



# MANUSCRIPTS OF ABU KHAFFS NASAFI'S "AL-TAYSIR FI `ILM AL-TAFSIR" AT THE SULAYMANIYAH LIBRARY OF TURKEY

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## ANNOTATION

Over the centuries, the territory of what is now Uzbekistan has been one of the well-developed scientific, educational and spiritual centers of the world. Its history and thousands of manuscripts in the funds of the country confirm that it has produced many scholars on the one hand, and on the other hand, these scholars have paid special attention to science. A large part of manuscripts in the funds of the country is devoted to Islamic sciences such as Tafsir, Hadith, Fiqh, Kalam, Balagha, Logic and Arabic linguistics. One of these manuscripts is Abu Khafs Nasafi's (467-537/1074-1142) work "Al-Taysir fi `Ilm al-Tafsir". The manuscript is devoted to the Science of Tafsir and contains of five volumes. Seven manuscript copies of this work are stored in the Fund of the Institute of Oriental Studies named after Abu Rayhan Biruni under the Academy of Sciences of the Republic of Uzbekistan. A scientific analysis of these sources confirms that these copies were not fully saved. Manuscript copies of the work "al-Taysir fi `Ilm al-Tafsir" are stored not only in our country, but in other countries too. Particularly, there are 77 copies of this work in the libraries of Turkey. These manuscripts are well preserved than other copies of this work. The article gives information about manuscript copies of the work "al-Taysir fi `Ilm al-Tafsir" in the Sulaymaniyah library of Turkey.

**Калит сўзлар:** *Абу Ҳафс Умар Насафий, тафсири, ат-тайсири фи илмит-тафсири, оят, имон, ҳадис, замонасининг олими, усул, услуб.*

**Ключевые слова:** *Абу Хафс Умар Насафи, тафсири, ат-тайсири фи илмит-тафсири, аят, вера, хадис, ученый периода времени, метод, стиль.*

**KEY WORDS:** *Abu Khafs `Umar Nasafi, Tafsir, al-Taysir fi `Ilm al-Tafsir, verse, faith, hadith, scholar of his time, method.*

## DISCUSSION

Over the centuries, the territory of what is now Uzbekistan has been one of the well-developed scientific, educational and spiritual centers of the world. Its history and thousands of manuscripts in the funds of the country confirm that it has produced many scholars on the one hand, and on the other hand, these scholars have paid special attention to science. Scholars' attempts to get knowledge and to spread it around the world have left an indelible mark on the history. One of them is `Umar ibn Muhammad

ibn Ahmad ibn Ismail ibn Muhammad ibn `Ali ibn Luqman Hanafi (467-537/1074-1142). He is a famous scholar in Muslim world who was grown from Nasaf.

`Umar Nasafi has gained initial education in his own country. Then he has traveled to the scientific centers of Baghdad and Basrah in order to get knowledge. During his journey to these cities, he has got knowledge from Abulyusr Muhammad ibn Muhammad Pazdavi Nasafi, Abu Muhammad Hasan ibn Ahmad Samarqandi, `Ali ibn Hasan Maturidi,



Husain Qashghari, Abulqosim ibn Bayo and others (*Qurashiy, 1993:129*).

Abu Khafs Nasafi has continued to acquire knowledge from distinguished scholars of his time and has become a master of sciences such as Kalam, Hadith and Fiqh.

Besides getting knowledge from many teachers, 'Umar Nasafi has educated a great number of pupils who were famous in the Muslim world, including Muhammad ibn Ibrahim Nurpushti, his own son Abu Layth Ahmad ibn 'Umar ibn Muhammad Nasafi (died in 506/1112) who had a nickname "al-majd" (great) (*Laknaviy, 1906:285*), Burhanuddin Marghinani, 'Umar ibn Muhammad 'Uqayli, Abu Bakr ibn Ahmad ibn 'Ali ibn 'Abdulaziz Balkhi (died in 553/1158) known as "Zohir", Muhammad ibn 'Abduljalil ibn 'Abdulmalik ibn 'Ali ibn Haydar Samarqandi, Muhammad ibn Hasan ibn Muhammad Burhanuddin Kasani. Musa ibn 'Abdullah Aghmati arrived in Samarqand in 516/1122 and recorded a great number of hadiths from Nasafi (*Abdullayev, 2019:56*).

According to sources, he has transmitted hadiths from 550 sheikhs who were masters in the fields of Fiqh, Tafsir, Hadith, Literature, Linguistics and History (*Maxsudov, 2019:12*).

According to sources, 'Umar Nasafi has written approximately one hundred books on Islamic sciences. Particularly, his work named as "al-Taysir fi 'Ilm al-Tafsir" (Simplification of Information in the Science of Tafsir) was devoted to the Science of Tafsir. 'Umar Nasafi finished it in 537/1142 in Samarqand (*Rahimjonov, 2019:7*). He has written it in Arabic and Persian languages. Although the book is considered as one of the important sources of Hanafi Madhhab, it has not been published as a full critical text from the point of view of Source Studies yet. There is a great number of works on Islamic culture and sciences in the Sulaymaniyah library of Turkey. Many of these books was written by our scholars. In the following passage, it will be information about copies of the work "al-Taysir fi 'Ilm al-Tafsir" which are stored in the Sulaymaniyah library of Turkey.

One of these copies is stored as No. 10 in the Fund of Madrasah Musallah under the Sulaymaniyah library. The manuscript was copied in 1081 and given by 'Ali Soati as vaqf. It was written in Persian and consists of 317 pages. Each page includes 26 lines (*Nasafiy U., №10*).

Another copy is stored in the Mahmud Poshho library as No. 57-58. It was decorated with patterns, with a red cover and well preserved. It consists of 529 pages, each page includes 27 lines. The manuscript is of medium thickness and written in ta'liq script on yellow paper. Verses of Qur'an are marked with black color, their explanation by scholars are given at the edges of pages. The

manuscript begins with Surah "Fatiha" and continues to the end of Surah "Hud".

Its second volume is similar with the second volume on paper, script and inner structure. It begins with Surah "Yusuf" and finishes with Surah "Nas". It was copied by 'Abdulhaq ibn Bahauddin in 823/1453 (*Nasafiy U., №57-58*).

The next copy is stored in the Sulaymaniyah library as No. 93. It was written in a script of Naskh. Each page includes 31 lines. The manuscript consists of 517 pages. Its internal structure is good, a text itself was written on yellow thin paper without fligran. The edges of pages are light brown, the middle is dark brown, and its cover is made of leather. Titles were marked, names of Surahs were written with gold. The middle of the first page is given as a form of round of which edges with double strings. The name of the work and its author was written in the round form. The manuscript was copied in 523/1129. There is no given information about its copyist (*Xumayro O., 1995*).

Another copy of this work is stored as No. 88 in the library of the Nation named after Fayzullah Afandi. It begins with (bismillahir rohmanir rohim robbi sahhil va tammim alhamdu lillahil lazi anzalal Qur'an shifa'an... qolal abd 'Umar ibn Muhammad ibn Ahmad al-Nasafi). The copy begins with an interpretation of Surah "Fatiha" and ends with Surah "Nas". The manuscript consists of 408 pages, each page includes of 45 lines. The manuscript is of medium thickness and written in ta'liq script on starchy paper. Its last pages were restored. There are explanations at the edges of the pages. Its cover was made of dark brown leather with purple embossed pattern. Contents of Surahs were given in the first page of the manuscripts. Verses were written with red ink. In addition, there is a stamp of Sheikh al-Islam Fayzullah Afandi's vaqf in the same page. The manuscripts was copied in 860 of Hijra. This copy ends with author's praise to Allah after an interpretation of Surah "Nas" (*Nasafiy U., №88*).

The manuscript copy No. 78-79 is stored in the library of Murad Mulla. Its first volume begins with (bismillahir rohmanir rohim robbi sahhil va tammim alhamdu lillahil lazi anzalal Qur'an shifa'an... qolal abd 'Umar ibn Muhammad ibn Ahmad al-Nasafi). The manuscript begins with Surah "Fatiha" and ends with the last verse of Surah "A'raf". Each page includes 31 lines. The manuscript contains of 287 pages. Its internal structure is yellow, written in naskh script on thick paper, cover was made of dark red leather with embossed pattern. The verses were marked in red ink. There is given an explanation of the verses at the edges of pages (*Xumayro O., 1995*).

The second volume begins with Surah of "Nuh" and ends with Surah of "Nas". Each page includes 37 lines. The manuscript contains of 210



pages. It was written in naskh script on light brown thick paper. There are given explanations of the verses at the edges of pages.

There is a stamp of the minister Murad Mulla at the end of both volumes. Unlike the first volume, the second volume was copied in 865/1461 by Muhammad Abu Su'ud ibn al-Marhun Badriddin Hasan al-Banravi.

The next copy is stored No. 156-159 in the library of Otif Afandi. It has four volumes. The manuscript contains of 572 pages, each page includes 25 lines. The verses have diacritical marks. There is no any explanation at the edges of pages. The first volume begins with Surah of "Fatiha" and ends with Surah of "An'am".

The second volume also has special characters. Its each page includes 25 lines. It contains of 286 pages. It is similar with the first volume in its script and internal structure. The manuscript ends with an interpretation of Surah of "Ibrahim".

The third volume is also well preserved as the previous two volumes. The manuscript contains of 292 pages. Each page includes 25 lines. The internal structure of this manuscript is the same as the first one. The manuscript ends with Surah of "Hajj".

The fourth volume contains of 385 pages and each page includes 25 lines. Its script and internal structure is the same as other volumes. The manuscript begins with Surah of "Saba" and ends with Surah of "Nas". It was copied in 874/1469. In addition, there is information about the name of the book, volume's number and author's name in the beginning of each volume. There is a stamp of Otif Afandi's vaqf in ta'liq script with red ink in the beginning of the work (*Nasafiy U., No.156-159*).

Another copy is stored No. 140 in the department of Valiuddin Jarullah Afandi. The manuscript contains of 513 pages, each page includes 39 lines. The manuscript has a decorated with patterns internal structure. It was written in a thin ta'liq script. The verses were written in red ink, names of Surahs and "basmala" in golden ink. There are commentaries and explanations at the edges of pages. It is known that the manuscript was copied by Muhammad Abus Su'ud ibn Harb Ali in 875/1470. It ends with an interpretation of Surah "Nas" (*Xumayro O., 1995*).

There is a copy No. 3198 in the library of the University of Istanbul. Only 653 pages of the manuscript have been remained up to day. Each page includes 39 lines. The edges of the pages were decorated with patterns, and its cover was made of leather of dark red color. It was written in a thin naskh script which is easy for reading. Phrases in the beginning of the verses (qavluhu ta'ala) were marked with red ink. Titles were given in the special form. Names of the manuscript and its author were written in the beginning of the copy. Contents of Surahs were

given in the first page of the manuscript, an interpretation of verses was given in the next pages. It begins with Surah "Fatihah" and ends with "Nas". This manuscript was copied by Muhammad ibn Muhammad Abu Bakr al-Balbasi in 887/1482. The date in which the author had completed the book was given next to an interpretation of Surah "Nas". Its first page was stamped with a name of Ahmad and the second page with a name of Muhammad Bahri. In addition, there is a stamp which shows that the manuscript was stored in the Fund of Khalis Afandi before it was delivered to the library of the University of Istanbul (*Nasafiy U., No. A/3198*).

Another manuscript is stored No. 10-13 in the Fund of Khazrat Khalid and it contains of 4 volumes.

The first volume consists of 290 pages. Each page includes 25 lines. The internal structure of the manuscript is medium thin. It was written on dark yellow paper in a naskh script. The first page of the manuscript was lost, the second page begins with an interpretation of Surah "Baqarah" as "zalikal kitab" and ends with an interpretation of Surah "Oli Imron".

The second volume begins with Surah "Nisa" and ends with Surah "Yunus". The manuscript contains of 324 pages. Each page includes 25 lines while some has 27 lines. The second volume is similar to the first one in its cover and type of paper. It was shown in the last page of this manuscript that it was copied by Muhammad ibn Abdulaziz in 904/1498.

The third volume is also as the same as the first and second volumes. Only its script and explanations at the edges of pages differs it from them. Its cover is thin, paper is yellow, edges are decorated with patterns. The saved part of the manuscript contains of 338 pages. Each page includes 27 lines of text. This volume begins with Surah "Hud" and ends with Surah "Ankabut".

The fourth volume differs from the previous volumes in its cover and internal structure. The main differences are that its pages are decorated with very decorative patterns and paper is very good. The manuscript contains of 354 pages. Each page includes 27 lines of text. This copy begins with Surah "Ahzab" and ends with Surah "Nas". Contents of Surahs were given with black colour in the first page. The manuscript was stored in the library of Ayyub Jame first, then it was delivered to the Fund of Khazrat Khalid in the library of Ayyub Khusrav Posho. This manuscript was copied by Muhammad ibn Abdulaziz in 906/1500 (*Xumayro O., 1995*).

The next manuscript is stored in the department of Ayo Sofia No. 96-97. This copy consists of two volumes and written in a thin ta'liq script. The saved part of the manuscript contains of 396 pages. Each page has 31 lines of text. The first volume begins with Surah "Fatihah" and continues to the end of Surah "Yusuf". The internal structure of



the manuscript is well designed, of medium thin, written on light yellow paper, decorated with relief patterns. An internal structure of the manuscript is of medium thick, written on light yellow paper and decorated with relief patterns. The content and verses were written in red ink. There are two stamps of Sultan Mahmud's and prince Ahmad's vaqf in the first page of the first volume.

The second volume is similar to others in its script, paper and cover. The manuscript begins with Surah "Hud" and ends with Surah "Nas". It was copied in 973/1565. Its copyist is unknown (*Nasafiy U., №96-97*).

There is a copy No. 41-42 in the department of Raisul-Kuttab Mustafā Afandi. The manuscript contains of 592 pages. Each page includes 29 lines of text. The edges of the pages are decorated with patterns, there are addition explanations of verses in some pages. The manuscript was written on yellow thick paper with a naskh script. Its cover was made of brown leather, verses were marked with red color. It was copied by Ahmad ibn Rajab ibn Mahmud ibn Khusamuddin al-Naqshbandi in 1156/1743.

The second volume begins with an interpretation of Surah "Yusuf" and ends with Surah "Nas". The saved part of the manuscript contains of 619 pages. Each page has 29 lines of text. This copy is also as the same as the first volume in its paper type and internal structure. Its cover was made of dark red leather with decorative patterns. There is a right-angled stamp of Raisul-Kuttab Mustafā Afandi's vaqf in its first page. This stamp is observed in other pages of the manuscript too. There is a date in which the author had completed it and praise to Allah in its last page. This volume was also copied by Ahmad ibn Rajab ibn Mahmud Khusamuddin al-Naqshbandi in 1159/1746. This copy in two volumes is very useful for using in the Science of Tafsir. Scholars state that this copy was more well-preserved than other copies and it differs from other copies in few errors in it (*Nasafiy U., №41-42*).

Another copy is stored No. 63 in the department of Hamidia. It contains of 567 pages. Each page has 45 lines of text. There is a little cover among pages. It was written on thin paper in a naskh script. Verses were marked with red color. It was copied by Halil ibn Yusuf in 1167/1754. There is an interpretation of Surah "Nas" and information about a date of finishing of the book by the author in the end of the manuscript (*Nasafiy U., №156-159*).

A copy is stored No. 64 in the department of Hamidia. The manuscript consists of two volumes. The saved part of it contains of 944 pages. Each page includes 37 lines of text. Its internal structure is yellow, edges of pages were decorated with golden color patterns. It was written on thin paper in a naskh script which is easy for reading. Its cover was made of green leather. There is a stamp of Sultan

Abdulhamid's II and Ali Bakhchat Afandi's vaqf in the first page. It was copied by Ahmad ibn Hasan al-Naqshbandi in 1169/1746. It begins with Surah "Fatihah" and ends with "Nas". There is information about a date of finishing of the book by the author in the last page (*Nasafiy U., №64*).

There is a copy No. A/4972 in the library of the University of Istanbul. The manuscript contains of 801 pages. Each page has 39 lines of text. It was written on yellow paper with a thin and beautiful naskh script. Its cover was decorated with golden color patterns. Phrases (qavlulu) in the text and full stops in the end of sentences were marked with golden color (*Xumayro O., 1995*).

Another copy is stored No. 74/99 in the library of Koja Raghhib Posho. The saved part of the manuscript contains of 617 pages. Each page has 45 lines of text. The first and last pages were decorated with golden color. Names of Surahs were marked with a thick print, verses were marked with red color. The manuscript ends with Surah "Hud" (*Nasafiy U., №74/99*).

Another copy of the work is stored in the department of Damat Ibrahim Posho No. 118. The manuscript contains of 647 pages and each page has 27 lines of text. Its internal structure is yellow, verses were marked with black ink. The manuscript is light brown color, decorated with dark red patterns and its cover was made of decorative leather. There are red decorative patterns at the edges of the pages, free of any explanations. The manuscript begins with Surah "Fatihah" and ends with "Maida". There are two stamps belonged to Sultan Ahmad and Damat Ibrahim Posho in the first page of the manuscript (*Xumayro O., 1995*).

Another copy is stored in the library of Nurusmania No. 254. It was copied by Muhammad ibn al-Husain ibn Muhammad al-Qashghari in 644/1246. The manuscript contains of 436 pages. Each page includes 23 lines of text. An internal structure of it was decorated. The cover is brown and decorated. It was written in a naskh script. There are commentaries at the edges of pages and between lines. Verses were marked with red color. The color of it after the page 365 is yellow, written in a thin script, verses were written in red ink. It begins with Surah "Isra" and includes 27 lines of text in each page. There are explanations at the edges of the pages (*Nasafiy U., №254*).

Another copy is stored No. 157 in the department of Saraz. The manuscript contains of 287 pages, each page has 27 lines of text. Its internal structure is polished, written on yellow paper in a naskh script. Its cover was made of dark red leather with fillet patterns. It was not mentioned that from which Surah the manuscript had begun. But it ends with Surah "Nas". It was copied by Muhammad ibn Ahmad Umar ibn al-Karachuk in 646. Although there



is supposition that it is a continuation of the copy No. 156 in Saraz, but difference between their characters and date of copying shows that they are separate copies. Because the copy No. 156 in Saraz was copied in 665/1267, and the copy No. 157 was copied in 646/1248. That is why it is not acceptable to say that they are single (*Nasafiy U., No 157*).

Another copy is stored No. 156 in the department of Saraz. It was copied by Muhammad ibn Hasan ibn Abdussamad in 665/1267. The manuscript contains of 306 pages, each page has 30 lines of text while some includes 28 lines of text. Its internal structure is polished and cover was made of brown leather with decorative patterns. It begins with Surah "Fatihah" and ends with "Oli Imron". There are explanations at the edges of pages. It was written in a little script (*Nasafiy U., No 156*).

There is a copy No. 239 in the department of Fatih. It was copied by Ahmad ibn Umar ibn Abu Bakr Kirmani in 696/1297. It begins with Surah "Hud" and ends with Surah "Yasin". The manuscript contains of 340 pages and each page has 27 lines of text. Its internal structure is polished, written on dark yellow paper in a naskh script. The cover was made of brown leather with decorative patterns (*Xumayro O., 1995*).

Another copy is stored No. 125 in the department of Ravon in the library of the museum of Topqopi Saroy. The manuscript begins with Surah "An'am" and ends with "Kahf". The saved part of the manuscript contains of 261 pages. Each page includes 23 lines of text. Pages are yellow and polished. It was written on thick paper in a naskh script. There are interpretations of verses at the edges of pages. This manuscript was copied in 738/1338. It ends with an interpretation of the last verse of Surah "Kahf". There is a stamp of Sultan Mustafa II in the content of the book (*Xumayro O., 1995*).

Another copy is stored No. 329 in the state library of Boyazid. It was copied by Husain ibn Muborak ibn Muhammad al-Farjani in 818/1415. The manuscript contains of 220 pages and each page has 20 lines of text. This copy is not well preserved and very threadbare. That is why it is impossible to detect stamps in it and their inscriptions. The manuscript is of medium thick, polished and written on yellow paper in a ta'liq script. Pages were decorated with patterns, cover is made of brown leather and has some defects. Verses were marked with red color. Although its pages were restored, there are some pages which is not suitable for reading because of burning. It begins with Surah "Fatihah" and ends with Surah "Baqara" (*Nasafiy U., No 329*).

There is a copy No. 93 in the department of Jarullah. The manuscript was copied in 743/1342. The saved part of it contains of 269 pages. Each page has 31 lines of text. It begins with Surah "Yunus" and ends with "Qasas". The special feature of this

manuscript that differs it from other copies is that verses were marked with black color in it (*Nasafiy U., No 28*).

Another copy is stored No. 28 in the department of Jarullah Ali Posho. The manuscript contains of 266 pages and each page has 21 lines of text. It begins with Surah "Hud" and ends with "Sajda" (*Nasafiy U., No 27*).

Another copy is stored No. 27 in the department of Denizli. The manuscript has a stamp which shows that it was copied by Ahmad in 1153. The manuscript contains of 36 pages and each page has 31 lines of text. It begins with Surah "Rahman" and ends with "Muddassir". The special feature of it that differs it from other copies is that detailed information about its author's life and books was given in it. The manuscript was nearly full damaged. For example, its 8, 15, 49, 37 pages were lost (*Xumayro O., 1995*).

There is a copy No. 63 in the department of Hamidia. It was copied in 1167. There is no information about its copyist. The manuscript contains of 567 pages, each page has 45 lines of text. It begins with Surah "Fatihah" and ends with "Nas". The cover of the manuscript was made very beautiful and decorative. It was written in a naskh script. Praising about Abdulhamid ibn Mahmudkhan was given in the beginning of the copy. In addition, full fihrist was also given in the 3<sup>rd</sup> page of it (*Nasafiy U., No 144*).

Another copy is stored No. 144 in the department of Laleli. The saved part of the manuscript contains of 347 pages. Each page has 33 lines of text. It begins with Surah "Fatihah" and ends with "Kahf". Verses were marked with red color. Literal meanings of verses and examples from other Surahs were given at the edges of the pages. The main text of the manuscript was not damaged and well-preserved. There are round forms in some pages. But it is impossible to read a text inside of these forms because they were damaged (*Xumayro O., 1995*).

To draw a conclusion it can be said that there are other copies of the work "al-Taysir fi 'Ilm al-Tafsir" in the Sulaimaniya Fund of Turkey besides the abobe mentioned ones. But some of them was damaged. In spite of it, it is possible to analyze the existed copies of it and other copies in the Funds of the world comparatively from the point of view of Source Studies and to publish as a single book. Because this work is one of the important sources which is widely used in the Science of Tafsir, especially in Fiqh of Hanafi Madhhab and Maturidite teaching.

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