



The Style of Tafsir in " Aḥkām Al-Qur'ān" By Abū Bakr Jaṣṣāṣ

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Annotation: *Abū Bakr Jaṣṣāṣ (d. 370/981) as an encyclopedic scholar wrote works in the fields of religious studies such as tafsir, usul, dictionary. It is mentioned in the sources that Allamah was called by famous titles such as imām, hujjat al-Islam, mufasssir, ḥāfiẓ, muḥaddith, fazil, faqīh, mujtahid, mufti and scholar of Iraq.*

The conclusions of the scientist's scientific thinking, his scientific views and experiences were reflected in his interpretation of " Aḥkām al-Qur'ān". This source is distinguished by the fact that it also contains opinions and jurisprudential views on madhhabs. Abū Bakr Jaṣṣāṣ relies on the opinions of Imām Abū Ḥanīfah and then on the opinions of his well-known students Abū Yūsuf, Muḥammad ibn Ḥasan al-Shaybānī and Imām Zufar before thinking about each issue.

The work " Aḥkām al-Qur'ān " is a comprehensive jurisprudential commentary of the Ḥanafī madhhab, which reflects not only the Ḥanafī jurisprudence, but also a comparative analysis of the views of other madhhabs.

Key words: *intellectual tafsir, naqli tafsir, verse, ḥadīth, isnad, ahl al-ray, ijtihād.*

The scientific legacy left by Abū Bakr Jaṣṣāṣ is of special importance in the Islamic world. Allama made a significant contribution to the development of the Ḥanafī madhhab with his personal qualities, the teachings he received from his masters, the education of his students, and the valuable works he wrote on fiqh. Also, Abū Bakr Jaṣṣāṣ gained fame as a commentator, and the work that brought him to the peak of popularity in this regard is undoubtedly the book " Aḥkām al-Qur'ān ". This work belongs to the series of tafsir written in fiqh direction.

Abū Bakr Jaṣṣāṣ used both verbal and mental interpretation of the Qur'ānic verses as much as possible.

It is known that the sources of naqli tafsir are mainly four:

1. Holy Qur'ān.
2. Sunnati Nabaviya.
3. The words of the Ṣaḥāba.
4. Words of subordinates.

There is no doubt that the Qur'ān is the first source of interpretation. Similarly, ḥadīths are considered as the main source, only they are taken on the condition that they are not weak or woven, that is, they are sahih or ḥasan ḥadīth. There are also different views on whether the words of the Ṣaḥāba are documents or not. If it is to be made into a document, two conditions are imposed for the word of the ṣaḥāba to be valid for the document. First, the word of the Ṣaḥāba is in a field where there is no room for ijtihād and ray. For example, the reason for the revelation of the verse, the circumstances of the Resurrection, matters related to the next world, and similar topics. Second, the Ṣaḥāba were not known for narrating Israiliyot (narrations from Jews and Christians). There are also different views on whether or not the words of Tobeins are documents. If the subordinates gave an opinion on the interpretation of the verse, then their words can be used as a document, because they learned their words from the Ṣaḥāba. If the subordinates differed in the interpretation, the word of one of them will not be taken as a document, putting it above the words of the other and those after them. Because they cannot be at the level of the Ṣaḥāba anyway. In such a case, it is appropriate for the commentator to start interpreting the verse by referring to the Qur'ānic dictionary, the Arabic language, and other such sources.

In the tafsir of Abū Bakr Jaṣṣāṣ, special attention was paid to naqli (written with verses, ḥadīths and narrations) tafsir, and he narrated hundreds, if not thousands of narrations, sometimes with isnad and often without isnad.

Therefore, the interpretation of Abū Bakr Jaṣṣāṣ can be divided into three types:

1. Summarizing the narrations related to the tafsir of the verse and coordinating them as much as possible and including them all in the scope of the tafsir of the verse.

For example, in the interpretation of the verse "Then do you remember Me; I will remember you"¹ it is not indicated by whom the meanings given to the verse were said:

- "Remember me with my obedience, I will remember you with my mercy";
- "Remember me with gratitude for the blessings, I will remember you with praise for your obedience to me";
- "Remember me with gratitude, I will remember you with merit";
- "Remember me with a prayer, I will remember you with an answer";

After that, it was concluded that the verse can convey all these meanings and that the verse expresses them in itself².

¹ Baqara chapter 152-verse.

² Abū Bakr Jaṣṣāṣ. Aḥkām al- Qur'ān. – V:2. – Beirut: Dor al-kutub al-ilmiyya, (the year of publication is not indicated). – P.112, 113.

1. After thoroughly studying the narrations, he discards some narrations and chooses others due to the fact that some narrations are weak in their isnad or meaning, or contradict a stronger source than himself (for example, if the words of the Ṣaḥāba and subordinates contradict the Qur'ān or ḥadīth).

For example, "Remember: When Abraham (his son) Ishmael raised the foundation of the House (Baitullah), (they prayed): " Our Lord! Accept (this service)

from us: For Thou art the All-Hearing, the All-Knowing!"³ In the interpretation of the verse, it is mentioned that there are three different views about who built the Kaaba:

- ibn 'Abbās: " Ibrāhīm built, and Ismā'īl brought stones."
- Suddi and Ubaid ibn Umayr: "The two built together."
- In one shaz (very rare) narration, it is said that Ibrahim built it alone, and Ismā'īl was young in it.

Abū Bakr Jaṣṣāṣ, after citing three views, said that the first and second meanings correspond to the verse, and the third meaning is sanadi shaz, so it is not accepted because the word of the verse does not give such a meaning even according to the grammar of the Arabic language⁴.

1. Quoting the narrations in the interpretation of the verse without any follow-up (comment) or discussion (controversy).

For example, in the commentary of the verse " Guard strictly your (habit of) prayers, especially the Middle Prayer"⁵, he gave the following points about what the "middle prayer" is:

- Zāyid bin Thābit - Dhuhḥ prayer;
- ibn 'Abbās and ibn 'Umar - prayer of the Asr;
- 'Alī and ibn 'Abbās in another narration - Fajr prayer;
- Ubay ibn Ka'b and Qubaysa ibn Zuayb - evening prayer.

When the commentator cites the narrations, he does not call any narration either true or false⁶.

- Some of the rules of Abū Bakr Jaṣṣāṣ related to interpretation:
- "If there are two messages in the interpretation of the verse, one of them is general and the other is special (has a special meaning), and there is agreement on the application of the general and there is a difference in the specific, then the special message is judged by the general message"⁷;
- "If there are two reports on the interpretation of the verse, and the jurists agree on the application of one of them and disagree on the other, then the report with which there is a difference in acceptance is judged by the agreed report"⁸;

³ Baqara chapter 127-verse.

⁴ Abū Bakr Jaṣṣāṣ. Aḥkām al-Qur'ān. – V:2. – Beirut: Dor al-kutub al-ilmiyya, (the year of publication is not indicated). – P.97.

⁵ Baqara chapter 238-verse.

⁶ Abū Bakr Jaṣṣāṣ. Aḥkām al-Qur'ān. – V:1. – Beirut: Dor al-kutub al-ilmiyya, (the year of publication is not indicated). – P.536, 537.

⁷ That source. – V:1. – P.532.

⁸ That source. – V:3. – P.15.

- "If two different messages are narrated from the Prophet and it is possible to use them without contradicting each other (اختلاف التعداد), we accept both of them and we do not take one and cancel the other"⁹;
- "If a message is narrated from the Ṣaḥāba and no other Ṣaḥāba has opposed it, we do not object to it with the words of the subordinate."¹⁰;
- "The narration of a strong narrator (for example, Mālik ibn Anas and Ibn 'Uyaynah) cannot be compared with the narration of a narrator who is considered weaker than him"¹¹.

Mental interpretation is the interpretation of the Qur'an with ijtihād by a person who knows the Arabic language and the different meanings of the words in it, uses the poems of Jahiliyyah, knows the reasons for the revelation of the verses, the abrogated and deleted verses, and the things necessary for such a commentator.¹²

It is known that Abū Bakr Jaṣṣāṣ is one of the leading scholars of the Ḥanafī madhhab, and this madhhab is known as the "Ahli Ray Madrasa". Therefore, it is natural that Abū Bakr Jaṣṣāṣ followed the path of "Ahli Ray" in his interpretation. In fact, Abū Bakr Jaṣṣāṣ in his work encourages the use of intellect and thought to understand the meanings of the Qur'an and its rulings, to do ijtihād and to study the book of God¹³.

1. By studying the way of Abū Bakr Jaṣṣāṣ in intellectual (ijtihād) interpretation, it can be said that it is built on the following five principles:

It is necessary for the commentator to explain the purpose of Allah and interpret it intellectually (ijtihādi) based on the knowledge that helps to avoid errors and mistakes.

Abū Bakr Jaṣṣāṣ refrained in many places from interpreting the Qur'an with his own opinion without being based on specific knowledge¹⁴. For example, in one place he cites a ḥadīth that says, "Whoever speaks (interprets) the Qur'an according to his own opinion, and even if he said it correctly, he has made a mistake."¹⁵

1. The need to connect intellectual (ijtihād) interpretation to naqli (narration-based) interpretation and authentic messages that Muslims have been narrating to each other and not to oppose it.

That is, the intellectual interpretation should not contradict the above, that is why Abū Bakr Jaṣṣāṣ did not approve of the opinion and intellectual discussion in many places, because there is a saḥīḥ ḥadīth or a reliable fixed narration in the matter under investigation¹⁶.

2. Not to express wrong opinion in places where it is not necessary to express opinion.

Anyone who has read "Aḥkām al-Qur'ān" will witness that Abū Bakr Jaṣṣāṣ always warned him in places where intellectual (ijtihād) interpretation is not permissible. For example, commenting on the 42nd verse of Surah Moida, when the narrations said that this verse was abrogated by another verse, he

⁹ That source. - J:1. - P.235.

¹⁰ That source. - P.44.

¹¹ Abū Bakr Jaṣṣāṣ. Aḥkām al-Qur'ān. - P.23.

¹² Doktor Muḥammad Husayn Dhahabi. At-tafsir va al-mufasssirun. - V:1. - Qohira: Ovand donesh, 2005. - P.255.

¹³ Abū Bakr Jaṣṣāṣ. Aḥkām al-Qur'ān. - V:2. - Beirut: Dor al-kutub al-ilmiyya, (the year of publication is not indicated). - P.491.

¹⁴ That source. - V:1. - P.71.

¹⁵ That source. - V:2. - B.112.

¹⁶ Abū Bakr Jaṣṣāṣ. Aḥkām al-Qur'ān. - V:1. - P.234, 292.

said, "It is known that this matter cannot be discussed through ray, because the history of the revelation of the verses cannot be determined by ray and ijtihād "¹⁷. There are many such cases "¹⁸.

3. Linking Mutashabih (meaning unclear) verses with Muhkam (meaning clear) verses.

According to Abū Bakr Jaṣṣāṣ, mutashabih is a word that has the possibility of two or more meanings, and muhkam is a word that has one meaning and when heard, the listener understands only one meaning. For example, two different meanings are possible from the verse "When the one who is free to marry"¹⁹ ", therefore, the verses that express this verse with a specific meaning on the same topic are verses 4 and 20 of Surah Nisa, verse 229 of Surah Al-Baqara and 7-verse of Surah Al-Imran. it is necessary to return to the verses, that is, to connect"²⁰.

4. Don't take false ta'wil.

Abū Bakr Jaṣṣāṣ also emphasized the need to avoid the reasons that lead to wrong interpretation, the main of which are:

- the commentator's belief is corrupt and misinterpretation of Qur'anic verses to support his belief;
- giving an error to the translator due to not fully forming the necessary conditions;

In the commentary of the verse "They have changed the places of the words"²¹, it is said: "They are changed in two ways, the first is by wrong translation and the second is by change." "²²Also, Abū Bakr Jaṣṣāṣ sometimes likes to mention the rules that need to be paid attention to while interpreting in order to avoid wrong interpretation. For example, "Ta'wil is not a judgment on a nass."²³.

Abū Bakr Jaṣṣāṣ' comments about intellectual (ijtihadi) interpretation are often found, because there are enough sciences related to it, including vocabulary, grammar, poetry, poetry, puberty, logic, philosophy, debate, discussion, etc. Imām Abū Bakr Jaṣṣāṣ mastered these sciences very thoroughly.

In conclusion, it is no exaggeration to say that Abū Bakr Jaṣṣāṣ is one of the leading commentators of the school of tafsir, which was named "The School of Compilation of Intellectual and Narrative Tafsir" a few centuries later.

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¹⁷ That source.– V:2. – P.543.

¹⁸ That source.– V:1. – P.216; That source. – V:2. – P.125, 537.

¹⁹ Baqara chapter 237-verse.

²⁰ Abū Bakr Jaṣṣāṣ. Aḥkām al-Qur'ān. – V:1. – Beirut: Dor al-kutub al-ilmiyya, (the year of publication is not indicated). – P.533, 534.

²¹ Moida chapter 13-verse.

²² Abū Bakr Jaṣṣāṣ. Aḥkām al-Qur'ān. – V:2. – Beirut: Dor al-kutub al-ilmiyya, (the year of publication is not indicated). – P.498, 499.

²³ That source.– P.128.

4. Abū Bakr Jaṣṣāṣ. Aḥkāṁ al-Qur'ān. – V:3. – Bayrut: Dor al-kutub al-ilmiya, (the year of publication is not indicated). – 397 p.
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