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UMAR NASAFI'S STYLE OF WRITING “AT-TAYSIR FIT-TAFSIR”

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Abstract: This article talks about the work “At-Taysir Fit-Tafsir” written by Abu Hafs Umar Nasafi. This work is one of the most famous tafsirs, and the style of the mufassir in writing it is described. In it, the way he interpreted the verses of the Holy Qur’an, his answers to fiqh issues and his refutations of misguided sects are explained on the basis of examples.

Keywords: Qur’an, tafsir, mufassir, aqidah, mu'tazilah, qira'at, hanafi, fiqh.

In Umar Nasafi's “At-Taysir Fit-Tafsir”, the style of introducing into the tafsir of the Holy Qur’an verses is unique, starting with the initial verses, words, sentences and phrases corresponding to their content that come in the suras. For example, at the beginning of Surah Baqara, he writes: “Allah, who sent down the book pure of doubt, and The Most Merciful, who blessed the unseen and the pious, I will start with the name of the Most Merciful, who helped the wrongdoers with the closure of their sins” [2:335/1]. Also, Rahman begins his Surah with sentences such as:” Allah who created man, Rahman who taught the Qur’an, I will start with the name of the Rahim who donated the reward of the donation " [2: 175/14]. In addition, he cites Makki or Madani of the suras, the number of verses, the number of Kalimas, the number of letters, and the order of the suras and aspects of their interaction with other suras.

Umar Nasafi's style in interpreting (tafsir) verses would be exemplified by his tafsir of the Qur'an with the Qur'an and on the basis of narratives, his refutations to erring currents, his analysis of nahv rules, fiqh and his path in recitations(qira'at). Imam Nasafi, focusing more on meaning during the interpretation of the Qur’an Karim, did not deviate from the main themes that came in the Qur’an and tries to express broad meanings with sentences as short as possible.

The Qur'an covers the verses of muhkam and mutashabih, mutlaq and muqayyad, om and khos, mujmal and mubayyan, some of which interpret some and complement the meaning. For example, the narrations that come in some places are short and concise, and its continuation or wide detail comes in another place, and, commenting on the previous narration, complements the meaning. But this method requires the mufassir(interpreter of tafsir)to have the ability to be deeply learned, thoughtful, able to correctly advance the meaning. Because the commentator relies on his knowledge and deep thinking in interpreting some verses with others in places that the Prophet (pbuh) and the companions did not explain. Thus, all mufassirs paid great attention to the interpretation of one verse in the Qur'an with other verses. It should be noted that not every Qur'an is taken as a document by the commentator with the Qur'an. Because some people of heresy categories use this method to power their superstitious(batil) aqidah. An example of this is that the representatives of the Mu'tazilah group interpret verses 22-23 of Surah Qiyama with verse 103 of Surah An'am, i.e. **"Vision perceives Him not, but He perceives [all] vision"** and deny that it is possible to see God in the aqidah of Ahlu Sunnah wal Jama'ah.

Umar Nasafi, like other commentators, used this method extensively. One of the most widely used types of interpretation (tafsir) of the Qur'an with the Qur'an is to quote another verse that is similar in content and related to the intended meaning of one verse. Umar Nasafi, verse 40 of Surah Isra, that is, **"Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying."**, he quotes another verse to interpret the "grave saying" and says: "In other words, you are telling a big lie. This is like the saying of Allah Almighty: **"...This is a great slander! ..."** (Surah Noor, verse 16). Its greatness is so great that Allah Almighty says: **"It is such a monstrosity that ... and the mountains fall"** (Surah Maryam, verse 90). [2:413/9]. In addition, Surah Ali 'Imran interprets the sentence of verse 26, **"...and You honour whoever You please"** as: "that is, He honours with faith. It is as if Allah said, **"whereas the honour is inherent in Allah, His Messenger, and the believers(mumins)."** The continuation

of this verse, “**...and disgrace who You please**”, is interpreted in a sentence that comes from verse 61 of Surah Al-Baqarah: "That is, he despises with blasphemy. Allah says: “**They were stricken with disgrace and misery, ...**” [2:521/3].

Umar Nasafi justified his view by quoting verses that raise a number of probabilities when interpreting the Qur’an with the Qur’an, and another verse that provides evidence for it, without saying that this is likely to be done from dry. An example of this is verse 124 of surah Taha, which says, “**And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind.**”, he gives his opinion on the purpose from the “dhikr”, and his views on the scribes: "That is, if he turns away from my book. If he does not accept and follow the guidance, contrary to those who follow it."

a) It is said: "If he turns away from my tawhid." As Allah Almighty said: "**... they forgot `Your` remembrance...**" (Surah Furqan verse 18);

b) It is said: "If he turns away from my obedience." As Allah Almighty says: "**Remember Me, I will remember you**" (Surah Al-Baqarah verse 152);

c) It is said: "If he turns away from science." As Allah the Almighty says, "**then ask those who have knowledge `of the Scriptures`.**" (Surah An-Nahl verse 43);

d) It is said: "If he turns away from dhikr with his tongue." As Allah Almighty says: "**Always remember Allah often,**" (Surah Al-Ahzab, verse 41); [2:352/10]

In another type of commentary on the Qur’an, Imam Nasafi reveals their similarities by quoting many verses similar to that verse in the tafsir of some verses. In the tafsir of verse 97 of Surah Ali 'Imran, that is, “**... Pilgrimage to this House is an obligation by Allah upon whoever is able among the people ...**” he writes: “It is said: when announced the hajj to the people in the name of Khalil “people”, said: "O people, surely Allah has built a house for you and ordered you to perform Hajj. Make it a pilgrimage”. In the verses of the Qur’an, Allah mentions the Hajj deeds along with the name of “people”. So, he says: "**Call `all` people to the pilgrimage....**"

(Surah Al-Hajj, verse 27), **"...Pilgrimage to this House is an obligation by Allah upon whoever is able among the people...."** (Surah Ali 'Imran, verse 97), **" ...and from the Sacred Mosque—which We have appointed for all people, ..."** (Surah Al-Hajj, verse 25), **"Surely the first House 'of worship' established for humanity is the one at Bakkah—a blessed sanctuary and a guide for 'all' people."** (Surah Ali 'Imran, verse 96), **"... Some of the people say, "There are some who say, "Our Lord! Grant us 'Your bounties' in this world, ..."** (Surah Al-Baqarah, verse 200), **"...So make the hearts of 'believing' people incline towards them ..."** (Surah Ibrahim, verse 37) [2:174/4]". In all the above verses, deeds related to Baitullah and Hajj are mentioned along with the words of people.

Another method of naqli tafsir is interpreting the Holy Qur'an with the sayings of the people of the Salaf. In this tafsir, Imam Nasafi quotes the words and narrations of the righteous Salafis in almost all the verses. First of all, he cites the hadiths of Rasulullah (PBUH) regarding the interpretation of the verses, and then he cites the statements of the companions, tabi'ins (successors), and tabi' al-tabi'ins regarding the tafsir.

Scholars agreed on the permissibility of interpreting (tafsir) the sayings of the Companions. Because the Companions lived with Rasulullah (PBUH) and learned from him. They knew better than anyone about the revelation of the verses of the Holy Qur'an, their reason (Sabab al-Nuzul), purpose, and all the sciences related to the verses. Interpreting their narrations is considered a naqli interpretation (tafsir) and is definitely among the acceptable interpretations (maqbul tafsir). Imam Nasafi's most narrated companions are Ibn Abbas, Ali ibn Abu Talib, Ibn Mas'ud, Umar ibn Khattab radiyallahu anhu, Mujahid ibn Jabr, Qatada ibn Dioma, Hasan Basri, Said ibn Jubayr tabi'ins, and Abdurrahman ibn Zayd ibn Aslam, Ibn Jurayj, Sufyan ibn Uyaina, Muqatil ibn Hayyan among his tabi' al-tabi'ins and others can be mentioned.

Another of Umar Nasafi's methods of interpretation is to strongly criticize superstitious (batil) aqidah and erroneous categories by answering them with strong arguments. In this regard, he is one of the scholars who did the greatest work and

defended the creed of Ahlu Sunnah wal Jama'ah. Umar Nasafi mainly refutes the Jahmi, Jabari, Karromi, mu'tazilah and several other sects. For example, in the tafsir of the 15th verse of Surah Al-Baqarah, that is, "**Allah will throw their mockery back at them, leaving them to continue wandering blindly in their defiance.**", he refutes the corrupt belief of the Qadaris and Jabaris from the above categories and writes: "In this verse there is evidence of Ahlu Sunnah wal Jama'ah. Allah the Most High says: "**Allah Almighty ... leave them**" this is the proof of His act. He also says: "**...wandering blindly in their defiance...**" and this proves the verb of the servant. This is proof that the slave is the doer of the work, and Allah is the One who creates the work of the slave. This invalidates the statements of the Jabaris that the slave does not have a verb, that is, the right to perform, and the statements of the Qadaris that Allah's creation has nothing to do with the actions performed by the slave."

One of the categories that Imam Nasafi rejected the most is Mu'tazilah. Denying their superstitious(batil) views that heaven and hell have not yet been created, and that Allah will create them in the Last Judgment, verse 24 of Surah Al-Baqarah, "**...then fear the Fire fuelled with people and stones, which is prepared for the disbelievers**" and verse 133 of Surah Ali 'Imran, that is, "**...hasten to the paradise prepared for those mindful of Allah**" as evidence. In addition, their denial that tawfiq is from Allah, and their view that animals do not eat from Allah's sustenance because they do not have property, saying that sustenance means ownership, is superstitious and provides evidence.

Imam Nasafi's style in nahw, in many places, he analyzes the grammar only in cases where the structure of the verses is necessary and reveals the meaning more widely. Also, he follows the words of the Kufa people, especially Farro (d. 206/822), regarding the rules of nahw. For example, he cites Farro's words as evidence, saying that alif and lam are part of isofa according to the Kufa people's view. In addition, in some places, he explains the rules of Erab, and in some places, the places that are hazf and their destiny.

Umar Nasafi does not explain the ruling verses in great detail during his interpretation, but summarizes them briefly and tells those who want to get more information to refer to books of fiqh or, if not, to a book on fiqh written by him. He mainly narrates the sayings of Imam Azam, Imam Abu Yusuf, Imam Muhammad and Imam Zufar, who are the imams of the Hanafi madhhab, and even highlights the points of disagreement between them. For example, in verse 23 of Surah An-Nisa, he expressed the opinions of the scholars regarding **"Also forbidden to you ... are your mothers, your sisters....,"** and says: "It is not forbidden for us to breastfeed in adulthood, and it is evidenced by the word of the Rasulullah Alaihissalam, "breastfeeding is something that grows meat and develops bone." Because it happens at a young age. This youth is two years in the presence of Abu Yusuf and Muhammad rahimahumullah, two and a half years in the presence of Abu Hanifa rahmatullahi alayh, and three years in the presence of Zufar rahimahullah.

Regarding recitations(qira'ats), Umar Nasafi often cites the narrations of the seven mutawatir recitations of the imams, and in some places also the remaining three mutawatir recitations. In rare cases, some shaz recitations can be found. He also explains the differences and complexities between the recitations of these imams without directly quoting them.

Above are brief examples, the beauty of the method of interpretation of Imam Abu Hafs Umar Nasafi's work "At-Taysir Fit-Tafsir", the abundance of useful information in it, many problems of today, in particular, the problems of aqeedah, fiqh, morals. The existence of a solution means that the author is a master of knowledge and is one of the peerless scholars in the field of interpretation(tafsir).

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