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**Tafsir**, or **Quranic interpretation**, is a scholarly discipline that provides clarity on the Quran's meanings, historical context, and linguistic nuances. Derived from the Arabic root *fassara*, meaning to explain or unveil, *Tafsir* serves as a key tool in understanding divine guidance. Scholars use it to explore the Quran's moral, legal, and theological dimensions, ensuring a structured approach to interpretation. The significance of *Tafsir* extends beyond scholarly study—it directly impacts a Muslim's daily worship and comprehension of faith. It enhances focus in *Salah*, strengthens adherence to Islamic teachings, and deepens one's bond with the Creator. The discipline of *Tafsir* encompasses various aspects beyond mere explanation, including the context of Quranic chapters and verses, reasons for revelation, lessons, historical and cultural settings, and more. *Tafsir* serves as a key to resolve disputes about the meanings of Quranic verses by grounding interpretations in knowledge and scholarly rigor. Imam al-Zarkashi defined *Tafsir* as the science through which the Quran is understood, its meanings clarified, and its legal rulings derived. *Tafsir* enables Muslims to understand their religious obligations, appreciate the wisdom behind Allah's words, and gain insights into the Quran's linguistic and rhetorical beauty. It relies on a deep knowledge of Arabic language, principles of Islamic jurisprudence, reasons for revelation, and historical context. Some scholars also view *Tafsir* as encompassing the study of Quranic vocabulary, pronunciation, and appropriateness of its revelations to specific situations. *Tafsir* is not limited to explaining literal meanings but explores moral and ethical lessons, legal rulings, theological principles, historical narratives, and their relevance to contemporary life. The earliest *Tafsir* is attributed to 'Abdul-Malik ibn Jurayj in the 8th century CE, with Prophet Muhammad providing explanations of Quranic verses to his companions, laying the foundation for subsequent *Tafsir* literature. Key companions contributed significantly to early *Tafsir*, including Ibn Abbas, known as the "Interpreter of the Quran," and Ubayy ibn Ka'b, a reliable source of its interpretation. The formalization of this science began in the 8th century CE, building upon the groundwork laid by the Prophet and his companions. *Tafsir*, the art of interpreting the Quran, dates back to early scholars like 'Abdul-Malik ibn Jurayj (767 CE), whose work marked a shift from oral transmission to written compilation. His *Tafsir* was based on narrations from the Prophet's companions and successors, ensuring a chain of transmission that linked interpretations back to the Prophet. Following Ibn Jurayj, scholars produced detailed works like *Tafsir Muqattil* Ibn Sulayman (767 CE), which focused on linguistic explanations, and *Tafsir al-Tabari* (923 CE), a monumental work combining narrations, analysis, and legal insights. *Tafsir* acts as a key to understanding the Quran, enabling deeper comprehension and practical application in daily life. Without it, understanding the Quran is like having a message without a lamp to read it. Learning *Tafsir* helps individuals comprehend the Quran more effectively, understand and implement the five pillars of Islam with devotion and balance, and develop a deeper bond with the Creator. *Tafsir* explains the stories and lessons of the Quran, offering a deeper understanding of Islamic history. It deepens a believer's bond with Allah, strengthening faith and fostering a lifelong connection with the Creator. Simply reading the Quran does not fulfill its rights without understanding the purpose behind the words. *Tafsir* allows individuals to uncover the Quran's true meanings, enabling them to apply its guidance in their daily lives. The Quran serves as a guide, leading believers towards spiritual growth and resolving worldly challenges. While reading the Quran is crucial, studying *Tafsir* enables its teachings to be internalized and applied, ultimately refining one's character and behavior. *Tawee*, derived from 'Awwl', implies returning to the origins of words to comprehend their meanings and connotations. Key differences between *Tafsir* and *Tawee* are: - **Tafsir**: Explains a word with a single meaning. - **Ta'wil**: Determines one of several meanings associated with a word. - **Tafsir**: Is based on knowledge, as classified by Al-Maturidi. - **Ta'wil**: Involves interpretations grounded in reason (Ijtihad). - **Tafsir**: Represents the literal interpretation of a verse. - **Ta'wil**: Reflects the actual intent behind a verse. - **Tafsir**: Explains individual words within a verse. - **Ta'wil**: Elucidates what a verse aims to convey. With these distinctions in mind, it is essential for Muslims to understand and adhere to Allah's message by utilizing *Tafsir* as a tool. By enrolling in an Online Quran *Tafsir* Course, individuals can embark on a journey towards deeper comprehension of the Quran's timeless wisdom. This pursuit fosters a stronger connection with Allah and genuine understanding of His message. The art of Quranic interpretation is known as *Tafsir*, which encompasses a wide range of commentaries and explanations that help shed light on the meaning of the Quran. A skilled interpreter of the Quran is called a *Mufassir*, who strives to provide a clear understanding of God's will by delving into the nuances of linguistics, jurisprudence, and theology. *Tafsir* can be broadly categorized into two main approaches: *Tafsir bi-al-ma'thur*, which relies on traditional interpretations passed down from the early days of Islam, and *Tafsir bi-al-ra'y*, which involves personal reflection and independent thinking. Throughout history, various schools of thought have developed their own unique characteristics and traditions in interpreting the Quran. The term "Tafsir" itself is derived from the Arabic root F-S-R, meaning to interpret or explain. In Islamic contexts, *Tafsir* refers to the process of uncovering God's will through a deep understanding of the Quranic text and the Arabic language. Interestingly, there are an estimated 2,700 Qur'an commentaries in manuscript form, with around 300 having been published. However, it is believed that many more commentaries remain undiscovered, waiting to be unearthed by scholars. The earliest examples of *Tafsir* date back to the time of Muhammad, who would often explain the meanings of Quranic verses to his companions. The interpretation of the Quran, known as *Tafsir*, began with Muhammad's companions after his death. They used their understanding and knowledge to explain selected parts of the Quran. As time passed, scholars in subsequent generations expanded their sources, covering the entire text and separating narrations from explanations. Different schools of thought emerged, including those that relied on personal judgment and Jewish apocryphal reports. The field evolved from being part of hadith studies to an independent discipline. Grand Ayatollahs in Iran played a key role in Shia Islam's interpretation of the Quran, using authoritative titles and gaining authority over people and institutions. The term "Mufasssir" refers to the author of a Quranic interpretation, which is contingent upon mastery of various disciplines such as linguistics, rhetoric, theology, and jurisprudence. To ensure the authenticity of a *Tafsir*, several criteria must be met, including: understanding and knowledge of the Quran; familiarity with the Sunnah (prophet Muhammad's sayings, actions, and approvals); proficiency in Arabic language and rhetoric; comprehension of context (Asbab al-Nuzul); consistency with early *Tafsir*; application of reason within Islamic principles; avoidance of abrogated verses; and who strives to provide a clear understanding of God's will by delving into the nuances of linguistics, jurisprudence, and theology. *Tafsir* can be broadly categorized into two main approaches: *Tafsir bi-al-ma'thur*, which relies on traditional interpretations passed down from the early days of Islam, and *Tafsir bi-al-ra'y*, which involves personal reflection and independent thinking. Two prominent approaches are *Tafsir bi'l-ma'thur* (received *Tafsir*) and *Tafsir bi'r-ra'y* (*Tafsir* by opinion). *Tafsir bi'l-ma'thur*, also known as *Tafsir bi'r-riwayah*, involves using traditional sources such as another portion of the Quran or sayings of Muhammad or his companions. This method is widely agreed upon and has been used throughout history. However, it has faced criticism due to concerns about interpreting the Quran based on personal opinions rather than its own statements. Critics argue that Muhammad himself condemned those who interpret the Quran from their own perspective, and most companions of Muhammad refrained from presenting their own ideas. Despite this, some notable examples of *Tafsir bi'r-riwayah* include *Jami' al-Bayan* by al-Tabari and *Tafseer al-Qur'an al-Azeem* by Ibn Kathir. The sources used for *Tafsir bi'r-riwayah* can be ranked by authority, with the Quran itself being the most authoritative source of interpretation. The Quran's verses are often closely interrelated and explain one another, making it a highly authentic method of interpretation. Additionally, many verses or words in the Quran are explained or further clarified in other verses. Another important approach is *Tafsir bi'r-ra'y*, which involves using hadiths (narratives of Muhammad) to interpret the Quran. This method also relies on external aids such as collected oral traditions upon which Muslim scholars base Islamic history and law. The authority of this method is established by the statement in the Quran that Muhammad is responsible for explanation and guidance. Narratives used for *Tafsir* must be of authentic origin (*sahih*) to ensure their authority. Other sources of interpretation include accounts of *Sahābah* (companions of Muhammad), *tabi'un* (the generation after *sahābah*), and *Tabi' al-Tabi'in* (the generation after *tabi'un*). Those closest to Prophet Muhammad's generation were considered the best, followed by those who came after them, and then their children. If something wasn't found in the Quran or Hadith, commentators would use what the companions reported about certain verses. These people grew up interacting with Muhammad daily and often asked about verse meanings, so their opinions carried weight. Another non-scripture based source was classical Arabic literature, which included poetry and texts that could help understand Quranic style and language. Some scholars used Judeo-Christian narratives to explain Quranic events or individuals, but these were considered less authoritative. *Tafsir bi'r-ra'y* involved using one's independent reasoning to form an opinion-oriented interpretation, incorporating the commentator's views. This method was seen as sanctioned by the Quran itself, allowing for a more objective view on Quranic verses. However, this approach wasn't without controversy, with some Muslims believing it to be prohibited if done solely based on personal opinion rather than main sources. The *Tafsir* method has several requirements and conditions that must be met, which leads to its rejection by scholars like Ibn Taymiyyah[1] and prohibition in Wahhabi Islamic doctrine. The works of Anwar al-Tanzil by al-Baydawi and Mafatih al-Ghayb by Fakhr al-Din al-Razi are notable examples of this approach, incorporating linguistic resources such as Arabic morphology, eloquence, and syntax, as well as historical context and socio-cultural environment. In terms of linguistic analysis, scholars examine the root and form of words to determine their meaning within the rules of grammar. The Quranic text can be interpreted based on external factors like historical context (Asbab al-nuzul), which includes understanding the circumstances of revelation in Mecca or Medina. This is significant because Meccan verses primarily deal with faith, whereas Median verses focus on legislation and social obligations. Scholars also consider the concept of *maqasid* (goals or purpose) to ensure interpretations align with preserving religion, life, intellect, property, and happiness in this life and the hereafter. The socio-cultural environment is another crucial factor, where scholars interpret the Quran within the cultural and social context it was revealed to, often distinguishing between 'amm (general) verses for universal conditions and *khass* (specific) verses for particular needs or times. Into a multitude of schools and branches, each with its own perspective on the Quran. Mir Sayyid Ali wrote a *Tafsir* on the Quran between 1555-1556. The classical period, marked by Muhammad Ibn Jarir al-Tabari, saw the development of important Sunni *Tafsirs* like *Tafsir al-Thalabi* and *Tafsir al-Tabari*, with *Tabari's* work being one of the most significant in Sunni Islam. This classic period also witnessed the emergence of influential thinkers like Ibn Taymiyya, whose unique hermeneutic method bridged the gap between classical and post-classical exegesis. *Tafsirs* from this era relied heavily on previous works, with Ibn Taymiyya challenging the tradition by advocating for Quran-only or sunnah-based interpretation. In the following centuries, Ibn Kathir and Al-Suyuti's *Tafsirs* adopted a more selective and critical approach, featuring fewer personal remarks. The modern period of *Tafsir* commenced in the mid-nineteenth century, characterized by a critical attitude towards Islamic intellectual heritage, an emphasis on unity among believers, and a focus on making Quranic messages emotionally relevant. Notable modern approaches include attempts to prove the rationality of Quranic worldviews, compatibility with modern sciences, and a liberal outlook. The ideas behind these modern interpretations were present in the Islamicate world centuries earlier, with movements like *Kadizadeli* sharing similar ideals. Al-Shawkānī's work was later viewed as *salafi* by many Muslim scholars, while thinkers like Syed Ahmad Khan and Muhammad Abduh sought to prove that Quranic teachings did not contradict modern scientific discoveries. The interpretation of the Quran, known as 'ilmī, has gained popularity in recent times. This approach suggests that the Quran contains scientific predictions and discoveries yet to be made. However, this trend faces opposition from some Muslims. Other scholars focus on decoding the Quran's meaning for its original audience rather than seeking historical or scientific truths. Some believe the Quran should only be understood by the first Muslim generation and executed as they did. This approach often aims to establish a state based on an idealized Muslim society. The Salafis adhere to the interpretations of Ibn Taymiyya, while Shia Muslims employ similar methodologies but with distinct characteristics such as emphasizing Imamate and the authority of the Twelve Imams. Shia *Tafsirs* also draw from *Mu'tazili* thought, particularly in theological issues. Examples of influential Shia *mufasssirs* include Shaykh Tusi and Shaykh Tabarsi. Notably, *Zaidi Tafsirs* are often comparable to Sunni interpretations and have gained popularity among both Shia and Sunni communities. The *Mu'tazila* tradition of *Tafsir* has received limited attention in modern scholarship due to its classification as a theological work. Esoteric interpretations of the Quran focus on uncovering its inner meanings, which often complement conventional exegesis without contradicting it. This approach emphasizes understanding the Quran's spiritual layers, as suggested by a hadith attributed to Muhammad. While esoteric interpretations are prevalent in Sufism and Shi'a teachings, they share equal importance with exterior interpretation, as emphasized by Islamic Imams. These esoteric interpretations are mainly found in the writings of Sufi scholars such as al-Tustari, al-Sulami, and al-Qushayri, among others. In contrast to Quranists who only accept the Quran's literal meaning, contemporary reformist translations aim to reconcile religious dogma with modern scientific understanding. Notable scholars like Edip Yüksel and Martha Schulte-Nafeh have worked on translating and commenting on the Quran in an English-speaking audience, while others like Ghulam Ahmed Perwez have written their own interpretations of the text. The Quran's emphasis on observing nature has led some to interpret its verses as encouraging scientific inquiry and truth-seeking. The concept of *ijaz* (miracle) literature has gained popularity among some Muslim communities since the 1970s and 80s, with proponents claiming that certain passages in the Quran contain scientific facts that predated their discovery. This movement, also known as "Bucailleism," is widely distributed through online platforms and bookstores, and its adherents argue that these alleged miracles include concepts such as relativity, quantum mechanics, and genetics. Some prominent figures associated with this movement include Abdul Majeed al-Zindani, Zakir Naik, and Adnan Oktar. However, not all Muslims agree with the idea of "scientific miracles" in the Quran, with some critics pointing out fallacies and unscientific explanations in the movement's claims. In 1993, a modified textbook on Embryology was published by Keith L. Moore, co-authored by al-Zindani, which included Quranic verses related to embryology. However, an academic study of this textbook found that the Quranic references were often vague and could be explained by common sense or prior knowledge from other ancient sources. The debate surrounding *ijaz* literature has led to a range of opinions among Muslims, with some appreciating science and technology while others have become skeptical of the movement's claims. Legal interpretations of the Quran, also known as *Tafsir al-ahkam*, play a significant role in Islamic jurisprudence. These interpretations derive legal rulings and principles from the Quran, with practices dating back to both classical and modern periods. However, there is ongoing debate over the number of verses that contain jurisprudential guidance, ranging from 5 to 200. Works of legal *Tafsir* were often written from the perspective of the *madhhab* of their respective authors. For instance, *Ahkam al-Qur'an* by al-Jassas was based on the Hanafi *Madhhab*, while *Ahkam al-Qur'an* by Qadi Abi Bakr ibn al-'Arabi and al-Jaami' Li'*Ahkam al-Qur'an* by al-Qurtubi were written according to the Maliki *Madhhab*. Similarly, *Ahkam al-Qur'an* by Ilikiya was based on the Shafi'i *Madhhab*. Some notable works of legal *Tafsir* include those by Abdul Mannan Omar, who incorporated and quoted numerous previous scholars' work while analyzing Arabic root words. Others, like *Tafsir Kabir* and *Tafsir Naeemi*, were written in detail and included various methodologies. The concept of *nazm* in *Tadabbur-i Qur'an* by *Islāhī* has been studied and discussed by various scholars. Some notable works that have explored this concept include *Al-itqān fī 'Ulūm al-Qur'ān*, a guide to the sciences of the Quran, and *Die Richtungen der islamischen Koranauslegung*, which examines the different approaches to Quranic interpretation. Scholars such as *Suyūṭī*, *Algar*, and *Ismā'īl* have written about the importance of understanding the context and nuances of the Quran. *Islāhī's* concept of *nazm* has also been compared and contrasted with other interpretations by scholars such as *Wāhīdī* and *Ibn Kathīr*. The development of exegesis in early Islam is discussed in *The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period*. This work examines the evolution of Quranic interpretation over time. Scholars have also studied the role of reading motivation and interest in engaging readers with Quranic exegesis, as well as the significance of understanding the historical context of the Quran. Various sources, including *Al-Tabari's* *Commentary on the Quran* and *Muqaddimah fī Usul at-Tafsir* by Ibn Taymiyyah, have been studied to gain a deeper understanding of the concept of *nazm* in *Tadabbur-i Qur'ān*. The concept of *Tafsir* in Islamic tradition refers to the interpretation and explanation of the Quranic text. *Tafsir* has evolved over time, influenced by various factors such as cultural, social, and intellectual contexts. Academic traditions and popularization have contributed to its development. *Johanna Pink's* research highlights the significance of *Tafsir* in understanding Islamic intellectual history. Scholars like *Andreas Görke* and *Johanna Pink* have extensively studied *Tafsir*, exploring its boundaries and significance. Their work, "*Tafsir and Islamic Intellectual History*," examines the intersections between faith and knowledge. The book delves into the complexities of *Tafsir*, shedding light on its role in shaping Islamic thought. Other notable works include "The Idea of European Islam" by Mohammed Hashas, which explores the relationship between Islam and Western values. "Hadith as Scripture" by A. Musa examines the authority of prophetic traditions within Islam. Bruce Lawrence's "The Koran in English: A Biography" provides an insightful look into the history of Quranic translations. Scientific exegesis has also been a significant aspect of *Tafsir*, with scholars like *Nor Syamimi Mohd*, *Haziyah Hussin*, and *Wan Nasyrudin Wan Abdullah* exploring the intersection of science and Quranic commentary. The split moon miracle has been a subject of interest, with some interpreting it as a scientific phenomenon. The development of *Tafsir* is also reflected in popular media, such as chain letters claiming to demonstrate the miraculous nature of the Quran. *Ziauddin Sardar's* article "Weird science" highlights the tensions between faith and reason in Islamic thought. *Tafsir* continues to be an important area of study, with scholars like *Zafar Ishaq Ansari* examining its significance in understanding Islamic intellectual history. This text is a collection of references and citations related to the study of embryology in Islamic texts, including the Quran. The references include academic papers, books, and online articles that discuss the similarities between Islamic embryological concepts and modern scientific understanding. Sources such as "The Developing Human" by Keith L. Moore (1983) and "A History of Embryology" by Joseph Needham (1959) are cited, as well as more recent works like "The Quran: a user's guide" by Farid Esack (2008). Online articles and blogs, such as Pharyngula and Evidence for God's Unchanging World, also provide commentary on the topic. Other sources mentioned include Islamic commentaries and interpretations of the Quran, known as *Tafsirs*, which offer insights into the embryological concepts presented in the holy text. The references span a range of disciplines, from science to theology, providing a comprehensive overview of the subject. The text suggests that non-Muslim scientists have also found evidence supporting the prescient explanation of embryology in the Quran, although some critics argue that these claims are overstated or lacking in scientific basis.

What is tafseer. What is the best tafsir of quran. What is tafsir. What is the best tafseer of quran. Most reliable tafseer of quran. What is the meaning of tafseer of quran.