

IBN ABI AL-RABI'S INNOVATIVE APPROACHES AND TECHNIQUES IN INTERPRETING THE HOLY QUR'AN[○]

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ABSTRACT

Ibn Abi al-Husain Abdullah Bin Ahmed Bin Aubaid Allah Bin Mohamed Bin Aubaid Allah Bin Abi al-Rabi' al-Qurashi al-Umawi al-Uthmani (died 688H) was one of the outstanding scholars having significantly contributed to the Qur'an's exegesis. Ibn Abi al-Rabi devoted great efforts in interpreting the Qur'an, highlighting Its meanings and guidelines, and extracting Its benefits and guidelines worthy of being collected and studied. This study attempts to introduce Ibn Abi AL Rabi's contribution to Andalusian School of Tafsir through its methodology, characteristics and scholars. To achieve this, the researcher applies two approaches namely, the descriptive inductive method and the analytic method. The results of the study can be concluded in the following points. Iman Ibn Abi al-Rabi' is one of the scholars who concerned with Allah's Book, in terms of Tafsir, parsing, extracting its meanings, etc. He also concerned with interpretation of the Quran by the Quran, the Sunnah and the interpretation of the Prophet's companions and the successors. His reliance on language, grammar and eloquent science in his Tafsir proves that he is an Imam (scholar) in these specializations. His innovative views on Tafsir, grammar and language have been adopted by many scholars after him. The study recommends other researchers (1) to collect Ibn Abi al-Rabi' chosen opinions in the fields of linguistic,

[○] This article was submitted on: 21/06/2020 and accepted for publication on: 27/10/2020.

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grammatic and rhetorics, and (2) to comprehensively study his works and approaches used on Qira'at.

Keywords: *The Holy Qur'an, Ibn Abi Al Rabi, Tafsir, Qira'at, Approach and Technique*

1.0 INTRODUCTION

Muslim scholars have paid special attention to interpret the Holy Qur'an in order to illustrate and convey its meaning and provisions. One of the outstanding scholars of Al-Andalus worthy studying and talking about is Ibn Abi Al-Rabi Al-Ishbili, who made remarkable efforts in interpreting the Qur'an and extracting its meanings, guidance and benefits. His works were drawn in different books of language. This study attempts to draw the significant works of Ibn Abi Al Rabi concerning the tafsir of the Qur'an from different authentic sources including Qur'an itself, Sunnah, shabat Nabi, and shabat's companions and other relevant sources.

1.1 Research Problem

The problem of this research lies in the fact that there is no study in the existing literature about the unique contribution of Ibn Abi Al-Rabi's innovative methodology and techniques in interpreting the Holy Qur'an. There are yet no studies having genuinely investigated Ibn Abi Al Rabi's works on Qur'an's interpretation and language, though he had written a great body of books. Most of the studies having investigated Ibn Abi Al Rabi's work have mainly focused on syntax, morphology and language and thus none have investigated his works on the exegesis of the Holy Qur'an. This study attempts to investigate the innovative thoughts contribution of Ibn Abi Al Rabi in light of Tafsir of the Qur'an from different authentic sources.

1.2 Irony and Other Tropes

- 1- What are the innovative approaches adopted by Ibn Abi Al Rabi in interpreting the Holy Qur'an?
- 2- To what extent are these approaches innovative and distinctive from other scholars' approaches?

3- To what extent do Ibn Abi Al Rabi's innovative approaches impact other scholars' methods in interpreting the Qur'an?

1.3 Research Questions

Until the 14th Century the function of irony was meant to pretend and produce humour and to convey some rhetorical meaning. In this century, however, when irony has been further explored and explained, Leggitt and Gibbs (2001) wrote a comprehensive explanatory paper on the functions and forms of irony. Both authors shed light on the most types of irony used in experimental literature such as sarcasm, hyperbole, rhetorical questions, jocularity and understatements. As far as the most essential type of irony is concerned, it is verbal irony that is most used of all genres, because of its exhaustive functions in discourse. According to some authors like Skorov (2009) verbal irony can be defined as rhetorical irony, which is the most important type among the main five types of irony that were categorized by Skorov (2009). Rhetorical irony has very long and old roots that go back to Aristotle for instance, when defined as "saying something but pretending not to be saying it (preterition), or "saying something while naming things by their opposite names (antiphrasis).

2.0 LITERATURE REVIEW

The researcher has reviewed a number of relevant studies as follows:

2.1 The researcher has reviewed Aibn Omar's study (1404 H)⁴ about Al-Andalus since Its establishment to Its fall. He discussed people social, scientific, cultural, and civilized aspects.

He explained the origins of the interpretation from the era of the Prophet, peace and blessings be upon him until the era of the school of Al-Andalus. He mentioned a general definition of the Andalusian School scholars and their curricula, including Abu Bakr Al-Arabi, Ibn Atiya, Al-Qurtubi, Ibn Jazi Al-Kalbi, and Abu Hayyan Al-Andalusi. The author discussed the approaches of the Andalusia School in respect of Islamic sects, theology and jurisprudence etc. The researcher spoke about the concern of the Andalusian School in teaching sciences, miracles and eloquence of the Qur'an, reasons of revelation and

¹Abdullah Ibn Zaid Ibn Umr. School of Al-Anadalu of Tafsir, Phd Thesis. Imam Muhammad Ibn Saud Islamic University (1401 AH)

comparison of the exegeses with the scholars of the East. The researcher used descriptive analytical research approach.

From the results of the research it was revealed that the interpretations of the scholars of the Andalusian School was prominent, as they excellently defended the Qur'anic qira'at. One of the best works of that era was the work of Tafsir (البحر المحيط/ Al Bahr Al Muhit ' the Sea of the Ocean') for [Abu Hain al-Gharnati](#). One of the best interpretations that discussed the laws and provisions of the Qur'an was for Abu Bakr ibn Al-Arabi Andalusian Al-Ashbeli. Similarly, Abu Abdullah Al-Qurtubi did a great work in comprehensively interpreting the legal aspects of the Qur'an's laws and provisions. The researcher benefited from this study in respect of knowing the scholars and approaches of Andalusian School, however, the study has some limitations that it only focuses on the theoretical part.

2.2 As for Al-Mashni (1406 AH)⁵, he talked about a brief historical overview of the opening of Al-Andalus, and the states that successively passed on the rule of Al-andalus, its effect on the progress of the scientific advances, the transmission of Islamic and Arab sciences in Al-andalus, the origins of Qur'an's interpretation, its codification and stages in Al-andalus. The author translated some works and interpretation approaches of some well-known scholars in Al-andalus i.e. Baqi ibn Mukhallad (276 T), Makki ibn Abi Talib Al-Qaisi (437 T), and Ibn Atea (546 T). He also mentioned the sources of interpretation adopted by Andalusian commentators. He also studied the origins of the exegetic approaches that the Andalusian scholars adopted concerning qira'at, jurisprudence, syntax, language and Israeli narration of the Prophet's Hadith. The researcher also discussed the trends of interpretation among Andalusian commentators, speaking of the ancestral, linguistic, juristic, indicative trends, and discussed the characteristics of interpretation among interpreters and their influence on other interpreters and their independence in interpretation. Among the most important results that the researcher spoke about was the comparison between the Andalusian commentators and the eastern interpreters. He then examined the scientific outcome of the interpretation in Al-andalus. This comparison was made between four of the eastern interpreters: (Al-Tabari, Al-Zamakhshari, Al-Razi, and Al-Nisaburi), and four of the Andalusian commentators namely (Ibn Al-Arabi, Ibn Atea, Al-Qurtubi, and Abu Hain). The comparison was made in respect of the approaches and topics in order to

2 Al-mushni, Mustafa Ibn Ibrahim. Schhol of Al-Andalus of Tafsir. Beirut: Alrisalah Institute(1406 AH)

show the characteristics of each of the two teams, and the aspects of convergence and divergence. The researcher benefited from this valuable thesis in defining the Andalusian School, Its curriculum and scholars. However, Al-Mashni only focused on discussing the definition of the Andalusian School at the beginning of Its establishment and thus not illustrating the time of Its scientific prosperity and = extension, which was the era of Imam Ibn Abi Al-Rabi Al-Ashbily. As for Al-Roumi (1997 AD)⁶, he discussed the definition of the Andalusian School from the beginning of its establishment, giving a brief historical overview and showing the characteristics of the scholars of the Andalusian school including their literature, attributes, and methods of interpretation. The researcher explained the Andalusian School's approach of interpretation, including the archaeological, theological, juristic, and linguistic approaches. He mentioned issues concerning tafsir such as qira'at, unauthentic/false Israeli Hadith, miracles of the Qur'an and ended up his research with the characteristics of the School of Al-andalus in tafsir. In the research conclusions, the researcher shows the greatness of Islam, as it transformed the Andalusian community into a civilized Muslim society, as tangible and seen today. This proves that Islam is a religion of good and virtue, construction and reform, as it transformed the Andalusians into a part of the Muslim Nation, where there is no difference between Arabs and non-Arabs. Islam does never treat the Andalusians as inferior who were different from other Muslims, nor did it give concession advantages over others. This is why many scholars emerged at the Era of Muslim's Rule to Al-andalus. These scholars are known for their fabulous works particularly in Tafsir of the the Qur'an i.e. Abu Hain Al-Andalusi, Ibn Al-Arabi, and Ibn Mukhallad , and Ibn Atea.This study benefited the researcher of the current study in addressing the Andalusian School's characteristics and curriculum, however, it only spoke about a few scholars of this School, and did not mention the commentators opinions' concerning the practical part of tafsir.

3.0 IBN ABI AL RABI'S APPROACHES IN INTERPRETING THE HOLY QUR'AN

3.1 Tafsir of Qur'an by Qur'an

Tafsir of Qur'an by Qur'an is one of the most important and correct methods of Tafsir for the interpreters of the Qur'an, because Allah, glorified and exalted

⁶Alrumi, Fahd Ibn Abd Alrahman. Methodology of Andalusian School of Tafsir (1997)

be He, has revealed the Qur'an, so He knows best about everything. Sheikh al-Islam Ibn Taymiyyah (said) that "Tafsir of Qur'an by Qur'an is the most correct way, that is, each verse is explained and simplified through another"⁷. Ibn Abi Al-Rabi took care of Tafsir Qur'an by Qur'an, and his care was evident by the following:

1- He could know the meaning of a word of the verses that he interpreted through its meaning in other verses. As for explaining an interpretative meaning, or a grammatical, morphological or linguistic rule, these were the explanations of his explanatory opinions from language books, and here are some examples of this: Ibn Abi Rabi (said) in his book, (الكافي/ Al Kafi" the Sufficient") that "Allah, the Almighty, (says) in (إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى) عَلَيْهِمْ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ) literary translated to "Korah was one of Moses' nation. But he was insolent to them, for We had given him such treasures that their very keys were too heavy a burden for even the strong. His people said to him: 'Do not exult; Allah does not love the boastful [28: 76], i.e.: too heavy burden which means to make it lazy, which means Alnoa' ... and Alosba(العصبة) : a group of people. Allah, the Almighty, (says) (قَالُوا لَئِنْ أَكَلَتِ الذَّنْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ) literary translated to "They (said) that " 'we are many, if a wolf devours him, then we are losers" [12:14]. Through this example, we find that he knew the meaning of a verse by another which is the first and most correct method of Tafsir by Al-Ma'thur so that Ibn Al-Rabi Al-Ishbili used this method, reflecting it in most of his books⁸. Ibn Abi Al-Rabi spoke in his book,(الملخص/ Al-Mulakhas" the Brief"), about the adjective that is in all the adjectives and attached to the names in which the adjective was observed, so the pronouns are attached to the names as the names are attached to the adjectives, such as:(زيدٌ صاحبك) / Zaid Sahebok "Zaid is your friend"). There is no pronoun in the word (صاحبك/Sahebok "your friend"), because it is treated as the name, but if the (الخبر/ predicate) is singular and static, it cannot be attached to a pronoun and it will have two forms: 1- to be the first truly. Secondly and 2- to be the first Itsaa (flexible) as Allah, the Almighty (says) in (النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولَئِئِكَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أُمَّهَاتِهِمْ وَأَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ) literary translated to "The Prophet has a greater right on the believers than their own selves, his wives are their mothers. Kinsmen are closer to one another in the Book of Allah than to other believers

⁷ Ibn Taymiyyah Taqi Aldeen Abu Abas Ahmad Ibn Abd Alhaleem. Majmut Alftawi. Saudi Arabia, 1st edition, 1416 AH, (13/363)

⁸Ibn Abi Al Rabi. Alkafi, PR (3/971)

and the emigrants; although you should act honorably towards those you sponsor, that is written in the Book” [33: 6]. i.e.: they like their mothers in the prohibition and Allah, the Almighty does not mean that they are mothers, because Allah, the Almighty says in another verse in (الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ) مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ) literary translated to “ Those of you who say to their wives, 'Be as my mother's back, ' indeed, they are not their mothers. Their mothers are only those who gave birth to them. Indeed, they speak dishonorably and falsely. However, Allah is the Pardoning, the Forgiving.” [58:2]⁹. Ibn Abi Al-Rabi (said) in his book, (المخلص في ضبط قوانين العربية) / the Brief in Determining the Rules of Arabic Language) that “ the verbs are three: past, future, and a common verb between past and future. The past tense verb is marked by (الفتح/fatha'), so if the letter before the end takes a (ياء/ yaa) or (واو/ waw), it is inflected into (ألفاً/alif), such as: (رمى /rama “threw”) and (غزا/Gaza “invaded”), unless the pronouns of (الرفع/raf) are attached to it. If the pronouns of raf are attached to it, except (ألف التثنية /'alif altathnia') and (ألف التثنية /'waw aljam'), what is marked by 'fatha' or intended to have 'fatha' will be turned into a (سكون/'sukuun'), such as: (ضربت/darabt “I hit”), (راميت/ramayt “I threw”) and (غزوت/gazwt “I invaded”). However, if (ألف التثنية /'alif altathnia') is attached to it, it will have (ألفاً/'alif) as it was, and what has become (ألفاً/'alif) because it is with a defective ending, it is inflected into (فتحة/fatha), such as: (رمى/ramya “throwing”) and (غزوا/Gazwa “invading”). (علامة التانيث/The sign of feminine) will be dropped if it is attached to (الألف/alif), such as: (رامت/Ramat “she threw”) and this verb does not put in the future except in the condition, but Sibawayh chose to put this verb in Oath, such as, (عمرَك اللهُ إلا فعلت), (Allah ella f'alt) and Allah, the Almighty (says) in (وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ) مَا تَتَّبِعُوا قِبَلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبَلَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبَلَةَ بَعْضٍ وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا مَا تَتَّبِعُوا قِبَلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبَلَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبَلَةَ بَعْضٍ) literary translated to “But even if you brought those to whom the Book had been given every proof, they would not accept your direction, nor would you accept theirs; nor would any of them accept the direction of the other. If after all the knowledge you have been given you yield to their desires, then you will surely be among the harm doers., [2: 145]. Allah, the Almighty says in (أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۗ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ) literary translated to “the Command of Allah will surely come; do not seek to hasten it. Highly exalted is He above that they associate with Him” (16:1). Since this order is inevitable, it was put in the past tense verb like the saying of the Almighty in (إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ) literary translated to “ When

⁹Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic Language, PR (3/169)

the fetters and chains are round their necks they shall be dragged” (40:71) but (إذ/ ez“if”) here refers to the past tense so it comes here before the verb as it is inevitable¹⁰(200). Ibn Abi Al Rabi- may Allah be merciful to him - inferred the meaning of: (جعل/ Ga'al “He made”) through some examples from the Qur’an. The Almighty says in (الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ) literally translated to “ Praise is due to Allah, who has created the heavens and the earth and made darkness and light. Yet the unbelievers make (others) equal with their Lord” (6:1) (201) Ibn Abi Al-Rabi, may Allah be merciful to him, (said) that “ “Allah, Glory be to Him, (says) in (وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ) “He made darkness and light”, i.e. He created them. According to this _ Allah knows best- Allah, Glory be to Him, says in (وَجَعَلْنَا اللَّيْلَ لِبَاسًا وَجَعَلْنَا النَّهَارَ مَعَاشًا) literally translated to “and We made the night a mantle, and We made the day for a livelihood” (87:10-11). Ibn Abi al-Rabi - May Allah be merciful to him - stated that (البناء/ Albena’ “fixed construction”) is against (الإعراب/ Ale'rab “inflection”, because the word cannot be changed when it is attached to other agents. However, it may happen in the ending name to change the end of it when it is attached to the agents of fixed construction, which are six obligations. He (said) that “the third: the addition to the particle, such as the saying of the Almighty (فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْكُمْ تَنْطِقُونَ) literary translated to “so by the Lord of heaven and earth, it is as true as your speech” (51:23). Whoever recites it in (النصب/ the accusative case).

2- To deny the possibilities and the plurality opinions by carrying this verse to another: Ibn Abi Al-Rabi Al-Ishbili stated that if (إذن/ Ezn) comes after a (حرف عطف/ conjunction), it will not have any effect, because it comes between (حرف العطف /the conjoining particle) as it is mentioned in the Holy Qur’an, such as (وإذن/ waezn). He (said) that “One of them: to nullify its effect by mediating it by putting a conjunction before it”. The Almighty (says) in (وَإِنْ كَادُوا لَيْسْتَغْفِرُوا بِكَ مِنَ الْأَرْضِ لَيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلافَكَ إِلَّا قَلِيلًا) literally translated to “ They very nearly provoked you to drive you out of the land, but they would have only lingered for a little while after you.” [17:76] (وإذن/ waezan). The Almighty (says) in (أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَصِيبًا) literary translated to “(Or, will they have a share in the Kingdom? If so, they will not give the people the pit mark of a date stone.” [4:53], (فإذن/ faezan)(205). Ibn Abi Al Rabi'i Al-Ishbili inferred that there was no stopping on (Al-noon Alkhaififa /النون الخفيفة), unlike (Al-noon Al-thaqila /النون الشديدة), so

¹⁰Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/129)

if there is a (فتحة /fatha) before (النون الخفيفة /Al-noon Alkhafifa), turned it into (ألفاً /Alif) and turned the (التونين /nunnation) into (ألفاً /Alif). Allah, the Almighty, (says) in (كَلَّا لَئِن لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ) literally translated to “indeed, if he does not desist, We will seize him by the forelock” [96:15] The Almighty (says) (قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ) literary translated to “ Whereupon she (said) that “ 'Now you see, this is he on whose account you blamed me. Yes, I sought to seduce him, but he was unyielding. If he declines to do what I command, he shall be imprisoned and be one of the humiliated.” [12:32]¹¹. Ibn Abi Al Rabi said that (المبتدأ/Al-Mubtrada’ “the subject” is nothing but a (معرفة/definite noun), and it could only be (نكرة/ indefinite noun) in seven positions, including, the meaning of the restriction should be in it, where he (said) that “the second: it should have the meaning of restriction, as Allah, the Almighty, (says) that (إِنَّهُ) literary translated to “It is He who originates and repeats.” [85:13], i.e., He is the only one who can originate and repeat, which is the origin. Likewise, the saying of the Almighty: (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) literally translated to “ You (alone) we worship; and You (alone) we rely for help.” [1: 5]. Ibn Abi Al-Rabi, May Allah be merciful to him, inferred from the Holy Qur’an that (الخبر/ Al-Khabar “the predicate”) has cases in which it must be dropped and that it is not permissible to be appeared. For example: (المبتدأ/ the subject) that came after (الولا/ Lawla) that is for other than (التحضيض/ Altrahdid “subjugation”) and (العرض/ Al’rad “ presentation”), such as what Allah (says) that (لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ) , literary translated to “but for you, we would have been believers. ” [34:31]. The pronoun (You) is a (مبتدأ/subject), and (الخبر/ the predicate) is dropped with the meaning: (لولا أنتم حاضررون) / but for you, we would have been present)¹². Ibn Abi Al Rabi Al-Ishbili mentioned a grammatical rule- confirming it from the Qur’an- that (إنّ /Enna) with (المكسورة /the broken hamza) is unintensified (خَفِيفَةٌ / khofefat), it will not have an effect and it will be used as it is with (التشديد/ shaddah)(208), as it is (said) that “ (إنّ زيداً قائمٌ / Enna Zaydan qaem “Zaid is standing”) and Allah, the Almighty, (says) that “ (Indeed, your Lord will pay each one of them in full for their deeds. He is aware of the things they do.) [11:111], which was popular in the speech of Arabs, as he (said) that “ ... the Almighty (said) that (إنّ كلّاً لما لئو قبيهم)) , literally translated to “ indeed, your Lord will pay each one of them in full for their deeds. He is aware of the things they do.” [11:111]. (كل/ Kol “each”) is the (اسم/subject) of (إنّ /Enna), (ما /Ma) is (خيرها)

¹¹Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/146)

¹²Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/177)

/its predicate) and (اللام /Lam) is attached to the predicate of (إِنَّ /En) like the saying of the Almighty (إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ), literally translated to “the Sabbath was ordained only for those who differed about it. On the Day of Resurrection, your Lord will decide the differences that were between them.” [16:124], (ما/Ma) is like (الذي /Allazi” who”), (لِيُؤْفِيَهُمْ /lyoafianhom) is the answer of a dropped oath, the sentence is the relative of (ما/Ma) and (الضمير العائد على ما) (the pronoun of Ma) is from its relative, (هم /hom”they”)¹³. He also inferred the meaning of doubt from the Holy Qur’an as he (said) that “ (ظننت/I thought) means (علمت/I knew)”. Allah, the Almighty, (says) that “ (And when the evildoers see the Fire of Hell they will reckon it is there they shall fall. They shall find no escape from it.” [18:53]. The Almighty (said) that (وَرَأَى الْمَجْرُمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا) [2:46]. Ibn Abi Al Rabi Al-Ishbili inferred from the Holy Qur’an that it is allowed to activate the effect of the second pronoun and neglect the effect of the first pronoun to the second one if it is set to the name, as it is (said) that “(ضربني/Darabny “he hit me”) and (ضربت زيداً/ Darbto zaid “I hit Zaid”). However, if you want to activate the effect of the first pronoun, the second verb should be attached to a pronoun, as it requires. Therefore, you can say: (ضربني /Darabny “he hit me”) and (ضربته زيداً/ Darbtoho zaid”I hit Zaid”) as it is not allowed to occupy the second verb with a pronoun or a reason and the noun is more likely to be occupied with a pronoun than the second, which is in line with the views of Basra School. On the other hand, Kufa School argued that it is allowed to occupy the second verb with a pronoun and both Schools are right, but Basra School was the best and better than Kufa School in the use and Qiyas (assessment), as it is mentioned in the Al-Qur’an. He (said) that “Do not you see that the Qur’an occupied the second pronoun and did not occupy the first one as Allah, the Almighty (says) that (قَالَ أَتُونِي أَفْرَغْ عَلَيْهِ قَطْرًا), literally translated to “Bring me molten copper so that I may pour over it.” [18:96]. (القطر/Alqotr’molten copper”) is the copper attached to (أَتُونِي أَفْرَغْ) /Atony ofregh “I may pour over it”) so, (أفْرَغْ/ofregh “pour”) is used and the object of (أَتُونِي) /aatony “give it to me”) is dropped. Do not you see that (أفْرَغْ/ofregh “pour”) is not attached with his pronoun. If we activate the effect of (أَتُونِي) /aatony “give it to me”), the meaning of Atony will be “(أفْرَغْ عليه /ofregha alayhi “I pour it over him”) and the pronoun will be attributed to the word (قَطْرًا/qotr), because it comes last by the way of pronunciation and comes first by

¹³Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/237)

the way of meaning. This is because what is related to 'which' comes first, which means "أَتُونِي قَطْرًا أْفَرغِه عَلَيْهِ" / give me a molten copper to pour it over him". The Almighty (says) that (فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُومٌ أَفْرُؤُوا كِتَابِيَهٗ), literally translated to "Then, he who is given his book in his right hand will say: 'Here, take and read my book! [69:19], which indicates the use of the second verb, because if the first verb has an effect, the meaning will be (اقرؤه /iqaroh "read it"). That is Allah knows best- (هَؤُومٌ كِتَابِيَهٗ اقرؤه) /take my book and read it), which indicates that the use of the second verb is used more in the speech of Arabs¹⁴. Ibn Abi Al Rabi stated in the (الجر/ preposition) chapter that (من/ man" who") will be additional by conditions, including: to come after non-binding, such as: the saying of the Almighty: (لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ), literally translated to "We sent forth Noah to his nation. He (said) that " 'Worship Allah, my people, for you have no god except He. I fear for you the punishment of a great Day.'" [7:7:59]¹⁵.

3- The inference on the meaning of a verse as stated in other verses: Examples include what Ibn Abi Al Rabi Al-Ishbili (said) that "he Almighty said their Messengers said 'Is there any doubt about Allah, the Originator of the heavens and the earth? He calls you to Him in order that He forgives you your sins and defers you till a stated term. ' They (said) that "You are only mortals like us. You wish to bar us from that which our fathers worshipped. Give us some clear proof." [14: 10], means that saving you from your sins. Do not you see the saying of the Almighty (بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ), literally translated to "Indeed, he who earns evil and becomes engrossed in his sin, they are the people of the Fire; in it they shall remain forever." [2:81]. "He who is forgiven is saved from it, because it is like the surrounding lions"¹⁶. Ibn Abi Rabi Al Ishbili pointed out in (عطف النسق /Atf Al-Nasq) that the (العطف/ conjunction) has letters, including (الفاء/Alfaa) which is used for (الجمع/addition), (الترتيب/arrangement) and (الاتصال/connection), as he (said) that (الفاء/Alfaa) means "addition, arrangement and connection. Concerning the saying of the Almighty (وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا نِيَابًا أَوْ هُمْ قَائِلُونَ), literary translated to "How many villages have We been laid in ruin! In the night Our Might fell upon it, or at midday when they were drowsy" [7:7:4], which means we want to destroy it as Allah, the Almighty(says) that (فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ), literally translated to " when you

¹⁴Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/283)

¹⁵Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/1511-512)

¹⁶Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/512)

recite the Koran, seek refuge in Allah from the stoned satan” [16:98]. That is – Allah knows best- if you want to recite the Holy Qur’an, the arrangement will be according to the narration”¹⁷. Ibn Abi Al Rabi Al Ishbili inferred from the Holy Qur’an that one of the kinds of (البدل/Al-Badal “the Substitution”) is what called (بدل الشيء من الشيء / the complete substitution) which is only in the names and never be in the adjectives or verbs, but it is when it is allowed to be attributed to the all. The Almighty (says) that (وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا) , literally translated to “and heaven is opened, having gates,” [78:19], and the saying of Allah, Glory be to Him- (جَنَّاتٍ عَدْنٍ مَفْتَحَةٌ لَهُمُ الْأَبْوَابُ) , literally translated to “the Gardens of Eden whose gates shall be open to them” [38: 50]. (الأبواب/Alabwab “Gates”) is (بدل/ the substitution) of the pronoun in (مفتحة/ shall be open), and the pronoun was dropped, because it is better to do this in (البدل/ the substitution) not adjective. The pronoun is dropped in the adjective if it was a sentence similar to (الصلة/ the relative), such as: the saying of the Almighty (فيه) آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَنَحْنُ عَلَى النَّاسِ حُجُجُ الْبَيِّنَاتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (كفر فإن الله غني عن العالمين), literally translated to “In it, there are clear signs; the station where Abraham stood. Whoever enters it let him be safe. Pilgrimage to the House is a duty to Allah for all who can make the journey. And whosoever disbelieves, Allah is Rich, independent of all the worlds.” [3:97]. (من/ who) is the substitution of (الناس/ the people), because only some people have the ability, i.e.- Allah knows best- the Muslim people who are able to perform the pilgrimage for the sake of Allah, because it was stated for confirmation through the repetition of the noun, because it was mentioned with his pronoun¹⁸. Ibn Abi Al-Rabi Al-Ishbili mentioned that (المعطوف /Alm’touf “a conjoined noun”) is dropped as it was stated in the Qur’an, where he (said) that “ Allah- Glory be to Him- (says) that (وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمْ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ) , literally translated to “ He has given you garments to protect you from the heat, and garments to protect you from your own violence.) [16:81]. In this verse- Allah Knows best- there is a (معطوف محذوف /dropped conjoined noun) with, i.e.: and (البرد/ cold), because what protects from the heat protects from the cold. The dropping of (المعطوف / the conjoined noun) is mentioned in the Holy Qur’an, as Allah, the Almighty, (says) that (لَا تَفْرُقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ) , literally translated to “We do not differentiate between any of them, and to Him we are submissive (Muslims).” [2:136]. That is - Allah knows best - between one of them and his companion, as well as the saying of the Almighty (وَمَا لَكُمْ أَلَّا تُنْفِقُوا) (في سبيل الله والله ميراث السماوات والأرض لا يستوي منكم من أنفق من قبل الفتح وقاتل) , literally

¹⁷Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/572)

¹⁸Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/565)

translated to “And why is it that you do not spend in the Way of Allah, when the inheritance of the heavens and earth belong to Allah alone? Those who spent before the victory and took part in the fighting are mightier in rank and are not equal to those who spent and fought thereafter. Yet, Allah has promised each a fine reward, and Allah is Aware of what you do.” [57: 10] that is: whoever spends and fights after the victory, because (bain) and (yastawi) asks for two things¹⁹.

3.2 Tafsir of Qur'an by Sunnah

Al-Sunnah Al-Nabawiya is the second source of tafsir which unsurprisingly clarifies and explains the Qur'an's meanings, because Allah, the Almighty, commanded his Prophet, All Prayers and Blessings of Allah be upon him, to explain his verses to the people, as Allah, the Almighty, (says) that (بِالْبَيِّنَاتِ وَالزُّبُرِ) (وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ) literally translated to “(We sent them) with clear signs and the Psalms. And We sent down to you the Remembrance so that you can make clear to people what has been sent down to them, in order that they reflect” [16:44]. Sheikh al-Islam Ibn Taymiyyah (said) that “If you do not understand this, you must return to the Sunnah, as it explains and clarifies the Qur'an. Rather, Imam Abu Abdullah Bin Idris Al-Shafi'i (said) that “all that the Prophet Muhammad, All Prayers and Blessings of Allah be upon him, ordered is what he understood from the Qur'an”²⁰. Through studying his method, we find that Ibn Abi Al Rabi followed the method of most interpreters of the Holy Qur'an, which simply mentions the hadith without the chain of transmission. He (said) that “it was narrated from the prophet, All Prayers and Blessings of Allah be upon him, or, All Prayers and Blessings of Allah be upon him said or it was mentioned in the hadith, or it was mentioned, And other phrases”. His tafsir of Al-Qur'an and Sunnah is shown in the grammar, inflection and language matters.

3.2.1 Some illustrative examples about what has been aforementioned

a- the inference by Hadith to interpret the meaning of a word in a verse:

Ibn Abi Al-Rabi - may Allah be merciful to him – (said) in his book, (الكافي/ Al Kafi” the Sufficient”) that “The people differed in the word (الحمد)/praise) and

¹⁹Ibn Abi Al Rabi. Alkafi, PR (2/346)

²⁰Ibn Taymiyyah. Majmut Alftawi, PR (13/363)

(الشكر/thankfulness), but (التثناء/Althanaa) is the (الحمد/praise) if it is repeated, and it is taken from doing something twice, if you repeat it. this is illustrated by what Malik narrated in his book (موطأ/Muwatta') from Abu Hurairah, he (says) that (قال سمعت رسول الله صلى الله عليه وسلم يقول: يقول الله -تبارك وتعالى- (قسمت) الصلاة بيني وبين عبدي بنصفين، فنصفها لي ونصفها لعملي ولعبدي ما سألت). قال رسول الله صلى الله عليه وسلم: (اقرأوا، يقول العبد: الحمد لله رب العالمين. يقول الله: حمدني عبدي. يقول العبد: (الرحمن الرحيم. يقول الله: أتتني عليّ عبدي) literary translated to "I heard the prophet, All Prayers and Blessings of Allah be upon him, saying "Allah- Blessed and Exalted be He -(says) that "I have divided the prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.) The prophet- All Prayers and Blessings of Allah be upon him- (said) that " (Read. 'When the slave (says) that 'Al-hamdulillahi rabbil Alameen.' Allah (says) that 'My slave has praised Me.' And when he (says) that 'Ar-Rahmanir-Rahim,' Allah (says) that 'My slave has extolled Me)'²¹. Therefore, (التثناء /Althanaa) is (المدح/praise) if it is repeated. Allah knows best"²².

b- Inferring by Hadith to explain the meaning in a verse

Ibn Abi Al-Rabi - may Allah be merciful to him- said in his book, (الكافي/ Al Kafi" the Sufficient") the Almighty (says) that (وَأَمَّنْ صَبْرًا وَعَفْرًا إِنَّ ذَلِكَ) (لَمَنْ عَزَمَ الْأُمُورَ), literary translated to " surely, he who bears patiently and forgives indeed that is true constancy". [42: 43]. People had three different opinions. One of the opinions states that 'the pronoun should be dropped, with the meaning: (إن ذلك الصَّبْرُ منه لمن عزم الأمور) /this patience is from him for those who have a strong intention), and (ذلك/ zalik "that") here is like (ذلك/ zalik"that") in the saying of the Almighty: (قَالُوا اذْعُ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا (فَافْعَلُوا مَا تُؤْمَرُونَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ هِيَ) literary translated to "Call on your Lord, ' they said, 'to make known to us what she shall be'. ' He (said) that " "He says she is a cow neither old, nor virgin, middling between both." Therefore, do as you have been ordered." [2:68]. That is: between (الفارض/old) and (البكر/virgin) and (إن ذلك/En zalik) means Patience and forgiveness, even if it was (ذلك/zalik), it would be allowed, and that is allowed here - Allah knows best - with the meaning of (إن المذكور) /enna Al Mazkour). (عَوَانٌ بَيْنَ ذَلِكَ) /Awan bain zalik) that is between what was mentioned, as it was stated in Hadith: (جاءت نعم النساء، نساء قریش، أحناه على ولده)، literarily translated to "the excellent women, Quraysh women, who feels sympathy for

²¹Ibn Malk Amutai. Book of Prayers: Chapter of Praying behind Imam, PR, Hadith No (39)

²²Ibn Abi Al Rabi. Alkafi, PR (2/38)

her son, came” and he does not say (أحناها/ she feels sympathy for her son), so the meaning: (أحنى من نُكِرَ)/Ahna man zoker “the most compassionate of those who mentioned”²³.

Ibn Abi Al-Rabi - May Allah be merciful to him – (said) in his book, (الكافي/ Al Kafi” the Sufficient”) that “(النصب/the accusative case) and (الرفع/nominative case) are permissible in the inflection of (يوم الجمعة/yawm Al Jamaa”Friday”). If you say: (زيد أحسن ما يكون في يوم الجمعة) / Zaid Ahsan ma ya kun yawm Aljmaa “Zaid is in his best condition on Friday”), (المجرور/the object of the preposition) will be a predicate for (أحسن/better), and the sentence will be a predicate for (زيد/Zaid). According to this, this Hadith is mentioned as (كان (رسول الله صلى الله عليه وسلم أجود الناس. وكان أجود ما يكون في رمضان translated to “the Messenger of Allah, peace be upon him, was the most generous of the men; and he was the most generous during the month of Ramadan.”²⁴ His saying: “In Ramadan,” is a predicate for (أجود/the most generous) and the sentence is a hidden predicate for (كان/kana”was”), which refers to him, peace be upon him²⁵. Ibn Abi Al Rabi Al-Ishbili spoke in his book, (الكافي/ Al Kafi” the Sufficient”), about the (سقوط نون الجمع للضمير /dropping of the plural noon to the pronoun), then the (الواو/waw) is turned into (ياء/ yaa), because it comes with (ياء/yaa), preceded by (سكون/sukuun), and then (ضمة/dammah) is turned into (كسرة/ksara), to be adapted with (ياء/yaa). “It was stated in Hadith: (أو مُخْرَجِيَّ هم ؟) , literally translated to “Are they will take me outside?”²⁶, It appears that the word (مُخْرَجِيَّ/mukherjee”take me outside”) is (مقدم/a predicate comes first), and (هم/they) is (مبتدأ/Mubtada’), that is: (أو ؟ مُخْرَجِيَّ هم/aw mokhr goy hum?)²⁷

c- inferring by Hadith to explain the overall meaning:

Ibn Abi Al Rabi Al-Ishbili stated that there are contingencies that obligate (المبتدأ/Al-Mubtada’) to come first, including your saying: (صاحبي زيد) /My friend is zaid), which means: (لا صاحب لي إلا زيد) /I have no friend but Zaid), as he (said) that “ “If you (said) that (زيدٌ صاحبي) /Zaid is my friend”, which means that (Zaid) has Companions. According to this, it was narrated by him _ peace be

²³Sahih Al-Bukhari. Book of Nikah, PR (6/130)

²⁴Sahih Al-Bukhari. Book of Fasting: chapter of how prophet Mohammed (PBUH) used to live and act in Ramdan, PR (3/33)

²⁵Ibn Abi Al Rabi. Alkafi, PR (2/363)

²⁶Sahih Al-Bukhari. Chapter of Expression and about what the Prophet (PBUH) started with (9/37)

²⁷Ibn Abi Al Rabi. Alkafi, PR (2/367)

upon him_ (تَحْرِيمُ الصَّلَاةِ التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ), literally translated to “takbir (saying "Allah is most great") makes (all acts which break prayer) unlawful and taslim (uttering the salutation) makes (all such acts) lawful.”²⁸. That is, there is no way to make all acts which break prayer unlawful except takbir (تكبير), and there is no way to make all such acts lawful except taslim (تسليم). This is the apparent meaning of the word, but if he, peace be upon him, (said) that “takbir makes all acts which break prayer unlawful and taslim makes all such acts lawful, there will be no need for text to indicate restriction”²⁹. In addition, his justification of (إضافة/Idafah “Genitive construction”) as Ibn Abi Al Rabi states that (إضافة (الال) /idafat Al'al) to the pronoun is weak, but it is added to the exalted name. Therefore, you can say (آل الله /Aal Allah) and (آل النبي /Aal Nabi) as he (said) that “(الال) /Al'al) is added to the exalted name so; you can say (آل الله /Aal Allah) and (آل النبي /Aal Nabi). When the prophet, peace be upon him was asked: how should we pray upon you? he (says) that (قولوا: اللهم صل على محمد) : وعلى آل محمد، كما صليت على إبراهيم، وبارك على محمد وعلى آل محمد، كما باركت على (إبراهيم في العالمين، إنك حميد مجيد), literally translated to “say: (Allahuma saliy ala Muhammad wa ala aali Muhammad kama salayata ala Ibrahim wa ala aali Ibrahim wa barik ala Muhammad wa ala aali Muhammad kama barkta ala Ibrahim wa ala aali Ibrahim fi alalameen inaka hamidon majid)³⁰. So, consider his- peace be upon him- saying: (وعلی آل محمد/wa ala aali Muhammad) and did not say (وآله/wa aaloh)³¹. Ibn Abi Al Rabi Al-Ishbili (said) in his books, (الكافي/Al Kafi” the Sufficient”) and (الملخص/Al-Molkhas)that “it was stated in Al-Hadith of the woman³² who complained of her husband as she (said) that “ (لا أنا وثابت / I do not live with Thabit, nor does he live with me)³³. (I) is (المبتدأ/mubtada’) and (ثابت/Thabit) is (معتطفٌ عليه سدُّ مسدِّ الخبر) a conjoined noun that took the place of Alkhabar), as you say for the one who (says) that (زيدٌ : لي زيدٌ /zaid and his book): what is the meaning of zaid and his book, i.e. (زيدٌ : لي زيدٌ /Zaid and his book are for me)³⁴ “. Ibn Abi Al-Rabi Al-Ishbili inferred from Al-Sunnah Al -nabwiya that one of the conditions of (المبتدأ/Al-Mubtada) is to be singular in meaning not in the way of pronunciation, as he (said) that “ among the conditions of (المبتدأ/Al-Mubtada) is to be singular in meaning not in the way of pronunciation. It was stated in Hadith (الحمدُ لله تملأ)

²⁸Sunan Abi Dawud. Book of Purification: Chapter of Ablution (1/15)

²⁹Ibn Abi Al Rabi. Alkafi, PR (2/475)

³⁰As stated in Muwatta. Chapter of Prayer in Travel, PR, N.67

³¹Ibn Abi Al Rabi. Alkafi, PR (2/60)

³²It was Habiba Ibnt Sahl Alansari and her husband (Thabit)

³³Stated in Al-Muwatta, PR (348)

³⁴Ibn Abi Al Rabi. Alkafi, PR (2/373)

(الميزان وسبحان الله والحمد لله تملأان أو تملأ ما بين السموات والأرض), literally translated to “Al-hamdu lillah (all praise and gratitude belong to Allah)’ fills the scales, and ‘subhan-Allah (how far is Allah from every imperfection) and ‘Al-hamdulillah (all praise and gratitude belong to Allah)’ fill that which is between heaven and earth.)³⁵”

3.3 Tafsir Qur'an by Aqwal of Sahaba (interpretation of the Qur'an in accordance with the Prophet's companions' views and statements.

Tafsir Al-Qur'an by Aqwal of Sahaba is the third source of Tafsir, because they lived at the time of the prophet- peace be upon him- and witnessed the revelation so that they knew when and where the verses were revealed. Allah granted them understanding, deduction, realization, right knowledge and the awareness of the Arab language. Sheikh al-Islam Ibn Taymiyyah (said) that “if we did not find al-Tafsir in Qur'an and Sunnah, we take the opinions of companions into consideration as they are the best people knowing this. This is because of the pieces of evidence they have seen and the circumstances they have lived in and their complete understanding, right knowledge and good deeds, especially their scholars and sheikhs, such as the four imams, the rightly guided Caliphs and Al-Mahdi Imams.”³⁶ Concerning his interpretative opinions from language books, they were dominated by language, grammar and Qira'at so that he mentioned the name of the companion in the issues of preferences, for example: Ibn Abi Al Rabi (said) in his book, (الملخص/molkhass ' the Brief) that” the second: (ها التنبيه/ Ha' Al-Tanbih). That is: (ها/ha Allah) and Abu Bakr- may Allah be pleased with him- (said) that “ لا ها الله إذا لا يعمد أحدكم إلى أسد) (لا ها الله ez la ya' md ahadokom ela asad “I swear that none of you will resort to Asad”³⁷. Ibn Abi Al Rabi- may Allah be merciful to him - in his book, (الكافي/ Al Kafi” the Sufficient”) (said) that “among the Arabs who call it: summer, as if they are- Allah knows best- called summer: Rabi Al-Akir. In the sermon of Ali- may Allah be pleased with him- he (said) that (إذا قُلْتُ لَكُمْ: اغزُوهِم) (في الصيف، قُلْتُ: هذه حَمَارَةٌ القَيْظِ، أَنْظِرْنَا يَنْصِرْمُ الحَرُّ عَنَّا إذا قُلْتُ لَكُمْ: اغزُوهِم) (في الصيف، قُلْتُ: هذه حَمَارَةٌ القَيْظِ، أَنْظِرْنَا يَنْصِرْمُ الحَرُّ عَنَّا literally translated to (if I said to you: conquer them in summer, you (said) that “ it is very hot, so give us time until spring)³⁸. Ibn Abi Al Rabi (said) in his book, (الكافي/ Al Kafi” the Sufficient”) states that “regarding his saying, peace be upon him, for Aisha:

³⁵Sahih Muslim. Book of Purification, PR (1/500)

³⁶Ibn Taymiyyah. Majmut Alfatawi, PR (13/363)

³⁷Sahih Al-Bukhari. Book of Alfatih, PR (8/35), Hadith No. 4321

³⁸Ibn Abi Al Rabi. Alkafi, PR (3/1095)

(لولا قومك حديثٌ عهدهم بکفر لأقمت البيت على قواعد إبراهيم) , literary translated to “Had not your people been still close to the pre-Islamic period of ignorance (infidelity), I would have established the Ka’ba according to Abraham’s rules”³⁹. The sentence (لولا قومك/still close to the pre-Islamic period of ignorance) is a dependent sentence, (عهدهم/period) is (مبتدأ/mubtada’), (حديث/still close) is (خبر/khabar) and the sentence is advanced, i.e.: (لولا قومك) ، (لولا قومك/because of your people, I would have established the Ka’ba according to Abraham’s rules) then he (said) that “(عهدهم بالكفر /still close to the pre-Islamic period of ignorance)” as if it was an answer to those who ask. As it is (said) that “(لما بال هؤلاء القوم يمتنع من ذلك لأجلهم؟) why is this forbidden for these people?) He answered: (عهدهم بالكفر حديث) /they have been still close to the pre-Islamic period of ignorance), as Allah, the Almighty, (says) that (وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ) , literally translated to “Allah has promised those who believe and do good works forgiveness and a great reward.” [5: 9], an interpretive sentence for the promised mentioned frequently in the speech of Arabs⁴⁰. Ibn Abi Al Rabi Al-Ishbili said in his explanation of the metaphor that it is more than an analogy as Allah, the Almighty, (says) that (النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ) بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ (ذَلِكَ فِي الْكِتَابِ مَسْنُورًا) , literally translated to “The Prophet has a greater right on the believers than their own selves, his wives are their mothers. Kinsmen are closer to one another in the Book of Allah than to other believers and the emigrants; although you should act honorably towards those you sponsor, that is written in the Book”. [33: 6]. This is called metaphor, which is more than an analogy. Do not you see if you (said) that “(زيد كالأسد/ zaid is like the lion), then you (said) that “(زيدٌ أسدٌ /zaid is lion), it is clearer to show the similarities between zaid and the lion, because it means as if you (said) that “(وكانه هو) /wa ka’ nho hwa “like he is”), because they are very similar. If you use (الكاف/Alkaf) or (مثل/methla” like”), it would be a strong analogy. Besides that has been mentioned is the saying of the Almighty (وَأَزْوَاجُهُ أُمَّهَاتُهُمْ) (his wives are their mothers) that is, his wives are like their mothers, so when he wanted to exaggerate in meaning, it had been taken the same position. Therefore, He (said) that “his wives are their mothers so that Aisha said to Abi Musa Al-Ashri- May Allah be pleased with them- (ما كنت سائلاً عنه أمك فسئلني عنه) , literally translated to “you can ask me about what you want to ask your mother”⁴¹,

³⁹Sahih Albukhari. Book of Science (1/43)

⁴⁰Ibn Abi Al Rabi. Alkafi, PR (2/298)

⁴¹Muwatta. Book of Purification. Compulsory Ablution, No. 73 (1/46)

indicating that there is no difference between the wives of the prophet-peace be upon him- and the mother in righteousness, dignity, glorification, prohibition and sacredness, not his- peace be upon him- daughters or the daughters of his wives are like sisters for believers, even if they are like mothers, because it is not allowed for a man to marry his sister. Ali married Fatima and Othman married two of his- peace be upon him- daughters⁴².

3.4 Tafsir Al-Qur'an by the Sayings of the Sahab't's Followers

There is no doubt that tafsir the Qur'an by the sayings of the sahabt's followers is one of the sources of Tafsir, as they are the ones who learned from the Prophet's companions. Their sayings are from those who preceded them, the companions-may Allah be pleased with them. In addition, they lived in the distinguished centuries, documented in history. Sheikh Al-Islam Ibn Taymiyyah (said) that "if you did not find Al-Tafsir in the Qur'an or in the Sunnah or from the Companions, many of the imams attributed this to the sayings of the followers, such as Mujahid Bin Jabr, as he was excellent in the interpretation. In addition, Saeed bin Jabr, Ikrimah- the lord of Ibn Abbas-, Atta Bin Abi Rabah, Al Hassan Al Basri, Masroq Bin Al Ajda, Saeed Bin Al Musayyab, Abi Al Alia, Al Rabi' Bin Anas, Qatada, Al Dahhak Bin Muzahim, and other followers and their followers and those who came after them"⁴³.

We mentioned earlier that his sayings in the interpretation of the language books are dominated by language, grammar and Qira'at. Therefore, his interest in the opinions of interpreters of the Qur'an from the followers was not as much as his concern of the interpretation of the Quranic word of the verses from the language books.

3.5 Tafsir Al-Qur'an by the language of the Arabs

The language of the Arab is one of the sources of interpretation unanimously, and accordingly Al-mufasssirin among the companions, the followers and those who came after them consider it. The Almighty says to his prophet Muhammad - peace be upon him- (يَلْسَانٍ عَرَبِيٍّ مُبِينٍ), literally translated to "in a clear, Arabic tongue." [26: 195]. Therefore, interpreters of the Qur'an must refer to and work

⁴²Ibn Abi AL Rabi. Alkafi, PR (2/443)

⁴³Ibn Taymiyyah. Majmut Alfatawi, PR (13/368)

in accordance with the language of the Arab in his vocabulary and structures, in a manner consistent with the legal context and rules.

Mujahid (said) that “it is not allowed for anyone who believes in Allah and the Last Day to speak about the Holy Qur’an unless he is aware of the languages of the Arab”.

Al-Zarkashi (said) that “you have to know that it is not allowed for anyone except the one who is aware of the language and its topics to interpret a verse of the Holy Qur’an, and it is not enough for him to learn a little from it. The word may be common and he knows one of the two meanings and what is meant by the other meaning”⁴⁴.

Ibn Abi Al-Rabi took great care in the language of the Arab, so he always used it for citation. Examples include:

_ Ibn Abi Al-Rabi- may Allah be merciful to him- (said) in his book, (الكافي/ Al Kafi” the Sufficient”) that the Almighty (says) that (وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ) لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى) , literary translated to “Call to witness two witnesses of your men, if the two are not men, then a man and two women from the witnesses whom you approve; so that if one of the two errs, one of them will remind the other.” [2:282]. It must be two women in the case of error, not to cause error. Whereas the error was a reason for reminding, it was replaced by it and replacing the result with the reason easy to understand in the speech of the Arab, which is mentioned a lot in the Holy Qur’an”⁴⁵

Ibn Abi Al-Rabi- may Allah be merciful to him- (said) in his book, (الكافي/ Al Kafi” the Sufficient”) that “among the Arab who called it: summer, as if they are- Allah knows best- called summer: Rabi al-akir”. In the sermon of Ali- may Allah be pleased with him-, he (said) that (إِذَا قُلْتُمْ لَكُمْ: اغْرُوهمْ فِي الصَّيْفِ ، قُلْنُمْ: هَذِهِ) (خَمَارَةُ الْقَيْظِ ، أَنْظِرْنَا يَنْصِرْمُ الْحَرُّ عَنَّا) , literally translated to “if I said to you: conquer them in summer, you (said) that “ it is very hot, so give us time until spring”. Ibn Abi Al-Rabi - may Allah be merciful to him - said in his book, (الكافي/ Al Kafi” the Sufficient”) that “... in (لعل/ la'all”perhaps”) many readings (لَعْلَ /la'alla), (اَللَّا /'alla), (لِئَنَّ/le'nna) and (أَنَّ /anna), which they are popular in the Qur’an and in the speech of the Arab”⁴⁶ Ibn Abi Al-Rabi (said) in his book,

⁴⁴Alzrakshi. Alburhan, PR (1/195)

⁴⁵Ibn Abi Al Rabi. Alkafi, PR (3/1095)

⁴⁶Ibn Abi Al Rabi. Alkafi, PR (3/835)

(حجر /Hagr) and they consider it converse, this is like the saying of the Arab: (أَدْخَلْتُ /I put the cap on my head) ...⁴⁷ Ibn Abi al-Rabi - May Allah have mercy on him – (said) in his book, (الكافي/ Al Kafi” the Sufficient”)that “and (السوات/ Al-Suwat) that reach (حجر /Hagr) and they consider it converse, this is like the saying of the Arab: (أَدْخَلْتُ /I put the cap on my head) ...”⁴⁷ Ibn Abi al-Rabi - May Allah have mercy on him – (said) in his book, (الكافي/ Al Kafi” the Sufficient”)that “The chapter of (المصادر/ the infinitives) that takes the place of the verb. Then the Arab dropped the verbs in these places.”⁴⁸ He also inferred by the verses from the Holy Qur’an and the speech of the Arab that we stop at (النون الشديدة /the strong noon) not (النون الخفيفة/ the light noon), as he (said) that “know that the Arab stop at (النون الشديدة /the strong Noon) not (النون الخفيفة/ the light Noon), so if there is a (فتحة/fatha) before (النون الخفيفة/ the light Noon), it will be turned (الف/Alif) as you turn (التوين /the nunnation) into (الف/Alif). Allah, glorified and exalted be He, (says) that (كَأَلَّا لَنْ لَمْ يَنْتَهَ لَنْسَعًا بِالنَّاصِيَةِ) , literally translated into “Indeed, if he does not desist, We will seize him by the forelock” [96: 15]. The Almighty (says) that (قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاودَتْهُ عَنِ نَفْسِهِ) (فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرَهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ) , literally translated to “O Noah, you have disputed, and disputed too much, with us. Bring (down) upon us that which you promised us, if what you say is true!) [12: 32]⁴⁹ . Ibn Abi Al-Rabi Al-Ishbili mentioned that (المبتدأ/Al-mubtada’) is always (معرفة/definite) and only in specific cases can be (نكرة/an indefinite noun), including the meaning of restriction. It is like saying: (شيء ما جاء بك /something brought you). i.e.: (ما جاء بك إلا شيء) /there is nothing but something brought you), as Allah, the Almighty, (says) that (إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ) , literally translated to “It is He who originates and repeats.” [85: 13]. i.e.: (ما يبدي ويعيد إلا هو) /ma youbdio wa yoeid ella hwa “He is the only one who originates and repeats”). Then he (said) that “(هو يبدي ويعيد على ذلك) /hwa youbdio wa yoeid “He originates and repeats”) with the same meaning. The Arab accepted this for restriction⁵⁰. Ibn Abi Al Rabi Al-Ishbili mentioned that in the case of (الابتداء/Alibtedaa), you can say: (هو زيد قائم) /hwa Zaid qa'em “he, Zaid, is standing”), as the Almighty (says) that (اللَّهُ الصَّمَدُ) , literally translated to “the called upon.” [112: 2] and you say: (هو قائم زيد) /hwa qa'em Zaid), (هي قائمة) /heya Hend qa'emah”Hend is standing”) and (هي قائمة) /heya qa'emah Hend) which is the best choice. It is also allowed to integrate the (ضمير المؤنث /female pronoun) with the masculine noun and vice versa, so you can say: (هي زيد قائم) /heya Zaid qa'em “she, Zaid, is standing”). This pronoun will be either (الأمر/imperative) or (الشان/ sh'an) pronoun with the

⁴⁷Ibn Abi Al Rabi. Alkafi, PR (3/789)

⁴⁸Ibn Abi Al Rabi. Alkafi, PR (3/1067)

⁴⁹Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/146)

⁵⁰Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/160)

masculine or (القصة/Alqisa) pronoun with the feminine. If you put (كان/Kana) or one of its sisters before this pronoun, the pronoun will be implied because (الفاعل/the subject) and if the subject is (ضميراً مفرداً غائباً) (a third person singular pronoun), it is dropped whether it is feminine or masculine. Therefore, you can say: (كان قائم زيد) /kana qa'em Zaid), (كان زيد قائم) /Kana Zaid qa'em) and (كانت هند قائمة) /kanat Hend qa'emah). Ibn Abbas –according to this- read: (أولم يكن لهم آية أن يعلمه علماء بني إسرائيل), literally translated to “Was it not a sign for them known to the learned of the Children of Israel?” [26:197] and it will be wrong to make (يعلمه /ya'lmoho”known”) a predict for (تكون/takon ” is being”), because the Arab(253) did not use (المعرفة/the definite) as (خبراً/a predicate) for (النكرة/the indefinite)(254).

Ibn Abi Al-Rabi (said) that “if (إن /enna) with (المكسورة الهمزة /the broken hamza) is lightened, it is popular for the Arabs to end its effect and it may be used (التشديد /stressed) as it is, as you say (إن زيداً قائم) /enna Zaidan qa'em “Zaid is standing”). Allah, Glory be to Him, (says) that (وَإِنَّ كُلًّا لَمَّا لِيُؤْفِقِيَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ) (بِمَا يَعْمَلُونَ خَيْر), literally translated to “Indeed, your Lord will pay each one of them in full for their deeds. He is aware of the things they do.” [11:111]. (كل/ kol “each”) is the subject of (إن/enna), (ما) is the khabar of enna and (لام), related to the khabar of enna. Ibn Abi Al Rabi says that “some of the Arab use the word (عشية/evening) with the same meaning of (غدوة /the early morning) and Al-Khalil says that “some of them used (غدوة/ ghodwa “the early morning”), and (بكرة / bokra “morning”) with the same meaning of (ضحوة / dahwa “forenoon”). Therefore, the Almighty says that (لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا) (Al العلمية/Al Alamia) is for (اسم الجنس/ismu aljns), such as: (أسامة/Osama). The Arab differ in their purposes because of the different rules and if all of what I mentioned was (نكرة/indefinite), it will be flexible. Ibn Abi Al-Rabi Al-Ishbili explained a chapter in the letters related to the (القسم/ Oath), as he (said) that “they are five: (الباء /Albaa), (الواو /alwaw), (التاء /Alta'), (اللام/Allam) and (من /man) and some of the Arab put (ضممة/Dammah) on (الميم /meem). (الباء/Albaa) comes before the explicit and implicit and the verb related to (المجرور/ the object of the preposition) is explicit and dropped. He (says) that (بالله أقسم لقد فعلت) /bellah) I swear I have done), which is mentioned a lot in the speech of the Arab, and (بالله قَالَ فَبِعِزَّتِكَ) /bellah I have done), as Allah, the Almighty, (says) that (

(لَأَعُوذَنَّهُمْ أَجْمَعِينَ), literary translated to “He (satan) (said) that “ 'I swear by Your Might, that I will seduce all of them”⁵¹.

4.0 CONCLUSIONS

The study concludes:

- Ibn Abi Al Rabi paid much attention on tafsir, Sunnah, Arabic literature, statements and speeches of the Prophet's companions and their fellows.
- Imam Ibn Abi Al Rabi paid a great deal of attention to referentially and inductively interpret and parse the meanings of the Qur'an. He interpreted Qur'an through Qur'an, Sunnah of the Prophet (PBUH), views and opinions of the Prophet's companions and their followers. He interpreted the Qur'an in line with syntax and rhetorics i.e. eloquence.
- Ibn Abi Al Rabi's approach in tafsir was as follows:
 - he used to demonstrate well-said qira'ah and the unwell-said one by demonstrating all syntactic, referential and morphological aspects.
 - he was much interested in extracting and inducing the Islamic provisions from verses by illustrating the wisdom and intended meanings entailed by verses.
 - he paid special attention to discuss reasons of revelation of Quranic verses.
 - he paid special attention to demonstrate jurisprudent provisions of interpreted verses. He did this by discussing and inducing different provisions of verses.
 - he was much interested in studying and teaching morphological and derivational rules of Arabic.
- Ibn Abi Al Rabi was an outstanding scholar in language and syntax that he was very eager to investigate different syntactic views and approaches and that he was very eager in investigating the eloquence of the Qur'an including style, simile, repetition and metaphor.
- Ibn Abi Al Rabi was considered a distinguished scholar of syntax, adopting the views and methodology of Basra School and this was why he deeply understood Sibawayh's Book which he relied on in teaching. He was, to a great degree, influenced by Sibawayh's Book i.e. he argued that (ما) in (ذلك لمن خشي العنت منكم)

⁵¹Ibn Abi Al Rabi. The Brief in Determining the Rules of Arabic, PR (1/535)

literally translated to this [allowance] is for him among you who fears sin” (4:25) is an infinitival function (مصدرية), which goes in line with Sibawayh’s view.

- Ibn Abi Al Rabi relied on different sources by either citing the source or not. He cited from different books of tafsir where he conveyed the meanings of the Qur’an i.e. he took from Alqurtubi, Alzajaj and Ibn Atea.

- In relation to the books of Sunnah, he took from Imam Malik (الموطأ/Al-muatai), and (المسند/Al-Musnad) by Imam Ahmad, (صحيح البخاري/ Sahih Al-Bukhari), (سنن ابن ماجه/ Sunan Ibn Majah), (سنن داود/ Sunan Abi Dawood), (جامع الترمذي/ Jameh Al-Tirmidhi), (سنن النسائي/ Sunan Al-Nisae), (سيرة ابن هشام/ Biography of Ibn Hisham), and Al-Ahkam for Abd Al-Haq Al-Ashbili and (الشفاء/ the Book of Al-Shifa) for Ibn Ayyad.

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