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 neşredilmiş gibi sorunlar barındırmaktadır. Örneğin Abdürrazzaq el-Kâşanî’nin [ö. 736/1335] Te’vîlâtü’l-Kur’ân’, İbnü’l-Arabi’ye [ö. 638/1240] nisbetle Tefsîrü Ibni’l-‘Arabi ismiyle neşredilmiş; Nimetullah Nahçıvânî’ye [ö. 920/1514 [?]] ait el-Fevâtihu’l-lâhiyye isimli eser de Abdüldâdir Geylânî’ye [ö. 561/1165-66] nisbetle Tefsîrü l-Ceylânî ismiyle neşredilmiştir. Benzer şekilde Ebû’l-Kâsm et-Taberânî’ye [ö. 360/971] nisbetle et-Tefsîrü’l-kebîr ismiyle basılan eserin ise Ebû Bekir el-Haddâd’ın [ö. 800/1398] tefsiri olduğu anlaşılmıştır. Alemuddin es-Sehâvî’nin [ö. 643/1245] Tefsîrü’l-Kur’ân’ı’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 Necmeddin el-Kûbrâ’ya [ö. 618/1221] atfedilen Aynu’l-hayât isimli tefsirdir. Aynu’l-hayât, aslında Necmeddin el-Kûbrâ’nın mürüdi Necmeddin ed-Dâye’nin [ö. 654/1256] Bahru’l-hakâik adlı eseridir. Bahru’l-hakâik Necmeddin ed-Dâye’nin başladığı ve Alâüeddâle ve es-Sîmmânî’nin [ö. 736/1336] tamamladığı Araçça işığı Kur’ân tefsiridir. Zehbi’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, üçüncü ise Tayyar Altıkulaç’ın gerçekleştirdiği üçüncü neşirde bu sayı 1241’i bulmuştur. Bu örnek, birden fazla nüsha bulunan yazma eserlerinin metin incelemesi gerektiği göstermektedir. Bu nüsha bulunan yazma eserlerinin metin incelemesi gerektiği göstermektedir.

Anahtar Kelimeler: Yazma Tefsirler, Nahçıvânî, Sehâvî, Taberânî, Ma’rifetü’l-kurrâi’l-kebîr.
Attribution and Verification Quality Problems Encountered in Publishing of Some Manuscript Tafsirs: A Review of Some Tafsîr 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-Razq ʿAzq al-Qashānī’s al-Taṣfîr was published with the name Taṣfîr Ibn ʿArabī with an attribution to Ibn ʿArabī. Likewise, Niʿmat Allāh al-Nakhjawai’s Fawâʾid al-ilâhiyyah was published as Taṣfîr al-Jiliānī with an attribution to ‘Abd al-Qâdir al-Jiliānī. It turns out that the work published with the name al-Taṣfîr al-kubīr by Abū al-Qâsim al-Ṭabarâni, is actually a tafsîr by Abū Bakr al-Ḥaddād. The manuscript copy of al-Sakhāwī’s tafsîr named Taṣfîr al-Qurʾān al-ʾAzīm is found in al-Khizânah al-Taymûriyyah. 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 tafsîr named ʿAyn al-hayāḥ attributed to Najm al-Dīn al-Kubrâ. ʿAyn al-hayāḥ is actually the work titled Bahr al-haqāʾiq. Bahr al-haqāʾiq is an Arabic ishārī Qurʾān tafsîr started by Najm al-Dīn al-Dāyah, who is the follower/student of al-Dīn al-Kubrâ, and completed by ʿAlī al-Dawla al-Simmânī. al-Dhahabī’s work titled Maʿrifat al-qurrâʾ al-kibīr 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 Altıkuç. 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 tafsîr manuscripts will be examined and evaluated in term of the belongingness to the author and verification quality problems.

Keywords: Manuscript tafsîrs, al-Nakhjawai, al-Sakhāwī, al-Ṭabarâni, Maʿrifat al-qurrâʾ al-kibīr
INTRODUCTION

Islamic scholars showed a great interest to understand and interpret the message of the Holy Qur'an, and several manuscripts were reconciled with this purpose. In many libraries of the Islamic world, wide tafsîr 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 times 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 tafsîrs, and an assessment will be made on some specific works. Additionally, as an example to problematic publications, al-Tafsîr al-kabîr printed with a false attribution to the famous mohaddîs al-Ṭabarînî will be reviewed, and the impossibility of its correct attribution to al-Ṭabarînî in terms of sources, method and content will be pointed out. The following works will be the subject of this study: Tafsîr of ʻAbd al-Qâdir al-Jîlânî [d. 561/1165-66], al-Fawâ'id al-mushawwqî of Ibn Quyîm al-Jawziyyah [d. 751/1350], Tafsîr of ʻAlam al-Dirî al-Sakhâwî [d. 643/1245], Tafsîr of Ibn ʻArabî [d. 638/1240], al-Ta’wilât of Najm al-Dirî al-Kubrâ [d. 618/1221], Tafsîr of Abû al-Hasan al-Khawârizmî [d. 560/1167], Tafsîr of al-Ṭabarînî [d. 360/971], Ta’wilât al-Qur’ân of Mâturîdî [d. 333/944], al-Mufradât of Râghib al-Iṣfahânî [d. around 423/1032], Ma’rifat al-qurrâ’ of al-Dhahabî [d. 748/1348].

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

Publication of manuscript tafsîrs 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. Tafsîr al-Jîlânî li ‘Abd al-Qâdir al-Jîlânî

The publications of manuscripts such as attribution of the work to someone other than its actual author. An example of a mistakenly attributed tafsîr is the one published in 2009 by two different publishers with an attribution to ʻAbd al-Qâdir al-Jîlânî. The work was published with the name Tafsîr al-Jîlânî in the Istanbul edition (Ceylânî [Jîlânî, 2009]. The Beirut edition was named Tafsîr al-Jîlânî. However, as clearly seen in both prints, the author of the work states in the last part of the foreword that he named this tafsîr al-Fawâîth al-ṭâhîhiyâ wa-al-mafâtih al-ḥayybiyâh al-muddâhâh li-al-kalîm al-Qur’âniyâh wa-al-ḥikam wa-al-furqâniyâh (See el-Ceylânî [Jîlânî, 2009, 1, p. 34; al-Jîlânî, 2009, 1. p. 52). No such tafsîr can be seen among ‘Abd al-Qâdir al-Jîlânî’s works or in the memoirs compiled by his students from Jîlânî’s lectures (See Uludağ, 1988, 1, pp. 236-237). The tafsîr known by this name belongs to the Naqshbandî Sheikh Ni’mat Allâh Ibn Maḥmûd al-Nakhjâwânî [d. 920/1514] (Chalâbî, 1941, 2, p. 1292; al-Ziriklî, 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 (Ahmad III, no. 61) and in the Sulaymaniyah Library (Hacı Mahmud Efendi, no. 2). The work was published with the name Tafsīr Niʻmat Allāh, too (al-Nakhjawānī, 1907). The work attributed to ‘Abd al-Qādir al-Jīlānī was translated into Turkish and published in Istanbul in 2012 with the name Geylānī Tefsiri (Geylānī, 2012).

1.2. al-Fawā'id al-mushawwiq ilā ‘ulūm al-Qur‘ān wa-al-'ilm al-bayān li Ibn Qayyim al-Jawzīyah

Muqaddimat Tafsīr Ibn al-Naqīb fī ‘ilm al-bayān wa-al-ma‘ānī wa-al-baḍī wal-i‘jāz al-Qur‘ān written by Ibn al-Naqīb al-Maqdisī [d. 698/1298] as an introduction to his book al-Tahrīr wa-al-tahbīr was published for the first time with the name al-Fawā'id al-mushawwiq ilā ‘ulūm al-Qur‘ān wa-al-'ilm al-bayān (Ed. M. Badr al-Dīn al-Naṣṣānī, 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, Ahmad 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; Birşık, 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).
1.3. Tafsîr al-Qur’ân al-‘Azîm li ‘Alam al-Dîn al-Sakhâwî

Abû al-Hasan ‘Alam al-Dîn ‘Alî ibn Muḥammad ibn ‘Abd al-Ṣamad al-Sakhâwî [d. 643/1245] was a scholar of qirāt and tafsîr. Sources indicate that al-Sakhâwî wrote a four-volume tafsîr up to the Surah al-Kahf (al-Suyûṭî, 1976, pp. 84-85). The manuscript copy of al-Sakhâwî’s tafsîr named Tafsîr al-Qur’ân al-‘Azîm is found in al-Khîzânah al-Taymûrîyâh (Dâr al-Kutub al-Mîṣrîyâh, no. 159). This book, which includes a complete tafsîr of the Qur’ân from al-Fâtîhah to al-Nâs, was published as two volumes with attribution to al-Sakhâwî (al-Sakhâwî, 2009). However, Muḥammad al-Idrîsî al-Tâhirî, who examined this copy in al-Khîzânah al-Taymûrîyâh, stated that attribution of the work to al-Sakhâwî was incorrect (al-Sakhâwî, 2002, 1, pp. 72-75). According to information reported by al-Tâhirî, while the first pages of the work’s first and second volumes state that it belongs to ‘Alam al-Dîn ‘Alî al-Sakhâwî (al-Sakhâwî, 2002, 1, p. 73), this is not true. This is because the work is a complete tafsîr consisting of two volumes. Additionally, some quotes from al-Sakhâwî taken from his tafsîr made by his student Abû Shâmâh al-Maṣdîsî [d. 665/1268] in his work titled Kitâb al-Rawdâtayn are not found in this tafsîr attributed to al-Sakhâwî in al-Khîzânah al-Taymûrîyâh. For example, Abû Shâmâh al-Maṣdîsî states the following (al-Maṣdîsî, 1997, 3: p. 395):

وقد كتب عليه شيخنا أبو الحسن علي بن محمد في تفسيره الأول قول وقد وقع في تفسير أبي الحكيم الأدنسي في أول سورة الروم خبر عن فتح البيت المقدس، وأنه ينزع من أيدي النصارى سنة ثلاث وثمانين وخمسمئة وقال له بعض الفقهاء أنه استخرج ذلك من فاتحة السورة

These quotes taken by al-Maṣdîsî are not found in the tafsîr published with attribution to al-Sakhâwî (see al-Maṣdîsî, 1997, 3, p. 395). Moreover, the 288-leaf (warq) manuscript tafsîr copy registered at Beyazid State Library (Veîliyuddin Efendi no. 166); is attributed to al-Sakhâwî. The work with the statement of “Tafsîr al-Sakhâwî” on its wiqiyyâh (protection) leaf does not belong to al-Sakhâwî according to the examinations made by Mollaibrahîmîoğlu. This is because the sources of this tafsîr include the tafsîr of al-Baydâwî [d.685/1286] named Anwâr al-tanzîl wa-asrâr al-ta’wîl and the work of al-Husayn ibn ‘Abd Allâh ibn Muḥammad al-Ṭîbî [d.743/1343] named Futûh al-ghayb fî al-qinâ’ al-rayb: wa-hûwa
Häshiyat al-Ṭibî ‘alâ al-Kashshâf (Mollaibrahimoğlu, 2007, pp. 665-667). As al-Sakkâwî lived much earlier than al-Baydâwî and al-Ṭibî, this manuscript copy of tafsîr cannot belong to al-Sakkâwî. In the verified edition of the al-Taymûrîyâh copy, this issue is indicated in the section of introduction by the publisher. The researcher of the work firstly mentions that the tafsîr has two copies in al-Taymûrîyâh (no. 159) and Velîyyuddin Efendi (no. 166). The researcher states that although it says the name of “Sakkâwî” is written on the cover of the Velîyyuddin Efendi copy of the work, it cannot belong to ‘Alî al-Sakkâwî, because there are quotes/citations in the work that belong to scholars who lived in periods after al-Sakkâwî. For this reason, he states that only the al-Taymûrîyâh copy is considered in verification processes (al-Sakkâwî, 2009, 1, p. 39).

Tayyar Altukulaç, investigating the Velîyyuddin copy (no. 166), found that the first leaf of the work includes the statement Tafsîr al-Sakkâwî al-Jâmi’ bayna al-tafsîr wa-al-Qirâ’ât and saw that the copy included the entirety of the Qur’ân (Altukulaç, 2009, 36, p. 312). In this case, it may be thought that this work’s attribution to al-Sakkâwî is incorrect. When it is considered that the explanations in the work in the form of tafsîr are very limited, and issues of qira’at, which is the main area of scholarship/expertise for al-Sakkâwî, are taken on in a much broader scope, it is possible that this copy is another work of al-Sakkâwî (Altukulaç, 2009, 36, p. 312).

1.4. Tafsîr Ibn ‘Arabî: Tafsîr al-Qur’ân al-ḥâkîm

‘Abd al-Razzâq al-Qâshânî’s [d. 736/1335] ishârî şûfi tafsîr known as Ta’wilât al-Qur’ân, Ta’wilât al-‘âyât and Ta’wilât al-Qashâniyâh have been attributed to Ibn ‘Arabî (Uludağ, 2002, p. 5) for unknown reasons and printed several times with the name Tafsîr Ibn ‘Arabî. The reason for the work to be connected with Ibn ‘Arabî could be the similarity of the work’s style with that of Ibn ‘Arabî. This is because the work is a mystic work based on the concepts and terms developed by Ibn ‘Arabî. However, in his books Haqa’iq al-ta’wil, Iṣtitâl al-ṣifâyâh and Sharh fuṣûl al-hikam, Qashânî clearly indicates that he has written a book named Ta’wilât al-Qur’ân al-ḥâkîm. The preface of Haqa’iq al-ta’wil indicates that, during the compilation of this work, he completed Ta’wilât before writing surah al-Kahf and then continued writing Haqa’iq al-ta’wil (Kaya, 2015, p. 119). Long after Ta’wilât al-Qur’ân was printed with an attribution to Ibn ‘Arabî, Ahmet Taymur Pasha’s work named Fihris al-khizânah al-taymûrîyân was published in 1948 in Cairo/Dâr al-Kutub al-Misrîyân. Even though this work stated that Ta’wilât belonged to al-Qashânî, the 2006 edition printed in Dâr al-Kutub al-‘Ilmiyân was once again printed as Ibn ‘Arabî’s tafsîr (Kaya, 2015, p. 119).

The manuscript copies of the work point out to Qashânî in its sources (Brockelmann, 1938, 2, p. 280). Additionally, as cited/expressed by Pierre Lory who worked on the ishari tafsîr method of Qashânî, in Ta’wilât, Qashânî mentions his master Nûr al-Dîn ‘Abd al-Ṣamad ibn ‘Ali al-Natanzî by stating “I heard from our Sheikh Nûr al-Dîn ‘Abd al-Ṣamad that…” [d. 699/1300] (Jarîhî, 1958, s. 482). This statement is included in the edition where Ta’wilât was published with attribution to Ibn ‘Arabî (Ibn ‘Arabî, nd., 2, p. 116). However, the aforementioned Nûr al-Dîn ‘Abd al-Ṣamad could not be the Sheikh of Ibn ‘Arabî who died in hijrî 638 (Lory, 2001, p. 26).

The single-volume manuscript copy of Ta’wilât al-Qur’ân attributed to Ibn ‘Arabî at Atîf Efendi Library, was translated in two volumes into Turkish by Vahdettin Ince and published as the translation of Ibn ‘Arabî’s tafsîr (Îbnü’l-Arabî, A.A.M., nd). Surprisingly, it was also translated as a three-volume set into Turkish as Te’wilât-i Kaysâniyye: Kur’an-ı Kerim’in Öz Tefsiri with an attribution to ‘Abd al-Razzâq al-Qashânî (Kâşânî, 1988).

1.5. al-Ta’wilât al-Najmîyâh li Najm al-Dîn al-Kubrâ

One of the works with similar mistakes is the tafsîr named ‘Ayn al-ḥayâh attributed to Najm al-Dîn al-Kubrâ Ahmad ibn ‘Umar ibn Muhammad [d. 618/1221]. ‘Ayn al-ḥayâh is actually the work titled Bahr al-haqa’iq by the follower of al-Dîn al-Kubrâ named Najm al-Dîn al-Dâyah Abû Bakr ‘Abd Allâh ibn Muhammad ibn Şâhâwar al-Asadî al-Râzî [d. 654/1256]. Bahr al-haqa’iq is an Arabic ishârî Qur’ân tafsîr started by Najm al-Dîn al-Dâyah and completed by ‘Ala’ al-Dawla al-Simmânî [d. 737/1336]. The complete name of the work is Bahr al-haqa’iq wa-al-ma’a’nî fi tafsîr (al-Qur’ân) al-sab’ al-mathânî. The work is also known as ‘Ayn al-ḥayâh and al-Ta’wilât al-Najmîyâh (Algar, 1991,
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-hayâh found in the Sulaymâniyah Library (Dâmad İbrâhim Paşa, no. 153) is attributed to Najm al-Dîn al-Kubrâ, the teacher of Najm al-Dîn al-Dâyâh (Algar, 1991, p. 515). Bahr al-haqa’âiq was also published with the name al-Ta‘wilât al-Najmîyâh with attribution to Najm al-Dîn al-Kubrâ (Uludağ, 2001, p. 427; Najm al-Dîn al-Kubrâ and al-Simmânî, 2009). This confusion is caused by the mutually shared name by al-Kubrâ and al-Dâyâh (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-Dîn al-Kubrâ wrote a tafsir, 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 tafsir attributed to Najm al-Dîn Al-Kubrâ actually belong to Najm al-Dîn al-Dâyâh, who was his student and follower. Najm al-Dîn al-Dâyâh wrote a tafsir of nine volumes and he could reach up to the eighteenth ayah of Surah al-Dhâriyât as his lifespan did not allow him, while ‘Alâ’ al-Dawla al-Simmânî continued where he left off, completed a complementary tafsir consisting of a single volume, and he clearly stated this issue in his introduction. The tafsir that is found in catalogues with different names as ‘Ayn al-hayâh, Bahr al-haqa’âiq and al-Ta‘wilât al-Najmîyâh is this one. The addition by al-Simmânî has the name Najm al-qir‘ân fî ta‘wilât al-Qur‘ân (Algar, 1991, p. 515).

1.6. Tafsîr al-Khawârizmî li Abî al-Ḥasan ‘Alî ibn Muḥammad al-Khawârizmî

Failure to carefully examine the names of authors and works that are found on manuscript tafsir copies leads to such mistaken outcomes. Likewise, sources that provide information on handwritten works report that the Arabic work named Tafsîr al-Khawârizmî found in the Murad Molla Library [in Istanbul] no. 83 belongs to Abû al-Ḥasan ‘Alî ibn Muḥammad al-Khawârizmî [d. 560/1167] (Mollaibrahimoglu, 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 Tafsîr al-Khawârizmî 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 tafsir actually belongs to the scholars of theology and muqassir Najm al-Dîn Abî al-Rabî’ Sulaymân ibn ‘Abd al-Qawî al-Ta‘fî al-Faqîh al-Ḥanbâli [d. 716/1316] (Arpağuş, 2016, pp. 101-114). In the study which was carried out by investigating the content and text of the work with the name Tafsîr al-Khawârizmî 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 tafsîr of Najm al-Dîn al-Ta‘fî named Ishârât al-‘ilâhiyyah ila al-mabâhih al-usûliyyah. Additionally, the manuscript copy was also compared to the verified publication of the Egypt-Cairo edition of Ishârât (Najm al-Dîn al-Ta‘fî, [al-Qâhirah: al-Fâriq al-Ḥadithâh lil-Tibâ‘î al-wâl-al-Nashr], 2002), and as a result, it was determined that the manuscript copy of the work is identical to the publication of Ishârât (Arpağuş, 2016, p. 113).

1.7. al-Tafsîr al-kabîr: Tafsîr al-Qur‘ân li Abî al-Qâsim al-Ṭabarânî

Another example of the series of works attributed to someone other than the actual owner is the tafsir named al-Tafsîr al-kabîr: Tafsîr al-Qur‘ân al-‘azîm published in Jordan in 2008 with an attribution to Abû al-Qâsim al-Ṭabarânî [d. 360/971]. Consisting of 3152 pages and six volumes, the work was verified and published by Hisâm al-Badrînî. According to the literature, al-Ṭabarânî was a glossator and wrote a four-volume tafsir (al-Dâwûdî, 1972, 1: p. 199; al-Dhahabî, 1985, 16: p.128; Id, 1998, 3: pp. 85-86; al-Adnavî, 1997, p. 93; Zirîklî, 3: p.121). Additionally, there is a manuscript tafsîr copy in Strasbourg National Library in France registered with the name of al-Ṭabarânî. Registered with the inventory number 4174 in the library, this 532-leaf volume of Tafsîr al-Qur‘ân was copied in hijri 964. On the inner cover and at the top part of the first page of the copy, it says “al-Imâm al-Humâm al- Sheik al-Islam al-Ṭabarânî al-Kabîr’s tafsîr” . However, in one of his articles, a
researcher named İbrahim Baçeş ‘Abd al-Majid claimed that this tafsir was wrongly attributed to al-Ṭabarānī and it actually belonged to the Ḥanafī scribe ‘Abd al-Ṣamad ibn Mahmūd ibn Yūnus al-Ghaznavī [d. 751/1350] from the 5th hijri century (See ‘Abd al-Majid, 1997, pp. 98-107).

When the tafsir copy attributed to al-Ṭabarānī but claimed to belong to al-Ghaznavī in Strasbourg is compared to the al-Ghaznavī tafsir copies, it is obvious that it is not a tafsir by Abd al-Ṣamad al-Ghaznavī but rather a tafsir named Kashf al-tanzil fi tahqiq l-mabāhis wa-al-ta’wil (Haddād, 2003), famous with the name Tafsir al-Ḥaddād, by the 8th hijri century Ḥanafī scribe Abū Bakr ibn ‘Ali ibn Mūḥammad al-Ḥaddād al-Yamanī [d. 800/1398]. It is obvious that al-Tafsir al-kabīr: Tafsir al-Qur’ān al-‘aẓīm (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-Tafsir 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-Tafsir al-kabīr’s copy held at Strasbourg and attributed to al-Ṭabarānī with the revised edition indicates quotations from glossators such as al-Tha’labī [d. 427/1035], al-Wāḥidī [d. 468/1076], al-Zamaksharī [d. 538/1144] and ‘Abd al-Ṣamad al-Ghaznavī who lived after al-Ṭabarānī. However, expressions such as "كذا في تفسير عبد الصمد" : It is the same in the tafsir of ‘Abd al-Ṣamad", "قال في وسيط الواحدي" : al-Wāḥidī said in al-Wāṣīt" that refer to the

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

هذا الجزء الأول من تفسير القرآن العظيم تأليف فرد عصره الإمام الهمام الشيخ الإمام 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 ‘Abd 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 ‘Abd al-Ṣamad”.

However, in the verified version of the work, it is seen that the researcher ignored a referral to ‘Abd 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 ‘Abd al-Ṣamad” and "as in the interpretation of ‘Abd al-Ṣamad". In the verified version of *Tafsīr al-Ḥaddād*, the researcher used footnotes about these expressions, and by the references made from *Kashf al-zunūn* and *Hadīyat al-ʿārifīn*, he clearly expressed that this person is “Abū al-Faṭḥ ‘Abd al-Ṣamad ibn Maḥmūd ibn Yānūs 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-Tha'labī" referring to Abū Ishaq Aḥmad ibn Ibrāhīm al-Tha'labī’s [d. 427/1035] *al-Kashf wa-al-hayān an tafsīr al-Qur’ān* (See al-Ṭabarānī, 7th, 265). This *tafsīr* has been shown as a source in many parts of the work, but Hishāṃ al-Badrānī, while verifying *al-Tafsīr al-kabīr*, left out the “The same in the interpretation of Tha'labī” 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). 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 ‘Alī ibn Ḥamd al-Wāḥidī’s [d. 468/1076] *al-Waṣīṭ fi tafsīr al-Qur’ān 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, Hishāṃ 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). Badrānī does not make any comments about Muḥammad ibn al-Faḍl, whose name is mentioned at this point (al-Ṭabarānī, 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 Jā'far ibn Šālīḥ 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-Ṣamā'īnā, 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 ‘Abd al-Ṣamad al-Ghaznavī*, who in the epilogue of *Tafsīr al-Qur’ān 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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1 See al-Ṭabarānī, [La bibliothèque nationale et universitaire de Strasbourg], no. 4174, 66. In the exegesis of the verse in question, Ghaznavī’s expression is the same. cf. al-Ghaznavī, Mīhrīshāh, no. 24, 82ª-83ª: 265ª: 265ª; 397ª-a; See Ozymen, 2015, pp. 167-169.
the approval of his master Abū Naṣr Muḥammad ibn Aḥmad ibn Muḥammad ibn Shabīb al-Khāghīdī (d. Around 436/1044-45), who himself listened to it from Muḥammad ibn al-Faḍl (al-Ghaznāvī, 648°). 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-Sam‘ānī, 1980, 4, 118.) Abū ‘Āṣīm Muḥammad ibn Aḥmad al-‘Āmīrī [d. 415/1024, 1025] by quoting ‘Abd al-Ṣamād al-Ghaznāvī (See al-Ṭabarānī, 148°). The view of Abū ‘Āṣīm al-‘Āmīrī taken by the author from ‘Abd al-Ṣamād’s (al-Ghaznāvī) tafsīr is also found in al-Ghaznāvī’s tafsīr (al-Ghaznāvī, 174°). 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 Bādhrānī, 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-Tha’labī, al-Wāḥīdī, al-Zamākhsarī, ‘Abd al-Ṣamād al-Ghaznāvī, Muḥammad ibn al-Faḍl and Abū ‘Āṣīm Muḥammad ibn Aḥmad al-‘Āmīrī who all lived around the hijri 5th and 6th centuries, after al-Ṭabarānī.

In al-Tafsīr al-kabīr, the Qurʾān 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 Ya‘lā, 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 Shāfī‘ī [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 assembled 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’wilāt al-Qurʾān li Imām al-Māturīdī

Imām al-Māturīdī’s [d. 333/944] tafsīr, Ta’wilāt al-Qurʾān, also known as Ta’wilāt 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’wilāt 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 (Sülm, 2008, p. 64). Ta’wilāt al-Qurʾān was published in 17 volumes in Istanbul (al-Māturīdī, 2005-2010), following many years of verification works by a
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 (Yołcu, 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-Garmāvī by comparing various copies and in the version printed as a massive volume in Turkey upon verification by Muḥammad ʻAbd Khalaf Allāh. Again, many mistakes are present in the publication made by Dār al-Fikr in Beirut upon verification by Nadīm ʻArshīfī. Additionally, the researcher changed the concept order of the author, and brought some articles forward (See Rāghib al-Iṣfahānī, 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).

2.3. Ma‘rifat al-qurrā’ al-kibār li al-Dhahabī

al-Dhahabī’s [d. 748/1348] book Ma‘rifat al-qurrā’ al-kibār ʻalā al-ṭabqāt wa-al-ʻaṣār 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 Altkulaç reached the conclusion that it had been written three times by the author and the second and third editions included new biographies and information (Altkulaç, 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 Jumādā al-akhirah 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 (Altkulaç, 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‘ūt and Saliḥ Mahdī ‘Abbās contained 734 biographies. The third publication by Tayyar Altkulaç 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 ‘Affīf al-Dīn ‘Abd Allāh ibn Muḥammad al-Maṭārī [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; Birşik, 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 tafsīrs of mufassirs such as Ni‘mat Allāh al-Nakhjawānī, Ibn al-Naqīb al-Maqdīšī, Abd al-Razzāq al-Qashānī, Najm al-Dīn al-Țūfī, Najm al-Dīn al-Dāyah and Abū Bakr al-Haddād 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, Rāghīb al-Iṣfahānī’s al-Mufradāt and al-Dhaḥabī’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 public

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