



Comparative Analysis of The Modern Edition of The Work "Isharat Al-Maram" With The Manuscripts

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Abstract: This article is devoted to the comparative analysis of the modern editions and manuscripts of the work "Isharatul-Marom". During the research, differences between different editions and manuscripts of the work, changes and revisions in their texts, as well as differences in the meaning and content of the texts were considered. The article aims to understand the historical and cultural context of the work and to identify the annotations and margins written by scholars in the manuscripts.

Keywords: Isharatul-Maram, Comparative Analysis, Manuscripts, Modern Edition.

Introduction

Kamoliddin Bayazii's work "Isharatul-Maram" has been reached to us perfectly for centuries (Bows, 2019). This work, which is based on pure teachings of Islamic aqidah (creed), is highly respected by the Islamic community, and many manuscripts have been copied from it in order to ensure that it reaches the future generations (Tabatabaei-Malazy et al., 2021). The work "Isharat al-Maram" covers the issues of aqidah according to Imam Abu Hanifa and is the basis of the teachings of Ahl al-Sunnah wal-Jamaa. Kamaluddin Bayazi published this work according to the Hanafi school of Islamic jurisprudence and supported the Ahli sunna wal community school (Shaturaev, 2021). In the work, the opinions of the Mu'tazila, the Khawarij, the Rafiza, the Karromi, the Jahmi, the Mushabiha, astrologers, fortune tellers and others were discussed and all of them were rejected (Sebestyén et al., 2020).

Regarding the importance of the work today, it should be noted that ideological conflicts are the most primary factor leading to the decline of society (Abduolimova, 2023).

One of the tools used by malicious forces to move freely in the direction of their goals is to create religious opposition between peoples and nations (Shafiee et al., 2020). Today, the most important part of such division and destruction of nations is manifested in the form of extremism. Under the guise of Islam religion, with the calls of "jihad", "emigration", "takfir", "caliphate", forces aiming at a malicious goal are spreading war between nations. Believers are falling for these temptations, taking up arms, killing each other and civilians (Oana et al., 2021).

Methodology

There are several manuscript copies of this work that have come down to us and are kept in manuscript funds in several countries around the world (Mucivuna et al., 2019).

In particular, another copy of the Hamidiyyah manuscript, copied in his nastaliq letter, is available in the Sulaymaniyah Library in Istanbul, which is stored under inventory number 718. It consists of 182 pages, on the colophon of the work there is a seal and inscriptions about the waqf of the work to the library (Magrini et al., 2019). The first pages of this manuscript contain a table of contents of the work's themes (Mattke et al., 2021). The size of the manuscript pages is 46.5 cm by 68 cm, and each page contains 25 lines of information. The information in the manuscript was written in the same order, and the headings of new topics were separated by a red line (Liu et al., 2023).

There is another copy of the work in this Sulaymaniyah library (Singh et al., 2021). This copy is distinguished from the others by the presence of detailed annotated marginal notes. The fact that the annotations were written on the side and top of the text, and not at the beginning, indicates that it belongs to the scribe. The first researcher of the work is Dr. Yusuf Abdurazzaq Shofei, a professor of faculty of religion of Azhar University. In his research, the researcher makes the following comments about the work: "This book is one of the perfect books with great honor, high rank, beautiful layout, and easy to understand meaning in the field of 'Aqeedah. This work is a commentary on Kamoliddin Bayazi's own work named Usulu-l-Munifa. Usulu-l-Munifa is compiled from the texts of several works of Imam Abu Hanifa. In particular, this work consists of texts based on al-Fiqhu-l-akbar according to Ibn Hammad's narration, al-Fiqhu-l-absat according to Abu Mute' Hakam ibn Abdullah Balkhi's narration, Wasiyyat and Risola according to Abu Yusuf Ansari's narration, and according to the scholar and learner Abu Muqatil Samarkandi's narrations .

The researcher also mentioned that there is a third manuscript copy of the work in the "Dar al-kutub al-Misriya" (Egyptian House of Books) fund, but due to the large number of errors, he did not use it in the preparation of the comparative text.

Another manuscript copy of the work is kept in the Houghton Library of Harvard University in London. It starts from the 99th sheet of the collection of works numbered

with inventory number 990114984640203941. Its copied date is hijri XII century. It was copied in mixed letters. It has 257 pages in total. The size is 23cm by 15cm, written in a single column on light brown, watercolor paper, each page has 17 lines, in black, with the subject areas outlined in red. According to another colophon (f. 305v), the copy was completed in the month of Rajab 1134 AH (May 1722 AD).

After the tasmiya the first sentences of the text started with the following words حامدا لمن شيد أصول الدين In addition to this, the collection also includes the works *An-nukba fi usuli ilmi-l-hadith* by Ibn Hajar Asqalani and *Iqdu-l-marjan fiyma yata'allaqu bi-l-jan* by Nuriddin Halabi (Guerrero-Bote et al., 2021).

Also at the end of this copy there is the colophon of the work, and the colophon contains the copyist's notes (Kumar et al., 2022).

Result and Discussion

In 1949, a modern edition of the work in a modern and elegant form was published for the first time in Mustafa al-Babiy al-Halabi publishing house in Cairo under the editorship of the Egyptian professor - Dr. Yusuf Abdurazzaq (Cabeza et al., 2020).

Before entering the summary and comparative text of the work, the researcher wrote a preface consisting of thirteen pages, describing the biography of Kamoliddin Bayazi, his scientific activities, the confessions of scholars about the author, the structure of the work and research methods. Also, in the preparation of the collective comparative text of the work, he explained the places that differed in the various copies and the places of the text that need comment on the basis of the authoritative dictionary books. In order for the reader to easily understand Bayazi's sentences on the issues of aqidah, he referred to other books of aqidah and explained the issues based on them in footnotes. For example, the exact number of the verses of the Qur'an which Kamoliddin Bayozi had used in the work, were shown in the footnotes by Dr. Yusuf Abdurazzaq. In the places where Kamoliddin Bayozi had used some part a verse of the Qur'an, Dr. Yusuf Abdurazzaq used full version of the same verse. In the footnotes he also referenced to the "Collection of Six Authentic Hadiths" from where he received the sources of the hadith. He explained the hard-to-understand words in the hadiths with simple words in the footnotes. In the work he also mentioned the biographies of famous scientists whose he used in the work. In short, all these mentioned above increased the scientific value of this publication (Aliboeva, 2022).

The comparative text consists of 356 pages, and at the end of the text, the content of the book is covered in detail between pages 341 and 355 to make it easier for users to find topics.

The topics of the work are divided into 3 main chapters, and the chapter names are given in capital letters. (Bolbakov et al., 2020)

It is known that Yusuf Abdurazzaq used more than 20 reliable sources related to the sciences of Aqeedah, word usage, Sirah, Tafsir and Hadith.

Zahid Kavsari enriched the modern edition of the work under the editorship of Yusuf Abdurazzaq. In the preface of this publication, he expresses the following opinions about the work: "Indeed, Allah Almighty glorified the author of this work, Kamoliddin Bayazi, with a wide knowledge and thorough study of issues, clear explanations when citing evidence, and a sharp mind in revealing hidden meanings. This work belongs to the series of rare works in the field of Islamic belief, in which the opposing and compatible positions of the representatives of the Moturidiyya and Ash'ariyya schools on religious issues are described in detail. We can understand that the scientist is also mature in terms of eloquence in the expressions presented in the work. May Allah Ta'ala accept the services of that person in the path of religion and be pleased with him." (Entringer et al., 2019).

To sum up, the Iraqi scientist, writer, historian and major expert on manuscripts Dr. Yusuf Abdurazzoq and Ahmed Farid Mazidi have done special work on the modern study of the work. There is only some information about the fact that Dr. Yusuf Abdurazzoq collected the Persian words in the work and determined their meanings.

Conclusion

The practical solutions and comparative judgments of the problems encountered in real life today are expressed in detail the books of aqidah. Especially books containing fatwas can provide a clear solution to the problem without proof, excessive explanations and comments.

Searching for copies of the work, working with funds, complete research of manuscripts is one of the important tasks for source scholars.

It should be noted that the number of manuscripts may increase in the future. Because the funds around the world have not yet been fully studied, the information about the manuscripts stored has not been made public. Over the years, the discovery of more ancient manuscripts provides an opportunity for a deeper study of the work "Isharatul-Marom".

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