

ДИНТАНУ

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<https://doi.org/10.47526/3007-8598-2026.1-36>RAZIYA MATIBAЕVA¹ , BAUYRZHAN SAIFUNOV^{2*} , LAZZAT RYSBEKOVA³ ¹*International Islamic Academy of Uzbekistan, Doctor of Historical Science, Professor (Uzbekistan, Tashkent), ORCID: 0000-0002-3160-7484, e-mail: r.matibaeva@gmail.com*^{2*}*Khoja Akhmet Yassawi International Kazakh-Turkish University, Acting Associate Professor (Kazakhstan, Turkestan), e-mail: bauyrzhan.saifunov@ayu.edu.kz*³*Khoja Akhmet Yassawi International Kazakh-Turkish University, Senior Lecturer (Kazakhstan, Turkestan), e-mail: rysbekova1966@bk.ru*

THE ESSENCE OF AL-KHORAZMI'S WORK “MANAQIB ABI HANIFA”

Abstract. In the Muslim world, interest in the personality of Abu Hanifa has ancient roots. The life and work of Numan ibn Thabit Abu Hanifa have been comprehensively studied and are still being studied. In independent Uzbekistan, just like in the East and West, an objective study of its life has already been established. This scientific study analyses works written in the *manaqib* (hagiography) genre about Abu Hanifa. In their works, all the authors of *manaqib* highlight aspects of the figure of Abu Hanifa, noting in meticulous detail his gradual integration into the field of *fiqh*. It can be argued that the works of "*Manaqib Abi Hanifa*" constitute a significant scientific legacy pertaining to the history of spirituality in Central Asia. They encompass a wealth of information about numerous scientists who originated from our country and made substantial contributions to the advancement of Islamic sciences. Additionally, the narratives in these works illustrate the profound respect for Imam Abu Hanifa and Hanafism that was prevalent in Central Asia. This scientific research analyses the work of Abu-l-Muayyad al-Khorazmi, entitled "*Manaqib Abi Hanifa*", which falls within the genre of biographical writing about Abu Hanifa.

Keywords: Abu Hanifa, *manaqib*, al-Khorazmi, Islamic sciences, *fiqh*, Central Asia, Mawara' al-Nahr, Hanafi school.

Разиya Матибаева¹, Бауыржан Сайфунов², Ләззат Рысбекова³¹*Ўзбекистан Халықаралық Ислам Академиясы, тарих ғылымдарының докторы, профессор (Ўзбекистан, Ташкент), e-mail: r.matibaeva@gmail.com*²*Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті, PhD., қауымдастырылған профессор м.а. (Қазақстан, Түркістан), e-mail: bauyrzhan.saifunov@ayu.edu.kz*³*Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті, аға оқытушы (Қазақстан, Түркістан), e-mail: rysbekova1966@bk.ru*

Әл-Хорезмидің «Манақиб Әбу Ханифа» еңбегінің мәні

Андатпа. Мұсылман әлемінде Әбу Ханифа тұлғасына деген қызығушылықтың тамыры тереңде жатыр. Нұғман ибн Сабит Әбу Ханифаның өмірі мен қызметі жан-жақты зерттелген және бұл үрдіс бүгінгі күні де жалғасуда. Тәуелсіз Өзбекстанда да, Шығыс пен

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Батыс елдеріндегідей, оның өмірі мен мұрасын объективті тұрғыда зерделеу жолға қойылған. Бұл ғылыми зерттеу Әбу Ханифаға арналған манакиб (хагиографиялық, яғни әулиелер өмірін баяндайтын жанр) жанрында жазылған еңбектерді талдауға бағытталған. Аталған еңбектерде манакиб авторлары Әбу Ханифаның тұлғасын әр қырынан сипаттай отырып, оның фикһ (ислам құқығы) ғылымына біртіндеп қалыптасу жолын егжей-тегжейлі баяндайды. «Манакиб Әбу Ханифа» еңбектерін Орталық Азиядағы руханият тарихына қатысты маңызды ғылыми мұра деп бағалауға болады. Бұл шығармаларда өз өлкемізден шыққан, ислам ғылымдарының дамуына елеулі үлес қосқан көптеген ғалымдар туралы құнды деректер қамтылған. Сонымен қатар, бұл еңбектердегі риуаяттар Орталық Азияда Имам Әбу Ханифа мен ханафилік дәстүрге деген жоғары құрметтің кең тарағанын көрсетеді. Аталған ғылыми мақала Әбу Ханифа туралы хагиографиялық жанрда жазылған Әбу-л-Муайяд әл-Хорезмидің «Манакиб Әбу Ханифа» атты еңбегіне талдау жасауға арналған.

Кілт сөздер: Әбу Ханифа, манакиб, әл-Хорезми, ислам ғылымдары, фикһ, Орталық Азия, Мәуереннаһр, Ханафи мазхабы.

Разия Матибаева¹, Бауыржан Сайфунов², Ляззат Рысбекова³

¹*Международная Исламская Академия Узбекистана, доктор исторических наук, профессор (Узбекистан, Ташкент), e-mail: r.matibaeva@gmail.com*

²*Международный казахско-турецкий университет имени Ходжи Ахмеда Ясави, PhD., и.о. ассоциированного профессора (Казахстан, Туркестан), e-mail: bauyrzhan.saifunov@ayu.edu.kz*

³*Международный казахско-турецкий университет имени Ходжи Ахмеда Ясави, старший преподаватель (Казахстан, Туркестан), e-mail: rysbekova1966@bk.ru*

Сущность труда аль-Хорезми «Манакиб Абу Ханифа»

Аннотация. В мусульманском мире интерес к личности Абу Ханифы имеет глубокие исторические корни. Жизнь и деятельность Ну‘мана ибн Сабита Абу Ханифы были всесторонне изучены и продолжают оставаться предметом научных исследований. В независимом Узбекистане, как и на Востоке и Западе, уже сложилась традиция объективного изучения его жизни и наследия. В данном научном исследовании анализируются труды, написанные в жанре манакиб (агиография) об Абу Ханифе. Во всех этих произведениях авторы манакиб освещают различные аспекты личности Абу Ханифы, подробно описывая процесс его постепенного становления в области фикха (исламского права). Труды «Манакиб Абу Ханифа» можно рассматривать как значимое научное наследие, связанное с историей духовности Центральной Азии. В них содержится обширная информация о многочисленных ученых, происходивших из нашего региона и внесших весомый вклад в развитие исламских наук. Кроме того, повествования в этих трудах наглядно демонстрируют высокий уровень почитания Имама Абу Ханифы и ханафитской традиции, распространённый в Центральной Азии. В статье анализируется труд Абу-л-Муайяда аль-Хорезми «Манакиб Абу Ханифа», относящийся к жанру биографических сочинений об Абу Ханифе.

Ключевые слова: Абу Ханифа, манакиб, аль-Хорезми, исламские науки, фикх, Центральная Азия, Мавераннахр, Ханафитский мазхаб.

Raziya MATIBAeva¹, Bauyrzhan SAIFUNOV², Lazzat RYSBEKOVA³

¹*Özbekistan Uluslararası İslam Akademisi, Prof. Dr. (Özbekistan, Taşkent),*

e-mail: r.matibaeva@gmail.com

²*Hoca Ahmet Yesevi Uluslararası Kazak-Türk Üniversitesi, Yrd. Doç. Dr. (Kazakistan, Türkistan), e-*

posta: bauyrzhan.saifunov@ayu.edu.kz

³*Hoca Ahmet Yesevi Uluslararası Kazak-Türk Üniversitesi, Kıdemli Öğretim Görevlisi (Kazakistan,*

Türkistan), e-posta: rysbekova1966@bk.ru

El-Hârizmî'nin “Menâkıb Ebû Hanîfe” Adlı Eserinin Mahiyeti

Özet. Müslüman dünyasında Ebû Hanîfe şahsiyetine duyulan ilgi köklü bir geçmişe sahiptir. Nu‘mân b. Sâbit Ebû Hanîfe'nin hayatı ve ilmî faaliyetleri kapsamlı biçimde incelenmiş olup bu çalışmalar günümüzde de devam etmektedir. Bağımsız Özbekistan'da da Doğu ve Batı'daki araştırmalara paralel olarak onun hayatının ve ilmî mirasının nesnel biçimde incelenmesi yerleşik bir gelenek hâline gelmiştir. Bu bilimsel çalışma, Ebû Hanîfe hakkında menâkıb (hagiografik) türünde kaleme alınmış eserleri analiz etmeyi amaçlamaktadır. Söz konusu eserlerde menâkıb müellifleri, Ebû Hanîfe'nin şahsiyetini farklı yönleriyle ele almakta ve onun fıkıh (İslam hukuku) alanındaki ilmî gelişimini ayrıntılı biçimde ortaya koymaktadır. “Menâkıb Ebû Hanîfe” eserleri, Merkezi Asya'daki maneviyat tarihine ilişkin önemli bir ilmî miras olarak değerlendirilebilir. Bu eserlerde, bölgemizden yetişmiş ve İslam ilimlerinin gelişimine büyük katkılarda bulunmuş çok sayıda âlim hakkında zengin bilgiler yer almaktadır. Ayrıca bu anlatılar, Merkezi Asya'da İmam Ebû Hanîfe'ye ve Hanefî geleneğine duyulan derin saygıyı açıkça göstermektedir. Bu makalede, Ebû Hanîfe hakkında hagiografik türde kaleme alınmış olan Ebû'l-Muayyed el-Hârizmî'nin “Menâkıb Ebû Hanîfe” adlı eseri incelenmektedir.

Anahtar kelimeler: Ebû Hanîfe, menâkıb, el-Hârizmî, İslam ilimleri, fıkıh, Merkezi Asya, Mâverâünnehir, Hanefî mezhebi.

Introduction

The process of globalization in the world requires paying special attention to the regional features of the history and spread of religion, especially Islam. It is known that in the 8th-9th centuries, the religion of Islam spread widely in Central Asia and was gradually absorbed into the life of the region. Among the scholars of the region, prominent theologians who promote Islamic values appeared. The contributions of scholars and thinkers who lived in the 9th-14th centuries to the development of the Islamic religion, the formation of Islamic values and their harmonization with national traditions are of particular importance. Their great services to humanity deserve respect and attention, and their works are an invaluable resource for those studying Islam today. This scientific heritage is not only the spiritual heritage of one nation or people, but also of the entire humanity, and this invaluable wealth will undoubtedly serve as a source of wisdom and knowledge for future generations, and most importantly, a solid foundation for new discoveries.

A number of results were obtained as part of international scientific research on Islamic sources created in the Middle Ages. For example, in European countries, researches were carried out on topics such as Islamic law, Islamic traditions, customs, compatibility and indicators of Islamic traditions, including Fahry M. «*Ethical Theories in Islam*», «*A History of Islamic Philosophy*», Hourani G.F. «*Reason and Tradition in Islamic Ethics*», Gutas D., Felicitas Meta Maria Opwis, David Reisman «*Islamic Philosophy, Science, Culture, and Religion: Studies in Honor of Dimitri Gutas*», Schacht J. «*An Introduction to Islamic Law*», «*Legacy of Islam*», Guillaume A. «*The Life of Muhammad*», «*Islam (Reprint edition)*», «*The traditions of Islam*», Juynboll G.H.A. «*Muslim tradition*», «*Studies on the Origins and Uses of Islamic Hadith*», Wensinck A. J., Mensing J. P. «*Tradition Musulmane: Les Six Livres, Le Musnad D'Al-Darimi, Le Muwatta' De Malik, Le Musnad De Ahmad Ibn Hanbal*», Fück J. «*Die Arabischen Studien in Europa*».

In the Middle Ages, many works were devoted to the study of the regional form of Islam in Central Asia. The study of the history of the spread of Islam begins with the study of the life and teachings of Imam Abu Hanifa through the materials of manaqib and musnad works on Abu Hanifa. It is necessary to emphasize the incomparable contribution of Mawara' al-Nahr (Transoxiana) scholars in compiling these collections.

Abu Muhammad Abdullah bin Muhammad Subazmuni, a well-known scientist, muhaddis, jurist who lived in the 9th-10th centuries, made a great contribution to the history of Hanafiism. He gives information about 28 Hanafi scholars from Mawara' al-Nahr in his work «*Discovering the Monuments of Imam Abu Hanifa Manaqib*» (al-Subazmuni, No. 3105: 243). It should be noted that they not only served to determine Abu Hanifa's jurisprudential views, dogmatic opinions, and his position in the science of hadith, but also played a certain role in the wider spread of the Hanafi school of thought and teachings in Central Asia.

Khatib al-Baghdadi's book «*History of Baghdad*» contains information about Imam Abu Hanifa and the great Hanafi scholars who worked in Baghdad. In the work of Abul Hafis of Nasaf «*Book about the scholars of Samarkand*», information is given about 3000 Muhaddiths from Mawara' al-Nahr, most of them Hanafi scholars. Abu Saad Samaani dedicated the work «*Genealogy*» mainly to Central Asian scholars, the author also provides extensive information about Hanafi scholars. Abdul Qadir Qurashi's work «*Original pearls about the classes of Hanafi scholars*» also collected information about more than 3000 famous Hanafis. And Shamsuddin Dimashqi gave information about Imam Abu Hanifa and Hanafi scholars in «*The joy of pearls in the eyes of Imam Abu Hanifa Numan*».

The 19th century Indian Hanafi scholar Abdulkhay Laknavi collected information about almost 1000 Hanafi scholars in his research «*Bright Benefits of Hanafi Biography and Wonderful Commentaries on Bright Benefits*». In the West, interest in the study of Hanafi history began in the 19th century. The first attempts began with the study of the biographies of scientists. Orientalist G. Flügel was one of the first to write Ibn al-Nadim's (10th century) «*List*», Qasim Ibn Qutlubuga's «*Great Biographies of Hanafi Scholars*».

Dr. Ali Muhammad Umari, a Saudi researcher, wrote «*Disagreements between Abu Hanifa and his Companions and the attitude of other imams to them*», mainly about the differences in matters of judgement in Hanafiism and their causes. In this direction, researches were also carried out in Russia, including the science of hadith and its issues by I.P. Petrushevsky, A.B. Khalidov, K.A.Boyko, S.M.Prozorov, D.V.Ermakov, A.S. Bogolyubov about the life, work and legacy of Abu Hanifa, Rustam Batyr «*Life and legacy of Abu Hanifa*», customs, rituals, Islamic ethics in Central Asia in the pre-Islamic period and it's The works of N.P.Lobacheva, V.N.Basilov and E.V.Muzykina provide valuable information about its components.

The history and development of the Hanafi in Uzbekistan, in particular, U. Uvatov, M. Alimova on the science of hadith and its issues, A. Juzhony, A. Muminov, D. Muratov on the jurisprudential views of Abu Hanifa, S. Akilov on the jurisprudential views of Abu Hanifa, Hanafi of Mawara' al-Nahr by scientists M.Komilov, D.Rahimdjanov, O. Kariev, A. Abdullaev, R. Matibaeva, A. Ashirov created studies on the ancient beliefs and rituals of the Ishakovs, the Uzbek people (Matibaeva, 2009: 48).

All of the above researches are mainly characterized by the use of historical-biographical, bibliographic literature in mixed genres, as well as partially manuscript catalogs as a source; the collected materials are not generalized and they do not observe development trends, general Islamic and regional changes. One of the historical and biographical literary monuments of the Hanafis, Kafawi's work «*Collections of Great Scholars*» was studied as a source of Islamic history in Mawara' al-Nahr (Muminov, 1991: 87).

Along with the development of historical-biographical literature within the framework of hadith science, the emergence and development of literature devoted to the life of Abu Hanifa were observed. In the manaqibs dedicated to Abu Hanifa, we see that his lineage, birth, learning, virtues, and teachers, in general, are covered in detail up to his death. In particular, the evidence

proving that he is one of the Tabiyyah - the hadiths that he met with the Companions and narrated from them - is that Abu Hanifa heard the hadiths from the Companions. Abu Hanifa's meeting with the Companions is evidenced by the fact that he was born in 699. Because the last companions who died - Anas ibn Malik and Jabir ibn Zayd - died in 712. Also, the narrations about Abu Hanifa confirm that the Hanafi took the main place in Mawara' al-Nahr during this period (Saifunov, Sambetov, 2023: 291).

The study of Abu Hanifa's manaqib shows that the works written about his life can be divided into the following three groups from the historical point of view: 1) manaqib of the first period; 2) Middle Ages Manaqibs; 3) modern critics.

The first manaqibs about Abu Hanifa are not divided into ions because they are the first sources in this direction. They mainly focused on Abu Hanifa's Muhaddith work D. Muratov and were not criticized by later scholars because they covered Abu Hanifa objectively and did not exaggerate like other scholars. It is noteworthy that medieval commentators tried to show the greatness of Imam Abu Hanifa's personality and mentioned the information about his meeting with his companions. Modern scholars have tried to show its place in jurisprudence. Each of these three groups has a special significance.

The most important topic in Abu Hanifa's manaqib is to show his place in jurisprudence. This topic is widely covered in every manaqib work and given a lot of attention. Also, in each manaqib, Abu Hanifa's dialogue with the muhaddiths is presented. In the Muslim world, interest in the personality of Abu Hanifa has ancient roots. The life and work of Numan ibn Thabit Abu Hanifa have been comprehensively studied and are still being studied (Saifunov, Tolegenov & Zhanykulov, 2025: 273-292).

In independent Uzbekistan, just like in the East and West, an objective study of its life has already been established. This scientific study analyzes works written in the manaqib genre about Abu Hanifa. In their works, all the authors of Manaqib highlight aspects of the figure of Abu Hanifa, noting step by step his entry into fiqh. It can be said that the works of «*Manaqib Abi Hanifa*» are a valuable scientific heritage related to the history of the spirituality of our country since they contain extensive information about hundreds of scientists who came out of our country and made a great contribution to the development of Islamic sciences. Also, the narratives in the works show how high the respect for Imam Abu Hanifa and Hanafism was in Central Asia. This scientific research analyzes the work of Abu-l-Mu'ayyad al-Khorazmi, «*Manaqib Abi Hanifa*» written in the hagiography genre about Abu Hanifa.

Research Methods

The main source of this study is Abu-l-Mu'ayyad al-Khorazmi's work *Manaqib Abi Hanifa*. In a comprehensive analysis of this source, which was selected as the object of the study, several primary materials were also considered, such as manuscripts on the life and works of the author, and books by scholars of the same period. This study employs descriptive and textual analysis methods. The descriptive method is used to provide a detailed account of events, situations, or phenomena. It is particularly useful for in-depth examination of a topic and understanding the current context. The textual analysis method involves examining the texts of *Manaqib Abi Hanifa* to understand Abi Hanifa's thoughts and their influence in Central Asia. This method also highlights Abi Hanifa's role in the development of Turkish culture.

Discussion and Results

The Work of al-Khorazmi «Manaqib Abi Hanifa»

In the 9th-15th centuries, Mawara' al-Nahr authors created many works in the genre of manaqib, but most of them were written in the 12th century. The work «*Manaqib Abi Hanifa*» by Abu-l-Mu'ayyad al-Khorazmi, dedicated to illuminating the life of Imam Abu Hanifa in a complete way for his time, also belongs to this period (Brockelmann, 1937-1942: 642). A relatively complete manuscript of Abu-l-Mu'ayyad al-Khorazmi's work «*Manaqib Abi Hanifa*» is currently

kept in the collection of manuscripts of the Sulaymaniyah Library in Istanbul under the number 1631. The last page of this 192-page manuscript states that it was completed by Muhammad ibn Ramazan ibn al-Hasan al-Fushanji al-Haravi in Egypt in the middle of Muharram 791 Hijrah (January 1389 AC). The page size of this 14th-century copy is 27x20 cm, the text size is 16x11 cm, and on average, 23 lines of text are placed on one page.

The two seals on the first page of the manuscript belong to a relatively late date - the period of its dedication. One of them is round, 3.5 cm in diameter, and inside it is written the following inscription in Arabic: «*This book was dedicated by Abu Abdullah Valiuddin Jorullah to Allah with the condition that it would not leave the library of the Sultan Muhammad mosque (mosque) in Constantine (Constantinople) in 1478*» (al-Khorazmi, 1631: 1-192). The second seal is smaller and egg-shaped. This seal, crumpled and hard to read, reads roughly as follows: «*First of all, Bismillah, Rasulallah, and success are in his hands*».

The first page of the manuscript gives the title of the book as follows: «*The dhikr of Imam Azam Abu Hanifa, may God be pleased with him, Numan ibn Thabit ibn Numan al-Kufi, and some of the shaykhs who narrated from him in the east of the land and the Maghrib, they are 730*».

On the same page, there are four wise Arabic Rubai's. One of them states, inter alia: «*I complained to Vaki about my bad memory*». He advised me to leave sins: «*Because knowledge is a divine virtue, God does not give his grace to a sinner*».

The introduction preserved in Sulaymaniyah's manuscript, but omitted in the edition, mentions praises to Allah and blessings to the Messenger of Allah (al-Khorazmi, 1631: 3). Abu Hanifa Numan ibn Thabit al-Kufi is a scholar who continues the ways of the Messenger of Allah, and the opinions of scholars from Baghdad and Balkh are mentioned about this scholar. From here, the hadiths of the Messenger of God about Abu Hanifa begin to be quoted: «*Among my ummah, there will be a person named Abu Hanifa named Numan. He is the light of my community*». He also notes that the calligrapher Abu-l-Muayyad al-Khorazmi performed a great service in introducing the Maghreb-Mashriq by gathering the followers of Abu Hanifa and illuminating the image of Imam Azam (al-Khorazmi, 1631: 5).

Abu Hanifa made a great contribution to regulating and reforming the jurisprudential and dogmatic disputes in Baghdad and Hejaz, the centers of the Islamic world. In this part, it is said that after the death of Abu Hanifa, who guided all on the path, his deeds were preserved in the hearts of the people around him, that the scholar made a world of peace, and that he was far from the world's beautiful ornaments. One of Abu Hanifa's virtues is his fairness, self-demandingness, and strict attention to what is halal and haram (al-Khorazmi, 1631: 6).

A three-verse poem dedicated to Abu Hanifa reads, inter alia: «*The imams of this world are the followers of Abu Hanifa. In the fire of his enthusiasm, he baked cakes and made bread for him. His ribs were stuck from hunger, but he was calling his partner for a piece of bread*».

Pages 3-5 of the book present the content of this work, which consists of 40 chapters. It can be seen that the first 30 chapters of the manuscript are devoted to the life, scientific and moral qualities of Imam Abu Hanifa, while the remaining 10 chapters relate to the biographies and activities of his scholarly disciples.

The first chapter contains information about the birth and genealogy of Imam Abu Hanifa. It first presents all the information on the topic - right and wrong opinions - and then analyzes them and selects them with the help of proof - evidence. For example, about the year of the scholar's birth, he gives the opinion that «*Abu Hanifa was born in 80 (Hijrah)*» in three isnads, and then gives the narration that he was born in 61 (Hijrah). But noting that the first word, that is, the year 80 (699) of his birth, is confirmed by all, the author accepts this information as correct from them (al-Khorazmi, 1631: 138). Also, the work gives some information about the origin of Imam Abu Hanifa's ancestors and comes to a logical conclusion as a result of their analytical study. For example, Abu Nuaym al-Fadl ibn Duqaim narrates: «*Abu Hanifa Numan ibn Thabit ibn Zuti is originally from Kabul*». Yahya ibn Nasr al-Qurashi said that Abu Hanifa's father was from the city of Nasa. Al-Hars ibn Idris says that Abu Hanifa was originally from Termiz. Abu Jaafar

Ahmed ibn Bahul narrated to his grandfather that Abu Hanifa's father was Thabit from Anbar (al-Baghdadi, 1997: 20).

Abu-l-Muayyad al-Khorazmi analyzes the quoted words and comes to the following conclusion: «*Abu Hanifa's grandfather was from Kabul. Then he moved to Termiz, from there to Naso, and from there to Anbar. His (Abu Hanifa's) father was born in Termiz and grew up in Naso*». In this way, the author solves the problem of different information about the origin of Abu Hanifa's ancestors.

The second chapter is devoted to what the Prophet and his companions said about Imam Abu Hanifa. It contains five versions of the hadith about the scholar: «A man with the name of Abu Hanifah will emerge from my community; he will be the light of my community». At the same time, this chapter also contains a narration from the famous Kaab al-Ahbar, which is informed by Jewish, Christian, and Islamic sources. It says: «*I have come across the names of many scholars in books. Among them, I found the name of a person named Numan ibn Thabit, who had a great reputation in science, jurisprudence, judgment, prayer, and asceticism. He is the Sayyid of the scholars of his time and is like the full moon among them. He lives as he desires and dies as he desires*» (al-Khorazmi, 1631: 10-19).

There are peculiarities in the structure of al-Khorazmi's «*Manaqib*». One of its useful aspects is that the teachers of Abu Hanifa are singled out **in the third chapter**. In this chapter, it is especially emphasized that the sheiks of Abu Hanifa are from Tabiyyun (al-Khorazmi, 1981: 121). When the names of the sheiks are mentioned, it is traditional to mention those named Muhammad (s.a.w.) first and then mention the other sheiks in alphabetical order out of special respect for Muhammad (s.a.w.).

The following fourth chapter deals with the beginning of Abu Hanifa's career in jurisprudence and his introduction to jurisprudence. In one of the narrations stated in it, it is stated that Abu Hanifa first studied the word, then he studied literature and Nahv sciences, then he studied poetry, then he entered the science of recitation, then he studied the science of hadith, and after the science of hadith, he studied jurisprudence (al-Khorazmi, 1981: 186). Based on the content of this narration, it can be concluded that Abu Hanifa studied almost all fields of science during his time. At the same time, the clear information that he was engaged in the science of hadith before the science of jurisprudence is of particular importance. After all, it is impossible to be a mature jurist without knowing the science of hadith. Through this narration, the author stated that Abu Hanifa was well-versed in the science of hadith.

In the fifth chapter, the factor that caused Imam Abu Hanifa to start issuing jurisprudential rulings – fatwas - is shown. It is said that when the scholar's teacher Hammad died, his disciples came to Abu Hanifa and urged him to teach and issue fatwas in place of his teacher. But the scientist is humble and refuses to do this. After some time, Abu Hanifa saw in a dream that he was digging the graves of the Prophet (s.a.w.), and he gathered the bones of the man and pressed them to his bosom. When Muhammad ibn Sirin was asked about its interpretation, he replied that «the one who saw this dream reveals the interpretation of the Sunnah of the Prophet to people». After that, Imam Abu Hanifa began to answer people's questions on fiqh issues and issue fatwas. The reason why the scientist did not try to issue judgments and fatwas was that he liked to hear from others and learn more (al-Khorazmi, 1631: 47-56).

The sixth chapter deals with Imam Abu Hanifa's explanation of the foundations of his . The scholar said that ahlu-s-sunnah wal-l-jamaa preferred Abu Bakr al-Siddiq and Umar ibn al-Khattab over others, loved Ali ibn Abi Talib and Uthman ibn Affan, and believed that all the good and bad things of destiny are from God, who considered it permissible to mash fruit, said that fruit vinegar is halal, did not make a Muslim a disbeliever for a sinful act, and did not say anything about Allah (al-Khorazmi, 1631: 57-64). In this chapter, the permissibility of the methods of «qiyas» and «istehsan» characteristic of the Hanafi is justified by the Qur'anic verses and hadiths.

The seventh chapter is devoted to Abu Hanifa's communication with various scientists and ordinary people, and it is explained that the scientist was able to answer the questions and

issues raised in various debates based on comprehensive logic without thinking at all. Here is a narration. Ibn Abu Laila, who was appointed as a judge in Kufa, passed judgment on a mad woman, that is, mentally weak. In this incident, the judge charged her with two charges because she said to a man, «You are the son of adulterers». First, the woman sentenced the man to be flogged for insulting his father, and second, his mother. He punished the woman by flogging her while standing in the mosque (al-Khorazmi, 1981: 235). When Abu Hanifa was given a detailed account of this judgment and its execution, he pointed out that the judge had erred in the following six points, one by one:

1. The judge executed the sentence in the mosque because the punishment was not applied there.

2. The judge punished the woman while standing. Women are flogged sitting, not standing.

3. The judge imposed two punishments on the woman. The first was that the woman insulted the man's father, and the second was that the woman insulted the man's mother. This is wrong. Because the same punishment is imposed for two crimes that happened in the same way.

4. The judge executed the two punishments imposed on the woman by combining them. The second punishment shall not be imposed on the accused until he is relieved from the first punishment.

5. The judge sentenced the mentally retarded woman to punishment. However, a mentally retarded person is not punished.

6. The judge concluded that the woman insulted the man's parents. At the time of the sentencing, the parents of that person did not appeal to the judge about being insulted and did not even attend the court hearing. In such cases, the accused will not be punished (al-Khorazmi, 1631: 66-74.).

In the eighth and ninth chapters, al-Khorazmi elaborates on the maturity of Abu Hanifa in terms of intelligence, piety, and preservation of language. The information in this chapter serves to further expand the opinions of various scientists aimed at illuminating the figure of Abu Hanifa and to clarify the perception of the scientist. It is said that when a scholar faced difficulty and uncertainty in solving a jurisprudential issue, he would apologize, saying, «It was because of a sin I committed». He often performed ablution on such occasions and prayed two rakats. After that, the solution would be clear to (al-Khorazmi, 1631: 75-85).

According to narrations, Hafs ibn Abdu-r-Rahman was Abu Hanifa's business partner. The scholar sent him a piece of clothing and told him to sell it. Hafs forgot to mention the fault of these goods and sold them, and then he did not know who bought them. When this became clear to Abu Hanifa, he gave away all this wealth to charity. It is said that its amount was 30 thousand dirhams (al-Khorazmi, 1631: 66).

The work sheds light on the scholar's ascetic status by showing his indifference to worldly pleasures. The fact that Abu Hanifa reacts to them with serious restraint, especially when there are various slanders, is proof of his high human qualities. These issues are covered in detail **in the tenth chapter**.

In the eleventh chapter, the smallest in the work, it is mentioned that Abu Hanifa is a depositor. At the same time, the narrations about Abu Hanifa being very kind to his neighbors are given as exemplary stories **in the twelfth chapter**. These narrations have been quoted many times in other works and have been raised to the level of zabalmasal. One of them says:

«As much as Abu Hanifa was unsurpassed in science, he was also unsurpassed in human relations. He was very kind to people, protected their rights, and was a person of consequence. When he lived in Kufa, he used to be a cobbler's neighbor who would work from morning until night and return home in the dark of night. The shoemaker would cook the meat or fish he brought from the market, eat the cooked food, drink wine to his heart's content, and take his soz in his hand and make hirgii.

They lost me. What kind of guy did they lose?!

This is due to his correct speech and a bad day.

He would repeat this stanza until he felt sleepy and then fall asleep. When Abu Hanifa was engaged in prayer at night, he would always hear his drunken neighbor's moaning voice, and he had become accustomed to it. One night, Abu Hanifa did not hear his neighbor's voice, became worried, and began to inquire about him. Neighbors said that the shoemaker was taken away by Mirshabs and locked up. Hearing this news, Abu Hanifa rode his mule the next day after the morning prayer and went straight to the palace of the governor of Kufa and asked for permission to receive him. To the employees of the Governor's Office:

- Let Abu Hanifa enter. But don't let him off the mule until his mule has crossed the carpets.

Devon staff did just that. When Abu Hanifa entered the hall, the governor asked him what he needed before he got up. Then Abu Hanifa said:

- I had a pleasant neighbor. A few days ago, the Mirshabs caught him and locked him up. I will ask the governor to give an order to release him», he said. Hearing this, the governor immediately said:

- I order the release of those arrested from that night until today, he said. All the prisoners were released.

On the way back, Abu Hanifa rode his mule, and his neighbor followed him on foot. When he arrived home, he got off his mule and said to his neighbor:

- O young man, we put you to hardship (I was on a mule, and you were walking and suffered), he said. Then the guy:

- No, no. May God bless you for fulfilling the right of neighborliness and protecting the truth! He shed tears.

After this incident, Abu Hanifa's poor neighbor repented and completely renounced his past way of life (Bahromov, 2003:105).

In the thirteenth chapter, it is mentioned that Abu Hanifah even prayed four hundred rakats in one night to show that he was a firm person in prayer. Some of these exaggerated narratives are presented in the work as such (Sezgin, 1967: 211). For example, the narration that the scientist finished the Quran 60 times in the month of Ramadan is one of them.

In the fourteenth-seventeenth chapters, the author highlighted the virtues of the head of the religious, such as his generosity, youthfulness, politeness, nobility, high practical respect for his parents and teachers, and how he responded to the insults inflicted on the scholar by his envious enemies and treated them well.

The work also mentions the praise of Abu Hanifa by Sufi sheiks (al-Khorazmi, 1981: 321). Due to the loss of **the nineteen-twenty and twenty-first chapters** of the manuscript used in the publication, these places were given incorrectly in the printing of the work. The Istanbul manuscript fills this gap.

Al-Khorazmi quoted narrations from the books he heard or read in the work. In these cases, the author does not cite the dialogue between the narrator and himself or describe which of his works he used. Among them, al-Imam al-Harisi said this and quoted his narration (Muratov, 2005: 150). Al-Saymari, Abu Saad al-Samani (d. 1167), and others can be mentioned. It is known from the work that the works of these scholars were widely distributed and widely used during the time of al-Khorazmi, that is, their popularity.

The author made good use of the information contained in the books of previous scholars in his work; that is, al-Khorazmi relied on their narrations. Therefore, all the narrations in the book are explained with their isnads. In these isnads, al-Khorazmi proves his point by mentioning the names of the work or the narrations of any scholar he uses. In some places, you can also find the comments of the author. The scholar has given as much information as possible about most of the narrators, if not about every narrator. For example, he said about Muqatil ibn Sulaiman: «*He was one of the first imams in the science of interpretation. His origin is Balkh. Abu Hanifa was a person who is often remembered for having good qualities. He heard hadith with Abu Hanifa from the Tabiyy class, such as Ato, Nafi, Muhammad ibn al-Munkadir, Abu Zubayr, and Ibn Sirin*» (Muratov, 2005: 153). About Ahmad al-Haravi, he said: «*He is the imam of the people of Termiz*

in fiqh and hadith» (al-Khorazmi, 1981: 325). Such descriptions of the author show the extent of his knowledge about the narrators.

The valuable part of the work is that in it, the author collected the information available from sources that did not reach us before him and arranged them in an orderly manner. The compilation of the early Hanafi madhab's works might have been done using the narrator's names. Some narrations consist of many narrators, for example, 16 narrators (Muratov, 2005: 157), while others have only three narrators (al-Khorazmi, 1981:326).

The work was published in Hyderabad in 1903 by Muhammad Haydarullah Khan ad-Darani (Muminov, 2003: 63). This edition is based on an incorrect personal manuscript copy in the hand of Abu Ghanim al-Muhazzab ibn al-Husayn, grandson of al-Hafiz Muhammad ibn al-Husayn ibn Zain al-Isfakhani (d. 1184/85). In it, the introduction at the beginning of the book, the «Khutba» part, is missing, **chapters 19–21** are missing, and **chapters 32–40** are not included at all.

This work was reprinted in Beirut in 1981 by the publishing house «*Doru-l-kitab al-arabi*» («House of the Arab Book»). On the other hand, this edition, based on the previously published book, repeats the shortcomings mentioned. It seems that the copyist or custodian of the manuscript focused mainly on the ion on Abu Hanifa and neglected the ions on his disciples and followers. These copies contain only **the thirty-first chapter** dedicated to Abu Yusuf, a disciple and follower of Imam Abu Hanifa. Taking into account the above, it is appropriate to publish a revised critical text of this work based on the manuscript copy number 1631 in the Suleymaniye library. Because the work is almost completely preserved in this manuscript. The work mentions information about the scholars who came from Mawara' al-Nahr to Bukhara, Samarkand, Khorezm, and the centers of knowledge in the cities of Isfahan, Marvdan, Nishapur, and Hamadan in Khorasan. At the same time, Abu-l-Muayyad al-Khorazmi personally traveled and gave information about several narrations and works that he recorded on the subject in the cities of Ray, Hamadan, Baghdad, and Kufa (al-Khorazmi, 1981:12).

The author cites the following sources as a basis for writing the work:

- Abdullah al-Subazmuni's «*Kashf al-Asor*»;
- al-Saymari's «*Manaqib Abi Hanifa*»;
- «*History of Baghdad*» by al-Khatib al-Baghdadi;
- «*Musnad Abi Hanifa*» by al-Balkhi;
- «*Kitobu-l-intisar li-mazhab Abi Hanifa*» by Abu Bakr Muhammad ibn Umar al-Jiabi al-Kufi al-Hafiz (d. 10th century);
- «*Manaqib Abi Hanifa*» by Abu Yahya Zakariyya ibn Yahya ibn al-Harith an-Naisaburi (deceased);
- Abu-l-Hasan Muhammad ibn al-Husayn al-Abari al-Hafiz (d.974) «*Manaqib al-Shafii*»;
- «*al-Kamil*» by Abu-l-Qasim Yusuf ibn Ali al-Khuzali al-Yashkuri (10th century) (Sezgin, 1967:111);
- «*Book of Teacher and Disciple*» attributed to Abu Hanifa;
- «*Book of Evidence*» by Abu Hayyan al-Tawhidi (d. 990);
- «*An-Nazm an-Nabih fi-t-tanbih ala butloni-t-tashbih*» by Abu-l-Mafakhir Muhammad ibn Mansur al-Sarakhsi(Sezgin, 1967:111);
- Abu Ali al-Husayn ibn Ali ibn al-Hasan al-Ammari's «*Sharpness of the Eyes*»;
- «*Kitobu-l-Qand fi Zikr Ulama Samarkand*» by Abu Hafs Umar al-Nasafi (d. 1142);
- «*Musnad Abi Hanifa*» of Abdullah ibn al-Mubarak al-Marwazi (d. 797) (al-Khorazmi, 1981: 9).

Al-Khorazmi's book «*Manaqib Abi Hanifa*» is written in the style of works on the science of hadith with isnads (Tahhan, 1991: 15) that is, the narrated text is based on the chain of its narrators. In one of the isnads in the work, it is said: «*My brother al-Imam al-Ajall Shamsu-al-Aimma Abu-l-Faraj Muhammad ibn Ahmad al-Khorazmi, may God have mercy on him, informed him that the Sheikh of Judges Abu Ali Ismail ibn Ahmad al-Bayhaqi in 488 In Dhu-l-Hijjah*

(December 1095), he gave his news in front of my father in Khorezm. My father reported to us from al-Hakim Abdullah al-Hafiz, he from Abu Ali, he from Abu Yahya al-Bazzaz, he from Ayyub ibn al-Hasan. He heard it from al-Hasan ibn Isa, Muhammad ibn Ayn, and Ibn al-Mubarak. Ibn al-Mubarak was asked about Abu Hanifa: ... » (al-Khorazmi, 1981: 15).

In general, these isnads are of great importance in the field of hadith science, including history. Through them, it becomes possible to determine the places and times when the narrators met each other and to find more complete information about the years they lived based on these facts.

In Al-Khorazmi's «*Manaqib*», the isnads are given with some abbreviations. For example, it is limited to writing the suffix «no» (نا - to us...) at the short end of verbs such as «akhbarano» (اخبرنا - told us) and «حداسانا» (حدنا - «told us») among the narrators. We assume that it is intended to be written quickly, to save space by avoiding repetitive words amid a long essay, and to protect it from boring monotony, relying on the knowledge and experience of the intelligent reader. Each isnad is followed by its text. The text is a hadith or narration transmitted by a chain of narrators (isnad). Isnad is a word that means a pillar that supports the main text. The text begins where the isnad ends (Bahromov, 2003: 105). If the image is reliable, so is the text (al-Khorazmi, 1631: 135). For example, Ali ibn Asim: «*Abu Hanifa's words explain science. Those who do not pay attention to his words, with their ignorance, make halal haram and haram halal and lose their way*» (al-Khorazmi, 1981:77).

Authored texts are also found in other famous works: «*Uqud al-Juman*» by Shamsuddin al-Dimashqi, «*Kashf al-Asar*» by Abdullah al-Subazmuni, and «*Manaqib Abi Hanifa*» by Abu Abdullah Husayn ibn Ali al-Saymari (d. 1044), that is, in all of them the narrations are given with isnads. Among these manaqibs, Shamsuddin al-Dimashqi's «*Uqud al-Juman*» and al-Khorazmi's «*Manaqib Abi Hanifa*» are mainly based on the previous manaqibs, so the main parts of the narrations in them are the same. Al-Khorazmi quoted the narrations without comments, while Shamsuddin al-Dimashqi expressed his thoughts and comments in each chapter or at the end of the narration. This is the main difference between these two works written in the Manaqib genre. The opinions expressed by the author of «*Uqud al-Juman*» help to define the perceptions of Abu Hanifa in the 16th century and clearly show the attention of the Shamashian scholars to the arian view. In the description of the author of this work, one can even see al-Khorazmi's critical approach to some narrations in the Manaqib (Abu Zahra, 1997:288).

The work of Abu Abdullah Muhammad ibn Abu Hafs al-Kabir al-Bukhari (d. 878) that has not reached us «*al-Kitab fi manaqib Abi Hanifa*» is the main part of al-Khorazmi's manaqib. Al-Khorazmi's method of writing his work based on the work of others, on the one hand, helps to obtain information about the works that have not reached us, and on the other hand, it was the basis for his successors to write based on his work. For example, Hafizuddin Muhammad ibn Muhammad al-Kardari al-Bazzazi (d. 1424) wrote his «*Manaqib al-Imam al-Azam*» based on al-Khorazmi's «*Manaqib*» (Muminov, 2003: 113).

The last thirty-first chapter of al-Khorazmi's «*Manaqib Abi Hanifa*» in the Beirut edition is about Abu Yusuf Yaaqub, a disciple of Abu Hanifa. This chapter consists of seven chapters. Information about Abu Hanifa's disciples can also be found in other manuscripts (Matibaeva, 2024: 23). For example, Abdullah al-Subazmuni's work «*Kashf al-Asar*» includes examples of Abu Hanifa's disciples, such as Abu Yusuf, Muhammad al-Shaybani, and Zufar ibn Huzayl. In addition, there are examples of them in modern works (Abu Zahra, 1997: 88). However, in Shamsuddin ad-Dimashqi's «*Uqud al-Juman*», there are no chapters dedicated to the disciples of Abu Hanifa (Brockelmann, 1937-1942: 549).

The peculiarity of al-Khorazmi's work is that only one chapter is devoted to Abu Yusuf's manaqib, which consists of several chapters. But since each virtue of Abu Hanifa is described in separate chapters, these chapters are presented as a whole, not divided into chapters. This style shows that the main purpose of the work is mainly to illuminate the figure of Abu Hanifa. Al-Khorazmi's work contains many quotations from the works of various scholars. One of the authors

who make up the main part of such sources is Abdullah ibn Muhammad al-Subazmuni, a jurist and muhaddith from our country. It is regrettable to say that very little information about the life and activities of Abdullah ibn Muhammad al-Subazmuni has been preserved (Muratov, 2005: 58).

Faqih died on Friday, the fifth day of the month of Shawwal in the year 340 (March 952). One of the eminent scholars of the Transoxiana region (*Mawara' al-Nahr* ماوراء النهر - *between the Amu Darya and Syr-Darya rivers*), whom al-Khorazmi respectfully acknowledged as his teacher, was Najmuddin Abu Hafs Umar ibn Muhammad ibn Ahmad ibn Ismail ibn Muhammad ibn Ali ibn Luqman an-Nasafi (al-Baghdadi, 1997: 207; al-Subazmuni, No 3105: 256). Also known as as-Samarkandi al-Hafiz al-Faqih az-Zahid al-Hanafi, he was an encyclopedic scholar whose expertise spanned multiple disciplines, and he authored more than one hundred works.

In the Islamic world, Abu Hafs al-Nasafi's work «*Aqaidu-n-Nasafi*» («Nasafi's book on creed») was very popular. Abu Hafs al-Nasafi died on November 3 or 4, 1142, in Samarkand and was buried in Chokardiza cemetery next to Imam al-Huda Abu Mansur al-Maturidi.

Another scholar cited by al-Khorazmi is Abu Bakr Ahmad ibn Ali al-Khatib al-Baghdadi (d. 1070). He is one of the most famous scholars in hadith science. In 1022, al-Khatib al-Baghdadi was in the presence of famous muhaddith of his time to collect hadith and heard hadith from them. In his work, the scholar tried to list all the names of scholars related to Baghdad. He stayed in Baghdad for more than 20 years to write a work called *Tarikh Baghdad al-Kabir*. During this time, he was attending meetings of muhaddiths coming and going to Baghdad, but he did not teach anyone. After writing the book of history, he went on a pilgrimage to praise God. The book «*History of Baghdad*» contains information about the lives and works of many scientists from our country. In particular, it is mentioned above (al-Subazmuni, No. 3105: 256). In 1071, Al-Khatib al-Baghdadi fell ill in his cell near Nizomiya and reported that he was about to die. Since he had no heir, he decided to transfer all his property to the Bayt al-Mal account. The scientist fell seriously ill on August 8, 1071, and died on the second day of Eid al-Fitr.

Abu-l-Muayyad al-Khorazmi's work «*Manaqib Abi Hanifa*» has gained popularity in recent times, and it has become a frequently consulted source not only among Hanafi scholars but also among representatives of other schools of thought. Also, this work served as a source for works published later in the genre of *Tabaqat al-Hanafiyyah*.

Conclusion

In conclusion, it can be said that Hanafi scholars have written many works about Abu Hanifa. In their works, all the authors of *manaqib* shed light on aspects of Abu Hanifa's character, citing Abu Hanifa's step into the science of jurisprudence and his step-by-step work. They revealed the qualities of Abu Hanifa as a jurist, muhaddith, ascetic, pious, and abiding, and showed that their followers were not only great scholars but also mature people.

In the work «*Manaqib Abi Hanifa*», various aspects of the life of the founder of the Hanafi are revealed with the help of extensive evidence. It has been explained that he has great knowledge and life experience, as well as the gifts characteristic of charismatic saints and that the fatwas he issued are not based on «his own opinion», as criticized by others, but have a sufficient scientific basis. The work «*Manaqib*» reveals the reasons for the emergence of some bi-ased and negative attitudes towards Abu Hanifa, gives reasonable refutations to them, and in this way shows that Hanafi has a special place among other madhabs. The narratives in the work illustrate the profound respect for Imam Abu Hanifa and the Hanafi madhab that was prevalent in Central Asia.

It can be argued that the works of "*Manaqib Abi Hanifa*" represent a significant scientific legacy pertaining to the history of spirituality in our country. They encompass a wealth of information about numerous scholars who originated from our country and made substantial contributions to the advancement of Islamic sciences, as well as the works they produced. Furthermore, the narratives in the works demonstrate the profound respect for Imam Abu Hanifa and Hanafi teachings that was prevalent in Central Asia.

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