

Exploring the Work, Authorship, and Structural Composition of the Nahjul Farodis

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Abstract: In this article, the analysis of the religious-philosophical, scientific, historical-artistic, and didactic work called Nahju-l-farodis created in Khorezm belonging to the Joji ulus (Golden Horde) in the 14th century is described.

1 INTRODUCTION

"Nahju-l-farodis" – "The Way of Paradise" or "Uštmaxlarniñ ačuq yoli" is a work of religious-philosophical, scientific, historical-artistic, and didactic content, written in the "Chigatay language" in the Khorezm region belonging to the Golden Horde state in the 14th century. Its author is Mahmud ibn Ali al-Kardari al-Sarai. The work is a unique "Arba'in" book based on forty hadiths. The work consists of a prologue, four sections, and ten chapters each - a total of forty chapters. Sections are dedicated to a particular theme. At the beginning of each section, there is a hadith, in which the essence and content of this hadith are interpreted based on exemplary stories, religious narrations, and teachings. In preparing the article, we mainly used a copy of the manuscript No. 879 kept in the New Library in Istanbul. This copy is more complete and one of the oldest among the manuscripts of the work. A copy of "Nahju-l-farodis" stored in the library of Kazan State University under the number 60261 is sometimes used to compare texts. This copy is also one of the earliest, and we assume it must have been copied under the author's supervision. The reason we say this is because when we compare this copy with the copy of New Jome, it turns out that the copy of New Jome is an updated and supplemented version of this copy. Also, there is a difference of two years between the copying years of this copy and the copy of the New Jome.

2 DISCUSSIONS


There is almost no information about the author of "Nahju-l-farodis". The author refers to himself in the introduction to the work. He hoped that: "Haq ta'ālā bu kitābni jam' qilgan 'ašī va jāfi qulini yarliqağay", (NFİ.2a,1) "May God bless the disobedient slave who wrote the book."

At the end of the work, the calligrapher calls the author "Musannif" and gives the following information: "Taqi bü kitābniñ muşannifi mađkür yakšanba kün dāru-l-fanādin dāru-l-baqāğa riħlat qildi" (NFİ.22a,16-17). "The editor of this book died on Sunday."

In the Kazan copy of "Nahju-l-farodis", at the end of the work, there is a sentence about the author of the work: "İkkinçi yılqa yetti yüz ellik toqüzda Sarāy šährinda erdi. Jam qilgüçi al-'alimu-r-rabbani va-l-'alimu-ş-şamadāni ustadu-l-muṭlaq Maħmud bin 'Ali Şayx as-Saro'ı manša'an va-l-Bülğārī mavlidan va-l-Kardari" (NFQ.264a,13-15). "In 759, Saray was in the city. The compiler is teacher-scholar Mahmud bin Ali Shaykh al-Saro'ı".

Sharafuddin Marjani, citing the above quote about the author in the first part of his work "Mustafadu-l-akhbar fi ahwali Kazan va Bulg'ar", emphasizes that this sentence is not found in other copies.

The author himself called his work "kitāb" in several places. In the introduction, the author says that the book consists of four chapters, and says that: "Bu kitābni tört bāb üzā qilduq" (NFİ.1b,11).

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He wrote about the title of the work: “Bu kitābgā “Nahju-l-farādis” at berdük” (NFİ.1b,16). “We named this book “Nahj-ul-faradis””.

The author also said about the benefits and wisdom of this book to people: “Bu kitābnı oqığanlar bolğay-kim, bu kitāb sözləri birlä ’amal qılğanlar, taqı bu kitāb anlarqa Haq ta’alānıñ uştmahlarınğa yolçı bolğay. Ol ’amal qılğanlar barākatında bolğay-kim, Haq ta’alā bu kitābnı jam’ qılğan āsı-jāfı qulını yarlıqağay (NFİ.1b,17–2a,1).” “Let those who read this book know that those who follow the words of this book and this book will be welcome to the paradise of Allah. May those who do well be blessed, and may God bless the slave who wrote this book.”.

The writing history: In the copy of "Nahju-l-farodis" in Istanbul New Jame says about the date of writing of the work: “Bü kitāb tamām boldı tārıx yetı yüz āltmıñ birdä şahrullāhi-l-mubārak jumādı-l-ulā āyınıñ āltınç künında erdi-kim, kitābnı qoşluc vaxtında tamām boldı. Taqı bü kitābnıñ muşannıfı mađkür yakşanba kün dāru-l-fanādın dāru-l-baqāğa rıhlat qıldı” (NFİ.222a,15-17) “This book was written and completed on the 6th day of the month of Jumadil-Awwal in the year 761. The author of this book died this Sunday.”

According to our calculations, this date is April 5, 1359 AD, Friday, and the day of Musannif's death is March 31, Sunday, the 1st day of Jumadul Ula.

Ahmad Zaki Walidy turns this date into AD and says that the writing date of the work corresponds to Wednesday, March 25, 1360, and the death of the author corresponds to March 22, 1360. However, according to our calculations, Ahmad Zaki Walidi's birthday coincides with Jumodul Ula month of 762 Hijri.

The Kazan copy of the work and Shahabuddin Marjani's copy tell the history of writing the book, “İkkinçi yılqa yetti yüz ellik toqüzda Sarāy şahrında erdi.”.

The language of the work: Many people recognize that the work "Nahju-l-farodis" was written in the Chigatoy Turkic language. Sharafuddin Marjani in "Mustafadol Akhbar" about the language of "Nahju-l-farodis", “Bü kitāb lisānı Usmānlı va Čığatāy va Turkmān va Qāzāqıstān lisānlarına mābayandır”, “The language of this book is very similar to Ottoman, Chigatai, Turkmen and Kazakh languages.” that is, it is close to these languages.

Ahmed Zaki Walidiy writes in the article "Turkish works written in Khorezm": “Bu kitābnıñ lisānı eski adabiy türk dılı olmāğla Xārazm türk lahjasında yazılmişdir” “The language of this book is the old literary Turkish language, written in Khorezm Turkish dialect.”

The language of "Nahju-l-farodis" is the Khorezm Turkic language, developed from the Karakhanli language under the influence of the Oghuz and partly Kipchak local dialects in the lower part of Khorezm and Syrdarya from the 13th-14th centuries.

The reason for writing the work: About the reason for writing the book, the author cites a hadith narrated by Abdullah ibn Umar, may Allah be pleased with him, and then writes: “Bu ḥadisgā tamassuk qılıp, qırq ḥadis jam’ qıldı” (NFİ.1b,9) “Following this hadith, we made forty hadiths”.

From his words, it is understood that this hadith was the reason for writing the work.

Then he mentions the sources that are the basis of the book and informs about the scientific value of the work saying: “Payğambar ’alayhi-s-salām ḥadislaridin mu’tamad kitāblaridin yana bu ḥadislarigā munāsib ḥikāyatlar Payğambar ’alayhi-s-salām aḥvālidin, taqı xulafā’-i rāsidin af’ālidin, taqı ’ulamā va maşāix aqvālidin ḍam qıldı” (NFİ.1b,9-1) “Books on the hadiths of the Prophet Muhammad, may God bless him and grant him peace, and stories worthy of the hadiths, the condition of the Prophet, peace be upon him, the deeds of Khulafai Rashidin, and the words of scholars and sheikhs were also cited.”.

The structure of the work: After that, he mentions the approximate structure of the work, that is, how many chapters and chapters of the book and how they are named, and says: “Taqı bu kitābnı tört bāb üzä qıldı. Taqı tek mā bir bābını on fasl üzä qıldı. Taqı tek mā bir fasl avvalında bir ḥadis keltürdük. Payğambar ’alayhi-s-salām ḥadislaridin-kim majmu’i qırq ḥadis bolur”, (NFİ.1b,11-13). “We divided this book into four sections and each section has ten chapters. There are forty hadiths from the hadiths of the Prophet, peace be upon him.”

From this, it becomes clear that the work consists of four chapters and each chapter consists of ten seasons. Another hadith is given at the beginning of each season. There will be forty hadiths in total. After that, he begins to list the common names of each chapter: “Avval bābı Payğambar ’alayhi-s-salāmnıñ faḍā’iliniñ bayānı içində turur. İkinçi bābı xulafā’-i rāsidin, taqı ahl-i bayt, taqı tört imām faḍā’iliniñ bayānı içində turur. Üçünçi bābı Haq ta’alā ḥaḍratınğa yawunğu eḍgü ’amallar bayānı içində turur. Törtinçi bābı Haq ta’alānıñ ḥaḍratidin yiratğu yawuz ’amallar bayānı içində turur”. (NFİ.1b,13-16). “The first chapter describes the virtues of the Prophet, the second chapter describes the virtues of Khulafai Rashid, the third chapter describes the good deeds that please God and the fourth chapter describes the evil deeds that cause the wrath of God.” This quote

suggests that each chapter has a distinct common theme. It is known that the first chapter is about the description of the qualities of the Prophet, the second chapter is about the qualities of the four caliphs - the caliphs, the Ahl al-Bayt, that is, the family members of the Prophet, and the four religious imams, the third chapter is about the good deeds that bring closer to Allah, and finally, the fourth chapter is about the evil that takes away from Allah. sin is about deeds.

Since there are some shortcomings and confusions in the naming of chapters and seasons, we will compare the naming of chapters and seasons in Istanbul and Kazan copies of "Nahju-l-farodis": "Avvalqı bāb. Payğambarımüz 'alayhi-s-salāmunuñ faḍā'ili içində turūr". (NFİ.2a,2). "The first chapter is about the qualities of our Prophet".

The following is written in the Kazan copy: "Bāb-i avval. Payğambar 'alayhi-s-salāmunuñ faḍā'iliniñ bayāni içində turūr" (NFQ.2a,15-16) "The first chapter is about the qualities of our Prophet".

That is the chapter about the condition of the Prophet (peace be upon him) - (various) circumstances, and situations. We think this title is more suitable for the first season. Because in this season, the biographies of the Prophet, may God bless him and grant him peace, and information about his family members are covered.

"Avvalqı faşl. Payğambar 'alahi-s-salām aḥvālī içində turur" (NFQ.2a,15).

"İkinçi faşl. Payğambar 'alayhis-salāmqa vaḥi kelmākiniñ bayāni içində turur" (NFİ.3b,17).

"Üçünçi faşl. Payğambar 'alayhi-s-salām taqı yārānlārı birlā İslām avvalında amkānkānlāriniñ bayāni içində turur" (NFİ.5b,14-15).

"Törtinçi faşl. Payğambar 'alayhi-s-salām Makkadın Madinaqa çiqmāq bayāni içində turūr" (NFİ.9b,13).

"Beşinçi faşl. Payğambar 'alayhi-s-salāmunuñ mu'jizātiniñ bayāni turur" (NFİ.14a,5-6).

"Altınçi faşl. Payğambar 'alayhi-s-salām Makkaga kirmākiniñ bayāni turur" (NFİ.18b,2-3).

"Yetinçi faşl. Payğambarınñ 'alayhi-s-salām Me'rājiniñ bayāni içində turur (NFİ.26b,8).

"Seksinçi faşl. Uçmaḥqa taqı tamuğqa tafarruj qılmaḳı bayāni turur" (NFİ.30b,14).

In the copy of Kazan it is written: "Seksinçi faşl. Payğambar 'alayhi-s-salām Me'rāj tünında uçmaḥ tamuğqa tafarruj qılğaniniñ bayānında" (NFQ.43a,12-13).

"The eighth section is about the flight of the Prophet to heaven and hell on the night of Miraj."

The title of this season should be based on the Kazan copy in our opinion. Because the season is a

continuation of the previous season, the events of this season took place on the night of Miraj.

"Toqsınçi faşl. Payğambar 'alayhi-s-salām Hıunaynda ğazāt qılmāqiniñ bayāni turur" (NFİ.34b,13).

"Oninçi faşl. Payğambar 'alayhi-s-salām vaḍātiniñ bayāni içində turur" (NFİ.39a,4-5).

"İkinçi bāb. Xulafā'ı rāşidin taqı ahli bayt taqı tort imām faḍāiliniñ bayāni içində turūr. (NFİ.46a,7-8).

"Avvalqı faşl. Abu Bakr raḍiyallāhu 'anhunūñ bayāni içində turūr. (NFİ.46a,8).

"İkinçi faşl. 'Umar raḍiyallāhu 'anhunūñ faḍāiliniñ bayāni içində turūr". (NFİ.52b,13-14).

"Üçünçi faşl. 'Usmān raḍiyallāhu 'anhunūñ faḍāiliniñ bayāni içində turūr". (NFİ.61b,16-17).

"Törtinçi faşl. 'Alī raḍiyallāhu 'anhunūñ faḍāiliniñ bayāni içində turūr". (NFİ.69a,7).

"Beşinçi faşl. Fāḍima raḍiyallāhu 'anhā faḍāiliniñ bayāni içində turūr". (NFİ.78b,13-14).

"Altınçi faşl. Ḥasan Husayn raḍiyallāhu 'anhu faḍāiliniñ bayāni içində turūr". (NFİ.84b,4-5).

"Yetinçi faşl. İmām A'zam Abu Ḥanifa Kofī rahmatullāhi 'alayhi faḍāiliniñ bayāni içində turur". (NFİ.93a,11).

"Seksinçi faşl. İmām Şāfi'ı rahmatullāhi 'alayhi faḍāiliniñ bayāni içində turur" (NFİ.99b,2-3).

"Toqsınçi faşl. İmām Mālik rahmatullāhi 'alayhi faḍāiliniñ bayāni içində turur" (NFİ.103b,13).

"Oninçi faşl. İmām Ahmad Ḥanbal rahmatullāhi 'alayhi faḍāiliniñ bayāni içində turur" (NFİ.110a,7).

"Üçünçi bāb. Ḥaq ta'alā ḥaḍratıñğa yawunğu 'amallar bayāni içində turur.

Avvalqı faşl" (NFİ.115a,3-4).

In Kazan's copy: "Bābu-l-sālis. Faşl Ḥaq subḥānahu va ta'alā ḥaḍratıñğa yawunğu 'amallar bayāni içində turur va ḥam 'ilm faḍāiliniñ bayāni içində turur" (NFQ.141a,11-13). it is written like this. "The sixth chapter is about the description of good deeds and knowledge in the sight of Allah subḥānahu wa ta'ala."

The third chapter and its first chapter are titled differently. In the Istanbul copy, the title of the chapter is written, and the chapter is left untitled. In the Kazan copy, the name of the chapter and season is added.

Therefore, in our opinion, if the title of the third chapter is "Description of good deeds in the sight of Allah the Exalted", it would be correct to name the first chapter "Description of the virtues of knowledge".

"İkinçi faşl. Namāz faḍāiliniñ bayāni içində turur" (NFİ.120b,2-3).

“Üçüncü faşl. Zakātın taqī sadaqanın faḍāiliniñ bayāni içindä turur” (NFİ.125a,12-13).

“Törtinçü faşl. Roza faḍāiliniñ bayāni içindä turur” (NFİ.130a,14).

“Beşinçü faşl. Hāj va ’Umra faḍāiliniñ bayāni içindä turur” (NFİ.135a,11).

“Altınçü faşl. Ata-anaqa xidmat qılmaq faḍāiliniñ bayāni içindä turur” (NFİ.161a,15).

“Yetinçü faşl. Hālāl yemāk faḍāiliniñ bayāni içindä turur” (NFİ.147a,13-14).

“Seksinçü faşl. Amr-i ma’ruf taqī nahī munkar faḍāiliniñ bayāni içindä turur” (NFİ.157a,1).

“Toqsınçü faşl. Tün-kün termāk faḍāiliniñ bayāni içindä turur” (NFİ.156b,13).

“Oninçü faşl. Şabr va riḍā faḍāiliniñ bayāni içindä turur” (NFİ.162a,4-5).

“Törtinçü bāb. Hāq ta’alā ḥaḍratidīn yiratğu tawuz ’amallar bayāni içindä turur (NFİ.167b,13-14).

“Avvalqı faşl. Nāhaq qan tökmäknin āfatı içindä turur” (NFİ.167b,14-15).

“İkinçü faşl. Zinā qılmaq āfatiniñ bayāni içindä turur” (NFİ.173b,4).

“Üçüncü faşl. Xamr içmäkläriniñ bayāni içindä turur” (NFİ.181b,10-11).

“Törtinçü faşl. Takabbur qılmaq āfatiniñ bayāni içindä turur” (NFİ.186a,2).

“Beşinçü faşl. Yalğan taqī ğiybat āfatiniñ bayāni içindä turur” (NFİ.190b,16).

“Altınçü faşl. Duniyāni sewmāk āfatiniñ bayāni içindä turur” (NFİ.195b,8-9).

“Yetinçü faşl. Riyā va sum’a āfatiniñ bayāni içindä turur” (NFİ.200b,15-16).

“Seksinçü faşl. Gina va ḥasad āfatiniñ bayāni içindä turur” (NFİ.2,10-11).

“Toqsınçü faşl. Ğurur va ğaflat āfatiniñ bayāni içindä turur” (NFİ.211b,14).

In the copy of Kazan, it is written: “Toquzinçü faşl. Ğurur, ğaflat āfatiniñ bayāni içindä turur” (NFQ.251b,16-17). “Pride is a description of the disaster of ignorance”.

“Oninçü faşl. Uzaq uminçü tutmaq āfatiniñ bayāni içindä turur” (NFİ.217a,3-4).

From such a comparative study of the chapters and chapters, it can be concluded that the author of the work filled in the names of some chapters and chapters during the editing of the book, but in some cases he made mistakes. Therefore, our task is to compare these two and other copies and make a cross-text.

3 LITERATURE REVIEW

Musannif used many works in classifying "Nahju-l-farodis". In the work, he quotes from the Holy Qur'an, commentaries, hadith collections, history, and several works of Sufism.

In the introduction to the work, the hadith that led to the writing of the book and after its translation, he says: “Bu ḥadisgā tamassuk qılıp, qırq ḥadis jam’ qıldıq. Payğambar ’alayhi-s-salām ḥadislaridin mu’tamad kitāblardın yana bu ḥadislarigā munāsib ḥikāyatlar Payğambar ’alayhi-s-salām aḥvālidin, taqī xulafā’-i rāşidīn af’ālidin, taqī ’ulamā va maşāix aqvālidin ḍam qıldıq”. (NFİ.1b,9-11). “Books on the hadiths of the Prophet Muhammad, may God bless him and grant him peace, and stories worthy of the hadiths, the condition of the Prophet, peace be upon him, the deeds of Khulafai Rashidin, and the words of scholars and sheikhs were also cited.” That is, it should be said that the sources of this book are hadith books, stories, works related to the sayings of the Prophet, history of the caliphs, and works containing the words of scholars and scholars.

In another place, he mentions the name of a mystical work and quotes it: “Şayx İmām İshāq Kalābādī aytur raḥmatullāhi ’alayhi “Ta’arruf” atliğ kitābinda” (NFİ.2a,8-9).

The literature used in writing "Nahju-l-farodis" can be conditionally briefly divided into the following types:

- a) Quranic verses;
- b) Tafsir books;
- c) Hadith collections;
- g) Works on Sufism;
- d) Historical works.

The hadiths presented in each chapter are taken from several hadith collections, tafsir, and mystical works. Musannif cites the work from which the hadith was taken and its author at the beginning of each hadith.

Below, we compare the sources of hadiths in each chapter of "Nahju-l-farodis" with the Istanbul and Kazan copies of the work.

1-боб. 1-фаşл. “İmām Bağavî raḥmatullāhi ’alayhi “Masābih” atliğ kitābinda bu ḥadisni keltürmiş”. (NFİ.2a,2-3).

1-боб, 2-фаşл. “İmām Şağānî raḥmatullāhi ’alayhi “Maşāriqu-l-anvār” atliğ kitābi içindä bü ḥadisni keltürmiş”. (NFİ.3b,17-4a, 1).

1-боб, 3-фаşл. “İmām Abū-l-Ma’ālî Muḥammad İsbahānî raḥmatu-l-llāhi ’alayh tafsirında Süratu-l-Aḥzāb içindä bü ḥadisni keltürmiş”. (NFİ.5b,15).

1-6o6, 4-фасл. “Imām Abu-l-’Alā’i Oṣī rahmatullāhi ’alayhi “Niṣābu-l-Axbār” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.9b,13-14).

1-6o6, 5-фасл. “Imām Bağavī rahmatullāhi ’alayhi “Maṣābih” ātlīg kitābdā bü ḥadisni keltürmīs”. (NFĪ.14a,6-7).

1-6o6, 6-фасл. “Imām Bağavī rahmatullāhi ’alayhi “Maṣābih” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.18b,3).

1-6o6, 7-фасл. “Imām Bağavī rahmatullāhi ’alayhi “Maṣābih” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.26b,8-9).

1-6o6, 8-фасл. “Imām Bağavī rahmatullāhi ’alayhi “Maṣābih” ātlīg kitābdā keltürmīs bü ḥadisni”. (NFĪ.30b,14-15).

1-6o6, 9-фасл. “Imām Abū-l-’Alā’i Oṣī rahmatullāhi ’alayhi “Niṣābu-l-axbār” ātlīg kitābdā bü ḥadisni keltürmīs”. (NFĪ.34b,13-14).

1-6o6, 10-фасл. “Imām Bağavī rahmatullāhi ’alayhi “Maṣābih” ātlīg kitābdā bü ḥadisni keltürmīs”. (NFĪ.39a,5).

2-6o6, 1-фасл. “Imām Ṣağānī rahmatullāhi ’alayhi “Maṣāriqu-l-anvār” ātlīg kitābindā bü ḥadisni keltürmīs. (NFĪ.46a,9).

2-6o6, 2-фасл. “Imām Bağavī rahmatullāhi ’alayhi “Maṣābih” ātlīg kitābindā kormīs bü ḥadisni keltürmīs”. (NFĪ.52b,14).

2-6o6, 3-фасл. “Imām Abū-l-’Alā’i Oṣī rahmatullāhi ’alayhi “Niṣābu-l-axbār” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.61b,17).

2-6o6, 4-фасл. “Imām Muslim Niṣāpūrī rahmatullāhi ’alayhi “Ṣaḥīḥ” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.69a,7-8).

2-6o6, 5-фасл. “Imām Abū-l-’Alā’i Oṣī rahmatullāhi ’alayhi bü ḥadisni “Niṣābu-l-axbār” ātlīg kitābindā keltürmīs”. (NFĪ.78b,14).

2-6o6, 6-фасл. “Imām İsmā’il Buxārī rahmatullāhi ’alayhi “Ṣiḥāh” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.84b,5-6).

2-6o6, 7-фасл. “Imām Ṣağānī rahmatullāhi ’alayhi “Maṣāriqu-l-anvār” ātlīg kitābi içindā bü ḥadisni keltürmīs. (NFĪ.93a,12).

2-6o6, 8-фасл. “Imām Muḥammad bin Baṣraviyya rahmatullāhi ’alayhi “Kanzu-l-axbār” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.99b,3-4).

2-6o6, 9-фасл. “Imām Qādī aydī Abu ’Abullāh Quḍā’i rahmatullāhi ’alayhi “Ṣiḥābu-l-axbār” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.103b,13).

In the copy of Kazan is written that: “Imām Qādī Abu ’Abullāh Quḍā’i rahmatullāhi ’alayhi “Ṣiḥābu-l-axbār” ātlīg kitābindā bü ḥadisni keltürmīs” (NFQ.131b,18-19).

2-6o6, 10-фасл. “Imām ’Abullāh Saraxsī rahmatullāhi ’alayhi “Mavāqit” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.110a,7-8).

3-6o6, 1-фасл. “Imām Ğazzālī rahmatullāhi ’alayhi “İḥyā’u-l-’ulum” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.115a,3-4).

3-6o6, 2-фасл. “Imām Bağavī rahmatullāhi ’alayhi “Maṣābih” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.120b,3).

3-6o6, 3-фасл. “Imām ’Abullāh Quḍā’i rahmatullāhi ’alayhi “Ṣiḥābu-l-axbār” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.125a,13-14).

In the copy of Kazan is written that: “Imām Abu ’Abullāh Quḍā’i rahmatullāhi ’alayhi “Ṣiḥābu-l-axbār” ātlīg kitābindā bü ḥadisni keltürmīs” (NFQ.153b,15-16).

3-6o6, 4-фасл. “Imām Abu-l-Lays Samarqandī rahmatullāhi ’alayhi “Tanbihu-l-Ğāfilin” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.130a,14-15).

3-6o6, 5-фасл. “Abū-l-’Alā’i Oṣī rahmatullāhi ’alayhi “Niṣābu-l-axbār” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.135a,11-12).

3-6o6, 6-фасл. “Imām Ğazzālī rahmatullāhi ’alayhi “İḥyā’u-l-’ulum” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.161a,16).

3-6o6, 7-фасл. “Imām Ğazzālī aytür rahmatullāhi ’alayhi “İḥyā’u-l-’ulum” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.147a,14-15).

3-6o6, 8-фасл. Imām Bağavī rahmatullāhi ’alayhi “Maṣābih” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.157a,1-2).

3-6o6, 9-фасл. “Imām Muslim Niṣāpūrī rahmatullāhi ’alayhi “Ṣaḥīḥ” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.156b,13-14).

3-6o6, 10-фасл. “Imām Abu-l-Lays Samarqandī rahmatullāhi ’alayhi “Tanbihu-l-Ğāfilin” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.162a,5).

4-6o6, 1-фасл. “Imām Bağavī rahmatullāhi ’alayhi “Maṣābih” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.167b,15).

4-6o6, 2-фасл. “Imām Muḥammad Buxārī rahmatullāhi ’alayhi “Ṣaḥīḥ” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.173b,5).

4-6o6, 3-фасл. “Imām Muḥammad bin Baṣraviyya rahmatullāhi ’alayhi “Kanzu-l-axbār” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.181b,11-12).

4-6o6, 4-фасл. “Imām Bağavī rahmatullāhi ’alayhi “Maṣābih” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.186a,2-3).

4-6o6, 5-фасл. “Imām Abu ’İysā Termidī rahmatullāhi ’alayhi “Jāmi” ātlīg kitābindā bü ḥadisni keltürmīs”. (NFĪ.190b,16-17).

In the copy of Kazan is written that: "İmām taqī Abu 'İysā Termidī rahmatullāhi 'alayhi "Jāmi" ātlig kitābindā bü ḥadisni keltürmiş" (NFQ.228b,16-17).

4-606, 6-фасл. "İmām Abu-l-Lays Samarqandī rahmatullāhi 'alayhi "Tanbihu-l-Gāfilin" ātlig kitābindā bü ḥadisni keltürmiş". (NFİ.195b,9-10).

4-606, 7-фасл. "İmām Bağavî rahmatullāhi 'alayhi "Maşābih" ātlig kitābindā bü ḥadisni keltürmiş". (NFİ.200b,16).

4-606, 8-фасл. "İmām Abu-l-Lays Samarqandī rahmatullāhi 'alayhi "Tanbihu-l-Gāfilin" ātlig kitābindā bü ḥadisni keltürmiş". (NFİ.206a,11).

4-606, 9-фасл. "İmām Say'an bin Mahdī rahmatullāhi 'alayhi "Musnadü Anas", "ātlig kitābindā bü ḥadisni keltürmiş". (NFİ.211b,14-15).

Also, Kazan's copy written that: "İmām Sam'an bin Mahdī rahmatullāhi 'alayhi "Musnadü Anas" ātlig kitābindā bü ḥadisni keltürmiş" (NFQ.251b,17-18).

The author of the work is different in two copies. As a result of our search, the name of the author written in the Kazan copy turned out to be correct. As mentioned above, the author may have made a mistake during the editing process.

4-606, 10-фасл. "İmām Bağavî rahmatullāhi 'alayhi "Maşābih" ātlig kitābindā bü ḥadisni keltürmiş". (NFİ.217a,4).

In the conclusion of this topic, it can be said that the author has chosen the sources on which the forty hadiths are based on a very thorough and scientific basis. Almost all sources are works that are popular and highly regarded among Islamic scholars. However, the author's name, surname, and title of the work are given differently even in one copy.

In this table, we can see that the hadiths used in the four chapters and forty chapters are taken as a source from the works of 13 authors. It should also be noted that there are differences in the author and the names of the works.

The author himself mentions at the end of the book that he used several other books: "Bü kitābnî jam' qilgüçî andāğ aytürkîm bü soznî-kîm tekmâ bir sozkîm tafsirga muta'lliq bolğây ol sozlâr jumläsi İmām Jārullāh al-'Allāma rahmatullāhi 'alayhi ozinîğ "Kaşşāf"ıdın naql qıldi. Taqî İmām Abü-l-Ma'ālî Muḥammad İsbahānî ozinîğ "Tafsir"ıdın naql qıldi. Yanâ tekmâ bir faşl avvalındâ-kîm Payğambar 'alayhi-s-salâmdın ḥadis rivāyat qıldi. Bü kitāb āti aytmîş turür. Taqî onkîn ḥadislar taqî ol maḍkür kitāblârdın naql qilmîş turür. Yanâ ol kalmât 'ulamâ ma maşâyix bolğây. Yâ taqî anlârnîğ hikâyati bolğây. Anlârnîğ jumläsi Şayx Abu Ṭālib Makkî rahmatullāhi 'alayhi ozinîğ "Qütu-l-qulüb" Qulüb ātlî kitābindın naql qıldi. Taqî İmām Zaynu-l-A'yimma-l-Firdavsî

rahmatullāhi 'alayhi ozinîğ "Mujtalî" ātlig kitābindın naql qıldi. Ham yanâ bü "Mujtalî" şarḥidın naql qıldi. Taqî İmām Vāqidî rahmatullāhi 'alayhi ozinîğ "Mağāziy" ātlig kitābindın naql qıldi. Taqî İmām Muḥammad Kātib rahmatullāhi 'alayhi ozinîğ "Mağāziy" ātlig kitābindın naql qıldi. (NFİ.222a,17 – 222b.1-9).

This quotation at the end of the work also lists several books and their authors. They are:

- 1) İmām Jārullāh al-'Allāma - "Kaşşāf";
- 2) İmām Abü-l-Ma'ālî Muḥammad İsbahānî - "Tafsir";
- 3) Şayx Abu Ṭālib Makkî - "Qütu-l-qulüb";
- 4) İmām Zaynu-l-A'yimma-l-Firdavsî - "Mujtalî";
- 5) İmām Vāqidî - "Mağāziy";
- 6) İmām Muḥammad Kātib - "Mağāziy".

From the information given in the above lines, it can be understood that the author used several other pieces of literature related to tafsir, hadith, fiqh, aqedah, and Sufism, in addition to the twenty sources whose names were mentioned in the classification of "Nahju-l-farodis".

4 CONCLUSION

"Nahju-l-farodis," penned by Mahmud ibn Ali al-Kardari al-Sarai in the 14th century, is a multifaceted religious and philosophical text written in the Chigatay language. This work, structured around forty hadiths, is divided into four sections, each comprising ten chapters. Each chapter begins with a hadith and is elaborated with exemplary stories, religious narrations, and teachings. The manuscript utilized in this article, housed in Istanbul's New Library, is considered one of the most complete and oldest copies of the work. Comparisons were also made with a copy from Kazan State University, believed to be overseen by the author himself, to understand the textual variations and the work's historical context.

The intricacies of "Nahju-l-farodis" reflect its rich didactic content, aiming to guide readers towards virtuous living. Despite scant information about the author, the text provides a profound insight into his spiritual aspirations and scholarly contributions. The work's language, a blend of Khorezm Turkic influenced by various dialects, underscores its historical and cultural significance. Through detailed analysis and comparison of different manuscript copies, the study aims to preserve and illuminate this valuable piece of religious literature, highlighting its

enduring relevance and impact on subsequent Islamic scholarship.

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