



CONTEMPORARY MANUSCRIPTS AND EDITIONS OF ABU HAFS UMAR NASAFI'S "TILBATUT-TALABA"

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Article history:	Abstract:
<p>Received: January 14th 2024 Accepted: March 10th 2024</p>	<p><i>This article discusses the present-day manuscripts and modern editions of Abu Hafs Umar Nasafi's "Tilbatut-talaba". You can find out where and in what condition they are through this article. This article also mentions which scholars have studied modern editions of this work.</i></p>
<p>Keywords: <i>Tilbatut talaba, fiqh, jurist, Abdurrahman al-Ak. Dorun-Nafais. Lebanon. Beirut. Islamabad. Lugaat al-fiqh.</i></p>	

INTRODUCTION

The works left by Imam Abu Hafs Najmuddin Umar Nasafi have been widely spread around the world until today, and it can be seen that the scholars of the world have made extensive use of them. His works have penetrated deeply into the entire network of Islamic sciences. All the books of that person are more than a hundred. The main reason is that all the books written by the scientist are considered among the books of that science. For example, in the science of aqeedah, there is the work "Aqeedah al-Nasafi", in which Abu Hafs Nasafi made the teachings of his great-grandfather Imam al-Moturidi in a concise and short form, and served to spread the teachings of Moturidi widely.[1]

This work created by Allama is widely read in the Islamic world, and many commentaries and references have been written on it. Although the scientist wrote only one work on theology, the reason why he gained fame as a theologian is that this work provided a very brief theoretical foundation of Islamic belief.[2]

In the science of interpretation, there is a work "al-Taysir fiy al-tafsir". This book is also famous. Abu Hafs was also an expert in the field of Nasafi tafsir. His work "at-Taysir fiy at-tafsir" (4-volume commentary on the Qur'an) also testifies to this.[3]

Many poems found in his works indicate that the scientist has a high ability in the field of poetry. The scientist interprets most of the hadiths quoted in his work "Kitab al-Qand" in his own language and in a poetic style. These works can serve as a sufficient basis for the detailed study of various directions of the work of Abu Hafs Nasafi in the future.[1] In the science of jurisprudence, the works he wrote in this field, such as "Tilbatut-talaba", constitute 8 books.[4] We mentioned information about these books in Chapter I, Section 3. Below, we will talk about today's manuscript copies, lithographs and modern editions of Abu Hafs Nasafi's jurisprudence work "Tilbatut-talaba".

MAIN PART

Initially, it was intended to provide information about modern editions of this book. As mentioned above, a modern edition of the book "Tilbatut-talaba" published by "Dorun-Nafais" publishing house in Damascus, which was taken as a thesis subject, is currently being researched. This book was edited and prepared for publication by Sheikh Khalid Abdurrahman al-Ak, the head of the Public Fatwas Office in that city. This work has been published several times. In particular, the first edition was published in 1993, and the second edition in 1999. The modern edition we are considering was published in 1436 AH and 2015 AD.

Sheikh Khalid Abdurrahman al-Ak studied this work in depth. He tells about this in full at the beginning of the book. In particular, during the study of the manuscript edition of the work "Tilbatut-talaba", the scientist clearly identified the places where the verses and hadiths were taken from it. The reason is that in the manuscript copy of this book, verses and hadiths are cited as evidence to explain the words, but Abu Hafs Nasafi did not clearly say where they were taken from, i.e. which chapter and which hadith they were taken from. This is how Allama wrote this book. He explains jurisprudential words with the knowledge he has. That is why scholar Khalid Abdurrahman al-Ak clearly indicated all the verses and hadiths in the book and clarified them. In the book "Tilbatut-Talaba" he tells in which surah the verses are found. The verses explain the numbers and what they mean and what qualities they represent. And the hadiths cited for evidence are given by which muhaddiths narrated them and in which books they are found. Motabar also mentions the rulings of these hadiths in the books of hadiths. If they are authentic, he calls them authentic, and if they are weak hadiths, he highlighted their weaknesses. If Mobodo does not find the original source of a word in the hadith books, he writes that the original of the hadith is not in the major hadith books.

Abu Hafs Nasafi in his book "Tilbatut-Talaba" hadiths quoted by the scholar Khalid Abdurrahman al-Ak, as a result of checking the authoritative hadith books, if those hadiths were said to be subject by the great scholars of hadith, then scholar Dr. Khalid also said that they are subject. . It can be understood from this that Abu Hafs Nasafi was also a great scholar in the science of hadith. He memorized many hadiths. He also knew the rules of judging from hadiths. The fact that he used many hadiths to explain the meanings of jurisprudential words also shows Najmuddin Nasafi's level in hadith science. It is no exaggeration to say that he was one of the great scholars. This is also shown by the fact that he cites evidence from hadiths while explaining almost all the words in his book. Also, Sheikh Khalid turned to other books if he could not find the original narration of the hadiths mentioned in Tilbatut-Talaba in the major books of Usul. If he does not find the source of the narration of this hadith or does not find its isnad, he is satisfied with quoting the companion who narrated it.

After that, Sheikh Khalid wrote a scientific introduction to this book. He named them as "The place of the Holy Qur'an in Arabic", "The place of the Hadith Sharifs in Arabic", "A document for the Nabawi Sunnah's Aqeedah, Sharia and Dictionary Sciences".[5] At the end of the introductions, he expressed his thoughts under the name "The Last Introduction". In this introduction, scholar Khalid Abdurrahman al-Ak Abu Hafs gave brief information about Nasafi's life and work. He explained his views about the book "Tilbatut-Talaba". After giving the above information, he went on to comment on the original text of the book "Tilbatut-Talaba".

Then he marked all the books that appeared in "Tilbatut-talaba". He also briefly describes those books. After that, he compared the jurisprudential terms found in the work with those found in other authoritative dictionary books. In the work, he explained the pages of the books, which chapter they are in, and their comparative significance with many additions.

In addition, he tried to clarify the lexical meanings of fiqh istilahs as well as their other meanings. He tried to provide full information about them in the "link" section.

When writing "Tilbatut-talaba", Abu Hasf Nasafi wrote the same information as in the books of "Furuul-Fiqh", dividing it into chapters. Scientist Khalid Abdurrahman al-Ak gave the names of the chapters in the same order and indicated them. When naming the chapters, they did not mention their dictionary and terminological meanings. He left it in the text part. That is, the text starts suddenly.

One of the works of Shaykh Khalid Abdurrahman al-Ak is that he arranged the chapters separately from the manuscript copy of the book "Tilbatut-talaba". It is known that topics and chapters are rarely separated in manuscript books. Perhaps, if the topic ends before reaching the end of one page, it is witnessed in many cases that it is continued without going to the next page. The scientist arranged the chapters in "Tilbatut-Talaba" in the same way. Thanks to the great work of the scientist, "Tilbatut-talaba" has become a modern publication.

At the same time, Sheikh Khalid also mentioned the names of the books in the work. He also gave information about the names of scientists and places mentioned in the book.[6]

As mentioned above, the modern copy of this book, which is being researched by us, was edited and published by Sheikh Khalid Abdurrahman al-Ak, the head of the "Office of Public Fatwas" of the Syrian Arab Republic in Damascus, and the third edition was published in "Dorun" in Beirut in 1436 AH It is a copy published by "Nafois" publishing house. The address of this publishing house is Fardon street, Baytur city. The phone number is 009611803152 - 810194. The fax number is 009611861367. The first edition of this book was published in 1995, the second edition was published in 1997, the third edition was published in 1999, the fourth edition was published in 2010, the fifth edition was published in 2015, and the last edition was published in 2020. was published in In addition, it can be seen that this book is always out of a new edition in this publishing house.

A second modern edition of the work "Tilbatut-talaba" has become known to us. It was researched by Dr. Abu Abdullah Muhammad Hasan Muhammad Hasan Ismail al-Shafii. This modern publication was published in 1997 in Beirut, the capital of the Republic of Lebanon. This work was carried out in the "Dar al-kutub al-ilmiyya" publishing house. The address of this Nashtiyot is given as the first turn of Ramel al-Zarif Street in Beirut. Fax and telephone numbers are as follows: 00(9611)60.21.33-36.61.35-36.43.98.[7]

This modern copy of "Tilbatut-Talaba" is also written in its own style. As usual, it started with basmala. Scholar Muhammad Hasan Ismail wrote his preface before entering the original text of the book. It should be mentioned that the scientist was known by the name Muhammad Faris among the people of knowledge. His works are widely known under this name. In it, the scientist says that the purpose of this good work is to create relief for students. He says that he is doing this work to make it easier for the students to learn the words they are struggling with. After that, Sheikh Abu Hafs praises the scientific potential of Nasafi. He prays for the person. The most interesting thing is that the scholar Muhammad Hasan Ismail is a scholar of the Shafi'i sect of "Ahl al-Sunnah wal-Jamaa". Hazrat Najmuddin Nasafi was a Hanafi scholar. It is clear from this that Abu Hafs Nasafi is famous not only among Hanafi scholars, but also among other scholars of Ahl al-Sunnah. After that, the scientist gave a brief biography of Abu Hafs Nasafi, including his scientific work and years of his life. It says that Nasafi is one of the scholars of the people of Samarkand. The reason for this is that even though Nasafi received his first knowledge in Nasaf, he spent most of his life in the pursuit of knowledge in Samarkand. The scientist Abu Hafs Nasafi is said to be one of the scholars who excelled in Usul science, mutakallim, commentator, muhaddith, great jurist, and in the science of Arabic grammar.[8]

After that, he gives information about Nasafi's teachers. Then the scientist told about the works he left behind. He explained the names and reasons for writing some of them. Among them, you can find the names of books in all branches of Islamic sciences. At the end of the biography about the scientist, it tells about the death of the scientist. At

the same time, Abu Hasf mentions in detail the works of which scientists can find information about Nasafi. He clearly indicated on which pages of the books they meet. In the last chapter, scientist Muhammad Hasan Muhammad Hasan Ismail al-Shafii expressed his gratitude to his teachers. After giving the above information, he moved to the main part of the book "Tilbatut-Talaba". He didn't add many additional topics after the main part. Only in alphabetical order, the words are listed in which chapter and page they appear. After that, he indexed the chapters.

In the study of modern copies of the book "Tilbatut-Talaba", the above two books were briefly compared. Among them, there is almost no poverty in the original text of the book. The sequence of chapters is also the same. Only in some places it was encountered that the actions of the words were exchanged. This situation is found on page 82 of "Tilbatut-talaba" prepared for publication by Sheikh Khalid Abdurrahman al-Ak. An example of this is the word "fiy hazal vakata", which should be written in it as "fiy hazal vakata". The same situation has been the same in the book narrated by Muhammad Hasan Muhammad Hasan Ismail al-Shafii. There are also some differences in providing links. For example, references to words given in the first book are not found in the second edition. The references given in the second edition do not appear in the first book. References in "Tilbatut-talaba", prepared for publication by Sheikh Khalid Abdurrahman al-Ak, are widely and deeply covered. The references in "Tilbatut-talaba" prepared for publication by Muhammad Hasan Muhammad Hasan Ismail al-Shafii are given in a shorter form. Khalid Abdurrahman al-Ak presented many topics as an introduction before coming to the main part of the book. Muhammad Faris did not do that. Such honorable parties were encountered during the execution of the work.

There is also an electronic version of the work "Tilbatut-talaba" today. It was developed by a scientist in the city of Islamabad, Islamic Republic of Pakistan. The scientist's name is Doctor Ismatullah Inayatullah. The scientist made this work in a book called "al-Jamiyatu al-Islamiyyatu al-Ilmiyyatu". He mentioned this at the beginning of the main part of the book.[9]

This book also provides some information as an introduction to the main part. They are mainly devoted to the life and work of Abu Hafs Nasafi.

There are also lithographic copies of "Tilbatut-Talaba" that exist today. One of them was prepared for publication in the publishing house "Maktabatul-musanna" located in Baghdad, the capital of the Republic of Iraq. The book was completed in the publishing house under the guidance of the director of this publishing house. The name of the head of the publishing house is Qasim Muhammad al-Rajab, and his name is mentioned on the last page of the book. It is not known who copied this copy. It is not specified. This book differs from other manuscripts and lithographs of the work "Tilbatut-talaba". This is because there are very few introductory words in the introduction to this book. It contains only the famous works of Abu Hafs Nasafi. "Tafsir al-Taysir" work in Tafsir science, Imam Muhammad's poem in the book "Jami'u al-Saghir", Abu Hafs Nasafi is one of the great teachers of Burkhaniddin Marginani, the author of "Hidaya" work, and in the science of vocabulary There is information about this work "Tilbatut-talaba" written by There is also information about how Naasaf, the city where Najmuddin Nasafi was born, is read in Arabic, and that it is one of the big spheres in Movarounnahr land.[10]

After this brief introduction, the main part of the book was passed. The name of the scientist who copied this book is not mentioned. Only the name of the scientist who published this book is given. We mentioned it above. One of the unique features of this lithograph is that it was printed in the original book position during the transfer. No words are referenced or referenced. Printed in the original state of the publisher. There is no difference between the sequence and arrangement of chapters and topics in the above modern editions. No additional information was given after the main part. A copy of this lithograph was printed in 1311 Hijri, 1894 AD in the "Matbuat al-Amira" publishing house located in Istanbul, the capital of the Republic of Turkey.

Currently, this lithograph copy of "Tilbatut-Talaba" is stored in the library of the University of Toronto, Canada.[11]

The most interesting thing is that the original version of the work "Tilbatut-Talaba", which is the basis of this lithograph, was also the basis of two modern editions above. This is stated on the website of the Turkish Religious Foundation.[12] We witnessed that this same book became the basis for another modern edition to be published. It was investigated by Halil al-Mays al-Lubani, mufti of Buqa region of the Republic of Lebanon. He was born in 1941 in Lebanon. The modern edition of the work "Tilbatut-talaba" classified by this scientist has many similarities with the above two modern books. It also provides explanations for words that are difficult to understand through separate links. After its publication, it was widely distributed in Muslim countries. The fact that the scientist Khalil al-Mays al-Lubnani, who investigated this, worked as a mufti in Lebanon also determines the level of knowledge of that scientist. The scientist left behind books in many fields of Islamic sciences. We witnessed the great respect of this sheikh in his homeland.

The fact that the work "Tilbatut-Talaba" attracted the attention of the great scientists of the time of the above-mentioned Ka'bi is proof of the level of knowledge of the great scientist Abu Hafs Nasafi who grew up in our country. This modern edition of "Tilbatut-talaba" edited by the mufti of Buqa region of the Republic of Lebanon, Halil al-Mays al-Lubani,[12] was published in 1986 in Beirut, the capital of the Republic of Lebanon.[13]

CONCLUSION

The above-mentioned scholars and their dictionary books in Islamic sciences were an example like a drop from the sea. It is impossible to stop talking in this area, of course.

In conclusion, it can be said that the main reason for the spread of this work of Abu Hafs Nasafi in the world is the great enthusiasm and demand for it by the Muslim scholars of the world.

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