

Manuscript Of Al-Khorezmi “Manakib Abi Khanifa”

Raziya B. Matibayeva

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

Docent, Al-Azhar Department of Arabic Language and Literature, 11, A.Kadiri, Tashkent, 100011, Uzbekistan. email: matibaevarb@rambler.ru

Zohidjon M. Islomov,

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

Vice-rector, doctor of science, professor, 11, A.Kadiri, Tashkent, 100011, Uzbekistan
email: zohidiy@yandex.ru

Gafkhar S. FUZAILOVA

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN,

docent of the department of Islamic History and Source Studies IRCICA, 11, A.Kadiri, Tashkent, 100011, Uzbekistan. email: gavhar.fuzailova@mail.ru

Nematullo A. Muhamedov

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN,

docent of the department of Islamic History and Source Studies IRCICA, 11, A.Kadiri, Tashkent, 100011, Uzbekistan. email: nematulloh@mail.ru

ABSTRACT

This article will focus on a rare manuscript devoted to the description of life, work, eyewitness accounts and legends about Abu Hanifa and little-known facts of his biography. The author of this relatively fully preserved manuscript is Abul Muayyad Muhammad ibn Mahmud al-Khorezmi (d. 665 AH, 1266-67 A.D.). In Islamic studies, he is better known as the author of the work “Jami Masanid al-Imam al-Azam”. The book, to which this article is devoted, is currently kept in the Istanbul Sulaimoniy Library in the section of rare manuscripts under number 1631 and is called “Manahib Abi Hanifa”. The last page of this 192-sheet work states that the manuscript was completed in mid-January 1389 (in 791 according to the lunar Muslim calendar, Hijri). The size of the pages is 27x20 cm, the text is 16x11 cm, on average 23 lines fit on one page.

Purpose of work: study of Abu-l-Mu’ayyad al-Makki al-Khorazmi’s «Manaqib Abi Hanifa» as a source in the field of Hanafi madhab.

Methods of research: historical, comparatively-analytical.

Keywords:

Maveraunnahr; the XIIth century; Hanafi madhab; Abu-l-Mu’ayyad al-Makki al-Khorazmi; “Manaqib Abi Hanifa”; Imam Azam; Sunnism; Fiqh; Tradition; Hadith;

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INTRODUCTION

In Islamic and religious studies literature, one can find a fairly large amount of information about the founder of the Hanafi madhhab in Islam, whose name is Abu Hanifa an-Numan ibn Sabit (80-150 AH, 699-767 Grigor. Calendar.). He was the only Imam who was awarded the title Imam

Azam, which means "The Greatest of Imams". Abu Hanifa was from Kufa, which at that time was the most powerful center of hadiths since many companions of the Prophet Muhammad lived in this city.

The main part of the works of the scientists of Movarounnahr in the manakib genre was

written in the 12th century, although this genre existed during the 9th-15th centuries. It is pertinent to clarify that manakib is one of the types of the genre of Muslim hagiography (from the Greek *hágios* - saint and *grápho* - I write, I describe). As a kind of treatise on the life of sheiks, poets, and other historical figures, the manakibs also covered personal qualities, key moments of their work, stories, and legends about their interpersonal and social relations. Often, the historical narrative was clothed in a highly artistic form, which increased the value of the work. Al-Khwarizmi's work "Manakib Abi Hanifa", written at this time, allows one to get a more complete picture of the time and life of Imam Abu Hanifa [Brockelmann C, 1967:411].

DESCRIPTION OF THE MANUSCRIPT

On the first page of the manuscript, there are 2 seals and a later, so-called waqf date. Vakuf - property bequeathed or transferred by any person to any Muslim spiritual institution with the right to use the proceeds from this property, but without the right to sell. Inside the circular seal with a diameter of 3.5 in Arabic, the following entry can be seen:

وقف هذا الكتاب لله أبو عبد الله ولي الدين جار الله بشرط
أن لا يخرج من خزانة كتابجنتها جامع سلطان محمد بقسطنطينية
سنة 1478

It means: "In the name of Allah, this book with the right of waqif use was transferred to the library of Sulton Muhammad at the Abu Abdullah Waliyuddin Jorulloh mosque in Constantinople, provided that it does not leave the library. 1478".

But the second seal, which is smaller, is oval, with a half-erased inscription:

أول مظهر بسم الله ... رسول الله ... وله التوفيق

which means approximately the following: "First of all, in the name of Allah ... Rasulloh (ie Prophet Muhammad) and the achievement of success in His hands".

The title page of the manuscript bears the following title:

"كتاب المناقب للإمام الأعظم أبو حنيفة رضي الله عنه
النعمان بن ثابت بن النعمان الكوفي و ذكر بعض شيوخه الذين

رووا عنه في مشارق الأرض ومغاربها وهم سبع مائة و ثلاثون
رحمهم الله"

which in translation means: "Manakib Imam Azam Abi Hanifa, may Allah bless him, an-Numan ibn Sobit ibn an-Numan al-Kufiya and mentions in the East and West about him of some sheiks, there are 730 of them".

On the same page, the wise rubai is given in four Arabic languages. In the poetry of the peoples of the East, rubai is a rhymed quatrain, the content of which is aphorisms. One of them says:

شكوت إلى وكيع سوء حظي فأوصاني
إلى تركي المعاصي
فإن العلم فضل من إله لا يؤتي لعاصي
وفضل الله

I complain about my bad memory

He advises me to atone for my sins.

"But since knowledge is Divine value,

Allah will not give it to a sinner".

Of interest is an excerpt from the introduction, which was preserved in a handwritten version and was lost during the editing. It represents the praise of Allah and the exaltation of the Prophet Muhammad [Abu-l-Muayyad al-Khwarizmi, 192]. Abu Hanifa Numan ibn Sobit al-Kufiy is mentioned here as a scientist - a follower of the Prophet Muhammad, statements about him are given by the scholars of Balkh and Baghdad. The following are the hadiths in which the Prophet speaks about Abu Hanifa:

يكون في أمتي رجل اسمه النعمان و كنيته أبو حنيفة هو
سراج أمتي

It means: "Among my followers, there will be a man named Numan Abu Hanifa. He is the beacon of our fellow believers".

The calligrapher Abu-l-Muayyad testifies that the historical materials of al-Khwarizmi about Abu Hanif introduced the entire scientific world to the figure of Imam Azam, which was of great benefit to science.

Indeed, the role of Abu Hanifa in the settlement of legal and source studies disputes among the scientists of Baghdad and Khizhaz - cities that were at that time the center of Muslim

science, is enormous. He was distinguished by his justice, self-exactingness, piety [Manuscript 1631, 2b].

Below is a three-verse that supports this idea:

بلا
أمة هذه الدنيا جميعاً
ريب عيال أبي حنيفة،
ونار جحاه قد خبزت رغيفاً
قياسياً
وأطعمه رغيفاً،
أطوي الضلوع على طواه
رغيفه يدعي حريفة،
أكل

The imams of this world are undoubtedly nourished by Abu Hanifa

In the fire of his energies, bread was baked, giving food.

Even though his ribs stick to his back from hunger, he will still share a piece with his neighbor.

The book contains 3-5 pages of content from 40 chapters. The first 30 chapters are devoted to the life of Imam Abu Hanifa, a description of his scientific abilities and moral merits, the remaining 10 chapters are devoted to the biography and activities of his followers.

STRUCTURE OF THE MANUSCRIPT

Starting from the very first chapter, the author of the manuscript is very careful about processing information and verifying historical facts. So he first cites all sources about the birth of Abu Hanifa - both accurate and erroneous. Then he analyzes them and deduces a true judgment. For example, he cites three sources indicating that Abu Hanifa was born in 80 h. Then he points to the certificate of 61 years, which al-Khwarizmi reasonably refutes and proves the truth of the first date [Manuscript 1631, 6^a-8^a]. We see the same scientific style of thinking when describing information about the place of birth of Abu Hanifa, his ancestors, family, education, etc.

The manuscript contains rich information about the mentors of Abu Hanifa, the entire third chapter is devoted to them. According to the tradition of that time, the name of the Prophet

Muhammad is first mentioned, and then, in alphabetical order, the names of the other sheiks.

The work also provides some information about the origin of the ancestors of Imam Abu Hanifa and makes a logical conclusion from their analytical research. In particular, Abu Nuaym al-Fadl ibn Dukaym reported that "Abu Hanifa Numan ibn Thabit ibn Zuti was from Kabul". Yahya ibn Nasr al-Kurashi said that Abu Hanifa's father was from Nas. Al-Hars ibn Idris said that Abu Hanifa was from Termez. Abu Jafar Ahmad ibn Bahul narrated from his grandfather that Abu Hanifa's father was from Thabit Anbar¹.

Abu al-Muayyad al-Khwarizmi analyzed the quoted words and came to the conclusion: "Abu Hanifa's grandfather was from Kabul. Then he moved to Termez, from there to Naso, and from there to Anbar. His (Abu Hanifa) father was born in Termez and raised in Nasad". This is how the author solves the problem of the diversity of information about the origin of Abu Hanifa's ancestors.

The second chapter focuses on what the Prophet and his companions said about Imam Abu Hanifa. It contains five different versions of the hadith about the scholar: "From my ummah comes a man named Abu Hanifa, who is the light of my ummah". This chapter also contains a narration on behalf of the famous Kaab al-Akhbar, who knows the origins of Judaism, Christianity and Islam. He says:

"I have seen the names of many scribes in books. Among them, I found the name of a man named Numan ibn Thabit from Abu Hanifah, who had a great reputation in science, jurisprudence, judgment, prayer, and asceticism. He is the lord of the scientists of his time and is like the full moon among them. He lives as he wants and dies as he wants" [Manuscript 1631, 9b].

The structure of Manakib Al-Khwarizmi has its characteristics, one of its advantages is that the teachers of Abu Hanifa are highlighted in a separate third chapter. It is emphasized in this

¹ Anbar is a city on the Euphrates River, 10 miles from Baghdad (see Al-Ansab. - J. I. - P. 221.)

chapter that the sheiks of Abu Hanifa come from the Tabiins. When the names of the sheiks are mentioned, traditionally, out of special respect for Muhammad (sas), he first mentions the names of Muhammad and then mentions the other sheiks in alphabetical order.

The next fourth chapter is devoted to the beginning of Abu Hanifa's activities in the science of fiqh and his introduction into fiqh. One of the narrations in it says that Abu Hanifa first studied kalam, then literature and grammar, then poetry, then recitation, then hadith, and then jurisprudence. From the content of this story, we can conclude that Abu Hanifa studied almost all areas of science of his time. At the same time, the fact that he studied hadith before fiqh is of particular importance. Indeed, it is impossible to be a mature faqih without knowing the science of hadith. In this narration, the author reports that Abu Hanifa was also well versed in the science of hadith.

In the fifth chapter, it is written about the activities of Abu Hanifa in the field of Muslim jurisprudence - fiqh, to which he gradually mastered all the necessary knowledge, allowing him to draw conclusions and make recommendations in the legal sphere. Namely, Abu Hanifa first studied the rules of reading the Qur'an, pronunciation, syntax, then studied hadith (that is, legends describing events from the life of the Prophet Muhammad or any of his or his companions sayings) and only after that moved on to issues of Muslim law [Abu-l-Mu'ayyad al-Khwarizmi, 52-53]. The rules for issuing a fatwa demanded especially high responsibility. In Muslim countries, a fatwa is a legal opinion (usually in the form of a question and answer) of the highest religious authority (mufti, sheik-ul-Islam) on the conformity of action or phenomenon with the Koran and Sunnah. At the same time, Abu Hanifa preferred not to make decisions on fiqh issues himself, but to collect legal material, analyze, and deepen knowledge [Manuscript 1631, 21^a-23^a].

The sixth chapter deals with the central concepts of the Hanafi madhhab (that is, the

religious-legal school in Sunni law) about "qiyas" and "istekhson". Qiyas - solving legal cases by analogy, i.e. the ability to resolve a particular issue based on a similar solution to a similar issue in the Quran or Sunnah [Manuscript 1631, 23^a-29^b]. The istekhson principle (from Arabic approve, consider good), introduced into Muslim law by Abu Hanifa, makes it possible to apply the most acceptable, best, a useful solution for the community or state when considering legal cases by analogy (qiyas).

The seventh chapter focuses on Abu Hanifa's dialogue with various scholars and ordinary people, arguing that the scholar was able to answer the questions and problems raised in various debates without thinking right away, based on comprehensive logic. Here's the story. Ibn Abu Leyla, appointed judge in Kufa, ruled against the madwoman. In this case, the judge charged her twice for saying that the woman told the man: "You are the son of adulterers". Firstly, the woman sentenced the man to flog for insulting his father, and secondly, for insulting his mother. He punished the woman by beating her while standing in the mosque. When Abu Hanifa was told in detail about this decision and its execution, he told the judge one by one that he had made a mistake on the following six points:

1. The judge executed the sentence in the mosque, since the punishment is not applied in the mosque.
2. The judge punished the woman while standing. The women were flogged while sitting, not standing.
3. The judge handed down two sentences to the woman. First, the woman insulted the man's father, and secondly, the woman insulted his mother. This is an absolute mistake. Because for two crimes committed in the same way, one punishment is assigned.
4. The judge executed the two sentences handed down to the woman cumulatively. A second sentence cannot be passed on an accused until he has been released from one sentence.

5. The judge sentenced the mentally retarded woman. However, no punishment is imposed on the mentally retarded.

6. The judge concluded that the woman had offended the man's parents. At the time of sentencing, the man's parents did not file an insult complaint with the judge and did not even appear in court. In such cases, the accused is not subject to punishment [Manuscript 1631, 32^{ab}].

In chapters eight and nine, al-Khwarizmi discusses Abu Hanifa's maturity in detail in a chapter on intelligence, piety, and language. The information in this chapter serves to expand the views of various scholars aimed at illuminating the image of Abu Hanifa and clarifying the perception of this scholar. It says that if a scientist experienced difficulty and uncertainty about solving a legal problem, he would apologize, saying, "It was because of a sin I committed". On such occasions, he often performed ablution and performed two rak'ahs. Then the solution to the problem would be clear to him.

It is said that Hafs ibn 'Abdur-Rahman was a business partner of Abu Hanifa. The scientist sent him clothes and assigned them flaws so that he could identify them when selling. Have forgotten to blame the property and sold it, then without even knowing who bought it.

Remained. When it became clear to Abu Hanifa, all this wealth was donated to charity.

He sent. It was said that the amount was 30,000 dirhams.

The play illuminates the ascetic position of the scientist, showing his indifference to worldly pleasures. The fact that Abu Hanifa treated them seriously, especially at a time when various slanders are taking place, is proof that he possessed high human qualities. These issues are discussed in detail in Chapter 10.

In the smallest chapter 11 of the work, Abu Hanifa is mentioned as the trustee. At the same time, the stories that Abu Hanifa was very kind to his neighbors are given in chapter 12 as an example of telling stories. These stories have been quoted many times in other works as well. One of them tells the following story:

"Abu Hanifa was as unique in human terms as in science. He was a man who was very kind to people, defended their rights, and this was the consequence. When he lived in Kufa, he worked from morning till night and was a cobbler neighbor who returned home in the dark of the night. The believer himself prepared the meat or fish that he brought from the market, ate the prepared food, drank wine until he was satisfied, took the word into his own hands, and sang:

They lost me, oh what guy did they lose ?!

That's right - it's a bad day.

He will repeat this byte until he falls asleep and then falls asleep. Abu Hanifa always used to hear the sad voice of his drunken neighbor when he prayed at night. One night Abu Hanifa did not hear the voice of his neighbor and, worried, began to question him. The neighbors said the shoemaker was taken away by the police and locked up. Hearing this news, Abu Hanifa rode his mule the next day after the Fajr prayer, went straight to the palace of the governor of Kufa, and asked permission to receive him. The overlord ordered his guards:

- "Let Abu Hanifa come in. But don't let him fall until his mule goes through the carpets.

The Devonian staff did just that. When Abu Hanifa entered the reception room, the governor did not get up and asked him what he wanted. Then Abu Hanifa said:

- "I had a neighbor next door". A few days ago, the police arrested him and took him into custody. I ask the governor to order his release. "Hearing this, the governor immediately said:

- "I ordered the release of those arrested from that night", - he said. Virtually all prisoners were released.

On the way back, Abu Hanifa rode on a mule, and his neighbor began to follow him on foot. Returning home, he got off the mule and said to his neighbor:

- "Young man, we caused you trouble (I was on a mule, and you walked and suffered)", he said. Then the young man said:

- No no. God bless you for fulfilling your right to good neighborliness and protecting the truth! She exclaimed.

After this incident, Abu Hanifa's neighbor repented and renounced his past life [Works of Imam Azam, 13-14].

Chapter 13 mentions that Abu Hanifa even performed four hundred rak'ahs a night to show that he was a steadfast person in prayer [Abu-l-Muayyad al-Khwarizmi, 207-225]. Similar exaggerated narratives are given in the play. For example, the story that a scholar read the Qur'an 60 times during the month of Ramadan is one of them.

In chapters 14-17, the author describes the generosity, kindness, nobility of the sectarian, high practical respect for his parents and teachers, as well as the qualities of a scientist who responded to them with persecution and conversion from jealous enemies.

The work also mentions that Abu Hanifa was praised by Sufi sheiks [Abu-l-Muayyad al-Khwarizmi, 247]. Due to the loss of part of the manuscript used in the publication, chapters 19 - 20 and 21, these places in the publication of the work were indicated incorrectly. The Istanbul manuscript fills this gap.

In the work of al-Khwarizmi, only those rivayats that he heard or read are narrated. In these cases, the author does not refer to the stigma between the narrator and himself and does not describe which work he used. Among them: al-Imam al-Harithi reported that he said so. Al-Saymari, Abu Saad al-Samani (d. 1167) and others can be cited. It is known from the work that the works of these scientists were widespread and widely used during the time of al-Khwarizmi, that is, their popularity.

In his work, the author used the information contained in the books of previous scholars, that is, al-Khwarizmi relied on their narratives. Therefore, all the stories in the book are told with their tales. In these isnads, al-Khwarizmi proves his point by quoting the title of the work or the narrator of any scholar. The author's comments can also be found in some

places. Although the scholar is not about all storytellers, he gave as much information as possible about many storytellers in general. For example, he said about Mukatil ibn Suleiman: "He was one of the first imams in the science of tafsir. Its origin is Balkh. Abu Hanifa was a man who was remembered for his good qualities. He heard hadiths with Abu Hanifa from Tabi'ins such as Ata, Nafi, Muhammad ibn al-Munkadir, Abu Zubair, Ibn Sirin. As for Ahmad al-Haravi, he said: "He is the imam of the residents of Termez according to fiqh and hadith. Such descriptions of the author show the degree of his knowledge in storytellers".

In his manuscript, Al-Khorazmi especially notes the wisdom of Abu Hanifa, prudence, the ability to keep oneself from unnecessary, inappropriate words, and responsibility for his statements. According to testimonies, when Abu Hanifa found it difficult to resolve a legal issue, he said: "This is because of some sin of mine". Repenting, he performed ritual ablution, then namaz, and, as a rule, found a solution [Manuscript 1631, 49a].

The value of the work lies in the fact that in it the author collected and systematized information from sources that did not reach us. It is possible that the works of the Manakib of the early Hanafi school were based on the names of storytellers. Because some narratives have many storytellers, for example, 16 storytellers, while other storytellers have only three storytellers.

MANUSCRIPT EDITIONS

The manuscript was published in 1903 in Haydarbod by Muhammad Haydarullohon ad-Daroniy. This publication was carried out on the basis of a copy of an incomplete manuscript of Abu Gonim al-Muqazzab ibn al-Husayn - the grandson of al-Hofiz Muhammad ibn al-Husayn ibn Zayn al-Isfakhoniyya (d. 1184/85). The published version of the book about Abu Hanifa lacks chapters from thirty-second to sorov (!), as well as a section called "Khutba". In the nineteenth, twentieth and twenty-first chapters

there are inaccuracies and gaps. The Istanbul manuscript has been preserved in full.

In 1981, the book about Abu Hanifa was republished in Beirut by the publishing house Doru-l-kitob al-Arabi (House of the Arab Book). And all the shortcomings of the 1903 edition were automatically introduced into it. Probably, the calligrapher who copied or kept the book first of all attached importance to the personality of Abu Hanifa, and the parts devoted to his students and followers were not sufficiently taken into account or were ignored. In particular, there is only one chapter in this edition - the thirty-first one, dedicated to Abu Hanifa's disciple, Abu Yusuf.

SIGNIFICANCE OF THE MANUSCRIPT

The manuscript tells about the scholars who arrived from Movarounnahr to the centers of knowledge in Bukhara, Samarkand, Khorezm and Isfahan, Merv, Nishapur, Hamadon in the Khorasan region.

At the same time, Abu-l-Muayyad al-Khorezmi himself personally visited and gave information about a number of narrations and works written on this topic in the places that he visited - Rai, Hamadan, Baghdad, Kufa [Abu-l-Muayyad al-Khwarizmi, 9, 28, 29, 64].

As a justification for writing a work, the author refers to the following sources:

- "Kashf al-Asar" by Abdullah al-Subazmuni;
- "Manakib Abi Hanifa" al-Saymari;
- "History of Baghdad" by al-Khatib al-Baghdadi;
- "Musnad Abi Hanifa" al-Balkhi;
- "Kitabu-l-intisor li-madhab Abi Hanifa" by Abu Bakr Muhammad ibn Umar al-Jiabi al-Kufi al-Hafiz (d. 10th century);
- "Manakib Abi Hanifa" Abu Yahya Zakariya ibn Yahya ibn al-Harit an-Naysaburi (waf.);
- "Manakib al-Shafii" by Abu-l-Hasan Muhammad ibn al-Hussein al-Abari al-Hafiz (d. 974);
- "al-Kamil" of Abu-l-Qasim Yusuf ibn Ali al-Khuzali al-Yashkuri (10th century);

- "Kitab al-alim wa al-mutaallim" is attributed to Abu Hanifa

("A book for teachers and students");

- "Kitabu-l-bazoir" ("Book of Testimonies") by Abu Hayyan at-Tawhid (d. 990);

- "An-Nazm an-nabih fi-t-tanbih ala butloni-t-tashbih" Abu al-Mafahir Muhammad ibn Mansur as-Sarakhsi

- "Jalo'u-l-Absor" by Abu Ali al-Hussein ibn Ali ibn al-Hasan al-Ammari ("Sharpness of the eyes");

- "Kitabu-l-kand fi zikr ulama Samarkand" by Abu Hafs Umar an-Nasafi (d. 1142) ("Sweet book about the knowledge of Samarkand scientists"); "Musnad Abi Hanifa" Abdullah ibn al-Mubarak al-Marwazi (d. 797) [Abu-l-Muayyad al-Khwarizmi. Manakib, 11, 38, 50, 61, 85, 97, 336.].

Al-Khwarizmi's Manakib Abi Hanifa is based on a hadith-style storytelling chain. One of the isnads of the play says: "Our brother al-Imam al-Ajall Shamsu-al-aimma Abu-l-Faraj Muhammad ibn Ahmad al-Khwarizmi, may Allah have mercy on him, informed us that the judge Sheikh Abu Ali Ismail ibn Ahmad al-Baykhaki, In the month of Dhu-l-Hijja (December 1095) in Khorezm, he told my father, my father told us that he was from al-Hakim Abdullah al-Hafiz, he was from Abu Ali, he was from Abu Yahya al-Buzzoza, he was from Ayyub ibn al-Hasan, he was from al-Hasan ibn Isa, he heard from Muhammad ibn Ain, he heard from Ibn al-Mubarak. Ibn al-Mubarak was asked about Abu Hanif: ..." [Abu-l-Muayyad al-Khwarizmi. Manakib, 262]

In general, these isnads represent the science of hadith, including history.

Is also of great importance in this area. Because they can be used to determine the places and times when the storytellers met with each other, based on these facts, find more detailed information about the years that they lived.

In "Manakib" al-Khwarizmi, the isnads are given with some abbreviations. For example, he is limited to writing the suffix "no" (na - us ...) in the short end of such verbs as "ahbarano" (aḥḥbrnā -

told us), "haddasano" (ḥdthna - "told us"), which are found among the storytellers ... Presumably, this was done in order to write quickly, to avoid the repetitive words that appear amidst such a long stigma, to save space and protect the discerning reader from boredom by believing in their knowledge and experience.

Each isnad is followed by its own text. The chain of storytellers is a hadith or narration narrated by an isnad. Isnad is the word for the pillar on which the main text is built. The text begins where the isnad ends [Tahhon, 1991:15]. If the isnad is reliable, then the text is also reliable [Islamic Encyclopedia, 209]. For example, Ali ibn Asim said: "The words of Abu Hanifah comment on science. Anyone who does not pay attention to what he says will get lost in his ignorance, making halal haram and haram halal" [Abu-l-Mu'ayyad al-Khwarizmi, 302].

Ismad texts are also found in other manakib works such as *Ukud al-Juman* by Shamsuddin al-Damashki, *Kashf al-Asar* by Abdullah al-Subazmuni and the works of Abu Abdullah Hussein ibn Ali al-Saimari (d. 1044) as "Manaqib Abi Hanifa". that is, in all of them the narratives are given with ismads.

Among these manakibs, the works of "Ukud al-Juman" by Shamsuddin ad-Dimashki and "Manakib Abi Hanifa" al-Khwarizmi are largely based on their predecessors, so most of the narratives in them are the same. While al-Khwarizmi transmitted the narratives in this way, without comment, Shamsuddin ad-Dimashki expressed his views and opinions in each chapter or at the end of the narrative. This is the main difference between these two works written in the manakib genre. The views expressed by the author of "Ukud al-Juman" help clarify the concept of "Abu Hanifa" in the sixteenth century and clearly show the attention of Sham scholars to the manakib of the madhhab. In the statement of the author of this work, one can even see al-Khwarizmi's critical approach to some of the narratives in *Manakib* [Ad-Dimashki, 49].

The work of Abu Abdullah Muhammad ibn Abu Hafs al-Kabir al-Bukhari (d. 878), which

has not come down to us, "Al-Kitab fi manakib Abi Hanifa"² is the main part of the manakib al-Khwarizmi. Al-Khwarizmi's method of writing his work based on the works of others, on the one hand, helped to obtain information about the works that did not reach us, and on the other hand, was the basis for subsequent successors to write based on his works. For example, Hafizuddin Muhammad ibn Muhammad al-Kardari al-Buzzazi (d. 1424) wrote his *Manakib al-Imam al-Azam* based on the manakib al-Khwarizmi.

The last thirty-first chapter of *Manakib Abi Hanifa* by al-Khorezmi in the Beirut edition is dedicated to Abu Yusuf Yakub, a student of Abu Hanifa. This chapter is divided into seven chapters. Information about the disciples of Abu Hanifa is also found in other manakibs. For example, Abdullah al-Subazmuni's *Kashf al-Asar* contains the names of Abu Hanifa's disciples, such as Abu Yusuf, Muhammad al-Shaybani, and Zufar ibn Huseil. In addition, their work is also present in contemporary works. However, in the book of Shamsuddin ad-Dimashki "Ukud al-Juman" there are no chapters dedicated to the manakibs of the disciples of Abu Hanifa.

The peculiarity of Al-Khwarizmi's work is that it has one chapter dedicated to the manakib Abu Yusuf, which consists of several chapters. However, since each of Abu Hanifa's virtues is described in separate chapters, these chapters are presented as a whole, without division into chapters. This style shows that the main purpose of the work is to illuminate the image of Abu Hanifa.

Al-Khwarizmi's work contains many quotes from the works of various scholars. One of the main authors of such sources is the fakih and muhaddis Abdullah ibn Muhammad al-Subazmuni, a native of our country. Unfortunately, very little is known about the life and work of Abdullah ibn Muhammad al-Subazmuni [Muratov D., 233].

The second title of the work is "Zikr Manakib Abu Hanifa".

Fakih died on Friday, the fifth day of the month Shawal in 340 (March 952).

Al-Khwarizmi also mentions another of the great scientists of our country, Najmuddin Abu Hafs Umar ibn Muhammad ibn Ahmad ibn Ismail ibn Muhammad ibn Ali ibn Lukman an-Nasafi sum of al-Samarkandi al-Hafiz al-Fakih al-Zahid al-Zahid [Cand, 1991:7]. This teacher, encyclopedic scientist al-Khwarizmi worked in various fields of science and wrote more than 100 works.

In the Islamic world, "Akaidu-n-Nasafi" by Abu Hafs al-Nasafi (Nasafi's Book of Akidah) was very popular.

Abu Hafs al-Nasafi died in Samarkand on November 3 or 4, 1142 and was buried in the Chokardiz cemetery, next to Imam al-Huda Abu Mansur al-Moturidi [Cand, 1991:10].

Another scholar quoted by al-Khwarizmi is Abu Bakr Ahmad ibn Ali al-Khatib al-Baghdadi (d. 1070). He is one of the most famous hadith scholars.

Since 1022, al-Khatib al-Baghdadi visited the famous muhaddithin of his time with the intention of composing hadith and heard hadith from them. In his work, the scientist tried to list the names of all the scientists associated with Baghdad.

He remained in Baghdad for over 20 years to write al-Kabir's History of Baghdad. During this time he attended meetings of the Muhaddis who came to Baghdad, but did not teach anyone. After writing a history book, he went on a pilgrimage with the intention of praising Allah. The book "History of Baghdad" contains information about the life and work of many scientists in our country. In particular, this was mentioned above [al-Baghdadi, 91].

Al-Khatib al-Baghdadi fell ill at his home near Nizami in 1071 and announced that he was about to die, so he decided to transfer all his property to the account of Bayt al-Mala, since he had no heir. The scientist fell seriously ill on August 8, 1071 and died on the second day of Eid al-Adha.

"Manakib Abi Hanifa" by Abu al-Mu'ayyad al-Khwarizmi has become famous recently and has become a frequently used source not only among Hanafi scholars, but also among followers of other madhhabs. This work also served as a source for later works in the genre of *tabakatu-l-hanafiyah*.

CONCLUSION

Considering all of the above, it can be considered that the manuscript, which is kept in the Sulaimoniyy library under number 1631, is the most complete and it is advisable to republish it. It mentions scientists - natives of such large scientific centers of Movarounnahr as Bukhara, Samarkand, Khorezm, as well as from such cultural centers of Khorasan as Isfahan, Marvdan, Nishapur, Hamadon.

The value of the *Manakib Abi Hanifa* manuscript is not only that it contains information that is absent in later editions and has not yet reached the readers, but also that it is of interest from the point of view of a number of sciences: history, source study, Islamic studies, religious studies, literature, philosophy, ethics, etc.

The originality of the Al-Khorezmi manuscript lies in its logical sequence, thematic separation of individual chapters. All this allows the reader to trace the main thread of the narrative, to reveal the image of Abu Hanifa in the most accessible way. In addition to him, the book describes the life and work of the famous hadithologist - al-Baghdadi (Abu Bakr Ahmad ibn Ali al-Khatib) - the author of the work "*Tarikh Baghdod al-Kabir*", which he wrote for 20 years.

Al-Khorezmi's manuscript "*Manakib Abi Hanifa*" has recently become very famous not only in the context of the Hanafi madhhab. Representatives of other religious and legal schools of Islam often turn to her. Conceptually, the genre of the manuscript is of interest, which was later defined as "*tabakotu-l-hanafiyah*". And, of course, the discovery of the lost chapters is of particular interest to science.

In connection with the above, it is advisable to publish the edited critical text of this

work based on manuscript no. 1631 in the Sulaymaniyah Library. Because in this manuscript the work is almost completely preserved.

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