

## Methodology and The Beauty Of Tafsir Al-Nasafi

<sup>1</sup> Sugeng Wanto, <sup>2</sup> Fuji Rahmadi P, <sup>3</sup> Manshuruddin, <sup>4</sup> Abdi Syahrial

<sup>1, 2, 3, 4</sup> Islamic and Humanities Faculty,  
Universitas Pembangunan Panca Budi, Medan, Indonesia  
Email - fujirahmadi@dosen.pancabudi.ac.id

**Abstract:** *This tafsir is short in its description, and it is one of the early abridged versions of the combined works of Imam al-Baydhawi's Tafsir and Imam Zamakhshari's Tafsir al-Khashshaf. He left much of Khashshaf Mu'tazili opinions and took much of his lexicon and descriptive analysis of the verses. As such, he rendered and kept of his opinions that agreed with that of the Ahl Sunnah. In it, the Imam heavily defends the fiqh aspects of the Hanafi madhab and refutes much of those who might have used the verses of Ahkam otherwise. An excellent source for Hanafi and Matarudi students as well as those studying the Lughah aspects of the Qur'an.*

**Key Words:** *Tafsir, Ta'wil, Qur'an, al-Nasafi.*

### 1. INTRODUCTION:

The Koran is a book of instruction, thus the results obtained from the study of the history of Descent (Shihab, 2009). Allah SWT, lowering the Qur'an to the Prophet Muhammad SAW, which contains the guidance for humanity to achieve happiness in the world and the Hereafter, and happiness born and inner. In addition to using the direct way, namely the form of orders and prohibitions, the guidance is delivered through the stories, to explain the objection to the false beliefs and the stem of each Persuasion to act and explain the principles of Islamiyah in Preaching (Naufal, 1984).

The Koran is the first and foremost source of religion (also teachings) of Islam. According to the belief of Muslims believed by scientific research, the Koran is a scripture that contains the words (Revelation) Allah SWT., which is the same true with what was conveyed by the angel Gabriel to the Prophet Muhammad saw., as an apostle God little by little (gradual) for 22 years 2 months 22 days, first in Mecca then in Medina (Ali, 2010).

Qur'an consisting of 114 letters and divided into 30 juz and contains 6236 verses (Al-Faruq, 1968) is the Kalam Allah SWT., which is revealed or revealed to the Prophet Muhammad saw., the first time coinciding in the month of Ramadan. The composition of letters, juz, and verses shows uniqueness because it is composed of very diverse expressions (Al-Zarqaniy, without years). That diversity is not only seen from the length and short of a letter and verse, but also in the exposure of the messages, it brings (Nuruddin, 2007).

As a normative foundation, the Koran enables itself to be a guide for humans (Human li An-NAS), aiming to guide human life to be immoral. The basic spirit of the Koran is moral Spirit (Rahman, 1979). The moral message of the Qur'an (al-Akhlak al-Qur'an) lies in the entirety of its contents and content and places justice as the most important part of the message. (Nuruddin, 2008). And the important dimension that is owned by the other Qur'an is the aspect of the majesty of the Koran shown from his position as the miracle of the Prophet Muhammad saw., which has changed the totality of the life patterns of humanity in his day. Therefore, in this paper will be described how the characteristics of a book of interpretation, namely the Tafseer al-Nasafi that has contributed greatly to the treasures of the Qur'anic interpretation.

### 2. DISCUSSION:

#### 2.1. Intellectual Background of Tafsir Al-Nasafi Writer

Before explaining how the background of the author Al-Nasafi interpretation will describe, it would be good if it is delivered in a simple way how the Koran as an object in the interpretation of competent scholars. Etymologically the word Quran comes from the word: "Qara'a, Yaqra'u Qira'atan, or Qur'an" which means collecting (al-Jam'u) and gathering (Al-Dhammu) letters and words from one part to another regularly. It says the Koran because it contains the essence of all the Allaah and the Essence of all science. (Al-Qathan, 1981)

In the terminologically, there can be some opinions of the experts of the Koran: firstly, Muhammad Salim Muhsin in his book Al-Qur'an al-Karim, stating that the Koran is the word of God handed down to the Prophet Muhammad Saw. Which is written in the Mushaf and is narrated to us with a path that is Mutawatir and reading is seen as worship and opponents (for the unbelievers), although the shortest letter (Muhsin, without years). Secondly, Abdul Wahab Khalaf defines the Koran as the word of Allah Almighty. Passed down through the spirit of Al-Amin (Gabriel) to the Prophet Muhammad Saw. With Arabic, its contents are guaranteed its truth, and as its Apostolic argument, the law for all mankind and instruction in worship and is regarded as worship in reading it, compiled in the Mushaf that began from Sura Al-Fatihah and End with the letter al-Nas, which is narrated to us by way of Mutawatir (Khallaf, 1978).

Thirdly, Muhammad Abduh defines the Koran as a glorious kalam handed down by God to the perfect Prophet (Muhammad Saw); his teachings cover the whole science. It is a glorious source whose essence is incomprehensible except for a man of a holy and resourceful intellect.

The interpretation of the Qur'an, which is the object of the study in this paper is the Tafseer al-Nasafi Mudarik al-Tanzil was Haqa'iq at-Ta'wil which is a piece of the work of Imam Al-Nasafi. The full name of Imam Al-Nasafi is Abu Al-Barakat Abdullah bin Ahmad bin Mahmud Hafizh Al-Din Al-Nasafi who was born in Nasaf, one of Asbaban City, Sind city located between Jihun and Samarkand. Al – Nasafi is a scholar who adheres to the Hanafi Madhhab who died in 710 (H) in Aidzaj city located between Khuristan and Isfahan. He learned a lot and took out the hadith from Yusuf Ali Yadiwi and studied Islamic studies with Muhyiddin Daib Mustafa.

Al-Nasafi is master of various scientific disciplines. From fiqh, fiqh, jurisprudence, creed, theology, and Tafsir. On his life, Al-Nasafi was able to summarize various research methodologies. Indeed, he loves to do research, especially about the interpretation of the Quran. He studied many scholars such as Syams al – A'immah al – Kurdidan Ahmad bin Muhammad al – Ita.

As a Hanafi madhhab, Al-Nasafi has a strict stance on the irregularities in the interpretation of the Koran. For example, he criticized Al – Kasyaf's interpretation of the theological books of the flow of Mu'tazilah. Therefore Al-Azhar University is very appreciative to him and also Karya-karyanya. Even most of Al-Nasafi's work is a mandatory textbook at the oldest Islamic university.

Al-Nasafi's works on his journey of life include:

1. Mandarin At-Tanzil was haqa'iq At-Ta'wil (knowledge of the revelations and the essence – the essence of the meaning).
2. Kanz Ad-daqa'iq fi Fiqh Hanafi, his work in the field of Ushul.
3. Al-Kafi fi Syarh al-Wafi, his work in Furu ' fiqh.
4. 'Umrah al – Aqa'id fi al – Kalam, his work in theology.
5. Al-I'timad, and so on.

The commentary of Madarik At-Tanzil was haqa'iq At-Ta'wil, is categorized as a careful, unscrupulous, and not boring, and not too concise scientific interpretation. Although he often criticized the interpretation of al-Kasyaf he admitted that besides Tafseer Baidhawi, his commentary also inspired the work of the Az-Zamakhsyari. From the Tafseer of Baidhawi, he adopted the depth of meaning, the rational understanding, the precise direction, and the straightness that focused on the interpretation. As for the Tafseer az-Zamakhsyari, he borrowed his language analysis.

The book of Tafseer entitled Tafsir al-Nasafi Mudarik al-Tanzil was Haqa'iq at-ta'wil by Imam Al-Nasafi was published and disseminated by the publisher of Dar Al-Kalam At-Thib who existed in Beirut Lebanon. The first printing was published by Dar Al-Kalam At-Thib in 1419 (H) or 1998 AD, which was published in 2 Juz ' or vol.

## 2.2. Methods, patterns and systematics interpretation of Al-Nasafi Tafseer

Seen in terms of age, the interpretation of the Koran is included the eldest compared with other scientific activities in Islam. At the time the Qur'an was handed down in the fifteen centuries ago, Rasulullah Saw. The Mubayyin (explanatory giver) has explained the meaning and content of the Koran to his friends, especially concerning the verses that are not understood or the same meaning. This situation lasts until the death of the prophet, although it must be admitted that the explanation is not all we know, as a result of not arriving the history of it or indeed the Apostle Saw. Itself does not explain all the contents of the Koran. If at the time of Rasulullah Saw, the companions asked questions that were unclear to him, then after the death they were forced to do ijthihad, especially those with the ability of some Ali Thalib, Ibn ' Abbas, Ubay bin Ka'ab and Ibn Mas'ud. Meanwhile, there are companions who ask for some problems, especially the history of the Prophets or the stories listed in the Qur'an to the people of Ahul-Kitab (Jews and Christians) who have embraced Islam, such as Abdullah bin Salam, Ka'ab Al-Newspaper. This is the next seed of Israiliyat.

In addition, the interpreters from among the companions mentioned above have students from the taabi'een especially in the cities in which they live, so that the new interpretations are born from the Taabi'een people in these cities, such as (a) Sa'id bin Jubair, Mujahid bin Jabr, in Makkah, then studied at Ibn ' Abbas; (b) Muhammad ibn Ka'ab, Zaid ibn Aslam, in Medina who then studied to Ubay bin Ka'ab, and (c) Al-Hasan Al-Bashriy, Amir Al-Sya'bi, in Iraq which was then studied to Abdullah bin Mas'ud.

The combination of the above three sources, namely the interpretation of Rasulullah Saw, the interpretation of friends, and the interpretation of Taabi'een is grouped into one group which was subsequently made the first period of the development of interpretation. The first period, with the end of the Tabi'in, circa 150 H., is the second period of the historical interpretation. In this second period, false and weak hadith amid society. Meanwhile, social changes are increasingly prominent, and there are some problems that have not happened or questioned during the time of the Prophet Muhammad Saw., the Companions and Tabi'in.

At first, the efforts of interpretation of the Qur'anic verses by Ijthihad are still very limited and bound by the rules of the language and the meanings contained by a single vocabulary. However, in line with the development of the community, growing and also increasing a portion of the role of reason or ijthihad in the interpretation of Alquran verses,

to appear various books or interpretations of a variety of condolence. The diversity is supported by the Koran, which is as said by ' Abdullah Darraz in Al-Naba ' Al-Azim: "As the diamond each angle radiates a different light than what is radiated from other corners, and does not It is impossible if anyone is to let others view it, he will see more of what you see. "

Muhammad Arkoun, a contemporary Algerian thinker, writes that: The Qur'an gives possibilities of infinite meaning. The impression given by verses of thought and explanation at the level of existence is absolute. Thus, the verse is always open (for interpretation) new, never definitive, and enclosed in a singular interpretation (Shihab, 1992).

Based on the results of his research. Quraish Shihab said that the patterns of interpretation known during this period include: (a) The pattern of language literature, arising from the weaknesses of the Arabs themselves in the field of literature, so it is felt the need to explain to them about the privileges and into the meaning of the Koran content in this field. (b) The pattern of philosophy and theology, as a result of the translation of the Book of philosophy that affects the temporary party, as well as the inclusion of other religions into Islam that consciously or not still believes some things of their beliefs. All of them give rise to agreed or disagreeing opinions reflected in their interpretation. (c) Scientific interpretation pattern, due to advances in science and business commentators to understand the Quran verses in line with the development of science. (d) The pattern of fiqh or law, due to the establishment of the fiqh, and the formation of the Fiqh sects, which each class seeks to prove the truth of his opinion based on their interpretation of the legal passages. (e) The pattern of Sufism, due to the occurrence of Sufi movements in reaction to the tendency of various parties to the material or as compensation to the perceived weakness. (f) Beginning at the time of Shaikh Muhammad ' Abduh (1849-1905 A.D.), the patterns began to diminish, and more attention was drawn to the pattern of public culture literature. That is a pattern of interpretation that explains the instructions of the Qur'anic verses that relate directly to people's lives, as well as efforts to cope with their diseases or problems based on verses ' instructions, By submitting these instructions in a language that is easy to understand but beautiful to hear.

The Book of Tafseer by An Nasafi called Madarik at-Tanzil was haqa'iq at-Ta'wil, is an interpretation of tahlili that is not very concise and perfect, this interpretation seeks to interpret the Qur'anic verses sequentially according to the mushaf of Usmani, from verse to Verses and from the Surah to the Surah al-Fatiha to Surah an-Naas.

In interpreting the Qur'an Al-Nasafi, according to the author of Kasyfuzzunum said: "This tafseer is a simple book about Ta'wil, but covers all aspects of I'rob and Qiro'at. Contains all aspects of the beauty of Badi ' and Isyarah, contains some opinions of members of the Sunnah Wal Jama'ah and far from the infirmity of Bid'ah and Dalalah. This tafseer is not long (not rambling) nor short. It is also included in the interpretation of Bi al-Ra'yi.

In the matter of Qira'at he only speaks of Qira'at seven who are Mutawatir and add to each Qira'at to Qori'nya. Then in interpreting the verses of the law, he expressed the opinion of the Madhhab-Madzhah and accentuated the opinion of his madhhab (Madzhah Hanafi) and defended his madzhabnya and rejected anyone contending with him.

He later cited the history of Israiliyat and occasionally accompanied what he had found with rejection and defamation, as he did in the story of the Prophet David and Sulaiman as sometimes he mentions the Hadith Maudhu ' And the history of Israiliyat unknown from his origin without commenting anything.

The Book of Tafsir by An Nasafi named Madarparticipated Tanzil was haqa'iqut Ta'wil, is a great book of interpretations, which is simple, easy, and detailed. With the interpretation of Bi al-Ra'yu, the interpretation is more concise and perfect. And the hallmark of this tafseer used the path of ijthad, after which he first understood the Arabic language and the styles of expressions of the scholars and also took a little from the history of Israiliyat.

Saiful Amin Ghofur In his book once explained that: "Tafseer Madarik at – Tanzil wa Haqa'iq at – Ta'wil, categorized as meticulously, unscrupulous, not boring, and not too succinct scientific interpretations" then it is categorized as a pattern of interpretation Scientific or Ilmi (Ghafur, 2007).

From the drafting systematics, the book of commentaries consisting of two volumes beginning with the mention of Basmallah, Tahmid, Shalawat, the signification of the science of interpretation and describing the method of interpretation by explaining that the interpretation is a book Simple about Ta'wil, but it covers all aspects of I'rob and Qiro'at. Contains all aspects of the beauty of Badi ' and Isyarah, contains some opinions of members of the Sunnah Wal Jama'ah and far from the infirmity of the Bid'ah and the Dalalah and before explaining the interpretation he listed Surah/paragraph Makkiy or His madany. And at the end of his interpretation, he said Tahmid and Shalawat.

From some introductory knowledge of how the methods and patterns of interpretation exist, then the author can say "from the search results that the author has done – with modest knowledge – can be said that the book of commentaries Entitled Tafseer Al-Nasafi Mudarik al-Tanzil wa haqa'iq at-Ta'wil using Ta'wil method in interpreting the Koran, although there are indications of pattern Sufism ". And one of the characteristics of being the characteristic interpretation is that the discussion is not very concise and not rambling in the interpretation of it.

### 2.3. Example of interpretation of verses in Tafseer Al-Nasafi

When you want to display the example in the book of Tafseer al-Nasafi Mudarik al-Tanzil wa Haqa'iq at-ta'wil by Imam Al-Nasafi, then it is automatically given the freedom to choose what can be used as a sample to explore how

Example of interpretation in Tafseer al-Nasafi Mudarik al-Tanzil wa haqa'iq at-Ta'wil. Therefore, it is the use of an example of an early interpretation by Al-Nasafi priest in Surah Al-Baqarah verse 2 as follows.

{ذلك الكتاب} أي ذلك الكتاب الذي وعد به على لسان موسى وعيسى عليهما السلام أو ذلك إشارة إلى الم وإنما ذكر اسم الإشارة والمشار إليه مؤنث وهو السورة لأن الكتاب إن كان خبره كان ذلك في معناه ومسماه مسماه فجاز إجراء حكمه عليه بالتذكير والتأنيث وإن كان صفته فالإشارة به إلى الكتاب صريحاً لأن اسم الإشارة مشار به إلى الجنس الواقع صفة له تقول هند ذلك الإنسان أو ذلك الشخص فعل كذا ووجه تأليف ذلك الكتاب مع الم إن جعلت الم اسماً للسورة أن يكون الم مبتدأ وذلك مبتدأ ثانياً والكتاب خبره والجملة خير للمبتدأ الأول ومعناه أن ذلك هو الكتاب الكامل كان ما عداه من الكتب في مقابلته ناقص كما تقول هو الرجل أي الكامل في الرجولية الجامع لما يكون في الرجال من مرضيات الخصال وأن يكون الم خبر مبتدأ محذوف أي هذه الم جملة وذلك الكتاب جملة أخرى وإن جعلت الم بمنزلة الصوت كان ذلك مبتدأ خبره الكتاب أي ذلك الكتاب المنزل هو الكتاب الكامل {لَا رَيْبَ} لا شك وهو مصدر ربني إذا حصل فيك الريبة وحقيقة الريبة قلق النفس واضطرابها ومنه قوله عليه السلام دع ما يريبك إلى ما لا يريبك فإن الشك ريبة وإن الصدق طمأنينة أي فإن كون الأمر مشكوكاً فيه مما تعلق له النفس ولا تستقر وكونه صحيحاً صادقاً مما تطمئن له وتسكن ومنه ريب الزمان وهو ما يقلق النفوس ويشخص بالقلوب من نوائبه وإنما نفى الريب على سبيل الاستفراق وقد ارتاب فيه كثير لأن المنفي كونه متعلقاً للريب ومظنة له لأنه من وضوح الدلالة له وسطوع البرهان بحيث لا ينبغي لمرتاب أن يقع فيه لا أن أحداً لا يرتاب وإنما لم يقل لا فيه ريب كما قال لافيها قول

The text above is one example of an interpretation done by the Imam Al-Nasafi which is methodologically visible that he interprets the passage in general with a linguistic approach to achieving the closest meaning to the intent The Lord lowered his editorial to his servant. It is thus apparent that a phenomenal interpretation was also ever played by Imam Al-Nasafi.

#### 2.4. The Clerical View of Tafseer Al-Nasafi

In general, there is not much to find how the comments or views of the scholars are assertive, and Fulgar concerning the interpretation of al-Nasafi Mudarik al-Tanzil was Haqa'iq at-ta'wil by Imam Al-Nasafi. Thus, the wearer cannot parse the subtitles with such a lengthy description. Nevertheless, the author thinks that anyone who is an interpretation of the Qur'an will comment on the interpretation of al-Nasafi Mudarik al-Tanzil was Haqa'iq at-ta'wil by Imam Al-Nasafi, which obviously they will appreciate this monumental work as a work that Contributive in scholarly treasures in the field of interpretation as the picture is so beautiful and the breadth of the Koran to reach all aspects of human life by making the Koran as a rail or guidelines.

Indeed, the authors get scholars who commented that in the interpretation of Al-Nasafi has a poor explanation of the many opinions concerning verses that become diverse Hujjah flow, Al-Nasafi only mentions and impressed reluctantly explained, it seemed to assume the popularity of these opinions in many circles and their delays. Then, although very carefully still obtained in the case of the story Israiliyat.

#### 3. CONCLUSION:

Every interpretation done by scholars who have competence in their field is indeed part of the interpretation form that is judged to have a side of weakness and methodological advantages, both textual and contextual. However, in general with the weakness of the science of writers in commenting (not judging, because it is not the capacity of the author to do judgment) Book of Tafseer al-Nasafi Mudarik al-Tanzil was Haqa'iq at-ta'wil by this Imam Al-Nasafi, that the truth This interpretation is a monumental work in some of the interpretations that have appeared in the history of the development of interpretations in the Islamic world.

As mentioned above, Tafseer Al-Nasafi is a simple, clear, solid, and concise book about the Penta'wilan. But even though it is concise, the priests also cover all aspects of I'rob and Qira'at. It contains all the beauty of Badi ' and Isyarah, far from the Kebatilan, also not long or short. Although it belongs to the category of scientific interpretation, unfortunately, it is less selective about the Hadith-hadith that was discussed. In this interpretation, there are still many interpretations of Israiliyat. Also, he was not brave enough to give adequate explanation to the various opinions about the verses that became a diverse hujjah flow.

Another thing is also to be revealed as the weakness of this interpretation is the rigor criticize al-Kasyaf Tafseer, but he admits that in addition to the Tafseer Baidhawi, his commentary is also inspired by the work of the Az-Zamakhsyari. From the Tafseer of Baidhawi, he adopted the depth of meaning, the rational understanding, the precise direction, and the straightness that focused on the interpretation. As for the Tafseer az-Zamakhsyari, he borrowed his language analysis. It is indisputable if they were to be on the bank of AZ-Zamakhsyari and Baidhawi. Because of that, he looks ambiguous. On the one hand, the Getol criticizes Az-Zamakhsyari, but on the other side the commentary from the adoption of the thought of the Zamakhsyari in Balaghoh Qurani is very dominant.

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