

## A Descriptive Study of the First Part of the Manuscript "Tali Al-Mani" by Matali' Al-Zarqani

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### Abstract

The manuscript "Tāli' Al-Amānī" by Matāli' Al-Zarqānī is one of the most significant works in Ta'ūdī jurisprudence. The imam, may God have mercy on him, meticulously studied 'Abd al-Bāqī's commentary for a period of time, which contributed to a comprehensive understanding of the text. This aided him in composing his annotations. The book has become a reliable reference for understanding 'Abd al-Bāqī's texts. It discusses a wide range of scholarly issues, not limited to jurisprudential rulings, including matters related to language and Hadith. This study is the first to elucidate the methodology of Imam Al-Tawodi in his annotation, as well as the linguistic and Hadith-based sources upon which he relied in his book..

The study aims to provide insights into the intellectual foundations and methodological choices that shaped Imam Al-Tawodi's work, emphasizing the quality of the sources he utilized and his approach in creating an annotation for the teachings of Imam Abdul Baqi.

**Keywords:** Tāli' Al-Amānī, Ta'ūdī, Descriptive Study, Linguistic and Hadith Sources, First Part

### Objectives of Study

- To shed light on the importance of sources for the book; when the sources upon which an author relies are of high quality, this will be reflected in their work.
- To identify the linguistic and Hadith-based sources that Imam Al-Tawodi relied upon in his annotation on the explanation by Abdul Baqi Al-Zurqani.

- To clarify the methodology adopted by the author in composing this annotation, which has made it the reference for understanding the words of Imam Abdul Baqi."

### **Introduction**

"Annotations ('Hawashi') are among the most important works that a student should not overlook. They serve as an explanation of the explanation, addressing any shortcomings or gaps in the original commentary in a more refined and straightforward manner for the reader. The manuscript 'Tala' al-Amani' was also such a work. Sheikh al-Tawudi stated in its introduction: 'Among the most moderate, exemplary, and excellent explanations for those who study it is the one authored by the eminent Imam Sheikh Sidi Abdul Baqi bin Yusuf al-Zarqani, may Allah grant him His blessings... However, due to its excessive brevity, it sometimes presents what resembles riddles; because he often relies on what he understands from his Sheikh's statements and does not verify the original matter, thereby sometimes misrepresenting it, or he conveys it with its meaning but not in its exact form.'(Al-Tawudi, n.d.1)

The Imam followed the same approach as other annotators in highlighting what needs to be highlighted. However, due to his extensive knowledge, exposure, and reputable scholarly status, he made his annotations a reference for Al-Zarqani's opinions, as Al-Hilali pointed out that some annotations are more accurate than their originals, such as Al-Tawudi's annotations on Al-Zarqani's explanation. (Al-Hilali, 2007) Al-Nabigha also stated:

The insights of Al-Zarqani are not complete..... without Al-Tawudi or Al-Banani.

### **Methodology**

The article benefited from the descriptive approach to study the manuscript "Tala' al-Amānī li Matal' al-Zarqānī." The researcher read the first part of the manuscript itself, as well as other relevant sources and references: books, articles, and academic theses to gather information related to it.

### **Tala' al-Amānī li Matal' al-Zarqānī:**

The annotations of Imam Al-Tawudi on the commentary of Al-Zarqānī are among the most important and reliable in Maliki jurisprudence. Its importance is twofold:

First: This annotation is based on one of the most esteemed commentaries on "Mukhtaṣar Khalīl," which is the commentary of Imam Abdel-Baqi Al-Zarqānī. He is considered one of the pillars of the Egyptian school in Maliki jurisprudence. In his commentary, he summarized the teachings of his teacher, Sheikh of the Egyptian school, Abi al-Irshad Ali al-Ajhuri, as pointed out in the introduction of his commentary.

Second: Imam Al-Tawudi held a reputable scholarly status. He was a hadith scholar, a foundational jurist, a Sufi, and highly proficient in Sharia sciences. He has made numerous valuable annotations; for instance, he commented on "Lāmiyyah al-Zaqāq" concerning binding rulings, which is among the most exquisite commentaries in this field. He also has annotations on Sahih al-Bukhari. Furthermore, the Sheikh, may God have mercy on him, was considered the authority of his time and became the connecting link for hadith books between the East and the West in the science of hadith. (Issawi, 2014)

### **Scholarly Opinions on the Book "Tal'at al-Amani"**

Scholars have considered the book "Tal'at al-Amani" by al-Zarqani to be one of the most significant commentaries in jurisprudence within the Maliki school. Abu al-Fayz Muhammad

bin Abdul-Kabir al-Kitani stated, "It is known among the later scholars that the students of Ali al-Ajhoori—may God have mercy on them—do not rely on anything unless it has been validated by renowned scholars such as Sheikh al-Tawdi with his commentary on al-Zarqani, Sheikh Banani, and Sheikh al-Rahuni" (Al-Katani, 2011,260)

Boutlihya, in his famous versification that classifies books which are not to be solely relied upon for their unique transmission, articulates:

"A clarification of books not to be depended upon,  
for what they uniquely transmit over time."

He then continues:

"Completing a review of al-Zarqani,  
is only possible with al-Tawdi or al-Banani."

(Al-Qalawi, 2004 ,89,92)

### **Imam Al-Tawdi's Methodology in "Tal'at al-Amani"**

Imam Al-Tawdi did not specify the methodology he would follow in his commentary in the introduction of his work. However, after a careful scholarly study of the first part of the manuscript, researchers were able to deduce the methodology that the Imam adopted in composing this monumental work. The following points summarize the researcher's findings:

- i. Introduction on the Virtue of Knowledge: As is customary for many scholars, the Imam started his book with an introduction emphasizing the virtue of seeking knowledge, learning, and teaching.

- ii. Traditional Commentary Format: The Imam followed the traditional style used in commentaries, which involves annotating or commenting on certain statements in another book. This distinguishes it from explanatory works that incorporate the text of the original book they comment on.

- iii. Order and Classification: The annotator followed the same order and classification used by the compiler of the abridged text and its explainer, Abd al-Baqi. Although he did not comment on all the issues mentioned in those works, he did make remarks whenever he felt the context necessitated it.

- iv. Use of Scholarly Symbols: He used symbols that had been established by scholars who preceded him when citing them. For example, he used "عج" for Ali al-Ajhoori, "ز" for al-Zarqani, and "ح" to indicate al-Hattab.

- v. Introducing Subject Matter: Typically, he would introduce the issue he wishes to comment upon by stating "his statement" and then quoting Imam Khalil. He would then mention al-Zarqani's comment on it, indicating this with the symbol "ز."

- vi. Expressions Indicating Commentary: He employs expressions that suggest commentary on al-Zarqani and others, such as "worth considering," "appropriate," "God have mercy on him," "we do not accept this," "the expression is accurate," "it is accurate," "it is not apparent," "he did not say that," "it would have been fitting if he had said," "this was not stated in," "in this manner," and "it contains the following text," among other phrases that indicate commentary.

- vii. Expressions Indicating Agreement: When he agrees with al-Zarqani's viewpoint, he uses phrases such as "this is correct," or "this is accurate," among other expressions that indicate agreement.

- viii. Structure of the Work: He divided his work into books and then chapters. Each book begins with an introduction where he provides a definition of the book and its relevance to what precedes it, and he does the same for each chapter.

- ix. Extensive Quotation: He often elaborates in quoting opinions to clarify the issue at hand. He then makes remarks on what needs commenting among the quoted opinions, always maintaining precision and verification when quoting.
- x. Correction of Hadith Phrasing: He corrects the phrasing of Hadiths that al-Zarqani might have erred in, often citing them from their original, authoritative sources.
- xi. Definition of Western Terms: He frequently defines Western terms that appear in the book, referring to standard language dictionaries for these definitions.
- xii. Grammatical Corrections on Al-Zarqani: He often makes corrective annotations on al-Zarqani concerning grammatical issues, supporting his corrections with citations from authoritative sources in the field of grammar.

### **Contents of the First Part of the Book**

Although Al-Zarqani's commentary, "Tal'at al-Amani," is renowned as a commentary focused on a treatise specific to jurisprudential rulings, which are the core of the book, the Imam addresses topics related to general knowledge and other specific arts. He began his book with an introduction discussing the virtue of knowledge and the importance of seeking it for the sake of God Almighty. He then proceeded to discuss the Book of Purification and all the chapters that fall under it, followed by the Book of Prayer, the Book of Almsgiving, and the Book of Fasting, concluding with the Book of Seclusion (I'tikaf).

### **Linguistic and Hadithic Sources in Tal'at al-Amani by Al-Zarqani**

For the author, sources serve as the connected path to understanding the areas he needs to enrich his composition and accomplish his research rigorously and academically, benefiting from what has been previously written. These sources also indicate the breadth of the author's knowledge and his scholarly quality. Therefore, studying the sources used in a composition is critically important as it allows the researcher to understand the methodology of the author and his scholarly standing among his peers.

Imam Al-Tawdi did not mention anything about the books he would rely upon for his commentary in his introduction. Therefore, the researcher, in the course of authenticating the manuscript, restricted his focus here to mentioning the linguistic and Hadithic sources that he relied upon in composing the first part of his commentary on Al-Zarqani's work.

#### **Linguistic Sources:**

- i. "Al-Alfiyya al-Nahwiyya" by Muhammad ibn Abdullah al-Ta'i, known as Ibn Malik.
- ii. "Taysir al-Fawa'id" by Muhammad ibn Abdullah al-Ta'i, known as Ibn Malik.
- iii. "Sharh al-Taysir" by Muhammad ibn Abdullah al-Ta'i, known as Ibn Malik.
- iv. "Al-Misbah al-Munir fi Gharib al-Sharh al-Kabir" by Ahmad ibn Muhammad al-Fayyumi.
- v. "Al-Qamus al-Muhit" by Muhammad ibn Ya'qub al-Firuzabadi.
- vi. "Mughni al-Labib 'an Kutub al-A'arib" by Abdullah ibn Yusuf ibn Hisham.
- vii. "Sharh Taysir al-Fawa'id wa Takmil al-Maqasid" by Al-Hassan ibn al-Qasim al-Muradi.
- viii. "Taj al-Lugha wa Sihah al-Arabiyya" by Isma'il ibn Hammad al-Jawhari.

#### **Hadithic Sources:**

- i. "Al-Muwatta'" by Imam Malik ibn Anas al-Asbahi.
- ii. "Al-Mukhtasar al-Kabir" by Abdullah ibn Abdul Hakam al-Misri.
- iii. "Sahih al-Bukhari" by Muhammad ibn Isma'il al-Bukhari.
- iv. "Sahih Muslim" by Muslim ibn al-Hajjaj al-Naysaburi.

- v. "Sunan Ibn Majah" by Muhammad ibn Yazid al-Qazwini.
- vi. "Sunan Abi Dawood" by Sulaiman ibn al-Ash'ath al-Sijistani.
- vii. "Sunan al-Tirmidhi" by Muhammad ibn Isa al-Tirmidhi.
- viii. "Sunan al-Nasa'i" by Ahmad ibn Shu'ayb al-Nasa'i.
- ix. "Al-Mu'jam al-Kabir" by Sulaiman ibn Ahmad al-Tabarani.
- x. "Al-Mu'jam al-Awsat" by Sulaiman ibn Ahmad al-Tabarani.
- xii. "Sunan al-Darqutni" by Ali ibn Umar al-Daraqutni.
- xiii. "Al-Mustadrak 'ala al-Sahihayn" by Muhammad ibn Abdullah al-Naysaburi.
- xiv. "Shu'ab al-Iman" by Ahmad ibn al-Hussein al-Bayhaqi.
- xv. "Al-Sunan al-Kubra" by Ahmad ibn al-Hussein al-Bayhaqi.
- xvi. "Al-Mu'allim bi Fawa'id Sharh Muslim" by Muhammad ibn Ali al-Maziri.
- xvii. "Ikmāl al-Mu'allim bi Fawa'id Muslim" by Iyad ibn Musa al-Yahsubi.
- xviii. "Mashariq al-Anwar 'ala Sahih al-Athar" by Iyad ibn Musa al-Yahsubi.
- xix. "Al-Ahkam al-Shar'iyyah al-Kubra" by Abdul Haq ibn Abdul Rahman al-Azdi.
- xx. "Al-Ahkam al-Shar'iyyah al-Wusta" by Abdul Haq ibn Abdul Rahman al-Azdi.
- xxi. "Al-Ahkam al-Shar'iyyah al-Sughra" by Abdul Haq ibn Abdul Rahman al-Azdi.
- xxii. "Ikmāl Ikmāl al-Mu'allim" by Muhammad ibn Khalifa al-Abi.
- xxiii. "Al-Fath al-Bari Sharh Sahih al-Bukhari" by Ahmad ibn Ali ibn al-'Asqalani.
- xxiv. "Masalik al-Hanafā' ilā Mashāri' al-Salāt 'alā al-Mustafa" by Ahmad ibn Muhammad al-Qastallani.
- xxv. "Irshad al-Sari li Sharh Sahih al-Bukhari" by Ahmad ibn Muhammad al-Qastallani.
- xxvi. "Al-Tahmid li Ma fi al-Muwatta' min al-Ma'āni wa al-Asānīd" by Yusuf ibn Abdullah al-Numri.
- xxvii. "Ihya Ulum al-Din" by Muhammad ibn Muhammad al-Ghazali.
- xxviii. "Al-Firdous bima'thur al-Khitab" by Shiruyah ibn Shahrदार.
- xxix. "Arīdat al-Ahwadhi bi Sharh Sahih al-Tirmidhi" by Muhammad ibn Abdullah ibn al-Arabi.
- xxx. "Kanz al-Ummal fi Sunan al-Aqwal wal-Af'al" by Ali ibn Husam al-Din al-Burhanpuri.
- xxxi. "Umdat al-Qari Sharh Sahih al-Bukhari" by Mahmoud ibn Ahmad al-'Ayni.
- xxxii. "Al-Minhaj fi Sharh Sahih Muslim ibn al-Hajjaj" by Yahya ibn Sharaf al-Nawawi.

## Conclusion

This study has shed light on one of the most important commentaries within the Maliki school of thought. Scholars have noted that this commentary by al-Zurqani should only be read alongside this particular footnote to clarify issues. Despite this, the researcher has not paid attention to the verification of this footnote or the extraction of gems and benefits within it. After review and research, the researcher did not find any study that dealt with this footnote. Therefore, this study is unique in its kind as it sheds light on this commentary in a descriptive manner, outlining the methodology the Imam followed in compiling this footnote and the linguistic and Hadithic sources upon which he relied in its authorship. The researcher also recommends his fellow researchers to engage in future studies that contribute to highlighting the jurisprudential heritage in this footnote.

## Results

- 1- The commentary by Imam is considered an important reference in comparative jurisprudence within the Maliki school of thought, as he elaborates on the views of early and later scholars on the issue. He also corrects Sheikh Abdul Baqi in matters where he diverges from the established opinion within the school.

- 2- Imam al-Tawudi (may Allah have mercy on him) is among the encyclopedic scholars, and this is clearly evident in this work. You will find him discussing Hadith, language, unprecedented issues, and other sciences.
- 3- The sources the Imam refers to in the sciences of language or Hadith are foundational in their respective fields. This suggests a wide range of knowledge, his high scholarly standing, and his integrity in transmission and authentication

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