

The Methodology of Mu'tazilah Exegesis: Study of Ḥākim al-Jushamī's *al-Tahdhīb fī al-Tafsīr*

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<p>Keywords : <i>al-Tahdhīb fī al-Tafsīr; Jushamī; Mu'tazilah; Interpretation methodology.</i></p>	<p>Abstract This article will discuss the method used throughout <i>al-Tahdhīb fī al-Tafsīr</i> by Ḥākim al-Jushamī, one of the most prominent interpreters of the Mu'tazilah school. The discussion in this article will center on a variety of topics, including Ḥākim al-Jushamī biography, his works, general information on <i>al-Tahdhīb fī al-Tafsīr</i>, systematics of interpretation, reference materials, and the methodology behind his interpretation. The objective of this article is to introduce the interpretation of <i>al-Tahdhīb</i>, to explore the nature and technique of Mu'tazilah's interpretation in the Middle Ages in general and Jushamī's interpretation in particular. This study employs a qualitative approach based on library research to focus on the major source of <i>al-Tahdhīb fī al-Tafsīr</i>'s as well as a variety of supplementary materials pertinent to the topic under discussion. Jushamī was a Mu'tazilah scholar who lived in the school's final moments before its ruination. He is also a theologian of interpreters with a reputation for profound knowledge and one of Zamakhsharī's teachers. The book of <i>al-Tahdhīb</i> is an Arabic commentary that discusses the entire 30 juz of the Qur'ān in 10 volumes, in the sequence of the Muṣḥaf. This commentary is one of the commentaries written by Mu'tazilah scholars that is available to us in its entirety. Jushamī described the passages of the Qur'ān based on the understanding of the Mu'tazilah school in his interpretation. The sources of interpretation in <i>al-Tahdhīb</i> include the narrations from the <i>ṣaḥābah</i>, the <i>tabi'ūn</i>, the <i>tābi' al-tabi'in</i> and scholars, especially the Mu'tazilah scholars. Among the methods of interpretation in <i>al-Tahdhīb</i> were the Interpretation of verse by verse, interpretation by hadith, the use of the narration of <i>Isrā'iliyāt</i>, explanation of fiqh, kalam, and tasawuf issues, and the <i>munāsabah</i> method.</p>
<p>Kata Kunci : <i>al-Tahdhīb fī al-Tafsīr; Jushamī; Muktaẓilah; Metodologi tafsir.</i></p>	<p>Abstrak Artikel ini hendak membahas tentang metodologi kitab <i>al-Tahdhīb fī al-Tafsīr</i> karya Ḥākim al-Jushamī, seorang ulama tafsir terkemuka mazhab Muktaẓilah. Pembahasan dalam artikel ini akan memfokuskan pada beberapa poin seperti biografi Hakim al-Jushamī, karya-karyanya, informasi tentang umum tafsir al-Tahdhīb, sistematika tafsir, sumber rujukan, serta metodologi penafsirannya. Tujuan dari artikel ini adalah untuk mengenalkan tafsir <i>al-Tahdhīb</i> serta mengetahui karakter dan metodologi tafsir muktaẓilah pada abad pertengahan secara umum serta menelaah pemikiran tafsir al-Jushamī secara khusus. Metode yang digunakan adalah metode kualitatif dengan jenis penelitian pustaka sehingga memfokuskan kajian pada sumber primer tafsir <i>al-Tahdhīb</i> beserta beragam sumber pendukung lain yang berhubungan dengan tema pembahasan. Jushamī merupakan ulama muktaẓilah yang hidup pada masa-masa terakhir sebelum mazhab itu runtuh. Dirinya juga termasuk ulama tafsir yang dikenal mendalam ilmunya dan termasuk salah satu guru Zamakhsharī. Kitab <i>al-Tahdhīb</i> merupakan karya tafsir berbahasa Arab yang menjelaskan al-Qur'ān secara lengkap 30 juz dalam 10 jilid sesuai dengan urutan mushaf. Tafsir ini merupakan salah satu karya tafsir dari ulama Muktaẓilah yang secara utuh bisa sampai kepada kita. Dalam tafsir tersebut, Jushamī menjelaskan ayat-ayat al-Qur'ān berdasarkan pemahaman muktaẓilah. Sumber tafsir dalam <i>al-Tahdhīb</i> di antaranya adalah pendapat dari <i>sahabat</i>, <i>tabi'ūn</i>, <i>tābi' al-tabi'in</i>, dan para ulama terutama ulama Muktaẓilah. Di antara metode penafsiran dalam <i>al-Tahdhīb</i> adalah tafsir al-Quran dengan al-Quran, tafsir menggunakan hadis, penggunaan riwayat <i>Isrā'iliyāt</i>, penjelasan permasalahan fikih, kalam, tasawuf, dan metode <i>munāsabah</i>.</p>
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Introduction

Throughout history, the Mu'tazilah have played a crucial role in the realm of thought and interpretation of the Qur'ān. Since its inception, this school has enticed a large number of a theologian to attend and develop their ideas, reaching its zenith as the state's official madhab.¹ Even though the Sunni school's sources explain that the Mu'tazilah madhab began in the second century Hijrah with the accounts of Ḥasan al-Baṣrī (d. 110/728) and Wāṣil b. 'Aṭā' (d. 131/748), however, the Mu'tazilah organization asserts that the Madhab they are promoting is a continuation of a chain of teachings that reaches back to the Prophet of Allah.²

To maintain the notion of *kalām* in their madhab, the Mu'tazilah devised an interpretation of the Qur'ān based on reason within the context of the principles of their teachings, which were summed up in the principle of al-uṣūl al-khamsah.³ The Mu'tazilah school of thought has historically produced several books of interpretation, either complete interpretations of 30 *juz* or interpretations of other passages of the Qur'ān. However, many of their masterpieces never make it to us.⁴ The book of *al-Tahdhīb fī al-Tafsīr* by Ḥākim al-Jushamī is one of the interpretations of the Mu'tazilah school of thinking, which interprets 30 *juz* of the Qur'ān, that has come down to us as a whole. In the final years before the Mu'tazilah finally fell, Jushamī was one of the great Mu'tazilah scholars. He is a scholar of interpretation who became one of Zamakhsharī's (d. 538/1144) teacher, a renowned Mu'tazilah mufassir by the publication of his work *al-Kashshāf*.⁵ We will talk about Jushamī and his work, *al-Tahdhīb fī al-Tafsīr*, in this article. The approach employed for this research will also be a major topic of discussion. In addition to historical-analytical and content-analytical approaches, this study employs a qualitative methodology with its style of literature research.

Ḥākim al-Jushamī's Biography

Ḥākim al-Jushamī has the full name of al-Shaykh al-Imam Shaykh al-Islam al-Ḥākim Abū Sa'd/Sa'īd al-Muḥassin/al-Mushin b. Muhammad b. Karrāmah al-Jushamī al-Bayhaqī al-Barwaqannī/al-Barawqanī⁶ al-Mu'tazilī al-Ḥanafī al-Zaydī.⁷ He was born at a village called Jusham, also known as Jishum in Persian, west of Khorāsān, which is still a part of the

¹ Suzi Hamud, *Al-Dawrah al-'Abbāsiyyah: Marāhil Tarīhuhā Wa Haḍāratihā*, 1st ed. (Beirut: Dar al-Nahḍah al-Arabiyyah, n.d.), 102.

² Abū Sa'd al-Muḥassin al-Ḥākim al-Jushamī, *Uyūn Al-Masā'il Fi al-Uṣūl*, 1st ed. (Kahire: Dar al-Ihsan, 2018), 94.

³ Muḥammad Ḥusayn al-Dhahabī, *Al-Tafsīr Wa al-Mufassirūn*, 7th ed. (Cairo: Maktabatu Wahba, n.d.), 1/264.

⁴ Dhahabī, 1/275.

⁵ Mustafa b. Abdullah Kātib Çelebi, *Kashf Al-Zunūn* (Bairut: Dar Ihya al-Turas al-Arabi, 1941), 1/517; Umar Ridha Kakhāla, *Mu'jam Al-Muallifīn* (Bairut: Muassasah al-Risalah, 1414/1994), 8/187; Hayruddin al-Ziriklī, *Al-A'lām*, 5th ed. (Lubnan: Dar al-Ilm li al-Malayain, 2002), 5/289; Ibrahim b. al-Qāsim b. al-Muayyadbillāh Shahārī, *Ṭabaqāt Al-Zaydiyyah al-Kubrā*, 1st ed. (Amman: Muassasah al-Imam Zaid b. Ali al-Saqafiyah, 1421/2001), 892.

⁶ In some makhtūṭat such as makhtūṭat *Sharḥ 'Uyūn al-Masā'il* and *al-Tahdhīb fī al-Tafsīr* the name Barwaqannī is mentioned.

⁷ Abdurrahman b. Sulayman al-Sālimī, "al-Muqaddimah", *al-Tahdhīb fī al-Tafsīr* (Cairo: Dar al-Kutub el-Misriyye, 1439/2019), 1/41; Fuad Sayyid, "Tarjamah al-Ḥākim al-Jushamī", *Faḍl al-Ī'tizal wa Ṭabaqat al-Mu'tazilah*, (Bairut: Dār al-Fārābī, 1439), 61; Wilferd Madelung, 'Al-Ḥākim al-Djushami', in *Encyclopaedia of Islam* (Leiden: Brill, 2004), 12/343; Shahārī, *Ṭabaqāt Al-Zaydiyyah al-Kubrā*, 1/891.

Bayhaq region, in Ramadan 413 H./December 1022 A.D.⁸ Surrounding the information regarding Jushamî's name, birth year, and date of birth, there are varying opinions. Brockelmann and Madelung, for instance, assert that Jushamî's name was Muhsin, that his grandpa was named Karâmah, and that he was born in 431 H.⁹

During his formative years in Bayhaq and Neyshâbûr, Jushamî received his initial education from teachers, particularly in Bayhaq, where he gained knowledge from Mu'tazilah and Zaydiyyah experts. Notably, Nâtiq bil-Ḥaq Abû Talib Yahya b Husain b Harun al-Ḥasanî, who passed away in 424 H./1033 A.D., greatly influenced his learning, providing direct knowledge and a diploma. Under his mentorship, alongside Qawamuddîn Ahad b. Ḥusayn b. Abû Hashim al-Ḥusaynî Mankdim, also known as Wajh al-Qamar, who passed in 425 H/1043 AD, Jushamî's scholarly lineage connects to Qâḍî Abduljabbar.¹⁰ Jushamî proceeded to Neyshâbûr, where Abû Hâmid Ahmad b. Muhammad al-Nayshâbûrî (d. 433/1042) became a significant teacher. Abû Hâmid, a 12th ṭabaqât Mu'tazilah scholar and student of Qâḍî Abduljabbâr, taught Jushamî *kalâm* and *uṣûl fiqh*. Highly esteemed for his expertise in various fields, including Mu'tazilah *kalâm* and Abû Hanîfah's *fiqh*, Jushamî lauded Abû Hâmid's piety and erudition. Following Abû Hâmid's demise, Jushamî continued his studies under other Mu'tazilah scholars like Abû al-Ḥasan Ali b. Abdullah (d. 457/1067), a disciple of Qâḍî Abduljabbâr, renowned for his eloquence and wisdom.¹¹

Jushamî started building his madrasa with the help of his students in 440 H. when he decided to give up his wanderings in favor of studying and seeking knowledge. He also found time to write books. Many students attended the madrasa he established, where they also studied Jushamî's writings he wrote in the languages of Arabic and Persian. Since the middle of the 5th H./10th A.D. century, Jushamî has authored several books that include a variety of sciences such as *kalâm*, interpretation, and history, making him a tower in terms of producing writing during subsequent eras.¹² During the turmoil in Khorâsân, Jushamî left Neyshâbûr for Mecca, where he spent his life founding a madrasa, teaching, and writing. His death in Mecca remains shrouded in mystery, with conflicting reports suggesting 491 or 494 H. Some speculate he was killed over his controversial book, "Risâlah Iblîs," in which he fiercely criticized opposing schools like the Mujbirah and Mushabbihah, accusing them of devilish influence. Alternatively, he may have been targeted for establishing a successful madrasa that attracted many students, provoking jealousy and enmity among rivals.¹³

Jushamî's opinions were impacted by a variety of teachers. The following are among of them. (1) Abû Hâmid Ahmad al-Nayshâbûrî (d. 433/1042). He was a member of the first batch of Jushamî's teachers and one of the teachers who had the most impact on his

⁸ Abû al-Hasan Zahîruddîn Ali b. Zayd b. Muhammad al-Bayhaqî Ibnu Funduq, *Târîḥ Bayḥaq*, trans. Yusuf al-Hâdî, 1st ed. (Damascus: Daru Iqra, 1425/2004), 390; Shahârî, *Ṭabaqât Al-Zaydiyyah al-Kubrâ*, 2/892.

⁹ Madelung, 'Al-Hâkim al-Djushami', 12/343. Information from Ibnu Funduq, as previously indicated, should be used as a guide since he is the source that is most relevant to Jushamî's period and is one of the earliest sources of information.

¹⁰ Sâlimî, "al-Muqaddimah",

¹¹ Adnan Muhammad Zarzur, *Al-Ḥâkim al-Jushamî Wa Manhajuh Fî Tafsîr al-Qur'ân*, 1st ed. (Damascus: Muassasah al-Risalah, 1391/1970), 78; Ramazan Yıldırım, *Mutezile'nin Kelâmî Polemikleri* (İstanbul: İşaret Yayınları, 2016), 32.

¹² Sâlimî, "al-Muqaddimah", 43.

¹³ Sâlimî, "al-Muqaddimah", 1/43-44.

thinking and beliefs. Jushamī studied from him the *kalām* and *uṣūl fiqh* sciences. Jushamī began learning with Abū Hāmid at an early age, at the outset of his quest for knowledge. Abū Hamid was a teacher of the “Ahl ‘Adl” sect, according to Abū Hāmid, who learned a great deal of *kalām* and *uṣūl fiqh* from him.¹⁴ (2) Abū al-Ḥasan Ali b. Abdillāh al-Bayhaqī (d. 457/1065). After the passing of Abū Hamid, Abū al-Ḥasan Ali b. Abdillāh was Jushamī’s instructor (d. 433 H). Abū al-Ḥasan, who had himself studied with Sayyid Abī Talib Yahya b. Husain (d. 424 H), was one of Qāḍī Abdujabbār’s disciples. Abū al-Ḥasan taught Jushamī a great deal about *kalām*, *uṣūl fiqh*, and interpretations.¹⁵ (3) Abū Muhammad Abdullāh al-Nāṣiḥī (d. 447/1056). Abū Muhammad al-Nāṣiḥī was one of Jushamī’s highly influential instructors. He is a member of the Ḥanafī school. Jushamī began studying with Abū Muhammad al-Nāṣiḥī in 434 H. after the passing of his instructor, Abū Hamid (d. 433 H). Thus, it can be argued that Jushamī studied simultaneously with Abū al-Ḥasan Ali and Abū Muhammad al-Nāṣiḥī. Jushamī described his instructor as a person who did not breach the principle of “Ahl ‘Adl” except for the Wa‘id matter. Muhammad al-Nāṣiḥī taught Jushamī about *uṣūl*, *al-Jāmi‘ wa al-Ziyādāt*, and some matters in hisāb.¹⁶

The following are among Jushamī’s disciples: (1) Ahmad b. Muhammad al-Khawarizmī. One of Jushamī’s students, Ahmad b. Muhammad is rumored to have a magical name, as his name, father’s name, and grandfather’s name are identical to that of Jushamī’s instructor, Ahmad b. Muhammad b. Ishāq al-Najjār. Ahmad b. Muhammad studied not only with Jushamī but also with Jushamī’s son, Muhammad b. Muhsin.¹⁷ (2) Ali b. Zayd al-Bruqinī. Ali b. Zayd was told by Jushamī about several of his writings, including *al-Safīnah* and *al-Tahdhīb fī al-Tafsīr*.¹⁸ (3) Muhammad b. Muhsin. Muhammad b. Muhsin is both the son and a pupil of Jushamī. He was also the instructor of Abū Ja‘far al-Daylam, who in turn was the instructor of Qāḍī Ja‘far b. Ahmad b. Abdussalām (573/1178). Muhammad b. Muhsin studied several other publications by his father, including *Jilā’ al-Abshār* to his father, as well as his father’s commentary book, *al-Tahdhīb fī al-Tafsīr*, in its entirety.¹⁹ (4) Jārullāh al-Zamakhsharī (d. 538/1144). The full name of the person is Abū al-Qasim Jārullāh Mahmud b. Omar b. Ahmad al-Zamakhsharī. Born in the still-a-part of the Harazm region Zamakhshar in the year 467/1075. *Al-Kashshāf*, a high-quality commentary book written in the Mu‘tazilah manner, is credited to Zamakhsharī, a Mu‘tazilah theologian. In the area of interpretation, Jushamī himself is one of Zamakhsharī’s mentors.²⁰

According to several sources, Jushamī’s body of work encompasses forty volumes on several subjects. Firstly, *al-Tahdhīb fī al-Tafsīr*. *Kitab al-Tahdhīb fī al-Tafsīr* is the most well-known interpretation of the Qur’ān by Jushamī. Other distinctive features of this commentary include the critique of Jabariyah. This interpretation also elaborates extensively on the notion of *kalām* and philosophy, including miracles, prophecy, death, sustenance, the doom of the grave, life, death, mortal, and immortality. Jushamī’s *al-Tahdhīb*

¹⁴ Zarzur, *Al-Ḥākim al-Jushamī*, 76–77.

¹⁵ Ibnu Funduq, *Tārīḥ Bayhaq*, 348; Zarzur, *Al-Ḥākim al-Jushamī*, 77–78.

¹⁶ Ibnu Funduq, *Tārīḥ Bayhaq*, 390; Zarzur, *Al-Ḥākim al-Jushamī*, 78.

¹⁷ Shahārī, *Ṭabaqāt Al-Zaydiyyah al-Kubrā*, 2/1064.

¹⁸ Shahārī, *Ṭabaqāt Al-Zaydiyyah al-Kubrā*., 2/1064.

¹⁹ Shahārī, *Ṭabaqāt Al-Zaydiyyah al-Kubrā*., 2/1064.

²⁰ Ziriklī, *Al-A‘lām*, 5/289; Kahhāla, *Mu‘jam Al-Muallifīn*, 8/187.

fî al-Tafsîr is also cited as one of the principal sources for Zaydiyyah-Mu'tazilah commentaries, such as Zamakhsharî's commentary.²¹ Secondly, *Tanbîh al-Ghâfilîn 'an Faḍâ'il al-Ṭālibiyyîn*. In this work, Jushamî interprets the passages that, in his judgment, are in agreement with the orders in the Muṣḥaf, and then offers narrations that explain how these verses were revealed about them. In this book, Jushamî recounts 62 sūrahs concerning praise, victory in this world, and the promise of kindness in the next, which, according to Jushamî, were revealed about Ahl al-Bayt.²²

Thirdly, *Risālah Iblîs*. This is believed to be the last book written by Jushamî before his death. Nonetheless, there is a counterargument claiming that Jushamî was still a young man when he created this piece. This text was prepared with the intention of opposing the Jabariyah and Mushabbihah groups' ideas and beliefs. In this work, Jushamî discusses several *kalām*-related issues, including monotheism, servants' acts, qaḍā and qadar, irādah, istitā'āt, the Qur'ān, prophecy, al-amr bi al-ma'rūf wa al-nahy 'an al-munkar, wa'd and wa'īd, death and sustenance, and many others *kalām* problems.²³ Fourthly, *Taḥkîm al-Uqūl fî Taṣḥîḥ al-Uṣūl*. This book is a work on the topic of *kalām* that outlines the theological and philosophical schools that existed during Jushamî's lifetime, as well as Jushamî's criticism of their beliefs. The book contains a total of five chapters: the Preamble, Tawḥîd, 'Adālah, Nubuwwah, and Sharī'ah. In the Preamble, Jushamî presents four ideas concerning God's benefits to mankind, things that God requires of His slaves, Usūluddîn (religious principles), and the distinction between justice and vanity.²⁴

Fifthly, *Uyūn al-Masā'il fî al-Uṣūl*. One of Jushamî's significant works in the area of *kalām* science that has reached us in modern times is *Uyūn al-Masā'il*. Based on the Mu'tazilah approach, Jushamî explains general information about non-Muslim religions and sects as well as sects and schools of thought that developed within the Muslim community, the main views, causes for their emergence, and branches. He also explains chapters of the *Kalām*, such as monotheism, justice, prophethood, and the afterlife. Jushamî also describes the Mu'tazilah experts' levels in the book *Uyūn al-Masā'il*, along with the accepted chapters of *kalām*, including qaḍā and qadar, lutf, *kalāmullāh*, imāmah, Qur'ān and miracles, life, akwān, qudrah, rights, and falsehood.²⁵

About *al-Tahdhîb fî al-Tafsîr*

One of Jushamî's writings that has survived to the present day is *al-Tahdhîb fî al-Tafsîr*, a work of interpretation of the Qur'ān from the Mu'tazilah school. By defending the Mu'tazila's position and attacking the other school who disagree with it, this work interprets the Qur'ān in its entirety, from the beginning of the sūrah to the end of the sūrah perhaps this is what makes this commentary effective. Its name, "al-tahdhîb", means to clarify, clean, discipline, rectify, and justify. Jushamî remarked in his Preamble that the

²¹ Kâtib Çelebi, *Kashf Al-Zunûn*, 1/517; Muhammed Eroĝlu, 'Hâkim El-Cüşemî', in *TDV İslam Ansiklopedisi* (Ankara: Türkiye Diyanet Vakfı, 1994), 15/185-187.

²² Abū Sa'd al-Muhassin al-Ḥâkim al-Jushamî, *Tanbîh Al-Gâfilîn 'an Faḍâ'il al-Ṭālibiyyîn* (Iran: Markaz al-Gadîr li al-dirâsâh al-İslâmiyya, 2000), 15-16; Zarzur, *Al-Ḥâkim al-Jushamî*, 94.

²³ Zarzur, *Al-Ḥâkim al-Jushamî*, 97.

²⁴ Zarzur, 98; Yıldırım, *Mutezile'nin Kelâmî Polemikleri*, 44-47.

²⁵ Zarzur, *Al-Ḥâkim al-Jushamî*, 97; Yıldırım, *Mutezile'nin Kelâmî Polemikleri*, 51-53.

work of gathering the interpretations of the earlier academics, creating excellent summaries, and adding helpful additions fell to the scholars in the end.²⁶ Jushamī organized the thoughts of earlier academics and summarized them by this concept so that it might also serve as the foundation for designating the title “al-Tahdhīb” in his work.²⁷

This book wasn’t written for any particular cause. But after reading the preceding description, Jushamī might decide to carry on the custom of writing to compile the views of earlier scholars and then offer other advantages that are helpful in his interpretation. The Mu’tazilah school of thought considers Jushamī’s *al-Tahdhīb fī al-Tafsīr* to be a significant commentary. Even when compared to *al-Kashshāf*, one of the benefits of this commentary is that it includes a variety of Mutazilite opinions through the inclusion of narrations from Mutazilite scholars that are not found in other commentaries, such as the narrations of Abū Bakr al-Aṣam (d. 200/816) and Abū Ali al-Jubbā’ī (d. 303/916).²⁸ The book is written preceded by a brief introduction that discusses the value of studying religion. This refers specifically to learning about the Qur’ān, comprehending its meaning, and adhering to its laws because it contains the concept of *hablullāh* (relation to Allah), and scholars have taken this concept very seriously. In his commentary, Jushamī claimed that he had provided a wealth of justifications and a compendium of Qur’ānic sciences that weren’t either overly general or tedious. It is intended that this commentary would serve as a resource for individuals seeking knowledge for the first time (*mubtadi’*) and as a refresher for those who have completed their studies (*muntahī*).²⁹

The Source of *al-Tahdhīb fī al-Tafsīr*

In composing his commentary, Jushamī drew not just on the interpretations of past scholars of the Mu’tazila, but also from commentators in general.³⁰ In his commentary, he cites narrations from Mutaqqaddimīn clerics of the ṣaḥābah, the tabi’ūn, and the tābi’ al-tabi’īn, as well as scholars from subsequent generations. The names of these scholars include Abdullah b. Abbās (d. 68/687-88), Abdullah b. Mas’ūd (d. 32/652-53), Ali b. Abī Tālib (d. 40/661), Zayd b. Aslam (d. 136/754), ‘Aṭā’ b. Abī Rabbah (d. 114/732), Mujāhid (d. 103/721), Qatādah (d. 117/735), Sa’īd b. Jubayr (d. 94/713), Ḥasan al-Baṣrī (d. 110/728), Sa’īd b. al-Musayyab (d. 94/713), ‘Aṭīyah al-‘Awfī (d. 111/729-30), Ḍaḥḥāk (d. 105/723), Suddī (d. 127/745), Sha’bī (d. 104/722), Rabī’ (d. 65/685), Kalbī (d. 146/763), Muqātil b. Sulaymān (d. 150/767), Zujāj (d. 311/923), Farrā’ (d. 207/822), Ibnu Quṭaybah (d. 276/889) and Ibnu Kaysān (d. 320/932).³¹

Jushamī, being a member of the Mu’tazilah school of thought, did not interpret the Qur’ān without reference to the Mu’tazilah scholars’ sources of history. The following Mu’tazilah scholars’ opinions serve as the basis for Jushamī’s interpretation: Abū Hāshim al-

²⁶ Abū Sa’d al-Muhassin al-Ḥākim al-Jushamī, *Al-Tahdhīb Fī al-Tafsīr*, 1st ed. (Cairo - Bairut: Dar al-Kitab al-Misriyya - Dar al-Kitab al-Lubnani, 1435/2019), 1/191.

²⁷ Zarzur, *Al-Ḥākim al-Jushamī*, 151.

²⁸ Zarzur, *Al-Ḥākim al-Jushamī...*, 151.

²⁹ Jushamī, *Al-Tahdhīb...*, 1/195.

³⁰ Jushamī, *Al-Tahdhīb...*, 1/191.

³¹ Zarzur, *Al-Ḥākim al-Jushamī*, 153.

Jubbā'ī (d. 321/933), Abū Ali al-Jubbā'ī (d. 303/916), Ali b. Isa al-Rummānī (d. 384/994), Abū Bakr al-Aṣam (d. 200/816), Quṭrub (d. 210/825), Abū Muslim (d. 322/934), al-Jāhiz (d. 255/869), Jaṣṣās (d. 370/981), Ka'bī w. 319/931) and Qāḍī Abduljabbar (d. 415/1025).³²

Systematics of Interpretation

Jushamī begins his discussion of the interpretation at the beginning of the book by explaining the pronunciation of ta'āwudh.³³ At the beginning of each sura, Jushamī explains various information about the sūrah, including whether it is Madāniyyah or Makkiyah according to the consensus of scholars, the number of verses, faḍāil al-Qur'ān by explaining the hadith that comes from the Prophet as well as the sayings of the Companions, *Asbāb al-Nuzūl*, and the origin of the sūrah's name. If there are differences of view regarding the status of Makkiyah or Madāniyyah in a sūrah, Jushamī also explains some of the opinions of each ulama by citing the verse in which there are differences of opinion regarding the status of Makkiyah and Madāniyyah.³⁴ Not all sūrahs of the Qur'ān are fully and exhaustively explained. In sūrah al-Fātiḥah, for instance, Jushamī provides a lengthy explanation of the derivation of the name sūrah al-Fātiḥah.³⁵ He did not, however, explain the origin of the names of other sūrahs, including sūrah al-Baqarah, sūrah Āl 'Imrān, sūrah al-Nisā', and several other sūrahs.³⁶ In the next portion of the preamble of each sūrah before beginning the explanation of the verses of the Qur'ān, Jushamī discusses the *Munāsabah* between suraḥs by explicating the relationship between the content of the preceding sūrah and the content of the sūrah in the section under discussion. Jushamī stated, for instance, in the introduction to sūrah al-Mu'minūn, "After sūrah al-Hajj concludes with the command to worship and perform good acts, this sūrah (sūrah al-Mu'minūn) opens with a full explanation of the sentence (worship) and good deeds. Only the fortunate will discover it."³⁷

The number of groups of verses described in *al-Tahdhīb* varies depending on the topic of each verse of the Qur'ān. Following the entire citation of the verses of the Qur'ān, the verses of the Qur'ān are also interpreted in detail concerning key chapters that Jushamī has stated in the introduction to his interpretation. Jushamī's technique of interpretation consisted primarily of Qur'ānic sciences, according to one interpretation. As for the knowledge of the Qur'ān, there are eight: the science of Qirā'ah, *Lughah*, *I'rāb*, *Naẓm*, *Ma'nā*, *Asbāb al-Nuzūl*, al-Adillah wa al-Aḥkām (Proofs and Law), as well as al-Akḥbār and Qaṣaṣ.³⁸ Thus, we can see that Jushamī interprets the Qur'ān using the legacy of the standard and required sciences, which also implies he employs the approaches typically employed by Qur'ān scholars. Jushamī constantly interprets the Qur'ān according to the order of eight discourses, which he refers to as the "most general knowledge of the Qur'ān." The arrangement in interpreting the Qur'ān that Jushamī took based on the Eight 'Ulūm al-Qur'ān listed above will be explained in the following part:

³² Zarzur, 158.

³³ Jushamī, *Al-Tahdhīb...*, 1/198.

³⁴ Jushamī, *Al-Tahdhīb...*, 4/2491.

³⁵ Jushamī, *Al-Tahdhīb...*, 1/199-200.

³⁶ Jushamī, *Al-Tahdhīb...*, 1/219, 2/1091, 1441, 3/1847.

³⁷ Jushamī, *Al-Tahdhīb...*, 7/5017.

³⁸ Jushamī, *Al-Tahdhīb...*, 1/193-194.

a. *Qirā'ah*

The variations in *qirā'ah* in the Qur'ān have a significant impact on the understanding of the Qur'ān, to the extent that scholars see this science as an important science in the field of interpretation and mention several *qirā'ah* differences in their interpretations.³⁹ As the majority of interpreters emphasize the significance of *Qirā'ah* science in the interpretation of the Qur'ān, Jushamī similarly emphasizes verse analysis with this *qirā'ah* science in the structure of his interpretation. Jushamī also appears to be highly stringent in offering approved *qirā'ah* standards for understanding the Qur'ān, as he only accepts *qirā'ah* at the Mutawātir and Mustafīḍ levels and rejects the Shādh and Nādir levels. Since only Mutawātir recitation was used to record and verify the Qur'ān, *qirā'ah* is applicable. A history that is quoted mutawātir may not reject any of its contents since the history is of a specific degree.⁴⁰ After mentioning the verse, in *al-Tahdhīb fī al-Tafsīr* explained the difference in *qirā'ah*s verse by referring to the *qirā'ah* of the priests by explaining the different vowels or points in certain words as well as the differences in meaning that arise as a result of these differences in *qirā'ah*. In several verses, such as sūrah al-Baqarah 2/99, 101, 109, and 110, Jushamī does not describe the *qirā'ah* side, hence the explanation of the *qirā'ah* side is not given in full in each verse⁴¹ and elsewhere.

Jushamī occasionally describes the Saḥīḥ or Shādh in this section of the *qirā'ah* to clarify the severity of the *qirā'ah* that is already present. Jushamī, who always left plenty of room for *qirā'ah* in his interpretation, would occasionally be content to merely recount *qirā'ah*'s narration without selecting or ranking it. Jushamī's interpretation of sūrah al-Baqarah 2/125 is one instance of this, in which he only notes the difference in *qirā'ah* without making a judgment. It is mentioned in the verse's *qirā'ah* portion that the word (وَاتَّخَذُوا) specifically, the word is positioned as "Khabar" (predicate) when the letter Khā' is read with Faṭḥah as the reading of Nāfi' (d. 169/785) and Ibn 'Āmir (d. 118/736). While other reciters read the letter with Kasrah and the word is positioned as "Amr" (command/order). The verse also mentions another *qirā'ah* rationale, that the term (مَثَابَةً) someone is reading singularly (مَثَابَةً) while others read in the plural (مَثَابَاتٍ). Ḥafs (d. 180/796) reads the word (بِئْتِي) in the verse by reading the Faṭḥah on the letter Yā', while the other reciters read it with Sukūn to make reading easier. Jushamī didn't select or judge any of the several readings.⁴²

b. *Lughah* (Language)

After describing the differences in *Qirā'ah* in the interpreted verse, Jushamī goes on to discuss *Lughah*, or language, in the next section. There are some terms that need to be described, after which the language is explained using various details from each of these words. For instance, an explanation of taṣrīf, the origin of pronunciation, the original meaning of words, synonyms, antonyms, and numerous other information from the language side of the term are all examples. Jushamī drew a lot of inspiration from the

³⁹ Hālid Abdurrahman al-Akk, *Uṣūl Al-Tafsīr Wa al-Qawā'iduh* (Bairut: Dar al-Nafais, 1406/1986), 428.

⁴⁰ Jushamī, *Al-Tahdhīb...*, 1/193.

⁴¹ Jushamī, *Al-Tahdhīb...*, 1, 511/1, 515/1, 545/1, 548.

⁴² Jushamī, *Al-Tahdhīb...*, 1/580.

Qur'ānic verses, poetry, and Arabic idioms. Jushamī uses the Qur'ān to support one of his explanations for a term, such as in the word (بَثَّ) in sūrah al-Nisā' 4/1. The Word of (بَثَّ) and (أَبَثَّ) are explained as a word that has meaning (فَرَقَ) “share/distribute” as in sūrah al-Baqarah 2/164: (وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ) “...the scattering of all kinds of creatures throughout...”⁴³

An illustration of how language can be explained using the hadith's directives, one of which can be found in the definition of the term (قَانَتُونَ) in sūrah al-Baqarah 2/116. In detail Jushamī said that the word (القنوت) originally meant (الدوام) “continue/continuously” but then it is used for four meanings, namely: 1) (الطاعة) “obedient” as in the verse (يَمْرِيْمُ أَقْنِي لِرَبِّكِ) “O Mary! Submit yourself with obedience to your Lord...”⁴⁴ 2) long-standing in prayer, 3) (السكوت) “silent” as the hadith from Zayd b. Arqam⁴⁵, and 4) (الدوام) “continuously”.⁴⁶ A word used in Arabic poetry has an explanation that is similar to the word (الدرء) in sūrah Āl 'Imrān 3/168 which means (الدفع) “Refuse” and it is explained by taking the following verse: (تَقُولُ إِذَا) (دَرَأْتُ لَهَا وَصِيْنِي أَهَذَا دِيْنَهُ أَبَدًا وَدِيْنِي وَدِيْنَهُ) “It (the camel) says as I fasten the girth on it: is this always the way with me and him?”⁴⁷

c. *I'rāb*

After describing the sciences of *Qirā'ah* and *Lughah*, Jushamī discusses *i'rāb* as the science of the Qur'ān that is utilized to interpret the Qur'ān. Jushamī stressed that there is no one type of *lahn* (mistake) in the Qur'ān in relation to this *i'rāb* science. Before acting to interpret the verses of the Qur'ān, scholars of commentators underline the necessity of mastering the science of *i'rāb* and *naḥw* of the Qur'ān.⁴⁸ Ṭabarsī (d. 548/1154) even states that the most significant sciences in the Qur'ān are those of *i'rāb* al-Qur'ān. This is because every Arabic *kalām* explanation necessitates an understanding of *i'rāb*. In short, the science of *i'rāb* is the key to unlocking the meanings of the words and without it, Allah's intentions in the Qur'ān are unachievable.⁴⁹

In this part on *i'rāb*, Jushamī explores the changes in viewpoint about the *i'rāb* of a sentence as well as the discrepancies in meaning that follow from the variations in *i'rāb*. As far as *i'rāb* is concerned, Jushamī frequently mentions linguistic specialists such as Abū Muslim, Zujāj (d. 311/923), Khalīl (d. 175/791), Ibnu Sirrāj (d. 316/929), Akhfash (d. 177/793), Farrā' (d. 207/822), Tha'lab (d. 291/904), and so forth. Jushamī additionally adopted a viewpoint having an unidentified source in addition to the scholars' in regards to *i'rāb* as well as other topics, using the phrase (قِيلَ) “has been spoken” and (يُقَالُ) “is said” even though Jushamī occasionally agreed with such viewpoint.⁵⁰ Jushamī will occasionally use a question-and-answer format to further clarify an *i'rāb* phrase.⁵¹

⁴³ Jushamī, *Al-Tahdhīb...*, 2/1442.

⁴⁴ Sūrah Āl 'Imrān 3/43.

⁴⁵ In a hadith narrated from Zayd b. Arqam, mentioned: “We spoke in prayer until the verse (لَبَّيْكَ اللَّهُ انْتَبِهْ) was revealed. We then prevented from speaking in prayer.” See. Jushamī, *Al-Tahdhīb*, 1/562, 2/959, 6/4134.

⁴⁶ Jushamī, *Al-Tahdhīb...*, 1/562. See also Jushamī, *Al-Tahdhīb...*, 2/958, 6/4134.

⁴⁷ Jushamī, *Al-Tahdhīb...*, 2/1377.

⁴⁸ Akk, *Uṣūl Al-Tafsīr*, 155–59.

⁴⁹ Abū Alī Amīnuddīn al-Faḍl b. al-Hasan Ṭabarsī, *Majma' Al-Bayān Fī Tafsīr al-Qur'ān*, 1st ed. (Bairut: Dar al-Murtadha, 1427/2006), 1/81.

⁵⁰ Jushamī, *Al-Tahdhīb...*, 3/3745.

⁵¹ Jushamī, *Al-Tahdhīb...*, 3/3780.

d. *Nuzūl* (Revelation)

Understanding *Asbāb al-Nuzūl* in the Qur'ānic verses is crucial to correctly understand the words of the Qur'ān.⁵² *Asbāb al-Nuzūl* are accounts of stories or events for which verses of the Qur'ān were revealed to explain the law, recount the story, refute the incident, and so on.⁵³ Jushamī said in the introduction to his commentary that some verses of the Qur'ān provide justifications for the verse's revelation. Sometimes the verse's content is limited due to this cause, and sometimes it is not. Jushamī underlined that what must be considered is the pronunciation of the verse and not the reason for the text's revelation.⁵⁴

After describing *i'rāb*, Jushamī discussed the *Nuzūl* verse, assuming any existed. Various details about the revelation of the poetry, as well as the narrator who became the source of the narration, were provided by him.⁵⁵ Although the origin of the narrator is not specified for some *Asbāb al-Nuzūl* verse narrations.⁵⁶ Regarding the various *Nuzūl* narrations, Jushamī did not always choose or favor one of these narrations, but he did occasionally choose a narration that he believed to be real. In the interpretation, Jushamī occasionally mentions his arguments without always explaining them.⁵⁷ An example of Jushamī's appraisal of *Asbāb al-Nuzūl* is like Sūrah al-Baqarah 2/13, in which that verse there are two narrations of *Asbāb al-Nuzūl*. The first indicates that the phrase was revealed regarding the Jews and the second is about the hypocrites. The accurate narration of *Asbāb al-Nuzūl*, according to Jushamī, is that the verse refers to hypocrites since it is founded on *naẓm* or the composition of *kalām*.⁵⁸

e. *Naẓm* (Structure)

In the introduction to his commentary, Jushamī emphasizes that the Qur'ān consists of sūrahs and verses that are interrelated. This is how the Qur'ān was revealed, and there is a purpose or advantage to this *naẓm* Jushamī thinks that a sūrah and a verse or group of verses within a sūrah are related since the Qur'ān was revealed in stages. Thus, Jushamī attempted to demonstrate the miracles of the Qur'ān in terms of the verse and sūrah composition sequence.⁵⁹ Further research found that the *naẓm* referred to by Jushamī is a debate of *munāsabah* that finds a semantic relationship between two verses. Because the meaning of the science of *munāsabah* is a science that examines the relationship and similarities between one verse and another, as every section of the Qur'ān has a relationship with every other component.⁶⁰

⁵² Jalāl al-Dīn Abū al-Faḍl 'Abd al-Raḥmān ibn Abī Bakr Suyūṭī, *Mu'tarak Al-Aqrān Fi I'jāz al-Qur'ān*, 1st ed. (Bairut: Dar al-Kutub al-Misriyyah, 1408/1990), 1/99; Jalāl al-Dīn Abū al-Faḍl 'Abd al-Raḥmān ibn Abī Bakr Suyūṭī, *Al-Itqān Fī 'ulūmi'l-Qur'ān* (Beirut: Dāru'l-Fikr, 1429/2008), 4/215; Muhammad 'Abdul'azīm az-Zurqānī, *Manāhilu'l-'irfān Fi 'ulūmi'l-Kur'ān* (Cairo: 'Isa al-Bab al-Halabī, 1362), 1/109; Dhahabī, *Al-Tafsīr Wa al-Mufassirūn*, 1/191.

⁵³ Muhammad Ṭāhir Ibn 'Āshūr, *Al-Taḥrīr Wa al-Tanwīr* (Tunisia: al-Dar al-Tunussiyah, n.d.), 1/46.

⁵⁴ Jushamī, *Al-Tahdhīb...*, 1/194.

⁵⁵ For examples see Jushamī, *Al-Tahdhīb...*, 1/245, 256, 265, 282, 297.

⁵⁶ For examples see Jushamī, *Al-Tahdhīb...*, 1/243, 254, 285, 349.

⁵⁷ Jushamī, *Al-Tahdhīb...*, 1/282.

⁵⁸ Jushamī, *Al-Tahdhīb...*, 1/254.

⁵⁹ Jushamī, *Al-Tahdhīb...*, 1/193.

⁶⁰ Muhsin Demirci, *Tefsir Usulü*, 74th ed. (İstanbul: İFAV Yayınları, 2019), 203–4.

In his interpretation of the passages of the Qur'ān, Jushamī occasionally explained *naẓm*, while other times he did not or omitted the explanation. In particular sections where sentence fragments impede comprehension, Jushamī appears to place greater emphasis on explicating the *naẓm*. There, Jushamī bestowed the title *naẓm* and clarified the semantic relationship between the verses. In several passages, Jushamī explains his relationship with the verses described earlier, even though the arrangement of the two groups of verses is rather different. For example, in sūrah Āl 'Imrān 3/189, it is stated (وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ) "To Allah belongs the Kingdom of the heavens and the earth. Allah is powerful to do everything."⁶¹ In *al-Tahdhīb*, it is stated that this verse is related to the previously mentioned verse, Sūrah Āl 'Imrān 3/181 about the speech of the Jews, specifically: (إِنَّ اللَّهَ فَقِيرٌ) "...Allah is poor, and we are rich..."⁶² Jushamī added that sūrah Āl 'Imrān 3/189 is the word of Allah that refutes their claim that the heavens and earth belong to Allah and that He is consequently not poor.⁶³

f. *Ma'nā* (Meaning)

In the *Ma'nā* portion, Jushamī clarifies the meaning of the verse under consideration. Typically, Jushamī composes the word that is the subject of a verse's debate and explains the meaning or intent of the word. Jushamī argues in the preface of *al-Tahdhīb* that there is not a single verse in the Qur'ān whose meaning is unknown. Indeed, this view is the consensus among Mu'tazilah scholars. The primary argument is that the purpose of *kalāmullāh* is to provide meaning or convey meaning. When a single meaning is contained within a stanza, that meaning must be used. If a sentence has several meanings, and each of those meanings can be the meaning of the sentence in the Qur'ān, then all meanings can be considered as correct, either by comparing the numerous meanings or by selecting one of them. The Qur'ān contains both an essential meaning and a *majāzī* meaning. Preferred is the key meaning or meaning derived from the terminology of a word. Unless a hint indicates that the *majāzī* meaning of a word is more significant, the *majāzī* meaning is used.⁶⁴

In this section, Jushamī also explains the interpretation of a verse based on the *ṣaḥābah* and the *tabi'ūn*'s narrations. Jushamī occasionally judges and chooses the meaning that is consistent with the existing reasons or reasoning when there are multiple possible interpretations. For example, in explaining the word (نَبَأَ ابْنَيْ آدَمَ) "...the story of Adam's two sons..."⁶⁵ Different people have different ideas about who the two sons of Adam were. One theory holds that Cain and Abel were the two children born to Adam's lineage through his loin. However, according to a different theory, the two sons of Adam were two individuals who originated from the Children of Israel. According to Jushamī, the first opinion is the most accurate one because the *kalām* is clear and the story is told in a *mutawātir* manner.⁶⁶

Jushamī, however, occasionally rejects or does not prefer a certain interpretation of the verse's contents. For example, in the verse (الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ) "...who wage war

⁶¹ sūrah Ali Imran 3/189.

⁶² sūrah Ali Imran 3/181.

⁶³ Jushamī, *Al-Tahdhīb*..., 2/1425.

⁶⁴ Jushamī, *Al-Tahdhīb*..., 1/194.

⁶⁵ Sūrah al-Mā'ida 5/27.

⁶⁶ Jushamī, *Al-Tahdhīb*..., 3/1933.

against Allah and His Messenger...”, on who is the enemy of Allah and His Messenger, the scholars have different opinions. The person referred to in the verse are unbelievers, apostates, and highway robbers from ahl al-Qiblah (people of the Qiblah) groups, according to several extant perspectives. Regarding these ideas, Jushamī did not adopt any of the numerous interpretations of the text.⁶⁷

g. *Adillah wa aḥkām* (Guides and Religious Laws)

Jushamī concluded the debate after the verse explanation by discussing *adillah wa aḥkām*. In this section, Jushamī seeks to underline the messages inherent within the passages of the Qurʾān under discussion. In addition, we might say in this *adillah wa aḥkām* Jushamī desires to deliver succinct conclusions and directions based on a verse including moral and religious themes. Jushamī begins this explanation of *adillah wa aḥkām* with the statement (تدل الآية على) or (الآية تدل على) “*this verse shows about...*” Then, describe the information that constitutes the verse’s primary clue or topic. Jushamī often stresses the conclusion of the verse, which centers on the ethical principles, directives, and prohibitions of Allah, in this section of *adillah wa aḥkām*. Jushamī occasionally interpreted the meaning of a passage to criticize other schools, particularly the understanding of the Murjiah, Mujbirah, and Jahmiyah schools. For instance, Jushamī claims that the word of Allah is in the *adillah wa aḥkām* part of Sūrah al-Baqarah 2/25: (وَعَمِلُوا الصَّالِحَاتِ) “...and do righteous deeds...”⁶⁸ reveals that to experience paradise and its benefits, a deed is necessary. Therefore, Murjiah’s claim that those who do not perform good activities can nevertheless receive a reward from paradise is untrue.⁶⁹

h. *Akhbār wa qaṣaṣ* (Narratives and Stories)

In his commentary on the Qurʾān, Jushamī mentions *akhbār wa qaṣaṣ* as the final component of the Qurʾānic sciences to use in comprehending the text. The science of this story is a crucial component of one of the sciences of the Qurʾān that plays a significant part in examining the meaning of the Qurʾān. Jushamī did not go into great detail in his prelude about the idea he had for *akhbār wa qaṣaṣ*. However, Jushamī addresses the meaning of the word “al-qaṣaṣ”, which is connected to the Qurʾānic passages, at various points in his commentary. Jushamī, for instance, described al-qaṣaṣ as news in one place, specifically as events that follow one another because the word “khabar” is derived from the word (الإتياع) “*Following*”. According to a proverb, “*if he follows it, a person will tell his story.*” Jushamī quotes the following verse (وَقَالَتْ لِأُخْتِهِ قُصِّبِهِ) “*And she said to his sister, ‘Follow him’...*”⁷⁰ as evidence for this notion.⁷¹ One may say that Jushamī made an effort to explain the background or history of the interpreted verses. Jushamī typically narrates verse-related stories from existing narrations, without adding any commentary or evaluations, to illuminate the context of the story and the background of the verses under discussion.⁷²

⁶⁷ Jushamī, *Al-Tahdhīb...*, 3/1945.

⁶⁸ Sūrah al-Baqarah 2/25.

⁶⁹ Jushamī, *Al-Tahdhīb...*, 1/290.

⁷⁰ Sūrah al-Qaṣaṣ 28/11.

⁷¹ Jushamī, *Al-Tahdhīb...*, 6/4363.

⁷² For examples, see Jushamī, 1/867, 2/1332, 3/1925.

Without selecting a particular narration or passing judgment on it, Jushamī also provided more in-depth explanations of stories about historical locations and occasions referenced in the Qur'ān. For instance, sūrah al-Fīl Jushamī uses many narrations to explain the motivation behind Abrahā's (d. 570) desire to destroy the Kaaba.⁷³ Jushamī may occasionally add describe the historical account of the uneducated Arabs, which is still relevant to the discussion of the verse in question. For instance, the statement in the explanation of sūrah al-Baqarah 2/200: (كَذَرْتُمْ آبَاءَكُمْ) "...like your remembrance of your fathers..."⁷⁴, Jushamī mentions the consensus of the majority of critics regarding the conduct of Arabs during the pilgrimage in the section on al-Qiṣṣah. When the Arabs returned from their pilgrimage, they halted at the Baytullāh and thought over their ancestors' histories, being proud of them. My father has done this, they claimed. As a result, Allah commanded the Arabs to remember Him and the fact that He is the One who bestows favors, making it necessary for Him to do so and to express gratitude.⁷⁵ The systematics can be further simplified into the following table.

Sciences of Interpretation	Explanation
Pronunciation of Ta'awudh	Jushamī explains the pronunciation at the start of each surah.
Information about Surahs	Includes whether Makkiyah or Madaniyyah, number of verses, hadiths, companions' sayings, and asbab al-nuzul.
Interpretation Approach	Jushamī uses Qur'anic sciences: Qira'ah, <i>Lughah</i> , I'rab, <i>Naẓm</i> , <i>Ma'nā</i> , Asbab al-Nuzul, Proofs and Law, and Stories.
Eight Discourses of Qur'an	Jushamī interprets based on Qira'ah, emphasizing its significance and detailing variations.
Language Interpretation	Explores word origins, synonyms, and uses Qur'anic verses, poetry, and idioms for explanations.
Grammar (I'rab)	Discusses changes in sentence viewpoint and discrepancies in meaning.
Revelation Context (Asbab al-Nuzul)	Crucial for understanding verses; Jushamī discusses various narrations without always choosing a preference.
Verse and Sura Structure (Naẓm)	Discusses semantic relationships between verses and surahs, emphasizing composition sequences.
Meaning Interpretation	Clarifies verse meanings, considers multiple interpretations, and prefers those consistent with reasoning or context.

Interpretation Methodology

As a member of the Mutazilite school of thought, Jushamī employed a logical approach to explain a verse's meaning when reading the Qur'ān in the *al-Tahdhīb*. Their ability to discriminate between good and bad behaviors is the reason behind this. The guideline is employed as a guide of reason in cases where 'aql and naql's directions for the Mu'tazilah group contrast.⁷⁶ Jushamī attempts to understand the Qur'ān by interpreting the verse by that concept and condemning viewpoints that violate these two principles. As for the standards he employed in his interpretation, it boils down to the principles of "tawhīd"

⁷³ Jushamī, *Al-Tahdhīb...*, 10/7541-7542.

⁷⁴ sūrah al-Baqarah 2/200.

⁷⁵ Jushamī, *Al-Tahdhīb...*, 1/827.

⁷⁶ Muhsin Demirci, *Tefsir Tarihi* (İstanbul: İFAV Yayınları, 2018), 198.

and “adl.”⁷⁷ As we examine the explanation in more detail in this section, we will look at numerous different components of Jushamī’s approach to interpretation as follows:

a. Interpretation of Verse by Verse

According to the commentators, the primary approach that anyone who wishes to understand the Qur’ān must follow is to look for an interpretation or explanation within the text of the Qur’ān.⁷⁸ Since the time of the prophet, this traditional approach has been employed to interpret verses.⁷⁹ This approach is crucial for understanding the Qur’ān because it explains in great detail a verse that contains information about the entire world in another section of the verse.⁸⁰

Jushamī employs this technique to clarify the informational aspect or meaning in various ways. As an illustration, while defining the word (وَعَرَّهْمُ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ) “...For their forgeries deceive them as to their religion.”⁸¹, according to a viewpoint cited by Jushamī, the definition of the phrase “their (Jews) forgeries” they acknowledge that they are the children of Allah as mentioned in sūrah al-Mā’idah 5/18: (نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ) “...We are sons of Allah and his beloved...”⁸². Jushamī also contains a different viewpoint, according to which the following statements made by Jews constitute the essence of their lies: (قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا (أَيَّامًا مَعْدُودَاتٍ) “...The fire will most certainly not touch us for more than a limited number of days...”⁸³. That is, the Jews told a lie that they would only spend a short time in hell.⁸⁴

Jushamī explains the resemblance of phrase structures and their meanings elsewhere using the technique of explaining the Qur’ān using the Qur’ān. For example, in explaining the word “al-īmān” in the verse (وَمَنْ يَكْفُرْ بِالْإِيمَانِ) “...if anyone rejects faith...”⁸⁵, Jushamī cites one of the definitions of the word (الْإِيمَانِ) “faith” it is (المؤمنون) “Believers”, namely ism masdar means ism fā’il, as Allah says (حَتَّى يَأْتِيَكَ الْيَقِينُ) “...until there comes to you the certainty”⁸⁶ which the word (الْيَقِينُ) “the certainty” means (الموقن به) “the certainty”. In this case, ism masdar is interpreted as ism maf’ul.⁸⁷ In essence, Jushamī compares verses based on how their sentence structures and meanings are comparable, demonstrating that the term “ism masdar” can also be translated as “ism fā’il” or “maf’ul.”

b. Interpretation of Verses by Hadith

After the way of interpreting the Qur’ān using the Qur’ān, the next key method for obtaining a correct interpretation is the explanation of the Qur’ān through the traditions of

⁷⁷ Yıldırım, *Mutezile’nin Kelâmî Polemikleri*, 50.

⁷⁸ Abū ‘Abdillāh Badruddīn Muhammad b. Bahādir b. ‘Abdillāh az-Zarkashī, *Al-Burhān Fī ‘ulūmi’l-Qur’ān*, 1st ed. (Cairo: Dāru’t-Turās, n.d.), 2/175; Dhahabī, *Al-Tafsīr Wa al-Mufasssīrūn*, 1/31; Mannā’ Khalīl al-Qaṭṭān, *Mabāḥiṣ Fī ‘ulūmi’l-Qur’ān* (Cairo: Maktabatu Wahba, 2000), 340.

⁷⁹ Demirci, *Tefsir Usulü*, 295; Demirci, *Tefsir Tarihi*, 118.

⁸⁰ DShāh Waliyyullāh al Dihlawī, *Al-Fawz al-Kabīr Fī Uṣūl at-Tafsīr*, trans. Salman al-Husayni al-Nadwi (Cairo: Dar al-Sahwah, n.d.), 180.

⁸¹ Sūrah Āl ‘Imrān 3/24.

⁸² Sūrah al-Mā’ida 5/18.

⁸³ Sūrah Āl ‘Imrān 3/24.

⁸⁴ Jushamī, *Al-Tahdhīb...*, 2/1130.

⁸⁵ Sūrah al-Mā’ida 5/5.

⁸⁶ Sūrah al-Hijr 15/99.

⁸⁷ Jushamī, *Al-Tahdhīb...*, 3/1881.

Muhammad (p.b.u.h).⁸⁸ As the recipient and transmitter of revelation, it is possible to say that Muhammad was the Prophet. He is the most knowledgeable about the Qur'ān's meaning.⁸⁹ The Prophet also affirmed that he had gotten the Qur'ān and similar religious texts, particularly the Sunna, which included crucial religious explanations. Consequently, a commentator must refer to the sunnah when interpreting the Qur'ān by focusing on the quality of the transmitted narrations.⁹⁰

Regarding the interpretation of the Qur'ān based on the sunnah, Jushamī employs the history of the hadith that the Prophet Muhammad transmitted to explain the issues present in multiple passages. As an illustration, when describing sūrah Āl 'Imrān 3/21 in the sentence (وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ) "...and slay the prophets unjustly..."⁹¹, Jushamī cited a hadith from the Prophet Muhammad stated that the ones who murdered the Prophet were Israelites. They executed 43 prophets simultaneously in the early afternoon. There are also 112 worshipers among the children of Israel who promote virtue and shun evil. At the end of the day, they were all eliminated.⁹² Jushamī included hadith arguments in his interpretation of several verses, as may be deduced from the evidence. Despite this, Jushamī does not typically mention the authenticity of the hadith. Thus, it can be deduced that Jushamī prefers to compose exegeses with brief historical sources, avoiding lengthy discussions of the sanad hadith he cites.

c. The Narration of *Isrā'iliyāt*

Jushamī drew explanations from the *Isrā'iliyāt* narrations on multiple occasions in his commentary, particularly from the historical sources of the scribes, particularly the accounts of the prophets, to provide a more comprehensive explanation. Explanation of sūrah al-Baqarah 2/102 in the sentence (وَمَا كَفَرَ سُلَيْمَانُ) "...and Sulayman was not an unbeliever..."⁹³ is one example. Jushamī added that Sulayman's association with kufr was because he was believed to have practiced magic. Jushamī also cites other *Isrā'iliyāt* narratives that indicate that Sulayman was not the one who used magic, but that the demon or sorcerer had penned magic lines and buried himself beneath Sulayman's chair to malign him.⁹⁴

Even though Jushamī used the history of *Isrā'iliyāt* to explain the verses of the Qur'ān, he occasionally rejected some of the narrations because he judged them improper or incorrect based on the principles of interpretation. For instance, when interpreting sūrah Ṣād 38/21-25, Jushamī uses *Isrā'iliyāt's* account of the Prophet Dawud's desire to marry Urya's wife, as narrated by *Isrā'iliyāt*. In the story, it is stated that the Prophet Dawud plotted to marry his commander's wife. Then an angel was sent to reprimand him, and Dawud realized his error and repented. Jushamī asserted that these narratives are untrue

⁸⁸ Dhahabī, *Al-Tafsīr Wa al-Mufasssirūn*, 1/141; Qaṭṭān, *Mabāhiṣ*, 340; Muhammad b. Sālih b. Muhammad al-'Uthaymīn, *Uṣūlun Fi't-Tafsīr*, 1st ed. (Cairo: al-Maktaba al-Islāmiyya, 1422/2001), 4; Muhammad Ahmad Ma'bad, *Nafakhāt Min 'Ulūm Al-Qur'ān*, 2nd ed. (Cairo: Dar al-Salam, 1426/2006), 129.

⁸⁹ 'Uthaymīn, *Uṣūlun Fi't-Tafsīr*, 25.

⁹⁰ Akk, *Uṣūl Al-Tafsīr*, 79.

⁹¹ Sūrah Āl 'Imrān 3/21.

⁹² Jushamī, *Al-Tahdhīb...*, 2/1126.

⁹³ Sūrah al-Baqara 2/102.

⁹⁴ Jushamī, *Al-Tahdhīb...*, 1/552.

and unsuitable for an apostle. Jushamī believes that an apostle is a sign of humanity so Allah protects him from abominable deeds and grave sins. Even Jushamī sensed that the narration was an intrigue by the Mulhid (atheist) party, and he believed that enabling the prophet to hear such narrations was a sort of denial.⁹⁵

d. The Problem of *Fiqh*

Regarding this element of *fiqh*, Jushamī consulted the *tabi'ūn*, four *fiqh* priests (Ḥanafī, Shāfi'ī, Ḥambalī, Mālikī), and Zayd b. Ali (d. 122/740) to Yahya b. Husayn (d. 289/911), for their *fiqh* viewpoints.⁹⁶ Regarding the problem of *fiqh* in the interpretation, Jushamī sometimes gives the title "*al-fiqh*" along with the chapter to be discussed. In interpreting sūrah al-An'ām 6/141, whose theme includes Allah's creation of gardens with varied fruits, the need to issue zakat, and prohibitions on excess, for instance, sūrah al-An'ām 6/141 concludes with a detailed explanation of the law of zakat with a tenth quantity. Jushamī uses the writings of scholars such as Abū Ḥanīfah (d. 150/767), Shāfi'ī (d. 204/820), Abū Yusuf (d. 182/798), and Imam Ali al-Hādī (d. 254/868) to illustrate the parallels and variances in zakat attitudes across the scholars. Jushamī didn't pick a favorite, assess any of them, or express his viewpoint in response to them.⁹⁷

Jushamī also occasionally applies the Mu'tazilah school of thought method to discussing the issues that arise in the verse by referring to the thoughts of Mutazilite scholars, in addition to citing the opinions of jurists in interpreting the *aḥkām* verses. As an illustration, consider the ban of *khamr*, where the law of *khamr*, which was revealed at various times, is explained in multiple verses. Among them is sūrah al-Baqarah 2/219. (وَإِنَّمَهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا) "...But their sin is greater than their benefit..."⁹⁸, sūrah al-Nisā' 4/43: (لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ) "...Approach not prayers with a mind befogged..."⁹⁹ and sūrah al-Mā'idah 5/90: (إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ) "...Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination..."¹⁰⁰ In regards to the *khamr* prohibition, there are divergent views among jurists over which verse best supports the prohibition of *khamr*. The first opinion holds that after the revelation of sūrah al-Baqarah 2/219, *khamr* has been prohibited since the verse explains regarding (إِنَّكُمْ كَبِيرٌ) "*great sin*". Only things that are prohibited can cause a major sin. According to the second opinion, which was related by Mutaqaddimīn, *khamr* is prohibited by the passage in sūrah al-Mā'idah 5/90. The third interpretation asserts that *khamr* is prohibited using sūrah al-Nisā' 4/43 as support since it explains why intoxication is prohibited. Jushamī appears to prefer the viewpoint of Qāḍī Abduljabbār, who claims that the accurate interpretation of sūrah al-Baqarah 2/219 is that *khamr* is forbidden because every major transgression is haram and the word "forbidden" indicates that something is forbidden more strongly than just "prohibited."¹⁰¹

⁹⁵ Jushamī, *Al-Tahdhīb...*, 8/5590.

⁹⁶ Zarzur, *Al-Ḥākim al-Jushamī*, 400.

⁹⁷ Jushamī, *Al-Tahdhīb...*, 3/2437.

⁹⁸ Sūrah al-Baqara 2/219.

⁹⁹ Sūrah al-Nisā' 4/43.

¹⁰⁰ Sūrah al-Mā'ida 5/90.

¹⁰¹ Jushamī, *Al-Tahdhīb...*, 1/ 881.

e. The Problem of *Kalām*

By connecting the discussion of verses with the discussion of *kalām*, it can be claimed that Jushamī applies a lot of the *kalām* method while reading the Qur'ān in *al-Tahdhīb fī al-Tafsīr*. Jushamī frequently connects and leads the debate of a verse into the topic of *kalām*, even at the level of specificity. The discussion's objective was to further the madhhab Mu'tazilah's viewpoints and disparage other madhhabs that have ideas that diverge from their own. Jushamī followed the five fundamental tenets of the Mu'tazila, specifically those of al-uṣūl al-khamsah, or monotheism, 'adālah, al-wa'd wa al-wa'id, al-manzilah bayn al-manzilatayn, and amr bi al-ma'rūf wa al-nahy 'an al-munkar. These are the five tenets that the Mu'tazilah group agreed upon in the basic principles of the madhhab.¹⁰²

In his perspective, Jushamī provides an example of how to explain the *kalām* dilemma in sūrah al-Baqarah 2/82, (وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ) "But they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally."¹⁰³ Jushamī criticized those who claim that deed is not something that is reckoned and that reward and punishment are not based on the deed by stating that the Qur'ān reveals that heaven is acquired through performing righteous deeds. In addition, Jushamī asserted that the verse demonstrates that heaven is reached by performing good deeds, contrary to Murjiah's and Jabariyah's claims that heaven can be attained by immorality and the abandonment of commitments. In addition, Jushamī stated that the text demonstrates the eternal nature of the blessings in heaven, so refuting the group's belief that the blessings in heaven are not eternal.¹⁰⁴ These views are consistent with the beliefs of the Mu'tazilah.

In understanding sūrah Āl 'Imrān 3/129 regarding repentance, for instance, Jushamī cites the belief of Qāḍī Abduljabbar that Allah's mercy is contingent upon repentance.¹⁰⁵ This differs from the view of other schools of thought, such as the Ash'arite school, which holds that Allah's forgiveness does not require repentance, as He can pardon those who have committed grave sins without their repenting.¹⁰⁶ Another example is when explaining the verse (وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ) "...and that ye should say of Allah that of which ye have no knowledge", Jushamī cited Abū Muslim's opinion that the meaning of this verse is those who assert that Allah has children and partners, as well as their belief that Allah has committed evil deeds.¹⁰⁷ The idea that Allah does not do terrible things is a component of the "adl" principle of the Mu'tazilah school, which states that Allah dislikes evil activities and that all of his actions lead to good.¹⁰⁸

¹⁰² Abū al-Hasan Sadruddīn Ali al-Hanafī Ibn Abū al-'Iz, *Sharḥ Al-'Aqīdah al-Ṭahāwīyya* (Bairut: Muassasah al-Risalah, 1411/1990), 234.

¹⁰³ Sūrah al-Baqarah 2/82.

¹⁰⁴ Jushamī, *Al-Tahdhīb...*, 1/461.

¹⁰⁵ Jushamī, *Al-Tahdhīb...*, 2/1310.

¹⁰⁶ Dhahabī, *Al-Tafsīr Wa al-Mufasssīrūn*, 2/239.

¹⁰⁷ Jushamī, *Al-Tahdhīb...*, 1/702.

¹⁰⁸ Awwād b. Abdullāh al-Mu'tik, *Al-Mu'tazilah Wa Uṣūluhum al-Khamsa Wa Mawqī' Ahl al-Sunnah Minhā*, 1st ed. (Riyad: Maktabah al-Rusdh, 1416/1995), 155.

f. The Problems of Sufism

Concerning the Sufi approach in this interpretation, we can determine Jushamī's perspective on this ishārī or Sufi interpretation paradigm. In the preceding chapter, it was explained that Jushamī likes to interpret using the language technique by stressing the meaning of zāhir or the meaning of essence rather than other meanings. Thus, Jushamī's attitude on the Sufi interpretation of ishārī or the Sufism approach is quite clear: he rejects understanding the Qur'ān by searching for its inner meaning rather than its exterior meaning. This is illustrated when Jushamī discusses the meaning of sūrah al-Nūr 24/1, as shown in the preceding example (ءَايَاتٍ بَيِّنَاتٍ) "Clear Signs" has demonstrated that the Qur'ān contains verses with explicable meanings. Contrary to the claim that the Qur'ān has no recognized exterior meaning, the Qur'ān does have an internal meaning. In addition, Jushamī rejects the notion that only priests can comprehend the Qur'ān with certainty. Jushamī's stance on the Sufism approach to the interpretation of the Qur'ān may be deduced from the facts presented above. According to Jushamī, this is not the proper way to understand the Qur'ān, as the Qur'ān must be interpreted according to its outer meaning, not its inner meaning.¹⁰⁹

However, this does not imply that Jushamī is opposed to the science of Sufism or the viewpoints of Sufi academics regarding the reading of the Qur'ān. In his analysis, Jushamī also cited Sufi perspectives on Sufism-related topics at multiple points. For instance, Jushamī mentions Ḥasan al-Baṣrī (d. 110/728), a well-known tabi'ūn figure and expert on the subject of Sufism, in the explanation of sūrah Qāf [50]: 12, which contains the two angels Rakib and Atid and death. The following are the quotations:

"O son of Adam, both your good and terrible deeds have been recorded in your record, which has been spread abroad. There are two honorable angels for each of you that observe and record everything you do. Therefore, act as you like and as you desire. Considering that it is your business as long as you are alive. Your record will be closed when you pass away, making it impossible for you to improve upon the positive or lessen the negative in it. You will be called with that record when you are resurrected, and your deeds will be assessed by what is included in that record. Allah said, 'We have bound every human's destiny to their neck'¹¹⁰."¹¹¹

h. Munāsabah al-Qur'ān

The *munāsabah* idea states that there are various ways in which the *munāsabah* relationship can appear in the Qur'ān. They include the relationships between the words in a verse, the relationships between verses, and the relationships between sūrah.¹¹² We can see that Jushamī regularly explores the many forms of Qur'ānic *munāsabah* in his interpretations from the numerous sorts of relationships between the Qur'ānic *munāsabah* discussed above. The relationships between verses and between the beginning of the sūrah

¹⁰⁹ Jushamī, *Al-Tahdhīb...*, 1/194.

¹¹⁰ Sūrah al-Isrā' 17/13.

¹¹¹ Jushamī, *Al-Tahdhīb...*, 9/6579-6560.

¹¹² Qaṭṭān, *Mabāḥiṣ...*, 96.

and the conclusion of the previous sūrah are two examples of *munāsabah* studies that may be seen in his interpretation.

Consistently throughout his commentary on the *Naẓm* portion, Jushamī explains the connection between each verse. *Naẓm* is one of the sciences found in the Qur'ān, and Jushamī used it as one of his points in his explanation of the Qur'ānic verses, as was discussed in the previous chapter on the systematics of *al-Tahdhīb fī al-Tafsīr*. Jushamī explains the connections between verses in that *naẓm*, primarily the connections between the verses under discussion and the verse before them. When expanding on sūrah al-Baqarah 2/165, as an example (وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا) “Yet there are men who take (for worship) others besides Allah...”, Jushamī describes the connection between this verse and the verses 163 and 164 that come before it. That after sūrah al-Baqarah 2/163 and 164 teach about monotheism and the justifications for it, Allah continues the explanation in verse 165 by outlining those who reject monotheism and the justifications for it and chose to lean toward shirk. He used Qāḍī Abdujabbār's reasoning, which he paraphrased, for this justification.¹¹³

In addition to explaining the connection between two sūrahs, the *munāsabah* side of the Qur'ān that Jushamī mentioned also explains the relationship between other sūrahs that have ongoing attachments. The explanation of *munāsabah* in sūrah al-Ikhlāṣ serves as one example. Jushamī explained in that sūrah that after being informed about the mention of religious matters (in sūrah al-Kāfirūn), the assurance of support for religion (in sūrah al-Naṣr), and the demise of Abū Lahab and his religion (in sūrah al-Tabbat), Allah then revealed his religion to the Prophet Muhammad, who was subsequently called to embrace it in the form of monotheism.¹¹⁴ Here's a summary of the interpretation methodology used by Jushamī in tabular form.

Interpretation Methodology	Explanation
Verse by Verse Interpretation	Jushamī follows the traditional approach of seeking interpretation within the Qur'ān itself, emphasizing the importance of understanding verses in context. He employs this method to clarify various aspects and meanings of verses, comparing phrase structures and meanings elsewhere in the Qur'ān.
Hadith Interpretation	After interpreting the Qur'ān with the Qur'ān, Jushamī looks to the traditions of Muhammad (p.b.u.h) to further elucidate interpretations. He cites hadiths to explain various issues present in multiple passages, although he doesn't always mention the authenticity of the hadiths.
Use of Isrāīliyāt Narrations	Jushamī occasionally draws explanations from <i>Isrāīliyāt</i> narrations, particularly from historical sources, to provide a more comprehensive understanding of certain verses. However, he also rejects some narrations based on principles of interpretation.
Fiqh Analysis	Jushamī consults various scholars and schools of thought within fiqh to discuss legal issues present in the Qur'ān. He presents different viewpoints without expressing his own preference.
Integration of Kalām	Jushamī applies aspects of <i>kalām</i> (theological discourse) in his interpretations, often to further the viewpoints of the Mutazilite school of thought. He criticizes

¹¹³ Jushamī, *Al-Tahdhīb...*, 1/692.

¹¹⁴ Jushamī, *Al-Tahdhīb...*, 10/7591.

	opposing views and supports beliefs consistent with the principles of the Mutazilah.
Engagement with Sufism	While rejecting an exclusive focus on inner meanings (<i>ishārī</i>) associated with Sufi interpretation, Jushamī occasionally cites Sufi perspectives in his commentary. He emphasizes the importance of interpreting the Qurʾān according to its outer meaning.
Consideration of <i>Munāsabah</i> al-Qurʾān	Jushamī explores the concept of <i>munāsabah</i> (coherence) in the Qurʾān, analyzing relationships between words, verses, and sūrahs to enhance understanding. He highlights connections between verses and discusses ongoing themes across sūrahs.

The Infiltration of Mu'tazilite doctrines within Jushamī's book

The systematic analysis and methodology in the book reveal a clear infiltration of Mu'tazilite ideas. Firstly, Jushamī's emphasis on logical reasoning and rationality in interpreting the Quran reflects strong Mu'tazilite influence. The choice of interpretations based on intellect and reason is a hallmark of Mu'tazilite thought, which prioritizes rational principles over tradition or oral authority. By highlighting principles such as *tawhīd* (the oneness of Allah) and *ʿadl* (justice), Jushamī indirectly promotes Mu'tazilite views that ground religious truth in reason. Secondly, Jushamī's use of hadith also indicates the infiltration of Mu'tazilite ideas. Although he cites hadiths, he tends to select ones that align with Mu'tazilite perspectives, which emphasize intellect and justice. However, his infrequent evaluation of hadith authenticity suggests a preference for concise historical sources, reflecting a pragmatic approach often found in Mu'tazilite thought.

Thirdly, Jushamī's use of *Isrāʾīliyāt* narratives also highlights the infiltration of Mu'tazilite ideas. While he selectively employs *Isrāʾīliyāt* narratives, he likely does so to complement Mu'tazilite interpretations. His rejection of narratives conflicting with Mu'tazilite principles demonstrates his critical approach to integrating external sources into Quranic interpretation. Fourthly, the integration of *kalām* in Jushamī's theological discussions aligns with Mu'tazilite doctrines emphasizing monotheism, justice, and individual moral accountability. His criticism of views contrary to Mu'tazilite principles and support for beliefs consistent with Mu'tazilite principles reflect a conscious effort to propagate Mu'tazilite ideology through Quranic interpretation. Thus, the systematic and methodological analysis of the book overall reveals extensive infiltration of Mu'tazilite ideas, which form the primary foundation of Jushamī's interpretive approach.

Closing

One of the significant works of interpretation from the Mu'tazilah circle led by Ḥākim al-Jushamī is *Kitab al-Tahdhīb fī al-Tafsīr*. An authority on *kalām* and interpretation, Jushamī was one of the key figures of the Mu'tazilah ulama during the previous era. Jushamī had studied with Mu'tazilah experts on a variety of subjects since he was a young child, including interpretation, proposition, *kalām*, and *fiqh*. A work of interpretation known as *al-Tahdhīb* analyzes the Qurʾān using Mu'tazilah principles, with the principle of monotheism being the most crucial. This view also strongly contradicts the understanding of *kalām*

movements like Jabariyah, Mushabbihah, and Murjiah that are opposed to the Mu'tazila. The systematized writing of *al-Tahdhīb* is based on the discourses found in the general chapters of the Qur'ān, specifically Qirā'ah, *Lughah*, *i'rāb*, *Nuzūl*, *Naẓm*, *Ma'nā*, *Adillah wa aḥkām*, and *Akhbār wa qaṣaṣ*.

al-Tahdhīb employs a wide range of methods that are frequently used by commentators, including the interpretation of the Qur'ān using the Qur'ān, the interpretation of the Qur'ān with the aid of hadith tools, *Isrā'iliyāt* history, fiqh opinions, *kalām* science, and verses and letters from the *munāsabah*. *Al-Tahdhīb fī al-Tafsīr* differs from other interpretations in part due to the volume of quotations from the views of *kalām* academics associated with the Mu'tazila, including Aṣam, Abū Muslim, Jubbā'ī, and Qāḍī Abduljabbar. However, this commentary also includes many more narrations from Mutaqaddimīn academics, including works of the general interpretation of the Qur'ān as well as narrations from the ṣaḥābah, the tabi'ūn, and the tābi' al-tabi'īn.

Furthermore, the author recommends researching the impact of *Kitab al-Tahdhīb fī al-Tafsīr* by Hākim al-Jushamī on Islamic scholarship, particularly its reception among different theological schools. Comparative analysis with Ash'ari, Maturidi, and traditionalist exegetes would reveal distinct theological approaches. Investigating later scholars' critiques, commentaries, and endorsements of Jushamī's work would highlight its enduring influence. The study could trace Mu'tazilite principles in *Kitab al-Tahdhīb fī al-Tafsīr* across theology, jurisprudence, and ethics, examining their transmission over time. Textual analysis of specific Qur'anic chapters or verses interpreted by Jushamī would elucidate his exegetical methods and theological arguments. Placing the work in its socio-political context would contextualize Jushamī's engagement with rival schools and contributions to Mu'tazilah thought, deepening our understanding of its significance within Islamic scholarship and broader theological implications.

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