

# How to do Tafsir according to the early scholars (Sahābah, Tābi'in, Atbā' Tābi'in)

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Course in Usūl al Tafsir

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## Introduction

In the name of Allah the Most Beneficent the Most Merciful, may the peace and blessings be upon Muhammad and his family.

As to what follows: we start with what some of the scholars of Tafsir started their books with.

From Sufyān al Thawrī, from 'Abd al A'lā, from Sa'īd bin Jubayr, from Ibn 'Abbās, he said: the Messenger of Allah (peace be upon him) said, **"Whoever speaks regarding the Quran without knowledge, then let him take his seat in the fire."**

And Abu Bakr al Siddiq said, **"Which earth would carry me, and which sky would give me shade, if I said about the Speech of Allah what I do not know."**

Know, may Allah have mercy on you, that talking about the Quran is not like talking about anything else, since no two Muslims differ that the Quran is the speech of Allah Almighty and Wise, which He spoke in reality with letters and voice, and verily the status of a science is according to the status of its subject matter.

So the first of knowledge is to memorise the Book of Allah and understand it, and everything that aids in understanding it, then this is mandatory along with this.

**Allah Most High said {Do they not ponder over the Quran, or are there upon the hearts their locks?}**

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Just as Allah revealed the exact wording of the Quran and preserved it from any change, **likewise the meaning is also revealed and preserved.**

For this reason, talking regarding the Quran is **extremely severe.** And the **Salaf did not dare to do Tafsir except with narrations** according to what they knew, and what they did not know, they **entrusted to Allah**, as Ibn al Mundhir reported from Abī Wā'il (tābi'i) that if he was asked about something of the Quran he would say, *"Verily Allah meant by it whatever He intended."*

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And in order to do Tafsir of the Quran, one must have 12 tools which are in 6 pairs (Ulūm al Quran):

1. The Makkan and Madinan verses
2. The Abrogator and the Abrogated
3. Taqdim and Ta'khir
4. Al Maqtū' and al Mawsūl
5. The Specific and the General
6. Implied syntactical parts and Arabic Language

## The Scholar who explains the Quran

### The beginner

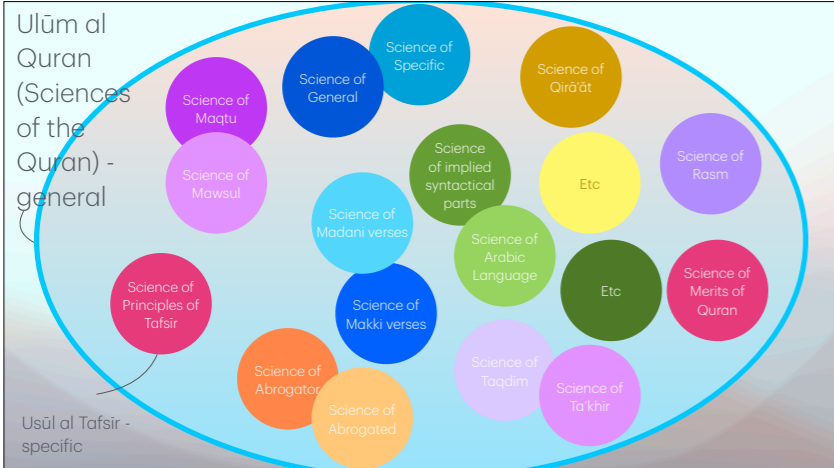
Start from the beginning and take this knowledge from its source, drop by drop, till they have gathered all of it, as al Zuhri RA said.



Start with Usūl al Tafsir

A person may ask, "What is the relation between Usūl al Tafsir and Ulūm al Quran, and what is the difference between the two?"

The answer: The relationship between the two is an inclusive relationship. And the difference between the two is that the Usūl of Tafsir is a specific science, under which Tafsir principles, types of Tafsir, ways of Tafsir, reasons for revelation etc are studied. As for Ulūm al Quran it is more encompassing than this, and included in it is Usūl al Tafsir, what we mentioned previously of the 12 tools, as well as other sciences such as the Science of Qirā'at, the Science of Rasm, and the merits of the Quran etc.



# Usūl al Tafsīr

It is composed of two words



- 1) **Linguistically**: the foundation of something and the base of it
- 2) **Legally** (i.e. in the Sharī'ah): that which something is built upon, or that which is needed and itself is not in need

- 1) **Linguistically**: تفسیر is all one word which means to make something clear and explain it (so Tafsir is clarification, making something obvious, and explanation)
- 2) **Legally** (i.e. in the Sharī'ah): they are principles based on narration, put in place by the Salaf (the people of the best three generations) to make clear the meanings of the Noble Quran

Know, that Tafsir is of three meanings: Tafsir, Ta'wil and Tadabbur

And each meaning has an indication...



THEY EXPLAIN THE QURAN WITH THEIR OWN OPINION

THEY OPPOSE THE SALAF IN THE METHODOLOGY OF TAFSİR

PROBLEM with Tafsir of

LATER SCHOLARS

THEY OPPOSE THE WAYS OF TAFSİR WITHIN THEIR OWN TAFSİRS EVEN IF THEY ADVOCATE THEM OTHERWISE

MANY OF THEM HAVE BEEN AFFECTED BY AQEEDAH OF THE PEOPLE OF INNOVATION

## Example of the later scholars opposing the Salaf in the Science of Tafsir

An example of that is the Tafsir of Allah's saying: **{Alif Lām Mim}**

The **Salaf** explained these and other separate letters as **having meanings:**

- 1) names of the **names of Allah**, 2) opening **introductions** which Allah would start the Quran with, 3) **names of the Quran** etc.

- Huge **plus point for mushrikin** of Quraysh to dismiss the Quran as not making sense.
- But they **never picked on this point**, shows they **understood**.
- It is well established in Arabic to **abbreviate** in this way.

**The reason for this mistake is because they opposed the Salaf**

The **later scholars** claim the meanings of these letters are **unknown**, and this is a **MAJOR MISTAKE**

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In closing, this course:

- ✓ Will show you how to do Tafsir, *according to the methodology of the Sahābah* and those who followed them
- ✓ Will give you the *tools to recognise* correct Tafsir from wrong Tafsir
- ✓ Will give you the tools to be able to do Tafsir, understand, and do Tadabbur (reflection) correctly
- ✓ Will teach you the generation of the Scholars of Tafsir and who they were
- ✓ Is the first module of our long-term course on Ulūm al Quran in which we will be covering all the sciences mentioned in this video

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BELOW**

(Link in description)

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