

## Thesis Abstract

The research pertains to the *Ahādīth* and other *Musnad* narrations mentioned in the exegetical work “*Al-Waseeʿ Fī Tafṣīr al-Qurʾān*” of Abul Hasan al-Wāhidī (d. 468 AH), from the verse no. 151 of Surat al-Anʾām to the verse no. 105 of Surat Hūd – *Takhreej* (extraction from original sources) and study.

The thesis is a Masters dissertation in the discipline of Hadīth and its sciences. It aims to list all the narrations mentioned in the said book, cite their original sources, critically analyze their chains, and grade their level of authenticity.

The study is divided into an introduction, two parts, a conclusion, and indices.

**The Introduction** mentions the motivating reasons for this study, its objective, aims, importance, previous studies concerning it, the methodology employed, and the thesis layout.

**The First Part:** An overview of the era of the author, his biography, and his book. It is made up of three chapters

The First Chapter: The Era of the Author.

The Second Chapter: Biography of the Author. It mentions his name, lineage, birth, upbringing, education, travels, teachers, students, theological and jurisprudential school, works, and death, plus his scholastic stature in the eyes of scholars and biographers.

The Third Chapter: Introduction to his *Tafṣīr*. It discusses the title of the *Tafṣīr*, proof of its authorship, the methodology of the author, its academic worth, its various printed editions, and its effects on later works.

**The Second Part:** *Takhreej* and Study of the Prophetic narrations and other *Musnad* narrations in “*Al-Waseeʿ*” in accordance with the principles of this science.

I concluded the thesis by mentioning the most important inferences and recommendations; the most important inferences being:

- Al-Wāhidī was a luminous scholar in the sciences of exegesis, variant Qurʾanic readings, language, and law. He was also well-versed with the methodology employed by the scholars of Hadith in narrating reports, but he was not an expert in critically analyzing and grading those narrations.
- He has paid great attention to mentioning exegetic narrations in his work. The total number of narrations in the part studied is 186, of which 119 are *Musnad* narrations.
- Al-Wāhidī has been criticized for mentioning very weak narrations in his book, the reason for which is his lack of proficiency in the field of critically analyzing narrations. Nevertheless, the book contains a fair number of authentic narrations; there being 114 of them in the part studied, while there were 61 weak narrations, 6 partially authentic ones, and 5 which I could not grade conclusively.

As for the recommendations, they included the need to study in depth the methodology of Al-Wāhidī in “*Al-Waseeʿ*”, and the need to teach an introductory course about the science of *ʿIlal al-Hadīth* (hidden defects in narrations) to Masters Students.

*May the Salutations of Allah be upon His Prophet Muhammad, his household, and his companions.*

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