Özgün Araştırma / Original Article

Yazma Tefsirlerin Neşirlerinde Karşılaşılan Aidiyet ve Tahkik Kalitesi Problemleri: Bazı Eserler Özelinde Bir İnceleme

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ÖZ

Yazma eser nüshalarının tahkik ve neşirleri bazen eserin müellifi dışında bir başkasına nisbet edilerek neşredilmesi gibi sorunlar barındırmaktadır. Örneğin Abdürrezzâk el-Kâşânî'nin [ö. 736/1335] *Te'vîlâtü'l-Kur'ân*'ı, İbnü'l-Arabî'ye [ö. 638/1240] nisbetle *Tefsîru İbni'l-'Arabî* ismiyle neşredilmiş; Nimetullah Nahçıvânî'ye [ö. 920/1514 [?]] ait *el-Fevâtihu'l-ilâhiyye* isimli eser de Abdülkâdir Geylânî'ye [ö. 561/1165-66] nisbetle *Tefsîru'l-Ceylânî* ismiyle neşredilmiştir. Benzer şekilde Ebü'l-Kâsım et-Taberânî'ye [ö. 360/971] nisbetle *et-Tefsîru'l-kebîr* ismiyle basılan eserin ise Ebû Bekir el-Haddâd'ın [ö. 800/1398] tefsiri olduğu anlaşılmıştır. Alemuddîn es-Sehâvî'nin [ö. 643/1245] *Tefsîru'l-Kur'âni'l-Azîm* isimli tefsirinin yazma nüshası Hizâneü't-Teymûriye'de bulunmaktadır. Bu eser Sehâvî'ye nisbetle iki cilt halinde yayımlanmıştır. Ancak bu nüsha üzerinde inceleme yapan bir araştırmacı, eserin Sehâvî'ye nisbetinin doğru olmadığını belirtmiştir. Benzer yanlışlıkların yapıldığı eserlerden biri de kaynaklarda Necmeddîn el-Kübrâ'ya [ö. 618/1221] atfedilen *Aynu'l-hayât* isimli tefsirdir. *Aynu'l-hayât*, aslında Necmeddîn el-Kübrâ'nın müridi Necmeddîn ed-Dâye'nin [ö. 654/1256] *Bahru'l-hakâik* adlı eseridir. *Bahru'l-hakâik* Necmeddîn ed-Dâye'nin başladığı ve Alâüddevle es-Simnânî'nin [ö. 736/1336] tamamladığı Arapça işârî Kur'ân tefsiridir. Zehebî'nin [ö. 748/1348] *Ma'rifetü'l-kurrâi'l-kebîr* isimli eserinin üç farklı neşri mevcuttur. İlk neşir, yazma eser neşrinin kurallarına uygun yapılmadığı gerekçesiyle eleştirilmiştir. Eserin ilk neşri 721, ikinci neşri 734 biyografi ihtiva ederken Tayyar Altıkulaç'ın gerçekleştirdiği üçüncü neşirde bu sayı 1241'i bulmuştur. Bu örnek, birden fazla nüshası bulunan yazma eserlerin tahkiklerinde esas alınan nüshaların tespitinde yapılacak bir hatanın başka hataları da beraberinde getirdiğini göstermektedir. Bu makalede, neşredilen bazı yazma tefsirlerin metin incelemesi gerçekleştirilecek ve bu eserlerin müelliflerine aidiyeti ve tahkik kalitesi sorunları gösterilecek ve değerlendirilecektir.

Anahtar Kelimeler: Yazma Tefsirler, Nahçıvânî, Sehâvî, Taberânî, *Ma'rifetü'l-kurrâi'l-kebîr*.

Attribution and Verification Quality Problems Encountered in Publishing of Some Manuscript Tafsīrs: A Review of Some Tafsīr Books

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ABSTRACT

The verification (edition critique) and publications of manuscript copies may include issues such as that a work is published with an attribution to someone other than the actual author. For instance, 'Abd al-Raz āzq al-Qashānī's *al-Tafsīr* was published with the name *Tafsīr Ibn 'Arabī* with an attribution to Ibn 'Arabī. Likewise, Ni'mat Allāh al-Nakhjawānī's *Fawātiḥ al-ilāhiyah* was published as *Tafsīr al-Jīlānī* with an attribution to 'Abd al-Qādir al-Jīlānī. It turns out that the work published with the name *al-Tafsīr al-kabīr* by Abū al-Qāsim al-Ṭabarānī is actually a tafsīr by Abū Bakr al-Ḥaddād. The manuscript copy of al-Sakhāwī's tafsīr named *Tafsīr al-Qur'ān al-'Azīm* is found in al-Khizānah al-Taymūrīyah. This book is published as two volumes with attribution to 'Alam al-Dīn 'Alam al-Dīn al-Sakhāwī. However, a researcher, who has examined this copy, states that attribution of the work to al-Sakhāwī is incorrect. One of the works with similar mistakes is the tafsīr named *'Ayn al-ḥayāh* attributed to Najm al-Dīn al-Kubrá. *'Ayn al-ḥayāh* is actually the work titled *Baḥr al-ḥaqā'iq*. *Baḥr al-ḥaqā'iq* is an Arabic *ishārī* Qur'ān tafsīr started by Najm al-Dīn al-Dāyah, who is the follower/student of al-Dīn al-Kubrá, and completed by 'Alā' al-Dawla al-Simnānī. al-Dhahabī's work titled *Ma'rifat al-qurrā'* has three different publications. The first publication is criticized on the grounds that manuscript publication is not made in accordance with the rules. While the first publication of the work contains 721 biographies, and the second one contains 734 biographies, this figure reaches 1241 in the third publication by Tayyar Altıkulaç. This example indicates that, if a mistake is made while determining the copy to be taken as a basis for verification of manuscripts with more than one copies, then it is possible to have other consequent mistakes. In this article, several tafsīr manuscripts will be examined and evaluated in term of the belongingness to the author and verification quality problems.

Keywords: Manuscript tafsīrs, al-Nakhjawānī, al-Sakhāwī, al-Ṭabarānī, *Ma'rifat al-qurrā' al-kibār*

INTRODUCTION

Islamic scholars showed a great interest to understand and interpret the message of the Holy Qur'ān, and several manuscripts were reconciled with this purpose. In many libraries of the Islamic world, wide tafsīr collections started to appear since the hijri 2nd century. Kept in libraries to this day, these manuscripts are now conveyed to readers through verification (edition critique) and publication of modern time researchers.

There are certain rules to be followed for verification and publication of manuscripts. These may be listed as collecting and compiling written copies, classifying the copies in accordance with certain criteria, determining the copy to be taken as the basis or verification, comparing different copies, determining the name and the authorship of the manuscript, dominance of the manuscript's subject, getting to know the style of the manuscript's author and correct reading of the manuscript. In case these rules are ignored while verifying and publishing, it is inevitable for some manuscripts to contain some mistakes or deficiencies. For instance, in cases where the author does not mention his name inside the work, or the person copying the work does not specify his name or cites the wrong name, a manuscript may be published with an attribution to someone other than the author. Moreover, sometimes, a work whose author is not known may be attributed to a famous author merely on the basis of writing style. This mistake may sometimes be a result of carelessness, but there are also cases where attribution to a famous author is made with the desire of making use of the fame of such a person. Sometimes, a mistake made while determining the copy to be taken as a basis for the verification of manuscripts with more than one copies, for instance, a study conducted on a work's unfinished first/early edition with extended and/or emended copies may be wrong or deficient.

This study will address attribution and verification quality problems encountered in verification and publication of some manuscript tafsīrs, and an assessment will be made on some specific works. Additionally, as an example to problematic publications, *al-Tafsīr al-kabīr* printed with a false attribution to the famous mohaddis al-Ṭabarānī will be reviewed, and the impossibility of its correct attribution to al-Ṭabarānī in terms of sources, method and content will be pointed out. The following works will be the subject of this study: *Tafsīr* of 'Abd al-Qādir al-Jīlānī [d. 561/1165-66], *al-Fawā'id al-mushawwiq* of Ibn Qayyim al-Jawzīyah [d. 751/1350], *Tafsīr* of 'Alam al-Dīn al-Sakhāwī [d. 643/1245], *Tafsīr* of Ibn 'Arabī [d. 638/1240], *al-Ta'wīlāt* of Najm al-Dīn al-Kubrá [d. 618/1221], *Tafsīr* of Abū al-Ḥasan al-Khawārizmī [d. 560/1167], *Tafsīr* of al-Ṭabarānī [d. 360/971], *Ta'wīlāt al-Qur'ān* of al-Māturīdī [d. 333/944], *al-Mufradāt* of Rāghib al-Iṣfahānī [d. around 423/1032], *Ma'rifat al-qurrā'* of al-Dhahabī [d. 748/1348].

1. PUBLICATION OF MANUSCRIPTS WITH AN ATTRIBUTION TO SOMEONE OTHER THAN THE AUTHOR

Publication of manuscript tafsīrs with an attribution to someone other than its author is an issue that is being frequently encountered recently. Some of the works wrongly published on behalf of another author were as follows.

1.1. *Tafsīr al-Jīlānī* li 'Abd al-Qādir al-Jīlānī

The publications of manuscripts have problems such as attribution of the work to someone other than its actual author. An example of a mistakenly attributed tafsīr is the one published in 2009 by two different publishers with an attribution to 'Abd al-Qādir al-Jīlānī. The work was published with the name *Tafsīr al-Jīlānī* in the Istanbul edition (Ceylānī [Jīlānī], 2009). The Beirut edition was named *Tafsīr al-Jīlānī*. However, as clearly seen in both prints, the author of the work states in the last part of the foreword that he named this tafsīr *al-Fawātih al-ilāhiyah wa-al-mafātih al-ghaybiyah al-mudīhah li-al-kalīm al-Qur'āniyah wa-al-hikam wa-al-furqāniyah* (See el-Ceylānī [Jīlānī], 2009, 1, p. 34; al-Jīlānī, 2009, 1, p. 52). No such tafsīr can be seen among 'Abd al-Qādir al-Jīlānī's works or in the memoirs compiled by his students from Jīlānī's lectures (See Uludağ, 1988, 1, pp. 236-237). The tafsīr known by this name belongs to the Naqshbandī Sheikh Ni'mat Allāh Ibn Maḥmūd al-Nakhjawānī [d. 920/1514] (Chalabī, 1941, 2, p. 1292; al-Ziriklī, 1992, 8, p. 39; Kurt, 2007, 33, p. 133; Turan, 1985, pp. 61-76). There is also an article explaining with evidence that the work's true owner is al-

Nakhjawānī rather than Jīlānī (See Musakhanov and Tosun, 2014, pp. 1-16). The copies of al-Nakhjawānī's tafsīr is kept at the Topkapı Palace Museum Library (Aḥmad III, no. 61) and in the Sulaymaniyah Library (Hacı Mahmud Efendi, no. 2). The work was published with the name *Tafsīr Niʿmat Allāh*, too (al-Nakhjawānī, 1907). The work attributed to ʿAbd al-Qādir al-Jīlānī was translated into Turkish and published in Istanbul in 2012 with the name *Geylânî Tefsiri* (Geylānī, 2012).
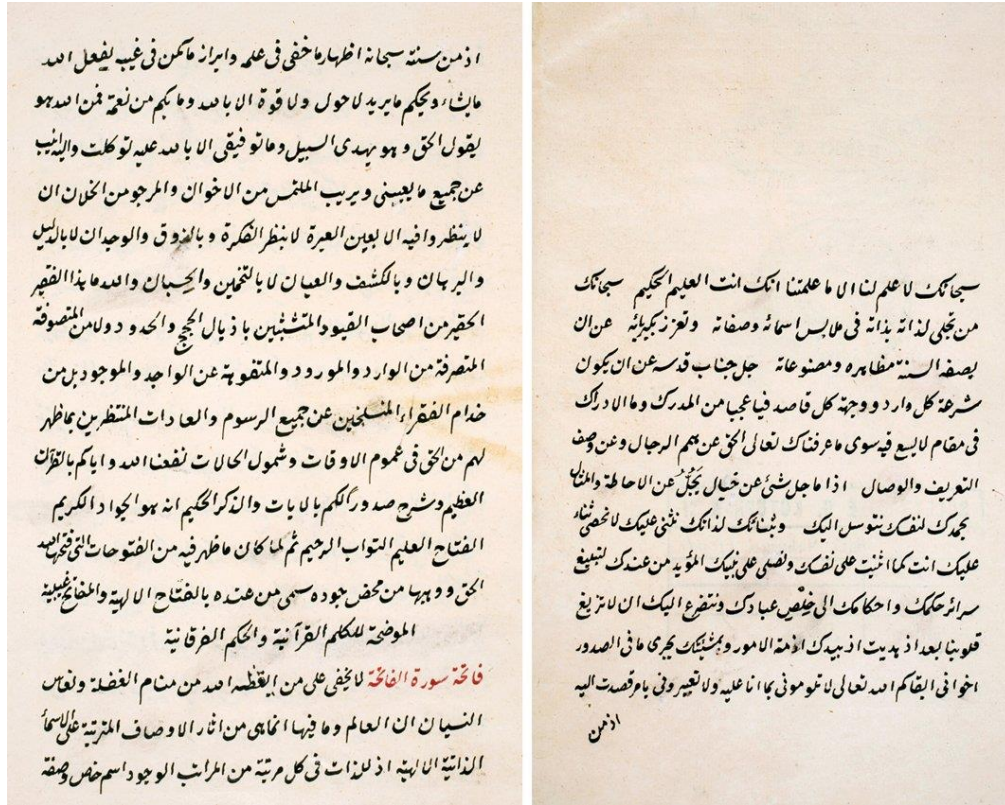
The first two pages of al-Nakhjawānī's tafsīr called *al-Fawātih al-ilāhiyah*
(Sulaymaniyah Library, Hacı Mahmud Efendi, no. 2)

1.2. *al-Fawā'id al-mushawwiq ilá ʿulūm al-Qur'ān wa-al-ʿilm al-bayān* li Ibn Qayyim al-Jawzīyah

Muqaddimat Tafsīr Ibn al-Naqīb fī ʿilm al-bayān wa-al-maʿānī wa-al-badīʿ wa-iʿjāz al-Qur'ān written by Ibn al-Naqīb al-Maqdisī [d. 698/1298] as an introduction to his book *al-Taḥrīr wa-al-taḥbīr* was published for the first time with the name *al-Fawā'id al-mushawwiq ilá ʿulūm al-Qur'ān wa-al-ʿilm al-bayān* (Ed. M. Badr al-Dīn al-Naʿsānī, Cairo 1909) with an attribution to Ibn Qayyim al-Jawzīyah [d. 751/1350] (Ibn al-Qayyim al-Jawzīyah, nd.). Various prints followed this in a similar manner (Beirut 1982, Cairo 1994, Cairo, nd.). However, Aḥmad Muḥammad Shākir (d.1958) has revealed that attribution of the book to Ibn Qayyim al-Jawzīyah is highly doubtful, and the name in the manuscript copy was subsequently added (Abū al-Ashbāl, 1916, pp. 121-122; Birışık, 2000, 21: p. 165; Apaydın, 1999, 20: p. 121). The work was published with an attribution to Ibn al-Naqīb al-Maqdisī, too (Ibn al-Naqīb, 1995).

Title page and first page of Ibn al-Naqīb al-Maqdisī's *al-Taḥrīr wa-al-taḥbīr*
(Sulaymaniyah Library, Fātih, no. 177)

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1.3. *Tafsīr al-Qur'ān al-'Azīm* li 'Alam al-Dīn al-Sakhāwī

Abū al-Ḥasan 'Alam al-Dīn 'Alī ibn Muḥammad ibn 'Abd al-Ṣamad al-Sakhāwī [d. 643/1245] was a scholar of qirā'āt and tafsīr. Sources indicate that al-Sakhāwī wrote a four-volume tafsīr up to the Surah al-Kahf (al-Suyūṭī, 1976, pp. 84-85). The manuscript copy of al-Sakhāwī's tafsīr named *Tafsīr al-Qur'ān al-'Azīm* is found in al-Khizānah al-Taymūrīyah (Dār al-Kutub al-Miṣrīyah, no. 159). This book, which inclues a complete tafsīr of the Qur'ān from al-Fātihah to al-Nās, was published as two volumes with attribution to al-Sakhāwī (al-Sakhāwī, 2009). However, Muḥammad al-Idrīsī al-Ṭāhirī, who examined this copy in al-Khizānah al-Taymūrīyah, stated that attribution of the work to al-Sakhāwī was incorrect (al-Sakhāwī, 2002, 1, pp. 72-75). According to information reported by al-Ṭāhirī, while the first pages of the work's first and second volumes state that it belongs to 'Alam al-Dīn 'Alī al-Sakhāwī (al-Sakhāwī, 2002, 1, p. 73), this is not true. This is because the work is a complete tafsīr consisting of two volumes. Additionally, some quotes from al-Sakhāwī taken from his tafsīr made by his student Abū Shāmah al-Maqdisī [d. 665/1268] in his work titled *Kitāb al-Rawḍatayn* are not found in this tafsīr attributed to al-Sakhāwī in al-Khizānah al-Taymūrīyah. For example, Abū Shāmah al-Maqdisī states the following (al-Maqdisī, 1997, 3: p. 395):

وقد تكلم عليه شيخنا ابو الحسن علي بن محمد في تفسيره الاول فقال وقد وقع في تفسير ابي الحكم الاندلسي في اول سرة الروم اخبار عن
فتح البيت المقدس، وأنه ينزع من أيدي النصارى سنة ثلاث وثمانين وخمسمائة وقال لي بعض الفقهاء انه استخرج ذلك من فاتحة السورة

These quotes taken by al-Maqdisī are not found in the tafsīr published with attribution to al-Sakhāwī (see al-Maqdisī, 1997, 3, p. 395). Moreover, the 288-leaf (*waraq*) manuscript tafsīr copy registered at Beyazid State Library (Veliyyuddin Efendi no. 166); is attributed to al-Sakhāwī. The work with the statement of "Tafsīr al-Sakhāwī" on its wiqāyah (protection) leaf does not belong to al-Sakhāwī according to the examinations made by Mollaibrahimoğlu. This is because the sources of this tafsīr include the tafsīr of al-Bayḍāwī [d.685/1286] named *Anwār al-tanzīl wa-asrār al-ta'wīl* and the work of al-Ḥusayn ibn 'Abd Allāh ibn Muḥammad al-Ṭībī [d.743/1343] named *Futūḥ al-ghayb fī al-kashf 'an qinā' al-rayb: wa-hūwa*

Ḥāshiyat al-Ṭībī 'alá al-Kashshāf (Mollaibrahimoğlu, 2007, pp. 665-667). As al-Sakhāwī lived much earlier than al-Bayḍāwī and al-Ṭībī, this manuscript copy of tafsīr cannot belong to al-Sakhāwī. In the verified edition of the al-Taymūrīyah copy, this issue is indicated in the section of introduction by the publisher. The researcher of the work firstly mentions that the tafsīr has two copies in al-Taymūrīyah (no. 159) and Veliyyuddin Efendi (no. 166). The researcher states that although it says the name of "Sakhāwī" is written on the cover of the Veliyyuddin Efendi copy of the work, it cannot belong to 'Alam al-Dīn 'Alī al-Sakhāwī, because there are quotes/citations in the work that belong to scholars who lived in periods after al-Sakhāwī. For this reason, he states that only the al-Taymūrīyah copy is considered in verification processes (al-Sakhāwī, 2009, 1, p. 39).

Tayyar Altıkulaç, investigating the Veliyyuddîn copy (no. 166), found that the first leaf of the work includes the statement *Tafsir al-Sakhāwī al-Jāmi' bayna al-tafsīr wa-al-Qirā'āt* and saw that the copy included the entirety of the Qur'ān (Altıkulaç, 2009, 36, p. 312). In this case, although it may be thought that this work's attribution to al-Sakhāwī is incorrect. When it is considered that the explanations in the work in the form of tafsīr are very limited, and issues of qira'at, which is the main area of scholarship/expertise for al-Sakhāwī, are taken on in a much broader scope, it is possible that this copy is another work of al-Sakhāwī (Altıkulaç, 2009, 36, p. 312).

1.4. *Tafsīr Ibn 'Arabī: Tafsīr al-Qur'ān al-ḥakīm*

'Abd al-Razzāq al-Qashānī's [d. 736/1335] ishārī ṣūfī tafsīr known as *Ta'wīlāt al-Qur'ān*, *Ta'wīlāt al-āyāt* and *Ta'wīlāt al-Qashānīyah* have been attributed to Ibn 'Arabī (Uludağ, 2002, p. 5) for unknown reasons and printed several times with the name *Tafsīr Ibn 'Arabī*. The reason for the work to be connected with Ibn 'Arabī could be the similarity of the work's style with that of Ibn 'Arabī. This is because the work is a mystic work based on the concepts and terms developed by Ibn 'Arabī. However, in his books *Ḥaqā'iq al-ta'wīl*, *Iṣṭilāḥ al-ṣūfīyah* and *Sharḥ fuṣūṣ al-ḥikam*, Qashānī clearly indicates that he has written a book named *Ta'wīlāt al-Qur'ān al-ḥakīm*. The preface of *Ḥaqā'iq al-ta'wīl* indicates that, during the compilation of this work, he completed *Ta'wīlāt* before writing surah al-Kahf and then continued writing *Ḥaqā'iq al-ta'wīl* (Kaya, 2015, p. 119). Long after *Ta'wīlāt al-Qur'ān* was printed with an attribution to Ibn 'Arabī, Ahmet Taymur Pasha's work named *Fihris al-khizānah al-taymūrīyah* was printed in 1948 in Cairo/Dār al-Kutub al-Miṣrīyah. Even though this work stated that *Ta'wīlāt* belonged to al-Qashānī, the 2006 edition printed in Dār al-Kutub al-'Ilmīyah was once again printed as Ibn 'Arabī's tafsīr (Kaya, 2015, p. 119).

The manuscript copies of the work point out to Qashānī in its sources (Brockelmann, 1938, 2, p. 280). Additionally, as cited/expressed by Pierre Lory who worked on the ishari tafsīr method of Qashānī, in *Ta'wīlāt,* Qashānī mentions his master Nûr al-Dīn 'Abd al-Ṣamad ibn 'Ali al-Natanzī by stating "I heard from our Sheikh Nûr al-Dīn 'Abd al-Ṣamad that…" [d. 699/1300] (Jamī, 1958, s. 482). This statement is included in the edition where *Ta'wīlāt* was published with attribution to Ibn 'Arabī (Ibn 'Arabī, nd., 2, p. 116). However, the aforementioned Nûr al-Dīn 'Abd al-Ṣamad could not be the Sheikh of Ibn 'Arabī who died in hijri 638 (Lory, 2001, p. 26).

The single-volume manuscript copy of *Ta'wīlāt al-Qur'ān* attributed to Ibn 'Arabī at Atıf Efendi Library, was translated in two volumes into Turkish by Vahdettin İnce and published as the translation of Ibn 'Arabī's tafsīr (İbnü'l-Arabî, A.A.M., nd). Surprisingly, it was also translated as a three-volume set into Turkish as *Te'vîlât-ı Kāşâniyye: Kur'an-ı Kerim'in Öz Tefsiri* with an attribution to 'Abd al-Razzāq al-Qashānī (Kāşânî, 1988).

1.5. *al-Ta'wīlāt al-Najmīyah* li Najm al-Dīn al-Kubrá

One of the works with similar mistakes is the tafsīr named *'Ayn al-ḥayāh* attributed to Najm al-Dīn al-Kubrá Aḥmad ibn 'Umar ibn Muḥammad [d. 618/1221]. *'Ayn al-ḥayāh* is actually the work titled *Baḥr al-ḥaqā'iq* by the follower of al-Dīn al-Kubrá named Najm al-Dīn al-Dāyah Abū Bakr 'Abd Allāh ibn Muḥammad ibn Shāhāwar al-Asadī al-Rāzī [d. 654/1256]. *Baḥr al-ḥaqā'iq* is an Arabic ishārī Qur'ān tafsīr started by Najm al-Dīn al-Dāyah and completed by 'Alā' al-Dawla al-Simnānī [d. 737/1336]. The complete name of the work is *Baḥr al-ḥaqā'iq wa-al-ma'ānī fī tafsīr (al-Qur'ān) al-sab' al-mathānī*. The work is also known as *'Ayn al-ḥayāh* and *al-Ta'wīlāt al-Najmīyah* (Algar, 1991,

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p. 515). However, the work is wrongly introduced in various manuscript work catalogues and some sources, and it is sometimes attributed to different authors. Nevertheless, *'Ayn al-ḥayāh* found in the Sulaymaniyah Library (Damad İbrâhim Paşa, no. 153) is attributed to Najm al-Dīn al-Kubrá, the teacher of Najm al-Dīn al-Dāyah (Algar, 1991, p. 515). *Baḥr al-ḥaqā'iq* was also published with the name *al-Ta'wīlāt al-Najmīyah* with attribution to Najm al-Dīn al-Kubrá (Uludağ, 2001, p. 427; Najm al-Dīn al-Kubrá and al-Simnānī, 2009). This confusion is caused by the mutually shared name by al-Kubrá and al-Dāyah (Algar, 2006, p. 500). Due to reasons such as the period and geography they lived in, the master-apprentice relationship between them and name similarity, the work has been known with the names of these two different authors (Okuyan, 2001, pp. 97-129). In fact, Najm al-Dīn al-Kubrá wrote a tafsīr, but this work has not reached our time (Ateş, 1974, pp. 140-143). As understood from the information provided by Süleyman Ateş who have studies on this issue, the copies of this tafsīr attributed to Najm al-Dīn Al-Kubrá actually belong to Najm al-Dīn al-Dāyah, who was his student and follower. Najm al-Dīn al-Dāyah wrote a tafsīr of nine volumes and he could reach up to the eighteenth ayah of Surah al-Dhāriyāt as his lifespan did not allow him, while 'Alā' al-Dawla al-Simnānī continued where he left off, completed a complementary tafsīr consisting of a single volume, and he clearly stated this issue in his introduction. The tafsīr that is found in catalogues with different names as *'Ayn al-ḥayāh*, *Baḥr al-ḥaqā'iq* and *al-Ta'wīlāt al-Najmīyah* is this one. The addition by al-Simnānī has the name *Najm al-qir'ān fī ta'wīlāt al-Qur'ān* (Algar, 1991, p. 515).

1.6. *Tafsīr al-Khawārizmī* li Abū al-Ḥasan 'Alī ibn Muḥammad al-Khawārizmī

Failure to carefully examine the names of authors and works that are found on manuscript tafsīr copies leads to such mistaken outcomes. Likewise, sources that provide information on handwritten works report that the Arabic work named *Tafsīr al-Khawārizmī* found in the Murad Molla Library [in Istanbul] no. 83 belongs to Abū al-Ḥasan 'Alī ibn Muḥammad al-Khawārizmī [d. 560/1167] (Mollaibrahimoğlu, 2007, pp. 157-159). This is because the apparent evidence in the writing indicates this. These indications have wrongly directed bibliographic studies and recorded the work as *Tafsīr al-Khawārizmī* due to citations that have been made subsequently. The beginning section of the work is also lost. However, a study on the work claimed that the tafsīr actually belongs to the scholars of theology and mufassir Najm al-Dīn Abī al-Rabī' Sulaymān ibn 'Abd al-Qawī al-Ṭūfī al-Faqīh al-Ḥanbalī [d. 716/1316] (Arpaguş, 2016, pp. 101-114). In the study which was carried out by investigating the content and text of the work with the name *Tafsīr al-Khawārizmī* and examining the book name given in the work and a note at the end of the work, it was understood that the work is actually the tafsīr of Najm al-Dīn al-Ṭūfī named *Ishārāt al-ilāhīyah ilá al-mabāḥith al-uṣūlīyah* . Additionally, the manuscript copy was also compared to the verified publication of the Egypt-Cairo edition of *Ishārāt* (Najm al-Dīn al-Ṭūfī, [al-Qāhirah: al-Fārūq al-Ḥadīthah lil-Ṭibā'ah wa-al-Nashr], 2002) , and as a result, it was determined that the manuscript copy of the work is identical to the publication of *Ishārāt* (Arpaguş, 2016, p. 113).

1.7. *al-Tafsīr al-kabīr: Tafsīr al-Qur'ān* li Abī al-Qāsim al-Ṭabarānī

Another example of the series of works attributed to someone other than the actual owner is the tafsīr named *al-Tafsīr al-kabīr: Tafsīr al-Qur'ān al-'aẓīm* published in Jordan in 2008 with an attribution to Abū al-Qāsim al-Ṭabarānī [d. 360/971]. Consisting of 3152 pages and six volumes, the work was verified and published by Hishām al-Badrānī.[1] According to the literature, al-Ṭabarānī was a glossator and wrote a four-volume tafsīr (al-Dāwūdī, 1972, 1: p. 199; al-Dhahabī, 1985, 16: p.128; Id, 1998, 3: pp. 85-86; al-Adnavī, 1997, p. 93; Ziriklī, 3: p.121). Additionally, there is a manuscript tafsīr copy in Strasbourg University National Library in France registered with the name of al-Ṭabarānī. Registered with the inventory number 4174 in the library, this 532-leaf volume of *Tafsīr al-Qur'ān* was copied in hijri 964. On the inner cover and at the top part of the first page of the copy, it says "al-Imām al-Humām al- Sheikh al-Islam al-Ṭabarānī al-Kabīr's tafsīr" [2]. However, in one of his articles, a

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[1] The information on the tafsīr of Tabarānī was compiled by summarization from the author's article named "Taberânî Tefsiri Üzerine: "et-Tefsîru'l-Kebîr'in Taberânî'ye Nisbetle Neşri Meselesi". For details, see: Ferihan Ozmen, "Taberânî Tefsiri Üzerine: "et-Tefsîru'l-Kebîr'in Taberânî'ye Nisbetle Neşri Meselesi", *Bilimname* 2/29 (2015), 161-181.

[2] The expression in the inner cover of the book (1ª) is as follows:

هذا كتاب تفسير فريد دهره و حكيم عصره شيخ الإسلام الإمام الهمام الشيخ الطبراني الكبير عن تفسير القرآن العظيم

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researcher named Ibrāhīm Bāces ʿAbd al-Majīd claimed that this tafsīr was wrongfully attributed to al-Ṭabarānī and it actually belonged to the Ḥanafī scribe ʿAbd al-Ṣamad ibn Maḥmūd ibn Yūnus al-Ghaznavī [d. 751/1350] from the 5th hijri century (See ʿAbd al-Majīd, 1997, pp. 98-107).
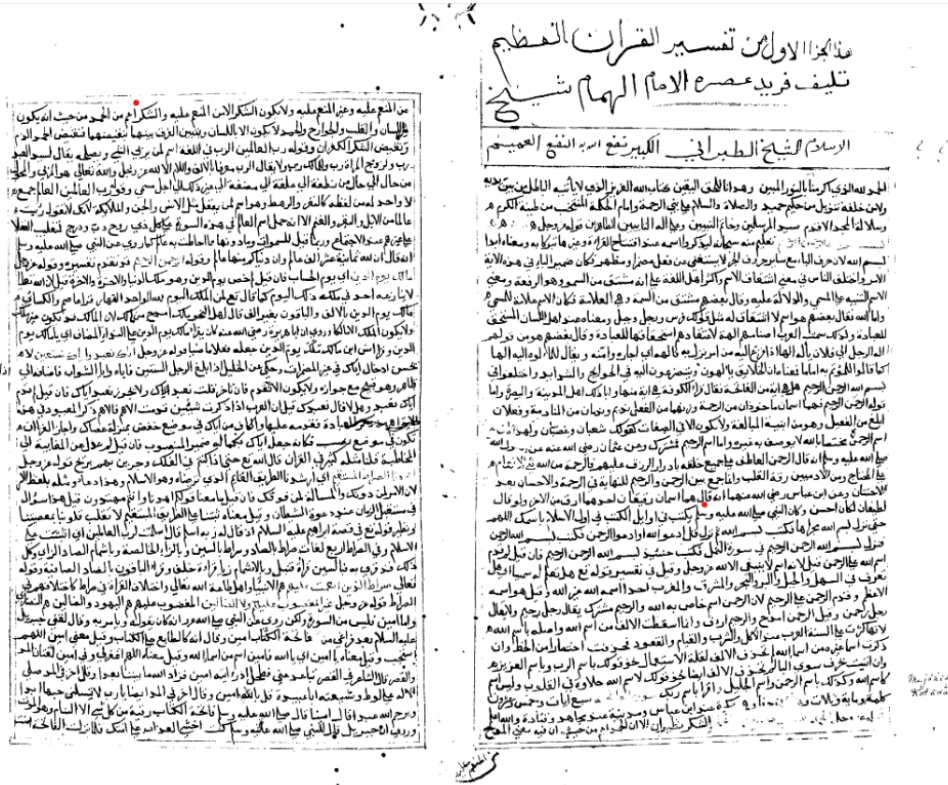
The first two pages of tafsīr registered with the name of al-Ṭabarānī in Strasbourg University National Library, no. 4174.

When the tafsīr copy attributed to al-Ṭabarānī but claimed to belong to al-Ghaznavī in Strasbourg is compared to the al-Ghaznavī tafsīr copies, it is obvious that it is not a tafsīr by Abd al-Ṣamad al-Ghaznavī but rather a tafsīr named *Kashf al-tanzīl fī tahqīqi'l-mabāhis wa-al-ta'wīl* (Ḥaddād, 2003), famous with the name *Tafsīr al-Ḥaddād*, by the 8th hijri century Ḥanafī scribe Abū Bakr ibn ʿAli ibn Muḥammad al-Ḥaddād al-Yamanī [d. 800/1398]. It is obvious that *al-Tafsīr al-kabīr: Tafsīr al-Qur'ān al-ʿaẓīm* (al-Ṭabarānī, 2008) published by Hishām al-Badrānī with an attribution to al-Ṭabarānī actually belongs to al-Ḥaddād. It seems like al-Badrānī attributed the work to al-Ṭabarānī on the basis of the note found on the first page of the only copy he had.

A close review of *al-Tafsīr al-kabīr* in terms of its sources, content and method reveals the impossibility of this work to belong to al-Ṭabarānī.

A comparison of the *al-Tafsīr al-kabīr*'s copy held at Strasbourg and attributed to al-Ṭabarānī with the revised edition indicates quotations from glossators such as al-Thaʿlabī [d. 427/1035], al-Wāḥidī [d. 468/1076], al-Zamaksharī [d. 538/1144] and ʿAbd al-Ṣamad al-Ghaznavī who lived after al-Ṭabarānī.

However, expressions such as "كذا في تفسير عبد الصمد : It is the same in the tafsīr of ʿAbd al-Ṣamad", "

قال ", " وفي الكشاف : and in the al-Kashshāf", "كذا في تفسير الثعلبي : It is the same in the tafsīr of al-Thaʿlabī

الزمخشري : قال في وسيط الواحدي : al-Wāḥidī said in *al-Wasīṭ*" that refer to the

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The expression at the top of the first page of the copy (1[b]) is as follows:

هذا الجزء الأول من تفسير القرآن العظيم تأليف فريدِ عصره الإمام الهمام شيخ الإسلام الشيخ الطبراني الكبير

Similar expressions are found at the fascicle tops in pages (waraq) 169 and 291.

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aforementioned glossators in the manuscript copy were ignored by the researcher al-Badrānī in the revised edition of *al-Tafsīr al-kabīr,* and it has been expressed/claimed that the author added these to the text through footnotes (See al-Ṭabarānī, 2008, 1, p. 145; 2, p. 20, 59, 93, 380; 3, p. 500, 504).

In the verified print of *al-Tafsīr al-kabīr* and in the copy of the manuscript version of it, it is clearly seen that the book is referring to ʿAbd al-Ṣamad al-Ghaznavī's tafsīr dated 487/1094. In many parts of his work, the author is referring to the aforementioned exegesis through expressions such as " it has also been mentioned in the interpretation of ʿAbd al-Ṣamad" and "as in the interpretation of ʿAbd al-Ṣamad".[3] However, in the verified version of the work, it is seen that the researcher ignored a referral to ʿAbd al-Ṣamad al-Ghaznavī, and the author added these to the text through footnotes (for instance, See al-Ṭabarānī, 2008, 3, pp. 500, 504). As such, Abū Bakr al-Ḥaddād used Ghaznavī's tafsīr as the main source in *Tafsīr al-Ḥaddād,* and in the tafsīr of six different verses, he similarly made many references through expressions such as "it has also been mentioned in the interpretation of ʿAbd al-Ṣamad" and "as in the interpretation of ʿAbd al-Ṣamad" (See al-Ḥaddād, 2003, 1, p. 364; 2, p. 371-372; 4, p. 12, 45, 49; 5, p. 370). In the verified version of *Tafsīr al-Ḥaddād*, the researcher used footnotes about these expressions, and by the references made from *Kashf al-ẓunūn* and *Hadīyat al-ʿārifīn,* he clearly expressed that this person is "Abū al-Fatḥ ʿAbd al-Ṣamad ibn Maḥmūd ibn Yūnus al-Ghaznavī" (See al-Ḥaddād, 2003, 1, p. 364; 2, p. 371).

al-Tafsīr al-kabīr contains the expression "The same in the interpretation of al-Thaʿlabī" referring to Abū Isḥaq Aḥmad ibn Ibrāhīm al-Thaʿlabī's [d. 427/1035] *al-Kashf wa-al-bayān an tafsīr al-Qurʾān* (See al-Ṭabarānī, 7[b], 265[b]). This tafsīr has been shown as a source in many parts of the work, but Hishām al-Badrānī, while verifying *al-Tafsīr al-kabīr*, left out the "The same in the interpretation of Thaʿlabī" expressions from the text and expressed/claimed in the footnotes that these have been added (included) to the text by the author (See al-Ṭabarānī, 2008, 1, p 145; 2, p. 20, 59, 93, 380).

In *al-Tafsīr al-kabīr*, the tafsīr by the famous Muʿtazilite exegetes Abū al-Qāsim Maḥmūd ibn Omar ibn Muḥammad al-Zamakhsharī [d. 538/1144] is also provided as a source. For instance, in the manuscript copy of the al-Ṭabarānī tafsīr, the author indicates *al-Kashshāf* as a source by saying "in al-Kashshāf", and then interprets the verse with Zamakhsharī's words, commemorating the name of al-Zamakhsharī. This way, he is referring to the name of the author and his work (al-Ṭabarānī, 405[b]). Having ruled out these expressions from the text and indicated in footnotes, the researcher Badrānī said these have been mistakenly added (included) to the text by the author (See al-Ṭabarānī, 2008, 5, p. 263).

al-Tafsīr al-kabīr also contains references made to Abū al-Ḥasan ʿAlī ibn Aḥmad al-Wāḥidī's [d. 468/1076] *al-Waṣīṭ fī tafsīr al-Qurʾān al-majīd*. For instance, he mentions Wāḥidī openly and the name of his work (al-Ṭabarānī, 2008, 3, p. 125, 504). In the expression "from Wāḥidī", the events reported in the exegesis of the verse were taken from Wāḥidī's *Waṣīṭ*. Unfortunately, Hishām al-Badrānī left out these sections, too, in the verification of *al-Tafsīr al-kabīr,* and in the footnotes he gave for these, he expressed/claimed the author has mistakenly added these expressions into the text (See al-Ṭabarānī, 2008, 3, p. 125, 504).

In *al-Tafsīr al-kabīr,* a reference is also made to the author "Muḥammad ibn al-Faḍl" [d. 416/1025] (See al-Ṭabarānī, 86[b]). Badrānī does not make any comments about Muḥammad ibn al-Faḍl, whose name is mentioned at this point (al-Tabarānī, 2008, 2, p. 10). However, we believe that Muḥammad ibn al-Faḍl mentioned in here is actually Abū Bakr Muḥammad ibn al-Faḍl ibn Muḥammad ibn Jaʿfar ibn Ṣāliḥ al-Balḥī [d. 416/1025], a glossator from the 5th century. According to the literature, this person has a book named *al-Tafsīr al-kabīr* (al-Samʿānī, 1980, 6: p. 172; al-Dāwūdī, 1972, 2, p. 222; al-Suyūṭī, 1976, pp. 112-113). Abū Bakr al-Ḥaddād's main source in *Tafsīr al-Ḥaddād* was *Tafsīr ʿAbd al-Ṣamad al-Ghaznavī*, who in the epilogue of *Tafsīr al-Qurʾān al-ʿaẓīm* listed some sources including the tafsīr by Muḥammad ibn al-Faḍl and said he took this tafsīr in year h. 436 [1044-45] by

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[3] See al-Ṭabarānī, [La bibliothèque nationale et universitaire de Strasbourg], no. 4174, 66[a]. In the exegesis of the verse in question, Ghaznavī's expression is the same. cf. al-Ghaznavī, Mihrishah, no. 24, 82[b]-83[a], 265[a], 265[b]; 397a-b; See Ozmen, 2015, pp. 167-169.

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the approval of his master Abū Naṣr Muḥammad ibn Aḥmad ibn Muḥammad ibn Shabīb al-Khāghidī [d. Around 436/1044-45), who himself listened to it from Muḥammad ibn al-Faḍl (al-Ghaznavī, 648ᵃ·). In this case, it is understood that *al-Tafsīr al-kabīr* makes references to the tafsīr by Muḥammad ibn al-Faḍl, who passed away in the h. 5ᵗʰ century (Ozmen, 2015, p. 172).

One of the most significant indications that *al-Tafsīr al-kabīr* cannot belong to al-Ṭabarānī is the fact that the manuscript copy of the book conveys the view of the hijri 5ᵗʰ century Ḥanafī scholar (al-Samʿānī, 1980, 4, 118.) Abū ʿĀṣim Muḥammad ibn Aḥmad al-ʿĀmirī [d. 415/1024, 1025] by quoting ʿAbd al-Ṣamad al-Ghaznavī (See al-Ṭabarāni, 148ᵃ). The view of Abū ʿĀṣim al-ʿĀmirī taken by the author from ʿAbd al-Ṣamad's (al-Ghaznavī) tafsīr is also found in al-Ghaznavī's tafsīr (al-Ghaznavī, 174ᵇ). This section found in the manuscript copy of the work and consisting of a very long paragraph, was left out of the text in *al-Tafsīr al-kabīr* but given as a footnote by the researcher Badrānī, who expressed/claimed that this section was added to the text by the author, and the expressions in it did not conform to the style of the author (al-Ṭabarānī, 2008, 2, pp. 346-347).

In summary, *al-Tafsīr al-kabīr* cannot belong to al-Ṭabarānī, as it refers to many scholars such as al-Thaʿlabī, al-Wāḥidī, al-Zamaksharī, ʿAbd al-Ṣamad al-Ghaznavī, Muḥammad ibn al-Faḍl and Abū ʿĀṣim Muḥammad ibn Aḥmad al-ʿĀmirī who all lived around the hijri 5ᵗʰ and 6ᵗʰ centuries, after al-Ṭabarānī.

In *al-Tafsīr al-kabīr,* the Qur'ān tafsīr was performed in compliance with the Sunnah, and many hadiths were given to describe the verses with unmistakable meaning. However, no proofs were mentioned in any of these narratives. When a mufassir leaves out the proofs in the area of narratives for reasons such as shortening, it may be accepted as his method. However, in a work said to be written by al-Ṭabarānī, known for his mohaddis (narrator of the Prophet's sayings) qualities, who has produced many great works in this field, it is not comprehensible not to have a single narrative for which a proof was provided.

In *al-Tafsīr al-kabīr,* the exegesis of judgement verses was provided in great detail. However, even though it is a known fact that al-Ṭabarānī was a follower of the Ḥanbalī sect (Ibn Abī Yaʿlā, 1952, 2, pp. 49-51), this book mostly narrated the views of Abū Ḥanīfah [d. 150/767], and his companions regarding contentious issues and the views of Imām Mālik [d. 179/795] and Imām Shāfiʿī [d. 204/820] were also narrated, but Aḥmad ibn Ḥanbal [d. 241/855] or Ḥanbalīs were not mentioned at all, other than some indirect references. Having a closer review, one may see from the beginning to the end that the book was assorted in line with the Ḥanafī fiqh, the judgement verses were mostly interpreted in line with Ḥanafī views by the author, and Ḥanafī views were again preferred by the author in contentious issues, thus widely conveying the Ḥanafī fiqh. Furthermore, the author referred to Ḥanafī scribes as "our companions", clearly indicating his adherence to the Ḥanafī sect (See Ṭabarānī, 2008, 2, p. 290; 1, pp. 310-311; 1, pp. 336, 410; 2, pp. 360-393). Therefore, it is obvious that *al-Tafsīr al-kabīr* cannot belong to al-Ṭabarānī in terms of its content and method.

2. MISTAKES MADE IN THE TEXT VERIFICATIONS OF MANUSCRIPTS

Omissions such as not collecting all copies of a manuscript, not confirming the main copy to be taken as a basis for the verification process, not comparing various copies and failure to have a proper reading of the text may lead to some mistakes in verification.

2.1. *Ta'wīlāt al-Qur'ān* li Imām al-Māturīdī

Imām al-Māturīdī's [d. 333/944] tafsīr, *Ta'wīlāt al-Qur'ān,* also known as *Ta'wīlāt Ahl al-Sunnah*, was fully published for the first time with a verification by Fāṭimah Yūsuf al-Khaymī in 2004 in Beirut. A publication of the work was verified by Dr. Majdī Basallum with the name *Ta'wīlāt Ahl al-Sunnah: Tafsīr al-Māturīdī* in 2005 again in Beirut. Fāṭimah Yūsuf al-Khaymī's verification has received many acclamations for being the product of great effort by a single person; however, both publications also received criticism for not conforming to scientific publication methodology and containing some deficiencies and mistakes (Sülün, 2008, p. 64). *Ta'wīlāt al-Qur'ān* was published in 17 volumes in Istanbul (al-Māturīdī, 2005-2010), following many years of verification works by a

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commission led by the late Bekir Topaloğlu. Comparing the first two publications to the Topaloğlu edition reveals some differences between them. Comparing these highly bulky books and finding any differences or errors requires a separate study.

2.2. *al-Mufradāt* li Rāghib al-Iṣfahānī

The famous book *al-Mufradāt* by Rāghib al-Iṣfahānī [d. around 423/1032] has several both manuscript and printed copies. The number of manuscript copies of it almost reaches a hundred. While some of these include the name of the copyist and the date, some others omit one or both. *al-Mufradāt* has several verified publications. However, these publications are full of errors.

In an article addressing *al-Mufradāt*, many criticisms have been made about its publications (Yolcu, 2008, pp. 135-136). According to the reviews on these publications, the publication in Egypt with a verification by Muḥammad Sayyid Kaylānī is full of errors and alterations. Additionally, it is also missing many articles such as "ba-sa-ma" and "ḥas-sa". Even the verses contain hundreds of mistakes. Mistakes are also present in the version by Muḥammad al-Zuhrī al-Gamrāvī by comparing various copies and in the version printed as a massive volume in Turkey upon verification by Muḥammad Aḥmad Khalaf Allāh. Again, many mistakes are present in the publication made by Dār al-Fikr in Beirut upon verification by Nadim Mar'ashlī. Additionally, the researcher changed the concept order of the author, and brought some articles forward (See Rāġıb al-Isfahānî, 2007, pp. 33-34.).

A few prints were made of the publication by the verification of Adnan Dāwūdī. However, there are differences even among the printed copies. For example, more than 800 differences were determined between the copies of the first and third editions. These were in the form of alteration of the ḥarakāt and addition of sentences, paragraphs and even articles. In a study, mistakes encountered in the printed copies of *al-Mufradāt* were shown in detail under three main categories as "mistakes regarding words", "mistakes arising as a result of additions onto the text" and "general mistakes" (Rāghib al-Iṣfahānī, 2007, p. 38).

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2.3. *Ma'rifat al-qurrā' al-kibār* li al-Dhahabī

al-Dhahabī's [d. 748/1348] book *Ma'rifat al-qurrā' al-kibār 'alá al-ṭabaqāt wa-al-a'ṣār* containing the biographies of great recitation scholars is a highly valuable source. During the reviews he performed on the manuscript copies of this book, Tayyar Altıkulaç reached the conclusion that it had been written three times by the author and the second and third editions included new biographies and information (Altıkulaç, 2003, 28, p. 60). Accordingly, the first writing of the work was completed before year 719 [1319], and this version contains 734 biographies. According to the data in the second writing found in Paris Bibliothèque Nationale version (no. 2084) and thought to be written on 21 Shaban 724 [13 August 1324] and 9 Jumādá al-ākhirah 725 [23 May 1325], some new biographies were introduced, some were removed from the first one, and the number of biographies increased to 1018. The third writing, containing 1217 biographies, was completed in 730 [1330], and as specified personally by Dhahabī, new biographies and information were added, and some were removed (al-Dhahabī, 1995). The fact that it included the dates of death of some scholars who were alive during the writing of it is an indication that the author of the work kept working on it at least until the year 747/1346 and added some notes (Altıkulaç, 2003, 28, p. 60).

The book named *Ma'rifat al-qurrā* has various manuscript copies in different countries, and it has been published on three different occasions. The first publication by Muḥammad Sayyid Jād al-Ḥaqq by taking the Staatsbibliothek (no. 9943) copy as a basis was published in Cairo in 1969 and heavily criticized by the other publishers of the work, on the grounds that it did not conform to manuscript publication rules and scientific sincerity and seriousness. The first publication of the work contained 721 biographies, and the second publication in Beirut in 1984 with the verification of Bashāhār 'Awwād Ma'rūf, Shu'ayb al-Arnā'ūṭ and Ṣāliḥ Mahdī 'Abbās contained 734 biographies. The third publication by Tayyar Altıkulaç in Istanbul in 1995 containing the latest works and notes of the author, thus based on the copies expanded by the author, contains 1241 biographies including the supplementations of al-Dhahabī and 'Afīf al-Dīn 'Abd Allāh ibn Muḥammad al-Maṭarī [d. 765/1363]. In other words, after al-Dhahabī wrote this work, some people were copying the first writing, while he

was adding new biographies during his life, expanded some old biographies, made some important revisions, introductions and removals. By doing this, the total number of biographies in the other copies was maintained at 734, while this number reached 1241 in the revised edition (Altıkulaç, 2003, 28, p. 60; Birışık, 1997, pp. 214-215.). This example indicates the importance of being careful while determining the copy to be taken as a basis for verification and publication of manuscripts among multiple copies. And this example indicates the necessity to acquire all possible copies of the work and the latest copy expanded or reviewed by the author, if such a copy exists.

CONCLUSION

Activities to reintroduce cultural heritage manuscript tafsīrs to life through verification and publication are important. Manuscript verifications are being subjected to postgraduate academic studies in the field of exegesis in Turkey. However, it is apparent that such studies contain mistakes or deficiencies when the rules of verification are ignored in publication activities requiring scholarly meticulousness. Nevertheless, in this study, it was determined that the tafsirs of mufassirs such as Ni'mat Allāh al-Nakhjawānī, Ibn al-Naqīb al-Maqdisī, Abd al-Razzāq al-Qashānī, Najm al-Dīn al-Ṭūfī, Najm al-Dīn al-Dāyah and Abū Bakr al-Ḥaddād are published by attribution of different authors. It was shown that there are mistakes in verifications of al-Māturīdī's *Ta'wīlāt al-Qur'ān*, Rāghib al-Iṣfahānī's *al-Mufradā*t and al-Dhahabī's *Ma'rifat al-qurrā'*. In verification and publication activities, it is needed to collect all copies of manuscripts. The following issues are important at this stage: a) Classification of manuscript copies based on certain criteria, b) determination of the copy to be taken as a basis for verification, c) comparison of different copies, d) determination of the work's name and its belonging to its author, f) having a command over the subject of the work, recognition of the style of the author and proper reading of the text. When such rules are violated, a set of problems is encountered in verifications and publications. Teams/boards may be established to supervise the verification and publication of manuscripts to minimize such deficiencies and errors in these activities.

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