

In Makkah

[ISL312] The head of the school of Tafsīr in Iraq was:
Abdullah b. Masʿūd

[ISL312] Out of all the ʿAḥābīs, four contributed to the Tafsīr literature more than others were
Ibn Abī Ḥāshim, Ibn Masʿūd, Alī and Ubayy

[ISL312] During the earlier period of Islam both Tafsīr and Taʾwīl were regarded as exercise of:
commenting on the Qurʾānic expression

[ISL312] During the period of the Companions, Tafsīr took the form of:
Hadith transmission

[ISL312] Tafsīr is a branch of Islamic learning which probes into:
commentaries run on the Holy Qurʾān

[ISL312] The best Tafsīr or commentary of the Qurʾān is:
the Tafsīr bi `l-Maṭḥ

[ISL312] Providing explanation and running commentary on words and expressions of the Holy Qurʾān is called ----- in Arabic language:
tafsir

[ISL312] Translating and Commenting on the Qurʾān in Non-Arabic Languages is called:
Tarjamah

[ISL312] The contributions of the ʿAḥābīs to the science of Tafsīr were:
Not in form of complete works

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