life of Prophethood of Muhammad (ﷺ).

Reading and writing were not recognized virtues worthy of acquisition in Arabia [31], [39]. On the other hand, the Arabs were proud of being *'ummi* (illiterate), as amply borne out by the following *ḥadīth* of the Prophet (ﷺ); he said, *إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسُبُ* “We are an unlettered nation, we do not write and count” [40]-[41]. During the advent of the Prophet (ﷺ), there were only seventeen persons, they were 'Umar ibn al-Khaṭṭāb, 'Ali b. Abi Ṭālib, 'Uthmān b. 'Affān, Abū 'Ubayda ibn al-Jarraḥ, Talha, Yazid b. Abi Sūfiyān, Abu Hudhayfa b. 'Utba b. Rabi'a, Hatib b. 'Amir, Abu Salma b. 'Abdil Asad al-Makhzūmi, Aban b. Sa'id ibn al-'Ās b. Umayyah, Khalid b. Sa'id ibn al-'Ās, 'Abdullah b. Sa'id b. Abi Sarhil 'Amiri, Huwaytib b. 'Abdil 'Uzzi al-Amiri, Abū Sūfiyān b. Harb, Muawiyah b. Abi Sūfiyān, Juhayn ibn al-Salt and al-'Aṭā ibn al-Haḍrami [33] from *Quraysh*, who were able to read and write. The Prophet (ﷺ) pressed for the acquisition of knowledge.

He said, *طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَىٰ كُلِّ مُسْلِمٍ* “Acquire of knowledge is compulsory for every Muslim” [42]. Thus the Muslims of early period induced their psychology to devote themselves to cultural activities. Consequently, as a first step towards the noble and pious task of preserving the *Qur'ān* and *Ḥadīth*. The Prophet's mosque, where sprang up the famous seminar of *as-Ṣuffah* (a covered gallery of courtyard) was the main centre of knowledge of the *Qur'ān* and *Ḥadīth* from where the light of Qur'anic knowledge flashed its sacred rays in every corner of *Madinah* [43]. As a result, every hearth and home of the *Muḥājir* and the *Anṣār* turned into a study circle and this situation is corroborated by the fact that in the last few years of the Prophet's life [31].

In the time of revelation of the holy *Qur'ān*, the Prophet (ﷺ) reported to have said, *لَا تَكْتُبُوا عَلَيَّ وَمَنْ كَتَبَ عَلَيَّ غَيْرَ الْقُرْآنِ فَلْيَمْحُ* “Do not put down the *Ḥadīth* from me, he who records anything other than the *Qur'ān* from me, let him destroy it” [41]. As a result, a very small number of his *ḥadīth* were recorded by the *Ṣaḥābah*. But the major part of this precious store of knowledge was preserved in the never-failing memory of the *Ṣaḥābah*. This prohibition remained in force until the conquest of *Makka* in 8 AH. For the *Ḥadīth*, it was preserved commonly by memorization only. But there are some instances of preserving the *Ḥadīth* in writing at the permission of the Prophet (ﷺ), e.g. Ḥaḍrat Abu Bakr (®), Ḥaḍrat 'Ali (τ), Ḥaḍrat Anas b. Mālik (τ), 'Abdullāh ibn

‘Amr ‘ibnul-‘Ās (τ), Ḥaḍrat Abu Hurayrah (τ) and ‘Abdullāh ibn ‘Abbās (رضى الله عنهما) preserved *ḥadīth* in writing, in addition to committing it in memory, but this was an exception to the common feature of the time[43], [59].

It is very clear to us that the negative injunction of the Prophet Muḥammad(ρ) about the codification of *aḥādīth* the repository of all branches of Qur’ānic learning, we find that after the passing away of the Prophet (ρ), this prohibition ultimately brought into being a tremendous spirit of undertaking journeys all over *Khilāfat* in search of *aḥādīth*. These journeys animated the imagination of the Muslim scholars to know more and more about traditional sciences and about all sciences. As a result, in the middle ages the Muslim became the torchbearers of knowledge. In the period of Abbasid, the Fatimid and the Umayyad education and culture prospered tremendously in Asia, North Africa and Spain respectively [39], [59]. The ransacked and collected whatever legacy of learning was found from the ancients, and contributed much to the development of sciences and arts[39], [59]. In the lifetime of the Prophet (ρ), a band of scholars who became well-acquainted with exegetic traditions and got efficiency in interpretation of the Holy *Qur’ān*. However, they did not advance themselves to publish an exegesis of the *Qur’ān* in black and white. The appearance and development of *tafsīr* took place during the first century of Islām. It started at the time of the Prophet (ρ) [6], when his Companions (*Ṣaḥābah*) requested explanations for the verses of the Holy *Qur’ān*. They used to ask Prophet Muḥammad(ρ) various kinds of questions concerning those verses whose meanings were unclear, or those verses which had problems. They were also requested from Muḥammad(ρ) the details of certain historical events (such as the circumstances of revelation) or other spiritual matters on which they sought more insight. The Prophet’s explanations were then committed to memory by the Companions, who afterwards wrote them down [6]. In this way, the Muslims around Muḥammad(ρ) became acquainted with the text. As for the next generation, i.e. the Successors of the Companions (*Tābi‘ūn*), they learned from the companions what the latter had previously acquired from the Prophet (ρ). In this way, knowledge was handed down from one generation to the next. The following generations always verified the knowledge they acquired through an analysis of transmission, which had to extend from the *Tābi‘ūn* and the *Aṣḥāb*, to the Prophet (ρ) himself. In this manner, the science of *ḥadīth* or tradition was born[44]. At that time, however, the *Ḥadīth* literature encompassed all manner of religious concepts, including exegesis, ethics and history[60]. Later on, during the early years of the third century of the *Hijra*, exegesis became an independent science which came to be called *tafsīr*[60]. Though, the growth and development of *tafsīr* literature, if analyzed from the chronological point of view, can be divided into four phases[45]. Though, there is no visible strict demarcation line between them.

VI. *TAFSIRDURING Ṣaḥābah AND Tābi‘ūn*

The Arabs of the past understood the Qur’ān from within the special characteristics of their simple and limited social and intellectual nature. Clearly these stand in stark contrast to the nature of contemporary civilization[56]. Actually, the compilation of *tafsīr* has been started from the life of the Prophet Muḥammad(ρ), while he was revealed from *Allāh*. So, the development of *tafsīr* has been followed by the following phases;

The Phase of the Prophet (ρ)

The first phase has been started during the life of the Prophet (ρ), when his Companions used to seek his clarification of certain remarks in the revealed text. It is recorded that among the Companions, there were ten who mastered the science of *tafsīr* more than any other. They were; Ibn Mas‘ūd(τ) (d.34AH), Ibn ‘Abbās (رضى الله عنهما) (d.69AH), Ubayy ibn Ka‘b(τ) (d.35AH), Zayd ibn Thābit(τ), Abū Mūsā al-Ash‘arī(τ), ‘Ali ibn Abi Tālib(τ) (d.45AH) and ‘Abdullāh ibn al-Zubayr(τ) together with the four Caliphs[47].

The Phase of the Ṣaḥābah (Companions)

There is no reason to refuse either the explanation of the Qur’ān that comes from the Qur’ān itself or that of the Prophet (ρ) since the Qur’ān was revealed by Allāh and the Prophet (ρ) was His Messenger and was instructed to explain the Qur’ān[48]. After the explanation of the Qur’ān by the Qur’ān and of the Qur’ān by the Prophet (ρ) himself, the next source of explanation is derived from the Companions. They were considered to be the people who had the best knowledge of *tafsīr* due to their intimate relationship with the Prophet (ρ). The Companions used to stay with the Prophet (ρ) until they knew when and where the Qur’ān was revealed to him. Besides, their good understanding of the language, deep knowledge of the circumstances of revelation (أسباب النزول) and accurate insight into religion were considered as good basis for their commentaries [49]. They had several methods in interpreting the Qur’ān. To gain a correct meaning, they resorted to the interpretation of the Qur’ān by the Qur’ān, to the *Sunnah* of the Prophet (ρ), or to their knowledge (علم) or even to the explanation of the People of Book (أهل الكتاب), who converted to Islām[49]. At this stage, the point which should be clarified further is that they often interpreted the Qur’ān based on their own knowledge. The extent to which the Companions resorted to their knowledge in the interpretation of the Qur’ān depended on several conditions, such as their intellectual ability, their intimacy with the Prophet (ρ), and their knowledge of the circumstances of revelation. It is, of course,

understood that some of them possessed better knowledge than others in the field of interpretation. The interpretation of any Companion was deemed acceptable and used as a reference for Qur'ānic explanation when it was in accordance with the circumstances of revelation and philology. Whereas if the interpretation was solely based on the personal judgment (*ra'y*) of a Companion, it was rejected [49]. So, after the passing away of the Prophet (ρ) Arabs' scholars devoted their time and thought to the deep study of the Qur'ān and propounded a new science of Qur'ānic exegesis. Most of them are famous in exegesis, they are Ibn 'Abbās (رضى الله عنهما) (d.69 A.H.), Ibn Mas'ūd(τ) (d. 34 A.H.), 'Ali ibn Abi Tālib(τ) (d. 45 A.H.) and Ubayy ibn Ka'b(τ) (d. 35 A.H.)[59]. of all the Companions, Ibn 'Abbās (رضى الله عنهما) was deemed the most knowledgeable in the field of exegesis, a quality that earned him the title of "the interpreter of the Qur'ān" (ترجمان القرآن). He is also renowned as a person who dedicated himself to the quest for knowledge through learning and teaching [49]. He is also considered as a most reliable source among the Companions, for he always accompanied the Prophet (ρ) and thus obtained more information from him. Besides, the Prophet (ρ) asked Allāh to bless him and to grant him a sound knowledge and understanding of the Qur'ān. As such, whenever a difference appeared among the various sources of the Companions, scholars are advised to adopt the version narrated by Ibn 'Abbās (رضى الله عنهما)[49]. A case in point was the interpretation of the verse; *“When comes the Help of Allāh and Victory”*(Al-Qur'ān,110:1) by some Companions(ψ) as the instruction to praise and ask forgiveness from Allāh. However, at that time, other Companions did not volunteer any comment on the above-mentioned verse then 'Umar (τ) asked Ibn 'Abbās (رضى الله عنهما) to explain this verse, then he elucidated that the verse indicates that the signal for the death of the Prophet (ρ) which had come from Allāh [49]. Those scholars who excelled in Qur'ānic knowledge, depended on four methods of Qur'ānic interpretation as follows:

- i. *Tafsir bi al-ma'thūr*,
- ii. *Tafsir bi al-ra'y*,
- iii. *Al-tafsir al-Ishāri* and
- iv. Modern Conception of *tafsir*.

Traditional theory teaches that all scholars wishing to embark upon an interpretation of the Qur'ān are advised to adhere as closely as possible to the text which they seek to interpret, since the Qur'ān provides the best explanation followed by the explication of the Prophet (ρ) in the form of his *Sunnah*, which was divinely inspired. This concept was instituted by al-Shāfi'i, a very famous Islamic jurist, who asserted that everything which was explained by the Prophet

(ρ) was inspired by Allāh[62]. Al-Shāfi'i also invented a magnificent theory relating the *Sunnah* to the law. In it, he mentioned that there are four major sources of Islamic law; the Qur'an, *Sunnah* (sayings and behaviour of Muḥammad (ρ), *Ijmā'* (consensus), and *Qiyās* (analogy through personal judgment). According to him, the repeated command to "obey Allāh and His Prophet (ρ)" and establishes Muḥammad's behaviour as the second source of law[63]. The next step of interpretation should take into account the clarifications of the Companions (ψ) and their Successors (ψ). Moreover, exegetes are not required to refrain from expressing their own opinion or their intrinsic (*bā'in*) notions in their comprehension of the messages of the Qur'ān. Scholars have divided the methods of interpretation, used from the era of *al-mutaqaddimin* (the early era of Islam) until the modern era, into three basic groups; namely, (i) *tafsir bi al-ma'thūr*, also known as *tafsir bi al-riwāyah*, (ii) *tafsir bi al-ra'y* or *al-dirāyah* and (iii) *tafsir bi al-ishāri*[51].

After the death of the Prophet (ρ), any questions which appeared concerning the Qur'ān were addressed directly to the Companions, who based their answers on what they had learned from the Prophet (ρ), their knowledge of the circumstances of revelation (*Asbāb al-Nuzūl*), as well as their personal opinions. In the course of time, discussion groups sprung up in important cities around the scholarly Companions who settled there, and they started disseminating their knowledge of *tafsir*. An eminent scholar of exegesis led each group. For instance, in Makkah people gathered around 'Abdullāh ibn 'Abbās (رضى الله عنهما) and several of his colleagues such as Sa'id ibn Jubayr(τ), Mujāhid(τ), 'Ikramah(τ), Tāwūs ibn Kaysān al-Yamāni (τ) and 'Atā' ibn Abi Riyāh(τ). The group in Madinah was led by Ubayy b. Ka'b (τ), who counted among his disciples Zaid ibn Aslām (τ), Abū al-'Āliyah (τ) and Muḥammad ibn Ka'b al-Quraẓi (τ). Around 'Abdullāh Ibn Mas'ūd (τ), who was sent by 'Umar (τ) to teach the new religion in Iraq (Kūfa and Basrah), were 'Alqamah (τ), Masrūq (τ), Aswad ibn Yazid (τ), Murrah al-Hamdāni (τ), 'Āmir al-Sha'bi (τ), Ḥasan al-Baṣri (τ) and Qatādah ibn Di'āmah al-Sadūsi (τ). The latter group was considered the pioneers of *ra'y*[49] and most of them later became the sources of interpretation for subsequent generations. They were considered to be the people who had the best knowledge of *tafsir* due to their intimate relationship with the Prophet (ρ). The Companions used to stay with the Prophet (ρ) till they knew when and where the Qur'ān was revealed to him. Besides, their good understanding of the language, deep knowledge of the circumstances of revelation (*asbāb al-nuzūl*) and accurate insight into religion were considered as good basis for their commentaries [49].

The Phase of the Tābi'ūn (ψ)

The phase is famed for the codification of *Ḥadith* and it started during the last decades of Umayyad rule. In the early

days of this era, certain *Tābi'ūn* scholars traveled from one city to another for observing and collecting information about *tafsir*, which they wrote down in the manner of the *ḥadīth* collection. In fact, *tafsir* up to that period was still part of the *ḥadīth* and there was no separation between the two. During this period, sectarian *tafsir* is reported to have begun with the interpretation of the Qur'ān by the *Tābi'ūn*, who held differing opinions. A case in point, was the explanation of the Qur'ān by the Qadarites, namely Qatādah ibn Di'āmah al-Sadūsi (τ) (d. 730AD) and Ḥasan al-Baṣri (τ) (d. 728AD), which betrayed their belief in the doctrine of *qadar* (predestination)[49]. Farūqi explains that "Due to this and other factors, differences of opinion among *Tābi'ūn* in the matter of a verse are clearly noticeable. These differences gradually increased in subsequent centuries" [45]. Among those traveling scholars, one may count Sufiyyān b. 'Uyaynah (d.198 AH), Waki' ibn al-Jarrāḥ (d.196AH), Shu'bah ibn al-Ḥajjāj (d.160AH) and Ishāq al-Rāhawayh (d.238AH)[51]-[52]. Even though the scholars attempted to collect all the transmission of *tafsir* given by the Prophet s., as preserved by the Companions and their Successors, yet, their collections could not cover all the explanations of the verses of the Qur'ān. Thus, in an attempt to provide information on the verses to which they could find no explanation, they searched "the meaning of words philologically, the usage and meaning of words in the purest original Arabic before it became mixed up with foreign idioms and usages"[44]. They also relied upon the historical circumstances of the Prophet's era in their elaboration of those verses to which they could find no prophetic explanation. They went even further and tried to ascertain for themselves the exact details of various stories in the Qur'ān, which have not clear clues in them. For example, they wished to know the colour of the dog of the men in the cave (Al-Qur'ān, 18:18.), or the name of the boy, who was killed by the holy man whom Moses accompanied (Al-Qur'ān, 18:74.), or the size of Nuh's ark (Al-Qur'ān, 10:73.), etc. Inevitably, they had to rely on legends and knowledge of the people of the Book (*Ahl al-Kitāb*) for answers to these ambiguous queries. As such, their *tafsirs* reflected much of the knowledge of the contemporary Jewish and Christian people[60]. The *Tābi'ūn*, those who had not personally conversed with the Prophet (ρ), like the Companions but had conversed with the Companions and all of them became more eager and keen on learning and preserving what the Prophet (ρ) and his Companions said, as to the meaning and interpretation of the Qur'ān. In this why, many educational institutions established in various cities and townships during the early period of Islām and coming in flocks to the study circles of *tafsir* and *ḥadīth*, started by the Companions. Their preservation of *tafsir*, by memorization and in black and white, was based on the transmissions from particular leaders in particular cities [35], [49]. Like in Makka, Ibn 'Abbās (رضى الله عنهما) and in Madinah 'Ali ibn Abi Ṭālib (τ) and Ubai ibn Ka'āb (τ), in Iraq 'Abdullāh ibn Mas'ūd (τ), in Syria Abuddarda al-Ansāri (τ), in Egypt 'Amar ibn al-'Ās (τ) and in

Yaman Mu'āz ibn Jabal (τ) taught *tafsir* at their personal institutions. However, three were famous of them. They were at Makkah, Madinah, Kūfah and in Iraq[14]. So, the *Tābi'ūn*, students of above the Companions, produced a lot of *tafsirs*, like Ibn Jurayj (d.150AH), produced a *tafsir* having based on the collection from Ibn 'Abbās (رضى الله عنهما) and as-Suddi (d. 127AH) produced another one which was based mainly on the collections from Ibn Mas'ūd(τ). Side by side with their devotion to the preservation of *tafsir*, the *Tābi'ūn* spent a lot of their time and thought in disseminating it to the eager students. Among the *Tābi'ūn* who excelled in *tafsir* literature in the early stage, remarkable in Makka were Mujāhid b. Jabr (τ) d. 104AH), Sa'id b. Jubayr (τ) d. 95AH), 'Akrama (τ) d. 105AH), and a host of others, they had a lot of knowledge in *tafsir*. Ibn Taymiya said, [55] the Makkan people learnt more about the *tafsir* literature, because they were the students of Ibn 'Abbās (رضى الله عنهما). In Madinah, remarkable were Zayd ibn Aslām (τ) d. 136AH), Abul 'Alia (τ) d. 90AH), and in Iraq, 'Alqama ibn Qays (τ) d. 102AH), Ḥasan Basri (τ) d. 110AH), Ibrahim Nakh'i (τ) d. 95AH), Qatada (τ) were the most famous exegetes of *Tābi'ūn*[32], [49].

The Phase of Compilation

Up to the period of 'Umar ibn 'Abdul 'Aziz (τ) 99-101AH), there was no systematic attempt had been made to collect the vast precious store of *tafsir* and *ḥadīth* lying scattered in different parts of the Muslim world. Khalifah 'Umar ibn 'Abdul 'Aziz (τ) proclaimed to his Governors directing the attention of the scholars to the collection and codification of *ahādīth*, which at that time stored with all sorts of matters, including theology, ethics and exegesis[43]. The divines and scholars of *ḥadīth* among the *Tābi'ūn* and *tabi'-Tābi'ūn* traveled from one city to another for collecting and codifying *ahādīth*, then scattered in different parts of the state, and one part of their collection was based on *tafsir* literature[2],[49],[60]. The order of the Khalifah gave them a tremendous incitement and stimulation to the codification and development of *ḥadīth* literature, i.e. Qur'ānic sciences. Among the scholars who had discharged the great responsibility of collecting and codifying *ḥadīth* and *tafsir*, Ibn Jurayj (d. 149/150AH), Shu'ba ibn al-Ḥajjāj (d. 160AH), Sūfiyan ibn 'Uyaynah (d. 198AH), Waki ibn al-Jarrāh (d. 196AH), were the most famous in this works [2], [49], [60]. It was said that Ibn Jurayj composed the first complete work on *tafsir*, it was completed in three volumes. Ibn Nadim said, the first complete work on *tafsir* was composed by al-Farra (d. 207AH) and other said Sa'id b. Jubayr (d. 95AH) and Mujāhid (d.104AH), but all of their works on *tafsir* which have certain usefulness even today. Moreover, the development of *tafsir* at this period was marked by a simultaneous development in literary works, which exhibited a variety of styles and genres [22]. They included works derived from earlier traditional authorities (*tafsir bi al-mā'thūr*), and others which were based on author's own

opinion (*tafsir bi al-ra'y*)[26]. It is also worth mentioning that during the first half of the second century, critical attention towards *tafsir* literature was begun. This methodical verification of facts culminated in the critical activities of Ibn Jurayj (d.150 AH/767AD), Mujāhid ibn Jabr (d. 104 AH/722 AD), and 'Atā' ibn Abi Ribāh (d.114 AH/732 AD). By the second half of the century, the focus of attention shifted towards the classification of *tafsir* into the four main branches;

- (i) Legalistic *tafsir*: it is from the knowledge of which no one is excused.
- (ii) Linguistic *tafsir*: it is based on the speech the Arabs.
- (iii) The Formal *tafsir* of scholars, and
- (iv) *Al-tafsir al-Mutashābihāt*: it is a kind of interpretation which is known only by Allāh[36].

Also in the second half of the second century, the works of the most influential early commentators began to evaluate and grade as either "sound" or "unsound". Among the soundest volumes are the works of Ibn 'Abbās (رضى الله عنهم), Mujāhid (τ), Sa'id ibn Jubayr (τ), 'Ali ibn Abi Ṭalḥah (τ) and Ibn Ishāq (τ), while the unsoundest contained the works of Ḍaḥḥāk, Abū Ṣāliḥ, al-Suddi and Muḥammad ibn al-Sā'ib al-Kalbi[36].

Again in this period, as knowledge of *tafsir* began to develop, scholars began to discuss the quality of *isnād*, the chain of authorities on which a tradition is based[16], as well as the content of each type of *tafsir*. They had done so in an effort to lay down precise criteria that would help them in the evaluation, acceptance or rejection of any work. As such, commentaries which known to certain heretical material, or commentaries on the *mutashābihāt*, which led to controversy over the attributes of Allāh, the concept of anthropomorphism or eschatology, were dismissed by most of the contemporary orthodox scholars [36]. *Tafsir al-mutashābihāt* was only accepted by religious scholars after a careful scrutiny of the *isnāds* of that *tafsir* and its related traditions [25].

The development of *tafsir* was also approached from the point of view of philology and lexicography. This occurred when some of the *Tābi'ūn* embraced philology and lexicography as their main field of study and applied the principles of this science to the study of *tafsir*. Hence, the words, phrases and structures of the Qur'an became of special importance in the understanding of the text. Old Arabic poetry and classical usages were called upon and were cited in support of the explanation of selected passages. It is known, for example, that Abū 'Ubayda (d. 209 AH/824 AD), a philologist of Baṣra, had employed this method by resorting to everything related to the history and culture of the Arabs. He wrote several philological works on the Qur'an and *ḥadith*, and his first known work on the Qur'an was *Majāz al-Qur'an* [63]. This phase is characterized by the separation of *tafsir* from the main body of *ḥadith* literature and its establishment as an

independent discipline. It starts from the early days of the third century of the Hijra and extends the beginning of the eighteenth century AD, when scholars claimed to have found a modern way of interpretation. By the middle of the third century, the considerable activity in the field of *tafsir* was represented by the works of Jarir al-Ṭabari who, in turn, made frequent recourse to earlier works[49]. After al-Ṭabari, the development of *tafsir* was marked by the growth of works which reflected a variety of interests in philosophy, jurisprudence, scholasticism and doctrinal and sectarian inclinations. In the philosophical commentaries, for example, scholars regarded philosophy as the basis of their writing and strove to find proof of their ideas in the Qur'anic statements. This can be seen in the work of Fakhr al-Din Razi, *Mafātiḥ al-Ghayb*, in which he delved into philosophy to the extent that his commentary was considered to contain everything but *tafsir*[64].

Tafsir in the Modern Era

The fourth phase is considered to begin at the dawn of the eighteenth century AD, with the birth of the modernization movements across the Muslim world. Unlike the commentators of the third phase who concentrated on intra-sect theological disputes, the next group, which may be termed "the modernists", held a different attitude towards Qur'anic commentaries. Their main concern was an attempt to reconcile the statements of the Qur'an with the requirements of the completely modern Muslim society, especially in this sub-continent. They are; as-Shaikh Waliyyullāh, Ashraf 'Ali Thanawi, Abul A'la Mawdūdī, Mufti Mohammad Shafi', 'Abdul Mājid Daryābādī, Amin Ahsan Islāḥī, Muḥammad 'Abduh, Rashid Riḍā, Sayyid Quṭb, Ṭanṭāwī, Ṭabāṭabā'i and Muḥammad Bāqir al-Ṣadr, Yūsuf Karḍawī have presented themselves to the fore in the Modernist movement. These scholars have attempted to improve the previous methods of interpretation and to bring Qur'anic commentary into the modern world.

VII. KINDS OF TAFSIR

There are many kinds of *tafsir* in terminology after the departure of Prophet (ρ) in the base of Philology, History, Geography, Fiqh and Aḥkām, Grammer, Tasawuf and Aqā'id in the light of Qur'an and *Sunnah*.

VIII. CLASSIFICATION OF TAFSIR

There are four kinds of *tafsir*. *Tafsir bi al-Mā'thūr*, *Tafsir bi al-Ra'y*, *Al-tafsir al-Ishāri* and Modern Conception of *tafsir*. All Mufassir of the Holy Qur'an depended on four methods of Qur'anic interpretation as above. Now we are trying to know them elaborately as follows;

Tafsir bi al-Mā'thūr

The Qur'an as explained by itself, it is called in terminology, *tafsir bi al-mā'thūr*. Naturally, the explanation of the Qur'an by the Qur'an is the highest grade of interpretation to

be done since the time of the Prophet (ﷺ), that means as sometimes one part of the Qur'an explains the other part [27], [49]. From around six thousand verses, several verses explain other verses. Accordingly, the exegete is required to turn to the Qur'an first for the interpretation of any verse, before resorting to other sources; since Allāh determined that the Qur'an is an exposition of all things (Al-Qur'an, 16:89). If, however, this way is not fruitful, the exegete may refer to other sources for *tafsir*[34], [49].

The explanation of the Qur'an in the light of one offered by the Prophet (ﷺ) is the highest source for *Tafsir* and recommended by all the scholars of Islām, because the Prophetic interpretations of the Qur'an is also as like as revelation, the Prophet s. did not deliver anything without he was informed by Allāh. Allāh says, "And he speaketh not of his own desire it is but a revelation revealed"(al-Qur'an, 53:3-4.)[44]. So, his interpretations were from almighty Allāh. Whereas the explanations by the Companions of the Prophet s. come next, since the Companions were witnesses to the revelations, were educated and trained by the Prophet s. himself and were closest to the period of the first Muslim Ummah. In most of the cases their commentaries of the Qur'an were based on what they had learnt from the Prophet s. as to the explanation of the Qur'an[10], [27], [49].

Tafsir bi al-Ra'y

Individual judgment or personal judgment, it is called in terminology *at-Tafsir bi al-ra'y*. It means interpreting the Qur'an based on personal opinions. Haḍrat 'Umar (τ) and Ibn 'Abbās (رضى الله عنهما) did more research on the interpretation of Qur'an on the basis of their personal judgment. In this way, we found many precious judgments of both of them [14]. They relied many times on their individual judgments, which were based on their knowledge of the Arabic language, the ways of the Arabs, the historical circumstances of era of the Prophet s. and their knowledge of the circumstances of the revelations[10], [27], [49]. It is not based directly on transmission of knowledge by the predecessors, but on the use of reason and *ijtihad*. Of course, it was guided earlier, in most of the cases, by clear-cut methodology, not on personal whims and caprices. It has been strictly prohibited (*ḥarām*) to interpret the Qur'an based on personal whims and caprices[55].

The Hadith is narrated by Ibn 'Abbas (رضى الله عنهما) and collected by Imām Tirmidhi in his *Jāmi'* and evaluated as *hasan sahih*, the Prophet (ﷺ) said, *مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلَيْتَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ* "He who says (something) concerning the Qur'an without knowledge, he has taken his seat of fire"(H.No. 2950).

Tafsir from al-Tawrāt and al-Injil

There are many brief references in the Qur'anic exegesis to the Christians, the Jews and some others. To give detailed information about those references they depended on the

stories collected from the Jewish and the Christian converts who related those stories from *al-Tawrāt* and *al-Injil*[49]. This practice multiplied greatly in the days to come as the number of the converts from the Jews and the Christians swelled gradually [10]. The movement of *Tafsir* started during the lifetime of the Prophet (ﷺ) when he would sit among his Companions to explain the injunctions of the Qur'an and to instruct them in the teachings of Islām. However, the Prophet (ﷺ) had the knowledge to give *Tafsir* (exegesis) of every 'ayah he did not do so. It is narrated that 'A'ishah (رضى الله عنها) said, "The prophet of Allāh only gave interpretations of a few 'ayāt from the Qur'an which were taught to him by *Jibril*." These 'ayāt deal with matters related to all *ghā'ib*(unseen), together with some other questions that can only be understood through revelation. Consequently schools of *Tafsir* proliferated and over the centuries Muslim intellects roamed through the Qur'an along many different routes. Some of them were successful and others were not. Concerning the Prophet's Companions who witnessed the revelation while it was being sent down and knew the reasons for revealing, abrogating and abrogated 'ayāt as well as the factors linking the 'ayāt to real events [46]. Although, after the death of the Prophet (ﷺ), numerous Companions, the repositories of Qur'anic knowledge, dispersed into different cities of the Muslim world and took earliest opportunities to carve out study circles of *tafsir* and *ḥadīth* there in a mosque [2], [10], [49]. The *tafsir* from the Prophet (ﷺ), and his Companions was not covered all the verses in the Qur'an requiring explanation, but the *Ṭābi'ūn*, The Successors of the Companions of the Prophet(ﷺ) and their followers have tried their best to cover up the gaps depending on the other verses of the Qur'an, exegetic traditions of the Prophet (ﷺ), commentary of the Companions, information from *al-Tawrāt* and *al-Injil* and their own individual judgment[49]. The state authority also took noble initiative of sending the scholars to the important centers with a view to imparting the knowledge of *tafsir*, *ḥadīth* and other fundamentals, to the Muslims. Haḍrat 'Umar ibn al-Khattāb (رضى الله عنه) sent 'Abdullāh b. Mas'ūd to Kūfa, Mu'adh b. Jabal (d. 18 A.H.) to Palestine, 'Ubāda ibn al-Shāmī (d. 35 A.H.) to Hims, Abu'd-Darda (d. 32 A.H.) to Damascus and many more to other parts of the countries conquered during his tenure to teach the people Qur'anic knowledge. Because of this, during the *Khilāfat* of 'Umar (τ), we come across a number of study circles of *tafsir* crowded with ardent *Ṭābi'ūn* at different important cities, like Madinah, Makka, Kūfa, Syria. Thousands of students flocked to this centre in search of Qur'anic learning. Ibn 'Abbas (رضى الله عنهما) was the actual originator of traditional exegesis and considered the father of the Qur'anic exegesis and one of the greatest scholars of the first generation of Muslim. At the time of the death of the Prophet (ﷺ), he was at most fifteen years old, the chief of the Mufasssīrūn. The Prophet (ﷺ) conveyed to him many interpretations. In a result, there is a collection of the Qur'anic interpretations from Ibn 'Abbas (رضى الله عنهما). He died in 68 A.H. at the age of seventy [69], [70], [71]. Ibn

‘Abbās (رضى الله عنهما), the Prophet’s cousin and the chief authority on the exegetical traditions, had a circle at the Madinah mosque, where he engaged in disseminating knowledge of *tafsir* and *ḥadīth* [54]. Accordingly the sincere efforts and thoughts of the Companions added very much to the development of *tafsir* literature. This trend for *tafsir* continues unabated until date where people relied sometimes on the *Qur’ān*, *Sunnah* and commentary of the Prophetic Companions and their Successors and sometimes on their personal opinions.

Al-tafsir al-Ishāri

This method of interpretation takes cognizance of the esoteric meanings of the verses, as well as their outer meanings. The proponents of this method are concerned with the hidden meanings attached to the verses of the *Qur’ān*, which are not visible to anyone except those whose hearts Allāh has opened [51]. This must not indicate that those who applied this method rejected the obvious meanings of the *Qur’ān*, or the juristic deductions of the canonical verses, but simply that they were not concerned with them. The object of their mystical interpretation was to shed a new light on the spiritual aspect of the *Qur’ān*. As al-Ghazālī elaborated, the most important aspect of interpreting the *Qur’ān* is to understand the deep, hidden meaning of the Book and to minimize the importance of the exoteric exegesis [65]. This deep and hidden meaning can only be brought to light by those who possess a deep-rooted knowledge (*al-rāsikhūn fi al-‘ilm*), a mastery of various sciences, a purity of soul, a serious concentration on the *Qur’ān* and a full dedication to the quest of its meanings [3]. Thus, the method applied in this kind of interpretation is known as the esoteric method. Those who support the existence of this kind of interpretation emphasize that Allah has said, “Do they not then earnestly seek to understand the *Qur’ān*, or are their hearts locked up by them?” (Al-*Qur’ān*, 47:24).

These scholars also quote the Prophetic *ḥadīth* which indicates that the *Qur’ān* has its inward and outward meanings. The outward meanings can be understood through an understanding of the Arabic words; whereas the inward meanings cannot be gleaned through an understanding of the language only, but also through the light of Allāh that comes from His blessing of those whom He intends [58]. Volumes of *tafsir ishāri* were mostly composed by the people who claimed to be either Bāṭiniyah, it is a name of a school of thought in Islam, characterized by divining a hidden, secret meaning in the revealed texts [16] or Ṣūfīs. The Ṣūfī viewpoint of the *Qur’ān* appeared in a *tafsir* attributed to Ibn al-‘Arabi (560-638 AH/1165-1240 AD), Besides Ibn al-‘Arabi, several exegetes also practiced the *ishāri* method in their commentaries such as, Sahl al- Tustari and al-Sulami.who accepted the thesis of mystics that each verse of the *Qur’an* contains exoteric and esoteric meanings. Moreover, in his commentary, he frequently employed symbolism and allegory [57]. He even declared that the *ishāri*

method is the best way of interpreting the *Qur’an* because it encompasses all of its essential meanings [66].

Although the *ishāri* method focuses on esoteric meanings, scholars still accept this method if it is in agreement with the exoteric meanings of the *Qur’ān*, if it is not contradictory to Islamic law (*shari‘ah*) and reason (‘aql), and if its authenticity can be verified by Islamic law [62]. An example of an *ishāri* interpretation can be seen in Tustari’s interpretation of the verse concerning the creation of Adam (Al-*Qur’an*, 2:30). In it, Tustari does not give any reference to his argument from the *Sunnah*, but seems to base his interpretation solely on his inner interpretation. He explains that Adam was created out of honoured clay (*tin al-‘izzah*) and that this honoured clay was created out of the light of Muḥammad (p) [67].

Modern Conception of tafsir

This method has been espoused by those who want to prove that the *Qur’an* can adequately meet the both materially and spiritually needs for the present century [68]. In order to achieve this, modern interpreters devoted themselves to an interpretation of the Holy Book that takes into account all aspects of modernism such as the scientific aspects, practical issues and political thoughts and social demands [68]. They also attempted to bridge the gap between the sectarian entities of the Muslim communities. A case in point, is Muḥammad ‘Abduh whose thought on political issues was published in *al-Manār* journal. In this journal, a continuous series of homilies on *Qur’anic* ideas and religious tenets were voiced. Moreover, in his commentary, ‘Abduh disseminated anti-imperialist ideas and attacked the whole concept of imperialism, which he considered to be cruel. Through these ideas, he called upon Muslims, who were mostly under the control of the colonialists, to liberate themselves [57]. In addition, ‘Abduh avoided interpreting the ambiguous verses, because they created fierce disputes among the sectarian commentators. He reasoned that it is not necessary to elaborate, in great depth, upon the status of the angels who write the activities of man (Al-*Qur’an*, 82:11-12). It is not must, he affirmed, that scholars reveal the substance from which these angels are made and whether they have paper and pens to record man’s deeds or not. The most important thing, he asserted, is that we believe in the existence of angels who write down man’s deeds [49].

Other modern commentators attempted to ameliorate the previous methods of interpretation by correcting the ways of past commentators. In considering the cases of abrogated (*mansūkh*) and abrogating (*nāsikh*) verses (Al-*Qur’an*, 2: 100-6.), for example, the modernists reviewed the abrogating principle and declared that any abrogated verse has a different message from the abrogating one. Thus, the abrogated verse may actually be restored. This can be perceived from Sayyid Quṭb’s reformulation of this case. He argues that the verse;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحَرُّ بِالْحَرِّ وَالْعَبْدُ بِالْعَبْدِ
وَالْأَنْثَى بِالْأَنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ
ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

“O you who believe! Ordained for you is retaliation in the matter of the salain; the free for the free, and a slave for the slave and a let the service be honourable and payment with kindness. This is alleviation from your Lord and a mercy; so whose will transgress hereafter for him shall be a torment afflictive” (Al-Qur’ān, 2: 178), [18]. This is considered to be abrogated by verse:

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ
وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَن لَّمْ يَحْكَمْ بِمَا
أَنْزَلَ اللَّهُ فَأُولَئِكَ هُم الظَّالِمُونَ

“And we enjoined for them in it: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and injuries in reprisal. And whoso forgoes it, this shall be for him an expiation. And he who does not judge according to what Allah has sent down,-it is they who are the wrong doers” (Al-Qur’ān, 5: 45)[18]It possesses its own subject and that the abrogating the above verse also possesses its own subject. Sayyid Quṭb explains in his tafsir that while the first verse bears upon collective requital, the second is concerned with personal retaliation. Sayyid Quṭb’s concern for modernity can be seen from his premise that calls for the reinterpretation of the Qur’an, in order that its messages becomes relevant to modern life. He also affirms that the shari‘a (Allāh’s law) is relevant in every time and place.

REFERENCES

- [1]. Sayyid Quṭb, *FiZilal al-Qur’an*, vol. 1 (Cairo:Dar al-Shuruq, 1988).
- [2]. M.O.A. ‘Abdul, *Historical Development of Tafsir*, (London:Islamic Culture,1976 A.D.), Vol. L, No.3.p. 141, 338.
- [3]. Quasim, “Al-Ghazali’s Theory of Qur’an Exegesis According to One’s Personal Opinion,” *International congress for the Study of the Qur’an* 1(may 1980): 81.
- [4]. Bukhari, Abu Abdillāh Mohammad ibn Ismail, *As-sahih*, Babu Jam’il Qur’an, H.N.-4603.
- [5]. Ibn Khaldūn, *The Muqaddimah: An Introduction to History*, Vol. II, trans. F. Rosenthal (New York: Bollingen Foundation Inc., 1958), p. 445.
- [6]. Sayyid M.H. Ṭabāṭabā’i, *The Qur’ān in Islām: Its Impact & Influence on the Life of Muslims* (London: Zahra Publication, 1987), p.46, 101.
- [7]. Mawdūdī, *Towards Understanding the Qur’ān*, Vol. I, trans. And ed. Zafar Ishaq Ansari (London:The Islamic Foundation, 1988), p. 20-21.
- [8]. Asqalani, Ahmad ibn Ali ibn Hajr, *Fathul Bārī*, Vol. 9Darul Ma’rifah, Byrut, 1379AH.p. 12-13.
- [9]. As-Suyūṭī, Jalālūddīn, *Itqān fi Ulumil Qur’an*, Vol. 1. Al-Hayatul Masriyah Al-Ammatu Lilkitab, 1974.
- [10]. Ahmad Amin, *Fajr al-Islām*, part-ii, (Dār al-kitāb al-Arabi:1933.p. 118, 196, 200,205.151-52,184,188.
- [11]. *al-Munjid*, Arabic Dictionary(Arabic to Urdu), 1379 AH.
- [12]. Dr. Absar Capri, *Muqaddimah fi ‘Ulūm al-Qur’ān*, (Matba’ah al-Sunnah al-Muḥammadiyah, Bagdad:1954).
- [13]. Dr. Muḥammad Belal Hushen, *Mufasssir Pariciti o Tafsir Parjalusana*, (Centre for Islamic Research, Rajshahi:2001).
- [14]. Dr. Muḥammad ‘Abdur Rahman Anwari, *Tafsirul Qur’an:Utpatty o Kromobikash*,Islamic Foundation Bangladesh, Dhaka:2002, P. 95,86.

- [15]. Moḥammad ‘Abdul ‘Azim said, التفسير في اللغة هو الايضاح والتبيين Manahil al- ‘Irfān, v.2.
- [16]. Hans Wehr, *A Dictionary of Modern Written Arabic*, ed. J. Milton Cowan, Ithaca:Spoken Language Service, Inc., 1976, p. 435, 64.
- [17]. Abadi, al-Fayruz, al-Qāmūs al-Muḥit, *Mu’assasah al-Risalah*, (Beirut:1996), vol.2.
- [18]. Daryābādī, ‘Abdul Mājīd, *Tafsir- ul- Qur’ān*, vol. 1, 3, p. 109.
- [19]. Nasafi, Imam ‘Abdullah bin Ahmad bin Mahmud, *Madārik al-Tanzil wa Haqā’iq al-Ta’wil*, Dar al-Ma’rifah, Beirut.
- [20]. Abū Hayyān, Muḥammad b.Yūsuf, *Al-Baḥru al-Muḥit fi al-Tafsir*, (Bayrūt, Dār al-Fiqh:1412AH/1992AD), Vol.I. p. 26.
- [21]. Zarakshi, *Al-Burhān fi al-Ulum al-Qur’ān*, (Bayrut: Dar al-Kutub al-Ilmia, 1408AH/1988AD), Vol.1. p. 33.
- [22]. Andrew Rippin, “Tafsir”, in Mircea Eliade, ed. *Encyclopedia of Religion*, (New York:Macmillan, 1987).
- [23]. *Islami Bishyo Kosh*,(Dhaka:Islamic Foundation Bangladesh,1992/1413) vol.12.p.182.
- [24]. *Encyclopaedia of Islam*, Liden, V.11, p.496 by Carra De Voux.
- [25]. as-Suyūṭī, Jalālūddīn, *al-Itqān fi al-‘Ulūm al-Qur’ān*, Vol. II, (Cairo:Maktaba Dār al-Turāth, n.d.), p. 6.
- [26]. Rashid Ahmad Jullandri, “Qur’anic Exegesis and Classical Tafsir”, *The Islamic Quarterly* 12 (January-June, 1968).
- [27]. Al-Qattan, Manna, *Mabahith fi al-‘Ulum al-Qur’an*, Beirut:Mu’assasah al-Risalah, 1998, 35th ed. p. 335.
- [28]. T.P. Hughes, *Dictionary of Islām*, New Delhi: Oriental Book Reprint Corporation, 1976, p.624.
- [29]. Edward William Lane, *Arabic English Lexicon* (Beirut:Librairie pulaban,1980), pt.6, p.2397.
- [30]. *Islami Bishyo Kosh* (Dhaka:Islamic foundation Bangladesh, 1406 A.H.), vol.12.
- [31]. R.A. Nicholson, *Literary History of the Arabs* (London: T.Fisher Unwin, 1907 A.D.), p. 39, 143.
- [32]. Ibn Taymiyya, *Majmu ul Fatwa*, pt.xiii, p.331, 101.
- [33]. AḥmadShalabi, *History of Muslim Education*,Byrut: Darul Kashshaf, 1954 A.D., pp.140-41.
- [34]. As-Suyūṭī, Jalālūddīn, *al-Itqān fi ‘Ulūm al-Qur’an*, Lahore: Suhayl Academy, n.d., V. 1-2, p.195.181-82.
- [35]. Shalabi, *History of Muslim Education*, p. 19-20.
- [36]. Abbott, Nabia, *Studies in Arabic Literary Papyri: Qur’anic Commentary and Tradition*, vol.II (Chicago:The University of Chicago press, 1955), p. 112.
- [37]. Helmut Gatje, *The Qur’ān and its Exegesis*, trans. & ed. Alford T. Welch, London:Routledge& Kegan Paul, 1976 A.D.
- [38]. Clement Huart, *A History of Arabic Literature* (London:William Heinemann, 1903 A.D.).
- [39]. Muḥammad Ishaq, “The Role of Hadith in Early Islam”, the Islamic Literature 3rd Year, No.1 (January 1952).p.40.
- [40]. Al-Khatib at-Tabrizi, *Mishkāt al-Maṣābiḥ*, (Kolkata, n.d.).p.174.
- [41]. Imam Muslim, *as-Ṣaḥīḥ*, (Delhi, n.d.), Vol.1.p. 347.414.
- [42]. Ibn Mājāh, *as-Sunan*, (Diwband, n.d.).
- [43]. Raisuddin, *Spanish Contribution to the Study of the Hadith Literature*, (Ph.D. thesis, University of Dhaka, 1984 A.D.), p. 1.3-4, 7, 12,53.
- [44]. ‘Ali, ‘Abdullāh Yūsuf, *The Glorious Qur’ān:Translation and Commentary* (Beirut:Dār al-Fikr, n.d.), p. 35.
- [45]. Faruqi, I.H. Azad, *The Tarjuman al-Qur’ān:A Critical Analysis of Mawlana Abul Kalam Azad’s Approach to the Understanding of the Qur’ān* (New Delhi:Vikas Publication House, 1982), p. 2.
- [46]. Al-‘Alwani, Taha Jabir, *The Islamization of Knowledge, Yesterday and Today*, International Institute of Islamic Thought, USA, 1995.
- [47]. Ṣubḥī al-Ṣāliḥ, *Mabahith fi ‘Ulūm al-Qur’ān* (Beirut:Dār al-‘Ilm li al-Malāyīn, 1988), p. 289.
- [48]. Al-Zarqānī, *Manāhil al-‘Irfān fi ‘Ulūm al-Qur’ān*, Vol. II (Cairo: Dār al-Kitāb al-Miṣri, n.d.), p. 13.
- [49]. Al-Dhahabi, Muḥammad Ḥusayn. *Al-Tafsir wa al-Mufasssirūn*, Vol. I, Dār al-Kutub al-Hadīthah, 1961, p.37-44,63,66, 68,94-6, 100,101, 131,141, 161-2,210, 201-202, 226,369.
- [50]. N.J. Coulson, *A History of Islamic Law*,Edinburgh University Press, 1991, p. 53-60.

- [51]. Denffer, Ahmad Von. *'Ulūm al-Qur'ān: An Introduction to the Sciences of the Qur'ān'*, London: The Islamic Foundation, 1983, p. 134.
- [52]. John Wansbrough, *Quranic Studies: Sources and Methods of Scriptural Interpretation* (Oxford: Oxford University Press, 1977).
- [53]. Rippin, Andrew, *Tafsir*, in Mircea Eliade, ed., *Encyclopedia of Religion* (New York: Macmillan, 1987).
- [54]. K.A. Farid, *A History of Arabic Literature*, (Umayyad Period), New Delhi: Vikas Publishing House Pvt. Ltd. 1978 A.D, p. 86.
- [55]. Ibn Taimiyah, *Muqaddimah fi usul al-Tafsir*, (Kuwait: 1971), p. 105,347.
- [56]. al-Alwani, Taḥa Jabir, and Imād al-Din Khālid, *The Qur'ān and the Sunnah: The Time-Space factor*, IIT, 1991, p. 13.
- [57]. Ilse Lichtenstadter, "Qur'ān and Qur'ān Exegesis" *Humaniora Islāmica* 2, 1974, p. 18-19, 22.
- [58]. Fudah, *Nash'at al-Tafsir wa Manahijuh fi Daw' al-Madhahib al-Islamiyya*, Cairo: Matbaat al-Amanah, 1986, p. 394.
- [59]. Amin, Dr. Muhammad Ruhul, *Tafsir: Its Growth and Development in Muslim Spain*, Dhaka: University Grants Commission of Bangladesh, 2006, p. 5, 6, 8.
- [60]. Ahmad Amin, *Duḥā al-Islām*, vol. II (Cairo: Lajnat al-Ta'lif wa al-Tarjuma wa al-Nashr, 1952), p. 137, 140, 143-44.
- [61]. Al-'Alwani, Taha Jabir, *The Islamization of Knowledge, Yesterday and Today*, International Institute of Islamic Thought, USA, 1995, p. 17.
- [62]. 'Abd al-Raḥmān al-'Ak, *Uṣūl al-Tafsir wa Qawā'iduh* (Beirut: Dār al-Nafā'is, 1986), p. 79, 208.
- [63]. H.A.R. Gibb and J.H. Kramers, ed., *The Encyclopaedia of Islām*, Leiden: E.J. Brill, 1960, s.v. "Abū 'Ubayda" by H.A.R. Gibb.
- [64]. Kamali, "Abū al-Kalām 'Azād's Commentary on the Qur'ān," *Muslim World* 49 (1959):8.
- [65]. Muhammad Abul Quasim, "Al-Ghazālī in Defence of Sufistic Interpretation of the Qur'ān," *Islamic Culture* 53 (1979):64.
- [66]. Ignaz Goldziher, *Madhāhib al-Tafsir al-Islāmī*, trans. 'Abd al-Halim al-Najjār (Cairo: Maktabat al-Khanji, 1955), p.243.
- [67]. Sahl al-Tustari, *Tafsir al-Qur'ān al-'Azīm* (Cairo: Muṣṭafā al-Ḥalabi, n.d.), p. 10.
- [68]. J. M. S. Baljon, *Modern Muslim Koran Interpretation* (1880-1960), (Leiden: E. J. Brill, 1968), p. 80, 88-120.
- [69]. Ibnul Imād, *Shadḥaratu' dh-Dhahab fi Akhbār man Dhahab*, new ed. (Bayrut: Dar Ihyā'it-Turāth al-'Arabi, n.d.), vol. 1, pt. I, p. 40.
- [70]. Muḥammad al-Fādil Ibn 'Ashūr, *al-Tafsir wa Rijālūhū* (Tunis: Daru al-Kutūb al-Shirqiyya, 1972 A.C.), p. 30.
- [71]. Muḥammad b. 'Ali al-Dawudi, *Tabaqat al Mufassirin*, (Bayrut: Daru al Kutub al 'Ilmiyya, n.d.), vol. 1, p. 239.

AUTHOR PROFILE



Author: Dr Abu Nasar Mohammad Abdul Mabood is a teacher by profession. He received B.A. (honours) and M.A. degrees in Islamic Studies from University of Dhaka, Bangladesh in 1991 (held in 1993) and 1992 (held in 1995), respectively and awarded PhD degree in Islamic Studies from the University of Chittagong, Chittagong, Bangladesh in 2017. During 1996-31 July' 2004, he was a Lecturer in the Department of Islamic Studies of Dhaka Residential Model College, Dhaka, Bangladesh. On 1 August in 2004, he has joined as lecturer in the Department of Islamic Studies, University of Chittagong. He is now an Associate Professor in the Department of Islamic Studies, Chittagong University. In addition, he has participated as a paper presenter in the International Conference in 2016 in India and Kuala Lumpur, Malaysia in 2019, organized by B.S. Abdur Rahman University at Chennai and WorldConference.net, Kuala Lumpur, respectively. He is currently MPhil and PhD Supervisor of the Department of Islamic Studies, University of Chittagong, Bangladesh.