

## "The Semantic and Linguistic Methodology of the Nasafis in the Interpreting Surah Al-Mulk: A Comparative Study"

Fadi Mahmoud Al-Rayahneh<sup>1</sup>, Fatina Jamal Awawdeh<sup>2</sup>

### Abstract

*Quranic interpretation has been a significant subject of scholarly debate throughout Islamic history, as we find that many interpreters, scholars, and enthusiasts have hurried to provide interpretations of the Quranic text. Among these prominent scholars who have greatly contributed to this field are Abu al-Barakat al-Nasafi and Abu Hafis al-Nasafi. Both scholars adopted distinctive methods in interpreting the Holy Quran, providing valuable insights into their understanding of the Quran's message, values, beliefs, and legislation. Both emphasized rationality and logic in their interpretations, specifically of Surah Al-Mulk, aiming to reconcile religious teachings with philosophical ideas, using a special and organized approach that distinguishes each from the other: they may share methodological and stylistic points, yet in many aspects, their interpretative approaches differ, whether methodological or explanatory, all with the aim of reconciling the apparent contradictions within the religious text in their Nasafi style. This research addresses the following key topics: An introductory overview of "Abu al-Barakat al-Nasafi" and "Abu Hafis al-Nasafi", The methodologies of Abu al-Barakat al-Nasafi and Abu Hafis al-Nasafi in interpreting Surah Al-Mulk., Comparative analysis: similarities and differences in the interpretations of Surah Al-Mulk by Abu al-Barakat and Abu Hafis.*

**Keywords:** *Holy Quran, Surah Al-Mulk, comparison, Abu al-Barakat al-Nasafi, Abu Hafis al-Nasafi.*

### Introduction

Abu al-Barakat al-Nasafi and Abu Hafis al-Nasafi were prominent scholars in the fields of theology, Islamic jurisprudence, and Quranic interpretation. Both hailed from the city of "Nasaf"(1) in present-day Uzbekistan, and their interpretative presence played a significant role in shaping the intellectual landscape of their era.

- *Abu al-Barakat al-Nasafi: (died 710 AH, 1310 AD).*

Abu al-Barakat al-Nasafi was renowned for his comprehensive studies in various branches of knowledge.

#### *The Early Life and Education of Abu al-Barakat al-Nasafi*

Abdullah bin Ahmad bin Mahmoud Hafiz Abu al-Barakat, a Hanafi jurist and interpreter, was from the Nasaf region in Sindh; his birth date was not mentioned in religious biographies. He studied under most of the sheikhs of his time, including Shams al-Din al-Kurdi and Ahmad al-Atabi. Nasafi was among the younger, active scholars with many works in jurisprudence, principles of jurisprudence, and interpretation (2).

After his father's death, he traveled to Khorasan where he studied under famous teachers in Nishapur, which allowed him to gain a comprehensive knowledge of Islamic concept and philosophy in general. As for his early religious education, we know nothing. Nasafi traveled extensively across the Islamic world, studying under prestigious teachers in cities like Bukhara, Samarkand, and Baghdad. These experiences introduced him to diverse intellectual traditions and shaped his understanding of Islamic philosophy. Nasafi's dedication to the field of knowledge was evident through his rigorous educational endeavors. He mastered various disciplines including jurisprudence (Fiqh), logic (Logic), theology (Kalam), and Quranic interpretation. (3) Nasafi died in the town of Idhaj near Isfahan. (died 710 AH, 1310 AD).

<sup>1</sup> Professor at Mohamed Bin Zayed University for Humanities, United Arab Emirates, Email: fadi.alryaheh@mbzuh.ac.ae

<sup>2</sup> Assistant Professor at Jadara University, The Hashemite Kingdom of Jordan, Email: f.awawdeh@jadara.edu.jo.

### *Writings and Teachings of Abu al-Barakat al-Nasafi*

- His most famous books: Tafsir al-Nasafi = Madarik al-Tanzil wa Haqa'iq al-Ta'wil, he also wrote "Al-Musaffa" commentary on the poem, and "Al-Manafi explanation of Al-Nafi," and "Al-Kafi explanation of Al-Wafi," and he also authored "Al-Wafi," and "Kanz al-Daqa'iq" and "Al-Manar" in the principles of jurisprudence, and "Al-Umda" in the principles of religion, and "Explanation of the Guidance."(4)

His work served as a foundation for subsequent scholars to build upon, thereby enriching Islamic studies. Moreover, Nasafi's focus on rationality and critical thinking challenged the traditional methods prevalent in his era.

*Abu Hafis al-Nasafi (461 - 537 AH = 1068 - 1142 AD)*

Abu Hafis al-Nasafi, also known as "Omar bin Muhammad bin Ahmad bin Ismail, Abu Hafis, Najm al-Din al-Nasafi," (5) was a distinguished Islamic scholar who made significant contributions to various fields serving the Islamic heritage. Born in Nasaf, current Uzbekistan, he dedicated his life to pursuing and understanding Islam. Nasafi's expertise spanned multiple disciplines, including theology, jurisprudence, and Quranic interpretation. His famous works on these subjects continue to be studied and referenced by scholars worldwide.

*The Early Life and Education of Abu Hafis al-Nasafi*

Little is known about the beginnings of his life, but it is believed that he came from a respected family of scholars. Al-Nasafi received his education in his hometown, where he studied under renowned teachers who imparted knowledge of various Islamic sciences. He excelled in his studies, displaying exceptional intelligence and a thirst for learning. Recognizing his potential, al-Nasafi's teachers encouraged him to pursue higher education. He then traveled to major learning centers across the Islamic world, including Baghdad and Nishapur. During these journeys, he studied under prominent scholars and delved into subjects such as theology, jurisprudence, hadith studies, and Arabic grammar rules (6).

*Writings of Abu Hafis al-Nasafi (7)*

**His most famous books include: "Al-Taysir fi al-Tafsir - Abu Hafis al-Nasafi,"** and he also wrote: "Talabat al-Talaba," an important book on jurisprudential terms. **It is said that he authored about a hundred works, including:**

- "Al-Akmal al-Atwal"
- "Al-Mawaqit"
- "Enumeration of Omar's Sheikhs" about his teachers
- "Al-Ishar bi al-Mukhtar min al-Ash'ar," twenty volumes
- "Nazm al-Jami' al-Saghir" in Hanafi jurisprudence
- "Qaid al-Awabid," a poem on jurisprudence
- "Manzumah al-Khilafiyat," jurisprudence
- "Al-Qand fi 'Ulama' Samarqand"

- "History of Bukhara"
- "Al-Aqa'id"

### *The Approach of Abu al-Barakat and Abu Hafz in Interpreting the Holy Quran: 'Surah Al-Mulk' as an Example*

Surah Al-Mulk, also known as "Al-Mulk," is the 67th surah of the Holy Quran. This Meccan surah carries significant importance and offers profound insights into the concept of creation and divine sovereignty. Comprising thirty verses, Surah Al-Mulk emphasizes Allah's power and authority as the sole creator and preserver of the universe. It invites believers to reflect on the signs of creation around them and encourages them to ponder their existence and purpose.

The surah also highlights the transient nature of worldly possessions and serves as a reminder that true wealth lies in recognizing and submitting to God's sovereignty. Throughout its verses, Surah Al-Mulk discusses themes such as accountability, gratitude, faith, and mercy.

#### *Historical Context and Importance of Surah Al-Mulk*

The historical context and importance of Surah Al-Mulk in the Holy Quran provide a deeper understanding of its significance and impact. This surah was revealed at a time when Prophet Muhammad (peace be upon him) faced severe opposition from the disbelievers in Mecca. The surah serves as a powerful reminder of God's sovereignty and control over creation and the consequences of disbelief.

Surah Al-Mulk emphasizes the fleeting nature of worldly possessions and highlights the importance of recognizing the signs of Allah in all aspects of life. It reminds believers that everything in this world belongs to Allah and that He created it with wisdom and purpose. The surah offers comfort to those facing trials by assuring them that their ultimate destination is in God's hands.

Furthermore, Surah Al-Mulk underscores the importance of contemplation on creation as a means to enhance faith and gratitude.

#### *Themes and Main Messages in Surah Al-Mulk*

Surah Al-Mulk, also known as "Surah Al-Mulk," carries profound themes and key messages within its verses. One prominent theme is the acknowledgment of Allah's sovereignty and His absolute control over the universe. The surah affirms that everything in existence belongs solely to Allah and emphasizes the importance of recognizing His authority. Another message conveyed is the importance of reflecting on the creation of the heavens and the earth, as this leads to a deeper understanding of Allah's power and wisdom.

Furthermore, Surah Al-Mulk highlights the transient nature of worldly possessions and urges believers to focus on deeds that benefit them in the hereafter. It serves as a reminder that all beings are accountable for their actions and will be rewarded or punished accordingly. Overall, this surah encourages contemplation and submission to Allah's sovereignty and promotes living a righteous life with an eternal perspective.

The surah begins with an affirmation of Allah's sanctity and greatness, His just capability to create everything in proper measure, and concludes with a challenge to humanity before the decree of the Lord of the Worlds—He is the Most Great, to whom belongs all gratitude and praise.

#### *Comparative Analysis: Similarities and Differences in the Interpretations of Abu al-Barakat and Abu Hafz for Surah Al-Mulk*

Although both Abu al-Barakat al-Nasafi and Abu Hafz al-Nasafi are renowned Islamic scholars who have made significant contributions to the field of interpretation, their approaches have agreed in several aspects, yet differed in terms of methodology and interpretative styles, with a greater focus on traditions and the

opinions of previous scholars. The research will present the similarities and differences in their methodologies in interpreting Surah Al-Mulk as follows:

### *Main Similarities in the Interpretation Approaches of Abu al-Barakat al-Nasafi and Abu Hafis al-Nasafi for Surah Al-Mulk*

Both Abu al-Barakat al-Nasafi and Abu Hafis al-Nasafi have significantly contributed to the fields of theology and Islamic jurisprudence. Despite their distinct backgrounds and influences, there are notable similarities in their interpretative methods. **Firstly, both scholars emphasized providing a comprehensive understanding of the Quranic text of "Surah Al-Mulk" in conjunction with its general context and precise meanings, clarifying linguistic and grammatical differences to extract the comprehensive meanings of the verses.**

#### *Methodology of Interpreting Precise Meanings*

Both scholars were keen on extracting the necessary, knowledgeable, explanatory, and arranging meanings in understanding the Quranic terminology and the synonymous options for a single word; to approximate the intended meanings. For example, the first verse: {Blessed is He in whose hand is the kingdom, and He is over all things competent} (67:1), Abu al-Barakat in *Madarik al-Tanzil wa Haqa'iq al-Ta'wil* mentions: "{Blessed} Exalted and magnified beyond the attributes of the creatures {who in His hand is the kingdom} meaning in His disposition is the kingdom and the domination over every existence, and He is the owner of the kingdom, He gives it to whom He wills and takes it away from whom He wills {and He is over all things} of the decreed or from grace and retribution {competent} capable to the fullest" (8).

**We find the same approach in Abu Hafis in the book *Al-Taysir fi al-Tafsir* (9):** "And His saying, {Blessed}: It is said: meaning Exalted. It is also said: meaning Magnified. And it is said: meaning Enduring. And it is said: meaning His benevolence endures, and His good prevails. It is also said: meaning the blessings of His names are plentiful. And it is said: meaning the blessings of His bounties reach His creation."

- *The Rational Approach in Literal Interpretation of the Meaning*

Both Abu al-Barakat and Abu Hafis adopted a rational approach in the literal interpretation of meanings, believing that reason should be used alongside textual analysis to accurately understand divine intent. This approach enabled them to reconcile apparent contradictions within the text by harmonizing reason and the clarifying purpose of the Quranic text without any loss or distortion of interpretative accuracy and external description to approximate the apparent meaning.

- *Abu al-Barakat said regarding the seventh verse* {When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up}: "{When they are thrown into it} they are cast into Hell as wood is cast into a great fire. {They hear from it} from Hell {a [dreadful] inhaling} an awful sound like the braying of donkeys, likened its awful sizzling to inhaling" (10).
- *And Abu Hafis' approach was similar to Abu al-Barakat* in interpreting the same verse: "{When they are thrown into it}: meaning: into Hell {they hear for it}; meaning: for Hell {an inhaling}; meaning: a sound from the flame like the bray of a donkey" (11).

#### *Methodology of Interpreting Linguistic Differences in Word Description*

Both scholars adopted a methodology of interpreting terms by clarifying the intended meaning to the inquirer, describing linguistic differences to exclude any "mixture of unintended meaning," and relying on the intended description of the word equally. Examples of this include:

Abu al-Barakat explaining the linguistic differences for the word (طباقاً) appearing in the third verse (12): {He who created seven heavens in layers}: "Stacked one above another, from طباق (layer) of the sandal if

it is stitched layer upon layer, and this description is by the source form, or on a layered essence or layered in layers. And it is said: it is the plural of طبق (layer) like جمال (camels) is the plural of جمل (camel)." And Abu Hafis al-Nasafi briefly mentioned the interpretation of the difference, but he shared the approach of clarification, "{Who created seven heavens in layers}: one above another. And it is permissible that it is the plural of طبق, like جمال is the plural of جمل, and it is permissible that it is a source meaning matching, {You will not see in the creation of the Merciful any inconsistency}: meaning: difference, turmoil, and disparity, as if one part is missing the other, so they are not equal. And it is said: {any inconsistency} indicates the power of its creator and his wisdom" (13).

#### *Methodology of Interpreting General and Specific Meaning Through Grammatical Description and Its Effect*

Both Abu al-Barakat and Abu Hafis used grammatical description to clarify the meaning in the Quranic text, paying attention to the grammatical rule in cases of precedence or delay of syntactic sentence ranks, each case having a special meaning, but the instances of extracting the grammatical description varied greatly between them; Abu al-Barakat often, while Abu Hafis did so in specific verses: \*.

*Abu al-Barakat in interpreting the second verse:* {He who created death and life to test you [as to] which of you is best in deed; and He is the Exalted in Might, the Forgiving}: "{He who created death} is a predicate of an omitted subject or a replacement from the one before it, {and life} meaning what is valid by its existence is sensation and death is its opposite, and the meaning of creating death and life, creating that validator and its cessation, and the meaning is the creation of your death and life, O you who are accountable" (14).

We also notice the precise grammatical description in his interpretation of the fourteenth verse: {Does He who created not know, while He is the Subtle, the Aware?} (67:14), where Abu al-Barakat (15) says, "{Does not He who created know} 'who' is nominatively positioned as the subject of 'knows', {and He is the Subtle, the Informed}.... And Abu Bakr ibn al-Asam and Ja'far ibn Harb said: 'who' is the object and the subject is implicit, and it is Allah the Almighty, thus they argue this to deny the creation of actions."

#### *This Interpretation Is Similar to Abu Hafis Who Relied on Grammatical Rules to Explain the Same Verse (14)*

"{Does not He who created know}: i.e., what He created, indicating that Allah is the creator of the actions of the servants, apparent and hidden, and if carried on (ma) it becomes the object, and the subject is His saying: {Indeed, He is Knowing}, and if {who} were taken literally, then {He who created} is the creator, and the created would be implicit, making {who created} the subject, and it implies: Does not the Creator know His creation, which also supports what we have said. {And He is the Subtle}: meaning, He knows the subtleties of things {the Informed}; meaning, He knows the realities of things" (16).

#### *Secondly: Agreement On the Incorporation of External Dialogue as of Utmost Importance in The Religious Text*

Verse 30 narrates the atheist who was recited the verse: {Say, "Have you considered if your water were to become sunken [into the earth], then who could bring you flowing water?"} (67:30), and Abu al-Barakat says in his interpretation and incorporation of the narrative (17): "{Say, 'Have you seen if your water becomes sunken?}' sinking deep into the earth, unreachable by buckets, and it is described by the source as 'just' meaning 'fair' {then who could bring you flowing water?}' running to whoever desires it. Recited in front of an atheist, he said: 'Bring a pickaxe and helper,' so his well's water disappeared that night, and he went blind. And it is said to be Muhammad bin Zakariya the physician, may Allah increase our insight."

**Abu Hafis held the same opinion regarding the inclusion of the narrative;** he says: "And it was said: 'flowing': quickly in its flow, and it is 'fa'il,' meaning in the sense of 'mufa'il.' They will say: none but Allah can bring it to us. So say to them: then why have you associated others with Him who cannot do that? And this was recited in front of an atheist who said: the pickaxe and the helper, then his eyes fell out by the power of Allah" (18).

**From the above, we observe: the agreement between the methods of Abu al-Barakat and Abu Hafis** in their interpretation of Surah Al-Mulk and their precise analysis of the Quranic text: they are distinguished



by depth in understanding the meanings of words and individual phrases, as well as revealing the significance of the meaning and its impact for Quranic understanding, which is due to their "Nasafi" interpretation rooted in a deep understanding of apparent meanings and uncovering layers of meanings that may not be immediately clear.

Furthermore, they used a holistic approach, taking into account the broader context in which Surah Al-Mulk was revealed. They provided interpretation based on historical events and prevailing religious beliefs at the time of revelation, highlighting the intended message behind each verse.

#### *Main Differences in the Interpretative Methods of Abu al-Barakat al-Nasafi and Abu Hafs al-Nasafi for Surah Al-Mulk*

Abu al-Barakat al-Nasafi and Abu Hafs al-Nasafi had distinctive interpretative approaches. However, many significant differences emerged in their views on interpreting the Quranic text:

- *The Method of Interpreting the Quran by the Quran in Surah Al-Mulk*

Interpreting the Quran by the Quran is not confined to verbal expression alone, but it is an absolute expression, i.e., when we want to benefit and augment an explanation of one verse from another from any aspect, it falls under this type of interpretation method. It is known that the verses of the Holy Quran explain some by others and clarify others. The Holy Quran contains: brevity and detail, generality and clarification, unconditionality and restriction, general and specific, what is summarized in one place is detailed in another, and what is general in one place may have a specification in another (19). This method was not mentioned by Abu al-Barakat al-Nasafi, but it appeared in one place by Abu Hafs al-Nasafi in his explanation of the seventh verse, as he mentioned evidence from Surah Hud (20), "And we have mentioned the statements at His saying: {They will have [in Hell] sighing and wailing} [Hud: 106]."

- *The Method of Interpretation by Tradition in Surah Al-Mulk*

What was narrated or reported from the Prophet, peace be upon him, in his explanation of the noble suras, and scholars agree that the tradition also includes the statements of the companions, the followers, and the followers of the followers (21). Abu al-Barakat emphasized the priority of the Quran and Hadith, considering them the main references in legal rulings. He preferred to follow the approach of most interpreters and relied heavily on text analysis and adherence to established Quranic precedents; explanations were based on summarization and direct clarification of meaning, for example, in his interpretation of the verse (15): {It is He who made for you the earth tame so walk among its slopes and eat of His provision; and to Him is the resurrection} (21).

"{He is the one who made the earth docile for you} soft, easy, and subdued, not preventing walking upon it {so walk through its regions} its sides, for exploration and sustenance, or through its mountains or its paths {and eat from His provision} meaning from Allah's provision in it, {and to Him is the resurrection} meaning to Him is your resurrection, and He will ask you about your gratitude for what He has bestowed upon you."

In contrast, Abu Hafs al-Nasafi used the interpretations of scholars "Qatada, Al-Farra, Ibn Abbas, and Mujahid" to clarify the same verse; he states in his book: "{So walk through its regions}: Qatada, Mujahid, and Al-Farra said: travel through its sides and edges. And 'regions' among people refer to their sides and edges, and if they walked on its edges, they would encompass it, thus gaining benefit from all within it. According to **Ibn Abbas** and Al-Dahhak: in its mountains. And they are elevated like shoulders. According to Mujahid in a narration: {in its regions}; meaning: in its passes. {And eat from its provision}: meaning from Allah's provision in it."

Abu Hafs adopted a more explanatory approach in incorporating scholars' views and attributions in his interpretation, often referencing their opinions and statements, calling for diligence and independent reasoning alongside scriptural sources in understanding divine laws. This enabled him to reconcile religious

rulings and contexts in the Quranic text, leading to comprehensive and clear interpretations, as well as citing sayings of companions and scholars. As mentioned in the introduction to Surah Al-Mulk, and in his explanation of the thirtieth verses, another example is his evidential interpretation in explaining the second verse of Allah's statement: {He who created death and life to test you, which of you is best in action, and He is the Almighty, the Forgiving}. Abu Hafs al-Nasafi said: "{To test you}, and the test relates to them, not to death before life, and indeed He mentioned death first as a warning and rebuke. And **Al-Akhfash said**: {created death}; meaning: the world which is for the death of its people, {and life}; meaning: the hereafter which is for the life of its people. And **Ibn Abbas said**: death is a salty ram, nothing passes by it or smells it but dies... And **Al-Fadil said**: which of you is most sincere in action and most correct; for if the action is sincere and not correct, it will not be accepted, and if it is correct and not sincere, it will not be accepted. And **Al-Hasan said**: {which of you is best in action}; meaning: the most ascetic in worldly life and the least attached to it. And **Abu Qatada al-Ansari said: I asked the Messenger of Allah—**peace be upon him—about Allah's statement: {to test you which of you is best in action}, what is meant by it? He said: 'He says: which of you is most complete in action and most fearful, and the best of you in what Allah the Almighty has commanded or forbidden, and the most pious of you from the prohibitions of Allah, and the quickest in His obedience.' His statement: {and He is the Almighty, the Forgiving}: meaning, impregnable, He cannot be overcome when He punishes the sinner, the Forgiving who covers the sins of the repentant."

**Their approach to Quranic readings in Surah Al-Mulk:** Despite the presence of many Quranic readings in more than one verse in Surah Al-Mulk, as mentioned in the book "An-Nasr fi al-Qira'at al-Ashar" by Ibn al-Jazari (25), the difference was clear between Abu al-Barakat and Abu Hafs in referencing or arguing for them in their books.

*The locations of the Quranic readings in Surah Al-Mulk as mentioned in the book "An-Nasr fi al-Qira'at al-Ashar" by Ibn al-Jazari (25)*

The readings came in the following verses:

- "You do not see in the creation of the Most Merciful any inconsistency..." Hamzah and Al-Kisai read (inconsistency) with a stressed 'و' without 'ا', and the others read with 'ا' and lightening.
- "Do you see..." Hamzah, Al-Kisai, and Abu Amr with merging of 'ل', and the others: with pronunciation.
- "Lowly" Al-Asbahani from Warsh, and Abu Ja'far: replacing the 'ا' with 'ي'. And the others: emphasizing the 'ا'.
- "It nearly sunders..." - "Then away with..." Al-Kisai with a 'س' followed by a stressed 'ح'.
- "And He is over all things competent" - "And it boils..." Qalun, Abu Amro, and Al-Kisai with a silent 'و'.
- "Then you will know how [My] warning [was]" - "And how [severe] was My warning." Warsh: with a 'ي' after 'و' in both positions, and in both cases Ya'qub.
- "Evil [consequences]..." Nafi, Ibn Amir, and Al-Kisai: with a hint of a 'كسر' on the 'س'.
- "And it was said..." Hisham and Al-Kisai: with a hint of a 'كسر' on the 'ق'.
- "Allah has destroyed me..." Hamzah with a silent 'ي' in both cases.
- "And who is with me or our Most Merciful..." Shu'bah, Hamzah, and Al-Kisai and Ya'qub with a silent 'ي' in connection and stopping.

- "Then you will know who he is..." Al-Kisai with a 'ي' of absence.
- "Did you feel secure..." Qalun and Abu Amro ease the 'ئ' with insertion, Warsh and Al-Bazzi ease without insertion, and Warsh replaces with shortening, Qunbul in connection replaces the first 'و' and eases the second without insertion, and in the case of starting eases without insertion, Hisham eases/verifies with insertion, and the rest: verify without insertion.

*These Are the Readings Mentioned in Surah Al-Mulk, But Abu Al-Barakat's Mention Was A Brief Indication of the Readings In The Following Verses*

- Verse 3: "{from disparity} {from missing} Hamza and Ali."
- Verse 11: "{Then away with the companions of the Blaze}" and with the pronunciation of 'ح' as 'ض': Yazid and Ali.
- Verse 27: "And Ya'qub read {you invoke}."
- Verse 29: "{Then you will know} when the punishment descends upon you, and with 'ي': Ali {who is in clear error} us or you."

**In contrast, Abu Hafs mentioned the readings less frequently than Abu Al-Barakat. In his book of interpretation, he referred to the reading of Hamza and Al-Kisai in the third verse:** "And Hamza and Al-Kisai read verse 3 (26): {from missing}, and both are languages like commitment and consideration." In this surah, the mention of Quranic readings was limited while there was significant attention to them in the return to the book of interpretation itself, as he adopted a consistent method from the beginning of the book to the end, which is "mentioning the seven readings usually, and sometimes adding the rest of the ten, but he does not suffice with mentioning the reading but rather has special care in directing it and clarifying what is ambiguous, with accuracy in attributing the reading to its proponents from the seven, while the anomalous readings are rarely addressed" (27).

*Interpretation Method of the Cosmological Verses in Surah Al-Mulk:*

The cosmological verses represent messages and responses to skeptics and atheists in the Holy Quran and the power of the Creator. We find information that is continuously discovered, yet it was mentioned in the Holy Quran centuries ago, which makes scholars and interpreters always refer back to the Quran to present commendations and significant indications of Allah's power. The Holy Quran referred to this unified principle that drove clear cosmic truths, and every sacred surah that represents a miracle. Surah Al-Mulk contains these cosmological signs, but the method of Abu Al-Barakat and Abu Hafs in interpreting and clarifying them differed, as the information explained was appropriate for that era in interpreting the cosmological phenomena that are noticeably observed and focused on because the modern era, through scientific progress, has been able to explain the miracle in ways recently discovered.

*It came in [Surah Al-Mulk, Verse: 3] indicating Allah's power in creating the heavens and the earth, as Allah Almighty says:*

{He who created seven heavens in layers, you see no fault in the creation of the Most Merciful. Then return [your] gaze; do you see any breaks?}. Abu Al-Barakat Al-Nasafi interpreted it by focusing on the power of Allah through clarifying the words "in layers" and "disparity" in the verse: he says (28): "{He who created seven heavens in layers} matched one above the other from the sole of the shoe if it is patched layer by layer and this description is by the infinitive or about layered essence or heaped in layers and it is said to be plural of layer like camel and camels. The address in {you do not see in the creation of the Most Merciful} is to the Messenger or to every addressee {from disparity} {from missing} Hamza and Ali and the meaning of both constructions is the same as commitment and consideration i.e. from difference and turmoil and according to Al-Suddi from defect and the reality of disparity is the lack of proportion as if some of the



thing misses another and does not match it and this sentence is an adjective for layers and its origin is you do not see in them any disparity and it is that He created the Most Merciful and that He with His glaring power is the one who creates such proportionate creation {then return your gaze} return it to the sky until what I informed you of is verified by observation so no doubt remains with you. "

**On the other hand, Abu Hafis interpreted the verse briefly by clarifying the meaning of "disparity"** as evidence of the capability and miracle of Allah, he said (29): "{You do not see in the creation of the Most Merciful any disparity}: meaning: difference, turmoil, and distance, as if one part misses another and does not equalize. And it was said: {from disparity} indicating the power of its maker and his wisdom.

**In the fifth verse, the power of Allah in creating the stars and planets is elucidated, as stated in the verse:** "And We have indeed beautified the nearest heaven with lamps and made them missiles for the devils, and We have prepared for them the punishment of the Blaze."

Abu Al-Barakat provides a comprehensive and full explanation of the verse, stating (30): "And indeed We have adorned the nearest sky," meaning the sky closest to you, "with lamps," with bright stars like the light of dawn and lamps, hence the stars were called as people adorn their mosques and houses by lighting lamps, "And indeed we have adorned the ceiling of the house you have gathered in with lamps," meaning with any lamps that your lamps cannot match in brightness, "and made them missiles for the devils," meaning for your enemies who drive you out from light into darkness. Qatada said Allah created the stars for three purposes: as ornaments of the sky, missiles for the devils, and signs for navigation. Whoever interprets them otherwise has undertaken what he has no knowledge of, and the missiles, plural of missile, which is named for what is thrown, and the meaning of them being missiles for the devils is that a shooting star separates from them, taken from fire, and kills or confuses the jinn, for the stars do not leave their places because they are fixed in the orbit in their state, "and We have prepared for them," for the devils, "the punishment of the Blaze" in the Hereafter after being burnt by meteors in the world."

Conversely, Abu Hafis relied on explaining the fifth verse together with verses six and seven in a concise manner, stating in his explanation of the fifth verse: "And His saying, 'And indeed We have adorned the nearest heaven with lamps': meaning, stars as if they were lamps. 'And made them,' meaning the lamps, 'missiles for the devils': plural of missile, meaning they are used to stone those who eavesdrop among the devils."

From the above, Abu Al-Barakat's explanation provides a descriptive display of the intellectual importance of the stars and planets, while Abu Hafis used suffixes, combining the interpretation of the fifth verse with the sixth and seventh, linking the three verses to provide the interpretation. Thus, Abu Al-Barakat explained the verse comprehensively, not merely concisely. This approach is not only in this verse but also for the nineteenth verse: "Do they not see the birds above them in rows, flapping and contracting [their wings]? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing." Abu Al-Barakat (32) says: "'Do they not see the birds,' plural of bird, 'above them' in the air, 'lined up' spreading their wings in the air when they fly, 'and contract [their wings]?' and they pull them together when they strike them against their sides, and 'contract' is coordinated with the active participle on the meaning i.e., they line up and contract, or lined up and contracting, and this construction was chosen considering that the basis of flying is the alignment of wings because flying in the air is like swimming in water, and the air for the bird is like water for the swimmer, and the basis in swimming is the extension and spreading of limbs, and as for contracting, it is incidental to spreading to facilitate movement, hence what is incidental is brought in verb form on the meaning that they are lined up and from them comes contracting now and then as it occurs from the swimmer, 'what holds them' from falling when they contract and spread, 'except the Most Merciful' by His power, and otherwise, the heavy naturally inclines downwards and would not rise, and likewise if He holds, His governance preserves them from the world, or it would have collapsed, and 'what holds them' can be a new sentence or if it is considered a state from the pronoun in they contract, it is permissible, 'Indeed, He is, of all things, Seeing,' He knows how He creates and how He manages wonders."

## Conclusion

The interpretation of Surah Al-Mulk, a chapter from the Holy Quran, has been approached differently by prominent Muslim scholars throughout history. Two of these scholars, Abu Al-Barakat and Abu Hafs Al-Nasfi, presented distinct perspectives on the understanding of this particular surah. Abu Al-Barakat Al-Nasfi's approach to interpreting Surah Al-Mulk is characterized by his emphasis on linguistic analysis and understanding of context. He delves deeply into Arabic grammar and vocabulary to uncover hidden meanings within the verses.

Additionally, he explores historical events and cultural references that provide valuable insights into the intended message of the surah. On the other hand, Abu Hafs Al-Nasfi adopts a more philosophical approach in his interpretation. His method in interpreting Surah Al-Mulk deeply focuses on the doctrinal and spiritual aspects of the surah. Unlike Abu Al-Barakat Al-Nasfi, who primarily focuses on linguistic and grammatical analysis, Abu Hafs delves into the meanings and implicit messages conveyed through the verses. He used a comprehensive approach to provide a thorough understanding within Surah Al-Mulk.

## References

- See his biography in "Al-Tahbir fi Al-Mu'jam Al-Kabir" by As-Sam'ani, Author: Abdul Karim ibn Muhammad ibn Mansur Al-Tamimi As-Sam'ani Al-Marwazi, Editor: Munira Najî Salem, Publisher: Presidency of Diwan Al-Awqaf - Baghdad, Vol: (1/527).
- Taj Al-Tarajim - by Abu Al-Fida Zain Al-Din Abu Al-Adl Qasim ibn Qutlubugha Al-Suduni, edited and introduced by: Muhammad Khair Ramadan Yusuf, Dar Al-Qalam - Damascus: First edition: 1992, letter 'Ain', biography: No. 122.
- Ibid.
- Ibid.
- Ibid, biography: No. 182.
- Ibid.
- Ibid.
- Tafsir Al-Nasfi (Madarik Al-Tanzil wa Haqaiq Al-Ta'wil), Author: Abu Al-Barakat Abdullah ibn Ahmad ibn Mahmoud Hafiz Al-Din Al-Nasfi (d. 710 AH), verified and hadiths explained by: Yusuf Ali Badawi, reviewed and introduced by: Muhyi Al-Din Dib Mistu, Publisher: Dar Al-Kalim Al-Tayyib, Beirut, First Edition: 1419 AH - 1998 AD, Vol. 3/510.
- Al-Taysir fi Al-Tafsir, Author: Najm Al-Din Omar ibn Muhammad ibn Ahmad Al-Nasfi Al-Hanafi, verified by: Maher Adib Haboosh and others, Publisher: Dar Al-Lubab for Studies and Verification of Heritage, Istanbul - Turkey, First Edition: 1440 AH - 2019 AD, Vol. 14/501 and following.
- Madarik Al-Tanzil wa Haqaiq Al-Ta'wil: Vol. 3/512.
- Al-Taysir fi Al-Tafsir: Vol. 14/507.
- Madarik Al-Tanzil wa Haqaiq Al-Ta'wil: Vol. 3/513.
- Al-Taysir fi Al-Tafsir: Vol. 14/507.
- Madarik Al-Tanzil wa Haqaiq Al-Ta'wil: Vol. 3/510.
- Ibid: Vol. 3 / 510.
- Al-Taysir fi Al-Tafsir: Vol. 14/510.
- Madarik Al-Tanzil wa Haqaiq Al-Ta'wil: Vol. 3/517.
- Al-Taysir fi Al-Tafsir: Vol. 14/518.
- Ibid: Introduction to the Book: Vol.1 / 92.
- Ibid: Vol. 14/508
- Ibid: Introduction to the Book: Vol.1 / 92.
- Madarik Al-Tanzil wa Haqaiq Al-Ta'wil: Vol. 3/514.
- Al-Taysir fi Al-Tafsir: Vol. 14/510.
- Ibid: Vol. 14/503
- Al-Nashr fi Al-Qira'at Al-Ashar, Author: Shams Al-Din Abu Al-Khair Ibn Al-Jazari, Muhammad ibn Muhammad ibn Yusuf (d. 833 AH), verified by: Ali Muhammad Al-Dubaa (d. 1380 AH).
- Al-Taysir fi Al-Tafsir: Vol. 14/505.
- Ibid: Introduction to the Book: Vol.1 / 128.
- Madarik Al-Tanzil wa Haqaiq Al-Ta'wil: Vol. 3/511.
- Al-Taysir fi Al-Tafsir: Vol. 14/505.
- Madarik Al-Tanzil wa Haqaiq Al-Ta'wil: Vol. 3/512.
- Al-Taysir fi Al-Tafsir: Vol. 14/507.
- Madarik Al-Tanzil wa Haqaiq Al-Ta'wil: Vol. 3/515.