SCIENCE OF ASBĀB AL-NUZŪL AND ITS IMPACT ON AL-WĀhidī’S TAFSĪR AL-BASĪT
A STUDY ON SūRAH AL-AN‘ĀM AND SūRAH AL-ʿARĀF

BY

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This research deals with the biography and the whole life account of Imám al-Wáhídî, his educational background, academic formation, cultural output, his mentors, students, intellectual status and also introduction to his commentary of the Qur'án known as Tafsîr al-Basît. It discusses how Tafsîr al-Basîtinfluences others, the reason for the sending down of the revelations known as asbâb al-nuzûl and how the tafsîr influences especially Tafsîr al-Râzî. The study also aims at clarifying the impact of the causes behind the sending down of the revelation concerning Wahidi’s Tafsîr al-Basîtas appeared within Sûrah al-An’âm and al-A’râf. Among the focus of this study is referring to those verses which have strong relation with reason for sending down a revelation as well as mentioning the influence and benefits of these verses according to al-Wahdidi in Tafsîr al-Basît comparison is made between his statements concerning these verses with the views of Imâm al-Râzî who benefitted most among Qur’anic commentators. The opinions of al-Wâhîdî which are related to asbâb al-nuzûl which reached 106 topics within TafsîrSûrah al-An’âm and Sûrah al-A’râf based on the clarification of the existing benefits and influences from those verses from the aspect of commentary, linguistics, Islamic jurisprudence etc. The researcher has applied document analaysis by collecting information to asbâb al-nuzûl and also comparative methodto make thorough analysis and study of verses, exposing the benefits and influences related to asbâb al-nuzûl which appeared within Sûrah al-An’âm and Sûrah al-A’râf in al-Wahidi’s Tafsîr al-Basît. The research has attained several results and findings that asbâb al-nuzûlprovides us with explanatory material related to various dimensions of information acceptable in using the process of integration of knowledge between Islamic and social sciences. Imam al-Wahidi’s attention toward asbâb al-nuzûlhas appeared in his Tafsîr al-basît,a famous scholarly work in that field. Finally, the research recommends specialists to pay attention on Imam al-Wâhídî who contributed immensely in giving his services to academia so that other researchers could take benefit from him especially which related to asbâb al-nuzûl in various aspects of social sciences.
ملخص البحث

تناولت هذه الدراسة سيرة الإمام الواحدي من حيث التعريف به، وتكوينه العلمي، وإنتاجه الثقافي، وشيوخه وتألمه، ومكتبه العلمية، والتعريف بتفسيره (البسيط)، وتناولت تأثير التفسير البسيط بأساباب النزول، وأثره فيما بعد من كتب التفسير بعامة، وخاصة أثره في تفسير الرازي، ونقد الدراسة أيضًا لتوقيف أثر علم أساباب النزول في التفسير البسيط للواحدي ومظاهره في سوريّي الأنعام والأعراف، ومن اهتمام هذه الدراسة ذكر الآيات ذات الصلة القوية بأساباب النزول، وذكر أثر هذه الآيات وفوائدها عند الواحدي في تفسيره البسيط، مع مقارنة أقواله في هذه الآيات بأقوال الإمام الرازي الذي كان من أكثر المفسرين استفادةً من تفسيرات وآراء الواحدي فيما يختص بأساباب النزول والتي بلغت 106 موضعًا في تفسير سورتي الأنعام والأعراف، مع بيان الفوائد والآثار الموجودة في هذه الآيات سواء من ناحية التفسير، أو اللغة، أو الفقه، أو غير ذلك، واستخدمت الباحثة في البحث: المنهج الاستقرائي: وذلك لجمع المعلومات المتعلقة بأساباب التَّزُول، والمنهج المقارن: والمنهج التحليلي: لتحليل ودراسة الآيات وإبراز الفوائد والآثار الموجودة فيها المتعلقة بأساباب النزول في سورتي الأنعام والأعراف في تفسير البسيط للواحدي، وتوصل البحث إلى عدة نتائج تحديد على إشكالية البحث وأسلوبه المطروحة منها: أن أساباب النزول توفر لنا مادة تفسيرية تتعلق بالأبعاد المعنوية المتعددة القابلة للتعميم في عملية التكامل المعرفي بين العلوم الإسلامية والإنسانية، وثمة اهتمام الواحدي بأساباب النزول في تفسيره (البسيط) ألف كتابه المشهور (أساباب النزول) الذي لا يستغني عنه بحث في علم التفسير وغيره. ثم أخيرًا أوصت الدراسة بدعوة أهل الاختصاص بالاهتمام بالإمام الواحدي، وخدمة تفسيره ندوة علمية أكاديمية حتى يستفيد منها الباحثون، وخاصة فيما يتعلق بأساباب النزول وفوائدها المعنوية في العلوم الاجتماعية المتعددة.
APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully and is adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur’ân and Sunnah).

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Layth Suud Jasim
Supervisor

I certify that I have read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully and is adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur’ân and Sunnah).

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Dean, Kulliyyah of Islamic Revealed Knowledge and Human Sciences
DECLARATION

I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Almaṭrafī, Şāliḥah Huwaydh S.

Signature…………………………               Date……………………………
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SCIENCE OF ASBĀB AL-NUZŪL AND ITS IMPACT ON AL-WĀHIDĪ‘S TAFSĪR AL-BASĪT: A STUDY ON SŪRAH AL-AN’ĀM AND SŪRAH AL-A’RĀF

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I dedicate this work to my respected mother and my beloved husband and all my colleagues who made their efforts in giving assistance and those who implanted good hopes and offered help. My gratitude goes to all my mentors for their sincere guidance and help as well as the information they gave to me for the completion of this research. We ask Allah SWT to accept the goodness of this work and He is the One Who responds to our dua.
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CHAPTER ONE

PROPOSAL OF THE STUDY AND GENERAL FRAMEWORK

INTRODUCTION

All praise is for Allah in which we seek His assistance, guidance, forgiveness and we repent from all kinds of sins, shortcoming and lapses in our works. Whoever Allah grants His guidance there will be no one who could make him astray and whoever Allah brings him into the wrong path there will be no one who could bring him back. We witness that there is no god but Allah without making any association and we bear witness that Prophet Muḥammad (pbuh) is His slave and Messenger (peace be upon him), all members of his family, companions and we offer salutation to them.

Muslims pay their attention to the Book of Allah, the most exalted since the early period related to the systems of recitation, memorization, and codification. In view of this, men of knowledge wrote on different aspects. Some of them, such as Imām al-Ṭabarī and Imām Ibn Kathīr wrote on the commentary of the Qur’ān. Others wrote manuscripts related to the system of recitation such as those done by Ibn Khalaf al-Muqrī and al-Jazrī. Others wrote on the legal aspect such as Imām al-Shāfī’ī, al-Jaṣṣāṣ and Ibn al-ʿArabī. Some of them also wrote on the causes for sending down the revelation known as asbāb al-nuzūl such as Wāḥidī which is the focus of our study. Some of them concentrate their writings on abrogate and abrogated verses (nāsikh wa al-mansūkh) like the ones which were done by Ibn Ḥazm and Ibn Salāmah. Some devoted writing on certain aspects of strangeness (al-gharāʾib) such as al-Rāghib al-Isfahānī themselves. These prominent scholars rendered their effort at the maximum level in giving services toward the Qur’ān. May Allah grant mercy to them all.
Allah enabled Imām al-Wāḥidī to be one of those who contributed in giving service toward the Qur’ān where he authored the book of tafsīr entitled tafsīr al-basīṭ (lit. simplicity of tafsīr) and also on the causes for sending down the revelation (asbāb al-nuzūl). Most likely the most important sciences which had a great role within the work of Wāḥidī were related to the knowledge of sending down of the revelation (ilm asbāb al-nuzūl). He authored the comprehensive book entitled “Asbāb al-Nuzūl” (Causes for SendingDown the Revelation). It contains more than what is claimed within the verse on cause of sending down of the revelation. It represents many chapters which are widely circulated among men of knowledge and expertise. People benefited from that book in the past and still at present. In view of this, I humbly render the effort or focus the attention on that particular aspect and its role within the tafsīr al-basīṭ by Wāḥidī. I have selected him for my research with this “Impact of Sciences on the Causes for Sending down the Revelation” within tafsīr al-basīṭ by Wāḥidī from the beginning of Sūrah al-An’ām up to the end of Sūrah al-A’rāf. There is also a Master thesis which deals with the concept of asbāb al-nuzūl by Wāḥidī starting from Sūrah al-Fātihah up to Sūrah al-Mā’ida in which I have discussed in the chapter on literature review.

It is of great importance to identify the textual indication and its comprehension as well as the wisdom behind the legislation of the legal aspect for the cause of sending down the revelation. For this, Imām Ibn Taymiyah said, “Knowing or understating the causes for sending down the revelation ascertains on the understanding of the verse as knowing about the cause which will lead to the understanding about the objective (al-musabab). In view of this, it is inevitably true what is claimed by Muslim jurists that if a person does not know the intention of the swearer (al-ḥālīf) he should return to the cause of his oath and its influences. Some of
them say that this verse was revealed in this matter which was related sometimes to the cause of sending down the revelation.¹

It is without any doubt that the Qur’ān was revealed to describe the event related to the cause of sending down of the verses with the use of appropriate expressions suitable with the condition. The question is on certain sentences, for instance, containing several meanings. The real meaning or objective cannot be comprehended unless with the use of external matters and the condition related to the text or situational circumstances. The verse or the text was revealed twice or more and has several causes behind the sending down of the revelation. It is worth noting the words of Ibn Taymiyyah in this particular aspect in which he said, “What is claimed by Muslim scholars is that the verse or chapter (al-sūrah) might have been sent down twice or even more. It might be what is said related to the different causes for sending down the revelation might all be correct. It means that if an event took place which was related to the arrival of the Angle Jibril and then he read the verse to teach the Prophet (pbuh), this includes the answers toward that cause although the Messenger had already memorized it. One of us mayraise the question on certain things and then he answers with the use of the verse of the Qur’ān or ḥadīth of the Prophet (pbuh) to describe what is attempted on that particular thing when he has already memorized it. The text was read to him to explain the required objective.”²

The most competent commentators in giving accurate commentary are those who possess the extensive knowledge on the causes for sending down the revelation. In this particular aspect, we refer to the statement given by Imām al-Suyūṭī in which he said, “The most famous commentators of the Qur’ān from the companions are ten:

² Ibid., vol.17, pp.191-192.
four guided caliphs, Ibn Mas'ūd, Ubay b. Ka'ab, Zayd b. Thābit, Abū Mūsā al-Ashʿarī, and 'Abdullah Ibn Zubayr. Among the four caliphs, 'Alī was the one who narrated more. The narration (riwāyah) from the other three was fewer. The reason was they died earlier and it was the main factors which made Abū Bakr to narrate less about ḥadīth. We did not find within the tafsīr of Abū Bakr except a little that did not exceed ten'.

Meanwhile, 'Alī narrated a lot ḥadīth. This can be seen, among other things, in the report by Mu‘amār on the authority of Wahb b. 'Abdullāh in which Ibn Abī Tufayl said, “I witnessed 'Alī delivered the speech and he said, ‘Just ask me! I swear to God! Do not ask anything except I have to tell about it. And ask me about the book of Allah, I swear there is nothing about the verse that I do know about it whether it was revealed during the night or in the day time, whether it was revealed in the land or in the mountain”.

So, knowing the time, space, personalities and all other conditions of the text (āyah) and chapter (sūrah) is considered as the biggest impact. The ignorance about it will lead to the misleading (of giving the interpretation) and could even workout or implement the verse out of its context and objective. For that, it is worth noting what has been said by Wāḥidī, “It will prevent the understanding of the interpretation of the verse and its objective without taking care of the story and exposition of its sending down”.

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would not be able to take guidance from the benefited wisdom in detail. Knowing these wisdom will strengthen the faith of a believer and convinced him more of his religion and the thing which has been legislated by God through the beneficial legal aspects on the objective of the *Sharī'ah*. In fact, this is the science on which it has become imperative to know about the logical commentary (*tafsīr bi al-ray*). This is the science that specially deals with giving clarification on the sociological history and even the psychology on the Qurʾān. Logical commentary is the exposition of the Qurʾān with sound logical thinking. For this, a Qurʾānic commentator needs to know its detail before starting giving interpretation of the Qurʾānic texts with logical approach. In addition, he should know the causes of of the sending down the revelation. Having looked at that condition, then, it is not possible for a person to give logical interpretations without knowing the details of *asbāb al-nuzūl*.

**SIGNIFICANCE OF THE STUDY**

We need a study that clarifies the method of commentators of the Qurʾān in implementing their principles within the domain of the sciences of the Qurʾān (ْْْلَمَ al-Qurʾān) and its discussion in their distinctive work of *tafsīr* such as the study on *asbāb al-nuzūl* and to know in depth about *Tafsīr al-Wasīṭ* by al-Wāhidī which occupies the high position among other books on *tafāsīreven it becomes the main reference* for many Muslim scholars and the object of study by many researchers (students). It has been said by al-Ghazālī when a person asked him, “Why you do not write book on *tafsīr*? He said, ‘It suffices what has been done by our sheikh, Imām Abū al-Hasan Wāhidī.’”

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Many scholars in the field of *tafsir* including Imam Wāhidī rely on *asbāb al-nuzūl* in selecting the preferred opinions on different narrations which gives the influence on the legal aspect. This is also true in matters related to the link between *tafsir* and *hadith* of the Prophet (pbuh). It is worth noting that other *mufassir* who emerged after him took benefit from his book such as Imam al-Rāzī in *Mafāṭiḥ al-Ghayband* Abū al-Ḥayān in *Bahr al-Muḥīt*. Imam Wāhidī was a critical scholars as he thoroughly discussed the matters and selected the preferred ones, correcting the weak points in other people’s opinions. In addition, he made it clear the causes for its weakness with the support of strong arguments in which his personality is very dominant in all his writings. This is more likely he became so prominent and most Muslim scholars accepted his views comfortably.

**PROBLEM STATEMENT**

It is inevitably true that the causes for sending down the revelation (*asbāb al-nuzūl*) give great impact on *tafsir al-Qur’ān*. Based on our humble knowledge the topic on this aspect remains unstudied. Hence, the researcher regards that it is imperative to undertake the research with the aim of revealing the outcome of Muslim scholars on *asbāb al-nuzūl* to enable us to expose new meanings and diversity of opinions by taking the book of *al-Tafsir al-Wasīṭ* written by Imam Wāhidī as the forms with special reference to *Sūrah al-An‘ām* and *al-A’rāf*.

**RESEARCH QUESTIONS**

The study revolves in responding to the following questions:

1. Who is Imam Wāhidī and what is his educational background as the writer of his scholarly works?
2. What is the objective of science of asbah al-nuzul in the hands of Muslim scholars in the field of tafsir?

3. What is the impact of asbah al-nuzul within Tafsir al-basit by Wahidi on Sura Al-A’raf and Al-An’am?

4. How has Imam al-Razi benefited from the method of tafsir of Wahidi in dealing with asbah al-Nuzul?

5. What are the benefits and the existing impact toward the verses which have the connection with asbah al-nuzul?

OBJECTIVE OF THE RESEARCH

The research objectives are as follows:

1. To introduce Imam al-Wahidi, his educational background and scholarly works.

2. To identify the impact of asbah al-nuzul within Tafsir al-basit by Wahidi on Sura Al-A’raf and Sura Al-An’am.

3. To describe the objective of science on asbah al-nuzul in the hands of Muslim commentators of the Qur’ân.

4. To examine the extent Imam al-Razi has benefitted from the method of Wahidi in dealing with asbah al-nuzul.

5. Explaining the benefit and the existing impact which has connection with asbah al-nuzul.

SCOPE OF THE STUDY

The research mainly deals with the impact of the science asbah al-nuzul contained in Tafsir al-basit by Wahidi from the beginning of Sura Al-An’am and the end of Sura Al-
al-A’rāf. A similar work on the topic was previously done by other but it was confined within Sūrah al-Fātihah and ended with Sūrah al-Mā’idah which we will discuss in the literature review. Having looked at the significance of the study on that particular aspect, we focus on the study related to Sūrah al-An‘ām and Sūrah al-A’rāf. As we have already pointed out, Imām Fakhr al-Rāzī quoted a lot from Wāhidī. Sometimes he quoted at length even we can say that the whole structure of his tafsîr (Mafâtih al-Ghayb) was greatly influenced by Wāhidī.

LITERATURE REVIEW

Having looked at the importance of science on asbâb al-nuzūl within the commentary of the Qur’ān and in the exposition of its meaning, Muslim scholars in the past and at present have written books on that aspect. Among the important aspects are as follows:

Asbâb al-nuzūl wa Atharuh fî Bayān al-Nuṣūs (Causes for Sending Down of the Revelation and its Impact in Exposition of the texts)\(^7\) by ʻImād al-Ḍīn Muḥammad al-Rahṣīd. It contains three chapters in which the first chapter deals with asbâb al-nuzūl (dirāsah ta’ṣīliyyah – original study). Chapter Two discusses the variety of asbâb al-nuzūl and Chapter Three focuses on contradictory report with regard to asbâb al-nuzūl. Within Chapter Two there is also indication and exposition (al-dilālah wa al-bayān) including the view of scholars in the field of language (ʻulamā al-lugah). This comprises the definition of al-dilālah (indication), its variety, and development. It also deals with the view of Muslim scholars in the field of tafsîr and jurisprudence with regard to the concept of al-dilālah (indication), including the definition of al-dilālah by Qur’ānic commentators, a variety of literal indication, division of texts from the

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aspect of clarity and vagueness (al-wuḍūḥ wa al-khafā) and division of texts or letters from the aspect of its comprehensiveness. In addition, it also discusses exposition (al-bayān), its field and variety. The next one is with regard to asbāb al-nuzūl wa al-bayān which includes asbāb al-nuzūl and specification of the general one, asbāb al-nuzūl and limitation of the absoluteness (asbāb al-nuzūl wa taqyīd al-muṭṭalak. It also discusses asbāb al-nuzūl and exposition toward textual appereance (ta’wil al-zahir), asbāb al-nuzūl and elimination of briefness (asbāb al-nuzūl wa raf’ al-ijmāl). We will take benefit from this book especially those parts which are related to the exposition toward asbāb al-nuzūl, its variety, and contradictory of the report on asbāb al-nuzūl. The lacking aspect of this book is that it does not discuss anything with regard to Tafsīr al-baṣīf by Wāḥidī and by the grace of Allah, we will discuss on this aspect.

‘Ilm asbāb al-nuzūl wa Ahamiyyatuhu fi Tafsīr al-Qur’ān (Science on Asbāb al-nuzūl and its Significance within the Commentary of the Qur’ān). It is written by Khalīfah al-Sa’ād and contains eight chapters. The first discusses the definition of asbāb al-nuzūl. The second deals with exposition on sources of asbāb al-nuzūl such as the books which specialize on this science, books on the sciences of the Qur’ān, books on tafsīr etc. It also discusses the way to understand asbāb al-nuzūl, exposition toward the general text (’umūm al-lafz) and specialty of the causes (khusus al-sabāb). In addition, it also deals with a variety of asbāb al-nuzūl and benefits of knowing asbāb al-nuzūl such as understanding the wisdom of the Sharī‘ah, knowing about to whom the text was directed and to ascertain the thing which is vague. Moreover, it also discusses the memorization which assists toward understanding the text and getting

rid of the problem. In addition, it also describes the exposition of the commentators of the Qur’ān and in the last chapters it discusses the view of orientalism.

In the last part, it discusses the outcome of the study where there is similarity of definition in the hands of Muslim scholars toward asbāb al-nuzūl which mostly come into the same agreement. The application of the sending down of the revelation is not confined to events faced by previous nations. Among the outcome of the study in this particular aspect is that it is very naïve to search the causes for sending down the revelation in each verse as the Qur’ān was not revealed entirely based on events and occurrences, or based on questions and clarifications. Most of the verses were sent down without any cause to enhance the belief (’aqāid al-īmān); the compulsory of its law is to guide mankind to reach happiness. The researcher will take benefit from this book especially that which is related to asbāb al-nuzūl. One thing which could be regarded as a shortcoming is related to the influences of asbāb al-nuzūl in which the study will focus on the influence of asbāb al-nuzūl by Wāḥidī within his tafsīr.

_Al-Ṣaḥīḥ min Asbāb al-nuzūl by Iṣām b. ʿAbd al-Muḥsīn al-Ḥamīdān._ This book deals with the study related to the traditions of the Prophet (pbuh) other narrations on the causes for sending down the revelation by describing which one is correct and which one is wrong. The researcher will take benefit from that book especially in the aspects of judging the authentic and unauthentic ḥadīth related to asbāb al-nuzūl. The thing which will focus in the study is related to judgment of narration on asbāb al-nuzūl as contained the book of tafsīr al-bāsīḥ by Wāḥidī.

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Al-Musnad min Asbāb al-nuzūl by Sheikh Abī ‘Abd al-Raḥmān Muqbil b. Hādī al-Wādiʿī.\(^{10}\)

Initially, this is a Master’s thesis which was submitted to the Islamic University of Madīnah al-Munawarah. I will rely on the statement given by al-Wādiʿī in which he said, “I have selected my study which I submit to the Islamic University in the domain of al-Ṣaḥīh al-Musnad min Asbāb al-Nuzūl”.\(^{11}\) The author mentions the fundamental principles on asbāb al-nuzūl, definition and the way of knowing it as he said, “Muslim scholars, in knowing asbāb al-nuzūl, based it on the sound narration of the Prophet (pbuh) and his companions. The focus of the study is describing narrations on asbāb al-nuzūl by judging on narrators from aspect of retrieval of ḥadīth (al-jarh wa al-taʿdīl). Throughout the reading, we could not find any discussion related to asbāb al-nuzūl and its impact on the commentary of the Qur’ān in the hands of Wāḥidī.

Al-Istiʿāb fi Bayān al-Asbāb.\(^{12}\) It represents modern scientific encyclopedy related to asbāb al-nuzūl. In the first volume it deals with asbāb al-nuzūl on Sūraḥ al-Māʿidah until Sūraḥ al-Muʾminun in which both authors describe at length about the causes of sending down of the revelation based on narration (al-riwāyah) and at the end they judged from the aspect of weakness and authenticity. Among the method they use is to mention about the verse followed afterward with exposition about the tradition of the Prophet (pbuh) in great detail and concluded with the judgment on whether it is in the category of weak or authentic ḥadīth. It is no doubt that we will take benefit from that book and the only one thing is both authors did not touch on the aspect of influence of asbāb al-nuzūl on Wāḥidī’s tafsīr which become the main focus of our study.

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\(^{11}\) Ibid., vol.1, p.9.

Al-‘Ujab fiBayan al-Asbab by al-Hafiz Ibn Hajar al-‘Asqalani which has been updated by ‘Abd al-‘Hakim Muhammad b. al-Anis. It discusses asbab al-nuzul which is divided into three chapters. The first chapter deals with the introduction on al-Hafizd Ibn Hajar which includes his life and scholarly works. The second discusses the sciences of asbab al-nuzul which consist, among others, books on asbab al-nuzul, and principles of science of asbab al-nuzul. The third chapter is divided into five subtopics including introduction about the book, methodology and impact on others. In addition, it also includes the sources which reach to more than 120 books. There is also a discussion on his views with regard to the science asbab al-nuzul. The final subtopic discusses the character of the manuscript and describes the way of updating (tahqiq). Among the use of the methodology in tahqiq is that ‘Abd al-‘Hakim al-Anis repeats what has been said by the author, which is followed later by quoting the view of Wahiidi. In addition, he also includes the sayings of Muslim scholars and all narrations related to them. The researcher will take advantage from that book. However, the author did not touch the aspect of science of asbab al-nuzul which is related to Wahiidi within his tafsir al-basit which becomes the focus of our study.

Al-Muharrar fiAsbab Nuzul al-Quran min Khilal al-Kutub al-Tis’ah: Dirasah al-Asbab Riwayah wa al-Dirayah by Khlid b. Sulayman al-Mazini. In the first part, the author discusses the position and importance of asbab al-nuzul and the advantage of knowing it, emergence of the science on asbab al-nuzul which he divides into two parts. The first is related to the principles of asbab al-nuzul and the condition on how to make the preference (al-tarjih) which includes, among others, principles of asbab al-nuzul, introduction to asbab al-nuzul and its understanding in the hands of Muslim
scholars, ḥabāb al-nuzūl from the perspective of its construction and variety of verses on one event. The next part discusses the condition on how to make the preferred one (qawaid al-tarjīh) on ḥabāb al-nuzūl. This comprises six subtopics such as taking the authentic against the weak narration, taking the preferred by taking the cause which complies with the text (al-āyah), and taking the preference based on historical fact (al-waqqā‘ī al-tārikhiyyah).

The second part deals with the study on ḥabāb al-nuzūl from the angle of tafsīr and ḥadīth in which he divides as follows: mentioning about the sent verse by mentioning one cause or more from the angle of tafsīr and traditions of the Prophet (pbuh). Among his methodology used is mentioning the verse followed by sabab al-nuzūl, studying on the cause and, at the end, mentioning the outcome that he found. The researcher found a lot of benefits from this book especially those related to the restriction of tarjīh on ḥabāb al-nuzūl. However, the author did not discuss anything related to the influences on ḥabāb al-nuzūl within the book especially any connection with Wāḥīdī ‘stsfsīr al-Basīṭ.

Athār ‘Ilm ḥabāb al-nuzūl ‘inda Wāḥīdī fi Tafsīrīhi min Awal Sūrah al-Fātihah ila Nihayati Sūrah al-Mā‘īdah by Ḥāmid Murjī al-Fālih. It is a Master’s thesis in which the candidate divides it into two parts: The first discusses the theoretical study in which he introduces Imām Wāḥīdī and his tafsīr while the second one deals with a brief sketch of Wāḥīdī’s life and introduction on tafsīr al-Basīṭ. Then, it follows the discussion on the keenness of Imām Wāḥīdī toward ḥabāb al-nuzūl. This includes an introduction on ḥabāb al-nuzūl and its significance, emergence of ḥabāb al-nuzūl during the period of Wāḥīdī and his scholarly works. The third part deals with the

sources used by Wāḥīdī in studying ḥisāb al-nuzūl and also the approach of Wāḥīdī toward ḥisāb al-nuzūl.

The second part discusses the applied study (dirāsah al-taḥbīqiyyah) in which it consists the following aspects: how Imām Wāḥīdī traces ḥisāb al-nuzūl within Sūrah al-Baqarah and the study on ḥisāb al-nuzūl which gives impact on his commentary of Sūrah al-Baqarah. Likewise, the same approach is also related to Sūrah al-‘Imrān, al-Nisā and al-Mā‘idah. The researcher will take benefit from his thesis as this work could be considered as the continuation. We will employ the same method in doing the study in which we will start from Sūrah al-An‘ām up to the end of Sūrah al-A‘rāf.

Tafsīr al-Basīṭ ta‘līf al-Imām Abī al-Ḥasan ‘Alī b. Ahmad Wāḥīdī (d.468H) al-Fāṭiḥah wa al-Baqarah hattā āyah 78. This is Phd thesis was submitted by Šālīḥ b. ‘Abdullāh al-Fawzān under the supervision of Sheikh Muḥammad b. ‘Abd al-Raḥmān al-Rāwī, professor at the Department of Usūl al-Dīn and head of the Department of Qur‘ān and its Sciences. The thesis is divided into two parts: The first is devoted to the study on Wāḥīdī and his book Tafsīr al-Basīṭ which consists, among other things, his life and influences. In this particular aspect, the thesis discusses his name, ancestors, nickname, family and children. Then, afterward, it discusses his birth place, political condition in the era of Wāḥīdī and influences from the scientific aspect. It also discusses his emergence, travel in pursuit of knowledge, and sciences that he mastered. In addition, it also deals with his mentors and his disciples, belief and school of thought, views of Muslim scholars toward him and his scholarly works.

Meanwhile, the second part is devoted to discussing his Tafsīr al-Basīṭ which comprises these following aspects: the name of the book, exposition on Wāḥīdī, the

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