



An Egyptian Female Mufassir: Kariman Hamza and Her Tafsir Named *al-Lu'lu' wa al-Marjān fī Tafsir al-Qur'ān*

Hüsna Aksoy

0000-0002-8740-5515

Ministry of Education, Ağrı, Türkiye

ror.org/03je5c526

husnaaksoy0303@gmail.com

Esra Hacımüftüoğlu

0000-0003-3442-9975

Atatürk University, Faculty of Theology, Department of Tafsir, Erzurum, Türkiye

ror.org/03je5c526

e.hacimuftuoglu@atauni.edu.tr

Abstract

This study involves the analysis of *al-Lu'lu' wa'l-Marjān fī Tafsir al-Qur'ān* of Kariman Hamza (1942-2023), one of the Egyptian female mufessir (exegete), and the determination of the *tafsir* (exegesis) method she followed. In this context, the life of Kariman Hamza was researched, and the methods of her *tafsir al-Lu'lu' wa'l-Marjān* were analyzed in terms of *riwāya* (narration) and *dirāya* (reasoning). A qualitative research method was used in this study. The author's work was systematically examined from beginning to end and evaluated using the document analysis method. However, Kariman Hamza, whose main profession is news reporter and television presenter, initially refused the request to interpret/exegesis the Qur'ān for children because she was not a graduate of al-Azhar University. Later, as a result of various requests, her interest in the Qur'ān and her television programmes on the subject, she decided to write a *tafsir*. Her *tafsir* is a three-volume work that she wrote in three years, focusing on *tafsir* studies, and was approved by Al-Azhar University. Kariman Hamza sees the writing of her *tafsir* on the basis of her religious programme and Islamic writings in her 35 years of broadcasting life and sees it as the fruit of her efforts to preach Islam. Kariman Hamza, who stated that the reader can read her *tafsir* without being bored and that she wrote like a mother explaining something to her child, is one of the rare female writers who *tafsir* the Qur'ān from beginning to end. The fact that there are very few studies on *al-Lu'lu' wa al-Marjān* is one of the factors that makes this work unique. Analyzing the work in terms of the *tafsir* method makes a significant contribution to the literature. The most distinctive aspect of the *tafsir* is the comparative presentation of quotations from the Bible and the attempt to make connections with current events. One of the results of this article is that Kariman Hamza's *tafsir*, which she compiled from many sources of *tafsir* and combined with her knowledge of the Qur'ān and the Sunnah, opens up the discussion of whether it is a *tafsir* or a compilation work, and raises the question of how to name and interpret such works, examples of which are beginning to appear today, based on the perception of the mufassir in the *tafsir* tradition.

Keywords

Tafsir; Kariman Hamza; Female Exegete; *al-Lu'lu' wa al-Marjān*; Riwāya Method; Dirāya Method

Highlights

- This study addresses the analysis of Kariman Hamza, an Egyptian female mufasssır, and her *tafsır al-Lu'lu' wa al-Marjān*.
- Research has been carried out on the *dirāya* and *riwāya* features of *al-Lu'lu' wa al-Marjān*.
- *al-Lu'lu' wa al-Marjān* is analyzed with a critical reading.
- This study raises the question that the perception of the *mufasssır* in the *tafsır* tradition should be re-evaluated.

Citation

Aksoy, Hüsna – Hacımüftüođlu, Esra. “An Egyptian Female Mufasssır: Kariman Hamza and Her Tafsır Named *al-Lu'lu' wa al-Marjān fī Tafsır al-Qur'ān*”. *Eskiyeeni* 54 (September 2024), 1391-1410. <https://doi.org/10.37697/eskiyeeni.1464219>

Article Information

<i>Ethical Statement</i>	This study was prepared based on the master's thesis titled “Egyptian Woman Mufasssır Kariman Hamza's <i>tafsır</i> titled <i>al-Lu'lu' wa'l-Marjān fī Tafsır al-Qur'ān</i> ” completed on 13.09.2023 under the supervision of Esra Hacımüftüođlu.	
<i>Date of submission</i>	03 April 2024	
<i>Date of acceptance</i>	30 September 2024	
<i>Date of publication</i>	30 September 2024	
<i>Reviewers</i>	Two Internal & Two External	
<i>Review</i>	Double-blind	
<i>Plagiarism checks</i>	Yes - intihal.net	
<i>Conflicts of Interest</i>	The Author(s) declare(s) that there is no conflict of interest	
<i>Grant Support</i>	This article was prepared based on the project numbered SYL-2022-11476 supported by Atatürk University Scientific Research Projects Coordination Unit, which was conducted by Esra Hacımüftüođlu and completed on 21.12.2023..	
<i>Complaints</i>	eskiyeenidergi@gmail.com	
<i>Author Contributions</i>	Conceptualization (CRediT 1)	Author-1 (%50) - Author-2 (%50)
	Data Curation (CRediT 2)	Author-1 (%60) - Author-2 (%40)
	Investigation - Analysis - Validation (CRediT 3-4-6-11)	Author-1 (%60) - Author-2 (%40)
	Writing (CRediT 12-13)	Author-1 (%40) - Author-2 (%60)
	Writing – Review & Editing (CRediT 14)	Author-1 (%30) - Author-2 (%70)
<i>S. Development Goals</i>	-	
<i>License</i>	CC BY-NC 4.0	

Mısırlı Bir Kadın Müfessir: Keriman Hamza ve *el-Lü'lü' ve'l-Mercân fi Tefsîri'l-Kur'ân* Adlı Tefsiri

Hüsna Aksoy

0000-0002-8740-5515

Millî Eğitim Bakanlığı, Ağrı, Türkiye

ror.org/03je5c526

husnaaksoy0303@gmail.com

Esra Hacımüftüoğlu

0000-0003-3442-9975

Atatürk Üniversitesi, İlahiyat Fakültesi, Tefsir Anabilim Dalı, Erzurum, Türkiye

ror.org/03je5c526

e.hacimuftuoglu@atauni.edu.tr

Öz

Bu çalışma, Mısırlı kadın müfessirlerden olan Keriman Hamza'nın (1942-2023) *el-Lü'lü' ve'l-Mercân fi Tefsîri'l-Kur'ân* adlı eserinin incelenmesini ve takip ettiği tefsir metodunun tespit edilmesini konu edinmektedir. Bu kapsamda, Keriman Hamza'nın hayatı araştırılmış ve *el-Lü'lü' ve'l-Mercân* adlı eserin rivayet ve dirayet açısından tefsir metodu üzerinde durulmuştur. Bu çalışmada nitel araştırma yöntemi kullanılmıştır. Yazarın çalışması başından sonuna kadar sistematik olarak incelenmiş ve doküman analizi yöntemiyle değerlendirilmiştir. Asıl mesleği habercilik olan ve televizyon sunuculuğu yapan Keriman Hamza, ilk başta çocuklara yönelik Kur'an tefsir etmesi için gelen talebi Ezher mezunu olmadığı gerekçesiyle reddetmesine rağmen, kendisine gelen çeşitli istekler, Kur'an'a duyduğu ilgi ve bu konuda yaptığı televizyon programları neticesinde tefsir yazmaya karar vermiştir. Çalışma, müellifin üç yıl boyunca tefsir çalışmalarına odaklanarak yazdığı üç ciltlik bir eserdir ve Ezher Üniversitesi'nin onayından geçmiştir. Keriman Hamza, Kur'an tefsirini yazmasını, 35 yıllık yayım hayatında yaptığı dîni programlara ve İslamî yazılarına bağlayarak İslam'ı tebliğ çabasının meyvesi olarak görmektedir. Okuyucunun sıkılmadan tefsirini okuyabileceğini, bir annenin çocuğuna bir şeyler anlatması gibi kaleme aldığını belirten Keriman Hamza, Kur'an'ı baştan sona tefsir eden nadir kadın müelliflerdendir. *el-Lü'lü' ve'l-Mercân* hakkında çok kısıtlı çalışmaların bulunması, bu çalışmayı öne çıkaran unsurlardandır. Eserin tefsir metodu açısından incelenmesi, literatüre katkı sağlayacaktır. Tefsirin en ayırt edici yönü olarak, Kitab-ı Mukaddes'ten yaptığı alıntılarını karşılaştırmalı olarak verilmesi ve güncel olaylarla bağlantı kurma çabası olduğu belirtilebilir. Bu makalenin sonuçlarından birisi, Keriman Hamza'nın pek çok tefsir kaynağından derleyip Kur'an ve sünnet bilgisiyle mezcettiği bu eserin bir tefsir mi yoksa derleme bir eser mi tartışmasını da açık hâle getirmesi; günümüzde örnekleri görülmeye başlanan bu tür çalışmaların nasıl adlandırılması ve anlamlandırılması sorusunu tefsir geleneğindeki müfessir algısından hareketle gündeme getirmesidir.

Anahtar Kelimeler

Tefsir; Keriman Hamza; Mısırlı Müfessir; *el-Lü'lü' ve'l-Mercân*; Rivayet Metodu; Dirayet Metodu

Öne Çıkanlar

- Bu çalışma, Mısırlı kadın müfessirlerden Kerıman Hamza'nın ve *el-Lü'lü' ve'l-Mercân* adlı tefsirinin incelenmesini konu edinmektedir.
- Makalede, *el-Lü'lü' ve'l-Mercân*'ın dirayet ve rivayet özellikleri üzerinde araştırma yapılmıştır.
- *el-Lü'lü' ve'l-Mercân* eleştirel bir okumayla incelenmiştir.
- Bu makale, tefsir geleneğindeki müfessir algısının yeniden değerlendirilmesi gerektiği sorusunu gündeme getirmektedir.

Atıf Bilgisi

Aksoy, Hüsna – Hacımüftüođlu, Esra. “Mısırlı Bir Kadın Müfessir: Kerıman Hamza ve *el-Lü'lü' ve'l-Mercân fi Tefsiri'l-Kur'ân* Adlı Tefsiri”. *Eskiyeni* 54 (Eylül 2024), 1391-1410.

<https://doi.org/10.37697/eskiyeni.1464219>

Makale Bilgileri

Etik Beyan	* Bu çalışma Esra Hacımüftüođlu danışmanlığında 13.09.2023 tarihinde tamamlanan “Mısırlı Kadın Müfessir Kerıman Hamza'nın <i>el-Lü'lü' ve'l-Mercân fi Tefsiri'l-Kur'ân</i> Adlı Tefsiri” başlıklı yüksek lisans tezi esas alınarak hazırlanmıştır.		
Geliş Tarihi	03 Nisan 2024		
Kabul Tarihi	30 Eylül 2024		
Yayın Tarihi	30 Eylül 2024		
Hakem Sayısı	İki İç Hakem - İki Dış Hakem		
Değerlendirme	Çift Taraflı Kör Hakemlik		
Etik Beyan	Bu çalışmanın hazırlanma sürecinde etik ilkelere uyulmuştur.		
Benzerlik Taraması	Yapıldı - intihal.net		
Çıkar Çatışması	Çıkar çatışması beyan edilmemiştir.		
Finansman	Bu makale, Esra Hacımüftüođlu'nun yürütücülüđünü yapmış olduđu ve 21.12.2023 tarihinde tamamlanan Atatürk Üniversitesi Bilimsel Araştırma Projeleri Koordinasyon Birimi tarafından desteklenen SYL-2022-11476 numaralı proje esas alınarak hazırlanmıştır.		
Etik Bildirim	eskiyenidergi@gmail.com		
Yazar Katkıları	Araştırmanın Tasarımı (CRediT 1)	Yazar-1 (%50) -	Yazar-2 (%50)
	Veri Toplanması (CRediT 2)	Yazar-1 (%60) -	Yazar-2 (%40)
	Araştırma - Veri Analizi- Doğrulama (CRediT 3-4-6-11)	Yazar-1 (%60) -	Yazar-2 (%40)
	Makalenin Yazımı (CRediT 12-13)	Yazar-1 (%40) -	Yazar-2 (%60)
	Metnin Tashihi ve Geliştirilmesi (CRediT 14)	Yazar-1 (%30) -	Yazar-2 (%70)
S. Kalkınma Amaçları	-		
Lisans	CC BY-NC 4.0		

Introduction

From the point of view of the Islamic sciences, there has been a great difference between men and women in scholarly activities throughout history. Although there are many sociocultural, economic, social, political and military reasons for this, the number of women authors is small. Therefore, in the field of *tafsîr*, the number of women commentators and studies on them are very small. The work of women in the field of *tafsîr* has been concentrated, especially in the twentieth century and in the present century. Evaluating women exegetes as a special field of study, determining their contributions to the field, and recognizing and introducing them will contribute to the history of *tafsîr*.¹ Kariman Hamza (1942-2023) is a writer who lived in the present century, and she is one of the rare women who interpreted the Qur'ân from beginning to end. As a matter of fact, owing to the life of the author and the fact that she did such a difficult job as the exegesis of the Qur'ân, especially when the work was published in Egypt, it aroused great interest. It is thought that the *tafsîr* called *al-Lu'lu' wa'l-Marjân fi Tafsîr al-Qur'ân* is at the forefront, especially in these aspects, and is worthy of examination.

This research examines the work of Kariman Hamza, an Egyptian female commentator titled *al-Lu'lu' wa'l-Marjân fi Tafsîr al-Qur'ân*, in terms of *tafsîr* studies. Kariman Hamza and her work are the subject of study because the author was a contemporary of ours, her life is active, she wrote commentary despite not having an official *acquis* in Islamic sciences, and her work contributes to the science of *tafsîr* in various aspects and may raise some possible questions in mind. Egypt is a fertile geography in terms of Islamic sciences and has trained many scholars from various fields throughout history. Given the scarcity of female commentators throughout history, Egypt stands out in this respect. In addition to the first names that come to mind, such as 'Âisha 'Abd al-Raḥman bint al-Shâtî (1913-1998) and Zaynab al-Ghazzâlî (1917-2005), Kariman Hamza is also a name that grew up in this geography. However, few academic studies on Kariman Hamza exist. With respect to the work of Kariman Hamza, other than Shayma Mahmud Ḥâmid's article titled "Mawqif Kariman Hamza min 'Ulûm al-Qur'ân fi Tafsîr al-Lu'lu' wa'l-Marjân"² published in the Journal of the Faculty of Education of Ayn al-Shams University and a chapter in Hidayet Aydar's book "Female Mufasssirs [Hanım Müfessirler]", there are few studies on this topic.³ Hidayet Aydar mentions the commentator in his book chapter titled "Authors who are not taken into Consideration in Biographies: Female Mufasssirs [Biyografi Kitaplarında İhmal Edilen Müellifler: Kadın Müfessirler]"⁴ and provides brief information about her in "Female Scholars of Quranic Exegesis in the History of Islam".⁵ However, there is limited information about Kariman Hamza in these works, and detailed information is given about her Qur'anic commentary. In this respect, the article is the first to examine the work written by a female

¹ Hidayet Aydar, *Hanım Müfessirler* (İstanbul: Ensar Neşriyat, 2015), 10, 15.

² Shayma Mahmud Ḥâmid, "Mawqif Karimân Hamza min 'ulûm al-Qur'ân fi tafsîriha al-Lu'lu' wa'l-Marjân", *Journal of 'Ain Shams University Faculty of Education* 1 (2010), 481-529.

³ Hidayet Aydar, *Hanım Müfessirler*, 259-279.

⁴ Hidayet Aydar, "Biyografi Kitaplarında İhmal Edilen Müellifler: Kadın Müfessirler", *İslam Telif Geleneğinde Biyografi Yazıcılığı* (İstanbul: Ensar Neşriyat, 2018), 138-141.

⁵ Hidayet Aydar, "Female Scholars of Quranic Exegesis in the History of Islam", *Bülent Ecevit Üniversitesi İlahiyat Fakültesi Dergisi* 1 (2014), 17-18.

commentator in terms of *tafsîr* science in addition to providing a detailed account of Kariman Hamza's life. Considering the limits of an article, providing information that reflects the entire three-volume commentary is not possible. However, this study aims to introduce certain aspects of both the life of a woman who produces various television programs and the Qur'anic commentary work she wrote. In the article, information will be given about the life of Kariman Hamza. The *tafsîr* named *al-Lu'lu' wa'l-Marjân* will be examined in terms of *riwāya* and *dirāya*, and the conclusion will include a few questions that may come to mind in terms of the science of *tafsîr*.

1. Life of Kariman Hamza

Kariman Hamza's father, 'Abd al-Latîf Hamza, is the founder of communication-related educational activities and the Faculty of Communication.⁶ Despite the negative attitude toward the headscarf in Egypt in the 1970s, Kariman Hamza became the first headscarf female journalist to appear on the official screen of the state. Kariman Hamza, a graduate of the Faculty of Letters, Department of Journalism, became interested in religion after listening to the Qur'ân on the radio while at her home, and over time, she embraced the religious dress/headscarf by herself. Kariman Hamza, who was 26 years old when she started making a program wearing a headscarf on Egyptian television, stated that society and television employees welcomed this situation very much. However, she stated that there is a fear of Islam in the country's public policy; she stated that there is Islamophobia in some, but not all, media representatives and that although she does not know the exact reason, the stance of the big states such as America against Islam may have an impact on this.⁷ She stated that she is happy that the headscarf has become more common than in previous years and that she is saddened by the fact that headscarved people wear tight clothes but that no one should expect a sudden big change from anyone, that it is wrong to ask a newly veiled person to turn into Râbi'a al-'Adawiyya (d. 185/801 [?]) in one day, and that people should be treated with tolerance and kindness on such issues. She introduced *hijâb* clothes and drew a framework about *hijâb* in her encyclopedia article titled *Anâqa wa Ḥashma*.⁸

Kariman Hamza made various programmes on Egyptian television from 1970--1999. She made the Qur'ân programmes for children on television. She has also taken her place in broadcasting history by broadcasting more than 1500 television programs.⁹ She held various programs with famous scholars, such as Muḥammad al-Ghazālî (1917/1996), Yūsuf al-Qaradawî (1926--2022), and Muḥammad Mutawallî al-Sha'rāwî (1911/1998).¹⁰ In addition to presenting many television programs with religious content, she also wrote many works. *Lillāh Yā Zamrā, Mewsu'a sayyid khalk, Riḥla min al-sufūr li al-hijâb, Rifqan bi al-kawarîr,*

⁶ Marefa, "كاريمان حمزة" (Access 15 June 2023).

⁷ Almasryalyoum, "حفرت في الصخر.. قصة ظهور كاريمان حمزة كأول إعلامية محببة على شاشة التلفزيون" (Access 1 August 2024).

⁸ Almasryalyoum, "Kerime Hasen" (Access 10 August 2023); "كاريمان حمزة", marefa, "كاريمان حمزة" (Access 23 June 2023).

⁹ Shorouknews, "بعد وفاتها.. أبرز المعلومات عن الإعلامية الراحلة كاريمان حمزة" (Access 30 July 2024).

¹⁰ Elmashreqnews, "كاريمان حمزة" (Access 30 July 2024).

Tezewwectu mujriman are some of her works. Among them, the most famous is the Qur'ân commentary she wrote for young people. The name of the *tafsîr* is *al-Wâdih fi tafsîr al-Qur'ân li al-Shabîba* (*Clear in interpreting the Qur'ân for youth*)¹¹ The process of writing *al-Lu'lu' wa'l-Marjân* is as follows: Kariman Hamza received a request from the Egyptian general book institution to interpret the Qur'ân for children. Kariman Hamza rejected this offer at the beginning because she was not a graduate of Al-Azhar. Later, at the insistence of his brother, Gilan Hamza, she interpreted the chapters al-Mulk, al-Naba and al-Mujâdala. However, after writing the commentary, she could not reach the people interested in this work, and she went to Adil Muallim, the owner of Dâr al-Shurûq, and showed him what she had written. Adil Muallim also asked Kariman Hamza to interpret the entire Qur'ân.¹² Kariman Hamza has previously expressed the issues she wrote about in her commentary in television programs; however, within a period of three years, she wrote a three-volume work, focusing entirely on exegetical works. She stated that she wrote this commentary to convey divine messages to the public, especially in an easy and clear style, and the work was published in 2010 after being approved by Al-Azhar University.¹³

Kariman Hamza stated that the most distinctive feature of her *tafsîr* is that it is simple, straightforward and easily understandable; that she wrote this *tafsîr* like a mother explaining something to her child; and that she included reasons for revelation and stories in her *tafsîr* and that the reader could read her *tafsîr* without becoming bored.¹⁴ Kariman Hamza sees her writing of the Qur'ân commentary as the fruit of her effort to convey Islam, connecting it to the religious programs and Islamic writings she has made in her 35-year publishing life.¹⁵

The publication of the commentary titled *al-Lu'lu' wa'l-Marjân* was met with interest by the press organs; it was stated that Al-Azhar University approved a woman's interpretation of the Qur'ân for the first time. Ali 'Abd al-Bâqî al-Mitwâlî, one of the senior officials of the university, declared in his statement to Egypt's Almasryalyoum Newspaper that they approved the interpretation of the communicator Kariman Hamza. As Mitwâlî said, there is no 'manly' or 'womanly' interpretation of the Qur'ân. Importantly, the interpretation coincides with the sacred text and does not contradict the provisions of sharia.¹⁶ Kariman Hamza is described by the press as a "liberal Muslim woman". This is because they claimed that Kariman Hamza started writing her *tafsîr* by claiming that the existing *tafsîrs* were "patriarchal". In their view, Kariman Hamza criticized the established interpretations of existing *tafsîrs*, claiming that most of the interpretations did not stem from the essence of the Qur'ân but from the "patriarchal" tendencies of male commentators.¹⁷ However, Kariman Hamza stated in an interview that she did not write her *tafsîr* only for women or

¹¹ Marefa, "Karıman Hamza" (Access 23 June 2022).

¹² Almasryalyoum, "Kerime Hasen" (Access 21 June 2022).

¹³ Aydar, *Hanım Müfessirler*, 260-263.

¹⁴ Aydar, *Hanım Müfessirler*, 262.

¹⁵ Aydar, *Hanım Müfessirler*, 263.

¹⁶ Yenişafak, "Kur'an'a İlk Kez Kadın Tefsiri" (Access 16 October 2023) For similar views see aletihad, "علماء الدين:

الرجال تفسر القرآن الكريم ليس قاصراً على الرجال" (Access 09 October 2023).

¹⁷ T24, "Kur'an'a Kadın Tefsiri" (Access 13 October 2023).

with an understanding of a patriarchal mentality. She said that the Qur'ān addresses both men and women and that she wrote with such an understanding. She stated that her work was examined by the Al-Azhar sheikh and that she did not receive any criticism and that these allegations were not true. She also stated that if she had not received approval, she would not have printed her *tafsır* and that this work would have remained as it was.¹⁸

Kariman Hamza's *tafsır* was first published in 2010 in three volumes under the title *al-Lu'lu' wa l-Marjān* by Maktab al-Shuruq publications. After this information about Kariman Hamza's life, the work can be analyzed in terms of the science of *tafsır*.

2. Characteristics of *al-Lu'lu' wa l-Marjān* in terms of *Riwāya Exegesis*

Under this heading, the author's exegesis of the Qur'ān with the Qur'ān, exegesis of the Qur'ān with the Sunnah, exegesis of the Qur'ān with the sayings of the Şaḥāba and the Tābiūn will be emphasized, and information will be given about her view of *Isrā'iliyyāt*.

2.1. Exegesis of the Qur'ān with the Qur'ān

Kariman Hamza emphasized the importance of interpreting the Qur'ān with the verses of the Qur'ān in her commentary and frequently used this method by comparing words from the same root, mentioning similar verses together in terms of meaning, or explaining *mujmal* and *mubham* in the verse. She sometimes mentioned the relevant verses in footnotes; in some places, she gave them without mentioning that they were verses, and sometimes she listed them one after the other.¹⁹

In some places, she made comparisons by stating the places where the word in the verse was mentioned in the Qur'ān and the meanings in which it was used there. For example, while interpreting the words *al-maghdūb*/those who suffered wrath in the verse (صِرَاطَ الَّذِينَ (أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ),²⁰ she indicated that those who suffered the wrath of Allah were mentioned in many places in the Holy Qur'ān and explained these verses within the scope of the groups. In the 61st and 90th verses of the al-Baqara, in the 112th verse of the Āl 'Imrān, a group of Jews, in al-Nisā', in the 93rd verse, the one who deliberately killed a believer, in al-A'rāf, in the 71st verse, the people of Ad, in the 16th verse of the al-Anfāl, fleeing from the war, in the 6th verse of the al-Fatḥ, the hypocrites and polytheists, and in the 13th verse of the al-Mumtaḥina, those who give up hope of the afterlife are subject to the wrath of Allah. Moreover, the verse also refers to those who are in heresy. The commentators indicated that what is meant here are Jews and Christians.²¹ In line with this view, Kariman Hamza interpreted the verse with the 77th verse of al-Mā'ida. In this context, Jews and Christians changed religion by following their own desires and leading both themselves and others astray from the right path.²²

One of the places where the Qur'ān was interpreted with the Qur'ān is the explanation of a closed word in a verse. "Who breaks the covenant of Allah after contracting it and severs that

¹⁸ Aydar, *Hanım Mufesssırlar*, 261-263.

¹⁹ Kariman Hamza, *al-Lu'lu' wa l-marjān fī tafsır al-Qur'ān* (Qahira: Maktab al-Shuruq, 2011), 1/121; 2/215.

²⁰ al-Fātiḥa 1/7.

²¹ Ṭabarī, *Jāmi' al-bayān 'an ta'vīl āy al-Qur'ān*, critical ed. 'Abdullāh b. 'Abdulmuḥsin al-Turkī (Qahira: Dār al-Hajr, 2001), 1/187-189, 194-197.

²² Kariman Hamza, *al-Lu'lu' wa l-marjān*, 1/14-15.

which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.”²³ She interpreted the phrase “mîsâq” in the verse with verse 172 of al-A'râf. In the verse, Allah asks the children of Adam, “Am I not your Lord?” They said, “Yes, we have testified.” It is said that they responded by saying. Again, in al-Baqara, Adam and his wife felt regret after being sent down to earth and that they repented to Allah with some words.²⁴ Kariman Hamza explains the words about repentance mentioned in the verse from al-A'râf: “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.” She explained it with the verse.²⁵ It can be stated that Kariman Hamza tried to exegete verse by verses within the integrity of the Qur'ân and tried to do this without long explanations.

2.2. Exegesis of the Qur'ân with the Sunnah

Kariman Hamza, who was aware of the Prophet Muḥammad's Islamic religion and the interpretation of the Qur'ân, hadiths that were frequently used in the interpretation of the verses.²⁶ Kariman Hamza used this method in some parts of her work by including hadiths that deal with the verses to reinforce the meaning. There may be the following example on the subject: إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ “Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.”²⁷

The verse above states that nothing will be accepted from those who disbelieve and die as unbelievers. Kariman Hamza interpreted this verse with the following hadith with a similar meaning: On the Day of Judgment, it will be said to a man from the people of hell: “If you had something in this world, would you give it as ransom (to get rid of this place)?” The man immediately answers “Yes”. Then, Allah says, “I asked you for something easier than this. I took a promise from you from your father Adam that you would not associate anything with me, and you refused and refused.”²⁸ The verse states that the disbeliever cannot be saved even if he gives the world's worth of gold to save himself from the torment. In the hadith, this situation is explained through representation. In the hadith, a person in hell is ready to give anything to get out of there, but it will not be accepted. Because Allah will not forgive those who reject the truth. The hadith explains the meaning of the verse. Kariman Hamza also stated that this hadith is *muttafaq 'aleyh*.²⁹ *Muttafaq 'alayh* is a term that refers to the presence of a hadith in both al-Bukhārī and Muslim al-Jāmi' al-Ṣaḥīḥ.³⁰

²³ al-Baqara 2/27. Qur'ân (Access 17 February 2024).

²⁴ Qurṭubî, *al-Jāmi' li āḥkām al-Qur'ân*, Critical ed. 'Abdullāh b. 'Abdulmuḥsin al-Turki (Bayrūt: Mu'assasa al-Risāla, 2006), 1/107-109.

²⁵ al-A'râf, 7/23; al-Baqara 2/37; Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/26.

²⁶ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/14, 144, 145.

²⁷ Āl 'Imrān 3/91.

²⁸ Bukhārī, *Saḥīḥ al-Bukhārī* (Bulak: Matbaa-i Emīriyye, 1893), “Riqāq”, 51.

²⁹ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/144-145.

³⁰ Ahmet Yücel, “Müttefekun Aleyh”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 2006), 32/224.

Kariman Hamza mentioned the hadiths in her work to complement the subject discussed in the verse: *الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* “Who, when disaster strikes them, say, “Indeed we belong to Allah and indeed to Him we will return.”³¹ In her interpretation of the verse, she repeatedly mentions the following hadiths: “When a muslim is afflicted with calamity, he says, ‘Indeed, we are the servants of Allah and we will surely return to Him. If he prays, ‘O Allah, reward me for this calamity and replace it with a better one,’ Allah Almighty will surely replace it with a better one.”³² “When a believer suffers from illness, distress or sadness, Allah intends to forgive his sins”.³³ While the verse emphasizes what a believer’s attitude should be in the face of calamity,³⁴ the hadith draws attention to the contribution and wisdom of evil that befalls humanity. Kariman Hamza thus presented an interpretation that facilitates the implementation of commandment in the verse by mentioning the hadiths expressing wisdom and reasons that enable Muslims to be more patient and self-reliant in the face of difficulties.

Kariman Hamza uses hadiths to reinforce the meaning of the verse; explain words, compositions and concepts;³⁵ draw conclusions on the subject; and explain the practice of worship.³⁶ However, while this method was used, the fact that she did not specify the chapters and numbers of hadiths is open to criticism. Kariman Hamza took most of the hadiths from *al-Kutub al-Sitta*³⁷ and included many hadiths in her exegesis of the Qur’ān.

2.3. Exegesis of the Qur’ān with the Sayings of the Şaḥāba and Tabi’ūn

It can be seen that Kariman Hamza frequently used the words şaḥāba and tabi’ūn in her commentary after interpreting the Qur’ān with the Qur’ān and the sunnah. She mostly included these narrations in explanations about the reason for revelation and, in some places, in rulings on fiqh issues and in explaining the words of the Qur’ān. While using this method, it is apparent that she addresses the narrations without specifying the source. In the interpretation of the 11th verse of al-Jumu’a, she included the statements of the companions regarding the reason for the revelation of the verse. *وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا* “However, when they saw a transaction or a diversion, [O Muḥammad], they rushed to it and left you standing...”³⁸ The verse refers to an event that took place on Friday during the time of the Prophet. Kariman Hamza quoted a narration from Dārāqutnī (d. 385/995) on the subject. Jābir b. ‘Abdullāḥ (d. 78/697) said that while the Prophet was giving the sermon

³¹ al-Baqara 2/156.

³² Muslim, *Sahih al-Muslim*, Critical ed. Muḥammad Fuād ‘Abdubāqī (Qahira: Matbaa ‘Isa al-Bābī: 1955), “Janāiz”, 631.

³³ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/62-63.

³⁴ Rāzī, Fakhr al-Dīn, *Mafātīḥ al-ghayb* (Bayrūt: Dār al-Fikr, 1981), 4/170-172.

³⁵ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/215, 195.

³⁶ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 2/176; 3/410.

³⁷ The Sunnī ḥadīth canon consists of six collections, usually known as al-Kutub al-sitta/The six books or al-Şiḥāḥ al-sitta/The six authentic collections. These names are; the Şaḥīḥs of Muḥammad b. Ismā‘īl al-Bukhārī (d. 256/870) and Muslim b. al-Ḥajjāj (d. 261/875) and the Sunans of Muḥammad b. Yazīd Ibn Mājā (d. 275/889), Abū Dāwūd al-Sijistānī (d. 275/889), Muḥammad b. ‘Īsā al-Tirmidhī (d. 279/892), and Aḥmad b. Shu‘ayb al-Nasā‘ī (d. 303/915). Stijn Aerts, “Canon and canonisation of ḥadīth”, *Encyclopaedia of Islam* (Access 2 August 2024).

³⁸ al-Jumu’a 62/11.

to them on Friday, a caravan carrying food arrived, people went toward the caravan and forty people remained with the Prophet.³⁹ After quoting this narration, the author also stated in the footnote that there was a narration that twelve people remained with the Prophet.⁴⁰

Kariman Hamza also referred to the words and opinions of companions in fiqh matters. For example, Anas b. Mâlik (d. 93/711-12) stated that Ibn 'Abbâs (d. 68/687-88) and Ibn Zubayr (d. 73/692) were of the opinion that the ruling of sa'y (a term denoting the pilgrim's running between al-Şafâ and al-Marwa) is obligatory. They stated that the person who does not sa'y should sacrifice.⁴¹

In some places, Kariman Hamza referred to the şahâbas' opinion regarding the meanings of words. For example, in the 114th verse of al-Tawba, Ibrâhîm is described as *أواه* *awwâh*. Kariman Hamza conveyed the narration from Ibn Masud that this word is used in the sense of praying a lot.⁴²

There are also places where tabi'un uses their own words: *وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ* "And remember the favor of Allah upon you and His covenant with which He bound you when you said, 'We hear and we obey'; and fear Allah. Indeed, Allah is Knowing of that within the breasts."⁴³ The word *Mithâq* has been interpreted in different ways by commentators.⁴⁴ According to some, what is meant here are the promises made by believers to Allah and His Prophet in the allegiances made in Aqaba and Hudaybiyyah. Some have also stated that by *mithâq*, the promise made in the agreement between Allah and human beings is meant.⁴⁵ Kariman Hamza interpreted this word (*mithâq*) with the narration from Mujahid: "What is meant by the word *mithâq* (covenant) is as stated in the 172nd verse of al-A'râf, in response to the servants' address to themselves, 'Am I not your Lord?' "They are to be held as witnesses."⁴⁶

She also referred to the views of the tâbiün scholars in the declaration of the verses of *Ahqâm*: *وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَحْقَامًا* "And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient."⁴⁷ It is necessary to briefly present the following information about this verse: During the period of jahiliyya, slandering women for adultery was quite common, and there was no sanction for this. For this reason, families were falling apart, and people were being victimized. In the verse, this injustice is prevented, and women's rights

³⁹ Dāraquṭnī, *Sunen Dāraquṭnī* (Bayrūt: Muassasa al-Risala, 2004), 2/307.

⁴⁰ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 3/301.

⁴¹ al-Baqara 2/158; Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/63; Qurṭubī, *al-Jāmi'*, 2/477-478.

⁴² Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 2/15; For views on this word, see Rāzī, Fakhr al-Dīn, *Mafātiḥ al-ghayb*, 16/216-217.

⁴³ al-Mā'ida 5/7.

⁴⁴ Ṭabarī, *Jāmi'*, 8/219-222.

⁴⁵ Ṭabarī, *Jāmi'*, 8/220; Hayreddin Karaman and others, *Kur'an Yolu Türkçe Meâl ve Tefsir* (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2007), 4/556-557.

⁴⁶ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/242.

⁴⁷ al-Nūr 24/4.

are protected. It has been reported that a person who claims to have committed adultery with a woman and cannot prove this with four witnesses and those who testify to this will be punished with eighty lashes, called *qazf*. It was also stated that the testimony of these people would not be accepted and that they would be considered *fāsiq*. However, it is stated in the rest of the verse that Allah forgives for those who regret what they did and repent.⁴⁸ There are differences in opinion among scholars in the interpretation of these verses.⁴⁹ Scholars are divided into two groups on the issue of which provisions regarding crime will be removed from these people by stating that Allah is forgiving in the relevant verse. Kariman Hamza mentioned the views of Abū Ḥanīfa (d. 150/767), Imām Shāfi' (d. 204/820), Aḥmad b. Ḥanbal (d. 241/855) and Imām Mālik (d. 179/795) regarding this dispute. Abū Ḥanīfa stated that the forgiveness here would remove the judgment of the person's *fasıq* status, whereas Imām Shāfi', Aḥmad b. Ḥanbal and Imām Mālik stated that it was a pardon for both his *fasıq* status and the return of his right to testify.⁵⁰ Kariman Hamza mentioned the differences of opinion and did not give any preference.

She referred to the statements of the *tābiūn* regarding the surahs being Makkī-Madanī. For example, 'Aṭa b. Abī Rabāḥ (d. 114/732) reported that Hasan Baṣrī (d. 110/728) and Jabir (d. 78/697) said that the *al-Falaq* is Makkī.⁵¹ Kariman Hamza uses the words *ṣaḥābas* and *tābiūn* in the explanation of the closed words and the verses of the *ahqam*, in places that are compatible with the verse in terms of meaning, and in the Makkī-Madanī distinction of the surahs. This shows that she attached importance to narrations and quoted from the *ṣaḥāba* and *tabi'ūn* in the exegesis of some verses.

2.4. Her View on *Isrā'iliyyāt*

Kariman Hamza frequently referred to *Isrā'ili* in her commentary. She made many quotations from the Bible, especially to reveal the beliefs of the People of the Book that are contrary to monotheism. In addition, she included *Isrā'ili* teachings that are in line with the *Qur'ān* and the *Sunnah*, on issues related to stories, and in parts that explain and support the meaning of the verse. By giving examples from Gospels, Kariman Hamza supported her views on the basis of the verses. She confirmed the view that the "misguided people" in *al-Fātiḥa* meant *Ahl al-Kitab* by quoting from the book of Jeremiah and the Gospels of Matthew, Mark, and Luke. The information she cites is as follows: In the book of Jeremiah: "How can you claim to have the law of the Lord and to be knowledgeable, after the deceitful pen of the scribes has replaced it with lies?"⁵² In the Gospel of Matthew: "Christ said to the Jewish Rabbis: Woe to you, scribes, Pharisees, hypocrites! Surely you are shutting up the kingdom of heaven from people's faces. Thus, you do not enter the right path, and you do not allow those who want to reach the right path."⁵³ In the Gospel of Luke: "Woe to you, jurists! You

⁴⁸ *Kur'ān Yolu Tefsiri*, 4/54.

⁴⁹ Mātūrīdī, *Ta'vīlāt al-Qur'ān* (İstanbul: Mizan Yayınevi, 2007), 10/89-96; Qurṭubī, *al-Jāmi' li āḥkām al-Qur'ān*, 15/122-126; Bayḍāvī, *Anwār al-tenzīl wa asrār al-ta'vīl*. Critical ed. Muḥammad Subḥī Ḥasan Hallāq-Muḥammad Aḥmad al-Atrash (Bayrūt: Dār al-Rashīd, 2000), 2/486-487.

⁵⁰ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 2/285.

⁵¹ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 3/414.

⁵² Jeremiah, 8: 8.

⁵³ Matthew, 23: 13-14.

are placing heavy burdens on people. Woe to you, O scholars of the Sharia! Surely you have the key to knowledge, but you do not care about it and do not allow those who want to care about it.”⁵⁴ After Kariman Hamza made these quotations, she added the chapter and page numbers right at the end. Thus, she provided evidence from their own books that Jews and Christians changed their religion and books with their own hands and strayed from the true path.⁵⁵

Kariman Hamza made comparisons between Islam and other heavenly religions on matters related to the rules and explained this by giving examples from the Bible. For example, in the interpretation of the verse where adherence to contracts is commanded, she conveyed the information that, contrary to this view of Islam, Jews are prohibited from making contracts with other nations in the Torah.⁵⁶ The author made sure to indicate the source when making these quotations.⁵⁷ In her interpretation of the verse in which Muslims are defined as the “*ummat wasat*” (the midmost community),⁵⁸ she stated that Islam is on a middle path between the materialism of the Jews and the mysticism of the Christians; by giving examples of the death penalty from the severe sharia of the Jews and making comparisons, she stated that Islam is the most moderate religion among the heavenly religions.⁵⁹

The commentator also included comparisons from the Holy Qur'ân and the Gospels in her work. For example, in the 35th verse of al-Baqara, Adam and his wife can benefit from all kinds of blessings in heaven, but they should not approach a tree. Kariman Hamza explained this verse with the 120th verse of Tâ Hâ. Satan deceived Adam and his wife into disobeying God by saying that this tree was the tree of immortality. After interpreting the verse by verse, Kariman Hamza stated in a footnote that the tree in question is mentioned in the Gospels as “the tree that holds the knowledge of good and evil”.⁶⁰

One of the most original aspects of Kariman Hamza's commentary is her method of using *isrâ'iliyyât*. She made many quotations from the Gospels, but these are narrations that are consistent with the Qur'ân. At the same time, she definitely stated the source when quoting. In addition, she explained the aspects contrary to monotheism by giving examples from the Gospels. While discussing the stories, she drew attention to the differences between the Holy Qur'ân and the Gospels in some places.⁶¹ While making comparisons between Islam and other heavenly religions on matters related to rules, she made the subject more understandable with examples from the Bible. She answered the criticisms of the orientalist toward Islam on the basis of her own claims with examples from the Bible.⁶² One of the beautiful aspects of her commentary is that she gives these examples by citing sources rather than by quoting them vaguely. It is possible that Kariman Hamza used

⁵⁴ Luke, 11: 46,52.

⁵⁵ Kariman Hamza, *al-Lu'lu' wa'l-marjân*, 1/15.

⁵⁶ Exodus from Egypt, 34: 12, 15.

⁵⁷ Kariman Hamza, *al-Lu'lu' wa'l-marjân*, 1/238.

⁵⁸ al-Baqara 2/143; For views on “*ummat wasat*”, see Râzî, Fakhr al-Dîn, *Mafâtîh al-ghayb*, 4/107-109.

⁵⁹ Exodus from Egypt, 21: 12, 15; Kariman Hamza, *al-Lu'lu' wa'l-marjân*, 1/57.

⁶⁰ Genesis, 2: 8-9; Kariman Hamza, *al-Lu'lu' wa'l-marjân*, 1/26.

⁶¹ Kariman Hamza, *al-Lu'lu' wa'l-marjân*, 2/89-90.

⁶² Kariman Hamza, *al-Lu'lu' wa'l-marjân*, 3/400.

Isrā'īliyyāt extensively in her *tafsīr*, but the way she cited sources differed from those of previous *tafsīrs*.

3. Characteristics of *al-Lu'lu' wa l-Marjān* in terms of Dirāya Exegesis

Kariman Hamza gave a wide place to the dirāya method in her work. It is possible to see this both in the quotations she made from the important commentators of the dirāya *tafsīr* and in her linguistic explanations and comments on social events. In this section, the characteristics of *tafsīr* in terms of dictionary syntax, *kalam*, *fiqh* and ethics are described.

3.1. Characteristics in Terms of Dictionary Syntax

Kariman Hamza evaluated some Qur'ānic words and compositions in terms of grammar and syntax. She made the subject understandable by mentioning verses with a similar structure in terms of grammar and giving examples of Arabic proverbs in some places. She explained the meanings of closed words, sometimes giving different interpretations together; sometimes, she preferred to mention a single meaning.⁶³ She offered linguistic explanations by stating in which syntax some words were used in terms of usage, in which patterns they were found in different places in the Qur'ān, and the singular and plural forms of the words.⁶⁴

Kariman Hamza included Arabic proverbs in her commentary. It is stated in the 26th verse of al-Baqara that Allah will not hesitate to give an example of a mosquito or something beyond that. While believers accept that such examples are a reality from God, unbelievers cannot make any sense of these examples. Kariman Hamza included Zamakhsharī's (d. 538/1144) interpretation here.⁶⁵ Zamakhsharī stated that the unbelievers rejected the truth due to their love of leadership, ignorance, and following their whims and desires and expressed his surprise that they denied these parables. These kinds of parables are also found in Arabic, and they are widely used among both Bedouin and city people.⁶⁶ For example, similes such as "hears better than a tick", "collects better than an ant", and "weaker than a butterfly" are frequently used in the Arabic language.⁶⁷ For this reason, it is surprising that these examples with animals in the Qur'ān are underestimated and denied. Although the author stated that she quoted this comment from Zamakhsharī, she does not give the title of the work, volume or page number.⁶⁸

She made examinations in terms of grammar and made the subject more understandable by mentioning verses containing similar sentence patterns. لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقْيَةً

وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ "Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them

⁶³ Kariman Hamza, *al-Lu'lu' wa l-marjān*, 1/30, 52.

⁶⁴ Kariman Hamza, *al-Lu'lu' wa l-marjān*, 1/14.

⁶⁵ Kariman Hamza, *al-Lu'lu' wa l-marjān*, 1/22.

⁶⁶ Zamakhsharī, *al-Kashshāf an haqāiq ghawāmiz al-tanzil wa 'uyūn al-aqāwīl* (Bayrūt: Dār al-riyān, 1987), 1/111.

⁶⁷ Zamakhsharī, *al-Kashshāf*, 1/112.

⁶⁸ Zamakhsharī, *al-Kashshāf*, 1/111-112.

in prudence. In addition, Allah warns you of Himself, and to Allah is the [final] destination.”⁶⁹ It is seen in the verse that believers are prohibited from making friends with unbelievers. There are different opinions about the limits of this ban. According to the majority’s acceptance, considering the other verses and practices in the Sunnah that regulate the relations of Muslims with non-Muslims, Islam does not prohibit having good relations with non-Muslims in a way that does not compromise faith; in contrast, it encourages Muslims to do so. On the other hand, some commentators, on the basis of the verse, said that all kinds of friendship are prohibited unconditionally.⁷⁰ Kariman Hamza explained the verse by considering its grammar. She stated that the preposition “except” used in the verse is of the separate exception type and that the same usage is also found in the following verses: وَلَا لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا إِلَّا حَمِيمًا وَعَسَاقًا⁷¹ “And do not approach the property of an orphan, except in the way that is best, until he reaches maturity.”⁷² “They will not taste therein [any] coolness or drink, except scalding water and [foul] purulence”⁷² Munqati’ exception is the situation where exceptional and exceptional minh are of different types.⁷³ In this type of exception, the thing that is excluded does not exist as a unit included in the whole. Kariman Hamza said that what is meant by the exception here is that the person abides by the issues that Islam commands to be protected in his relations with non-Muslims. Therefore, she stated that the prohibition is valid if the life, generation, religion, property and honor, known as maqasid-i shariah, are not protected, and she also noted that there was no legal system at the time the verse was revealed.⁷⁴ Kariman Hamza did not keep grammatical explanations long; she explained the linguistic features to the extent that they would contribute to the meaning of the verse.

3.2. Characteristics in Terms of Kalam

Kariman Hamza, who emphasizes the principle of monotheism (tawhîd), which constitutes the fundamental basis of belief in Islam, included examples that are contrary to monotheism in other beliefs, and by making comparisons between them, she revealed that polytheism is not compatible with the human mind and logic. She specifically cited many examples from the Bible that contradict monotheism and stated that these would not be accepted in the Islamic faith. كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ “How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.”⁷⁵ Despite countless blessings, it is astonishing that people disbelieve Here, Kariman Hamza included examples from polytheistic religions and sections from the Bible that are contrary to tawhîd, stating that these are not reasonable. For example, she touched upon

⁶⁹ Āl ‘Imrān 3/28.

⁷⁰ Kur’an Yolu Tefsiri, 1/536-541.

⁷¹ al-Isrā’ 17/34.

⁷² al-Nabā’ 78/24-25.

⁷³ İsmail Durmuş, “İstisna”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 2001), 23/388.

⁷⁴ Kariman Hamza, *al-Lu’lu’ wa’l-marjān*, 1/127.

⁷⁵ al-Baqara 2/28.

the dual concept of god, the god of good and the god of evil, in Asian religions, Buddhism, Hinduism and ancient Iranian religions. In the Old Testament, she included explanations that God, walking in heaven, was afraid that Adam would be like him, so he came down to earth and differentiated the languages of people so that they would not unite against him and that he wrestled with Jacob but was defeated by him.⁷⁶ In the Gospels, it is mentioned that God was incarnate in Jesus and that he is the mother and sister of God.⁷⁷ With these statements, Kariman Hamza reveals that the principle of monotheism (tawhīd) is broken in religions other than Islam.

Kariman Hamza also compared verses on issues related to the unseen (ghayb) and provided explanations by including the opinions of commentators. In the 30th verse of al-Baqara, it is understood that the angels are aware that human beings will shed blood on earth. How angels know this has been a matter of debate among Islamic scholars.⁷⁸ Kariman Hamza stated that there is no evidence in the Qur'ān and hadiths on this subject and included Zamakhsharī's opinion on the subject.⁷⁹ Zamakhsharī mentioned the following three possibilities regarding the issue: First, they became aware of it through the notification of Allah. Second, they obtained this information from the lawh al-mahfūz. Finally, the angels said this because they knew that only they were innocent beings, and they thought that beings other than themselves had the potential to commit crimes.⁸⁰

While discussing the relationship between faith and deeds, Kariman Hamza mentioned different views together. The interpretation of the following verses can be given as an example. *“بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.”* “Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.”⁸¹ In the interpretation of the verse, she touched upon the issue of great sin. Mu'tazila shows this verse as evidence for the view that those who commit major sins will be in hell forever.⁸² Kariman Hamza included the views of Abū Ḥasan al-Ash'arī (d. 324/935-36) and Muḥammad 'Abduh (1849-1905) after this view of the Mu'tazila. Ash'arī stated that the sin here is polytheism. Muḥammad 'Abduh stated that the Qur'ān is suprasectarian and stated that a person whose sins surround him cannot remain a believer. It is understood from the statements made by Kariman Hamza that she is of Ash'arī's opinion.⁸³

The author emphasized the correct theological understanding of the subject of faith and dealt with faith in detail in many aspects. She has exegeted issues such as the relationship between faith and deeds, shirk, tawhīd, the concept of great sin, the groups to whom the message did not reach, the relationship between God and human beings, and deism by

⁷⁶ Genesis, 32: 22-28; The part about God changing the language of people is as follows: "Since they are one people and speak the same language and begin to do this, they will realize what they think and will not allow any obstacles." see Genesis, 11: 1-9.

⁷⁷ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/24.

⁷⁸ Ṭabarī, *Jāmi'*, 1/482-485.

⁷⁹ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/24.

⁸⁰ Zamakhsharī, *al-Kashshāf*, 1/125.

⁸¹ al-Baqara 2/81.

⁸² Zamakhsharī, *al-Kashshāf*, 1/125.

⁸³ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/38.

referring to the opinions of many scholars, and she has mentioned disagreements on the subject, if any.⁸⁴ On the other hand, she offered short explanations of issues such as intercession, ru'yatullah and the status of the apostate and did not mention the disputes.⁸⁵ In his commentary, she referred to the views of scholars such as Abū Ḥasan al-Ash'arī, Māturīdī (d. 333/944), Imām al-Ghazālī (d. 505/1111), Zamakhsharī, Muḥammad 'Abduh and Muḥammad Abū Zahra (1898–1974) long quoted from these scholars.⁸⁶ She mentioned the names of the authors she quoted from, but she did not specify in the footnote or in his commentary from which work she took them.

Considering that Kariman Hamza wanted to write her work like a mother explaining something to her child and adjusting her style accordingly, it can be stated that the theological discussions are superficially handled in the work. However, it is possible to say that she provided more explanations of issues such as monotheism (tawhīd), faith, and morality.

3.3. Characteristics in Terms of Fiqh

Kariman Hamza's work includes the exegesis of the *aḥkām* verses. Kariman Hamza sometimes included disagreements about fiqh issues, and sometimes she contented herself with interpreting the verse without mentioning the disagreements. While she generally mentioned disagreements on issues related to worship and discussed the issue in detail, she did not provide much detail about harmhalal.⁸⁷ In the places where she touched upon the disagreements, she mentioned the views of the ṣaḥāba and the sect imams and made comparisons but did not choose any opinion.

Kariman Hamza made comparisons between Islam and other heavenly religions on some fiqh issues. In her interpretation of the verse about women's menstrual period, she stated that Jews do not eat with a woman during her menstrual period because they consider her impure, they do not touch her, and they even consider the person who touches her impure.⁸⁸ However, she stated that this is a natural situation in Islam: women are not considered unclean, and menstruating women continue their normal lives except for prayer and fasting.⁸⁹

She defended the solutions brought by Islam to the issues that have become major problems in our age and discussed these issues in detail. For example, in her interpretation of the verse about theft, she stated that this crime has become a major problem in modern life and explained Islam's view on this issue, its understanding of law, through the scholars whose views she adopted. While doing this, she benefited from the works of scholars, provided quotations and mentioned the names of the works she quoted.⁹⁰ It is possible to express her views on the Islamic legal system through the crime of theft as follows. Islamic civilization provides many conveniences for people living in Dār al-Islam, regardless of their

⁸⁴ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/21, 33, 34.

⁸⁵ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/28, 144, 361.

⁸⁶ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/32, 33.

⁸⁷ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/63, 67.

⁸⁸ Leviticus, 15: 19-24.

⁸⁹ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/87.

⁹⁰ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/254, 255.

beliefs, that keep them away from theft; she stated that ensuring the life, education and justice guarantees of the individual and accepting individual property acquired with halal earnings actually closes the paths to theft. Despite these, she deemed it necessary to impose a heavy penalty on those who steal. Kariman Hamza stated that the entire Islamic order is a whole and therefore particular provisions cannot be understood without looking at its principles, sources and the assurance it brings; likewise, she did not find it appropriate to apply a single provision unless the system is considered as a whole. She stated that it would be useless to try to implement a rule of Islam in a system that is not completely Islamic and that this is because Islam is not composed of parts and distinctions but is an integrated system that covers all aspects of life.⁹¹ Islam has protected people's right to life in all situations. To survive, a person must meet basic needs such as food, drink and shelter. For this reason, Kariman Hamza stated that the state, as a representative of society, should create employment opportunities for individuals to meet their needs; when a person cannot meet her basic needs due to unemployment, a lack of a job that she can afford, or being unable to work, it is her right to meet her essential needs through various means. In this case, the person can resort to the following methods to meet his essential needs: the person's needs are met by alimony received from his family and relatives, or if he cannot provide it from here, by giving zakat from Bayt al-Mal. Although Islam has some restrictions on the accumulation of property, it will not prevent any individual property acquired through halal means; she stated that she would not accept unjust gains such as riba, usury, black marketeering and encroaching on the employee's rights.⁹² Islam educates people morally and directs them to earn through effort. With all these principles, hatred and ambition between rich and poor Muslim societies will disappear. However, she stated that those who steal in spite of this do not steal because they are in need but because they steal with the ambition of becoming rich without working hard, so the hadd punishment is necessary for them. She also stated that the general principle of Islam is to avoid hudud punishment in case of suspicion of need or in any other special situation.⁹³

After these explanations, Kariman Hamza took from Ibn Rushd (d. 520/1126) and Fakhr al-Dīn al-Rāzī (d. 606/1210) the subjects of forgiveness of the thief and whether the punishment would be applied if she repented or not, in her work. Later, to those who view the amputation of hands as a punishment for theft as inhumane, she stated that theft has become common in the modern age, that prison sentences are not a deterrent and that imprisoning people behind bars is an inhumane punishment, considering whether the punishment is humane or not.⁹⁴

She also touched upon some issues related to criminal law and quoted the works of Mahmūd Shaltūt (1893-1963) and Ibn Qayyim al-Jawziyya (d. 751/1350). She has evaluated the issue of the dropping of the punishment given in return for ukūbāt in hadīth punishments with the offence through the views of Ibn Qayyim al-Jawziyya. A group, especially the Hanafis, argued that only those who repented before being caught for the

⁹¹ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/253.

⁹² Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/253.

⁹³ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/254.

⁹⁴ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/255, 257.

crime of banditry would have their punishment reduced. Kariman Hamza criticized this view in her work and stated that Ibn Qayyim's view is correct. According to Ibn al-Qayyim, if a person confesses his mistake to the imam after committing the offense without being caught or being asked to repent in any way, both the sin of the offense and the punishment will be removed from him.⁹⁵ Kariman Hamza stated that this view is the middle way according to both the Hanafis and those who argue that repentance is a mitigation of any punishment. She stated that to ensure justice, caution should be exercised in determining the crime and applying the punishment and that the punishment can be applied to those who have exceeded the limit in the crime; however, this punishment should not be applied to the person who repents, and she brought evidence for this view from the hadiths.⁹⁶

Kariman Hamza stated that the wisdom of some jurisprudential provisions can be understood now, the wisdom of some of them will be revealed in future generations, and the wisdom of some of them will never be known and that the knowledge of this is in the presence of Allah.⁹⁷ Her work includes an interpretation of the *ahkām* verses, but it does not seem possible to say that she has an original opinion.

3.4. Characteristics in Terms of Ethics

Kariman Hamza provided explanations in her commentary on issues such as truth, justice, unity and solidarity regarding Islamic morality. She sometimes interpreted the verses regarding morality with the words of her teachers and scholars whose views she adopted, instead of her own interpretations; she did not make further statements. The following examples can be given on this subject. For example, *الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ* "Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers."⁹⁸ She interpreted this verse as follows. Those who disobey Allah and do not fulfill His commands may not be able to keep their other promises. Therefore, they may not be truth and trustworthy.⁹⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هَوٰوٰهُوَ أَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. In addition, fear Allah; indeed, Allah is acquainted with what you do."¹⁰⁰ In this verse, the principle of justice, which is one of the most important elements of individual and social life, is emphasized. Kariman Hamza also emphasized the principle of justice, which is the path to piety, and explained this concept by quoting Mahmūd Shaltūt. Shaltūt stated that this appeal to the believers in the verse includes three commands. First, the expression of upholding the truth for the sake of Allah represents

⁹⁵ Ibn Qayyim al-Jawziyya, *Ilām al-Muvaqqi'în Critical*, ed. Muḥammad 'Abdussalām Ibrahim (Bayrūt: Dār al-Kutub al-'Ilmiyya, 1991), 2/60.

⁹⁶ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/256-257.

⁹⁷ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/86.

⁹⁸ al-Baqara 2/27.

⁹⁹ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/23.

¹⁰⁰ al-Mā'ida 5/8.

being sincere in words and deeds, determining in service in the way of Allah, and eliminating the evils of the soul and rising. The second is to bear witnesses with justice. Stating that the purpose of sending the prophets and sending down the books was justice, Shaltūt stated that kinship ties, wealth, power and property do not have priority in determining the right and ruling with justice. The third is not to let the feeling of grudge lead the person to injustice and cruelty and not to withhold justice even to the enemy.¹⁰¹ The author chose to interpret this verse with a rather long quotation.

Kariman Hamza draws attention to the importance of unity and solidarity among Muslims and explains with examples from history that the enemies of Islam endeavour to destroy this brotherhood among Muslims. *إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ*. “*The believers are but brothers, so make settlement between your brothers. In addition, fear Allah that you may receive mercy.*”¹⁰² In the commentary of the verse, she stated that all Muslims are brothers in faith and humanity and quoted the following hadith from the Prophet: “You are all from Adam, and Adam is from dust.”¹⁰³ She also stated that the disagreements among Muslims were used against Islam and that the Islamic Ummah was frustrated by the wars among themselves with the policy of dividing and swallowing, thus giving victory to the enemies of Islam. She also mentioned what happened after the 11 September attacks. On 11.09.2010, three days after the events took place, former US President George Bush went to Washington Cathedral and said in a public speech: “We will turn them one after the other (turn them against each other)”. She then gave examples of the ongoing conflicts between Sunnis, Shiites and Kurds in Iraq; between Fatah and Hamas in Palestine; and between opposition groups in South Sudan.¹⁰⁴ In this way, Kariman Hamza explained the exegesis of the verse by linking it to current events and exegeted the verse by pointing to important events of the period. The explanation of moral issues occupies an important place in her *tafsır*.¹⁰⁵

After examining the *tafsır* methodology of *al-Lu'lu' wa'l-Marjān fī Tafsır al-Qur'ān* in terms of *riwāya* and *dirāya*, it may be necessary to address the following issue. Should those who work on the Qur'ān and endeavor to interpret the Qur'ān and Qur'ānic surahs/verses, whether they are men or women, be called “mufasssır”? Should their work be called “tafsır”? The authors of these works are far from the definition of a *mufasssır* in terms of the conditions that a *mufasssır* should have. The works may also be far from the definition of *tafsır*. Therefore, when these people and works are called *tafsır* and *mufasssır*, is the content of the concepts emptied? Hidayet Aydar, in one of his works, states that although the commentators he mentions in one of his works were evaluated completely outside the field of *tafsır* by the scholars in the period they lived, they are considered commentators today,

¹⁰¹ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 1/242.

¹⁰² al-Ḥujurāt 49/10.

¹⁰³ Muḥammad Abu Zahra, *Zahrah al-Tafsır* (Dār al-Fikr al-'Arabi), 3/1575. See for the hadith Tirmidhī, “Menāḳib”, 74.

¹⁰⁴ Kariman Hamza, *al-Lu'lu' wa'l-marjān*, 3/214-215.

¹⁰⁵ There are other exegetical works that attempt to solve various religious, social and cultural problems with the guidance of the Qur'an. For a specific example, see Yuxian Ma, “Elias Wang and His Method of Interpretation”, *İlahiyat Tetkikleri Dergisi* 59/1 (June 2023), 33-40.

and academic studies are carried out on their works. He states that the same situation may be the case today. He states that those who are not considered *tafsîr-mufassir* today may be accepted as *mufassir* and *tafsir* in the future. In his study, he mentions that he names the works that can somehow be associated with the *Qur'ân—out of necessity—tafsir* and *mufassir*.¹⁰⁶ The basic question, and perhaps the situation that needs to be studied, then, is this. What should be the name of those people and their works who, despite the lack of a generally recognized educational background in Islamic sciences, somehow exegete the *Qur'ân* from beginning to end, sometimes in the form of compilations? Because there are such works today. Is there a need for new definitions? Or should new academic studies be conducted on the definition/perception of *tafsîr* and *mufassir* by taking these studies into consideration? The answers to these questions are beyond the scope of this study. However, this article also raises this question.

Conclusion

Kariman Hamza's life sets an example for people in various aspects. Although she did not receive formal religious education, she wrote a three-volume work called *al-Lu'lu' wa'l-Marjân fî Tafsîr al-Qur'ân*. Although her main profession is journalism and television program hosting, the fact that she takes on such a difficult job shows her courage and determination. However, the claim that someone who has not received religious education wrote a commentary is an important issue.

Kariman Hamza used the *riwāya* and *dirāya* methods together in *al-Lu'lu' wa'l-Marjân*. She frequently used to interpret the *Qur'ân* with the *Qur'ân*, and while using this method, she included verse texts in some places; in some places, she found it sufficient to mention the verse numbers. The interpretation of the *Qur'ân* with the *sunnah* has an important place in her work. In some places in the *tafsîr* with the *sunnah*, she mentioned the *rawi* but did not include the *sanad*, and sometimes she was content with giving only the text of the *hadith*. *Hadith riwāyas* generally originate from *al-Kutub al-Sitta*, and most of them are narrated from *Bukhārī* and *Muslims*.

The most distinctive aspect of *tafsîr* is the quotations from the Bible. Kariman Hamza explained the differences in belief, worship, social life and stories between Islam and heaven religions, especially *tawhîd*, in the context of verses, with examples from the Bible. She mostly stated the chapters and verses she quoted while including them in footnotes. Kariman Hamza sometimes used this method to criticize *Ahl al-Kitab* and sometimes to reveal the similarities and differences between the *Qur'ân* and the Bible. It is especially important that she addresses similar and different aspects of the stories in a comparative manner and by giving sources and that she answers the criticisms of non-Muslims from her own books. The author contributed to the tradition of exegesis with this method she used in her work. Of course, Kariman Hamza's work is not the only *tafsîr* that addresses *Qur'ân*ic verses with Biblical passages. In the *tafsîr* tradition, many *tafsîrs*, such as *Ṭabarī*, *Wāhidī*, and *Ibn Kathîr*, use narrations from the Bible. However, in classical exegesis, this situation is generally explained as a concept; no direct reference is made to the relevant part of the Bible. In recent *tafsîrs*, the place of the quotation has been pointed out. In the *Kur'an Yolu*

¹⁰⁶ Aydar, *Hanım Müfessirler*, 12-13.

Türkçe Meal ve Tefsir [Qur'ān Way Turkish Translation and Commentary] published by the Presidency of the Republic of Türkiye Presidency of Religious Affairs, it is seen that quotations are made in this way. Notably, Kariman Hamza, while citing classical sources in her work, mentions only the name and does not specify the volume and page number, whereas in Biblical quotations, she specifies the place.

The methods of *dirāya* in *tafsir* also constitute a wide range. Kariman Hamza made long quotes from the leading commentators of the *dirāya* interpretation, such as Zamakhsharī and Fakhr al-Dīn al-Rāzī, in the disputes regarding theological and fiqh issues and the provisions regarding social life. In quotations, most of the time, she did not mention the name of the work, the chapter or the page number but only gave the name of the scholar. Kariman Hamza also explained current problems in her work. She sought solutions to social problems in light of the Qur'ān by referring to current events on issues such as theft, polygamy, justice, oppression, war and men's and women's rights. The fact that a person living in this century made such an effort in his interpretation and made an effort to produce ideas is one of the beautiful aspects of the work. Kariman Hamza benefited from various sources in her work; she made long quotations, especially from Ṭabarī, Zamakhsharī, Shaltūt and 'Abduh.

Kariman Hamza refers to both classical sources and modern period commentaries in her work. Her knowledge of the verses and her frequent use of hadiths, *ṣaḥāba* and *tabi'ūn* words in her work reveal her interest and effort in the Qur'ān. However, it was noteworthy that she made long quotations from *tafsir* authorities on theological and fiqh issues that required deep knowledge and expertise in the field of *tafsir* and that, in some places, she was content with only these views and did not make any choices. In her work, Kariman Hamza repeatedly mentions different views on controversial issues and does not make any comments, making it difficult to understand the subject. This commentary was written in a generally simple and fluent style, in accordance with the author's writing intention.

Although Kariman Hamza's work is a product of three years of work, there is the influence of many years of television programming, especially the Qur'ān/interpretation-oriented programs she conducted with important scholars of the period. It is a brave act that she did not receive formal religious education but wrote a commentary on the Qur'ān. She has already started this business as a result of various offers. However, here, some questions need to be raised in terms of the *tafsir* tradition. Whether this work, compiled from many *tafsir* sources and combined with the knowledge of the Qur'ān and sunnah, is a work of *tafsir* or a compilation is a matter open to debate. The work made a significant contribution to the tradition of *tafsir* by presenting examples from the Bible and discussing this information comparatively, establishing a relationship between verses and current events, and arguing that Islamic jurisprudence would be the solution to the problems of the age. The work was written as a commentary and was approved by Al-Azhar; however, the question of how to name and give meaning to such studies, examples of which are beginning to be seen today, should also be brought to the agenda on the basis of the perception of *mufassir* in the *tafsir* tradition.

Kaynakça | References

- Abū Zahra, Muḥammad. *Zahrah al-Tafāsir*. 2 Volumes. Dār al-Fikr al-'Arabī.
- Aerts, Stijn. "Canon and canonisation of ḥadīth". *Encyclopaedia of Islam (Three)*. ed. Kate Fleet et al. Access 2 August 2024. <https://referenceworks.brill.com/search?q=al-Kutub+al-Sitta&source=%2Fdb%2F30>
- Aletihad. "علماء الدين: تفسير القرآن الكريم ليس قاصراً على الرجال". Access 09 October 2023. <https://www.aletihad.ae/article/24849/2009/%D8%B9%D9%84%D9%85%D8%A7%D8%A1-%D8%A7%D9%84%D8%AF%D9%8A%D9%86:-%D8%AA%D9%81%D8%B3%D9%8A%D8%B1-%D8%A7%D9%84%D9%82%D8%B1%D8%A2%D9%86-%D8%A7%D9%84%D9%83%D8%B1%D9%8A%D9%85-%D9%84%D9%8A%D8%B3-%D9%82%D8%A7%D8%B5%D8%B1%D8%A7%D9%8B-%D8%B9%D9%84%D9%89-%D8%A7%D9%84%D8%B1%D8%AC%D8%A7%D9%84>
- Almasryalyoum. "Kerime Hasen". Access 10 August 2023. <https://www.almasyalyoum.com/news/details/1937614>,
- Almasryalyoum. "حفرت في الصخر.. قصة ظهور كاريمان حمزة كأول إعلامية محجبة على شاشة التلفزيون". Access 1 August 2024. <https://www.almasyalyoum.com/news/details/3065874>
- Aydar, Hidayet. "Female Scholars of Quranic Exegesis in the History of Islam". *Bülent Ecevit Üniversitesi İlahiyat Fakültesi Dergisi 1* (2014), 1-34.
- Aydar, Hidayet. *Hanım Müfessirler*. İstanbul: Ensar Neşriyat, 2015.
- Aydar, Hidayet. "Biyografi Kitaplarında İhmal Edilen Müellifler: Kadın Müfessirler". *İslam Telif Geleneğinde Biyografi Yazıcılığı*. 77-166. İstanbul: Ensar Neşriyat, 2018.
- Baydāwī. *Anwār al-tenzil wa asrār al-ta'vīl*. Critical ed. Muḥammad Subhī Ḥasan Hallāq-Muḥammad Aḥmad al-Atrash. 3 Volumes. Bayrūt: Dār al-Rashīd, 2000.
- Bukhārī. *Sahīh al-Bukhārī*. 4 Volumes. Bulak: Matbaa Amīriyya, 1893.
- Dāraquṭnī. *Sunen Dāraquṭnī*. 3 Volumes. Bayrūt: Muassasa al-Risala, 2004.
- Durmuş, İsmail. "İstisna". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 23/388-390. İstanbul: TDV Yayınları, 2001.
- Elmashreqnews. "كاريمان حمزة". Access 30 July 2024. <https://www.elmashreqnews.com/11024>
- Hamza, Kariman. *al-Lu'lu' wa'l-marjān fî tafsîr al-Qur'ân*. 3 Volumes. Mısır: Maktaba al-Shuruq, 2011.
- Ibn Qayyim al-Jawziyya. *İlām al-Muvaqqı'ın*. Critical ed. Muḥammad 'Abdussalām Ibrahim. Bayrūt: Dār al-Kutub al-'İlmiyya, 1991.
- Ma, Yuxian. "Elias Wang and His Method of Interpretation". *İlahiyat Tetkikleri Dergisi* 59/1 (June 2023), 33-40. <https://doi.org/10.5152/ilted.2023.23291>
- Mahmūd Hamid, Shayma. "Mawqif Kariman Hamza min 'ulūm al-Qur'ân fî tafsîriha al-Lu'lu' wa'l-Marjān". *Journal of 'Ain Shams University Faculty of Education* 1 (2010), 481-529.
- Marefa. "كاريمان حمزة". Access 15 June 2023. https://www.marefa.org/كاريمان_حمزة

- Māturīdī, Abū Mansūr. *Ta'vīlāt al-Qur'ān*. 14 Volumes. İstanbul: Mizan Yayınevi, 2007.
- Muslim. *Sahīh al-Muslim*. Critical ed. Muḥammad Fuād 'Abdulbāqī. 5 Volumes. Qahira: Matbaa 'Isa al-Bābī, 1955.
- Qurṭubī. *al-Jāmi' li āhkām al-Qur'ān*. Critical ed. 'Abdullāh b. 'Abdulmuḥsin al-Turkī. 24 Volumes. Bayrūt: Mu'assasa al-Risāla, 2006.
- Rāzī, Fakhr al-Dīn. *Mafātīḥ al-ghayb*. 32 Volumes. Bayrūt: Dār al-Fikr, 1981.
- Shorouknews. "بعد وفاتها.. أبرز المعلومات عن الإعلامية الراحلة كاريمان حمزة". Access 30 July 2024. <https://www.shorouknews.com/news/view.aspx?cdate=01012024&id=21bf28ab-997c-43a4-98f5-db68f143661a>
- Ṭabarī. *Jāmi' al-Bayān 'an ta'vīl āy al-Qur'ān*. Critical ed. 'Abdullāh b. 'Abdulmuḥsin al-Turkī. 26 Volumes. Qahira: Dār al-Hajr, 2001.
- The Quranic Arabic Corpus. "English Translation". Access 17 February 2024. <https://corpus.quran.com/translation.jsp>
- Tirmidhī. *Sunan*. al-Kutub al-sitta. ed. Sālih b. 'Abdulazīz. 5 Volumes. Arabia: Dār al-Salām, 2000.
- T24. "Kur'an'a Kadın Tefsiri". Access 13 October 2023. <https://t24.com.tr/haber/kurana-kadin-tefsiri,22122>
- Yenişafak. "Kur'an'a İlk Kez Kadın Tefsiri". Access 16 October 2023. <https://www.yenisafak.com/dunya/kurana-ilk-kez-kadin-tefsiri-158744>
- Yücel, Ahmet. "Müttefekun Aleyh". *Türkiye Diyanet Vakfı İslām Ansiklopedisi*. 32/224-225. İstanbul: TDV Yayınları, 2006.
- Zamakhsharī. *al-Kashshāf an haqāiq ghawāmiz al-tanzīl wa 'uyūn al-aqāwīl*. 6 Volumes. Bayrūt: Dār al-Riyān, 1987.