

Validation of the Authenticity of the Attribution of the Book "Tanvir al-Miqbās" to Ibn Abbas

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اعتبارسنجی اصالت انتساب «تنویر المقباس» به ابن عباس

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Abstract

Ibn Abbas is one of the most famous exegete companions known as the grandmaster of the Meccan school of interpretation. His prominent position is due to the large number of interpretive narrations quoted from him. Numerous works in the interpretation of the Qur'an are attributed to him, among which some works are more famous due to the possibility of his own writing or direct quotation from him or their important contents. One of the famous exegetical works attributed to Ibn Abbas is called "Tanwīr al-Miqbās." According to the content evaluation, the authenticity of the attribution of this work to Ibn Abbas cannot be accepted; The most important reasons in terms of content are as follows: problems in the number of words and letters of some surahs, the existence of words indicating quotations from other companions and followers, the existence of later terms and the existence of late sectarian and theological evidence. Similarly, both documentary and bibliographic and historical reviews confirm this conclusion as well.

Keywords: Abdullah Ibn Abbas, Tanwīr Al-Miqbās, Al-Tafsīr Al-Wādhī, Firūzabadī, Kalbī, Diniwarī.

چکیده

ابن‌عباس یکی از مشهورترین صحابیان مفسر است که او را رئیس مکتب تفسیری مکه می‌دانند. جایگاه برجسته او به سبب کثرت روایات تفسیری نقل شده از اوست. آثار متعددی در حوزه تفسیر قرآن به او منتسب شده که در این میان برخی آثار به دلیل احتمال تألیف به دست خود وی یا نقل مستقیم از او و یا اهمیت محتوا، شهرت بیشتری دارند. یکی از آثار تفسیری مشهور منسوب به ابن‌عباس «تنویر المقباس» نام دارد. ارزیابی این اثر نشان می‌دهد که از لحاظ محتوایی به دلایلی چون اشکال در عدد کلمات و حروف برخی سوره، وجود الفاظی دال بر نقل از دیگر صحابیان و تابعان، وجود اصطلاحات متأخر و وجود شواهد فرقه‌ای و کلامی متأخر نمی‌توان اصالت انتساب این اثر را به ابن‌عباس پذیرفت؛ همچنان‌که، از دیدگاه سندی و نیز کتابشناسی و تاریخی هم ارزیابی‌ها همین نتیجه را تأیید می‌کنند.

کلمات کلیدی: عبدالله بن عباس، تنویر المقباس، التفسیر الواضح، فیروزآبادی، کلبی، دینوری.

### Introduction

In the first century AH, hadith writing was influenced by the prohibition of writing the prophetic hadith; The period of Ibn Abbas's scientific prosperity coincided with the era of the first caliphs, while during the time of the first three caliphs, the writing of prophetic words, which could be considered an important source for the interpretation of the Qur'an, was banned. (Khatib Al-Baghdadi, 1974: 36 ff.) On the other hand, some of the Companions were exempted from some governmental restrictions on the expression of religious opinions and ideas in that time; Among them, Ibn Abbas had the position of issuing fatwas; so, he could act freely more than other Companions. (Askari, 1415: 2/419) Accordingly, some link the compilation of the first exegetical book to the period of "Followers"; As some have introduced "Saeed Ibn Jubayr" - one of the prominent students of Ibn Abbas - as the first author of the book on the subject of Qur'anic interpretation. (Sadr, 1951: 322) In some narrations, however, there are traces of writing and composition by Ibn Abbas. For example, Obaidullah ibn Abi Rafi' narrated that Ibn Abbas came to his father, Abu Rafi', and asked him about the life of the Prophet (PBUH), while carrying tablets with himself and wrote on them. (Khatib Al-Baghdadi, 1974: 92)

According to some narrations, Ibn Abbas had books, but his own writing is not specified; However, the appearance of the narrations is more depicting that he himself wrote them. A clear example is the narration which says that a person named "Kurayb" took Ibn Abbas's books to Musa ibn Aqaba as a camel load and sometimes Ibn Abbas's son borrowed some

scriptures from him for copying. (Ibn Asakir, 1415: 50/123) According to another narration, Abu Kurayb quoted his father as saying that he had seen the order of revelation of the Surahs of the Qur'an in the Book of Ibn Abbas. (Al-Baladhuri, 1959: 1/109) It is written in the " Mu'jam al-Mu'allifin" that they attribute the interpretation of the Qur'an and a position in hadith and fatwas to Ibn Abbas which "Muhammad ibn Musa ibn Ya'qub ibn Ma'mun Abbasi" has collected in 20 volumes. (Kahala, nd: 6/66) According to Sezgin, the notion that, in the strict sense of the word, there is no book left by Ibn Abbas is fundamentally incorrect. (Sezgin, 1411: 1/59)

After mentioning the works attributed to Ibn Abbas, one of the scholars defended the validity of attributing these works to Abdullah Ibn Abbas and wrote: "Considering the historical evidences and reasons emerged, the argument of Goldziher and other orientalist who consider Ibn Abbas's narrations as unknown and doubtful is not to be taken for granted." (Rabiee Astaneh, 2005: 192-201) On the other hand, a writer who has done research in defense of Ibn Abbas has admitted that Ibn Nandim has mentioned in the book of Al-Fihrist writings of Abbas and his children and grandchildren that only one book belongs to Abdullah and we do not know any other book by him. (Mousavi Khorsan, 1428: 1/31)

Herbert Berg believes that most prominent early commentators have narrated from Ibn Abbas; It is therefore not unreasonable to attribute innumerable interpretive works to him. (Berg, 2004: 129-146) However, he has considered the position of Ibn Abbas among the Abbasid dynasty as the

reason for attributing many works to him. (Ibid)

Claude Gilliot, a French scholar and Qur'an researcher who has devoted his doctoral dissertation to the study of Tabarī exegesis, has examined the problem of the validity of interpretive texts in the first centuries of Islam in an article entitled *The Beginning of the Science of Qur'anic Interpretation*. The conclusion he has reached is the unreliability of the property attributed to Ibn Abbas. (Najafi, 2003: 110-119) Also in the article "Writing commentary in the classical Islamic period" from *Encyclopedia of the Qur'an*, in discussing the issue of authenticity of commentary texts of the first and second centuries, he gave the example of Ibn Abbas's commentary and based it on its attribution to different people from the first to the ninth century AH, has argued to deny the validity of the first and second century interpretive texts. (Gilliot, 2002: 2/104) On the other hand, denying the attribution of works to Ibn Abbas is not an indisputable opinion and has been disputed. For example, some scholars have criticized Wansbrough's method of literary analysis and Rippin's historical conclusions; They have said that the method of literary analysis is not sufficient in dating texts. He also stressed that various tools, evidence and contexts should be used in the dating of texts. (Mahdavi-rad et al., 2006: 27-64)

Accordingly, it is proved that despite the efforts of Sunni commentators and narrators to preserve the works of Ibn Abbas and many quotations from him, as well as despite the support of a 524-year-old government in the era of collecting religious sources at the height of

Islamic civilization, the attribution of the works to Ibn Abbas is still doubtful, and this is a matter for reflection. Because, given his position as the great ancestor of the caliphs of the great Islamic empire with five centuries of government history, he was not one of the ordinary commentators and narrators whose works were easily forgotten and deceived; That is to say, because of the mentioned position, if there were any works, they should have been preserved and maintained in the most desirable way possible.

"Tanwīr al-Miqbās min Tafsīr Ibn Abbas", which is sometimes referred to as "Tanwīr al-Miqbās fī Tafsīr Ibn Abbas" (Ibid., 4/268; Haji Khalifa, nd: 1/502; Zerkeli, 1980: 7/146), is one of the attributed works that belongs to Ibn Abbas. In view of what was said in the general attribution of the works to Ibn Abbas, and also in view of the existence of some semantic and documentary evidence and bibliographic and historical aspects, it is necessary to validate the authenticity of the attribution of this commentary to Abdullah ibn Abbas to clarify whether this Can the work be attributed to this commentator companion or not? This study seeks to solve this problem.

### Research background

The history of research on the works attributed to Abdullah ibn Abbas is particularly remarkable among his contemporaries. But these works are either one-dimensional and have the same method as literary or historical, or their conclusions are being considered; It is clear that the study of this issue requires a comprehensive view and historical, documentary and semantic analysis.

Accordingly, among the researches done, it is not possible to achieve a

work or works that express a sufficient and faithful scientific view and comprehensive or at least an acceptable result; Accordingly, the present study validates the works attributed to Ibn Abbas with a comprehensive method and with results different from what has been obtained so far.

Among the Islamic works, especially in the earlier and later periods, there is not much discussion about the validation of the works attributed to Ibn Abbas, including "Tanwīr al-Miqbās", and in most cases, Muslim scholars, by mentioning the names of some works, refer them to Ibn Abbas. Have attributed; Or they have rejected the attribution of these works without any analysis.

Hence, such claims cannot be enumerated independently within the collection of records related to the validation of interpretive works attributed to Ibn Abbas.

However, although sometimes among scholars of recent centuries, the subject of works attributed to Ibn Abbas has appeared in more general texts, their analytical and critical view has given value to the validity of such writings.

"Al-Tafsīr wa Al-Mufasirūn fī Thabih al-Ghashīb" by Mohammad Hadi Ma'refat (2010-211) is a work which, in accordance with the discussion about the life and interpretive position of Ibn Abbas, has also briefly mentioned and explained the works attributed to him.

Also, "Tafsīr Ibn Abbas and his narrations in the interpretation of the books of the Sunnah" by Abdul Aziz Hamidi, "Tafsīr Lughawi Gharib Al-Qur'an with the Arabic poetry of Ibn Abbas" by Hamdi Sheikh translated by Reyhaneh Mulazadeh and "Abdullah Ibn Abbas, Shakhsiyatehi wa Athareh"

By Mohammad Taghi Hakim can be named.

Another person who has worked on this is Nusrat Nilsaz; In his detailed work "Orientalists and Ibn Abbas" published in 2014, he has criticized the views of Orientalists on the dating of works attributed to Ibn Abbas.

He has previously published the article "History of Tafsīr called Ibn Abbas: A Critique of Wansbrough and Rippin Literary Analysis Method" in collaboration with Mohammad Ali Mahdavi-rad in 2006 in the 2nd issue of the Journal of Qur'anic and Hadith Studies.

Another researcher is Seyed Mohammad Mehdi Mousavi Kharsan. In "The Encyclopedia of Abdullah Ibn Abbas, Hibr Al-ummah wa Tarjoman Al-Qur'an", he deals with the subject of the works attributed to Ibn Abbas, and in the meantime, he has spoken about the interpretive works related to him.

Although some Islamic sources have an analytical and detailed approach, however, due to their specialization in bibliography, they can be significant in introducing works attributed to Ibn Abbas;

Among them are "Al-Fihrist" written by Abu al-Faraj Muhammad ibn Abi Ya'qub known as Ibn Nadim (d. 385 AH), "Kashf al-Dhunun" written by Mustafa Haji Khalifa (d. 1067 AH), "Al-Dari'a" written by Agha Bozorg Tehrani (d. 1348 AH) and "Mu'jam al-Mu'allifin" written by Omar Kahala (Named 1987).

Western Orientalists, in line with different goals and objectives in recognizing and introducing the elements and components of Islam, have written works related to Abdullah Ibn Abbas, some of which are specifically dedicated to the study of Ibn Abbas's interpretive works;

In some of their works, in accordance with the discussion, this has been studied and analyzed.

Claude Gilliot, a professor at the University of Aix-en-Provence in France, in his article "The Beginning of the Science of Qur'anic Interpretation" examines the problem of the authenticity of interpretive texts in the first centuries of Islam; The conclusion he reached is the unreliability of the narrations attributed to Ibn Abbas. (Najafi, 2003: 110 - 119)

At the same time, Western works are significant in terms of content in their dating of commentary works attributed to Ibn Abbas; Because in most cases, they have reached results with methods such as literary analysis that are not very consistent with the results obtained by Muslim scholars.

In other words, according to Muslim scholars, sometimes the main and secondary conclusions about Ibn Abbas or the works attributed to him are based on the specific presuppositions of Orientalists.

For example, the main problem of the research of John Wansbrough (1957-1996), who is a specialist in Semitic languages and familiar with the study of the Abrahamic religions, is his presupposition; Because the date of Tanwīr al-Miqbās by him has been based on the idea that the text of the Qur'an was finally established in the third century AH, i.e. the time of textual interpretations, that the difference in readings is one of the characteristics of the interpretations of this period; (Nilsaz, Orientalists and Ibn Abbas, 1393: 168, 170 and 183) It is also said that such works have methodological flaws that overshadow the conclusions.

John Wansbrough's research is one of the cases that has been said to rely

on only one method, such as dating histories, and is far from various tools and contexts (Mahdavi-rad et al., 2006: 27-64) and therefore at least It can be criticized from a methodological point of view.

In his work, Qur'anic Studies: Sources and Methods of Scriptural Interpretation, he doubts the originality of Tanwīr al-Miqbās and tries to prove that this work does not contain the original views of Ibn Abbas and was not compiled by Firūzabadī in the ninth century AH; His work was first published in 1977. (Motsky, 2006: 31-48) In this regard, "Andrew Rippin" (1950-2016) Professor of Islamic Studies at the University of Victoria has conducted a study called Tafsīr of Ibn Abbas and Criteria for dating early Tafsīr texts. This work is an article based on the dating of Ibn Abbas's commentary and has weakened the attribution of this commentary to Ibn Abbas.

German orientalist Harald Motsky (1948–2019) also published an article entitled Dating the So-Called Tafsīr Ibn Abbas: Some Additional Remarks in the 32nd issue of Studies in Arabic and Islam in 2006; This article has been translated into Persian by Morteza Kariminia under the title of "History of Tafsīr called Ibn Abbas" and has been published in the 42nd issue of the Journal of Hadith Sciences in 2006; In this work, Motsky has corrected Rippin's conclusion in dating the original book of al-Tafsīr al-Wadih, or the book of Tafsīr Ibn Abbas, and its attribution to the end of the third century AH. (Ibid)

The other is Isaiah Goldfeld, who published an article of Tafsīr Ibn Abbas

on the dating of Ibn' Abbas's commentary in *Der Islam* in 1981.

## Research Concepts

### Introduction of Abdullah bin Abbas

Abdullah was one of the sons of Abbas, the uncle of the Prophet (PBUH), who was born in the branches of Abi Talib in the third year before AH. (Khatib Baghdadi, 1417: 1/185) It is said that he was [approximately] ten years old at the time of the Prophet's death; (Tabarī, 1987: 226) In some narrations, thirteen (Ibid) and sometimes fifteen years are also mentioned. (Ibid) He is one of those who narrated a lot that in the period of the first three caliphs of Rashidun, despite the prohibition of narrating hadith, he was allowed to narrate and issue fatwas. (Askari, 1415: 2/419) Historical and rijali sources have abundantly reported his companionship with the second caliph and his praise and praise by the caliph. (Ibn Abd al-Birr, 1412: 3/935) He is even mentioned among the names of the armies participating in the conquests of the caliphate. (See, for example: Ibn Khaldun, nd: 2/128) He also took part in the wars of Imam Ali (AS) (Zerkeli, 1980: 4/95) and was appointed by him as the governor of Basra. (Diniwarī, 1960: 152) Abdullah Ibn Abbas was known among the Companions as one of the prominent commentators of the Qur'an and was nicknamed by such names as Hibr al-Ulama, Bahr al-Ulama, Faris al-Qur'an and Tarjoman Al-Qur'an, to which a number of works are also attributed. (Kahala, nd: 6/66; Dhahabi, *Siyar Al-A'lam Al-Nubala*, 1413: 3/332) He died in 68 AH and was buried in the city of Taif. (Ibn al-Habban, 1411: 28) He had refused to accept the caliphate of Abdullah ibn Zubayr and pledge

allegiance to him and had supported the uprising of Mukhtar thaghafi. (Ibn Abd al-Birr, 1412: 3/906) Ibn 'Abbas's fame is above all in the subject of the interpretation of the Qur'an, and thousands of narrations have been narrated from him in interpretive sources (Dhahabi, nd: 1/58) to the extent that some have considered the number of his interpretive narrations to be innumerable. (Amin, 2012: 222; Darwazah, 1421: 1/272) Muslim scholars have listed about 20 series of documents for the commentary of Ibn Abbas (Suyūtī, 1416: 2/496- 498; Ibn Hajar, 1418: 1/211-220) and have named him one of the most important and well-known commentators among the Companions. As Suyūtī, in introducing the commentators of the Companions, first started from the four caliphs, then named Ibn Mas'ud, Ibn Abbas, Ubay ibn Ka'b, Zayd ibn Thabit, Abu Musa al-Ash'ari and Abdullah ibn Zubayr, respectively. He then mentioned the position of Imam Ali (AS) in the commentary and then gave the biography of Ibn Abbas in the commentary and, unlike other companions, spoke in detail about Ibn Abbas (Suyūtī, 1416: 2/493).

### Introducing the book of "Tanwīr al-Miqbās min Tafsīr Ibn Abbas"

Many works have been attributed to Ibn Abbas that in some cases, the authorship was not intended by Ibn Abbas himself, but a number of works have been attributed to him due to the inclusion of Ibn Abbas's interpretive opinions, which are in fact the works of Ibn Abbas's students.

Among these works, the following can be mentioned: A book on aspects and the like that contains the views of Ibn Abbas and has been attributed to 'Ikrimah; (Al-Azani, 2006: 161;

quoting Nozha al-Ain al-Nawazir) Book of Tafsīr Ikrimah quoted from Ibn Abbas; (Ibn al-Nadim, no date: 36) The book Ahkam al-Qur'an Kalbi Marwi quoted from Ibn Abbas; (Ibid., 4) The commentary of Muhammad ibn Sa'd Awfi (d. 276 AH) quoted from Ibn Abbas (Hajj Khalifa, nd: 1/454) and the commentary compiled by Musa ibn Abd al-Rahman Thaghafi Sanani in two volumes and given by Ibn Juraih from Atta who attributed it to Ibn Abbas Is. (Ibn Hajar, 1418: 1/220) The commentary of Ibn Abbas according to the narration of Mujahid Ibn Jabr Makki from him is also one of such works. Ibn Nandim named this work after mentioning the book of Tafsīr by Imam Baqir (AS) and said that Humaid ibn Qays and Abu Nujaih narrated this commentary from Mujahid ibn Jabr al-Makki (d. 102 or 103 AH) and he quoted it from Ibn Abbas. The narrators of Abu Nujaih are also called Warqa and Isa Ibn Maymun. (Ibn al-Nadim, nd: 36) This is the interpretation that Tabarī quoted from Mujahid and many of its narrations are in contradiction. (Sezgin, 1408: 8/36) Another commentary has been attributed to Ibn Abbas, the author of which is "Abu Ahmad Abdul Aziz Ibn Yahya Ibn Ahmad Ibn Isa Jaludi" (AD 332 AH) (Tehrani, 1403: 4/244) and little is known about it. Also, a collection in the library of the Divan of India No. 3795 from page "65b" to page "92b" including the interpretation of Surah Al-Waqi'ah - which this section is attributed to Ibn Abbas and is not similar to Tanwīr al-Miqabās - has been mentioned by Rippin. (Rippin, 1994: 58) Among the works attributed to Ibn Abbas, some are more important either in terms of the possibility of writing by him, or the quoted emphasis on quoting directly from Ibn Abbas or their

content, and it is claimed that they contain the original sayings of Ibn Abbas. One of them is Tanwīr al-Miqbās; The name of this book is "Tanwīr al-Miqbās min Tafsīr Ibn Abbas", which in some sources the word "al-Miqbās" is mistakenly mentioned as al-Miqyas. (Tehrani, 1403: 4/472) In some cases, it has been referred to as "Tanwīr al-Miqbāsh fi Tafsīr Ibn Abbas" (Ibid., 4/268; Hajj Khalifa, nd: 1/502; Zerkeli, 1980: 7/146), which does not seem to be correct. Ibn Abbas's commentary has been published many times under the title "Tanwīr al-Miqbās min Tafsīr Ibn Abbas" or a similar title. Agha Bozorg Tehrani informed about its publication in 1290 AH in Bulaq and before that in Mumbai and Sindh. (Tehrani, 1403: 4, 243 - 244) It is also published in Beirut in 1427 AH by the Maktabah Al-Asriyah in 719 pages under the title "Tanwīr al-Miqbās min Tafsīr Ibn Abbas li abi Tahir Ibn Ya'qub Al-Firūzabadi". With the same title, another edition was made in 1421 AH by Dar al-Fikr in Oman in 604 pages. It was also published in Cairo in 1393 AH under the title "Tanwīr al-Miqbās min Tafsīr Ibn Abbas". Also in the margins of the book Al-Dur Al-Manthur Fi Tafsīr Al-Ma'thur, in 1342 AH in Egypt, entitled "Tanwīr al-Miqbās fi Tafsīr" and also in 1362 AH / 1404 AH, by the library of Ayatollah Mar'ashi Najafi, entitled "Tanwīr al-Maqbās fi Tafsīr", Has been published in six volumes and three volumes in Qom. A copy of this commentary with the registration number 4248 with the main title of "Tanwīr al-Miqbās min Tafsīr Ibn Abbas" is available in the library of the Parliament of the Islamic Republic of Iran. This book has also been published in the margins of the book Lubab al-Nuqool fi Asbab al-

Nuzool, entitled "Tafsīr Abdullah Ibn Abbas Al-Musama Tanwīr al-Miqbās min Tafsīr Li Abi Tahir Muhammad Ibn Ya'qub Al-Firūzabadī Al-Shafi'i In 400 pages in 1316 AH by Al-Azhariya Al-Masriya Press. According to Hosseini Jalali, the commentary was also published in Cairo in 1394 AH; This book was once printed in offset in Pakistan, and the same edition was once again published by Esteghlal Tehran Publications without any date. (Hosseini Jalali, 1422: 1/100) Of course, there is a 528-page version published by Esteghlal Publications in the National Library of Iran, which was published in 1992.

The types of interpretive narrations contained in this commentary are significant. In expressing the meaning of words, one or more synonymous words are often mentioned. In some cases, he has described a word with a phrase or sentence. Sometimes in the commentary narrations of Ibn Abbas, a phrase has been added in the description of a word. for example:

\* In expressing the meaning of the word "Hamd" in the phrase "Al-Hamd u li Allah: Praise be to Allah" at the beginning of Surah Al-An'am, he considered it synonymous with "thanksgiving and divinity". (Firūzabadī, nd: 105)

\* In interpreting the phrase "Bi idhni rabbihim: by the permission of their Lord" (Ibrahim, 1), he has considered "idhn" to mean "command". (Ibid., 210)

A brief description of the phrases and sentences and their expression - which is often based on the text of the verses of the Qur'an - is another type of interpretive expression of this work. such as:

\* Interpretation of phrases from verse 36 of Surah At-Tawbah: The

number of months with God, he says the year by months with God, meaning the months of the year in which zakat is paid, twelve months in the book of God. (Ibid., 157)

\* Interpretation of a phrase from verse 87 of Surah Hood: "Within our money what we grew up, From understatement in kilograms and weight." (Ibid., 190)

At the beginning of the surahs, mentioning the place of revelation of the surahs and whether they are Meccan or Medinan, as well as exceptional verses, are other types of narrations in this commentary.

\* At the beginning of Surah Al-Hamd, it is stated: "And it is Medinan and it is said that it is Meccan." (Ibid., 2)

\* In this commentary, Surah Yunus is mentioned as Meccan, but some of its verses are excluded and revealed about the Jews of Medina. (Ibid., 169)

\* At the beginning of Surah Al-Ra'd, this Surah is mentioned as Meccan; Except the verse: "As for unbelievers, they will be visited by misfortune endlessly for what they have done..." until the end of it, and verse: "Yet those who are disbelievers say..." to "and he who has knowledge of the Book", that these two verses are Medinan. (Ibid., 205)

In stating the reason for the revelation of verses, sometimes the story is told in full and sometimes only the names of people and relatives are mentioned. Example:

\* The reason for the revelation of verse 187 of Al-Baqarah is mentioned as follows: "It was revealed about a group of the companions of the Prophet (PBUH), including Ali ibn Abi Talib (AS), Ammar Yasir and others who were in the mosque and they came to their families only when they needed it



and they were close to their wives and they took a bath and returned to the mosque; "God forbade them to do so." (Ibid., 26)

\* In the interpretation of verse 189 of Al-Baqarah, it is stated that it was revealed about a group of the companions of the Prophet (PBUH) from Kanana and Khuza'ah; They used to enter their houses from behind or from the roof, like in the pre-Islamic period. (Ibid., 26)

The expression of differentiation of Recitations of the Qur'an can be seen in many cases in the book Tanwīr al-Miqbās; Some examples can be given as follows:

\* In verse 8 of Surah An-Naml, we read: "But when he reached it, a voice called out: "Blessed is He who is in the fire..." He says: The fire was blessing; "And those around it", from the angels, and this is the Recitation of Abi Abdullah bin Masoud. (Ibid., 316)

\* In verse 40 of Surah Al-Hijr, it is stated: "If the letter L is read as Li in the word "Mukhliseen", it means "Muwahhideen" (=monotheists). (Ibid., 218)

In this interpretation, the expression of the causes of descent is also observed. Example:

\* It is stated in verse 219 of Surah Al-Baqarah that this verse has been abrogated with the verse of Zakat. (Ibid., 30)

\* It is mentioned in verse 25 of Surah Saba that this verse is obsolete with the verse of Saif. (Ibid., 361)

### **Validation of the authenticity of Tanwīr al-Miqbās**

Assessing the validity of the authenticity of this interpretation in

terms of attribution to Ibn Abbas can be done from three aspects, which we will discuss below.

### **Content evaluation**

In addition to the issue of attribution, problems and considerable points can be found in the content of Tanwīr al-Miqbās. These include the following:

### **Conflict with the current Qur'an in the number of words and letters**

According to the beginning of Surah Al-Baqarah and Al-Imran in this commentary, Surah Al-Baqarah has 3100 words and 52,500 letters (Firūzabadī, nd: 3) and Surah Al-Imran has 3460 words and 14525 letters (ibid., 42) while according to the current Mushaf, The number of words in these two surahs is actually 6221 and 3480, respectively, and the number of their letters is 25500 and 14525, respectively; In other words, out of the four digits mentioned in this commentary, two digits related to Surah Al-Baqarah are incorrect. Moreover, it is clear that the number of verses and words and, consequently, the letters of Surah Al-Baqarah is more than Al-Imran, while in this interpretation, the opposite is true.

### **Existence of narrations narrated from persons except Ibn Abbas**

In this commentary, in spite of the existence of a document attached to Ibn Abbas at the beginning of each surah, 1772 times with the word "wa qāl", various opinions are observed, from which it follows that the attribution of Tanwīr al-Miqbās to Ibn Abbas, based on the content of this book, it is not a scientific and definite claim and as Ma'refat has said, it cannot be called a documentary commentary on Ibn

Abbas. (Ma'refat, 1425: 1/255-256) For example, in the first verse of Surah Al-Baqarah, a documentary word about Ibn Abbas is mentioned. It is stated in this narration that Alif means Allah, Lam means Gabriel and Mim means Muhammad; In the following, four sentences are expressed with the word "wa yuqāl". (Firūzabadī, nd: 3)

Also in this commentary, according to the commentary, four companions and followers have been specified by mentioning their names. These are:

\* In the interpretation of the verse "I have not created the jinns and men but to worship Me." (Al-Dhariyat, 56), quoting Imam Ali (AS), it is mentioned as follows: "I did not create them, except to command and assign them." (Ibid., 443)

\* In the interpretation of verse "The day the Spirit takes its stand, with the angels ranged in rows. None will speak except who is permitted by Ar-Rahman and says what is right, (Al-Naba', 38) it has been narrated from Ibn Mas'ud as follows: Ar-ruh is an angel who is greater than anything but the throne. He glorifies God twelve thousand times every day. From each of His glorifications, God creates an angel to ask forgiveness for the believers until the Day of Judgment. Judgment Day comes and a line is formed. They are said to be a group of angels who have legs and arms like humans.

\* About the verse: "Say: "I ask no recompense of you for it other than obligations of relationship." (Al-Shawrā, 23) an interpretive statement has been made by Hassan al-Basri which has been said: "Except make me a relative after my death. " It is said that: except to approach God with monotheism; This is the word of Hassan Al-Basri.

\* In the interpretation of the verse: "A clear discourse which expounds all things without any obliquity, so that they may take heed for themselves" (Al-Zumar, 28) after stating the words of the author, the phrase is mentioned with the word "wa yuqāl" and it has been attributed to Suddī that has said: and it is said that non-existent means not created. This is a barrier. (Ibid., 388)

### Existence of late terms

In this interpretation, there are lexical and syntactic terms such as al-nasb, al-Kasr, al-Damm, al-Khafd, al-Shadd and al-Tashdid, which at that time had not yet become fixed scientific terms, and the latter, using the themes of the earlier sayings, established and enforced these expressions.

Despite Ibn Abbas's scientific mastery of Arabic and its meanings, he was certainly not familiar with these future terms at that time. (Al-Azani, 2006: 143-144) For example:

\* In the interpretation of the phrase "...and he who has knowledge of the Book." (Al-Ra'd, 43) it is stated: If you read it by al-nasb, it means Abdullah bin Sallam and his companions. (Firūzabadī, nd: 210)

\* In the interpretation of the phrase "a youth talk about them" (Al-Anbiya', 60) it is stated: It comes with al-Kasr and it means: it blames them. (Ibid., 273)

\* In the interpretation of the phrase "someone who blinds himself..." (Al-Zukhruf, 36) in this book, it is stated: Means to give up; It is said that if read aloud, it means: Bored. (Ibid., 413)

\* In the commentary of verse "Return you all to your father, and say, "Father, thy son stole..." (Yusuf, 81) in this commentary, it is stated: "If you

read letter Sin with al-Damm and read the letter ra' with al-Khafd, it means: he was arrested for theft." (Ibid., 201)

### **Existence of sectarian and theological evidence from the period after Ibn Abbas**

While the series of rijal mentioned at the beginning of the book suggests that this commentary was written with a Shiite tendency, the author in two positions, showed his tendency towards Sunnis and Jama'at, which can express his religion.

The first case is in the following verse " Yet I am All-forgiving to him who repents and believes, and does righteousness, and at last is guided." (Taha, 82) which with the word " wa yuqal "has stated the guidance to Sunnah and Jama'at: "Then he was guided to the Sunnis and Jama'at." (Firūzabadī, nd: 264)

The second case is under the phrase " they are men possessed of minds. " (Al-Zumar, 18) which is as follows: "The possessors of intellect are among the people, including Abu Bakr and his companions, and anyone who follows them due to Sunnah and Jama'at." (Ibid., 387) However, Sunnis and Jama'at were among the later titles and were not used as the name of a sect in the time of Ibn Abbas.

In addition, in many cases, the beliefs of the Ash'arites can be seen in this interpretation. For example, in this commentary, according to the Ash'arites, the issue of seeing God in the Hereafter is raised.

As in the following verse «The eyes attain Him not, but He attains the eyes; He is the All-subtle, the All-aware" (Al-An'am, 103) we read: The eyes in the world do not understand him and people do not see what he sees and without Him, eyes are cut off by how in

the hereafter and by seeing in this world (Ibid., 116)

The issue of the antiquity and non-creation of the Qur'an is also one of the issues that can be traced in this interpretation; As in the following verse "A clear discourse which expounds all things without any obliquity..." (Al-Zumar, 28) according to Suddi, this phrase is synonymous with "non-creature". (Ibid.; 388) While this issue was not an issue in society during the life of the companions and followers, and influenced by Greek philosophy, from the period of the first Abbasid caliphs, it became one of the doctrinal controversies of Hadithists and Mu'tazilites. Also according to the school of predestination, which is in accordance with the Ash'arite belief, under the phrase "and We shall surely pay them in their full undiminished portion" (Hood, 109) it is stated in this commentary: "It has been said that this verse was revealed about al-Qadriya. (Ibid., 192) In the following verse, "and know that God stands between a man and his heart, and that to Him you shall be mustered" (Al-Anfal, 24), it is stated that God restrains between the believer and his heart to prevent it from disbelief and He keeps his faith and stands between the disbeliever and his heart so that he does not believe (ibid., 147), which is in accordance with the belief in predestination. Therefore, the author of this work was on the Sunni religion and the Ash'arite sect.

### **Document evaluation**

The series of narrators mentioned in the information of this book is very effective in evaluating the originality of the work. At the beginning of the book Tanwīr al-Miqbās, a series of narrators ending with Ibn Abbas, it is mentioned as follows: Abdullah Al-Thiqa bin Al-

Mamoun Al-Harawi told us. He said: My father told us. He said: Abu Abdullah told us. He said: Abu Obaid Allah Mahmoud bin Muhammad Al-Razi told us. He said. Ammar bin Abdul Majeed Al-Harawi told us, he said, Ali bin Ishaq Al-Samarkandi told us, on the authority of Muhammad bin Marwan, on the authority of Al-Kalbi, on the authority of Abi Salih, on the authority of Ibn Abbas. (Firūzabadī, nd: 2)

The documents mentioned at the beginning of Surah Al-Baqarah also show that Samarkandi narrated it from Muhammad ibn Marwan known as Suddi Saghir (d. 186 AH) and he narrated it from Ibn Sa'ib Kalbi (d. 146 AH) from Abu Saleh from Ibn Abbas. The exact words of the document are as follows: And the documents on the authority of Abdullah bin Al-Mubarak said that they had narrated on the authority of Ali bin Ishaq Al-Samarkandi on the authority of Muhammad bin Marwan on the authority of Kalbi on the authority of Abi Saleh on the authority of Ibn Abbas. (ibid., 3) But in the first of the other surahs, it is sufficient to mention the phrase "and on the authority of Ibn Abbas" and the chain of documents does not have the names of the narrators. (For example, see: the same, 43, 64, 87 and 105) Some Sunni scholars, for several reasons, consider its narrations to have been forged by forgers. First, Dhahabi narrated from Bukhari and he narrated from Yahya and he narrated from Sufyan that Kalbi told him that everything I narrated to you from Abu Saleh was a lie (Dhahabi, 2003: 3/557) and also according to Suyūṭī from the point of view of the Sunnis, the interpretive narrations through this book are the "series of lies". (Suyūṭī, 1416: 2/498) Secondly, it has been narrated from

Shafi'i that nothing other than a hundred narrations has been proven from Ibn Abbas. (Sabki, nd: 2/71)

Another reason is that the content value of this commentary is not on the scale of Ibn Abbas. (Zahabi, nd: 1/56-62) Of course, if we consider this golden reason as rejecting the narrations of this book, the validity of other works attributed to Ibn Abbas will also be weakened. Ma'refat, while considering the existing book *Tanwīr al-Miqbās* as unknown in terms of document and unknown in terms of attribution to a specific author, has said about its attribution to Ibn Abbas: What is clear from referring to this commentary is that its compiler intended to present a very simple commentary on the Qur'an that is as short and comprehensible as translations for all, which is, of course, commendable. He also intended to bring a narration from Ibn Abbas at the beginning of each surah for blessings, but he did not intend to say that what has been mentioned about the interpretation of the surah is all from Ibn Abbas himself; This has been hidden from many and all of them have considered it as a documentary interpretation of Ibn Abbas; The appearance of the phrase causes this mistake." (Ma'refat, 1425: 1/255-256)

### **Bibliographic and historical evaluation**

There is a wide-ranging discussion among scholars about the identity of the author of this work and the attribution of its narrations to Ibn Abbas. Like most printed versions, this commentary is attributed to "Muhammad ibn Ya'qub Firūzabadī Shafi'i" (d. 817 AH), the author of the *al-qamus*, under the title "*Tanwīr al-Miqbās min Tafsīr Ibn Abbas*". (Hajj

Khalifa, nd: 1/502; Sezgin, 1411: 1/67) But in the version published in 1290 AH in Bulaq and before that in Bombay and Sindh, this work has been attributed to Ammar Ibn Abd Majid Heravi, the narrator of "Ali Ibn Ishaq Samarkandi" (AD 237 AH). Some have suggested that the ancient name of Tanwīr al-Muq̄bās may have been "al-Wadhīh Fi Tafsīr al-Qur'an." (Rahmati, nd: 3699) Because its text, despite minor differences, is the same as "Tafsīr Ibn Wahb Al-Musamma al-Wadhīh Fi Tafsīr Al-Qur'an Al-Karim" that the recent work has been published recently. (Nilsaz, Orientalists and Ibn Abbas, 2014: 161) According to the German Islamologist Joseph van S, from the book Al-Wadhīh, there are three ancient manuscripts in Leiden, Hagia Sophia (p. 221, Part I, dated 585, Part II, dated 578) and Asifia Hyderabad (commentary p. 5), which, like the text Printed by Tanwīr al-Miqbās. Therefore, the ancient name of the book Tanwir al-Muqbbas was probably clear in the interpretation of the Qur'an. In the Leiden edition, and possibly in other editions, there is an introduction at the beginning of the book that is not available in print. According to Abu Muhammad Diniwarī (the author of the book in this introduction), he has extracted the text of the commentary from various sources and summarized it for the scholars. (Fanas, 1371: 34-118)

For the first time, John Wansbrough, in his book Qur'anic Studies, tried to prove that the book "Tanwir al-Maqbas min Tafsīr Ibn Abbas" or the same commentary attributed to Ibn Abbas, does not contain the original views of Ibn Abbas, nor was it compiled by Firūzabadī in the fourth century. He considered this work as the same Kalbi interpretation (AD 146 AH) which he

thinks was provided at the end of the second century AH. The most important reason for his preference for this view is that the existence of differences in different readings and interpretations is one of the characteristics of textual interpretations that belong to the late second century AH and according to this interpretation, it is a rewrite and correction of the Kalbi interpretation that was provided half a century after his death. Wansbrough, 2004: 132-133, 206); Hosseini Jalali, 1422: 1/100) But Nilsaz believes that Wansbrough's literary analysis of this interpretation is incomplete and therefore incorrect. According to him, Wansbrough could not date the texts alone with literary analysis, according to his claim, but he has used this method many times to impose his own historical point of view on the texts in order to confirm his original theory. In his opinion, the main defect is Wansbrough's assumption, which in this study was based on the view that the final registration of the text of the Qur'an took place in the third century and at the time of textual interpretations that the difference in readings is one of the characteristics of the interpretations of this period; Thus, the difference in readings for interpretations is an additional feature. (Nilsaz, Orientalists and Ibn Abbas, 1393: 168, 170 and 183)

Andrew Rippin, a student from Wansbrough, examined the manuscripts available and found that the book was, in fact, nothing more than a " al-Tafsīr al-Wadhīh " by Diniwarī in the late third or early fourth century which, of course, has something to do with the Colby interpretation. According to him, although the work attributed to Kalbi - which has also been attributed to

Abdullah ibn Abbas and Firūzabādī - shows that it is not easy to accept the attribution of [a work to the author] without a thorough evaluation and examination. Of course, it should be said about this particular interpretation that it probably belongs to the fourth century AH. The most important reasons for Rippin to reject the attribution of this work to Firūzabādī are the absence of any manuscript entitled *Tanwīr al-Miqbās* with or without attribution to Firūzabādī and the inconsistency of the reported features of Firūzabādī's commentary with *Tanwir al- Miqbās* that has been published. They are different in size. (Rippin, 1994: 38-83) Rippin dated on the basis of two axes: first, a closer look at the structure of the document; Second, the study of the text to find literary elements that indicate the time of the creation of the work and to find elements in the text that can be an implicit reference to a historical period or event in the time of the author or other similar cases. His reasons for rejecting the attribution of this work to Firūzabādī seem solid and correct; However, he has cited criteria that cast doubt on their validity; Because, on the other hand, the oldest *al-Wadhih* " of Diniwarī, which have a text such as the book *Tanwīr al-Miqbās*, were written in 578 and 585 AH, that is, more than a century before Firūzabādī was born. (Nilsaz, *Orientalists and Ibn Abbas*, 2014: 173-176) According to Nilsaz's study, from the introduction of the manuscript of the book *Al-Wadheh* in Leiden, it is clear that the author's nickname, Abu Muhammad, and his title is Diniwarī, and the commentary he wrote is called *Al-Wadhih* that its relation to Kalbi's interpretation, through Yusuf bin Bilal, is a relation of brevity and elaboration. The mentioned

document series is one of the documents quoting the commentary from Ibn Abbas. Studies show that the author of the book *Al-Wadhih* is called Abu Muhammad Abdullah Ibn Mubarak Diniwarī. (Ibid., 191-192) Ameli has a different opinion, referring to the words of Georges Zidane, who in his book *Adab al-Lingha*, reported seeing commentary books attributed to Ibn Abbas in the Egyptian library and rejecting their attribution to him. He has said that he bought a book in Medina called "*Tanwīr al-Miqbās min Tafsīr Ibn Abbas*" which was published in 1370 AH and that book is attributed to Firūzabādī; Because Mujahid is the first compiler of Ibn Abbas's commentary and his commentary is not available. Perhaps this book (*Tanwīr al-Muqbās*) is the same commentary of Ibn Abbas narrated by Mujahid, and since the date of publication of this book is almost 40 years after the death of George Zidane, it is most likely the same book that he wrote. (Ameli, nd: 1/37) Such a possibility, however, contradicts other evidence relating to the attribution of the authorship of this book to others and lacks any plausible reason and cannot be accepted.

Rippin, meanwhile, has ruled out attributing the comment to Colby. He believes that the existence of the document at the beginning of this commentary - which was written in the late third or early fourth century - is fabricated and is a trick to validate this commentary by attributing it to Ibn Abbas. While there is no connection between this commentary and the teachings of Ibn Abbas in other commentaries, such as the commentary of Tabarī or Ibn Atiyah. (Rippin, 1994: 38-83; see also: Nilsaz, *Orientalists and Ibn Abbas*, 1393: 173-180) Harald Motsky corrects Rippin's conclusion in

dating the principle of clear interpretation, that is, the same interpretation of Ibn Abbas and its attribution to the end of the third century AH. (Motsky, 2006: 31-48) According to Hosseini Jalali, research in this commentary requires that it be based on the four divisions of the Qur'an, which Warsh has narrated from Nafe' and this narration is common in the Islamic lands of the West and is strange among the people of the East, including Firūzabadī; At the same time, the style of Tanwīr al-Miqbās is similar to the style of Zubaidi in the commentary on Al-Qamoos, and its attribution to Firūzabadī is rejected. (Hosseini Jalali, 1422: 1/100)

### Conclusion

Many works are attributed to Ibn Abbas, which due to the centrality of his interpretive personality, these works often include the commentary of Ibn Abbas. In most cases, the purpose was not to compile by Ibn Abbas, but a number of works have been attributed to him due to the inclusion of Ibn Abbas's interpretive opinions, which are in fact the works of Ibn Abbas's students such as a book about Al-Wujūh wa Al-Nazā'ir, the book Tafsīr Ibn Abbas quoted by Ikramah, Tafsīr Ibn Abbas quoted by Muhammad Ibn Sa'd Awfī, Tafsīr Ibn Abbas quoted by Musa Ibn Abdul Rahman Saqafī Sanānī by Ibn Jurīh by Atta Ibn Jabir. Some works may have been written by Ibn Abbas or contain direct quotations from him. So these works are more important and famous in terms of content.

The book "Tanwīr al-Miqbās min Tafsīr Ibn Abbas" is the most important work that has been published many times either independently, or in the margins or in addition to other works.

Types of interpretive narrations of this book includes the meaning of words, explaining phrases and verses, reasons for revelation, expressing the abrogated and abrogating, stating Meccan or Medinan surahs, noting the exceptional verses, and considering differences in reading.

Studies show that the validity of its attribution to Ibn Abbas is doubtful, of which one may refer to: the existence of the word "wa yuqālu" and various interpretive opinions, the existence of evidence of sectarian and theological conflicts, the existence of lexical and syntactic terms such as al-nasb, al-kasr, al-damm, al-khafd, al-shadd and al-tashdid, which in that period have not yet become scientifically fixed terms. So the later scholars, relying on the words of early scholars, established and enforced these expressions.

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