

"Successor" and fellow *qāṣṣ* 'Awn b. 'Abd Allāh ever met.⁴⁸ Possibly even more influential than these was their Baṣran contemporary Qatāda b. Di'āma.⁴⁹ While Ibn al-Nadīm does not list a work of *tafsīr* by Qatāda, he notes that two written *tafsīrs* were taken from him: those of Sa'īd b. Bashīr and Muḥammad b. Thawr, with the latter having been transmitted by Ma'mar b. Rāshid.⁵⁰ A perusal of later commentaries, such as those of 'Abd al-Razzāq al-Ṣan'ānī and of al-Ṭabarī, confirms Qatāda's importance.⁵¹ The extent of his influence, as well as that of his contemporaries, is clearly evident in the early commentary of 'Abd al-Razzāq al-Ṣan'ānī.

Quṣṣās Representation in Tafsīr

The *Tafsīr* of 'Abd al-Razzāq al-Ṣan'ānī

An analysis of the 3755 reports in 'Abd al-Razzāq al-Ṣan'ānī's *Tafsīr* reveals that his commentary is dominated by the exegesis of the early *quṣṣās*.⁵² I tallied the first source of the *isnād* for each report and compared it to the list of *quṣṣās* assembled in the Appendix. This analysis revealed that 2614 reports, or 70%, originated with *quṣṣās*. Furthermore, among those reports from the *quṣṣās*, an overwhelming number, 1894, or 50% of the total commentary, come from Qatāda b. Di'āma. The next three highest representatives in the commentary lag significantly behind Qatāda b. Di'āma—al-Ḥasan al-Baṣrī with 240 reports, or 6.4% of the commentary, Mujāhid b. Jabr with 218, or 5.8%, and Ibn 'Abbās with 180, or 4.8%. It is not simply the large number of traditions from Qatāda, as well as those from al-Ḥasan al-Baṣrī and Mujāhid, that hint at this *tafsīr*'s connection to the *quṣṣās*, there are also nineteen other *quṣṣās* cited throughout the work.⁵³ Even though 'Abd al-Razzāq's commentary is not usually associated with the *quṣṣās*, these numbers undeniably affirm that he depended heavily on them. In addition, 'Abd al-Razzāq's commentary does not incorpo-

48 Ibn Ḥajar, 3:685; Sezgin, *GAS*, 1:32. On Muḥammad b. Ka'b, see the Appendix # 72. On 'Awn b. 'Abd Allāh, see the Appendix # 65.

49 C. Pellat, "Qatāda b. Di'āma," *EL*, 4:748; Appendix # 71.

50 Ibn al-Nadīm, *Fihrist*, 34.

51 Horst tallied that Qatāda is listed as an authority 3060 times in Ṭabarī's *tafsīr*; see his "Überlieferung," 301. On Qatāda as a Qur'ān commentator, see also Raif George Khoury, *Les légendes prophétiques dans l'Islam* (Wiesbaden, 1978), 91–93.

52 This analysis was based on Maḥmūd Muḥammad 'Abduh's edition (Beirut, 1999).

53 Sa'd b. Jubayr (72 times); Ibn Mas'ūd (67 times); Abū Hurayra (53 times); Ka'b al-Aḥbār (16 times); 'Ubayd b. 'Umayr (11 times); Thābit al-Bunānī (10 times); Muḥammad b. Ka'b (8 times); Abū al-Aḥwas (6 times); Zayd b. Thābit (4 times); Mu'ādh b. Jabal (3 times); 'Umar b. Dharr, Yazīd b. Abān and Nawf al-Bakālī (2 times); Ibn Rawāḥa, Abū al-Dardā', Sa'd b. Abī'l-Ḥasan, Maṭar al-Warrāq, Abū 'Abd al-Raḥmān al-Sulamī and Zurāra b. Awfā (1 time).

rate a large amount of narrative exegesis, and therefore does not appear to follow the commonly-accepted character traits of *qaṣaṣ*-material. In fact, much of the commentary is identifiable as "paraphrastic."⁵⁴ Many of the statements attributed to Qatāda, for example, are concise and lack the characteristics of a narrative. This suggests that, at least in the case of 'Abd al-Razzāq, *qaṣaṣ*-material was not necessarily, nor even primarily, composed from narratives. Here, as in the evidence culled from the sayings of the *quṣṣās* in Chapter One, the *quṣṣās* display a wide variety of interests. As a result, 'Abd al-Razzāq's commentary indicates that statistically the *quṣṣās* played a major role in the *tafsīr* tradition, yet that this role did not always include stories.

The *Tafsīr* of Ṭabarī

Similar conclusions can be drawn from analyses of Ṭabarī's *tafsīr*, though he utilizes narrative exegesis more than 'Abd al-Razzāq. Ṭabarī also depended much upon the *quṣṣās*. Horst's research on the transmitters in Ṭabarī's *Tafsīr* is particularly relevant here for the *quṣṣās* can be found throughout his article.⁵⁵ He noted, for example, that the *isnād* most often cited by Ṭabarī, at 3060 times, was traced back to Qatāda b. Di'āmā.⁵⁶ Other *qaṣaṣ*-sources for Ṭabarī's *tafsīr* include Mujāhid b. Jabr,⁵⁷ Sa'īd b. Jubayr,⁵⁸ al-Ḥasan al-Baṣrī,⁵⁹ 'Abd Allāh b. Kathīr⁶⁰ and Wahb b. Munabbih.⁶¹ It merits mention that Ṭabarī cited 'Abd al-Razzāq al-Ṣan'ānī as a source, and thus the presence of common sources between the two commentators is not surprising.⁶²

Complementing the results gleaned from Horst's analysis is a tradition from Yāqūt al-Ḥamawī (d. 626/1229) hinting further at Ṭabarī's dependence upon the *quṣṣās*. Yāqūt listed the "writings" (*kutub*) of a handful of men, many of whom were numbered among the *quṣṣās*, from whom Ṭabarī drew his *tafsīr*. He states:

54 Leemhuis argued that the earliest commentaries were "paraphrastic," characterized by providing synonyms and paraphrases for unclear passages, and that to this were added later narratives from the *quṣṣās*; see his "Origins," 22–23, 29.

55 Horst, "Überlieferung," passim.

56 Ibid., 301–302. See also Abbott, *Studies II*, 101.

57 Horst, "Überlieferung," 295–298, 301, 304. See also Abbott, *Studies II*, 101.

58 Horst, "Überlieferung," 303. See also Abbott, *Studies II*, 101.

59 Horst, "Überlieferung," 301.

60 Ibid., 295.

61 Ibid., 303.

62 Ibid., 301.

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