پژوهش‌نامه علوم حدیث تطبیقی
https://pht.journals.miu.ac.ir/Home page
شاپا الکترونیکی: ۲۶۷۶-۶۸۹۲
شاپا چاپی: ۲۶۷۶-۵۲۹۳

مبانی علمی شکل‌گیری مکتب تفسیری ابن‌عباس با تأکید بر نقد شبهات خاورشناسان

فضل الرحمن رحمانی[1]✉ و مهدی رستم نژاد[2] و سیدعلی سیداف[3]

۱. نویسنده مسئول، دانشجوی دکتری تفسیر تطبیقی، جامعة المصطفی العالمیة واحد گرگان، گرگان، ایران، رایانامه: fazlurrahmanrahmani 1990@gmail.com
۲. استادیار گروه تفسیر تطبیقی جامعة المصطفی العالمیة واحد گرگان، گرگان، ایران، رایانامه: Rustumnazad5@gmail.com
۳. دانشیار گروه علوم حدیث تطبیقی جامعة المصطفی العالمیة، قم، ایران، رایانامه: zinnur2003@mail.ru

اطلاعات مقاله

نوع مقاله:
مقاله پژوهشی

تاریخ دریافت:
۱۴۰۳/۱۲/۲۳
تاریخ بازنگری:
۱۴۰۴/۰۱/۱۷
تاریخ پذیرش:
۱۴۰۴/۰۲/۱۲
تاریخ انتشار:
۱۴۰۴/۰۳/۲۸

کلیدواژه‌ها:
مکتب تفسیری، سنت تفسیری، ابن‌عباس، شبهات و انتقادات، خاورشناسان (مستشرقان).

چکیده

هدف: این پژوهش با هدف واکاوی عوامل، زمینه‌های علمی و مرجعیت دینی مؤثر در شکل‌گیری و گسترش مکتب تفسیری ابن‌عباس انجام شده و به پاسخ‌گویی علمی و پاسخ به تشکیک‌ها و شبهات خاورشناسان درباره شخصیت و آرای تفسیری او می‌پردازد.

روش پژوهش: این مطالعه با روش توصیفی-تحلیلی و بر پایه تحقیقات کتابخانه‌ای، به بررسی منابع تاریخی و تفسیری پرداخته و نقد مستدلی بر شبهات غربی ارائه می‌دهد.

یافته‌ها: یافته‌های تحقیق نشان می‌دهد بر خلاف ادعای خاورشناسان مبنی بر جعلیت احادیث، دروغ‌پردازی و ساختگی بودن جایگاه علمی ابن‌عباس توسط عباسیان، مکتب تفسیری او بر پایه‌های محکم علمی استوار است. تسلط عمیق ابن‌عباس بر معناشناسی قرآن و احادیث نبوی، روحیه پرسش‌گری، توانمندی اجتهادی و تبحر او در فقه، تاریخ، شعر جاهلی و لغت‌شناسی، اصلی‌ترین ارکان تشکیل این مکتب و پاسخ قاطع به شبهات مستشرقان است.

نتیجه‌گیری: مکتب تفسیری ابن‌عباس بر پایه‌های اصیل علمی و معرفتی استوار است و ادعاهای خاورشناسان مبنی بر افسانه‌سازی سیاسی یا اتکای غیرانتقادی به اسرائیلیات و اهل‌کتاب بی‌اساس بوده و از وجاهت علمی برخوردار نیست.

استناد: رحمانی، فضل الرحمن؛ و رستم نژاد، مهدی؛ و سیداف، سیدعلی (۱۴۰۵). مبانی علمی شکل‌گیری مکتب تفسیری ابن‌عباس با تأکید بر نقد شبهات خاورشناسان. علوم حدیث تطبیقی، ۱۳ (۲۴)، ۹۵-۱۱۲.

ناشر: جامعة المصطفی العالمیة.

© نویسندگان.
CC BY NC

Comparative Hadith Sciences
https://pht.journals.miu.ac.ir/Home page
ISSN (P): 2676-5292
ISSN (O): 2676-6892

Scholarly Foundations for the Formation of the Exegetical School of Ibn ʿAbbās, with an Emphasis on Critiquing Orientalist Skepticism

fazlurrahmanrahmani[1] ✉ and Mahdi Rostamnejad [2] and Sayyid Ali Sayyidof [3]

1. Corresponding Author, Associate Professor, Department of Fiqh and Law, Balkh University, Mazar-e-Sharif, Afghanistan. Ph.D. in Comparative Tafsir, Al-Mustafa International University, Gorgan Branch. Email: fazlurrahmanrahmani 1990@gmail.com
2. Assistant professor, Hadith School, Quran and Haidth Higher Education Comlex,AL-Mustafa International University, Qom,Iran. Email: Rustumnazad5@gmail.com
3. Assistant Professor, Department of Quran and Hadith, Gorgan Higher Education Complex, Al-Mustafa International University, Gorgan, Iran. Email: zinnur2003@mail.ru

Article Info

Article type:
Research Article

Article history:
Received:
7 March 2025
Received in revised form:
9 April 2025
Accepted:
28 April 2025
Available online:
11 March 2025

Keywords:
Exegetical school (*Madrasah Tafsīriyyah*), Interpretive tradition, Ibn ʿAbbās, Doubts and criticisms (*Shubuhāt*), Orientalists.

ABSTRACT

Objective: This study aims to examine the scholarly foundations, intellectual contexts, and religious authority that contributed to the formation of the Exegetical School of Ibn ʿAbbās, while rigorously critiquing and refuting Orientalist skepticism regarding his academic persona and traditions.

Methodology: Utilizing a descriptive-analytical approach based on library research, the study systematically analyzes primary historical and exegetical sources to evaluate the scholarly credentials of Ibn ʿAbbās and counter Western Orientalist critiques.

Findings: The findings reveal that while Orientalists allege widespread fabrication, mendacity, and the artificial creation of Ibn ʿAbbās's prestige by the Abbasid dynasty, these claims are ungrounded. The true foundations of his exegetical school rest upon his profound mastery of Qur'anic semantics and Prophetic Ḥadīth, his analytical reasoning (*ijtihād*), and his deep erudition in jurisprudence, historiography, pre-Islamic Arabic poetry, and lexicology.

Conclusion: The Exegetical School of Ibn ʿAbbās is grounded in authentic, rigorous scholarly disciplines rather than uncritical borrowing from Judeo-Christian traditions (*Isrāʾīliyyāt*) or post-hoc political myth-making, providing a robust defense against Western Orientalist doubts

Cite this article: Rahmani, F.; & Rostamnejad, M.; & Sayyidof, S. A. (2026). Scholarly Foundations for the Formation of the Exegetical School of Ibn ʿAbbās, with an Emphasis on Critiquing Orientalist Skepticism. *Comparative Hadith Sciences,* 13 (24), 95-112.

© The Author(s). **Publisher:** Al-Mustafa International University.

Introduction

An exegetical school (*madrasah tafsīriyyah*) refers to the collective opinions, viewpoints, and hermeneutical principles of Companions (*Ṣaḥābah*) skilled in exegesis, established through educational study circles (*ḥalaqāt*) and instructional assemblies centered on Qur'anic teachings in major metropolitan centers of the Islamic world. Due to the expansion of Islamic conquests during the era of the Companions, the resulting socio-cultural transformations across the Islamic world, the influx of diverse cultures and dialects, and interactions among various Arab tribes, several Companions and disciples of the Prophet Muḥammad (PBUHH) dispersed across the Islamic realm as Qur'anic teachers and instructors. They established several prominent interpretive schools, including the Exegetical Schools of Mecca, Medina, Kufa, Basra, and Syria (*al-Shām*).

Among the most significant and prominent of these was the Exegetical School of Mecca, whose firm foundations were laid by the venerable Companion of the Prophet (PBUHH), ʿAbd Allāh ibn ʿAbbās. Ibn ʿAbbās occupied an eminent academic standing, having made invaluable contributions to early Islamic sciences, particularly in Qur'anic exegesis (*tafsīr*), lexical comprehension, Hadith transmission, jurisprudence (*fiqh*), historiography, and Arabic literature and poetry. Consequently, prominent religious authorities bestowed upon him such titles as *Baḥr al-Qurʾān* (The Ocean of the Qur'an), *Raʾīs al-Mufassirīn* (The Chief of Exegetes), *Shaykh al-Mufassirīn* (The Doyen of Exegetes), and *Ḥabr al-Ummah* (The Great Scholar of the Nation). Muslim scholars unanimously, along with many Orientalists, have recognized ʿAbd Allāh ibn ʿAbbās as a seminal and influential figure in the emergence and crystallization of various Islamic disciplines, including *tafsīr*, lexicography, and history.

Nevertheless, despite these sterling qualities and invaluable contributions, his scholarly persona and exegetical school have been subjected to severe critique and skepticism by Orientalists. These allegations include the widespread fabrication of narrations under his name, dismissing his academic renown as a historical myth, and asserting that the scholarly titles attributed to him are baseless. According to these Orientalist contentions, his scientific competence was merely a retrospective legend, and the vast corpus of exegetical traditions ascribed to him was forged by the Abbasid dynasty to legitimize their rule. However, historical evidence indicates that Ibn ʿAbbās's interpretive thought and doctrines developed organically under the scientific, cultural, and political dynamics of his era, crystallizing into a

dominant exegetical current that firmly refutes Orientalist skepticism. Furthermore, Ibn ʿAbbās possessed exceptional insight into the meanings of verses and Prophetic Hadiths, intense curiosity regarding Qur'anic knowledge, and analytical *ijtihād* in interpretation, literature, and pre-Islamic poetry. This research adopts a descriptive-analytical and comparative approach to examine the scholarly foundations of this school and systematically address Orientalist claims.

Literature Review & Research Background

In general, the background of this research can be classified into three categories: books, dissertations/theses, and academic articles.

1. Books: Significant works include:

- Tanwīr al-Miqbās min Tafsīr Ibn ʿAbbās, attributed to al-Fīrūzābādī.
- *Mawsūʿat ʿAbd Allāh ibn ʿAbbās* by Sayyid Ḥasan Mūsawī Kharsān.
- *The Orientalists and Ibn ʿAbbās* (originally a doctoral dissertation entitled "A Critical Analysis of Orientalists' Views on Exegetical Works Attributed to Ibn ʿAbbās") authored by Dr. Nosrat Nilsaz.
- *Tafsīr Ibn ʿAbbās wa-Marwiyyātuh fī al-Tafsīr min Kutub al-Sunnah* by ʿAbd al-ʿAzīz ibn ʿAbd Allāh, alongside Ignaz Goldziher's *Die Richtungen der islamischen Koranauslegung* (Islamic Exegetical Schools, translated into Arabic by Ali Hassan Abdel-Kader).

2. Theses and Dissertations:

- The doctoral dissertation entitled Mawsūʿat Madrasat Makkah fī al-Tafsīr: Tafsīr ʿAbd Allāh ibn ʿAbbās.
- The master's thesis entitled *"Compilation of Ibn ʿAbbās's Exegesis in the First Juzʾ of the Holy Qur'an"* by Raʾīsah Rahīmī and Ahmadrezā, supervised by Prof. Sayyid Mohammad Baqir Hojjati (Islamic Azad University, Tehran, 1374 SH/1995).
- The thesis entitled *"Comprehensive Exegesis of Ibn ʿAbbās"* by Neʿmat Garāvand, supervised by Prof. Mohammad-Taqi Nekounam (University of Qom, Faculty of Humanities, 1378 SH/1999).

3. Academic Articles:

- "Evaluation and Critique of Goldziher's View on Ibn ʿAbbās's Influence by Jaylān ibn Farwah in Comprehending Qur'anic Vocabulary" by Hassan Asgharpour and Majid Maʿaref (published in Quran and Hadith Studies, 1392 SH [2013], Issue 46).
- "Ibn ʿAbbās: The Genius of Lexical Exegesis of the Qur'an" by Sayyid Morteza Hosseini.

Notably, none of these preceding studies have investigated the scholarly foundations of the school's emergence with an explicit, unified focus on refuting Orientalists' doubts.

Necessity and Significance of the Research

The necessity and theoretical significance of this research stem from the need to clarify what scholarly, cultural, and political factors contributed to the formation and widespread renown of this interpretive school in the Islamic world. Furthermore, it addresses the serious doubts raised by Orientalists concerning Ibn ʿAbbās's scholarly personality, exegetical narrations, and school—questions that represent a substantial academic lacuna.

The practical and applied necessity of this study lies in defending the authenticity of the early Islamic exegetical tradition, particularly the exegesis and school of Ibn ʿAbbās, demonstrating its non-reliance on Judeo-Christian sources (*Isrāʾīliyyāt*), and systematically answering Western Orientalist contentions.

A. Scholarly Foundations for the Formation of the Exegetical School of Ibn ʿAbbās

ʿAbd Allāh ibn ʿAbbās ibn ʿAbd al-Muṭṭalib, a paternal cousin of the Prophet Muḥammad (PBUH), was a leading traditionist (*muḥaddith*), exegete (*mufassir*), jurist (*faqīh*), and early Islamic historian. He was born three years prior to the Hijrah in the Valley of Abū Ṭālib (*Shiʿb Abī Ṭālib*) (Dhahabī, 1414 AH, Vol. 3, p. 332). His father was al-ʿAbbās, the Prophet's paternal uncle, and his mother was Umm al-Faḍl Lubābah al-Kubrā, daughter of al-Ḥārith ibn Ḥazn al-Hilālī; both embraced Islam before—or according to another report, shortly after—the Hijrah. His father, al-ʿAbbās, occupied a position of social standing in Mecca second only to Abū Ṭālib, while his mother, Umm al-Faḍl, was distinguished among contemporary women for her virtue, nobility, and refinement (Ibn Ḥajar al-ʿAsqalānī, 2007, Vol. 3, p. 193).

ʿAbd Allāh was one of seven sons borne by Umm al-Faḍl to al-ʿAbbās. Classical sources describe him as tall, fair-complexioned, robust, and handsome, and noted that even in his advanced years, he dyed his hair with henna. At the passing of the Prophet (PBUHH), Ibn ʿAbbās was approximately thirteen—or according to some transmissions, fifteen—years of age (Ibn Ḥajar al-ʿAsqalānī, 2007, Vol. 3, p. 194). He enjoyed a revered academic stature in *tafsīr*, Hadith transmission, Arabic philology, and jurisprudence (*fiqh*). In his later years, he resided in Mecca, where he

witnessed the political upheavals surrounding ʿAbd Allāh ibn al-Zubayr. When Ibn al-Zubayr demanded his oath of allegiance (*bayʿah*) and Ibn ʿAbbās refused, Ibn al-Zubayr exiled him to al-Ṭāʾif (Dhahabī, 1405 AH, Vol. 3, p. 353).

During the era of the Rightly Guided Caliphs (*al-Khulafāʾ al-Rāshidūn*), Ibn ʿAbbās held the official role of issuing legal verdicts (*iftāʾ*) and was among the rare scholarly figures whose counsel the Caliphs—most notably the second and third Caliphs, ʿUmar and ʿUthmān—actively sought in complex legal, exegetical, and political matters. Historical accounts place his age at the Prophet's demise between ten and fifteen years. After decades of intellectual service and training numerous eminent exegetes, Ibn ʿAbbās passed away in al-Ṭāʾif in 68 A.H at the age of seventy-two (or seventy-four). His cousin, Muḥammad ibn al-Ḥanafiyyah, led his funeral prayer and declared: "*Māta rabbānī hādhih al-ummah*" [The divine sage of this community has passed away], and he was laid to rest there (Ibn al-Jawzī, 1423 AH, Vol. 1, p. 324).

This chapter examines the principal scholarly foundations that fundamentally contributed to the emergence of Ibn ʿAbbās's exegetical school: his familial proximity and prophetic supplications, continuous consultation with senior Companions (especially Imam Ali [AS]), a formidable mnemonic capacity, profound comprehension of Qur'anic texts and Hadith, rigorous analytical reasoning and *ijtihād*, encyclopedic mastery of pre-Islamic poetry, and the mentorship of distinguished disciples.

1. Kinship and Close Companionship with the Prophet (PBUHH)

Islamic history features pivotal junctures shaped by extraordinary individuals whose intellectual rigor drove the flourishing of the Islamic tradition. Prominent among them were relatives nurtured directly in the prophetic milieu, foremost among whom was the Prophet's cousin and prominent disciple of the Commander of the Faithful Ali (AS), ʿAbd Allāh ibn ʿAbbās.

When Ibn ʿAbbās was born in *Shiʿb Abī Ṭālib* three years prior to the Hijrah, his father, al-ʿAbbās, brought him swaddled to the Prophet (PBUHH). The Prophet performed *taḥnīk* (softening a date and rubbing its essence onto the infant's palate with his saliva) and supplicated for an increase in his knowledge and wisdom (Ḥākim al-Naysābūrī, 1411 AH, Vol. 3, p. 615). His mother was Umm al-Faḍl, the sister of Maymūnah, the Prophet's wife. Although Ibn ʿAbbās belonged to the younger cohort of Companions (*ṣighār al-ṣaḥābah*)—aged between ten and fifteen at the

Prophet's demise (Ibn al-Athīr, 1409 AH, Vol. 3, p. 190)—his intimate proximity to the Prophet enabled him to directly witness the historical contexts and occasions of revelation (*asbāb al-nuzūl*) for numerous Qur'anic passages (Dhahabī, 2000, Vol. 1, p. 50). This immediate access formed a bedrock of his exegetical proficiency.

2. Prophetic Supplications on Behalf of Ibn ʿAbbās

Among the most decisive catalysts for Ibn ʿAbbās's scholarly development were the efficacious supplications made on his behalf by the Prophet (PBUHH). Abū Jaʿfar al-Ṭabarī, in *Tahdhīb al-Āthār* (*Musnad ʿAbd Allāh ibn ʿAbbās*), conducted an exhaustive analysis of these supplications, demonstrating that they have been transmitted through varied wordings and sound chains of transmission (*asānīd*) across major Islamic traditions. Notable variants include:

- "*Allāhumma ʿallimhu al-ḥikmah*" [O Allah, teach him wisdom],
- "*Allāhumma ʿallimhu al-kitāb*" [O Allah, teach him the Book],
- "*Allāhumma alhimhu al-taʾwīl wa-ʿallimhu al-ḥikmah*" [O Allah, inspire him with interpretation and teach him wisdom], and
- "*Allāhumma faqqihhu fī al-dīn wa-ʿallimhu al-taʾwīl*" [O Allah, grant him deep understanding of religion and instruct him in interpretation] (Ṭabarī, 2019, p. 163).

These supplications were uttered on distinct occasions in Mecca and Medina. According to one illustrative report, the Prophet (PBUHH) placed his hand upon Ibn ʿAbbās's head and prayed: "*Allāhumma aʿṭihi al-ḥikmata wa-ʿallimhu al-taʾwīl*" (Ibn Ḥibbān, 1393 AH, Vol. 3, p. 207; Ibn al-Jawzī, 1423 AH, Vol. 1, p. 324). In another transmission, he invoked: "*Allāhumma bārik fīhi wa-nshur minhu*" [O Allah, bless him and disseminate knowledge through him] (Ibn Mājah, 1418 AH, Hadith 166).

Al-Suyūṭī in *al-Durr al-Manthūr* records that while Ibn ʿAbbās was preparing ablution water for the Prophet at the home of his maternal aunt Maymūnah, the Prophet supplicated: "*Allāhumma faqqihhu fī al-dīni wa-ʿallimhu al-taʾwīl*" (Suyūṭī, 1404 AH, Vol. 1, p. 105). The Prophet also foretold: "*Lan yamūta ḥattā yadhhaba baṣaruhu wa-yuʾtā ʿilmā*" [He shall not depart this world until he loses his sight and is endowed with expansive knowledge] (Suyūṭī, 1404 AH, Vol. 1, p. 105). These prophetic blessings underlay his profound erudition in *tafsīr*, Hadith, and *fiqh*.

3. Scholarly Engagement with Senior Companions, Especially Imam Ali (AS)

Another pivotal scholarly factor was Ibn ʿAbbās's persistent intellectual interaction with senior Companions, particularly his discipleship under the Commander of the Faithful, Ali ibn Abī Ṭālib (AS). Al-Ḥākim al-Naysābūrī recounts that following the Prophet's passing, Ibn ʿAbbās said to an Anṣārī companion: *"Let us hasten to acquire knowledge from the Companions while they are still among us."* The Anṣārī replied with skepticism: *"How astonishing, Ibn ʿAbbās! Do you suppose people will require your learning when eminent Companions are present?"* Unperturbed, Ibn ʿAbbās embarked upon his systematic pursuit of knowledge (Ḥākim al-Naysābūrī, 1422 AH, Vol. 3, p. 615).

To compensate for what he missed during the Prophet's lifetime due to his youth as one of the junior Companions (*ṣighār al-ṣaḥābah*), whenever he learned that a Companion preserved a narration regarding Qur'anic exegesis, he traveled to their residence. If the person was resting, Ibn ʿAbbās would sit patiently outside in the desert winds, enduring the elements for hours rather than disturbing them, waiting until they emerged voluntarily so that he could inquire about the verses (Ḥākim al-Naysābūrī, 1422 AH, Vol. 3, p. 616).

Classical scholars highlight ten Companions renowned for their specialization in exegesis: the four Rightly Guided Caliphs (especially Ali), ʿAbd Allāh ibn Masʿūd, ʿAbd Allāh ibn ʿAbbās, Ubayy ibn Kaʿb, Zayd ibn Thābit, Abū Mūsā al-Ashʿarī, and ʿAbd Allāh ibn al-Zubayr (Suyūṭī, 1278 AH, Vol. 4, p. 233). Four among them were preeminent in transmission: Ali, Ibn ʿAbbās, Ibn Masʿūd, and Ubayy ibn Kaʿb. Imam Ali (AS) was universally acknowledged as the most authoritative authority among all Companions in comprehending and interpreting the Qur'an. Al-Zarkashī designated Ali first and Ibn ʿAbbās second, emphasizing that Ibn ʿAbbās derived his interpretive methodology directly from Ali (Zarkashī, 1410 AH, Vol. 2, pp. 157, 197).

4. Mnemonic Mastery, Textual Comprehension, and Hadith Transmission

An exceptional memory and penetrating comprehension of Qur'anic texts and Prophetic traditions played an indispensable role in establishing Ibn ʿAbbās's school. His debate with the Kharijite leader Nāfiʿ ibn al-Azraq stands as a clear testament to his intellectual acuity. Abū al-Faraj al-Iṣfahānī records from ʿUmar Rakāʾ that while Ibn ʿAbbās was seated in the Grand Mosque of Mecca (*al-Masjid al-Ḥarām*), Nāfiʿ ibn al-Azraq posed complex linguistic queries concerning obscure Qur'anic terms. Ibn ʿAbbās answered every query instantaneously, corroborating his answers with pre-Islamic

Arabic poetry, prompting observers to remark: "We have never witnessed anyone possessing greater intellect." Ibn ʿAbbās himself noted: *"Whatever I hear once, I commit to memory,"* demonstrating the ability to memorize lengthy Arabic odes (*qaṣāʾid*) and formal orations upon a single hearing (Iṣfahānī, 1368 AH, Vol. 1, p. 89).

As an illustration of his method of interpreting the Qur'an through the Qur'an (*tafsīr al-Qurʾān bi-l-Qurʾān*), consider his commentary on Surah Ghāfir (40:11): *"They will say: Our Lord, You caused us to die twice and gave us life twice".*

Ibn ʿAbbās explained: "Before You created humanity, all were in a state of lifeless non-existence—this constitutes the first death; You then brought them into worldly existence—this is the first giving of life; subsequently, You cause them to die and enter the grave—this is the second death; finally, You resurrect them on the Day of Judgment—this is the second giving of life" (Suyūṭī, 1404 AH, Vol. 1, p. 105). Ibn ʿAbbās substantiated this reading via intertextual cross-reference with Surah al-Baqarah (2:28): "How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you back to life, and then unto Him you will be returned]".

Due to this scholarly authority, classical and modern scholars have referred to him as *Shaykh al-Mufassirīn*, *Ḥabr al-Qurʾān*, *Baḥr al-Qurʾān*, *Raʾīs al-Mufassirīn*, and the Father of Qur'anic Exegesis. Moreover, he transmitted an extensive corpus of Hadith directly from the Prophet (PBUHH), Ali, Ubayy ibn Kaʿb, ʿAmmār ibn Yāsir, Abū Dharr al-Ghifārī, Abū Bakr, ʿUmar ibn al-Khaṭṭāb, Buraydah ibn al-Ḥuṣayb, al-ʿAbbās, Muʿādh ibn Jabal, ʿAbd al-Raḥmān ibn ʿAwf, and Zayd ibn Thābit.

5. Command of Pre-Islamic Arabic Poetry (*al-Shiʿr al-Jāhilī*) as Exegetical Evidence

A defining pillar of Ibn ʿAbbās's exegetical method was his reliance on pre-Islamic poetry (al-ihtijāj bi-l-shiʿr). Ibn ʿAbbās famously declared: "Poetry is the diwan (register) of the Arabs; whenever the meaning of any obscure word in the Qur'an—which Allah revealed in the clear Arabic tongue—eluded us, we consulted the diwan of the Arabs" (Suyūṭī, 1421 AH, Vol. 2, p. 370). His student ʿIkrimah similarly related from him: "Whenever you ask me about rare vocabulary (gharīb) in the Qur'an, seek its meaning in pre-Islamic poetry, for poetry is the diwan of the Arabs" (Ibid, Vol. 2, p. 370).

The Questions of Nāfiʿ ibn al-Azraq (*Masāʾil Nāfiʿ ibn al-Azraq*), documented by Abū Bakr ibn al-Anbārī and compiled by Jalāl al-Dīn al-Suyūṭī in *al-Itqān fī ʿUlūm al-Qurʾān*, provide evidence of his philological erudition. While seated in *al-Masjid al-Ḥarām* surrounded by students, Nāfiʿ ibn al-Azraq and Najdah ibn ʿUwaymir approached him to cross-examine his lexical knowledge through pre-Islamic poetic attestations (*shawāhid*) (Ibid, Vol. 2, p. 371):

1. The word *Rīsh* in Surah al-Aʿrāf (Qur'an 7:26):

"qad anzalnā ʿalaykum libāsan yuwārī sawʾātikum wa-rīshā". [We have certainly sent down to you garments to cover your nakedness, and for adornment]

Nāfiʿ asked: "What is the meaning of *rīsh*?" Ibn ʿAbbās replied: "It signifies wealth and abundance (*al-māl wa-l-tharwah*)." When asked if the Arabs recognized this meaning, he cited the pre-Islamic poet: *"Fa-rīshnī bi-khayrin ṭālamā qad baraytanī / Wa-khayru al-mawālī man yarīshu wa-lā yabrī* (Bestow upon me wealth as long as you have depleted me; for the finest master is he who restores wealth rather than stripping it away).

2. The word *Kabad* in Surah al-Balad (90:4):

"Laqad khalaqnā al-insāna fī kabad". [certainly, We created man in travail].

Ibn ʿAbbās stated: "It denotes uprightness, balance, and erect stature (iʿtidāl wa-istiqāmah)." He corroborated this from the poet Labīd ibn Rabīʿah: "Yā ʿaynu hal-lā bakayti Arbad idh / Mutnā wa-qāma al-khuṣūmu fī kabadi" [O eye, will you not weep for Arbad when we faced death and our adversaries stood upright in fierce struggle?] (Labīd ibn Rabīʿah al-ʿĀmirī, 2009, p. 160).

3. The word *Sanā* in Surah al-Nūr (24:43):

"Yakādu sanā barqihi…"[The brilliance of its lightening ….]

Ibn ʿAbbās clarified: "*Sanā* means radiance and illumination (*ḍawʾ wa-nūr*)." He cited Abū Sufyān ibn al-Ḥārith: *Yadʿū ilā al-ḥaqqi lā yabghī bihi badalan / Jalā bi-ḍawʾi sanāhu dājiya al-ẓulami* [He summons to the truth seeking no alternative; he dispelled with the light of his radiance the murky darkness] (Suyūṭī, 1421 AH, Vol. 2, p. 372).

4. The word *Ḥafadah* in Surah al-Naḥl (16:72):

…wa-jaʿala lakum min azwājikum banīna wa-ḥafadah. [and appointed for you children and grandchildren from your mates]

Ibn ʿAbbās replied: "*Ḥafadah* refers to grandchildren and agnatic descendants." He cited the poetic verse: *"Ḥafada al-walāʾidu ḥawlahunna*

wa-aslamat / Bi-akuffihinna azimmata al-ajmāli" [The maidens hurried serving around them, delivering into their hands the reins of the camels].

6. Mastery of Arabic Dialects and Regional Lexicology

Ibn ʿAbbās demonstrated encyclopedic familiarity with the diverse tribal dialects (*lughāt*) of the Arabian Peninsula, which directly informed his exegetical precision:

a. The word *Ḥaraj* in the Dialect of Hudhayl: Al-Ṭabarī narrates through Ibn Abī Yazīd concerning Surah al-Ḥajj (Qur'an 22:78): *...wa-mā jaʿala ʿalaykum fī al-dīni min ḥaraj [He has not placed for you any obstacle in the religion]*, that Ibn ʿAbbās inquired if anyone from the tribe of Hudhayl was present. A man responded affirmatively. Ibn ʿAbbās asked: "What does *ḥarajah* signify in your tribal idiom?" The man answered: "It signifies extreme constriction and distress (*ḍīq wa-shiddah*)." Ibn ʿAbbās confirmed: "Indeed, that is its precise meaning" (Sijistānī, 1423 AH, pp. 32–33).

b. The word Iftaḥ in Surah al-Aʿrāf (7:89): Al-Ṭabarī records through Qatādah that Ibn ʿAbbās said: "I did not grasp the exact dialectal nuance of iftaḥ in "Rabbanā-ftaḥ baynanā wa-bayna qawminā bi-l-ḥaqq" [Our Lord! Judge justly between us and our people] until I heard a woman say to her husband: 'Taʿāla ufātiḥka' [Come, let us submit our dispute before an arbiter (qāḍī)]" (Ṭabarī, 2009, Vol. 12, p. 564; al-Suyūṭī, Vol. 2, p. 5).

c. The word *Fāṭir* in Surah Fāṭir (35:1):

Lexically derived from the root *f-ṭ-r* (to split or cleave open; al-Rāghib al-Iṣfahānī, 1412 AH, Vol. 1, p. 640; al-Ṭurayḥī, 1375 SH, Vol. 3, p. 438; Makārim Shīrāzī, 1374 SH, Vol. 18, p. 165). Abū ʿUbayd narrates via Mujāhid that Ibn ʿAbbās stated: "I was uncertain of the exact idiomatic connotation of *Fāṭir al-samāwāti wa-l-arḍ* in *"Al-ḥamdu lillāhi Fāṭir al-samāwāti wa-l-arḍ"* until two Bedouins disputing over the ownership of a well approached me. One asserted: '*Anā faṭartuhā*' [I originated and dug it], while the other said: '*Anā ibtadaʾtuhā*' [I initiated it]" (Ibn Manẓūr, 1408 AH, Vol. 5, p. 55; Suyūṭī, Vol. 2, p. 4; Majlisī, 1410 AH, Vol. 81, p. 369).

d. The word Yaḥūr in Surah al-Inshiqāq (84:14): Al-Zamakhsharī records that Ibn ʿAbbās said: "I did not recognize the specific dialectal sense of yaḥūr in "Innahu ẓanna an lan yaḥūr" until I heard a Bedouin woman call to her young daughter: 'Ḥūrī' [Return]." Al-Zamakhsharī corroborated this through the verse of Labīd: "Wa-mā al-marʾu illā ka-l-shihābi wa-ḍawʾihi / Yaḥūru ramādan baʿda idh huwa sāṭiʿu" [Man is nothing but like a shooting star and its flare; it turns to ash after blazing brightly] (Zamakhsharī, 1307 AH, Vol. 4, p. 13).

e. The word *Būran* in Surah al-Fatḥ (48:12): Ibn ʿAbbās clarified that in the dialect of Azd ʿUmān, *būr* signifies 'corrupt' or 'ruined' (*fāsid*), whereas in general Arabic usage, it denotes barren, uncultivated lands (Ibn Qutaybah al-Dīnawarī, 1411 AH, p. 412; Ṭabarī, 2009, Vol. 22, p. 213).

f. The word *Baʿl* in Surah al-Ṣāffāt (37:125): Ibn ʿAbbās stated: "*Baʿl* in the dialect of the people of Yemen denotes 'Lord' (*Rabb*)" (al-Suyūṭī, 1421 AH, Vol. 2, p. 108).

B. Orientalist Skepticism Regarding the Scholarly Stature of Ibn ʿAbbās

This chapter critically evaluates the major skeptical arguments formulated by Western Orientalists concerning the scholarly authority of Ibn ʿAbbās. These contentions are organized around four thematic axes: (1) allegations of mendacity and widespread narration fabrication (*waḍʿ*); (2) the purported retroactive fabrication of his scholarly honorifics; (3) the claim that his intellectual renown was an Abbasid political myth; and (4) allegations of uncritical reliance on Judeo-Christian lore (*Isrāʾīliyyāt* / *Ahl al-Kitāb*), with particular reference to Jaylān ibn Farwah (Abū al-Jald).

1. Critique of Allegations of Mendacity and Systematic Narration Fabrication

One of the earliest Western challenges to the authenticity of the exegetical corpus attributed to Ibn ʿAbbās was raised by Aloys Sprenger, who questioned the integrity of these traditions and went so far as to describe him as an untrustworthy transmitter (*kadhdhāb*) (Gilliot, 1990, p. 85).

Theodor Nöldeke subsequently argued that pervasive discrepancies and irreconcilable contradictions among transmissions ascribed to Ibn ʿAbbās preclude any reliable reconstruction of his historical exegetical positions, attributing this instability to widespread pseudepigraphy and retroactive attribution (Wansbrough, 1977, p. 158). Harris Birkeland maintained that widespread attribution accompanied the institutional development of the Meccan exegetical circle, while observing that the canonical authority invested in Ibn ʿAbbās essentially crystallized through the socioreligious consensus of the late second century AH (Nilsaz, 2020). Tilman Nagel similarly claimed that the exponential proliferation of traditions transmitted in Ibn ʿAbbās's name served as a byproduct of Abbasid political propaganda designed to furnish historical and religious legitimacy to the nascent dynasty.

Friedrich Schwally maintained that internal contradictions within this corpus are so pervasive that Ibn ʿAbbās's scholarly persona must be regarded as legendary (Nöldeke & Schwally, 1919, pp. 166–169). J. M. S. Baljon and

Fred Leemhuis further argued that the systematic attribution of *tafsīr* traditions to early Companions—predominantly Ibn ʿAbbās—solidified during the transmission era of Warqāʾ ibn ʿUmar and the sociopolitical transition to the Abbasid Caliphate around 132–133 AH (Julandri, 1968, p. 79).

Critical Refutation:

Early Provenance Preceding Abbasid Rule: Ibn ʿAbbās's exegetical authority was historically established and universally acknowledged decades prior to the rise of the Abbasid dynasty. His scholarly leadership crystallized during the era of the Rightly Guided Caliphs (*al-Khulafāʾ al-Rāshidūn*), precluding the reductive claim that his status was a mere artifact of later dynastic propaganda.

Misinterpretation of Classical Hadith Criticism (Imam al-Shāfiʿī): Western commentators frequently misread Imam al-Shāfiʿī's critical remarks regarding the chains of transmission (*ṭuruq*) reaching Ibn ʿAbbās. Al-Shāfiʿī never impugned Ibn ʿAbbās's personal veracity; rather, he cautioned against secondary and tertiary transmitters who fabricated reports and falsely ascribed them to him. In corroborating the historic authority of his school, Ibn Taymiyyah emphasized: *"The most knowledgeable authorities in tafsīr were the scholars of Mecca—such as Mujāhid, ʿAṭāʾ ibn Abī Rabāḥ, ʿIkrimah the mawlā of Ibn ʿAbbās, Saʿīd ibn Jubayr, and Ṭāwūs—precisely because they were the direct disciples of Ibn ʿAbbās"* (Suyūṭī, 1278 AH, Vol. 2, p. 242).

Refutation of the Supposed Paucity of Direct Prophetic Transmissions: Certain skeptics contend that due to his youth at the Prophet's demise, Ibn ʿAbbās directly heard only nine (or according to a report cited in al-Ghazālī's *al-Mustaṣfā*, four) traditions, mistakenly attributing this limiting assessment to Ibn Ḥajar al-ʿAsqalānī (Ibn Ḥajar, 1996, Vol. 5, p. 279). In reality, Ibn Ḥajar in *Tahdhīb al-Tahdhīb* cited these anomalous claims specifically to deconstruct and refute them. Ibn Ḥajar established that within *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* alone, there are over thirty direct auditory transmissions (*samāʿ*) by Ibn ʿAbbās from the Prophet (PBUHH), an equal number of direct visual eyewitness accounts, and dozens of explicit legal determinations, alongside an authentic corpus exceeding 1,660 narrations transmitted through eminent senior Companions (Ibn Ḥajar, 1996, Vol. 5, pp. 279–280).

2. Critique of the Claimed Baselessness of Ibn ʿAbbās's Scholarly Honorifics

Several Western scholars—including Tilman Nagel and R. Ahmad (Julandri)—have posited that titles such as *Ḥabr al-Ummah* (The Scholar/Scribe of the Community), *Rabbānī al-Ummah* (The Divine Sage of the Community), *Baḥr al-ʿUlūm* (The Ocean of Knowledge), and *Tarjumān al-Qurʾān* (The Interpreter of the Qur'an) were retroactively manufactured during the early Abbasid period to construct an apostolic lineage of intellectual primacy (Ibn ʿAṭiyyah, ed. Jeffery, 2013, p. 632; Julandri, 1968, p. 79).

Critical Refutation:

Primary historiographical and rijal sources confirm that these honorifics were conferred upon Ibn ʿAbbās during his lifetime by leading Companions and first-generation Successors (*Tābiʿūn*):

***Baḥr al-ʿUlūm / Ghawwāṣ Baḥr al-ʿIlm* (The Diver into the Ocean of Knowledge):** Conferred by the second Caliph, ʿUmar ibn al-Khaṭṭāb, who regularly summoned him to high consultative assemblies (*shūrā*) and addressed him: *"Ghuṣ yā ghawwāṣ!"* [Dive, O skilled diver into the ocean of knowledge!] (Ibn Saʿd, 1990, Vol. 2, p. 141). Furthermore, eminent Successors Mujāhid and ʿAṭāʾ recorded: "Ibn ʿAbbās was designated *al-Baḥr* [The Ocean] because of his encyclopedic erudition" (Ibn Saʿd, 1990, Vol. 2, p. 280).

***Rabbānī al-Ummah* (The Divine Sage of the Community):** Pronounced by Muḥammad ibn al-Ḥanafiyyah at Ibn ʿAbbās's burial in al-Ṭāʾif in 68 AH: *"Al-yawma māta rabbānī hādhih al-ummah"* [Today, the divine sage of this community has passed away] (Ibn Maʿīn, 1980, Vol. 1, p. 54; Ibn Saʿd, 1990, Vol. 2, p. 281; Ibn Manẓūr, 1375 AH, Vol. 12, p. 330).

***Tarjumān al-Qurʾān* (The Eminent Interpreter of the Qur'an):** Bestowed by the senior Companion ʿAbd Allāh ibn Masʿūd, who declared: *"Niʿma tarjumān al-Qurʾān Ibn ʿAbbās"* [What an exceptional interpreter of the Qur'an Ibn ʿAbbās is!] (Ḥākim al-Naysābūrī, 1422 AH, Vol. 3, p. 618; Nawawī, 1430 AH, Vol. 1, p. 274; Ibn Manẓūr, 1408 AH, Vol. 12, p. 296).

***Ḥabr al-Ummah* (The Scholar/Rabbi of the Community):** Universally recognized and employed by contemporary *Ṣaḥābah* and senior *Tābiʿūn* during his lifetime in Mecca and Medina to denote his mastery of Scripture and philology (Ibn Manẓūr, 1375 AH, Vol. 12, p. 330).

Aʿlam ʿUlamāʾ al-Ummah (The Most Learned of the Scholars): Ṭāwūs ibn Kaysān attested: "I witnessed seventy of the Prophet's Companions who, whenever they differed regarding a jurisprudential or

textual issue, ultimately deferred to the judgment of Ibn ʿAbbās" (Ibn Saʿd, 1990, Vol. 2, p. 280). ʿIkrimah likewise noted that Ibn ʿAbbās held the most expansive grasp of Qur'anic semantic contexts, while Imam Ali excelled in its deeper hermeneutic mysteries (Ibn Saʿd, 1990, Vol. 2, p. 330). Saʿd ibn Abī Waqqāṣ similarly remarked: "I never encountered anyone faster in comprehension, more vast in knowledge, or possessed of greater intellectual forbearance than Ibn ʿAbbās."

3. Critique of the Hypothesis of Ibn ʿAbbās's Scholarly Persona as an Abbasid Myth

Friedrich Schwally, Ignaz Goldziher (1955, p. 65), Herbert Berg (trans. Kariminia, 2015), and Claude Gilliot (1985, pp. 127–184) suggested that the scholarly persona of Ibn ʿAbbās was transformed into an idealized 'myth' onto which later generations retrojected emerging theological, legal, and sectarian debates. To substantiate this skepticism, some scholars highlighted that Ibn ʿAbbās was not appointed to the Qur'anic codification committee established under Caliph ʿUthmān, whereas the comparatively younger ʿAbd Allāh ibn al-Zubayr was selected (Bukhārī, 1422 AH, Vol. 5, p. 37).

Historical-Critical Analysis:

Refutation and Historical Analysis:

The Qur'an was compiled in three distinct historical phases: first, during the Prophetic era, in individual scrolls (*ṣuḥuf*) (Bukhārī, Vol. 5, p. 37, Hadith 3810); second, during the caliphate of Abū Bakr, through Zayd ibn Thābit, upon the recommendation of ʿUmar; and third, under ʿUthmān, upon the advice of Hudhayfah ibn al-Yamān (Ibid, Vol. 6, Hadith 4987).

The ʿUthmānic committee was specifically a scribal copying commission (*naskh wa tawḥīd al-maṣāḥif*), selected for calligraphic competence and Qurayshite scribal standardization. Its members were Zayd ibn Thābit, ʿAbd Allāh ibn al-Zubayr, Saʿīd ibn al-ʿĀṣ, and ʿAbd al-Raḥmān ibn al-Ḥārith ibn Hishām. It was not an exegetical body. Eminent senior Companions—including Imam Ali (AS) and the rest of the Ten Promised Paradise—were likewise not members of this specific scribal task force, which in no way diminished their supreme scholarly stature.

Caliphs ʿUmar and ʿUthmān regularly consulted Ibn ʿAbbās as a senior state adviser on complex religious and legal questions.

4. Critique of Allegations of Uncritical Reliance on Ahl al-Kitāb (Jaylān ibn Farwah / Abū al-Jald)

Ignaz Goldziher contended that Ibn ʿAbbās relied extensively on Jewish converts to Islam—such as Abū al-Jald (Jaylān ibn Farwah al-Azdī), Kaʿb al-Aḥbār, and ʿAbd Allāh ibn Salām—to decipher difficult Qur'anic vocabulary, claiming that Ibn ʿAbbās maintained an active correspondence with Abū al-Jald to solicit lexical and cosmological explanations (Goldziher, 1955, p. 85; al-Najjār, 1955, pp. 84–88).

Case A: The Term *Barq* (Lightning) in Surah al-Raʿd (13:12)

Goldziher cited a report documented by al-Ṭabarī through Mūsā ibn Sālim (Abū Jahdam), alleging that Ibn ʿAbbās wrote to Abū al-Jald inquiring about the lexical meaning of *barq* (lightning), to which Abū al-Jald supposedly replied that it denotes "water" (al-Ṭabarī, 1412 AH, Vol. 16, p. 387).

Critical Isnād and Lexical Refutation:

1. Chain Discontinuity (*Irsāl*): The transmitter Mūsā ibn Sālim Abū Jahdam was a freedman (*mawlā*) of the later Abbasid family (*Āl ʿAbbās*), not of Ibn ʿAbbās himself. Biographers confirm that Mūsā never met Ibn ʿAbbās; his narrations from him are strictly broken and disconnected (*mursal*), rendering the transmission historically unverified (Ibn Ḥajar, 1325 AH, Vol. 10, p. 344; al-Khazrajī, 1422 AH, p. 390).

2. Linguistic Implausibility: The word *barq* is a fundamental, unambiguous Arabic term. It is philologically untenable that an authority of Ibn ʿAbbās's native Arabic fluency would consult an outsider regarding an elementary lexical term, nor would any competent Arab lexicographer equate *barq* (lightning) with *māʾ* (water). The narration is spurious.

Case B: The Hermeneutic Nature of *al-Raʿd* (Thunder)

Goldziher referenced a transmission alleging that Ibn ʿAbbās queried Abū al-Jald regarding the nature of *al-Raʿd*, who purportedly answered: "*Al-Raʿd* is an angel" (Goldziher, 1955, p. 977).

Critical Refutation:

1. Independent Canonical Transmissions: Prominent *Tābiʿūn*—including Abū Mālik, al-Ḍaḥḥāk, and Mujāhid—transmitted this exact interpretation from Ibn ʿAbbās through robust chains of transmission without any reference to Abū al-Jald (Asgharpour et al., 2013, p. 8).

2. Intermediate Narrator: Abū Jahdam Mūsā ibn Sālim did not receive this report directly, but transmitted it via the intermediary of ʿAbd Allāh ibn ʿUbayd Allāh ibn ʿAbbās, demonstrating that the report underwent secondary textual transmission.

3. Direct Prophetic Origin: Most conclusively, Ibn ʿAbbās derived this teaching directly from the Prophet Muḥammad (PBUHH). Classical sources record that when a delegation of Jewish scholars questioned the Prophet: "Inform us about the nature of thunder," the Prophet replied: *"[It is] an angel among the angels of Allah appointed over the clouds, bearing in his hand an implement of fire with which he directs the clouds wherever Allah commands"* (Ibn Isḥāq al-Ḥarbī, 1405 AH, Hadith 770; Tirmidhī, 1975, Hadith 3117).

Having received txhis definitive exposition directly from the prophetic source, Ibn ʿAbbās had neither theological nor exegetical incentive to consult Abū al-Jald.

Conclusion

The Exegetical School of Mecca represents the foundational institutional tradition of Qur'anic hermeneutics in early Islam, systematically established by ʿAbd Allāh ibn ʿAbbās. The emergence and enduring authority of this school were grounded in an organic convergence of distinctive scholarly foundations: his direct upbringing in the prophetic milieu and close kinship with the Prophet (PBUHH); the Prophet's explicit supplications for his exegetical discernment (*taʾwīl*) and wisdom (*ḥikmah*); his rigorous discipleship under senior Companions, preeminently the Commander of the Faithful Ali ibn Abī Ṭālib (AS); a formidable mnemonic capacity; profound mastery of Qur'anic intertextuality and the Prophetic Sunnah; and an encyclopedic command of pre-Islamic poetry (*al-iḥtijāj bi-l-shiʿr*) and Arabian tribal dialects.

The skeptical hypotheses advanced by Western Orientalists—ranging from allegations of systemic narration fabrication and the purported political invention of his honorifics, to the dismissal of his stature as an Abbasid myth and claims of uncritical dependence on Judeo-Christian informants—collapse under rigorous *isnād* and historical-critical analysis. Rather than an artificial construct of later dynastic politics, early Islamic historiography demonstrates that Ibn ʿAbbās's intellectual preeminence was fully consolidated during the era of the Rightly Guided Caliphs, cementing his historical position as the primary architect of classical Qur'anic exegesis.

References

Al-Ziriklī, K. D. (1989). *Al-Aʿlām: Qāmūs Tarājim li-Ashhar al-Rijāl wa-l-Nisāʾ*. Dār al-ʿIlm li-l-Malāyīn.

Berg, H. (2015). Ibn ʿAbbās in Abbasid-era Exegesis (M. Kariminia, Trans.). *Journal of Quranic Studies*, (25).

Bukhārī, M. I. (n.d.). *Ṣaḥīḥ al-Bukhārī*. Dār Ibn Kathīr.

Dhahabī, S. D. (1993). *Tārīkh al-Islām wa-Wafayāt al-Mashāhīr wa-l-Aʿlām* [History of Islam and Obituaries of Notables] (ʿU. ʿA. Tadmurī, Ed.). Dār al-Kitāb al-ʿArabī.

Gilliot, C. (1985). Portrait «mythique» d'Ibn ʿAbbās. *Arabica*, *32*(2), 127–184. https://doi.org/10.1163/157005885X00010

Gilliot, C. (1990). Les débuts de l'exégèse coranique. In *Exégèse, langue et théologie en Islam: L'exégèse coranique de Ṭabarī* (pp. 73–110). Librairie Philosophique J. Vrin.

Goldziher, I. (1955). *Madhāhib al-Tafsīr al-Islāmī* [*Die Richtungen der islamischen Koranauslegung*] (A. H. Abdel-Kader, Trans.). Maktabat al-Khānjī.

Ibn al-Athīr, ʿA. (1970). *Al-Kāmil fī al-Tārīkh* (A. Halat, Trans.). Scientific Publishing Institute.

Ibn al-Jawzī, A. F. (2002). *Al-Muntazam fī Tārīkh al-Umam wa-l-Mulūk* (M. A. ʿAṭā & M. A. ʿAṭā, Eds.). Dār al-Kutub al-ʿIlmiyyah.

Ibn Saʿd, M. (1995). *Al-Ṭabaqāt al-Kubrā* (M. Mahdavi Damghani, Trans.). Farhang va Andisheh.

Iṣfahānī, A. N. (1987). *Ḥilyat al-Awliyāʾ wa-Ṭabaqāt al-Aṣfiyāʾ*. Dār al-Kitāb al-ʿArabī.

Jeffery, A. (Ed.). (1972). *Muqaddimatān fī ʿUlūm al-Qurʾān: Muqaddimat Tafsīr Ibn ʿAṭiyyah* (A. I. al-Sāwī, Ed.). Maktabat al-Khānjī.

Julandri, R. A. (1968). Qur'anic Exegesis and Classical Tafsir. *The Islamic Quarterly*, *12*(1–2), 71–119.

Maʿrifat, M. H. (2006). *Al-Tamhīd fī ʿUlūm al-Qurʾān*. Al-Tamhīd Cultural and Publishing Institute.

Mizzī, J. D. (2006). *Tahdhīb al-Kamāl fī Asmāʾ al-Rijāl*. Muʾassasat al-Risālah.

Mousavi Moghadam, S. M., & Ghasemi Zarandi, Z. (2023). Evaluation of the article "The Beginning of the Interpretation of the Quran" by Claude Gilliot. *Quran Pajoohi Khavarshenasan (Quranic Studies of Orientalists)*, *18*(35), 281–304. https://doi.org/10.22034/jqopv.2024.9108

Muslim, I. H. (1991). *Ṣaḥīḥ Muslim*. Dār al-Ḥadīth.

Nilsaz, N. (2020). The Orientalists and Ibn ʿAbbās. *Journal of Quranic and Islamic Education*, *32*(3).

Nöldeke, T., & Schwally, F. (1919). *Geschichte des Qorāns* (Vol. 2: *Die Sammlung des Qorāns*). Theodor Weicher.

Soltani, S. M. (2026). The Quran and the problem of the Prophet's prior knowledge in Jewish and Christian contexts. *Quranic Studies in Oriental Studies*, *20*(39), 45–78. https://doi.org/10.22034/jqopv.2026.22074.1441

Suyūṭī, J. D. (2009). *Al-Itqān fī ʿUlūm al-Qurʾān*. Muʾassasat al-Risālah.

Ṭūsī, A. J. (1961). *Rijāl al-Ṭūsī* (M. S. Āl Baḥr al-ʿUlūm, Ed.). Al-Maṭbaʿah al-Ḥaydariyyah.

Von Kremer, A. (1856). Notes on Alfred Von Kremer's Edition Campaigns. *Journal of the Asiatic Society of Bengal*, *25*, 72.