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Ministry of Higher Education  
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Faculty of Fundamentals of Religion  
Department of Quranic Science**



**"Fath Al-Manan Bitafseer Al-Quran" By  
Al-Hasan bin Ahmad bin Abdullah  
Aakish Al-Damdi (Died 1290)  
*Study and Investigation***

**A thesis submitted in fulfillment of the requirements  
for the PhD. Degree in Quranic Science**

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## Thesis Abstract

The judge Al-Hassan Bin Ahmed Akish Al-Damadi was born on (1220H) in Abi Arish city. He died in the same city on (1290H). He was raised as an orphan, however, his uncle Al-Hassan Bin Abdullah sponsored him and raised him on the righteousness, piety. He devoted himself in search for knowledge. He kept Quran. He adhered to the knowledge alliance and traveled for it, until he obtained the highest academic degrees. He worked as a teacher and also as a judge and a deliverer of formal opinions to Al-Mekhlaf Al-Sulimani lands for two decades. Also he cared for compilation, classification in a number of fields. Of his prominent publications in interpretation is what was named (Fath Al-Manan for interpreting Holy Quran). It is an intermediate interpretation where the writer followed a combination between the reported interpretation and the interpretation by the praised opinion.

This interpretation is distinguished by several merits of which as follows:

- 1- His care with the reported interpretation, as he mostly interpreted Quran by Quran or Sunnah or by the companions and followers.
- 2- No elaboration in displaying issues that serves interpretation.
- 3- His care on emphasizing the rhetorical side of Quran.
- 4- Rarity of weak and objective Hadith (Prophetic tradition).
- 5- His care to preponderance.
- 6- His discussion for some jurisprudence sayings and showing the preponderant ones.
- 7- His direction to the meaning of the Prophet Hadith (peace be upon him) to that which agreed with interpretation.

However, the author of Fath Al-Manan interpretation had some observations of which are the following:

- 1- He did not mention the references from which, he took information whether in the introduction or through his interpretation, but only rare cases.
- 2- He was greatly affected by Abu Mosoud and frequent transfer from him.

- 3- His elaboration in metaphors which caused him to interpret some contractive issues according to Al-Asharah methodology.
- 4- His mentioning to some weak sayings.
- 5- His mentioning to some Al-Israeliat.
- 6- His reply to one of the sayings in his interpretation of Quranic verse depending on a preponderant interpretation for his readers.
- 7- His inattentiveness in relating a reading to its owner.
- 8- His inattentiveness in a prophetic tradition interpretation from its source.
- 9- His inattentiveness in relating some of interpretation aspects to some companions and followers.

Nevertheless Fateh Al-Manan interpretation had its contribution for the interpretation library in a certain period and from an area where a lot was ignored about the history of its scholars.

***(Thank Allah, the Lord of the universe)***

