

Recitation in the Context of "Ḥamza's Recitation (قراءة حمزة)" from the Perspective of Nasafî: Content Analysis

Abstract: The aim of this article is to focus on the micro-level examination of Ḥamzah b. Ḥabib al-Zayyât recitation (d. 156/773) in the commentary enriched by Abū al-Barakât al-Nasafî (d. 710/1310) by highlighting the differences in recitation. The research is confined to passages in this tafsir where the term "Ḥamza's recitation (قراءة حمزة)" is mentioned. Nevertheless, the focus is on Nasafî's comments on the qira'a. This article is an original study that focuses on the qira'at matters emphasized in Nasafî's tafsir in the context of the term "Ḥamza's recitation (قراءة حمزة)." The content analysis method, focusing on "message content" features, has been used to evaluate the acquired data. According to the findings of the research, the names of Ḥamza and his student Alî (al-Kisâ'î) frequently appear in Nasafî's commentary. The inclusion of Ḥamza's recitation in Nasafî's commentary is in line with Nasafî's methodology and style of interpretation. In addition, this research adds a perspective to the literature on the Nasafi commentary while emphasizing the place of Ḥamza's recitation in Nasafî's interpretation by considering other recitations.

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Keywords: Exegesis, Nasafi, Madârik al-tanzîl, Ḥamza, Qira'at.

Nesefî Perspektifinden "Ḥamza Kıraatı" Bağlamında Kıraat: İçerik Analizi

Öz: Bu makalede amaçlanan şey, Ebü'l-Berekât en-Nesefî'nin (ö. 710/1310) okuyuş farklılıklarını vurgulayarak zenginleştirdiği tefsirinde Ḥamza b. Ḥabib ez-Zeyyât (ö. 156/773) kıraatine mikro düzeyde odaklanmaktır. Bu çalışma, söz konusu tefsirin, "Ḥamza'nın okuyuşu (قراءة حمزة)" ifadesinin yer aldığı pasajlarıyla sınırlıdır. Bununla birlikte odak noktası, Nesefî'nin kıraat konulu yorumlarıdır. Bu makale, "Ḥamza'nın okunuşu (قراءة حمزة)" terimi bağlamında Nesefî tefsirinde dikkat çekilen kıraat konularına odaklanması açısından özgün bir çalışmadır. Elde edilen verileri değerlendirmek için "mesaj içeriği" özelliklerine odaklanan içerik analizi yöntemi kullanılmıştır. Araştırmanın bulgularına göre Ḥamza ve öğrencisi Alî'nin (el-Kisâ'î) isimleri Nesefî'nin tefsirinde sıkça geçmektedir. Ḥamza kıraatinin Nesefî'nin tefsirine dahil edilmesi, Nesefî'nin metodolojisi ve yorum tarzıyla uyumludur. Ek olarak bu araştırma, Nesefî tefsiri konusundaki literatüre bir perspektif sağlarken, bir yandan da Ḥamza'nın okuyuşunun Nesefî'nin yorumundaki yerini diğer kıraatleri de belirterek vurgulamaktadır.

Anahtar Kelimeler: Tefsir, Nesefî, Medârikü't-tenzîl, Ḥamza, Kıraat.

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Introduction

In his commentary, Nasafî refers to the recitation of Ḥamza in more than two hundred places, unlike Ibn 'Āmir (d. 128/736), Ibn Kathîr (d. 120/738), Abū 'Amr (d. 154/771), Khalaf (d. 229/844), Nāfi' (d. 169/785), and 'Āṣim (d. 127/745) who are mentioned relatively less in terms of their recitations. In the majority of these references, he includes the phrase "Ḥamza and (his student) 'Alī (al-Kisā'ī)"¹ which indicates the position of Ḥamza's recitation in the mentioned commentary. Employing content analysis method focusing on the "message content" characteristics to evaluate the obtained data,² this research first discusses Nasafî and his commentary, followed by critiques and evaluations directed towards Ḥamza's knowledge and ethics. Considering the originality of the study and the different perspective it aims to emphasize, analyzing the qira'at matters in the context of the phrase "Ḥamzah's recitation (قراءة حمزة)" may be a reasonable approach at the sample level to determine the place of the recitation subjects in Nasafî's commentary. Nasafî introduces this phrase in six instances within his commentary, mentioning in three of them that 'Alī al-Kisā'ī (d. 189/805) also adopted Ḥamza's recitation. To facilitate better understanding of the variations in recitations, the assessments of the six passages focused on in this study are presented in tabular form for clarity.

Nasafî includes the opinions of jurists in explaining certain verses, and he himself is one of the prominent Hanafi jurists. He addresses topics related to nahw (grammar), i'rab (grammatical analysis), and qira'at (recitation styles).³ His *al-Manār* is arguably one of the most important works on uṣūl within Ḥanafî literature.⁴ Like Abū Ḥanîfah (ö. 150/767), Mâturîdî (ö. 333/944), Jaṣṣāṣ (ö. 370/981), he is considered in Aṣḥāb al-Ra'y.⁵ Nasafî was known for his asceticism (zuhd) and was the author of beneficial works in the fields of jurisprudence, principles of Islamic jurisprudence (uṣūl al-fiqh), Arabic language, and more. He grew up in an environment rich in knowledge and gained expertise in various fields including jurisprudence, principles of jurisprudence, Arabic, and language. He studied extensively under the guidance of prominent scholars and excelled in the aforementioned

¹ In eight instances, he uses the expression "al-Kisā'ī" instead of "'Alī."

² Kimberly A. Neuendorf, *The Content Analysis Guide Book* (California: Sage Publications, 2002), 52.

³ Sa'd Ja'far - Muḥammad An'amu Allāh, 'Al-Imam al-Nasafî: And his methodology in the Tafsîr Madārik al-Tanzîl wa Haqa'iq al-Ta'wîl', *Ihyā' al-'Ulûm* 21/1 (2021), 111–112.

⁴ Ahmet Topal, *The Role of The Arabic Language in Istînbât Al-Ḥukm Within The Context of Criminal Law* (Leeds: University of Leeds, Philosophy, Doctorate Thesis, 2020), 63.

⁵ Rabiye Çetin, 'Impurity in Terms of Human Ontology: Al-Tawba 9/28', *Kader* 19/1 (2021), 24.

disciplines. Furthermore, he authored a commentary on *Madārik al-tanzīl wa ḥaqa’iq al-ta’wīl*. His life was marked by dedication to scholarship, service to others, and a profound impact on the Hanafi school of thought.⁶

It is claimed that al-Nasafī summarized Zamakhsharī’s (ö. 538/1244) *al-Kashshāf*⁷ and Bayḍāwī’s (ö. 685/1286) *Anwār al-tanzīl*⁸ However, he benefited from both commentaries along with many other works and scholars of his time. This demonstrates that his commentary is not only a summary of *al-Kashshāf* and *Anwār al-tanzīl*. Furthermore, even if it is considered a summary, there is no doubt that this tafsir, which is among the classical tafsirs, is a high-quality work. Additionally, Nasafī excluded some of the controversial approaches available in Zamakhsharī’s *al-Kashshāf*. Nasafī’s commentary adheres to the Sunni creed and the consensus of the community. It strikes a balance between lengthy and concise commentaries. The author ably amalgamated grammatical aspects and various recitations, and he addressed the rhetorical and eloquent points found in *al-Kashshāf*. He delved into intricate and hidden meanings and incorporated the questions and answers found in *al-Kashshāf*, though not in the format of “If it is said... I say.” Instead, he generally wove them into the explanation of the verses. Furthermore, he kept himself away from mentioning fabricated hadiths, unlike *al-Kashshāf*, and particularly avoided including spurious traditions about the virtues of chapters (sūrahs). Regarding the recitations, he adheres to the seven well-known and mutawatir recitations, attributing each recitation to its respective reciter.⁹

As for the main figure of this research, when it comes to Ḥamza, he was one of those who dedicated himself to the study of recitation (qira’at) of the Qur’ān. He is the imam (leader) of the people of al-Kūfah after ‘Āṣim.¹⁰ ‘Īsā Ibn ‘Umar al-Hamadānī (d. 156), Muḥammad ibn Abī Laylā al-Qāḍī (148), and others from the scholars of al-Kūfah, based their recitation and

⁶ Abū al-Maḥāsīn Yūsuf Ibn Taghribirdī, *al-Manhal al-ṣāfi wā al-mustawfā ba’da al-wāfi*, critical ed. Sa’īd ‘Abd al-Fattāḥ ‘Āshūr (Miṣr: al-Hay’ah al-Miṣriyah al-‘Āmmah lil-Kitāb, n.d.), 7/72.

⁷ Abū al-Qāsim Mahmūd ibn ‘Umar al-Zamakhsharī, *al-Kashshāf ‘an ḥaqa’iq gavamid at-tanzīl wa uyun al-aqawil fī vucūhi’t-ta’wīl* (Beirut: Dār al-Kitāb al-‘Arabī, 1407/1986).

⁸ Nāṣir al-Dīn al-Bayḍāwī, *Anwār al-tanzīl wa-asrār al-ta’wīl*, critical ed. Muḥammad ‘Abd al-Raḥmān al-Mar’ashlī (Beirut: Dār lhyā’ al-Turāth al-‘Arabī, 1418).

⁹ Muḥammad al-Sayyid Ḥusayn al-Dhahabī, *al-Tafsīr wa-al-mufasssūrūn* (Cairo: Maktabat Wahbah, n.d.), 1/216, 218.

¹⁰ Abū Shāmah al-Maqdisī, *Ibrāz al-ma’ānī min ḥirz al-amānī* (Beirut: Dār al-Kutub al-‘Ilmiyah, n.d.), 7.

preferences on Ḥamza.¹¹ He positioned himself to study and master recitation. He inclined towards the companions of 'Abdullāh Ibn 'Abbās (ö. 68/687-88) because 'Abdullāh Ibn 'Abbās' recitation had reached up to A'mash (ö. 148/765) in al-Kūfah.¹² They narrate that al-Kisā'ī recited in the presence of Ḥamza.¹³ Abū Ḥanīfah, Sufyān al-Thawrī (ö. 161/778), and Yahyá ibn Ādam (ö. 203/818) said: "Ḥamza excelled over people in knowledge of the Qur'ān and religious obligations. He was righteous, pious, trustworthy in hadith narration, and he belongs to the third generation (after Şahāba)."¹⁴

There are some critical approaches to Ḥamza. Aḥmad b. Ḥanbal (ö. 241/855) accepted that Ḥamza had knowledge but he considered better to recite with the recitation of Nāfi' and 'Āşim. Similarly, Faḍl ibn Ziyād refrained from praying with Ḥamza's recitation, while not hindering Suwayd from practicing Ḥamza's recitation.¹⁵ Abū Muḥammad 'Abd Allāh ibn Aḥmad ibn Aḥmad al-Khashshāb (d. 567) said, "May Allah have mercy on him: Some of the imams, known for their piety and knowledge of the recitation of Ḥamza, disliked his excessive elongation (in recitation). It's as if they saw that burdening oneself with that was somewhat difficult due to the hardship, while the Qur'ān was revealed in an easy and facilitated manner by its Sender, glory be to Him."¹⁶

Nevertheless, Ḥamza became greatly esteemed by the people of al-Kūfah for his recitation, without his community applying consensus to him.¹⁷ A group of prominent scholars from al-Kūfah recited the Qur'ān to him and praised his asceticism and piety. Among them were Sufyān al-Thawrī, Sharīk ibn 'Abd Allāh (d. 177-794), Shu'ayb ibn Ḥarb (d. 196/812), 'Alī ibn Şālih (d. 151/768), Jarīr ibn 'Abd al-Ḥamīd (d. 188/804), Waki' (ö. 197/812), and others. None of the seven renowned Qur'ānic reciters were described with the level of asceticism and reluctance to take payment for reciting the Qur'ān as Ḥamza was described. In fact, Jarīr ibn 'Abd al-Ḥamīd narrated an incident when Ḥamza passed by him

¹¹ Shams al-Dīn Abū al-Khayr Ibn al-Jazarī, *Taḥbīr al-taysīr fī al-qirā'āt al-'ashr*, critical ed. Aḥmad Muḥammad Mufliḥ al-Quḍāh ('Ammān: Dār al-Furqān, 1421/2000), 121.

¹² Abū Bakr Ibn Mujāhid, *Kitāb al-sab'ah fī al-qirā'āt*, critical ed. Shawqī Ḍayf (Mişr: Dār al-Ma'ārif, 1400), 71.

¹³ Abū al-Faḥ 'Uthmān Ibn Jinnī, *al-Muḥtasib fī tabyīn wujūh shawādhid al-qirā'āt wa-al-īdāḥ 'anhā* (Cairo: Wizārat al-wqāf-ālmajlis al-A'lā lil-Shu'ūn al-Islāmīyah, 1999/1420), 1/8.

¹⁴ Aḥmad ibn 'Alī Ibn al-Bādhish, *al-Iqnā' fī al-qirā'āt al-sab'* (Mişr: Dār al-şahābah lil-Turāth, n. d.), 38.

¹⁵ Abū al-Ḥasan Sakhāwī 'ilm al-Dīn al-, *Jamāl al-qurrā' wa-kamāl al-iqrā'*, critical ed. Marwān al'tyyah-Muḥsin Kharābah (Beirut: Dār al-Ma'mūn lil-Turāth, 1418/1997), 571.

¹⁶ Sakhāwī, *Jamāl al-qurrā' wa-kamāl al-iqrā'*, 640.

¹⁷ Sakhāwī, *Jamāl al-qurrā' wa-kamāl al-iqrā'*, 508.

on a hot day, and when water was offered to him, he declined, saying, “I decline because I used to recite the Qur’ān to him.”¹⁸ He passed away in Helwan during the caliphate of Abū Ja’far al-Manṣūr (ö. 158/775) in the year 156 AH.¹⁹

Following the discussion on Nasafī and his commentary, as well as a critical examination of Ḥamza and his place in the science of recitation (qira’at), the subsequent sections will focus on the concept of recitation in the context of passages from Nasafī’s tafsir that contain the phrase “Ḥamza’s recitation.” During this exploration, the meanings of the relevant verses will be addressed at a secondary level within the framework of the commentary literature. This is because the primary focus of this research is the phenomenon of recitation rather than tafsir. The Nasafī commentary, particularly the Ḥamza recitation, is situated within its extended perspective by considering other modes of recitation as well.

1. The Pronunciation of the Letter “Ṣād” in the Chapter al-Fātiḥah 1/6

Believers pray to their Lord to guide them to the straight and clear path (الطريق الواضح):²⁰ (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) “Guide us to the straight path.” (al-Fātiḥah 1/6). The letter “ṣād (ص)” is sometimes pronounced in a manner similar to the letter “za (ز)” i.e. with ishmām. Both ز and ص are al-ḥurūf al-majhūrah.²¹ This pronunciation is based on the tribes of Uzra, Kalb, and Bani Qayn²² and it is mentioned that Ḥamza²³ used to recite it this way.²⁴ Nasafi

¹⁸ Maqdisī, *Ibrāz al-ma’ānī min ḥirz al-amānī*, 7.

¹⁹ Abū ‘Amr al-Dānī, *al-Taysīr fī al-qirā’āt al-sab’*, critical ed. Otto Trezel (Beirut: Dār al-Kutub al-‘Arabī, 1404/1984), 7.

²⁰ Abū al-Ḥasan al-Māwardī, *al-Nukat wa al-Uyūn*, critical ed. al-Sayyid Ibn ‘Abd al-Maḥṣūd ibn ‘Abd al-Raḥīm (Beirut: Dār al-Kutub al-‘Ilmiyah, n.d.), 1/58.

²¹ These letters refer to the consonants that are characterized by their strong and audible pronunciation (jahr) due to their distinct articulation and sound. These specific letters are known by this term, and they consist of the nineteen letters that are not classified as “al-ḥurūf al-mahmūsaḥ (whispered consonants)”.

²² Muḥammad ibn ‘Abd Allāh al-Shawkānī, *Fath al-qadīr* (Dimashq: Dār Ibn Kathīr, 1414), 1/28.

²³ 109. verse of al-Shāṭibīyah (يَحْيَىٰ أُمِّي وَالصَّادُ زَايَا اِشْمَمًا ... لَدَى خَلْفٍ وَاشْمِيمٍ لِخَلْدِ الْوَلَا) can be considered. See: Abū Muḥammad al-Shāṭibī, *Ḥirz al-amānī wa-wajh al-tahānī fī al-qirā’āt al-sab’*, critical ed. Muḥammad Tamīm al-Zu’bī (Damascus: Dār al-Ghawthānī li al-Dirāsāt al-Qur’āniyyah, 1426/2005), 9.

²⁴ Abū al-Barakāt ‘Abd Allāh ibn Aḥmad ibn Maḥmūd Ḥāfiẓ al-Dīn al-Nasafī, *Madārik al-tanzīl wa-ḥaqā’iq al-ta’wīl*, critical ed. Yūsuf ‘Alī Badawī (Beirut: Dār al-Kalim al-Ṭayyib, 1419/1998), 1/32.

mentions Ḥamza's recitation but does not comment on it. In this context, we must mention that Ḥamza's first narrator, Khalaf, pronounced the letter ص (sād) with "ishmām" in all occurrences of the words صراط (sirāt) and الصراط (al-sirāt) in the *Qur'ān*. Khallad, on the other hand, pronounced the letter ص (sād) with "ishmām" only in the word الصراط (es-sirāt) in the verse al-Fātiḥah 1/6). Due to the compatibility of most of the *Qur'ān* with the mushaf, the recitation with ص is preferred by the majority of the recitation scholars (al-qurrā').²⁵ Ibn Kathīr²⁶ (d. 120/737) recited it with "sin (س)." According to Ja'far al-Ṭūsī, reciting with ص is according to the Quraish dialect,²⁷ and those who recite with ز or س are outside of this group. All of these recitations are permissible. It's been said that the point of articulation (makhrāj) for both ص and س is the same, and ز is also close to these two. Reciting with ص is the widespread (ma'rūf) one.²⁸

Reciter	Pronunciation	Associated Tribes
Ibn Kathīr (Through Qunbūl) (Ya'kūb through Ruways)	س (sa)	-
Ḥamza	ز (za)	Uzra, Kalb, Bani Qayn
Other reciters	ص (ṣād)	Quraysh

Table 1. Different Pronunciations of the Letter الصراط in the Chapter Fātiḥah

²⁵ al-Ḥusayn ibn Mas'ūd al-Baghawī, *Ma'ālim al-tanzīl fī tafsīr al-Qur'ān*, critical ed. Muḥammad 'Abd Allāh al-Nimr et al. (Beirut: Dār Ṭaybah lil-Nashr wa-al-Tawzī', 1417/1997), 1/54.

²⁶ Ibn Kathīr through Qunbūl in 108. verse of al-Shāṭibīyah. See: Shāṭibī, *Ḥirz al-amānī wa-wajh al-tahānī fī al-qirā'āt al-sab'*, 9. Also 11. verse of al-Durrah طِبِّ بِالسَّيْنِ وَ Ya'qūb through Ruways. See: Shams al-Dīn Abū al-Khayr Ibn al-Jazarī, *Matn al-durrati al-muḍīyah fī al-qirā'āt al-mutammimah li al-'ashr*, critical ed. Muḥammad Tamīm al-Zu'bī (Madīnah: Dār al-Hudá, 1421/2000), 14.

²⁷ Ibrāhīm ibn Ismā'īl al-Abyārī, *al-Mawsū'ah al-Qur'ānīyah* (Cairo: Mu'assasatu Sijill al-'Arab, 1405), 5/45.

²⁸ Abū al-Layth al-Samarqandī, *Baḥr al-'ulūm*, n.d., 1/18.

2. The Merging of Letters (Idghām): The phrase **أَمَّنْ لَّا يَهْدِي** in the Chapter Yūnus 10/35

Raising a criticising question²⁹, the Qur'ān prompts the pagans to critically assess their beliefs and decisions: "فُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ (يَهْدِي لِلْحَقِّ لَأَمَّنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ) Say: 'Of your 'partners' is there any that can give any guidance towards truth?' Say: 'It is Allah Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? what then is the matter with you? How judge you?' (Yūnus 10/35). There are six different recitation variations in the part "أَمَّنْ لَّا يَهْدِي" (who finds not guidance)" of this verse.³⁰ Nasafī discusses these variations. He interprets "hadā bi-nafsīhi" as ihtadā, implying self-guidance. The recitation "lā yahdī (لا يَهْدِي)" is read by Ḥamza and 'Alī with a sukūn on the hā' (هـ) and a dāl without shaddah. The phrase "لا يَهْدِي" is read by Makkī (Ibn Kathīr), Shamī (Ibn 'Āmir), and Warsh as "لا يَهْدِي". With ishmām,³¹ Abū Amr reads it with the pronunciation of the letter "هـ" (hā) as a fatḥa. Except for Yahya,³² 'Āṣim (i.e. Ḥafṣ) reads the word with the kasrah on the letter "هـ" (hā) and the fatḥa on the letter "ي" (yā) (lā yahiddī). 'Āṣim's (Ḥafṣ) version shows "يَهْدِي" (yahiddī). The original form of the word is "لا يَهْتَدِي" (lā yahtadī), which is 'Abdullāh's reading. The letter "ت" (tā) has been merged into the letter "د" (dāl) through idghām. The vowel of the letter "ت" (tā) has passed to the letter "هـ" (hā), a shaddah is placed on the letter "د" (dāl), and the state of maksūr has been applied due to the fusion of two silent letters. Yahya read it in this way to maintain harmony. Except for Warsh, the Madinan (Kalun) reads the word with the sukūn on the letter "هـ" (hā) and the letter "د" (dāl) with a shaddah (لا يَهْدِي).³³ Khalaf, Yaḥyā ibn Watthāb,

²⁹ Jalāl al-Dīn Muḥammad ibn Aḥmad al-Maḥallī - Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr al-Suyūṭī, *Tafsīr al-Jalālayn* (Cairo: Dār al-Ḥadīth, n.d.), 272.

³⁰ Fakhr al-Dīn al-Rāzī, *Mafatih al-ghayb* (Beirut: Daru Iḥyāi al-Turāṣ al-Arabī, 1420/1999), 17/250.

³¹ The implied term here is "ikhtilās" referring to the act of "rapidly articulating the diacritic mark." Furthermore, it can be defined as "subtly and lightly vocalizing the diacritic mark, or enunciating more than half or up to two-thirds of it."

³² Yaḥyā Ibn Muḥammad Ibn Qayṣ al-'Ulaymī al-Anṣārī was a student of Shu'bah See: Shams al-Dīn Abū al-Khayr Ibn al-Jazarī, *Ghāyat al-nihāyah fī ṭabaqāt al-qurrā'* (Maktaba Ibn Taymiyya, 1351), 1/326; 2/378.

³³ Nasafī, *Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl*, 2/21.

and A'mash read it similarly to Ḥamza (لا يَهْدِي)³⁴ but others read it with a shaddah on the letter د.³⁵ The original form is لا يَهْدِي, with ت merging into د through idghām and a shaddah replacing ت. Ibn Kathīr, Ibn 'Āmir, and Nāfi'³⁶ read لا يَهْدِي with ي as mansūb and د with a shaddah.³⁷ Ya'kūb and Ḥafṣ also adopt similar readings (لا يَهْدِي).³⁸

Reciter	Recitation Style	Explanation
Nāfi' Qālūn	لا يَهْدِي Lā yahddī	
Warsh Ibn Kathīr Ibn 'Āmir	لا يَهْدِي Lā yahaddī	ي mansūb, د with shaddah
Abū 'Amr	لا يَهْدِي Lā yahaddī	The letter 'هـ' is pronounced with ikhtilās.
Shu'ba from 'Āṣim	لا يَهْدِي Lā yihiddī	
Ḥafṣ Ya'kūb	لا يَهْدِي Lā yahiddī	
Ḥamza 'Alī Khalaf Yaḥyā Waththāb	لا يَهْدِي Lā yahdī	Sukūn on hā', dāl without shaddah

³⁴ Abū 'Abdallāh Muḥammad b. Aḥmad al-Qurṭubī, *al-Jamī' li-ahkam al-Qur'ān*, critical ed. Aḥmad al-Baraddūnī - Ibrāhīm Aṭṭafayyish (Cairo: Dar al-Kutub al- Miṣriyah, 1384/1964), 8/342.

³⁵ Baghawī, *Ma'ālim al-tanzīl*, 4/133.

³⁶ With the Warsh narration. See: Ibn Mujāhid, *Kitāb al-sab'ah fī al-qirā'āt*, 326.

³⁷ Samarqandī, *Baḥr al-'ulūm*, 2/116.

³⁸ Muḥjir al-Dīn ibn Muḥammad al-'Ulaymī, *Fatḥ al-Rahmān fī tafsīr al-Qur'ān*, critical ed. Nūr al-Dīn Ṭālib (Beirut: Dār al-Nawādir, 1430/2009), 3/283.

A’mash		
Others	لَا يَهْتَدِي	

Table 2. Different Recitations of the **أَمَّنْ لَا يَهْتَدِي** in the Chapter Yūnus

3. Reading the Word **يَبْلُغَنَّ** in Mufrad or Deuteronomy Form in the Chapter al-Isrā’ 17/23

Merely knowing Allah and turning towards Him is not enough; it is essential to contemplate His commandments and what He has enjoined upon humanity. Therefore, the Noble Qur’ān often combines faith with righteous deeds.³⁹ “ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الْوَالِدِينَ إِحْسَانًا ۚ وَإِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ) (al-Isrā’ 17/23). Nasafī mentions that in this verse, the phrase “يَبْلُغَنَّ” (they both reach) is recited as “يَبْلُغَانَّ”⁴⁰ by Imams Ḥamza and ‘Alī al-Kisā’ī, indicating that the elongated alif (أَلِفٌ مُّطَوَّلَةٌ) after the letter ghayn replaces the pronoun related to both mother and father.⁴¹ Reciters such as Abū ‘Abd al-Rahman, Yaḥyā, Talha, A’mash, Jahdari,⁴² and Khalaf also recite it as such, signifying the dual form. Conversely, other reciters read it differently, without the prolonged alif and with a fatḥa (a short vowel) on the letter noon to indicate the singular form.⁴³

Reciter	Recitation
Ḥamza and ‘Alī al-Kisā’ī, Khalaf, Abū ‘Abd al-Rahman, Yaḥyā, Talha, A’mash, and Jahdari	يَبْلُغَانَّ

³⁹ Muḥammad Mutawallī al-Sha’rāwī, *Tafsīr al-Sha’rāwī* (Egypt: Maṭābī’ Akhbār al-Yawm, 1997), 14/8449.

⁴⁰ 817. and 818. verses (وَعَنْ كُلِّهِمْ شَذُّدٌ / يَبْلُغَنَّ امُّدُّدُهُ وَكَبِيرٌ شَمْرُودًا) of al-Shāṭibīyah. See: Shāṭibī, *Hirz al-amānī wa-wajh al-tahānī fī al-qirā’āt al-sab’*, 65.

⁴¹ Nasafī, *Madārik al-tanzīl wa-ḥaqā’iq al-ta’wīl*, 2/252.

⁴² ‘Abd al-Raḥmān ibn Tammām Ibn ‘Aṭīyah, *al-Muḥarrar al-wajīz fī tafsīr al-kitāb al-‘azīz*, critical ed. ‘Abd al-Salām ‘Abd al-Shāfī Muḥammad (Beirut: Dār al-Kutub al-‘Ilmīyah, 1422), 3/448.

⁴³ Shams al-Dīn Abū al-Khayr Ibn al-Jazarī, *al-Nashr fī al-qirā’āt al-‘ashr*, critical ed. ‘Alī Muḥammad al-Ḍabbā’ (Miṣr al-Maṭba’āt al-Tijārīyah al-Kubrā, n.d.), 2/306.

Table 3. Different Recitations of the *يَبْلُغَنَّ* in the Chapter al-İsrā'

4. The Disagreement in Nafy (Negation) - Nahy (Prohibiton) Pattern in the Chapter *Ṭāhā* 20/77

Prophet Moses, in obedience to the divine command,⁴⁴ led the Israelites out of Egypt to prevent their enemies from pursuing them:⁴⁵ “وَلَقَدْ أُوحِيَٰنَا إِلَىٰ مُوسَىٰ أَنْ (أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرْكًا وَلَا تُخْشَىٰ) *And verily We inspired Moses, saying, 'Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea).'*” (*Ṭāhā* 20/77). Nasafī suggests that the word “لا تخافُ” shows the state of pronoun for Moses in “فاضرب” and this part means “Open a way for them without fear.”⁴⁶ The majority of al-qurrā' (recitation scholars) consider both “لا تخافُ” and “لا تخشى” sentences showing the state of a person. In other words, what is meant in the verse is that Moses was commanded to lead Allah's slaves for a night journey without fear or worry.⁴⁷ Among the seven recitation imams, only Ḥamza⁴⁸ has read “لا تخفُ”⁴⁹ as a response to the condition (jawāb al-shart). In this case, the expression “Open a way for them, do not fear!” would be used.⁵⁰ By doing so, the reciter indicates that Moses was prevented from fearing the arrival of Pharaoh and his soldiers by Allah.⁵¹ Ḥamza recites the part “ولا تخشى” as a separate sentence. In other words, it means “Do not worry!”⁵² The majority of al-qurrā' agree on writing the expression with an alif maqṣūra

⁴⁴ Baghawī, *Ma'ālim al-tanzīl*, 5/286.

⁴⁵ 'Umar ibn 'Alī Ibn 'Ādil, *Al-Bāb Fī 'ulūm al-Kitāb* (Beirut: Dār al-Kutub al-'Ilmiyah, 1419/1998), 13/331.

⁴⁶ Nasafī, *Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl*, 2/376.

⁴⁷ 'Alī ibn Faḍḍāl ibn 'Alī ibn Ghālib Mujāshī'i, *al-Nukat fī al-Qur'ān al-Karīm*, critical ed. 'Abd Allāh 'Abd al-Qādir al-Ṭawīl (Beirut: Dār al-Kutub al-'Ilmiyah, 1428/2007).

⁴⁸ al-Samīn al-Ḥalabī, *al-Durr al-maṣūn fī 'ulūm al-Kitāb al-maknūn*, critical ed. Aḥmad Muḥammad al-Kharrāṭ (Dimashq: Dār al-Qalam, n.d.), 8/82.

⁴⁹ Consider 879. verse (لَا تَخَفْ بِالْقَضْرِ وَالْجَزْمِ فَضْلًا) of Shāṭibīyah. See: Shāṭibī, *Ḥirz al-amānī wa-wajh al-tahānī fī al-qirā'āt al-sab'*, 70.

⁵⁰ Nasafī, *Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl*, 2/376.

⁵¹ Muḥammad Ibn Aḥmad Ibn al-Azharī, *Ma'ānī al-qirā'āt li al-Azharī* (Saudi Arabia: Markaz al-Buḥūth fī Kulliyat al-Ādāb-Jāmi'at al-Malik Saud, 1412/1991), 2/155.

⁵² Nasafī, *Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl*, 2/376.

(ى).⁵³ The argument over whether the alif at the end of “تخشى” should be retained to convey the intended meaning has arisen. Those who argue that it should not be omitted point to the verse “فَأَضْلُونا السَّبِيلَ” (al-Aḥzāb 33/67) and its spacing alif (al-alif al-fāṣilah) at the end.⁵⁴ What is not to be feared could be both Pharaoh and the sea. If the majority’s recitation is considered, “لا تخافُ” and “ولا تخشى” become adjectives for the word “طريقًا” (way) in the verse. In this case, the meaning of “a path you did not fear or worry about” is derived.⁵⁵ Some copies of the Qur’ān (al-Maṣāḥif) are written as “لا تخف” without the alif. In such cases, the letter ا is considered concealed.⁵⁶ As it is seen, Ḥamza remains the only one among the seven recitation imams who read “لا تخفُ”. However, the written forms similar to his are present in some copies of the Qur’ān, but in those forms, a concealed alif is assumed.

Recitation Imams	Recitations	Interpretation and Explanations
Ḥamza	لا تَخَفُ	Ḥamza recites لا تخفُ as a response to the condition. This signifies that Moses should not fear Pharaoh and his soldiers.
Other Imams	لا تخافُ	Other imams use لا تخافُ to indicate Moses' state. It conveys that Moses, by Allah's command, led the Israelites through the sea, opening a path without fear.
-	لا تخشى	It instructs Moses not to worry.
-	Alif Debate	There is a debate about retaining the alif at the end of تخشى. Some argue for its retention based on examples from other verses.
-	لا تخافُ ولا تخشى	According to the majority's recitations, the phrases modify طريقًا as adjectives, conveying the idea of “a fearlessly opened path.”
Ḥamza	ولا تخشى is a	It means “Do not worry!”

⁵³ Mujāshī‘ī, *al-Nukat fī al-Qur’ān al-Karīm*, 324.

⁵⁴ Muḥammad al-Mukhtār Shinqīṭī, *Aḍwā’ al-bayān fī iḍāḥ al-Qur’ān bi-al-Qur’ān* (Lebanon: Dār al-Fikr lil-Ṭibā‘ah wa al-Nashr wa al-Tawzī‘, 1415/1995), 4/70.

⁵⁵ Shawkānī, *Faḥ al-qadīr*, 3/446-447.

⁵⁶ Muḥammad al-Ṭāhir Ibn ‘Āshūr, *al-Taḥrīr wa-al-tanwīr* (Tūnis: al-Dār al-Tūnisīyah li al-Nashr, 1984), 16/270.

	separate sentence	
Manuscripts	Missing Alif	In some Qur'an manuscripts, لا تَخَف is written without the alif, and the alif is considered implied.

Table 4. Different Recitations of the لا تَخَف and explanations for ولا تخشى in the Chapter al-Isrā'

5. The Pronunciation of the Letter of Iḍāfah (ي) in the Chapter al-Anbiyā' 21/105

After the Torah, in the Psalms (al-Zabūr),⁵⁷ glad tidings are given to the devoted servants of Allah: “وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ”) *Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth.*” (al-Anbiyā' 21/105). According to Ḥamza, in the phrase “My servants (عِبَادِي)”, the letter ي is in a stable state (sakin). Others, however, have read it with a fatḥa (يَ).⁵⁸ Similarly, the phrase الزُّبُور (the Psalms)⁵⁹ in the verse can refer to the Torah and the Gospel.⁶⁰ Later scholars began using this term to signify a book that does not contain legal judgments.⁶¹ Like Khalaf, this expression has been recited by Ḥamza as الزُّبُور.⁶² Nasafī explains that al-Zabūr refers to things of the nature of books sent down to the prophets, and that the term “al-dhikr” means the mother of the book, i.e., al-Lawḥ al-

⁵⁷ Muḥammad ibn Ya'qūb al-Fīrūz'ābādī, *Tanwīr al-miqbās min tafsīr Ibn 'Abbās* (Lebanon: Dār al-Kutub al-ʿIlmiyah, n.d.), 276.

⁵⁸ Nasafī, *Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl*, 2/423. Ibn 'Āmir and al-Kisā'ī also recited it like Ḥamza. Nasafī provides incomplete information. For the recitations of these three consider 408. verse (وَقُلْ لِعِبَادِي كَانْ شَرَعًا) of Shāṭibīyah. See: Shāṭibī, *Hirz al-amānī wa-wajh al-tahānī fī al-qir'āt al-sab'*, 33. Consider 55.-55. verses (لَا تَخَفْ وَفَلْ لِعِبَادِي طِبْ فَمَا وَلَهُخَلْفَ وَلَا) of al-Durra as well. See: Ibn al-Jazarī, *Matn al-durrati al-muḍīyah fī al-qir'āt al-mutammimah li al-'ashr*, 19.

⁵⁹ Shīnqītī, *Aḍwā' al-bayān fī iḍāḥ al-Qur'ān bi-al-Qur'ān*, 4/250.

⁶⁰ Qurṭubī, *al-Jamī' li-ahkam al-Qur'ān*, 11/349.

⁶¹ Abū al-Thana'ī Shihāb al-Dīn al-Alūsī, *Rūḥ al-ma'ānī fī tafsīr al-Qur'ān al-'aẓīm wa-al-sab' al-mathānī*, critical ed. 'Alī 'Abd al-Bārī 'Aṭīyah (Beirut: Dār al-Kutub al-ʿIlmiyah, 1415/1994), 8/91.

⁶² Consider 613. verse (وَفِي الْأَنْبِيَاءِ صَمُّ الزُّبُورِ وَهَهُنَا ... زُبُورًا وَفِي الْإِسْرَاءِ لِحْمَرَةَ أُسْجَلًا) of Shāṭibīyah. See: Shāṭibī, *Hirz al-amānī wa-wajh al-tahānī fī al-qir'āt al-sab'*, 49.; 'Ulaymī, *Fath al-Raḥmān fī tafsīr al-Qur'ān*, 4/395.

Maḥfūz (the Preserved Tablet), from which all books have been derived.⁶³

Recitation Imams	Recitations	Explanations
Ḥamza	عِبَادِي	The letter ي is sakin.
Others	عِبَادِيَّ	They recited it with al-faṭḥah (يَّ).
Ḥamza, Khalaf, etc.	الرُّبُور (in the Qur’ānic verse)	They read it as الرُّبُور.

Table 5. Different Recitations of the عِبَادِي in the Chapter al-Anbiyā’

6. Different Pronunciation of the Word in the Chapter Yāsīn 36/56

The righteous servants of Paradise sit in luxurious seats beneath the shade of trees:⁶⁴ “هُمُ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِينُونَ” *They and their wives, in pleasant shade, on thrones reclining.*” (Yāsīn 36/56). Nasafī suggests that the word “ظلال” (shade) in the verse could be the plural of “ظِلٌّ” (singular). Another possibility is that the word “ظلال” is the plural of “ظَلَّةٌ”. This possibility is supported by the fact that Ḥamza and ‘Alī recite the word “ظلال” as “ظَلَلٌ”.⁶⁵ This pattern is similar to words like “حُلَّةٌ” and its plural “حُلَلٌ”. The evidence for Ḥamza and ‘Alī’s recitation is found in verses like “الظُّلَلُ مِنَ الْغَمَامِ” (al-Baqara 2/210) and “الظُّلَلُ مِنَ النَّارِ” (az-Zumar 39/16).⁶⁶ Even though Nasafī presents such evidence, the pronunciation of a word in another verse does not serve as evidence for the pronunciation of that word in this verse. This is because the recitation authorities base their recitation on the tradition of Prophet Muhammad (peace be upon him) and they mention that the same word can be recited differently in different places. For example, the possibility of reciting “mālik” as “malik” in sūra al-Fātiḥah does not imply that the word “mālik” in verse 26 of sūra Āl ‘Imrān should also be recited as “malik.” Therefore, Nasafī’s reasoning is weak from the perspective of the science of

⁶³ Nasafī, *Madārik al-tanzīl wa-ḥaqā’iq al-ta’wīl*, 2/423.

⁶⁴ Abū al-Fidā’ Ibn Kathīr, *Tafsīr al-Qur’ān al-‘azīm*, critical ed. Sāmī ibn Muḥammad Salāmah (Saudi Arabia: Dār Ṭaybah lil-Nashr wa-al-Tawzī’, 1420–1999), 6/583.

⁶⁵ Nasafī, *Madārik al-tanzīl wa-ḥaqā’iq al-ta’wīl*, 3/108. Consider 989. verse (وَكَسْرٌ فِي ... ظِلَالٍ بِضَمٍّ) (وَإِضْرِبِ الْكَمَّ مُشْتَبِهًا) of Shāṭibīyah. See: Shāṭibī, *Ḥirz al-amānī wa-wajh al-tahānī fi al-qir’āt al-sab’*, 79.

⁶⁶ ‘Abd al-Raḥmān ibn Muḥammad Ibn Zanajalah Abū Zur’ah, *Hujjat al-qir’āt*, critical ed. Sa’īd al-Afghānī (Beirut: Dār al-Risālah, n.d.), 601.

recitation because what matters in recitation is the transmission. Ten recitation authorities, along with their narrations, have recited the word “mālik (al-mulk)” as “malik.” Although Khalaf⁶⁷ prefers the reading “ظَلَّلَ,” the majority of reciters prefer the prevalent reading “ظِلَالٌ,” the singular form of which is “ظِلٌّ.”⁶⁸

Scholar / Reciters	Preferred Reading	Evidence	Reciting in the Verse
Nasafi	-	1. The plural of ظِلٌّ is possible. 2. The plural of ظَلَّةٌ is possible. Ḥamza's reading of ظِلَالٌ as ظَلَّلٌ supports this.	ظِلَالٌ
Ḥamza and 'Alī	ظَلَّلَ	“ظَلَّلُ مِنَ الْغَمَامِ” (al-Baqara 2/210) and “ظَلَّلُ مِنَ النَّارِ” (az-Zumar 39/16)	ظِلَالٌ
Khalaf	ظَلَّلَ	-	ظِلَالٌ

Table 6. Different Recitations of the ظِلَالٌ in the Chapter al-Anbiyā'

7. Conclusion

Nasafi's commentary is a significant work among the prominent scholars of the Hanafi school. His method of commentary generally encompasses various fields such as nahw (grammar), i`rab (grammatical analysis), and qira'at (recitation styles). Nevertheless, this study delves into the role of the qira'at matters in the context of the term “Ḥamza recitation (قراءة حمزة)” in Nasafi's commentary. Additionally, Nasafi draws attention to the pronunciation of the letter “ṣād” in the context of the mentioned term, idgham, the pronunciation of the word in the singular or dual form, conflicts in the negation and affirmation patterns, the pronunciation of the possessive particle “ya's,” and different pronunciations of a word. Also it can be inferred that Nasafi makes more references to Ḥamza's recitation compared to the other recitation

⁶⁷ 'Ulaymī, *Faḥ al-Raḥmān fī tafsīr al-Qur'ān*, 5/491.

⁶⁸ Baghawī, *Ma'ālim al-tanzīl*, 2/22.

styles and consistently employs the phrase "Ḥamza and (his student) 'Alī (al-Kisā'ī)." This emphasizes the distinct place of Ḥamza's recitation within Nasafī's commentary philosophy and interpretive methodology. Nevertheless, it does not mean that Nasafī prefers Ḥamza's recitation more than the others.

It is noted that in Nasafī's tafsir, the phrase "Ḥamza's recitation" is mentioned exclusively in passages related to Meccan verses, where various recitations are presented without expressing a preference among them. This recitation sometimes diverges from the recitation forms preferred by other recitation scholars, exhibiting differences in both form and occasionally in semantic aspects.

Nasafī provides information about recitation in his commentary and mentions the name of the mutawatir recitation imams, but sometimes he does not specify from which of the imam's narrators the recitation comes. In doing so, he unintentionally disregards the different recitation transmission of the other narrators associated with the recitation imam. Furthermore, he occasionally justifies a recitation by pointing to its occurrence in other verses where the same word is found. However, the science of recitation, which is based on transmission, does not consider the recitation of a word in one verse as evidence for the recitation of the same word in another verse. The same word can be recited differently in different contexts.

Future research could delve into the qira'at matters in the broader context of Ḥamza's recitation in Nasafī's commentary or explore the roles of other recitation scholars' readings. Alternatively, a comparative analysis could be conducted between Nasafī's tafsir, particularly qira'at subjects in the context of Ḥamza's recitation, and other classical or modern commentaries (such as the Manar tafsir, which uses the phrase "Ḥamza's recitation (قراءة حمزة)" six times as well).

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