

Aims, Methods and Contexts of Qur'anic Exegesis (2nd/8th–9th/15th c.)

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Towards a Reconstruction of the Mu'tazilī Tradition of Qur'anic Exegesis: Reading the Introduction to the *Tahdhīb* of al-Ḥākim al-Jishumī (d. 494/1101) and Its Application*

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THE *Tahdhīb fi tafsīr al-Qur'ān* (The Refinement in the Interpretation of the Qur'an), by the Mu'tazilī scholar and theologian al-Ḥākim al-Jishumī (d. 494/1101), represents, to date, our best source for understanding the Mu'tazilī tradition of Qur'anic exegesis.¹ Yet, this massive work that comprises nine volumes² is only available in manuscript form, and is therefore inaccessible to most scholars of Qur'anic Studies. The only published Mu'tazilī *tafsīr* is *Tafsīr al-kashshāf* by Jār Allāh Maḥmūd b. 'Umar al-Zamakhsharī (d. 538/1144), who does not furnish in his introduction the hermeneutical approach and methodology he adopts for interpreting the Qur'an, although in the main body of the *Kashshāf* the reader can identify some elements that belong to a hermeneutical approach and methodology.³ In contrast, Jishumī lays

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out a clear hermeneutical system for the exegesis of the Qur'an in the introduction of the *Tahdhīb* and, more importantly for this study, he methodically and meticulously follows it in the actual *tafsīr*. This essay examines Jishumī's introduction in order to determine his methodology and approach to scriptural hermeneutics as reflecting an advanced stage in the development of the Mu'tazilī tradition of Qur'anic exegesis. It also looks into how Jishumī applies his methodology, approach and hermeneutical system in the main text of the *Tahdhīb*, taking as a case study verses Q. 68:33–43.

I will first provide a translation of the introduction to the *Tahdhīb*, then move on to analyse the hermeneutical approach laid out therein by Jishumī, followed by the examination of his section on Q. 68:33–43. Finally, critical editions of the Arabic texts are given in two appendices to the paper (see pages 125–37).

A. English Translation of the Introduction to the *Tahdhīb*

137 In the name of God, the Merciful and Compassionate. Him we seek for help. May His blessings and peace be upon our lord Muhammad and his lineage.

Thanks to God who guided us to Islam and invited us to the abode of everlasting peace, granted us our Prophet Muhammad, peace on him, bestowed on us all types of benefactions, revealed the Qur'an and protected it from forgery, addition and omission, and by it abrogated all other religions. Furthermore, praise to the lord of messengers, seal of the prophets, and leader of the pious: Muhammad, and his entire lineage.

The most befitting occupation for the individual is to seek the religious sciences, through which he attains his escape and salvation, then to worship his Lord who is his ultimate recourse in life and death. The most noble of the religious sciences is the knowledge of the Book of God Almighty and the grasp of its meanings and decrees, for it is the axis of the religion, and it is the firm bond of God. The scholars have endeavoured, clarified and written on this, and the former ones are privileged for being the originators and laying down the foundations, whereas the later ones are privileged for their fine organisation, eloquent refinement, and enhanced value. If one were to say: 'The former

[scholars] did not leave anything for the later [ones]', he is to be answered: '[Indeed,] the former [scholars] left [a lot] to the later [scholars].'

I have included in this book of mine focused and extensive discussions pertaining to the sciences of the Qur'an, without undue and boring excess, or disappointing concision. I hope it to be an enlightenment for the novice and a stimulant for the expert. I ask guidance from God and on Him I rely, for He is my reckoning and the best of helpers. 136

The Sciences of the Qur'an.

The sciences of the Qur'an are numerous, and their axes are eight:

The first is the Reading (*al-qirā'a*) and its variations and rationales. The reading is verified on the basis of what is extensively widespread and authoritatively transmitted, not the odd and anomalous. Since the verification of the Qur'an can only be achieved on the basis of extensively widespread transmission, it is the same for the readings and what has been authoritatively transmitted. Nothing of that can be rejected because all are revealed and firmly established.

The second is Lexicology (*al-lughā*). All of the Qur'an is in Arabic, for God said so: *In eloquent Arabic speech*.⁴ That which has been related on the authority of some early scholars, that some words are Greek or Persian, like *al-qisṭās*,⁵ *al-sijjil*,⁶ and similar to them, they are only so in that the two languages agree on the use of the same word, or that the Arabs had taken the word and Arabised it. Also, there is not a single expression in the Qur'an that is odd, incorrect or contradictory. It specialises in a particular style of composition and rhetoric that makes it distinctive from all other texts, hence its miraculousness. 135

The third is Grammatical Syntax (*al-i'rāb*). It (the Qur'an) does not include any case of [grammatical] error or mistakes, unlike what the heretics say.

The fourth is Compositional Structure (*al-naẓm*). The Qur'an and the way it is composed of suras and verses linked together was revealed as such, for there is a purpose and benefit for that.

The fifth is Meaning (*al-ma'nā*). There is nothing in the Qur'an that cannot be understood, for the purpose of speech is to convey a

134 meaning. Each word can either have one meaning, so that the only way to interpret it would be by following that meaning, or have [multiple] meanings, all of which are plausible, in which case they can be followed in totality or selectively. But if there is compelling evidence that only certain meanings are intended but not others, then those meanings deduced by evidence are to be followed. Moreover, if [a word] has a lexical meaning and a legal meaning, then the legal meaning is heeded because it is overriding. Furthermore, there is the literal and the metaphorical. The literal has priority unless there is compelling evidence that it is more appropriate to follow the metaphor, in which case [the metaphor] is to be followed.

The sixth is [Occasion] of Revelation ([*sabab*] *al-nuzūl*). Some of the Qur'an was revealed on an occasion, which might indicate that it is limited to that occasion. But in some cases it might apply to other occasions. The imperative is to follow the wording, not the occasion.

The seventh is Evidences and Decrees (*al-adilla wa'l-aḥkām*). The Qur'an is the true speech and the proof. Parts of it are affirmative, as in the evidence of God's Oneness, and others are clear, as in the evidence of laws. Parts are to be understood according to the apparent [meaning], such as the evident and clear [verses]. Other parts, such as the obscure and ambiguous [verses], require, in order to understand them, a search elsewhere. Also there are abrogating [parts] that must be followed, and abrogated parts, which must not, hence the need to know the chronology of revelation and which [parts] were revealed in Mecca and which were revealed in Medina. There are also the general verses and the specific [verses] which cover parables, wisdom-sayings, admonitions, restrictions, commands, prohibitions, promises [of reward] and threats [of punishment].

The eighth is Messages and Narratives (*al-akhbār wa'l-qīṣaṣ*).⁷

B. Analysis

Tafsīr as Salvation

At the beginning of the introduction, Jishumī presents the study of the Qur'an as the most noble of the religious sciences. Not only does

salvation depend on understanding the Qur'an, but the divine text itself is the firm bond (*ḥabl*) that connects humanity to God. It must therefore be thoroughly understood in order that the principles and laws it advocates can be observed and followed. It is clear that Jishumī considers the composition of a *tafsīr* work a personal duty, meant in the first place to fulfil his own search for understanding the divine text and, by extension, to help others find the true meanings of the text.

In Jishumī's view, Qur'anic exegesis assumes dynamism in the understanding of the text; hence his distinction between former and later exegetes. More importantly, the understanding of the Qur'an is an ongoing and never-achieved enterprise. The earlier scholars started the process and offered their opinions (in Jishumī's words, 'being the originators and laying down the foundations'), and the later ones must complement and complete that by perfecting the study of the Qur'an ('fine organisation, eloquent refinement, and enhanced value'). Jishumī's *Tahdhīb* is therefore an effort that underlines the necessary dynamism of *tafsīr* scholarship. Jishumī is essentially making the case for why he is writing a *tafsīr*, and is therefore in full agreement with the conventional rationale given in medieval scholarship for authoring a book.⁸

The Eight Categories of Qur'anic Hermeneutics

Jishumī also identifies in the introduction a hermeneutical system that, in his opinion, forms the indispensable basis for understanding the Qur'an. This hermeneutical system involves eight categories:

1. Reading (*al-qirā'a*);⁹
2. Lexicology (*al-lughā*);
3. Grammatical Syntax (*al-i'rāb*);
4. Compositional Structure (*al-naẓm*);
5. Meaning (*al-ma'nā*);
6. [Occasion of] Revelation ([*sabab*] *al-nuzūl*);
7. Evidences and Decrees (*al-adilla wa'l-aḥkām*);
8. Messages and Narratives (*al-akhbār wa'l-qīṣaṣ*).

According to Jishumī, *tafsīr* entails a complete and comprehensive study of the Qur'an as it relates to a hermeneutical system comprised of eight categories. This hermeneutical system, which Jishumī identifies in the introduction to the *Tahdhīb* and methodically follows in the main body of his exegesis, is not unique to him. Several exegetes before him had identified in their introductions a hermeneutical approach to, and methodology for, the study of the Qur'an. Although they did not call it a hermeneutical system as such, their emphasis that understanding the Qur'an involves the mastery of 'ulūm al-Qur'ān (sciences of the Qur'an) suggests an awareness that the meaning(s) of the Qur'anic verses can be properly unlocked only by the application of a set of tools; hence a hermeneutical system of sort. A case in point is the Sunni exegete Aḥmad b. Muḥammad al-Tha'labī (d. 427/1035) who, as Walid Saleh has shown, divides his theoretical hermeneutical approach into fourteen aspects,¹⁰ some of which overlap with what Jishumī presents. But invariably Tha'labī's is a more theoretical hermeneutical approach and methodology; for in his actual *tafsīr*, Tha'labī does not fully follow the theoretical hermeneutical approach he articulated in the introduction.¹¹ Another example involves the fragmentary *tafsīr* work by the Karrāmī scholar Ḥāmid b. Aḥmad Ibn Biṣṭām (fl. 425/1034), which was studied by Josef van Ess,¹² and in which a theoretical hermeneutical system of seven categories is adopted.¹³

A third example is the Twelver-Shi'i exegete and theologian Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067), whose hermeneutical system consists of five categories: *al-qirā'a* (reading), *al-lughā* (lexicology), *al-i'rāb* (grammatical syntax), *al-ma'nā* (meaning), and [*sabab*] *al-nuzūl* ([occasion of] revelation).¹⁴ But Ṭūsī does not fully define this system in the introduction. He follows it to some extent when interpreting the Qur'anic verses. Given the fact that Ṭūsī openly acknowledges his indebtedness to Mu'tazilī exegetes before him,¹⁵ it might be that such a hermeneutical system was devised earlier by a Mu'tazilī author. Indeed, we have an example of a Mu'tazilī exegete who adopts a similar system. 'Alī b. 'Isā al-Rummānī (d. 384/994) identifies a theoretical hermeneutical system made out of five categories: *al-fahm* (meaning), *al-i'rāb* (grammatical syntax), *wujūh al-qirā'āt* (proper readings), *al-dalālāt* (evidences), and *al-aḥkām*

(decrees).¹⁶ Given that Rummānī precedes all of the exegetes named above, this makes the possibility that a Mu'tazilī introduced this hermeneutical system appear likely. Yet, any attempt to establish influence remains speculative, especially in light of the fact that we lack several *tafsīrs* from the fourth/tenth century, including those of some major Mu'tazilīs, which could definitely settle this issue. Indeed, the system could have been originally devised by a non-Mu'tazilī exegete and then adopted by more than one group, including the Mu'tazilīs, Sunnis, Karrāmīs and Twelver-Shi'is. Still, the conclusion that can be drawn here is that the idea of Qur'anic exegesis involving a hermeneutical system appears in late fourth/tenth- and early fifth/eleventh-century *tafsīrs* with a number of groups, and the evidence we have points to these groups being active in Iraq and Khurāsān.¹⁷

Having said this, one should also acknowledge that the hermeneutical approach and methodology laid out by Jishumī reflects an advanced stage – for sure, an advanced stage of the Mu'tazilī tradition of Qur'anic exegesis that could have been partially identified by his predecessors, like Rummānī. Jishumī's originality is therefore in further developing this system and, more significantly, restructuring *tafsīr* in a very methodical and meticulous way around the eight categories of his hermeneutical system: each *tafsīr* section is preceded by the Qur'anic verse or verses in question and then divided in a very systematic and orderly fashion according to the precise categories of his system.¹⁸

Understanding Jishumī's Hermeneutical System

Jishumī's system is best understood by arranging the eight categories into three groups: verification of the text of the Qur'an (categories 1–4 and 6), meaning of the text (category 5), and implication of the text (categories 7–8). The verification of the text is the first step; it requires the establishment of how the Qur'an appears and the chronology of its verses, thus involving the five categories: reading, lexicology, grammatical syntax, compositional structure and occasion of revelation. These fundamental steps determine the options that the exegete will have for establishing the meaning of the Qur'an and by extension the evidences and decrees that are communicated by its verses.

Under the rubric of reading, the verification of the Qur'an is done on the basis of 'widespread and authoritative transmission'. The variation in the readings is not a reflection of divisions among early exegetes, but rather a testimony to the Qur'an's divine origin: the different readings were revealed 'as such'. This position by Jishumī is in full agreement with exegetes before and after him, on the basis of a hadith, that the Qur'an was revealed in seven readings (*unzila al-qur'an alā sab'ata ahruḥin*).¹⁹ Hence, the anomalous is to be rejected because there is no way to verify that it was actually revealed. The discussion here echoes the position of earlier grammarians in that they insisted on the reading being compatible with *rasm* (the way a word appears written in the *muṣḥaf*) and supported by a trustworthy *isnād* (chain of transmitters).²⁰

With respect to lexicology, the Qur'an is in Arabic and includes no foreign word, in Jishumī's view. That a word is also encountered in another language is not indicative of any influence on the Qur'an, and by extension does not require knowledge of that language.²¹ Moreover, the lexicology of the Qur'an is the proof of its miraculousness (*i'jāz*). With respect to grammatical syntax, according to Jishumī, every expression in the Qur'an is grammatically correct.

Regarding compositional structure, Jishumī says the Qur'an was revealed in the way it is arranged in the sequence of verses and suras. By this, Jishumī signifies the 'Uthmānic codex (*muṣḥaf*), as his comment on Q. 12.31 and elsewhere shows,²² implying that he is undermining the authority of early *muṣḥafs* whose texts slightly varied from that of the 'Uthmānic codex. But since such early *muṣḥafs* were no longer authoritative at the time of Jishumī's active career, namely the second half of the fifth/eleventh century, it seems that he might simply be repeating an early Mu'tazilī position. It could also be the case that he is refuting the position of some Twelver-Shi'i exegetes whose exegetical tradition allowed the addition of words to the text of the *muṣḥaf*.²³

Also relevant for the verification of the text, in Jishumī's view, is the establishment of the occasion of revelation of the Qur'anic verses (when and where they were revealed), in order to determine which ones were revealed in Mecca and which in Medina, the abrogating and abrogated verses, as well as their historical context. But according

to Jishumī, even if the historical context of a given verse is known, unless the verse itself specifies that its applicability is restricted to that context, the exegete has to assume that it is universal.

It is therefore evident that, as far as this group of hermeneutical categories is concerned, Jishumī does not tolerate any innovation or originality on the part of the exegete in this aspect of the study of the Qur'an. The verification of the Qur'anic text is beyond the exegete in the sense that he is bound to adopt what has already been verified and established, and is not allowed to amend any part of the text.

It is in the category applying to the meaning of the text (category 5) that the exegete has to demonstrate himself. According to Jishumī, every word in the Qur'an has at least one meaning, and when more than one is found, it is incumbent upon the exegete to determine whether all or only some are acceptable. This is why the fifth category, Meaning, is so important. The idea that the exegete must verify 'compelling evidence' in order to accept or dismiss a particular meaning entails a direct responsibility on his part that cannot be evaded by imitating earlier exegetes. He must follow the literal (*haqīqa*) and stick to the legal meaning (*al-ma'nā al-shar'i*) because they supersede the metaphor (*majāz*) and lexical meaning (*al-ma'nā al-lughawī*), unless there is an irrefutable proof to the contrary. Moreover, for Jishumī the meaning of a verse is not restricted to the occasion of its revelation unless there is a specific Qur'anic stipulation to that effect; hence the necessary expertise in the chronology and occasion of revelation of each verse (category 6).

The last group, implications of the text (categories 7–8), seems to be the most central; indeed, they may be seen as the culmination of all the other categories. Categories 7 and 8 address respectively how one is to live in accordance with God's word, and the past stories that the Qur'an recounts to illustrate the implications of observing or ignoring God's word. Jishumī tells us that the evidences and decrees determine what to believe and how to act (which involve among other things, the doctrine of monotheism, as well as commands and prohibitions); thus, it is no surprise that he reopens the issue of the proper understanding of the text (category 5), which in turn depends on the verification of the text (categories 1–4 and 6). But he does that with a specificity that goes somewhat beyond what he discusses under

category 5. There are the evident and clear verses that must be understood according to their apparent meaning. There are also the obscure and ambiguous verses, which require investigation involving not only other Qur'anic verses but, as we will see below with the case of Q. 3:7, extra-Qur'anic material (such as poetry and grammar) as well. Categories 7–8 also require knowledge of the chronology and occasion of revelation in order to determine and follow the abrogating verses and dismiss the abrogated ones. Thus these two final categories show why all the other categories are so important for Jishumī.

Jishumī's Methodology and Approach to Tafsīr

To argue that Jishumī's introduction holds all the answers to his methodology and approach to *tafsīr* would be misleading. It is in the actual body of the *Tahdhīb* that Jishumī applies his hermeneutical system in a way that completely unveils his methodology and approach. What is meant here is not only the application of these, but also instances where Jishumī offers additional reflections on *tafsīr*. The example from his interpretation of Q. 3:7 is a case in point.²⁴ It allows the reader to have a closer understanding of the additional theory regarding hermeneutical exegesis that Jishumī dispenses all over his *Tahdhīb*. Jishumī states that Q. 3:7:

[...] shows that the Qur'an comprises evident and ambiguous verses. The most plausible opinion is what we have already stated, which was preferred by al-Qāḍī ['Abd al-Jabbār], namely that the evident exhibits the intended meaning in itself, whereas the ambiguous obscures its intended meaning. It also shows that the ambiguous must be referred to the evident, and its meaning is only deciphered by recourse to the evident. It also shows that the evident and ambiguous verses involve the fundamental principles of religion, such as the doctrines of God's Oneness and Justice, because what is deduced by independent inquiry is not found blameworthy if followed. Hence only our argument is the plausible one. [...] The verse also shows that truth is attained by rational inquiry; for that reason He said: *Yet none remembers save those possessed of minds*. He specifically intended them because they are under obligation.²⁵

It is clear that here Jishumī is addressing issues that he did not directly

address in his introduction. To be sure, he mentions there the evident verses (*al-muḥkam*) and ambiguous verses (*al-mutashābih*), as we saw earlier, but he does not clarify that both types involve the fundamental principles of religion (*al-uṣūl*). It is in this gloss on Q. 3:7 that Jishumī discloses such a significant argument. The evident verses are important in order to determine the fundamental principles of religion, but not to the exclusion of the ambiguous verses, which also determine those principles. Yet by its very nature, the ambiguous needs the evident to help decipher its meaning. Jishumī then clarifies that if the ambiguous verses were not relevant to the fundamental principles of religion, then any meaning that an exegete offered for them would be acceptable. His rationale for this is that issues determined by independent inquiry (*ijtihādiyya*) do not earn punishment or blame. Blame and punishment are only assigned to the erroneous application of independent inquiry to the fundamental principles of religion. Since Q. 3:7 clearly identifies those who misinterpret the ambiguous verses of the Qur'an as deserving God's condemnation, the ambiguous verses must therefore deal with the fundamental principles of religion; it is clear that what Jishumī intends by the 'fundamental principles of religion' is the theological system of Mu'tazilism, the five principles (*al-uṣūl al-khamsa*).²⁶

This dynamic relationship between evident and ambiguous reflects a major aspect of the Mu'tazili approach to Qur'anic hermeneutics. One might be tempted to call it *tafsīr al-Qur'ān bi'l-Qur'ān* (using verses of the Qur'an to explain other verses). But this would not be entirely accurate, in the sense that, as seen in countless cases in the *Tahdhīb* as well as in examples from other Mu'tazili exegeses, evidence beyond the Qur'an, such as Arabic poetry, language syntax and rhetoric, is often brought in by exegetes to help identify and explain the ambiguous verses. Even so, to link the ambiguous verses to the fundamental principles of religion has enormous implications. It is as if the soundness of the fundamental principles of religion requires constant inquiry into the meaning of a set of Qur'anic verses without which the Qur'an is not fully understood and one's belief is defective. This is why the Mu'tazila, more than any other group, were attracted to the genre of *mutashābih al-Qur'ān* (books and treatises on the ambiguous verses of the Qur'an), and that was precisely because it

allowed them to identify the ambiguous verses, but more importantly to offer the 'true' interpretation of these verses in a way that helps them determine and validate the tenets of their theological system.²⁷

Another important point about Jishumī's methodology and approach to *tafsīr* with respect to categories 5, 7 and 8, is that, unlike categories 1–4 and 6, the exegete is not restricted by the range of opinions reached by earlier scholars. If that were the case, God would have revealed the Qur'an in evident verses only. That God chose to reveal the Qur'an in evident and ambiguous verses mandates that one steer clear of the imitation of early traditions and opinions. After all, scholars are under obligation (*taklif*) to labour to understand the Qur'an. Surely, Jishumī recognises that later exegetes might reach the same conclusions as earlier ones, but that is not the result of imitation. It is rather the result of the application of the individual exegete's rational inquiry and the range of talents and skills he possesses. This is also why Jishumī raises the point about the enormous value of scholars and that they are under an obligation, because their rational inquiry enables them to determine the proper meaning of the ambiguous verses, and once they have they are bound to believe and follow it, as well as disseminate it to others.²⁸

A final point regarding Jishumī's methodology and approach to *tafsīr* is that he understood Qur'anic exegesis as a battlefield, where the exegete fights his opponents over their misinterpretation of scripture. It is not a passive process in which the exegete simply proposes the meanings of the Qur'anic verses. Rather, it is an opportunity to reinforce and embolden one's position and point to the opponents' fallacies. There is no doubt that this is reflective of a major feature of the Mu'tazilī tradition of Qur'anic exegesis that we also encounter in other Mu'tazilī *tafsīrs*. We come across it in the earlier *al-Jāmi' al-kabīr* by Rummānī, who stipulates in the introduction that scriptural exegesis mandates that the exegete demonstrates the invalidity of the views of those who misinterpret the Qur'an (i.e. the opponents of the Mu'tazila),²⁹ and repeatedly points these out in the actual *tafsīr* sections.³⁰ We also come across it in *Tafsīr al-kashshāf* by Zamakhsharī, who does not miss an opportunity to boast about the solid beliefs of the Mu'tazila as anchored in the proper interpretation of revelation as opposed to the unfounded 'misinterpretation' of the adversaries.³¹

Jishumī's Hermeneutical System Applied

In order to understand how Jishumī actually applies his hermeneutical system and exegetical methodology, I will examine his section on Q. 68:33–43,³² which reads as follows:

- Q. 68:33 *Such is Our torment, but the torment of the hereafter is far more (akbar) grievous, if only they knew.* 133
- Q. 68:34 *To the pious (inna li'l-muttaqīn) shall be granted Gardens of Bliss, near their Lord.*
- Q. 68:35 *Are We to treat Muslims as We treat villains?*
- Q. 68:36 *What makes you judge in this manner?*
- Q. 68:37 *Or do you possess a Book which you study,*
- Q. 68:38 *and wherein you are promised (inna lakum fīhi) whatever you choose?*
- Q. 68:39 *Or do you possess a solemn oath from Us, lasting till the Day of Resurrection, that (inna) yours it is to judge (tahkumūn)?*
- Q. 68:40 *Ask them: which of them will vouch (za'im) for this?*
- Q. 68:41 *Or do they have partners? Let them produce their partners if they speak the truth.*
- Q. 68:42 *A Day shall come when terror (sāq) is revealed (yukshaf), and they are summoned to bow down, but cannot:*
- Q. 68:43 *their eyes crestfallen, overcome (tarhaquhum) with degradation. They had once been summoned to bow down, when still carefree.*³³

Jishumī first discusses the category of reading (*al-qirā'a*), where he indicates that there is a disagreement over the pronunciation of the verb *y-k-sh-f* (reveal) in Q. 68:42. The majority of scholars read it as *yukshafu*, that is *yawma yukshafu 'an sāqin* (a day when *sāq* is revealed), where the agent is unknown. But 'Abd Allāh Ibn 'Abbās (d. 68/687) read the verb as *takshifu*, to mean *takshifu'l-qiyyāmatu 'an sāqihā* (the Day of Resurrection shall reveal its *sāq*), al-Ḥasan [al-Baṣrī] read it similarly, except that he rendered the verb as *tukshifu*.

After that, Jishumī engages the aspects of lexicology (*al-lughā*),

where he explains the philological origins of certain terms: *akbar* (far more, Q. 68:33); *al-hukm* (restraining/forbidding corruption, Q. 68:39); *al-za'im* (guarantee, Q. 68:40); *al-sāq* (leg/stalk, Q. 68:42); *kashf al-sāq* (usher violently, Q. 68:42); *rahaqa*, overcome/reach adolescence, Q. 68:43). One issue seems to preoccupy Jishumī's mind: his eagerness to explain the etymology of the expression *kashf al-sāq* (lit., 'to reveal a leg'). He argues that it is an idiomatic expression that indicates the severity of a given situation that would be similar to a serious task requiring one to hitch up his robe in order to engage it, hence showing his leg. Jishumī then digresses into an interesting explanation regarding delivering a she-camel, quoting the Mu'tazilī exegete Abū Muslim al-Iṣfahānī (d. 322/933):

- 132 the proper way to deliver the calf of a she-camel from its uterus is
for the man to reach in his hand and pull it out – he who does that
is called *mudhammir* [lit., he who inserts his hand in the she-camel].
They [the Arabs] considered it a good omen if the calf was female
131 and the head came out before the leg. But if it was the other way, that
is the leg (*sāq*) came out before the head and the calf was male, they
considered it a bad omen and were disturbed by it.

Following that comes the section of grammatical syntax (*al-i'rāb*), where Jishumī discusses the reasons why in Q. 68:34, 38 and 39 the particle *inna* (that) appears in this form and not in the usual *anna* form. Jishumī explains this on the basis of three grammatical conditions: 1) if it is at the beginning of the sentence, 2) if it directly follows the verb *qāla* (say), or 3) if it is governed by the particle *lā* which comes after it, such as in *and God knows that you are His Messenger* (*innaka la-rasūluhu*) (Q. 63:1), and *We know you are grieved* (*innahu la-yahzunuka*) by what they say (Q. 6:33).

Then comes the section of occasion of revelation (*sabab al-nuzūl*), where Jishumī says that the verse *Are We to treat Muslims as We treat villains?* (Q. 68:35) was revealed to answer 'Utba b. Rabi'a,³⁴ who said: 'If what Muhammad claims is true, we are surely better than him in the hereafter.' Jishumī comments that 'Utba said this either out of a conviction that he was right or to entice his supporters. As for the verse: *They had once been summoned to bow down, when still carefree* (Q. 68:43), Jishumī quotes Ka'b al-Aḥbār (d. c. 31/651), who converted to

Islam and came to Medina after the death of Muhammad, that it was revealed against those who missed the Friday prayers.

In the category of meaning (*al-ma'nā*), Jishumī focuses on several issues. First he addresses the meaning of the expression '*Such is Our torment*' (Q. 68:33), which, according to Abū 'Alī al-Jubbā'i, means 'the torment in this world that God inflicts on transgressors'. But according to Iṣfahānī, the expression informs us that the group addressed in these verses will receive the same fate as those who in previous times were tormented for similar transgressions. Jishumī also states that Q. 68:33 is addressed to Muhammad to warn the rich members of his community not to withhold the rights of the poor; if they do, God will bring upon them torment. But then Jishumī acknowledges a paradox:

How can torment be stipulated for that [conduct] when God had said [a few verses earlier]: '*kamā balawnā*' (lit., *as We afflicted*) [Q. 68:17]? We say that '*We afflicted*' indicates the obligation (*taklif*) to show gratitude [to God for His graces] and give to the poor their rights. Since they had not done so, they were punished by wantonness (*al-hāja*). Hence punishment is for the action of the human-being and not Almighty God's.

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Here, Jishumī is clarifying the meaning of the phrase '*We afflicted*', acknowledging thus a seeming contradiction between Q. 68:33 and Q. 68:17; God enacting torment on a group of people for actions that He had already afflicted them with. But, as a Mu'tazilī, he argues against such an understanding on the grounds that Q. 68:17 only sets up a commandment: 'the affliction is actually the obligation (*al-taklif*) to thank God [for one's good fortunes] and give charity to the poor.' Those who do not act on this obligation have violated God's commandment and are therefore tormented.

Then he discusses the meanings of other terms and expressions. One interesting case is the expression '*partners*' (*shurakā*) in the verse *Or do they have partners? Let them produce their partners if they speak the truth* (Q. 68:41). According to Jishumī, '*partners*' could mean any of the following: leaders, witnesses, idols, or fellow unbelievers. *Let them produce their partners if they speak the truth* is therefore rhetorical and means that, on the Day of Resurrection, they will be incapable

of providing witnesses to testify on their behalf; this therefore invalidates all arguments that equate between the Muslim (*al-muslim*) and the villain (*al-mujrim*).

Jishumī also explains that the expression *a sāq is revealed* (*yawma yukshafu 'an sāqin*) indicates the horror (*hawl*) of that Day, in the sense that no human has ever experienced so horrific a day as the Day of Resurrection, which, according to Iṣfahānī, 'is the last day of this world and the first day of Resurrection'.³⁵ If we recall Jishumī's point in the introduction that 'the literal has a priority unless there is compelling evidence that it is more appropriate to follow the metaphor', then it becomes clear that, according to him, the term *sāq* in this case cannot be accepted as indicating the meaning of the literal, namely 'leg'. Jishumī already gave the word *sāq* a serious examination under the category of lexicology, where he acknowledges that, '*sāq* is a well-known limb of a being's body; it is called *sāq* because the body stands on it'. So he is aware that the most common meaning of the word *sāq* is 'leg'. But in Q. 68:42, it cannot mean 'leg' because the expression *a sāq is revealed* is used by the Arabs to indicate the gravity of a situation. For that end, Jishumī lists two lines of poetry which prove that the term *sāq*, when used in expressions such as *the war revealed its sāq*, indicates the terrors of war, as in *She (war) revealed to them its terror (sāq)/and evil became manifest*. But Jishumī does not tell us yet why the metaphor and not the literal in the word *sāq* must be adopted (and what the implications or dangers are of choosing the literal). He keeps this for the section on evidences and decrees, as we will see below.

After that, Jishumī moves to the category of evidences and decrees (*al-adilla wa'l-aḥkām*). Since he provides a very important discussion that unveils crucial aspects of the application and implication of his hermeneutical system and methodology, I am providing here the translation of the entire section:

- 127 His saying *Such is Our torment* (*ka-dhālika'l-'adhāb*) indicates the offense of transgression. It also indicates that the misfortunes of this world might be a punishment, which is the opinion of Abū 'Alī [al-Jubbā'ī]. As for Abū Hāshim [al-Jubbā'ī], this can either be a hardship or benevolence, for God had said *as We afflicted* (*kamā*

balawnā), which we have explained what was said about it [earlier]. His saying *To the pious* (*li'l-muttaqīn*) indicates several things, among them: that Paradise is reached by piety, contrary to the argument of the Postponers; that the *Muslim* and *villain* are legal nouns, the first is a praise and the second is a rebuke; that these two descriptions are contradictory, and are not equal, contrary to the argument of the Postponers (*al-murji'a*);³⁶ that the [deceptive] obedience of the villain leads him astray; that it is not proper to equate between them, for He said, *What makes you judge in this manner?* which contradicts the arguments of the Compulsionists (*al-mujbira*)³⁷ that it is permissible to equate between them and that the villain can indeed be preferred over the Muslim on the grounds that if He created belief and unbelief, it would then follow that they are to be equated similarly to the white and black [as colours]; that punishment applies to the villain who is the sinner, contrary to the argument of some; that His punishment is eternal, for if it stops, it would be at one point as if it was not; that what they have done is misguidance [on their part] and not [the result of] God's judgement, for that He said [*What makes*] *you judge in this manner?* [Q. 68:36]; that conviction must derive from proof, for that He asked them to provide a proof and a book.

His saying *a sāq is revealed* [Q. 68:42] indicates the horrors of the Day of Resurrection, and that they are asked to prostrate as a rebuke [for them] and not as a [request for] worship. It also indicates that they were physically capable of prostrating while in this world, seeing that otherwise the composition of speech (*naẓm al-kalām*) does not make sense, therefore annulling the argument of the Compulsionists regarding the created being and human capability (*al-iṣṭifā'a*). As for what the [Sunni] traditionists (*al-ḥashwiyya*) relate – a long story whose central theme is that every faction goes to Hell with its deities, and only the monotheists remain. God Almighty will ask them: 'Whom did you worship?' They will reply: 'We worshipped God.' He will then appear to them in a form other than His form, but they will not recognise Him. He will ask them: 'Is there between you and Him a sign?' They will reply: 'Yes.' He will then reveal His leg (*sāq*), and they will fall down [on their knees] in

prostration – it is a scheme from the heretics (*al-mulhida*), because God has no form and it is impossible for Him to have body parts or assume forms. They [the *hashwiyya*] are so irrational that they contend that Satan assumes forms, and then describe their deity [God] as assuming forms too. For what does it mean to say 'leg' when there is neither foot nor thigh? And if they establish the existence of these body parts, then it is a body, and one wonders how this group deny anthropomorphism and then relate a story like this one without interpreting (*ta'wil*) it and also relate what contradicts it. May God be immensely exalted above that.

In this section on the evidences and decrees of Q. 68:33–43, it is clear that Jishumī is concerned with two major issues. The first issue is the offense committed against God's commandments and what that entails. He is clearly defending the Mu'tazilī belief that humans are the creators of their own actions, and when God foretells their punishment, He is not indicating that He is preordaining their transgressions. Otherwise, it would be absurd that God would punish humans for what He compelled them to do. Incidentally, Jishumī acknowledges that the Mu'tazila consider punishments to be also in this world: 'the misfortunes of this world might be a punishment, which is the opinion of Abū 'Alī [al-Jubbā'ī].' These issues are raised by Jishumī in order to affirm the veracity of the Mu'tazilī beliefs and to point out the absurdity of the views of the opponents. For instance, *Muslims* and *villains* are two categories that cannot be placed on the same level; the first is praise for those who follow God's commandments, and the second is a rebuke for those who violate them. So the Postponers (*al-murji'a*) are wrong when they say that those who transgress against God can still be admitted to Paradise: 'Paradise is reached by piety.' They are also wrong when they say that the Muslim sinner is still a Muslim: 'the two descriptions are contradictory.' Similarly, the argument of the Compulsionists (*al-mujbira*), that it is possible to equate those who violate God's commandments with those who abide by them or prefer the latter over the former on the grounds that God predestined their actions, is invalid. *Tafsīr* in this case is the battlefield where the exegete not only reveals the evidences and decrees that are communicated in the Qur'an so that the beliefs

and commandments are known to the Muslims, but also points out the fallacies to which those who allegedly misinterpret the Qur'an are exposed.

The second major issue that preoccupies Jishumī is the challenging expression '*a sāq is revealed*'. One anticipates that he will definitely address it in this section given that the word *sāq* literally means 'leg', and he twice before addresses it under the categories of lexicology and meaning, but does not go into the implications of accepting the literal meaning. For Jishumī, *sāq is revealed* cannot mean that a physical leg will be revealed on the Day of Resurrection, rather, the expression denotes the terror of the Day of Resurrection. Since the understanding of the expression has a tremendous theological implication, Jishumī feels obliged to address his opponents' understanding of the phrase, in order to refute them. The *hashwiyya*, which is a blanket reference to several traditionalist Sunni groups from the time, say that it is actually God's leg which He will show to the believers on the Day of Resurrection,³⁸ as if God here is revealing Himself for the first time to those who have worshipped Him through the ages. So one is not surprised to see that Jishumī is enraged about the story they reportedly relate regarding the circumstances of God's revealing His leg on the Day of Resurrection. He argues that it was an idea that 'the heretics' (*al-mulhida*) have introduced to corrupt Islam. Obviously, Jishumī and the Mu'tazila utterly reject anthropomorphism: not only in that God has no form, but in that it is impossible for Him to reveal Himself in a form or assume a form. Hence, the literal meaning of *sāq* is to be dismissed, and instead, the exegete must adopt its metaphor, namely, 'terror'.

Jishumī does not include sections for the categories of compositional structure (*al-naẓm*) or messages and narratives (*al-akhbār wa'l-qīṣaṣ*), suggesting that there is nothing of substance that can be said about them with respect to Q. 68:33–43.

Conclusion

The introduction of the *Tahdhīb*, despite its relative brevity, provides us with valuable information on the approach, methodology and hermeneutical system that Jishumī adopts for the interpretation of the

Qur'an. Most importantly, Jishumī conceptualises exegesis to revolve around eight hermeneutical categories. This is not an idea original to him, but there is no doubt that, on the basis of available textual evidence, he is the first Mu'tazilī exegete to structure his *tafsīr* in meticulous order according to his hermeneutical system. This system comprises five categories that the exegete has to relate exactly in the way they have already been verified and established by the consensus of earlier exegetes; they are the four aspects of the language of the Qur'anic text and chronology of its verses: reading, lexicology, grammatical syntax, compositional structure, and occasion of revelation. The remaining categories represent a field in which the exegete, as being under an obligation, has to demonstrate his own ability at rational inquiry to dislodge the meanings and implications of the text; hence Jishumī's insistence that exegesis is a dynamic and ongoing process.

But the introduction does not hold all the answers to Jishumī's approach and methodology. It is in the actual *tafsīr* that we encounter additional reflections regarding his methodology and hermeneutical principles and see them in actual application. We also come across instances where he offers valuable reflections about the function of Qur'anic exegesis as, on the one hand, legitimising and empowering certain beliefs and doctrines (in Jishumī's view, they are the beliefs and doctrines of the Mu'tazila), and, on the other hand, exposing erroneous ones (those of the Mu'tazila's many opponents).

NOTES

- 1 Studies that address the Mu'tazilī *tafsīr* tradition include Muṣṭafā al-Juwaynī, *Minhaj al-Zamakhshari fi tafsīr al-Qur'ān wa bayān i'jāzih* (Cairo, 1959); idem, *Madāris al-tafsīr al-qur'ānī* (Alexandria, 1992), pp. 107–17; 'Adnān Zarzūr, *Al-Hākim al-Jishumī wa manhajuh fi tafsīr al-Qur'ān* (Beirut, 1971); Mazher-Ud-Din Siddiqi, 'Some Aspects of the Mu'tazilī Interpretation of the Qur'ān', *Islamic Studies* 2, no. 1 (1963), pp. 95–120; Rosalind W. Gwynne, 'The Tafsīr of Abū 'Alī al-Jubbā'i: First Steps toward a Reconstruction, with Texts, Translation, Biographical Introduction and Analytical Essay' (Unpublished PhD Dissertation, University of Washington, 1982); Daniel Gimaret, *Une lecture mu'tazilite du Coran: Le tafsīr d'Abū 'Alī al-Djubba'i* (n. 303/915) *partiellement reconstitué à partir de ses citateurs* (Louvain and Paris, 1994); Ṣāliḥ al-Ghāmīdī, *al-Masā'il al-i'tizāliyya fi tafsīr al-Kashshāf li'l-Zamakhshari fi daw' mā warada fi Kitāb al-Intiṣāf li-lbn al-Munayyir: 'ard wa naqd*, 2 vols. (Hā'il, 1998); Andrew J. Lane, *A Traditional Mu'tazilite Qur'ān Commentary: The Kashshāf of Jār Allāh al-Zamakhshari* (d. 538/1144) (Leiden and

Boston, 2006); Suleiman A. Mourad, 'Ibn al-Khallāl al-Basrī (d. after 377/988) and His Œuvre on the Problematic Verses of the Qur'ān, *Kitāb al-Radd 'alā al-jabriyya al-qadariyya* (Refutation of the Predestinarian Compulsionists)', in Camilla Adang, Sabine Schmidtke, and David Sklare, eds., *A Common Rationality: Mu'tazilism in Islam and Judaism* (Würzburg, 2008), pp. 81–99; idem, 'The Survival of the Mu'tazila Tradition of Qur'anic Exegesis in Shī'i and Sunnī *tafsīr*', *Journal of Qur'anic Studies* 12 (2010), pp. 83–108; Bruce G. Fudge, *Qur'anic Hermeneutics: al-Tabrisī and the Craft of Commentary* (London and New York, 2011), pp. 114–42; and Alena Kulinich, 'Representing "a Blameworthy Tafsīr": Mu'tazilite Exegetical Tradition in *al-Jāmi' fi tafsīr al-Qur'ān* of 'Alī ibn 'Isā al-Rummānī (d. 384/994)', (Unpublished PhD Dissertation, SOAS University of London, (2012).

- 2 In another recension, the *Tahdhib* exists in 18 volumes.
- 3 A comprehensive study to identify the hermeneutical system that Zamakhshari adopts in *al-Kashshāf* is still lacking.
- 4 Q. 26:195. All translations of the Qur'an are based on *The Qur'an*, tr. Tarif Khalidi (New York, 2008); if an expression needs clarification, I provide it between brackets.
- 5 Q. 17:35 and Q. 26:182.
- 6 Q. 21:104. See also Q. 11:82, Q. 15:74 and Q. 105:4.
- 7 Jishumī does not include any text under the eighth section of his introduction.
- 8 For an example of this trend in *tafsīr*, see Walid A. Saleh, *The Formation of the Classical Tafsīr Tradition: The Qur'ān Commentary of al-Tha'labī* (d. 427/1035) (Leiden, 2004), p. 68.
- 9 The translation of any of these concepts is not an easy task. Here, for instance, reading (*qirā'a*) is to be understood in the sense of correct pronunciation and orthography.
- 10 For an examination and analysis of Tha'labī's theoretical hermeneutical approach, see Saleh, *Formation*, pp. 77–99.
- 11 One can even see an earlier unrefined system presented by Abū Ja'far Muḥammad b. Jarīr al-'Ġabārī (d. 310/923), who raises some of the hermeneutical issues that are much more elaborate in the introductions of Tha'labī and Jishumī: see al-Ḥakīm al-Jāmi' *al-bayān fi ta'wīl al-Qur'ān* (Beirut, 1999), vol. I, pp. 28–66.
- 12 See Josef van Ess, *Ungenutzte Texte zur Karrāmiyya: Eine Materialsammlung* (Heidelberg, 1980), pp. 41–55.
- 13 For the identification of this *tafsīr* as the work of Ibn Bisṭām, see Ḥasan Anṣārī Qummi, 'Mulāḥazāt-i chand dar bāra-yi mirāth-i barjā-mānda-yi karrāmiyya', *Kitāb-i māh-i Dīn* 56–7 (1381 Sh./2002), p. 80; and Claude Gilliot, 'Les Histoires des Prophètes d'al-Tha'labī. Sources et Traductions', *Oriente Modern* 89, no. 2 (2009), p. 347, n. 108. Saleh has raised the possibility that Tha'labī's hermeneutical system could have been borrowed from the one developed by the Karrāmi school of exegesis as cited in the Karrāmi *tafsīr*: see Saleh, *Formation*, pp. 88–9. However, since Ibn Bisṭām is of the same generation as Tha'labī, the direction of influence is once again unclear.
- 14 See Muḥammad b. al-Ḥasan al-Ṭūsī (Shaykh al-Tā'ifa), *al-Tibyān fi tafsīr al-Qur'ān*, ed. Aḥmad Qaṣīr al-'Āmili (Beirut, n.d.), vol. I, p. 2. On a few occasions, Ṭūsī adds a category that he calls *al-lujja*, which essentially argues for the validity of a particular choice of a reading or grammatical point, and in some cases for a text's inclusion in a

- surah or proper division of a verse. Abū 'Alī al-Faḍl (d. 548/1154) also adopts this system in his *Majma' al-bayān fi tafsīr al-Qur'ān*, ed. Ḥāshim al-Maḥallātī (Beirut, 2005), in which it is clear that he was influenced by Ṭūsī and Jishumī. On Ṭabrisī and his *tafsīr*, see Fudge, *Qur'anic Hermeneutics*. On Ṭabrisī's reliance on Jishumī's *Tahdhīb*, see also Suleiman A. Mourad, 'The Survival of the Mu'tazila Tradition of Qur'anic Exegesis in Shī'i and Sunnī *tafsīr*', *Journal of Qur'anic Studies* 12 (2010), pp. 83–108.
- 15 See, for example, Ṭūsī's acknowledgment that the best two *tafsīr* works that he saw were those by the Mu'tazili exegetes Abū Muslim al-Ḥṣṣāhānī (d. 322/933) and 'Alī b. 'Isā al-Rummānī (d. 384/994): Ṭūsī, *al-Tibyān*, vol. I, pp. 1–2.
 - 16 'Alī b. 'Isā al-Rummānī, *al-Jāmi' al-kabīr* (MS Or. 9408, British Library, London), fol. 5a. I am thankful to Alena Kulinich of the School of Oriental and African Studies, University of London, for bringing this to my attention and providing me with a transcription of Rummānī's introduction.
 - 17 Jishumī hails from Khurāsān; precisely from the town of Jishum, near the city of Bayhaq, located to the southeast of Nishapur, at that time Khurāsān's capital city.
 - 18 Since Jishumī also preserves and often documents the authorship of particular views regarding the interpretation of Qur'anic verses by Mu'tazili exegetes before him, such as Abū 'Alī al-Jubbā'ī (d. 303/915), Abū'l-Qāsim al-Ka'bī al-Balkhī (d. 319/931), Abū Muslim al-Ḥṣṣāhānī (d. 322/934), 'Alī b. 'Isā al-Rummānī (d. 384/994), and al-Qāḍī 'Abd al-Jabbār (d. 415/1024), he could not have been simply copying from an earlier Mu'tazili source. Jishumī's *Tahdhīb* represents a valuable source that allows for the reconstruction, however partially, of their lost *tafsīrs*. It is worth noting here that Jishumī seems to copy directly from Rummānī, invariably without acknowledgment, but he rearranges Rummānī's material – which the latter presented in an argumentative question and answer style – to strictly fit the eight categories of his hermeneutical system.
 - 19 For this hadith, see the extensive discussion in Ṭabarī, *Jāmi' al-bayān*, vol. I, pp. 35–52. Ṭabarī himself takes the opposite position that *al-rūf* means not readings but categories (*ma'ānī*): commands (*amr*), prohibitions (*nahī*), promises of reward (*wa'd*), and threats of punishment (*wa'id*), argumentations (*jadāl*), narratives (*qisās*), and parables (*mathal*). See Ṭabarī, *Jāmi' al-bayān*, vol. I, pp. 46–8. See also Ṭūsī, *al-Tibyān*, vol. I, pp. 7–9.
 - 20 On the issue of reading (*qirā'a*) and *tafsīr*, see Ramzi Baalbaki, 'The Treatment of *Qirā'āt* by the Second and Third Century Grammarians', in Andrew Rippin, ed., *The Qur'an: Formative Interpretation* (Aldershot, 1999), pp. 159–80.
 - 21 That the Qur'an includes no foreign expressions had been argued since the second/eighth century by such scholars as the philologist Abū 'Ubayda Ma'mar b. al-Muthannā (d. 210/825) in his *Majāz al-Qur'ān* and the jurist Muḥammad b. Idrīs al-Shāfi'ī (d. 204/820) in his *al-Risāla*: see Andrew Rippin, 'Syriac in the Qur'an: Classical Muslim Theories', in Gabriel S. Reynolds, ed., *The Qur'an in Its Historical Context* (London and New York, 2008), pp. 249–61, at p. 251. For a classical example, see the extensive discussion in Ṭabarī, *Jāmi' al-bayān*, vol. I, pp. 35–52.
 - 22 For Jishumī's comment on Q. 12.31 see *al-Tahdhīb*, MS Ḥāshimī (Sa'da, Yemen, copied 782/1380), fol. 132b. (The volume covers from Q. 10: 57 to Q. 14: 47.)
 - 23 See for example the discussion about allowing variant readings and the insertion of words into the text of the Qur'an by some early Twelver-Shī'i exegetes in Meir M. Bar Asher, *Scripture and Exegesis in Early Imāmī Shiism* (Leiden, 1999), pp. 101–4.
 - 24 Q. 3:7 reads: *It is He who sent down the Book upon you. In it are verses precise in meaning (muḥkamāt): these are the very heart of the Book. Others are ambiguous (mutashābihāt). Those in whose heart is waywardness pursue what is ambiguous therein, seeking discord and seeking to unravel its interpretation. But none knows its interpretation save God [optional stop] and those deeply rooted in knowledge say: 'We believe in it. All is from our Lord.' Yet none remembers save those possessed of minds.* This verse has been the subject of debate not only regarding its meaning, but also the way it should be read, and the translation by Khalidī has been slightly modified here to reflect this. Notable among the problems is the issue of whether God and the *deeply rooted in knowledge* are meant as one group who understand the meaning of the ambiguous verses, or whether only God possesses this understanding and the *deeply rooted in knowledge* admit the limitations of their knowledge. The Mu'tazili favoured the former interpretation, since they considered themselves the *deeply rooted in knowledge*. See Leah Kinberg, 'Muḥkamāt and Mutashābihāt (Koran 3/7): Implication of a Koranic Pair of Terms in Medieval Exegesis', *Arabica* 35 (1988), pp. 143–72; idem, 'Ambiguous', *EQ*, vol. I, pp. 70–7; and Stefan Wild, 'The Self-Referentiality of the Qur'an: Sura 3:7 as an Exegetical Challenge', in Jane D. McAuliffe, Barry D. Walfish and Joseph W. Goering, eds., *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity, and Islam* (Oxford and New York, 2003), pp. 422–36.
 - 25 For the Arabic text, see Mourad, 'The Revealed Text', p. 393.
 - 26 These are: 1) God's Oneness (*al-tawḥīd*), 2) God's justice (*al-'adl*), 3) commanding right and forbidding wrong (*al-amr bi'l-ma'rūf wa'l-nahī 'an al-munkar*), 4) the intermediate position (*al-manzila bayn al-manzilatayn*) and 5) reward and punishment (*al-wa'd wa'l-wa'id*).
 - 27 Of the many Mu'tazili works on this genre, two books have survived: Ibn al-Khallāl al-Baṣrī (d. after 377/988) and al-Qāḍī 'Abd al-Jabbār. On Ibn al-Khallāl's *Mutashābih*, see Mourad, 'Ibn al-Khallāl al-Baṣrī'. We also have a number of short epistles that address this topic, such as the *Risāla fi'l-hidāya wa'l-dalāla* by al-Ṣāḥib b. 'Abbād (d. 385/995), in which Ṣāḥib lists the names of six Mu'tazili theologians who also wrote on the ambiguous verses of the Qur'an. See al-Ṣāḥib b. 'Abbād, *Risāla fi'l-hidāya wa'l-dalāla*, ed. Ḥusayn Maḥfūz (Tehran, 1955). The 'Epistle to Caliph 'Abd al-Malik', with its pseudepigraphal attribution to al-Ḥasan al-Baṣrī (d. 110/728), also fits into this genre. See Suleiman A. Mourad, *Early Islam between Myth and History: al-Ḥasan al-Baṣrī (d. 110H/728CE) and the Formation of His Legacy in Classical Islamic Scholarship* (Leiden, 2005), pp. 176–239.
 - 28 Here Jishumī echoes an earlier Mu'tazili position by 'Abd al-Jabbār, that God specifically denoted the *deeply rooted in knowledge* as capable of understanding the ambiguous verses of the Qur'an: see al-Qāḍī 'Abd al-Jabbār b. Aḥmad al-Asadābādī, *Mutashābih al-Qur'ān*, ed. Adnān Zarzūr, 2 vols. (Cairo, 1969), p. 15.
 - 29 See Rummānī, *al-Jāmi' al-kabīr* (MS Or. 9408, British Library, London), fol. 5a.
 - 30 For example, his comment on Q. 3:57, in which he says that the verse proves the invalidity of the views of the Predestinarian Compulsionists (*al-Mujbira*): Rummānī, *al-Jāmi' al-kabīr* (MS 6523, Bibliothèque Nationale de France, Paris), fol. 6b.
 - 31 See for example the discussion on Q. 5:64 in Maḥmūd b. 'Umar Zamakhsharī, *Tafsīr al-kashshāf*, ed. Muḥammad Shāhin (Beirut, 1995), vol. I, pp. 641–2.
 - 32 For the Arabic text of Jishumī's section on Q. 68:33–43, see Appendix II.

- 33 The transliterated Arabic phrases are additions to Khalidi's translation, as is the inclusion of every verse number.
- 34 'Utba b. Rabi'a was one of Muhammad's chief Meccan opponents, and was killed in the battle of Badr in 624: On him, see Arent Jan Wensinck, "'Utba b. Rabi'a' in *EP*, vol. X, p. 944.
- 35 In Islamic scholarship, the expression *yawm al-qiyaama* means the Day of Resurrection, which implies the resurrection of the dead for Judgement.
- 36 On the Murji'a, see Wilferd Madelung, 'Murdji'a', *EP*, vol. VII, pp. 605-7.
- 37 The term *Mujbira*, from *jabr* (meaning compulsion), is a blanket term used by the Mu'tazila to refer to the believers in predestination, which included the Ash'aris: see W. Montgomery Watt, 'Djabriyya', *EP*, vol. II, p. 365.
- 38 For a range of these views, see Tabari, *Jāmi' al-bayān*, vol. XII, pp. 198-200; and Abū Ishāq Ahmad al-Tha'labi, *al-Kashf wa'l-bayān fī tafsīr al-Qur'ān*, ed. Sayyid Kasrawī Ḥasan (Beirut, 2004), vol. VI, pp. 259-62.

Notes on the Arabic Texts

APPENDIX I: The Arabic Text of Jishumī's Introduction to the *Tahdhīb* (starting on p. 137)

The edition of Jishumī's introduction to the *Tahdhīb fī tafsīr al-Qur'ān* is prepared on the basis of three manuscripts. The base text derives from MS OR 2583 from Leiden University Library (referred to in the edition with the letter *lām* (ل)). The manuscript is identified as the first volume of the work and dates to 650/1252. The introduction is found on folios 1b-2a. MS OR 2583 is the only manuscript in my possession that contains the entire text of the introduction of the *Tahdhīb*; the other manuscripts have all or part of the introduction missing due to damage or loss of some folios. The other two manuscripts were used to verify the text and differences are noted in the footnotes, where their extant endpoint is also given. They are the manuscript of the first volume from Ayatollah Kalbāyikāni Library in Qumm (fols. 1b-3a), referred to in this edition with the letter *kāf* (ك), which dates to 651/1254, and manuscript MS Arabo 1064 from the Vatican Library (ف), which dates to possibly the second half of the sixth/twelfth century (fols. 1a-2a).

APPENDIX II: Section on *Sūrat al-Qalam*, Verses 33-43, from Jishumī's *Tahdhīb* (starting on p. 133)

This edition of the section on Q. 68:33-43 from Jishumī's *al-Tahdhīb fī tafsīr al-Qur'ān* has been made using two manuscripts:

a) The edition is based on an unidentified manuscript from a private collection in Yemen. The section edited here falls on folios 38b-40b. (The volume covers from Q. 62:4 to Q. 113:5.) I want to thank Ahmad S. Achtar from Heythrop College, University of London, for providing me with a copy of this manuscript.

b) Variants have been annotated using MS 3746, Mar'ashī Library, Qumm, dated 678/1279 (designated as the letter *mīm*, م). The text of Q. 68:33-43 occupies folios 37b-39b in volume IX (which covers from *Sūrat al-Jumu'a* [Q. 62] to *Sūrat al-Nās* [Q. 114]).

ويدل قوله: ﴿يَكْشِفُ عَنْ سَاقِي﴾ على شدة أهوال القيامة وأنهم يدعون إلى السجود توبيخاً لا تعبداً. ويدل أنهم كانوا يقدرّون على السجود في الدنيا وإلا لما صحّ نظم الكلام، فيطل قول المجبرة في المخلوق والاستطاعة. فاما ما تزويه الحشرية، في حديث طويل عمدته أنه تذهب كل طائفة مع آلهتهم إلى النار ويبقى الموحّدون فيقول الله تعالى لهم: من عبدتم؟ فيقولون: عبدنا الله. فيبدو لهم في صورة غير صورته فينكرونه. فيقول: هل بينكم وبينه آية؟ قالوا: نعم. ويكشف عن ساقه فيخرون سجداً. فمن دساتر الملحدة لأنه ليس بذئ صورة ولا يجوز عليه الأعضاء ولا أن يتصور بصور. ومن عجب شأنهم أنهم يزعمون أن الشيطان يتصور بصور، ثم وصفوا معبودهم بمثل ذلك. وأي معنى في ساق بلا قدم وفخذاً ولو أثبتوا جميع الأعضاء فهو جسم والمعجب من قوم ينكرون التشبيه ويرون هذا الحديث من غير تأويل لها ثم يروون ما يناقضها، تعالى الله عن قولهم علواً كبيراً.^{١١}

١١ قولهم: ذلك، م.

الخشوع والذلة عليهم. ﴿وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ فِي الدُّنْيَا وَهُمْ سَاهُونَ﴾ أصحاء يمكنهم السجود فلا يسجدون. قيل: يدعون إلى السجود إلى الصلاة المكتوبة بالآذان والإقامة فلا يجيبون، عن إبراهيم التيمي وسعيد بن جبير. وقيل: الذين تخلفوا عن الجماعات، عن كعب.

الأحكام

يدل قوله: ﴿كَذَلِكَ الْعَذَابُ﴾ على جرم العصيان، ويدل أن مصائب الدنيا قد تكون عقوبة، وهو قول أبي علي. وأمّا عند أبي هاشم فيكون محنةً ولطفاً لذلك قال: ﴿كَمَا بَلَّوْنَا﴾، وقد بيّنا ما قيل فيه. ويدل قوله: ﴿إِنَّ لِلْمُتَّقِينَ﴾ الآيات على أشياء منها: أن الجنة تنال بالتقوى خلاف قول المرجئة. ومنها: أن المسلم والمجرم اسمان شرعيان يمدح بأحدهما ويذم بالآخر. ومنها: أن هذين الوصفين كالمتنافيين. ومنها: أنهما لا يستويان خلاف قول المرجئة. ومنها: أن طاعات المجرم تتخط به. ومنها: أنه لا تحسن التسوية بينهما لذلك قال: ﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾، خلاف قول المجبرة أنه يجوز أن يسوي بينهما بل يجوز أن يفضل المجرم على المسلم، ولأن الإيمان والكفر لو كان خلقه لجاز أن يسوي بينهم كما يجوز أن يسوي بين الأبيض والأسود. ومنها: أن الوعيد تناول المجرم وهو الفاسق، خلاف قول بعضهم. ومنها: أن عذابه دائم إذ لو انقطع لصار في بعض الأوقات كالمنفي. ومنها: إن ما قدموا عليه ضلال وليس بحكم الله لذلك قال: ﴿كَيْفَ تَحْكُمُونَ﴾. ومنها: أن الاعتقاد يجب أن يكون صادراً عن دليل لذلك طالبهم بحجة وكتاب.

١١ المرجئة: المجبرة، م.

الرؤساء قالوا للأتباع والعموم: نحن كفلاؤكم وما تفعلونه في أعناقنا. وذلك إما لاعتقاد جهل أو إيهام على ما يتنا. وكذا عادة علماء السوء يدعون إلى الباطل بمثل هذا. ومنى قيل: هذه الزعامة ماذا تناولت؟ قلنا: ثلاثة أشياء أولها: التسوية بين المحسن والمسيء. وثانيها: دعوى الإيمان والمهد. وثالثها: دعوى النص والكتاب. **﴿أَمْ لَهُمْ شُرَكَاءُ﴾** قيل: أرباب تفعل هذا. وقيل: شهداء يشهدون لهم بالصدق فتقوم به الحجة كما للمسلمين. وقيل: الشركاء الأوثان التي ادعوا أنها تنفع وتضر. وقيل: هو ما شاركهم في الكفر يشهدون لهم أنهم على الحق. **﴿فَلْيَأْتُوا بِشُرَكَائِهِمْ﴾** يوم القيامة **﴿إِنْ كَانُوا صَادِقِينَ﴾** فيما يدعونه فأبطل تعالى جميع الوجوه التي يحتج في التسوية بين المسلم والمجرم.

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ﴾ أي فليأتوا بشركائهم يوم القيامة، ويكشف عن ساق معناه: عن شدة من الأمر هول ذلك اليوم، عن ابن عباس والحسن ومجاهد وسعيد بن جبير وقادة والضحاك. وقيل: هو عند الناس آخر أيام الدنيا وأول يوم الآخرة لم يلق العبد يوماً أشد منه، عن أبي مسلم. **﴿وَيُذْعَنُونَ إِلَى السُّجُودِ﴾** قيل: يوم حضور الملائكة وظهور أعلام الآخرة، وقت النزع فيدعون إلى الصلاة **﴿فَلَا يَسْتَقِيمُونَ﴾**، عن أبي مسلم. وقيل: هذا في الآخرة يؤمرون بالسجود تقريباً فلا يمكنهم وقيل: يحدث في أصلابهم صلابة تمنع من السجود. **﴿خَاشِعَةً أَبْصَارُهُمْ﴾** أي خائفة متوقفة للعذاب، وذكر العين لأنه يظهر عليها أثره. **﴿وَنُفِّخَتُهَا ذُلَّةٌ﴾** أي تلحقهم ذلة حتى يتبين

٩. الآخرة: القيامة، م.

١٠. حتى: م.

ثم ذكر الوعد للمؤمنين فقال سبحانه: **﴿إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ الثَّيْمَةِ﴾** يعني في الآخرة. **﴿أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ﴾** وهذا استفهام والمراد النفي، أي لا يستويان ولا يستوى بينهم لأنه ليس بفعل حكيم. **﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾** يعني ما أسوأ هذا الحكم فكيف تحكمون به على الله أنه يفعل مع أنه حكيم لا يفعل القبيح. **﴿أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ﴾** أي لكم كتاب تدرسون ذلك فيه، وقد قامت الحجة بذلك فتمسكتم به. **﴿إِنْ لَكُمْ﴾** في ذلك الكتاب **﴿لَمَّا تَخَيَّرُونَ﴾** أي لكم ما تختارون، أشار إلى أن حكم الله لا يثبت إلا بدليل، وإنما احتج عليهم بنفي الكتاب لأن وعد الله ومن يغفر له ومن لا يغفر يعلم بالسمع. **﴿أَمْ لَكُمْ أَيْمَانٌ﴾** عهود ومواثيق **﴿عَلَيْنَا بِالْإِثْمِ﴾** عاهدناكم فلا يقطع ذلك العقد **﴿إِلَى يَوْمِ الْقِيَامَةِ﴾**. وقيل: البالغة الذي يبلغ جهده في اليمين. وقيل: بالغة اليمين بالله، عن أبي علي. وقيل: **﴿إِلَى يَوْمِ الْقِيَامَةِ﴾** أي عهدنا أن نعطيكم ما تحكمون إلى يوم القيامة، عن أبي علي. **﴿إِنْ لَكُمْ لَمَّا تَحْكُمُونَ﴾** في ذلك العهد أي نعطيكم ما تحكمون في الثواب والتسوية بين المطيع والمعاصي فيكون لكم حكمكم.

﴿سَلِّمُوا﴾ يا محمد **﴿أَلَيْسَ بِذَلِكَ زَعِيمٌ﴾** يعني ما ذكرت زعيم.

قيل: كفيل، عن ابن عباس وقادة. وقيل: قائم بالحجة، عن ابن كيسان، أي من يقوم بهذه الحجة. والزعيم القائم، ويأمر من دونه به. وقيل: من يكفل لكم أنه لا يعاقب المعاصي، ولا يسلب نعمة. وقيل:

٦. أي: م.

٧. ذلك: م.

٨. وقيل: **﴿إِلَى يَوْمِ الْقِيَامَةِ﴾** ... عن أبي علي: م.

النزل
 قيل: نزل قوله ﴿أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ﴾ جواباً لمعية بن ربيعة، قال: إن كان ما يقوله محمد حقاً فنحن أفضل منه في الآخرة. وهذا إنما قاله إما لاعتقاد أنه على الحق، أو إيهاماً لأتباع الموم. وقيل في قوله ﴿وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ إِلَى اللَّهِ﴾ نزل في الذين تخلفوا عن الجماعات، عن كعب.

المعنى
 لما تقدم ذكر ما نزل بأصحاب الجنة من العقاب، عقب بالتحذير عن مثل حالهم فقال سبحانه: ﴿كَذَلِكَ الْعَذَابُ﴾. قيل: كذلك عذاب الدنيا يُنزل الله على العصاة، عن أبي علي. وقيل: كما فعلنا بأولئك نفعل بهؤلاء الذين تقدم ذكرهم، عن أبي مسلم. وقيل: كفعلنا بأولئك نفعل بكل ظالم متعدي. والمراد بالعذاب ما نالهم من الحاجة في جنتهم. وقيل: كذلك يكون عقاب من يرد القيامة ظاناً أنه على شيء فيجد أعماله محبطة، كهؤلاء الذين قصدوا الجنة فوجدوها خلاف ما ظنوا، كذلك حال جميع العصاة. وهذا من أحسن ما يستدل بالشاهد على الغائب. وقيل: كذلك نفعل بأمثلك يا محمد إذا منع الأغنياء حقوق الفقراء، فأمنعهم المطر والنبات، وأرفع عنهم البركة. ومتى قيل: كيف أطلق اسم العذاب على ذلك مع قوله ﴿كَمَا بَلَّوْنَا﴾ (٦٨: ١٧)، قلنا: الابتلاء يرجع إلى التكليف بالشكر وإخراج حق الفقراء، فلما لم يفعلوا عوقبوا بالحاجة. وهكذا يكون العقاب على فعل العبد لا على فعل الله تعالى. وقد قيل: إن هذا العذاب يجوز أن يكون ابتلاء ولطفاً. ﴿وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ﴾ أي أشد ﴿لَوْ كَانُوا يَعْلَمُونَ﴾ ذلك.

لرأس قبل الرجل، فإذا كان على خلافه بأن تخرج الرجل قبل الرأس وكان ذكراً تشاءموا به وكرهوه.

قال الكميت:

وقال المذمّم للناكحين متى ذمرت قبل الأرجل.

وقال آخر:

قد طرقت بكرها أم طبق

فذمّوها ذكراً ضمخ العنق

موت الإمام فلفة من الفلق،

أي داهية من الدواهي.

﴿تَرْهَقُهُمْ﴾ : تغشاهم. رهقه يرهقه رهقاً، فهو راهق إذا غشيه. ورهقه الفارس، إذا أدركه. وراهق الغلام، أدرك.

الإعراب
 كسرت إن في قوله: ﴿إِنَّ لَكُمْ لِمَا تَخْتَارُونَ﴾، ﴿إِنَّ لَكُمْ لِمَا فِي تَخْتَارُونَ﴾ لأجل دخول اللام في الخبر، ولولاه لفتح. وألف إن يكسر في ثلاثة مواضع، إذا كانت في ابتداء الكلام، نحو قولهم: إن زيدا لقائم؛ وإذا جاء بعد القول، كقولهم: علمت إن زيدا لقائم. قال الله تعالى: تلقتها اللام المفتوحة، كقولهم: علمت إن زيدا لقائم. قال الله تعالى: ﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾ (١: ٦٣) و ﴿قَدْ عَلِمَ إِنَّهُ لَيَخُذُكَ﴾ (٦: ٣٣) وما سواها فهي مفتوحة. ﴿لَمَّا تَخْتَارُونَ﴾ أي الذي تحكمون. ﴿يَوْمَ﴾ نصب على الظرف.

الحكم: فصل الأمر على جهة القهر والمنع، وأصل الباب المنع، ومنه الحكمة لأنها تمنع من الفساد، ومنه حَكَمَ الدَّابَّةَ. والزَّعِيم والكفيل والضمين نظائر. والساق: عضو معروف للحيوان سمي ساقاً لقيام البدن عليه، ومنه ساق الشجرة، وكل نبت له ساق ويقي صيفاً وشتاءً فهو شجرة.

قال الشاعر:

للفتى عقل يعيش به حيث تهدي ساقه قدمه.

والكشف: إزالة الستر، ثم يستعمل كشف الساق في الأمور الشديدة فيقال: قامت الحرب على ساق، وكشف الأمر عن ساق، وليس للحرب ساق وإنما يريدون شدتها.

قال الشاعر يصف حرباً:

كشفت لهم عن ساقها وبدأ من الشر الصراح.

وقال آخر:

قد شمريت عن ساقها فشددوا وجدت الحرب بكم فيجدوا.
واختلفوا في تشبيه ذلك بكشف الساق. فالأكثر على أن معناه أنه اشتد الأمر كما يشتد ما يحتاج إلى كشف الساق، ثم كثر في كلامهم حتى صار كالمثل. وذكر أبو مسلم: أن أصل استخراج ولد الناقة من حيايتها عند الولادة فيدخل الرجل يده ويخرجه، والذي يفعل ذلك يقال له: المَدَمَر. ويتبركون بالأنثى من أولادها، وكذلك إذا خرج

١ لأنها تمنع من الفساد، ومنه حَكَمَ: م.

٢ يصف حرباً: م.

[التهديب في تفسير القرآن للحاكم الجشمي]

[تفسير سورة القلم، آيات ٣٣-٤٣]

قوله تعالى: ﴿كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ. إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّبِيسِ. أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ. مَا لَكُمْ كَيْفَ تَحْكُمُونَ. أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ. إِنْ لَكُمْ فِيهِ لَمَآ تَخْشَوْنَ. أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِقَةِ إِلَى يَوْمِ الْقِيَامَةِ إِنْ لَكُمْ لَمَآ تَحْكُمُونَ. سَلِّمُوا إِلَيْهِمْ بِذَلِكَ زَعِيمٌ. أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ. يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى الشُّجُورِ فَلَا يَسْتَجِيبُونَ. خَاشِعَةً أَبْصَارُهُمْ تَرْفَعُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى الشُّجُورِ وَهُمْ سَائِلُونَ.﴾

القراءة

قراء العامة: ﴿يُكْشَفُ﴾ بالياء وضمها على ما لم يُسَمَّ فاعله. وعن ابن عباس: ﴿تُكْشَفُ﴾ بفتح التاء وكسر الشين، أي تُكْشَفُ القيامة عن ساقها. وعن الحسن بالتاء مضمومة.

اللغة

يقال في المذكر الأكبر والمؤنث الكبرى، وهو أن يزيد مقداره على مقدار غيره ثم يستعمل في كل شئ. يقال: أكبر شأنًا وأكبر شخصاً.

١ يُسَمَّ: م.

٢ القيامة: م.

٣ يقال في المذكر: م.

حقيقة ومجاز فالحقيقة أولى ألا أن يدلّ الدليل على أن حمله على المجاز أولى فيحمل عليه.

وسادسها النزول. فإنّ منه ما نزل بسبب ثمّ قد يقتصر على سببه وقد يتعدّى إلى غيره. والواجب اعتبار اللفظ دون السبب.

وسابعها الأدلة والأحكام. فإنّه كلام صادق وهو حجة. ثمّ منه ما ورد مؤكداً كأدلة التوحيد، ومنه ما ورد ميّناً كأدلة الشرائع، ومنه ما يُعرف المراد بظواهره كالمحكم والمبين، ومنه ما يُرجع في معرفة المراد به إلى غيره كالمجمل والمتشابه، ومنه ناسخ يجب العمل به ومنسوخ لا يجب ولذلك يجب معرفة تاريخ النزول وما نزل منها بمكة وما نزل بالمدينة، ومنه العموم والخصوص وتدخل فيه الأمثال والحكم والمواعظ والزواجر والأوامر والنواهي والوعد والوعيد.

وثامسها الأخبار والقصص.

[١٠٤:٢١] ونحوها فيحمل على موافقة اللغتين أو على أنّ العرب أخذته فعرّبه. وكذلك ليس فيه لفظ "مستكر أو خطأ أو تناقض واختصّ بنوع من النظم والفصاحة بأن بها عن غيره فصار معجزاً.

وثالثها الإعراب. فليس فيه لحن ولا خطأ خلاف "ما تهذي به الملحدة.

ورابعها النظم. فإنّ القرآن على ما هو عليه من السور والآيات اتّصل بعضها ببعض كذلك أنزل وفي كلّ ذلك غرض وفائدة.

وخامسها المعنى. وليس فيه شيء لا يُعرف معناه إذ المقصود من الكلام إفهام المعنى. وكلّ كلمة لا تغلو إما أن يكون لها معنى واحد فلا بدّ أن تحمل عليه، وإن احتمل معاني والكلّ جائز لحمل على الكلّ على وجه يصحّ من جمع أو تخيير. فإنّ دلّ دليل على أنّ بعضه مراد وبعضه ليس بمراد حُمل بمقتضى الدليل. فإن كان له معنى في اللغة ومعنى في الشرع حُمل على المعنى الشرعي لأنّه ناقل. ثمّ فيه

٩ وأيضاً ٨٧:١١، ٧٤:١٥، ٤٠:١٠٥.

١٠ ونحوها: —، ك.

١١ سقط ما تبقى من المقدمة في ك.

١٢ سقط ما تبقى من المقدمة في ف.

وقد جمعت في كتابي هذا جملاً وجوامع في علم القرآن من غير
تطويل ممل وإيجاز مخلّ أرجو أن يكون تبصرة للمبتدي وتذكرة
للمتتهي ومن الله استمدّ التوفيق وعليه أتوكل وهو حسبي ونعم
المعين.

علوم القرآن

وعلوم القرآن كثيرة ومدارها على ثمانية.

أولها القراءة ووجوها وعللها. وإنّما تجوز القراءة بالمستفيض
المتواتر دون الشاذ والنادر وكما لا يجوز إثبات القرآن إلاّ بنقل
مستفيض كذلك القراءات وما تواتر نقله فلا يجوز ردّ شيء منها
لأنّ كلّها منزلة ثابتة.

وثانيها اللغة. والقرآن كلّهُ بلغة العرب هكذا قال الله تعالى:
﴿بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾ [١٩٥:٢٦] وما روي عن بعض السلف أنّها
رومية أو فارسية كـ ﴿الْقِسْطَاسِ﴾ [١٧:٣٥؛ ٢٦:١٨٢] و﴿السَّجِيلِ﴾

٤ ونعم المعين: ونعم الوكيل، ك.

٥ ومدارها: مدارها، ك.

٦ القراءات: القراءة، ك.

٧ وما تواتر نقله: وما تواتر منها، ك.

٨ كلّهُ: كلّهُ نزل، ف؛ كلّها، ك.

[التهديب في تفسير القرآن للحاكم الجشمي] [مقدمة]

بسم الله الرحمن الرحيم وبه نستعين وصلواته على سيّدنا محمّد
وآله وسلامه.

الحمد لله الذي هدانا للإسلام ودعانا إلى دار السلام ومنّ علينا
بنبيّنا محمّد عليه السلام وأنعم علينا بضرّوب الإنعام وأنزل القرآن
وصانه عن التحريف والزيادة والنقصان ونسخ به سائر الأديان. ثمّ
الصلوة على سيّد المرسلين وخاتم النبيّين وإمام المتّقين محمّد وعلى
آله أجمعين.

أما بعد فإنّ أولى ما يشغل به المرء طلب العلوم الدينيّة التي بها
فوزه ونجاته ثمّ عبادة ربّه الذي إليه محياه ومماته. ومن أجلّ العلوم
معرفة كتاب الله تعالى وتفهم معانيه وأحكامه فإنّ عليه مدار الدين
وهو حبل الله المتين. وقد اجتهد العلماء في ذلك وبيّنوا وصنّفوا
وللأولين فضل السبق وتأسيس الأمر وللآخرين حسن الترتيب وجودة
التهديب وزيادة الفوائد، ولئن قال بعضهم «ما ترك الأوّل للآخر»،
فقد قال آخر كم «ترك الأوّل للآخر».

١ بسم الله ... وسلامه: بسم الله الرحمن الرحيم، ف؛ بسم الله الرحمن الرحيم، به نستعين، ك.

٢ وعلى آله: وآله، ف، ك.

٣ في ذلك: في مثل ذلك، ف.