

# **INVESTIGATING THE SCIENCES OF THE QUR'AN IN RAWDAT AL-MUSTANSHAR'S BOOK OF IMAM AL- MUSTANSIR'S TREASURY**

**By the two Researchers**

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## **Introduction**

Praise be to Allah who made the Qur'an the spring of our hearts, the joy of our souls, the light of our minds, the guide of our knowledge, the approach of our nation, and the guide who went astray and a cure for what is in our hearts, and blessings and peace be upon the best of mankind and the beloved of truth, our master Muhammad - may Allah's prayers and peace be upon him - and upon his good family and companions and those who followed them in kindness to the Judgment Day.

There is no doubt that the sciences of the Noble Qur'an are for the Shari'a sciences, which is the greatest part because they are related to the Book of Allah Almighty, which is revealed by a wise, all-knowing. Scholars, in the past and present, have paid attention to these venerable sciences related to knowing everything related to the Noble Qur'an in terms of their understanding and knowledge of the meanings of its words, the reasons for its revelation, the virtues of its surahs, its scribe, its abrogation, its miracles, and the Fiqh and practical rulings that have been derived from it of great importance in the life of the individual in this world and beyond.

Some scholars have devoted books specializing in each of these sciences, and some of them have included these sciences in their interpretations because of their great impact on understanding what is meant by the words of Allah Almighty.

Our research aimed to know these sciences according to one of the imams of interpretation, the scholar Mahmoud bin Ahmed bin Mahmoud bin Bakhtiar al-Zanjani al-Shafi'i, in his book which we are investigating in his doctoral thesis, which is "Rawdat al-Mustanshar for the Treasury of Imam al-Mustansir". Here, this interpretation contained great knowledge and sound opinions and meanings. It is extremely important as this interpretation deals with the entire Qur'an from Surat Al-Fatihah Al-Kitab to Surah Al-Nas in two hundred panels. It included everything related to the surahs of the Qur'an from rulings, tafsir, interpretations, and the statement of the commentators' opinions, the results of their minds restricted to understanding the book and the Sunnah, as well as its transmission and reliance on the scholars of interpretation such as al-Tabari, al-Matredi, al-Wahidi, al-Baghawi, Ibn Atiyah, al-Zamakhshari, al-Razi, and other scholars of interpretation and their imams.

This research was divided into four sections. In the first topic: the author's life and his scientific career. We divided it into two sections. We dealt with the first subsection: the author's life and in the second requirement: his scientific career, the sayings of scholars on it, and his books.

In the second topic, we dealt with his approach to exegesis, and it included two subsections. We dealt with the first one: his approach to the tradition of interpretation that included the interpretation of the Qur'an by the Qur'an, the interpretation of the Qur'an by the Sunnah, and the interpretation of the Qur'an with the sayings of the Companions and Followers. In the second subsection: interpretation by opinion. Then, the conclusion that mentioned the most important results that I reached.

The first topic: the author's life and his scientific biography:

The Zanjani lived the last period of the fifth stage in the roles of the Islamic scholarly renaissance, which extends - in the opinion of scholars - from the fourth century to the fall of Baghdad in the second half of the seventh century. With the following:

The first section: the life of the Zanjani:

Al-Zanjani was famous for two surnames: Abu al-Buqaha and Abu al-Manaqib. His name is Mahmoud bin Ahmed bin Mahmoud bin Bakhtiar al-Zanjani al-Shafi'i. He was born in 573 AH in the city of Zanzan, with fathah on its first letter. Zanzan is a large country from the mountain regions close to "Abhar" and "Qazvin".

He is a Shafi'i school of faith. He married the granddaughter of Sheikh Abd al-Qadir al-Jilani and moved to Baghdad and settled there. He worked as a teacher in the Nizamiyya School in 625 AH and in the Mustansiriya School in the year 633 AH. He managed the Waqf house and the judgments' ruling house. Then he was expelled stripped of his money and imprisoned more than once. He was martyred in Baghdad in the year 656 AH by the sword of the Tatars, for those who were killed by the Tatars for patience with the Caliph Al-Mustasim, the last of the Abbasid caliphs <sup>(1)</sup>.

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(1) See: Al-Ilam al-Nubala ': 16/477, the Shafi'i classes of al-Subki: 8/368, the Shafi'i classes by Ibn Qadi Shibha: 2/126, al-A'lam al-Zirkali: 7/161, and the author's dictionary: 12 / 148-149.

## **The second Section: his scientific biography, the sayings of scholars about him, and his books.**

### **First: his scientific biography:**

The Zanjani worked from a young age in seeking knowledge, especially Fiqh, until he became a Faqih and a mufti, and excelled in Shafi'i fiqh, then he learned about the differences between scholars. His fame became known, as he was famous for the science of the principles of fiqh. And if it was not like his work in jurisprudence and its fundamentals, until he started interpreting Hadiths on the authority of Imam Al-Nasir for the religion of Allah, who was one of the famous modernists of his time, as he worked in the science of interpretation <sup>(2)</sup>.

### **The second topic: his approach to interpretation.**

Meaning of interpretation linguistically is: "clarification, explanation in detail," and the holy in surah Al-Furqan verse 33 that talks about the Qur'an interpretation.

**Idiomatically:** it has been defined by many definitions, including what Abu Hayyan defined it by saying: It is: a science that searches for how to pronounce the words of the Qur'an, their connotations, their individual and compositional rulings, their meanings that denote its structures, and the sequences of that <sup>(3)</sup>. Its indication of the intention of Allah Almighty as far as human energy <sup>(4)</sup> (or) is a science by which the book of Allah Almighty is understood and its meanings are explained, and its rulings are extracted <sup>(5)</sup>.

Tafseer (interpretation) is divided into the interpretation by tradition and exegesis by opinion, and Sheikh Al-Zanjani addressed both types of interpretation:

### **The first section: interpretation with quotations (Ma'thour).**

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(1) See: Biography of the Nobles' scholars: 16/477.

(2) See: Al-Ain: 7/247, Al-Sahhah, Taj Al-Lung: 2/781, and the whole of the language by Ibn Faris: 1/721.

(3) The surrounding sea by Abu Hayyan / 1/26.

(4) Manahel Al-Irfan by Al-Zarqani: 2/265, and see: Al-Tafsir and Al-Tafseer by Muhammad Al-Dhahabi: 1/13, and an entry to the interpretation of the science of the Qur'an: 1/69.

(5) The proof in the science of the Qur'an by Zarkashi: 1/33.

Quotation (Ma'thour: the word ma'thour is a past participle from 'atha'r and Athra' and the word ma'thor means quoted from something <sup>(1)</sup>. Thus the interpretation by m'athour is by interpretation whether current or not current.

Therefore, it includes the quotation from Allah Almighty in the Noble Qur'an and which was quoted from the Prophet, may Allah's prayers and peace be upon him, and from the Companions, may Allah be pleased with them, and on the authority of the followers, may Allah have mercy on them.

In explaining the meanings of the Qur'anic verses, Sheikh Al-Zanjani, may Allah Almighty have mercy on him, relied on exegesis with the maxim, in recognition of its importance, and we find clear and evident witnesses for it in every type of interpretation with quotation <sup>(2)</sup>.

### **First: Interpretation of the Qur'an by the Qur'an:**

Interpretation of the Qur'an with the Qur'an is one of the clearest types of exegesis with texts. It is the type in which Allah's almighty words explain each other. It is closest to the true meaning of the Qur'an text. It is the one who clarifies the intention of Allah Almighty from the Qur'anic verses, and Sheikh Al-Zanjani used this type of interpretation during his interpretation of Surat Al-Baqarah, in his book Rawdat Al-Mustanshar. He often does this when he wants to clarify a linguistic meaning, and he has included Qur'anic verses that explain each other. For example, in the interpretation of Al-Baqarah, verse 75 when the hands were mentioned to achieve the addition (3).

This is done when the description is made familiar in meaning to the listener, for example, in the interpretation of the verse in the Baqarah 214 where the verse intended to refer to the battle of Trench when the Muslims were struck by the hardship and fear that befell them, and it was as he said: Al-Ahzab.

In the interpretation of Allah's Almighty in Al-Baqarah verse 224 saying if you are justified, as he says <sup>(1)</sup>.

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(1) See: Tahdheeb al-Linguistics: 15/87, and as-Sahih, Taj al-Linguistics: 2/575

(2) See: The Interpretation and Exegesis of Muhammad Al-Dhahabi: 1/12.

(3) Rawdha Al-Mustanshar: (Paper 7b).

(4) Rawdha Al-Mustanshar Kindergarten: (Paper 14a).

Likewise, in the interpretation of the Almighty's saying: [Al-Baqarah: 83] its origin is that you do not worship, and when it is omitted - that - the verb is marfooh' as saying in the surah Al-Zumar, verse 64<sup>(2)</sup>.

He also does that in the case of a legal ruling evidenced by the verse, for example: Subhaana said in [Al-Baqarah: 233] its structural position is predicate, and its meaning is an order, meaning: to be satisfied, but it is a matter of desirability that is not necessary for them: they are not obligated. ] <sup>(3)</sup>.

### **Second: Interpretation of the Qur'an by the Sunnah.**

The Sunnah is the second source of Islamic legislation, and it is the fertile determinant from which the interpretation of the words of Allah Almighty is taken from. The words of the one to whom the truthful and authenticated Qur'an was revealed, Muhammad, May Allah bless him and grant him peace. The Prophet's sunnah is the closest and the most authenticated interpretation of meaning in the holy Qur'an and the Zanjani, may Allah have mercy on him, adopted this type of interpretation.

And among that is what he mentioned when interpreting the Almighty's saying: He said: It means: the rule of divorce was endorsed on a man from Al-Ansar who married a woman from Bani Hanifa and did not give her dowry then he divorced her before intercourse. Then, the prophet said to him give her even you hat <sup>(4)(5)</sup>.

### **Third: Interpretation of the Qur'an with the sayings of the Companions and Followers.**

Al-Zanjani, may Allah have mercy on him, also relies on the sayings of the Companions and Followers by stating their statements in the interpretation, and the reasons for revelation.

Al-Zanjani cited the companions' interpretations of the Qur'anic verses in Surat al-Baqara and more from Ibn Abbas's interpretation, may Allah be pleased with them, and from what was narrated from that on the authority of Ibn Abbas in the interpretation of [Al-Baqarah: 249] he, may Allah be pleased with him, said: (It is a river between Jordan and Palestine <sup>(6)</sup> <sup>(1)</sup>)

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(1) Rawdha Al-Mustanshar: (Paper 14b).

(2) Rawdha Al-Mustanshar: (Paper 7b).

(3) Rawdha Al-Mustanshar: (Paper 14b).

(4) Al-Tha`labi mentioned it in al-Kashf wa al-Bayan: 2/188, and al-Zamakhshari in al-Kashf: 1/285. Al-Hafiz Ibn Hajar said in Al-Kafi Al-Shaf 21: "I did not find him."

(5) Kindergarten of Al-Mustanshar: (Paper 16a).

(6) Al-Tabari included it in his Tafsir: 5/340 No. (5708), and Al-Mawardi mentioned it in Jokes and Al-Ayn: 1/317.

Likewise, in the interpretation of the Almighty's interpretation of the Al-Baqarah, verse 273, Ibn Abbas, may Allah be pleased with them, said: (If he has dinner, he does not ask for lunch <sup>(2)</sup> <sup>(3)</sup>).

And in the Almighty's interpretation of the Al-Baqarah, verse 274, Ibn Abbas, may Allah be pleased with him, said: (I heard that Ali bin Abi Talib, may Allah be pleased with him had four dirhams, so he donated one at night and one in the day and one day covertly and one overtly <sup>(4)</sup> <sup>(5)</sup>).

Ibn Masoud, may Allah be pleased with him, was quoted in the interpretation of the Almighty's interpretation of the Al-Baqarah, verse 197 saying: Ibn Mas'ud, may God be pleased with him: (it is to argue with your friend until he becomes angry or makes you angry <sup>(6)</sup> <sup>(7)</sup>).

And in the interpretation of the Almighty's saying in Al-Baqarah, verse 199 Aisha, may Allah be pleased with her, said: (The Arabs used to be onrush from Arafat and Quraysh onrush from a crowd, and they said: We are residents of Allah's sanctuary, so let us not leave the Haram <sup>(8)</sup> <sup>(9)</sup>).

Al-Zanjani also reported the interpretations of the followers of the Qur'anic verses in Surat al-Baqarah. An example of this is what he narrated on the authority of Mujahid in the interpretation of the Almighty's saying: in Al-Baqarah, verse 200, Mujahid said: people before Islam when gathered in season they remember their fathers and they proud of them then they were ordered to make their gatherings about the remembrance to God and to add to it <sup>(10)</sup> <sup>(11)</sup>.

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(1) Rawdha Al-Mustanshar: (Paper 17a).

(2) Al-Tafsir Al-Waseet Al-Wahidi: 1/390, and Madaraj Al-Salkin by Ibn Qayyim Al-Jawziyyah: 2/221.

(3) Rawdha Al-Mustanshar: (Paper 18a).

(4) See: Tafsir Muqatil: 1/225, and the reasons for descending to al-Wahidi: 91.

(5) Rawdha Al-Mustanshar: (Paper 18a).

(6) Al-Tabari included it in his Tafsir: 4/141.

(7) Kindergarten of Al-Mustanshar: (Paper 13a).

(8) Al-Bukhari included it in his Sahih, chapter {Then they poured out from where the people poured out} 6/27, Hadith (4520), and Muslim in his Sahih, chapter on standing up and the Almighty saying: {Then they poured out from where the people poured out} 2/893, Hadith (1219)

(9) Rawdha Al-Mustanshar: (Paper 13a).

(10) Al-Tabari included it in his Tafsir: 4/197 and Al-Wahidi in As-Sayy al-Rusul: 65.

(11) Rawdha Al-Mustanshar: (Paper 13b).

## **The second section: interpretation and opinion.**

Tafsir (interpretation) by opinion: it is an interpretation of the Qur'an by ijtihad after the interpreter knows the words of the Arabs and their approaches in saying, and his knowledge of Arabic expressions and the faces of their connotations, and his help in that with pre-Islamic poetry and his standing on the reasons for revelation, his knowledge of the copyist and the abrogated verses of the Qur'an, and other means that the interpreter needs.

There are many and varied tafsir (interpretation) books: "Some of them are dominated by the grammatical industry, some are philosophical and verbal tendencies, and some are dominated by the anecdotal and Israeli side, and some are not, but all are joined under one thing, which is the interpretation with the permissible opinion." <sup>(1)</sup>.

Among these books: "Keys to the Unseen for Fakhr al-Razi, Anwar al-Taslul, Asrar al-Ta'wil by al-Bayda'i, and the perceptions of revelation, the truths of exegesis by al-Nasfi, and Lub al-Tafwil in the meanings of revelation by al-Khazen, and the surrounding sea by Abu Hayyan Tafsir, Jalalain for the local majesty, and Al Jalal Al Suyuti and the enlightening Sarraj in the aid to know some of the meanings of the words of our wise and expert lord of the preacher Al-Sherbini, and the guidance of a sound mind to the merits of the Noble Book of Abu Al-Saud, and the spirit of meanings in the interpretation of the Great Qur'an and the Mathani Seven by Alusi, and the oddities of the Qur'an and the oddities of the Qur'an. Al-Furqan by Nisaburi <sup>(2)</sup>.

As for the stance of Sheikh Al-Zanjani, may Allah have mercy on him, regarding this type of interpretation, he cited a lot about some interpretations, and sometimes he declares the mention of its owner, and sometimes he mentions the saying without mentioning its owner.

An example of interpretation by opinion according to Sheikh Al-Zanjani is his interpretation of the Almighty's saying. Al-Zanjani said: The hypocrites also have their opinion. Whenever something from the Qur'an is read to them of what they love, they are truthful, and if something is read to them that they hate, they stop believing it.

As well as the interpretation of the verse 17 in Al-Baqarah, he said: "with a group in a dark night in success where they were enlighten and believed in it. While they are like this, their fire extinguished. They remained fearful perplexed, as well as the hypocrites were lightened in the world with the light of faith that they have shown and believe when died returned to darkness and fear" <sup>(4)</sup>.

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(1) Al-Tafseer and Al-Tafseer by Al-Dhahabi: 1/205.

(2) See: Manahel Al-Irfan by Al-Zarqani: 2/65, Hadith in the Sciences of the Qur'an and Hadith by Hassan Muhammad: 1/154, and Sciences of the Qur'an by Nur al-Din al-Atr: 1/88.

(3) Al-Mustanshar Kindergarten: (Paper 3b). See: Al-Tafsir Al-Waseet Al-Wahidi: 1/97.

(4) Al-Mustanshar Kindergarten: (Paper 3A). See: Al-Tafseer Al-Wahid: 1 / 93-94, and the parameters of revelation: 1/90.

In his interpretation of the Almighty saying in Al-Baqarah, verse 27, said: "It means: the wombs are an indication of their disunity with the Messenger of Allah, may Allah bless him and grant him peace." <sup>(2)</sup>.

And what he said when interpreting the Almighty's saying in Al-Baqarah, verse 31, he said: "The names of the nouns that refer to the individual subjects (so he expressed the meaning of those meanings in different languages. Thus, when his child was dispersed, each of them spoke with their loved ones and forgot others" <sup>(3)</sup>.

And also his interpretation of the Almighty saying in Al-Baqarah: 47, he said: "That is, the world of their time is a reminder to them of the blessing over their parents, because in the superiority of the fathers there is an honor to their children" <sup>(4)</sup>.

## Conclusion:

- 1- The studies of the Qur'an sciences are of great importance in clarifying, interpreting and understanding the meaning of the words of Allah Almighty.
- 2- The book Rawdat Al-Mustanshar by Sheikh Mahmoud bin Ahmed Al-Zinjani included a number of topics of the Qur'an Sciences.
- 3- The sheikh relied in his interpretation on the Noble Qur'an, the hadiths of the Prophet, may Allah's prayers and peace be upon him, and the sayings of the Companions and Followers, which are considered a determinant in the interpretation.
- 4- The sheikh relied in his interpretation on exegesis by opinion, relying on the imams of tafsir therein, such as Matradi, Al-Zamakhshari, Al-Razi, Al-Qurtubi and others.
- 5- The author cited authentic hadiths on in the interpretation, and his interpretation was not without weak hadiths.
- 6- The author's sources varied in his interpretation of exegesis, language books and fiqh.
- 7 - The author took care of the graphic matters in his interpretation, citing some of them from his imams, transferring others from books of interpretation and expressing his opinion on others.

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(1) Rawdha Al-Mustanshar: (Paper 4A). See: Tafsir al-Tabari: 1/416, Guidance to the end: 1/204, and Tafseer al-Razi: 2/374.

(2) Rawdha Al-Mustanshar: (Paper 4b). See: Download Milestones: 1/103, and Brief Editor: 1/120.

(3) Raqdha Al-Mustanshar: (Paper 5b). See: Tafsir Gharib al-Qur'an by Ibn Qutaybah: 1/47, and Milestones of Download: 1/112.

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