Ibāḍī Tafsīr
with Special Reference to the Tafsīrs of Hūd al-Huwwārī and Saʿīd ibn Aḥmad al-Kindī

By
Sulaiman ‘Alī ‘Āmer al-Shuaily

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DECLARATION

I, THE UNDERSIGNED, HEREBY DECLARE THAT THIS THESIS IS WRITTEN BY MYSELF AND ANY REFERENCES MADE TO THE SOURCES ARE DUTY ACKNOWLEDGED

SULAIMAN 'ALİ AL-SHUAİLY
Abstract

This thesis is an analysis of Ibāḍī Tafsīr with special reference to the Tafsīrs of Hūd ibn Muḥakkam al-Huwwārī and Saʿīd ibn Aḥmad al-Kindī. Although some research has already been done on the Ibāḍī movement, little attention has been paid to their tafsīr.

The introduction gives a general account of the Ibāḍī movement and its relationship with the Kharijites. This is followed by two sections dealing with Ibāḍī tafsīr. The first examines the Tafsīr of Hūd al-Huwwārī beginning with a general account of his life and homeland. Chapters Two and Three discuss Hūd’s method of using al-maṭḥūr (the Qurʾān, ḥadīths and comments of the Companions) and the Qurʾānic sciences (Meccan and Madinan verses, occasions of revelation, abrogation and the Qurʾānic readings) to explain the Qurʾānic verses. The discussion then moves to the main theological issues such as the attributes of Allah, the sighting of Allah and the promise and threat on which the Ibāḍīs have their own views. Chapter Five describes some judgements of jurisprudence represented by Hūd, with special attention to Ibāḍī references. The final chapter in this part discusses the isrāʾ Īliyyāt in Hūd’s Tafsīr, stating the acceptable views on this matter.

The second section deals with al-Kindī’s Tafsīr and consists of two chapters. The first concentrates on tafsīr bi al-riwayāt, including al-maṭḥūr, Qurʾānic sciences and theological issues. The second chapter is devoted to linguistic matters.

The thesis ends with a comparison between the two Tafsīrs, followed by a conclusion outlining the general results of this research.
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CHAPTER: ONE

The Establishment of Ibaḍism

Introduction

The interpretation of the Qurʾān is considered one of the most important aspects of Islamic studies since it analyses the words of Allah to clarify their meaning. It is agreed that the Prophet, may Allah bless him and grant him peace, explained some Qurʾānic verses, especially those which contain another meaning beyond that based on language. A group of the Companions such as Ibn ʿAbbās, Ibn Masʿūd and Ubayy ibn Kaʿb concentrated mainly on ʾtafsīr and established their schools in Makka, Madina and Iraq. They used their background and the Arabic language in which the Qurʾān was revealed, to explain the Qurʾānic verse. Ibn ʿAbbās often referred to Arabic poetry to illustrate some difficult Qurʾānic words. The second generation, the Successors such as al-Ḥasan, Mujāhid and Jābir ibn Zayd, continued using the method of their teachers. Later, ʾtafsīr became a separate section of Islamic literature and many such works were composed. Since then, the ʿulamāʾ from different schools have attempted to interpret the Qurʾān, in most cases in favour of their schools. The Ibaḍis, as one of the Islamic schools, have not involved themselves in such issues for the following reasons:

Firstly, despite achieving the conditions necessary for interpretation, they have traditionally been careful of interpreting the Qurʾān, lest they make a statement in ignorance or one lacking the full meaning intended by Allah.
Secondly, they have considered the other schools’ works sufficient so it has been unnecessary to compose their own exegesis.

However, some works by the Ibäḍīs emerged after the Dīwān of Jābir ibn Zayd, the founder of the school. The following are mentioned in Ibäḍī literature:

- The Tafsīr of ‘Abd al-Rahmān ibn Rustum al-Fārisī (d. 171), the founder of the Rustumite imamate in North Africa
- The Tafsīr of Muḥammad ibn Yānis al-Nafūsī (d. in the third century)
- The Tafsīr of Hūd ibn Muḥakkam al-Huwwārī (d. 290)
- The Tafsīr of Abū Ya`qūb al-Wārijlīnī, (d. 570)
- Hiyān al-zād ilā dār al-maʿād, of Muḥammad ibn Yūsuf Ḫīfayyish
- Taysīr al-tafsīr of Ḫīfayyish
- The Tafsīr of Sā`īd ibn Aḥmad al-Kindī (d. 1207)

Unfortunately, most of these works were lost, except for those of Hūd, Ḫīfayyish and al-Kindī. Therefore, since a number of theses have concentrated on

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2 See Ibn al-Shaykh, al-Qur’ān, tafsīrūhu wa muḥāṣṣirūh, p. 37
3 See al-Shammākhī, al-Siyar, 2/59; Sezgin, Tārīkh al-turāth al-‘arabī, 1/96
4 See al-Barrādī, Risāla fī kutub al-Ibāḍīyya, p. 70.
Itfayyish’s *Tafsīrs,* this study will be concerned with those of Hūd and al-Kindī for the following reasons:

1. Hūd’s *Tafsīr* is the only complete *tafsīr* among early Ibāḍī works in this field which still exists.

2. Hūd’s *Tafsīr* represents Ibāḍī interpretation of the Qur’ān at an early stage of their history, whereas al-Kindī’s *Tafsīr* gives an overview at much later date.

3. Owing to their recent publication, the *Tafsīrs* of Hūd and al-Kindī have not been studied to the same extent as the two *Tafsīrs* of Itfayyish.

Certain European scholars, especially French and British, have paid considerable attention to Ibāḍī history. British scholars dealt with Ibāḍī history in Oman while French scholars concerned themselves with Ibāḍī history in North Africa. This may be attributed to the relationship between France and North Africa on the one hand and that between Britain and Oman on the other hand during the colonial period. This relationship provided scholars with easy access to Ibāḍī sources in both places.

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Ennam mentions a number of works that have been written about the history of the Ibāḍīs in North Africa by some European scholars including, Lewicki, Motylinski, Masqueray, Strothmann, Nailino, Rubinacci, and Goichon.

Kelly and Eickelman among British scholars wrote general works about the history of Oman. Michael Cook analyzed the Sīrah of the Ibāḍī scholar, Sālim ibn Dhakwān and the letter of ‘Abdallāh ibn Ibāḍ. Great attention has also been paid to the Ibāḍīs by Wilkinson who has written numerous works concerning on the history of Oman and the Ibāḍī community. He also briefly described the

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6 See Ennam, p. 8-9; and see also Lewicki, Encyclopaedia of Islam, 3/648-660.

7 Lewicki made reviews of both the Tabaqāt of al-Darjānī, and the Siyar of al-Shammākī, (see Ennam, p. 8). He also wrote a number of articles about the Ibāḍīs in North Africa, (see Encyclopaedia of Islam, 3/652, 53, 54, 56).

8 In addition to some articles, Motylinski edited and translated into French the history of Ibn al-Ṣāghīr al-Mālikī, on the Rustumīd Imāms, (see Ennam, p. 8).

9 He Translated the Sīrah of Abū Zakariyyā al-Wārijīn into French, (see Ennam, p. 8).


11 He wrote an article, “Note de teologia ibadite”, (see Ennam, p. 9).

12 He wrote an article “La purita rituale secondo gli Ibāḍīte”, (see Ennam, p. 9).

13 His work is “La vie féminine au Mzab”, (see Ennam, p. 9).


15 See for example, Eickelman, “From Theocracy To Monarchy: Authority And legitimacy In Inner Oman”, Journal of Middle East Studies, 17 (1985), 3-24.


establishment of the sect and their Imāms in Iraq. In addition he gave a brief account about Ibāḍī collection of the ḥadīth.

In contrast, very little has been written about the Ibāḍī contribution to Islamic law, Qur'ānic studies and interpretation of the Qur'ān. In a long article in the Encyclopaedia of Islam, Lewicki mentioned little information about Ibāḍī jurisprudence and even more less about Ibāḍī interpretation of the Qur'ān. Brief indications, however, were given by Wilkinson in his article, “Ibāḍī Ḥadīth: an Essay on Normalization”. He mentioned some Ibāḍī Tafsīrs including that of Imām 'Abd al-Rahmān ibn Rustum al-Fārisī, Hūd ibn (Muḥkam) (al-Hawwārī)20, Abū Ya'qūb al-Wārījlānī and Abū al-Ḥawārī. Wilkinson cast doubt on the Tafsīr of ‘Abd al-Raḥmān suggesting the story that the Tafsīr was sold in a sūq sometime during the life of ‘Abdallāh ibn Muḥammad (432-528), is quite clearly a fable. Although more than one Ibāḍī historian has mentioned this Tafsīr,22 this claim seems to be true because this tafsīr has never been seen and to the best of my knowledge no quotation can be found from such a work. It is likely that the Imām used to give certain lessons in tafsīr and fiqh in mosques which were thought by some later authors23 to be a complete work in tafsīr.

20 According to the editor of Hūd’s Tafsīr, the name of Hūd’s father was Muḥkam al-Huwwārī, see Hūd, Tafsīr, 1/9-11.
21 See Wilkinson, J., “Ibāḍī Ḥadīth…”, p. 256.
23 See footnotes, 13
Regarding the *Tafsīr* ascribed to Abū al-Ḥāwārī\(^{24}\) which is described by Wilkinson as the first Omani *tafsīr*\(^{25}\), it has been suggested that the *Tafsīr* was not written by Abū al-Ḥāwārī himself but belongs to Muqāṭīl ibn Sulayman.\(^{26}\) It seems that Abū al-Ḥāwārī added some comments to Muqāṭīl’s *Tafsīr* which made the editor later ascribe it to Abū al-Ḥāwārī. Recently, a brief account about Hūd’s *Tafsīr* has given by a French scholar, Claude Gilliot, in his article, “Le commentaire coranique de Hūd b. Muḥakkam/Muḥkim”\(^{27}\).

Rippin notes that, as a *tafsīr* expressing a different theological view-points, the *Tafsīr* of Hūd ibn Muḥakkam, is one that merits close attention.\(^{28}\) This study, therefore, aims to examine the Ḥabībīs’ method of interpreting the Qur’ān, which is based on the Qur’ān itself, the Sunna, the commentaries of the Companions and Successors, and the principles of the Arabic language. The study therefore aims to refutes the assertion that the Ḥabībīs interpret the Qur’ān according to their whims, an accusation which may have stemmed from the relationship between the Ḥabībīs and the Khārijījites as a result of circumstances during the early years of their history.

The approach of this thesis will be first to give an overview about the Ḥabībī and their relationship with the Khārijījites, and then to examine Ḥabībi *tafsīr* with

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\(^{24}\) The *Tafsīr* was published by the Dār al-Yaqza press as a *Tafsīr* of 500 verses, (*tafsīr al-khams mī’at Aya*).

\(^{25}\) Ibid., p. 256.

\(^{26}\) I heard this statement from the Mufti of Oman, shaykh Ahmad al-Khalīlī, and the *Tafsīr* of Muqāṭīl was edited by Isaiah Goldfeld and published by Bar-Ilan University, 1980.

\(^{27}\) See Arabic, 44 (1997), 179-233.

\(^{28}\) See Andrew Rippin, The Qur’ān, Formative Interpretation, introduction, p. xiii; also idem, “Tafsīr”, Encyclopaedia of Islam, 2nd edition, x/86.
special reference to the *Tafsīrs* of Hūd al-Huwārī and Saʿīd al-Kindī. Both *Tafsīrs* have been published and together constitute the main sources of this study. Regarding the Qur’ānic verses, the translation of ‘Abdalhaqq and ʻĀ’isha Bewley, which retains certain Arabic expressions an English form, has been used, followed by a transliteration of the Arabic text where necessary.

All dates are given in their Hijrī form.

**The establishment of Ibadism**

After ʻUthmān’s death, the majority appointed ʻAlī ibn Abī Ṭālib as caliph. In spite of being given a pledge of allegiance by the key figures of the Companions, he faced two main problems: violation of this oath by Ṭalḥa and Zubayr, and the rebellion of Muʿāwiya ibn Abī Sufyān, the governor of Syria.

Ṭalḥa and Zubayr at first pledged allegiance to ʻAlī but, immediately changed their minds and went to Makka then to Basra with ʻumm al-muʾminīn ʻAisha, inciting people to demand vengeance for ʻUthmān’s death. ʻAlī attempted unsuccessfully to persuade them to return, but they refused. Thus, he confronted them in the battle of al-Jamal, which led to the defeat of the rebels and the killing of Ṭalḥa and Zubayr.

ʻAlī began his reform by replacing some rulers of ʻUthmān’s reign. However, Muʿāwiya, the governor of Syria rejected his dismissal from office, relying on his strong personality and the allegiance of the people of Syria. Then he declared war against ʻAlī, who attempted to persuade him to change his mind but he refused.
to listen. As a consequence, 'Alī prepared a large army and attacked him in Șiffin. When Muʿawiya realized that he would lose the battle, he ordered his army to raise the Qurʾān on the tips of the spears, following the advice of 'Amr ibn al-ʿĀṣṣ, declaring that the book of Allah is between us. This declaration led to division in 'Alī's army. One group, among whom was 'Alī rejected this strategic move by Muʿawiya considering it as a deception, while the others regarded it as common sense and accepted his move.

Eventually 'Alī accepted arbitration under pressure from the majority of his followers. However, those who rejected it, left him when he insisted on his point of view and withdrew to a small village called Ԧarūrā'. During the days of the arbitration the position of the caliphate was unoccupied. Therefore, al-Muḥakkima chose one of themselves 'Abdallāh ibn Wahb al-Rāṣibi, as a caliph. Actually, they did not have to wait for the result of the arbitration because, firstly they originally rejected Muʿawiya as a caliph of the umma, and secondly they considered that 'Alī had reneged on his rightful authority by submitting his imamate to arbitration. So,

29 Ibn al-Athīr reported that 'Alī attempted to persuade his followers to reject the arbitration and told them that he had an experience and bad impression about Muʿawiya and 'Amr b. al-ʿĀṣṣ throughout the life of the Prophet. Therefore, does not expect any good thing from them. See Ibn al-Athīr, al-Kāmil fi al-tārīkh, 2/667. However, there is a sophism in this report which I can not understand when he said that al-Muḥakkima (Kharijites) forced 'Alī to accept the arbitration first then they left him because he did so. In fact al-Muḥakkima rejected the arbitration immediately. See for example al-Shammakhī, al-Siyar, 1/47-48

30 'Abdallāh b. Wahb al-Rāṣibi, descended from the Azd tribe which live in Oman. He was called (dū ʿal-thafwatā) which mean his knees as thick as the knees of a camel because he used to prostrate a lot. Also he contributed to the conquest of ʿIrāq with Saʿd b. Abī Waqqāṣ. See Shammākhī, al-Siyar, 1/51.
they were free from his pledge of allegiance\textsuperscript{31}. 'Alî and his followers were shocked by the result of the arbitration.\textsuperscript{32} He attempted to persuade al-Muḥakkima to join him again, but they refused. Thus, he decided to turn against Mu‘awiya, but his followers asked him to attack al-Muḥakkima first. Unfortunately he listened to them, and did what they proposed, which resulted in the killing most of al-Muḥakkima in al-Nahrawān\textsuperscript{33}.

Abū Bilāl Mirdās ibn Ḥudayr al-Tamlml, one of Banū Rabī‘a ibn Ḥanḍala, participated in the battle of Šīfīn with ‘Alî. However, Abū Bilāl and his brother ‘Arwa ibn Ḥudayr rejected the arbitration and joined al-Muḥakkima in al-Nahrawān\textsuperscript{34} He was uncomfortable and dissatisfied with the dispute and schism in the Islamic umma and held that war between followers of the same faith was unacceptable. Therefore, he withdrew with some of his friends to Baṣra and stayed there with his relatives.


\textsuperscript{32}The result of the arbitration was dismissing ‘Alî from the power and suggesting Mu‘awiya as a caliph.

\textsuperscript{33}There is another view which said that ‘Alî attacked al-Muḥakkima because they elected a person from the Azd tribe whereas he should have been from the Quraysh. See Abū Ḥajjām, p. 15 but I think it was arranged by Mu‘awiya coordinating with some people who were among ‘Alî’s army such as al-Ash’ath b. Qays. We can prove that from his attitude toward this issue for instance. He said to ‘Alî when he decided to attack Mu‘awiya: Are you going to attack ahl al-Sham and leave ahl al-Nahr, see Shammākhi, al-Siyar, 1/51.

\textsuperscript{34}See al-Mubarrad, al-Kāmil, 3/249
Abū Bilāl could not accept the way in which Mu‘āwiya was ruling the country. Therefore, he determined to resume just Islamic government, as it was in the reign of the orthodox caliphs, not by war or violence, but by persuasion and argument. He began to propagate his idea among his friends and relatives and he used to hold meetings to teach his views. Despite the peacefulness policy followed by Abū Bilāl and his followers, they faced all sorts of cruel treatment ranging from imprisonment to death by the governor of Irāq Ziyād ibn Abīh and his son ‘Ubaydullāh later. Even women were subjected to cruel punishment.35

This situation obliged Abū Bilāl to leave Baṣra with forty of his followers, looking for a more secure place. They made it clear that they intended to fight only those who fought against them, and that they would not take anything of spoils except the pensions which he was entitled to take.36 Eventually, Abū Bilāl and his followers were killed by an army led by ‘Abbād ibn Akhdār, one of Ibn Ziyad’s leaders, while they were performing their prayer.37 Three years later al-Muḥakkima split up into two groups; the extremist Khārijites known as Azraqites and al-Qa’ada who continued following the way of Abū Bilāl. However, al-Qa’ada themselves spilt up into Ibāḍīs and Ṣafarīs.

35 See Ennāmī, ‘Aмир Khalīfa, “Studies in Ibāḍism”, p.16. Ibn Ziyād used to arrest, torture, and kill them in their prison. Also he used to kill women and crucified them after taking off their clothes. See Khalīfa, Nash‘at al-ḥaraka al-Ibāḍyya, p. 69
37 See al-Mubarrad, al-Kāmil, 3/284-290
Ibaḍism

This name is derived from ‘Abdallāh ibn Ibāḍ. He was of Banū Ṣarīm ibn al-Ḥārith ibn Muqā‘is of Banū Tamīm38 one of the main tribes of Muḍār. He probably came from Najd (present-day Saudi Arabia) the homeland of his tribe and moved to Baṣra where he grew up. The Ibāḍī scholar Muḥammad ibn Yūṣuf Iṭfayyish reported that he was a Companion for a short time. However, other Ibāḍī scholars classified him among the class of Tābi‘īn (the generation after the Companions) who lived during the second half of the first Hijrah century39 which is probably the more acceptable view. Neither Ibāḍī nor non-Ibāḍī sources mention anything about his early life and therefore it is unlikely that Ibn Ibāḍ was a Companion and that he participated in the battle of Śiffīn and the battle of al-Nahrawān. However, he was not satisfied with the rule of the ‘Umayyad caliphs and he used to criticize their violation of the Qur’ān and Sunna. He took a part in the defense of al-Ka‘ba (the Holy Mosque) with ‘Abdallāh ibn al-Zubayr against the ‘Umayyad leader, Ḥusayn ibn Numayr al-Sakūnī (64 AH). The Muḥakkima leaders however, left Ibn al-Zubayr then some of them, including Ibn Ibāḍ returned to Baṣra when Nāfi‘ ibn al-Azraq (the leader of Azraqites) took an extreme line. Ibn al-Azraq withdrew with his followers from the community of Muslims on the basis that their land was a land of war and they were

38 See al-Baladhuri, Ansāb al-ashrāf, 1/155
39 See al-Shammākhī, al-Siyar, 1/72; and see also Encyclopaedia of Islam, 3/648.
all polytheists.⁴⁰ Nāfi‘ may have succeeded in some of the Muḥakkima to accept his view. However, Ibn Ibāḍ strongly opposed the attitude of Nāfi‘ and other Khārijite leaders and refused them openly.⁴¹

On the other hand, Ibāḍī sources show that Ibn Ibāḍ played a secondary part in the foundation and leadership of the Ibāḍī movement compared with Jābir ibn Zayd al-Azdi who was one of the great Successor scholars. He originated from the interior of Oman, from a village called Farq, located near Nizwa, the old capital of Oman. He was a close friend of his teacher Ibn ‘Abbās, confidant of ‘Āisha, and acquainted with seventy of those had been at Badr.⁴² They also reported that Ibn Ibāḍ in all his activities was acting according to orders from their Imām, Jābir ibn Zayd⁴³ But a question arises here, why did the movement take the name of Ibn Ibāḍ instead of Jābir?.

In order to illustrate this point, we should bear in mind that after the revolt of Nāfi‘ ibn al-Azraq, the Ibāḍī movement was obliged to make its views known to the public to keep the support of the ordinary Muslims and to avoid persecution of the authorities. Ibn Ibāḍ was the leader who was able to play this part, relying on the protection of his tribe. Therefore, he was known to non-Ibāḍī group for refuting

⁴³ See al-Shammakhī, al-Siyar, 1/73
their views, as also because of his clear and firm attitude against the extreme Khārijites. Another reason which made the Ibadī school bear his name could be his political activities and his contacts with the ‘Umayyad caliph, ‘Abd al-Malik ibn Marwān, with whom he exchanged correspondence\textsuperscript{44}.

The Omani historian al-Salimi states that the Ibadīs have no objection to accepting what their opponents like to name them i.e. “Ibadī” because Ibn Ibad was one of their leaders who used to propagate their views and used to refute the views of their opponents. However, they consider that Jābir ibn Zayd was the real founder of our [Ibadī] school.\textsuperscript{45}

Ennāmī also mentions that the Ibadīs did not at first use the name Ibadī, but instead they used the term “the people of the mission” (ahl al-da‘wa). The name Ibadīs is not mentioned in early Ibadī works such as al-Mudawwana of Abū Ghānim. Later, however, they recognized and accepted this name. It first appears in Maghribī Ibadī works in the treatise of ‘Amrūs ibn Fath (d. 280 H).\textsuperscript{46}

With regard to the relationship between Jābir and the Muḥakkima, Ibadī sources indicate that Abū Bilāl (d. 59 AH) and Jābir were in close touch and used to spend considerable time together. They also visited ‘Ā’isha, the wife of the Prophet,

\textsuperscript{44} See Al-Barrādī, al-Jawāhir al-muntaqāāih, p. 156-167, Ennāmī, 16,

\textsuperscript{45} See al-Salimi, Kashf al-ḥaq ṭqah liman jahila al-ṭar ṭqah, p. 2

\textsuperscript{46} See Ennāmī, p. 5
may Allah bless him and grant him peace, and reproached her for her stand at the battle of al-Jamal.\textsuperscript{47} Also, the non-Ibāḍī historian, Khalayfāt emphasizes that “Imām Jabir ibn Zayd had a strong early relationship with al-qa’ada and had been one of their famous thinkers since the second half of the first Hijrah century. His wide knowledge and his position as the mufīr of Baṣra enabled him to become the leader of the movement”.\textsuperscript{48}

“On the whole the activities of Jābir were intellectual, so that he was able to propagate and preserve the teaching of Islam in a way which did not arouse the suspicion of the ‘Umayyad authorities. The policy of Jābir was to use all means to ensure the security of his movement and safety for his followers. He even went to the extent of ordering the assassination of a certain Khardala who informed the ‘Umayyad authorities about the names of the members of the Ibāḍī movement in Baṣra and disclosed its secrets. Jābir also allowed bribery to avoid difficulties with the authorities during the rule of ‘Ubaydullāh ibn Ziyād”\textsuperscript{49}. In addition to that, Jābir had a good relationship with the rulers so he wanted to keep this relationship as long as he could in order to teach his views in more freedom. Ennāmī gives four reasons for Jābir’s policy as the leader of the Ibāḍī movement:

Firstly, to avoid any open clash with the authorities and to maintain friendly relation with the rulers. Secondly, not to isolate the members of the movement from

\textsuperscript{47} See al-Shammākhī, \textit{al-Siyar}, 1/65

\textsuperscript{48} See, Khalayfāt, p. 80, 92, 96

\textsuperscript{49} See Ennāmī, p. 16
the Muslim community. Thirdly, to continue teaching people traditions and giving fatwās regardless of whether they were members of his movement or not. Fourthly, since Jābir was intent on maintaining the security of the movement by carrying out part of its activities in secret, and by keeping the members of the organization unknown to the rulers, he took a strong stance against those who disclosed the name of the first Imām of their school.²⁹

The relationship between the Ibadīs and the Khārijites

As al-ʿAlwānī points out,

After oneness of God (tawil), both Qurʾān and Sunna stress one thing above all else: the unity of the Muslim umma. Their object is peace and harmony in Muslim relationships and among the brotherhood of believers. It may also be true to say that after the abomination of associating any others with God in worship there is nothing more repugnant to the teaching of Islam than discord in the Muslim community. The commands of God and his Prophet are abundantly clear in calling for the unity and solidarity of Muslims, reconciling their hearts, and marching their effort forward in a single cause. Allah said in the Qurʾān “This nation of yours is one nation and I am your Lord, so worship Me”. (Q. 21: 92)³¹

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²⁹ See Ennami, p.74
³¹ Al-ʿAlwānī, Ṭāhā Jābir, The ethics of disagreement in Islam, p. 2
On this basis, a Muslim should accept any Muslim as brother regardless of the school or madhhab to which he belonged as long as he achieves the conditions as being Muslim namely acknowledge the pillars of Islam, pillars of i'timān and the necessary knowledge of dīn. Anything beyond that should not affect Muslim brotherhood. The Ibadīs have been classified among heretics sects because they agreed with the Khārijites on the issue of rejecting the arbitration, although they disagreed with them on most of their doctrines.

In order to distinguish between the Ibadīs and the Khārijites it is necessary to examine the different meanings of Khārijite that are mentioned in Sunnī works. There are three of these.

Al-Shahrastānī describes that the Khārijites are those whom rebel against the rightful caliph, whether this happened in the time of the orthodox caliphs or after. According to this definition, we can categorize those who killed 'Uthmān, Ťalḥa and Zubayr and Muʿāwiya as Khārijites because all of them revolted against the rightful caliph. Also we should name al-Ḥusayn ibn 'Alī, 'Abdallāh ibn Zubayr as Khārijites because they both rebelled against Yazīd ibn Muʿāwiya and 'Abd al-Malik ibn Marwān who were rightful caliphs according to al-Shahrastānī. Therefore, it is somewhat unjust to name the Muḥakkima as Khārijites and exclude others, although they all are Companions?. The Muḥakkima did not rebel against 'Alī, but they left

52 Al-Shahrastānī, al-Milal wa al-nihal, 1/132

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him when he accepted the arbitration, whereas Talḥa, Zubayr, Muʿāwiya, al-Ḥusayn and Ibn al-Zubayr did rebel.

Another view suggests that the Khārijites are those who rejected the theory that “the caliph should be from the Quraysh”.53 If we return to the meeting held shortly after the death of the Prophet, we find that the Anšār demanded the caliphate. In refuting their claim, Abū Bakr reminded them that “the Arabs will only accept their leader from the Quraysh because of the Quraysh’s high reputation [at that time] in matters both political and social”. It can be deduced from this statement that nothing was heard from the Prophet regarding this matter, otherwise Abū Bakr would have used it as proof against the Anšār, who would have accepted the decision without any further argument. It is likely, according to ‘Abd al-Jawād Yāṣīn, that Abū Bakr’s statement was the seed that would later grow into ḥadīths during the Umayyad and Abbasid reigns to enable them to stay in power as long as possible. To strengthen this view, Yāṣīn alludes to the authentic reports from ‘Umar in which he said, “If Abū ‘Ubayda passes away, I shall promote Muʿādh as caliph”, and “If Sālim, the mawla of Abū Ḥudhayfā, were still alive, I should nominate him my successor. and it is obvious that both Muʿādh and Sālim were not from the Quraysh.54 As a result, some Sunnī scholars, such as al-Juwaynī and al-Bāqillānī, cast doubt on the ḥadīths ascribed to the Prophet, may Allah bless him and grant

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53 See Ibn Khaldūn, Tarīkh, 2/64

him peace, regarding this matter.\textsuperscript{55} Indeed, the Muḥakkima rejected this theory,\textsuperscript{56} which was formed to keep the authority and power in the hands of the Quraysh with the majority of umma as followers, even if the Qurayshis were not qualified and others were more suitable.

The third meaning relates to religion and defines the Khārijites as those who deviate from the right path. Even though this meaning may apply to the extreme Khārijites, such as Azraqites and Najdites, it does not apply to the Ibāḍis because both Jābir ibn Zayd and ‘Abdallāh ibn Ibāḍ opposed the views of Nāfī ibn al-Azraq and defended and propagated the old principles of the Muḥakkima. In his famous letter to the ‘Umayyad caliph, ‘Abd al-Malik ibn Marwān, Ibn Ibāḍ made clear that he dissociated himself from Nāfī, “...But in the Name of God we dissociate ourselves from Ibn al-Azraq and his followers. When they revolted, it seemed to us that they were on the path of Islam, but they deserted Islam afterwards and became infidels.”\textsuperscript{57} Also Dumām ibn al-Sā’ib reported that Jābir used to go to the Khārijites and ask them, “Has not God forbidden the shedding of the blood of Muslims in the name of religion?”. They said “Yes”. Jābir said, “Has not He allowed Muslims to fight after He has prohibited that in the name of religion?”. They said “Yes”. He said, “And has He prohibited religious friendship with them after commanding it by religion?”. They said “Yes”. After they admit this Jābir said, “Has he allowed


\textsuperscript{57} See al-Barrāḍī, \textit{al-Jawāhir al-muntaqāḥ}, 156-167
anything beyond this in the name of *dīn*?" (referring to despoiling Muslims and killing their women and children). To this Khārijites have nothing to reply and they keep silent".58

One of the first works explained the views of Ibāḍī and distinguished between Ibāḍī’s view and the Khārijites was written by Sālim ibn Dhakwān. We shall quote from it the points which relate to our study.

Sālim ibn Dhakwān starts his *Sīrah* by explaining the Ibāḍīs’ view to other Muslims as follows:

“...When we settle our account with our opponents, and are faced with their case, we invite them to follow the Book of Allah and to acceptance of truth, and support of its adherents, and to dissociation from evil and enmity to its followers. To him who recognizes the truth and accedes to it and supports us for it, we give our association and support and prohibit shedding his blood. He should struggle on our side. If any one among denies the right of Allah, preferring blindness to guidance, and disagreement with Muslims to agreement with them, we dissociate ourselves from him and fight him until accepts the precepts of Allah or dies believing in error, without regarding him as an idolater or permitting capturing him, killing his children, taking his property for spoil or prohibiting inheritance from him. We do not approve of assassinating our people (i.e. non-Ibāḍī Muslims) or killing them secretly, even if they are misguided (*dullāl*).

58 See Ennāmī, p. 57-58
We disapprove of accusing any of those who face our Qiblah, for a great many of the Kharijites hold it lawful, in their religion, to accuse of adultery one of their people, whom they know to be innocent, out of their opposition to him.

We do not permit killing a child of the people of our Qiblah who has not sinned and committed any of that about which the people of the Qiblah dispute among themselves; that is to say a sin of an other older person who understands God’s command and knows of the affair about which people disagreed, then chooses to follow ignorance after knowledge, and blindness after clear proof.\(^{59}\)

The non-Ibadi historian, Khalayfât, denies that the Ibâdis are Kharijites, because they disapprove of the Kharijites’ views such as killing innocent people and regarding their property as lawful for the taking. According to him, the only connection between them is in rejecting arbitration. Therefore, putting them all in one category is the result of ignorance or fanaticism. Khalayfât proceeds to say that the Ibâdis have made worthy efforts to spread Islam in many countries. They have also written numerous books on various subjects, which have become useful references in the Islamic history. Those who look carefully at these sources will find them one of the Islamic schools who have adhered very closely to the Sunna of the Prophet and follow it as much as possible. They are the only school who practised pure Islamic government for centuries.\(^{60}\)

\(^{59}\) See Ennâmi, 34-37

\(^{60}\) Khalayfât, al-Asul al-tür ṭkhyya li l-firqa al-Ibâdiyyah, 14
‘Umar Bā, who has had a discussion with Ḳibāḍī scholars and examined their works, emphasizes that the common ground between the Ḳibāḍīs and Ḳhārījītes existed at the time when both groups rejected Mu‘āwiya as caliph and the way in which he and his successor governed the state. However, it is unreasonable to classify the Ḳibāḍīs as Ḳhārījītes because they have dissociated themselves from the Ḳhārījītes since the latter followed the extreme line. The reason for the wrong classification, according to Bā, involves historical and methodological mistakes. Certain events which apparently overlapped in the past but were viewed later as separate are still confused by Sunnī historians. They have not distinguished between the Ḳibāḍīs and Ḳhārījītes, although the Ḳibāḍīs refuted the Ḳhārījītes’ views and fought against them for a long time, especially the well-known Omanī and Ḳibāḍī leader, al-Muhallab ibn Abī Šufra. In addition, there is the acknowledgment of other Muslims that the Ḳibāḍīs adhere very closely to Islam. The second mistake is the insistence of Sunnī historians to regard their works on Islamic sects as the authentic sources, despite their containing unreliable information.61

It is worth mentioning here that there are a number of related traditions regarding the Ḳhārījītes. Most of them are weak except the ḥadīth of al-murāq (apostasy),62 which might have applied to extreme Ḳhārījītes (Azraqite, Najdite, Ṣafarite) and those who adopted their views.63

61 See ‘Umar Bā, Dirāsa fī al-fikr al-Ḳibāḍī, p. 67–74

62 The ḥadīth of al-murāq is transmitted by al-Rabī‘, Mālik, al-Bukhārī, and Muslim, in which the Prophet said: “There will emerge people with whom you will avoid praying, fasting and working. They read the Qur‘ān, but it does not go beyond their mouths. They pass through religion as the arrow passes through the target.” See, al-Rabī‘, Musnad, 1/34; al-Bukhārī, Sahīḥ, 6/2450; Muslim, Sahīḥ, 2/740.

63 See al-Ṣabī‘ī, al-Khawārij wa al-ḥaqq taṣ al-gha‘iba, p. 410
CHAPTER TWO

Al-Huwwārī's Life

Hūd ibn Muḥakkam al-Huwwārī was born in Jabal Aurās in Algeria, where he spent his childhood and most of his adult life. No exact date of birth has been given but it is calculated to have been in the first or second decade of the third century AH. Before we start discussing al-Huwwārī's life it is worth giving an overview of his homeland and era.

Al-Huwwārī's homeland

Huwwāra, from which al-Huwwārī was descended, was one of the Berber tribes that lived in many parts of North Africa, including Morocco. A group of them lived in Jabal Nafūsah (Nafūsah Mountain), to the south of Tripoli, the capital of present-day Libya. Another group lived in Bilād al-Jārīd, which was located along the southern border between Tunisia and Algeria. The third group, to which al-Huwwārī belonged, lived in Jabal Aurās, which is now part of Algeria. This land, Jabal Aurās, was considered a beautiful place with nice buildings and plenty of water.¹ Al-Bakrī described it as follows:

"There are two stages of travel from Adma to Ṭabana and three stages through the territories of Huwwāra, Miknāsa, Kabina and Warqala. They are situated

¹ See Al-Hamawi, Yaqūt, Mu'jam al-buldān, 1/330
at the foot of Jabal Aurās, which takes seven days’ journey to cross, and are occupied by ʿIbādīs (Kharijite) tribes such as the Huwwāra and the Miknās. An old city called Baghāya is very close to Jabal Aurās, surrounded by flat lands with hotels, and shops on three sides and farms and a river on the other side. This land is inhabited by the Mazatah and the Dharisah tribe. They move with their animals to the desert in winter and come back in spring and summer.\[^2\]

We can deduce from this quotation that the Huwwāra were not Arabs but Berbers, and also that they were not a settled people because they used to move from town to desert with their camels as the nomads there still do. Their source of income was probably animal breeding and farming, which were common at that time. Nevertheless, such circumstances did not prevent these people from seeking knowledge and thus great scholars such as al-Huwwārī and his father, as we shall see later, arose among them.

**Hūd’s Family**

Very little is known about al-Huwwārī’s early life. However, it was likely that he spent part of his childhood, if not all of it, like other children there living a nomadic life in such a way as to gain emotional purity and peace of mind.

Al-Huwwārī’s father was one of the distinguished scholars in the region. He

\[^2\] See Hūd, *Tafsīr*, Editor’s introduction, 1/9; and see also *Encyclopaedia of Islam*, 3/654.
was considered to be pious and courageous, fearing none but Allah. As a result, he was chosen by the people to be the judge of Tahart, the capital of the Rustumite state, for they said to Imam Aflah, “We have seen no one more suitable than Muḥakkam al-Huwwārī, who lives in Jabal Aurās”. Despite Muḥakkam’s suitable qualifications, the Imam was initially hesitant to agree with the people’s wishes because of the candidate’s sternness and tough character. Indeed, life among the nomads had made him very stern and unfamiliar with civilized life and etiquette. At the insistence of the people, Imam Aflah offered Muḥakkam the post of judge, who had little desire for it. Eventually, Muḥakkam submitted to the will of the Imam and became the judge of the state, in which post he spent the rest of his life. The date of his death is not known, but it was probably in the period of Imam Aflah or a little later, because in Abū al-Yaqqān’s reign there was a different judge called Abū ‘Ubayda ‘Abd al-Ḥamīd.

**Al-Huwwārī’s Education**

As already mentioned very little is known about al-Huwwārī’s education. However, living in such an extraordinary environment had a great effect on him. As a consequence, his desire to study Islamic sciences flourished. It is likely that he studied under his father, who was one of the foremost scholars at that time. Al-Huwwārī probably also joined the circles, which were held in mosques and schools or scholars’ houses. Scholars at that time used to accompany their students wherever

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3 Ibn al-Ṣaghīr, p. 57
they went and hold their circles anywhere, in the cities, villages and desert, even in caves or under trees.⁴

In his tender years al-Huwwārī probably moved with his family to Tahart, the capital of the above state and one of cultural centres in North Africa at that time. There he was able to attend the sessions and circles of leading scholars. In fact, we do not know exactly under whom he studied, but we expect that with his father’s help he attended many circles of knowledge in Tahart. Then, to broaden his education from non-Ibadī teachers, he travelled to Kairouan and studied under some of the Mālikī scholars such as Ibn Sallām’s son, Muḥammad. This can be deduced from his transmission of the Tafsīr of Yaḥyā ibn Sallām, Muḥammad’s father.⁵

Al-Huwwārī’s reputation

Al-Huwwārī achieved a high level of knowledge which enabled him to become one of most respected scholars in his country. He devoted his life to teaching and helping people. His reputation as a respected scholar was confirmed in a report by Maymūn ibn Ḥammūdī who said: “A man came to Hūd asking for help. The latter sent him with one of his people to the Mazāta tribe. They in turn collected much

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⁴ See Hūd, Tafsīr, 1/13.
⁵ Ibid., 1/13.
money and pieces of gold for him, who took them to Hűd, saying, “O shaykh, I am satisfied with five dinārs, so keep the rest, for you are often asked by many people”\textsuperscript{6}.

No exact date of his death has been given, but it is calculated to have been between 280 and 290 AH\textsuperscript{7}.

**Al-Huwwārī’s *Tafs īr***

Al-Huwwārī’s *Tafs īr* was edited in 1986 under the title *Tafsīr kitāb Allāh al-‘azīz* by Bi-al-Ḥāj ibn Sa‘īd Sharīfı and published in four volumes, each containing about 550 pages. The *Tafs īr* was mentioned by Ibāḍī historians such as Abū Zakariyyā in *al-Siyar wa akhbār al-a‘immā*, al-Barrādī in “bibliography of Ibāḍī works”, al-Dārjīnī in *al-Ṭabaqāt*, and al-Shammākhī in *al-Siyar*. Abū Zakariyyā reported that two businessmen quarrelled over a copy of al-Huwwārī’s *Tafsīr* and Muḥammad ibn Jammāl (a fourth century scholars) solved the problem by dividing the copy between them\textsuperscript{8}. By mentioning this, Abū Zakariyyā might be, according to the editor, the oldest source to mention al-Huwwārī’s *Tafsīr*. Before its publication the *Tafs īr* was not easily available and only a few copies could be found in private libraries. However, some scholars referred to it in their works, such as Yūsuf al- Muṣ‘abī in his commentary on the *Tafs īr al-Jalā ālāyn*, Muḥammad Itfāyyish in a

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\textsuperscript{7}See Hűd, *Tafs īr*, 1/18

\textsuperscript{8}See Abū Zakariyya, *al-Siyar wa akhbār al-a‘immā*, p. 359
number of his works, especially Himyān al-Zād and Tawsīr al-Tafsīr, al-Sālimī in Mashāriq al-Anwār, and others. In addition to this, the well-known scholar Abū Sitta Muḥammad ibn ‘Umar (eleventh century AH.) began writing a commentary on al-Huwwārī’s Tafsīr but he died before it was finished.

There is no doubt that the author of this Tafsīr was Hūd al-Huwwārī for the following reasons:

a. As mentioned earlier, it was mentioned in a number of history books.

b. According to the editor, all the manuscript copies ascribe it to al-Huwwārī.

c. The Tafsīr contains many references to Ḥāḍī scholars such as Jābir ibn Zayd, Abū ‘Ubayda and ‘Abdallāh ibn ‘Abd al-‘Azīz, as we shall see in relevant the chapter, which suggests it is the work of an Ḥāḍī scholar such as Hūd.

It has been suggested that this Tafsīr was taken from the Tafsīr of Yahyā ibn Sallām (d. 200 AH). Nevertheless, this does not devalue its importance. It is important not only because it was the first Ḥāḍī Tafsīr in existence written form but also because it was one of the earliest Tafsīrs of the Qur’ān, existing even before that of al-Ṭabarī. This Tafsīr in fact represents the Ḥāḍī view of the interpretation of the Qur’ān from on early stage.

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9 See al-Jaʿbīrī, al-Buʿd al-ḥadārī, p. 332, 672; al-Sālimī, Mashāriq al-anwār, p. 286

10 See Hūd, Tafsīr, 1/21
The *Tafsīr* of Yahya ibn Sallām

Yahya ibn Sallām ibn Abī-Ṭabābah al-Tamīmī was born in Kūfah in 124 AH. He spent a large part of his life in Baṣra, where he met many scholars. Later he moved to Kairouan and settled there, teaching his *Tafsīr*. In the final years of his life, he went to Makka to perform the *ḥajj* and then returned to Egypt, where he died in 200 AH.

His *Tafsīr* is considered to be one of the oldest *Tafsīrs* existing even before the *Tafsīr* of al-Ṭabarī (d. 310 AH). Unfortunately, however, no complete manuscript of it has been found so far, although different parts exist in Egypt, Tunisia, and some private libraries. A number of scholars such as al-Qurtubī, Ibn al-Jawzī and Ibn Ḥajar al-ʻAsqalānī quote from it, while others, including al-Huwwarī, Muḥammad ibn Abī Zamanayn and Ibn Muṭṭarif summarized it, which indicates its good reputation.

The general method of al-Huwwarī’s *Tafsīr*

Al-Huwwarī begins his *Tafsīr* with a general introduction about the Qur’ānic sciences, including the first and last revealed verses (*awwal mā nazar wa ʻakhir mā nazar*), the seven dialects (*al-ʻaḥrūf al-sab‘a*), the collection of the Qur’ān (*jam‘ al-Qur‘ān*), the readers among the Companions (*al-qurrā‘ min al-ṣahābā‘*), the definition of Meccan and Madinan (*al-makkī wa l-madānī*), the well-known commentators among the Companions and Successors (*al-mufassirūn min al-*)
Saḥaba wa al-labiʿīn), conditions for a commentator (shurūṭ al-mufassir) and the excellence of reciting the Qurʾān (faḍl qirāʾ at al-Qurʾān). The following points give an overview of his general method:

- At the beginning of the sūras al-Huwārī usually indicated whether they are Meccan or Madinan or both.
- Because of his interest in al-maʿthūr, al-Huwārī follows the method of explaining verses by other verses or traditions or what has been reported from the Companions and Successors, and often a mixture of these will be mentioned in one verse.
- He usually mentions the interpreter without a full isnād, for example, “Ibn ‘Abbās or al-Ḥasan said”, or “This is the explanation of al-Ḥasan”.
- He sometimes reports more than one interpretation, usually without comment although occasionally he states his preference.
- He often mentions the occasion of revelation of verses.
- Occasionally al-Huwārī mentions more than one view about an abrogated verse.
- He mentions both standard and non-standard readings, without distinguishing between them in most cases.
- In most cases no more than two readings are mentioned in any one verse.
- He sometimes reports judgements regarding matters of jurisprudence, with comments in some cases.
- He transmits some *isrāʾīliyyāt* without any comments.

### Al-Hawwārī’s sources

According to the editor of the printed edition most of Al-Huwārī’s *Tafsīr* has been taken from the *Tafsīr* of Ibn Sallām. Al-Huwārī, however, gives his *Tafsīr* a new shape as follows

He omits, as well as the *insād*, some reports for sake of brevity, and others which were unacceptable, at least from his point of view. Many examples are mentioned by the editor, of which the following are a selection:

- According to the editor, many reports are omitted from the original source, *Tafsīr* of Ibn Sallām, for example, regarding Friday prayer in explanation of verse 62: 9.

- A number of traditions, for example, traditions about *dhikr* (praising Allah) concerning verse 18: 28.

- Some reports referring to the attributes of Allah which seemed unacceptable, such as the report that a procession of angels led by Allah would come in the hereafter.\(^\text{11}\) Also a report by Ibn ‘Umar that Allah would fold the heavens

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\(^\text{11}\) See Hūd, *Tafsīr*, footnote, 4/503
with his right hand and the earth with the left and then would say “I am the King, I am the King”.\textsuperscript{12}

- An explanation of verses 6: 103, 10: 26 and 50: 35 that Allah would be seen the hereafter.\textsuperscript{13}

- Traditions indicating that the Prophet would intercede for grave sinners even if they had not repented.\textsuperscript{14}

- Traditions indicating that grave sinners would be able to escape from the Fire.\textsuperscript{15}

These, in fact, conflict with other sound reports mentioned by al-Huwwārī as we shall see in Chapter Five.

On the other hand, he adds a number of comments on theological issues including:

- Īmān consists of words and action.

- The vision of Allah is impossible both in this world and in the hereafter.

- If grave sinners fail to repent, they will remain in the Fire forever.

\textsuperscript{12} Ibid., 4/47

\textsuperscript{13} Ibid., 1/550; 2/190; 4/206

\textsuperscript{14} Ibid., 3/29

\textsuperscript{15} Ibid., 1/412; 2/340
He makes some comments on jurisprudence in accordance with the view of the Ibāḍīs.

All of these comments will be discussed below in the relevant chapter.
CHAPTER THREE

Al-Huwwārī’s interest in *al-Tafsīr bi al-Ma’thūr*

*Al-tafsīr bi al-ma’thūr* refers to the explanation of Qur’ānic verses by reference to other Qur’ānic verses which are related to those being explained. It is also includes reports transmitted from the Prophet, his Companions and the Tābi‘īn (the generation after the Companions).¹ In this kind of explanation, the exegesis depends on the report alone without any further investigations except to judge which is the most appropriate report to clarify a particular revelation in the Qur’ān. However, this does not mean that all of the *tafsīr bi al-ma’thūr* was reported from the Prophet because most of the exegesis of the Companions and Tābi‘īn consists of their own understanding of the Qur’ān. This argument was put forward by many scholars such as al-Ghazali and al-Qurtubi, when they stated that it is unacceptable to say that all of the Companions’ exegesis was reported from the Prophet, for two reasons. Firstly, there are only a few sound versions of *ḥadīth* about exegesis which are reported from the Prophet. Secondly, there are many different views about exegesis reported from the Companions, which cannot be attributed to the Prophet. These are probably individual interpretations of the Qur’ān². This leads us to say that *tafsīr bi al-ma’thūr* refers to the explanation of the Qur’ān reported from the Prophet or his

² Ibn ‘Ashūr, Muhammad, *Tafsīr*, 1/28-29
Companions and which is not a personal opinion, such as *ashāb al-nuzūl* (the occasions of revelation). However, their keeping company with the Prophet and their knowledge of the circumstances in which the Qurʾān was revealed give their exegesis priority. In addition, the revelation of the Qurʾān in Arabic, which was their mother tongue, enabled them to understand it well. The *tafsīr* of the Companions is followed in importance by the explanation of the Tābiʿīn (the generation after the Companions), who studied under the Companions and inherited their knowledge, while their language was hardly affected. Hence, they had the chance to study the Qurʾān very thoroughly.

This chapter is devoted to a discussion of these main points, i.e. explanation of the Qurʾān by the Qurʾān, by the traditions and by the Companions and Tābiʿīn in al-Huwawī's *Tafsīr*.

**Explanation of the Qurʾān by the Qurʾān**

Al-Huwawī uses the method of explanation of the Qurʾān by the Qurʾān in several ways, as illustrated below:

- He often takes verses of the Qurʾān containing a meaning and vocabulary similar to the verse that he wants to explain. By doing this, he shows the subtle shades of meaning that appear in different contexts in the Qurʾān and thus he enhances our appreciation and understanding of the words in the verse being explained. The following two examples serve to illustrate this point:
Example No 1

If you have a dispute about something, 
refer it back to Allah and the Messenger, 
if you have ṭm ṭn in Allah and the last Day. 
That is the best to do and gives the best result (taʿwil an). (Q. 4: 59)

He explains taʿw il an as a reward or result, and then says: “This meaning is similar to the verse:

What are they waiting for but its fulfilment (taʿwilahu)?
The Day its fulfilment (taʿwilahu) occurs, 
those who forgot it before will say, 
‘The messengers of our Lord came with the Truth” (Q. 7: 53),

referring to its fulfilment on the Day of Judgment. Actually the root of taʿwil is awl which means: “return” or “result”.

Example No 2

To mankind the love of worldly appetites 
is painted in glowing colours:
women and children, 
and heaped-up mounds of gold and silver, 
and horses with fine markings (al-khayl al-musawwamah). (Q. 3: 14)

He reports from al-Hasan that the meaning of al-khayl al-musawwamah (horses with fine markings) refers to horses which graze on lush green pastures, as in the verse:

It is He who sends down water from the sky.
From it you drink and from it the shrubs among which you graze your herds (Q. 16: 10).

3 See Hûd, Tafsîr, 1/393
Others, however, have said that it is derived from al-sīma (mark or sign), for Allah said:

Your Lord will reinforce you with five thousand angels clearly identified (musawwamīn)” (Q. 3: 125).4

We note that the meaning depends on the root of the word from which it is derived. In this case, if musawwamah is derived from sawm (grazing), the resemblance can be seen between the two verses, 3:14 and 16:10. If, however, it is derived from sīma (mark), the resemblance should be between 3:14 and 3:125.

- Ḥūd quotes one verse to explain another through the resemblance in meaning between them, although there is no verbal resemblance. In Hud’s Tafsīr there are many instances of this method, of which the following are examples:

Example No 3

The Day when Heaven is split apart in clouds. (Q. 25: 25)

He says: “After the resurrection of the dead, it [heaven] will be rent asunder and very weak”. This is similar to the verse, “And heaven is opened and becomes doorways” (Q. 78: 19).5

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4 See Ḥūd, Tafsīr, 1/271
5 Ibid., 3/208.
Example No 4

Anyone who has īm ān in his Lord need fear neither belittlement (bakhsan) nor tyranny (rahaqan). (Q. 72: 13)

He points out that the meaning of this verse is that neither will bad actions be added to his deeds nor will he lose any of his good deeds. This is roughly similar to the verse which says:

But anyone who does right actions, being a mu‘min, need fear no wrong or any belittlement (fa lā yakhāfū zalman wa lā haqman) (Q. 20: 114).6

We note from the above examples that it is likely that the verses have the same meaning, although they use different vocabulary.

- Hūd quotes another verse to explain the meaning of difficult words in the verse under discussion. The following examples illustrate this method:

Example No 5

When the waves hang over them like canopies (al-zulal). (Q. 31: 32)

Hūd interprets al-zulal as mountains because other verses say:

It sailed with them through mountainous waves (Q. 11: 42).

When We uprooted the mountain, lifting it above them like a canopy (Q. 7: 171).7

6 Ibid., 4/423.
7 Ibid., 2/145
However, although *zulal* does not exactly correspond to mountains, the Qur'ān wants to emphasize the immense size of these waves; therefore they are sometimes described as *zulal* (canopy) and sometimes as mountains.\(^8\) Thus, according to al-Zamakhsharī, *zulal* means anything which gives one shade, such as the roofs of houses or clouds\(^9\).

**Example No 6**

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Have fear of a Day when no self
will be able to compensate for another in any way.
No intercession will be accepted from it,
no ransom (*ʿadl*) taken from it,
and they will not be helped. (Q. 2: 48)
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Hūd interprets *ʿadl* as a ransom because Allah says in another verse:

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As for those who are *kāfir*,
if they had everything on the earth
and same again with it
to ransom themselves from the punishment
of the Day of Rising,
it would not be accepted from them” (Q. 5: 36).\(^{10}\)
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- Hūd quotes verses which have a linguistic resemblance to the verse being explained. It is common for the Qur'ān to use the past tense to describe a future event. For instance, *qāla* (he said) is used as *sa-yaqūl* (he will say) in many verses, such as:

\(^9\) Ibid., 2/145
\(^{10}\) See Hūd, *Taḥsīr*, 1/103
Example No 7

Remember when Allah said, “Isā, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Rūḥ (Q. 5: 110)

Those in the fire will say to the custodians of Hell. (Q. 40: 45)

Those deemed weak will say to those deemed great, “No, it was your scheming night and day when you commanded us to reject Allah. (Q. 34: 33)

The above dialogues will in fact happen on the Last Day. The Qurʾān uses the past tense with a future meaning in these verses in order to emphasize that these events will surely happen.11

Another example mentioned by al-Huwwārī is that of the Qurʾān’s use of singular nouns with a plural meaning. For instance, nahar (river) is used as the plural “rivers” in the verse, “The people who have taqwā will be amid Gardens and Rivers” (Q. 54: 54); malak “angel” is used to mean “a host of angels” in the verse “The angels will be gathered round its edge” (Q. 69: 17); najm “star” is used to mean “a constellation” in the verse “And they are guided by the stars” (Q. 16: 16); and tayr (bird) is used to mean a flock of birds in the verse “As do the birds with their outspread wings?” (Q. 24: 41).12

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11 Ibid., 1/509
12 Ibid., 4/259
In order to understand a verse Hūd sometimes mentions the verses which are associated with it in order of either revelation or progressive legislation. Two examples illustrate this method:

**Example No 8**

If they saw a lump of heaven falling down, they would just say, Banked-up clouds! (Q. 52: 44)

Hūd points out that this verse was revealed after the unbelievers’ arguments, when Allah said:

If We willed We would cause the earth to swallow them up or make lumps fall down on them from the sky (Q. 34: 9).

They say, ‘We will not believe you until you make a spring gush out from the earth for us; or have a garden of dates and grapes which you make rivers come pouring through; or make the sky, as you claim, fall down on us in lumps; (Q. 17: 90-92).

whereupon the above verse was revealed.\(^\text{13}\)

**Example No 9**

You who have ṭūm ān, do not approach prayers when you are drunk. (Q. 4: 43)

Al-Huwārī reports that alcoholic drink (khamr) was prohibited gradually by revelation, firstly in the verse

\(^{13}\) Ibid., 4/232
They will ask you about alcoholic drinks and gambling. Say, ‘There is great wrong in both of them and also certain benefits for mankind. But the wrong in them is greater than the benefit’ (Q. 2: 219).

Later, another verse was revealed which contained a stronger prohibition:

You who have īm ān,
do not approach prayers when you are drunk.

Finally, it was prohibited completely in the verse:

You who have īm ān! wine and gambling, stone altars and divining arrows are filth from the handiwork of Shayṭān. Avoid them completely so that hopefully you will be successful (Q. 5: 90).14

In spite of its consisting of many chapters (sūras), the Qur’ān is in fact regarded as a single unit. Therefore, gathering the verses which are linked to one another clarifies the meaning and this is considered to be the best way of explaining the Qur’ān. It also contains complicated and simple sentences, al-khāṣṣ (words used in a specific sense) and al-‘āmm (words used in a general sense), mujmal sentences (sentences which are constructed in a shortened manner), muflaṣṣal sentences (more detailed sentences) and al-muṭlaq wa al-muqayyad (limitation and unrestricted application). As a jurist, Hūd applies this method of which the following are examples:

14 Ibid., 1/384.
Tafṣīl al-mujmal

Tafṣīl al-mujmal is illustrated in the following verses:

Example No 10

Then Ādam received some words from his Lord. (Q. 2:37)

It was reported that Ibn ‘Abbās said that these “words” are:

They said, ‘Our Lord, we have wronged ourselves. If you do not forgive us and have mercy on us, we will be among the lost’ (Q. 7: 23).\(^\text{15}\)

Example No 11

Or have they hatched a plot? It is We who are the Hatcher! (Q. 43: 79)

Hūd says that this verse refers to the plot hatched by the mushrikūn against the Prophet in Dār al-Nadwah, for Allah said in another verse: “When those who are kāfir were plotting against you to imprison you or kill you or expel you” (Q. 8: 30).\(^\text{16}\)

Takhṣīṣ al-‘āmm

Takhṣīṣ al-‘āmm is the use of general words in a specific sense. The following are two examples:

\(^{15}\) See Hūd, Tafsīr, 1/100.

\(^{16}\) Ibid., 4/123.
Example No 12

Do not marry women of the mushrik ān until they have īmān. (Q. 2: 221)

Hūd points out that the exclusion of chaste women among the people of the Book was abrogated from this verse by the Māʿidah verse:

Today all good things have been made ḥalāl for you.
And the food of those given the Book is also ḥalāl for you
and your food is ḥalāl for them.
So are chaste women from among the mumin ān
and chaste women of those given the Book before you,
onece you have given them their dowries in marriage (Q. 5: 5).17

It is notable that some scholars, including Hūd, used the term “abrogate” to mean “specify”. The latter, however, is more accurate in this case because unbelieving women are a general category within which women among the People of the Book are specified. Despite their Book having been changed, they still believe in God and his messengers.

Example No 13

Those of you who die leaving wives behind:
they should wait by themselves
for four months and ten nights. (Q 2: 234)

It was reported that Ibn Masʿūd said that pregnant widows were exempted from the rule in this verse by the verse in Sūrat al-Ṭalāq, where Allah says:

17 Ibid., 1/209.
The time for women who are pregnant is when they give birth (Q. 65: 4).\(^{18}\)

A widow, as stated in the above verse, should wait four months and ten days before remarrying. There are two views, however, regarding the pregnant widow: is she allowed to remarry after giving birth, as Ibn Mas'ūd suggested, or should she wait the longer of the two periods. The former seems to be more acceptable, as will be discussed in chapter five.

**Taqyīd al-muṭlaq**

*Taqyīd al-muṭlaq* (limitation) is illustrated as follows:

**Example No 14**

If anyone desires to cultivate the *dunyā*,
   We will give him some of it
   but he will have no share in the ḥākira. (Q. 42: 20)

Hūd comments that one will not receive everything that he desires, for Allah said in another verse:

As for anyone who desires this fleeting existence,
   We hasten in it **whatever We will**
   to whomever We want.
   Then We will consign him to Hell (Q. 17: 18).\(^{19}\)

The phrase in bold limits the former verse: all desires depend on the will of Allah.

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\(^{18}\) Ibid., 1/225.

\(^{19}\) Ibid., 4/96.
• On the other hand, there are some verses which seem to contradict other verses. Al-Huwârî strives to refute these contradictions. The following are examples:

Example No 15

As for those the angels take in death while they are wronging themselves, they will offer submission:
‘We did not do any evil.’ (Q. 16: 28)

This verse seems to contradict the verse

They will say, ‘We testify against ourselves.’
The life of the dunyâ deluded them
and they will testify against themselves
that they were kuffâr (Q. 6: 130).

Hûd reports that al-Hasan said that there would be several moments constituting the Day of Judgment. Thus, at one point the unbelievers will admit that they rejected the faith: “they will testify against themselves that they were kuffâr”, as stated in later verses. Then at the second point they will deny that they did evil things and they will say, “We did not do any evil”, as in the former verse. The angels will reply: “Oh yes you did! Allah knows what you were doing” (Q. 16: 28). At the third point they will say, “By Allah, our Lord, we were not mushrikûn”. Allah then will reply, “See how they lie against themselves and how what they invented has forsaken them! (Q.6: 23-24). And at the last point Allah will set a seal on their mouths, as the verse says:
“Today We seal up their mouths and their hands speak to us, and their feet bear witness to what they have earned (Q. 36: 65)."20

Example No 16

That is because Allah is the protector (mawlā) of those who have īmān and because those who are kāfir have no protector. (Q. 47: 11)

This verse also seems to contradict the verse:

Then they are returned to Allah, their Master (mawlahum), the real (Q. 6: 62).

Hūd points out that the meaning of the two verses is different because the first mawlā means protector or supporter, whereas the second mawla means lord or creator. Indeed, Allah is the creator of everything in this universe, including unbelievers, but, on the other hand, he does not support them. Thus, there is no contradiction between these verses.

When investigating whether al-Huwwārī uses this kind of explanation in favour of his madhhab (school), we should bear in mind that it is common among commentators from different schools to support what they believe. For instance, al-Rāzī attempted to support the Ash'ariyyah in his book Mafāth al-ghayb;21 al-

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20 See Hūd, Taafsīr, 2/367.
21 See for example, al-Rāzī, Taafsīr, 1/329, 332.
Zamakhshrī supported the Muʿtazila in al-Kashshāf; al-Ṭabāṭbāʾī supported the Shīʿah in al-Mīzān, etc. Therefore, it is not surprising to find al-Huwwārī doing so as well. However, we should differentiate between those who tried to explain the Qurʾān according to their desires and those who explained it using the Qurʾān itself, traditions, the accounts of the Companions and Tābiʿīn and their knowledge of the Arabic language. As we will see in the following pages, al-Huwwārī’s explanation is based on these sources. However, he might disagree with other schools on some specific points, which might be based on a different understanding of the Qurʾān and Sunna. The following examples provide grounds for this.

Example No 17

Your Lord is Allah,
Who created the heavens and the earth in seven days and then established Himself firmly on the Throne.
He directs the whole affair.
No one can intercede except with His permission. (Q. 10: 3)

As stated by this verse, no one can intercede (on the Day of Judgment) unless he receive permission from his Lord. Accordingly, Al-Huwwārī assembles the verses dealing with the same point, including:

Who can intercede with Him except by His permission?” (Q. 2: 255)

They only intercede on behalf of those with whom He is pleased” (Q. 21: 28)

22 See al-Zamakhshārī, Tafsīr, 1/67, 78, 2/133.

23 See al-Ṭabarānī, Tafsīr, 1/155-186, 16/239, 20/111-112.
The wrongdoers will have no close friends
nor any intercessor who might be heard (Q. 40: 18).24

Example No 18

It may be that those who are kāfir
will wish that they had been Muslims. (Q 15: 2)

Hūd criticizes the view that this verse refers to grave sinners who will be able to escape from the Fire. In supporting the opposite view he alludes to a number of verses including:

No, indeed! Those who accumulate bad actions
and are surrounded by their mistakes,
such people are the Companions of the Fire,
remaining in it timelessly, for ever (Q. 2: 81).

They will want to get out of the Fire
but they will not be able to.
They will have an everlasting punishment (Q. 5: 37).

"They will suffer eternal punishment" (Q. 37: 9).

The evildoers will remain timelessly, for ever,
in the punishment of Hell.
It will not be eased for them.
They will be crushed there by despair.
We have not wronged them;
it was they who were wrongdoers (Q. 43: 75).

Every time they want to come out of it, because of their suffering,
they will be driven back into it:
'Taste the punishment of Burning!' (Q. 22: 22).

They will not be killed off so that they die
and its punishment will not be lightened for them (Q. 35: 36).

24 See Hūd, Tafsīr, 2/182.
They will call out, ‘Mālik, let your Lord put an end to us!’
He will say, ‘You will stay the way you are’ (Q. 43: 77).

Those in the Fire will say to the custodians of Hell, ‘Call on your Lord to make the punishment less for us for just one day.’
They will ask, ‘Did your messengers not bring you the Clear Signs?’
They will answer, ‘Yes’
They will say, ‘Then you call!’
But the calling of the kafrūn only goes astray (Q. 40: 50)²⁵

Hūd gives no further comments regarding the former examples except for assembling the verses which have a similar meaning, whereas he strongly rejects the opposite view regarding grave sinners in the latter. When comparing this with other exegeses, such as that of Ibn Kathīr, we notice that he attempts to persuade readers to accept his view that there is intercession for those who have committed grave sins regardless of whether they have repented or not, by relating certain traditions. For instance:

On that Day intercession will not be of any use except for him whom the All-Merciful has authorised and with whose speech He is well-pleased. (20: 109)

On commenting on this verse, Ibn Kathīr states that the second part of the verse refers to grave sinners. In supporting his view, he alludes to several verses including 10: 3, 21: 28, 34: 23 and 53: 26. As we have seen with Hūd, in his explanation of this verse Ibn Kathīr quotes the verses which relate to intercession, including 10: 3, 21: 28, 34: 23 and 53: 26. He then states that these verses refer to disbelievers

²⁵ Ibid., 2/340.
indicating that the *Muwahhidūn*, regardless whether they repent or not will be taken out of the Fire.26

**Explanation of the Qurʾān by traditions**

Explanation of the Qurʾān by traditions is regarded as the second most important mode of explanation, and in fact the *Sunna* (traditions) of the Prophet are considered to be an authentic explanation of the Qurʾān. Allah says:

> And We have sent down the reminder to you<br> > so that you can make clear to mankind<br> > what has been sent down to them<br> > so that hopefully they will reflected (Q. 16: 44).

Indeed, the Prophet does not speak from his own desire, for Allah says in another verse:

> Nor does he speak from whim.<br> > It is nothing but Revelation revealed (Q. 53: 4).

The Prophet also says, “Allah has given me the Qurʾān and something else like it,” which is taken to mean the traditions.

However, as was stated before, some scholars argue whether the Prophet has explained most of the Qurʾān or just a few verses.27 For the reasons given before, we

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26 See Ibn Kathīr, *Tafsīr*, 3/222, also see 1/404. 1/121.

agree that the Prophet clarified only a few verses, which are related in the sound collections of traditions.

Owing to its close connection with *tafs īr bi al-ma’thūr*, this subject dominates a large part of Hūd’s *Tafs īr*. Therefore, one rarely finds an explanation of any verse without a tradition being mentioned. His method is illustrated by the following points:

- He relates traditions in most cases without an *Isnād* (chain of authorities), but simply says, “They mentioned that the Prophet said” or “It was reported by (e.g. al-Ḥasan) that the Prophet said”. However, he usually does mention a very short *Isnād* (for example, a Companion or Tābi’i or both). Occasionally a slightly longer *Isnād* is given, for instance, the *ḥadīth* in which ‘Ā’isha said, “The Prophet never touched the hand of any women while taking the pledge of allegiance”. Hūd mentions its authorities, including ‘Ā’isha, al-Zuhri and ‘Urwa.¹⁸ There was also the *ḥadīth* related on authority of Sulayman al-Ṭaymī via Aslam al-‘Ijlī via someone via one of the Prophet’s Companions, that the Prophet was asked about the Trumpet (*al-ṣūr*).²⁹

- Al-Huwwārī relates most kinds of traditions, including the following:

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a. He relates sound (ṣaḥīḥ) traditions which are the most commonly found in his book. Examples are abundant, of which the following are a selection:

i. The tradition that the Prophet said: “I have been victorious by Aṣ-Ṣabā [i.e. an easterly wind] and the ʿĀd nation was destroyed by Ad-Dabūr [i.e. a westerly wind].”

ii. “The five daily prayers and the Friday prayer expiate wrongdoing in between except for grave sins”.

b. Al-Huwāri relates traditions which are not established as sound but are not classified as weak (ḥasan) either. The following are examples:

i. The ḥadīth in which the Prophet explained “the promised day” as the Day of Judgment, “the witness” as the day of Friday and “the witnessed” (Q. 85: 2-3) as the day of ‘Arafa.

ii. The people of ‘Illiyyūn, among whom are Abū Bakr and ‘Umar, will be seen by the people of the Garden as you see a glittering star in the sky”.

c. Al-Huwāri relates weak (ḥa‘īf) traditions, but not as many as the sound. The following are examples:

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30 See al-Bukhārī, kitāb al-maghāzī, 5/300; See Hūd, Tafs Īr, 1/577
32 See Hūd, Tafs Īr, 4/491
33 Ibid., 4/484
i. The ḥadīth in which Prophet, may Allah bless him and grant him peace, said: “May Allah bless my brother Yūsuf, if he did not say, “Tell your Lord about me: he will not stay in prison for many years”’. The isnād of this ḥadīth, as stated by Shākir, is very weak.34

ii. “Allah will build a house in the Garden for those who built a mosque for Him”. This ḥadīth was related in authority of ‘Abdallāh ibn Lahī’a, who was unreliable.35

d. Al-Huwārī relates mursal traditions namely, those related by one of the Successors (Tābi‘īn) directly from the Prophet, without mentioning the Companions. Examples are as follows:

i. The ḥadīth that the Prophet said: “All ‘Arafā is a mawqif, but keep away from ‘ Urāna, and all Jam’ mawqif, but keep away from Muḥassir”.36

ii. The ḥadīth in which the Prophet said: “May Allah bless Zakariyyā: he had nothing to be inherited.”37

Both of the above are mursal ḥadīths as stated by Ibn Kathīr.38

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34 Ibid., (footnote), 2/271
35 Ibid., (footnote), 3/182
36 See Hūd, Tafsīr, 1/190; and al-Ṭabarī, Tafsīr, 4/1079; Ibn Kathīr, Tafsīr, 1/429
37 See Hūd, Tafsīr, 3/6
38 See Ibn Kathīr, Tafsīr, 1/243; 3/150-151

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e. Al-Huwáwí relates the kind of ḥadīth that is not approved (*munkar*). For instance, it was reported on the authority of Ibn ‘Umar that the Prophet said, “Al-Falaq is a tree in Hell”. Ibn Kathír states that this ḥadīth is *munkar* and that its isnād is unreliable.39

f. There are also a few fabricated traditions which cannot be attributed to the Prophet, as we shall see later.

- Sometimes al-Huwáwí abridges the traditions, mentioning only the part which is relevant to the point under discussion. For instance, the Prophet, may Allah bless him and grant him peace, said: “I have been made victorious by giving [the enemy] a fright from a distance,” which is a part of a longer tradition.40

- Occasionally al-Huwáwí relates the words of traditions without mentioning that they are from traditions. For instance, he reports that some ancestors said: “The different between a good Companion and a bad one is that of one person carrying musk and the other blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will smell a pleasant perfume from him; but the one who is blowing a

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39 Ibid., 1/546
40 See al-Bukhári *kitāb al-salat*, 1/182; Muslim, *kitāb al-masájid*, and see Húd, *Tafsír*, 1/296, 574, 2/51
pair of blows will either burn your clothes or you will smell unpleasant odour from him.” In fact these are words of a sound tradition narrated by Abū Mūsā al-Ash’arī.⁴¹

- Sometimes al-Huwårī attributes traditions to one of the Companions or Tābi’īn. For instance, he reports that al-Ḥasan said: “There are three characteristics of a hypocrite: When he spoke he told a lie; when he made a promise, he acted treacherously; and when he was trusted, he broke his trust.” In fact, this is a tradition narrated by Abū Hurayra.⁴² In addition, the ḥadīth in which the Prophet said: “A Muslim should not sleep two nights unless his will is written” is attributed by Hūd to Ibn ‘Umar.⁴³

- Al-Huwårī sometimes repeats a tradition that is related to the meaning of the verse under discussion. For instance, he repeats the tradition, narrated by Abū Hurayra that Allah’s Apostle said: “The Hour will come (so suddenly) that two people spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will come while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will come when someone is not able to prepare the tank to water his livestock from it and the Hour will come when

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⁴² See al-Bukhārī, 1/21, 2/952; Muslim, kitāb al-‘imān, 1/78.
⁴³ See Hūd, Tafsīr, 1/171, and also see 1/357, 371.
one of you has raised his food to his mouth but cannot eat it". 44. There is also the ḥadīth "The dunyā is the prison of the mu’min and the Garden of the kāfir.45

- Al-Huwārī sometimes mentions a number of traditions that are related to the meaning of the verse under discussion. For instance, Hūd cites six traditions regarding the merit of knowledge (‘ilm) in his explanation of the verse:

Allah will raise in rank those of you who have īmān
and those who have been given knowledge. (Q. 58: 11).

Also in explanation of the verse:

Those who have īmān in Allah and his Messengers -
such people are the truly sincere -
and the martyrs who are with their Lord
will receive their wages and their light. (Q. 57: 19)

Hūd quotes four traditions regarding the merit of martyrdom.46

This is Hūd’s method in general, although there are some points to be noted.

- Hūd does not give much importance to the isnād. This might be because he wishes to keep his Tafsīr short. As we shall see later, there are a number of

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44 Al-Bukhārī, 8/339; see Hūd, Tafsīr, 2/63, 3/435
45 See Hūd, Tafsīr, 2/218, 306
traditions related only on the authority of Ibn Sallām, so omitting the isnād makes the judgement of the hadīth very difficult unless it is related somewhere else.

- Hūd relates some weak, unapproved and fabricated traditions. There are two possible reasons for this; firstly, he trusts the transmitters of the prophetic traditions who related them. The second reason might be that some scholars used to relate what they had heard, irrespective of whether it was sound or weak. This method was followed by some exegetes such as al-Ṭabarī in his Tafsīr Jāmī' al-bayān, al-Suyūṭī in al-Durr al-manthur, and others. The following examples illustrate how al-Huwawī treats this kind of tradition.

Example No 1

Glory be to Him who took His slave on a journey by night. (Q 17: 1)

In explanation of this verse Hūd mentions a tradition that the Prophet said, “I saw during my journey (al-isrā’) a man sitting on a chair and an angel standing behind him. I asked Jibrīl, “O Jibrīl, who is this man?” Jibrīl replied, “This was a prophet who was taken on a journey. When he saw a man sitting on his chair he thought that this was his Lord so he prostrated to him”.

Obviously, regardless of the chain of the authority, this could not have been said by the Prophet, may Allah bless him and grant him peace, firstly, because it

47 See Hūd, Tafsīr, 2/406
contradicts the attributes of Allah, which are extremely different from those of human beings. Therefore, we cannot describe Allah as a man sitting on a chair, and this is known by the ordinary Muslim, not to mention a prophet. Secondly, such a mistake could not have been made by any of the prophets, who were considered to have the best knowledge of their Lord. Thus the report seems to be fabricated.

Example No 2

We created the heavens and the earth, and everything between them in six days and We were not affected by fatigue. (Q. 50: 38)

On commenting on this verse, al-Huwwārī mentions a tradition on the authority of ‘Ubāda ibn Ushaym that he saw the Prophet, may Allah bless him and grant him peace, crossing his legs while asleep and said, “Allah was not affected by fatigue.”

- Al-Huwwārī seems to be inaccurate in his relating of traditions and occasionally relates their meaning but not their actual words. This may be because he is more concerned with the meaning than the wording or simply because he relates the tradition as he heard it. Examples are as follows:

i. He relates the tradition that the Prophet said, “Allah said, “O son of Adam I have sent down to you seven verses, three of them for you, three for me and one between me and you…”.”

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48 See Hūd, Tafsīr, 4/208.
49 Ibid., 1/75.
The original words of this tradition are: “Allah the Exalted said, ‘I have divided the prayer into two halves between Me and my servant, and my servant will receive what he asks’. When the servant says, ‘Praise be to Allah, the Lord of all worlds,’ Allah the Most High says, ‘My servant has praised Me’. And when he (the servant) says, ‘The All-Merciful, the Most Merciful,’ Allah the Most High says, ‘My servant has lauded me’. And when he (the servant) says, ‘The King of the Day of Judgment.’ He remarks, ‘My servant has glorified Me’....”

There is also the hadith which is related on the authority of ‘Ubāda ibn al-Šāmit that the Prophet, may Allah bless him and grant him peace, said, “Five prayers are prescribed for Allah’s slaves, and whoever completes them, Allah has promised that he will enter the Garden, but there is no promise for those who neglect them. They will be forgiven if they repent but will be punished if they do not”.

Surprisingly, the same hadith is mentioned by Hūd in another place with a slight difference as shown in bold: “Allah will punish them if he wishes, or forgive them if he wishes”. According to the traditional books, the latter version seems to be more accurate.

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50 See Muslim, Sahīḥ, kitāb al-Ṣalāh, the first bāb, 1/296; Mālik, Muwaffa‘, 1/84
There are many traditions related by Ibn Sallām which cannot be found in the famous books of traditions, implying that Ibn Sallām has his own isnād. Unfortunately, most of those traditions seem to be very weak. The following are a selection:

i. It was reported that the Prophet said: “Allah has a river in which Jibrīl takes a dip every day and then shakes himself. An angel is created from every drop of water falling from feathers”.

ii. A scholar should take precedence over a worshipper.” He was asked, “Why?” He replied, “Because he has more piety”.

- Al-Huwwārī usually relates one version of the traditions.

It is notable that many traditions were related on the authority of al-Ḥasan. This was probably because the teachers under whom Ibn Sallām studied were from Iraq and it was more likely that they transmitted such traditions from al-Ḥasan.

Al-Huwwārī uses these methods in many ways, some of which are as follows:

- He explains verses by referring to the traditions. For instance:

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53 See Ḥūd, Tafsīr, 3/409

54 Ibid., 4/310, The editor comments, “I have not found it in tradition books”.
Example No 3

Safeguard the salāt - especially the middle one. (Q. 2: 238)

Hūd defines the middle prayer as the ‘Aṣr prayer, relying on the traditions that the Prophet said, "The middle prayer is the ‘Aṣr prayer." 55

Example No 4

Those who have ḍm ān and show taqwā, there is good news for them in the life of the dunyā and in the ākhira. (Q. 10: 64)

Hūd explains this verse by the tradition related by Abū al-Dardā’, who asked the Prophet, may Allah bless him and grant him peace, about this verse and was told, “It is the good dream which is seen by the believer or seen about him by others.” 56

Example No 5

Hajj to the House is a duty owed to Allah by all mankind - those who can find a way to do it (man istaṭā'a ilayhi sabūlā). (Q 3: 97)

Istīṭā’ā ‘a “he who is able” is explained by the Prophet as provisions and a riding camel. 57

55 Ibid., 1/228, 4/16 and the ḥadīth related by al-Tirmidhi, Sunan, Kitāb al-Tafsīr, 5/218.


57 See Hūd, Tafsīr
Hūd also explains *al-Kawthar* in verse 108:1 as the river which had been given to the Prophet in Paradise, following the ḥadīth in which the Prophet said, “While I was in the Garden, I saw a river, and I asked Jibrīl: ‘O Jibrīl what is this?’ He said: ‘It is the *Kawthar* which has been given to you’.”

- Al-Huwārī uses traditions to illustrate the meaning of a verse. For instance:

**Example No 6**

As for those who have *īmān* and do right actions, the All-Merciful will bestow His love on them. (Q 19: 96)

Hūd reports that Ka‘b said, “by making people love them”. To clarify the meaning further he cites the tradition related on the authority of Abū Hurayra that the Prophet, may Allah bless him and grant him peace, said, “If Allah loves a person, he calls Jibrīl saying: ‘Allah loves so and so; O Jibrīl love him’. Jibrīl will make an announcement among the residents of the heaven, ‘Allah loves so and so, therefore you love him also’. So all the residents of the heavens will love him, and then he is granted the pleasure of the people of the earth.”

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Example No 7

Our Lord, do not place on us a load we have not the strength to bear! (Q. 3: 286)

Hūd reports that Ibn ‘Abbās interpreted this verse as a whisper or insinuation. Then he cites the ḥadīth that a man asked the Prophet, “O Messenger of Allah. Sense evil is instilled in my soul namely, shirk, which I feel afraid to tell”. The Prophet said: “That is pure īmān”.

- Al-Huwārī uses traditions to support that the meaning he chooses. For instance:

Example No 8

Or touched (aw l āmastum) women, and you cannot find any water, then do tayammum with pure earth, wiping your faces and your hands. (Q. 4: 43)

Hūd points out that lamastum ("you touched") could mean, according to Ibn Mas‘ūd, simply touching the bodies of women (wives). It could also mean sexual intercourse, which meaning is ascribed to Ibn ‘Abbās. The latter interpretation is supported by the tradition related by ‘A‘ishah that the Prophet kissed one of his wives and went to pray without performing ablution.

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60 See Hūd, Taṣf ʾIr, 1/264
61 See Hūd, Taṣf ʾIr, 1/385
• He uses traditions to clarify further the meaning of the verse. For example:

Example No 9

If you avoid serious wrong actions you have been forbidden,
We will erase your bad actions from you
and admit you by a Gate of Honour. (Q 4: 31)

On commenting on this verse, Hūd refers to the tradition related by Abū Hurayra, which details the most serious wrong actions, that the Prophet said, “Avoid the seven great destructive sins.” They asked, “O Allah’s Apostle, what are they?” He said, “To join partners in worship with Allah; to practise sorcery; to kill a life which Allah has forbidden, except for a just cause [according to Islamic law]; to consume usury (ribā); consume the property of an orphan; to turn one’s back on the enemy and flee from the battlefield at the time of fighting; and to accuse chaste women and are good believers.”

Actually the prohibition is not limited to those listed. Although they are indeed the greatest, there are others which are also regarded as serious crimes not mentioned in this tradition, such as illegal sexual intercourse, taking intoxicants and so on. However, there are many views about the definition of major sins (al-kabā’īr), which we shall discuss later in Chapter Five.

62 See Hūd, Tafsīr, 1/373; al-Bukhārī, Kitāb al-Muḥāribīn, bāb ithm al-zunāḥ, 8/560.
• Sometimes al-Huwwārī uses traditions to specify the general meaning of a verse. For instance, the verse

Example No 10

But Allah has permitted trade (al-bai‘) and He had forbidden ribā’ (Q. 2:275).

Hūd quotes three traditions which specify certain kinds of trade (al-bai‘) as follows:

i. Al-Ḥasan related: “The Prophet, may Allah bless him and grant him peace, forbade the sale of that which does not exist (bai‘ al-gharar).”

ii. Ibn ‘Abbās related: “The Prophet forbade the selling of foodstuffs before receiving them.”

iii. Anas ibn Mālik related: “The Prophet forbade the sale of fruits until their benefit is evident and the sale of dates until they are almost ripe. He was asked, what “almost ripe” meant. He replied, “That they have become red and yellow.”

• Al-Huwwārī also uses traditions to limit the meaning of a verse, for example, in the explanation of the verse

63 Al-Bukhārī, Kitāb al-Buyū‘, 3/195.
64 See Hūd, Tafsīr, 1/254-55; al-Bukhārī, 3/220.
Example No 11

Your women are fertile fields for you, so come to your fertile fields however you like (Q. 2: 223).

He states that sex with wives is limited to vaginal intercourse because of the ḥadīth that the Prophet said, “Whoever has anal sex with his wife, it is regarded as lūṭiyāh (sodomy).”

- Al-Huwārī uses traditions to clarify misunderstandings about some verses, for instance, in the verse

Example No 12

Allah does not love anyone who is vain or boastful (Q. 31: 18)

Hūd points out that arrogance (al-ki̇br) does not mean wearing nice clothes, smart shoes or having a nice camel, according to the ḥadīth that the Prophet, may Allah bless him and grant him peace, said: “He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.” One of his listeners said: “Indeed, one likes to have fine cloths and shoes.” He (the Prophet) remarked; “Verily, Allah is Beautiful and loves Beauty. Pride is disdaining the truth (out of self-conceit) and having contempt for the people.”


66 See Hūd, Tafsīr, 3/337; Muslim, Kitāb al-Irān, 1/53
• Al-Huwārī supports a theological point by using traditions. For instance, al-Hasan and Mujāhid are reported to have said: “It is illegal in Islamic law to call a Muslim a disbeliever”. In support of this, Hūd cites two traditions that the Prophet said: “When a man calls his brother kāfir, it applies to (at least) one of them.”

• Al-Huwārī uses traditions to support an opinion in a matter of jurisprudence. This occurs frequently in his book. For instance, regarding the fasting during Ramadān:

Example No 13

Any of you who are resident for the month should fast it. But any of you who are ill or on a journey should fast a number of other days. (Q. 2: 184).

Two views are given regarding fasting on a journey: one that it is obligatory and other that it is optional. Hūd then supports the second view by quoting the tradition related by ‘Ā’ishah that Abū Ḥamza al-Aslām asked the Prophet, “Should I fast while travelling?” The Prophet replied, “You may fast if you wish, and you may break your fast if you wish.”

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67 Muslim, kitāb al-īmān, 1/41 See Hūd, Tafsīr, 4/190
68 See Muslim, 2/789; al-Nāṣā’i, Sunan, 4/185, (al-alfīyya)
Sometimes al-Huwârî mentions a tradition as providing a reason for the revelation of the verse in question. There are several examples in his book, of which the following is a selection:

**Example No 14**

The reprisal against those who wage war on Allah and his Messenger, and go about the earth corrupting it, is that they should be killed or crucified, or have their alternate hands and feet cut off, or be banished from the land. (Q. 5: 33)

Hûd mentions as the occasion of this verse the tradition related by Anas:

"The climate of Madina did not suit some people, so the Prophet ordered them to follow his camelherd, i.e. his camels and drink their milk and urine. So they followed the camelherd and drank the milk and urine of the camels till their bodies became healthy. Then they killed the camelherd and drove away the camels. When the news reached the Prophet, he sent some people in their pursuit. When they were brought he cut their hands and feet and their eyes were branded with heated pieces of iron."\(^69\)

Then Allah revealed the above-mentioned verse.

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\(^{69}\) See, al-Bukhârî, *Kitâb al-Tafsîr*, bâb tafsîr surat al-Ma‘îda, 7/399
In addition al-Huwwārī is especially interested in traditions describing the virtues of the Companions, sūras of the Qurān and the virtues of good deeds. For instance, the tradition that the Prophet said: “Do not abuse my Companions, for if any one of you spent as much gold as the mountain of Uhud, it would not equal a mudd or even a half mudd spent by one of them....” Also the hadīth in which the Prophet regards the verse of al-kursī (the footstool), (2: 255), as the greatest verse in the Qurān.

These are the main aspects of his use of traditions in his book. However, there are some additional points to be noted:

- First of all, in spite of the fact that the Ibāḍīs regard the Musnad of al-Rabī’ as the first book of traditions in importance, refers to traditions related by other famous collections such as Sahih al-Bukhari, Sahih Muslim, Sunan Abū Da’ūd, Sunan al-Tirmidī and others, refuting the claim that Ibāḍīs do not accept any collections except the Musnad of al-Rabī’.  

- Al-Huwwārī tries to use traditions in his explanation as much as possible aiming to give greater clarification to the meanings of verses.

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70 See Hud, Tafsīr, 1/240; 4/328; Sa’īd ibn Mansūr, Sunan, 3/953.
71 See for example, Hūd, Tafsīr, 1/254-55; 2/63. 
As we have seen, the wording he uses in quoting some of the traditions is not the same as the original wordings found elsewhere. This, as we have said, may be because he is more interested in their meaning than in the exact wording.

Returning to the main point, we intend to investigate whether al-Huwárî used traditions to support what he believed. As stated above, that Hûd often supports the meaning of verses by traditions in various ways. It is not surprising, therefore, to find him supporting some verses relating to particular theological issues with particular traditions which, in his view, are most acceptable. The following examples illustrate this point:

Example No 15

You who have ṭám ān! do not consume one another’s property by false means, but only by means of mutually agreed trade.
And do not kill yourselves.
Allah is Most Merciful to you.

As for anyone who does that out of enmity and wrongdoing,
We will roast him in a Fire.
That is an easy matter for Allah. (Q. 4: 29-30)

This verse indicates that whoever commits grave sins will enter the Fire. And according to Hûd, those who enter the Fire will not able to escape. In supporting this view, Hûd refers to a tradition related on the authority of Abû Hurayra that the Prophet, may Allah bless him and grant him peace, said:

“Whoever kills himself with steel (i.e. a weapon) will have that weapon in his hand thrusting at his stomach for ever; and whoever drinks poison and kills
himself will sip that in the Fire where he is doomed to stay for ever; and whoever kills himself by falling from [the top of] a mountain will constantly fall in the Fire for ever and ever.\textsuperscript{72}

\textbf{Example No 16}

\begin{quote}
Warn them of the Day of Bitter Regret when the affair will be resolved.
But they take no notice.
They have no īmān. (Q. 19: 39)
\end{quote}

Hūd maintains that this verse refers to the knowledge of the people of Paradise and the people of the Fire, who will know that they will stay in their respective places for ever. This interpretation may be supported by the hadīth related by Ibn ‘Umar, in which the Prophet, may Allah bless him and grant him peace, said, “The people of Paradise will enter Paradise and the people of the Fire will enter the Fire. Then a caller will rise (and make an announcement) among them: ‘O people of the Fire, no more death, and O people of Paradise, no more death but eternity.’\textsuperscript{73}

On the other hand, al-Huwwārī ignores some traditions which, in his view, are not in accord with certain verses, such as the traditions about intercession and the release of grave sinners from the Fire.\textsuperscript{74}

\textsuperscript{72} See Hūd, Tafs īr, 1/373; Muslim, al-Ṣaḥīḥ, Kitāb al-īmān, 1/62.

\textsuperscript{73} See Hūd, Tafs īr, 3/15; al-Bukhārī, kitāb al-riqāq, bāb yadkhul al-jannah sab‘ūn alfān, 8/361.

\textsuperscript{74} See Hūd, Tafs īr, 2/341.
If we compare this method with that of Ibn Kathīr, we notice that Ibn Kathīr insists on supporting the view that grave sinners will be released from the Fire. The following examples illustrate his method of explication:

**Example No 17**

As for anyone who kills a *mumin* deliberately,
his repayment is Hell,
remaining in it timelessly, for ever. (Q 4: 93)

Although the verse clearly states that remaining in the Fire timelessly, for ever, is the repayment for those who commit such a sin, Ibn Kathīr reports that the majority say that they will not stay in the Fire for ever. Then he cites a tradition saying that whoever has a weight of a speck of dust of faith in his heart will be taken out of the Fire.75

**Example No 18**

It may be that those who are *kāfir* will wish that they had been Muslims. (Q. 15: 2)

According to Ibn Kathīr, this verse refers to the *Muwahhidūn* when they will be asked by the residents of the Fire: “What have you gained by saying, “*Lā ilaha illā Allah” ?* Allah will say: ‘Take out from the Fire those who have a weight of a speck of dust of faith in their hearts.’”. He then supports this interpretation by citing four

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Some people who have said, "La il āha ill ā Allah" will enter the Fire because of their sins. The residents of the Fire will ask them, "What did you gain from saying, 'La il āha ill ā Allah', since you are with us in the Fire". Thereupon, Allah will be angry and He will take them out of the Fire and put them in to the river of life until they recover then they will enter Paradise.  

These issues will be discussed in Chapter Five.

**Explanation of the Qur’ān by the Companions and Tābi‘īn**

Explanation of the Qur’ān by the Companions and Tābi‘īn represents the third main method of Hud’s Tafsīr. As was mentioned previously, the Companions reported what they heard from the Prophet. However, most of the accounts which were reported from them on this subject consisted of their own understanding of the Qur’ān. In general, we can say that there were three main schools of exegesis based on the Companions.

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76 Ibid., 2/711-712.
77 See al-Zarkashi, al-Burhān, 2/174; Ibn Kathīr, Tafsīr, 1/4.
The school of Makka, which was established by the famous scholar of the Qur'ān among the Companions, ‘Abdallāh ibn ‘Abbās. His famous students were Mujāhid ibn Jabr, Sa‘īd ibn Jubayr, Abū al-Sha‘thā’ Jabir ibn Zayd and ‘Ikrima.

The school of Iraq, led by Ibn Mas‘ūd. His students were al-Ḥasan al- Başrī, Masrūq ibn al-Ajda‘, Qatāda, al-Ḍahḥāk ibn Muzāḥim.

The school of Madīna, led by Ubayy ibn Ka‘b. His students were Zayd ibn Aslam, Abū al-ʿĀliya, Muḥammad ibn Ka‘b.

There were other schools in Syria, Egypt and Yemen but they were not as renowned as these three schools. Al-Huwwārī relates from many Companions, particularly the three schools mentioned above and others including Abū Bakr al-Ṣiddīq, ‘Umar ibn al-Khaṭṭāb ‘Alī ibn Abī Ṭālib, Anas ibn Mālik, Abu Hurayra, Ā‘isha, ‘Abdallāh ibn ‘Umar, Abū al-Dardā‘, ‘Abdallāh ibn Zubayr. He also relates from Tabi‘īn such as Ka‘b al-Aḥbār, ‘Umar ibn ‘Abd al-‘Azīz, al-Ḥasan al- Başrī, Mujāhid, ‘Aṭā‘, Sa‘īd ibn Jubayr, al-Ḍahḥāk, and Qatāda. However, he relates more from Ibn ‘Abbās and Ibn Mas‘ūd and their students, particularly Mujāhid and al-Ḥasan. His method of using this material has the following salient features:

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78 See al-Dahabī, ʿal-Tafsīr wa ʿal-mufassirūn, Abū Shahba, ʿal-ʿIsrā‘ iḥtiyyāt, 63-72.
• He relates from the Companions and Tābi‘īn without the isnād (chain of authority). This, as we said regarding his use of traditions, may be because he wanted his book to be short and easy to read.

• He more often mentions narrations without comment, implying that all of them are acceptable. Indeed, and sometimes he makes this explicit, stating, “All of these accounts are acceptable.”

• Sometimes he chooses accounts by saying, “We accept this account,” or “This account is more acceptable.” For instance, in explanation of the verse

Example No 1

Establish salat
from the time the sun declines (lidil ʿāk al-shams)
until the darkening of the night. (Q. 17: 78)

Hūd reports that Ibn ʿAbbās interpreted li dil ʿāk al-shams as “the sun’s decline”, whereas Ibn Masʿūd explained it as the sunset”, then he comments, “Ibn ʿAbbās’ explanation is more acceptable.” Also, as mentioned earlier, there are two opinions regarding the meaning of lāmastum in the verse “Or have touched women (Aw

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81 Ibid., 2/436; al-Ṭabarī Tafsīr, 8/123-124.
lāmastum al-nisā’)’ (Q. 5: 6), attributed to Ibn Mas‘ūd and Ibn ‘Abbās. Hūd prefers the latter’s view, saying, “We accept the opinion of Ibn ‘Abbās.”

- Sometime he comments on the accounts by stating his own opinion. For instance:

Example No 2

Those who have īm ān
and do not mix their īm ān with any wrongdoing (zulm),
they are the one who are safe;
it is they who are guided. (Q. 6: 82)

It was reported that the word zulm (wrongdoing) was explained by Abū Bakr al-Šiddīq and Ubayy as ascribing partners to Allah (shirk). Hūd comments that it may refer to both shirk and hypocrisy.”

Example No 3

We ransomed him with a mighty sacrifice. (Q. 37: 107)

Hūd indicates a disagreement about the son who was sacrificed, some saying it was Ismā‘īl and others that it was Ishaq. Then he adds, “Those who refer the whole story

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82 See Hūd, Tafsīr, 1/453, 1/228
83 See Hūd, Tafsīr, 1/541; al-Ṭabarānī, Tafsīr, 5/252-253
to Išḥāq say that Išḥāq was the sacrificial son, but those who refer the whole story to Išmā‘īl say that it was Išmā‘īl. The latter, however, is the most acceptable view”.

- Sometimes he mentions the reading of the Companions as the explanations of the verse, particularly those of Ibn Mas‘ūd. The following are examples:

i. Ibn Mas‘ūd used to read (kana yaqra’) Dhālika al-Kitāb u lā shakka fī thi ("That is the Book without any doubt") which is regarded as an explanation of the standard reading lā rayba fīni in Q. 2: 20.

ii. In the reading of Ibn Mas‘ūd: inn ī ar ān ī a‘širu ‘inaban ("I dreamt that I was pressing grapes") in Q. 12: 36.

iii. In Ibn Mas‘ūd’s copy: wa-al-s āriqu wa-al-s āriqatu faqta‘ū aymānahumā ("As for thieves, both male and female, cut off their right hands") in Q. 5: 38.

iv. In Ibn Mas‘ūd’s copy: fašiyāmu thalāthata ayyāmin mutatābī‘ āti ("should fast three consecutive days") in Q. 5: 89.

Actually, these are simply the explanations of Ibn Mas‘ūd, and not one of the ten-standard readings which are accepted as correct.
This is, in brief, how he treats this kind of explanation, but we note the following points:

- He relates the majority of his book from Ibn ‘Abbās and Ibn Mas‘ūd and their students, al-Ḥasan and Mujāhid. This may have been because they were the best scholars at the interpretation of the Qur’ān. Furthermore, it may have been that Ibn Sallām, from whom Hūd transmits his *Tafsīr*, studied under some of their students while he was in Baṣra.

- He does not mention the *ḥadīth* in order to keep his book short.

- He rarely comments on accounts, which implies that he accepts most of them as valid.

- He relates some weak and unapproved accounts without comment. This, as mentioned before, is unacceptable. For instance, he relates from ‘Alī that Venus was a beautiful woman whom Allah then changed into a star. Also he explains the word (spirit) as a creation that has hands and legs.87

This matter will be discussed in more detail later. At present we are concerned only with whether al-Huwwārī depended on the explanation of the Companions and Tabi‘īn to support his ideas.

87 Ibid., 1/132.
A very few reports are mentioned regarding theological matters. For instance, when he explains the verse Q. 4: 93 Hūd points out that Ibn ‘Abbās was asked about killing a believer intentionally. Ibn ‘Abbās replied: “His repayment is Hell, remaining in it for ever”. The questioner said, “What about the verse, ‘But I am Ever-Forgiving to anyone who makes tawba and has īmān and acts rightly’” (Q. 20: 82)? Ibn ‘Abbās replied: “He will never be under true guidance, because I hear that the Prophet said: ‘The believer who was killed will come on the Day of Judgment, putting his hand over his head and saying, “O my Lord ask this man why he killed me”’.88

In mentioning this report, Hūd wishes to emphasize that there is no forgiveness for those who have committed major sins without repentance. However, contrary to what is attributed to Ibn ‘Abbās, the view of the Ibadīs is: that Allah forgives those who repent before death for whatever they did, because Allah Himself said in the previous verse, “But I am Ever-Forgiving to anyone who makes tawba and has īmān and acts rightly” (Q. 20: 82).

He also holds that there is no intercession for those who committed major sins, reporting that al-Ḥasan said, “There is no intercession for those who committed sins”.89

88 Ibid., 1/411
89 Ibid., 3/397
CHAPTER FOUR

Al-Huwwārī’s Treatment of the Qur’ānic Sciences

The term “Qur’ānic sciences” refers to those sciences which relate to the text of the Qur’ān in order that it may be understood more easily and clearly. They include al-Makkī wa-l-Madānī (Meccan and Madinan suras), asbāb al-nuzūl (the occasions of revelation), Qur’ānic readings, al-nāsikhuwa-l-mansūkh (abrogation) and others.1

The following pages will discuss some of these sciences which are mentioned in al-Huwwārī’s Taṣīr in order to give an overview of his interests and the methods he uses in the Qur’ānic sciences.

Al-Makkī wa-l-Madānī

Al-Huwwārī does not discuss this matter in his explanation of the meaning of the verses, but instead gives this information about the suras at the beginning of his discussion of them, where he usually gives the name of the sura, and mentions whether it is Meccan or Madinan. In the introduction to his book he gives the definition of Meccan and Madinan as follows:

“Meccan” designates what was revealed before the arrival of the Prophet in Madīna (i.e. before the Prophet’s migration), and “Madinan” designates what was revealed after the arrival of the Prophet in Madīna (i.e. after the migration).

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1See al-Zurqānī, Manāhīl ‘l-‘Irfān, 1/27; Șubhāl-Șāliḥ, Matbā‘īh fī ‘ulūm al-Qur’ān, p. 10
Then he shows how we can distinguish between Meccan and Madinan:

Those which are addressed to the believers (e.g. “Yâ ayyuhâ alladh Înâ âmanû”) are Madinan, and those which are addressed to everyone (“Yâ ayyuhâ al-nâs”) are mostly Meccan.²

Actually, there are many opinions about the definition of “Meccan” and “Madinan”. The above opinion, however, is the most acceptable³ because the Hijra (migration) is the event which separates the two stages of da‘wa (Islamic mission) each of which has its own unique aspects. Therefore, the Meccan surâs deal with different subjects from those of the Madinan. We note that Hûd uses the phrase “arrival of the Prophet in Madina”, instead of Hijra to emphasize that the part of the Qur‘ân which was revealed during the journey of the Prophet to Madina before his arrival there is regarded as Meccan. Al-Zarkashi, however, states that it is difficult to say that every surâ containing the words “yâ ayyuhâ al-nâs” is Meccan, because there are some Madinan surâs, such as “al-Baqara” which contain these words.⁴

Despite the simplicity of his treatment of this subject, this is, nonetheless, an important issue because it provides a useful background which is helpful in giving a fuller explanation of the Qur‘ân. To be able to distinguish between Meccan and Madinan surâs may help in distinguishing between earlier and later revelations, which in turn may help to decide what is Khâṣṣ and what is ‘Amm since Meccan the

²See Hûd, Tafsîr, 1/69; al-Zarkashi, al-Burhân, 1/239.
⁴See al-Zarkashi, al-Burhân, 1/244.
verses are often more general than those of Madina, and in the case of abrogation, which is the abrogated verse. Regarding his treating of this subject, the following points come to light:

- He indicates in a general way at the beginning of his discussion whether the sūra is Meccan or Madinan and he does this for every sūra of the Qur'ān.

- Occasionally after determining whether the sūra is Meccan or Madinan, he notes if there are any exceptions within the sūra, for example, he asks if, despite the fact that the sūra is Meccan (for example), there are one or more Madinan verses in it. Thus, al-Huwārī says, for example: “This is an entirely Meccan sūra except for one verse”. If there is no exception, he confirms that it is a fully Meccan sūra. There are 5 sūras (6, 7, 16, 22 and 29) out of a total of 114 where he provides further information of this kind.

- He indicates that the first sūra that was revealed was “Iqra’”, while the last verses that were revealed were the two verses at the end of Sūrat al-Tawba: “A Messenger has come to you from among yourselves…..” (Q. 9: 128-129)

- He sometimes uses the Meccan/Madinan division to support his own opinion. For instance:

We will give them a taste of the lesser punishment before the greater punishment. (Q. 32: 21)
Hūd discusses whether this verse refers to unbelievers or hypocrites, then opts for the former because the ** sûra** is Meccan, whereas hypocrisy was a Madinan phenomenon.⁵

In investigating whether his information is sound, we should first say that he mentions 85 ** sūras** as being Meccan, 23 as being Madinan, 1 about which there is doubt, 4 Meccan except some verses and 1 Madinan except some verses.

Initially, we can say that most of his ascriptions are sound in the opinion of the majority of the scholars, although in some cases certain scholars differ slightly from his opinion. We can categorize this information as follows:

- Those ** sūras** on which the general view is quite different from that of al-Huwwārī, including “al-Raḥmān” and “al-Bayyina”, which are regarded by many scholars as Madinan,⁶ whereas Hūd regards them as Meccan.

- He regards “al-Ra’d” and “al-Zalzala” as Madinan, whereas most of the scholars regard them as Meccan.⁷

- He mentions that there is doubt about “al-‘Ādiyāt”, which is exactly what some scholars such as Ibn ʿAṭīyya and Ibn al-Jawzī say about it.⁸ Ibn ʿĀshūr,

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however, says, “its being Madinan is more acceptable”. The occasion of the revelation of this sura was when the Prophet, may Allah bless him and grant him peace, sent a group of his Companions led by al-Mundhir ibn 'Amr al-Anṣārī to the Banī Kināna, and owing to their disappearance for a month, the hypocrites said that they had been killed. Then Allah revealed this sura, which may support this opinion.9

- Regarding the Meccan suras which contain some Madinan verses, such as “al-An’am”, “al-A‘rāf”, “al-Nāhāl” and “al-‘Ankabūt”, we can assert that there are other opinions which may be more acceptable than Hūd’s suggestion, as is clarified in the following discussion:

- Regarding “al-An’am”, Ibn ‘Atiyya, Ibn al-Jawzī and al-Shawkānī report that it is Meccan except for 3 verses (151-153),10 and this is in agreement with Hūd,11 whereas al-Qurtubī reports that Ibn Abbās and Qatāda excluded verses 91 and 141,12 whereas according to Ibn al-‘Arabī the exception is verse 145.13 Ibn ‘Āshūr, however, believes that it is fully Meccan,14 which is probably the most acceptable

9See Ibn ‘Āshūr, Tafsīr, 30/497.
11See Hūd, Tafsīr, 1/513.
12See al-Qurtubī, Tafsīr, 6/246.
14Ibn ‘Āshūr, Tafsīr/121.
opinion because all of the above exceptions are put forward without supporting
evidence.

- Hūd regards al-Aʿrāf as Meccan except for 1 verse (163),\(^\text{15}\) whereas there is another opinion which says that it is Meccan except for 8 verses (163-171).\(^\text{16}\) The latter may be more acceptable because all of these verses talk about the Banū Ḥirāʾil, who are usually mentioned in the Madinan sūras.

- According to Ibn ʿĀshūr, the majority of scholars regard Sūrat “al-Naḥf” as Meccan except for three verses (126-129),\(^\text{17}\) whereas Hūd regards it as Madinan except for the first 41 verses.\(^\text{18}\) This opinion is also held by Jabir ibn Zayd and Qatāda.\(^\text{19}\) Thus, we can say that this sūra is both Meccan and Madinan.

- Hūd suggests that Sūrat “al-Ḥajj” is Madinan except for 4 verses (52-55), which agrees exactly with the opinion of Qatāda.\(^\text{20}\) Other scholars, however, exclude other verses. For instance, Ibn al-Jawzī records that Ibn Abbās excludes verses 12 and 130, ʿAtāʾ b. Yasūr 20-23, al-Thaʿlabī 20-25, Ibn ʿAbbās (in another

\(^{15}\) See Hūd, Tafsîr, 2/5.

\(^{16}\) See al-Bayḍāwī, Tafsîr, 1/331.

\(^{17}\) See Ibn ʿĀshūr, Tafsîr 14/93; Ibn ʿAṭīyya, Tafsîr, 3/377; al-Qurtubi, Tafsîr, 10/44.

\(^{18}\) See Hūd, Tafsîr, 2/359.

\(^{19}\) See Ibn al-Jawzī, Tafsîr, 4/425.

narration) and Mujāhid 19–21, and al-Ḍahḥāk states that the sūra is fully Madinan.\textsuperscript{21}

Those who exclude verses 52–55 claim that the Prophet, may Allah bless him and grant him peace, mentioned the idols Allāt and al-‘Uzza once when he recited Sūrat “al-Najm” in front of the Ka’ba. This account must be fabricated, as will be discussed in a chapter devoted to this subject. Therefore, the most acceptable opinion may be that which is stated by Ibn `Āṭiya and Ibn `Āshūr, who say that this sūra contains both Meccan and Madinan verses.\textsuperscript{22}

- The majority of scholars suggest that “al-‘Ankabūt” is fully Meccan, whereas Ibn `Abbās (in one account) and Qatāda say it is fully Madinan. Al-Ṭabarî, however, reports from Ibn `Abbās that it is Meccan except for verses 1–11\textsuperscript{23}, whereas Ibn `Āṭiya excludes the first 10 verses, and agrees with what Hūd suggests.\textsuperscript{24}

- In the discussion of the verse

Those in whose wealth there is a known share for beggars and the destitute (Q. 70: 24–25),


\textsuperscript{22}See Ibn `Āṭiya, Tafsīr, 4/105; Ibn `Āshūr, Tafsīr, 17/180.

\textsuperscript{23}See al-Ṭabarî, Tafsīr, 20/133.

Hūd reports an opinion suggesting that this verse is Madinan. However, most of the scholars agree that this sura is fully Meccan, thus nullifying his opinion.²⁵

**ASBĀB AL-NUZŪL**

Knowledge of asbab al-nuzul is considered to be very important for any exegete, since there are many useful understandings which can be derived from it, such as the wisdom behind the making of laws (legislation), assistance in explaining the verses, clarification of whether a verse is a special case or a general principle (ma‘rifat al-khass min al-‘āmm), and finally it is also indicative of the miraculous nature of the Qur’ān.²⁶

From the general survey of the occasions of revelation which are mentioned in al-Huwarī’s book, we note that they are divided as follows:

- Various verses were revealed in order to prohibit some bad customs which existed before Islam. For instance:

**Example No 1**

You have ḫīlān! it is not ḥāl āl for you to inherit women by force.
Nor may you treat them harshly so that you can make off with part of what you have given them, unless they commit an act of flagrant indecency. (Q. 4: 19)


²⁶See al-Suyūṭī, al-I’tiqān, 1/82; al-Zurqānī, al-Burhān, Ibn ‘Āshūr, Taḥfīz, 1/50.
The occasioning of this verse, as Hūd indicates, was due to the fact that in pre-Islamic life the closest relative of a dead person (e.g. his son) could inherit his wife after his death. He could marry her if he wanted, or simply keep her without marriage until she died and then inherit her property.27

- According to al-Huwārī, some verses were revealed because of events that had happened years before Islam. For instance:

**Example No 2**

Who could do greater wrong than someone who bars access to the mosques of Allah, preventing His name from being remembered in them, and goes about destroying them?

Such people will never be able to enter them – except in fear.

They will have disgrace in the *dunyā* and in the *akhira* they will have a terrible punishment. (Q. 2: 113)

Hūd reports from Mujāhid and al-Kalbī that this verse is about either Nebuchadnezzar al-Majūsī al-Bābili (633 BCE) or al-Rūm when the Holy Mosque (*al-Aqṣā*) was destroyed after the Prophet Solomon.28

- Some verses were revealed because of a particular person. For instance:

But there are some people who trade in distracting tales to misguide people from Allah’s Way, knowing nothing about it and make a mockery of it.

Such people will have a humiliating punishment. (Q. 31: 5)

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Yet there are people who argue about Allah without knowledge and guidance or any illuminating Book. (Q. 31: 19)

These two verses were revealed particularly because of al-Naḍr ibn al-Ḥārith.²⁹

- The other occasions for revelation were connected with events occurring in the life of the Prophet, may Allah bless him and grant him peace, when verses were revealed to describe these events or to solve problems.

It is important to note here, as mentioned by Abū ʿIlbah, that any ascription of occasion should be accepted or rejected according to the following criteria:

- The occasion should have occurred at the time in which was verse is revealed. As such al-Wāḥidī’s mention that the story of al-Ḥabasha occasioned “Surat al-Fīl” is unacceptable.

- The occasion should agree with the words and the meaning (manṭūq wa-mafḥūm) of the sura. For instance, it is mentioned that the occasion of “Surat al-Qadr” was the surprise of the Companions when the Prophet, may Allah bless him and grant him peace, told them that a man from the Bānī Isrāʿīl fought against the infidels for a thousand months. This account is not acceptable because the sura is about the merit of the night of al-Qadr in which the Qurʾān was revealed. As such there is no relation between the sura and the account mentioned above.

²⁹Ibid., 3/332,338
• The occasion should correspond to the context of the verses. An example of this is what al-Suyūṭī mentioned regarding the occasion of the following verse

See how they wrap themselves round,
trying to conceal their feelings from Him!
No, indeed! When they wrap their garments round themselves,
He knows what they keep secret
and what they make public.
He knows what their hearts contain. (Q. 11: 5)

Al-Suyūṭī suggests that some were afraid of being naked when they were in the bath or when they slept with their wives, so Allah revealed this verse. In fact, the context of the verses indicates that they describe the condition of the hypocrites in that they hid their envy and hatred of the Prophet, but Allah knew what they hid. As such al-Suyūṭī's reference is false.

• The ascription of the occasion should not clash with any sound text. For instance, it is narrated that the Prophet, may Allah bless him and grant him peace, said to a Jewish man called Mālik ibn al-Šayf: “Do you find in the Torah that Allah hates a fat learned man?” pointing to Mālik, who was fat. Mālik therefore denied that any such thing had been revealed to human beings. Whereupon Allah sent down the verse:

They do not measure Allah with His true measure
when they say, ‘Allah would not send down anything
to a mere human being’ (Q. 6: 92).

However, this account conflicts with the verse

Do not curse those they call upon besides Allah,
in case that makes them curse Allah
in animosity, without knowledge (Q. 6: 109).
It also conflicts with our knowledge of the morality of the Prophet, may Allah bless him and grant him peace, who was described by the Qurʾān in the following words: “Indeed you are truly vast in character” (Q. 68: 4).  

In light of these criteria we cannot consider the first three events that mentioned by Hūd, which are cited above, as occasions of revelation. In the first two cases, the events occurred many years before Islam. The occasion, as stated above, should occur at the same time as the revelation of the verse, or a short time before it. As for the third case, it could be an explanation of the verse of the type described by al-Ṣuyūṭī in al-Itqān, and employed by the Companions or Tabiʿīn when they said, “This verse was revealed because of such and such matter”, meaning that what it contains is related to this matter. However, some scholars regard that as an occasion of revelation.

Ultimately, the only case which may be applied to the definition of this subject is last one, because, as stated above, the events cited occurred in the life of the Prophet.

Regarding his treatment of this subject, the following points are noteworthy:

- Hūd mentions most of the occasions of revelation. This might be because this subject is a part of tafsīr bi al-maʿthūr in which he is particularly interested.

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30See Abū ʿIlbah, Moḥammad Fāris, Aṣbāb al-nuzūl, 144-150
• He does usually not give an ascription (\textit{isnād}) for his quotations because he seeks brevity for his book. He simply says: “It was revealed about...,” or “The occasion of this verse is...,” or “They used to do such and such and then Allah revealed this verse”. However, he does on occasion mention an ascription in brief, for example by mentioning the Companion\textsuperscript{31} or the Successor\textsuperscript{32} or both the Companion and the Successor.\textsuperscript{33} Actually, most of his reports are narrated by Ibn Abbās, Ibn Mas'ūd, al-Ḥasan, Mujāhid and al-Kalbī.

• He usually mentions one version of the occasion of a revelation, but sometimes he does give more than one version without any comment, which may mean that he is not sure which of them is sound. The following two are examples:

**Example No 3**

It is not devoutness for you to enter houses by the back. Rather devoutness is possessed by those who have \textit{taqwā}. So come to houses by their doors and have \textit{taqwā} of Allah, so that hopefully you will be successful. (Q. 2: 188)

Hūd mentions three version for the occasion for this verse:

i. The first is narrated by al-Barā’ ibn ‘Āzib, who states that before Islam the unbelievers would enter their houses from the back when they intended to go on the Hajj.

\textsuperscript{31}See for example the verses, 4: 11, 4: 24, 11: 114, 33: 52, 48: 5

\textsuperscript{32}See for examples the verses, 2: 178, 4: 122, 28: 56

\textsuperscript{33}See for examples the verses, 3: 169, 19: 76, 41: 22.
ii. Al-Ḥasan reports that they used to do so when they returned from the journey;

iii. The third account asserts that the Anṣār used to do so even in the early times of Islam.  

Example No 4

Those for whom the Best from Us was pre-ordained, will be far away from it (Hell) (Q. 21:100)

Hūd mentions two versions. The first that Ibn al-Zuba’rā asked the Prophet, may Allah bless him and grant him peace, when he recited the verse:

You and what you worship besides Allah are fuel for Hell. You will go down into it (Q. 21:97):

"Is this only for us or also for those who were before us?" The Prophet replied, "It is for you and for those who were before you". Ibn al-Zuba’rā said, "Jesus and angels were worshipped beside Allah". Whereupon Allah revealed this verse. The second possibility is that the Jews said, "Uzayr and Jesus were worshipped beside Allah and you claim that they will be in Paradise".  

- He refers to occasions of revelation in order to assist the understanding of the meaning of a verse. However, sometimes he uses only the occasion of revelation as an explanation of a verse. The two following examples will illustrate the first case.

34 See Hūd, Tafs Ṯr, 1/80
35 Ibid., 3/39
Example No 5

There is no compulsion where the *dīn* is concerned. Right guidance has become clearly distinct from error. (Q. 2: 255)

Hūd suggests that this verse does not include Arab idolatry but is addressed to those who have a religion such as Christianity or Judaism, because it was revealed on an occasion when some Anṣārī children who had grown up under the care of Jews (Bānī al-Naḍīr) were forced by their parents to become Muslim. Then Allah revealed this verse to stop them from doing so.36

Example No 6

Both east and west belong to Allah, so whatever you turn, the Face of Allah is there. (Q. 2: 114)

In his explanation of this verse, Hūd indicates that this verse referred to those who were not sure of the correct direction of prayer, and then reports that the occasion of its revelation was when some Companions were on a journey and they were not sure of the direction of prayer (*qibla*). Some of them faced the east and others the west, and they subsequently told the Prophet about what they had done.37

- Sometimes he cites the occasion of revelation in support of the meaning he chooses. For instance:

36*Ibid.*, 1/240

37*Ibid.*, 1/145
Example No 7

Allah would never let your ḫm ān go to waste
Allah is All-Gentle, Most Merciful to mankind. (Q 2: 142)

On commenting on this verse, Hüd gives two meanings of the word ḫm ān: “belief” and “prayer”, supporting the latter by mentioning the occasion of this verse as being that when the qibla (direction of the prayer) was changed to the Ka’ba, some people asked, “What about our prayer to the former direction?” Then Allah revealed this verse.

Having discussed his method, let us investigate whether his sources and conclusions are sound or not. A simple survey of the occasions of revelation that he mentions leads us to state that most of them agree with those of other exegetes, although there are some points to be noted:

- He mentions some versions of occasions of revelation which are not mentioned by most of the exegetes as an occasion of revelation. This may be because he has found these versions in some sources (i.e. Ṭaḥṣīr of Ibn Sallām) and is not sure whether they are sound or not. The following are examples:

Example No 8

And do not kill yourselves.
Allah is Most Merciful to you. (Q. 4: 29)

The reason that he gives for this part of the verse is that a Companion had had a nocturnal emission. After wet dream because he was injured, he washed with clean

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38 Ibid., 1/39
sand (tayammum) instead of using water, and then performed his prayer. The other Companions told the Prophet about what he had done, and then Allah revealed this verse. Actually, the well-known story related in exegesis and books of tradition is that this Companion was ‘Amr ibn ‘Ās. He apologized to the Prophet, saying that he was afraid of caching cold and that Allah says, “And do not kill yourselves. Allah is Most Merciful to you”. (Q. 4: 29) In addition, this is part of the verse, and not the whole, and as such was not revealed alone. Thus there is no specific occasion for the revelation of this verse.

Example No 9

Do not sell Allah’s contract for a paltry price.
What is with Allah is better for you, if you only knew. (Q. 16: 95)

Hūd reports that the occasion of this verse was the arrival of a delegation from Yemen, which came to the Prophet, may Allah bless him and grant him peace. A man among them claimed that another man called Imri’-l-Qays had usurped his land. Imri’-l-Qays denied this and intended to swear that he was the owner of the land, whereupon Allah revealed this verse.

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39Ibid., 1/372

40See Ibn Kathīr, Taḥfīẓ, 1/626; Abū al-Su‘ūd, Taḥfīẓ, 1/141, It is notable that most of the sources mentioned the story of ‘Amr ibn al-Ās and did not mentioned the story of Hūd as the occasion of the above verse. See for example, al-Ṭabarī, Taḥfīẓ, 5/35; Ibn Kathīr, Taḥfīẓ, 1/480; al-Bukhārī, Shaḥīḥ, 1/132; al-Rāzī, al-Jāmi‘ al-Ṣahīḥ, 1/76; Abū Dāwūd, Sunan, 1/92; al-Bayḥaqī, al-Sunan, 1/225 Ibn Hībān, Shaḥīḥ, 4/143; al-Ḥākim, al-Mustadrak, 1/285.

41See Hūd, Taḥfīẓ 2/386, al-Ṭabarī does not mention this story and Ibn Kathīr report the Prophet recited the verse as a proof. See al-Ṭabarī, Taḥfīẓ, 14/169; Ibn Kathīr, Taḥfīẓ, 1/377.
This tradition is narrated in exegesis and books of tradition but not as the occasion of this verse, except for Ibn al-Jawzî, who may have used the same isnâd as Hûd (e.g. al-Kalbî, Abû Şâlih, Ibn 'Abbâs). Without rejecting Hûd's suggestion, we are inclined to accept the other view, as stated in many exegeses such as those of al-Zamakhsharî, al-Baydâwî and Ibn 'Âshûr, that Allah is advising the believers not to look to what the unbelievers promise [to provide] if they reject Islam, such as property and money, while Ibn 'Âtiyya suggests that this verse was revealed to forbid bribery and corruption.\(^{42}\)

In his discussion of the occasion of the verse (Q. 21:100), as is stated above, he mentions two versions, though the second is not mentioned by most of the other exegetes, which may be because there were Jews in Madina, whereas this sura is Meccan.\(^{43}\)

- Some of the narrations that Hûd mentions are not valid as occasions of revelation although they are mentioned in other exegeses partly because the occasion does not match the context of verses and partly because there was no particular occasion for the verse. The following examples illustrate this point:

**Example No 10**

Allah will never misguide a people after guiding them until He had made it clear to them how to have taqwâ.

\(^{42}\)See al-Zamakhsharî, Tafsîr, 3/161; al-Baydâwî, Tafsîr, 1/556; Ibn 'Âshûr, Tafsîr, 14/270; Ibn 'Âtiyya, Tafsîr, 3/419.

\(^{43}\)Al-Ṭabarî, Ibn Kathîr and al-Qurtubî did not mention the story of Jews. See al-Ṭabarî, Tafsîr, 17/95; Ibn Kathîr, Tafsîr, 3/198; al-Qurtubî, Tafsîr, 11/343.
Allah has knowledge of all things. (Q. 9: 116)

Hūd reports that some Companions asked, “What about our brothers who died before ‘ibāda was prescribed” and then the verse was revealed. However, the context of these verses conflicts with the occasion of revelation given by Hūd which has led some scholars, such as Ibn ‘Atiyya, to reject it while others simply do not mention it. As far as I know, the majority of commentators state that these verses describe a particular case where Allah forbade believers to pray for forgiveness for pagans and then made it clear that punishment would not affect those who had done so before this declaration.

Example No 11

Have you seen him who turns away and gives little, and that grudgingly? (Q. 53: 32-33)

Hūd reports from al-Kalbī that a Companion ['Uthmān] gave charity but stopped after his brother ['Abdullah ibn Abī al-Sarḥ] criticized him. It is clear that most exegetes agree that this verse was revealed about al-Walīd ibn al-Mughīra, whereas others mention al-‘Āṣ ibn Wā’il. Furthermore, Ibn ‘Atiyya rejects what Hūd suggests, and comments that ‘Uthmān had no connection with this verse.

44See Hūd, Tafsīr, 2/172


46See Hūd, Tafsīr, 2/246

Example No 12

But what of him who says to his parents, ‘Fie on you! Do you promise me that I will be resurrected when generations before me have passed away?’ They both call on Allah for help: ‘Woe to you! Have ṣm ān! Allah’s promise is true.’ But he says, ‘This is nothing but myths of previous peoples.’ (Q. 46: 16)

Hūd suggests that this verse was revealed because of ‘Abd al-Raḥmān ibn Abī Bakr’s behaviour before he converted to Islam. However, other scholars reject this opinion and report from al-Ḥasan and Qatāda that this verse refers to unbelievers who treat their parents inhumanely. Ibn Ḥajar reports that al-Zajjāj said this account disagrees with the verse which says:

Those are people of whom the statement about the nations, both of jinn and men, who passed away before them, has also proved true; truly they were the lost. (Q. 46: 18)

whereas ‘Abd al-Raḥmān was one of the Companions.48 This may be supported by the narration of al-Bukhārī that Marwān ibn al-Ḥakam said about ‘Abd al-Raḥmān, ‘This is he because of whom Allah revealed the verse, ‘But what of him who says to his parents,...’’. However, ‘Ā’isha, the wife of the Prophet, and the sister of ‘Abd al-Raḥmān, rejected what Marwān said, asserting that nothing was revealed about her family except her purity. Thus Ibn Ḥajar states that the rejection of ‘Ā’isha is more acceptable.49

Example No 13

It is not their eyes which are blind
but the hearts in their breasts which are blind. (Q. 22:44)

Hûd reports that this verse was revealed because of ‘Abdullâh ibn Zâ’ida [Ibn Umm Maktûm].
However, both the verse and its context contradict this opinion because these verses describe unbelievers, and thus there is no relation between them and Ibn Umm Maktûm who was a Companion. The verse’s full wording is:

Have they not travelled about the earth
and do they not have hearts to understand with
or ears to hear with?
It is not their eyes which are blind
but the hearts in their breasts which are blind (Q. 22: 44).

- Sometimes he mentions a version which would seem to be less acceptable
than an alternative. For instance:

Example No 14

O Prophet! why do you make ħar âm
what Allah has made ħal âl for you,
seeking to please your wives?
And Allah is Ever-Forgiving, Most Merciful. (Q. 66: 1)

The occasion of this verse, according to Hûd was is that the Prophet, may Allah bless him and grant him peace, forbade Mâraya (his sarîyya and the mother of his son Ibrâhîm) in order to please his wife Ḥafîṣa. However, another version, which may

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30See Hûd, Taṣûr, 4/149
31See al-Ṭabarî, Taṣûr, 7/171; al-Ṣuŷûṭî, Taṣûr 4/658; Ibn Āshûr, Taṣûr 17/289
32See Hûd, Taṣûr, 4/378
be more acceptable, is narrated by Bukhārī, Muslim, Nasā'ī, Abū Dāwūd and others on the authority of `Āisha, the wife of the Prophet, who stated that the Prophet, may Allah bless him and grant him peace, used to visit his wives daily after the `aṣr prayer. On one occasion it so happened that he stayed longer than usual at the quarters of Zaynab bint Jahsh, for she had received some honey which the Prophet liked very much. “At this”, said `Āisha, “I felt jealous, and Ḥafṣa, Sawda, Ṣafiyya and we agreed among ourselves that when he visited us, each of us would tell him that a peculiar odour came from his mouth as a result of what he had eaten, for we knew that he was particularly sensitive to offensive smells”. So when his wives hinted at it, he vowed that he would never again take honey. Thereupon, these verses were revealed.53

As mentioned above, the occasion of revelation of the verse 2: 115 was the Companions facing in the wrong direction.54 However, this narration is weak compared with the sound one related by Ibn `Umar and reported by Muslim, al-Tirmidhī and al-Nasā’ī that this was concerning the Prophet’s practice of praying on his camel when he was travelling from Mecca to Madina, regardless of the direction in which the camel was facing.55

54 See Hūd, Taḥfīz, 1/139
55 See Muslim, Sahih, 1/486; al-Tirmidhī, Sunan, 2/182-183.
Another narration mentioned by al-Sayūṭī, which also has a good isnād, states that when the qibla was changed to the Ka’ba, the Jews asked, “Why have they abandoned their former direction?” Allah therefore sent down this verse.⁵⁶

**Al-Naskh (Abrogation)**

The term *naskh* has, in Arabic usage, several meanings which it is not necessary to mention here. The meanings related to this topic, however, are contained in the two verses that follow:

- Suppression, as in the verse

  Whenever we abrogate an *aya* or cause it to be forgotten,
  	We bring one better than it or equal to it.
  	Do you not know that Allah has power over all thing?” (Q. 2: 106).

- Replacement, as in the verse

  If we replace one *aya* with another one—
  	and Allah knows best what He is sending down—
  	they say, ‘You are just inventing this!’
  	No, indeed! Most of them have no knowledge (Q. 16: 101).

In fact abrogation is a very important issue, since we know that there may appear to be conflict between two verses if we do not take abrogation into consideration. It is clear that the Islamic *shari‘a* required twenty three years to reach its final form. Each stage of the Islamic mission has its own stipulations, which may

⁵⁶See Ṣayūṭī, *Lubāb al-muqāl*, p. 22-23
not be applicable to other stages, so it is natural that some were abrogated or replaced.\(^{57}\)

Al-Huwârî, like the majority of 'ulamâ', accepts the phenomenon of naskh as applying to both the Qur'ân and Sunna. However, he does not discuss this subject in detail, although he does refer to it in various places.

The meaning of naskh is mentioned in the explanation of the two following verses

**Example No 1**

Whenever we abrogate an aya or cause it to be forgotten,
We bring one better than it or equal to it
\((Ma\, nansakh\, min\, \text{\"{}\text{\char124}ayatin\, aw\, nunsih\, \text{\char124}a\, na'\, ti\, bikhayrin\, minh\, \text{\char124}a\, aw\, mithlih\, \text{\char124}a})\). (Q. 2: 105)

He reports from Mujâhid that the verb nansakh means to suppress or replace [the rules of the verse]. He gives another meaning related to the reading nansa'hâ, which, he says, means “delay it” and hold it back without revealing it. Then he alludes to two further modes of naskh, which are mentioned by the fuqahâ\(^{58}\), without giving any details. These modes are: (a) naskh al-\(\text{\char177}ukm\, wa\, al-\text{\char176}il\, \text{\char177}awah\) (the suppression of both the wording and the ruling of the earlier verses), and (b) naskh \(\text{\char177}ukm\, d\u{u}na\, \text{\char176}il\, \text{\char177}awah\) (the suppression of the wording, but not of the ruling).\(^{59}\)

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\(^{57}\) See al-\(\text{\char174}bûn\), \(\text{\char174}tib\, \text{\char124}h\), p. 35-36.

\(^{58}\) See al-\(\text{\char174}mû\), \(\text{\char174}t\, \text{\char174}hk\, \text{\char124}m\), 3/154.

\(^{59}\) See Hûd, \(\text{Tat\, \text{\char174}r}\), 1/135
The one that he does not mention is naskh al-tilāwah dūnā al-ḥukm (the suppression of the wording, but not of the judgement).

In fact, these theories, except for the second one, would seem to be unacceptable, although some examples have been mentioned in the sources. One instance has been propounded in the extant literature in the case of the first mode ayat al-riḍā' (the verse on nursing). In the latter there are some instances which have been mentioned by ‘ulamā’ such as the āyat-l-rajm (the verse of the penalty of stoning for adultery) and sūrat al-qunūt.60 Both are taken only from single-authority ḥadīths (akhbār al-āḥād), which are not an acceptable comparison with the Qur‘ān.61

Example No 2

If we replace one aya with another one— and Allah knows best what He is sending down— they say, ‘You are just inventing this!’

No indeed! Most of them have no knowledge. (Q. 16: 101)

Hūd explains this verse as describing the operation of abrogation62.

• Al-Huwwārī comments on 36 verses, 16 of which, according to his view, were abrogated by ayat al-qītāl (the verse of fighting).

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60 See Ṣuyūṭī, liqān, 1/63
61 See Ṣubḥ al-Ṣāliḥ, Mab āḥith fī ‘ulūm al-Qur‘ān, 265-66
62 See Hūd, Taṣḥīr, 2/388
• Al-Huwārī usually cites an opinion by saying, “This verse was abrogated,” but sometimes he mentions the disagreement about the verse under discussion and also mentions the opinion of the majority of scholars.63

• Al-Huwārī gives his own opinion, but it is not necessarily sound. The following examples clarify this point.

Example No 3

You who have īm ān! Fasting is prescribed for you, as it was prescribed for those before you so that hopefully you will have taqwā for a specified number of days. But any of you who are ill or on a journey should fast a number of other days. For those who are able to fast, their fidya is to feed the poor. And if someone does good of his own accord, it is better for him. But that you should fast is better for you, if you only knew. (Q. 2: 183-184)

Hūd suggests that the section in bold is permission for elderly people to give a ransom, even though they are able to fast, which was then abrogated by the verse, “Any of you who are resident for the month should fast it” (Q. 2: 184).64 However, a sound narration from Ibn ‘Abbās states that this verse is not abrogated. This view, as al-Qurtubī states, would seem to be more acceptable.65 The disagreement, as stated by Abū ‘Ubayd, arose from an ambiguity in the reading of yuṭīqūnahūn ān

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63 See for example the verses, 2/180, 4/8
64 See Hūd, Taḥārī, 1/175
65 See al-Qurtubī, Taḥārī, 1/193
yuṭawwaqūnahu: did it mean “fasting easily” or “with hardship”. If it referred to the former, the underlined part should be abrogated, but if it referred to the latter, it was not.66

Example No 4

Do not marry women of the mushrikūn until they have ḍmān. (Q. 2: 221)

Al-Huwarrī suggests that this verse was abrogated by the verse

Today all good things have been made ḥalāl for you.
And the food of those given the Book is also ḥalāl for you
and your food is ḥalāl for them.

So are chaste women from among the mu'minūn
and chaste women of those given the Book before you,
once you have given them their dowries in marriage,
not in fornication nor taking them as lovers. (Q. 5: 5)67

The more acceptable view is that the section in bold was an exception to the first verses, as is stated by some scholars such as Ibn al-'Arabī and Ibn 'Āshūr.68

Example No 5

Make allowances for people,
command what is right;
and turn away from the ignorant. (Q. 7: 199)

Al-Huwarrī maintains that this verse was among those which had been abrogated by the verse:

66See Abū ‘Ubayd, Al-Nāṣikh wa-l-mansukh, 15
67see Hūd, Taṣīr, 1/209.
Then when the sacred months are over,
kill the mushrik in wherever you find them,
and seize them, and besiege them,
and lie in wait for them on every road.
If they make tawba and establish ǧalāt and pay zakāt,
let them go on their way.
Allah is Ever-Forgiving, Most Merciful" (Q. 9: 5).

Mujahid and Qatāda, however, suggest that it is not abrogated,69 which may be
supported, as al-Qurtubi states, by the narration that once the caliph, 'Umar ibn al-
Khattāb, became very angry with ‘Uyaynā ibn Ḥuṣn. In order to avoid punishment
from ‘Umar, ‘Uyaynā's nephew recited this verse. Al-Qurtubi comments, “This may
prove that this verse is not abrogated”.70

Example No 6

Therefore when you meet those who are kāfir,
strike their necks.
Then, when you have decimated them
tie their bonds tightly
and set them free or ransom them,
until the war is finally over. (Q. 47: 4)

Hūd suggests that this verse was abrogated by the verse

So if you come upon such people in war,
make a harsh example of them
to deter those coming after them,
so that hopefully they will pay heed (Q. 8: 58).71

69 See al-Ṭabarī, Ṭafsır, 9/155; Ibn Kathīr, Ṭafsır, 2/279; al-Qurtubi, Ṭafsır, 7/347.
70 See al-Qurtubi, Ṭafsır, 7/220
71 See Hūd, Ṭafsır, 2/100
Al-Qurtubi, however, reports that many scholars, such as Ibn ‘Abbás, Ibn ‘Umar, al-Ḥasan, ‘Aţā’, Mālik, Shāfi‘i, al-Thawrī and al-Awzā‘ī, suggest that this verse is not in fact abrogated. In order to support this view, Abū ‘Ubayd al-Qāsim ibn Sallām and al-Qurtubi give evidence that the Prophet, may Allah bless him and grant him peace, and the orthodox caliphs did both, that is, killing and ransom. In addition to this, al-Nāḥḥās is reported to have said that we should not use ‘naskh’ if the two verses can be harmonized. This principle could apply to many verses which Hūd describes as abrogated, such as:

If they incline to peace, you too incline to it, and put your trust in Allah. He is the All-hearing, the All-knowing. (Q. 8:61)

Everything in the heavens and everything in the earth belongs to Allah. Whether you divulge what is in yourselves or keep it hidden, Allah will still call you to account for it. He forgives whoever He wills and He punishes whoever He wills. Allah has power over all things. (Q. 2:283)

Our Lord, do not place on us a load we have not the strength to bear! And pardon us. (Q. 2:285)

You who have ʾīmān! Have taqwā of Allah with the taqwā due to Him. (Q. 3:102)

So have taqwa of Allah, as much as you are able to. (Q. 64:16)
The Seven *Ahruf*

It may be interesting to begin this subject by mentioning Hūd’s view of the seven *ahruf* (dialects) since it is part of the science of the Qur’ānic readings.

Hūd reports from Ibn Mas‘ūd that the meaning of the seven *ahruf* is analogous with seven different words with the same meaning, such as *halumma*, *aqbil*, *ta‘āl*. In support of this he cites the tradition stating that the angel Jibrīl and Mīkā‘īl came to the Prophet, may Allah bless him and grant him peace, whereupon Jibrīl asked him to recite the Qur’ān in one *harf*. Mīkā‘īl advised him to ask for more. On the request of the Prophet, however, permission was given to recite the Qur’ān in two, three, and finally seven variants.⁷⁵

Al-Suyūṭī attributes this view to al-Ṭabarī, Ibn ‘Abd al-Barr and al-Qurtubī. Ṭabarī defends this view and attempts strongly to refute others. He suggests that these dialects were sent down as a permission for the Arabs to recite the Qur’ān in their own dialects to make it easier for them. Later these *ahruf* caused disparity between the recitations of the Companions, which led ‘Uthmān to choose one of them and destroy the others. Thus, according to Ṭabarī, the Qur’ān now contains just one of these *ahruf*.⁷⁶

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⁷⁵Ibid., 1/63

In fact scholars differ in their determination of the meaning of the seven *ahruf* and there are about thirty-five opinions regarding them. However, the opinion that the seven *ahruf* are seven dialects of the Arabs seems to be more acceptable because the Qurʾān was revealed in other Arab dialects, including that of the Quraysh the Banū Saʿd ibn Bakr, Hudhayl, Tamīm and others, who were at their most rhetorical at that time. This view, as Ibn Ḥajar reports, was adopted by Abū ‘Ubayd al-Qāsim ibn Sallām, Thaʿlab, al-Bayhaqī, Ibn ‘Aṭiyya. In order to support this view, Ibn ‘Aṭiyya gives the following reasons:

i. There is a report from Ibn ʿAbbās that he did not understand the meaning of *fāṭir al-samāwātī wa-l-arḍ* until two Arabs disputed about a well and took their case (*ikhtasāmā*) to him, and one of them said, “*Anā faṭartūhā* (I dug it first)”.

ii. Ibn ʿAbbās also understood the meaning of the verse, “*Rabbunā jītaḥ baynānā bi al-ḥaqq* (Our Lord, judge between us and our people with truth)” [Q. 7: 89], when he heard a woman from another tribe saying to her husband, “*Taʾāla ufātīhka* (come to judge you)”.

iii. ‘Umar ibn al-Khaṭṭāb understood the meaning of the word ‘*takhawwuf*’ in the verse “*Aw yaʾkhudhahum ʿala takhawwuf* (Or that He will not seize them little by little)” [Q 16: 47] from hearing a man using it in his own dialect.

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According to this view, 'Uthmān gathered the *mushāf* in a way which is compatible with many of the seven dialects. He asked the committee to write down the Qurān, and if they differed in anything to use the dialect of the Quraysh.

**The Qur’ānic Readings**

In his treatment of Qurānic readings al-Huwārī employs the following methods:

- He does not mention all the Qur’ānic readings, even the case of the verses in which he mentions more than one reading. This may be because the readings he omits do not provide any further meanings. The other possibility is that he simply follows Ibn Sallām’s *Taṣfīr*.

- He never mentions any of the ten celebrated readers79 except ‘Abdallāh ibn Kathīr once. He often says, “*wa ḥādhīḥī ṭuqrah ‘alā wajhayn*” or “*miṅ wajhayn* (This is recited in two ways)”, or, “*ṭuqrah ‘alā wajhin ākhar* (It is also recited in another way)”. However, if the reading is attributed to a Companion or Successor he does on occasion mention him by saying, for example, “*kāna Ibn ‘Abbās yaqra’uḥā* (Ibn ‘Abbās used to read this)” or “*kāna al-Ḥasan aw Mujāhid yaqra’uḥā* (al-Ḥasan or Mujāhid used to read it)”, or “*wa qirāʾat ‘Alī ibn ʿAbī Ṭālib* (the reading of ‘Alī ibn Abī Ṭālib is...)”, or “*wa-hiṣya qirāʾat al-ʿAmash* (this is the reading of al-ʿAmash)”. The following are examples of these readings:

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79 The ten celebrated readers are ‘Abdallāh ibn ‘Āmir (d.118 AH), ‘Abdallāh ibn Kathīr (d.120), ‘Āṣim ibn Abī al-Nujūd (d.127), Abū Ja’far ibn al-Qa’qā’ (d. 132), Abū ‘Amr ibn al-‘Alā’ (d. 154), Ḥamza ibn Ḥabīb (d.158) Ya’qūb ibn al-Ḥaḍramī (d.205), Khalaf ibn Hīshām. See al-Zarkashi, *al-Burhān*, 1/405-407.
Example No 1

The king of the Day of Judgment (Maliki yawmi al-dīn). (Q. 1: 4)

Maliki was read by the Prophet, Abū Bakr and ‘Umar as ‘Mālik’. ⁸⁰

Example No 2

And the sun runs to its resting place
(Wa-l-shamsu tajr fī li-mustaqarrin laḥā). (Q. 36 :38)

It was reported by ‘Ikrima that Ibn ‘Abbās used to read it as ‘lā mustaqarr laḥā’ which means that it has no resting-place. ⁸¹

Example No 3

Say: ‘Who, then, sent down the Book which Mūsā brought as a light and guidance for the people?
You put it down on sheets of paper to display it while concealing much
Qul man anzala l-kitāba l-ladhī jā’u bihī Mūsā
taj’alānahun qarāt ṭiṣa tambūnahā
wa-tukhfūna kathīran). (Q. 6: 91)

Hūd maintains that the reading in bold is attributed to al-Ḥasan, whereas Mujāhid read it as “yaj’alūnahū qarāt ṭiṣa yubdūnahu wa yuḥṣūna kathīran”. ⁸²
Actually, both are well-known readings, the latter being ascribed to Ibn Kathīr and

⁸⁰See Hūd, Tafsīr, 1/76
⁸¹Ibid., 3/431
⁸²Ibid.,1/543
Abū 'Amr whereas the former is the reading of the others. Hūd, however, does not mention any of these later readers.

- He uses the readings to lend further meanings to the verse since each reading gives different meanings. Examples of this method are abundant in his book. The following are some of them:

**Example No 4**

When We desire to destroy a city, We send a command to the affluent in it and they become deviant in it

\[(\text{Wa-}\text{idhā aradnā an nuhlīka qaryatan amarnā mutrafīth ā fā-fāsāqū fīth ā}). (Q. 17: 16).\]

Hūd gives two other readings of the word *amarnā* in addition to the above reading:

(a) *āmmarna*, which is ascribed to Ibn 'Abbās and means to appoint them as amīrs (princes); and (b) *āmarna*, which is ascribed to al-Ḥasan and means to increase (the number of those people).

**Example No 5**

We have appointed the sacrificial camels for you as one of the sacred rites of Allah. There is good in them for you, so invoke Allah’s name over them

\[(\text{Wa-l-budnā 'alānāh ā lakum min sha'ā 'iri-llāh lakum fīth ā khayr fa-dhkur ā sma llahi 'alayhā sawāff}). (Q. 22: 34)\]

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83 See Bayḍawī, *Tafsīr*, 1/311

It is reported from al-Hasan that he read ُṣawāfiya instead of ُṣawaff. According to the reading the meaning of the phrase in bold is that these sacrificial camels are pure for the sake of Allah.85

Example No 6

Why have those they took as gods besides Allah, to bring them near to Him, not come to their aid?
No, in fact they have forsaken them!
That was a fiction, something they invented
(Fa-lawla nasarahum alladhīna ittakhadhū min dūni lladhūn qurb ānān ālihatan
bal َdqallū ٌthunum wa-dh ilika ikkulum wamā kānū yaftarūn). (Q. 46: 28)

The other meaning of the phrase in bold given by Hūd is, that deed (kufr) misguided them, according to Ibn Kathīr’s reading, afakahum.86

- Sometimes he uses readings to support his own view. For instance, in his explanation of the verse, “Perform the َhajj and ُumra for Allah” [Q 2: 196], he discusses the issue of whether the ُumra is obligatory or not, and then gives his preference to the first view because the sound reading of the word ُumra is ُumrata, which makes ُumra obligatory as well as َhajj.87

- He uses qirā’āt shādhīha (non-standard readings) alongside standard readings without distinguishing between them in most cases. He may regard these

85See Hūd, Taafsīr, 3/116
86Ibid., 4/152 and see al-Qurtubī, Taafsīr, 16/210, Ibn al-Jawzī, Taafsīr, 7/386.
87Ibid., 1/184 and see also, al-Zamakhshāri, Taafsīr, 1/117
readings as sound because they are attributed to the Companions or the Successors.

The following are examples of these readings:

**Example No 7**

The one of them who had been saved then said, remembering after a period, ‘I will tell you what it signifies, so send me out’

\[Waqala-l-ladhi najum minhumawaddakara ba'da ummatin\]. (Q. 12: 45)

It was reported that Ibn ‘Abbās used to read the phrase in bold as “\(waddakara ba'da amahin\) (remembering after forgetting)” which is not among the standard readings.\(^8\)

**Example No 8**

Those who are \(kāfir\) say, ‘You are not a Messenger.’

Say: ‘Allah is a sufficient witness between you and me, and anyone else who has knowledge of the Book’

\[Wa-yal-ladhbayn

\(qulkafta
\(shahīdanbaynwa-baynakumwa-mantbirdu
\(ilmut-
\(kitāb\). (Q. 13: 44)

The phrase in bold was read as “\(wamin\indihuilmut-
\(kitāb\)” (“from Him is knowledge of the Book”) which is regarded as a non-standard reading (\(qirā'ta
\(shāhdha\)

**Example No 9**

Allah has made shaded places for you in what he has created and He has made shelters for you in the mountains and He has made shirts for you to protect you from the heat and shirts to protect you from each other’s violence.

\(^8\)See Hūd, \(Tafsīr\,2/271\)
In that way he perfects His blessing on you so that hopefully you will become Muslim.

(Wa-Allahu 'ja'ala lakum mimā khalaqa zīlālan wa-ja'ala lakum mina-l-jībāli akānān
wa-ja'ala lakum sar āb īla taq īkumu l-ḥurra wa-sar āb īla taq īkum ba'sakum
kadh aļika liyutimma ni'matahu 'alaykum la'allakum tuslimūn). (Q. 16: 81)

The word tuslimūn (to become Muslim) was read by Ibn 'Abbās as taslamūn (to be saved).89

- He does sometimes distinguish between the standard and non-standard, readings especially when the non-standard reading affects the view of the majority of the scholars in an issue of jurisprudence, as we have seen in the recitation of the word 'umrata, or when the meaning of an non-standard reading is not as credible as the meaning of the standard reading. For instance:

Example No 10

Some city women said, 'The governor's wife solicited her slave. He's fired her heart with love.'

(Wa-qāla niswatun fī-l-madīnatimra 'atu-l-'azīzi tur āwidu fātāhā 'an nafsihi qad shaghafahā ḥubbān). (Q. 12: 30)

The word shaghafahā was read by al-Ḥasan as sha'afahā. The former reading, however, is described by Hūd as "the reading of the majority (wa-l-āmmatu 'alā

89Ibid., 2/382, and see also, al-Zamakhshari, Tafsīr, 3/158; Ibn Kathīr, Tafsīr, 2/765; al-Shawkānī, Tafsīr, 3/264, in which mentioned that this reading was rejected by Abū 'Ubayd.
shaghafaha"), implying thereby that the meaning of the standard reading is more acceptable.90

Example No 11

They say, ‘What is in the wombs of these animals
is exclusively for our men and ħar ām to our wives.’

Wa-qālū mā fī ḥuṭṭūnī ḥādhihi l-an‘ āmī
khāliṣatun li-dhikūrinā wa-muḥarramun ‘ālā a zwājīnā. (Q. 6: 134)

The word khāliṣatun was read as khāliṣun which refers, as Hūd states, to the milk.

The former is described by Hūd as the reading of the majority, which accords with the acceptable explanation of the verse.91

- Sometimes he even chooses between standard readings because, according to his view, his selection has a more acceptable meaning. The following examples illustrate this point:

Example No 12

Jurisdiction over is belongs to Allah alone.

He tells the truth
and He is the best of Deciders

Inī-l-ḥikmu illā lī-lāḥī
yaqḍī-l-ḥaqqa
wa-huwa khāyru l-faṣīl īn). (Q. 6: 58)

Hūd points out that the word yaqḍī was read as yaqussu, which are both standard readings. However, he prefers the former because it is in agreement with the end of

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90See Hūd, Taṣr, 2/264
91Ibid., 1/565
the verse: "wa-huwa khayru l-fasilān" which means "and he is the best of deciders".92

Example No 13

Look at your god to which you devoted so much time.
We will burn it up and then scatter it as dust into the sea
Wānzūr ilā ilāhika lldhīnā
żalīta ‘alayhi ‘ākifān
la-nūzhariqannāhū thumma la-nansifannahū
fī-l-yammin nasfān). (Q. 20: 95)

There are two readings of the underlined word: la-nūzhariqannāhū (we shall file it down) and la-nūzhariqannahu (we shall burn it up). The latter is described by Hūd as "ahabbu al-qira‘atayn ilayya (The best of the two readings in my opinion)" because the burning of gold, which is unusual, is one of Mūsā’s miracles.93

- He sometimes gives reasons for particular readings (tawjīth al-qira‘āt).

Most of the cases mentioned are concerned with grammar rather than meaning, for example:

Example No 14

Children of Adam! We have sent down clothing to you to conceal your private parts, and fine apparel, but the garment of taqwa

92Ibid., 1/529
93Ibid., 1/106
that is best!
(yā banī Adam qad anza lā ilaykum libāsan
yuwārī sawʿātikum
warī tīshān
wa-libāsūr-taqwā
dhālika khayr). (Q. 7: 25)

Hūd gives two readings of the word libās: libāsu, which has a dammah because it begins a new sentence (mubtada’) whereas libās has the fathah in the second reading because it is in apposition to the word libāsan which is the object.94

Example No 15

It is a monstrous utterance
which has issued from their mouths.
What they say is nothing but a lie
kaburat kalimatān
takhrīju min afwāḥīhim
in yāqulūna illas kadhibān). (Q. 18: 5)

He mentions another reading, i.e. kalimatun, and then gives the reason for the variation between these readings: the first reading of the word kalimatān is in the accusative because it is the predicate of the omitted verb kāna, whereas kalimatun is in the nominative because it is the subject.95

• On occasion he mentions what the Companions such as Ubayy ibn Ka‘b and ‘Abdallāh ibn Mas‘ūd wrote in their own copies, which are regarded by many scholars as readings in their own right. For instance:

94Ibid., 2/12
95Ibid., 2/450 and also 1/537
i. In Ibn Mas'ūd’s copy: “fa-khāfā rabbuka an yurhiqahumā ṭughyānan wa kufran. (Q. 18: 80)96


iv. In Ibn Mas'ūd’s reading: “Fa-mdū il ā dhikri Allah”.99

Ultimately, as we have seen, al-Huwārī dealt with the Qurānic sciences by relying on version reported from the Companions and the Tabi'īn and the views of celebrated scholars. As to whether al-Huwārī applies the Qurānic sciences with a bias towards his madhhab, we can see from the above evidence and discussion that his information on this subject is in agreement in most cases with other exegetes. However, he states that the verse “Say: ‘My slaves, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all wrong action. He is the Ever-Forgiving, the Most Merciful’ [Q 39: 50], only applies to those who repent of their sins before death. This is in view of a report from al-Ḥasan that when Allah revealed verses about adulterers, burglars and murderers, some Companions were afraid of being punished for what they had done in the Jahiliyya, whereupon Allah sent down this verse telling them that He had forgiven them for what they had done in Jahlīyya. Al-Ṭabarī, however, mentions more than

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96See Ḥūd, Taṣḥīḥ 2/474
97Ibid., 3/247
98Ibid., 2/336
99Ibid., 4/353
three reports for the occasion of this verse. The first was when a group of mushrikūn were called to Islam and they said, “How can we become believers when we have done such and such?” whereupon Allah sent down this verse. The second report states that it was for those who apostatized when they were tortured by the mushrikūn such as ‘Ayyāsh ibn Abī Rabī‘a, al-Walīd ibn al-Walīd and others, and were then afraid that their repentance would not be accepted. The third suggests that it could be about Waḥshī who killed Ḥamza. The fourth is ascribed to Ibn ‘Umar, in which he states that it is about grave sinners.100 All of these reports are in agreement with what has been mentioned above, because all these cases including the last were afraid of their sins and sought forgiveness. This issue will be discussed in more detail in the next chapter.

100 See al-Ṭabarī, Taḥfīẓ, 24/14-16, Ibn Kathīr, Taḥfīẓ, 1/166
Al-Huwwārī’s Interest in Theological Matters

The Ibadīs were accused of interpreting the Qurʾān according to their own desires in order to support their false creed. This claim was made by some 20th-century authors such as Muḥammad al-Dhahābī, Khalīd al-ʿAkk, Fahd al-Rūmī and others. Al-Dhahābī mentions a number of points on which he claims that the Ibadīs deviate from orthodox Islamic doctrine. The points are as follows:

- The attributes of God (ṣīfāt Allāh).
- The vision of Allah (al-ruʿyah).
- The reality of faith (ḥaqīqat al-īmān).
- Promise and threat (al-waʿd wa al-waʿid).
- The intercession for grave sinners (al-shafāʾah li ahli al-kabāʾir).

The aim of this chapter is to discuss these points, starting with the issues that concern God’s attributes, such as the physical attributes which are attributed to Allah in Qurʾānic verses, followed by the vision of Allah (al-ruʿyah). However, we should bear in mind that the first ʿImām and the founder of the Ibadī school, Jābir ibn Zayd, acquired his knowledge from a large number of the Companions, especially Ibn ʿAbbās, the Companion from whom the bulk of information on tafsīr was narrated. This highly significant fact is an indication of the soundness of Ibadī views concerning theological questions connected with the Qurʾān. Most of these views

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1 See al-Dhahābī, al-Tafsīr wa al-mufassirūn, 2/300-321; al-ʿAkk, Khalīd, Usūl al-tafsīr wa-qawāʾiduh, p. 243
are recorded in the Ibāḍī collection of Ḥadīth, entitled /or Musnad al-Rabī’ ibn Ḥabīb.

Another noteworthy fact is that the Ibāḍī movement began as an intellectual movement. Its activities, which were carried out in secret, enabled its leaders, who were observing closely and carefully the religious and political development of the Muslim community, to develop naturally and unhurriedly their views on different topics².

The Attributes of God (ṣifāt Allah)

Regarding this issue, from an early stage the Ibāḍīs used ta’wil to explain the physical attributes which are attributed to Allah; otherwise this leads to tashbīh (anthropomorphism). Hūd as an Ibāḍī employs this method in his Tafsīr, of which the following are examples.

The face (wajh), which appears in the following verses:

All things are passing except His Face. (Q. 28: 88),

Everyone on it will pass away;
but the Face of your Lord will remain. (Q. 55: 26-27)

Hūd explains ‘face’ as indicating Allah Himself³. This interpretation is held by the majority of exegetes, including al-Ṭabarī, Fakhr al-Dīn al-Rāzī, Ibn Kathīr, al-Zamakhsharī, al-Ṭabarṣī, Ibn al-Jawzdī, Abū Ḥāyyān al-Bayḍāwī, Abū al-Su‘ūd, al-

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² See Ennami, “studies of Ibāḍism”, p. 204
³ See Hūd, Tafsīr, 3/294
Alūsī, al-Rāghib al-İşfahānī and others.⁴ The same meaning can attributed to the term  
\textit{janb} Allah as it appears in the verse:

Lest anyone should say, ‘Alas for me for neglecting what Allah was due, (\textit{janb} Allah)’ (Q. 39: 56),⁵

while the term \textit{jaddu} rabbinā which appears in the verse Q. 72: 3 is explained as “majesty” and “glory”.⁶ The approach (\textit{ta’wil}) which is adopted in the above exegeses is also applicable to the following terms: “eye”, “hand”, “handful”, “accompany”, the “coming of Allah’ and \textit{istiwā’}

The eye (\textit{‘Ayn}), which figures in the verses:

So that you would be brought up under My supervision (\textit{Wa la tusna’a lā ‘ayn r}). (Q 20: 39).

We before him on a planked and well-caulked ship, which ran before our eyes.  
(\textit{Tajr ī bi a’yunin ā}) (Q. 54: 14).

are explained as “knowledge” and “protection”.⁷

The hand (\textit{Yad}), which appears in the verse:

The Jews say, ‘Allah’s hand is chained.’


⁵See Hūd, \textit{Tafs īr}, 4/45

⁶See Hūd, \textit{Tafs īr}, 4/421

⁷See Hūd, \textit{Tafs īr}, 3/38, 4/253
Their hands are chained
and they are cursed for what they say!
No! Both his hands are open wide
and He gives however He wills. (Q. 5: 64),
is explained as referring to rizq (“sustenance” or “generosity”).

Handful (‘Qabḍah’) and Yam Īn (right hand) which appears in the verse:

They do not measure Allah with his true measure.
The whole earth will be a mere handful (qabḍatuḥu)
for Him on the Day of Rising,
the heavens folded up in His right hand. (Q. 39: 67),
is explained as “power” and “rule”.

The leg (al-sāq) which appears in the verse:

On the Day when legs are bared (Q. 68: 42)
is explained as referring to a “great disaster”. Hūd reports this meaning from Ibn ‘Abbās, al-Ḥasan, Mujāhid and Sa‘īd ibn Jubayr

The “accompaniment of Allah” (al-ma‘īyyah), which appears in the verse:

Allah is with those who have taqw ā of Him
and with those who are good-doers. (Q. 16: 128),
means ‘knowledge’, ‘help’ and ‘support’.11

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8 See Hūd, Tafsīr, 1/484-485, the same interpretation could be found in the Tafsīrs mentioned in note (5)
9 See Hūd, Tafsīr, 4/46
11 See Hūd, Tafsīr, 2/396
The coming of the God with His angels (al-majī’ī’) as mentioned in the verse:

What are they waiting for but Allah to come to them
In the shadows of the clouds, together with the angels. (Q. 2: 210)

and also in the verse:

What are they waiting for but for the angels to come to them
Or for your Lord Himself to come. (Q. 6: 158),

is explained as the coming of His order.12

Allah’s sitting on the throne (al-istikwā’ al-‘arsh), as mentioned in the verse:

The All-Merciful,
established firmly upon the Throne. (Q. 20: 5),

is interpreted as His rule over His creatures.13

This view (ta’wīl), in fact, was held, not only by the Ibtāṣīs, but also by the
Mu’tazīlah and the majority of the key figures of Ashʿarī ‘ulamā’ such as Fakhr al-
Dīn al-Rāzī, Imām al-Ḥaramayn al-Juwaynī, particularly in his book ‘al-Irshād’, Ibn Daqīq al-Īd, al-Izz ibn ‘Abd al-Salām, al-Bajurī, and ḥadīth scholars such as al-
Bukhārī, Ibn Ḥajar al-‘Asqalānī, al-Nawawī and others.14 Al-Quḍā‘ī claims that is
the madhhab of the salaf (first generation).15 This point requires more elucidation.

12See Ḥūd, Taḥfīẓ, 1/575, also see the Taḥfīṣ in note (5).
13See Hūd’s Taḥfīṣ, 3/33; al-Ṭabarī, Taḥfīṣ, 1/92; al-Bayhaqī, al-Asmā’ wa al-ṣifāt, 405, 408;
al-Juwaynī, al-Šāmīl 1fī ʿuṣūl al-dīn, p. 103, al-Rāzī, Taḥfīẓ, 21/6-8, 14/94-96.
37, al-Bajurī, Taḥfīṣ al-Mur jīd, p. 57, see also al-Saqqāf, Ḥasan sharh, ṣūḥāb a l-ʿaq Idah al-
ṭahāwiyyah, p. 361.
15See al-Quḍā‘ī, Salāmah, Furqān al-Qurān, p. 61-75, 95.
With regard to this issue, we find the following views:

(a) The first is that of the *ahl al-tafwîd*, who accept these attributes as they are without and do not elaborate further. However, they held that Allah should never be described as being in a place or moving from one place to another or sitting on the throne. (b) The second view is that of the *ahl al-tawîl* who interpret such attributes on the basis of their origin in the Arabic language and according to *tanzîh* as we have seen from the above examples. (c) The third group, however, known as al-Mushabbiha or al-Mujassima, hold that these attributes should be understood in a literal sense, for example, they say that Allah has limbs, i.e. eyes, hands and legs, but that these are in no way similar to our eyes, hands and legs. They also hold the same view with regard to His (Allah) coming down (from his place in the highest heaven) to the lowest heaven and his sitting on the throne etc.

Both, *tafwîd* and *ta’wîl* have been held by ‘ulamâ’ of the umma (salaf and khalaf), while the last view has been criticized by most of them.¹⁶

**The vision of Allah (al-Ru’yah)**

One of the main theological points of difference between the Ibâdi and the Sunnis is regarding the vision of Allah, and is closely linked to the attributes of Allah. The Ibâdis maintain that Allah is not to be seen either in this world or in the world to come. Two traditions that are traced back to the Prophet are reported in the *Musnad*

of al-Rabī', asserting this view. The first tradition is reported via Masrūq from 'Ā'isha, who said, “He who says that Muḥammad has seen his Lord has committed a great forgery”. The second tradition is reported from Muḥammad al-Shaybānī, viz., that the Apostle of Allah was asked, “Can you see your Lord?” He replied, “Glory be to Allah, how shall I see Him?”17. As for the Qur'ānic verses, al-Huwārī suggests that the pronoun ‘him’ in the verse:

He saw him again another time
by the lot-tree of the final Limit (Q. 53: 13)

refers to Jibrīl by reciting the tradition reported by Masrūq which is mentioned above. The other verse which may give the impression that Allah will be seen is:

Faces that Day will be radiant, (nādirah)
gazing at their Lord (nāzirah) (Q. 75: 22-23).

Hūd explains the term nāzirah as “waiting for the reward from their Lord (i.e., to enter Paradise)”. He reports this explanation from Abū Șālih who comments, “No one can see Him and He is never to be seen”.18 In his Musnad, al-Rabī’ reports this view from a number of Companions and Successors, such as ‘Abdallāh ibn ‘Abbās, ‘Ali ibn Abī Ṭālīb, ‘Ā’isha Umm al-Mu’mīnīn, Muḥammad ibn al-Munkadīr, al-Ḥasan al-Baṣrī, Mujāhid, Ibrāhīm al-Nakha’ī, Makhūl al-Dimashqī, ‘Aṭā’ ibn Yasnār, Saʿīd ibn al-Musayyib, Saʿīd ibn Jubyrr, al-Ḍaḥḥāk ibn Muzāḥim, Abū Șālih,

17See al-Rāzī b. Ḥabīb, al-Jāmi‘ al-Sahīh, p. 228
18See Hūd, Taḥfīr, 4/444
‘Ikrimah, Muḥammad ibn Ka‘b, Muḥammad ibn Shihāb al-Zuhrī and Mālik ibn Anas.\(^{19}\) Regarding the verse

> When Mūsā came to our appointed time
> and his Lord spoke to him,
> he said, ‘My Lord, Show me Yourself
> so that I may look at You!’
> He said, ‘You will not see Me,
> but look at the mountain;
> if it remains firm in its place,
> then you will see Me (Q. 7: 143).

Hūd comments, “The remaining firm of the mountain was impossible as well as the vision of Allah”. “But when His Lord manifested Himself to the mountain” meaning that some signs of Allah appeared,

> He crushed it flat
> and Mūsā fell unconscious to the ground.
> When he regained consciousness he said,
> ‘Glory be to You, I make tawba to You
> and I am the first of the muminūn’ (Q. 7: 144)

meaning that, I (Mūsā) am the first of those who believe that You are not to be seen.\(^{20}\) There are some verses which are cited by various scholars as proof of the vision of Allah, such as the verses:

> Those who do good will have the best and more! (wa-ziyādah) (Q. 10: 26);
> No indeed! Rather that day
> they will be veiled from their Lord (Q. 83: 15);


\(^{20}\)See Hūd, *Tafsīr*, 2/44
Those who are aware that they will meet their Lord, and that they will return to Him (Q. 2: 46).

Hûd explains the term wa ziyyâdah in the first verse as a double reward, and this is also reported from Ibn 'Abbâs, al-Ḥasan, Muḥammad ibn Ka'b, 'Abd al-Raḥmân ibn Abî Laylâ, and Abû Ḥâzîm al-Madâni.21 As for the two later verses, Hûd indicates that they should be explained metaphorically. Therefore, the verse:

No indeed! Rather that Day they will be veiled from their Lord (Ka’llâ innahum 'an rabbihim yawma'idhin la-maḥjūb ūn) (Q. 83: 15).

means that they will be veiled from the reward of their Lord (Paradise) and the term, liqâ 'a Allah refers to the resurrection.22 Hûd gives no more detail regarding this matter. Rashîd Riḍî, however, states that the Qur'ânic proof of the impossibility of the vision, such as the phrases lâ tudrikuhu al-absâr, lan tarân r, is much stronger than verses that seem to indicate its possibility, such as ilâ rabbih â nâzîrah. Then he adds, "seeing" (al-nażûr) could be being used to mean "waiting" (intiżâr), both with and without the preposition ilâ which applies to the following verses:

What are they waiting for but one Great Blast (Mâ yanżûrûna illâ şayţan wâţîdah) (Q. 36: 49),

What are they waiting for but its fulfillment? (hal yanżûrûna illâ ta'wilahu) (Q. 7: 53),

What are they waiting for but for Allah to come to them (Hal yanżûrûna illâ an ya' tiyâhum Allah) (Q. 2: 210).23

21 See al-Râbi', al-Jâmi'al-Sahîh, 232
22 See Hûd, Tafsîr, 1/103, 2/190, 4/483
23 See Rashîd Riḍî, al-Manâr, 9/131
As for the Hadīth material regarding this issue, the Sunni scholar, al-Saqqāf, states that most of it is da‘īf or fabricated, except for one narrated by Jarīr which is isolated (āhād) and thus cannot be used as a valid proof.24

The reality of the faith (ḥaqīqat al-īmān)

The term ʿimān (faith) in Arabic is generally used to indicate “belief” (taṣdīq). This concept is used in the Qur‘ān in verses such as “Wa mā ānta bi mu‘minin la nā wa la w kunnā šādiq īn”, which means “But you are never going to believe us now, not even though we really tell the truth” (Q. 12: 17). However, ʿimān means, in the Islamic concept, belief in Allah, His angels, His books, His Apostles, His Decree, including its good or evil consequences, and the final resurrection. However, there are different views concerning the matter of whether works are distinct from faith.

Jahm ibn Safwān said that faith is knowledge of Allah, His Apostles and that all comes from Him; and that which lies beyond this knowledge (including confession with the tongue, submission with the heart, love of Allah and His Apostles, as well as respect and fear of both of them, and action performed with the limbs) does not belong to faith.25

The Karrāmiyya regard faith as constituting confession with the tongue and that which lies beyond that (such as belief in Allah and His Apostles in the heart and

24For more details see al-Saqqāf, sharḥ saḥīh al-ʿaqīdah al-kabīr wiyyah, 586 and al-Khalīl, Ahmad, al-Ḥaq al-dāmīgh, 27-96
25 See Ibn Taymiya, Fatū́wā, 7/333.
actions performed with the limbs) does not belong to faith.26

Another view, which is that of Abū Ḥanīfa is that faith consists in confessing belief in Allah and His Apostles with the tongue, believing with the mind and knowing with the heart, and also acknowledgement of what has come down from Allah in general. However, the majority of the ‘ulamā’ of the main madhhabs assert that faith consists of three main elements: confession with the tongue, belief with the heart and action by the limbs. The Ibadis also adopt this view in their theological references which pronounce that faith is confession with the tongue, action with the limbs and belief with the heart.27 They mention various Qur’ānic verses and traditions supporting this view. The following are examples:

Example No 1

Allah would never let your īmān go to waste (Q. 2: 143)

Here ‘faith’ is explained as prayer.

Example No 2

The muʾminūn are those whose hearts tremble when Allah is mentioned, whose īmān is increased when His signs are recited to them, and who put their trust on their Lord; those who establish ṣalāt and give of what We have provided for them. They are in truth the muʾminūn. (Q. 8:2-4)


27 See for example, al-Sālimī, Mashāriq al-anwār, 329-332, al-Jaʿbī, al-Buʾd al-ḥuḍār r, 490-506
It is the muʾminūn who are successful:

those who are humble in their ṣalāt;
those who turn away from worthless talk;
those who pay zakāt;
those who guard their private parts—
except from their wives or those they own as slaves,
in which case they are not blameworthy;
but those who desire anything more than that
are people who have gone beyond the limits—
those who honour their trust and their contracts;
those who safeguard their ṣalāt:
such people are the inheritors
who will inherit Firdaws,
remaining in it timelessly, for ever. (Q. 23:1-11)

The above verses indicate that the only faithful believers are those who accompany their faith with good deeds. This view is also confirmed by many traditions, for instance, al-Rabīʿ ibn Ḥabīb devotes a chapter entitled Bāb al-ḥujja ‘alā man qāla al-ʾimān qawlu bi-lʿamal (“The proof against those who say that faith is words without actions”), in which he relates a number of traditions. The following are examples:

i. Al-Rabīʿ ibn Ḥabīb reports that the Prophet said: “Allah cursed the Murjiʿītes by the word of seventy Prophets before me. They said, ‘Who are the Murjiʿītes, O Apostle of Allah?’ . He said, ‘Those who say that faith is words without deeds’”.

ii. A man asked Abū Dharr about faith. Abū Dharr recited the verse:

It is not devoutness to turn your faces to the East or the West.
Rather, those with true devoutness are those who have inān in Allah and the last Day, the angels, the Book and the Prophets, and who, despite their love for it, give away their wealth to their relatives and to orphans and the very poor, and to travellers and beggars and to set slaves free,
and who establish ṣalāt and pay zakāt; those who honour their contracts when they make them, and are steadfast in poverty and illness and in battle. Those are people who are true. They are the people who have tawḥīd (Q. 2:177)

The man said, “I have not asked you about Birr (devoutness)”. Abū Dharr replied, “A man asked the Prophet the same question and he recited this verse”.

iii. Al-Rabī’ narrates that the Prophet said, “Faith has a hundred branches; the greatest is saying ʾlā ilāha illā Allāh, and the least is removing harm from the street”28.

iv. On another occasion the Prophet asked some people from Yemen (wafīd ‘Aḥd al-Qays), “Do you known what ʾImān is?” They replied: “Allah and His Apostle know”. He said, “Witnessing that there is no god but Allah and that Muḥammad is his Messenger; performing ṣalāt, giving zakāt, fasting during Ramaḍān....”29

Al-Huwwārī insists that ʾImān consists of professing faith verbally and practising the required duties; those who fulfill the obligations of faith in both word and deed are complete Muslims. He maintains this view when explaining other verses. For instance:

But if they make tawḥīd and establish ṣalāt and pay zakāt, they are your brethren in the deen. (Q. 9: 11)

28 See al-Rabī’ b. Ḥabīb, al-Jāmi’ al-Saḥīh, p. 201-202
29 Bukhārī, ʾImān, 53; Muslim, ʾI mān, 17
In his explanation of this verse he emphasizes that īm ān is both verbal testimony and action, then bolsters this view by citing the verse:

They were only ordered to worship Allah, making their de īn sincerely His as people of pure natural belief, and to establish ǧalāt and pay zakāt— that is the correct d īn (Q. 98: 5); and the tradition in which the Prophet said, “I am ordered to make war on people until they say that there is no god but Allah, establish ǧalāt, and pay zakāt; whoever does that has thereby rendered inviolable his possessions and his person, apart from the duties he is obliged to pay; and it is for Allah to make him give his account”.

Confession without belief in Allah and the performance of the obligatory duties is regarded by Hūd, as indeed by other ‘ulamā’, as hypocrisy, as found in the verse:

But the actions of those who are kāfir are like a mirage in the desert. A thirsty man thinks it is water but when he reaches it, he find it to be nothing at all

Wa-l-ladh īna kāfū rū
a’m ālūhum ka sar ābin bi q ī’atīn
yaḥsabuhu al-ẓam’ānu mā’ān
ḥattā idhā jā’āhu
lam yajidhu shay’ān (Q. 24: 39).

30 See Hūd, Tafsīr, 2/116
Hūd explains *wa-l ladh īna katārū* as being hypocrites who gain nothing from their confession because they do not believe in Allah.\(^{31}\) However, they regard themselves as those who are putting things right as in the verse:

> When they are told, ‘Do not cause corruption on the earth,’
> they say, ‘We are only putting things right’ (Q. 2: 11).\(^{32}\)

Similar issues have been addressed in the explanation of the verse:

> Saying with their mouths what is not in their hearts (Q. 3: 167).\(^{33}\)

Contrary to the position of the Jahmiyya and Karrāmiyya, deeds are unacceptable without *tawḥīd*, (belief), while *tawḥīḍ* is useless unless followed by good deeds. This is asserted by Hūd in his explanation of the following verses:

> But as for anyone who desires the *akhira*,
> and strives for it with the striving it deserves,
> being a *muʿmin*,
> the striving of such people will be gratefully acknowledged (Q. 17:19)\(^{34}\)

> You who have *īmān!* Have *taqwā* of Allah
> and speak words which hit the mark
> He will put your action right for you
> and forgive you your wrong deeds (Q. 33: 71-72)

> All good words rise to Him
> and He raises up all virtuous deeds [Q. 35: 10]\(^{35}\)

\(^{31}\)Ibid., 3/184  
\(^{32}\)Ibid., 1/84  
\(^{33}\)Ibid., 1/331  
\(^{34}\)Ibid., 2/113  
\(^{35}\)Ibid., 3/385
It can be conceded that there was no disagreement among the majority of ‘ulamā’ about the doctrine stated above, namely that īmān is words and actions (qawlun wa ‘amal). According to Ibn Rajab, both al-Shāfi‘ī and Abū Thawr say there is consensus (ijmā‘) of the Companions and Tabi‘īn on this point. Al-Awzā‘ī states that the Salaf do not differentiate between īmān and ‘amal. Ibn Rajab reports this view from the following ‘ulamā’: al-Fuḍayl ibn ‘Iyāḍ, Wakī‘ ibn al-Jarrāḥ, al-Hasan, Sa‘īd ibn Jubayr, ‘Umar ibn ‘Abd al-‘Azīz, Tāwūs, Mujāhid, al-Sha‘bī, al-Nakha‘ī, al-Zuḥrī, al-Thawrī, al-Awzā‘ī, Ibn al-Mubārak, Mālik, al-Shāfi‘ī, Alīmad, Ishāq, Abū ‘Ubayd and Abū Thawr. Furthermore, Abū al-Qāsim al-Lālikā‘ī reports from al-Bukhārī that he met a thousand scholars who held that īmān is words and actions (qawlun wa ‘amal). He (al-Bukhārī) himself devotes a chapter in his Sahīh to this point, entitled “faith is words and actions “Al-īmān qawl wa fi’ī”.

The disagreement, however, is over whether ‘amal should be considered a basic element in īmān or not, and if so, whether a grave sinner should be considered mu‘min. The Ash‘arīs and others regard ‘amal as a complete part of īmān. Therefore, a grave sinner, according to this view, is regarded as a mu‘min ā‘ṣ ir or muqaṣṣir. The Ibaḍīs and the Mu‘tazila, however, hold that ‘amal is a basic element of the “faith process”. Thus Muslims who commit major sins that constitute hypocrites and those who acknowledge the faith of Islam but do not practise it are regarded, according to the Mu‘tazila’s view, as being in an intermediate position.

between *īmān* and *kufr* (*manzilah baina manzilatain*), while the Ibāḍīs regard them as *fāсиqūn*, *munāfiqūn*, ‘*usāh* and *kuflār kufr ni‘mah*.\(^{37}\)

Hūd gives this issue unusual attention, for instance:

> And you will be classed in to three (groups). (Q. 56:7)

Hūd suggests that these groups or classes are *mu‘min*, *muna‘fiq* and *mushrik*, as it is said in the verse:

> This was so that Allah might punish the men and women of the *muna‘fiqūn*, and the men and women of the *mushrikūn*, and turn towards the men and women of the *mu‘minūn*. Allah is Ever-Forgiving, Most Merciful (Q. 33:73)

It is true that people are divided into three categories, *mu‘min*, *mushrik* and *muna‘fiq*, as stated in the latter verse. However, the groups mentioned in the former are; *aṣhāb al-yamīn*, *al-sābiqūn* and *aṣhāb al-shimāl*, which does not accord with Hūd’s classification because both of the first two groups will be in the Garden, while the only group which will go to the Fire is the last (including the *mushrikūn* and *muna‘fiqūn*).

**Kufr al-Ni‘mah**

As stated above, *kufr al-ni‘mah* (ingratitude for the blessings of Allah) or *kufr dūna kufr* applies to grave sinners in Ibāḍī usage. Examples in Hūd’s *Tafsīr* are abundant. The following are some of them:

\(^{37}\)See al-Ja‘bīrī, *Farahāt, al-Bu‘d al-hadār* ‒, 520-524
Remember Me – I will remember you.
Give thanks to Me and do not be ungrateful to me
(Fa-adhkurūn wa-shkurū l-lā takfīrūn). (Q. 2: 152)

Do not try to excuse yourselves.
You have become kāfir after having îmān
Lā taʿadhirū qad kāfurūn baʿda îmānikum). (Q. 9: 66)

Here the term kufr is explained by Hūd as kafr al-niʿmah or kufr al-nisāq.38 Actually Hūd distinguishes between two kinds of kufr in his explanation of the verse:

Those who do not judge by what Allah has sent down such people are kāfirūn
(Wa-man lam yahkum bímā anzalā Allah fuʿulā ʾika humu l-kāfirūn). (Q. 5: 44)

Hūd maintains that despite their acknowledgement, such people are regarded as kāfirūn, zālimūn and fāsiqūn. However, there is a difference between the kufr of the People of the Book, which is kafr jaḥūd, and kafr ahl al-qibla (unjust rulers in this case), which is kafr nisāq (kafr niʿmah).39 This also applies to the following verse:

Do you not see those who have exchanged Allah’s blessing for kufr
(A-lam tara ilā lladh īna baddalū niʿmata llāhi kufran). (Q. 14: 24)40

On the basis of the principle that îmān is words and actions (îmān qawl wa ʿamal), Hūd emphasizes that al-muʿminūn al-muwaffūn (the truly righteous) are

38See Hūd, Taʿṣīr, 1/158, 2/149
39Ibid., 1/474
40Ibid., 2/331
those who obey the commands of Allah and His Apostle by completing all of their duties, but those who neglect the commands of Allah and His Apostle, although they have acknowledged them, are regarded as munāšiq in or kafūr ni’mah. In other words, the mu’min is the one who follows his acknowledgement and belief by a good deed, whereas a munāšiq or kāfūr kufr ni’mah is he who follows his acknowledgement by evil or bad deeds. Hūd asserts this view in various places in his Tafsīr, of which the following are examples:

The desert Arabs say: ‘We have īmān.’
Say: ‘You do not have īmān.
Say rather, “We have become Muslim,”
for īmān has not yet entered into your hearts.
If you obey Allah and His Messenger,
He will not undervalue your actions in any way.
Allah is Ever-Forgiving, Most Merciful.’

The mu’minūn are only those
who have had īmān in Allah and His Messenger
and then have had no doubt
and have done jihād with their wealth
and themselves in the Way of Allah.
They are the ones who are true to their word. (Q. 49: 15)41

Among them there were some
who made an agreement with Allah:
‘If He gives us of His bounty we will definitely give ṣadaqa
and be among the ṣāliḥūn. (Q. 9: 75)

Hūd insists that a person will not be among the ṣāliḥūn unless he puts his belief into practice his belief.42

41 Ibid., 4/195-196
42 Ibid., 2/155
The Qur'an shows that it is only the sincere mu'min (who practises his belief and do not commit grave sins) who can protect himself from Shayṭān, but those who are misguided by Shayṭān will be in the Fire as stated in the following verses:

He said, 'My Lord, because You misled me,
I will make things on the earth seem good to them
and I will mislead them all, every one of them,
except Your slaves among them who are sincere.'
He said, 'This is the Straight Path to Me.
You have no authority over any of my slaves
except for the misled who follow you.'
Hell is the promised meeting-place for all of them.
It has seven gates and each gate has its allotted share. (Q. 15: 39-44)43

This issue, which is known in the Ibadīs' sources as names and judgements (al-asmā’ wa al-ahkām), require further elucidation as follows:

It is concerned with which judgement (e.g., association or dissociation from the Muslim community, entering Paradise or Hell) should be accorded to which designations (e.g., kāfir, mu'min, munāfiq). This problem arises owing to their definition of major sins (kabā’ir), which are divided into two groups:

1. Grave sins falling within the category of polytheism (kabā’ir al-shirk).

This type of sin includes:

a. Rejecting any aspect of faith of which Muslims may not be ignorant (mā lā yasa‘ jahluh), such as the unity of Allah, cognition of Allah, the prophets and the angels.

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43 Ibid., 2/348
b. Regarding as permissible what is prohibited by the Qur'ān, such as carrion, blood, pork, killing someone without any right, practising usury, etc. Those who commit such sins are considered polytheists (*mushrikān*).

2. Grave sins falling within the category of hypocrisy (*kabā‘ir al-nifāq*).

This type of sin consists of:

a. Mistakenly regarding as permissible what Allah has forbidden (*al-istiḥlāl bi-*
*ta‘wil al-khata‘*).

b. Committing that for which Allah has threatened punishment in this world and chastisement in the world to come, or for which he has punished one of the previous nations.44

A sinner of this nature is neither a believer (*mu‘min*) nor a polytheist (*mushrik*) but a hypocrite (*munāfiq*) or an “infidel-ingrate” (*kāfīr kufr ni‘mah*). This expression was used to differentiate this type of sinner from the polytheists for whom the Arabic word *kāfīr* is also used. The term *kufr* is thus used in Ibadī sources in two ways:

1. *Kufr juhūd*, or *kufr mus āwāh*, which means to not believe in Allah or to make Him equal with others. In this sense the term ‘*kāfīr*’ is synonymous with ‘*mushrik*’ (polytheist).

2. *Kufr ni‘mah*: (ingratitude for the blessings of Allah). This term was used for those Muslims who acknowledge the faith of Islam but do not practise it. The

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44 See Ennami, p. 154-155.
terms nifāq, fisūq, kufr ni‘mah are all used in the same sense, for Ibadīs hold that hypocrisy (nifāq) after the life of the Prophet exists only in deeds and not in faith.45

The Ibadī usage of this term, kufr ni‘mah, in this sense is based on its usage in the Qur‘ān and traditions. The following Qur‘ānic verses are examples:

Hajj to the House is a duty owed to Allah by all mankind – those who can find a way to do it.
But if anyone is kāfīr,
Allah is Rich Beyond Need of any being
(Wa-li-lillāhī ‘alā l-nāsī ḥijju l-Bayti
man istaţā‘a ilayhi sab īlan
wa-man kafāra
fa-imma Allaha ghaniyyun ‘ani l-‘Ālam īn). (Q. 3: 97)

He said, ‘This is part of my Lord’s favour to test me to see if I will give thanks or show ingratitude
(Qala hadh ā min faḍāli rabbī li-yābluwan ī
a ‘ashkurī am a’fīru). (Q. 27: 40)

We guided him on the Way, whether he is thankful or unthankful
(Inn ā hadayn āhu al-sab īla
imm ā shākirān wā-immā kafūran). (Q. 76: 3)
Those who do not judge by what Allah has sent down, such people are wrongdoers
(Wa-man lam ya‘kum bi-mā anzala l-lāhu
fa-ul ā‘ika humu l-kāfirūn). (Q. 5: 44)

The first verse shows that kufr al-ni‘mah (which is synonymous with nifāq) applies to the Muslim who was able to go on ḥajj during his lifetime but did not do so, whereas the other two verses show that mankind is classified in only two categories, shākīr, mu‘min or kāfīr. In other words there is no position between kufr as a general term which includes kufr al-ni‘mah and kufr al-jahūd and īmān. Nifāq or

45Ibid., p.224-226
fisq or kufr al-ni ‘mah, are, however, in a position between shirk (polytheism) and ḍmān. The later verse, as we have seem before, was also interpreted by by Ibn ‘Abbās, Ṭāwūs and others as kufr al-ni’mah.

As for traditions, al-Rabī’, al-Bukhārī, Muslim, al-Nasā’ī, Aḥmad and others narrated a number of traditions applying the term kufr to Muslims in special cases. The following are examples:

i. It is reported on the authority of Abū Dharr that the Apostle of Allah said: “Anyone who knowingly claims anyone else as his father beside (his own) has committed kufr (infidelity)”.

ii. Abū Hurayra related that the Apostle of Allah said: “Do not detest your fathers; he who detests his father has committed kufr”.

iii. It is reported on the authority of ’Abdallāh ibn Mas‘ūd that the Apostle of Allah said: “Abusing a Muslim is an outrage and fighting against him is kufr”.

iv. Jābir ibn ‘Abdallāh related that the Apostle of Allah said: “Do not go back to being kuffār after me by striking the necks of one another”.

v. It is reported on the authority of Abū Hurayra that the Apostle of Allah observed “Ithnāni fi ʿummatī hum bi himā kufr (two things are found

46For more details see al-Ja’biri, 510-520
among men that are tantamount to infidelity): slandering one’s lineage and lamentation for the dead”.

vi. It is reported on the authority of ʿAbdallāh ibn ‘Umar that the Apostle of Allah observed: “O womenfolk, you should give charity and ask much forgiveness, for I saw most of you amongst the dwellers of Hell”. A wise lady among them said: “Why is it, Messenger of Allah, that most of our folk are in Hell?” Upon this the Holy Prophet said: “Li-ʾannakunna tukthirna al-laʾna wa-takfurna al-ʾash ḍīr (You curse too much and are ungrateful to your spouses)”.47

In many places in their commentary on the above traditions both Ibn Ḥajar and al-Nawawī state that the term ʿkufr applies to grave sins in the sense of ʿkufr al-niʿmah, not ʿkufr al-jaḥūd.48 Abū Bakr ibn al-ʿArabī is reported to have said that as obedience is a part of ḫmān so, too, is disobedience a part of ʿkufr, as in the ḫadīth that applies ʿkufr to ungrateful women. However, it is not the ʿkufr which is synonymous with ʿshirk (polytheism) but rather the ʿkufr which does not take someone out of Islam (kufr lā yuḍhū min al-millah).49 A similar view to this was held by many scholars such as Suyūṭī in his commentary on Sunan al-ʿNasāʾī, al-Manawī in Fayḍ al-qadīr, al-Shawkānī in Nayl al-awṭār,50 and others. Ibn Taymiyya records

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47See Al-Rabīʿ al-Jāmiʿ al-Sahih, bāb al-ḥuḏa ʿala man qala ʾanna ahl al-kaḥl ʾir luṣū hi ḥaṣār ṭaḥnu, 198–201; Bukhārī, kitāb al-Inān, Muslim, kitāb al-Inān ṭaḥnu

48See Ibn Ḥajar, Faṭḥ al-bārī ʾīr, 1/83; al-Nawawī, Sharḥ ṣaḥīḥ Muslim, 1/238–251

49See Ibn Ḥajar al-ʿAsqalānī, Faṭḥ al-bārī ʾīr, 1/113

in his *Fatāwā* that a group of people of the Ḥadīth consider a grave sinner as a *kāfir* (*kufrun lā yakhriju mina al-milla*)51 which is in agreement with the Ḥādīis’ view. However, the Ḥādīis’ usage of this term does not mean that they regard grave sinners as polytheists as did the Khawārij; they treat them as Muslims but do not ascribe *waḥāyah* (friendship) and *shahādah* (testimony) to them, but restrict these last to the sincere *muʿmin*. In his sermon in Madīna, the Ḥādī leader Abū ʿHamza al-Shārī made it clear: ‘The people are of us and we are of them, except for a polytheist, an idol worshipper, or an infidel belonging to the People of the Book, or a tyrannical ruler, or one who professes a heresy and calls people to his heresy’.52 However, in the world to come their state will be different as is illustrated by the following.

**The state of a grave sinner**

All of the main *madhhabs* agree on the punishment of the polytheists in the Hereafter. However, they differ about the threat of punishment of a grave sinner. Both the Ashʿariyyah and the Shiʿah (Imāmiyya) hold that Allah will not carry out his threat because of his noble nature and generosity,53 thus the grave sinner, according to this view, will be forgiven or may enter the Fire for a while to be subsequently taken out and made to enter the Garden. Other *madhhabs*, however, including the Muʿtazila, the Zaydīs and the Ḥādīs, reject this view, holding that

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Allah is true to His promise and threat and that both will surely happen. Therefore, whoever enters the Fire cannot escape from it, thus the grave sinner will abide in the Fire forever unless he repents before he dies. Each group has its own proof as will be discussed later, but first we shall investigate how Hūd deals with this matter.

In order to define a grave sinner, the basic element from which to begin is the definition of a grave sin (kabīra). Hūd suggests that a kabīra is that which Allah states there is punishment for in this world and in the world to come for those who commit it. Then he gives examples of these sins by citing the tradition in which the Prophet, may Allah bless him and grant him peace, mentioned some of them, such as polytheism, magic, unlawful killing, spending the money of an orphan, usury, desertion from battle, and slandering chaste believing women. It is noted, according to this tradition, that some of these sins have no punishment in this world, such as usury and desertion from battle. Therefore, the definition which says that a kabīra is a sin for which Allah states that there is punishment either in this world or in the Hereafter, seems to be more acceptable.

**Promise and threat**

As for the promise and threat of Allah, these appear in the following verses:

The words of your Lord are perfect in truthfulness and justice.
No one can change His words.
He is the All-Hearing, the All-Knowing. (Q. 6: 115)

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He will say, 'Do not argue in My presence when I have given you evidence warning of the Threat. My Word, once given, is not subject to change and I do not wrong My slaves. (Q. 50: 28-29)

Hūd reports that al-Ḥasan explained the above verses as a clear indication that both the promise and the threat are unchangeable.⁵⁶

Apart from this doctrine Hūd asserts that committing grave sins without repenting results in the perpetrator remaining in the Fire for ever. This, according to him, is based on the Qur’ān itself and prophetic traditions. He cites the following verse and tradition in order to support this view:

You who have Ḱmān! Do not consume one another’s property by false means, but only by means of mutually agreed trade. And do not kill yourselves. Allah is Most Merciful to you.

As for anyone who does that out of enmity and wrongdoing, We will roast him in a Fire. That is an easy matter for Allah. (Q. 4: 29-30)

Abū Hurayra related that the Prophet, may Allah bless him and grant him peace, said: "Whoever kills himself with steel (i.e. a weapon) will be the eternal denizen of the fire of hell and he will have that weapon in his hand and will be thrusting at his stomach for ever and ever; he who drinks poison and kills himself will sip that in the fire of hell where he will be doomed for ever and ever; and he who kills himself by throwing himself from (the top of)

⁵⁶ See Hūd, Taṣlit, 1/554, 4/204
a mountain will constantly be falling in the fire of Hell where he will be for ever and ever”.

There is also the tradition related by Ibn ‘Umar, in which the Prophet, may Allah bless him and grant him peace, said, “The people of Paradise will enter Paradise and the people of the Fire will enter the Fire. Then a caller will make an announcement among them: ‘O people of the Fire, eternity with no death (any more), and O people of Paradise, eternity with no death (any more)”.

As for anyone who kills a mu‘min deliberately, his repayment is Hell, remaining in it timelessly, for ever. Allah is angry with him and has cursed him, and has prepared for him a terrible punishment. (Q. 4: 92)

it is reported that Ibn ‘Abbās goes further by saying that repentance is unacceptable from anyone who commits such a sin.

By contrast, Hūd strongly rejects the opposite view which held that the muwahhidūn will be taken out from the Fire, regardless of whether they repent or not. This attitude can be found in various places in his Tafsīr. The following are examples:

As for those who are wretched, they will be in the Fire,

57 See Muslim, kitāb al-īmān, 1/6
58 See al-Bukhārī, kitāb al-riqāq, bāb yadkhul al-ganah sub‘ūn alfān, 8/361
59 See Hūd, Tafsīr 1/411
where they will sigh and gasp, remaining in it timelessly, for ever, as long as the heavens and earth endure, except as your lord wills. Your Lord is the Doer of what He wills (Q. 11:106-107)\(^60\)

It may be that those who are kāfir will wish that they had been Muslims. (Q. 15: 2)

It is worth giving a summary of what Hūd says, since it gives a clear picture of his view on the matter:

The doubting group has interpreted this verse 15: 2 in an unacceptable way, saying that when some of the muwahhidūn enter the Fire, the dwellers of the Fire (polytheists) will blame them, saying, “What have you gained from your confession?” Allah will then become angry about this and take them out of the Fire and make them enter the Garden, whereupon the polytheists will wish that they had been Muslims. They are telling a lie by quoting this false narration. How could this be when Allah Himself says:

No indeed! Those who accumulate bad actions and are surrounded by their mistakes, such people are the companions of the Fire, remaining in it timelessly, for ever (Q. 2: 81);

They will want to get out of the Fire but they will not be able to. They will have an everlasting punishment (Q. 5: 37);

They will suffer eternal punishment (Q. 37: 9);

The evildoers will remain timelessly, for ever, in the punishment of Hell. It will not be eased for them. They will crushed there by despair. (Q. 43: 74-75);

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\(^60\)Ibid., 2/250
Every time they want to come out of it, because of their suffering, they will be driven back into it:
‘Taste the punishment of the Burning!’ (Q. 22: 22);

Whereas for those who are kāfīr there will be the Fire of Hell.
They will not be killed off so that they die and nor will its punishment will not be lightened for them.
That is how We repay every thankless man (Q. 35: 35);

They will call out, ‘Mālik,
let your Lord put an end to us!’
He will say, ‘You will stay the way you are (Q. 43: 77);

Those in the Fire will say to the custodians of Hell,
‘Call on your Lord to make the punishment less for us for just one day.,
They will ask, ‘Did your Messengers not bring you the Clear Sings?’
They will answer ‘Yes.’
They will say, ‘Then you call!’
But the calling of kāfīrūn only goes astray (Q. 40: 49-50).61

In fact some of the above verses refer to mushrikīn; nevertheless, according to Hūd, the punishment embodies all dwellers of the Fire. However (contrary to the Ibādīs), he explains the term sayyi’ā as shirk (polytheism) in verse Q 2: 81, whereas Ibādī scholars such as Muḥammad ibn Yūsuf Iṭfayyish reject Hūd’s suggestion and explain sayyi’ah as meaning “grave sin”.62

Intercession

There is a strong link between intercession and the promise and threat of Allah; since the former is in fact based on the latter. The two may be described as having a circular relationship. Those who adopt the positive view regarding grave sinners

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61 Ibid., 2/340.

62 See Iṭfayyish, Muḥammad, Ḥimyān al-zād, 2/140.
hold that grave sinners may benefit from intercession, whereas their opponents urge that there is no intercession for grave sinners. However, all of the main Islamic sects are agreed on two kinds of intercession.63 The first is greater intercession of the Prophet, may Allah bless him and grant him peace, or al-maqām al-maḥmūd. The muʾminūn will implore intercession from several Prophets, may Allah bless them and grant them peace. All of them will, however, excuse themselves, until they come to Muḥammad, may Allah bless him and grant him peace, who will consent at once and receive from his Lord permission, thereby allowing them to enter the Garden. The second type of intercession is the extra reward possible for dwellers of the Garden.64

Hūd as a representative of the Ibāḍīs accepts the veracity of the above two intercessions. He explains al-maqām al-maḥmūd as ‘the greater intercession’ referred to in the verse

And stay awake for prayer during part of the night as a supererogatory action for yourself. It may well be that you Lord will raise you to a Praiseworthy Station (maqāman maḥmūdan). (Q. 17: 79) 65


64 See al-Jaʿbārī, Farahāt, al-Buʾd al-ḥaḍārī r, 657-658, al-Bājūrī, Jawharat al-tawḥīd, 187

65 See Hūd, Taṣḥīḥ, 2/437
Regarding intercession for grave sinners Hūd asserts that it is restricted to faithful and sincere believers (*al-mu'min al-muwaffḍ*). This is clearly noticeable in his explanation of the following verses:

Have fear of a Day when no self will be able to compensate for another in any way. No intercession will be accepted from it, no ransom taken from it, and they will not be helped. (Q. 2: 47)

Have fear of a Day when no self will be able to compensate for another in any way, and no ransom will be accepted from it, and they will not be helped. (Q. 2: 122)

On the other hand, there are some verses stating that an exception is made for particular people, as follows:

On that Day intercession will not be of any use except for him whom the All-Merciful has authorised and with whose speech He is well-pleased. (Q. 20: 109),

Intercession with Him will be of no benefit except from someone who has permission. (Q. 34: 23)

And how many angels there are in the heavens whose intercession is of no benefit at all until Allah has authorised those He wills and is pleased with them. (Q. 53: 26)

Al-Huwwārī maintains that the permission and acceptance of Allah could only be gained by *tawḥīd* and *‘amal ṣalīḥ* which are implied in the word *‘ahdan* (contract) which is mentioned in the verse:

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66Ibid., 1/103

67Ibid., 3/53, 397, 4/240-241
They have no right of intercession.
None do but those who have a contract
with the All-Merciful. (Q. 19:87)\(^{68}\)

Finally, it is worth mentioning here that the disagreement in this matter is based on different understandings of the Qurʾān. The Ashʿariyyah claim that, despite the stance of the generality, the first group of verses refer to mushrikūn, while the verses that indicate the exception refer to muwahhidūn, including grave sinners. Al-Rāzī, as a supporter of this view, surprisingly explains al-ʿahd in the above verse as denoting tawḥīd and therefore, according to him, Allah will be pleased with grave sinners (ṣāḥib al-kabīra).\(^{69}\) Their opponents on the other hand, hold that the general verses apply to any fāsiq, ẓālim or kāfir, irrespective of whether he is kāfir, kufr jaḥūd or kufr niʿmah, and, following the same principle, al-ʿibrah bi ʿumūm al-lafẓ lā bi khusūs al-sabab.

The Qurʾān clearly states that there is no intercession for the wrongdoer

The wrongdoers will have no close friends
nor any intercessor who might be heard
mā lī-l-ẓālim īna min ḥamīmin
wa-lā shafiʿīn yuṭā (Q. 40: 18).

Here the word ẓālimūn applies to both mushrikūn and fāsiqūn (grave sinners). Indeed, in various verses Allah encourages those who have ʾīmān to act firmly and seriously and to be aware of the Day on which there is no intercession. The following are examples:

\(^{68}\)Ibid., 3/29

\(^{69}\)See al-Rāzī, Tafs {q}, 22/60
You who have *īmān! give away
some of what We have provided for you
before the Day arrives on which
there is no trading,
no close friendship
and no intercession.
It is the *kafrūn who are the wrongdoers. (Q. 2: 254)
You have no protector or intercessor apart from Him.
So will you not pay heed? (Q. 32: 4)

Warn by it those who fear they will be gathered to their Lord,
having no protector or intercessor apart from Him,
so that hopefully they will have *taqwā. (Q. 6: 51)

The pleasure of Allah in fact cannot be gained by *ma'siya (disobedience), but
instead by sincere repentance followed by sincere right action which consequently
wins the prayer of the angels, as the verse says:

Those who bear the Throne, and all those around it,
glorify their Lord with praise and believe in Him
and ask forgiveness for those who have *īmān:
'Our Lord, You encompass everything in mercy and knowledge!
Forgive those who turn to You and who follow Your Way
and safeguard them from the punishment
of the Blazing Fire.
Our Lord, admit them to the Garden of Eden
You have promised them,
and all of their parents, wives and children who acted rightly (Q. 40: 6-7).

Thus the Ibadūs reject what was suggested by al-Rāzī simply because it is
contrary to the Qurʿān itself which declares that those who commit wrong action will
have no protector from Allah:

But for those who have earned bad actions –
a bad action will be repaid with one which is the like of it.
Debasement will darken them.
They will have no one to protect them from Allah.
It is as if their faces were covered
by dark patches of the night.
Those are the Companions of the Fire,
remaining in it timelessly, for ever (Q. 10: 26).
It is not a matter of wishful thinking on your part nor of the wishful thinking of the People of the Book. Any one who does evil will be repaid for it (Q. 4: 123).

As for anyone who kills a *muʾmin* deliberately, his repayment is Hell, remaining in it timelessly, for ever. Allah is angry with him and has cursed him, and has prepared for him a terrible punishment (Q 4: 93).

It also contradicts the Prophetic traditions in which the Prophet, may Allah bless him and grant him peace, curses various grave sinners of which the following are examples:

i. Asmāʾ reported that the Prophet, may Allah bless him and grant him peace, said, “Allah curses a woman who adds false hair and a woman who asks for it.”70

ii. Ibn ʿAbbas narrates that the Apostle of Allah cursed those men who imitate (i.e. assume the manners of) women and those women who imitate (i.e. assume the manners of) men.”71

iii. ʿAwn ibn Abī Juḥaifa narrated on the authority of his father that the Prophet, may Allah bless him and grant him peace, cursed the one who took or gave *ribā* and a woman who tattooed others or got herself tattooed.”72

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70See Muslim, 3/1165

71See al-Bukhārī, 3/513

72See al-Bukhārī, 3/5546
Moreover, there are a number of traditions in which the Prophet, may Allah bless him and grant him peace, disassociated himself from grave sinners, for instance:

i. Abū Hurayra related that the Prophet, may Allah bless him and grant him peace, said, “I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will say: ‘O Allah’s Apostle! Intercede with Allah for me, and I will reply, ‘I cannot help you, for I conveyed Allah’s Message to you…”  

ii. Abū Hurayra related that the Prophet, may Allah bless him and grant him peace, said, “He who deceives is not of me.”

iii. It is related on the authority of 'Abdallāh ibn Mas‘ūd that the Prophet, may Allah bless him and grant him peace, said: “He is not one of us who beats the cheek or tears the front opening of the shirt or utters the slogans of the Jāhiliyya.”

All of the above verses and authentic hadīths clearly state that those who accumulate wrong actions deliberately lose their designation as mu‘min and therefore their repayment will be the Fire and there will be no intercession for them. Indeed, it

73 See al-Bukhari, 4/196
74 See Muslim, 1/58
75 See Muslim, 1/59
can be said that the Prophet himself would have no right to intercede for them, or even for his Companions and his family. The Prophet in fact specifically warns his aunt Safiyya and daughter Faṭima saying, “O Faṭima the daughter of Muḥammad, O Safiyya the aunt of Muḥammad, buy yourselves from Allah (e.g. by acting rightly). I cannot protect you from Allah.”

Finally, it is perhaps pertinent to note that Hūd (contrary to most of the Ibadīs) interprets širāt as referring to a Bridge over Hell, citing reports from ‘Ā’isha, ‘Abdallāh ibn Mas‘ūd and Jābir ibn ‘Abdallāh as follows:

**Example No 1**

On the Day the earth is changed to other than the earth, and the heavens likewise, and they parade before Allah, the One, the Conquering. (Q. 14: 50)

Hūd reports that ‘Ā’isha asked the Prophet, may Allah bless him and grant him peace, with reference to the above verse, “Where will people be then?” He replied, “On the Bridge over Hell.”

**Example No 2**

There is not one of you who will not come to it. That is the final decision of your Lord. (Q. 19: 71)

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77 See Hūd, Tafsīr, 2/337
Al-Huwwārī suggests that in fact all people (including believers) will enter hell but that the believers will be released whereas the *kuffār* will stay therein. He cites two reports in support of this, one from Ibn Mas‘ūd who reports that the Prophet said: “The bridge will be made over hell and the angels will stand thereby with iron hooks grabbing anyone who falls. The first (group of people) will pass as fast as light, the second as the wind, the third as a fast horse, and the fourth as a fast animal.”

The other report states, and I paraphrase, that the bridge will be made over Hell and the angels will stand thereby with hooks like thorns of *si‘dān* (*shawk l-si‘dān*). People will pass like light, the wind, a bird, a fast horse, and a fast man.

Example No 3

On that Day you will see the men and women of the *mu‘minun*,
with their light streaming out in front of them,
and to their right:
‘Good news for you today of Gardens
with rivers flowing under them,
remaining in them timelessly, for ever.
That is the Great Victory.’ (Q 57: 12)

Al-Huwwārī emphasizes what will happen on the Bridge as narrated by Jābir ibn ‘Abdallāh, who states that the Prophet, may Allah bless him and grant him peace, said: “Both believers and hypocrites will be given lights and then it will be dark,

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78 Ibid., 3/25.

79 Ibid., 3/25
whereupon the hypocrites’ light will turn off whereas the believers’ light will continue shining”.80

From the above quotation there are some points that may require a brief elucidation, namely, whether believers will enter the Fire or not and the nature of the Bridge itself. As for the first point, it is obvious that the verses which come before this verse refer to the kuffār who deny the existence of the resurrection as follows:

Man (the kuffār) says, ‘When I am dead, will I then be brought out again alive?’
Does not man recall that We created him before when he was not anything?

By your Lord, We will collect them and the Shaytans together. Then we will assemble them around Hell on their knees. Then We will drag out from every sect the one among them most insolent towards the All-Merciful. Then it is We who will know best those most deserving to roast in it (Q. 19: 66-70).

and again, in the form of direct speech being made

There is not one of you who will not come to it. That is the final decision of your Lord. Then We will rescue those who had taqwā (Q. 19: 71),

that is, by taking them far away from it. Furthermore, the word warada could mean ‘enter’ as in the verse:

Innakum wa-mā ta‘budūna min dūni Allāh ḥaṣabu Jahannama antum lahā wāridūn,

80Ibid., 4/293
or it could be synonymous with *ashrafā ‘alā* (“look over”) or *iqtaraba min* (“approach”) as it is in the verse:

when he arrived at the water of Madyan

(Wa lammā warada mī‘a Madyan) (Q 28: 22).

The latter seems to be more acceptable in the context of verse Q. 19: 71. This interpretation may be bolstered by the verse:

Those for whom the Best from Us was pre-ordained,
will be far away from it.
They will not hear the slightest hint of it
and they will remain there timeless, for ever,
among everything their selves desire.
The greatest terror will not upset them (Q 21: 100-101).

In the matter of *ṣīrat* al-Saqqāf maintains that there is no single statement of the Qurʾān supporting the above view; however, it is mentioned in various traditions though most of them, as stated by al-Khaṭṭābī and Ibn Ḥajar, are considered inauthentic. He also reports that al-Bayhaqī and al-Qarāfī, following his teacher (*shaykh*) al-ʿIzz ibn ʿAbd al-Salām, rejects the idea that the *ṣīrat* is sharper than a sword and thinner than a single hair and says, “I have not found it in an authentic narration.” Thus, accordingly, the Ibāḍīs (except for Hūd, Ismāʿīl al-Jīṭālī, al-Barrādī and ʿIṭfāyyīshī in some of his books), the Muʿtazīlīs and others, hold that the

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81 See Ibn Ḥajar *Fath al-bārī* 1, 11/454.
82 See al-Saqqāf, *Sharḥ sāḥ ib al-ʿaq īdah al-ṣāḥ ʿawīyya*, 540-551
ṣira is the right path, in other words, Islam. Nevertheless, they do not reject the above ḥadīth but regard them as āḥād which are doctrinally unreliable.85

By discussing these issues, Hūd gives us a general picture of Ibadī theology which, as we have seen, is based on the Qur’ān and the ḥadīth, rather than on personal whim.

85See al-Sālīmī, Mashāriq al-anwār, 286, al-Ja‘bīrī, al-Bu‘d al-ḥadīṣ, 709
CHAPTER SIX

Hūd’s interest in jurisprudence

The Ibāḍī school of law is one of the oldest, if not the oldest, surviving school of Islamic jurisprudence. Its foundation goes back to the Successor (tābi‘i) Jābir ibn Zayd al-Azdī, who had a vast knowledge of the Qur’ān and the traditions of the Prophet. This enabled him to establish an independent school attracting a number of intellectuals as students, who later developed and transmitted his opinions.

The final shape of the Ibāḍī system of law was formed by Jābir’s student, Abū ‘Ubayda Muslim ibn Abī Karīma and by al-Rabī ibn Ḥabīb al-Farāhīdī al-Azdī. Jābir ibn Zayd, however, remained the most important figure in the foundation of this school. Jābir gained his knowledge of Islam and its religious and legal system from a large number of the Companions, especially Ibn ‘Abbās, ‘Abdallāh ibn Mas‘ūd, ‘Abdallāh ibn ‘Umar and ‘Ā’isha.1

The leading part played by Jābir in the foundation of the Ibāḍī school was clearly acknowledged by the second Imām of the Ibāḍīs, Abū ‘Ubayda Muslim ibn Abī Karīma, who said, “every Traditionist who has no Imam in jurisprudence has

gone astray. Had not Allah favoured us with Jābir ibn Zayd, we too would have
gone astray."2

The fact that Jābir was the director of an independent school of law was also
recognized by Sunnī authorities. Abū Zakariyā al-Nawawī, in his book Tadhīb al-
Asmāʾ, after referring to Jābir ibn Zayd, his teachers and students, said, "...They all
agreed to regard him as a great and reliable scholar; he was considered to be one of
the Imāms and the learned among the Successors and he had a school (madhhab) of
his own."3

The Ibāḍīs derive their legal system from the same sources as other schools,
that is, the Qurʾān, Sunna, and ijmaʾ;4 and have used almost the same methods of
juristic speculation in formulating opinions which were not dealt with in the previous
sources. The differences which have appeared between their legal system and those
of other Islamic schools are limited to furūʿ. The differences mainly occur in cases
where the Ibāḍīs possess traditions narrated by their authorities which the other
schools did not approve of and vice versa. They also result from differences of
opinion in interpreting either of the two principle sources, the Qurʾān and Sunna.5

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2 See Ennāmī, p. 54, 71.
3 Ibid., 139-140
4 See al-Sālimī, Mashārīq, 70-75
5 See Ennāmī, 176
In the following chapter we concern ourselves with how Hūd applies the principles of jurisprudence in his *Tafsīr*, indicating in most cases the differences and similarities between the Ibāḍī and other Sunnī schools. In other words we shall look at Hūd as an Ibāḍī jurist. The following points will illustrate his methods:

- Occasionally, he gives only one opinion without comment, which means that it is the most acceptable one on this issue.

Your foster mothers who have suckled you
(wa-ummah ātukumu allātī arḍa‘nakum). (Q. 4: 23)

After detailing the women whom men were forbidden to marry, he reports from ‘Alī and Ibn Mas‘ūd that even one suckling created a foster relationship.6 This was held by the Mālikīs, Ḥanafīs and Ḥadawīs,7 whereas Dāwūd al-Ẓāhirī stated that three sucklings were required. Shafi‘ī said five,8 following ‘Ā’ishah’s report of a Qur’ānic verse which, she says, “was still being recited at the time of the death of the Prophet” which indicates that a foster relationship is established by a minimum of five sucklings rather than an original ten.9

As mentioned by Dutton, this report was ambiguous: it was possible to take ‘Ā’ishah’s claim that the verse was still being recited as part of the Qur’ān at the time of the death of the Prophet as meaning that it had not been abrogated, but it could

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6 See Hūd, *Tafsīr*, 1/364
also mean that it had been abrogated but that not everyone had heard by that time that it had been abrogated and so were still reciting it. Furthermore, the Qur'ān could only be establish by tawātur, and this was only an isolated report.\(^{10}\)

As for the tradition narrated by Muslim which says, “One or two sucklings do not forbid [i.e. marriage with the foster mother]”, the Mālikīs and Ḥanafīs regard this ḥadīth as inauthentic or as abrogated because the verse Q. 4: 23 does not specify the number of sucklings. Moreover, when he heard that Ibn al-Zubayr limited it to two sucklings, Ibn ‘Umar said: “The decision of Allah is better than his decision”, indicating that even one suckling established a foster relationship.\(^{11}\)

In his explanation of the above verse Hūd also mentions, without comment, a report from Ibn ‘Umar and Ibn ‘Abbās that the suckling of a grown man does not forbid marriage between foster relatives, but only a child under 2 years of age.\(^{12}\) This was held not only by the Ibādīs, but also by the majority of the Companions, Successors and fuqahā’ of the main madhhab.\(^{13}\) It was supported by the verse which says:

Mothers should nurse their children for two full years—those who wish to complete the full term of nursing” (Q. 2: 233)\(^{14}\)

\(^{10}\)See Dutton, Yāsīn, The Origins of Islamic Law, p. 48-49

\(^{11}\)See al-Jarīzī, ‘Abd al-Rahmān, al-Fiqh ‘alā ālā al-mdhāhib al-arba’ah, 2/4

\(^{12}\)See Hūd, Ṭafsīr, 1/364


\(^{14}\)See al-Ṣan‘ānī, Subul l-salām, 3/215
and the tradition in which 'Ā'ishā said: “The Messenger of Allah visited me when a man was sitting near me and he seemed to disapprove of that. I saw signs of anger on his face and I said: ‘Messenger of Allah, he is my foster brother’. Whereupon he said: ‘Consider who your brothers are as a result of fosterage since fosterage is from hunger [i.e. in infancy]’.”¹⁵ The negative view, namely that the suckling of a grown man counts, was ascribed to 'Ā'isha, 'Alī, al-Layth ibn Sa'd and Ibn Ḥazm because of a hadīth reported by 'Ā'ishā that Suhayla bint Suhayl came to the Prophet, may Allah bless him and grant him peace, and said: “Messenger of Allah, I see on the face of Abū Ḥudhayfa [signs of disgust] when Salīm (a friend) comes in to [our house]”, whereupon Allah’s Messenger said: “Nurse him.” She said: “How I can nurse him, for he is a grown man”. Allah’s Messenger, may Allah bless him and grant him peace, smiled and said: “I already know that he is a young man.” In another narration he said: “Nurse him and you will become unlawful for him.”¹⁶ This, however, was considered by others as a special case for Salīm for it was reported from Umm Salama, the wife of the Prophet, that she used to say: “All the wives of Allah’s Apostle disclaimed the idea that one with this type of fosterage [having been nursed after the proper period] should come to them, and said to 'Ā'ishā: ‘By Allah, we think this is only a concession Allah’s Messenger, may Allah bless him and grant him peace, gave to Salīm. No one will be allowed to enter [our houses] with this type of fosterage and we do not subscribe to this view’.”¹⁷ It was

¹⁵See Muslim, 2/742
¹⁶Ibid., 2/741
¹⁷Ibid., 2/742

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And his bearing and weaning take thirty months” (Q. 46: 14).  

- Sometimes he mentions more than one opinion without giving preference to any of them. The following three examples illustrate this:

Example No 1

Those who swear to abstain from sexual relations with their wives can wait for a period of up to four months. If they then retract their oath, Allah is Ever-Forgiving, Most Merciful.

If they are determined to divorce, Allah is All-Hearing, All-Knowing (Q. 2: 226-227)

The above verse refers to a case where a man has made an oath of abstention from intercourse with his wife ( ḥā’) and the stipulated period of four months has elapsed. There are two reports mentioned by Hūd regarding this issue. The first is that it should be considered the equivalent of one pronouncement of divorce, with the man having the right to take back his wife as long as she still in her ‘idda. This report is ascribed to ‘Abdallāh ibn Mas‘ūd, ‘Alī, Uthmān, Zayd ibn Thābit and Ibn ‘Abbās. The other view, ascribed to Ibn ‘Umar and the people of Madīna, is that when the four months have elapsed the man should be asked to declare his intention rather than it being automatically considered a divorce. Hūd does not give preference to either of the above views. However, the Ibadī fāqahā and the Ḥanafīs adopted the former view, whereas the Mālikīs, the Shāfī‘īs and Hanbalīs held the later one. This disagreement arose from an ambiguity in the phrase fa-īn fā’ū (‘If

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19See Hūd, Tafsīr, 1/214
adopted the former view, whereas the Mālikīs, the Shāfiʿīs and Hanbalis held the later one. This disagreement arose from an ambiguity in the phrase fa-in fāʾū (‘If they retract their oath’). Did this mean retracting the oath before the ‘idda was over-as the former opinion states-or after as implied in the latter?

Example No 2

Ṣafā and Marwa are among the Landmarks of Allah, so anyone who goes on ḥajj to the House or does ‘umra incurs no wrong in going back and forth between them. (Q. 2: 157)

Regarding ʿawāf between Ṣafā and Marwa, there are two views mentioned by Hūd: it is voluntary according to Anas ibn Mālik but obligatory according to Jābir ibn ‘Abdallāh. The majority of ‘ulamāʾ, as recorded by al-Jaṣṣāṣ and al-Shawkānī, including the Ibaḍīs, agreed with Jābir’s view because the Prophet, may Allah bless him and grant him peace, made saʿy and ordered people to do so, saying: “Is ‘aw fa inna Allāha kataba ‘alaykum al-saʿy (O people, make saʿy which is prescribed for you by Allāh)”. He also said: “Khudhū ‘ann i man āsikakum (take your rituals from me)”. Furthermore, it was reported that ‘Āʾisha said: “Allāh’s Messenger laid down this saʿy between Ṣafā and Marwa as Sunna [obligatory]. So it is not advisable for anyone to abandon it.” She also said: “Allāh will not accept the ḥajj of anyone who has not run between them.” The Kūfī fuqahāʾ and some Ibaḍīs, however,

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20See al-Sālīmī, Jawhar al-nizām, 1/235; İtīfayyish, Taṣsīr al-taḥīs, 1/347; Ibn Rushd, Bidāyat al-mujtahid 2/75; al-Ṣanʿānī, Subul-l-salām, 3/184

21See Hūd, Taṣsīr, 1/161


23See Ibn Rushd, Bidāyat al-mujtahid, 1/252; al-Shāfiʿī, al-Umm, 2/211

24See Muslim, 2/644-645
consider the first *ḥadīth* to be weak and interpret the verse “*Fa lā junāḥa ‘alayhi allā yāṭṭawwafa bihimā*” as “There is nothing wrong in going back and forth between them.” Thus, according to this, they state that *ṣa‘y* is Sunna which may be atoned for by sacrifice.25

Example No 3

As for thieves, both male and female,
cut off their hands in reprisal for what they have done:
an object lesson from Allah.
Allah is Almighty, All-Wise. (Q 5: 38)

Hūd points out that Ibn Mas‘ūd said, “The hand should not cut off unless ten dirhams or more have been stolen.” ‘Umar ibn al-Khaṭṭāb said, “five”; ‘Ā’ishah said, “a quarter of a dinār [i.e. three silver dirhams]”26 Of the many views recorded by al-Shawkānī, only two are regarded as important. The majority of *fuqahā‘*, i.e. the Ibāḍīs, Mālikīs, Shāfi‘īs and Ḥanbalīs,27 held that the amount should be a quarter of a gold dinār or three silver dirhams, following the *ḥadīth* narrated by ‘Ā’ishah that the Prophet said: “The hand (of a thief) should not be cut off except for a quarter of a dinār or more” and the *ḥadīth* narrated by Ibn ‘Umar in which the Prophet cut off the hand of a thief who stole a shield worth three dirhams. The Irāqīs state that the minimum should be ten dirhams partly because of the report of Ibn ‘Abbas (which is


26 See Hūd, *Tafsīr*, 1/468

regarded by the majority as weak) that the shield at that time was worth ten dirhams and partly because the madhhab of the Iraqis is to be more cautious, especially in penalties.28

- He more often explicitly chooses between opinions by saying for example, “wa-bih i na'khudhu wa'alayh i na'tamidu (We accept this and rely on it)” or “Wa-hādhā al-qawl a'dal (This opinion is more acceptable)”, and sometimes implicitly by saying “Wa-l-'āmmatu 'alā hādhā (This is the opinion of the majority).” Examples of the first method are as follows:

Example No 4

Perform the ḥajj and ‘umra for Allah. (Q. 2: 196)

Hūd discusses whether ‘umra is obligatory like ḥajj or not. He gives preference to the first opinion by saying, “Wa-l-'āmmatu mujmiʿūna ‘alā anna al-ḥajja wa-l ‘umrata fī ḍatān wa huwa al-'adlu al-ma'khūdh bihi (the majority of 'ulamā' agree on this view, which is the most acceptable)”.29 Both views were held by the Ibāḍī scholars. Muḥammad ʾĪtfayyish, in his two books al-Hīmayān and al-Dhahab al-khālis, states that it is obligatory although in a more detailed account in al-Taysīr he suggests that ‘umra is not obligatory when done by itself but only for those who intend to make the ḥajj.30 The former view was attributed also to Shāfiʿī,

28See Muslim, 3/907, al-Shawkānī, Nayl al-awtār, 7/298, Ibn Rushd Bīḍāyut al-mujtahid, 2/335
29See Hud, Tafsīr, 1/184
30See al-Sālimī, al-Jawhar, 1/131; ʾĪtfayyish, Hīmayān al-zād, 3/84; al-Dhahab al-khālis, 276; Taysīr al-taṣīr, 1/288

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Ahmad [ibn Ḥanbal], Abū Thawr, al-Thawrī, al-Awzā‘ī, and also Ibn ‘Abbās and Ibn ‘Umar among the Companions, whereas Mālik was reported to have said that ’umra was Sunna and Abū Ḥanīfa that it was voluntary. The disagreement arose from authentic traditions in which the Prophet does not mention ’umra among the pillars of Islam and in others where he does so. Many traditions could be mentioned as examples of the first kind such as the well-known hadīth of the pillars of Islam. The following are examples of the latter:

i. Zayd ibn Thābit narrates that the Prophet said, “Hajj and ’umra are obligatory and it does not matter which you perform first”

ii. Ibn ‘Umar relates that the Prophet said: “The one who has performed the hajj and ’umra has completed his duties.”

Example No 5

Those who make an accusation against their wives and have no witnesses except themselves, such people such testify four times by Allah that they are telling the truth and a fifth time that Allah’s curse will be upon them if they are lying. (Q. 24: 6)

The question here was whether li‘ān apply to a divorced woman while she was still in her ‘idda or not. Ibn ‘Abbās is recorded as having said that she was no longer the man’s wife and thus li‘ān did not apply to her unless the man had witnesses that he


32 See Ibn Rushd, Bidāyat al-mujtahid, 1/236.
took her back before *liʾ ān*. However, Ibn 'Umar said that it did apply because she was still his wife until the *'idda* was over. Hūd describes this view as the most acceptable (*wa qawlu* Ibn 'Umar *a'dal*).\(^{33}\)

**Example No 6**

But if you are ill or on a journey, or have come from the lavatory, or have touched women, and cannot find any water, then do *tayammum* with pure earth, and wipe your face and hands. (Q. 5: 6)

It was reported that Ibn Mas'ūd explained the term *laṣmastum al-nisāʾ* as touching the bodies of women whereas 'Alī and Ibn 'Abbās restricted it to sexual intercourse, which is described by Hūd as the position here (*wa-al-qawlu 'indanā qawlu* Ibn 'Abbās *wa-'Alī wa-bihi* na'khudhu).\(^{34}\)

**Example No 7**

O Prophet, tell your wives: 'If you desire the life of the *dunyā*, and its finery, come and I will give you all your need and release you with kindness. (Q 33: 28)

In his explanation of this verse, Hūd discusses a situation where a wife was given a choice of divorce (*al-khiyar* or *tamlīk*), and she expressed her wish to be divorced from her husband three times, but he objected to the second and third times. Zayd ibn Thābit was recorded as saying that she was no longer his wife, whereas Ibn

\(^{33}\)See Hūd, *Tafsīr*, 1/165

\(^{34}\)Ibid., 1/453
revocable). Ibn ‘Umar added that the husband should take an oath that he had intended only one divorce. This was described by Hūd as the position here (wa-bih ī na’khudhu wa ‘alayh ī na’tamidu). This view was also held by Mālikī and Shāfī’ī, whereas Abū Ḥanīfah considered it to be țalāq bā’īn (irrevocable divorce).

As for the second method, where he makes an implicit choice between opinions, there are many examples of which the following are a selection:

**Example No 8**

It is not lawful for you to keep anything you have given them unless a couple fear that they will not remain within Allah’s limits.

If you fear that they will not remain within Allah’s limits, there is nothing wrong in the wife ransoming herself with some of what she received. (Q. 2: 229)

Hūd reports from al-Ḥasan that he regarded al-khul` or al-fidā’ as tațlīqa bā`ina (irrevocable divorce), whereas Ibn ‘Abbās regarded it as faskh. Hūd seems to give preference to al-Ḥasan’s view over that of Ibn ‘Abbas by saying, “Wa-al-‘ammatu ‘alā qawl al-Ḥasan.” Al-Ḥasan’s view was held not only by the Ibādiyyah but also by the Ḥanafīs, Zaydiyyah, Shāfī’ī (in one narrative) and among the Companions, ‘Umar, ‘Uthmān, ‘Alī and Ibn Ma’ūd because the Prophet told Thābit ibn Qays to take his

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32Ibid., 3/366
36 See Mālik, al-Muwatta’, 2/554.
37 See al-Shāfī’ī, al-Umm, 5/117.
38 See al-Kāṣānī, Badā’i’ al-Ṣanā`i’, 118-121; Ibn Rushd, Bidāyayat al-mujtahid, 2/52-55
39 See Hūd, Tafsīr, 1/221
'Uthmân, 'Alî and Ibn Ma'ûd because the Prophet told Thâbit ibn Qays to take his garden (i.e. the dowry) back and then divorce his wife. Jâbir ibn Zayd, 'Ikrima, Aḥmad ibn Hanbal, Shâfi'î (in another narrative) and others, however, adopt the view of Ibn 'Abbas, partly because the Prophet ordered Thâbit's wife to wait only one āyda (menstrual period), which is different from the 'idda of divorce, and partly because divorce is mentioned earlier in the verse, indicating that khul' is not the same as divorce.40

Example No 9

Divorced women should wait by themselves for three menstrual cycles (qur ŏ'). (Q 2: 228)

Hûd points out that the word qur' was lexically ambiguous (mushtarak): it could mean a menstrual period, as the Irâqis held, or it could refer to period of purity (puhr), as the people of Madina held. The issue here was where a man divorced his wife and then wanted to take her back before she had finished her third menstrual period. Zayd ibn Thâbit, 'A'îsha and the people of Madinah are reported to have said that when the wife had begun her third menstrual period, she was no longer the man's wife, whereas 'Umar ibn al-Khaṭṭâb, 'Abdallâh ibn Mas'ûd, and Abû Mûsâ al-Ash'ârî held that she was still his wife until she become pure. Hûd comments, "This is the view of al-Ḥasan, Ibrâhîm (al-Nakha'î) and our scholars (wa al-‘immacatu ‘indan ŏ’)."41


41Hûd, Tafsîr, 1/215
Sometimes he begins his discussion by mentioning a tradition that supports a particular view. The following two examples illustrate this:

Example No 10

The month of Ramadan is the one in which the Qur‘ān was sent down as guidance for mankind, with clear signs containing guidance and discrimination.

Any of you who are resident for the month should fast it. But if any of you are ill or on a journey, should fast a number of other days. (Q. 2: 184)

Hūd discusses whether fasting on a journey is obligatory or not, beginning with the ḥadīth related by Abū Sa‘īd al-Khudrī, in which he said: “We went out on an expedition with Allah’s Messenger, may Allah bless him and grant him peace, on 12 Ramaḍān. Some of us fasted and some of us broke the fast. However, neither did those observing of the fast find fault with those who broke it, nor did those breaking of the fast find fault with those who observed it.”42

‘Alī ibn Abī Tālib, however, is reported to have said that it was obligatory. Hūd comments, “Wa-al-‘āmmatu annahu man shā ’a ṣā ma wa-man shā’ afṭar (the view of the majority is that it is who wishes to fast can fast and who wishes to break fasting can do so)”43. Hūd’s opinion is in agreement with all major madhhabs and what is ascribed to ‘Alī, as stated by al-Qurtubī, may refer to the person who was resident when starting the fast and then he intended to travel.44

42Muslim, 2/543
43See Hūd, Tafsīr, 1/175
44Al-Qurtubī, Tafsīr, 2/299-300, al-Shawkānī, Nayl al-awfār, 4/307
Example No 11

Eat of their fruit when they bear fruit and pay their due on the day of its harvest. (Q 6: 141)

In his explanation of this verse Hūd mentions a number of traditions regarding zakāt, such as: the ḥadīth in which the Prophet said: “No zakāt is payable on fewer than five wasaqs of (dates or grains);” the ḥadīth narrated by Jabir ibn ‘Abdallāh that the Prophet said: “A tenth is payable on what is watered by rivers or rain, and a twentieth on what is watered by camels;” the ḥadīth; “There is no ṣadaqa (zakāt) on vegetables”\(^{46}\); and the ḥadīth in which the Prophet, may Allah bless him and grant him peace, told Mu‘ādh (ibn Jabal), when he sent him to Yemen, to collect zakāt on four items: dates, raisins, barley and wheat.\(^{47}\) The last ḥadīth was adopted by al-Ḥasan, Ibn Sīrīn, al-Shawrī, al-Thawrī and others,\(^{48}\) whereas Abū Hanīfa held that zakāt was payable on all plants.\(^{49}\) The acceptable view, however, which was held by the Ibāḍis, Mālikīs and Shāfi‘īs was that zakāt should be taken from all storable food stuffs ( kullu muddakharin muqtāt).\(^{50}\)

From the above examples there are some points to be noted:

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\(^{45}\) Muslim, 2/467.

\(^{46}\) The ḥadīth related by Abū Yusuf, Kitāb al-kharāj, No. 130, 132, p. 122; and also Yahyā ibn Åadam, Kitāb al-Kharāj, on authority of Mūsā ibn Ṭaḥṭā, No., 502, 503; see Hūd, Taṣfīr, footnote (3), 1/567.

\(^{47}\) The ḥadīth related by al-Ḥākim, al-Bayhaqī and Ṭabarānī, on authority of Abū Mūsā al-Ashʿarī and Muʿādh. See Hūd, Taṣfīr, 1/567.

\(^{48}\) See al-Bayhaqī, Sunan, 4/125.

\(^{49}\) See al-Shaybānī, al-Mabsūṭ, 2/162.

\(^{50}\) See al-Qurtubī, Taṣfīr, 7/100-101.
We can say that Hud derivesthis judgements from the Qur'ān, Sunna, and the views of the Companions and Successors. We have seen some examples of his using the Qur'ān and traditions regarding jurisprudence in *tafsīr bi-l-ma'athūr* and it is worth mentioning here the following:

i. It was reported that verse 2: 228 was superseded by verses 33: 49, 65: 4.

ii. When Jamīla bint [‘Abdallāh ibn Ubayy ibn Salūl] asked for *khul‘* from her husband, Thābit ibn Qays, the Prophet, may Allah bless him and grant him peace, gave the judgement that she should give him back what he had given her, but no more.51

iii. The husband of Tamīmah bint Wahb, Rifā‘a al-Quraẓi, divorced her irrevocably (*battā* i.e. with three declarations of divorce). She then married ‘Abd al-Raḥmān ibn Zubayr, who did not consummate his marriage with her but divorced her again. She came to the Prophet, asking whether she could remarry her former husband (Rifā‘a). The Prophet asked her whether she had had sexual intercourse with ‘Abd al-Raḥmān. When she denied that, he did not allow her to marry Rifā‘a, saying, “Not until you have tasted the second husband’s honey” (i.e. until he has consummated his marriage with you).52

- He does not mention any of the juristic schools (e.g. Mālikī, Ḥanafi, Shāfi‘ī, Ḥanbalī, etc.). As for the Ibāḍi school, however, he does mention it

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51 See Hud, *Tafsīr*, 1/218
52 Ibid., 1/220 and see Bukhārī, 7/182
indirectly by saying “qawlu aṣḥābinā (the view of our scholars)”, “inda aṣḥābinā`, ‘āmmatu fuqahā`inā (most of our scholars)”. Among Ibadī scholars, he mentions Jābir ibn Zayd, Abū ‘Ubaydah Muslim ibn Abī Karīmah and, once, ‘Abdallāh ibn ‘Abd al-‘Azīz and he usually gives preference to their views. The following are some examples of this method:

Example No 12

Those who divorce their wives
by equating them with their mothers,
and then wish to go back on what they said,
must set free a slave
before the two of them may touch one another.
This is what you are enjoined to do.
Allah is aware of what you do.

Anyone who cannot find the means
must fast two consecutive months
before the two of them may touch one another again. (Q 58: 3-4)

The question here was whether the breaking of the two consecutive fasting months (e.g. by illness) in expiation of ẓihār would affect the sequence or not. Hūd mentions two opinions. One, stating that fasting should be begun again, is ascribed to Ibrāhīm (al-Nakha‘I). The other view, ascribed to Abū ‘Ubayda Muslim ibn Abī Karīmah, is that this case is no more important than Ramaḍān, thus the days of fasting after an illness can be added to those already accumulated. This is described by Hūd as the position here “wa-bi ḥādh ā na’khudh wa‘alayhi na’tamid wa-huwa qawl al-‘āmmah min fuqahā` inā”.53

53Ibid., 4/305
Example No 13

But those who make accusations against chaste women
and then do not produce four witnesses:
    flog them with eighty lashes
and never again accept them as witnesses.
Such people are deviators –
except for those who after that make tawba
    and put things right. (Q. 24: 4-5)

With regard to shahādat al-qādhif, al-Ḥasan and Saʿīd ibn al-Musayyab are reported as saying that it was unacceptable even after the person’s repentance, whereas Ibn ‘Abbās held that it was acceptable in such a case. Ḥūd comments, “We accept Ibn ‘Abbās’s view and act upon it. This was the opinion of Abū ‘Ubaydah [Muslim ibn Abī Karīmah] and our scholars.”54 The disagreement was about whether the exception referred to the whole verse or only to those described at the end (the deviators). The majority of madhhabs preferred the former interpretation and so they held that his shahāda was acceptable, whereas the latter interpretation was preferred by Abū Ḥanīfa and others who held that the shahāda of a qādhif was never acceptable.55

Example No 14

You who have ḫām! When you marry believing women,
and then divorce them before you have touched them,
there is no ‘idda for you to calculate for them,
so give them a gift, and let them go with kindness. (Q. 33: 49)

54Ibid., 1/163
55See al-Jassās, Aḥkām al-Qurʾān, 5/118; Ibn Rushd, Bidāyat al-mujtahid, 2/346; al-Qurṭubī, Tahfīr, 12/179
The question here is whether a *batta* divorce (i.e. an expression of multiple divorce said on one occasion) applies to a wife who has not had sexual intercourse with her husband (*ghair al-madkhūli bihū*). Ibrāhīm [al-Nakhaʿī] said that a *batta* divorce should be counted as three declarations of divorce in such a case (and was therefore irrevocable). The other view, ascribed to Ibn ʿAbbās, Jābir ibn Zayd and Abū ʿUbaydah Muslim ibn Abī Karīmah, that it should be counted as one declaration of divorce, is described by Hūd as the position here. "(Wa huwa qawlu aṣḥābin ā. Ibn ʿAbbās wa Jābir ibn Zayd, wa Abu ʿUbaydah, fa bihi akhadhū waʿalayhi iʿtamādū)."56

- As we have seen in the above examples, Hūd does not give any proof or reasons for the views that he mentions, even when he gives his preference for some of them. One instance, however, could be quoted where reasons were given for both views. In his discussion of verse Q. 4: 23 Hūd asks whether *laban al-fahl* establishes a foster relationship or not (i.e. if a man’s wife nursed a child who was not his son or daughter, would the child then become his foster son or daughter). One view was that it would, because the wife's milk also belonged to her husband. The other view, however, argued that *laban al-fahl* did not create such a relationship, partly because the verse does not mention the nursing of foster daughters and partly because it was the woman, not the man, who nursed the child.57 The majority of *fuqahāʾ*, however,

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56See Hūd, *Tafsīr*, 3/374, and also see *Ifāyyish*, *Sharḥ al-nīl*, 7/463

57See Hūd, *Tafsīr*, 1/364
were agreed on the first view\textsuperscript{58} because of the authentic \textit{hadīth} narrated by 'Ā’isha that Aflāḥ, the brother of Abū l-Qu‘ays, (Abū l-Qu‘ays was ‘Ā’isha’s foster-father because his wife had suckled her) came and asked her for permission (to enter the house) after seclusion was instituted and she said: “I refused to admit him. When Allah’s Messenger came, I informed him of what I had done. He commanded me to grant him permission” (for the brother of her foster father was her foster-uncle).\textsuperscript{59}

- A few of the judgements given by Hūd which do not accord with the Ibāḍī view seem to have been transmitted from Ibn Sallām without any change or comment. For instance, there is a report that the prayer should be performed with the right hand holding the left at the wrist (\textit{qabḍ}). This is contrary to the view of both the Ibāḍīs and the Mālikīs (to which Ibn Sallām belonged). In the \textit{Mudawwana} Ibn al-Qāsim records Mālik as saying:

\begin{quote}
I do not know of this practice as far as obligatory prayers are concerned (\textit{lā a`rifu dhālika fī l-fār irda}), but there is no harm in someone doing it in voluntary prayers (\textit{nawāfi`}), if he has been standing for a long time, in order to make things easier for himself.
\end{quote}

Khalīl, however, in his \textit{Mukhtaṣar}, states that it is preferable in all circumstances to pray with one’s hands by one’s sides, since this was the predominate ‘\textit{’amal}.\textsuperscript{60} According to Dutton this way of performing the prayer was also preferred by al-Layth ibn Sa‘d, accepted by Ibrahim al-Nakha‘ī, ‘Atā’ ibn Abī Rabāḥ and al-Awzā‘ī,


\textsuperscript{59}See Muslim, 2/737

\textsuperscript{60}See Khalīl, \textit{Mukhtaṣar}, 1/29.
and recorded from other important authorities such as Sa‘īd ibn al-Musayyab, Sa‘īd ibn Jubayr, al-Ḥasan al-Baṣrī, Ibn Sīrīn and Ibn Jurayj. Although this practice is rejected by all other surviving Sunnī madhhabs, it is, nevertheless, that of the Zaydīs, the Ithnā ‘Asharī Shī‘a, the Ismā‘Īlis and the Ibadīs.61

• Occasionally, he gives a preference for that which does not apparently accord with a ḥadīth. This may be because he uses a ḥadīth for a specific case or because it is unauthentic. The following are two examples of this:

Example No 15

Safeguard the ṣalāt—especially (al-ṣalāt al-wuṣṭā) the middle one.
Stand in obedience to Allah. (Q. 2: 236)

Al-Ḥasan was reported to have interpreted al-ṣalāt al-wuṣṭā as the ‘aṣr prayer. This is supported by the ḥadīth in which the Prophet referred to the ‘aṣr prayer on the Day of the Trench as ṣalāt al-wuṣṭā. Hūd, however, preferred the interpretation ascribed to Ibn ‘Abbās that al-ṣalāt al-wuṣṭā was the ṣubḥ. This interpretation was preferred by Jābir ibn Zayd, Mālik, Shāfi‘ī and others for two reasons. First, as Dutton mentioned, the ṣubḥ prayer is the most difficult for people, the one with the highest reward and thus the most excellent of the prayers and the most worthy of being singled out for special mention. Second, it is the “central” (wuṣṭā) of the (obligatory) prayers in that it comes between the two night-time prayers of maghrib and ‘ishā’ and the two daytime prayers of zuhr and ‘aṣr. In addition, unlike the

61 See Dutton, The Origins of Islamic Law, p.46
others, it does not share its time with any other prayer and thus can be singled out as being different from them and central with respect to them.62

Regarding the ‘idda of a pregnant widow, Hûd reports that the opinion of ‘Umar ibn al-Khaṭṭāb and Ubayy ibn Ka‘b that it was until she gave birth. The other view, ascribed to ‘Alî and Ibn ‘Abbâs, was that it was the longest period (ab‘ād al-ajalayn), described by Hûd as “the position here”. However, the former view was supported by the hadîth concerning Subay‘a al-Askamîyya, who gave birth to a child a few days after the death of her husband. She came to the Prophet and asked permission to remarry. The Prophet gave her permission and she got married.63

Example No 16

O Prophet! when any of you divorce women, divorce them during their period of purity and calculate their ‘idda carefully. And have taqwâ of Allah, your Lord. Do not evict them from their homes, nor should they leave, unless they commit an outright indecency. (Q. 65: 1)

In his explanation of this verse Hûd states that a mabtûta has the right to stay in the marital home until her ‘idda is completed.64 This in fact accords with the Mālikîs’ and Shâfî‘îs’ view. However, the majority of the Ibaḍîs and Ḥanbalîs held that the mabtûta had no right of alimony and residence. The Ḥanafîs, on the other hand,

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62 Ibid., 60
63 See Bukhârî, 7/183, Muslim, 2/775
64 See Hûd, Tafsîr, 4/368-69
held that she had a right to both. This disagreement was based on the above verse and the *hadīth* of Fāṭima bint Qays that she was divorced *batta*, and the Prophet told her that she had no right of alimony and residence in the marital home. While the Ibadīs, the Ḥanbalīs and others accepted the *hadīth* as “the position here”, the Mālikīs and the Shāfi’īs argued that ‘Umar ibn al-Khaṭṭāb had an objection to this *hadīth*. Furthermore, it was narrated on the authority of Mālik that the Prophet did not mention *suknā* which applies as stated in the verse for all divorced women.\(^{65}\)

After his discussion of this issue al-Shawkānī, gives his preference for the negative view, partly because the authentic *hadīth* of Fāṭimā bint Qays and partly because what was reported from ‘Umar, as stated by Ibn al-Qayyim, was unreliable.\(^{66}\)

Finally, it is worth refuting here the accusation that the Ibadīs do not accept *al-rajm* (penalty of stoning), by quoting Hūd’s explanation regarding this matter

> A woman and a man who commit fornication:
> flog both of them one hundred lashes
> and do not let compassion for either of them possess you
> where Alla’s *dīn* is concerned,
> if you have *timān* in Allah and the last Day.
> A number of *mu’minun* should witness their punishment. (Q. 24: 2)

He says:

This penalty [flogging] is for free men and women who are unmarried. If they are married they should be stoned. The penalty for slaves should be half that of free men. However, the penalty for fornication [both flogging and stoning] should not take place unless four respected men have witnessed that they clearly saw the act of

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\(^{66}\)See al-Shawkānī, *Nayl al-awtār*, 7/106-107
fornication according to the report of Ibn ‘Abbās, in which he says, “Iaq yuqām al-ḥadd ḥattā yashhaddū annahum ra’awhu yadkhul kamā yadkhul al-mirwad fī al-mikhala (the penalty should not be inflicted unless they have witnessed that they saw his penis entering her vagina)”.

The question here is whether the woman should be stoned or not if her husband is among the witnesses? Some held the first view, whereas others held that he should make a li‘ān and the other three witnesses should flog the culprits eighty lashes. The flogging should be given with moderate form; a male fornicator should remove his clothes (except those which cover his private parts), whereas a female should not do so. The penalty of rajm was in fact based on the Qur’ān for it was reported that Ubayy ibn Ka‘b considered the stoning verse to be part of the Sūrat al-Baqara. When he was asked, “What is a stoning verse?” he cited: “Idhā zanā al-shaykhu wa al-shaykhatu fā-arjum āhumā l-battah nakālan mina Allāh wa Allāhu ‘Azīzun Ḥakīmūn.” Moreover, it was practised by the Prophet, ‘Umar, ‘Uthmān and ‘Alī.

67See Hūd, Taḥṣīl 3/155-159
The term *isrāʾ ʿilīyyāt* is derived from the name of the Prophet Yaʿqūb or ‘Isrāʾīl’, to whom the Jews were ascribed (*Banū Isrāʾīl*). However, *isrāʾ ʿilīyyāt* in exegesis refers to traditions and materials which are reputedly of Jewish origin and are thus alien to Islam. It usually deals with cosmogony, patriarchs and prophets.¹

The *Encyclopaedia of Islam* states that this term refers to three kinds of narration used by commentators on the Qurʾān, mystics, compilers of educational narratives and various other writers:

1. Narratives that are regarded as historical, which served to complement the often summary information provided by the revealed Book in respect of the personages in the Bible, particularly the prophets’ stories.

2. Edifying narratives placed within the chronological (but entirely undefined) framework of ‘the period of the (ancient) Israelites (‘*ahd Banī Isrāʾīl*’).

3. Fables belonging to folklore, allegedly (but sometimes definitely) borrowed from Jewish sources.²


² *Encyclopaedia of Islam*, Leiden, 1997, iv/211-212
Tottoli suggests that the term *isrā’ ilāyīyāt* came into wide circulation in a pejorative sense in the classification of *tafsīr* material and also mentions that such *isrā’ ilāyīyāt* are not accepted as valid for interpretation by Ibn Taymiyya and Ibn Kathīr.  

A question that arises here is: how did this Jewish material find its way into Muslim reports? First of all, it is suggested by Ibn Kathīr that on the day of the battle of Yarmūk (15 AH) ‘Abdallah ibn ‘Amr ibn al-‘Āṣ (d. 65-70 AH) found two camels loaded with books containing the knowledge of the People of the Book, from which he spread many *isrā’ ilāyīyāt*. Secondly, some Muslims used to ask the People of the Book who had become Muslim, such as ‘Abdallah ibn Salām and Ka‘b al-Aḥbār, about knowledge which is not mentioned in the Qur‘ān. Ka‘b particularly used to give answers based on his Jewish background, regardless of whether they were accurate. Furthermore, in order to draw the attention of audiences, storytellers used to concoct stories about exciting things such as the heavens, angels, Paradise and others or would borrow them from the Torah and the Bible, which in turn inspired Islamic literature.

Here we shall mention briefly the three main sources of *isrā’ ilāyīyāt* in Hūd’s *Tafsīr*, who are Ka‘b al-Aḥbār, Abū Ṣāliḥ and al-Kalbī.

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3 Ibid., 194
Ka‘b al-Aḥbār or Ka‘b ibn Mātī al-Ḥimyarī (d. in ‘Uthmān’s reign) was originally from Yemen and then moved to Madīna after the death of the Prophet, may Allah bless him and grant him peace. Before converting to Islam in the caliphate of Abū Bakr, Ka‘b was considered to be a well-known scholar of the People of the Book. The majority of the ‘ulamā’ agree that he was a trustworthy Successor. However, it is reported by al-Bukhārī that Mu‘āwiya accused him of lying, though it may be that Mu‘āwiya meant that some of his knowledge was not true because an event did not happen as Ka‘b had predicted.

Al-Kalbī, Muḥammad ibn al-Sā‘ī ibn Bishr ibn ‘Abd Wudd

There is no disagreement among the ‘ulamā’ that he is unreliable. Ibn al-Jawzī describes him as a fabulist while Abū Ḥātim describes him as a liar, Ibn Ma‘īn said of him, ‘laysa bi shay’ (he is nothing), while Ibn al-Qāṭṭān said, he was ‘matrūk (abandoned)'; and Ibn Ḥajar said, ‘da‘ if (weak)’. His taṭfīr was described by Aḥmad ibn Ḥanbal as kadhib (lies) and unlawful to read. Sufyān al-Thawrī reports that al-Kalbī said: ‘Mā sami‘tuhu minn ‘an Abī Ṣalih fahuwa kadhib (what you heard me ascribing to Abī Ṣalih is a lie).’ Moreover, Abū Ḥātim states that in spite
of reporting his *tafsir* from Abū Ṣāliḥ and Ibn ‘Abbās, al-Kalbī heard from Abū Ṣāliḥ only a few reports while Abū Ṣāliḥ did not meet Ibn ‘Abbās.9

Abū Ṣāliḥ, Bādhām, or Bādhān, mawlā Umm Hānī’

Different views have been stated regarding Abū Ṣāliḥ. While some ‘ulamā’ regard him as reliable, such as Ibn Ma’in and Yahyā ibn Saʿīd al-Qaṭṭān, others describe him as unreliable, such as Ibn Mahdī, Ibn ‘Adī, al-ʿAqīlī, al-Jawzajānī, Ibn Ḥibbān, al-Nasāʿī and al-Ḥākim. The moderate view, however, stated by Ibn Ma’in, is that his narrations are acceptable if they are not reported by al-Kalbī.10 According to Ibn Ma’in’s statement, the *tafsir* reported from him by al-Kalbī is unacceptable. This view was also adopted by al-ʿAqīlī, Ibn ‘Adī and others.11 However, Abū Ṣāliḥ’s *tafsir* was criticized by Mujāhid and al-Sha’bī who, it was reported, used to pinch Abū Ṣāliḥ’s ear, saying, “*A-tufassir kitāba Allāh wa-anta I a tahfazu al-Qur’ān* (How can you interpret the book of Allah when you have not memorized the Qur’ān)?”.12 It can be concluded from the above quotations that most, if not all, of the material reported by al-Kalbī or under the authority of Ka‘b al-Aḥbār in Hüd’s *Tafsīr* go back to Jewish sources or were borrowed from storytellers, as we shall see in the following pages. These *isrā’īliyāt* can be categorized as follows:

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12 See al-Bukhārī, *al-Tārīkh al-kabīr*, 2/144

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- stories which relate to prophets;

- stories which relate to the world to come, e.g. description of the Garden and the Fire;

- theories which explain various universal phenomena;

- stories which relate to the angels and heavens;

- detailed conversations between various people mentioned in the Qur’ān;

- the specification of size and number of certain things;

- the interpretation of certain verses.

The following pages will throw light on this material by citing some examples and attempting to arrive at an acceptable view which is in accord with the meanings of the Qur’ānic texts.

The story of Adam

Hūd mentions this story in explanation of the following three verses:

When you Lord said to the angels,
   ‘I am putting a khalifa on the earth,’
they said, ‘Why put on it one who will cause corruption on it and shed blood when we glorify You with praise and proclaim Your purity?’
He said, ‘I know what you do not know’. (Q 2: 29)

We said, ‘Adam, live in the Garden, you and your wife, and eat freely from it whatever you will. But do not approach this tree and so become wrongdoers.’

But Shaytān made them slip up by means of it, expelling them from where they were. (Q 2: 34-35)

It is He who created you from a single self and made from him his spouse so that he might find repose in her.
Then when he covered her she bore a light load and carried it around. 

Then when it became heavy they called on Allah their Lord, ‘If You grant us a healthy child, we will be among the thankful!’.

Then when he granted them a healthy, upright child, they associated what He had given them with Him. But Allah is far above what they associated with Him. (Q. 7: 189-190)

In his commentary on the first verse a report from al-Kalbi is recorded by Hûd which may be summarized as follows:

In the ancient past, before human beings were created, the Jinn who disputed and fought with each other inhabited the earth, whereupon, the angels, led by Iblîs, were sent to remove them and then remained there until Adam was created. When Allah told them that Adam was to be the one who would live on the earth they argued saying, ‘Why put on it one who will cause corruption and shed blood when we glorify You with praise and proclaim Your purity?’ He said, ‘I know what you do not know.’ Iblîs, however, was afraid of Adam and envied him and said, ‘If he is to be preferred, I will refuse to obey and I will destroy him.’

Another version of this story is that a bird and whale were the first creatures on the earth. They used to tell one another the news of the earth and heaven. When Adam was created the bird told the whale that Allah created so and so. The whale said, ‘If you are telling the truth he will bring you from the sky and take me from the sea.’

\[13\text{See Hûd, } \text{Tafsîr, } 1/94-96\]
Regarding the second verse, Hūd reports that the Shayṭān (in order to whisper to Adam) hid inside a snake which was the most beautiful animal, but then become disfigured as a result by having its legs put inside its body and being made to crawl on its belly.\footnote{Ibid., 1/98}

In his explanation of the latter verse, Hūd mentions that when Eve was pregnant, Iblīs came and asked her what was in her womb. She gave no answer, and so he suggested that it might be an animal. When she agreed that this was a possibility, he left her and returned before she was due to give birth and asked about her pregnancy. When Eve told him that she was worried and tired, Iblīs told her that he would ask Allah for the safety of the foetus if she promised him that she would give the child a name chosen by him (‘Abd al-Ḥārith). Eve did so, and after giving birth, named her child ‘Abd al-Ḥārith.\footnote{Ibid., 2/65-66}

It is very likely that the above stories are Ḥisrā’īliyyāt, partly because they are mentioned neither in the Qurʾān nor in authentic ḥadīth and partly because, as stated by Ibn Kathīr, they were reported under the authority of the People of the Book.\footnote{See Ibn Kathīr, Taḥfīrāt, 1/81; 2/207-208.} The first one was reported by Hūd on the authority of al-Kalbī, while al-Ṭabarī reports it from more than three authorities: (a) Bishr ibn ‘Imāra via Abū Rawq, al-Daḥḥāk, Ibn ‘Abbās; (b) Wahb ibn Munabbīh (one of the People of the
Book who became Muslim); and (c) Abū Șāliḥ via Ibn ‘Abbās. All these authorities, as the ‘ulamā’ state, are unreliable. Moreover, such knowledge is unknowable unless related by the Prophet or transmitted from the People of the Book, who incline to the second story.

With regard to the story of the snake, it is obvious that it was borrowed from the Bible, Genesis, which may have been consulted by Ibn Kathîr when he describes this story as one of the îṣrā’ îlîyyât, although it is mentioned by many exegetes. Indeed, the image of Satan in the form of a serpent has endured to this day.

The conversation between Iblîs and Eve was narrated as a hadîth by Āḥmad and al-Ṭabarî on the authority of al-Ḥasan via Samura ibn Jundub. However, it was described by Ibn Kathîr as inauthentic for three reasons: (a) ‘Umar ibn Ibrâhîm, one of the narrators, was unreliable, as Abū Ḥātim states; (b) it was reported from Samura himself without being attributed to the Prophet; (c) if this report from al-Ḥasan is sound, he would not go beyond the interpretation of the Prophet, especially as al-Ḥasan himself is reported to have said that this verse, 7: 189-90, refers to the mushrikûn or the People of the Book. This is described by Ibn Kathîr as the most acceptable interpretation.

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17See al-Ṭabarî, Tâfṣîr, 1/199-202
18See Abû Shahba, al-Isrâ’ ìlîyyât, 156
19See Ibn Kathîr, Tâfṣîr, 1/81; The Bible, Gen.3, 1/7-8, and also see al-Ṭabarî, Tâfṣîr, 1/235; al-Qutubi, Tâfṣîr, 1/312-313.
20See Ibn Kathîr, Tâfṣîr, 2/275-276
is in agreement with the end of the verse “But Allah is far above what they associate with Him (fa ta‘ālā Allah ‘ammadā yushrikūn) and partly because it does not describe Adam and Eve as mushrikūn. Furthermore, al-Qurtubī states that it is very unlikely that Adam and Eve could have been deceived by Iblīs twice, and thus it is clear that what was reported from the Companions and Successors regarding this story were in fact isrā’īliyyāt. Al-Qurtubī then describes the interpretation of ‘Ikrima (and al-Ḥasan), namely that this verse refers to mushrikūn, as the most credible view.21

The story of Hārūt and Mārūt

They follow what the shaytāns recited in the reign of Sulaymān. Sulaymān did not become kāfīr, but the shaytāns did, teaching people sorcery and what had sent down to Hārūt and Mārūt, the two angels in Babylon, who taught no one without first saying to him, ‘We are merely a trial and temptation, so do not become kāfīr’. (Q. 2: 101)

According to Hūd, Mujāhid is reported to have said that the angels were surprised about the bad actions of Adam’s children although Messengers had been sent to them. Allah told them to choose two from among themselves to live on the earth. They did so and Hārūt and Mārūt were sent to earth as human beings in order to judge between people. In order to test them, Venus (the star) came to earth as a very beautiful woman, asking for their judgement. They told her to come to their house where they seduced her and showed her their private parts. On realising that they

21See Qurtubī, Taafsīr, 7/337-339
had committed a sin they asked a man for intercession saying, 'We heard your Lord praise you.' Eventually, Venus returned to the sky, while they remained on the earth, being punished in Babylon until the day of resurrection.22

There are different narratives of this tale mentioned by commentators, the strongest is that which is narrated by Ahmad, Ibn Hibbān and al-Bayhaquí under the authority of ‘Abdallāh ibn ‘Umar in which the Prophet mentioned that the two angels drank khamr, fornicated and killed a child.23 It was reported also from ‘Alī ibn Abī Ṭālib that al-Zahra was a queen of Persia who was a most beautiful woman. The two angels were tempted by her beauty and then drank khamr, committed fornication and killed a soul. She afterwards metamorphosised into a star. Some reports suggest that she asked them to kill her husband in order that they be allowed to sleep with her. When they did so she asked them for the great name (of Allah) and then she flew to the sky and became a star.24 Doubtless, as al-Baydāwī states, this material was taken from Jewish sources;25 Ibn Kathīr, who describes the above hadūth and reports it as being very strange, states that the most acceptable version is that which ‘Abdallāh ibn ‘Umar ascribes to Ka‘b al-Aḥbār, and thus, this material can be traced back to the Banī Isrā‘īl.26 However, al-Qurtubī rejects all of the above narratives, partly because what was reported from Ibn ‘Umar is weak and partly because it inconsistent

22See Ḥud, Taḥfīz, 1/132; al-Ṭabarī, Taḥfīz, 1/458.
23See Ibn Kathīr, Taḥfīz, 1/141
24See al-Baghawī, Taḥfīz, 1/126
25See al-Baydāwī, Taḥfīz, 1/79.
26See Ibn Kathīr, Taḥfīz, 1/142
with the character of angels, who are Allah’s ambassadors to His Messengers and never disobey their Lord. Ibn ‘Āshūr raises four points of contention regarding this verse: (a) that sorcery was sent down by Allah (b) that it was taught by the angels (c) there is a contradiction between their saying, ‘We are merely a trial and temptation,’ and ‘Do not become kāfīr’ (d) why did they use sorcery themselves in spite of the fact that they understood it to be a temptation? In order to answer these points, Ibn ‘Āshūr suggests that the verb unzila (had sent down) does not refer to the sorcery which was found before Ḥārūt and Mārūt came to the earth but refers instead to Allah’s command to teach so that the distinction between sorcery and miracles would be apparent. In other words, sorcerers would exploit people who believed in sorcery and its properties, while establishing the worship of idols and stars instead of Allah. Allah sent down Ḥārūt and Mārūt in order to show people the true nature of sorcery and its practice. As for the contradiction apparent in their statement, Ibn ‘Āshūr states that the angels used to warn people that the teaching of sorcery was only to test the strength of people’s convictions and that nothing good could be gained from learning it, ‘... so do not become kāfīr.’ Another possibility is that sorcery is here considered as a fitna (trial) which may lead to kufr, particularly for those who believe that sorcery is a sign of ‘ulāhiyya (godhood), and thus may erroneously believe that we are gods.

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27See al-Qurṭubi, Tafsīr, al-Shawkānī, Tafsīr, 1/189
28See Ibn ‘Āshūr, Tafsīr, 1/640-644
The story of the Prophet Sulaymān

It is reported by Hūd, on the authority of al-Kalbī that, owing to a bad action that the Prophet Sulaymān had done, Allah wanted to punish him in the dunyā. To ensure the safety of his ring (on which the security of his rule depended), Sulaymān used to leave it with one of his wives when he wanted to take a bath. One day the Shaytān took the ring from Sulaymān’s wife and replaced him on his throne. People afterwards suspected that the king was not the Prophet Sulaymān so they went to Āṣif (one of Sulaymān’s ministers), who asked Sulaymān’s wives whether they had the same feeling. Whereupon, the Shaytān threw the ring into the sea, where it was swallowed directly by a fish. When Sulaymān lost his throne, he found work as a labourer, carrying fish from the boats to the beach for a wage of two fishes per day. One day he found his ring inside a fish he was filleting, and regained his throne. The fishermen, recognizing him later, apologised for his abysmal treatment.29

This tale has been reported in different forms, and the following are examples of how they differ in relating how the ring was lost:30

- As in the above, the ring was taken from Sulaymān’s wife.

- It was reported from Mujāhid that Sulaymān asked the Shaytān how he tempts people. The Shaytān said, “If you show me your ring, I will tell you”. When Sulaymān gave him his ring, he threw it into the sea.

29See Hūd, Tašrī, 1/130, 4/18
30See, for example, al-Ṭabarī, Tašrī, 23/156-158; al-Qurtubī, Tašrī, 15/199-203

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- Sulaymān gave his ring to the Shayṭān (instead of his wife) when he wanted to take a bath. (Qatāda)

- The Shayṭān took the ring from Sulaymān’s bed when he was in the bath. (Sa‘īd ibn al-Musayyab)

- The ring fell into the sea while Sulaymān was playing with it near the sea. (‘Alī ibn Abī Ṭālib)

Regarding Sulaymān’s wives, Ibn ‘Abbās, Wahb ibn Munabbih and others were reported to have said that the Shayṭān used to sleep with them during Sulaymān’s absence, even during their menstrual period, whereas al-Ḥasan rejects that.\(^\text{31}\)

This tale is unacceptable for a number of reasons. Firstly, it is unlikely that the mulk (rule) of the Prophet Sulaymān was dependent to such an extent on his ring. Secondly, the Shayṭān sleeping with the Prophet’s wives completely contradicts Muslim doctrine. Finally, the confusion in the above narratives is sufficient grounds for the rejection of this tale. Thus, as Ibn Kathīr affirms, this tale was borrowed from the stories of the People of the Book.\(^\text{32}\)

The acceptable interpretation of the above verse, however, as related by Bukhārī, is that Sulaymān said that he would sleep with all of his wives in one night,


\(^{32}\) See Ibn Kathīr, Tafsīr, 4/45
and that each would give birth to a child who would fight in the way of Allah. However, he did not say in shā’ā Allah (if Allah wills). As a result none of them, became pregnant except for one who gave birth to part of a body.\textsuperscript{33}

\textit{Safīnat Nūḥ}

So when Our command came,
and water bubbled up from the earth,
We said, ‘Load into it a pair of every species,
and your family –
except for those against whom
the Word was preordained –
and all who had ìm ān’.\textsuperscript{34}
But those who had ìm ān with him were only few. (Q. 11: 40)

Hūd records an amazing description of the ship of the Prophet Nūḥ as follows:

Nūḥ made the front of the ship as the head of a bird and the back as the tail of a cock. Including people, he loaded into it a pair of both the earth and the sea animals birds and trees. Afterwards, they needed a cleaner whereupon Nūḥ was told to wipe an elephant’s tail from which two pigs came out and then ate the dirt. Two cats were also produced as the result of a lion sneezing in order to eat the rats. They were afraid of the lion who then got a fever and when he was asked by Nūḥ whether he liked meat, the lion shook his head indicating that he did not.\textsuperscript{35}

Unfortunately Hūd reports this tale, as in other cases, without isnād. However, a brief investigation of its isnād as related in Ṭabari’s \textit{Tafsīr}, i.e. Mufaddal ibn Fuḍāla via ‘Alī ibn Zayd ibn Jud‘ān via Yūsuf ibn Mihrān via Ibn ‘Abbās, shows us that it is unreliable and thus the tale may goes back to storytellers

\textsuperscript{33}\textit{Ibid.}, 15/203

\textsuperscript{34}\textit{See Hūd, Tafsīr}, 2/225
or ʿṣrāʾ ʿīliyyāt. The first authority, Mufaddal, was described by Yaḥya ibn Maʿīn and al-Nasāʾī as weak, whereas Ibn Saʿd describes him as munkar al-ḥādīth. Ibn Judʿān, the second authority, was also described by Alḥmad and Ibn Maʿīn as ‘nothing’ (laysa bishayʿ), while Ibn Ḥajar describes Ibn Mihrān as layyin al-ḥādīth.

The story of the Prophet Yūsuf

She wanted him and he would have wanted her, had he not seen the clear proof of his Lord (Wa-la qad hammat bihi wa-hamma bi hā lawl a an raʿā burhāna rabbih). (Q. 12: 24)

Hūd interprets the phrase ‘wa hamma bi hā’ as ‘loosened his trousers’ and ‘burhāna rabbih’ (the proof of his lord) as his father’s image, Yaʿqūb, appearing before him, biting his finger (al-Ḥasan and Mujāhid) or, more specifically, that an angel appeared in Yaʿqūb’s image (al-Kalbī) which made Yūsuf ashamed and caused the loss of his desire.

Al-Ṭabarī supplies many interpretations of the phrase ‘hamma bi hā’ and a more lengthy conversation, in which al-ʿAzīz’s wife tries to win Yūsuf with flattery as follows:

36See al-Dhahābī, Man tukullīma fīhi, p. 140
37See al-Tahdib ʿīb, 1/612
38See Hūd, Taṣfīr, 2/262
“She said to him: ‘O Yusuf, how beautiful your hair is!’

He said: ‘It was the first thing on my body to fall out.’

She said: ‘O Yusuf, how beautiful your face is.’

He said: ‘It belongs to the dust, which will consume it.’”

Several of the learned cited by al-Ṭabarî say that he ‘loosened his trousers’ or that he ‘loosened his clothes’, that he ‘sat between her legs’, that he sat in the position of a circumciser’, that he ‘sat as a man by his wife’, that he ‘undid his waistband’.

Some interpretations suggest that the proof of his lord was a voice from another world telling Yusuf not to commit fornication. Sometimes this call is related as coming from an indeterminate source; sometimes it is the voice of his father Ya‘qūb. The voice tells him that if he persists, he will be like a bird that has lost its feathers and cannot fly (Ibn ‘Abbās). Others hold that it was Ya‘qūb’s image that appeared before him, biting his finger (Ibn ‘Abbās, ‘Ikrima, Ibn Sīrīn, and others) or beating his breast (Ibn ‘Abbās and Sa‘īd ibn Jubayr). Some interpret it as the vision of al-‘Azīz (the husband of the woman). Finally, some suggest that the proof was a verse from the Qurān on the wall which said:

And do not go near fornication,
   it is an indecent act, an evil way (Q. 17: 32). 39

However, the other interpretations say that hamma means one thing when applied to Yusuf and another when applied to al-‘Azīz’s wife. She desired him

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sexually, but he only desired her in his heart and not beyond that. Others hold that he intended to beat her, whereas some commentators suggest that he did not desire her and that the proof of this is in the beginning of the phrase with the word ‘if’. That is, the verse can be read “If he had not see a clear proof from his Lord he would have wanted her”.40

Despite al-Tabari’s criticism of the later interpretations, they seem to be more acceptable than others. Well-known scholars such as al-Qāḍī Ibn al-‘Arabī, al-Fakhr al-Rāzī, al-Zamakhsharī, Abū Ḥāyyān, Abū al-Su‘ūd, al-Alūsī, Rashīd Riḍā and Muḥammad ʾIṣfāyīṣī utterly reject what was suggested by Hūd, al-Ṭabarī and others, holding that the meaning of hamm is very different when applied to him than when applied to her. Al-Zamakhsharī, as a supporter of this view, strongly criticises the former views stated by al-Ṭabarī, Hūd and others. The following is a summary of what he says:

‘It is reported that Yusuf loosened his trousers and sat between her legs and although he was called by Allah three times telling him not to commit fornication, he still remained in his place until Jibril was sent to prevent him from doing so. If the most impudent adulterer had been in the same circumstances his pulse would not have quickened nor his limbs moved. Such tales were reported by ahl al-ḥashw who used to tell lies about prophets, while ahl al-ʿadl wa al-tawhīd are far removed

40See al-Ṭabarī, Taṣfīr, al-Zamakhsharī, Taṣfīr, 3/70; 12/184; al-Qurtubī, Taṣfīr, 9/166; Ibn al-Jawzī, Taṣfīr, 4/203

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from them. If Yusuf, according to their view, committed such a mistake he would have been censured by the Qu’ān as happened to Ādam, Nūḥ, Dāwūd, Ayyūb, and Dhū al-Nūn. As a result of his success in this trial, Yusuf, however, was praised by Allah and described as mukhlas.41 The same attitude was held by the ‘ulamā’ mentioned above,42 which leads us to state, without any doubt, that this tale was fabricated by storytellers or transmitted from Jewish sources.

The story of Dāwūd

Dāwūd realised that we had put him to the test.
He begged forgiveness from his Lord
and fell down prone, prostrating, and repented. (Q. 38: 23)

Hūd reports on the authority of al-Kalbī, that Dāwūd wished to be held in esteem by his grandfathers, Ibrāhīm, Išṭāq and Ya’qūb. In order to achieve his desire, he was told that he should be tested as they had been. As a result, a golden bird landed in front of him while he was sitting in his mosque. When he went to take it, the bird flew to a window and then outside the mosque. Following it with his vision, Dāwūd saw a very beautiful naked woman having a bath in a pool a nearby and he immediately fell in love with her. He was told that she was the wife of one of his
military leaders (Uriyyā). In order to marry her, Dāwūd sent the former to a great fight in which he was killed and thus his wife was free to marry Dāwūd.\(^43\)

Many commentators mention this story as an explanation of the above verse. It is reported by al-Ṭabarī, al-Baghwī on the authority of Ibn ‘Abbās, via al-Suddī, Wahb ibn Munabbih and al-Kalbi.\(^44\) It was also narrated as a Prophetic hadīth by Ibn Abī Hātim and al-Ḥākim al-Tirmidhī on the authority of Yazīd al-Raqāshī via Anas ibn Mālik. Most commentators tried hard to find proofs from Arabic poetry for their interpretation of the word ‘na'ja’ ('ewe' sheep) as woman, such as is found in a poem by ‘Antara who uses the semantically similar word shūt ('ewe' sheep) to refer to a woman:

\[
\text{يا أشامتا فصى لن حلته حورت علي وليها لم تومم}
\]

However, al-Qurtubī reports that this tale is rejected by major scholars such as Ibn al-‘Arabī, al-Nahḥās, Alikiṭabarī, al-Bayḍawī, al-Ṣābūnī and others who state that its isnād is unreliable and describe it as one of the isrā’ ʿilīyāt.\(^45\)

Indeed, this tale is unacceptable as the interpretation of the above verse for the following reasons. Firstly, it conflicts with what has been stated in Islamic theology regarding the prophets; that they are infallible with regards to committing such sin. Secondly, the authority of its isnād is unreliable especially since it

\(^{43}\)See Ḥūd, Taṭrīʿ, 4/13-14

\(^{44}\)See al-Ṭabarī, Taṭrīʿ, 23/146-152, al-Baghwī, Taṭrīʿ, 1/78

\(^{45}\)See al-Qurtubī, Taṭrīʿ, 15-166-177; al-Bayḍawī, Taṭrīʿ, 2/310.
includes al-Kalbī, al-Suddī and Yazīd al-Ruqāshī. Thirdly, even if we accept for the sake of argument the explanation of ‘na'ja’ (sheep) as referring to a woman in the above verse, it would be greatly out of context, as is stated by al-Zamakhsharī, with the word ‘al-khulatā’ which refers specifically to the expropriation of the property of one person by another. Finally and most importantly this tale is borrowed from the Bible in which the same narrative with some additions appears. For all of the above mentioned reasons ‘Aḥī ibn Abī Ṭalib was reported to have said, ‘If I hear anyone telling the story of Dāwūd, as storytellers do, I will flog him one hundred and sixty stripes (i.e. a double penalty)’. Thus, the most acceptable interpretation seems to be that the giving of judgement without any proof or a confession was the mistake of Dāwūd.

The story of the Prophet Ayyūb

And Ayyūb when he called out to his Lord, ‘Great harm has afflicted me and you are the Most Merciful of the merciful. (Q. 21:82)
Remember Our slave Ayyūb when he called on his Lord: ‘Shayṭān has afflicted me with exhaustion and suffering. (Q. 38: 40)

In his explanation of the above verses Hūd records a report from al-Ḥasan that Shayṭān said, ‘O Lord, is there any of your slaves who would not follow me if I were given authority to harm him?’. Allah said, ‘Ayyūb’. Shayṭān then said: ‘O my

See the Bible, Kings ii, 11/ 517-19.
See al-Bayḍāwī, *Tafsīr*, 1/42.
See al-Qurtūbī, *Tafsīr*, 15/175
Lord will you give me authority to harm him?’ Having been permitted to do so Shayṭān firstly destroyed all of Ayyūb’s properties but he in turn simply thanked his Lord saying, ‘Praise be to Allah who gave them to me and then took them back. O Allah I will be thankful as long as my soul is kept alive’. He also did not worry when his children were killed. On his failure to harm Ayyūb’s īmān, Shayṭān then attacked his body by causing a great pain until his skin became wormy. When any of worms fell down Ayyūb used to take it back to its own place saying, ‘Eat from what Allah has provided you.”\(^{50}\)

Al-Ṭabarī gives more details of this story under the authority of Wahb ibn Munabbīh,\(^{51}\) and it is described by Ibn Kathīr as a strange story\(^{52}\) whereas al-Qāḍī Ibīn al-‘Arabī describes it as one of the īsra’īliyyāt to which ears should be closed stating that nothing is authentic about Ayyūb except for the two (above) verses and the ḥadīth in which the Prophet mentioned that locusts fell on Ayyūb while he was in a bath.\(^{53}\) Finally it is worthy mentioning here that this story is summarized from the Bible and subsequently found its way into Islamic literature.\(^{54}\)

\(^{50}\)See Ḥūd, Taṣḥīḥ, 3/84

\(^{51}\)See al-Ṭabarī, Taṣḥīḥ, 17/57

\(^{52}\)See Ibn Kathīr, Taṣḥīḥ, 3/189

\(^{53}\)See al-Qūṭūbī, Taṣḥīḥ, 15/210

\(^{54}\)See the Bible, Job, 2, 7, 13, 16 and 19.
When you said to him whom Allah has blessed and you yourself have greatly favoured, ‘Keep your wife to yourself and have taqwā of Allah,’ while concealing something in yourself which Allah wished to bring to light, you were fearing people when Allah has more right to your fear. (Q. 33: 37)

Hūd reports that al-Kalbī interprets this verse as follows: The Prophet, may Allah bless him and grant him peace, often used to visit his mawla Zayd ibn Ḥārīthah. During one of his visits the Prophet unexpectedly saw Zaynab bint Jaḥsh who was Zayd’s wife at that time in an attractive position and he fell in love with her saying, ‘Glory to Him by whom hearts are changed.’ When Zayd realized the situation, he asked for permission to divorce her. The Prophet said, ‘Keep your wife to your self and have taqwā of Allah.’ Zayd, however, kept her for a short time and then divorced her, whereupon she married the Prophet after her ‘idda was over.55

Indeed, this tale was one of the storytellers’ fancies, as al-Alūsī states,56 although it was mentioned as an interpretation of the above verse by various commentators such as al-Ṭabarī and others. Ibn al-ʿArabī assures us that what has been said, namely that the Prophet saw Zaynab and fell in love with her, was false (bāṭil). This, he argues, is because she was his cousin and he used to see her often before she married Zayd yet did not like her to be his wife although she proposed to him. Such a pure heart (The Prophet’s heart), in fact, was far away from such a

55 See Hūd, Taḥṣīl, 3/370
56 See al-Alūsī, Taḥṣīl, 22/24-25.
relationship. This view was also held by Ibn Kathîr, al-Qurtubî and Ibn ‘Âshûr who state that such a story can only be told by someone who knows nothing about the infallibility of the Prophet or one seeking to slight his sanctity (e.g. hypocrites).58

Thus, an accurate interpretation of this verse, as stated by the majority of the ‘ulamâ’, is that the Prophet was told (or saw in a dream according to Ibn ‘Âshûr) that Zaynab would be his wife. He tried to conceal this knowledge in order to avoid the reaction of the hypocrites who were sure to say that he was going to marry his son’s wife.59

The story of al-gharân īq

We did not send any Messenger or any Prophet before you without Shaytân insinuating something into his recitation while he was reciting.

But Allah revokes whatever Shaytân insinuates and Allah confirms His Signs. (Q. 22: 50)

Abû al-‘Âliya al-Riyâhi narrates that while the Prophet, may Allah bless him and grant him peace, was praying in the Holy Mosque he recited the verses: “Have you really considered al-Lat and al-‘Uzza and Manât, the third other one? (Afara’aytumul-Lâta wa-l-‘Uzza wa Manâta-l-thâlitha al-ukhrah)”. However, Shaytân

57 Ibn al-‘Arabi, Abkâm al-Qur’ân, 3/577-78
59 The Prophet adopted Zayd before the verse was revealed which says, ‘Muhammad is not father of any of your men, but the Messenger of Allah and the seal of the Prophets (Mâ kâna Muḥammadun abâ aypadin min rijâlikum walâkin rasûlu Allah wa khâtama al-nabîyyîn)” (Q 33: 40). See Ibn ‘Âshûr, Taafsîr, 22/32-38
insinuated into his recitation, ‘Tilka-l-gharān īqu al-‘ulā wa-inna shafā’atahunna la turjā,’ which pleased the mushrikūn who prostrated with the Prophet at the end of the sūra.\(^{60}\)

In his Tafsīr, al-Ṭabarī narrates that the Quraysh asked the Prophet to mention their idols, in exchange for which they stated that they would sit with him as long as he was not with the slaves who were the first to become Muslim. The Shaytān then insinuated in his recitation the above phrase which made the mushrikūn prostrate. When the emigrants of al-Ḥabasha heard that the Quraysh had accepted Islām, they returned to Makka. A similar account to this was reported from Ibn ‘Abbās, Sa‘īd ibn Jubayr and Qatāda, who stated that the Prophet unintentionally recited the above phrases.\(^{61}\) According to al-Qurtubi, this, however, is rejected by major ‘ulamā’, including Abū Bakr al-Bazzār, al-Qāḍī ʿIyāḍ, Abū Bakr ibn al-ʿArabī, and al-Bayḍāwī, who maintain that all narrations of this incident are false (bāṭilun īā asla lāhā). Al-Qāḍī ʿIyāḍ states that the consensus is that the Prophet was preserved from any error regarding the conveyance of the message, whereas Ibn al-ʿArabī affirms that Allah preserved him from slightly inclining to the kuffār, as stated in the verse, “If We had not made you firm, You would have leaned towards them a little. (Q. 17: 74). This being the case, the far greater matter of praising their idols would not have occurred. Such evidence is sufficient grounds for the rejection of this report, even if it had a strong chain of transmission, which it does not.\(^{62}\) Ibn

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\(^{60}\)See Hüd, Tafsīr, 3/123, 4/239

\(^{61}\)See al-Ṭabarī, Tafsīr, 17/188.

Hajar, surprisingly, suggests that despite the weakness of the authorities of these reports, their number in itself may constitute grounds for their authenticity.63 This, however, is rejected by al-Mubarakfūrī and others, who say that this is not an absolute principle because, as al-Zaylaʿī states, there are many weak hadīths which have been narrated by numerous chains of transmission, such as “Aftar al-ḥāʾim wa-l-muhj um”, “Man kuntu mawlāh fāʿAlīyyun mawlā h.” 64

According to Ibn Kathīr, the majority of ‘ulamāʾ interpret the verb tamannā as ‘recite’, 65 and support their view by citing the poem of Hassān:

اینجیدا گيواز از مهل

However, Ibn ʿĀshūr rejects this view, arguing that even if we accept this interpretation of tamannā, it is nevertheless unacceptable to interpret umniyya as recitation. Ibn ʿĀshūr then gives a definition of the verbs tamannā and alqā which may be summarized as follows:

Tamannā is a much used verb which means “to desire or wish that something will happen”. As for prophets, they wish that everyone will become Muslim. The original meaning of alqā is ‘to throw’, however, in the above verse it could be interpreted as referring to the insinuation of the Shayṭān. Therefore, the meaning of

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the verse is that while the Prophet desires that all his people be Muslim, the Shayṭān attempts to misguide them by insinuating evil into their hearts in order to prevent them from accepting Islam. However, Allah revokes whatever Shayṭān insinuates by showing them clearly true guidance and what is evil and then Allah confirms His Signs. Ibn ‘Āshūr explains the above poem as referring to Uthmān (the third caliph) who, when under siege, wished to recite the Qurʾān as usual but could not do so. Finally, according to this interpretation the meaning of the verse is far from what Hūd and others suggest. Al-Ṭibī is reported to have said that this story may be traceable to Ibn al-Zaba’rā, or may have been fabricated by storytellers.

Description of the Garden’s reward

Those who have īmān and do right actions,
happiness will be theirs
and a wonderful Homecoming

(Al-ladhī īna āmanū wa-'āmilū al-ṣāliḥāti
ṭūbā lahum wa-husnu ma‘āb). (Q. 13: 30)

Hūd interprets ṭūbā as a tree in the Garden following this with a strange description which may be summarised as follows:

Ṭūbā is a tree under which the people of the garden will meet and from which flow the rivers of the Garden: water, milk, wine, and honey flow out. One day while they are sitting there, beautiful camels, their faces as lights and their backs covered by green garments of fine silk and rich brocade, will be brought by the angels who will say, ‘These are sent by your Lord in order for you to ride about the Garden and see what unbelievable things you are provided with. They will ride then in one row, without any of their camels falling out of line by a single inch. Trees will move from their way in order that they can keep straight. During their ride they will receive Allah’s

“See Ibn ‘Āshūr, Ta’ṣīr, 17/297
regards and in turn they will praise Him and ask for permission to prostrate. Allah will say, ‘By my glory, I remove the obligation of worship from you. You are in the place of my reward so for each of you is whatever he wishes’. 67

We will supply them with any kind of fruit and meat that they desire. (Q. 52: 20)

The kind of meat is described by Hūd as follows:

The meal of the believer contains various kinds of meat and drinks. As for meat a huge amount of birds, i.e. a quantity measuring three miles long and three miles wide. The birds are in various shapes, i.e. one resembles a camel, and will be directly before him. In order to entice him eat them, each will describe itself saying, ‘O friend of Allah, I have eaten from such and such fruit and drank from such and such spring and my smell is like such and such, would you like to eat from me?’ If he likes, the bird will immediately appear in his meal, grilled and cooked.

The drink however, is described as follows:

It is cool like camphor but is far superior to the camphor that we have. It tastes of ginger but is far superior to the ginger that we have. It smells of musk but is far superior to the musk that we have. This drink will digest whatever a person has eaten in a period of forty years. This meal will remain in front of him for the same period as his life on earth. Moreover, he will be provided with the sexual power of one hundred men which will enable him to sleep with a hundred women every day. 68

Many reports similar to those mentioned by Hūd exist which give amazing descriptions of the Garden, its grounds, dust, palaces, trees, fruit, camels, and women

67 See Hūd, Tafsīr, 2/307, 329
68 Ibid., 4/227-229
(al-ḥūr al-‘īn), their clothes, legs, even what is written between their breasts,⁶⁹ which would seem to be taken from storytellers.

**Some universal phenomena**

My son, even if something weighs as little as a mustard-seed and is inside a rock or anywhere else in the heaven or earth, Allah will bring it out. (Q. 31: 15)

The ‘rock’ is interpreted as a referring to a huge rock, which holds a whale, which in turn holds the earth.⁷⁰ A similar interpretation has been recorded by al-Ṭabarī and others.⁷¹ However, the obvious meaning of this verse, as stated by al-Zamakhsharī and others, is that the Qurʾān is emphasizing that everything is known by Allah and nothing can be hidden from Him even if it weighs as little as a mustard-seed and is inside a rock or anywhere else.⁷²

Hūd reports that Thunder is interpreted as referring to angel and the great sound of the angel in his prayer, whereas the ‘light’ is his appearance as visible on the earth or alternatively refers to the iron stakes with which the angels push clouds.⁷³

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⁶⁹See for example, 4/225, 228, 229, 271, 298-299
⁷⁰See Hūd, Tafsīr, 3/337
⁷¹See al-Ṭabarī, Tafsīr, 21/72.
⁷²See al-Zamakhsharī, Tafsīr, 5/19; al-Baydāwī, Tafsīr, 2/229
⁷³Hūd, Tafsīr, 2/299
This interpretation in fact is attributed by al-Nasāʾī, al-Tirmidhī, Aḥmad and al-Ṭabarānī to the Prophet. However, this narrative was reported by al-Bukhārī in al-Ṭārīkh al-kabīr without any mention of thunder and lightning. Al-Bayhaqī attributes it as an opinion to ‘Alī ibn Abī Ṭalib and Mujāhid, whereas Saʿīd ibn Mansūr reports it from Abū Ṣāliḥ. Therefore it can be said that this interpretation at most is not more than the opinion of a Companion.

What has been said above could also apply to following interpretation:

‘Abdallāh ibn ‘Umar is reported to have said that the faces of the sun and the moon are toward the earth whereas their backs are towards the heavens so that they light up the heavens as well as the earth. They concocted their plots, but their plots were with Allah, even if they were such as to make the mountains vanish. (Q. 14: 48)

Hūd reports that al-Kalbī interpreted this verse as follows:

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75 Ibid., 1/44, 1/39

76 See al-Bayhaqī, Sunan, 3/363; Saʿīd ibn Mansūr, Sunan, 5/429

77 Al-Bayhaqī, Sunan, 2/417-418
In order to know what is in the heavens Nimrūd put a man inside a big box carried by two hungry eagles. They flew over a mountain which became very afraid, thinking that this was a sign of Allah.\(^78\)

If all the trees on the earth were pens and all the sea, with seven more seas besides, was ink, Allah's words still would not run dry. (Q. 31: 26)

In explanation of this verse Hūd mentions a report that ‘Abdallāh ibn ‘Amr (ibn al-'ʿAs) said, “There is a sea of fire under this sea under which there is another sea of water under which there is another sea of fire etc.,” after which he mentioned seven seas of water and seven seas of fire.\(^79\) All these theories, in fact, had no basis or proof to accept them as an interpretation of such verses. As such it can be deduced that they have originated as fables told by storytellers or have been borrowed from the sources of the People of the Book.

**Some measurements**

Hūd records various measurements which are not mentioned in either the Qur’ān or Prophetic ḥadīths. The following are examples:

The length of the ship of Nūḥ was 1000 cubits (1 cubit = 18 inches) and its width was 600. Other report suggests that the length was 50 cubits while the width

\(^{78}\)al-Bayhaqī, *Sunan*, 2/336

\(^{79}\)See Hūd, *Tafsīr*, 3/340

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was 30. It also remained in the water for 150 days and then stopped on the mountain (al-Jūdī) for a month.\(^8\)

They sold him (the Prophet Yūsuf) for a pittance, a few small coins (Q. 12: 20)

Mujāhid is reported to have said that the “pittance” was 22 dirhams.\(^8^1\)

We brought the tribe of Israel across the sea and Pharaoh and his troops pursued them. (Q. 10: 90)

It was suggested that the troops of Pharaoh numbered 40 million with 1,200,000 horses whereas the Banū Isrā‘īl were 600,000 men, not counting children and women. This is exactly the same number as is mentioned in the Bible\(^8^2\)

What do you think about those who left their homes in thousands in fear of death? (Q. 2: 241)

It is recorded that al-Kalbī suggests that there were 8000 of them and that they remained for 8 days and then died.\(^8^3\)

The length and width of a tent in the Garden is 3 miles and has 4000 golden doors and in each are 1000 standing slaves.\(^8^4\)

\(^8\)Ibid., 2/226-227, exactly the same number in the Bible, Gen., 6 and 8: 1-12
\(^8^1\)Ibid., 2/260, the amount is 20 dirhams in the Bible, Gen., 1-64
\(^8^2\)Ibid., 2/206; see the Bible, Exod. 12: 1-112
\(^8^3\)Ibid., 1/232
\(^8^4\)Ibid., 4/272
Most, if not all, of these numbers are mentioned in the Bible, (Gen., chapter 6 and 37, Exod., chapters, 12 and 14) which concerns numbers, rather than in the Qur'an. As for the number 8000, the verse says, 'wa-hum ulūfūn', indicating that they numbered more than 10 thousand because 'ulūfūn' is a plural which is not use in Arabic for less than this amount. Therefore what is asserted by Hūd is unacceptable. Indeed we cannot accept all of the above stories but, at the same time we cannot reject all of them, especially those which are not in conflict with the Islamic creed. This follows from the hadith in which the Prophet, may Allah bless him and grant him peace, said, "When you are told something by the People of the Book do not say it is true nor say it is lie but say, 'We believe in Allah and what has sent down to us and to you.'"
CHAPTER EIGHT

Al-Kindī’s Life

Al-Kindī’s full name is Sa’īd ibn Āḥmad ibn Sa’īd ibn Āḥmad ibn Muḥammad ibn Sulaymān al-Kindī. He was born in Nizwa¹ between 1130 and 1135 AH. He grew up and studied there under Nizwa’s teachers and spent the greater part of his life there teaching and giving faṭāwā. He later moved to Wādī Hijār, then Nakhl, where he died and was buried, probably in 1207 AH.²

Al-Kindī’s family and homeland

The Kinda, from which Sa’īd was descended, was a great tribe which ruled Yemen for a long time. After the collapse of the dam of Ma’rib, many Arab tribes emigrated from Yemen, and the Kinda may have been among them. According to Ibn Ruzayq, one branch of the Kinda, the Banū Shayba ibn al-‘Atīk, settled in Kufa and two others in Oman, the Banū Sa’d al-Arqam ibn al-Nu’mān in Nakhl, and the Banū Sayyār ibn Abdallāh ibn Zayd ibn ‘Amr ibn Millḥan, to which Sa’īd belonged, settled in Nizwa.³

Many great scholars, including Sa’īd, emerged from the Kinda, such as Muḥammad ibn Ibrāhīm al-Kindī, the author of Bayān al-Sharīʿ (72 volumes) and

¹In a place that was known as Samad Nizwa, 125 miles from Muscat.
²See the introduction of al-Kindī’s Taḥsīn, 1/13; and al-Kindī’s biography, “Ḥayāt al-Kindī” unpublished paper written by Āḥmad ibn Saʿūd al-Siyābī, p. 1
³See Ibn Ruzayq, al-Fath al-mubīn, p. 76.
his cousin, Aḥmad ibn ‘Abdallāh al-Kindī, the author of al-Muṣannaf (42 volumes). Both authors were resident in Nizwa, the historical, ancient capital of Oman.4 Its importance, in fact, is based not solely on the fact that it was the political capital in ancient times, but also because it was a place that gave rise to many well-known jurists and scholars. Therefore, Nizwa was called the “Pearl of Islam” (bayḑat al-Islam) and “the Residence of the King of the Arabs”. At the present time Nizwa is the most beautiful city in Dākhiliyya. It lies at the foot of Jabal al-Akhḍar’s south face (125 miles from Muscat) and is characterized by large areas of palm trees and farmland. A great castle built by the Imām, Sultān ibn Sayf al-Ya’rubī (d. 1091 AH), enhances Nizwa’s historic reputation.

Al-Kindī’s early life and teachers

Al-Kindī was probably born in the first thirties of twelve century AH. He grew up during a period of civil war in Oman (1131-1153 AH) and it is likely that his life was influenced by it especially in the field of learning. At that time only a few scholars were known throughout the country, the most famous of whom was Sa’īd ibn Bashīr al-Subḥī (d. 1148-49 AH), and later Já’id ibn Khamūs al-Kharūsī (d. 1237 AH). Very little is known about al-Kindī’s early life, but it can be surmised that residing in the midst of such an environment had a great effect on him. As usual in early childhood, al-Kindī joined one of the prevalent Qur’ānic circles and then later probably studied under the instruction of Sa’īd al-Subḥī and Ḥabīb ibn Sālim Ambū Sa’īdī, who lived in Nizwa at that time. A tribal dispute led al-Kindī to leave his

4 See al-Sālimī, al-‘Iqd al-tham īn, (introduction of the editor), 1/21.
homeland, Nizwa, and move to Hijär, where he met Já’id al-Kharūsī. Later, he settled in Nakhl a few years before his death.⁵

After the demise of his teacher, al-Šubhāḫī, al-Kindī was considered to be the muftī of Oman and some of his fatāwā may be found in books of jurisprudence, for example Lubāb al-āthār. At the same time, he taught courses in jurisprudence and theology which were taken by a number of students such as Abdallāh ibn Muḥammad al-Kindī, Muḥammad ibn ‘Āmir al-Kindī, and his son Sulaymān ibn ʿAbīd al-Kindī. However, despite the existence of the above-mentioned fatāwā, he is only known to have written his famous Tafsīr. Due to his reputation, Imām Āḥmad ibn Saʿīd asked for his fatwā regarding various political matters.⁶ Nevertheless, al-Kindī lived a simple and ascetic life and did not accept any gifts from the Imām or his governors.⁷

Al-Kindī’s Tafsīr

It seems that al-Kindī wrote his Tafsīr for his students with the aim of making it easy for them to comprehend on the one hand, and of avoiding theological statements which did not accord with Ibāḍī thought on the other. This we may infer from his methodology and the brevity of his Tafsīr. He clearly indicates that he assembled his Tafsīr from the following exegeses:

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⁵ See al-Siyābī, p. 2
⁶ See al-Sālimi, Tuhfat al-a’yān, 2/171
⁷ For further detail see Ibn Ruzayq, “al-Ṣaḥīfa al-qaḥṭāniyya”, manuscript, p. 547
• *Maʿālim al-tanz il*, by Ḫusayn ibn Masʿūd al-Baghawi (d. 510 AH).

• *Jawāmiʿ al-jāmiʿ*, by al-Ɂaḍl ibn Ḫusayn al-Ɂabars (d. 548 AH).⁸

• *Anwār al-tanz il wa asr ār al-taʿw il*, by Nāṣir al-Dīn, ʿAbdallāh ibn ʿUmar al-Bayḍāwī (d. 685 AH).

• *Madarik al-tanz il*, by Abdallah ibn Ɂāmad al-Nasafi (d. 701 AH).

During his discussions the following references are also mentioned:

• *Kitāb al-Istiqāma* and *al-Jāmiʿ*, both by Abū Saʿīd, Muḥammad ibn Saʿīd al-Kudamī (d. 353-356 AH).⁹

• *Kitāb al-Jāmiʿ*, by Muḥammad ibn Jaʿfar al-Izkwī.¹⁰

• *Bayān al-Sharʿ*, by Muḥammad ibn Ibrāhīm al-Kindī.¹¹

• *Al-Qāmūs al-Muhāfīf*, by al-Fayrūzābādī.¹²

Occasionally he cites *al-Jāmiʿ* (wa min kitāb al-Jāmiʿ)¹³ which might refer to the *Jāmiʿ* of Ibn Jaʿfar or the *Jāmiʿ* of Abū Saʿīd. On other occasions he says

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⁸See al-Kindī, *Taṣfīr*, 3/ 549
⁹Ibid., 2/371; 3/363
¹⁰Ibid., 1/277
¹¹Ibid., 2/457
¹²Ibid., 1/146; 3/291, 545
¹³Ibid., 1/223
'Wa min kutub aṣḥābin ā (from our scholars’ books)’ or ‘Wa min kutub ahl ‘Uman (from the books of the people of ‘Uman).’

He also refers to the following Ibadī and non-Ibadī scholars, without mentioning the names of their books:

- Abdallāh ibn Ibad (from whom the Ibadī school takes its name); 15
- Maḥbūb ibn al-Ruḥayl al-Qurashi, the student and step son of al-Rabi’ ibn Ḥabīb al-Farāhīdī (d. 180 A.H); 16
- Abū al-Mu’thir al-Ṣalt ibn Khamīs al-Kharūṣī (third century); 17
- Muḥammad ibn Rawḥ ibn ‘Arabī al-Kindī (first half of fourth century). 19
- Abū Sa’īd Muḥammad ibn Sa’īd al-Kudamī. 20

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14Ibid., 2/15, 407, 419
15Ibid., 1/80
16Ibid., 1/190, 401; and see al-Baṭṭāshī, ḵṭāf al-a’yr ān, p. 165
17See al-Kindī, Tafsīr, 1/142; 3/290; al-Baṭṭāshī, p. 201
18Ibid.2/318, 405; al-Baṭṭāshī, p. 203
19See al-Kindī, Tafsīr, 1/147, 520; al-Baṭṭāshī, p. 210
Abū Muḥammad (there are a number of Omanī scholars called Abū Muḥammad, the most famous of which perhaps, is Abdallāh ibn Muḥammad ibn Baraka, who lived in the fourth century AH).21

Al-Zajjāj, Ibrāhīm ibn al-Sīrī (d. 311/923);22

Al-Ghazālī, Abū Ḥāmid, Muḥammad (d. 505/1111);23

Abū ‘Ubayda, (perhaps Maʿmar ibn al-Muthannā);24

Abū Manṣūr.25

A general survey shows us, however, that most of his Tafsīr is taken from Tafsīr of al-Bayḍāwī and al-Kashshāf of al-Zamakhshārī. His methodology in using these sources is to transmit Bayḍāwī’s sentences either paraphrasing or leaving some of them out. The latter quite often occurs and many things are left out, such as references to readings, jurisprudence, occasions of revelation, syntax, poems and other things. Examples of these abound and it would be superfluous to mention them specifically.

It should be mentioned that most of the theological comments made regarding imān, kufr intercession, eternity in the Fire and the vision of Allah were formulated by al-Kindī himself in accord with Ibadī doctrine, and this will be discussed in detail.

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21 Al-Kindī, Tafsīr, 1/376; Baṭṭāshī, p. 226
22 Al-Kindī, Tafsīr, 1/54, 298, 300, 477; 2/218, 221, 256
23 Ibid., 1/342; 2/268; 3/34, 157, 245, 335, 468
24 Ibid., 1/362; 2/266, 273
25 Ibid., 1/359; 2/56, 114
later. Moreover, he cites from the above mentioned Ibāḍī sources in various places. Occasionally he comments on some issue which relates to people’s life. For instance, in his explanation of the verse, Q. 2: 114, he alludes to various rules and malpractice adhered to by various Muslims regarding mosques. Also, regarding the verse, Q. 18: 91, he asserts that every Muslim should spread the dīn of Allah as much he can.

With regard to his general method we will make the following brief points:

- In overview, he gives a general meaning of verses and sometimes states these as definitive, saying, ‘wa al-ma’na (the meaning is such and such)’ or, ‘ma’n āhu (its meaning is [such and such]).

- Sometimes he refers to the original meaning of the word or its root.

- Sometimes he reports more than one meaning both with and without comment.

- When citing more than one reading of a verse not more than two readings are mentioned. He does not distinguish between standard and non-standard readings, nor mentions the readers’ names.

- He sometimes mentions the occasion of revelation.

- He sometimes briefly demonstrates the rhetorical aspects to verses.

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26Ibid., 1/77

27Ibid., 2/261
He relies little on the Qur'ān, ḥadīth and the comments of the Companions and Successors, in comparison with his use of linguistic interpretation.

These points will be discussed in more detail in the following chapters that are devoted exclusively to this topic.
CHAPTER NINE

Al-Kindī’s Interest in *Tafsīr bi al-Ma’thūr*

As mentioned in Chapter Two many verses have a relationship with one another. In certain contexts it is necessary to analyse particular verses to demonstrate this relationship. There are also some traditions which illustrate a number of verses, and this may be considered the second method of explaining the Qur’ān, followed by the reports of the Companions and the Tābi‘īn. Although al-Kindī’s *Tafsīr* may be classified as a *tafsīr bi al-ra’y* (commentary based on individual interpretation) he uses *tafsīr bi al-ma’thūr* in many cases. However, since *ma’thūr*, specifically Qur’ānic sciences and theological issues, represent a small proportion of al-Kindī’s *Tafsīr* compared with that of Hūd, they will be discussed under *tafsīr bi al-ma’thūr* as follows:

**Al-Kindī’s explanation of the Qur’ān by the Qur’ān**

In his explanation of the Qur’ān by the Qur’ān al-Kindī employs the following method

- He sometimes explains a *mujmal* (stated in general terms) verse by referring to another verse which contains more detail. The following are typical examples:
Example No 1

Because of wrongdoing on the part of the Jews,
   We made *harām* for them some good things
       which had previously been *halāl* for them. (Q. 4: 160)

Al-Kindī points out that these “things” are mentioned in another verse as follows:

   We made *harām* for the Jews
      every animal with an undivided hoof,
           and in respect of cattle and sheep,
               We made their fat *harām* for them,
                   except what is attached to their backs or guts
                         or mixed up with bone. (Q 6: 146) ^1

Example No 2

Go to Pharaoh; he has overstepped the bounds.
          But speak to him with gentle words. (Q. 20: 44)

These “gentle words”, according to al-Kindī, are those which appear in the verse:

   Go to Pharaoh - he has overstepped the limits -
         and say: “Do you resolve to purify yourself.
            I will guide you to your Lord
               so that you may fear Him?.” (Q. 79: 18-19) ^2

Example No 3

And also Thamūd, when they were told:
    ‘Enjoy yourselves a while!’ . (Q. 51: 43)

This “a while” is explained in another verse:
   Enjoy yourselves in your land for three days (Q. 11: 65) ^3

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^1See al-Kindī, *Taṣrīr*, 1/290
^2Ibid., 2/301.
^3Ibid., 3/265.
Example No 4

On that Day every self will come to argue for itself. (Q. 16: 111)

Al-Kindī gives some examples of this argument in the following verses:

They will say, ‘They have forsaken us’ (Q. 7: 38).

And they will say, ‘Our Lord, we obeyed our masters and great men and they misguided us from the Way’ (Q. 33: 67).

By Allah, our Lord, We were not mushrikūn (Q. 6: 23).

On the Day Allah raises up all of them together they will swear to Him just as they have sworn to you (Q. 58: 18).

• Al-Kindī sometimes cites a verse of the Qur’ān containing a meaning and vocabulary similar to the verse under discussion, for instance:

Example No 5

If they had associated others with Him, nothing they did would have been of any use. (Q. 6: 88)

Al-Kindī maintains that this verse is similar to the verse:

If you associate others with Allah your action will come to nothing”. (Q 39: 65) 5

Example No 6

And We made from water every living thing? (Q. 21: 30)

1Ibid., 2/199.
2Ibid., 1/378.
This verse is the same as the verse:

Allah created every animal from water". (Q.24:45)\footnote{Ibid., 2/332; and see also 1/283, 254, 351, 2/152}

- Al-Kindī sometimes quotes one verse to explain another, using the resemblance in meaning between them, although there is no verbal resemblance, for instance:

Example No 7

I said, 'Ask forgiveness of your Lord.
Truly He is endlessly Forgiving.
He will send heaven down on you in abundant rain. (Q. 71: 10)

According to al-Kindī, this verse has the same meaning as the verse:

If only they were to go straight on the Path,
We would give them abundant water to drink. (Q72: 16).\footnote{Ibid., 2/396}

Example No 8

Then when the Trumpet is blown,
that Day there will be no family ties between them. (Q. 23: 101)

This verse also has the same meaning as the verse:

When the Deafening Blast comes,
the Day a man will flee from his brother
and his mother and his father,
and his wife and his children". (Q. 80: 34)\footnote{Ibid., 2/396, and also see 2/173, 187, 3/430.}
• Al-Kindī occasionally quotes a verse which has a linguistic resemblance to the verse being explained. Only a few examples of this are found, as follows:

Example No 9

And [they] consume ill-gotten gains (Akkālašna li l-suḥī). (Q. 5: 42)

He comments that the original sense of suḥī is “annihilation”, for another verse says:

He will annihilate you with His punishment (fa yuṣḥitakum bi ʿadḥābin) (Q. 20: 61).

Example No 10

We tell you the best of stories (naṭnu naqussu alayka alṣana al-qasasī).(Q. 12: 3)

He maintains that al-qass in Arab speech is to follow someone’s tracks, as in the verse:

She said to his sister ‘Go after him’ (Wa-qalat, li-ukhtihi quss Thi). (Q. 28: 11) 9

• Al-Kindī sometimes quotes a verse to support the meaning of the verse being explained, for instance:

Example No 11

And it is He Who created human beings from water and then gave them relations by blood and marriage. (Q. 25: 54)

9Ibid., 2/81.
Here “blood and marriage” (nasaban wa sihre) refer to male and female, for they are mentioned in another verse:

Making from it [i.e. sperm] both sexes, male and female. (Q. 75: 38)\(^{10}\)

**Example No 12**

His footstool encompasses the heavens and the earth. (Q. 2: 254)

Al-Kindī explains “His footstool” (kursīyyuhu) as His knowledge, because of the verse:

Our Lord, You encompass everything in mercy and knowledge!. (Q. 40: 7)\(^{11}\)

- On a few occasions al-Kindī refutes an apparent contradiction between some verses, for instance, the verse:

**Example No 13**

No burden-bearer can bear another’s burden” (Q. 35: 18)

and the verse:

They will bear their own burdens 
and other burdens together with their own” (Q. 29: 13).

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\(^{10}\) Ibid., 2/439.

\(^{11}\) Ibid., 1/138, and also see 1/56, 77,98, 378, 3/393.
In order to refute this apparent contradiction, al-Kindî states that the latter refers only to people who lead others astray and who will bear the burdens of those whom they have misguided.  12

There is also no contradiction between the two verses “He creates man from dry earth like baked clay”; (Q 55: 14) and “He created him (Adam) from earth” (Q 3: 59) because the material of which Adam was created (earth) is the same.  13

Al-Kindî’s Explanation of the Qur’ân by Traditions

With regard to al-Kindî’s use of traditions, the following points illustrate his method:

• He relates all traditions without an isnād, saying, for example, “The Prophet said” or “It was related that the Prophet said” or “It has been said in the hadīth” or “In the hadīth...” This might be either because he is more interested in the text of the hadīth itself than in the isnād or that he is a later scholar after the isnād had become well-established.

• Most of the traditions cited in al-Kindî’s Tafsîr are sahîh, ḥasan, or ḍa’īf, whereas mawdû‘ (fabricated) traditions are very rare. The following are examples of sahîh and ḥasan traditions:

12 Ibid., 3/59.
13 Ibid., 3/295.
i. The Prophet said: “Fire is surrounded by all kinds of desires and passions, whereas the Garden is surrounded by all kinds of disliked and undesirable things”.  

ii. It is related that the Prophet said: “Whoever protects the honour of his Muslim brother, Allah will protect him from the Fire”.  

- Al-Kindî does not mention any traditions books nor does he pass judgement on any traditions, possibly because in his view it is neither necessary nor important.

- He often mentions only the part of the ḥadīth which is relevant to the point being discussed. For instance, when explaining the verse “It is He who made you khalîfs on the earth” (Q. 35: 39), he cites the ḥadīth in which the Prophet said, “Each of you is responsible and each of you will be questioned about his responsibility”.

Regarding this method there are some points to be noted.

- Owing to his interest in linguistic matters, only a small number of traditions are mentioned in his Tafsîr.

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14 See al-Kindî, Tafsîr, 1/121; the ḥadīth is narrated by al-Bukhârî, Kitâb al-Riqaq, 8/327; Muslim, 4/1476.

15 Ibid., 2/538; the ḥadīth is narrated by Tirmidhî, Kitâb al-Birr wa al-Ṣilah, who says, “This ḥadīth is ḥasan”, Sunan, 4/327.

16 Ibid., 3/65; the whole ḥadīth in al- Bukhârî, Kitâb al-Jumâ’a, Iṣtiqrâd, wasaya, nikâh 6/152; Muslim, Kitâb al- Ḥimâyra,.
Most of the traditions mentioned in his Tafsîr are related in meaning although not in their actual wording, perhaps because of his dependence on al-Baydawî, from whom he derived his Tafsîr. For instance, he reports the following hadîth: “One of the characteristics of mindfulness is waiting for the next prayer after performing a prayer,” whereas the correct wording of this hadîth, as narrated by al-Rabî’ and Muslim is as follows: Abu Hurayra reported that the Messenger of Allah said: “Should I not suggest to you that means by which Allah obliterates the sins and elevates the rank [of a man]: performing the ablution thoroughly despite the odds, taking more steps towards the mosque, and waiting for the next prayer after observing a prayer, and that is perseverance (ribât).”

Of the traditions mentioned in al-Kindî’s Tafsîr, high proportions of them are weak. This might be due to his limited knowledge of the subject, and also to his trust in the scholars from whom he quotes these traditions. There are many examples, of which the following are a selection:

i. “Free women are the prosperity of houses (families) and slaves are the corruption of houses”.

Although it is mentioned by many exegetes such as al-Zamakhsharî, al-Baydawî and al-Qurtubi this hadîth in fact, if not fabricated, is very weak. It was reported on

17 Al-Rabî’, Musnad, p. 31, Muslim, Kitâb al-Ṭahâra, 1/158; al-Tirmidhî, Sunan, 1/72; al-Nasâ’î, Sunan, 6/89; al-Bayhaqî, Sunan, 1/82; Ahmad, Musnad, 2/301, 438.
18 See al-Zamakhsharî, Tafsîr, 1/240; al-Baydawî, Tafsîr, 1/210; al-Qurtubi, Tafsîr, 5/147.
the authority of al-Tha‘labī via Aḥmad ibn Muḥammad al-Yamānī via Yūnus ibn Mirdās (the servant of Anas). Both al-Yamānī and Yūnus ibn Mirdās are unreliable.19

ii. “We return from the lesser jihād to a greater jihād’. He [the Prophet] was asked about the great jihād and he replied, ‘The jihād of the self’”. 20

This is also an inauthentic ḥadīth, as al-‘Irāqī states in his edition of Ḳaḥf al-dān. Al-Mizzī, and al-Dhahabī affirm that it is attributed only to Ibrāhīm ibn ‘Ulayya, not to the Prophet. 21

iii. “Whoever enjoins what is right and forbids what is wrong is truly the caliph of Allah, His Messenger, His Book and His friends on the earth”. 22

Kadiḥ al-‘Uranī, one of the authorities of this report, was unreliable, as Ibn ‘Adī states. Al-Ḥākim and Abū Nu‘aym maintain that all his traditions were fabricated. 23

Therefore, according to this statement, this ḥadīth is presumably also fabricated.

19 See al-‘Ajlūnī, Kashf al-khaḍā‘, 1/424.
20 See al-Kindī, Taḥfīẓ, 2/377.
21 See al-‘Ajlūnī, Kashf al-khaḍā‘, 1/5/11; al-Khaṭīb al-Baghdādī, Tārīkh Baghdād, 13/2; al-Mizzī, Tahdīḥ al-kamāl, 2/144; al-Dhahabī, Siyār ‘alām al-nubalā’.
22 See al-Kindī, Taḥfīẓ, 1/181.
• Al-Kindî often does not mention more than one narration, simply because his aim is brevity.\textsuperscript{24}

• He occasionally does not distinguish between the \textit{\textipa{hadîth}} and other speech, for instance, “One scholar is more difficult to be led astray by the \textit{\textipa{shaytân}} than a thousand worshippers”. Al-Kindî transmits it, saying, “It has been said” whereas al-Tirmidî and Ibn Mâjah relate it as a \textit{\textipa{hadîth}}, although it is a weak \textit{\textipa{hadîth}} as the former indicates.\textsuperscript{25} The \textit{\textipa{hadîth}} about eternity in the Fire mentioned in Chapter Five is treated in the same way.\textsuperscript{26}

• Most of the traditions, including the \textit{\textipa{sahîh}} and \textit{\textipa{da'\textsuperscript{i}if}}, were related in known books of \textit{\textipa{hadîth}} which indicates that there is no difference of view between the Ibâdîs and others on this topic.

• Al-Kindî sometimes mentions the statements of the \textit{\textipa{\textit{ulamâ}}} as a \textit{\textipa{hadîth}}, for instance: “A servant will not achieve the reality of \textit{\textipa{\textit{imân}}} until he accepts trouble as a blessing and welfare as a disaster”.\textsuperscript{27}

\textsuperscript{24} See for example al-Kindî, \textit{Tafsîr}, 1/108, 208; 3/466.


\textsuperscript{26} See al-Kindî, \textit{Tafsîr}, 2/276 and see the \textit{\textipa{hadîth}} in Chapter Five, p. 142

\textsuperscript{27} Ibid., 1/213
This statement, as Abū Nu‘aym points out, is ascribed to al-Fuḍayl ibn ‘Iyāḍ. Therefore, it is not a ḥadīth as al-Kindī suggests.28 There is also the ḥadīth: “Whenever a group of people exchange views, they should be guided to the best,” 29 Which is ascribed to al-Ḥasan (maqāmbūf) as al-Bukhārī states in al-Adab al-mufrad and al-Qurtūbī in his Tafsīr.30

None the less, al-Kindī use traditions in the following ways:

- He explains some verses or words by tradition for instance:

**Example No 1**

Who could have better dīn than someone who submits himself completely to Allah and is a good-doer (muḥsin). (Q. 4: 125)

Al-Kindī explains the word ṣulūk by the ḥadīth in which the Prophet said, “Iḥsān is to worship Allah as if you see him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you”.31

**Example No 2**

In order to test which of you has the best actions

28 See Abū Nu‘aym, al-Īḍāya, 8/94
29 See al-Kindī, Tafsīr, 1/200
30 See al-Bukhārī al-Adab al-mufrad, 1/155; al-Qurtūbī, Tafsīr, 4/251; 16/36; Ibn Ḥajar, Fataḥ al-bārī, 13/340
31 See al-Kindī, Tafsīr, 1/274; the ḥadīth is narrated by al-Bukhārī, Kitāb al-Tafsīr, 6/286.
\(\text{(Li-yabluwakum ayyukum aḥsanu 'amalan). (Q. 11: 7)}\)

\(\text{Aḥsanu 'amalan} \) is explained as the best-behaved according to the \(\text{ḥadīth} \) that the Prophet said when explaining this verse, “The best behaved, and the most fearful of Allah”.\(^\text{32}\) This interpretation is unlikely to have been said by the Prophet, firstly, because it does not harmonise with the text of the verse, and secondly, this \(\text{ḥadīth} \) can not be found in any book of authentic traditions.

- \(\text{Al-Kindī} \) uses traditions to illustrate the meaning of the verse. In other words sometimes the Prophet followed his statement with reciting a particular verse, indicating that the statement was an illustration of that verse. Examples are as follows:

i. \(\text{The \(\text{ḥadīth} \) that the Prophet said: “If you see Allah giving a servant whatever he likes, despite his disobedience, so it is surely a temptation”. He then recited the verse:} \)

When they forgot what they had been reminded of,
We opened up for them doors to everything, until,
when they were exulting in what they had been given,
We suddenly seized them and at once they were in despair. (Q. 6: 44)\(^\text{33}\)

ii. \(\text{The Prophet said: “Whoever has wealth and does not pay \(\text{zakāt} \) it will become like a big snake which will be hung around his neck on the Day of Judgment”. Then he recited the verse:} \)

\(^\text{32}\) \(\text{Al-Kindī, Tafsır., 2/43} \)

\(^\text{33}\) \(\text{See al-Kindī, Tafsır., 1/362; the \(\text{ḥadīth} \) is narrated by \(\text{Aḥmad}. \)}\)
Those who are tight-fisted with the bounty Allah has given them should not suppose that it is better for them. No indeed, it is worse for them! What they were tight-fisted with will be hung around their necks on the Day of Rising. (Q. 3: 180)

- Al-Kindī sometimes uses traditions to support the meaning of a verse, or several meanings if necessary, for instance:

Example No 3

Whoever obeys Allah and the Messenger will be with those whom Allah has blessed: the Prophets and the ṣiddiq ūn. (Q. 4: 69)

ṣiddiq ūn is described as “those who always tell the truth or who practise what they preach”. In supporting this interpretation, al-Kindī refers to the ḥadīth in which the Prophet said: “And a man continues to tell the truth until he becomes a truthful person”.

Example No 4

That was because they rejected Allah’s Signs and killed the Prophets without any right to do so. (Q. 2: 61)

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34 It should be noted that al-Kindī transmits the meaning of traditions, not their actual wording. See al-Kindī, Taḥrīr, 1/208; and al-Bukhārī, Kitāb al-Taḥrīr, 2/508; al-Rāzī, al-Jāmi’ al-ṣaḥīḥ, p. 87.

35 See al-Kindī, Taḥrīr, 1/249; This is a part of the ḥadīth related by ‘Abdallāh ibn Mas‘ūd that the Prophet said: “Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man continues to tell the truth until he becomes a truthful person. Falsehood leads to al-fiqūr (i.e., wickedness, evil-doing) and al-fiqūr leads to the Fire, and a man continues to tell lies until he is recorded before Allah as a liar”. al-Bukhārī, Ṣaḥīḥ, Kitāb al-Birr wa al-Ṣila, 8/75.
Al-Kindī suggests that ‘killing the Prophets’ may refer to murdering them or rejecting their guidance. According to him, the latter may be supported by the hadīth that the Prophet said: “Whoever curses a believer, commits a sin as if he has killed him; and whoever accuses a believer of kufr, then it is as if he has killed him”.

- Al-Kindī uses tradition to enrich the meaning of the verse or to provide more detail, for instance:

Example No 5

The Tree of az-Zaqqūm is the food of the wicked. (Q. 44: 44)

Al-Kindī gives more detail about az-Zaqqūm by citing the hadīth that the Prophet said: “Mankind! Have taqwā of Allah (fear of God) with the taqwā due to Him; if a single drop of az-Zaqqūm falls on the earth, it will embitter the lives of people in this world”.

Example No 6

Seeing them, you see delight and a great kingdom. (Q. 76: 20)

Al-Kindī indicates that more description of this “kingdom” is mentioned in the hadīth where the Prophet said: “The lowest rank of the people of the Garden is that

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36 See al-Kindī, Tafsīr, 1/56
37 Ibid., 3/199, See Tirmidhī, Sunan, Kitāb Širāt Jahannam, 4/706
of the one who looks at his kingdom for a thousand years, seeing the beginning as the same as the end”.38

- Al-Kindī sometimes quotes a tradition containing a meaning similar to that of the verse under discussion, for instance:

**Example No 7**

Allah made a covenant with those given the Book:
‘You must make it clear to people and not conceal it’. (Q. 3:187)

In explanation of this verse, al-Kindī states that it is a proof that the ‘ulamā’ should explain the truth to people and teach them their dīn. He then refers to the ḥadīth in which the Prophet said: “Whoever conceals knowledge will be bridled by a bridle of Fire”.39

Both the verse and the tradition contain the same idea that knowledge should not be concealed and the people should be allowed to benefit from it.

**Example No 8**

And for anyone who kills a mu‘min deliberately, his repayment is Hell. (Q. 4: 93)

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39 Ibid., 1/212; al-Tirmidhī, *Sunan, Kitāb, al-‘Ilm*, 5/29
Al-Kindī comments that a similar idea of this verse is embodied in the *ḥadīth* “The removal of this world is easier for Allāh than killing a Muslim”.⁴₀

- Al-Kindī occasionally cites a tradition to confirm the linguistic meaning of a particular word, for instance:

**Example No 9**

They said ‘Maryam! You have done an unthinkable thing *(Qālū yā Maryam la qad ji’ti shay’an fariyyan)* (Q. 19: 27)

Commenting on this verse al-Kindī states that Abū ‘Ubayda explained *fariyyan* as amazing or strange, then he cites the *ḥadīth* in which the Prophet described ‘Umar ibn al-Khaṭṭāb, “lam ara ‘abqariyyan yafrī faryah (I have never seen such a mighty person as he is doing such hard work)”.⁴¹

- Al-Kindī refers to a few traditions which describe the virtues of the verse, for instance:

i. The Prophet said: “The greatest verse in the Qur’ān is the verse of *al-kursī* (the Footstool verse)”.⁴²

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⁴⁰Ibid., 1/262; and the *ḥadīth* narrated by al-Tirmidhī, *Sunan*, *kitāb al-diyyāt*, 4/16.


⁴²Ibid., 1/139; the original *ḥadīth* in the *Musnad* of Aḥmad says that Abū Dharr asked the Prophet, “Messenger of Allāh, which is the greatest of that which was revealed to you’. The Prophet replied, ‘Allah, there is no God but Him, the Living, the Self-Sustaining. *(Allāhū ʾilāha illā huwa al-ḥayy al-qayyūm)*” (Q 2: 253).
ii. Another tradition about the virtue of *Sūrat Yāsīn*, in which the Prophet said, “Everything has a heart and the heart of the Qur‘ān is Yāsīn”.43

iii. It is also related that “*Sūrat al-Ikhlāṣ*” “is equal to one third of the Qur‘ān”.44

Al-Kindī’s interest in the *Tafsīr* of the Companions and the Tābi‘īn

As a part of *tafsīr bi al-ma‘thūr* it could be said that the commentaries of the Companions and the Tābi‘īn in al-Kindī’s *Tafsīr* seem to be limited even more than in the two above-mentioned types of *tafsīr*, although there were more than three schools of exegesis which referred to well-known Companions, as mentioned in Chapter Two. One possible reason for this may be that al-Kindī regards language as the main method of interpreting the Qur‘ān. Secondly, the main sources on which he relies, such as al-Zamakhsharī and al-Bayḍāwī, are more concerned with language than with *ma‘thūr*. The following points give more detail about his use of this method:

- As stated above, al-Kindī does not give a full *isnād* for his reports, but simply says, “Ibn ‘Abbās said”, “It was reported that Ibn ‘Abbās said”, or “Ibn ‘Abbās said, according to what has been related from him”.

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43 Ibid., 3/82, and the *ḥadīth* is related by al-Tirmidhī, *Sunan*, Kitab Faḍla‘il al-Qur‘ān, 5/162 and he states that it is a weak.

44 Ibid., 3/544; and the *ḥadīth* is narrated by al-Rābi‘, *al-Jāmi‘ al-ṣāḥīb*, p. 8.
• He uses this method to explain a verse or to give the possible meaning or simply to provide more detail about the verse being explained. The following are examples:

**Example No 1**

They are entrenched in hostility

(*fa-innam ā hum ūf fi shiqāq*). (Q. 2: 136)

It is reported that Ibn ‘Abbās explained *shiqāq* as dispute.45

**Example No 2**

On which you will see no dip or gradient

(*lā tarā fi thā ‘iwajan wa lā amtan*) (Q 20:107)

Al-Kindī interprets *‘iwajan* and *amtan* as crookedness and protrusion; then he gives another meaning reported from al-Hasan who said, “*Al-‘iwaj* is a dip in the earth, i.e. valleys, and *al-amt* is hills”.46

• Sometimes al-Kindī confirms his interpretation by following it with the comments of the Companions and Tābī‘īn. For instance:

**Example No 3**

Gross, coarse and furthermore, despicable

(*‘utullin ba’dā dhālika zan īn*) (Q. 68: 13)

46 Ibid., 2/316.
Zanām is interpreted as ignoble or wicked and was applied to one who was known to have this character. Then al-Kindī refers to a report from Ibn ‘Abbās that he gave the same interpretation.47

Example No 4

Truly We have given you the Great Abundance
(Inna ā’taynāka al-kawthar). (Q 108: 1)

Al-kawthar is taken to mean a great abundance, which is confirmed by the same explanation of Ibn ‘Abbās.48

- Al-Kindī does not comment on nor does he give any preference to a particular commentary.

It is notable that most of the accounts regarding this type of tafsīr are attributed to Ibn ‘Abbās among the Companions and al-Ḥasan and Mujāhid among the Tābi‘īn. Other Companions such as ‘Abdallāh ibn Mas‘ūd, ‘Abdallāh ibn ‘Umar, ‘Alī ibn Abī Ṭālib and Ubayy ibn Ka‘b and Sa‘īd ibn Jubayr, ‘Ikrima, ‘Atā’, Muhammad ibn Ka‘b, al-Zuhri and Ka‘b al-Aḥbār among the Tābi‘īn are mentioned on only one or two occasions. Indeed, Ibn ‘Abbās was a well-known scholar among the Companions, especially of the Qur‘ān, followed by Ibn Mas‘ūd and others, while Mujāhid and al-Ḥasan were well-known scholars of the Tābi‘īn who inherited tafsīr

48 Ibid., 3/533
from the two former Companions. This might be the reason why al-Kindī relied on their tafsīr more than on others.

### Occasions of revelation

The occasions of revelation could be considered as tafsīr bi al-ma’thūr since it refers to the Companions and the Tābīn. It is important, however, to draw attention here to al-Kindī’s interest in this topic although it does not represent more than 19 occasions in the whole of the Tafsīr. He employs the following method:

- Whole accounts are mentioned without an isnād, probably to maintain the brevity of the book. He simply says, “It has been said that”, or “It was reported that”.

- He uses an occasion of revelation to assist the explanation or illustrate the meaning of a verse, for instance:

  Those who exult in what they have done and love to be praised for what they have not done should not suppose that they have escaped the punishment. (Q. 3: 188)

This verse may be illustrated by a narrative that Allah’s Apostle asked the People of the Book about something. They concealed that information and told him something else. By doing that they felt happy and thought that they had informed him as he had

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asked them.\(^{50}\) However, according to Muslim's version, Marwān ibn al-Ḥakam did not understand this verse, so he sent his chamberlain, Rāfi', to Ibn ‘Abbās pointing out to him, “If each one of us were punished for being happy with what he has done and for being praised for what he has not done, nobody would be saved from the torment.” Ibn ‘Abbās replied: “What you have to do with this verse? It has in fact been revealed in connection with the People of the Book,” and then he mentioned the above report.\(^{51}\)

- Al-Kindī often does not mention more than one version except for the verse:

  Say: ‘Call on Allah or call on the All-merciful (Q. 17: 110).

He indicates that it was sent down in connection with Abū Jahl or the People of the Book.\(^{52}\) However, this \(sūra\) is probably Meccan, which implies that the latter explanation is unacceptable. On the other hand, it does not necessarily mean that the former was the occasion of revelation of this verse, which may in fact not have been revealed for any particular reason.

From the above we note the following:

\(^{50}\) Ibid., 1/213
\(^{51}\) Muslim, \&\th, 4/1458
\(^{52}\) See al-Kindī, \(Tufṣīr\), 2/233.
• As stated above, al-Kindī does not mention the whole occasion of revelation, perhaps because he is not concerned with tafsīr bi al-ma‘thūr.

• Most of his versions are in agreement with those of other exegetes.

• He often uses an indefinite expression, for example, ruwīya (it has been narrated) and qīla (it has been said), indicating that such a report may or may not be sound.

• Usually he does not say explicitly that this was an occasion of revelation but often says, “such and such happened and then the verse was sent down”. This method seems to be more accurate because some verses describe a general event occurring in the Muslim community, which cannot be considered the occasion of revelation of a particular verse. This is clarified in the next point.

• Some reports seem to illustrate a verse rather than describing an occasion of revelation, for instance:

**Example No 1**

If you ask them they will say,
‘We were only joking and playing around.’
Say: ‘Would you make a mockery of Allah
and His Signs and of His Messenger? (Q. 9: 65)

It was reported that while the Prophet was returning from the battle of Tabūk, some hypocrites said, ‘Look at this man, he claims that he will conquer Syrian castles. How impossible that is!’ Allah then told the Prophet about what they had said, and
when he told them that, they said, “O Allah’s Messenger, we were only joking and playing around”.\footnote{See al-Kindi, \textit{Tafsir}, 1/535.} Indeed, “\textit{Surat al-Tawba}” describes the attitude of both \textit{mu‘min īn} and hypocrites towards the battle of Tabūk of which this verse is a part of this description. Therefore, it might be said that the battle of Tabūk was the occasion for the whole \textit{surā}. The same principle applies to the following verse:

\textbf{Example No 2}

\begin{quote}
Do you make the giving of water to the pilgrims and looking after the Masjid al-Ḥarām the same as having \textit{īmān} in Allah and the Last Day and doing \textit{jihād} in the Way of Allah? (Q. 9: 19)
\end{quote}

It was reported that this verse was sent down in response to ‘Abbās’s (the uncle of the Prophet) statement before converting to Islam, “We were giving water to the pilgrims and looking after the Masjid al-Ḥarām.”\footnote{Ibid., 1/516.}

\textbf{\textit{Naskh} (Abrogation)}

To al-Kindi, \textit{naskh} in all its modes could be applied to the Qur‘ān. His use of this method may illustrated as follows:

\begin{itemize}
\item He is not concerned with the meanings of \textit{naskh} except when describing the verse:
\end{itemize}
If we replace one ayat with another one (Q. 16: 101)
as an example of naskh,\footnote{\textit{Ibid.}, 2/196.} also the verse:

Whenever We abrogate an ayat or cause it to be forgotten,
We bring one better than it or equal to it (Q. 2: 106).

- Al-Kindi mentions three modes of naskh without giving any further
  examples or details: (a) \textit{naskh} of both wording and judgement; (b) \textit{naskh} of
  judgement but not wording; (c) \textit{naskh} of wording but not of judgement.\footnote{\textit{Ibid.}, 1/74.}

In the whole book he mentions only eight verses all of which are of the second type.
Most of them have already been discussed in Chapter 3.

- He often does not give a definite view of an abrogated verse but says, “It
  has been said”, perhaps because he aims to transmit what has been said about a verse
  without taking any responsibility for its soundness.

- He sometime transmits more than one view without comment. However,
some of them seem to be unacceptable, for instance:

They will ask you what they should give away.
Say, Whatever is surplus to your needs \textit{(al-‘afw)}. (Q. 2: 219)

If other relatives or orphans or poor people
attend the sharing-out,
provide for them out of it
and speak to them correctly and courteously. (Q. 4: 8)
Al-Kindī gives two opinions regarding these verses, one of which is that they were abrogated. However, al-Ṭabarī and al-Qurtūbī reject this opinion, stating that the majority of scholars consider the verse 2: 219 to refer to voluntary ṣadaqa, that is, charity donated from that which is surplus to one's needs. In addition, there is no proof nor indication of the view that al-ʿafw (what is surplus to one’s needs) was obligatory and then abrogated by zakāt.57

As for the verse 4: 8, al-Ṭabarī suggests that it refers to a bequest (waṣīyya) made before death, whereas al-Zamakhsharī suggests that it refers to distribution of the inheritance. Whatever the meaning may be, this verse was not abrogated according to al-Ḥasan and Saʿīd ibn Jubayr. The latter said, 'Some people said that it was abrogated; by Allah, it was not, but was neglected by people.58

Deciding whether a verse was abrogated or not in fact requires more accuracy, because validated and abrogated judgements cannot exist at the same time.

The Qur’ānic Readings

The Qur’ānic readings are regarded as a part of the Qur’ān itself. They also enrich the meaning of verses. Therefore, in my opinion they should be given more attention regardless of whether the exegesis concentrated on linguistic or by ma’tḥūr.

Nevertheless, al-Kindî does not give this subject that it merits attention. The following points illustrate his method:

- He does not list all the standard readings, even regarding the verses of which he mentions more than one reading.

- Generally he does not name the readers. However, on a few occasions, he mentions Nâfi‘, Abû ‘Amr and Ḥafs of the known readers, and Ubayy and Ibn ‘Abbâs of the Companions. He also sometimes says that this reading is Kufans or Syrians without any further detail. The following are examples:

Example No 1

That is so that you will not be grieved about the things that pass you by or exult about the things that come to you

\((\text{Li-kaylā 'ta'saw 'alā ma fātakum wa-lā tafrahū bi-mā ātākum}).\) (Q. 57: 23)

\(Ātākum\) was read by Abû ‘Amr as \(ātākum\) (with short vowel ‘a’), which refers to things that “come to you”.

Example No 2

Mention Mūsā in the Book.

He was truly sincere

\((\text{Wa-dhkūr ˈtī al-kitāb Mūsā innahū kāna mukhlīsan}).\) (Q. 19:51)
Another reading of the word in bold is *mukhlasan* (was made sincere, e.g. by Allah), which is attributed to the Kūfīs.  

He also mentions that *‘aynun ḥāmiya* (hot spring) in Q 18: 86 is the reading of the Kūfīs’ and Shāmīs, except for Ḥafṣ.  

- He mentions non-standard alongside standard readings without distinguishing between them, for instance:

**Example No 3**

We have appointed a law and a practice for every one of you  
(*Li-kulli* *ja‘alnā minkum shir‘atan wa-minhā jan*).  
(Q 5: 48)

*Shir‘atan* is read as *shar‘atan*, which is ascribed to Yaḥyā ibn Waththāb.  

**Example No 4**

So turn from them and wait.  
They too are waiting  
(*Fa-a‘rid ‘anhum wa intaźir innahum muntaẓārūn*).  
(Q. 32: 30).

The word in bold was read as *muntaẓārūn*, which means “they will surely be punished”.  This in fact non-standard reading ascribed to Ibn al-Samayfa‘.  

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60 Ibid., 2/280.  
61 Ibid., 2/260.  
Example No 5

Which ran before our eyes —
a reward for him who had been rejected
(تَجْرِي بَيْنِي وَمَنْ كَانَ كَفِيرًا)
(Q. 54: 14)

The non-standard reading mentioned by al-Kindī is kafar (disbelieved) and it is attributed to Qatāda.65 The difference between the two readings is that the standard reading refers to the Prophet Nūḥ as stated above, whereas the non-standard reading refers to the kuffār among his people. In addition, jazāʾan has a negative meaning in the latter case, namely, opening the gates of heaven with torrential water and making the earth burst forth with gushing springs. All of these things were made as a punishment for the kuffār.

- Al-Kindī, does not usually give preference to a particular reading except on one occasion, ʿfārih ʾin (proficient or skilled) and ʿfārih ʾin (with short vowel ‘a’) (proud). Where he prefers the latter because, according to him, it is better expresses the intended meaning.66 Both are standard readings so there is no apparent reason for choosing this particular one, apart from following his source, al-Bayḍāwī, who gave the same judgement.67

- In most cases al-Kindī gives the meaning of the additional reading.

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65See al-Kindī, Taafs ʾIr, 3/287; al-Zamakhshārī, Taafs ʾIr, 6/56.
66Ibid., 2/461.
67See al-Bayḍāwī, Taafs ʾIr, 2/163.
He uses readings to enrich the meaning of verses or to support a particular meaning. The following are examples:

Example No 6

It is We who determine
What an excellent Determiner
\(fa\-q\ddarn\ a\ fa\ ni\-'ma\ al\-q\ddir\ ün\h) (Q. 77: 23)

In addition to the above meaning, the word in bold could mean \(fa\ q\ddarn\ åhu\) (proportioned him) according to Nafi's reading \(fa\ q\ddarn\ å\). 68

Example No 7

That Day We will fold up heaven
like folding up the pages of a book
\(Yawma\ natwî\ al\-sam\ å\a\)
\(ka\-tayyi\ al\-sijîlî\ li\-l\-kutub\). (Q. 21: 104)

The word in bold could mean the page of a book, according to the reading: \(li\-l\-kitåb\) (singular); or the knowledge that has been written in these pages, according to the reading of Hafs: \(li\-l\-kutub\) (plural). 69

A brief survey shows us that al-Kindi follows the reading of Abû 'Amr ibn al-'Alâ', not that of Hafs as one might expected going by recent Omani history. No reason can be found for his doing so except for transmitting al-Baydawi's text, who

69Al-Kindi, \textit{Tafs} 	extit{îr}, 2/350.
presumably followed the standard reading at that time, without any change. The following are examples:

**Example No 8**

Remain in your houses (*Wa-qarna fī buyūṭikunna*). (Q. 33: 33)

The reading in al-Kindī’s text is *wa qirna* (be serious or dignified), which is Abū ‘Amr’s reading, whereas the former, which is that of Ḥafs, is regarded as the second reading.70

**Example No 9**

Nor is he miserly with the Unseen

(*Wa-mā hūwa ‘alā al-ghaybi bi-zanūn*). (Q. 81: 24)

The reading of the phrase in bold is that of Abū ‘Amr and is interpreted as “accused”, whereas Ḥafs’s reading is *bi ẓanūn* (Nor is he miserly with the Unseen) and is mentioned as the second reading.71

The following are more examples in brief:

Or that punishment did not appear before their eyes

(*Awya’tiyum al-‘adhabu qibalan*). (Q 18: 55)

It was read as *qubulan* (kinds of punishment).72

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Pharaoh and those with him and the Overturned Cities made a great mistake
(Wa-ja’ā ‘a phir‘awmu wa man qibalahu wa-al-mu’tafikatu
bi-al-khāstiti‘ah). (Q. 69: 9)\textsuperscript{73}
That day We will fold up heaven like folding up pages of a book
(Yawma natwī al-sama‘a
ka-tayyīsijilli i-l-kitāb). (Q. 21: 104)\textsuperscript{74}
The words highlighted in bold are Abū ‘Amr’s reading.\textsuperscript{75}

Theology (‘Aq īda)

The issues mentioned under this heading have already been discussed in Chapter Five. However, it is important to repeat here in brief some of the discussion so as to give a general picture of al-Kindī’s opinion of theology as another aspect of Ibadī thought. These issues include the attributes of Allah, the vision of Allah, faith, promise and threat.

Attributes of Allah

As already stated, the Ibadīs base their view of this issue on the principle of tanzīh. In other words, they hold that the attributes of Allah are totally different from those of His creatures and therefore the physical attributes should be interpreted on the basis of the origin in the Arabic language, in which the Qur‘ān was revealed, and

\textsuperscript{73} Ibid., 3/388.

\textsuperscript{74} Ibid., 2/350.

\textsuperscript{75} See al-Qurtubī, Tafsīr, 11/348, 18/262.
according to taazīh. Ibn ‘Abbās recommended those who found it difficult to understand any Qur’ānic verse to go back to Arabic poetry, in which they might find an explanation of such words. Al-Kindī in fact follows Arabic usage in this and employs the same method as that of Hūd. The following are some additional examples:

Example No 1

He is the Absolute Master over His slaves
(wa-huwa al-qāhiru fawqa ‘ibādih). (Q. 6:18, 61)

They fear their Lord above them
(yakh āfuna rabbahum min fawiqihim). (Q. 16: 50)

Fawq (above) as it occurs in such verses is taken to mean that He is the absolute Master who controls all creations by His power because it cannot explained as a physical place, since Allah has no such place. This applies to the verse: “It is He who is God in heaven and God on earth” (Q. 43: 84), which means that He is the only God who deserves to be worshipped in both heaven and on earth.

77 For more detail see al-Kindī, Tafsīr, the face, 2/84, 296, the eye, 2/53, the hand, 1/325, 2/232, handful, 3/130, the leg, 3/384, Allah’s sitting on the throne, 1/156, 426, 2/6, 115, 3/389, The coming of God, 1/117, 3/490, The accompaniment of Allah, 1/91.
78 Ibid., 1/352, 369
Example No 2

Do you feel secure against Him Who is in heaven causing the earth to swallow you up? (Q. 67: 16)

This verse could refer to the angels who are in a position to cause the earth to swallow people, or it could mean that "the one who issues His command in heaven" and the words in bold have been omitted which is common in the Qur'an.79

The vision of Allah (ru'yat Allah)

It is clear that the Ibāḍís deny that God could be physically perceived by man either in this world or in the hereafter since this would imply a physical place and attributes would be necessary, which are contrary to the attributes of Allah.80 Al-Kindī maintains that his position as far as ru'ya (vision) was concerned was exactly that of the Ibāḍís. However, he mentions it briefly on two occasions as follows:

Example No 1

He said, [Mūsā] 'My Lord! Show me Yourself so that I may look at You! (Q. 7: 143)

Concerning this verse al-Kindī reports that Mūsā already knew that the vision of God was impossible but his people insisted that he ask God to appear before them. As a result, Mūsā beseeched God to appear on behalf of his people. Al-Kindī adds that Mūsā's request was not more than a conviction to his people. Owing to this, Mūsā

79Ibid., 3/376.
80See al-Sālimī, Mashāriq al-anwār, p. 197.
said, “Glory be to You! I make tawba to You [for my request] and I am [Mūsā] the first of the mu‘minūn!” (those who believe that you are not to be seen in the dunyā and in the Hereafter).§1

Faces that day shall be radiant, gazing upon their Lord
(Wujūhun yawma’iḍhin nāḍira
Ilā rubbiḥā nāḍira) (Q. 75: 22-23)

Nāḍirah is explained as ‘waiting for the reward of their Lord’.§2

Faith

This issue is clearly discussed in Chapter Five where that faith consists of three elements: words, acknowledgement and action, and that we know of no disagreement among the majority of the ‘ulamā‘ regarding this statement. This view is confirmed by al-Kindī in various places as follows:

Example No 1

Do you do not see how Allah
makes a metaphor of a good word:
a good tree whose roots are firm
and whose branches are in heaven?
It bears fruit regularly
by its Lord’s permission. (Q 14: 25)

§1Ibid., 1/451.
§2Ibid., 3/424.
He explains the “good word” as the word of *tawḥīd* (*Iā ilā ha illā Allāh*); its root is a heartfelt belief; its branches are a verbal acknowledgement and its fruit is action by the limbs.\(^8\)

This interpretation is applied to the following verses:

**Example No 2**

Do people imagine that they will be left to say, ‘We have *ʾiḥān,*” and will not be tested? (Q. 29: 1)

But as for anyone who desires the *ākhira,*

and strives for it with the striving it deserves,

being a *muʾmin,*

the striving of such people will be gratefully acknowledged. (Q. 17: 19)

As far as these verses are concern, al-Kindī assures that *ʾiḥān* consists of belief, words and action. In supporting this view, he refers to a report that some of the *salaf* said that those who do not have these three will receive no benefit from their deeds.\(^8\)

**Example No 3**

It is not a matter of wishful thinking on your part

nor of the wishful thinking of the People of the Book.

Anyone who does evil will be repaid for it. (Q. 4: 123)

As for those who have *ʾiḥān* and do right action,

He will pay them their wages in full

and will give them increase from His favour. (Q. 4: 175)

All who have *ʾiḥān* in Allah and the last Day and act rightly

will feel no fear and will know no sorrow. (Q. 5: 69)

\(^8\)Ibid., 2/142

\(^8\)Ibid., 2/511, 208
On commenting on these verses, al-Kindī insists that the reward of Allah will not be obtained by someone’s wishful thinking but only by sincere īmān followed by good deeds.85

The Threat (al-wa‘īd)

As already stated, the Ibadīs differentiate between two types of kufr: namely, kufr shirk (polytheism), and kufr ni‘mah (ingratitude), which is synonymous with fūsūq or nīfāq. Al-Kindī gives a general definition of kufr as “concealing the truth or being ungrateful for the blessing of Allah”.86 He suggests then that the latter (kufr ni‘mah) applied to the following verses:87

Those who do not judge by what Allah has sent down, such people are kāfirūn. (Q. 5: 44)

But if you are ungrateful, My punishment is severe. (Q. 14: 7)

Or do you feel secure against Him taking you back into it another time and sending a violent storm against you and drowning you for your ingratitude? (Q. 17: 69)

But most people spurn anything else but kufr. (Q. 25: 50)

Concerning Allah’s threats, al-Kindī asserts that Allah’s statements are unchangeable, irrespective of whether they are promises or threats or anything else.88

85Ibid., 1/274, 294, 328.
87Ibid., 1/317, 2/35, 223, 437.
88Ibid., 1/258, 2/207.
Therefore, this principle should be applied to all threats concerning grave sinners. He implicitly attacks the opposite view, that of their being taken out of the Fire, by describing it as a satanic statement whispered to the Banū Isrā’il, who claimed that “The Fire will only touch us for a number of days” (Q. 2: 80). In strengthening this view, he alludes to some verses which indicate that whoever commits grave sins [and dies without repenting] will remain in the Fire forever, as follows:

No indeed! Those who accumulate bad actions and are surrounded by their mistakes, such people are the Companions of the Fire, remaining in it timelessly, forever. (Q. 2: 81)\(^\text{89}\)

They will want to get out of the Fire but they will not be able to. (Q. 5: 37)

Al-Kindī expands somewhat, saying that this judgment will apply to both the mushrik and kāfir kufr ni‘mah and those who claim that it only applies for the mushrik should bring proof.\(^\text{90}\)

Regarding verses about mash‘a (Allah’s will), such as the following:

**Example No 1**

**He forgives whoever He wills**
and punishes whoever He wills. (Q 3: 129)

Allah does not forgive anything being associated with Him **but He forgives whoever He wills** for anything other than that. (Q 4: 48)

\(^{89}\)Ibid., 1/64.

\(^{90}\)Ibid., 1/313; and also see 1/519, 2/252, 2/275, 327.
He punishes whoever he wills
and forgives whoever He wills. (Q. 5: 40)

According to al-Kindî the parts in bold “He forgives whoever He wills” refer to
venial sins and a person who repents, while the other parts, “punishes whoever He
wills” refer to those who do not repent.

Example No 2

Those who, when they act indecently or wrong themselves,
remember Allah and ask forgiveness for their bad actions
(and who can forgive bad action except Allah?)
and do not knowingly persist in what they were doing.

Their recompense is forgiveness from their Lord. (Q 3: 135-36)

In interpreting this verse, al-Kindî maintains that it clearly states that tawba
(repentance) is a condition for forgiveness. If grave sinners fail to repent but persist
in their bad action until they die they will not be forgiven.91

Example No 3

You who have ʿimān! obey Allah and obey the Messenger.
Do not make your action of no worth.

Those who are kāfir and obstruct the Way of Allah,
and then die kāfir,
Allah will not forgive them. (Q 47: 33-34)92
Commenting on this verse, al-Kindī affirms that the first part is considered as a clear proof that a single grave sin makes action of no worth, while the second part refers to wrongdoers including grave sinners.  

### Intercession (ṣafā‘a)

Al-Kindī does not reject intercession but, according to him, it is only applies to “the friends of Allah” (awliyā' Allah). He basis his view on the Qur'ānic verses as follows:

#### Example No 1

Have fear of a Day when no self will be able to compensate for another in any way. No intercession will be accepted from it, no ransom taken from it, and they will no be helped. (Q. 2: 47)

On commenting on this verse, al-Kindī maintains that intercession shall not be accepted for the grave sinners since the verse clearly denies the acceptance of any intercession for any soul.

#### Example No 2

Warn by it those who fear they will be gathered to their Lord, having no protector or intercessor apart from Him, so that hopefully they will have taqwā. (Q 6: 51)
Allah is He who created the heavens and the earth and everything between them in six days and than establish Himself firmly upon the Throne. You have no protector or intercessor apart from Him so will you not pay heed?. (Q 32: 4)

In his explanation of the first verse, 6: 51, al-Kindî admits that Prophets and friends of Allah will intercede but not before Allah’s permission. As for the verse 32: 4, al-Kindî asserts the impossibility of having friends or intercessors to intercede for grave sinners.

In conclusion, it can be safely said that al-Kindî does not use any of the above subjects to support any particular doctrine. However, when he explains verses relating to a theological issue, he briefly states his view without criticizing other views or refuting them in most cases.

95 Ibid., 1/365.
96 Ibid., 3/6.

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CHAPTER TEN

Al-Kindī's Interest in Linguistic Matters

As stated in Chapter Three, exegesis is divided into two methods: that of revelation (tafsīr bi al-riwaya or ma‘thūr) and that of reason (tafsīr bi al-ra‘y). Both are followed by al-Kindī. However, the second method seems to be the most widely adopted in his Tafsīr. He does not agree with the view that the Qur’ān cannot be understood unless it has been explained by the Prophet, indicating that it was easy for Arabs since the Qur’ān itself encouraged them to do so.¹ It is worth mentioning here that tafsīr bi al-ra‘y is of two kinds. One kind is considered blameworthy, because its commentators do not follow the rules of the Arabic language, their explanations are not in accordance with religious evidence, and finally because its exponents do not meet the conditions which scholars have agreed are necessary for commentators. The other is considered praiseworthy, provided that the scholars meet the conditions necessary for this kind of exegesis, which al-Dhahabī says are: lexicography; grammar; morphology; derivation; rhetorical sciences (bayān, ma‘āni, and badī‘); Qur’ānic readings; theology; principles of Islamic jurisprudence; reasons for the revelation of a passage in the Qur’ān, and the science of abrogation.²

Indeed, al-Kindī follows the second, praiseworthy, method and this chapter will show us his great reliance on the above-mentioned tools.

¹ See al-Kindī, Tafsīr, 1/255.

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His interest in lexicography

Three topics may be discussed under this heading: derivation, poetry and proverbs. Al-Kindī seems to have been more interested in the derivation of words than in the other two topics.

Concentration on the derivation of words

Al-Kindī often gives the root of key words to clarify the verse under discussion. There are numerous examples, of which the following are a selection:

Example No 1

This is the Book, without any doubt
(dhālika al-kitāb ābu lā rayba fīh). (Q. 2: 2).

As far as this verse is concerned, al-Kindī points out that the literal meaning of rayb is “doubt”, whereas the original meaning is worry and confusion resulting from a doubt about something. So while the truth provides peace of mind, falsehood results in worry and confusion and therefore doubt.3

Example No 2

And even they are apprehensive out of fear of Him
(Wa-hum min khashiyatīhi mushfiqūn). (Q. 22: 28).

According to al-Kindī, the original meaning of khashya is “a fear with respect”, for

3 See al-Kindī, Tafsīr, 1/21-22.
which reason it is often found in learned people.\(^4\)

**Example No 3**

So We sent a howling wind against them

(\textit{Fa-arsaln }ā ‘alayhīm r\textit{ Thān SarSa}r\textit{an}). (Q. 41: 16)

In commenting on this verse, al-Kindī states that the meaning of the phrase in bold depends on the root of \textit{Sa}r\textit{Sa}r. If \textit{Sa}r\textit{Sa}r is derived from \textit{al-Sa}r (very cold), it could mean “a very cold wind” or it could mean “a noisy wind” if it is derived from \textit{al-Sa}r \textit{Ir} (a noise).\(^5\)

**Example No 4**

What! Do you dispute with him about what he saw?

(\textit{A-fa-tum īr ūnahu ‘al ā m ā yar ā}). (Q. 52: 12)

Al-Kindī comments that the original form of the verb \textit{tumūrūn a hu is al-mirā’}, which, in turn, is derived from \textit{mar ā al-n ṣgata}, meaning to stroke a camel’s udder to increase the milk flow. The technique used by people in a dispute to gain more information from each other is thus considered similar to this.\(^6\)

We note that al-Kindī sometimes refers the word to its linguistic origin, as in the first two examples, and sometimes to its literal root, according to the practice of

\(^{4}\)Ibid., 2/333.

\(^{5}\)Ibid., 3/154.

\(^{6}\)Ibid., 3/278.
Arabic lexicography, as in the second two examples. Thus he uses this method to clarify or enrich the meaning of certain key words.

Use of poetry and proverbs

Al-Kindī does not use poetry as much as derivation. There are only nine verses in the whole book, most of which are used as evidence to support the meaning of the verse. For instance, in the verse:

Example No 1

And Pharaoh of the stakes
(Wa-Fir'awna dhu al-awt ād) (Q. 38: 12).

Al-Kindī explains *dhu al-awt ād* as strong, stable rule, and then mentions a poem to support this meaning.\(^7\) Also in the verse:

Example No. 2

And at once they will be on the surface, wide awake!
(Fa-idh ā hum bi al-šāhirah) (Q. 79: 14).

*al-šāhirah* is interpreted as flat, sandy ground often covered by a mirage. This meaning is supported by a poem in which the word *sāhirah* is explained in the way just mentioned.\(^8\)

It may be noted, however, that he never mentions the name of any of these

\(^7\) Ibid., 3/104.

\(^8\) Ibid., 3? 449.
poets; this is perhaps because of the brevity of his book.

The same thing can be said regarding proverbs. Al-Kindi maintains that proverbs are used in the speech of the Arabs as well as in the Qur’an. He gives seven examples of these proverbs in his discussion of verse 2: 26,9 while another ten are used to clarify the meanings of other verses.10 In most cases he simply says, “It has been said”, and on two occasions, “As Arabs say”. Only on one occasion does he explicitly state that this such and such is a proverb.

Al-Kindi’s interest in grammar

Al-Kindi’s method of using grammar may summarized as follows:

- He does not discuss the grammatical details of every verse, nor does he analyse the construction of a sentence, except when it is necessary to clarify or enrich the meaning or emphasize that certain sentences are related to one another. The following are examples:

Example No 1

Yes indeed! ‘Ad rejected their Lord, so away with ‘Ad, the people of Hūd! (Q. 11: 60)

Al-Kindi suggests that the “People of Hūd” is in explanatory apposition (‘adf bayān) because there were two ‘Ad’s, the first of whom comprised the people of Hūd and the

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9 Ibid., 1/40

10 See for instance, 2/35, 75, 79, 102, 227, 384, 3/546
other of whom were the Iram referred to in Q. 89: 6-7.

Example No 2

Would that there had been more people with a vestige of good among the generations of those who came before you, who forbade corruption in the earth, other then the few among them whom We saved.

(Fa-lalā kāna mina al-qūrūnī min qoblakum ulū baqīyyatin yanhauna ‘āni al-fasādi fī al-ardī illā qal īlān min man anja‘īnā (Q. 11: 116)

According to al-Kindī, this verse states that there were no more people with a vestige of good among the generations of those who came before you who forbade corruption. However, the sentence in bold is excluded from those who did not forbid corruption. Thus the meaning should be “except few among them whom We saved forbade corruption”.

• Al-Kindī does not mention any of the grammarian names or schools.

• Al-Kindī usually gives one explanation of the grammar of a phrase although sometimes he mentions more than one to enrich the meaning. For instance, in the verse:

Wa-ma kānū iyyūn ā yā ‘budūn” (Q. 28: 63)

the obvious meaning of this phrase is: “it was not we whom they were worshipping!” However, some suggest that the particle mā is maṣdarīyya which

11Ibid., 2/79
gives the meaning, "we dissociate ourselves from their worshipping."

**His interest in rhetoric (al-bal ḥgha)**

Eloquent speech is that which influences the listeners and encourages them to respond to the message. When referring to this, the Prophet indicated that such speech has a magical impact: "Inna mina al-bayānī la sīhrān". The term *bal ḥgha* comprises 'ilm al-maʿānī, 'ilm al-bayān and 'ilm al-badī', all of which are widely used in the Qur'an. This is why al-Zamakhsharī, for example, says: "The Qur'ān cannot be interpreted without such knowledge. It is also necessary for a deep understanding of its meanings."

Following al-Zamakhsharī, and al-Bayḍāwī, al-Kindī gives this subject more attention. He refers to it often in his *Tafsīr*, which is a summary of these books. These pages will discuss this topic as it appears in al-Kindī's *Tafsīr*.

*Ilim maʿānī*

'Ilim maʿānī includes al-istifām (interrogative), al-hadhīf (omission), al-taqdīm wa al-taḥkīr (advancing and delaying expressions), al-taʿrif wa al-taṅkūr (definite and indefinite) and others. Brief indications given by al-Kindī regarding the above topics are illustrated as follows:

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12Ibid., 2/4205.


**Al-istifhām (the interrogative)**

The Interrogative could be understood as a proof or disproof of the statement according to the context as following examples:

**Example No 1**

Remember when Ibrāhīm said to his father, Āzar, 'Do you take idols as gods? (Q. 6: 74)

Al-Kindī comments that this is an interrogative of reproach (istifhām ta'wīkh). In other words, Ibrāhīm was criticizing his father for worshipping idols, which did not deserve to be worshipped.15

**Example No 2**

How could any of the mushrikūn possibly have a treaty with Allah and with his Messenger? (Q. 9: 7)

The verse emphasizes that no treaty is possible with the mushrikūn, therefore, as al-Kindī says, it is a interrogative of denial (istifhām inkār).16

**Example No 3**

Is there not shelter in Hell for the kafirūn? (Q 29: 68).

Al-Kindī comments, this is affirmative statement (istifhām tāqrīf) means that

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15 Ibd., 1/375.
16 Ibd., 1/510.
absolutely Hell will certainly be their shelter.\textsuperscript{17}

**Advancing and delaying (al-taqd Ḱm wa-al-ta'khūr)**

A few examples of this type are mentioned in al-Kindī *Tafsīr* as follows:

**Example No 1**

Deaf, dumb, blind.  
They will not return. (Q. 2: 18)

A question arises concerning this verse: Why does it begin with the deaf, followed by the dumb and the blind? To answer this question, al-Kindī points out that those who do not listen to the truth [of the Qur'ān] will not be able to understand it. As a result, they will neither recite it nor act according to it, like a blind man who can see nothing and therefore does not act.\textsuperscript{18}

**Example No 2**

He said, “Do you forsake my gods, Ibrāhīm?  
(Qāla a-r āghibun anta ‘an ālihat Ỉ yā Ibr āh Ỉ m?). (Q. 19: 46)

Al-Kindī points out that predicate, *a-r āghibun*, has been brought forward and is preceded by a *hamza* to emphasize Āzar’s astonishment at Ibrāhīm and his condemnation of Ibrāhīm’s action.\textsuperscript{19}

\textsuperscript{17}Ibid., 2/527.

\textsuperscript{18}Ibid., 1/34.

\textsuperscript{19}Ibid., 2/279.
Indefinite (al-tankū), for instance:

The Companions of the Garden
are busy enjoying themselves today,
(Inna ʾashʿāba al-jannati
al-yawma fī shughulin fākhihūn). (Q. 36: 55)

Al-Kindī suggests that the word šughulin is indefinite to emphasize the intensity of the enjoyment, which is unimaginable since the indefinite may be used to indicate intensity (al-taʿżīm). This could also apply to the verse “truly man is in loss (inna al-insāna la fī khusr)” (Q 103: 2), where the word khusr is indefinite to show that the kuffār will suffer a very great loss.

Ellipsis and abridgment (al-ḥadhaf wa al-ikhtisār)

The Arabs normally use abridgment as a sign of rhetoric by omitting a part of their speech. This omission can be a sentence, a phrase, or a particle. There are numerous examples in the Qurʾān and the following are some of those mentioned by al-Kindī:

The omission of sentence, for instance:

How indeed! [could the mushrikūn have a treaty] For if they get the upper hand over you,
    they will respect neither kinship nor treaty. (Q. 9: 8)

Al-Kindī indicates that the sentence in square brackets is omitted because it is

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20Ibid., 3/77.

21Ibid., 3/521.
already known from an earlier verse.22

The omission of verb: for instance:

Allah has helped you on many occasions, including the Day of Ḥunayn. 
(Laqad naṣārakum Allah fī mawāṭina kathūratin wa-yawma Ḥunaynīn idhū a jābatīm kathūratūku). (Q. 9: 25)

According to al-Kindī, the verse should be “wa [dhkur] yawma Ḥunayn” (And [remember] the Day of Ḥunayn)”, indicating that the verb in square brackets has been omitted.23 However, the omitted word, according to Zamakhsharī and al-Bayḍāwī, could be “the occasion of” (mawta) the Day of Ḥunayn since time (yawma) cannot connected to place (mawāṭina) in Arabic grammar.24

A conditional sentence requiring an apodosis (jawīb)

This clause is omitted for brevity because the hearer already knows what it is. For instance, in the verse

Example No. 1

Were it not for Allah’s favour to you and his mercy and that Allah is All-Gentle, Most Merciful
He would have punished you (Q. 24: 20).

22Ibid., 1/511.
23Ibid., 1/517.
24See al-Zamakhsharī, Tafsīr 2/187; al-Bayḍāwī, Tafsīr, 1/400.
The clause in bold is the omitted apodosis.25

Example No. 2

No indeed, if you only knew with the Knowledge of Certainty, you will certainly see the Blazing Fire! (Q. 102: 5–6)

To lay a great emphasis on it (tafkh īm), al-Kindī states that there is an omitted clause which could be understood from the context, that is, “No indeed, if you only knew with the knowledge of Certainty, [you would do amazing things]. The clause “you will certainly see the Blazing Fire” could not be the apodosis because it certainly happened, but this clause is an apodosis of an omitted oath [by Allah you will certainly see the Blazing Fire].26

The omission of a particle

And give good news to those who have īm ān
that they are on a sure footing with their Lord.
(Wa-bashshiri l-ladh īna āman ā
[bi] anna lahum qadama Ṣidqin ‘inda rabbihim.) (Q. 10: 2)

According to al-Kindī, the particle in square brackets has been omitted.27

Sometimes, instead of using a pronoun, the subject is repeated, as in the verse:

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25See al-Kindī, Tafs Īr, 2/403.

26Ibid., 3/520.

27Ibid., 2/5; al-Zamakhshārī, Tafs Īr, 3/2
They are surprised that a warner should come to them from among themselves. The *kāfir ān* say, “This is a lying magician.” (Q. 38: 30)

Al-Kindī indicates that the subject *kāfir ān* is repeated instead of the pronoun “they” to condemn them and to emphasize that their *kufr* prompted their behaviour. ²⁸

**The meaning of particles**

Al-Kindī sometimes mentions the meaning of some particles to clarify the meaning of the whole verse, for instance:

**Example No. 1**

As for those who have lost their own selves, they have no *īmān*

*(al-ladhū inā khasir ā anfusahum *fa-*hum lā yuʿminīm)* (Q. 6: 12)

The particle *fa* in bold meant that because they had no *īmān* they had lost their own selves.²⁹

**Example No. 2**

If only they had humbled themselves when our violent force came upon them!

*(fa-*lawlū ā idh jāʾahum baʿsun ā taḍārāʿūn)* (Q. 6: 43)

The particle *lawlū* means that they had no excuse for abandoning humility.³⁰

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²⁸See al-Kindī, *Tafsīr*, 3/101

²⁹Ibid., 1/350

³⁰Ibid., 1/362
Al-Kindi’s interest in allegory (‘ilm al-bayān)

The Qur’ān frequently uses a physical image to clarify the meaning. Under this heading are three main topics: al-tashbīḥ (simile), al-isti‘ār (metaphor) and al-kināya (metonymy or indirect expression). Al-Kindī uses the following method in this regard:

- Al-Kindī discusses only those verses whose meaning it is necessary to understand.

- Al-Kindī does not usually go into detail in his discussion, perhaps for reasons of brevity.

- Al-Kindī usually mentions only one opinion, again, presumably, for brevity.

The following points illustrate this method in more detail:

Tashbīḥ (simile)

A simile is an expression where one thing is compared with another. As stated earlier, the Qur’ān uses this method in different ways to convey the message more clearly. Several examples are mentioned by al-Kindī, of which the following are a selection:

Example No 1

Arguing with you about the Truth after it had been made clear as though they were being driven to their death with open eyes. (Q. 8: 6)
Al-Kindī points out that this verse tries to convey the intense fear of the Companions when they were told that they would fight in the battle of Badr. Their situation was similar to that of people who are being driven to their death with open eyes.\textsuperscript{31}

Example No 2

The metaphor of the life of the \textit{dunya} is that of the water which We send down from the sky, and which then mingles with the plants of the earth to provide food for both people and animals. (Q. 10: 24)

Al-Kindī indicates that the message in this verse is that \textit{mu'minun} should neither depend on the \textit{dunya} nor trust it because it will last for only a short period. To simplify this message, the Qur'ān uses an example known to human beings, namely, the plants of the earth which grow after rain and then shortly after become dry chaff.\textsuperscript{32}

Example No 3

It is He who made the night a cloak for you 
\textit{(Huwa al ladhî ja'ala al layla libāsan).} (Q. 25: 47)

Al-Kindī emphasizes that this verse describes the night as a cloak under which people could hide. The connection between the two words is that both night and garments cover human bodies.\textsuperscript{33}

\textsuperscript{31}Ibid., 1/479.
\textsuperscript{32}Ibid., 2/15.
\textsuperscript{33}Ibid., 2/435.
Example No 4

The likeness of the two groups
is that of blind and deaf
and seeing and hearing. (Q. 11: 24)

Al-Kindī points out that the comparison here is between the kuffār (blind and deaf)
and the muʾminūn (seeing and hearing).34

It should be noted that the similes mentioned above in verses 25: 47 and 11: 24 are simple whereas those in verses 8: 6 and 10: 24 are extended because they involve more than one element of description. However, as we have seen from above examples, al-Kindī gives no details regarding this matter.

It is worth mentioning here that the Qurʾān uses another style called tamthīl, which is used in much the same way as tashbīh. This style is frequently mentioned in al-Kindī’s Tafsīr, and can be seen from his explanation of the following verses:

When your Lord took out all their descendants
from the loins of the children of Adam
and made them testify against themselves,
‘Am I not your Lord?’
y they said, ‘We testify that indeed You are!’ (Q. 7: 172).

I have put my trust in Allah,
my Lord and your Lord.
There is no creature He does not hold by the forelock. (Q. 11: 55).

There is nothing that does not have its store with Us (Q. 15: 21)

His command when He desires a thing
is just to say to it, ‘Be!’ and it is. (Q. 36: 82)

34Ibid., 2/49 for more examples see, 1/34, 67; 2/122, 411, 426, 435.
Al-Kindī maintains that the above verses should be understood in the *tamthīl* style, not in reality. In other words, in verse 7: 172 Allah does not literally extract all the descendants from the loins of the children of Adam. However, He provides them with clear signs and evidence, and gives them minds with which to think and then recognize their Lord.\(^{35}\) Also in verse 11: 55, Allah does not literally hold every creature by the forelock. The verse simply confirms His power over all living creatures and emphasizes that everything is under His control.\(^{36}\) Similarly, there is no actual storehouse as implied by the superficial meaning of verse 15: 21; it is *tamthīl* of the extent of Allah’s power, for everything belongs to Him. This is further explained by verse 36: 82, which states that everything is immediately whatever He wishes it to be.\(^{37}\)

**Istī’āra (metaphor)**

The Arabs often substitute one word for another because of a connection between them. However, there is a slight difference between *isti’āra* (metaphor) and *tashbīh* (simile) in that in the former the mushabbah (i.e. what the expressed idea is being likened to) is omitted. Al-Kindī’s treatment of *isti’āra* can be seen from his explanation of the following verses:

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\(^{35}\) Ibid., 1/462.

\(^{36}\) Ibid., 2/60.

\(^{37}\) Ibid., 2/154; 3/82.
Example No 1

This is for those of you who are afraid of committing fornication (dhāštīka li-man khashiya al-'anata minkum). (Q. 4: 25)

*Al-‘anat* originally means the rebreaking of a bone after setting, which causes much pain. Al-Kindī indicates that this word is substituted to emphasize the “hardship” for single people who cannot marry free women and are afraid of committing fornication.38

Example No 2

The keys of the Unseen are in His possession. (Q. 6: 60)

Al-Kindī points out that “keys” are normally used in a physical sense (that is, to open doors). Therefore, their use to gain access to the Unseen, which is unusual, is considered an *isti‘ārā*.39 The verse therefore, refers to a theological issue that only Allah knows the Unseen and everything is in His possession: life and death, reward and punishment, and so on.40

Example No 3

Rather We hurl the truth against falsehood
and it cuts right through it
and it vanishes clean away!
(bal naqdhīfū bi al-haqq ‘alā al-bātīli
fa-yadmaghuhu
fa-idhā huwa zāhiq). (Q. 21:18)

38Ibid., 2/231.
39Ibid., 1/369.
40Ibid., 1/368; al-Zamakhsharī, Tafsīr, 2/70
When commenting on this verse, al-Kindī states that it shows how falsehood is completely destroyed. Therefore, two strong words are borrowed: *qadhf* (to hurl a hard object) and *damgh* (to smash the brain). The verse draws a picture of falsehood (a human being that has a brain) and the truth hurling a hard object (such as a stone) against the former and damaging his brain.⁴¹

**Example No 4**

A sign for them is the night:
We peel the day away from it

(\textit{wa-} āyatu\textit{n} lahu\textit{m} al laylu
\textit{n}aslakhu\textit{mu} nhu al nah āh ̄ āl idh āh ̄ h m muẓлимūn}) (Q. 36: 37).

Al-Kindī comments that peeling the day away from the night is borrowed from the physical operation of skinning an animal after slaughtering it.⁴²

**Majāz mursal**

This is another kind of *majāz* (figurative expression) mentioned by al-Kindī. The following are examples:

**Example No 1**

Those who conceal what Allah has sent down of the Book and sell it cheap,
take nothing into their bellies but the Fire. (Q. 2: 174)

People who consume the property of orphans wrongfully consume nothing in their bellies except fire. (Q. 4: 10)

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Al-Kindī comments that both of these verses state that such people will eat fire. However, that is because they had taken something unlawfully, that is, the property of orphans, which will cause them to be punished in the Fire.⁴³

Example No 2

O Prophet! When any of you divorce women, divorce them during their period of purity.

(yā ayyuhū al-nabiyyū idhū tallaqtūm al-nisā’ fa-talliqu hunna li-ʿiddatihin) (Q. 65:1)

Despite referring to an action, tallaqtum, it is clear that the verse interprets figuratively the intention of divorce in this particular case. So if a believer intends to divorce his wife, it should be done under the above condition.⁴⁴ This also applies to the verse:

Example No 3

You who have ʾīmān! when you get up to do ṣalāt, wash your faces and your hands

(yā ayyuhū al-ladhīna ʾīmānū idhū qumtūm ʾal-ṣalātī fa-īghsilū wa-aydiyakum) (Q. 5:6)

and the verse:

Whenever you recite the Qurʾān, seek refuge with Allah from the accursed Shayṭān

(wa-ʾidhū qaraṭa al-Qurʾān fa-staʿidh bi Allāh min al-Shayṭān al-rajīm) (Q. 16:98).

⁴³See al-Kindī, Tafsīr, 1/102, 223
⁴⁴Ibid., 3/363
Al-Kindī points out that although *qumtum il ā al-Ṣalāt* and *qara'ata al-Qur'ān* are both actions, the above verses refer to the intention of doing these actions.45

**Example No 4**

Such people are in a worse situation
*(Ula'ika sharrun mak ānan)* (Q. 5: 60)

Al-Kindī comments that evil should be attributed to the people, but here it refers to the place because of the hyperbole.46

**Example No 5**

And the provision Allah sends down from the sky,
bringing the earth to life by it after it has died. (Q. 45: 4)

Al-Kindī maintains that what is sent down from the sky is in fact rain. However, because it produces food, it is given the figurative name of provision.47

From the above examples we note that al-Kindī does not explicitly mention the term *majāz mursal*, nor the relation between the two words, whereas they are clearly mentioned in *al-Kashshāf*, which is one of his main sources.48

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45Ibid., 1/301
46Ibid., 1/323.
47Ibid., 3/203.
Al-Kināya (metonymy or indirect expression)

It is very common in the Arabic language for indirect expressions to be used to create a grandiloquent style. For instance, a number of metonymies are used for being generous such as \textit{kath tār al-ramād} (having a lot of ashes), \textit{jabūn al-kalb} (having a cowardly dog), \textit{haz il-al-fasīl} (having a thin camel). Many metonymies are used by the Qur'ān as well. This can be seen from al-Kindī’s explanation of the following verses:

Example No 1

The fruits of his labour were completely destroyed and he woke up \textit{wringing his hands} in grief, rueing everything that he had spent on it. (Q. 18: 42)

Al-Kindī comments that “wringing hands” is a metonymy of “rue” because regretful people often indulge in such an action. This principle also applies to the expressions “biting fingers” and “took full stock of what they had done” (\textit{sugīṭa fi' y adīh}), referring to the verse:

But when they leave they bite their fingers out of rage against you (Q. 3: 119),

and the verse:

When they took full stock of what they had done and saw they had been misled, they said, ‘If our Lord does not have mercy on us and forgive us, we will certainly be among the lost’ (Q 7: 149). 49

\footnote{49See al-Kindī, \textit{Tafsīr}, 2/248.}
Example No 2

Among people there is one who argues about Allah without knowledge of guidance or any light-giving Book, turning away arrogantly (thāniya 'itfih). (Q. 22: 9)

According to al-Kindî, the Arabic phrase thāniya 'itfih (“turning aside from”) is a metonymy of arrogance because such people usually turn aside from the truth.50

Example No 3

The Day when the wrongdoer will bite his hands and say, ‘Alas for me! If only I had gone the way of the Messenger!’ (Q. 25: 27)

The biting of hands and fingers and the gnashing of teeth are all metonyms of regret and anger because these feelings are accompanied by these actions.51

‘Ilm al-Badī’

Al-Kindî does not give this aspect of rhetoric the same attention as he gives to al-ma‘ānī and al-bayan. Only three examples are mentioned under this heading, namely, al-muqâbalâ (opposition), and al-muzzâjâ (sometimes known as al-mushâkala) as shown below:

Those the angels take in a virtuous state.
They say, ‘peace be upon you!
Enter the garden for what you did.’ (Q. 16: 32)

Al-Kindî maintains that this verse states the opposite of the verse, “As for those the

50Ibid., 2/356.
51Ibid., 2/430.
angels take in death while they are wrongdoing themselves” (Q. 16: 28). He also points out that there is an opposition (muqāba) between the two phrases “What an excellent lodging and abode” (Q. 25: 76) and “It is indeed an evil lodging and abode” (Q. 25: 66).

Al-muzāwaja

This is where the same word is used twice but in a different sense. Examples are as follows:

Example No 1

They say, ‘We are really with you. We are only mocking.’ But Allah is mocking them. (Q. 2: 14–15)

In his commentary al-Kindī indicates that in this verse the word “mocking” is used twice but in a different sense. The former use has the literal meaning of mock, for example, the hypocrites used to mock the mu‘minūn, whereas the latter use means that Allah will punish them. This also applies to the verses

Example No 2

The repayment of a bad action is one equivalent to it (Wa-jaza‘u sayyi‘atun sayyi‘atun mithluhā). (Q. 42: 40)

So if anyone oversteps the limits against you, overstep against him the same as he did to you (Fa-mani ‘tadā ‘alaykum fa-‘tadā ‘alayh) (Q. 2: 194).
Al-Kindī indicates that the meaning of the first sayyi‘ah (bad action) is quite different from the second (repayment). Also the verb i’tadā is used in the different sense of bad action and legal action. In such cases the former is normally used in its original sense, whereas the latter is used as muzāwaja.

Example No 3

If you want to retaliate,
retaliate to the same degree
as the injury done to you.
(Wa in ‘aqabatum
fa-‘aqibū bi-mithli mā ‘aqibtum bih)(Q. 16: 126)

According to al-Kindī the second action is only a retaliation, and the same word "retaliate", ‘aqaba, is used in a different sense because of izdiwāj al-kalam.

In conclusion we can say that al-Kindī refers to this subject, al-balāgha, as do other exegetes, when it is necessary to clarify the meaning of a verse. In other words he does not rely on this subject to support a particular opinion except for certain verses which require such an interpretation. (Examples have been given in Chapter Nine, such as the verse concerning the physical attributes of Allah). Here he makes a short statement without going into detail. However, he devotes more attention to al-bayān than to al-ma‘ānī and al-badlī, which may be because al-bayān is more widely used than the other two in the Qur’an. The final point to be noted is that al-Kindī is greatly influenced by al-Zamakhsharī’s method, especially regarding al-tamthīl.

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54Ibid., 1/31.
55Ibid., 2/202.
CHAPTER ELEVEN

Comparison of Al-Huwwārī and al-Kindī

Both al-Huwwārī and al-Kindī clearly belonged to the same madhhab (the Ibāḍī), therefore one would not expect to find much difference between them. Indeed, they have many characteristics in common. Firstly, both use the main sources of the Qur’ān, ḥadīth and the accounts of the Companions and Successors to interpret the Qur’ānic verses. Secondly, they both hold the same theological views regarding Allah’s attributes, the “seeing of Allah”, faith, promise and threat, and intercession. Another common characteristic which merits attention is that neither composed an independent tafsīr but instead summarized existing tafsīrs. However, there were some differences between the two tafsīrs, as we shall see later. Before doing so, however, we shall make a brief comparison of the eras of al-Huwwārī and al-Kindī.

First of all, it should be noted that each lived in a different place and at a different time, and was therefore influenced by his environment. Al-Huwwārī lived in the third century AH, when exegetes were concerned with al-ma‘thūr, whereas in later centuries preference for tafsīr bi al-ra‘y was adopted by a large number of commentators. Al-Kindī, who lived in the twelfth century AH, was influenced by this approach, especially by al-Zamakhsharī and his followers. Therefore, al-Kindī recommended al-Zamakhsharī’s tafsīr to his students, saying, “I have never seen any tafsīr which is better than al-Kashshāf”.

\[\text{See Ibn Ruzayq, "al-Ṣaḥīfa al-qaḥṭāniyya", p. 549}\]
political and social life was the characteristic of al-Huwawri’s era. The country was full of ‘ulamā’ and education was available to all. In contrast, in time of al-Kindi the Omanis’ lives were affected by the civil war which continued for more than two decades between 1131AH and 1153AH. This resulted in the deterioration of both society and education. There is no reference to this in al-Kindi’s Tafsir except perhaps for his comment, in explanation of verses 4: 98 and 18: 91, that every Muslim should act to restore the dīn of Allah and fight against bid’ā as much as possible. Also, in his commentary on verses 5: 51 and 5: 82, al-Kindi states that both Jews and Christians were united against the Muslims, killing them and destroying their countries and mosques. But this seems to be a general comment because there were no Jews nor Christians in Oman in al-Kindi’s time, unless he is referring to the Persians. This chapter will illustrate the main similarities and differences between al-Huwawri and al-Kindi’s Tafsīrs.

**Tafsīr bi al-Ma’thūr**

As we have seen in Chapter Three, most of al-Huwawri’s Tafsīr comprises tafsīr bi al-ma’thūr. Most of the verses, if not all, were explained by other verses or traditions or the comments of the Companions and the Successors. Al-Huwawri sometimes uses all these sources to explain one verse. Al-Kindi, in contrast, usually gives a general meaning of each verse, relying mainly on the principles of Arabic, although sometimes referring to one of the above-mentioned sources. This is described below in detail.

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2 See al-Kindi, *Tafsīr*, 1/265, 320, 332; 2/261,
Explanation of the Qur'ān by the Qur'ān

Using one Qur'ānic verse to elucidate another is quite common in exegeses, although its application varies according to the particular methodology followed by each exegete. Al-Huwwārī uses many aspects of the method, which do not exist in al-Kindī’s *Tafsīr*, for instance, limitation, particularizing words used in a general sense, gathering relevant verses and so on. He also often mentions only a relevant part of the verse being explained. Even the interpretation of a verse varies from one commentator to another. For example, while al-Huwwārī explains a verse by another verse, al-Kindī gives a different interpretation of the same verse. In Chapter Nine al-Huwwārī gives an unusual interpretation of the phrase “gentle words” in verse 20: 44, suggesting that they (Mūsā and Hārūn) called Pharaoh Abū Mus‘ab. He gives no support for this interpretation, whereas that of al-Kindī relies on another *sūrat*, al-Nāzī‘īt, in which these “gentle words” are explained as follows:

‘Go to Pharaoh – he has overstepped the limits – and say: “Do you resolve to purify yourself. I will guide you to your Lord so that you may fear Him?”’.

Again in Chapter Nine, when al-Kindī explains the word *ḥān* in verse 51: 43 as “three more days” with reference to verse 11: 65, al-Huwwārī suggests that the phrase *ḥattā ḥān* could mean “until death” if they accepted the Prophet Sāliḥ’s message or “until punishment” if they rejected it. The earlier statement, “Enjoy

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yourselves for a while (ḥatt ā hā in)”, could refer to the first stage of the Prophet Šālih’s da’wa when Thamūd’s response was not yet known. Verse 11: 65 “Enjoy yourselves in your land for three days” however, refers to the final decision after “they spurned their Lord’s commands” (Q. 51: 44). Thus, according to the context, al-Huwwārī’s interpretation seems to be the more acceptable.

Explanation by Traditions and the Companions’ comments

As evinced in al-Huwwārī’s Tafs īr, he relies heavily on traditions and the comments of the Companions to interpret the Qur’ānic verses. Al-Kindī, however, treats them in most cases as a second source, namely, to assist the interpretation or to provide an alternative one. It is worth remembering here that neither seems interested in isnāds or refers to the sources of traditions, although al-Huwwārī sometimes mentions a Companion or a Successor or both. Also many of the traditions referred to in both Tafs īrs are not cited verbatim. Various reasons may be given for this method. As already suggested, al-Huwwārī transmits these traditions from Ibn Sallām (d. 200 AH) who might have had his own isnād, like that of al-Ṭabarī, which was slightly different from current narratives. We must assume that, because of the civil war in Oman in his time, al-Kindī did not have easy access to books on traditions in the twelfth century AH. Therefore, he reports these traditions as they are in al-Bayḍāwī without examination. One important common characteristic of the two Tafsīrs in this respect is that both rely on non-Ibāḍī traditional sources, which refutes any claim that the Ibāḍīs accept only traditions from their own sources. Finally, owing to this interest in tafs īr bi al-ma’th īr, al-Huwwārī employs a huge number of traditions in various ways that do not exist in al-Kindī’s Tafs īr. He uses tradition to support the
meaning that he chooses, to particularize the general meaning, to support a theological point or opinion in a matter of jurisprudence, to limit the meaning of a verse, to provide a reason for the revelation of verses in question, or to support his idea. The examples below give a more detailed illustration of these differences.

Al-Kindī interprets al-kawthar as “great abundance” with reference to Ibn ‘Abbās; whereas al-Huwwārī gives three possible interpretations: “river in the Garden”, referring to three traditions in which the Prophet explained it as a river in the Garden; “great abundance” (Mujāhid); and “the Qur’an”, according to al-Ḥasan.3

It is clear that al-Huwwārī’s interpretation is restricted to al-ma’thūr, whereas al-Kindī goes further, using Arabic grammar. For instance, in the verse “And who, despite their love for it, give away their wealth (wa ʾī a al-māl ‘alā ḥubbīhi)” (Q. 2: 176), al-Huwwārī refers to Ibn Mas‘ūd’s interpretation: “Who gives away his wealth while he is in good health, loving wealth and fearing poverty”. Al-Kindī, however, suggests that the meaning depended on the pronoun in bold: it could be Ibn Mas‘ūd’s interpretation if the pronoun referred to wealth (al-māl), or it could mean “those who give away their wealth because they love their Lord” if the pronoun referred to Allah.6 In addition, al-Kindī bases his interpretation on the language in most cases and makes no mention of al-mathūr. For instance, in commenting on the verse 2: 238, “Safeguard the Sālāt—especially the middle one”, al-Kindī does not refer to the middle prayer, whereas al-Huwwārī, as mentioned

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6 Al-Kindī, Tafsīr, 1/103; Hūd, Tafsīr, 1/167.
before, explains it as the ‘asr prayer, referring to the hadīth in which the Prophet gave the same interpretation, or the fajr prayer, which is attributed to Ibn ‘Abbās and al-Ḥasan.⁷

Regarding the occasions of revelation, although neither al-Kindī nor al-Huwurī is interested in an īsnād, al-Huwurī sometimes mentions one or two narrators (i.e. a Companion or a Successor).⁸ Al-Huwurī also refers to numerous occasions of revelation in his Tafsīr, whereas al-Kindī reports only a few, using no more than one short narration. Owing to this limitation, only single acceptable accounts are given by al-Kindī in most cases, whereas al-Huwurī, as we have seen in Chapter Four, sometimes provides several accounts, some of which are unacceptable. For instance, when commenting on Surat al-Ikhlas, 112, al-Huwurī suggests that its occasion of revelation might have been the argument between the Quraysh and the Prophet or that between the Jews and the Prophet. Al-Kindī cites only the first possibility, which is the more generally accepted.⁹

Qur’ānic Readings

Qur’ānic readings attracted most exegetes, regardless of the field in which they were interested, for the reading is part of al-ma‘thūr on the one hand and based on the Arabic language on the other. Therefore, both al-Huwurī and al-Kindī are interested in this subject, although al-Huwurī gives it more attention. This is

⁷Al-Kindī, Tafsīr, 1/130; Hüd, Tafsīr, 1/228.
⁸See, for example, Hüd, Tafsīr, 1/139, 168, 240, 332, 367.
perhaps because the readings were much closer to *al-maʾthūr*, a particular interest of al-Huwwārī. The following discussion gives more details of this topic.

It can be said that neither all the Qur’ānic readings nor all the readers are mentioned by either al-Huwwārī or al-Kindī. Al-Huwwārī, however, sometimes provides more than two readings and refers to some readers, particularly Ibn ‘Abbās Ibn Masʿūd and Ubayy among the Companions and al-Ḥasan and Mujāhid among the Successors, and on just one occasion, Ibn Kathīr (d. 120) among the well-known readers. This might have been because the seven readers were chosen only by Ibn Mujāhid, who lived in the third and fourth century AH (d. 324 AH), after al-Huwwārī’s era. Ib Kakīr might have had a greater reputation because he lived at an earlier time (d. 120) and in Makka, where the famous school of interpretation had been established by Ibn ‘Abbās. The terms Kūff and Shāmī, in contrast, appear in al-Kindī’s *Tafsīr*, and on a few occasions he explicitly mentions some of the well-known readers such as Ḥafs, Nāfī and Abū Jaʿfar.¹⁰

One more point to be mentioned in this respect is that al-Huwwārī and al-Kindī relied on different readings of the Qur’ānic text. Because of al-Huwwārī lived in north Africa, where the reading of Nāfī was (and still is) prevalent, he bases his interpretation on that reading whereas al-Kindī follows the reading of Abū ʿAmr since that was the reading followed by his source al-Bayḍāwī.

¹⁰ See al-Kindī, *Tafsīr*, 2/167, 260, 3/437, According to Ibn Mujāhid classification, Abū Jaʿfar was consider as one of the ten readers not the seven.
As for abrogation, al-Kindī mentions only a few verses, most of which are in agreement with al-Huwwārī except for the verse “Divorced women should wait by themselves for three menstrual cycles;” (Q 2: 227). Al-Kindī interprets it as an abrogated verse where as al-Huwwārī reports that it was a general verse to which verses 33: 49 and 65: 4 are exceptions.\(^{11}\) Both opinions, however, are rejected by some ‘ulamā’ such as Ibn ‘Atiyya, who states that this verse refers only to women who are still menstruating.\(^{12}\) We should also note that al-Kindī does not comment on the views that he mentions, although al-Huwwārī does so sometimes. For instance, regarding verse 4: 8, al-Kindī gives two opinions without comment, whereas al-Huwwārī states that abrogation is the opinion of the majority.\(^{13}\)

There is no mention of al-Makkī wa l-Madanī by al-Kindī, even at the beginning of the sūras, in contrast to al-Huwwārī.

**Theology**

The theological bones of contention between the Ibāḍīs and some other schools were the following: the impossibility of the vision of Allah in the hereafter; the interpretation of physical attributes in accordance with the principles of the Arabic language; action as the main part of īmān; and no intercession for unrepentant grave sinners, who will remain in the Fire forever. There was no cause for

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\(^{12}\) See Ibn ‘Atiyya, *Tafsīr*, 1/253

\(^{13}\) See al-Kindī, *Tafsīr*, 1/223; Hūd, *Tafsīr*, 1/351
disagreement between al-Huwârât and al-Kindî in this respect since both belonged to the same school. The differences that we do find, therefore, must be attributed either to their differences in methodology or to differences relating to the development of Ibadî doctrine.

It could be said that the argument about these issues was in its early stages in the third century, with each school attempting to define its own views on the one hand and refute its opponents' views on the other. Therefore, al-Huwârât sometimes tries to refute his opponents' opinion as we have seen in his explanation of verse 15:

2. Here he attacks the Sunnî, branding them *al-firqa al-shîkka* for holding that grave sinners would be released from the Fire and referring to several Qur'anic verses to support his view. He also cites Prophetic traditions to support his explanation of a verse, as in the example of verses 4: 29-30 and 19: 39 already mentioned. Al-Kindî, as a scholar writing long after these issues had been established, or because of brevity, usually gives only a very brief statement without any further details or argument. He rarely criticizes his opponents or tries to refute their opinions. For instance, in his explanation of verse 2: 48, al-Kindî briefly indicates that there will be no intercession for grave sinners.15

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14 Ibid., 1/372-73; 3/15; and also see 2/182, 340

Jurisprudence

The discussion in Chapter Six of jurisprudential matters in al-Huwwarī’s Tafsīr shows clearly that there is no disagreement between the Ibāḍīs and other schools on the main Islamic sources. Any differences are limited to furūʿ. Al-Kindī gives this subject very little attention and makes only an occasional brief reference to it.

In his explanation of verses 2: 114, 2: 118 and 7: 138, al-Kindī points out that the sources of Islamic law are the Qur‘ān, the Sunna, consensus and analogy. Occasionally he mentions ra’y (opinion) or ḥujjat al-‘aql (mental understanding).16 The term ra’y in Ibāḍī usage is taken to refer to both consensus and analogy since these two sources are not part of the Revelation. Owing to a misunderstanding, some non-Ibāḍīs have accused the Ibāḍīs of denying consensus, which in fact they do not.17 Ḥujjat al-‘aql, is considered a guide to the truth and knowledge of God (ma‘rifatu Allāh) where there was no Revelation.

Al-Kindī mentions two bases of jurisprudence: “the command (of Allah and the Prophet in general cases) should be understood as obligatory (al-amr li l-wujūb)” referring to the verse:

Allah knows those of you who sneak away,
Those who oppose his command should
beware of a testing trial coming to them
or a painful punishment striking them. (Q. 24: 63)

16 See al-Kindī, Tafsīr, 1/77, 79, 448
17 See Mu‘ammar, al-Ibādīyyah madhhab islāmī fī mu‘tadil, p. 30
and “an explanation (i.e. of a legal judgment) could be delayed to after the time of revelation (yajūza ta’khīr al-bay‘ān ‘an waqt al-khitab)”, for Allah promises the Prophet that the Qur’ān will be explained, referring to the verses: 18

Its collection and recitation are Our affair.
So when We recite it, follow its recitation
Then its explanation is Our concern. (Q. 75: 17-18)

Moreover, he briefly gives four judgements in his comments on the following verses:

If you turn your backs,
I have not asked you for any wage. (Q. 10: 72)

He said, ‘Entrust the country’s stores to me. (Q. 12: 55)

Do not evict them from their homes,
nor should they leave. (Q. 65: 1)

Perform the ḥajj and ‘umra for Allah.
If you are forcibly prevented,
make whatever sacrifice is feasible. (Q. 2: 196)

Al-Kindī points out that the first verse emphasizes that no wage should be taken for teaching necessary knowledge. 19 The second may be considered to give permission for participating in a kāfir’s government (as did Prophet Yusuf). 20 The third states that a divorced woman has the right to suknā. 21 The last verse indicates that Ḥalīfār

18 Ibid., 2/422, 3/424
19 Ibid., 2/29.
20 Ibid., 2/100.
21 Ibid., 3/363
(prevention), according to “our [Ibāḍī] opinion”, applies to any unpreventable hindrance.²²

It is noteworthy that al-Kindī mentions no more than one opinion without further detail, and makes no reference to non-Ibāḍī schools. However, he sometimes implicitly refers to Ibāḍī opinions, as, in the above example, when he says “our opinion”, or to Ibāḍī sources such as the Jāmi’ of Abū Sa‘īd or the Jāmi’ of Ibn Ja‘far, or a general reference such as “wa min kutub aṣḥāb inā’.

Language

As already stated, language plays an important part in al-Kindī’s Tafsīr, whereas al-Huwwārī gives it less attention because of his concern with al-ma’thūr. However, occasionally al-Huwwārī briefly uses some aspects such as syntax, metaphor, poetry and others. His method is illustrated below.

Syntax

The following examples illustrate this point

Example No 1

Or some deviance consecrated to other than Allah
\( (aw\, fisqan\, uhilla\, li\, ghayri\, All\, \text{āhi bīh}) \). (Q. 6: 146)

²² Ibid., 1/111
Al-Huwārī points out that fisqan is manṣūb (noun in the accusative) because of its connection with the other manṣūb words, maytān (carrion) and damān masfūhan (flowing blood) (which are the predicate of the verb “yakūn”).

Example No 2

Descendants of those We carried with Nūh (dhuriyyata man ḥamalnā ma’ā Nūh). (Q. 17: 3)

Dhuriyyata here is manṣūb because it is in the position of munādā (someone being called) although the particle yā has been omitted.

Example No 3

And grains on leafy stems and fragrant herbs (Wa-l-habbu dhu al-‘asfi wa al-rayhān). (Q. 55: 12)

Al-rayhān (fragrant herbs) is considered subject (mubtada’), according to al-Ḥasan’s interpretation (wa-al-rayhānu), or joined to (ma’tūf ‘alā) al-‘asfi, according to the genitive reading, wa-al-rayhāni.

Poetry

No more than five poetic verses are mentioned in al-Huwārī’s Tafsīr, all which are cited to support his interpretation of Qur’ānic verses. For instance, he reports

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23 Hūd, Tafsīr, 1/569
24 Ibid., 2/407
25 Ibid., 4/262
that Ibn ‘Abbās explained zan īm as bastard (a man who falsely asserted that he belonged to a tribe). To support this interpretation, al-Huwārī refers to the following poem:

\[
\text{زمن تداعاه الرجال زيادة}
\]

\[
Wa ka’san dihāqa (Q. 74: 34) is explained as an overflowing cup, and is supported by the poem:26
\]

\[
\text{فأزرعنا له كأسا دهاقا}
\]

**Rhetoric (balāgha)**

Under this heading, allegory (majāz), simile (tashbīḥ), and interrogation (istifḥām) are cited in a few places in al-Huwārī’s *Tafsīr*.

**Majāz**

Hūd deals with majāz on a few occasions, although without using this term, as follows:

There was also a sign for Saba in their dwelling place:

\[
\text{two gardens. (Q. 34: 15)}
\]

Hūd indicates that the town Saba’, according to al-Ḥasan’s interpretation, is taken to refer to its dwellers. This is similar to the verse:

\[
\text{Ibid., 4/395, 462, and also see 4/252, 320, 528}
\]

306
Ask questions of [the people of the] town in which we were (Q. 12: 82) where the word “town” is used to refer to its people. The words in square brackets are omitted, but are necessary for the verse to make sense. This also applies to the verse:

No, it was your scheming night and day
(bal makr al layl wa-al-nah ār) (Q. 34: 33)

where the scheming is ascribed to the night and day, whereas it is the people’s scheming during the night and day.  

These examples are treated in rhetoric under magāz mursal which might have been established after al-Huwwārī’s lifetime.

**Simile (tashb īh)**

Al-Huwwārī’s treatment of simile can be seen from his explanation of the following verses:

**Example No 1**

Those they call upon apart from Him
do not respond to them at all.
It is like someone stretching out
his cupped hands towards water
to convey it to his mouth:
it will never get there. (Q 13: 15)
Al-Huwārī points out that this verse emphasizes the uselessness of idols. This is like someone who calls a glass of water to come to his mouth, and it never reaches it.  

29

Example No 2

The blind and seeing are not the same nor are darkness and light. (Q. 35: 18)

Al-Huwārī comments that this verse is a simile of the mu'min and the kāfir. “blind” and “darkness” are taken to refer to the kāfir who strays from the right path whereas “seeing” and “light” referred to the mu'min.  

30

From the above examples we note that al-Huwārī rarely uses language to explain the Qur’anic verses. In addition, rhetorical terms such as majāz, tashbīh, isti’āra, kin āya etc. hardly appear in his Tafsīr when compared with that of Al-Kindī. This might be because tafsīr bi al-riwāya was al-Huwārī’s main interest at that time and that of his source, Ibn Sallām.

Having explained this, it is perhaps appropriate to discuss here three relevant issues that frequently occur in many exegeses.

- Repetition of certain words.
- Extra particles.
- Interchangeability of particles.

29 Ibid., 2/300.

30 Ibid., 3/415.
Repetition of certain words

It seems that al-Huwwârî adopted the view that there was a repetition of meaning in certain words in the Qur'ân simply because there was a linguistic resemblance between them. This is shown in his interpretation of the following verses where (as we shall see) he assumes a similarity of meaning where other scholars assume a difference:

When He desires to misguide someone,
He makes his breast narrow and constricted
as if he were climbing up into the sky
(Wa-man yurid an yudظلahu
yaj' al sadrahu ḍayyiqan ḫarajan
ka-an'amū a yaṣṣa'a'addu f 'ī al-sam ā'). (Q. 6: 125)

Even though before He sent it down on them
they were in despair
(Wa-in kânū a min qabli an yunazzala 'alayhim
min qablihi la mublis īn). (Q. 30: 49)

It does not benefit Allah to address any human being
except by inspiration, or from behind a veil,
or He sends a messenger who then reveals
by His permission whatever He wills
(Wa-mū kāna li bashārin an yukallimahu Allāh
illū a wāḥyān aw min war ā'i ḫīb ābīn
aw yursila rasūlīn fa yūhīya bi idhmīh ī mū yashā'). (Q. 42: 51)

You who have īm ān! bow and prostrate and worship your Lord,
and do good, so that hopefully you will be successful
(Yā ayyuha al-ladhīna āmanū rka'ū wa-sjudū wa-‘budū rabbakum
wa f'ālū ī l-lkhayra la-‘allakum tuṭliḥūn). (Q. 22: 77)

When the munāfīqūn and people
with sickness in their hearts said
(Wa-idhyaqulu al-munāfīqūn wa-l-ladhīnā
fī qulū ubihim maraǧūn). (Q. 33: 12)
Al-Huwârî suggested that the words in bold in each verse had the same meaning, implying repetition.\(^{31}\) A brief investigation, however, shows us that there is a specific meaning for each word.

The two words *dayyiqan* and *harajan* in verse 6: 125 give different descriptions of a misguided heart. While *dayyiqan* is understood to mean “narrow”, *harajan* could mean “very constricted” and therefore out of reach of goodness. ‘Umar ibn al-Khaṭṭāb himself was not sure of the precise difference between the two words until he asked a shepherd from Banû Mudlij about the meaning of *al-ḥaraja*. The answer was “The tree that is surrounded by many trees and so is out of reach of animals”. ‘Umar said, “This is exactly the heart of a munāfiq, nothing good can reach it.\(^{32}\)

The phrase *min qablihi* in verse 30: 49, emphasizes how quickly people’s feelings can change: they become very happy when rain is sent down, although they were in despair a few moments earlier.\(^{33}\)

To clarify the apparent confusion between *wahyan* and *yūḥī* in verse, 42: 51, al-Zamakhsharî states that *wahyan* refers to inspiration (*ilhām*) whereas *yūḥī* refers to revelation by an angel. According to him, the verse describes three types of revelation: inspiration (*ilhām*), as happened to the mother of the Prophet Mūsâ, and

\(^{31}\) Ibid., 1/558; 3/329, 357; 4/106, 527.


\(^{33}\) See Ibn ʻAtîyya, *Taafsîr*, 4/342
also to Prophet Ibrāhīm when he dreamt of slaughtering his son, or revelation from behind a veil, as when Allah talked to Mūsā, or the sending of an angel to the prophets.\textsuperscript{34} Therefore, there is no repetition contrary to what al-Huwwārī suggests.

Also, there is a difference between \textit{wa ‘budū rabbakum} and \textit{f’alū al-khayr} in verse 22: 77. The former refers to obligatory ‘\textit{ibāda} whereas the latter refers to voluntary good deeds. Al-Zamakhsharī states that three commands have been given to \textit{mu’mīnūn} in this verse: to perform \textit{ṣalāt} in particular; then to do other acts of ‘\textit{ibāda} such as fasting, \textit{ḥajj}, \textit{jihād}, etc.; after this they are encouraged to carry out good deeds in general.\textsuperscript{35}

In the last verse, 33: 12, “the people with sickness in their hearts”, as Ibn ‘Āshūr suggests, referred to those who were not completely \textit{munāfiqūn} at that time; they were somewhere between \textit{nifāq} and \textit{imān} and then later sank deeply into \textit{nifāq}.\textsuperscript{36}

\textbf{Superfluous Particles:}

There was disagreement among scholars regarding this issue. Some \textit{udlān} and exegetes hold that, according to Arabic grammar, there are superfluous particles in the Qur’ān. Others, however, reject this view, stating that every particle in the

\textsuperscript{34} See al-Zamakhshari, \textit{Tafsīr}, 5/217

\textsuperscript{35} Ibid., 4/92

\textsuperscript{36} See Ibn ‘Āshūr, \textit{Tafsīr}, 21/248
Qur'ān express a specific meaning which would be lost if the particle were omitted.\footnote{See al-Rafi‘ī, Tarikh adab al-’arab, 2/231-232; Faḍl ‘Abbas, Laʃī‘f al mannān, p. 62}

Al-Huwwārī adopts the former view in various places, of which the following are examples:

Allah is not ashamed to make an example of a gnat or of an even smaller thing
(Inna Allāh a is yaṣṭahy Ṽ an yaṣrība mathalan mā b a ‘ūḏātān fa-mā fawqah Ṽ). (Q. 2: 26)

There are some stones from which rivers gush out
(Wa-inna mina al-ḥij ārati la mā yatafjaru minhu al-ānḥār). (Q. 2: 73)

Say to the mu‘min ūn that they should lower their eyes
(Qul li-lmu‘min ūna yaghuḍḍū min abṣārihim). (Q. 24: 30)

No! I swear by the Day of Rising
(Lūqsimu bi-yawmi al-qiyāmāl). (Q. 75: 1)

According to al-Huwwārī, the particles in bold are superfluous. This might be true if we are concerned with grammar; however, could the same thing be said regarding the meaning? To answer this question let us examine each of the above verses.

The particle mā in verse 2: 26, according to al-Zamakhshārī, was considered *ibḥāmiyya*, (vagueness) for it is joined to the *nakira* noun to give it more general emphasis. In this case *mathalan mā* refers to any *mathal* whatever it is, smaller or bigger than *ba‘ūḍa*. In order to clarify this point, al-Zamakhshārī proceeds to give a linguistic example: *a’tīn ī kitāban mā*, which translates as “give me any book whatever it is”. Thus the full meaning cannot be understood without mā. According
to the shādhūh (non-standard) variant reading, ba’udatun, mā should interpreted as ism mawṣūl, or istifhamiyya, which gives a similar meaning.\(^{38}\)

The phrase *wa inna mina l-ḥijārati lā mā yatafajjaru minhu al-anhār* (Q. 2: 73) emphasises that some hearts are harder than stones from which rivers gush. “Harder”, however, is not enough to describe such hearts so certain particles are added: *inna* and *lā*. Thus any particle used for emphasis cannot be considered superfluous.\(^{39}\)

The particle *min* in verse 24: 30 adds another meaning because closing eyes completely is not required, but they should be lowered, particularly in the presence of anyone *harām*, which is understood from *min*.\(^{40}\)

Regarding verse 75: 1, al-Zamakhsharī states that Allah swears by whatever of His creatures He wishes because of their importance, as in the verse where He says: “And I swear by the falling of the stars and that is a mighty oath if you only knew” (Q. 56: 78). *Lā* (No) in such cases is often used for *nafy*. In other words, by using *lā*, Allah wanted to emphasize the greatness of this creature and used this oath to do so.\(^{41}\)

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\(^{38}\) See al-Zamakhshrī, *Tafsīr*, 1/57; Ibn Kathīr, *Tafsīr*, 1/65b

\(^{39}\) See al-Ṭabarī, *Tafsīr*, 1/364


\(^{41}\) See al-Zamakhshrī, *Tafsīr*, 6/184
From the above discussion it is clear that every particle in the Qur'ān is used to convey a specific meaning and to say that it is superfluous is unacceptable.

Interchangeability of prepositions

There were two conflicting opinions regarding this matter. The Kūfāns held that a preposition could have more than one meaning since it was a word like any other Arabic word. This view was rejected by the Baṣrans, who stated that each preposition had only one original meaning and anything beyond that should be considered metaphorical.42 The Baṣrans’ view was shared by the muḥaqiqūn as stated by Abu Hilāl al-‘Askarī. Despite that, al-Huwwārī adopted the Kūfāns’ view. This can be seen from his explanation of certain verses, of which the following are a selection:

Who will be my helper to Allah (Man anṣār i il ā Allāh). (Q. 3: 51)

Al-Huwwārī suggests that the preposition il ā here has the meaning of ma’ (with).43 The other view, stated by al-Zamakhsharī and others, was that anṣārī (my helper) embodies the meaning of a genitive construction, so that the verse should be interpreted as “who will join themselves to Allah, helping me” or “who will be my helpers (going) to Allah or (seeking His refuge)” but the words in brackets have been omitted.44

42 See ‘Abbās Ḥasan, al-Nahwu al-wafT, 2/537-542
43 See Hūd, Tafs īr, 1/285
44 See al-Zamakhsharī, Tafs īr, 1/176
I will cut off your hands and feet alternately and have you crucified on palm trunks (Wa-la-usallībannakum fī judhū al-nakhl). (Q. 20: 71)

According to al-Huwwarī, fī (in) was taken to mean 'alā (on).45 This verse represents the aggression and intense anger of Pharaoh towards the sorcerers when they followed Mūsā. To deter them from doing so, he unsuccessfully attempted to threaten them with cutting off their hands and feet and crucifying them on palm trees. This sense can be derived only from fī (in) not from 'alā (on top of).

These issues are not clearly mentioned in al-Kindī's Tafsīr, maybe owing to his wish for brevity. On occasion, however, he indicates that he agrees with al-Huwwarī, particularly regarding superfluous particles.46

To conclude this chapter, it can be said that the difference between the two Tafsīrs centres on the material and the method employed to interpret the Qur'ān. In other words, while al-Huwwarī focuses all his attention on al-ma'thūr, al-Kindī concentrates on tafsīr by using language. In addition, al-Huwwarī gives more information and detail about the meaning of verses than al-Kindī, who was concerned with the general meaning of verses. For more clarification, al-Kindī briefly mentions other subjects, such as Qur'ānic sciences, theological matters and a few judgements of jurisprudence. It is noteworthy that al-Kindī does not mention isrā'īlīyyāt, perhaps owing to brevity and the fact that his main references were not concerned about such matters.

45 See Ḥūd, Tafsīr, 3/43
46 See al-Kindī, Tafsīr, 3/104
Conclusion

The main conclusions of this study can be summarised as follows:

- The relationship between the Ibadis and the Kharijites only refers to their both rejecting the arbitration and their both being established in the same era. The Ibadis have openly refuted the views of the Kharijites and denounced the latter for taking an extreme line.

- The Ibadis hold that the Qur'an, Sunna and ijma' are the main Islamic sources, although they accept analogy (al-qiyyas) and al-masalih al-mursalah as secondary sources.

- The study emphasizes that the Ibadis interpret the Qur'an by the Qur'an, and also the traditions of the Prophet, may Allah bless him and grant him peace, and comments of the Companions and Successors. However, they also accept interpretations based on linguistic principles if they fulfil the conditions established by the 'ulama'.

- The study shows that there is no major difference between the Ibadis and other Islamic schools in interpreting the Qur'an since all of them base their interpretation on the Qur'an, the Sunna, comments of the Companions and Successors and the Arabic language. Due to this, the work of Sunni scholars is considered by the Ibadis as sufficient in the interpretation of the Qur'an and thus the Ibadis have paid less attention to this subject than, say, jurisprudence. A disagreement, however, is apparent in the tafsir of some
theological issues such as the vision of Allah (ru’ya), īmān, promise and threat (al-wa’d wa al-wa’īd) and intercession (shafā’a) in which the Ibadīs have their own view which is based, as we have seen, on the Qur’ān, Sunna, and the Arabic language. This disagreement seems to result from āhā d ḥadīths which, according to the Ibadīs, are unacceptable as authentic proofs for ‘aqīda if they contradict Qur’ānic verses.

- From the few jurisprudential judgments given by both al-Huwwāri and al-Kindī, the disagreement in fiqh between the Ibadīs and other schools of jurisprudence seems to be limited to fūrū’.

- A number of general theological principles also become apparent from this study, including:

  - The Qur’ānic verses relating to the physical attributes of Allah should be interpreted according to mafāz

  - The vision of Allah, according to the Ibadīs’ view, is impossible both in this world and in the Hereafter since it depends on physical attributes.

  - True īmān, according to the Ibadīs, requires a man to be convinced of the truth, then to express his inner conviction by words, and then confirm it by deeds. Therefore, a man who lacks either the inner conviction or the verbal confession (when it is demanded) is an unbeliever, and if he lacks action he is a fāsiq, ‘āshi or kāfir kūfr ni’mah.
Ibāḍī sources speak of two types of *kufr*: (i) *kufr juḥūd*, or *kufr musāwāt* which means to disbelieve in God or to make Him equal with others. In this sense the term *kāfir* is synonymous with *mushrik*; (ii) *kufr nīmah* (ingratitude for the blessing of God), which is used for Muslims who commit grave sins and for those who acknowledge the faith of Islam but do not put it into practice.

There will be no intercession for grave sinners and they will remain in the Fire for ever if they fail to repent.

- Both al-Huwwarī and al-Kindī’s *Tafsīrs* are summaries of non-Ibāḍī *tafsīr*, particularly those of Ibn Sallām in case of al-Huwwarī and al-Bayḍāwī and al-Kashshāfī in the case of al-Kindī.

- The major difference between the two *Tafsīrs* is that al-Huwwarī is concerned with *tafsīr bi al-maʾthūr*, including reference to *qirāʾāt*, whereas al-Kindī concentrates on interpretation based on linguistic principles.

- Any narrative regarding the period of the ancient Israelites, stories of the prophets or unseen universals which are not supported by Prophetic traditions, or human experience, occur frequently in al-Huwwarī’s *Tafsīr*, but not at all in al-Kindī’s work. This accords with the later Ibāḍī position that such “*isr āʾ ilīyyāʾ*” should not be accepted in the interpretation of Qur’ānic verses.
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