

AN ANALYSIS OF THE *TAFSĪR-AL SŪRAH QĀF* BY DEBRELI VILDAN FAIK EFENDI (1853-1925) IN TERMS OF ITS TAFSĪR (EXEGESIS) METHOD AND QUR'ANIC STUDIES

ANÁLISE DO TAFSĪR-AL SŪRAH QĀF DE DEBRELI VILDAN FAIK EFENDI (1853-1925) EM TERMOS DE SEU MÉTODO DE TAFSĪR (EXEGESE) E ESTUDOS CORÂNICOS

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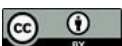
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Abstract

Debreli Vildan Faik Efendi (1853-1925) is known as a late Ottoman scholar and lecturer on spiritual teachings in the presence of the Ottoman Sultan. He taught in many madrasas, primarily as a professor of tafsīr, as well as in many other fields. In addition to his lectures, he is also noted for his works in fields such as Arabic language and tafsīr. For this reason, Faik Efendi occupies an important place in Ottoman tafsīr studies. One of his works on exegesis is the manuscript entitled *Tafsīr-al Sūrah Qāf*. In addition to the place and importance of the work he wrote within the field of tafsīr, both Debreli Vildan's approach to exegesis and his identity as a mufaṣṣir (exegete) stand out as subjects that deserve careful examination in terms of the scientific heritage and tafsīr tradition of the late Ottoman period. In this article, therefore, the method and the evaluation of the manuscript titled *Tafsīr-al Sūrah Qāf* by Debreli Vildan Faik Efendi, one of the nineteenth century Ottoman scholars, are discussed in terms of Qur'anic studies. In this context, the study is limited only to the related work and covers the author's method, the category of tafsīr type, in which the work is categorized and the determination of the Qur'anic studies used. The study is important in terms of showing the method, purpose and content of the sūrah tafsīr in the Ottoman tafsir tradition in general and the characteristics of the tafsīr of a sūrah towards the end of the period in particular. This study aims to introduce a manuscript of scholarship to the world with a special focus on the tafsīr by Debreli Vildan Faik, a late Ottoman

Resumo

*Debreli Vildan Faik Efendi (1853-1925) é conhecido como um erudito e palestrante do final do período otomano sobre ensinamentos espirituais na presença do sultão otomano. Lecionou em diversas madraças, principalmente como professor de tafsir (exegese bíblica), bem como em muitas outras áreas. Além de suas aulas, também se destaca por seus trabalhos em campos como a língua árabe e o tafsir. Por essa razão, Faik Efendi ocupa um lugar importante nos estudos de tafsir otomano. Uma de suas obras sobre exegese é o manuscrito intitulado *Tafsīr-al Sūrah Qāf*. Além da importância da obra que escreveu no campo do tafsir, tanto a abordagem de Debreli Vildan à exegese quanto sua identidade como mufaṣṣir (exegeta) se destacam como temas que merecem uma análise cuidadosa em termos da herança científica e da tradição do tafsir do final do período otomano. Neste artigo, portanto, o método e a avaliação do manuscrito intitulado *Tafsīr-al Sūrah Qāf*, de Debreli Vildan Faik Efendi, um dos estudiosos otomanos do século XIX, são discutidos em termos de estudos corânicos. Nesse contexto, o estudo se limita à obra em questão e abrange o método do autor, a categoria de tafsīr na qual a obra se enquadra e a determinação dos estudos corânicos utilizados. O estudo é importante por apresentar o método, o propósito e o conteúdo do tafsīr de sura na tradição otomana de tafsir em geral e as características do tafsīr de uma sura no final do período, em particular. Este estudo visa apresentar ao mundo um manuscrito de erudição com foco especial no tafsir de*



scholar, and to provide the field with determinations about the Qur'an and tafsīr understanding, approach and methods of the period. The work is briefly introduced and instead of each verse of the sūrah, the verses that clearly show the points of the author's tafsīr method, the Qur'anic studies he used and the type of tafsīr category he is in are selected and analyzed, the text-means are given in footnotes and only the parts explained by the author are included in the text of the article. As a result, it is seen that the work has a method in the Sufi tafsīr genre.

Keywords: Tafsīr. Debreli Faik Efendi. Sūrah. Verse. Sufi.

Debreli Vildan Faik, um erudito otomano do final do período. e fornecer à área de pesquisa informações sobre a compreensão, a abordagem e os métodos do tafsir do Alcorão e do período. A obra é brevemente apresentada e, em vez de cada versículo da surata, são selecionados e analisados os versículos que demonstram claramente os pontos do método de tafsir do autor. os estudos corânicos que ele utilizou e a categoria de tafsir em que se enquadra. Os significados textuais são apresentados em notas de rodapé e apenas as partes explicadas pelo autor são incluídas no texto do artigo. Como resultado, observa-se que a obra apresenta um método do gênero tafsir sufi.

Palavras-chave: Tafsīr. Debreli Faik Efendi. Sūrah. Verso. Sufi.

1 INTRODUCTION

The Qur'an, the final divine book revealed to humanity, is the only source that has been the subject of reflection and interpretation since the day it was revealed, whose rulings and wisdom have been sought to be understood and applied, which influences human life, and on which countless studies have been conducted. Although the Qur'an was revealed in Arabic, the language of a specific nation, its message is addressed to all people on earth. To this day, the Qur'an has been translated into many languages and its details have been thoroughly explained. From the moment they embraced Islam to the present day, Turks have also undertaken various efforts to understand and apply the Qur'an.

In the Ottoman period, during which Islamic culture and civilization spread across the world over a span of nearly six centuries, Qur'anic studies advanced significantly, and notable works were written, particularly in the field of tafsīr. Throughout the Ottoman era, from its strongest to its weakest periods, Qur'anic studies continued uninterrupted at every stage of history. These activities continued even in the final years of the Ottoman Empire, with both comprehensive commentaries on the entire Qur'an and independent commentaries on specific sūrahs or verses being authored (Abay, 1992, pp. 14–205; Demir, 2006, pp. 1–569). One of these sūrah commentaries is the manuscript work titled

Tafsîr-al Sûrah Qāf by Debreli Vildân Fâik Efendi (1853–1925). a scholar from the late Ottoman period.

This commentary on the sûrah. which the author composed during the month of Ramadan for the purpose of delivering sermons. possesses scholarly value that goes beyond its intended audience of the general public in terms of the information it contains. the issues it addresses. and the sources and methods it employs. which suggests that it is important to examine it from the perspectives of his tafsîr method and Qur’anic studies.

In the article. verses more clearly illustrating the method the author employs in his tafsîr of the surah were selected. The full Arabic text and translations of these verses are provided in the footnotes. while only the explained parts are included in the body of the article. The work has also been evaluated in terms of the method employed. the Qur’anic studies consulted. and the various types of tafsîr. thereby determining under which category of tafsîr it falls. Since no information regarding Debreli’s life and works will be provided here. readers may refer to the studies listed below for further details on the subject.

A review of the literature reveals that Debreli and his works have been examined from various perspectives. In his article titled “Debreli Vildan Fâik and Al-Multaqaţ fi Usûl al-Tafsîr” (Özel. 1999. pp. 223–226). Mustafa Özel examined Debreli’s work on the methodology of tafsîr; and in his study titled “Some Portraits from the History of Ottoman Exegesis in the Late Period I” (Özel. 2002. pp. 67–69). he addressed his place in the history of exegesis. Arzu Güldöşüren. in her article titled “A Scholar’s Portrait from Albania to Istanbul: Debreli Vildan Faik Efendi” (Güldöşüren. 2015. pp. 117–148). examines Debreli’s biography and scholarly persona; Murat Sula. on the other hand. evaluates Debreli’s work on Arabic grammar. “Debreli Vildan Faik and Teshilu’n-Nahv” (Sula. 2000. pp. 123–174). Eyüp Yaka. in his study titled “An Evaluation of Debreli Vildan Fâik Efendi’s (1853–1925) Work Tavdîhu’l-Mübhemât fi mâ Verade fi’l-Kur’ân mine’l-Kelimât” (Yaka. 2020. p. 172). in which he examines the author’s approach to the rare terms in the Qur’an. These are studies authored as articles. Additionally. a thesis titled “An Example of Ottoman Modern Period Exegetical Methodology: Debreli Vildan Faik Bey (1853–1925) and His Work *Al-Multaqaţ fi Usûl al-Tafsîr*” (Batman. 2016. pp. 6–66) was prepared by Mustafa Murat Batman. All of these works also examine the author’s life and works.

The only existing work on the author's commentary on Sūrah Qāf is a thesis titled *The Life, Works, and Critical Edition and Analysis of Debreli Vildân Fâik Efendi's Commentary on Sūrah Qāf*, prepared by Muhammed Emin Şan (Şan, 2021, pp. 3–30). In this study, the author's biography and the work in question have been subjected to textual criticism and edition, but they have not been analysed from the perspective of exegetical science and methods. Upon reviewing the existing literature, it is evident that no other studies exist beyond these. The aspects to be examined in this work; specifically, the exegetical methods, the Qur'anic sciences employed, and the category of tafsīr within which it can be evaluated constitute the original and distinctive aspects of this article compared to other studies.

2 AN INTRODUCTION TO THE WORK ENTITLED *TAFSİR-AL SŪRAH QĀF*

The work, catalogued as No. 199 in the Hüdâî Efendi collection at the Selimağa Library, is a commentary titled *Tafsīr-al Sūrah Qāf* by Vildân Faik, one of the scholars of Üsküdar. This manuscript, part of the Hediye-i Aziz Mahmud Efendi collection, is in the author's own handwriting and was written in 1304/1886–87. The work consists of 38 folios and 76 pages; its dimensions are 130 x 200 mm, with a text area measuring 125 x 175 mm.

The author, Debreli Vildân Fâik Efendi, one of the scholars of Üsküdar, wrote his work on Sūrah Qāf in Arabic using the Rika script; he numbered the pages using the modern page numbering system instead of traditional folio numbers; he explained the concepts in the surah by drawing on various commentaries and dictionaries; and he elucidated the intended meanings behind them. Furthermore, since he approached the sūrah within the framework of a sermon, presumably to influence the congregation and keep their minds engaged, he also included stories of righteous individuals mostly from the Sufi tradition within the context of the subject being discussed (Debreli, 1304, p.1).

3 HIS VIEWS ON THE DISJOINTED LETTERS (ḤURŪF AL-MUQATTA‘ĀT) AND THE LETTER QĀF

After stating that Sūrah Qāf is a Meccan sūrah. Debreli Vildan Faik Efendi provided the number of verses. He noted that Sūrah Qāf is among the sūrahs beginning with the Muqatta‘at (disjointed letters) and the ambiguous verses of the Qur’an. He mentioned that scholars disagree regarding their interpretation. He also stated that the early scholars (mutaqaddimīn) would obligatorily pause at the word “Allah” in the verse “And none knows its interpretation except Allah” (Sūrah āl‘Imrān 3:7). and left the interpretation to Allah. while later scholars (muta’akhhirūn) interpreted them. citing the phrase “إِلَّا اللَّهُ” in the verse “وَالرَّاسِخُونَ فِي الْعِلْمِ”: “... and those firmly grounded in knowledge.” (Sūrah āl‘Imrān 3:7) and that they cited this as evidence for the necessity of reading the phrase “إِلَّا اللَّهُ” in reference to the phrase “وَالرَّاسِخُونَ فِي الْعِلْمِ.” Some later scholars. however. interpreted the letter “Qāf” as an oath and one of Allah’s names. relying on the statement of Ibn ‘Abbās; in this context. they held that Qāf” is the beginning (the key) of Allah’s names such as al-Qādīr. al-Qadīm. al-Kāhir. al-Kahhār. al-Qarīb. al-Kābid. al-Kādī. al-Quddūs. al-Kayyūm. and that they attribute to it the meaning “I am al-Kādir. I am” It has also been stated that these letters are the names of the Qur’an. According to some interpretations based on the meanings attributed to the letter Qāf. the meaning is “Qif / Stop. O Muhammad!” That is. the meaning is “Stop and focus on the command and prohibition of the Qur’an regarding the fulfilment of the duty of conveying the message; do not rush past it!”. According to Debreli. Arabs sometimes assign a word to a single letter. For example. I said to her (the woman). “قف/stop!” and she replied. “ق.” meaning: “I stopped.” He also reports that the meaning of the letter “Kāf” is interpreted as “By the Pen that wrote the Qur’an in The Preserved Tablet (al-Lawḥ al-Maḥfūz) and the pages!” (Debreli. 1304. p. 1).

Debreli has cited some of the interpretations and views regarding the Ḥurūf al-Muqatta‘āt—which are among the absolutely metaphorical verses—from certain Sufi commentaries. Among the many sources cited in the work. Sufi commentaries are given greater prominence. This is evident in the following interpretations regarding the letter Qāf. which he quotes from Najmaddīn al-Dayā (d. 654/1256) *Ta’wīlāt al-Najmiyya*. According to the mufaṣṣir’s account. everyone seeking a path to God has a position of

closeness to Him. When the servant reaches the position decreed for him, the word “Qāf” serves as a sign, meaning “remain in your place and do not overstep your bounds.” In other words, according to the author’s explanation, the meaning of “وَالْقُرْآنَ الْمَجِيدَ”: “By the Glorious Qur’an!” (Sūrah Qāf 50:1) is “Stop here! For this is your place.” In addition to this, Debreli has noted that, according to some scholars, the letter ‘ق’ points to the verse “قُلْ هُوَ اللَّهُ أَحَدٌ”: “Say: ‘He is Allah, the One’” (Sūrah al-Ikhlāṣ 112:1). Accordingly, the letter ‘ق’ points to the rank of ‘Aḥadiyya (Oneness), the first position of closeness to Allah. The letter ‘ص’, on the other hand, points to ‘الصَّمَدُ’, the rank of Ṣamadīyya (Self-Sufficiency), the second position of closeness to Allah. For this reason, the author argues that it is permissible for the meaning of ‘ق’ to be conveyed through allusion. After quoting these sentences, Debreli also mentions a few Persian verses on the subject (Debreli, 1304, p. 2).

In addition to the information above, the author has also cited other interpretations regarding the Ḥurūf al-Muqatta‘āt. In this context, he relates that Muḥyiddīn Ibn ‘Arabī (d. 638/1240), known by the title of Shaykh al-Akbar, reported that one of God’s righteous servants performed the morning prayer at the very base of Mount Kaf and the afternoon prayer at its summit. He also noted that the distance of a single step taken by a saint is as great as the distance between the east and the west. In addition to this account, Debreli also conveyed various other pieces of information—some of which are quite intriguing but have no connection to accurate information found in Islamic sources—regarding the letter Qāf, describing it as Mount Kaf (Debreli, 1304, pp. 2–3).

Ibn Kathīr (d. 774/1373) stated that the accounts regarding Mount Kaf are Israelite myths and asserted that such reports were fabricated by certain heretics. He even emphasized that when interpreting the Qur’an some early scholars cited many stories from the written works of the People of the Book; however, the interpretation of the Qur’an has no need for such sources. On this subject, he criticized Abu Muhammad Abdurrahman b. Abi Hatim al-Rāzī (d. 327/938) by citing a baseless tradition he had transmitted, attributing it to Ibn Abbas as an example (d. 68/687-88) (Ibn Kathīr, 2000, 13/180–181).

Elmalılı (1878–1942), a contemporary of the author, offered the following assessment regarding the legends surrounding Mount Kaf:

“Since the legends of Mount Kaf cannot be attributed to the Prophet, there is no harm in regarding them as a type of theory that was widely prevalent in ancient times. However, it would not be appropriate to seek it a foundation for tafsīr in them. It is more appropriate to regard the letter ‘Q’ as a symbol of God’s power—as a metaphor—rather than interpreting it as a concrete entity within the realm of possibility known as Mount Kaf” (Elmalılı. 2018. p. 7/513–514).

4 HIS METHOD IN TAFSĪR

Under this heading, it will be examined how the author interprets the verses, and the examples of interpreting a verse using other verses and hadiths will be analysed.

4.1 His tafsīr of the verses

In his tafsīr of the verses, Debreli Vildan took as his basis the Qur’an’s inherent ability to explain itself; within this framework, he used other verses as interpretive material in explaining a particular verse. The author, while interpreting the verse in question, “فَالَ قَرِينُهُ رَبَّنَا مَا أَطَعْتَهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ”: “His companion (Satan) says, ‘My Lord! ‘I did not lead him astray; rather, he was in extreme error’” (Sūrah Qāf 50:27). he employed the method of interpreting a verse with another verse. First, Debreli interpreted the verse to mean, “That is, he is far from the truth and will never return; he fell into error by succumbing to a dangerous temptation I instigated.” Later, by citing the verse “And I had no authority over you except that I called you, and you responded to me” (Sūrah Ibrahim 14:22), he noted that Satan’s temptation can only affect those who are mentally inclined toward vice and have strayed from the truth. (Sūrah Ibrahim 14:22), indicating that Satan’s temptation can only affect those who are mentally inclined toward vice and have strayed from the truth (Debreli. 1304. p. 57; Bursevî. 1926. p. 9/125). Here, the mufaṣṣir has interpreted the situation of Satan leading people toward evil by referring to another verse, employing the method of interpreting a verse with another verse.

The mufaṣṣir has sometimes interpreted verses by combining relevant verses and hadiths. For example, when interpreting the verse “We know what the earth has taken from them; and with Us is a record that preserves all things” (Sūrah Qāf 50:4), the mufaṣṣir has provided explanations within the context of the nature of human resurrection. In his commentary on this verse, he cited the hadith: “Every son of Adam

will be built upon his coccyx (al-dhunb al-'ajab). and he will be created from it and reassembled from it" (Ahmed ibn Hanbal. 1995. pp. 2/322–428; Muslim. 1991. "Fitān." 52; Ibn Majah. 1918. "Zuhd." 37)." He stated that the earth will not consume this bone. for it serves as a seed for the bodies of the children of Adam. Furthermore. he described the word "الذنب" in the hadith as a bone the size of a speck or a mustard seed. embedded within the human body. which remains and never dissolves or disappears. According to him. on the Day of Resurrection. when Allah resurrects humanity. He will reconstruct the body's other parts upon this bone. However. according to authentic narrations. the bodies of the prophets. the truthful ones. and the martyrs are exempt from this; for their bodies will not decay or perish until the Day of Resurrection. Debreli supported these views with quotations from Bursevî (d. 1137/1725) (Debreli. 1304. p. 5; Bursevî. 1926. pp. 9–104).

In the context of "the things the earth has diminished" mentioned in the verse. he has focused on the case of Khidr (peace be upon him) and has cited numerous opinions on this matter. Quoting at length from Ibn 'Atiyyah (d. 541/1147) (Debreli. 1304. p. 5) he notes that scholars such as al-Bukhari (d. 256/870). Ibrahim al-Harbi (d. 285/899). and Ibn al-Jawzi (d. 597/1201) held the view that Khidr died. He noted that these scholars cited the verse "وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنَّ مِنْتَ فُهِمٌ": "We did not grant immortality to any human before you. Now if you die. would they be eternal?" (Al-Anbiyā' 21:34). In the context of the exegesis of this verse. he also narrated from Jabir b. Abdullah (d. 78/697) that the Prophet (peace be upon him) said shortly before his passing or about a month prior: "There is no soul born today (alive) that will not have died a hundred years from now" (Bukhari. 1422. "Janā'iz." 83. "Tafsīr of Surah al-Layl." 6; Muslim. "Virtues of the Companions." 44; Sijistani. 1475. "Sunnah." 16; Tirmidhi. 1998. "Exegesis of Surah al-Layl." 92). Later. Debreli stated that the majority holds that Khidr is immortal. will remain alive until the end of the world. and will die when the Trumpet is blown. as per the verse "Every soul shall taste death" (Āl-'Imrān3:185; Al-Anbiyā' 21:35; Al-'Ankabūt 29:57) The mufaṣṣir indicated that this is the view he himself values (Debreli. 1304. pp. 5–6). As can be seen. in the tafsīr of the aforementioned verse. he has utilized both hadiths and verses.

Here is another example related to this topic: Debreli generally explained the phrase "to turn" in the verse "تَبْصِرَةٌ وَذِكْرًا لِكُلِّ عَبْدٍ مُنِيبٍ" ("As guidance and a reminder for every servant who turns to Us." [Sūrah Qāf 50:8]) within the framework of repentance.

In these explanations, he interpreted the verse using other verses, hadiths, and the sayings of the Companions. In this context, he first cited a story from ‘Umar b. al-Khattab: “One day in Mina, I saw a child and asked him, ‘My son, where are you going at this hour?’ He replied, ‘To the mosque.’ I was very pleased and asked, ‘What will you do there?’ He replied, ‘I will pray for an hour and supplicate to my Lord.’ When I said, ‘You have rushed into worship at such a young age!’ the child answered, ‘O Commander of the Faithful, I have seen children younger than me die.’” After this narration, the author stated that repentance is obligatory and cited the verse: “And turn to Allah in repentance, all of you, O believers, so that you may succeed” (An-Nur 24:31) as evidence. (Debreli, 1304, p. 18).

Immediately after this verse, taking the opportunity Debreli cited some verses and hadiths regarding the virtues of repentance and also conveyed information from scholars regarding the different types of repentance. Accordingly, Abu Ali al-Dakkak (d. 405/1015) divides repentance into three stages: “the beginning is Tawbah (repentance); the middle is Inabah (returning to God); and the end is Awbah (frequent repentance).” Thus, a person performs Tawbah at the beginning, Awbah at the end, and Inabah in the middle. Whoever repents out of fear of punishment is called Sahib al-tawbah and ta’ib. For the taib -the one who truly repents- is like one who has never sinned. One who performs tawbah for the sake of reward is called Sahib al-Inabah and Munīb. For Allah has stated, “وَجَاءَ بِقَلْبٍ مُنِيبٍ” “...one who comes with a sincere heart...” (Sūrah Qāf 50:33). One who repents without seeking reward or fearing punishment is called Sahib al-Awbah and Awwāb. Indeed, it is stated: “نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ” “...What a good servant! His face was always turned toward Allah.” (Sūrah al-Şād 38:30, 44) It is said that the first of these is the attribute of the believers, the second is the attribute of the saints and those close to Allah, and the third is the attribute of the prophets and messengers. In addition to these, Debreli relates that when Zunnun al-Misri (d. 245/859 [?]) was asked about repentance, he said, “The repentance of the believers is from sins, while the repentance of the elite is from heedlessness.” He also mentions that one of the wise people said, “Repentance is to turn away from everything other than Allah” (Debreli, 1304, pp. 18–19). As seen, Debreli placed importance on utilizing other verses and hadiths while interpreting a particular verse.

Another example of his use of hadiths in his tafsīr is as follows: Debreli comments on the verse “When the two recorders receive [information] from the right and from the left. seated” (Sūrah Qāf 50:17): “He does not utter a single word without a very attentive observer being present!” (Sūrah Qāf 50:17) By citing various opinions regarding the identities of the two angels mentioned in this verse and what they record, he interpreted the verse using hadiths. Noting that there is disagreement regarding what the two angels write, the mufaṣṣir states that they record everything—even the moans a person utters while ill. He also mentions another view that they record things containing good deeds and devotional practices. Later, Debreli transmits the following information from the Prophet regarding the identity of the “very attentive observer” mentioned in the verse. In a hadith, the Prophet described these two observers as follows: “The angel who records good deeds is on the person’s right and is named Emir; the one who records evil deeds is on the left and is named Amin.” When a person does a good deed, the angel on the right records 10 rewards. When a person commits a sin, the angel on the right says to the one on the left: ‘Postpone this for 7 hours; perhaps he will recite tasbih and seek forgiveness.’” (Tirmidhi, 1998, “Janā’iz,” 9). Another hadith states: “The angels of the night and the angels of the day meet at the time of the afternoon prayer. The angels of the day ascend to heaven, while the angels of the night remain on earth; when the time of dawn arrives, the angels of the day reach the morning, the angels of the night ascend to heaven, and the angels of the day remain in their places. The guardian angels present what they have recorded before Allah, and He sees good both at the beginning and the end of the page and says to His angels: ‘Bear witness that I have forgiven what lies between the two ends of My servant’s page.’” (Bukhari, 1422, “Tawhid” 23, 33; Muslim, 1991, “Masajid,” 37) After citing these hadiths, the mufaṣṣir also mentions the verse “There are noble scribes who know what you do” (Al- Infiṭār 82:11-12), indicating that the two observers are two angels. Finally, he noted that these angels compete to record good deeds, hesitate to record evil deeds, and do so in the hope that the servant will repent, recording the sin along with the repentance ((Debreli, 1304, pp. 33–34).

In the examples provided here, it is evident that the author, when interpreting the verse, applies the method of interpreting a verse through other verses and hadiths—the most important method of hadith-based tafsīr —by referring directly to other verses and hadiths rather than relying on his own interpretations; he also includes the interpretations

of certain Sufi scholars. Following these explanations, Debreli expresses his own views on repentance. According to the author's approach, one seeking repentance must pay attention to certain matters before repenting. The person seeking repentance must first sever ties with sinners and, by demonstrating this personally, associate with the righteous; they must abandon all sins and devote themselves entirely to acts of obedience and worship. Furthermore, they must feel the fear and sorrow of the Hereafter in their heart and distance themselves from anxiety about sustenance. According to Debreli, a person possessing these qualities is among those to whom Allah has said, "Indeed, Allah loves those who repent and loves those who purify themselves" (Al-Baqarah 2:222) (Debreli, 1304, p. 20)

In addition to this, Debreli placed great emphasis on the use of the Arabic language in his tafsīr of the verses. The author explained the verses by dividing them into meaningful sentences and also analysed and explained certain words from the perspectives of morphology and syntax. For example, "When we die and become dust that is a distant return" (Sūrah Qāf 50:3): 'This is a strange thing—will we be resurrected after we die and become dust? That is an impossible return!' they said." In this context, according to him, the word "ذَلِكَ" in the verse points to the essence of the news (the return of the soul). "رَجَعَ" is a transitive verb meaning "rejection," the opposite of "rujū'." and its meaning is "a return to life and a return to the state we are currently in." The word "bā'id" also signifies something that is far removed from all baseless notions (delusions), from custom (the ordinary), and from possibility; or, it denotes something that is far from being true and impossible. For it is not possible for our earth to be separated from other earthen remains (Debreli, 1304, p. 4). Here, the mufaṣṣir has explained the verse by drawing on the lexical meanings of the words.

The author further states that the verse "وَالْقُرْآنَ الْمَجِيدَ" ("By the Glorious Qur'an!"; Sūrah Qāf 50:1) means "I swear by the Qur'an, which is glorious and honourable compared to other scriptures." and then provides some linguistic explanations. Accordingly, the "wāw" in the verse indicates an oath, and the response to this oath is the implied statement: "Undoubtedly, you are a Prophet who warns and instils fear of Allah's punishment!" The author cites an opinion that the response to the oath is implied, and that the evidence for this is the word "bala." Accordingly, he noted that the meaning of the verse would be: "I swear by the Kaf Mountain, upon which your world stands, and by

Qur'an. without which the survival of your religion is impossible. that when they denied you. they did not do so with evidence or knowledge. but were simply bewildered.” Debreli has shown that by using the phrase “the Kaf Mountain upon which your world stands.” he indirectly adopted the meaning that Sheikh al-Akbar ascribed to the letter “ق.” and he linked the idea of the world resting on the Kaf Mountain to the reality that religion is based on Qur'an (Debreli. 1304. p. 4).

He begins his explanation of the second verse that follows by explaining the words “عجبوا” and “عجيب.” which both derive from the same root and appear twice in the verse. According to the mufaṣṣirs. wonder (aceb) is the soul's unconventional perspective caused by an external situation or event. The subject of the verb “عجب” in the verse is the Pharaohs of Quraysh. and they were astonished that a warner had come to them not from among the angels but from their own kind. In other words. the Pharaohs of Quraysh harboured doubts about the Messenger; being not content with that. they opposed him and characterized this event as something truly weird (Debreli. 1304. p. 4).

Furthermore. the mufaṣṣir explains. in his commentary on the verse “تَبْصِرَةً وَذِكْرًا لِّكُلِّ عَبْدٍ مُنِيبٍ”: “as guidance and a reminder for every servant who turns to Us” (Sūrah Qāf 50:8). He explained. from a grammatical perspective. why the words “tawsiratu wa-dhikrā” appear in the accusative case. He noted that because these words are in the accusative case. the meaning should be: “We did these things to open their eyes. to serve as a lesson and a reminder.”

Another method employed by Debreli Vildan Faik Efendi in his work *Tafsīr-al Sūrah Qāf* when explaining the verses is to interpret them from a Sufi and allegorical perspective. The mufaṣṣir invariably offered allegorical interpretations in the commentary on nearly every verse and frequently drew upon allegorical tafsīrs as sources in this regard. The author's symbolic and mystical interpretations are clearly evident in the verse: “وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ”: “We spread out the earth. placed upon it unshakable mountains. and caused every kind of beautiful plant to grow there” (Sūrah Qāf 50:7). The mufaṣṣir first explained the verse in question. which discusses the formation of the earth. from a linguistic perspective. According to this. he noted that the word “رَوَاسِيَ” derives from the phrase “راس الشيء”: something has become fixed.” He also mentioned that the use of this word to name mountains serves to emphasize their placement and the process of anchoring them to the earth. After interpreting the verse in

this way from a literal perspective. Debreli expressed his allegorical interpretation by noting that there is also a reference to Rijālullāh (God's chosen servants) here. According to him, mountains are the spiritual pillars of the earth and the heavens. If they were to disappear, there would be no one left on earth to say "Allah" and thus the earth and the heavens would fall into ruin (Debreli, 1304, p. 17). Here, the author equates the presence and function of the mountains on earth with the presence of the saints on earth through a Sufi interpretation.

Another topic in which Debreli's Sufi interpretations come to the fore is the concept of "closeness to God" mentioned in the verse "And We are closer to him than his jugular vein..." (Sūrah Qāf 50:17). He has cited Bursevî's explanation of this "closeness" as follows: "I know best the condition of one to whom the jugular vein is close" (Debreli, 1304, p. 17; Bursevî, 1926, 9/113). Furthermore, the mufaṣṣir has noted that this scientific closeness is expressed through essential closeness. Following these explanations, Debreli has interpreted the matter of "God being closer to man than his jugular vein" in the verse as a Sufi interpretation, explaining it primarily through the practice of i'tikāf. He described i'tikāf as the most important act of worship that brings one closer to Allah and provided detailed explanations. On this subject, he elaborated on the topic in great detail by citing definitions, types, legal rulings, virtues, and hadiths regarding the Prophet's practice from various scholars. He also touched upon the topic of prostration in the context of the servant's closest proximity to Allah and cited various hadiths on this subject. While doing so, the author referenced the practice of seclusion (khalwa) followed by Sufis (Cebecioğlu, 2014, p. 192; Uludağ, 2012, p. 156) and arba'ūn (Cebecioğlu, 2014, p. 114; Uludağ, 2012, p. 125) and cited hadiths on the subject (Debreli, 1304, pp. 29–32). The reason Debreli addressed the topic of i'tikāf in such detail is his interpretation of the verse from a symbolic perspective and his assertion that the presence of the surah during the month of Ramadan serves as the reason for its interpretation.

Another of the author's mystical interpretations is found in the verse "And during part of the night, glorify Him, and after the prostrations" (Sūrah Qāf 50:40). Here, he quotes Bursevî as stating that some ascetics, by staying awake for years, were able to engage in constant glorification and remembrance, just as described in the verse "Those who are constant in their prayers" (Al-Mā'arij 70:23). He further noted that the state described in the verse pertains to the condition of the heart, not the physical form. For,

according to him. most of the People of Allah spent the night as the Messenger of Allah (peace be upon him) did. yet their hearts remained awake and their prayers were constant. For they are in remembrance all night and day (Debreli. 1304. pp. 70–71; Bursevî. 1926. 9/140).

5 THE APPLICATION OF CERTAIN FIELDS OF QUR'ANIC STUDIES

While explaining the ambiguous verses. Debreli also drew upon certain fields of Qur'anic scholarship. Foremost among these is the letter “ق.” which appears in the first verse of Sūrah Qāf. As mentioned above. he classifies this letter as one of the “Ḥurūf al-Muqatta‘āt” (disjoined letters). which are considered to be among the absolutely ambiguous verses. Debreli also explained it as one of the Ḥurūf al-Muqatta‘āt and cited the views regarding it. This indicates that the mufaṣṣir utilized the science of Mutashābih al-Qur’ān. Since this has been discussed in detail previously. other sciences of the Qur’an that he referred to. such as Munāsabat al-Qur’ān and Gharīb al-Qur’ān. will be examined here.

5.1 Establishing connections among verses

The author has also attempted to establish certain connections among the verses. In this regard. he has linked verses 9. 10. and 11 as follows. Accordingly. the phrase “رُزْقًا” (as sustenance for the servants”) in verse 11 serves as the reason for the verse beginning with “فَأَنْبَتْنَا بِهِ” (“We caused to grow”) in verse 9. The primary purpose of the creation of these fruits is to reflect upon them and draw lessons from them. Therefore. before deriving sustenance from them. what is required of the servant is reflection and taking heed. Following these statements. he provided some explanations in Persian regarding the topic and cited Ismail Hakkı Bursevî (d. 1137/1725) to support his views. According to Bursevî. the first verse refers to contemplating God’s power with a reflective gaze and presenting evidence through the greatest entities. such as water sources and the growth of plants. For this reason. it is appropriate to associate it with reflection for insight and reflection. The second purpose is to make the benefit derived

from these great entities a means of sustenance. This is why the second verse follows the first. For the benefit of a thing is arranged after it (Debreli. 1304. p. 21).

As is evident here, it is clear throughout much of the work that the author drew heavily on the commentary of the late Sufi mufaṣṣir Ismail Hakkı Bursevî. Indeed, following the linguistic explanations regarding the phrase “كَذَلِكَ الْخُرُوجُ” (“Thus is the emergence of people from the grave”) at the end of verse 11, he again draws attention to the subtleties of meaning here through Bursevî’s views. Accordingly, the use of the term ‘ihyā’ (revival) to describe the emergence of plants from the earth, and the term ‘al-Khurūj’ (emergence) to describe the resurrection of the dead, serves to emphasize the greatness of ‘Inbāt’ (causing to grow from the earth) and the ease of the act of resurrection. The purpose of establishing this analogy is to bring the reality of resurrection closer to people’s minds and understanding through the method of illustration (Debreli. 1304. p. 21). Following Bursevî’s explanations, he cited the verses in which Allah describes bringing dead soil to life and resurrecting it as a proof of His power to support his view. The author also applied the method of interpreting a verse with another verse here (Debreli. 1304. pp. 22–23).

In his commentary on the verse “وَنُفِخَ فِي الصُّورِ” (“Then the Trumpet will be blown...”) (Sūrah Qāf 50:20), Debreli stated that the “blowing” mentioned in the verse refers to the second blowing—the blowing of resurrection and gathering—and that the one who blows it is Isrāfīl. According to a narration transmitted from Abu Hurayra (d. 58/678), the Messenger of Allah stated: “There are 40... between the two blasts.” (Bukhari. 1422. “Tafsir al-Qur’an.” 65; Muslim. 1991. “Fitan.” 529). According to Debreli, the narrator did not specify whether the term “forty” referred to days, years, or months, and when asked, he replied, “I do not know” (Debreli. 1304. pp. 44–46). Later, the mufaṣṣir states: “Then whoever is in the heavens and whoever is on the earth will be struck with a shock, except for those whom Allah wills; then the Trumpet will be blown a second time, and behold, they will stand up, gazing”: “(On that day) the Trumpet will be blown, and then—except for those whom Allah wills—all who are in the heavens and on earth will fall down dead; then the Trumpet will be blown again, and they will suddenly rise up, looking around.” (Sūrah az-Zumar 39:68) He also mentioned that after the breath of death, water will descend from the sky like male semen, and bodies will be formed from it. He interpreted that once this is complete, the breath of resurrection will be blown

into the Trumpet. all souls will return to their bodies. and Allah will resurrect them all at once. He stated that this is what the part of the verse. “Then there will be a second breath blown into it. and behold. they will be standing. looking around.” conveys (Debreli. 1304. pp. 45–46).

In addition. Debreli reports that Şeyhzâde (d. 950/1543) mentioned in his commentary on Sūrah az-Zumar in the margin of the Bayzāwī that the Trumpet will be blown twice (Kavacî. 1999. 7/280). The mufaṣṣir also notes this matter regarding the verse “On the day the Trumpet is blown. all who are in the heavens and on earth will be seized with terror. except those whom Allah wills; they will all come to Him with their heads bowed.” (Sūrah an-Naml 27:87) and “And the Trumpet will be blown. and all who are in the heavens and on earth will be struck with terror”: “When the Trumpet is blown. everything in the heavens and on earth will perish. except those whom Allah wills...” (Sūrah az-Zumar 39:68) He has stated that this is understood from these verses. According to him. the terms ‘al-faza’ and ‘al-sa’iq’ used in these verses have the same meaning and are metaphors for destruction. Indeed. Fakhraddin al-Rāzī (d. 606/1210) also relates the following hadith in his commentary on Sūrah al-Ḥajj: “When Allah had finished creating the Earth and the Heavens. He created the Sūr and gave it to Isrāfil. who now awaits the day he will blow it. with the Sūr in his mouth and his eyes fixed on the Throne. When Abu Hurayra asked. ‘O Messenger of Allah. what is the Sūr?’ he replied: ‘It is a horn-shaped horn of light. the diameter of its head being as wide as the sky and the earth. It will be blown into three times: the Blast of Terror (Nafḥat al-Faḍā’), the Blast of Fainting (Nafḥat al-Sa’q). and the Blast of Resurrection (Nafḥat al-Qiyāmah). which is the Blast of Standing before the Lord of the Worlds.’ “In the Breath of Terror (Nafḥat al-Faḍā’). Allah causes the mountains to move; at the first breath. the Earth shakes so violently that it sways like a ship swallowed by waves or a suspended lamp swayed by the wind.” (Rāzī. 1981. 13/2-4). Debreli Vildân notes that Allah describes this situation in Sūrah al-Ḥajj: “Indeed. the earthquake of the Hour is a tremendous event.” (Sūrah al-Ḥajj 22:1) and “On the day you see it. every nursing mother will forget the child she is nursing. and every pregnant woman will miscarry. And you will see people as if they were drunk. though they are not drunk; for the punishment of Allah is severe!” (Sūrah al-Ḥajj 22:2). Furthermore. according to him. these verses refer to the first breath. and based on the verse “إِلَّا مَنْ شَاءَ اللَّهُ” (“except those whom Allah wills”) (Sūrah az-Zumar 39:68).

some beings are exempted from destruction in one of these two breaths: These are Gabriel, Michael, Isrāfīl, and the Angel of Death. The Angel of Death is commanded to take the souls of Gabriel first, then Michael, and then Isrāfīl. Afterward, the Angel of Death is commanded to die, and then Allah the Exalted revives Isrāfīl and commands him to blow the second breath. For Allah's words: "Then behold, they will stand up, gazing" (Sūrah az-Zumar 39:68) signify the resurrection (Debreli, 1304, pp. 46–47).

He continued his explanations by establishing connections among the verses and utilizing their interrelated clarification. In this context, the mufaṣṣir, citing the verse "On the day when the caller calls to something unknown" (Sūrah al-Qamar 54:6), has specified that the "caller" here refers to Isrāfīl. He noted that "إِلَى شَيْءٍ نُّكْرٌ": "That is, a terrifying event or situation that souls have never known or recognized" points to the horror and dread of the Day of Judgment. According to a narration he cites, Isrāfīl will blow the Trumpet from atop a rock in Bayt al-Maqdis and proclaim: "O decayed bones, shattered flesh, and scattered souls! Allah the Exalted commands you to gather together for the Day of Judgment." The servants hear this call, and those closest to it "with eyes cast down, they emerge from their graves" (Sūrah al-Qamar 54:7)—that is, they emerge from their graves with their eyes cast down in fear. At that moment, they are "like locusts spreading out" (Al-Qamar 54:7)—that is, they are scattered everywhere and mingled together like locusts. "مُهْطِعِينَ إِلَى الدَّاعِ": "Rushing toward the caller" (Sūrah al-Qamar 54:8)—that is, with dazed expressions, stretching their necks toward the sound of Isrāfīl. "The disbelievers say, 'This is a difficult day'" (Al-Qamar 54:8). Along with these, "Then behold, they are standing, gazing": "And behold, they are standing, gazing!" (Sūrah az-Zumar 39:68) The author has noted that the word "naẓar" in this verse may carry the following meanings: a) the turning of the eyes to see, b) their realization that their eyes are fixed in astonishment and paralysis in every direction, and c) "to wait," in the sense of "they await what will be done to them." The author has cited many more hadiths on this subject (Debreli, 1304, pp. 44–46).

In his extensive explanations here, the author has established connections among verses while taking into account the unity of the Qur'an—as is done in many reputable and reliable tafsīr studies—and has extensively applied the method of interpreting one verse through another, while also utilizing authentic hadiths.

Following all this, in the context of the exegesis of the 21st verse of the surah, he summarized the events that will occur during the process of the Day of Judgment—as described in the Qur'an—and cited some authentic hadiths to elucidate the subject. He did so in the style of a sermon. Furthermore, he narrated the events by relating them to the listener's personal circumstances and making him feel as though they were happening to him, thereby transforming the abstract into the concrete. In this way, he adopted an explanatory style that immediately brought the conditions of the Day of Judgment down to the present and sought to make the listener experience them first-hand (Debreli, 1304, pp. 46–47).

5.2 His explanation using historical information and his use of gharīb al-qur'an

Regarding the phrase “كَذَّبَتْ قَبْلَهُمْ” (“...had denied before them”) mentioned in verse 12 of the surah, Debreli explains it as “That is, before the people of Mecca; قَوْمُ نُوحٍ: the people of Noah” and briefly recounts the story of Noah here. Regarding “the people of Ar-Rass,” he notes that there are disagreements, that detailed information is found in history books, and that readers should consult those sources (Debreli, 1304, pp. 24–25). Although the author did not provide detailed information about the past peoples mentioned in this verse and recommended consulting history books, he has cited historical information from Bursevî regarding the peoples mentioned subsequently (Bursevî, 1926, 9/109). However, regarding the Thamūd people mentioned at the end of this verse and the “وَعَادٌ وَفِرْعَوْنُ وَالْحِوَانُ لُوطِيٌّ” (Sūrah Qāf 50:13) he also provided some information about the ‘Ād, Pharaoh, and Lūṭ’s peoples without citing sources (Debreli, 1304, pp. 25–26). He applied the same style of explanation in the tafsīr of verse 14, even quoting the statement of Aisha (d. 58/678) regarding the people of Tubba’ in the verse: “Tubba’ was a righteous man, and Allah has not condemned him here but his people.” (Debreli, 1304, p. 26).

In both of these examples, the author advises readers to consult history books rather than providing details about the ancient peoples mentioned in the verses; yet in one instance, he himself did not follow this advice and provided detailed information about the peoples in question. Regarding the phrase “فَحَقُّ وَعِيدٍ” at the end of the verse: “My punishment has come to pass!” (Sūrah Qāf 50:14), he interpreted it to mean “that is, My

threat has become obligatory and lawful upon them.” and noted that the word “va'id” is among the rare terms in the Qur'an. He noted that while the term in question is used in both positive and negative contexts. unlike the word “al-Wa'd.” it is specifically used in a negative sense (Debreli. 1304. p. 26). It is understood from his evaluation that he also utilized Gharīb al-Qur'an while interpreting the verse. The author later presented his view by citing some explanations from Bursevî in the context of the general explanation of the verse (Debreli. 1304. pp. 26–27; Bursevî. 1926. 9/110–111).

Throughout the work. as in this example and in the subsequent ones. Debreli frequently cites Bursevî's explanations and the interpretations of certain Sufis when elucidating the verses. From this. it is possible to conclude that he adopted a Sufi approach and methodology in his tafsîr.

6 EXPLANATION THROUGH LINGUISTIC ANALYSIS AND VARIANTS OF QUR'ANIC RECITATION

As seen in some of the examples given above. the author conducted a linguistic analysis of the words in most verses and also provided explanations by referring to the various recitation variants. For example. regarding the verse “أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ”: “Do they think that we were unable to create the first creation?” (Sūrah Qāf 50:15). he emphasized that the purpose of this verse is to rebuke the disbelievers and present clear evidence against them. He then noted. through linguistic analysis. that the majority read the first ‘y’ in the word ‘‘ayyi’ with a kasra and the following ‘y’ without a vowel. just as they do with the word ‘radhi.’ He also mentioned that some read the first ‘ي’ with a shaddah without the ‘ishbā’ (meaning ‘to be unable to accomplish a task’) in the second instance. For instance. when someone fails to achieve success in a task. the expression ‘عَيَّ بِالْأَمْرِ وَ عَيَّ بِهِ’ is used. The ‘أ’ in the verse serves as a reminder; the ‘ف’ refers to the intended purpose. Accordingly. the meaning seems to be: ‘We intended the first creation. which is the gradual creation of man from a drop of semen or the creation of Adam from nothing. “Are we so incapable of this that they assume we are incapable of the second creation. which is resurrection?” (Debreli. 1304. p. 27). As seen. Debreli provided information regarding the recitation of certain words in the verse and listed the meanings that emerge by explaining their grammatical aspects.

The mufaṣṣir began his commentary on the verse describing the creation of the earth “And the earth We spread out. and We set upon it firm mountains” (Sūrah Qāf 50:7) by explaining the literal meanings of certain terms. (Sūrah Qāf 50:7). explaining the formation of the earth by first clarifying the literal meanings of certain terms. He noted that the word ‘رَوَاسِي’ in the verse derives from ‘رأس الشيء’: ‘A thing has become fixed.’ He explained that the use of this word to name mountains was intended to draw attention to the fact that the mountains were created and placed on the earth to be fixed in place (Debreli. 1304. p. 17).

In his commentary on the verse “وَنُفِخَ فِي الصُّورِ”: “Then the Trumpet will be blown...” from the sūrah (Sūrah Qāf 50:20). Debreli provided linguistic explanations. First, he noted that the “blowing” mentioned in the verse refers to the second blowing - the blowing of resurrection and gathering- and that the one who blows it is Isrāfīl. According to the author—based on the ellipsis of the genitive—the time of this blowing is the Day of the Threat (Yawm al-Wa’id). which is the day of the threat that was foretold while the world still exists. Al-Wa’id means “the Threat.” and it refers to the day when the threat will occur (Debreli. 1304. pp. 44–46).

As in others. Debreli provided the primary meaning in the brevity of the translation on the verse “وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ”: “Every soul comes accompanied by a guide and a witness.” (Sūrah Qāf 50:21). but he did so in Persian and addressed the grammatical status of certain words (Debreli. 1304. pp. 46–47). After stating that not only humans but all living creatures will be brought to the gathering place on the Day of Resurrection. he also explained the nature of this process. According to this. the manner of bringing and bearing witness will vary according to people’s deeds. That is. every person will have two angels with them; one will bring them to the gathering place. and the other will bear witness to their good and evil deeds. The author supported these statements with the following passages from *Kashf al-Asrār*: “The guide of the unbeliever will lead him to the gathering place. and his witness will bear witness to his sins. The believer’s guide will lead him to Paradise. and his witness will bear witness to his obedience.” (Debreli. 1304. p. 48). The author then states: “The two recording angels in the world are Sā’ik and Shahīd. whom Allah mentions in this verse; or. contrary to the view of Rūḥ al-Bayān (Bursevî. 1926. 9/121). these are two other angels.” He thus opposed Bursevî on this matter and supported the view of Abū Hayyān (d. 745/1344):

“The apparent meaning of the part of the verse (Sā’ik and Shahīd) is: These two are of a specific kind; therefore. the Sā’ik are the angels assigned to this task; while the Shahīd are the Hafaza. and each of them are angels who bear witness to both good and other matters.” (Abū Hayyān. 1993. 8/124) He supported this with the hadith: “The person. jinn. and everything else who hears the muezzin’s call from the farthest distance will bear witness to this on the Day of Judgment.” (Bukhari. 1422. “Adhan.” 5; “Tawhid.” 52; “Beginning of Creation.” 12) He noted that this hadith fits within this context. and then cited views from the commentaries of Qadi Iyad (d. 544/1149) in his *Shifa*. al-Qurtubi (d. 671/1273) and Neysaburi’s (d. 405/1014) tafsīrs. and explained the verse by breaking it down into sentences (Debreli. 1304. pp. 48–49).

Debreli interpreted the verse “أَوَّلَى السَّمْعِ وَهُوَ شَهِيدٌ”: “for those who listen” (Sūrah Qāf 50:37) to mean that the person who listens to the revelation and acts upon it grasps the wisdom of the situation and stays away from things that lead to disbelief. This is because. in his view. one cannot truly listen to anything unless the heart is sound. According to Debreli. the word “شَهِيدٌ” in the verse means “witness.” In this context. the meaning becomes: “He is of sound mind. so he understands and grasps the meanings of the revelation.” For a person lacking this knowledge in his mind is as if absent; or. having witnessed its truth. he takes heed of its outward teachings and stays away from its prohibitions (Debreli. 1304. pp. 48–49).

Therefore. according to the author. the term “شَهِيدٌ” in the verse describes one who is spiritually present and comprehends the meanings of revelation; and this signifies being in the closest possible proximity to Allah’s presence during prayer through sincerity. tranquillity. and spiritual contemplation. thereby determining the acceptance of worship and the degree of the servant’s nearness to his Lord (Debreli. 1304. pp. 67–68).

Another verse containing the author’s linguistic explanations is: “And during part of the night. and after the prostrations. glorify Him” (Sūrah Qāf 50:37). According to the mufaṣṣir. the word “أَدْبَارَ” in the phrase “وَأَدْبَارَ السُّجُودِ” (i.e.. “after and at the end of the prayers”) is the plural of “دُبُرٌ.” and when prayer is performed. it is said. “أَدْبَرَتِ الصَّلَاةُ.” Rukū‘ and prostration (sujūd) are two elements that define prayer. For these two are the greatest pillars of prayer. just as the face defines the human being. As a matter of fact. the face is the most honourable and valuable part of the human body. It is narrated that Umar (may Allah be pleased with him) (d. 23/644) and Ali (may Allah be pleased with him) (d. 40/661)

would perform two rak'ahs after the prostrations of the evening prayer and two rak'ahs before the Morning Prayer. following the appearance of the stars. The majority of mufaṣṣirs hold this view. The Messenger of Allah (peace and blessings be upon him) also stated: "Two rak'ahs of the morning prayer—that is. the Sunnah of the morning prayer—are better than the world and all that is in it." (Muslim. 1991. "Salât." 190) "The Prophet (peace be upon him) would recite the Surah al-Kāfirūn and al- Ikhlās in the Sunnah prayers of the evening and morning." (Debreli. 1304. pp. 70–71; Bursevî. 1926. 9/140) Here. the author mentions hadiths regarding the virtues of supererogatory prayers performed after the obligatory prayers. accompanied by tasbih. tahmid. and takbir; and after explaining the term 'الدُّبُرُ.' he also provides examples from the practices of the Prophet (peace be upon him). Umar (may Allah be pleased with him). Ali (may Allah be pleased with him). and the Companions regarding the virtues of the sunnah prayers of the evening and morning prayers as well as voluntary prayers.

7 RESULT

The tradition of surah commentaries. which was widespread in the Ottoman exegetical tradition. continued even during the final years of the empire. One such work is *Tafsīr al-Sūrah Qāf* by Debreli Vildan Fâik. a scholar of that era. Although it is stated that the work was composed for the purpose of a Ramadan sermon. it has been observed that the topics it covers. the information provided. and the methodology employed give it a scholarly character. Furthermore. it has been determined that the content of the work possesses a systematic quality in terms of exegetical methods and the sciences of the Qur'an.

The author generally presents some interpretations regarding the Muqatta'āt — letters whose meaning is unknown and which are considered to be purely metaphorical— and. regarding the letter Qāf. he refrains from offering his own interpretation. and instead he limits himself to transmitting other interpretations. most of which are symbolic. In this context. it is understood that he supports Ibn Arabi's interpretation. Furthermore. it is observed that throughout the work. Debreli frequently quotes from Bursevî. sometimes opposes him. includes other Sufi interpretations. and occasionally offers his own Sufi interpretations. It can be said that the work primarily draws on Sufi exegeses. with

Bursevî being the main source. Therefore, based on both his extensive quotations from Sufi sources and his own interpretations and explanations, it is possible to state that the work was written in accordance with the tradition of symbolic exegesis. While interpreting the verse in question, Debreli did not limit himself to the relevant verse alone, but also addressed other topics and cited verses pertaining to those matters. With this approach, the work's methodology demonstrates an affinity with the thematic exegesis style, which addresses the meaning of verses in a holistic manner.

It has also been observed that the author attempts to establish connections among verses, and in some cases, he cites accounts regarding the reasons for the revelation of certain verses from al-Ghazali rather than from hadith or sūrah sources. In his exegesis of many verses, the author refrains from offering personal interpretations and instead merely cites the relevant hadiths, thereby applying the method of hadith-based exegesis. Occasionally consulting exegetical works by Fakhraddin al-Rāzī, Bayzāwī, and others, at times, the mufaṣṣir recommended referring to history books regarding accounts of past nations in the verses without providing details, while at other times he has been observed to deviate from this approach by including detailed information and certain Israelite traditions.

It has been observed that Debreli effectively utilized the Arabic language while interpreting the verses, providing detailed explanations of the words' lexical meanings as well as their grammatical and syntactic implications. While explaining the words and sentences in the verses from the perspective of the Arabic language, he used *Gharīb al-Qur'ān* and it was noted that he also considered the recitation aspects of the words. However, it has also been observed that in many parts of the work, the meanings of some words were explained in Persian.

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Authors' Contribution

All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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