

A Study of the Surah-Based Interpretation Approach Model from the Muktaزيلah Tafsir Perspective: An Analysis of Al-Tahzib fi al-Tafsir by Hakim Jushami

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Abstrak

Penelitian ini mengkaji pendekatan klasik untuk menafsirkan Al-Quran, khususnya perspektif penafsiran Mu'tazilah, yang menekankan penyajian penafsiran secara berurutan sesuai dengan urutan surah dalam manuskrip Al-Quran. Para penafsir menggunakan metode mereka sendiri untuk menjelaskan setiap surah, dengan memberikan informasi relevan yang mereka anggap penting untuk penafsiran. Penelitian ini berfokus pada penafsiran *al-Tahzib fi al-Tafsir* karya Hakim al-Jushami, sebuah karya penafsiran Mu'tazilah terkemuka dari periode Mu'tazilah akhir. Karya ini terkenal karena pengaruhnya yang signifikan terhadap penafsiran berikutnya, termasuk penafsiran Zamakhshari dan Tabarsi. Penelitian ini bertujuan untuk memahami bentuk dan model penafsiran yang digunakan oleh para ulama Mu'tazilah, khususnya Jushami, dan untuk mengeksplorasi bagaimana mereka menyusun penafsiran mereka. Penelitian berbasis pustaka ini menggunakan pendekatan kualitatif, dengan data primer bersumber dari *al-Tahzib fi al-Tafsir* dan data sekunder diperoleh dari karya-karya terkait, termasuk tulisan-tulisan Jushami sendiri dan karya-karya tafsir terkenal lainnya. Temuan-temuan utama menunjukkan bahwa pendekatan Jushami melibatkan penggabungan berbagai informasi tentang setiap surah, termasuk asal-usulnya, nama-namanya, statusnya, dan keutamaannya. Ia juga menggunakan pendekatan ulum al-Quran, yang membahas surah tersebut dalam bagian-bagian yang lebih pendek, serta meneliti asbab al-Nuzul, I'rab, makna, dan hukum-hukumnya. Lebih jauh, penelitian ini mengungkapkan bahwa penafsiran Jushami sering diakhiri dengan bab nazzam, yang memberikan gambaran menyeluruh tentang struktur dan komposisi surah tersebut.

Kata Kunci: Penafsiran, Berbasis Surah, Tafsir Muktaزيلah, *Al-Tahdzib fi al-Tafsir*, Hakim Jushami

Abstract

This study examines the classical approach to interpreting the Quran, specifically the Mu'tazilah interpretation perspective, which emphasizes the presentation of interpretations in sequence according to the order of the surahs in the Quranic manuscript. Interpreters employ their own methods to explain each surah, providing relevant information that they deem essential to the interpretation. This study focuses on the *al-Tahdhīb Fi't-Tafsīr* interpretation by Hakim al-Jushami, a prominent Mu'tazilah interpretation work from the late Mu'tazilah period. This work is notable for its significant influence on subsequent interpretations, including those of Zamakhshari and Tabarsi. The study aims to understand the form and model of interpretation employed by Mu'tazilah scholars, particularly Jushami, and to explore how they structure their interpretations. This library-based research employs a qualitative approach, with primary data sourced from *al-Tahdhīb Fi't-Tafsīr* and secondary data obtained from related works, including Jushami's own writings and other notable tafsir works. Key findings indicate that Jushami's approach involves incorporating various information about each surah, including its origin, names, status, and virtues. He also employs the ulum al-Quran approach, which discusses the surah in shorter sections, as well as examines asbab al-Nuzul, I'rab, meaning, and laws. Furthermore, the study reveals that Jushami's interpretation often

concludes with a nazzam chapter, which provides a comprehensive overview of the surah's structure and composition.

Keywords: Surah-Based Interpretation, Muktaẓilah Tafsir, *Al-Tahzib fi al-Tafsir*, Hakim Jushami

1. INTRODUCTION

One of the most prevalent approaches to interpreting the Qur'an, and also the earliest model of Qur'anic exegesis, is the chapter-by-chapter interpretation. Muqatil b. Sulayman, regarded as the first scholar to provide a complete exegesis of the Qur'an, authored a work where he systematically interpreted the Qur'an from al-Fatihah to the final chapter, following the order of the chapters in the mushaf. This method of interpretation became the standard and primary format for subsequent exegesis. Even in the modern era, the chapter-by-chapter interpretation approach remains widely used. The primary reason for this chapter-based interpretation is to align with the structure and style of the Qur'an itself. The Qur'an, revealed gradually to the Prophet Muhammad over 23 years, follows a sequence that sometimes includes the repetition of certain verses at relevant moments. Interestingly, although the verses and chapters of the Qur'an were revealed at specific times, the arrangement of the Qur'an—both in terms of verses and chapters—does not follow the chronological order of revelation but rather the order believed to have been established by the Prophet and his companions.

Regardless of their diverse scholarly backgrounds or beliefs, nearly all groups of interpreters commonly employ this chapter-based approach to interpretation. While the content of their interpretations may differ, they share similarities in their approach to presenting their exegesis. Given these similarities, one might wonder: do these interpretations truly share identical characteristics, or do they have distinct differences? This question forms the basis of the research presented in this article. The primary focus of this study is "*Al-Tahdzib fi al-Tafsir*" by Ḥākim al-Jushamī. This work is considered one of the most influential in the tradition of Qur'anic interpretation, significantly impacting later works such as *al-Kashshaf* by Zamakhshari and *Jami' al-Bayan* by Tabarsi. One of the unique aspects of "*Al-Tahdzib fi al-Tafsir*" is its division of discussions into several sub-themes, highlighting the importance of studying this work. Overall, this research also sheds light on the Mu'tazilite tradition of chapter-based Qur'anic interpretation. Methodologically, this study is a literature review conducted with a qualitative research approach.

2. METHODS

This study employs a qualitative methodology utilizing a library research design (*studi pustaka*) to examine the structure, typology, and interpretative framework of the surah-based interpretation approach in classical Mu'tazilite exegesis. The primary source of data is the ten-volume authenticated printed edition of *al-Tahdhīb fī al-Tafsīr* by Ḥākim al-Jushamī, edited by Abdurrahman b. Sulayman as-Sālimī and published in 2018. To support and contextualize the primary text, secondary data were gathered from a range of classical and contemporary references, including Jushamī's other writings, biographical dictionaries (*ṭabaqāt* literature such as *Tārīkh Bayhaq* and *Ṭabaqāt al-Zaydiyyah*), foundational Mu'tazilite theological treatises like Qādī 'Abd al-Jabbār's *Sharḥ al-Uṣūl al-Khams*, as well as comparative tafsir works such as *al-Zamakhsharī's al-Kashshāf* and *al-Ṭabarsī's Majma' al-Bayān*. Data collection was carried out through a systematic documentation technique involving textual identification,

extraction, and classification. The commentary patterns in al-Tahdhīb fī al-Tafsīr were categorized based on Jushamī's eight foundational Qur'anic sciences ('ulūm al-Qur'ān), which include qirā'ah (recitation), lughah (language), i'rāb (syntax), nuzūl (occasions of revelation), naẓm (compositional coherence), ma'nā (semantic meaning), adillah wa aḥkām (legal rulings and proofs), and akhbār wa qaṣaṣ (narratives). Furthermore, the study examined how Jushamī systematically clusters verses within long surahs based on thematic units, as well as how he analyzes shorter single-themed surahs. The collected data were analyzed using qualitative content analysis combined with a descriptive-analytical and hermeneutical approach. The analysis proceeded by evaluating both the macro-structure of Jushamī's surah introductions—comprising metadata such as surah origins, status, virtues, and munāsabah—and the micro-structure of his verse-by-verse breakdown. Particular attention was given to how Jushamī's methodological choices intersect with core Mu'tazilite theological doctrines, specifically tawḥīd (divine oneness) and 'adl (divine justice). Finally, the findings were synthesized to reconstruct a comprehensive conceptual model of Jushamī's exegesis, highlighting its distinct features and contribution to the evolution of surah-based Qur'anic interpretation.

3. RESULTS

Hākim al-Jushamī and al-Tahzhib

Hākim al-Jushamī's full name is Abū Sa'd (or Sa'īd) al-Muḥassin (or al-Mushin) b. Muḥammad b. Karrāmah al-Jushamī al-Bayhaqī al-Barwaqannī (or al-Barawqannī) al-Mu'tazilī al-Ḥanafī al-Zaydī (Jushamī, 1435; Sayyid, 1439; Shahārī, 1421). He was born in the month of Ramadan in the year 413 AH (December 1022 CE) in a village called Jusham, or Jishum in Persian, located in the western part of Khorāsān, which is still considered part of the Bayhaq region (Ibnu Funduq, 1425). There is conflicting information regarding the name, kunya (teknonym), and year of birth of Jushamī. For instance, Brockelmann and W. Madelung wrote that Jushamī's name was Muḥsin, that his grandfather was named Karāmah, and that he was born in 431 AH (Madelung, 2004). As for his family, there is no comprehensive information detailing his father, mother, or any close relatives who may have influenced Jushamī's education during his youth (Andriawan, 2022).

Jushamī grew up studying under various scholars, particularly Mu'tazilah scholars, in Khorāsān. However, the internal unrest and conflicts between different schools of thought in Naisabur and its surrounding areas during the 5th century AH led Jushamī and other scholars to leave the region (Tāj al-Dīn al-Subkī, 1413). The situation worsened with the instigation of discord by Wazir Kunduri (d. 456/1064), which resulted in violent clashes and bloodshed between the Ahlusunah and Shia communities, forcing many scholars, especially those from the Ahlusunah, to flee Naisabur. Among those who left were prominent scholars such as Juwaynī (d. 478/1085) and Abu Bakr al-Bayhaqī (d. 458/1066). Other Ahlusunah scholars, like Qushayrī (d. 465/1072) and al-Firātī (d. 446/1055), were imprisoned during this period (Zuhaylī, 1992). After some time, Nizām al-Mulk (d. 485/1092), the vizier to Sultan Alp Arslan (d. 465/1072), managed to restore social and political stability in Naisabur. He established several Ash'ariyah madrasas in the city and invited the Ahlusunah scholars to return. Juwaynī was among those who returned, having spent some time in the Hijaz region. However, Jushamī never returned to Naisabur, choosing instead to remain in Mecca, where he was ultimately murdered in 494 AH. His decision not to return may have been influenced by the political climate, which

at the time favored the Ahlusunah school of thought, making it more difficult for Jushamī, a follower of the Mu'tazilah school, to continue his work in the region. Instead, he likely sought out other areas where he could teach and share his knowledge without facing opposition.

Al-Tahdhīb fī al-Tafsīr is Jushamī's most renowned work, offering a comprehensive interpretation of the Qur'an. This tafsir, originally written as a multi-volume manuscript, has been discovered in various locations including Yemen, Italy, Egypt, India, Turkey, and Iran. The work was authenticated by Abdurrahman b. Sulayman as-Sālimī and published in 10 volumes by Dāru'l-Kitābi'l-Misrī and Dāru'l-Kitābi'l-Lubnānī in 2018. It provides a systematic exegesis of the Qur'an, following the order of the mushaf from Surah Al-Fatihah to Surah An-Nas. In his interpretation, Jushamī addresses various aspects, beginning with the differences in qirā'āt (recitations) of the verses, followed by linguistic explanations, including dictionary meanings and grammatical analysis (i'rāb). He then delves into the meanings of the verses and concludes with discussions of legal rulings (aḥkām). His sources are drawn from both Mu'tazilah scholars and early Salaf scholars. Jushamī cites the exegetical traditions (tafsir) and occasions of revelation (asbāb al-nuzūl) from authorities such as Ibn Abbas, Mujāhid b. Jabr, Qatādah b. Diāmah, and Hasan al-Basrī, albeit briefly. Due to this concise approach, some have described Jushamī's tafsir as a summary of al-Tabarī's. Another notable feature of this tafsir is its critique of the Jabariyah sect. Jushamī's interpretation of the Qur'an aligns with Mu'tazilah principles, making Al-Tahdhīb a key text in the Zaydī-I'tizālī interpretive tradition, influencing later works such as Zamakhsharī's tafsir (Eroğlu, 1994). Besides Al-Tahdhīb, Jushamī authored other tafsirs, including At-Tafsir al-Mabsūt and At-Tafsir al-Mujīz, written in Persian. These works are believed to have been composed after Al-Tahdhīb, but they have not survived to the present day.

Of all the works Jushamī authored across various disciplines, Al-Tahdhīb fī al-Tafsīr is his most significant contribution that has endured. This work provides a complete exegesis of the Qur'an, advocating for Mu'tazilah views while critiquing opposing schools of thought. The title Al-Tahdhīb—which etymologically means "purifying," "clarifying," or "refining"—may reflect Jushamī's intent to cleanse Qur'anic interpretation of views contrary to Mu'tazilah doctrine. In his introduction, Jushamī emphasizes the responsibility of later scholars to reform earlier interpretations and offer additional insights. He summarizes, refines, and organizes the views of previous scholars, providing further interpretation, which likely inspired the title Al-Tahdhīb (Zarzur, 1391). This title might also be connected to his effort to purify the Qur'an from interpretations misaligned with Mu'tazilah thought. Al-Tahdhīb is a crucial tafsir within the Mu'tazilah tradition. Compared to Al-Kashshāf, one of its distinctive strengths is its inclusion of various Mu'tazilah perspectives, supported by historical references to Mu'tazilah scholars, such as Abū Bakr al-'Asamm and Abū 'Alī al-Jubbā'ī, that are not found in other tafsirs (Gilliot, 2003; Zarzur, 1391).

As a prominent figure within the Mu'tazilah school of thought, Jushamī remained steadfast in his adherence to Mu'tazilah principles. This commitment is reflected in the distinctive style of his tafsir, which is closely tied to the concept of "tawḥīd wa al-'adl" (the oneness of God and divine justice), a fundamental tenet of the Mu'tazilah creed. It can even be said that Jushamī constructed the rules and foundations of his exegesis based strictly on the "tawḥīd wa al-'adl" doctrine. Jushamī emphasized that knowledge of "tawḥīd wa al-'adl" is essential and must be mastered before studying other fundamental Islamic sciences, such as the

knowledge of prophethood, jurisprudence, Islamic law, hadith, and tafsir. He also asserted that these sciences are not valid unless one first understands the knowledge of God, His oneness, and His justice (Zarzur, 1391, pp. 175–176). The principle of tawhīd, as conceptualized by Qādī Abduljabbār, involves knowledge that explains the oneness of God in a manner consistent with established guidelines and the acceptance of this truth. There are two critical components required for the principle of tawhīd: knowledge (understanding) and affirmation (acknowledgment). If one only understands without acknowledging, or acknowledges without understanding, they do not belong to the group of "muwahhid" (those who affirm God's oneness) or "ahlul-'adl" (the people of justice) (Qādī Abduljabbār, n.d., p. 128). In Mu'tazilah terminology, 'adl (justice) is described as God's actions that always lead to hasanah (goodness). This means that God does not engage in wrongdoing and does not lead His servants away from what is beneficial or towards a path of error. Furthermore, all of God's actions are imbued with wisdom, justice, and truth (Qādī Abduljabbār, Abū al-Hasan al-Hamadānī, 1971, pp. 169–171, 181, 232–234, 243–248, 252, 278; Qādī Abduljabbār, n.d., p. 153).

Explanation Model of al-Tahzīb on Qur'anic Surahs

In the opening of his commentary, before delving into Surah al-Fatihah, Jushamī begins by interpreting the term ta'awwudh (seeking refuge in God) (Jushamī, 1435, p. 1/198). At the start of each surah, Jushamī provides detailed information on various aspects, including: (1) whether the surah is considered Madaniyah or Makkiyah according to scholarly opinions, (2) the number of verses, (3) the virtues (faḍā'il) of the surah as derived from hadiths attributed to the Prophet and the sayings of his companions, (4) the circumstances of revelation (asbāb al-nuzūl) based on various narrations, (5) the origin of the surah's name, and (6) the relationship (munāsabah) between the surah and the one preceding it (Jushamī, 1435, p. 1/199, 219, 2/1091, 1441, 3/1847, 2151, 4/2491, 2839). In surahs where there is disagreement among scholars regarding whether the surah is Makkiyah or Madaniyah, Jushamī discusses the differing views by identifying specific verses that are subject to this debate. However, not all surahs in the Qur'an receive the same level of detailed explanation (Jushamī, 1435, p. 4/2491). For instance, while he elaborates extensively on the naming origins of Surah al-Fātiḥah and Surah al-Tawbah (Jushamī, 1435, p. 1/199-200, 4/3013), he does not do so for other surahs such as Surah al-Baqarah, Surah Ali 'Imran, Surah al-Nisā', and several others (Jushamī, 1435, p. 1/219, 2/1091, 1441).

In the introduction to each surah, before commencing with the verse-by-verse interpretation, Jushamī also addresses the munāsabah by explaining the thematic links between the contents of the previous surah and the surah under discussion (Jushamī, 1435, p. 2/1091, 2/1441, 7/5017). He interprets each surah by grouping verses together based on thematic relevance. The size of these verse groups varies depending on the subject matter in each Qur'anic verse. For shorter surahs, such as Surah al-Ikhlāṣ, al-Kāfirūn, and al-Falaq, he interprets the entire surah without dividing the verses into groups, considering that these surahs typically focus on a single theme. Within these verse groups, Jushamī provides detailed explanations, further dividing the interpretation into specific sections, which he refers to as the sciences of the Qur'an ('ulūm al-Qur'ān), as outlined in the introduction to his commentary. It can be said that Jushamī uses the 'ulūm al-Qur'ān as the core structure of his interpretative method. These sciences include eight main

disciplines: qirā'ah (recitation), lughah (language), i'rāb (syntax), naẓm (composition), ma'nā (meaning), nuzūl (circumstances of revelation), adilla wa aḥkām (proofs and legal rulings), and akhbār wa qaṣaṣ (narratives and stories) (Jushamī, 1435, p. 1/193-194). Jushamī consistently applies this systematic approach, though there are instances where the sequence of these discussions is not strictly followed. In some cases, certain groups of verses or entire surahs do not cover all the chapters of the 'ulūm al-Qur'ān, possibly due to the absence of relevant information. For example, the akhbār wa qaṣaṣ section might be omitted when the verses in question do not contain any stories or narrative content. The details of the 'ulūm al-Qur'ān that Jushamī uses as the foundation for interpreting the surahs are as follows:

1) Qirā'ah (Qur'anic recitation)

Like many scholars of tafsir, Jushamī places significant importance on the science of Qirā'ah (Qur'anic recitation) in interpreting the Qur'an. He emphasizes this discipline in his commentary, making it a priority in his analysis of the verses. Jushamī is particularly rigorous in his criteria for acceptable Qirā'ah in interpretation, acknowledging only the Qirā'ah that are mutawātir (transmitted by numerous reliable sources) (Ibn al-Jazarī, Abu al-Hayr Shamsuddin Muhammad, 1431, p. 69), and mashhūr (widely recognized) (Jushamī, 1435, p. 1/193), while rejecting Qirā'ah that are shādh (irregular) and nādir (rare). Just as the Qur'an itself was preserved and verified through mutawātir transmission, so too should Qirā'ah adhere to this stringent standard, with no deviation from the authenticated recitations. In al-Tahdhīb fī al-Tafsīr, after presenting a group of verses, Jushamī details the variations in Qirā'ah by referencing the recitations of various imams. He explains differences in harakāt (vowel marks) or nuqat (diacritical marks) on specific words, as well as the resulting differences in meaning. However, Jushamī does not address the Qirā'ah variations for every single verse. For instance, in Surah al-Baqarah, verses 99, 101, 109, and 110 (Jushamī, 1435, p. 1/511, 1/515, 1/545, 1/548), among others, he does not provide a discussion on Qirā'ah. This selective approach may suggest that Jushamī focused on the most significant variations or those that had a substantial impact on the interpretation of the text. Another possibility is the absence of data on variations in qiraat, meaning that aspects of differences in qiraat for the verses being studied are not present.

In this section on Qirā'ah, Jushamī occasionally explains the authenticity or validity of the recitation narrations associated with a particular verse, clarifying whether they are ṣaḥīḥ (authentic) or shādh (irregular) (Jushamī, 1435, p. 1/208, 2/1349, 4/2765). Although he often gives considerable attention to Qirā'ah in his tafsir, there are instances where he simply records the different recitations without expressing a preference or offering an evaluation. For example, in his commentary on the verse, (وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى) "...And take the Maqam of Ibrahim as a place of prayer..." (Qur'an 2:125), Jushamī mentions the different Qirā'ah variations without indicating which one he considers most accurate. He notes that the word (وَاتَّخِذُوا) is recited in two ways: some recite it with a faṭḥah (open vowel) on the letter (خ), rendering it as a statement, as per the readings of Nāfi' and Ibn 'Āmir, while other reciters pronounce it with a kasrah (closed vowel), making it a command (Jushamī, 1435, p. 1/580). He further mentions other qirā'ah variations in the same verse (Qur'an 2:125), such as the word (مَثَابَةً) being read in the singular form (مَثَابَةً) by some and in the plural form (مَثَابَاتٍ) by others. Additionally, he notes that Abu Hafṣ reads the word (يُنَبِّئِي) with a faṭḥah on the letter (ي), whereas other reciters opt for sukūn (a

silent vowel) to ease the pronunciation. In these instances, Jushamī does not provide an assessment or choose between the different recitations (Jushamī, 1435, p. 1/580).

When explaining the differences in Qirā'ah, Jushamī often references the names of specific reciters. However, in many instances, he uses pronouns such as (هُم) "they" and phrases like (قَرَأَ بَعْضُهُمْ) ("some of them recite") (Jushamī, 1435, p. 2/1268, 5/3879), (وَرُوِيَ عَنْ بَعْضِهِمْ) ("it is narrated from some of them"), and (وَعَنْ بَعْضِهِمْ) ("and from some of them") (Jushamī, 1435, p. 1/210, 237, 255, 260, 263), without explicitly naming the reciters. Jushamī employs the term (قِرَاءَةُ الْعَامَّةِ) ("the majority reading") to indicate the recitation endorsed by most scholars. Among the Qirā'ah scholars he cites, the most frequently mentioned are the 14 reciters who are widely recognized among the ulamā' (Bannā, 1407, p. 1/72).

In addition to citing prominent Qirā'ah scholars, Jushamī also references Qirā'ah traditions based on the accounts of notable companions, such as Abdullah b. Abbas (d. 68/687), Abdullah b. Mas'ūd (d. 32/652), Ali b. Abī Tālib (d. 40/661), Ubay b. Kā'b (d. 33/654), Usman b. Affān (d. 35/656), Umar b. al-Hattāb (d. 23/644), Ā'ishah (d. 58/678), and Asmā bint Yazīd (d. 30/650). He also draws from the Tabi'in, such as Saīd b. Jubayr (d. 94/713), Mujāhid b. Jabr (d. 103/721), Ikrimah b. Abdillāh (d. 105/723), Atā b. Abī Rabāh (d. 114/732), Abū'l-Āliyah (d. 90/709), Abdurrahmān b. Hurmuz al-A'raj (d. 117/735), and Abū Rajā' al-Utāridī (d. 105/723). Jushamī cites these Qirā'ah traditions in various places throughout his work. For instance, when interpreting verses 71 to 77 of Surah al-Kahf, he references numerous names, including the seven renowned Qirā'ah imams, Abdullah b. Mas'ūd from the companions, and Abū Rajā' al-Utāridī from the Tabi'in (Jushamī, 1435, p. 6/4463). Similarly, in the interpretation of Surah Nuh, verses 21 to 28, Jushamī discusses various recitations, drawing from the narrations of the fourteen Qirā'ah Imams as well as from other scholars like Ashhāb al-Ukaylī (d. 204/820) and Abū Hātim al-Sijistānī (d. 255/869) (Jushamī, 1435, p. 10/7101).

Jushamī frequently assesses the authenticity of the Qirā'ah and identifies those that are Shaz (irregular). For example, when discussing Surah al-Baqarah 2/76, he notes that the word (وَإِذَا تُقَرَأُ) is commonly read without an alif, though some scholars narrate it with the addition of alif (لَا تُقَرَأُ). Jushamī argues that this addition is impermissible in the recitation of the Qur'an, despite its acceptability in Arabic, because the Qirā'ah of the Qur'an must be based on authentic, mutawatir transmission (Jushamī, 1435, p. 1/445). Jushamī's concern for the quality of Qirā'ah extends beyond the consideration of Mustafid (widely accepted) narrations. He also takes into account the conformity of the Qirā'ah with the written Mushaf. For instance, when discussing Surah al-Baqarah 2/283, he asserts that the correct Qirā'ah is the one that reads "وَلَمْ تَجِدُوا كَاتِبًا" ("...while you do not find a writer...") with كَاتِبًا in the singular form, as it appears in the Mushaf. However, according to narrations from Abdullah b. Abbās, Mujāhid (d. 103/721), and Ibn Aliyah (d. 193/809), the word كَاتِبًا ("writer") is sometimes rendered as كِتَابًا ("notebook"), reflecting the context where a writer may be found but not the tools or materials for writing. According to Dahhāk (d. 105/723), the word الْكَاتِب ("writers") is sometimes read in the plural form as كُتَّابًا ("writers") (Jushamī, 1435, p. 2/1081).

2) Lughah (Language)

Language, specifically Arabic, plays a critical role in interpreting the Qur'an because the Qur'an was revealed in Arabic. Therefore, mastering the Arabic language is essential for understanding it (Akk, 1406, p. 139; Demirci, 2018, p. 118). Scholars of tafsir (Qur'anic interpretation) regard Arabic as one of the core sciences

that a mufasssir (interpreter) must master to interpret the Qur'an accurately (Akk, 1406, p. 137; Mahmūd, 1425, p. 2/990). This mastery includes understanding the meanings and nuances of Arabic discourse and its literary expressions. Whether this knowledge is acquired naturally, as it was by the native Arabs to whom the Qur'an was revealed, or through formal learning, it is indispensable. The Qur'an is composed in Arabic, so knowledge of Arabic grammar and linguistics is a vital tool for comprehending its message. Without this knowledge, one risks misinterpreting the text. The rules of Arabic language refer to a collection of various linguistic sciences, including lexicology (matn al-Lugah), morphology (tasrif), syntax (nahwu), semantics (ma'ani), rhetoric (bayan), and others (Ibn 'Āshūr, 1984, p. 1/18).

Like most scholars of tafsir, Jushamī considers linguistic knowledge to be essential for accurate Qur'anic interpretation. He discusses this linguistic science in the introduction to his tafsir, identifying it as one of the eight key Qur'anic sciences widely used as tools for interpretation. Jushamī also emphasizes in his introduction that the Qur'an is entirely composed in Arabic, citing the Qur'anic verse (بِلِسَانٍ عَرَبِيٍّ مُبِينٍ) ("in a clear Arabic language") to support this point. Furthermore, Jushamī explores scholarly opinions on the presence of non-Arabic words in the Qur'an. He explains that some early scholars mentioned the existence of Roman or Persian words in the Qur'an, such as (الْقِسْطَاس) meaning "scales" in Roman, and (السَّجِيل) (Ibn 'Āshūr, 1984, p. 1/18), meaning "burnt earth" in Persian (Suyūṭī, 1429, p. 1/197). These words could indeed exist in both Arabic and non-Arabic languages, or they might have been borrowed by the Arabs and subsequently Arabicized (mu'arrab). Additionally, Jushamī asserts that the Qur'an contains no reprehensible, incorrect, or contradictory words. The Qur'an possesses a unique linguistic style and eloquence that distinguishes it from all other texts, contributing to its status as a miraculous work (Jushamī, 1435, p. 1/193).

After discussing the various aspects of Qiraah in the verse being interpreted, Jushamī then moves on to explain the linguistic elements in the next section. He focuses on specific words that require further clarification, providing detailed information about each one from a linguistic perspective. This includes aspects such as the word's morphology (tasrif), its etymology, original meaning, synonyms, antonyms, and other relevant linguistic details. For instance, in his commentary on Surah Ali Imran 3:18-19, Jushamī delves into several key words found in these verses, such as (الشهادة) "witness," (الدين) "religion," (الإسلام) "Islam," (الخلافة) "difference," and (البغي) "rebellion." He explains that the word (الشهادة) denotes the act of giving news or testimony about something observed. Regarding (الدين), Jushamī clarifies that its primary meaning is "obedience" (الطاعة), but he also explores other possible interpretations like "reward" (الجزاء) and "habit" (العادة). The meaning of (الدين) as "reward" is illustrated by the Hadith saying (كَمَا تَعْبُدُنَا) which translates to "As you do, so shall you be repaid." The interpretation of (الدين) as "habit" is supported by a line from pre-Islamic poetry: (أَهَذَا دِينُهُ أَبَدًا وَدِينِي), meaning "Is this his habit and my habit forever?" Jushamī's linguistic analysis in this section adds depth to the understanding of the Qur'anic text, connecting the meanings of words with their broader usage and significance in the Arabic language (Jushamī, 1435, p. 2/1118).

The word (الإسلام) "Islam" is derived from (السَّلَام), which means "peace" (الصلح). The verb (أَسْلَمَ) translates to "enter into peace," similar to how (أَخْرَبَ) means "enter into war." Another view suggests that the root of (الإسلام) is (اسْتَسْلَمَ), meaning "surrender" (الانقياد). When discussing the term (الاختلاف), Jushamī begins by examining (الْجَلَاظ), which means "difference" and is the opposite of (الْوَفَاق), meaning "harmony" or "agreement." Linguistically, (الْوَفَاق) refers to two things aligning with each other in

their implementation, while (الإختلاف) denotes a lack of alignment between two things in their execution. As for the word (الْبَغْي), it is associated with seeking arrogance in injustice, and in a broader linguistic sense, it means "seeking," as in the phrase (بَغَيْتُ الشَّيْءَ), meaning "I sought something." (Jushamī, 1435, p. 2/1119). In his linguistic analysis, Jushamī often draws on Qur'anic verses, pre-Islamic poetry, and Arabic expressions. For example, he explains the word (بَنَتْ) in Surah al-Nisa 4:1—(وَبَنَتْ مِنْهُمَا) "...From both of them, Allah created many men and women..."—as meaning "to divide or distribute" (فَرَّقَ). He references similar usage in Surah al-Baqarah 2:164 and Surah Luqman 31:10—(وَبَنَتْ فِيهَا مِنْ كُلِّ دَابَّةٍ) "...He spreads all kinds of animals on the earth..." (Jushamī, 1435, p. 2/1442).

An example of explaining the meaning of a word based on guidance from hadith can be found in the interpretation of the term (قَانِثُونَ) "all submit" in Surah al-Baqarah 2:116: (بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ كُلُّ لَّهُ قَانِثُونَ) "...everything in the heavens and the earth belongs to Allah; all submit to Him...". Jushamī explains that the word (القُنُوت) originally means "continuity" (الدَّوام), but it has come to be used with four distinct meanings: 1. (القُنُوت) signifies "obedience" (الطاعة), as seen in the verse, (يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ) "O Mary, obey your Lord, prostrate, and bow with those who bow..." 2. (القُنُوت) refers to "standing for a long time" (طول القيام), as the Prophet mentioned when asked about the best prayer, replying, (حُوتِ الْقُنُوتِ) "the one that stands for a long time." 3. (القُنُوت) also means "silence" (السكوت), as related by Zaid b. Arqam (d. 68/688): "We used to speak during prayer until the verse (لِلَّهِ قَانِتِينَ) was revealed, and then we refrained from speaking in prayer." 4. Lastly, (القُنُوت) retains its original meaning of "continuity" (الدوام).

The interpretation of a word derived from Arabic poetry can be seen in Jushamī's explanation of the term (الذَّء) in Surah Ali Imran 3:168: (الَّذِينَ قَالُوا لِأَحْوَانِهِمْ وَقَعَدُوا) (لَوْ أَطَاعُونَا مَا قُتِلُوا ۚ قُلْ فَادْرَءُوا عَنِ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ) "(They are) those who said to their brothers while sitting back, 'If they had obeyed us, they would not have been killed.' Say, 'Then prevent death from yourselves, if you are truthful.'" Jushamī explains that the word (الذَّء) in this verse means "to prevent" or "to restrain" (الدفع), and he illustrates this meaning using a verse from Arabic poetry: (تَقُولُ إِذَا دَرَأْتَ لَهَا وَضِيئِي أَهَذَا دِينَهُ أَبَدًا) "It (the camel) said when I tied the rope to the bond: 'Is this how it will always be for me and him?'"

3) I' rāb (Grammar)

After discussing the sciences of Qiraat and Lughah, Jushamī introduces i' rāb as another crucial discipline for interpreting the Qur'an. He emphasizes that the Qur'an is free from any grammatical error (Lahn) or mistake. Scholars who specialize in interpretation stress the necessity of mastering i' rāb and understanding the grammar of the Qur'an before attempting to interpret its verses. Tabarsī (d. 548/1154) even stated that i' rāb is the most important of all the sciences related to the Qur'an, as every explanation of the Arabic language relies on it. Essentially, i' rāb is the key to uncovering the meanings within the words of the Qur'an; without it, the divine intent in the Qur'an cannot be fully understood (Tabarsī, 1427, p. 1/12).

In the i' rāb section, Jushamī discusses the various interpretations and opinions regarding the grammatical structure of sentences, as well as the differences in meaning that arise from these variations in i' rāb. He frequently references the views of Abū Muslim and quotes linguistic experts such as Zujjāj (d. 311/923), Halīl b. Ahmad (d. 175/791), Ibn al-Sarrāj (d. 316/929), Farrā' (d. 207/822),

and Abū Ishāq al-Saʿlabī (d. 427/1035), among others. In addition to citing scholarly opinions, Jushamī occasionally presents viewpoints of unknown origin, using phrases like (قيل) "it has been said" and (يقال) "it is said," even though he sometimes supports these views himself (Jushamī, 1435, p. 3/3745). At times, he also explains iʿrāb in a question-and-answer format, offering a more interactive approach to understanding the grammatical structure of the Qur'an (Jushamī, 1435, p. 3/3780).

4) Nuzūl (Reasons for the Revelation of Verses)

Most commentators delve deeply into investigating and analyzing asbāb al-nuzūl, which refers to the circumstances or events that prompted the revelation of certain Qur'anic verses. These narrations provide context—whether to explain a law, recount a story, refute an incident, and so forth (Ibn ʿAshūr, 1984, p. 1/46). Jushamī, in the introduction to his commentary, notes that while some Qur'anic verses have specific reasons for their revelation, others may not be strictly confined to those reasons. He stresses that the focus should always be on the wording of the verse itself rather than solely on the reason for its revelation (Jushamī, 1435, p. 1/194). After discussing iʿrāb (grammar), Jushamī proceeds to elaborate on the nuzūl of a verse, if such information is available. He meticulously cites various narrations about the revelation of verses, often including the names of the narrators. However, some narrations lack an identifiable source. For instance, when explaining Surah al-Nisa 4/38: (وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ) “And (also) those who spend their wealth out of show and to be seen by others...” Jushamī presents several interpretations regarding its nuzūl: (1) According to scholars like Suddī (d. 127/745), Zujjāj (d. 311/923), and Aṣamm (d. 200/816), the verse was revealed concerning the hypocrites. (2) Mujāhid (d. 103/721) narrated that the verse refers to the Jews who gave their wealth to the enemies of the Prophet Muhammad. (3) Using the expression (قيل) "it is said," Jushamī mentions that the verse pertains to the Mushrikeen of Mecca, who provided resources to the enemies of Allah. However, he does not provide a specific source for this narration (Jushamī, 1435, p. 2/1557).

In cases of differing nuzūl narrations, Jushamī sometimes refrains from favoring one interpretation over another. However, when he does choose, he uses phrases like wal awwalu azhar (والأول أظهر) "the first narration is more likely," (والأول) "the first narration is more accurate," (Jushamī, 1435, p. 1/251, 282) and wahuwa aujah (وهو الأوجه) "this is the most correct narration." (Jushamī, 1435, p. 1/251, 282). If a narration appears to be flawed, he dismisses it with the phrase (وهذه رواية غير صحيحة) "this narration is not authentic." (Jushamī, 1435, p. 8/5514). Sometimes Jushamī provides his reasoning for accepting or rejecting a particular nuzūl narration, while at other times he does not. For example, in Surah al-Baqarah 2/13: (وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ) “And when it is said to them, ‘Believe as the people have believed,’ they say, ‘Shall we believe as the fools have believed?’”—Jushamī notes two interpretations of asbāb al-nuzūl. One suggests the verse refers to the Jews, while the other to the hypocrites. Jushamī concludes that the verse most likely concerns the hypocrites, based on the structure of the verse (nazm) (Jushamī, 1435, p. 1/282). Another example is in his commentary on Surah al-Baqarah 2/11. Here, he presents two nuzūl interpretations: one associating the verse with the hypocrites, which aligns with the majority of commentators, and the other with the Jews. Jushamī favors the former interpretation, reasoning that both the majority opinion and the structure of the text support it. Despite this

preference, Jushamī still includes both opinions in his explanation of the verse's meaning (Jushamī, 1435, p. 1/251).

5) Nazm (Arrangement)

Jushamī, who identifies nazm as one of the eight essential sciences of the Qur'an in the introduction to his commentary, emphasizes the interconnectedness of the surahs and verses. He asserts that the Qur'an was revealed in a particular order for a specific purpose or benefit. This belief leads him to the view that each surah and verse, or groups of verses within a surah, are interrelated because the Qur'an was revealed progressively over time. Jushamī strives to demonstrate the miraculous nature of the Qur'an through the arrangement of its verses and surahs (Jushamī, 1435, p. 1/193). Upon closer examination, the nazm that Jushamī refers to aligns with the concept of munasabah, which explores the relationship in meaning between one verse and another. The science of munasabah itself studies the connections and similarities among verses, as each part of the Qur'an is inherently linked (Demirci, 2019, pp. 203–204).

In his commentary, Jushamī sometimes elaborates on the nazm within specific verses, though at times, he may omit this explanation. His focus on nazm seems to be more pronounced in longer verses, where breaks in the sentences could lead to difficulties in comprehension. In simpler terms, Jushamī delves into the nazm aspect particularly in sections that require clarification to ensure the verse or surah is understood in a relevant and comprehensive manner. When he addresses nazm, he provides a title and explains the connections between the meanings of the verses. In certain instances, Jushamī even discusses the relationship between a verse and an earlier one, even if they are separated by several verses. For example, in Surah Ali Imran, verse 189 states, "And to Allah belongs the kingdom of the heavens and the earth; and Allah is Almighty over all things." Jushamī, in *al-Tahdhīb fī al-Tafsīr*, explains that this verse is connected to an earlier verse (Surah Ali Imran 3/181) concerning the Jews' statement, "Indeed Allah is poor, and we are rich." He clarifies that verse 189 is Allah's response, negating their claim by asserting that the heavens and the earth belong to Allah, who, therefore, is not poor (Jushamī, 1435, p. 2/1425). When beginning an explanation of nazm, Jushamī may use a straightforward explanatory approach or a question-and-answer format. One commonly used question to introduce the discussion of nazm is, (كَيْفَ تَتَّصِلُ الْآيَةُ بِمَا قَبْلَهَا) "How is this verse connected to the previous one?" Alternatively, he might use variations like (كَيْفَ يَتَّصِلُ قَوْلُهُ بِمَا قَبْلَهُ) "How does this statement relate to the one before it?" (Jushamī, 1435, p. 1/297, 1/557, 1/692, 2/1371) or (يُقَالُ بِمَا يَتَّصِلُ قَوْلُهُ) "It is asked, to which verse is this verse connected?" and similar phrases.

When explaining the nazm of verses, Jushamī often references explanations from narrations attributed to scholars such as Abū Muslim (d. 137/755), Ali b. Isa al-Rûmânî (d. 384/994), Aṣamm (d. 200/816), Abdullah b. Abbas (d. 68/687), and Suddî (d. 127/745). However, Jushamī also provides insights into nazm based on narrations that are not attributed to specific narrators, using phrases like (وَقِيلَ) "and it is said." In cases where multiple opinions exist regarding the relationship between verses, Jushamī acknowledges the presence of differing views by stating (فِيهِ وَجْهٌ) "there are several opinions on this." He then proceeds to present and explain each of these perspectives. For example, when discussing the relationship between Surah al-Nisa 4:34 (الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ) "Men are the protectors and maintainers of women..." and the preceding verses, Jushamī outlines several interpretations. The first opinion suggests that after Allah explains men's superiority over women in matters of

inheritance, He also clarifies men's responsibilities towards women, such as providing dowries and living expenses. The second opinion posits that after addressing those who care for orphans at the beginning of the surah, and highlighting men's priority in inheritance, Allah emphasizes the obligation of men to support women. The third opinion states that after addressing the needs of orphans, Allah also discusses those who are responsible for the needs of women (Jushamī, 1435, p. 2/1544).

6) Ma'nā (Meaning)

In the Ma'nā section, Jushamī delves into the meaning of each verse under discussion, true to the title. He typically quotes the specific word or phrase in question and then explains its meaning or intended significance. In the preface to his book *al-Tahdhīb fī al-Tafsīr*, Jushamī emphasizes that there is no part of the Qur'an whose meaning is unknown, aligning with the standard belief of the Mu'tazilah scholars. The primary argument is that the purpose of divine speech is to convey and clarify meaning. Every sentence in the Qur'an carries meaning; if it carries only one meaning, that meaning must be understood as intended. If a sentence has multiple meanings, and each is plausible, all meanings can be considered correct, either by reconciling them (الجمع) or by choosing one (التخير). The Qur'an contains both literal and metaphorical meanings. The literal meaning is generally preferred unless there is clear evidence that the metaphorical meaning is more appropriate, in which case the metaphorical meaning is adopted (Jushamī, 1435, p. 1/194).

In this section on Ma'nā, Jushamī also interprets verses based on narrations from the companions and successors (Tabi'in). As he notes in his book's introduction, when differing interpretations exist, he engages in tarjih (weighing evidence) to select the meaning that aligns best with the available arguments or evidence. For instance, when explaining the phrase (نَبَأُ ابْنَيْ آدَمَ) "...the story of the two sons of Adam..." there are differing opinions on who these sons were. One view holds that they were Qabil and Abel, descendants of Adam. Another suggests that they were two individuals from the Children of Israel. Jushamī supports the first view, arguing that the clarity of the language and the mutawatir (widely transmitted) nature of the story make it the correct interpretation. However, Jushamī does not always choose a single interpretation when multiple meanings are plausible. For example, in the phrase (الَّذِينَ يَحَارِبُونَ اللَّهَ وَرَسُولَهُ) "those who fight Allah and His Messenger..." (Jushamī, 1435, p. 3/1933), scholars differ on who these individuals are. Some say they are infidels or apostates, while others interpret them as highway robbers from among the people of the Qibla. In such cases, Jushamī does not commit to one specific interpretation (Jushamī, 1435, p. 3/1945).

7) Adillah wa Ahkām (Guidelines and Affirmations)

The discussion of Adillah wa Ahkām follows the examination of the Qiraah, I'rāb, Lugah, Nuzūl, Nazm, and Ma'nā of a verse. In this section, Jushamī aims to highlight the key messages within the verses of the Qur'an under discussion. This part serves as a conclusion and offers a concise guide to the moral and religious messages of the verses, along with some commentary. Although Jushamī initially refers to these discussions as Adillah wa Ahkām, within his interpretation, he typically titles them al-Ahkām. In the preamble to his interpretation, Jushamī begins by stating that the Qur'an is the true kalam (truthful speech). The Qur'an serves as proof, with some verses functioning as affirmations, such as the principles

of monotheism, while others provide explanations, such as the tenets of Shari'a. Some verses have meanings that are apparent from their text, like those that are muhkam (clear) and mubayyan (explicit), while others have meanings that are not immediately clear, such as those that are mujmal (ambiguous) and mutasyabih (allegorical). Among the verses, there are those that are nāsikh (abrogating), which must be observed, and those that are mansūkh (abrogated), which do not require observance. Hence, it is crucial to understand the historical context of the Qur'an's revelation, including which verses were revealed in Mecca and which in Medina. The Qur'an also contains verses that are general and specific, as well as those that include parables, wisdom, admonitions, commands, prohibitions, promises, and threats (Jushamī, 1435, p. 1/77).

When beginning his discussion on al-Adillah wal Ahkām, Jushamī frequently uses phrases like (تَذَلُّ الْآيَةُ عَلَى) or (تَذَلُّ الْآيَةُ عَلَى), which translate to "this verse indicates...". He then elaborates on the key messages or guidance conveyed by the verse. In this section, Jushamī generally focuses on the conclusions of the verses, emphasizing their moral content, as well as Allah's commands and prohibitions. At times, Jushamī uses his explanations to critique other schools of thought, particularly the Murjiah school. For example, while discussing Adillah wa Ahkām in Surah al-Baqarah 2:25, Jushamī states, "The word of Allah (وَعَمِلُوا الصَّالِحَاتِ إِنَّ لَهُمْ جَنَّتٍ) indicates that good deeds are required to attain heaven and its rewards. Therefore, the Murjiah's words are invalid." (Jushamī, 1435, p. 1/290).

In his explanation of al-Adillah wal Ahkām, Jushamī also provides additional commentary or clarifications through a question-and-answer format. He often introduces these sections with phrases such as (وَمَتَى قِيلَ) "and when asked" or (وَيَقَالُ) "and it is said". For example, in discussing Adillah wa Ahkām in Surah al-Baqarah 2:66, Jushamī notes, "The verse indicates that Allah transformed them (the Children of Israel) into monkeys as a lesson for others and as a punishment for them. The verse also serves as a warning against rejecting the revelation given to them. It is a kindness (lutf) for those who are willing to reflect upon it." After this explanation, he poses the question, "Was the repentance of the Children of Israel accepted after their transformation?" He answers, "It was not accepted, as they were obligated to discern right from wrong." He continues, "How will those who were transformed be resurrected on the Day of Judgment?" He replies, "It is said that they will be resurrected in the form of monkeys, as this is more degrading. However, it is also possible that they could be resurrected in their original human form." (Jushamī, 1435, p. 1/421).

In certain sections, if the discussion of al-Ahkām requires more detailed and comprehensive exploration, Jushamī introduces a separate section titled "fasl" to delve deeper into the subject. For example, in his explanation of Surah al-Baqarah 2:102, which deals with the story of Prophet Sulaiman, Harut and Marut, and Satan, focusing on the topic of magic, Jushamī creates a "fasl" to specifically address the laws of magic. In this section, he outlines the details of these laws in six chapters, covering the legality of teaching magic, learning it, practicing it, its nature and procedures, the distinction between magic that constitutes disbelief (kufr) and that which does not, as well as the ruling on a magician and their repentance (Jushamī, 1435, p. 1/526).

8) Akhbār wa Qasas (News and Stories)

In his tafsir, Jushamī identifies Akhbār wa Qasas as a crucial aspect of Qur'anic sciences for interpreting the Qur'an. Among the various sciences of the

Qur'an, the study of news or stories is particularly significant in understanding its meaning. Although Jushamī does not provide a detailed explanation of the concept of Akhbār wa Qasas in his introduction, he frequently discusses the meaning of al-qasas in relation to specific verses throughout his tafsir. For example, Jushamī describes Qasas as news about events that follow one another, rooted in the word al-itbā' (to follow). He notes the saying, "A person will tell his story if he follows it," and uses a verse as a guide: (وَقَالَتْ لِأُخْتِهِ قُصِّيهِ) "And Musa's mother said to Musa's sister, 'Follow him'" (Jushamī, 1435, p. 6/4363). Jushamī generally quotes these stories without offering additional commentary or analysis, aiming instead to provide context about the historical background of the verse under discussion.

Jushamī often labels these stories with the title al-Qissah and recounts events connected to the verses, particularly those involving past prophets or narratives from the Israiliyat tradition. For example, in his explanation of Surah al-Maidah 5:21, Jushamī includes the following Israiliyat story in the al-Qissah section: After Moses and the Children of Israel crossed the sea and Pharaoh perished, God commanded them to enter the Holy Land. When they reached the Jordan River, they were too afraid to proceed. Moses then sent twelve spies, one from each tribe, to scout the land. The spies were overwhelmed by the strength and power of the enemies in the Holy Land. When they returned, they were instructed by Moses to keep the information secret. Two of them, Yusha bin Nun from the tribe of Benjamin and Kalib bin Juphanah from the tribe of Judah, obeyed Moses' command, but the other ten disobeyed and spread the news among the people.

Some accounts say five spies kept the secret while the others did not. As a result, fear spread among the Israelites, making them reluctant to engage in battle. Despite encouragement and advice from Yusha and Kalib, the people were filled with fear and cried out, worrying that if they entered the land, their wives and families would be taken as spoils of war. They even considered returning to Egypt and planned to stone Yusha and Kalib. In his anger, Moses prayed, "O my Lord, I have control over myself and my brother only..." Allah then revealed to Moses that the Israelites would wander in the wilderness for forty years, and those who disobeyed Allah would not enter the land. The Children of Israel spent forty years in the wilderness of Tih, which some say stretched 16 farsakhs, others say nine, and still others six farsakhs. During this time, their numbers reached 600,000 warriors, whose clothes never tore and who were sustained with māna and quail. Over these forty years, all the leaders died except for Yusha and Kalib. As the old generation passed away, their descendants grew stronger, and they eventually went to war and successfully conquered the Holy City (Jushamī, 1435, p. 6/4363).

In various parts of his tafsir, Jushamī provides detailed accounts of historical places and events mentioned in the Qur'an, often presenting multiple versions of these stories without endorsing any particular one. For instance, in his commentary on Surah al-Fil, Jushamī recounts different traditions about why Abraha sought to destroy the Kaaba. According to one tradition, Abraha built a church in Sana'a and commanded people to worship there. When the Arabs heard about this, a man from the Bani Kinanah tribe went and desecrated the church. This incident was reported to Abraha, who then vowed to demolish the Kaaba. Another version suggests that an Arab burned a Christian church, prompting Abraha to vow to burn down the Kaaba in retaliation. A different account claims that the Arabs had torn down the church of the Christian Abyssinians, which led Abraha to seek revenge by planning to destroy the Kaaba. There is also a story that a group of Arab traders set fire to the Abyssinians' church, causing a blaze inside. Outraged by the burning of their

church, Abraha ordered the Kaaba to be destroyed. Another version explains that Abraha noticed people preparing for the Hajj season and inquired about it. He was told that they were going to perform Hajj at the Kaaba in Mecca. Curious, Abraha asked what the structure was made of, and upon learning that it was made of stone, he declared, "I will build a house of worship better than theirs." He then constructed a magnificent church and commanded people to visit it. A man from the Khasamah tribe came and defiled the church, and when Abraha heard of this, he became furious and said, "The Arabs did this because of their house (the Kaaba)." In response, he vowed to tear down the Kaaba (Jushamī, 1435, p. 10/7541-7542).

4. CONCLUSION

The research findings indicate that Jushami's approach involves combining various pieces of information about each chapter, including its origins, names, status, and virtues. He also employs the *ulum al-Quran* approach, which analyzes the chapter in shorter sections and examines the *asbab al-Nuzul*, *i'rab*, meanings, and laws. Furthermore, the study revealed that Jushami's interpretation often concludes with a *nazzam* section, which provides a comprehensive overview of the chapter's structure and composition. In longer chapters with many verses and multiple sub-themes, verses that share a related theme are grouped together and discussed using the relevant *ulum al-Quran* sub-chapters. In shorter chapters that contain a single theme, such as *al-Kafirun*, *al-Kawthar*, *al-Inshirah*, and others, the verses are discussed under a unified theme with detailed explanations using the *ulum al-Quran* approach. The classification of sub-theme discussions for each part of the Quranic text appears to be quite effective in presenting detailed and relevant information about the verses, closely related to the main discussion of each field of study. Jushami's model of surah interpretation is unique and differs from most interpretations that appeared in earlier periods. Conducting a similar study on interpretations that preceded *al-Tahzib* would be very useful for understanding the influence of the surah-based interpretation model adopted by Jushami.

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