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Methods of Interpretation of Famous Mufassir's

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Abstract:

This article analyzes the tafsirs of the famous Mowarounnahr commentators Imam Moturidi, Abu Lais Samarkandi, Imam Zamakhshari, Abul Mu'in Nasafi and Abul Barakat Nasafi and the style of the authors in them.

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In the 11th-12th centuries, the use of opinion-ijtihad in the interpretation of the Qur'an became widespread. In contrast to the previous period, when interpreting the verses, scholars did not cite a number of narrations, but began to cite them only in certain cases. This does not mean that narrations are no longer used in the interpretation of the Qur'an. Scholars did not return the previously mentioned narrations, but started to interpret the commentary of the verse in their own words in such a way that it does not contradict the content of the narrations, but in accordance with it. According to the fact that they focus on interpreting Imam Moturidi's work "Tawwilat Ahlis Sunna" written in the previous century regarding tafsir, it seems that disagreements on doctrinal issues have increased. That is why scholars relied on the doctrine of Muturidism, which is a strong doctrinal system, in interpreting the verses related to creed.

In the 11th century, Abul Mu'in Maymun ibn Muhammad Nasafi (459–508/1067–1114) should be highlighted. His contribution to the development of Imam Moturidi's teachings is huge. He understood and interpreted the deep meaning of the doctrinal verses in the Qur'an. In this regard, Alauddin Samarkandi, speaking in the introduction of his work dedicated to tafsir, mentions that Imam Moturidi's tafsir was interpreted by his teacher Abul Mu'in Nasafi before him: "Abul Mu'in Nasafi, who had no equal in his time in the sciences of usul and furu', commented on this book, explaining

difficult words in appropriate places and explaining the absolutes. divided..." (Alauddin Samarqandi. *At-Ta'vilat al-Maturidiyya fi bayan usul ahlis-sunna wa usul at-tawhid*". - Manuscript. UzR FASHI Manuscripts Fund No. 3249. - V. 1v.). So, in the process of commenting on doctrinal issues, Nasafi interpreted the Qur'an based on the Moturidi style. It should also be mentioned that this information shows that Nasafi did not interpret the Qur'an in its entirety, but paid attention to the passages that were difficult to understand.

After Abul Mu'in Nasafi – in the 12th century, Abu Hafs Omar ibn Muhammad Nasafi (d. 537/1143), Alauddin Muhammad ibn Ahmad ibn Abu Ahmad Samarkandi (d. 538/1144) wrote commentaries on the tafsir of Imam Moturidi. In this period, not only in Movarounnahr, but also in other countries, tafsir works were written based on opinion. Alauddin Samarkandi's work "*At-Ta'wilot al-Moturidiya fi bayan usul ahlis-sunna wa usul at-tawhid*" known as "*Sharh ta'wilot al-Qur'an*" is one of the most important works in the study of the history of tafsir of this period. Following the path of his teacher Nasafi, he paid great attention to the commentary of Moturidi. In his Tafsir, he commented on Moturidi's words as well as expressed his own thoughts. Abul Qasim Mahmud Zamakhshari (1075–1144) also occupied a special place in the history of tafsir. He paid attention to the lexical aspect in his interpretation, and his role in interpreting the Qur'an was irreplaceable.

After them, Abul Barakat Abdullah ibn Ahmad ibn Muhammad Nasafi (d. 710/1311) worked in the field of exegesis. In his time, he gained fame as a mature scholar in the fields of aqeedah, fiqh, hadith, and vocabulary. In tafsir, like other commentators, he used the hadith, the opinions of the Companions and Tabiyy, as well as the works of Abu Mansur Moturidi's "*Ta'wilot Ahlis Sunna*", "*Al-Kashshof*" by Mahmud Zamakhshari, and "*Sharh at-Ta'wilot*" by Alauddin Samarqandi. The work is a commentary on opinion, in which he tried to reveal the meanings of the words of the Qur'an based on the possibilities of the dictionary.

In this period, interpretation with opinion was carried out without the opinion of the commentator contradicting the Qur'an, the Sunnah, and the words of the Companions. Scholars of all eras were opposed to interpreting the Qur'an and Sunnah, the words of the Companions, with opinions (ijtihad, opinion) contrary to the authoritative sources. Because in this case, certain groups and currents may try to adapt the interpretation of the verses of the Qur'an to their own views.

In Movarounnahr, exegesis developed in its own way, and the interpretation of the Qur'an was enriched based on the conditions of different periods. In the early times, tafsir was mentioned in hadith collections as an integral part of hadith and was passed down from generation to generation, but from the 10th century, works were published in which the Qur'an was fully interpreted. In the 11th-12th centuries, the interpretation of the Qur'an was accompanied by the use of opinion and ijtihad.

"*At-Ta'wilot al-Maturidiyya fi bayan usul ahlis-sunna wa usul al-tawheed*". This work of Muhammad ibn Ahmad ibn Abu Ahmad Alauddin Samarkandi (d. 539/1144-45) is known as "*Sharh ta'wilot al-Qur'an*". Alauddin Muhammad ibn Ahmad Samarkandi is a mature scholar of usul al-fiqh and furu' al-fiqh, "*Tuhfatul fuqaha*", "*Mabsut*", "*Ziyadot*", "*Mizan al-usul fiy natoij al-uqul*", "*al-Lubab fiy usulul*". created works of fiqh. Along with the science of jurisprudence, he holds a special place with his views on the word and interpretation. However, not enough studies have been conducted regarding its role in tafsir and kalam. Manuscripts of the scholar's commentary kept in Tashkent and Istanbul are important sources that help reveal the undiscovered aspects of our great compatriot. In particular, the Tashkent manuscript of the work is the oldest copy, copied in 1296, and helps to obtain accurate information

about the worldview of the scientist.

Alauddin Samarkandi's work has not been published and is not available in many world funds. Number 3249 of the copy of Alauddin Samarkandi's tafsir kept in the Manuscripts Fund of the UzR FA ShI in Tashkent, it is copied in nastalik script, the first book of his tafsir is in one volume and consists of 316 pages. The size of the book is 27.5 x 17.5 cm and each page has 27 lines of text. The manuscript was written in black ink on oriental paper. The cover is decorated, made of leather. Judging by the variety of inscriptions in the manuscript, it becomes clear that it was copied by several calligraphers. The manuscript was copied in 695/1296. This manuscript has been very well preserved until our time. In the first page of the manuscript, Alauddin Samarkandi talked about the reasons for writing a commentary on the work of Imam Moturidi "Ta'wilot Ahlis Sunna". In the work, there is a comment from "Fatiha" (1) to verse 91 of "Oli Imran" (3). Apart from the manuscript text, it is especially important that the topics of dogmatic issues in the margins were later written down by scholars. Because in the ancient copies of the works of tafsir, the issues are seen throughout the text and are not separated separately. For example, the writing of topics such as "Masala Khalq al-Af'ol", "Irtikob al-Kabira la Tuxhriju Minal Iyman" in the margin creates comfort for the reader. Also, other comments on matters of interpretation are given in the margins.

In the introduction, Alauddin Samarkandi writes after "Basmala":

الحمد لله رب العلمين والصلوة والسلام على رسوله محمد وآله أجمعين
وسلم كثيرا قال الشيخ الإمام أبو بكر محمد بن أحمد السمرقندي رحمه
الله...

And then, "Tafseer of Imam Moturidi (Ta'wilat Ahlis Sunnah work) is a valuable book, in which Ahlis Sunnah wal Jamaa Tawheed (Aqeedah) science and usul al-fiqh, furu' al-fiqh and science of Abu Hanifa and his followers are given in accordance with the Holy Qur'an. But this tafsir is not one of the books classified by him like "Kitab al-Tawhid", "Makhaz ash-Sharai" and other works, but it was classified by his famous students after him. Therefore, this book is much easier to understand than other works of Imam Moturidi. At the same time, this work was not free from places where words and meanings are difficult to understand... When this book was commented by Abul Mu'in Nasafi, who had no equal in his time in the sciences of method and furu', he explained the difficult words in appropriate places and separated the absolutes... I asked him to write a review in easy-to-understand words." (Manuscript #3249).

Alauddin Samarqandi mentions Abul Mu'in Nasafi (d. 508/) in the introduction of "Sharh at-ta'wilot", page 1. Although there is no information about Nasafi's separate work in which the Qur'an is fully commented, Tabsirat al-adilla contains many commentaries. This determines the position of Abul Mu'in Nasafi in the commentary of the Qur'an in this period.

At the end of the manuscript is the following information:

"The first book of Ta'wilat (ie commentary) was copied by Muhammad ibn Muslim ibn Mumin.... Husamuddin, ibn Allama Alim (?) and Tajuddin Musaddar commented on the difficult parts of the book." (Manuscript No. 3249. – V. 316b).

Anyone who has read Alauddin Samarkandi's work of tafsir can know that he has reached the level of a scholar in the science of the word. The scholar followed Imam Moturidi's footsteps in his views on

dogmatic issues. He was also influenced by Imam Moturidi in his interpretation of the Qur'an. As mentioned above, Moturidi created a unique way of interpreting the Qur'an, based on analytical thinking in the interpretation of the verses.

In the introduction to the Tafsir of Samarkandi, Alauddin praised Imam Moturidi's work and stated that he wrote a commentary with the aim of clarifying some of its unclear parts. However, as in other famous exegesis works, verse by verse commentary is given in his work, it can be seen that he did not limit himself to commenting only on the difficult to understand places in Maturidi's tafsir. Also, despite his deep knowledge of hadiths and narrations, he often does not refer to them in his commentary. Lexicographers quote words without mentioning their names. He almost does not give examples of types of recitation. Accordingly, like Moturidi, he does not use the words of Qur'an, Sunnah, Sahabi and Tabiyyah. These narrations are probably mentioned in the Tawwilat Ahlis Sunnah, and he does not mention them again, but only in special cases mentions the Sahabi and Tabiyy from the hadiths.

While commenting on the Qur'an, he says that the surah was first revealed in Mecca or Madinah, and if some part of the verse was revealed in Mecca and another in Madinah, he distinguishes. Then he mentions the number of verses: "There are 286 verses of Surah Baqara" (Manuscript No. 3249. - V. 15a). Then, he quotes some of the words of the commentators before him and their different opinions. It is worth saying that he does not comment on the text of Imam Moturidi's tafsir, but uses his tafsir widely and quotes from his many comments on the verses. If we look closely at the interpretation, Alauddin Samarqandi interprets Imam al-Moturidi's interpretation based on three different directions:

- the first is to try to strengthen Moturidi's thoughts, in which Alauddin Samarkandi further explains the deep analyzes of Imam Moturidi;
- the second, focusing on the places that have been given a general meaning in Maturidi's commentary and are limited to brief words, enriches them with his analytical thoughts;
- thirdly, sometimes he does not completely agree with Moturidi's views on the interpretation of the verse and clarify it.

His style of interpretation mainly includes the following aspects:

1. Alauddin Samarkandi tries to analytically interpret the verses of the Qur'an and the narrations according to the verse.
2. Alauddin Samarkandi cites hadiths, Sahabi and Tabi'i narrations in very few cases.
3. Alauddin Samarkandi's commentary does not mention recitations or dictionary sources.

Thus, Alauddin Samarkandi tried to solve the problems that arose in the Qur'anic commentary and the science of the word in his time based on the style of Imam Moturidi, enriched Moturidi's commentary with new comments, and in this way tried to protect the Hanafi school.

This work is an example of the development stages of tafsir science in our country, and it will undoubtedly contribute to researching the features of tafsir science in the period after the 10th century and providing new information in this regard.

"Al-Kashshof". Mahmoud Zamakhshari (467/1075–538/1144) is considered a great scholar who worked in Arabic grammar, hadith, fiqh and tafsir sciences. In our country, many studies have been created that illuminate his life and work. In these studies, the scientific heritage of Zamakhshari is

covered with information about his important works.

Zamakhshari, who was educated by the mature scientists of his time, left a rich scientific heritage and trained many students. He greatly contributed to the development of Arabic linguistics. Many of his works such as "al-Kashshof", "Asosul Baloga", "al-Mufasssal", "Rabi'ul Abror", "al-Unmuzaj fin-nahv" are being studied. The publication of the scientist's work "Muqaddamatul Adab" in our country was one of the practical results of the study of the scholar's works.

In the research on the analysis of the work of "Al-Kashshof", some valuable information and analysis about his manuscripts have been realized. Also, his commentary has been published several times.

On the one hand, the scientist's life coincided with the period of the development of Islamic sciences, and on the other hand, it was observed that during this period, different currents came out with dogmatic views and called for their own ways, and scientific debates escalated. Although the scholar belonged to the Hanafi school of jurisprudence, he was a Mu'tazilite in terms of belief. Therefore, in his works, especially in his commentary, the views of the Mu'tazila current are protected.

Tafsir is of particular importance in Zamakhshari's work. Because in it, the power of the scholar's words is clearly revealed through the commentary given to the verses of the Qur'an. Despite being a Mu'tazili, he was praised by scholars for his clear and comprehensible presentation of the vast possibilities of the Arabic language. "Al-Kashshof" can be said to be the only work of its kind that reflects maturity and eloquence of the Arabic language in interpreting the Qur'an.

The work is written in a unique style and is fully interpreted in the order of the Qur'anic verses. The author first analyzes the verses grammatically, then identifies weak recitations using 7 types of recitations, showing how the meaning of the word changes as it is read. Zamakhshari, like other commentators, interprets verses using the Qur'an itself. It can be seen that the scholar also uses his *ijtihad* in his interpretation. The use of the hadiths of Muhammad (pbuh), the narrations of the Companions and Tabiyyah served to make the commentary more perfect. Zamakhshari mostly uses the words of Ibn Abbas, Ibn Mas'ud, Anas ibn Malik and their recitations. Mujahid and Abul Aliyas used it more among Tobiyy. During the interpretation of the Qur'an, he asks many questions to remove ambiguity and then answers them. The question-and-answer style is used more in his commentary than in other works of commentary. Zamakhshari widely uses Arabic poems in his interpretation. Especially, he uses poems a lot to reveal the meaning of the word in the verse.

As Zamakhshari is an excellent linguist, he cites several meanings of the words of the Qur'an. We can see that he used Sibawayh, Zajjolar to give the meaning of the words. But he is often content with quoting the words of lexicographers without mentioning their names. Since he belongs to the Mo'tazilah stream, he tries to protect this stream. It is known that the Mu'tazilism school believes that faith is affirming with the tongue, believing with the heart and acting.

Zamakhshari solves jurisprudential issues according to the school of Abu Hanifa, and often cites the words and *ijtihad*s of other mujtahid jurists. He cites the words of the jurists who lived after the Sahabi, such as Ibrahim al-Nakha'i, Amir Sha'bi, as well as the jurists and mujtahids of the period after them, Abu Hanifa, Abu Yusuf, Shafi'i, Malik, and Awzai. Sometimes he cites different opinions of jurists on a jurisprudential issue.

Thus, Mahmud Zamakhshari's work "al-Kashshof" is known as a work that has reached a high point in the lexical interpretation of the Qur'an, unlike the works written on the science of tafsir, which perfectly utilizes the possibilities of the Arabic language.

Its interpretation is mainly distinguished by the following aspects:

1. Mahmud Zamakhshari's commentary interprets the Qur'anic verses according to the Mu'tazilism trend.
2. In interpreting the verses, Zamakhshari uses opinion and ijihad more based on the possibilities of the Arabic language.
3. Zamakhshari pays more attention to the issue of interpreting the verses from the point of view of youth.

"Madorikut tanzil and haqaiqut tawil". Abul Barakat Nasafi's commentary "Madorikut tanzil wa haqaiqut ta'wil" is one of the most informative commentaries of Movarounnahr commentators. His work belongs to the type of "Tafsir with permissible opinion". Scholars divided the tafsirs, which were interpreted with opinions, into opinions and impermissible opinions. Those who introduced the tafsir of factions and sects into the illegal opinion. Scholars have been effective in the method of tafsir with permissible opinion.

Nasafi is interpreted in a mature way to reflect the wide possibilities of the Arabic language. Attention is also paid to the grammatical analysis of verses. He also referred to Jewish and Christian stories in his commentary. Recitation types are widely used in the work. Since the scholar was a jurist of the Hanafi sect, he tried to defend his sect in some places.

In the tafsir, jurisprudential debates and views of mujtahids Imam Abu Hanifa and Imam Shafi'i on jurisprudential issues are presented.

"If you divorce them before they touch hands while you have fixed the dowry, half of the fixed dowry is your responsibility. If they forgive (half the dowry) or if the person who is in marriage passes away (i.e. it is permissible to give the full dowry without giving half of the dowry)" quotes from the differences of the jurists regarding determining who is the person who is in marriage: Ali ibn Abu Talib says that the person who is in marriage is the husband, Said ibn Jubayr, Shurayh, Mujahid, Abu Hanifa. Shafi'i also came to this opinion later. Because divorce is in the hands of the husband. Malik and Shafi'i used to say that he is a guardian.

The scientific analysis of the work shows that the concept of faith is explained in it based on the teachings of Moturidi. Elucidation of doctrinal issues in his interpretation is mainly directed against the current of Mu'tazilism. The distinctive aspects of the style in this work are as follows:

1. In most cases, Abul Barakat Nasafi does not mention the names of the people who narrated and commented on the verses.
2. The doctrinal issues in the commentary of Abul Barakat Nasafi are interpreted according to the teachings of Abu Mansur Moturidi and he quotes from the views of the Moturidi doctrinal direction.
3. Abul Barakat Nasafi does not mention hadiths about the virtues of surahs in his interpretation of verses.
4. Nasafi mainly cites the words of Abu Hanifa and Shafi'i from the imams of the sect when explaining jurisprudential issues.

5. Jewish and Christian stories are rarely mentioned in Nasafi's commentary.

Basically, Abul Barakat Nasafi's commentary was created as a result of an attempt to provide evidence from the Qur'an in his time to protect the teachings of Muturidism, to give radio to different sects and movements.

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