



## **Turkish Studies**

**Comperative Religious Studies**

Volume 13/9, Spring 2018, p. 85-102

DOI Number: <http://dx.doi.org/10.7827/TurkishStudies.13187>

ISSN: 1308-2140, ANKARA-TURKEY

*Research Article / Araştırma Makalesi*

---

---

### **Article Info/Makale Bilgisi**

✍ **Received/Geliş:** Mart 2018

✓ **Accepted/Kabul:** Haziran 2018

✍ **Referees/Hakemler:** Doç. Dr. Yunus Emre GÖRDÜK – Dr. Öğr.

Üyesi Mehmet KAYA

---

---

*This article was checked by iThenticate.*

## **A NEW PIECE OF WORK FROM THE INTERPRETATION (TAFSER) LEGACY: CONTENT AND METHOD OF HULAASATU'T-TAFAASEER IN UNIQUE COPY**

*İlhami GÜNAY\**

### **ABSTRACT**

It is possible to find many studies on the interpretation of the classical period. However, some precious works of rich interpretation heritage are still waiting to be explored in the various centers. One of them is İshak b. Ali b. Hasen's Hulaasatu't-tafaaseer, which constitutes a small interpretation. The study is limited to the examination of this masterpiece, which is recorded in archive number 1039 in the library of Kutahya Vahid Pasha and there is no second copy of this work in the domestic or international libraries.<sup>1</sup> The purpose of this study is to introduce this only copy in terms of author, content, and method since this work is not very well known by the academic community. In the study, we have given several examples of subjects mentioned by the other and we have considered the subject from different angles (if any), while more examples are mentioned in the footnotes. In order to promote the work in a single study, it was not possible to include Arabic phrases of the verses, quoted from this one copy and the author's commentary. In accordance with the framework of the study; the author's life, the presentation of the copy in terms of physical conditions and content, the sources of the interpretation, the method, the narrated-based and acumen-based understanding and Quran Science Center will be explained briefly.

### **STRUCTURED ABSTRACT**

Muslims have made great efforts to preserve the letter and the spirit of the Qur'an from the moment the Quran was verbally revealed. Hence, their studies in this area led to interpretations, which strive to solve the



\* Dr. Öğr. Üyesi, Kütahya Dumlupınar Üniversitesi İlahiyat Fakültesi, El-mek: ilhami.gunay@dpu.edu.tr

<sup>1</sup> <https://vb.tafsir.net/tafsir7595/#.Waf2y5WQzjo>

main issues of the period that they have lived. Some of the hundreds of commentaries that have been compiled throughout the history have been highly regarded and widely recognized, while others did not inspire a similar interest due to political, social, economic, geographical reasons. Surely, recognition and being contemporary do not always signify a standard for perfection. Perhaps not being presented to the target audience at the right time, leaves a strange relic in the history's collection.

Thus, this study seems to be one of the important stages of the interpretation heritage. Therefore, it is necessary to promote the masterpiece, especially for the language and artistic nuances and recitation differences, which have an essential role in the understanding of the Qur'an, as well as to publish the work.

It is possible to find many studies on the interpretation of the classical period. However, some precious works of rich interpretation heritage are still waiting to be explored in the various centers. One of them is İshak b. Ali b. Hasen's Hulaasatu't-tafaaseer, which constitutes a small interpretation. The study is limited to the examination of this masterpiece, which is recorded in archive number 1039 in the library of Kutahya Vahid Pasha and there is no second copy of this work in the domestic or international libraries.

The purpose of this study is to introduce this only copy in terms of author, content, and method since this work is not very well known by the academic community. In the study, we have given several examples of subjects mentioned by the other and we have considered the subject from different angles (if any), while more examples are mentioned in the footnotes.

In order to promote the work in a single study, it was not possible to include Arabic phrases of the verses, quoted from this one copy and the author's commentary. In accordance with the framework of the study; the author's life, the presentation of the copy in terms of physical conditions and content, the sources of the interpretation, the method, the narrated-based and acumen-based understanding and Quran Science Center will be explained briefly.

This issue is not just about the past. On the contrary, great academic theses today are waiting on the dusty shelves of libraries for the day when they will be appreciated. Thus, this study seems to be one of the important stages of the interpretation heritage. Therefore, it is necessary to promote the masterpiece, especially for the language and artistic nuances and recitation differences, which have an essential role in the understanding of the Qur'an, as well as to publish the work.

This work is considered to be the only book that deals with basic scripts and interpretations in İshak b. Ali's life and among his works and it is pointed that the interpretation is not too much recognized.

The content of the work is classified by names and written in an oratorical way in order to deliver an Islamic high educational approach.

The interpreter, who is discreet in showing the sources of the work, has tended to point out the conclusions of the famous linguists through

successful criticism and to point out the manifestation according to readings differences.

It is seen that the interpreter did not only preferred simple and brief style relied on authentic and written sources, but also gave examples from the hadiths all together. And in his book, the author, who placed the Qur'anic sciences in a measured and balanced way, showed his own knowledge with conveying the knowledge of classical interpretations of the subjects.

In this regard, particular attention is drawn to “Nesh”, readings differences, etymological, syntactic and linguistic analysis of the Arabic language. So, he gave explanations about the importance of Arabic language and mental sciences by Arab poetry, parables, metaphors, probable interpretations and problematic issues.

The work quotes from the Holy Qur'an, Sunna, reasons of revelation and Israelis. However, in the work, the preferred implications and necessary information are given a place and it is necessary to evaluate them as a commentary that emphasizes the direction of the interpretation.

Acting on the fact that the interpreter gives more space to his specializations in his commentary, it can be said that the fineness and the readings of the Arabic language, are deeply important to be given the first place in the book. Moreover, his cleverness of this field of knowledge gave him the ability to apply it proficiently in his work. Also, the richness and the strength of the contents of the book are created because of what was mentioned above about the knowledge of the writer, beside the importance of the topics and how he dealt with them.

The fact that the interpreter does not mention the resources, he has cited from and left some verses without interpretation, constitutes some weakness in the work. Actually, the year he lived in and the date of writing the book are unknown.

The absence of the “Sunna and Gamaa” before the writing date, makes him the pioneer of this tradition. And it can be expected that the book recognizes the importance of language translations and readings differences to emphasize the effect on meaning, making a significant contribution to the field.

**Keywords:** Hulaasatu't-Tafaaseer, Interpretation, Ishak Ali Hasen, Method, Unique Copy

## **TEFSİR MİRASINDAN YENİ BİR ESER: TEK NÜSHA HÜLÂSATÜ'T-TEFÂSİR'İN MUHTEVA VE METODU**

### **ÖZET**

Müslümanlar, indiği andan itibaren Kur'an-ı Kerim'in lafzını ve manasını korumak için çok gayret göstermişlerdir. Bu alandaki çalışmaları, yaşadıkları devirlerin temel problemlerine çözüm getirmeye çalışan tefsirleri vücuda getirmiştir. Tarihi boyunca telif edilen yüzlerce tefsirin bazıları fazlasıyla rağbet görerek tanınmış, bazıları ise siyasi,

sosyal, iktisadi, coğrafi vb sebeplerden dolayı aynı alakaya nail olamamıştır. Şüphesiz tanınmışlık ve mütedavel olmak her zaman mükemmellik miyarı değildir. Klasik dönem tefsiri üzerinde büyük ölçüde çalışılmıştır. Ancak zengin tefsir mirasının bazı değerli eserleri, mahtut merkezlerinde hala araştırmayı beklemektedir. Bahse konu eserlerden bir tanesi de İshak b. Ali b. Hasen'in Hülâsatü't-tefâsîr adlı küçük hacimli tefsiridir. Çalışma, künyesi veri merkezlerinde kayıtlı olmakla birlikte, yurt içi ve dışındaki mahtut kütüphanelerinde ikinci bir nüshasına rastlanılmayan<sup>2</sup> Kütahya Vahid Paşa kütüphanesinin 1039 arşiv numarasında kayıtlı bu eserin incelenmesiyle sınırlandırılmıştır. Makalenin gayesi, akademik camia tarafından henüz çalışılmadığı anlaşılan bu tek nüshayı, müellifi, muhtevası ve metodu açısından tanıtmaktır. Çalışmada, müellifin temas ettiği konulara ve (varsa) farklı yönleriyle birlikte birkaç misal verilmesi usulü benimsenmiş, daha fazla örneğe dipnotta atıfta bulunulmuştur. Eseri tek çalışmada derli toplu tanıtılabilmek için nüshadan iktibas edilen âyetlerin mealine ve müellifin izahlarının Arapça ibarelerine yer verilememiştir. Çalışmada makalenin çerçevesine uygun olarak; müellifin hayatı, nüshanın fiziki ve muhteva yönünden tanıtımı, tefsirin kaynakları, metodu, rivayet-dirayet yönü ve Kur'an ilimleri merkezinde muhtasar şekilde incelenecektir.

**Anahtar Kelimeler:** Hülâsatü't-Tefâsîr, İshak Ali Hasen, Metod, Tefsir, Tek Nüsha

## Introduction

Muslims have made great efforts to preserve the letter and the spirit of the Qur'an from the moment the Quran was verbally revealed. Hence, their studies in this area led to interpretations, which strive to solve the main issues of the period that they have lived. Some of the hundreds of commentaries that have been compiled throughout the history have been highly regarded and widely recognized, while others did not inspire a similar interest due to political, social, economic, geographical reasons. Surely, recognition and being contemporary do not always signify a standard for perfection. Perhaps not being presented to the target audience at the right time, leaves a strange relic in the history's collection. This issue is not just about the past. On the contrary, great academic theses today are waiting on the dusty shelves of libraries for the day when they will be appreciated. Thus, this study seems to be one of the important stages of the interpretation heritage. Therefore, it is necessary to promote the masterpiece, especially for the language and artistic nuances and recitation differences, which have an essential role in the understanding of the Qur'an, as well as to publish the work.

### a. The author's life:

The name of the author is stated as Ishak b. Ali b. Hasen in the introduction of the interpretation, and qualified with following cognomens; "Rüknü's-şerîa, Cemâlüddin, Şemsü'l-İslam, Seyyidü'l-fukahâ, Müfti'l-İrâk şarkan and garben"(Zb). No information was found about his works and his life in main sources or in translations and we determine out that 2 authors had been registered with the name of Ishak b. Ali. One of these authors is Ishak b. Ali b. Yahya (d.711 / 1311). However, he was the famous Hanafi scribe, who was the deputy of the kadi in Egypt, no information was found about the interpretation (Khalifa, 1941, V. 2, p. 2038; Al-Askalaanî, 1972, V. 2, p. 425; Kahhaale, V. I, p. 343).

<sup>2</sup> <https://vb.tafsir.net/tafsir7595/#.Waf2y5WQzjo>.

The second author is Ishak b. Ali b. Ali el-Miltânî al-Bekrî (d.736/1337), who is the author of the interpretation entitled *Hulaasatü Javaahir al-Qur'ân fî Beyaan-i Meaanî Lugâti'l-Furqân* (Nuveyhid, 1988, V. 2, p. 865; al-Kuraşî, p. 138).<sup>3</sup> Therefore, Ishak b. Ali b. Hasen, the real author, appears to be another scholar other than these two authors. Katip Chelebi (d.1037/1628) registered a work with an unknown author, named *Hulaasatu't-tafaaseer* (Khalife, 1941, V. 1, p. 718). As it will be explained below, Katip Chelebi probably saw the interpretation of Ishak b. Ali B. Hasen's on its missing copy of with two-foils, he would mention the author is unknown (since the author's name is missing). Because the assignment register of the work we study doesn't mention any name either (165a). There is no clue about the life of the author in the content of the interpretation. Based on the above titles to which the author refers, it can be said that he is a scholar recognized in the Iraqî region and deepened in the jurisprudence. The title of "mufti" indicates that he undertook an administrative duty. The words of the author, mentioning that he dedicates this work to science students and the use of expression could be a sign of him being a professor. It is understood from the explanations of the linguistic rules used by the interpreter when he interpreted the verses, he lived after the 4th-century (Hijri) (Bulut, 2008, p. 103), when his grammar and syntax terms were used. The name of the work indicates that he lived after the periods in which the voluminous commentaries were written. The fact that the language of his work is not similar to the language used in the *Mean'il Kurans* (Meaning of Quran), suggest that this work has been written a few centuries later. If this aforementioned work is written before *Hulaasat al-tafaaseer* by Qutbüddin Hibetullâh er-Raavendî eş-Şî'î (d.573/1178) or close to this work, it would represent the first example in this field of Sunni interpretation.

#### **b. Name of the Copy:**

The interpreter states that the name of his work is *Hulaasatu't-Tafaaseer* (Zb). In the determinative group, *Hülâsa* comes from the root meaning "Nacaa/Saved", "Selime/Being relieved from Distress", "Halasa/Differentiated from the Group". Among its derivations; there are following meanings as well; "Ahlasa/Made Particular", "İhlâs/Abandonment of hypocrisy", "Haalis/Every white thing", "Halaas/The thing that saves from the hostility" (Manzour, V. 2, p. 1127-1128), "Muhlas/distinguished, selected". "Hülaasa" means "remaining thing" (al-Farâhidî, 2003, V. 1, p. 432-433) "a meal cooked by putting palm and roasted and ground wheat into butter, the ore melted by the fire", "the essence of something" (Manzour, V. 2, p. 1127-1128). The word of "Tafaaseer" is the plural of the interpretation. By choosing this name, the author would like to offer to the ones suffering to find the meaning of the verses in the voluminous interpretations, the essence of the meaning and hence, relieving them from trouble and the author would like to emphasize that this work is exclusive, differentiated by the similar works.

#### **c. Physical State of the Copy:**

The size of the single copy, registered at Kütahya Wahid Pasha Library with register number 1039, where the work is accessible, is 290x200 and 220x140. The copy consisting of 165 foils is Arabic and there are 23 lines on each page. At the end of the sentences, a symbol of (◊) was used, meaning "Intehâ/Finished". There are no follow-up and foil numbers in the copy. The foil number was assigned by us to represent the face b of the previous number on the right side of the electronic image and the face a of the number on the left page. The copy is clean and legible. The work was arranged in two volumes, bound together. The first volume finishes in 89b. In the colophon registration here, it is noted that the half of the interpretation was finished when the other was 22 years old, on 17 Dhu al-Hijjah 701/1302. On the same page, there is the seal of the work's foundation, dated 1326. At the end of the second volume, it was mentioned that this interpretation with its original

<sup>3</sup> Merkezu'l-Melik Faysal, *Hizânetu't-Turâs: Fihristu Mahtûtât*, (It is stated mentioned work's other copy registered at number: 876 in the National Library Berlin) p. 847.

copy and footnotes was copied on 3 Muharram 702/1302 on Wednesday by Muhammed b. Mahmûd b. Muhammed, in the assignment registration of the scribal (165a).

The three pages between Zb-1b of the copy, starting with Basmala, give the impression that they belong to another calligrapher. Because this part is written in a different naskhi and is cleaner, we think that it was renewed since the original one was worn out or it was copied from another copy of the work. In the introduction of the interpretation, since the author is praised by titles and he was remembered with prayers such as "Let the God enlighten his tomb and bless his beloved spirit" (Zb), we assume that this part is written by someone who admires his work, one of his students or the scribal, who made a fair copy the work. Because the ulama generally uses a modest wording in the introduction. In addition, it is understood from the similarity of the style and expressions (165a) that the part beginning with "Ve ba'dü" (Zb) is written by the author himself. In the following pages, the letters of the verses, as well as the text, are vibrant. The short sentences interpreting the letter of the verses are written in the text and they are highlighted by crossing the upper parts.

#### d. The Content of the Copy:

The work begins with the short introduction of the part and one line of Basmala's interpretation. Subsequently, it continues with the interpretation of Faatiha sura (Zb-1a) under the heading of "Sûratü Faatihati'l-Kitâb". It continues with the interpretation of all the suras, perfectly and completely (1a-165a) beginning with Sura al-Baqarah to Sura an-Naas, according to the Quran's (Mushaf) order. The names of the sura and their titles are separated from each other by placing "Basmala" after the name.<sup>4</sup> The beginnings of some of the surahs are written in a subtle and different line that gives the impression that they were written later.<sup>5</sup> Some places in the copy give information that could be classified as the footnotes.<sup>6</sup>

#### e. The Purpose of the Interpretation:

Ishak b. Ali states that some of his admirers suggested to him to write an interpretation but he refused since he did not consider himself worthy of it. Later on, he accepted to write the interpretation by recalling this hadith "Whoever hides the knowledge, will be hit by the fire of the hell." (Ebû Davud, "İlm", 9; Tirmizi, "İlm", 3; İbn Mâce, "Mukaddime", 24). The author repeats his desire that this work would be beneficial for his admirers and scholars in the introduction (Zb) as well as in the assignment registration. Hence, the work intends to improve scientific knowledge of the students.

#### f. The Resources of the Interpretation:

The author did not give any information or clue related to the interpretations he had benefited in his work, in the introduction, in the content or in the epilogue (Zb-165a). Isaac b. Ali probably did not want to increase the volume of this work, hence he wishes to write very compactly with this preference. However, when we consider the subjects such as the linguistics, regulations, declamation, recitation, israiliyat, prophetic biography in the content of the work, we may understand that the interpreter benefited largely from famous linguistics, interpreters, experts, and historians.

**Linguistics:** Since the work mentions so many times the linguistics, speaking the language correctly and rhetoric, it seems like a linguistic interpretation. The author, referring to the language schools of Bashra and Iraq, particularly refers to Ferrâ (d.207 / 822),<sup>7</sup> Khalil b. Ahmad (d.175 / 791), Sîbeveyh (d.179 / 796), Ahfesh and Abu'l-Hasen with their names. The interpreter can criticize the language authorities while rarely referring them by using their names. For example, he rejects the

<sup>4</sup> See: al-Baqarah (1a), aal-İmraan (17a), is located expression: "Sûratü'l-Mâide Bismillahirrahmanirrahim evfû bi'l-ukûd" (31a).

<sup>5</sup> See: 63b, 67b, 72a, 74a, 76a, 78a, 84a, 111b-112a,154a. Only space left for some Surah's names: 93a, 146b, 153b, 154ab.

<sup>6</sup> See: 4a, 55a, 59b, 63a.

<sup>7</sup> See: 12b, 19a, 107b, 128a et al.

explanation of Farra, to whom the author generally refers, in the (وَمَنْ يَرْعَبْ عَنْ مَلَّةِ إِبْرَاهِيمَ) (al-Baqarah, 2/130) surah, as in the (نفساً طيبتُ به) (إِبْرَاهِيمَ) example, with following sentence: "Perception is always vague, on the other hand, Ibrahim is marvelous" (7b). The other example of the interpreter's style on benefiting from linguistic experts may be observed in the grammar analysis of the verse of Bakara Surah (أَلَا نُنْفِئُكَ فِي سَبِيلِ اللَّهِ) (al-Baqarah, 2/246). He mentions that the reason for assignment of (نُفِئُكَ) is the assignment drawn by ruling out the cer letter from the original according to Sibeveyh<sup>8</sup> (Fî en lâ nukâtile), and the cer is permanent according to Khalil [b. Ahmad]. In the same way Abu'l-Hasen and al-Ahfesh, as it is mentioned in the reference, agreed with seven points on the envelope and they dispute in other matters (15b-16a).

**Interpretation:** The name and the interpretation of the author are not in the book reference, yet, phrases like "the majority of interpreters, some of the interpreters" and "the interpreter is personal" are used as useful references to give some clearance in the work. For example, (فَمَا أَصْبَرَ هُمْ) (How patient they are in pursuit of the Fire) (al-Baqarah, 2/175) the majority interpreted this verse in the meaning of "What encourages them to do things that will take them to the fire of hell" Yet, some other interpreters would immediately say that the word *Sabr* (patience) refers to jail as like "How long do they stay in hell" (9b).<sup>9</sup> In addition, sometimes there are some preferences of the narrations without the mention the sources or names of interpreters. For example, In the verse (لَوْلَا (أنْ رَأَى بُرْهَانَ رَبِّهِ (Yoosuf, 12/24) the word "Burhan" (proof) of prophet Joseph is about seeing (Yacoub) and in (وَلَا تَقْرَبُوا الزُّنَى) (And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.) (al-Israa, 17/32) the second interpretation is much more beautiful than the other interpretations (69a).

However, the author sometimes tends to show that in this verse there are three different interpretations without mentioning the sources. We can take another example from (فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ) (And when their messengers came to them with clear proofs) (Ghaafir, 40/83). The narrations and interpretations used in the work are highly going along with the interpretation of Semerkandi. Yet in the work of Isaac b. Ali there are preferences.<sup>10</sup>

#### g. The General Meaning method of the Interpretation:

The interpretations and informations of Hulaasatu't-tafaaser are considered<sup>11</sup> to be a mixture of language-centered interpretations. Some of the stories, languages and rules analysis and reasons of revelation, are preferred to be interpreted in a concise style. And sometimes, the interpreter only interprets parts from the verses and not the whole verse. For example, when it comes to the interpretation of al-Faatihah sura (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ) (إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (إِيَّاكَ نَعْبُدُ) (الْحَمْدُ لِلَّهِ) ([All] praise is [due] to Allah) (It is You we worship) (Guide us to the straight path) (The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.) due to the obvious meaning of the verses the author didn't write any interpretation.<sup>12</sup>

The interpreter puts the last verses that are not interpreted in the reference. For example, the verses (وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ) (And to those who are Jews We have prohibited that which We related to you before) (an-Nahl, 16/118) and (وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُنْفُرٍ) (And to those who are Jews We prohibited every animal of cloven hoof) (al-An'aam, 6/146) the made up expository

<sup>8</sup> The author most refers to Sibeveyh. See for examples: 30b, 141a, 143a.

<sup>9</sup> See the other examples: 48b, 65a, 70b, 100a, 111a, 118a, 116b, 117a, 145b.

<sup>10</sup> For example see this words: "Cebraill/ال", "Heyte/هيت" and "الر" (as-Samarkandi, 1993, V. 1, p. 87-88, 140-142; V. 2, p. 156-157).

<sup>11</sup> See for some tangible examples: al-Baqarah, 2/165, 190, 219 (8b,11a,12b); aal-Imraan, 3/139 (21a); an-Nisaa, 4/16, 36 (24b, 26a). al-A'raaf, 7/15, 54 (44a,45a); az-Zukhruf, 43/45 (144b).

<sup>12</sup> See for examples: al-Baqara, 2/226 (13a); an-Nisaa, 4/163 (30b); al-Maaidah, 5/109 (36b).

(81a)<sup>13</sup> and the possible meaning of the verse has been marked by the interpreter. For example, the verse (وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ) (and [the witness of] whoever has knowledge of the Scripture.) (ar-Ra'd,13/43) the word (مَنْ) "man" is referred to as "Abdullah b. Salam "and / or" Gabriel", and for this Word other reading "min" (as-Samarkandî, 1993, V. 2, 195) and its the word is translated as if it is referring to the name of Allah and according to that, the reference of other verse from ar-Rahmaan sura (عَلَّمَ الْقُرْآنَ) (Taught the Qur'an,) ( ar-Rahmaan, 55/1-2) is about the meaning of teaching the Qur'an by Allah (74a).

While the book shows many examples of abridgement in the Arabic language,<sup>14</sup> it also points out to the concisions of the Qur'an. It is not right to use evidence when the words of the Qur'an are obvious, the author says.<sup>15</sup> When it is necessary, the words "you have read or you have seen" points to the "Âyet" verses that are about the universe and vahyî "divine revelation " verses (above our understanding)(45b).

The interpreter also made some references to some speeches and events from the Prophet Muhammad's life and some events from his companions to give more benefit while reading the book. Elements of linguistics, derivations, (Sharf) and (Nahiw) that give emphasis to the analysis, metaphor,<sup>16</sup> allusion<sup>17</sup> and eloquence<sup>18</sup> are pointed in the work. There is also a space for readings, reasons of revelation, and Qur'an sciences, beside linking them briefly to jurisprudence and theology.

## A. On Approach to Science of the Holy Qur'an

### 1. Reasons of Revelation

The writer gave good spaces to some common stories, domestic books and some events in the age of religious happiness by writing their summaries from the majority of scholars and even stories from minorities. The interpreter, for example, gives a brief description about hypocrites in al-Baqarah verses between 8 and 20 (1a).<sup>19</sup>

The interpreter gives details about the reasons of revelation of the verse (فَلَنْ مِّنْ كَانَ عَدُوًّا لِجِبْرِيلَ) (Say, "Whoever is an enemy to Gabriel) (al-Baqarah, 2/97): "some Jews asked prophet Muhammad: who is sending the revelation, and when he said it is 'Gabriel' their response was if it was 'Mikâil' we would have believed in you , because we are enemies to 'Gabriel'" (5a).<sup>20</sup> In the same way, the verse number 194 in the same sura, is widely explained by descending the living before and after the peace of Hudaybah (11a). Moreover, when the interpreter is tending to answer a question he mentions the reasons of revelation. And in this context, the interpreter is trying to give the transmission of revelation to verses like (فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا) (So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them) (al-Baqarah, 2/158) - "the Jahiliye (before Islam) act of putting idols while walking between as-Shafa and al-Marwah Rituals, is not allowed anymore" (8b) (al-Vâhidî, 1991, 48-50). However, the interpreter sometimes tries to show up the righteousness of the religion too. For example, in the verse (وَمَا كَفَرُوا سُلَيْمٰنَ وَلٰكِنَّ السَّيٰطِیْنَ كَفَرُوا) (It was not Solomon who disbelieved, but the devils disbelieved) (al-Baqarah, 2/102) the actions of sorcery and the mention of Suleiman's prophecy in the context of reality, it can be evaluated in this context (5b).

<sup>13</sup> See for other examples: 6b,49a.

<sup>14</sup> See an commentary of this verse: (وَلَمَّا سَأَلْتَهُنَّ سَبِيلَ الْمَجْرَمِیْنَ) al-Maa'idah, 5/55 (39a).

<sup>15</sup> 16b, 138b, 141a-b.

<sup>16</sup> See for some other examples: 126a, 129b, 152a, 154a.

<sup>17</sup> See for some other examples: al-Kahf, 18/11 (85a), 99a, 121b, 131b, 140b, 142a.

<sup>18</sup> See: al-Israa,17/50 (82b), 115a, 129b, 135b, 150a, 157a.

<sup>19</sup> See other examples: al-Baqarah, 2/114 (6b).

<sup>20</sup> See for some other examples: 10b, 11a, 107b, 124b, 125a. Same narrative is existent in Vahidi. But the author seems that he shortened this section. (al-Vâhidî, 1991, p. 33-34).



## 2. Islamic rules replacement (nash):

The author of the book has described and approved the the existence of Nash (147a) in the Holy Qur'an and thus in the interpretation of verse 106 in al-Baqarah sura,<sup>21</sup> after giving the Nesh and linguistic meaning, the legal meaning has been given. And it is said that in the verse (وَالَّذِينَ يَتُوفَّوْنَ) (And those who are taken in death among you and leave wives behind) (al-Baqarah, 2/240) is a replacement of (وَالَّذِينَ يَتُوفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَيَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا) (And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days].) (al-Baqarah, 2/234).

Allah the almighty has notified his prophet about Insaah (rules to be forgotten) existence (Muslim, "Hudûd", 3; Ibn Mâce, "Hudûd", 7) in the Holy Qur'an "when old people commit adultery" (6a). And the author believes that some verses are replaced with other verses, rules with other rules,<sup>22</sup> and some of the Sunnah has been replaced (36b; Bukhaarî, "Rehn", 6; Tirmizi, "Ahkâm", 12; Ibn Mâce, "Ahkâm", 7). For example, the verse (أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ) (or [at least] they would fear that [other] oaths might be taken after their oaths.) (al-Maaidah,5/108) replaces the hadith "Evidence on the prosecutor and oath on the defendant". And also, the author tends to show that sometimes verses happen to confirm some Hadiths (10a, 14b-15a), and gave different examples about how Sunnah could be a replacement. The author gave two different examples about the knowledge of rules replacement: (إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ) (If there are among you twenty [who are] steadfast, they will overcome two hundred.) (al-Anfaal, 8/65) the outer meaning of this verse is actually an order. This verse actually is not giving information rather than giving an order (53b).<sup>23</sup>

Also the meaning of Al-kaafiroon sura is not replaced, the replacement here is about peace. And though the Sura is giving information, the replacement does not include giving information (164b). Although the author in his work follows the order of the verses of the Holy Qur'an when he talks about the replaced verses, yet there are two exceptions: The verse (فِي مَا فَعَلُوا فِي أَنْفُسِهِمْ مِنْ مَعْرُوفٍ) (for what they do with themselves in) (al-Baqarah, 2/240) is a replaced verse by an earlier verse in same sura which is (وَالَّذِينَ يَتُوفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا) (And those who are taken in death among you and leave wives behind) (al-Baqarah, 2/234).

The other exception is the verse (يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ) (O you who have believed, testimony [should be taken] among you) (al-Maaidah, 5/106) which has replaced the verse (فَلْيُمْلِلْ وَلِيُّهُ) (then let his guardian dictate in justice) (al-Baqarah, 2/282) (14a). In this way, the author is not following the revelation order, but the order put by Mustafa (Prophet Muhammad). And in this tangible example; as the verse number 152 in the Sura number 55 in the revelation order (وَلَا تَقْرُبُوا) (al-An'aam, 6/152) (And do not approach the orphan's property) is a replacement of number 99 on the order of revelation (وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ) (and whoever is poor - let him eat according to what is acceptable) (an-Nisaa, 4/6) (24a).

## 3. Readings differences:

The author has definitely made touch with many different readings<sup>24</sup> of the Qur'an and highlighted the linguistic-based majority of them. In this way, the readings that are read differently or in similar ways are pointed in the context of linguistics (5a, 7b-8a). Yet the differences in readings are mostly not attached to any reader. For example, in Al-Fatiha sura when the word (Maalik) is read like (Malik), the meaning of (Malik) is much spacious than (Maalik), so the difference in reading is effective in the field of interpretation (Zb-1a). The author mentioned a few readers such as: Abu Amr (d.154/771) (34a), Asim (d.127/745)(36a), Kisaai (d.189/804)(37a), Ibn Amir (d.118/736)(42a),

<sup>21</sup> See some example: Turning to Qibla 8a; Testament/heirship 10a; Fast/ransom 10a; Justice provision 33a.

<sup>22</sup> See: al-Qasas, 28/27 (116b).

<sup>23</sup> See similar examples of this topic: 14a, 123b, 156b.

<sup>24</sup> The author is points to six direction of this words: (أَرْجَاهُ) (al-A'raaf, 7/111) (46b) and (يُهْدَى) (Yoonus, 10/35) (61a).

Abu Amir (d.154/770)(48b), Ibn Kesir (d.120/737)(16a,94a), Ibn Felah (16a), Ebu Ja'fer (d.130/748)(98b,129b) Yakub (d.205/820)(103b,119b,120b), Nafi'(d.169/785)(110b), Hamze (d.156/773), (126a,129a). The author draws the attention to the influence of the stoppage and processing while reading in the field of meanings.

For example, the author says that in the verse (وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ) (And We have instructed those who were given the Scripture before you) (an-Nisaa, 4/131) when we stop on (مِنْ قَبْلِكُمْ) the implication when we proceed after that at (وَأَيَّاكُمْ) may not be understood as “And We have instructed those who were given the Scripture before you and yourselves to fear Allah.” Which could cause a huge mistake in the meaning of the context (29b). However, the interpreter has clarified the possibilities of making mistake in the understanding of the text. In other example, if the letter cemi in verse (al-Baqarah, 2/81) the word (حَطِيئَتُهُ) (his sin) is read from the inside, this will cause no harm, because when the letter cemi is added to the word, the pronunciation of the word will be different, yet the meaning will be the same (4a-b).

The author sometimes mentions some of the most famous readers. For example, the author mentions three readers of the verse (عَرَأْنَا لَفِي خَلْقٍ جَدِيدٍ) (will we indeed be [brought] into a new creation) (ar-Ra'd, 13/5) yet it has seven different readings (72a). Sometimes, some readings that are not included in the (frequent readings) are mentioned in the references (140b) next to the famous readings to be classified as a different reading.<sup>25</sup>

#### 4. (Mutashabih) Similarities in the Holy Qur'an:

The author says that the similarities in the Holy Qur'an are similarities that go along with the beauty of the verses, and the compatibility in the context, without contradictions. kinds of similarities (136b). The term (Mutashabih) means that a word can be attributed to two or three meanings (17b). The author has made a little space for the similarities interpretations. For example, the verse (يُرِيدُونَ) (seeking His countenance.) (al-An'aam, 6/52) the words “Vech (face)”, “Sevab (reward)” and “Allah'in rızası (Allah satisfaction)” are given figurative meanings (38b).

The similaritis in the letters of (mukataa “the letters at the beginning of the suras”) are indications about jews refusing the prophasy of the future of Isalm, and inform that the fate of everything is coming from Allah and known by Allah (17b). Ishak b. Ali said about the (mukatta) letters: they can be a transition after the Suras' names written in Arabic. The meaning of the letters can be like the letter of “elif” is from “ene”, the “lam” is from “the name of God” and the “mim” I'lem” and together they mean “أنا الله أعلم” “I am Allah and I know” (1a). The most beautiful said meaning of “Taha” is “o prophet, o you are in pursuit of heaven, running away from hell” (93a).

#### 5. The Compact of Qur'an:

When the author has come to interpret the verse (مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ) (in it are verses [that are] precise - they are the foundation of the Book) (aal-Imraan, 3/7), he said that this verse is very obvious so it needs no further interpretation. Another expression of the author's approach to this issue "if there is a contradiction between the compact and the similarity verses in the Holy Qur'an, we must rely and act according to the compact ones" (17b).

#### 6. Israiliyyaat (Stories Came From Israelis):

The author gives information about the creation and the life of some prophets taken form Israelis. For example, in al-Baqarah sura verse 30 the story taken from Israelis is "when the bad deeds were spread among the goblins on earth, God sent an army of angels to kill them, the small goblins

<sup>25</sup> See: az-Zukhruf, 43/32 (144b-145a).

could escape to Satan (Iblis) and fled up to the sky, when the angels heard the news of the creation of Adam, the feelings of envy and ingratitude got to the heart of Satan” (2a).

About the forbidden fruit of heaven ”When Satan swore to Adam and Eve, Eve accepted the forbidden fruit, while Adam did not. After a while, Eve picked one of the fruits of that tree and brought it to Adam without telling him the truth of it. Since he forgot to ask about it, they ate the fruit without paying attention.<sup>26</sup>

### 7. The Vague Issues in the Holy Qur’an:

The author gives enough information about the vague issues in the Holy Qur’an. For example, it is said in the verse (قَالَ الَّذِينَ لَا يَعْلَمُونَ) (Thus for those who do not know) (al-Baqarah, 2/113) which is a reference to the Arab polytheists who don’t believe in the Bible and the old Testament (6b), and in (إِذْ قَالُوا لِنَبِيِّ لَهُمْ) (they said to a prophet of theirs) (al-Baqarah, 2/246) the reference here is to the prophet Ishmael (14a), in (وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ) (And a believing man from the family of Pharaoh who concealed his faith said) (al-Mu’min, 40/28) the person mentioned in this verse is the son of Pharaoh's uncle (138b).<sup>27</sup>

### 8. The Parables of the Holy Qur’an:

The author talks about the obvious stories in the Qur’an after approving them to the Arabic language. For example, and according to the author, in the 20<sup>th</sup> verse of al-Baqarah sura, the word *Sayyib* (rainstorm) is referring to the Qur’an itself. *Zulumaat* (darkness) is referring to hypocrites’ denial of the Qur’an. *Ra’d* and *Berk* (thunder and lightning) are referring to the promise’s to the Holy Qur’an (1b). While the author explains the 35<sup>th</sup> verse of an-Noor in broad terms (106b-107a), the parables of al-A’raaf sura (7/58) is not mentioned very well (45b). The author also affirms that some letters which are placed in the verse, are contributing in the meaning according to the Arab parables. For example, the letter “lam” in the word (لِجَهَنَّمَ) in the verse (وَلَقَدْ دَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ) (And We have certainly created for Hell many of the jinn and mankind) (al-A’raaf, 7/179) is to show up the outgrowth of something, and by the parables ”Lidû lil-mevti ve’bnû li’l-harâb/for death give birth, for wars build” the interpretation is strengthened (49b).

### 9. Foreign Languages in the Holy Qur’an:

The author briefly mentions the words of the qura’an that are from other languages. For instance, (مَفَالِيدُ) (the keys) (az-Zumar, 39/63) the letter (cem) became Arabic, the original meaning is “Kelyud” and it is used as “Malik/governor” (137b). He has not pointed to what the meaning of (قِرَاطِيسٍ) (pages) (al-An’aam, 6/91) should be, because he thought that the meaning is from other language than Arabic (40a). Beside, the author tends to give a brief translations to the strange words that are rarely used, such as (لِجِبَّةٍ) (at-Tawbah, 9/16) he gave the meaning as “el-Khaleel al-haalil/the real friend” (54b).

### 10. Metaphors:

The author absolutely matched the real meaning to the metaphors in the Holy Qur’an. He sometimes points to the implied meaning or the real meanings of the words. For example, the verse (وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا) (And hold firmly to the rope of Allah) (aal-Imraan, 3/103), the author has described that the word “rope” is a metaphor and the real meaning is “the religion and the words of Allah” (20b). And sometimes the author mentions the real and the metaphorical meanings altogether, such as in the verse (وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ) (made the darkness and the light.) (al-An’aam, 6/1) the interpretation of the word (الظُّلُمَاتِ) is (darkness) yet the real meaning is given as “since the word is

<sup>26</sup> See for more examples: Abel and Kabul (32b); Tabut/Coffin (14b); Prophet Jacob (20a); Prophet Dawood (34b); Prophet Moses (126a); Israelites (14a, 18a); Prophet Saleh (65b-66a); Ashab al-kehf (95ab); Samiri (95a-b); Prophet Suleiman-Belkis (114ab); Karoon (118a).

<sup>27</sup> See for other examples: al-Baqarah, 2/258 (15a), aal-Imraan, 3/19, 35 (17b-18a), al-Maaidah, 5/15, 21, 27 (32b), al-An’aam, 6/26 (38a), al-A’raaf, 7/184, 189 (49b-50a), Yooosuf, 12/23 (68b), al-Qasas, 28/20 (116a).

in the plural form so the meaning could be varied kinds of darkness like the darkness of the houses or nights, yet the real meaning of darkness is the darkness of “infidelity”. In the same way the real meaning of the word “light” is the light of *Faith*, the author says (37a). The author also mentions the real meaning of the birds and the ants in the story of Sulaiman in the Holy Qur’an (113b, 142a).

### 11. Succinctness of the Holy Qur’an:

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ) (And establish prayer and give zakah) (al-Baqarah, 2/110) according to the interpreter, this verse, because it is succinct and needs to be interpreted, the prophet Muhammad has described the Pillars of Prayer, and the sunnah. In the same way the amount of Zakat and what time should be given is described (6a).

### 12. Problemativity in the Holy Qur’an:

Some of the verses could cause some problems in the field of interpretation, these verse could be in a question form or could be like the verse (يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ) (cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity) (al-Baqarah, 2/275), the interpreter says. The interpreter, sometimes, solves these problematic verses using the grammar or the meanings, such as: in the verse (أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ) (Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?) (aal-Imraan, 3/124), asking Allah to help Muslims in their war Is it not sufficient to send 3000 angels and 5000 angels for helping you, the problem here “is anyone going to reject?” The solution of that, is: “at first, as the verse started with (أَلَنْ يَكْفِيَكُمْ) the question is not to answerable with “wrong” or “right”. Second, the descent of the angels conditional to the patience of Muslims which means, if the condition is not met, descent the will not be sustained” (21a).<sup>28</sup> In addition, the author follows pronunciation order of the verses while dealing with them (140a).

### 13. Stories of the Holy Qur’an:

The majority of the stories in the Holy Qur’an are without the mention the sources or mentioned in a very appropriate and brief way. For instance, the author describes the story of Israelis at Mount Tor in al-Baqarah sura (2/63): “the prophet Moses who was assigned to a very heavy assignment, when he gave his people the Old Testament, they did not accept it ‘this will not give us power’ they said. And when they thought that Allah will lift the mountain upon them to destroy them, they immediately prostrate before him...” (3b). In the same way in (وَقَالُوا لَوْلَا أُنزِلَ عَلَيْنَا مَلَكٌ) (And they say, "Why was there not sent down to him an angel?") (al-An’aam, 6/8) those who wanted miracles from the prophets, after they witnessed the miracles, the world still does not believe in the messages of the prophets, just like the story of Jesus Table and “Semud people”, they are mentioned briefly (37a).<sup>29</sup>

### 14. Synonyms:

As long as the interpretation goes on, the author keeps mentioning the synonyms within the Holy Qur’an and gives examples from other texts and from poetry. For example, in the 19th verse in al-Baqarah sura, the word (sayyib) and (samaa “sky”) (Sahaab “clouds”) are given the meaning of “Matar/Rain” (1b). The word “Huda/straightness” could come as “Delil/proof, Bayan/Clarification, Hujjah/argument and Aayat/proof (2b), and the general meaning of the indication comes in Fussilat, (41/17), and the specific meaning “show the right way and success” is in 272nd of al-Baqarah sura (16a).<sup>30</sup>

<sup>28</sup> See other examples: al-Baqarah, 2/2, 96 (1a,5a), aal-Imraan,3/181 (23a), an-Nisaa, 4/95 (28b). Taa haa, 20/121 (96a, 111a).

<sup>29</sup> See an example for concise phrase “Ashab-ı Uhdud” (162b).

<sup>30</sup> See other examples: “Mev’ize” (3b), “Bedi”, “Erâde” (6b), “Sefih” (7b), “Vasat” (8a), “Salavât” (8b), “Halâk” (11b).

The writer gave some quotations of poems as proofs of the meaning like: (الْإِثْمُ) (The sin) (al-A'raaf, 7/33) in this verse, it is about drinking Alcoholic beverages, yet also comes as *günah/sin*. Sometimes drinking Alcoholic can be mentioned as a "sin", they say "I drank the sin until I lost my mind and this what sin does to the minds" (as-Samerkandî, 1993, V. 1, p. 538) (44b).<sup>31</sup>

## B. Sources of Interpretations:

### 1. Interpretation via Qur'an:

The Author most often interprets verses by other verses. However, sometimes he tends to interpret a verse by citing another verse or he just cites the meaning of it. Here is the first method the author used: (وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ) (nor will intercession be accepted from it) (al-Baqarah, 2/48) (فَمَا تَنْفَعُهُمْ) (So there will not benefit them the intercession of [any] intercessors) (al-Muddaththir, 74/48) (2b), and (وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ) (and you will not be asked about the companions of Hellfire.) (al-Baqarah, 2/119) (وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى) (and no bearer of burdens will bear the burden of another.) (al-An'aam, 6/164) .

In these examples the author interprets the verses from other ones (6b).<sup>32</sup> The second method: in al-Baqarah (2/40) the verse that talks about how Allah blessed Israelis with the *Menn* and *selva*, clouds shades and water fountain, the author interpretation without writing the verses (2b; al-Baqarah, 2/57; al-A'raaf, 7/160; Taa Haa, 20/80). The most used method by the author: the verse (أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ) (you warn them or do not warn them) (al-Baqarah, 2/6) is in a question form to give a statement, (وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ) (And is this a favor of which you remind me) (ash-shuaraa, 26/22) (1a), (يَبْرَبِّصَنَّ) (remain) (al-Baqarah, 2/228) is to give order, (وَأَنْحَمِلْ خَطَايَاكُمْ) (and we will carry your sins.) (al-Ankaboot, 29/12) (13a).<sup>33</sup> Beside, the interpreter mentioned some verses in different reading to describe the meaning changing through the reading changes.<sup>34</sup>

### 2. Interpretation via Sunna:

During the interpretation process, the interpreter tends to cite from Sunna to affirm the meanings, as the Sunna is considered to be the second source of interpretation after the verses themselves.

The first method, in the interpretation of the verse (وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ) (And you will not be asked about the companions of Hellfire.) (al-Baqarah, 2/119) the interpreter cites from what the prophet Muhammad said when this verse was descended "I wish I knew what my parents did in hell" (6b; al-Qurtubi, el câmi' li ahkâm, V. 2, p. 92, (Beirut, 1965); İbn Kesir, Tefsir; V. I, p. 162, (Beirut, 1982)], See: (Akçay, 2009, V. 19, p. 3) and the speech directed from prophet Muhammad to his companion Omar "with you, Allah makes us forty"<sup>35</sup> (53b).<sup>36</sup>

Example of the second method: the next two verses (إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا) (one of you if he leaves wealth [is that he should make]) (al-Baqarah, 2/180) and (يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ) (Allah instructs you concerning your children) (an-Nisaa, 4/11) are mentioned by the interpreter with (إن الله) (Allah clarified the right way for everything: Ebu Davud, "Vesâyâ", 6; Tirmizî, "Vesâyâ", 5; İbn Mâce, "Vesâyâ", 6; Ahmed b. Hanbel, V. 4, p. 186,187) to affirm the meaning of the interpretation (10a).<sup>37</sup>

<sup>31</sup> See: 55a, 71a, 114a, 118b.

<sup>32</sup> Other examples: aal-Imrân, 3/108 (20b), al-An'aam, 6/147 (42b), Yoonus, 10/26-27 (60b), al-Mu'min, 40/11 (138a), al-Ma'aarij, 70/10 (159b).

<sup>33</sup> See other examples: al-Baqarah, 2/274 (9b), aal-Imran, 3/20 (18a), an-Nahl, 16/9 (78a), al-Jumu'ah, 62/10 (157b).

<sup>34</sup> See an example: İbraaheem, 14/46 (75b).

<sup>35</sup> Do not reached to this phrase in famous Hadith and Sira books: (İbn Hişam, 1990, V. 1, p. 370-376).

<sup>36</sup> Other examples: al-Faatihah, 1/7 (Zb), al-Baqarah, 2/245 (14b), al-Maaidah, 5/6 (31b-32a), al-Anfaal, 8/67-68 (53b), at-Tawbah, 9/31 (55b), an-Noor, 24/61 (108a, 134b).

<sup>37</sup> See other examples: al-Baqarah, 2/256 (14b-15a).

Moreover, the interpreter sometimes mentions a well-known word assigns its meaning to other words. The best example of that is in the verse (الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ) (do not mix their belief with injustice) (al-An'aam, 6/82) the word (بِظُلْمٍ) in the verse means Shirk (worshiping beside Allah) (40a).

Sometimes Ishak b. Ali gives a preference to verses that interpreted by Sunna. For example, the word (وَأَنَّهُ) in the verse (وَأَنَّهُ لَعَلَّمَ لِّلسَّاعَةِ) (knowledge of the Hour) (az-Zukhruf, 43/61) means that Jesus is a sign for the judgmentday. Yet, the interpreter gives preference to the next Hadis "أنا و الساعة / كهنتين/ me and the judgment day are like these (he makes a sign with his fingers: Buhârî, "Talâk", 25; Müslim, "Fiten", 133) (145a).

### 3. Interpretation of the Companions (Prophet Muhammad Companions):

The interpretation by the companions' quotes was rarely used. For example, in the inheritance issue in the Qur'an, the word "kelale"(dead without any parents or sons) if he has one brother or one sister, he/she will take one part out of six from the inheritance, if he has one brother and one sister, he/she will take one part out of three, the author uses this interpretation as it is in the Abdullah b. Mesud's interpretation. In this reference the author uses this interpretation for the verse (an-Nisaa, 4/176) (24b).<sup>38</sup>

#### C. Scientific Approach:

##### 1. Linguistic interpretation (Etymology and Syntax aspect) Arabic Language and Rhetoric:

In this work, meanings and homonyms of some words, with their grammatical and rhetoric aspects are added to a blog in the reference of the book and some time he support his provision with Arab poems.<sup>39</sup> The work briefly applies the Arabic rules of grammars and rhetoric on the verses. While applying the rules, the book gives the most likely appropriated interpretation and sometimes the absolute appropriated interpretation. In the science of "Sarf" the book shows things like: The word (تَطَاهَرُونَ) (cooperating against) (al-Baqarah, 2/85) the first letter is pronounced as "Ta" the second letter is pronounced as "za" and when they come together there will be an "idgam" (4b).<sup>40</sup>

As for the grammatical side, the book shows things like: (إِيَّاكَ نَعْبُدُ) (t is You we worship) (al-Faatihah, 1/5), "The purpose of making the Haber (the second name) at the beginning is to emphasize it" and while mentioning this sentences in the reference, the word "Tahassusen/ specialty" is mentioned (Zb).<sup>41</sup>

The author makes some points to some grammatical information in order to avoid the question "is there any grammar mistake in the Holy Qur'an?". For example, when the author comes to the verse (الْبَقَرِ) (cows) (al-Baqarah, 2/70) the word is used to point to female cows, since the verb in the sentence is (تَشَابَهَتْ), not (تَشَابَهَتْ), which is used to males, he points to the word as it refers to the kind not to the sex of that creature (3b). And sometimes the author mentions some stories or verses in small sentences. Such as, in (al-Baqarah, 2/72), the story of founding the murderer when slaying the cow, the author briefly puts in the reference of the book "kill him and Allah will resurrect him." (3b).

The author compares between words which are used in the everyday life in Arabic (al-Baqarah, 2/165) (8b), and words known by everyone, such as (وَاسِعٌ) (is all-Encompassing [in favor]) (al-Baqarah, 2/247) (14b). The author sometimes makes long descriptions in the grammatical rules

<sup>38</sup> See other examples: A'râf, 7/204 (50b), Enfâl, 8/9 (51a), (86a, 120b, 148b).

<sup>39</sup> See: 5a, 23b-24a.

<sup>40</sup> See same explanation for Ahfeş's, (1990, V. 1, p. 135).

<sup>41</sup> Other examples: Fâtiha, 1/2, 5 (Zb), al-Baqarah, 2/1 (1a), al-Baqarah, 2/51, 67, 71, 87, 93, 96, 109, 154 (2b-3a-b, 4a, 5a, 6a, 8a).

blog that used to be brief in the reference.<sup>42</sup> These two examples are to express the fineness and importance of Arabic language: “الظَّالِمِ أَهْلُهَا”) (oppressive people) (an-Nisaa, 4/75), (الظَّالِمِ / oppressive) the first letter is not pronounced as “Lam”, so it is used like a noun” (27a; az-Zemahşerî, 1998, V. 2, p. 108-109). (الْقَاسِطُونَ) (Unjust) (al-Jinn, 72/15) comes with tree meanings “Zulm/oppression”, “If’aal/do” and “Adl/just” (160a).

## 2. History / Biographies:

The author gives information from prophets and messengers’ lives. In the interpretation of (وَالتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّينَ) (And take, [O believers], from the standing place of Abraham a place of prayer) (al-Baqarah, 2/125) the author mentions that prayers is to be done in Abraham’s mosque (7a). And sometimes he makes preference between verses. To give an example from the book, some readings make stop at the term (مِنَ الْبَيْتِ) (the House) in the verse (وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ) (And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us) (al-Baqarah 2/127) the proceed from (وَإِسْمَاعِيلُ) (and Ishmael), when the verse is read without stop the meaning is that both Abraham and Ishmael are building, and thus Abraham is making the prayer “dua” (7a). And here are Some stories that covered by the author; Battle of uhud (21b-22a), Dirar mosque (58ab), The Hodaybiyah Reconciliation (83a,151ab), Alafk incident (105b-106a).

## 3. Jurisprudence Interpretations:

Ishak b. Ali wrote very briefly about jurisprudence verses and mentioned the names of every doctrine’s imam (teacher and creator). The author wrote about pilgrimage “jurisprudence term: just like prayer in language means Dua, in Sharia it is a special and important pillar as what is written in the scripts, and some known actions” (8b). The author shows up some jurisprudence issues like Punishment (9b), oath expiation (13a), words said while getting married (al-Baqarah, 2/235) (14a), dealing with orphans Money (24a), about polytheists being impure (at-Tawba, 9/28) (55a), prayer times (67a-b) and the nose touching the floor while prostrating (Secdede) (85a).

And sometimes the author extracts jurisprudence issues from verses. In verse (أَضْعَافًا مُضَاعَفَةً) (doubled and multiplied) (aal-Imraan, 3/130) the author gives statement that in (أَضْعَافًا) at least it will be six times more because the cem letter gives a plural meaning, and in (مُضَاعَفَةً) three times more will be added (21a). And in other verses the authert extract that temporary marriages are not allowed (25b). Moreover, the author give answers to some questions that stay in the mind (not to be asked). For example, (وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ) (and that you take [in marriage] two sisters simultaneously) (an-Nisaa, 4/23) no two sisters can be married with one man, yet if one sister was taken as servants, it will be allowed (25a). While in the verse (أَوْ لِمَسْنُومِ النِّسَاءِ) (contacted women) (an-Nisaa, 4/43) Ishak b. Ali seems to adopt the Hanefî school by saying that it’s an indication for a sexual connection (26a). Beside that the author says that “and for bringing hearts together [for Islam] “from Qur’an” / müellefe-i kuluba” are not to be given the Zakat according to all companions and according to history (56b).

## 4. Interpretation by Words:

The author goes through interpretations that related to belief issues like; divinity,<sup>43</sup> destiny,<sup>44</sup> signs of guidance, fate, religious<sup>45</sup> abilities and good and bad issues,<sup>46</sup> and also, he answers some

<sup>42</sup> See for examples: (بِالطَّاعُونَ) (al-Baqarah, 2/256) (15a), (وَلَتَسْمَعُنَّ) (aal-Imraan, 3/186) (23a), (وَالْأَصَالِ) (al-A’raaf, 7/205) (50b).

<sup>43</sup> al-Maaidah, 5/64 (34a), al-An’aam, 6/19 (37b).

<sup>44</sup> al-An’aam, 6/25,39 (37b, 38b, 41b), al-Anfaal, 8/17 (51b).

<sup>45</sup> See more examples: al-Baqarah, 2/116 (6b), al-Anfaal, 8/13 (72b).

<sup>46</sup> aal-Imraan, 3/25 (18a).

queries<sup>47</sup> about Mu‘tazila,<sup>48</sup> Kaderiyye.<sup>49</sup> A few examples are given in the work since this issue is very wide and needs to be independent.

The author goes through words in the side of pronunciation and meaning, for example, he interprets the verse (وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا) (But if Allah had willed, they would not have associated) (al-An‘aam, 6/107) as “if Allah had willed, they would be Muslims, yet since Allah didn’t will them to be, they will not be. Because the word “lav/ولو” gives this meaning.” (41a).

The author sometimes gives the real meanings of the words that got similarities such as the word “His Kursi” which is written as “his knowledge” (14b). And sometimes the author gives ideas about the linguistic meaning without going through the belief debate. For example, the verse (وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا) (But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally) (An-Nisaa, 4/93) the word (خَالِدًا) doesn’t mean ‘eternally’ it also could mean ‘a long time, till death’ and it’s to show that the promise by Allah to whoever kills a believer will not be withdrawn, according to the writer (28a). In addition, the idea that Jesus was killed by God and was given a high level. Thus, the author gives a brief description to The words (إِنِّي مُتَوَفِّيكَ) (I will take you) (aal-Imraan, 3/55) means also “Mumituka/kill you”, and (وَرَفَعْتُكَ إِلَيَّ) (I will raise you to Myself) means giving you the highest place (19a). Well, this belief will make the interpretation of the verse (فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ) (but when You took me up, You were the Observer over them) (Al-Maaida,5/117) more obvious “this verse is a sign for the death of Jesus, Allah says ‘but when You took me up, You were the Observer over them’” (36b).

##### 5. Arab Traditions:

(قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ) (We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac) (al-Baqarah, 2/133) the author says that this verse is about the advice Jacob gave to his sons when he was dying, the usage of the word “father” is something in the Arab traditions (8a). The author briefly explains that the verse (مَا جَعَلَ اللَّهُ مِنْ بَجِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ) (Allah has not appointed [such innovations as] bahirah or sa‘ibah or wasilah) (al-Maaidah, 5/103) talks about some actions and rituals were done to animals before Islam and they are not allowed anymore (36a).

##### Conclusion:

This work is considered to be the only book that deals with basic scripts and interpretations in İshak b. Ali’s life and among his works and it is pointed that the interpretation is not too much recognized.

The content of the work is classified by names and written in an oratorical way in order to deliver an Islamic high educational approach.

The interpreter, who is discreet in showing the sources of the work, has tended to point out the conclusions of the famous linguists through successful criticism and to point out the manifestation according to readings differences.

It is seen that the interpreter did not only preferred simple and brief style relied on authentic and written sources, but also gave examples from the hadiths all together. And in his book, the author, who placed the Qur’anic sciences in a measured and balanced way, showed his own knowledge with conveying the knowledge of classical interpretations of the subjects.

<sup>47</sup> See: Afdaliyaah: al-Baqarah, 2/31 (2a); Prophethood/نبوة: al-An‘aam, 6/56, 130 (39a, 41b), al-Israa, 17/15 (81b); İstitaah/استطاعة: at-Tawbah, 9/42 (56a); Af‘aal al-Ibaad/(أفعال العباد): Yoosuf, 12/76 (70b), al-Hujuraat, 49/7 (151a); Death/اجل: (74b, 159b); Intercession/شفاعة: Yoonus, 10/26 (60b).

<sup>48</sup> See an example: al-An‘aam, 6/148 (42b).

<sup>49</sup> See: al-Maaidah, 5/64 (34a), al-A‘raaf, 7/89 (46a), at-Tawbah, 9/118, (59a), al-Kahf, 18/23 (86a).



In this regard, particular attention is drawn to “Nesh”, readings differences, etymological, syntactic and linguistic analysis of the Arabic language. So, he gave explanations about the importance of Arabic language and mental sciences by Arab poetry, parables, metaphors, probable interpretations and problematic issues.

The work quotes from the Holy Qur’an, Sunna, reasons of revelation and Israelis. However, in the work, the preferred implications and necessary information are given a place and it is necessary to evaluate them as a commentary that emphasizes the direction of the interpretation.

Acting on the fact that the interpreter gives more space to his specializations in his commentary, it can be said that the fineness and the readings of the Arabic language, are deeply important to be given the first place in the book. Moreover, his cleverness of this field of knowledge gave him the ability to apply it proficiently in his work. Also, the richness and the strength of the contents of the book are created because of what was mentioned above about the knowledge of the writer, beside the importance of the topics and how he dealt with them.

The fact that the interpreter does not mention the resources, he has cited from and left some verses without interpretation, constitutes some weakness in the work. Actually, the year he lived in and the date of writing the book are unknown.

The absence of the “Sunna and Gamaa” before the writing date, makes him the pioneer of this tradition. And it can be expected that the book recognizes the importance of language translations and readings differences to emphasize the effect on meaning, making a significant contribution to the field.

## REFERENCES

- Akçay, M. (2009). “Hz. Peygamber’in anne-babasının (Ebeveyn-i Resûl) dînî konumuna dair Ebû Hanîfe’ye atfedilen görüş etrafındaki tartışmalar”, *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi. Issue: 19*. pp. 1-27.
- al-Ahfeşu’l-Avsat, Mes’ade (1990), *Kitabu meâni’l-Qur’ân*, (Ed.) Mahmûd, H. Cairo: Mektebetü Hânci.
- al-Askalaani, İbn Hacer. (1972) *ed-Dureru’l-kâmine fi a’yâni’l-mieti’sâmine*, (Ed.) Abdülmüîd, M. Hyderabad: Meclisu Dâirati’l-Meârifi’l-Osmâniyye.
- al-Ferâhidî, Ahmed, *Kitâbu’l-Ayn*, (2003). (Ed.) al-Hindâvî, A. Beirut: Dâru’l-kutubi’l-ilmîyye.
- al-Ferrâ, Ziyâd (1403/1983), *Meân’i-Qur’ân*, Beirut: Âlemu’l-kutub.
- al-Kuraşî, Abdulkâdir. *el-Cevâhiru’l-mudîe fi tabakâti’l-Hanefiyye*. Karaçi: Mir Muhammed Library.
- al-Qurtubî, Abu Bekr. (2006) *el Câmi’ li ahkâmi’l-Qur’ân*. (Ed.) at-Turkî, A. Beirut: Muessesetu’r-risâle.
- al-Vâhidî, Abu’l-Hasen (1991), *Esbâbü nüzûli’l-Kur’ân*, (Ed.) Besyûni, K. Beirut: Dâru’l-kütubi’l-ilmîyye.
- as-Semerkandî, Abu’l-Leys (1993), *Tefsîru’s-Semerkandî*, (Ed.) Muhammed, A. – Ahmed, A. Beirut: Dâru’l-kutubi’l-ilmîyye.
- as-Sicistânî, Abû Dâvûd. (2001), *Sunenu Abî Dâvûd*, (Ed.) Albânî, N. Riyadh: Mektebetu’l-mearif.
- az-Zamahşerî, Ömer (1418/1998), *el-Keşşâf*, (Ed.) Ahmed, A. and Others, Riyadh: Mektebetu’l-Ubeykân.

- 
- Bukhaarî, Muhammed, (2002), *Sahîhu'l-Buhârî*, Dimeşk: Dâru İbn Kesîr.
- Bulut, A. (2008). "Nahiv terimlerinin ortaya çıkış süreci", *Din Bilimleri Akademik Araştırma Dergisi* [www.dinbilimleri.com], Samsun: Vol. 8, Issue: 2. pp. 89-104.
- Abu'l-Hasan, Abdullah. (1991), *el-İhsan fî takribi Sahihi İbn Hibbân*, (Ed.) el-Arnaut, Ş. Beirut: Meessesetu'r-risâle.
- Haji Khalife, Abdullah. (1941). *Keşfu'z-zunûn ani'l-esâmi'l-kutub-i ve'l-funûn*, Beirut: Dâru İhyâi't-turâsi'l-arabi.
- Hizânetü't-Türâs: Fihristü Mahtûtât*. Merkezu'l-Melik Faysal.
- <https://vb.tafsir.net/tafsir7595/#.Waf2y5WQzjo>.
- İbn Hişam, *es-Sîratü'n-Nebeviyye*, (Ed.) Tedmürî, O. A. Dâru'l-kutubi'l-arabi.
- İbn Manzour, *Lisaanu'l-Arab*, Cairo: Dâru'l-Maarif.
- Kahhâle, O. Rıza. *Mu'cemu'l-muellifîn*, Muessesetu'r-risaalah.
- Nuveyhid, A. (1988). *Mu'cemu'l-mufessirîn*. Beirut: Muessesetu Nuveyhid.