

## Activities Of Central Asian Commentators In The Science Of Tafsir (On The Example Of Surah "Laylat Al-Qadr")

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### Abstract

This Article Presents Tafsirs (Interpretations) Of The Qur'an Written On Different Volumes And Different Names In The Ninth Century. Although Most Of Them Are Known To Scientists, Some Were Never Studied. The Article Focused On Tafsirs And The Contributions Of Local Scholars To Islamic Sciences. Also, Local Scientists Widely Described Tafsirs Written In The Pointing Style In The Article.

**Key Words:** The Qur'an, Ramadan, Tafsir, Sufism, Science, Pointing Style, Surah Al-Qadr, Mutasavvif (Commentator).

### Introduction

The Qur'an Is An Important Source In The Formation Of Philosophical, Moral, And Legal Views Of Muslims Of Central Asia Like Other Nations Who Follow Islam For Centuries. However, Since It Was Tough To Understand The Meanings Of The Verses And Words, There Was A Need To Write Tafsirs (Interpretations) To The Qur'an In The Seventh And Eighth Centuries. Gradually, This Sphere Became A Special Direction [15]. Several Commentators Started The Tradition Of Writing Tafsirs To The Qur'an.

### Material And Methods

In The Ninth And Twelfth Centuries, Central Asian Commentators Wrote Most Of The Tafsirs In Arabic. In Particular, Some Scholars Wrote The Following Works In Arabic: "Tafsiri Kabir" (Abu Abdullah Muhammad Ibn Ismoil Ibn Ibrohim Ibn Al-Mugiyra Ibn Bardizba Al-Ju'fiy Al-Bukhari (Death. 870), "Ta'vilot Al-Qur'an"[2] (Imam Abu Mansur Muhammad Ibn Mahmud Al-Moturidi's (Death. 944) [1] And "Bahr Al-Ulum" (Abullays Nasr Ibn Muhammad Ibn Ahmad Ibn Ibrohim As-Samarkandiy's (Death. 985) [3]). Copies Of These Works Are Kept In The Libraries Of Berlin, Munich, Leiden, Jerusalem, Tunisia, Istanbul, St. Petersburg, And Tashkent. Even Abu Ali Ibn Sina (Death. 1037) Also Wrote A Treatise In Arabic Called "Tafsir" [16].

"Taysir Fi-T-Tafsir," Written By Najmiddin Abu Hafs Umar Ibn Muhammad An-Nasafi As-Samarkandiy (Death. 1142), Was Also One Of The Famous Tafsirs In The Islamic World. Imam Jorullah Abulqosim Mahmud Ibn Umar Muhammad Ibn Umar Zamakhshari's [4] (Death. 1144) Work – "Kashshof Al-Haqoiqi Va Oyun Al-Aqovili Fiy Vujuh At-Ta'vil" Is Famous Under The Name "Tafsiri Kashshof" In The Islamic World And Differs From Other Tafsirs In Terms Of Philological Analysis. Even Islamic Scholars Gave A High Assessment Of This

Tafsir, Claiming That "The Meanings Of The Qur'an Wouldn't Have Revealed If There Had Not Been "Kashshof" [17].

Sheikh Zahid Abu Nasr Ahmad Ibn Hasan Ibn Ahmad Zori Suleimaniy Davrajakiy Bukhariy [5] Wrote The Work "Tafsiri Zohidi" In Bukhara In 1125.

Fakhriddin Abu Abdullah Muhammad Ibn Umar Ibn Hussein Roziy's "Mafotih Al-Gayb" [6] Is One Of The Most Popular Tafsirs That Was Written With Ra'i (Explanation Of The Qur'an Based On Logical Evidence). The Author Paid More Attention To Natural Sciences, Especially Astronomy [7], In His Work. The Work Was Published In Eight Volumes And Widely Distributed Around The World.

The Following Famous Work Devoted To Tafsir Is Nosiruddin Abdullah Ibn Umar Al-Bayzoviy's "Anvor At-Tanzil And Asror At-Ta'vil." The Work Is Widely Known In The Islamic World Under The Name "Tafsiri Bayzoviy" And "Tafsiri Qozi Bayzoviy" [8]. Abulbarakot Abdullahi Ibn Ahmad Ibn Mahmud An-Nasafiy's [9] (Death. 1310) "Madorik At-Tanzil Haqiq At-Ta'vil" Work Gained Popularity In The Islamic World Under The Name "Tafsiri Nasafiy." In These Works, Verses Of The Qur'an Were Interpreted In The Ma'sur Direction (An Interpretation Method Of The Qur'an Using Hadiths).

### Results And Discussion

Tasawwuf (Sufism) Played An Important Role In The Social Lives Of Central Asian People. There Were Also Interpreters Among The Commentators Who Wrote Tafsirs In A Pointing Style. Based On Surah "Al-Qadr," It Is Possible To Learn About The Activities Of Scholars Such As Najmuddin Kubro, Khoja Muhammad Porso, Yakub Charhiy, And Hussein Voiz Koshifiy In This Article.

Sheikh Najmiddin Kubro (Death. 1221), The Great Patriot And Glorified As The "Pole" Of His Time, Was The Founder Of The Kubrovian Tariqa (Order). Najmiddin Kubro Taught Majiddin Bagdadi, Sa'diddin Hamavi, Bobo Kamal Jandiy, Sayfiddin Boxarzi, Najmiddin Roziy.

Najmiddin Kubro Wrote Works On Various Fields Of Science. Through His Works, He Taught Purity, Struggle For Divine Enlightenment, Harmonizing Divinity With Secularism, Courage, And Spiritual Ascent. He Has The Following Books: "Tavoli' At-Tanvir", "Ar-Rubo'iyyot", "Sirrul Hadas", "Risola Min Muallafoti Najmiddin Kubro", "Al-Usuli Al-Ashara", "Risoli Ilal Xoim Il-Hoif Min Lavmati Il-Loim", "Hidoyat At-Tolibiy", "Adab Al-Muridiy" (The Custom Of The Murids), "Sakinat As-Solihiy", "Minhoj As-Solihiy", "Istiloh As-Sufiyya", "Odab As-Suluk", "Ayn Al-Hayat".

Najmiddin Kubro Was Not Only An Eminent Scholar But Also A Well-Known Commentator. His Famous Tafsir Is Called "At-Ta'vilot An-Najmiyya Fit-Tafsiril Ishoriy As-Sufi" ("Ta'vil Of Najmiddin Kubro About Tafsir Referring To Sufism").

Compared To Other Tafsirs, Narrations Were Rarely Quoted To Interpret The Verses In This Work, But They Were Sometimes Quoted. Of Course, There Is No Opinion That Commentators Didn't Use Narratives In Interpreting The Qur'an. The Author Did Not Repeat The Previous Narrations But Added His Comments.

This Style Was Typical For Najmuddin Kubro's Period. In The Eleventh And Twelfth Centuries, Using Ra'i In Interpreting The Qur'an Was Popularized. Ar-Roziy (Death. 1256), Abu Muhammad Rozbehan (Death. 1209), Sayyid Ibn Arobiy (Death. 1240) Also Wrote Several Works In Tafsir. Of Course, The Tradition Of Using Ra'i Is Visible In Najmiddin Kubro's "At-Ta'vilot An-Najmiyya" Work. We Can Only See This In Tafsir Of Surah "Al-Qadr":

"O Servant, Who Wants A Large Heart And Chest. You Know, Allah Says: (*The First Verse Was Quoted*) The Qur'an Is Such A Light That Can Form A Wide Heart. That Is A Light That Was Given To The Body Of Sayyid (Prophet Muhammad). The Shadow In His Body Was Not The Shadow Of Darkness But A Shadow Of Light. Other Bodies Are Not Like This; They Have Dark Shadows. When The Sun Of The Spirit Comes Out, The Shadows Of Darkness Will Disappear. And This Is A Secret, Which Is Attributed Only To The Koran. Strive To Demand The Same Shadow. You Seek The Shadow From Your Pure Heart. Your Pure Heart Hasn't Ill Intentions".

*They Say, Quoting The Second Verse:* "The Night Of Decree Is Better Than Thousand Months. It Is The Night, In Which The Darkness Of The Body Will Disappear".

*They Say, Quoting The Third Verse:* "And Your Spirit. You Must Clear It From All Darkness And Pray For Allah. When You Follow The Traditions And Practices Of Prophet Muhammad, You Will Be Worthy Of The Love Of Allah. Then You Feel Angels And The Power Of Your Spirit.

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*The Fourth Verse:* "The Angels And The Spirit Descend By The Permission Of Their Lord For Every Order." Only By Allah's Permission, Angels Enter A Pure Heart From The Dirt Of Misguidance And Into A Righteous Heart. They Say "Greetings."

*The Fifth Verse:* "That (Night) Is Peace (Comfort) Until The Rising Of The Dawn."

Najmiddin Kubro Finished The Surah Tafsir With The Following Dua: "Allah, Raise Our Value, Our Remembrance, Your Remembrance. Make Our Hearts Comfort. And Make Our Chest Also Wide".

Another Commentator, Khoja Muhammad Porso (Death. 1421) [10] Wrote His Work Called "Tafsiri Khoja Muhammad Porso" In Bukhara In 823. His Full Name Is Muhammad Ibn Muhammad Ibn Mahmud Hofiz Bukhari (Known By The Name Of Khoja Muhammad Porso), And He Had Several Works On Sufism [11]. From This Tafsir, We Give A Brief Translation Of Surah "Al-Qadr".

Ubai (Razi Allahu Anhu) Initially Narrated About Surah "Al-Qadr": "Whoever Reads Surah "Al-Qadr" He Will Be Given The Present As If He Kept The Ramadan Full And Would Have Received The Reward Of Having Spent The Night Of Decree In Ihyo (In Praying) [20: 3]. Then He Explained "Bismillahir Rohmanir Rohiyim": Allah Is Merciful To All. A'zam Is One Of The Names Of Allah. Rohman Is Allah's Quality".

The Word "*Bismillah*" Calls People To Be Patient. It Affects The Hearts Of Orifs (People Who Love Allah) So Strongly. Also, It Helps To Open The Eyes Of People Who Did Not Have Faith In Allah.

"Inna Anzalnahu Fiy Laylatil Qadr" – Indeed, We Sent The Qur'an Down During The Night Of Decree" Was Said.

Khoja Muhammad Porso Explained The Tafsir Of Surah Al-Qadr And Narrated The Words Of The Previous Commentators.

The Next Work, Which Belongs To Yakub Ibn Usman Ibn Mahmud Ibn Muhammad Gaznaviy Charhiy (Death. 1447) Is Called "Tafsiri Charhiy". The Author Wrote Many Works On The Teachings Of Naqshbandiyya And Various Religious Sciences [12]. In "Tafsiri Charhiy", Only 49 Surah Of The Qur'an (Till Surat Al-Fatiha, Mulk, An-Nos) Were Interpreted [13]. This Work Has Reached Us, And Now Copies Of Manuscripts Are Kept In Many World Libraries.

There Is Also A Translation Of "Tafsiri Charhiy" In Turkish. Hoji Hamadani Translated It In 993/1585. In Work, The Surah "Al-Qadr" Was Interpreted As Follows: "Of Course, We Sent The Qur'an During The Night Of Decree. Jibreel (As) Pulled Down The Whole Qur'an To The Fourth Heaven During The Night Of Decree. After Him, Rasul (As) Brought Fragments In 23 Years". The Night Of Decree Is Better Than A Thousand Months. In These Thousand Months Of Ramadan, Which Comes In A Year, It Is Necessary To Fast During The Day And Stand In Praying At Night. Scientists Say In The Last Ten Days Of The Month, On Single Days. Some Say 27. Whoever Reads "Maghrib" And "Isha" With The Public On The Night Of Decree Will Find Half Of The Rewards Given On This Night.

Agar Tilar Bo'lsang Hilol, Toating Bo'lsa Badr,

Ro'za Bil Har Oyni Va Har Kechani Bilgin Qadr.

(*Meaning: If You Wish Goodness, Know Every Month As Fasting And Every Night As Qadr*).

On This Night, The Angels Descend The Earth. Allah Sends Much Goodness To Those Who Devote Their Time Praying For Allah In The Night Of Decree. Satan Is Powerless During The Night Of Decree.

Another Commentator Of Tafsir From Central Asia Is Hussein Voiz Koshifiy (847/1443-1444—910/1504). Hussein Voiz Koshifiy Wrote Over 40 Works In Various Fields Of Science. The Surah "Al-Qadr" Was Interpreted As Follows In His Work Titled "Tafsiri Husayniy":

Muhammad Told His Companions That There Were People Who Did Jihad (Struggling) Wearing Weapons For A Thousand Months From Israel. When The Companions Asked How We Promote Such Good Deeds In Our Temporary Lives, Allah Sent This Surah For Them. Of Course, We Sent The Qur'an At A Blessed Time, Which Hadn't Been Mentioned For A Long Time. The Qur'an Was Revealed On That Night. It Was Pulled Down From "Lavhul Mahfuz" And "Baytul Izzat" To The World's Sky. Ruhul Amin (Jibreel Alaihissalam) Pulled Down The Qur'an To The World As Verse-Verses And Chapter-Chapter For 23 Years. The Night Of Decree Is A Time Of Honor, And Spending It In Praying Causes To Be Revered. The Good Deeds Which Are Promoted At Night Are Valued By Being Close To Allah. On This Night, Allah Will Fill The Earth With Angels. Many Scholars Hoped That This Night Would Be The Last Ten Days Of Ramadan [14].

Muhammad Ibn Al-Hanafiyyah, The Third Son Of Ali Ibn Abi Talib, Issued The 27th Of The Night By Multiplying The Word "Laylat Al-Qadr" Three Calculating The Number Of Verses In Surah. Many Confirm The Last Sentence. All Angels Descend The Sky Of The World And Jibreel (As) Too. "Malaki Aziym" Is Their

Common Name Or Part Of Them Is The Spirit. The Spirits Of Bani Adam Or Jesus Come Down Together With The Angels. According To The Tafsir Of Khoja Muhammad Porso, Even The Spirit Of Muhammad Descends. Jibreel (As) Comes Down To The Earth With Other Angels, According To The Basoir Tafsir. Then, They Enter Muslims' Houses And Greet Them. The Trembling Of Muslims' Body, Along With The Softening Of Their Souls And Tears In Eyes, Would Be Symbols Of Jibreel's (As) And Angels' Greetings. The Angels And The Spirit Descend The Earth Because Of The Honor Of This Night. Therefore, Allah Commanded All Muslims To Do Good Deeds In The Night Of Decree. According To Muslims, There Are Several Secrets In This Surah.

### Conclusion

In Summary, Several Tafsirs Of The Qur'an Were Written In Different Volumes And Under Various Titles During The Ninth Century In Central Asia. The Study Of These Tafsirs Is Essential In Determining The Progress Of Science In Uzbekistan's History And The Contribution Of Local Scientists To The Islamic Sciences. Local Scholars Described Sufism Scholars' Contribution To Islamic Sciences By Interpretations In The Pointing Style. The Commentators Perfectly Interpreted The Tafsirs Of The Verses Revealed Regarding The Night Of "Laylat Al-Qadr."

The Night Of "Laylat Al-Qadr," According To Najmiddin Kubra, Is A Night In Which The Muslims' Spirit Feed. Khoja Muhammad Porso Determined The Destiny Of Muslims On A Blessed Night. It Is Said About The Time Of "Laylat Al-Qadr" And The Features Of Praying In Yakub Charhiy's Interpretation. Readers Receive Both Scientific And Spiritual Nourishment By Reading The Qur'an And Its Tafsirs.

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