

# QURANIC READINGS CONTAINED IN THE INTERPRETATION OF (REVEALING THE FACTS AND EXPLAINING THE MINUTES OF THE INTERPRETATION OF THE WORDS OF GOD ALMIGHTY) BY IMAM BURHAN AL-DIN AL-NASAFI (D. 687 AH) SURAT AN-NAHL AS A MODEL (PRESENTATION AND ANALYSIS)

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*Abstract: This research means an inductive and analytical study of the Qur'anic readings when Imam Burhan al-Din al-Nasafi, and the importance of studying these readings lies in the interpretation did not receive his luck from the research and exploration and this study aims to reveal the approach of Al-Nasafi in the presentation of readings and employ them in his interpretation and guidance and invoke them and their statement and took Surat Al-Nahl as a model. In this research, I followed the approach adopted in scientific research, so I adopted two approaches, the first: the inductive approach, so I tracked the readings, extracted them and indicated their types, and the second: the analytical approach, which is based on the graduation of readings from their original sources and attributed to their readers, and then analyzed this reading by indicating how to invoke it and how to choose it. The research concluded that the interpretation of Al-Nasafi is one of the important details in the frequent and abnormal Qur'anic readings.*

*Keywords: Quranic readings: interpretation, revealing the facts, explaining the minutes, interpretation, Nasafi.*

## INTRODUCTION:

Praise be to God, who made the Qur'an a guidance for the pious and healing and mercy for the believers, and God cherished his campaign to the Day of Judgment, prayers and peace be upon those who complied with the order of the Lord of the worlds, so he knew all creation, so he came to know the first and the others, and to God and all his companions.

### The research problem and its importance:

The interpretation of Imam al-Nasafi has not been fully studied as far as I know, but the aspect of the readings in his interpretation is very important and for his transmission of many Qur'anic readings in his interpretation, which have not been studied.

## RESEARCH METHODOLOGY:

### This study is based on two approaches:

**Inductive approach:** by tracking the readings in the interpretation of Al-Nasafi, revealing the facts and explaining the minutes, and classifying them according to the requirements of the research and documenting the readings received in the research from their source.

**Analytical approach:** through a statement of his approach to the reading test, and its impact on interpretation.

### Research Plan:

The research plan required that it include an introduction, two sections and a conclusion, the introduction included talking about the importance of the research and the reason for choosing it and the research methodology.

**The first topic:** a brief summary of the life of Burhan al-Din al-Nasafi and his interpretation.

**The second topic:** Quranic readings that were mentioned in Surat An-Nahl verses (48-128) in the interpretation of Al-Nasafi. It was then followed by the index of sources.

### The first chapter:

#### His name, nickname, surname, parentage, birth and death.

The translation of Al-Burhan Al-Nasafi in the books of translations was brief, and did not mention anything about his upbringing, life, his request for knowledge and his elders, and stood on a brief translation mentioned by Al-Hafiz Al-Dhahabi in (History of Islam), in which he mentioned his name, surname, date of birth and death, his author in the interpretation and one of his disciples, then the translators continued to transfer this translation from Al-Dhahabi with a small increase.

#### • His Name, nickname and surname:

Muhammad ibn Muhammad Abu al-Fadl, Burhan al-Din, al-Nasafi, al-Hanafi ( ), and some sources stated that his name was Muhammad ibn Mahmoud ( ) and those who translated Burhan al-Din al-Nasafi stated that he was called: Abu al-Fada'il ( ), Abu al-Fadl ( ), and Abu Abdullah ( ), and he was nicknamed Burhan al-Din.

#### His descent:

Al-Burhan al-Nasafi is attributed to the city of Nasf, his country and his homeland.

#### •His birth:

The sources in our hands stated that the birth of Al-Burhan Al-Nasafi was six hundred years at the end of the sixth century AH, and some of his disciples such as Ibn Al-Futi says: This date of his birth is approximately not specifically ( ), as well as in the shining jewels ( ), and Karl Brockelmann mentions ( ) that his birth is six hundred and six years of migration ( ), and notes that this date mentioned by Brockelmann is also the year of the death of Al-Fakhr Al-Razi (may God have mercy on him), the author of the book Al-Tafsir Al-Kabir.

#### •His death

The translator agreed to determine the place of his death and the place of his burial, which is that he died in Baghdad and was buried in bamboo ( ) near Imam Abu Hanifa (may Allah have mercy on him), but they differed in determining the year of his death according to the following statements:

1. The first saying: the year eighty-four and six hundred, he said: Al-Hafiz Al-Dhahabi as in the writing of lessons ( ), and the transfer of that Al-Yafei in the mirror of Al-Jinan ( ), and the son of Imad Hanbali in the gold nuggets ( ), and the Haji Khalifa has disturbed his words on many sayings, including this saying ( ).

2. The second saying: the year eighty-six and six hundred, and who said it Haji Khalifa ( ), and Abu al-Hassanat al-Laknawi ( ), and Ismail Pasha ( ).

3. The third saying: the year eighty-seven and six hundred, and by it the majority said.

### The second chapter

The scholars' divisions of the readings, even briefly, are summarized in types:

#### Type I: Frequent Readings:

This is what was quoted by a group of people who are impossible to collude in lying, the first as the last, and the middle as a party, such as the transfer of the seven readings, and the three complementary to the ten ( ) and the approval of the Arabic even with a face, and the approval of the Ottoman drawing, even in appreciation, Ibn Al-Jazari says: ((Every reading agreed Arabic absolutely, and approved one of the Ottoman Qur'ans, even in appreciation, and the frequency of its transfer, this frequent reading cut out))( )

#### Type II: Correct readings:

It is all that Arabic agreed, even if it was faced, and one of the Ottoman Qur'ans agreed, even if it was possible and its support was correct ( ), it is not permissible to return it and it is not permissible to deny it, but it is one of the seven letters in which the Qur'an was revealed and people must accept it, whether it is about the seven imams or about the ten or about other accepted imams ( ) and these two types are represented by the reading of the ten imams ( ).

#### Type III: Abnormal Reading:

It is the one who lost one of the pillars of the correct reading, which is every reading that comes after the ten readings, and it was called abnormal because it deviated from the drawing of the Qur'an, even if its support is correct. It is not permissible to read it, and it is not valid to pray behind the one who reads it. They are of types:



1. Reading the ones: a reading that is correct support, and agreed Arabic and drawing, but did not reach the point of fame and elaboration ( ), including the reading of the four imams after the ten ( ).
2. To be quoted from the trustworthy by means of ones, and the Arabic agrees, and violates the drawing of the Qur'an by increasing, decreasing or replacing one word with another.
3. The reading that is correct supported, and approved the drawing, and violated the Arabic, and this reading is issued only on the face of omissions and error, which is very little but hardly exists, including a novel outside of Nafi (Ma'aish) ( ).
4. Readings that are not valid support, whether approved drawing or Arabic or disagreed, and this type of reading is abnormal when Al-Suyuti ( ).

#### **Type IV: False or Fabricated Reading:**

It is that the Arabic and drawing agree and there is no basis for it, as these are not called abnormal, but rather a lie that disbelieves its dependent ( ),

The following are examples of the readings mentioned in this great interpretation in Surat An-Nahl, specifically verses (43-128):

- **Almighty saying** ((Have they not seen what God has created of a thing whose shadows turn away from the right and the left prostrating to God while they are subdued))  
-Hamza, Ibn 'Amer ( ) and al-Kisa'i (did not you see) read Baltaa and the rest Balyaa on the story of those mentioned above from the disbelievers ( ).
- **Almighty saying** (( And they ascribe to Allah what they hate, and their tongues describe the lie, that they have the best, they have no offense, that they have the Fire, and that they are fleeing. ton ))  
-In saying: They are excessive read Nafi ( ) and Al-Kisa'i: (excessive) break the Raa and the rest (excessive) open the back, but read Nafi': He said fur: They were excessive on themselves in sins and said ( ): Excessive slander against God Almighty ( ) ( ).
- **Almighty saying** (( And there is a lesson for you in the cattle. We give you drink of what is in their bellies, between the excrement and the blood, pure milk palatable to the drinkers.))  
-Read Ibn Kathir ( ) and Abu Amr and Hafs ( ) from Asim ( ) and Hamza and Al-Kisa'i: (Nsaqkm) annexation of the Nun and the rest of the conquest, either annexation is from the water of God as in saying: and we watered you water Frata ( ), but the conquest is watered by God as in the saying of the Almighty: and watered by their Lord ( ) ( ).
- **Almighty saying** (( And God has favored some of you over others in sustenance, so what are those who prefer my provision over what their right hands possess, so they are equal in it, so do they deny the grace of God))  
-Asim read in the narration of Abu Bakr ( ) (Tjhadun) Baltaa on the speech for saying: the virtue of some of you, and the rest Balyaa for saying: they are in it both ( ).
- **Almighty saying** (( And God brought you forth from the wombs of your mothers, knowing nothing, and gave you hearing, sight, and hearts, so that you might be grateful))  
- Hamza and al-Kisa'i read (your mothers) by breaking the hamza and the rest by including it.
- **Almighty saying** (( Have they not seen birds subjugated in the atmosphere of the sky , none catches them but Allah . Indeed, in that are signs for people who believe(79) .  
-Hamza and Ibn 'Amir ( ) and al-Kisa'i (did not see) read Baltaa and the rest Balyaa on the story of the disbelievers mentioned above.
- **Almighty saying** ((And Allah has made for you a dwelling from your houses and made for you from the skins of cattle houses that you will despise on the day of your humiliation))  
- Nafi' and Ibn Kathir and Abu Amr read: (The day you were weakened) by opening the eye and the rest by stillness, which are two languages such as poetry, poetry, river and river ( ).
- **Almighty saying** (( Hot and Sarabil protect you with your misery as well as his grace is fulfilled on you so that you may be safe))  
- Ibn Abbas reported: He read (may you be peaceful) by opening the Ta'a ( ).
- **Almighty saying** (( Then your Lord is for those who emigrated after they were persecuted and then strived and were patient. Indeed, your Lord after that is Forgiving, Merciful))

- Ibn 'Amir read (fascinated) by opening the fa'a, and the rest by annexation.
- **Almighty saying** (( And be patient, and your patience is only with Allah . And do not grieve over them, and do not be in distress because of what they plot(127).
- Ibn Kathir read: (And do not take in distress) by breaking the Daad and the rest by opening the Daad, Abu Ubaydah said ( ): Narrowness by breaking in the lack of housing and what was in the heart, the distress by opening, and said Abu Amr: narrowness fracture severity and opening the clouds ( ), said Al-Ataby ( ): narrow ease narrow such as Hin and Hin and Lin and Lin ( ), and this way is said: correct reading Ibn Kathir ( ).

## CONCLUSION:

After this circumambulation and wandering with the Qur'anic readings in the interpretation of Imam Burhan al-Din al-Nasafi (revealing the facts and explaining the minutes) from the interpretation of the words of Allah the dear, we summarize the following:

1. Imam Al-Nasafi is a science of interpretation scholars and his interpretation is abundant in Quranic readings.
2. The interpretation of Al-Nasafi is one of the sources of frequent and abnormal readings, and has more than the inclusion of what is abnormal from them.
3. It was the approach of Al-Nasafi followed in the inclusion of readings to use the passive form as a formula: (read).
4. Al-Nasafi predominantly named readers in some topics and not mentioned in others.
5. Al-Nasafi relied in transmitting the readings and directing them on advanced sources such as Kitab al-Kashaf by al-Zamakhshari.
6. The proof did not favor the Nasafi between the readings and did not differentiate between them except in a few places.

## Recommendations:

The study of the Qur'anic readings according to Al-Nasafi is a complete study of his interpretation of revealing the facts and explaining the minutes in a doctoral thesis that deals with the researcher all Qur'anic readings, directing and explaining them.

## SOURCES

- [1] See his translation in: *Al-Abr fi Khabar Min Ghabr*, by Shams al-Din al-Dhahabi: 3/355, *Tareekh al-Islam*: 15/517, *Tareekh Ibn al-Wardi*, by Zain al-Din Omar bin Muzaffar, known as Ibn al-Wardi (d: 749 AH): 2/227, and the crown of translations in the Hanafi layers, by Abu al-Fida Zain al-Din Qasim bin Qatlobgha (d. 879 AH), 246247, and the authors' dictionary, by Omar Kahale: 11/297.
- [2] It is true that his name is Muhammad ibn Muhammad, because most of the translations mention him, especially those who lived in his time or came after him, contrary to what Ibn al-Imad al-Hanbali said. See gold nuggets in the news of gold, by Abd al-Hai al-Ekri al-Hanbali: 7/672.
- [3] See: *Tareekh al-Islam*: 15/517, *al-Jawahir al-Madhiyya fi Tarajim al-Hanafi*, by Muhyiddin Abi Muhammad Abd al-Qadir ibn Muhammad ibn Muhammad ibn Nasrallah al-Qurashi: 2/127, *Aqd al-Juman fi Tareekh Ahl al-Zaman*, by Badr al-Din al-Aini (d. 855 AH): 204, and *Tabaqat al-Mufasssireen* by al-Dawoodi: 2/252.
- [4] He was mentioned by most of those who translated for him. See: *Al-Abra*: 5/346, and the mirror of the heavens and the lesson of vigilance in knowing what is considered one of the incidents of time, by Abu Muhammad Afif al-Din Abdullah bin Suleiman al-Yafi'i: 4/151, and the layers of the commentators of the Adana Wei: 256 and many others.
- [5] ( ) See: *Behavior to know the states of kings*, by Taqi al-Din Abi al-Abbas Ahmed bin Ali bin Abdul Qadir al-Obaidi al-Maqrizi (d. 845 AH): 2/209.
- [6] See: *Ibid.*, and "The City of Blowing Up" is now located in the Republic of Uzbekistan, present-day a republic of the former Soviet Union. (See: Definition of the flags mentioned in the beginning and the end, by Ibn Kathir, Islam website: 2/362).
- [7] See: *al-Wafi al-Wafiyat*: 1/216, *al-Juman in the history of Ahl al-Zaman*: 204, *Taj al-Tarajim fi Tabaqat al-Hanafi*: 246-247, and *Tabaqat al-Mufasssireen al-Adnah Wi*: 256.
- [8] See: *The shining jewels in the Hanafi translations*: 2/127.

- [9] He is a German orientalist, learned Arabic and was a scholar of the history of Arabic literature. A member of the Arab Academy and many other academies in Germany, he died in 1956, and his effects include: 'History of Arabic Literature' and 'History of Islamic Peoples' and others. (See: *The Writings of the Enemies of Islam and their Discussion* by El-Sherbini: 135).
- [10] See: *History of Arabic Literature*, by Brockelmann: 1/615.
- [11] AL-khaizaraniah ( ) Bamboo: - It is a cemetery next to Imam Abu Hanifa (may God have mercy on him) located in the center of Baghdad, attributed to the bamboo bint Ata, husband of the Caliph Mahdi, which was buried there, and is today in the neighborhood of Adhamiya in Baghdad
- [12] See: *Al-Abr fi Khabar from Ghabr*: 5/346.
- [13] See: *The Mirror of the Heavens and the Lesson of Vigilance*: 4/151.
- [14] See: *Gold Nuggets*: 5/585.
- [15] See: *Kashf al-Dhunun*, 2/1273.
- [16] See: *Ibid*.
- [17] See: *Gorgeous Benefits*: 316.
- [18] See: *Hadiya al-Arefin*: 3/152-153.
- [19] See: *Tabaqat al-Mufasssireen* by al-Dawoodi: 252, and the history of Islam: 51/179.
- [20] *Munjed reciters and guide students*: 5, and the subtleties of signs to the arts of readings: 1/69, and readings and their impact on the sciences of Arabic: 16.
- [21] *Munjed reciters* 79, and the subtleties of signs for the arts of readings: 1/69
- [22] See: *The Seven in the Readings*: 53-87.
- [23] See: *publication in the ten readings*: 1/9: and rules and signs in the origins of readings: 1/36.
- [24] They are: Abdullah bin Amer al-Yahsabi (d. 118 AH), Abdullah bin Kathir (d. 120 AH), Asim bin Abi al-Nujood (d. 127 AH), Abu Amr bin Al-Ala (d. 154 AH), Hamza bin Habib al-Zayyat (d. 156 AH), Nafi' bin Abdul Rahman al-Madani (d. 169 AH), Ali bin Hamza al-Kisa'i (d. 189 AH), Abu Jaafar Yazid bin al-Qa'qa (d. 160 AH), Ya'qub bin Ishaq al-Hadrami (d. 205 AH), and Khalaf bin Hisham al-Bazzar (d. 229 AH). *Inking facilitation in the ten readings*: 105-115.
- [25] See the publication of the ten readings: 1/9, and the abnormal readings and their guidance from the language of the Arabs: 107.
- [26] See: *Al-Itqan fi 'Uloom al-Qur'an*: 1/222.
- [27] See: *Munjed reciters*: Ibn al-Jazari: 81, and perfection in the sciences of the Qur'an: 1/234.
- [28] They are: Al-Hasan Al-Basri (d. 110 AH), Ibn Muhsin (d. 123 AH), Yahya Al-Yazidi (d. 202 AH), and Al-Amash (d. 248 AH), see: *abnormal readings and directing them from the language of the Arabs*: 9-15.
- [29] See: *Munjed al-Muqri'in*: 82.
- [30] See: *Publication in the Ten Readings*: 16.
- [31] See: *Al-Itqan fi 'Uloom al-Qur'an*: 1/235.
- [32] See: *Munjed al-Muqri'in*: 84, and publication in the ten readings: 17.
- [33] See: *Surat An-Nahl* verse: (48).
- [34] He is Abu Amara Hamza bin Habib bin Amara al-Kufi, one of the seven reciters, was the Imam of Hajjah, Hafiz of hadith, insightful Balfara'id and Arabic (d: 156 AH). See: *Knowledge of Adult Readers*: 66 .
- [35] He is Abu al-Hassan, Ali bin Ahmed bin Hamza bin Bahman bin Fairouz al-Asadi al-Kufi, one of the seven reciters, was an imam in grammar and language readings, narrated from Abu Bakr bin Abbas and Hamza al-Zayat and others, (d.: 118 AH) irrigation. See *adult readers' knowledge*: 72, and refinement of refinement: 7/31.
- [36] See: the seven in the readings of Ibn Mujahid al-Baghdadi: 373, and the argument of the readings of Ibn Zanjila: 390.
- [37] He is Abu Amr bin Al-Ala bin Ammar bin Abdullah Al-Mazni, Al-Basri grammar reciter, reciter of the people of Basra, and one of the seven reciters, (d.: 154 AH). See: *Tahdheeb al-kamal fi asma' al-men*, by al-Mazi: 34/120, and the knowledge of the great reciters, by al-Dhahabi: 1/58.
- [38] See: the meanings of the readings of Al-Azhari: 2/80, and the argument for the seven reciters of Abu Ali Al-Farsi: 5/66, and the title in the seven readings of Zaragosti: 117.
- [39] See: *Surat An-Nahl* verse: (62).
- [40] He is Nafi' bin Abdul Rahman bin Abi Naim Laithi loyalty, nickname Abu Ruwim, and it was said otherwise, and one of the seven readers who adopted by Ibn Mujahid in his book, died in (169 AH), and it was said otherwise. (See: *Knowledge of the Great Reciters*: 1/107, and the end goal: 2/330-334).
- [41] This is the saying of Ibn 'Abbas in the narration of 'Ata, see: *al-Tafsir al-Basit*: 13/105.
- [42] It is an abnormal reading: see: *abnormal readings of Ibn Khalawayh*: 73, and *Al-Mabsoot in the ten readings*: 264, and publication in the ten readings of Ibn Al-Jazari: 2/304.
- [43] See: *Meanings of the Qur'aan for fur*, 2/108.



- [44] See: Surat An-Nahl verse: (66).
- [45] Imam Abdullah Abu Ma'bad al-Attar al-Dari Persian origin is one of the seven reciters, he was the judge of the congregation in Mecca and the imam of the people of Mecca in reading, (d. 120 AH). (See: Knowledge of the Great Reciters: 1/86, and Biographies of the Nobles: 8/177).
- [46] He is Imam Abu Omar al-Asadi Hafs bin Suleiman Mawlahm al-Ghadhri al-Kufi al-Muqri Sahib Asim, (d. 180 AH). See: Knowledge of adult readers: 1/140, and end end: 1/254
- [47] He is Asim bin Bahdala Mawla Bani Jadhima bin Malik bin Nasr bin Qa'in bin Asad, a relative, and he introduced Basra and read them, died in the year (127 AH). (See: al-Tabaqat al-Kubra: 6/321, and al-Thaqaat by al-Ajli: 1/293)
- [48] See: Surat Al-Mursalat verse: (27).
- [49] See: al-Hujjah li-Qur'a'a al-Saba'a: 5/74, al-Mabsoot fi al-Qur'a'at al-Ten al-Qira'at: 311, and al-Kanz fi al-Qur'a'at al-Ten al-Wasiti: 2/573.
- [50] See: Surat Al-Insan verse: (21).
- [51] See: Surat An-Nahl verse: (71).
- [52] He is Abu Bakr bin Ayyash bin Salem al-Asadi al-Nahshli al-Kufi, famous for his nickname, different in his name, he said: his nickname is his name, and it was said: his name is a division, an imam virtuous worshiper trust reciter mastered the reading of Asim and presented the Qur'an to him three times, (d.: 194 AH), or before. See: Biographies of the Nobles: 8/495, and the end goal in the layers of reciters: 3/62.
- [53] The meanings of the readings of Al-Azhari: 2/82, and the argument for the seven reciters: 5/76, and Jami' al-Bayan in the ten readings: 3/1276.
- [54] See: Surat An-Nahl verse: (78).
- [55] See: the expression of the seven readings and their causes: 81, and the argument for the seven reciters: 3/138, and the meanings of the readings: 1/294.
- [56] See: Surat An-Nahl verse: (79).
- [57] Ibn 'Amir is Abdullah ibn 'Amir al-Yahasbi, the imam of the people of the Levant in the Qur'an and one of the seven reciters, nicknamed Abu 'Imran, one of the followers, narrated by: Hisham, Ibn Dhakwan. (T: 118 AH). See: Refinement of Perfection: 15/143, and Knowledge of Adult Readers: 46.
- [58] See: Hujja al-Qira'at: 390, al-Tayseer fi al-Qira'at al-Sabaa'a: 138, and Jami' al-Bayan fi al-Qira'at al-Sabaa'a: 3/1275.
- [59] See Surah An-Nahl verse: (80).
- [60] See: the seven in the readings: 375, the argument for the seven reciters: 5/77, and the facilitation in the readings: 138.
- [61] See: Surat An-Nahl verse: (81).
- [62] It is an abnormal reading, see: abnormal readings of Ibn Khalawayh: 74, and Jami' al-Bayan: 17/270, and revealing and statement: 16/98.
- [63] See: Surat An-Nahl verse: (110).
- [64] See: the seven in the readings: 375, and the argument for the seven reciters: 5/79, the keys to songs in the readings and meanings of Al-Kirmani: 243.
- [65] See: Surat An-Nahl verse: (127).
- [66] He is Abu Ubaidah Muammar bin Muthanna al-Taymi, their master Basri, grammarian, the owner of classifications, including the book of the metaphor of the Qur'an, and the book of strange hadith, (d.: 209 e), see: the history of grammar scholars: 211, and the biography of the flags of the nobles: 9/445-446, and the language in the translations of the imams of grammar and language: 295.
- [67] See: the seven readings: 376, and the expression of the seven readings and their reasons for Ibn Khalawayh: 210, and Al-Mabsoot in the ten readings of Abu Bakr al-Nisaburi: 266.
- [68] Muhammad bin Obaid Allah bin Amr bin Muawiyah bin Amr bin Utbah bin Abi Sufyan, Abu Abdul Rahman al-Atabi, the scholar Akhbari, poet Al-Majoud, from the people of Basra, was the owner of news and novel literature, and was drinking, and his classifications of literature and fame, narrated from Ibn Uyaina and Abu Mukhnaf Lot bin Yahya, and narrated by Abu Hatim Sijistani and others, died in the year (228 AH). See: Tareekh Baghdad: 2/324, al-Ansab by al-Samaani: 4/149, Biographies of the Nobles: 11/96, and Gold Nuggets: 2/65.
- [69] See: metaphor of the Qur'an: 1/369, and the strange Qur'an by Ibn Qutayba: 249, and the unique book: 4/155.
- [70] See: al-Kashf wa al-Bayan: 16/167, and Zad al-Masir: 2/595.