



Imam Abu Nasr al-Qushayri:

His Life and Works

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Abstract:

This article includes an introduction to one of the most important figures in theological doctrine jurisprudential principles (usul lfiqh), and Qur'anic exegesis thought in the history of our nation, and he is Abdul Rahim ibn Abdul Kari Abu Nasr al-Qushayri 《d514 AH》 . This is done by presenting a brief biography of this imam. And exposing some of his contributions, with reference to his status among the ancients who transmitted much from his writings. And according to some of them, he is an important reference for islamic learning.

Keywords: Abu Nasr al-Qushayri. His life. His works.



the introduction:

Praise be to allah, the Great, the Exalted, the One who is far removed from any equal, the One who is unique in His attributes of majesty and beauty.

Peace and blessings be upon our master Muhammad, the Prophet, his companions, his family, and those who followed in their path through the generations.

Then, as for what follows:

The Imam, the scholar Abu Nasr bin Abi Al-Qasim Al-Qushayri, was one of those whose status was recognized by the early scholars, and he was mentioned in the folds of the books, and his fame spread throughout the previous books, so they drank from his knowledge and benefited from his insight. However, the later generations knew little about this, and because of this, they missed out on much good and wasted a great deal of knowledge.

So Who is Abu Nasr al-Qushayri?

What is his status among the early scholars?

What are his contributions?

Those are the questions what I will attempt to answer in this article, which I have divided into two sections:

chapter One: A biography of The Author.

this section will cover the following topics:

- _ His name, title, (kunya) nickname and lineage.
- _ His birth
- _ His quest for knowledge, his teachers, and his students.
- _ His scientific status and praise for him
- _ His death.

section Two: his works.

And under it the following topics:

- _ His writings
- _ What scholars's quotations from his books.

Section one: Author's biography:

sources of the biography:



1. Ibn al-Jawzī, *Al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam*, vol. 17, p. 190.
2. Ibn al-Sāliḥ, *Ṭabaqāt al-Fuqahā' al-Shāfi'īyyah* [Biographies of Shafi'i Jurists], vol. 1, p. 546.
3. Taqī al-Dīn Abū Ishāq Ibrāhīm ibn Muḥammad al-Ṣayrafīnī, *Al-Mukhtār min Kitāb al-Siyāq li-Tārīkh Naysābūr* [Selections from the History of Nishapur], p. 354.
4. Shams al-Dīn al-Dhahabī, *Siyar A'lām al-Nubalā*, Dār al-Risālah edition, vol. 19, p. 426.
5. Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād wa Dhuyūluḥ*, Dār al-'Ilmiyyah edition, vol. 21, p. 119.
6. Al-Subkī, *Ṭabaqāt al-Shāfi'īyyah al-Kubrā*, vol. 7, p. 1.
7. Ibn al-Athīr, *Al-Kāmil fī al-Tārīkh* [The Complete History], vol. 8, p. 261.
8. Ibn Khallikān, *Wafayāt al-A'yān* [Deaths of the Notables], vol. 3, p. 207.
9. Ibn 'Asākir, *Tabyīn Kadhib al-Muftarī fīmā Nusiba ilā al-Imām Abī al-Ḥasan al-Ash'arī* [Clarifying the Lies Attributed to Imam al-Ash'arī], p. 308.
10. Al-Suyūṭī, *Ṭabaqāt al-Mufasssīrīn* [Biographies of the Qur'anic Commentators], p. 65.
11. Al-Dāwūdī, *Ṭabaqāt al-Mufasssīrīn* [Biographies of the Qur'anic Commentators], vol. 1, p. 298.
12. Al-Adnahwī, *Ṭabaqāt al-Mufasssīrīn* [Biographies of the Qur'anic Commentators], p. 156.
13. Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah* [The Beginning and the End], vol. 16, p. 249.
14. Ibn Qāḍī Shuhbah, *Ṭabaqāt al-Shāfi'īyyah* [Biographies of the Shafi'is], vol. 1, p. 285.
15. Al-Ṣafadī, *Al-Wāfi bi-al-Wafayāt* [The Sufficient on Deaths], vol. 18, p. 200.
16. Ibn Kathīr, *Ṭabaqāt al-Shāfi'īyyīn* [Biographies of the Shafi'is], p. 551.
17. Al-Rāfi'ī, *Al-Tadwīn fī Akhbār Qazwīn* [The Chronicle of Qazwīn], vol. 3, p. 169.
18. Al-Zarkalī, *Al-A'lām* [Biographical Dictionary], vol. 3, p. 346.
19. Anonymous, *Al-Mukhtaṣar min Kitāb al-Siyāq li-Tārīkh Naysābūr* [Abridged History of Nishapur], p. 215.



20. Ibn al-‘Imād al-Ḥanbalī, *Shadharāt al-Dhahab fī Akhbār man Dhahab* [Golden Fragments on Those Who Passed], vol. 6, p. 73.

21. Al-Yāfi‘ī, *Mir’āt al-Jinān wa ‘Ibrat al-Yaqzān* [Mirror of Souls and Lessons for the Wakeful], vol. 3, p. 160.

22. Al-Sam‘ānī, *Al-Ansāb* [The Genealogies], vol. 2, p. 241.

First: His name, title, nickname and lineage:

As for the name, nickname and title, the scholars agreed that he was Zayn al-Islam Abu Nasr Abd al-Rahim ibn Abd al-Karim ibn Hawazin. Ibn Abd al-Malik Ibn Talha al-Qushayri ⁽¹⁾ al-Naysaburi, who is the fourth son of Abu al-Qasim al-Qushayri, the author of *ALRISALA* ⁽²⁾

Second: His birth:

His Biographers did not mention his year of birth, but Al-Dhahabi in *Al-Seer* indicated that he died in the eighties ⁽³⁾.

Therefore, his birth was probably around 440 AH, more or less.

Third: His quest for knowledge, his sheikhs and his students:

According to the Author of *Almontakhab* said: he heard a lot from the second generation of scholars, such as Al-Sabuni, Ibn Masrour, Al-Kanjroudi, and Abu Al-Hussein, Al-Buhayriya, Al-Sa’idiyya, Al-Nasahia, and he narrated most from Zayn Al-Islam and on Al-Hurrah Al-Daqaqiya, and he studied the works of the Imam (his father) several time and attending scholarly gatherins in the mountainous regions, Iraq, and Hijaz. He compiled scholarly benefits (*Alfawayed*) for his brother and narrated a lot. In the letter part of his life he leaned more toward narration. he heard the *Sahih Muslim* and *Gharib al-Khattabi* in full ⁽⁴⁾.

Al-Rafi’i said he heard *Sahih Al-Bukhari* from Abu Uthman Al-Abbar who narrated from Abu Ali Muhammad bin Omar Al-Shabawi from Al-Farbari, and *Sahih Muslim* from Abd Al-Ghafir Al-Farsi with his chain of transmission and *Gharib Al-Hadith* by Al-Khattabi from Al-Farsi and *Musnad Abi Awana* and *Musnad Abi Dawud attayalisi*, on the authority of his father, on the authority of Professor Abu Bakr Ibn Furak, on the authority of Ibn Kharzad Al-Ahwazi, on the authority of Yunus Ibn habib And he narrated his father’s works on the authority on his father ⁽⁵⁾

As for his sheikhs from whom he received knowledge in general, they are many, as stated Al-Dhahabi and others. Among his sheikhs are:

- 1) His father is Abu al-Qasim Abd al-Karim ibn Hawazin (376-465)
- 2) Imam Al-Hafiz Ahmad bin Al-Hussein bin Ali Abu Bakr Al-Bayhaqi (384-458).



- 3) Abu Al-Hussein Ahmad bin Muhammad bin Al-Naqour heard from him in Baghdad (381-470) and narrated Sahih Al-Bukhari from him.
- 4) Abu Uthman Ismail bin Abd al-Rahman al-Sabuni heard the hadith from him (449)
- 5) Abu al-Qasim Sa'd ibn Ali al-Zanjani (d. 471)
- 6) Abu Muhammad Abdullah bin Al-Hussein Al-Nasahi, the Hanafi (d.447)
- 7) Abu al-Husayn Abd al-Ghafir al-Farsi heard from him Sahih Muslim and Gharib al-Hadith by al-Khattabi (d. 448)
- 8) Imam of the Two Holy Mosques, Abu al-Ma'ali al-Juwayni, Abd al-Malik ibn Abd Allah ⁽⁶⁾ (d. 476)
- 9) Abu Uthman Saeed bin Ahmed Al-Najarami, reference to Najayram, a neighborhood in Basra.(d. 451) ⁽⁷⁾

As for his students, they include:

- 1) Prince Abu al-Fath Ishaq bin Abi al-Fath al-Muzaffar bin Nizam al-Mulk heard from Abu Nasr Sahih Muslim and other works ⁽⁸⁾
- 2) Abu al-Qasim Sahl ibn Abd al-Rahman al-Siraj al-Naysaburi, (d. 547). ⁽⁹⁾
- 3) Majd al-Din Abu Sa'd Abdullah bin Abi Hafs Umar bin Ahmad al-Saffar (508-600), who is his grandson. The last one to narrate from him, Al-Subki said, "It is strange that he heard from him when he was four years old," and he wrote the book "Al-Tabaqa." With his handwriting, and he remained until the year six hundred⁽¹⁰⁾
- 4) Abu Khalaf Abd al-Rahman ibn Hibat al-Rahman ibn Abd al-Wahid ibn Abd al-Karim, his brother's grandson ⁽¹¹⁾
- 5) Abu al-Ma'ali Abd al-Mun'im ibn Abi al-Barakat Abd Allah al-Sa'idi al-Nishapuri (499-587) ⁽¹²⁾
- 6) Abu al-Qasim Ali ibn al-Hasan ibn Hibat Allah ibn Asakir (d.571), author of the History of Damascus. ⁽¹³⁾
- 7) Abu al-Fath Muhammad ibn Abd al-Karim ibn Ahmad al-Shahrastani (d. 548), author of al-Milal wa al-Nihal and Nihayat Al-Iqdam(
- 8) Mahmoud bin Aziz Al-Ardi Abu Al-Qasim Al-Khwarizmi, nicknamed Shams Al-Mashriq, he heard the hadith from him. ⁽¹⁴⁾ Among the great figures who attended his sessions in Baghdad was the Imam of the Shafi'is, Abu Ishaq al-Shirazi, and others.⁽¹⁵⁾

Fourth: His scientific status and praise he recieved:

Abu Nasr Al-Qushayri had a great status and high position among the common people and elite of his time, just like his father.



He was a multifaceted scholar, an exegete, jurist, theologian, and grammarian. His nephew, Abd al-Ghafir, was known through him.

Al-Farsi said in his book: Abd al-Rahim ibn Abd al-Karim ibn Hawazin al-Qushayri Abu Nasr, the Imam of Imams and the best one of the nation. And the ocean of knowledge and the chest of generosity and he was the one who dictated the hadith and read books to him in order to gather all kinds of excellence ⁽¹⁶⁾, and Al-Taj Al-Subki said: The Imam of knowledge is a vast, abundant sea and a scholar who is in his time the head of scholars when it is said: Ka'b is a scholar and a leader, and an imam whom the rightly guided follow. He also said: I said, and the greatest honor of Abu Nasr is that the imam Al-Haramayn narrated from him in the section of the will in his book AL-NIHAYA, and this is a high rank. He also said: He was highly respected even by His own sheikhs, his sheikh, Sheikh Abu Ishaq al-Shayrazi, was very eloquent in praising him, and so was his sheikh, Imam al-Haramayn. ⁽¹⁷⁾.

Abu Amr Ibn Al-Salah said: Abu Nasr is the most highly regarded of the sons of the master Abu Al-Qasim Al-Qushayri in knowledge, even if he was not the oldest and most senior of them ⁽¹⁸⁾. Al-Safadi said: Abu Nasr Ibn Al-Ustadh Abu Al-Qasim Al-Qushayri was one of the people of Nishapur was one of the imams of Muslims and a prominent figure in religion ⁽¹⁹⁾

Fifth: His death

The scholar Zain al-Islam Abd al-Rahim ibn Abd al-Karim Abu Nasr al-Qushayri passed away on Friday the twenty-eighth. From Jumada al-Akhira in the year five hundred and fourteen ⁽²⁰⁾.

Chapter Two: his works

First: His writings

Although Abu Nasr's books were widely known among the early scholars and they said many things about his books, unfortunately only one of his works has been published.

That book is: "Al-Taysir fi al-Tafsir"

By Returning to what was mentioned of his writings, we were able to find some of them scattered in the books of scholars, and among what was possible Standing on it, the following:

- 1) Al-Tadhkira al-Sharqiya, which is a book on theology, from which al-Zubaidi quoted in his commentary on Ihya' Ulum al-Din ⁽²¹⁾.
- 2) Al-Maqamat wal-Adab, which is a book on Sufism. Al-Zarkali mentioned it in his book Al-A'lam, and he mentioned that it is a manuscript. ⁽²²⁾.
- 3) Al-Murshid fi Usul al-Fiqh. Al-Zarkashi mentioned that it is one of his sources in his book Al-Bahr Al-Muhit, ⁽²³⁾.



4) A collection of poetry, in the Berlin Library, No. WETZSTIENII1795, entitled: Diwan al-Allamah al-Qushayri.

Dr. Qasim Al-Samarra'i mentioned that it belongs to Abu Nasr Al-Qushayri, not to his father Abu Al-Qasim ⁽²⁴⁾.

5) Almowaddih fi alfuru' It is in the branches of Shafi'i jurisprudence. It was mentioned by Haji Khalifa in Kashf al-Zunun ⁽²⁵⁾.

6) Takhrij alfawa'id, mentioned by Taqi al-Din Abu Ishaq Ibrahim bin Muhammad al-Sayrafini, author of Muntakhab al-Siyaq ⁽²⁶⁾.

7) Al-Mukhtasar fi al-Tafsir, he abridged it from his book Al-Taysir. There is a handwritten copy of it in the Khalis Effendi Library at the University Istanbul ⁽²⁷⁾.

8) Al-Tayseer fi Al-Tafsir. This book was recently printed based on three manuscript copies, edited by Professor Muhammad Khalouf Abdullah, published by Dar Al-Lubab.

A brief look at these titles reveals that we are dealing with a scientific encyclopedia written on interpretation, theology, and jurisprudence (alfiqh) And the principles of jurisprudence (osul alfiqh), Sufism, and poetry. The early scholars greatly benefited from these books, and we ask God to provide those who bring

The rest of his works into the light of printing of our time.

Second: The scholars's quotations from his books:

Abu Nasr's tafsir has been highly regarded by scholars, and it holds a prestigious position among them due to what it contains.

It is one of the most beneficial and valuable things, and therefore many scholars have quoted it in their books and writings.

The scholar who quoted from him the most was Imam Al-Qurtubi in his tafsir, as he quoted from him in approximately three hundred and fifty places.

As mentioned by Dr. Abdullah Al-Maimouni ⁽²⁸⁾. It was also cited by Imam Abu Shama Al-Maqdisi and Abu Hayyan in

Al-Bahr Al-Muhit, Ibn Hajar in Fath Al-Bari, Ibn Kathir in his Tafsir, Al-Tifashi in Surur Al-Nafs, and Al-Zarkashi in

Al-Burhan and Al-Suyuti in Al-Itqan and Al-Qasimi in Mahasin Al-Ta'wil and others.

Examples of scholars quoting from Abu Nasr's works

Among those who cited him are the following:



- Imam Abu Abdullah, Muhammad bin Ahmad Al-Ansari Al-Qurtubi (d. 671) in his tafsir called "Al-Jami' fi Ahkam al-Qur'an," and he said in his tafsir of Surat Al-Isra' in reference to the verse: "they entered very inmost part of your homes," he said:

1) This was the first time, and there were spies among them who went around the country and did not kill. This was mentioned by Al-Qushayri Abu Nasr ⁽²⁹⁾.

It was also reported from him at the beginning of Surah (nun) that they differed in their interpretation of it, and he said:

2) And Ja'far al-Sadiq said: It is a river from the river of Paradise, which is called Nun. And it was said: It is the well-known letter of the alphabet.

Because if it were otherwise, it would have been inflected, and this is the choice of Al-Qushayri Abu Nasr Abd Al-Raheem in his interpretation. He said: Because A letter that is not parsed. If it were a complete word, it would be parsed just as the pen is parsed. So it is a letter of the alphabet, as in the rest of the opening Surahs ⁽³⁰⁾.

Among those who quoted from him was Abu al-Qasim Shihab al-Din Abd al-Rahman ibn Ismail ibn Ibrahim al-Maqdisi al-Dimashqi, known as Abu Shama (d.665). It was quoted from him in his book: "Ibraz al-Ma'ānī min Hirz al-Amānī" in more than one place, including:

1) Ibn Al-Qushayri said: whatever confirmed by widespread transmission and recurrent (tawatur) such as the Prophet, may God bless him and grant him peace, recited it, so It must be accepted as valid, it is not permissible to say that it is a mistake. ⁽³¹⁾.

2) Ibn Al-Qushayri said: Declining what is indeclinable is easy for the Arabs ⁽³²⁾.

Among those who quoted was Abu Abdullah Badr al-Din Muhammad ibn Abdullah ibn Bahadur al-Zarkashi (d.794), when he said in his book: "Al-Burhan fi ulum Al Qur'an":

Abu Nasr Al-Qushayri said: "Alafsir is based on adherence and transmission reports and deduction (alistinbat) is only in what is related to allegoricall."⁽³³⁾.

Among those who quoted him is Muhammad bin Yusuf bin Ali Abu Hayyan (d.745), in his Tafsir known as "Al-Bahr almuhit," he said:

Abu Nasr Al-Qushayri said: When the Surah was revealed, With fulfilling covenants and abandoning betrayals, the speech was drawn to this ⁽³⁴⁾.

Among those who quoted him was Shihab al-Din Abu al-Fadl Ahmad ibn Ali, known as Ibn Hajar al-Asqalani (d. 851) in

His book "Fath Al-Bari Sharh Sahih Al-Bukhari" said:



And so Abu Nasr Ibn Al-Qushayri said in his tafsir: The wine was called wine because it covers the mind or because it is fermented ⁽³⁵⁾.

Among those who quoted him was Imad al-Din Abu al-Fida Ismail bin Omar bin Katheer (d. 774), in his book "The Great Interpretation."

He said when interpreting the reader's saying "Amen":

Abu Nasr Al-Qushayri narrated on the authority of Al-Hasan and Ja'far Al-Sadiq that they stressed the letter "mim" of the word "Ameen" like in: "Ameen" [Alma'ida 2].

Among those who quoted him is Jalal al-Din Abd al-Rahman ibn Abi Bakr ibn Muhammad al-Suyuti (d. 911), in "Al-Itqan fi ulum AlQur'an" he said:

Abu Nasr Al-Qushayri said: Altafsir is limited on adherence, hearing, and the deduction from what is related to allegorical (alta'wil ⁽³⁶⁾).

Among those who also quoted him is Abu al-Abbas Ahmad ibn Yusuf al-Tifashi (651), in his book "sorour al nafs bimadarik alhawas al khams." he said:

Abu Nasr Al-Qushayri said: "Nor can the night outstrip the day" means overpowering ⁽³⁷⁾.

Among them, Jamal al-Din bin Muhammad Saeed bin Qasim al-Hallaq al-Qasimi (1283-1332 AH), in his book "Mahasin

Al ta'wil," he said:

Abu Nasr Al-Qushayri said: It is not far-fetched that what is meant is that it occurred to the hearts of the messengers, so they turned it away from themselves. ⁽³⁸⁾.

These are examples of what scholars have quoted from Abu Nasr's Tafsir, which called "Al-Taysir fi Al-Tafsir." They also have quoted from His other books, which are still in manuscript, and Badr al-Din al-Zarkashi quoted him a lot in his books "Al-Bahr Almuhit", including

He said: Ibn Al-Qushayri said in Al-Murshid: "All of these are contradictory statements and there is no conclusive evidence in them, and reason allows them That is it, but where is the hearing in it? ⁽³⁹⁾.

It was also narrated from him by Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani Al-Yemeni (d. 1250 AH), in his book: "Ershad alfohol ila tahqiq alhaq men elmi alosul" he said:

Ibn Al-Qushayri said: Whoever disagrees with the specification "Takhsis" based on rational evidence disagrees here ⁽⁴⁰⁾.



Among those who quoted from him is Taj al-Din Abd al-Wahhab bin Taqi al-Din al-Subki (d. 771AH), in his book: “Raf’a alhajib an mukhtasar ibn alhajib.” he said:

Abu Nasr ibn al-Qushayri said: This disagreement is not in

The legitimate names, but it is about something else ⁽⁴¹⁾.

These are examples from various books, in different fields, full of quotes from the books of this scholar that was neglected to mention in late times, although some scholars such as Al-Qurtubi and Abu Shama, for example, transmit his speech without comment, unlike their actions with others, and this indicates, and God knows best, that they did not find anything to transmit from him with anyone else.

The aim of writing this article and citing these quotes was to shed light on a scholar of the nation, and to introduce...

With its effects and a source of the main sources of interpretation among a group of scholars and interpreters in the past, and this is to enrich the scientific arena with what it needs, I mean introducing the heritage and adhering to it, for it is the protective support, God willing Successful.



conclusion

This article sought to revive awareness of Abu Nasr al-Qushayri's scholarly legacy. Though overlooked in later times, early scholars recognized his immense contributions. His works, though largely unpublished, remain valuable references in tafsir, fiqh, and theology. It is hoped that efforts will continue to bring his remaining manuscripts to publication.



Margins:

- ¹ Al-Qushayri: this nisbah (attribution) is to Qushayr ibn Ka'b, a large tribe. Wafayāt al-A'yān by Ibn Khallikān, Vol. 3, p. 208. The renowned Imam Muslim ibn al-Hajjaj, author of the Sahih, is attributed to this tribe
- ² Al-Mukhtār min Kitāb al-Siyāq, p.354, by Taqī al-Din Abu Ishaq Ibrahim ibn Muhammad al-Sayrafini
- ³ Siyar A'lām al-Nubalā' by al-Dhahabi, Vol. 19, p.426.
- ⁴ Al-Mukhtār min al-Siyāq, p. 354
- ⁵ Al-Tadwīn fī Akhbār Qazwīn by al-Rāfi'ī, Vol. 3, p. 171
- ⁶ Siyar A'lām al-Nubalā' by al-Dhahabi, Vol. 19, p. 425; Ṭabaqāt al-Shāfi'iyyah by Ibn al-Subki, Vol.7, p. 160; Al-Tadwīn fī Akhbār Qazwīn, Vol.3, p. 169; and Shadharāt al-Dhahab, Vol.6, p. 73
- ⁷ Shadharāt al-Dhahab, Vol.5, p. 222.
- ⁸ Al-Mukhtār min al-Siyāq, p. 168.
- ⁹ Tārīkh al-Islām by al-Dhahabi, Vol.37, p. 272.
- ¹⁰ Ṭabaqāt al-Shāfi'iyyah, Vol.7, p. 160; and Siyar A'lām al-Nubalā', Vol. 19, p. 426.
- ¹¹ Al-Mukhtab min Mu'jam Shuyūkh al-Sam'ānī, p. 1023.
- ¹² Al-Takmila li-Wafayāt al-Naqala, Vol. 1, p. 158
- ¹³ Siyar A'lām al-Nubalā' by al-Dhahabi, Vol. 19, p. 425.
- ¹⁴ Mu'jam al-Udabā' by Yāqūt al-Ḥamawī, Vol.6, p. 2687.
- ¹⁵ Tabyīn Kadhīb al-Muftarī, p. 309.
- ¹⁶ Al-Mukhtab min al-Siyāq, p. 353.
- ¹⁷ Ṭabaqāt al-Shāfi'iyyah by Ibn al-Subkī, Vol.7, p. 159.
- ¹⁸ Ṭabaqāt al-Fuqahā' al-Shāfi'iyyah by Ibn al-Ṣālah, Vol. 1, p. 546.
- ¹⁹ Al-Wāfi bi-l-Wafayāt, Vol. 18, p. 200.
- ²⁰ Al-Mukhtab min Kitāb al-Siyāq, p. 354; Al-Wāfi bi-l-Wafayāt, Vol. 18, p. 200.
- ²¹ Ittiḥāf al-Sādah al-Muttaqīn bi-Sharḥ lhyā' 'Ulūm al-Dīn, Vol. 2, p. 16.
- ²² Al-A'lām by al-Zarkalī, Vol. 3, p. 16.
- ²³ Al-Muḥīṭ, Vol. 8, p. 40. Albahr
- ²⁴ Almojama'a alilmi aliraqi, Vol. 18, p. 244.
- ²⁵ Mentioned by the author of Kashf al-Zunūn, Vol. 2, p. 1904.
- ²⁶ Mukhtab al-Siyāq, p. 354.
- ²⁷ From the holdings of Istanbul University Library, under manuscript number 3328 A.
- ²⁸ Reflections on the Methodology of Abū Naṣr, Assiut Journal for Islamic Studies Research, May 2019 edition.
- ²⁹ Tafsīr al-Qurṭubī, Vol. 10, p. 115.
- ³⁰ Tafsīr al-Qurṭubī, Vol. 18, p. 224.
- ³¹ Ibrāz al-Ma'ānī min Ḥirz al-Amānī by Abū Shāmāh al-Maqdisī, p. 657.
- ³² Ibrāz al-Ma'ānī by Abū Shāmāh, p. 114.
- ³³ Al-Burhān fī 'Ulūm al-Qur'ān, Vol. 2, p. 150.
- ³⁴ Al-Baḥr al-Muḥīṭ by Abū Ḥayyān, Vol. 4, p. 390.
- ³⁵ Faṭḥ al-Bārī by Ibn Ḥajar, Vol. 10, p. 47.
- ³⁶ Tafsīr Ibn Kathīr, Vol. 1, pp. 144 and 330.
- ³⁷ Al-Itqān fī 'Ulūm al-Qur'ān, Vol. 4, p. 194
- ³⁸ Surūr al-Nafs bi-Madārik al-Ḥawāss al-Khams by Aḥmad ibn Yūsuf al-Tifāshī, p. 12.
- ³⁹ Maḥāsin al-Ta'wīl by al-Qāsimī, Vol. 6, p. 236.
- ⁴⁰ Al-Baḥr al-Muḥīṭ fī Uṣūl al-Fiqh by al-Zarkashī, Vol. 8, p. 41.
- ⁴¹ Irshād al-Fuḥūl ilā Tahqīq al-Ḥaqq min 'Ilm al-Uṣūl by al-Shawkānī, Vol. 1, p. 394.
- ⁴² Raf' al-Ḥājjib 'an Mukhtaṣar Ibn al-Ḥājjib by Tāj al-Dīn al-Subkī, p. 414.