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## الحياة والأعمال العلمية لحافظ الدين الكردي

### إدريسوف عبد الرحمن

طالب دكتوراه في معهد قاراقالباق للبحث العلمي  
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## LIFE AND SCIENTIFIC WORKS OF KHAFIZUDDIN KERDERIY

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## ЖИЗНЬ И НАУЧНЫЕ ТРУДЫ ХАФИЗУДДИНА КЕРДЕРИЯ

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**Аңдатпа:** Бұл мақалада Кердер аймағының бірқатар ғалымдары, олардың арасында фикх (исламдық құқықтану) бойынша «Фатауаи Баззозия» кітабымен танымал ғалым Хафизуддин Мұхаммед ибн Мұхаммед ибн Шихаб ибн Юсуф ибн Умар ибн Ахмад әл-Баззози әл-Кердери бар). Мақаланың басында бұл тақырыптың тарихнамасы мен дереккөздері жан-жақты зерттеледі. Олардың ішінде Абдулхаким Шарий Жүзжани, Әшірбек Муминов, Четин Алаташ, Жораев Хусан, Сағидолла Жамалов, Әбдуссаттар Дербісәлі сынды тұлғаларды қысқаша атайды. Негізгі дереккөздері араб тілінде жазылған тазкира мен манақиб кітаптар екені баса айтылып, «Бугятут толаб», «Сиярул әлам», «Жауһаратул мудийа», «Таджут таражим», «Шәқаикун нуғмания», «Кашфүз зунун», «Шазаратүз заһаб», «Фауаидул баһия», «Хадиятул Арифийн» және басқа да кітаптар туралы қысқаша мәліметтер беріледі. Сондай-ақ бұл мақалада Хафизуддин Кердеридің туып-өскен жері мен уақыты, әкесі, ұстаздары, оқыған жері, «Әл жамиғұл уәжиз», яғни фәтуаи баззозия сияқты еңбектері туралы мәліметтер берілген. Манақибұл имам әл азам аби ханифа» және осы кітаптың құрамдас бөліктері және оның қолжазбасының және басқа да көшірмелерінің маңыздылығы, «Рисалату фий тахқиқи зікір жахри» және оның құрамдас бөліктері және оның қолжазбасы, «Мухтасар фий баяни тарифатил ахкам» және «Адабул күззот» туралы мәліметтер берілген.

**Түйін сөздер:** Кердер, Хафизуддин Кердери, Ибн Баззози, Әл-Жамиғұл Уаджииз, Фатавои Баззозия, Манокиби Әби Ханифа, Тахқиқи Зикри Жәһри, Мұхтасар фий баяни тариатил ахкам, Адабул Куззот.

**المخلص:** يذكر هذا المقال عدداً من العلماء من منطقة كردر، ومن بينهم حافظ الدين محمد بن محمد بن شهاب بن يوسف بن عمر بن أحمد البازوزي الكردي، وهو عالم اشتهر بكتابه «فتاوى بازوزية» في الفقه الإسلامي. في بداية المقال، تم تناول التاريخ والمصادر المتعلقة بهذا الموضوع بشكل مفصل. ومن بين العلماء الذين تمت الإشارة إليهم بإيجاز: عبد الحكيم شري جوزجاني، وعشير بيك مؤمنوف، وتشيتين آلتاش، وجوريف خسان، وسعيد الله جمالوف، وعبد الستار ديربيسالي.

وقد تم التأكيد على أن المصادر الأساسية تتمثل في كتب التراجم والمناقب المكتوبة باللغة العربية، وتم تقديم معلومات موجزة عن كتب مثل: «بغية الطلاب»، و«سير الأعلام»، و«جوهر المدينة»، و«تاج التراجم»، و«شقائق النعمانية»، و«كشف الظنون»، و«شذرات الذهب»، و«فوائد البهية»، و«هدية العارفين»، وغيرها. كما يقدم المقال معلومات عن مكان وزمان ولادة حافظ الدين الكردي وحياته، ووالده، وشيوخه، والمواضع التي تلقى فيها تعليمه، وأعماله مثل: «الجامع الوجيز» المعروف أيضاً باسم «فتاوى بازوزية». ومكونات هذا الكتاب، بالإضافة إلى «مناقب الإمام الأعظم أبي حنيفة» ومحتوى هذا الكتاب وأهميته، فضلاً عن المخطوطات والنسخ الأخرى له. كما تم التطرق إلى كتاب «رسالة في تحقيق ذكر الجهر» وأقسامه ومخطوطاته، و«مختصر في بيان تعريف الأحكام»، و«آداب القضاة». **الكلمات المفتاحية:** كردر، حافظ الدين الكردي، ابن بازوزي، الجامع الوجيز، فتاوى بازوزية، مناقب أبي حنيفة، تحقيق ذكر الجهر، مختصر في بيان تعريف الأحكام، آداب القضاة.

**Abstract:** This article mentions a number of scholars from the Kerder region, among them Hafizuddin Muhammad ibn Muhammad ibn Shihab ibn Yusuf ibn Umar ibn Ahmad al-Bazzози al-Kerderi, a scholar known for his book “Fatawai Bazzозиya” on fiqh (Islamic jurisprudence). At the beginning of the article, the historiography and sources of this topic are studied in detail. Among them, Abdulhakim Shariy Juzjani, Ashirbek Muminov, Chetin Alataash, Joraev Khusan, Sagidulla Jamalov, Abdussattar Derbisali are briefly mentioned. It is emphasized that the main sources are tazkirah and manoqih books written in Arabic, brief information is given about “Bugyatut tolalab”, “Siyarul a’lam”, “Jao’haratul mudiiya”, “Tajut tarajim”, “Shaqaiqun nu’maniya”, “Kashfuz zunun”, “Shazaratuz zahab”, “Fao’aidul Bahiya”, “Khadiyatul Arifiyn” and other books. Also, this article provides information about the place and time Hafizuddin Kerderi was

born and lived, his father, teachers, the place he studied, his works such as “Al jami’ul wajiz” i.e. fatwai bazzozia, a component of this book, “Manoqibul imam al a’zam abi hanifa” and components of this book and the importance of this book and its manuscript and other copies, “Risolutu fiy tahqiqi zikri jahri” and its components and its manuscript “Mukhtasar fiy bayani tarifatil ahkam” and “Adabul kuzzot”.

**Keywords:** Kerder, Hafizuddin Kerderi, Ibn Bazzoz, Al Jami’ul Wajiyz, Fatavoi Bazzoziiyya, Manoqibi Abi Hanifa, Tahqiqi Zikri Jahri, Mukhtasar fiy bayani tarifatil ahkam, Adabul Kuzzot.

**Аннотация:** В данной статье упоминается ряд ученых из региона Кердер, среди них Хафизуддин Мухаммад ибн Мухаммад ибн Шихаб ибн Юсуф ибн Умар ибн Ахмад аль-Баззози аль-Кердери, ученый, известный своим трудом «Фатаваи Баззазия» по фикху (исламское право). В начале статьи подробно изучаются историография и источники по данной теме. В числе которых Абдулхаким Шарий Джузджани, Аширбек Муминов, Четин Алаташ, Джораев Хусан, Сагидулла Джамалов, Абдусаттар Дербисали. Среди основных источников даются книги тазкира и манакиб, написанные на арабском языке, приводятся краткие сведения о «Бугятут талаб», «Сиярул алам», «Джавхаратуль мудийя», «Таджут тараджим», «Шакаикун нумания», «Кашфуз зунун», «Шазаратут захаб», «Фавайдун Бахия», «Хадиятул Арифийн» и др. Также в этой статье приведены сведения о месте и времени рождения и жизни Хафизуддина Кердери, его отца, учителей, месте, где он учился, его произведениях, таких как «Аль Джамиуль Ваджиз», т.е. фетваи баззозия, и составной части этой книги. Манакибул имам аль азам аби ханифа» и компоненты этой книги, а также важность этой книги, ее рукописи и других копий, «Рисалату фий тахкики зикри джахри» и ее компоненты и ее рукопись, «Мухтасар фий баяни тарифатил ахкам» и «Адабул куззат».

**Ключевые слова:** Кердер, Хафизуддин Кердери, Ибн Баззози, Аль Джамиуль Ваджииз, Фатавои Баззозийя, Манокиби Аби Ханифа, Тахкики Зикри Джахри, Мухтасар фий баяни тарифатил ахкам, Адабул Куззот.

## INTRODUCTION

Currently the scientific works of several famous Kerderians have been repeatedly published in Arabic and used by Muslim nations. The most famous of them is the book “Fatavoi Bazzazia”. This book deals with Islamic jurisprudence and is still a textbook in many madrasahs. The book “Manaqibi Abi Hanifa” is considered one of the greatest books written about Imam Abu Hanifa and the scholars of the Hanafi school, and this book is used to write almost all the books written about Hanafi scholars.

Moreover, the scholars of Kerder are among the greatest imams of the Hanafi school in their time and play an important

role in the spread and preservation of the Hanafi school in Central Asia. Even scholars from Kerder have made significant contributions to the popularity of Burhunuddin Marg’ulani’s book ‘Hidaya’. Kerder’s scholars have a special place in the development of great scholars like Imam Nasa’i.

This article collects information about the life and scientific works of Kerder’s scholars in our country from tazkirah books written in Arabic and Persian languages and other historical books written in Arabic.

In this article, information about the importance of the life and scientific works of Kerder scholars from our country was collected from the tazkira books written in Ar-

abic and Persian languages, as well as from other historical books written in Arabic.

Information about Abul Mafahir Kerderii, Shamsul Aymma Kerderii and Hafizuddin Kerderii is provided in “Islamic jurisprudence, Hanafi mazhab and faqihs of Central Asia”, which has a special section on Khorezm faqihs, by Abdulhakim Sharii Zhuzjaniy, Doctor of Jurisprudence, Tashkent Islamic University. (The book published in Tashkent in 2002) This book by Abdulhakim Juzjaniy gives extensive information about the Islam and the division of Islam into mazhabs, scholars of the mazhabs, information on mazhabs, the emergence and development of Hanafi fiqh, Abu Hanifa and his disciples, the development of Hanafi fiqh in Mawarunnahr, Marw, Bukhara, Samarkand, Nasaf, Farghana etc. and Hanafi fiqh in the land of Khorezm and the achievements of the scholars.

The Kazakh Islamic scholar, Ashirbek Mominov in his book written in Russian language, published in Alma-Ata in 2015 “Hanafi Mazhab in the History of Central Asia”, gives information about many faqihs from Khorezm on the topic “The school of Hanafi fiqh in Khorezm in 6-7 AD”. This book begins with information about the books of tabaqat of Hanafi scholars, and in the second paragraph, extensive information is given about Imam Kafawi and his book “Kataib”. Along with that, the schools of Hanafi fiqh, and the great scholars of Islamic jurisprudence are mentioned from Khorezm region, specifically from Kerderi. In this book the importance of Kerderi scholars is also revealed, for example, about Shamsul Aymma Kerderii, all faqihs write about the fact that the book “Hidaya” is narrated only through Shamsul Aymma Kerderii. In addition to this, Kerderi scholars have important place in the development of Islamic sciences.

In the book “Research, translation and value of the book “Hairatul Fuqaha” by Ab-

dulgofuur ibn Luqman Kerderiy” by Chetin Alataash- Erciyes Institute teacher, published in Kayseri in 2012, contains books on the biography of Abul Mafahir Kerderiy and the translation of his book “Hairatul Fuqaha”, extensive research work has been written about the book. In this scientific work, the book “Hairatul Fuqaha” has been extensively studied and published, and the importance of this book is revealed by Tajuddin Kerderiy, a great scholar of the Hanafi school.

At the International Islamic Academy of Uzbekistan Joraev Husan Aliysherovich has written a dissertation on the subject of “Source-study analysis of the work “Al-Fatwa al-Bazzoziya” by Muhammed Kardariyyah” obtaining a master’s degree. The socio-political situation in the 14th-15th centuries and the position of Muhammad Kerderi in the development of Mawarunnahr fiqh study and the form of Fatawai Bazzazia and the important issues in this book are described in this scientific work. Joraev Khusan Aliysherovich also has a PhD dissertation on the subject “Muhammad Kerderii’s book “Al-Jami’ al-Ujiz” and its importance in the religious and social life of Mawaraunnahr in the 14th and 15th centuries”. In the first chapter, the position of various subjects and social-spiritual conditions in the 14th-15th centuries in Mawaraunnahr is analyzed. In fact, it has been revealed that the faqihs and Sufi scholars have a great role in managing the society and the public enlightenment. The second paragraph is called “The development stages of Hanafi school of fiqh in Mawaraunnahr” and it talks about the science of fiqh, its entry into Mawaraunnahr and the development. The second chapter of the scientific work is called “Kerder culture and the importance of Muhammad Kerderi’s scientific works.” In this chapter the history of Kerder, its geographical location, the life of Muhammad Kerderi and his

book Fatawai Bazzazia and its place in the history of fiqh are revealed.

Information about the faqihs of Khorezm is given in the dissertation “Abdulhay Lakanawi’s book “Al Fao’aidul Bahiya” is important source for Mauaraunnahr faqihs” written by Sagyidullah Agha Jamalov at Tashkent Islamic University.

The director Oriental Studies Institute named after Sulaymanov Abdusattar Derbisali, gives valuable information about the Kerderians in the article “Kerderiy bar kerderians” published in “Mangu Yurt” in 2014.

The tarojim books used in this article are as follows: Bugyatut talab fi tarikhi halab, Siyaru A’lamun nubala, Al Jawahirul mudiyyatu fi tabaqotil hanafiyya, Tajut tarojim, Shaqaiqun nu’maniya, Kashfuz zunuwun, Shazarotuz zahab, Al Fawaidul bahiyya, Hadiyyatul arifiyn, Al-A’lam, Sullamul wusuwl ila Tobaqotil fuhawl, Tariyxi Mollazada, Kataibu a’lam al akhyar.

«His full name is Hafizuddin Muhammad ibn Muhammad ibn Shihab ibn Yusuf ibn Umar ibn Ahmad»<sup>1</sup> al-Baratqini al-Kerderi al-Bazzazi. He is an incomparable scientist in his time in terms of classification of sciences, fiqh and usulul-fiqh.

According to Zirikli’s book “Al-Alam”, «Hafizuddin Muhammad al-Kerderi was born in the village of Baratqin, Kerder district, but the date of his birth is unknown.»<sup>2</sup>

«Some sources say that Hafizuddin Muhammad al-Kerderi was born in 729 A.H. and died in 816 A.H. (1329-1413 AD)»<sup>3</sup> «According to Shihabuddin Marjani’s book “Mustafadul Akhbar”, he died at the age of eighty»<sup>4</sup>. According to the above given information, he was born in 735 A.H or earlier.

The reason why Hafizuddin Muhammad Kerderi is called “Hafizuddin” is because he was a “defender of religion and Shariah”.

Bazzozi is a name derived from profession, either he or his father, Nasiruddin Muhammad al-Kerderi, was engaged in the fabric trade, hence the nisab of Bazzozi or ibn Bazzozi is given.

First, he was taught by his father Nasiruddin Kerderi, who was himself a student of Jalaluddin Gurlani. He was a famous scientist in his time, having a high scientific potential due to his inquisitiveness in science and interest in fiqh.

He was born in the land of Kerder, lived in the city of “Saray” near the Yayik (Volga) river. Later, he traveled to Crimea and lived there for two years. In Crimea, he had conversations with scientists, scholars and fiqihs, and held scientific debates with them. His intelligence surprised scientists and is shown as an example»<sup>5</sup>.

According to sources, «Muhyiddin Kafi-ji, Sirojuddin Ahmed al-Qirimyy, Sharafuddin ibn Kamal al-Qirimyy are his students in Crimea»<sup>6</sup>. Also, Ishaq ibn Ismail al-Qirimi

<https://tarajm.com/people/24906> 1

2 الكتاب: الأعلام المؤلف: خير الدين بن محمود بن محمد بن علي بن فارس، الزركلي الدمشقي الناشر: دار العلم ج ٧ ص ٤٤٠

3 الكتاب: معجم المؤلفين المؤلف: عمر بن رضا بن محمد راغب بن عبد الغني كحالة الناشر: مكتبة المثنى - بيروت، دار إحياء التراث العربي بيروت ج ٣ ص ٧٧١

4 مستفاد الاخبار المؤلف: شهاب الدين مرجني قازان ج ١ ص ٧٩٨١ ج ٧٨ ص

5 الكتاب: سلم الوصول إلى طبقات الفحول المؤلف: مصطفى بن عبد الله القسطنطيني العثماني الناشر: مكتبة إرسيا، إستانبول - تركيا عام النشر: ١٠٠٢ م ج ٣ ص ٦٣٢

6 الكتاب: سلم الوصول إلى طبقات الفحول المؤلف: مصطفى بن عبد الله القسطنطيني العثماني الناشر: مكتبة إرسيا، إستانبول - تركيا عام النشر: ١٠٠٢ م ج ٣ ص ٦٣٢

is one of his students. «Kafavi writes that he memorized the Qur'an in the Crimea.»<sup>7</sup>

«Hafizuddin Muhammad ibn Bazzazi is not interested in collecting property, he was a pious person, he used to read the Holy Qur'an while sitting, standing, walking, and riding a boat»<sup>8</sup>.

According to the sources, «When Berkehan was honored with the blessing of Islam, he spread the great and correct religion around the steppe. He gathered scholars from around and other countries to unite people in one religion and one path. Such things happened during the period of Uzbek Khan and during the period of Jonibek Khan after him. During this period, Scholar Qudbuddin ar Razi, Sheikh Sa'duddin Taftazani, Sheikh Jalaluddin who commented on the book «Hajibiya» and other Hanafi and Shafi'i scholars gathered in the city of Saray. After their time, Maulana Hafizuddin al-Kerderi, Maulana Ahmed Khojandi came to the city of Saray. With the help of Maulana Hafizuddin al-Kerderi, Maulana Ahmed Khojandi and other scientists, Saray became a city of scholars and virtues»<sup>9</sup>.

«Hafizuddin Muhammad ibn Bazzazi came to Kerder from Crimea in 806 AH (1403) and wrote his famous book «Fatawai Bazzozia»<sup>10</sup>. «Kafavi said in his book «Kataibu a'lamil akhyar» that Hafizuddin Kerderi finished the «Ujra» section -the end of his book «Fatawai Bazzozia» in 806 AH.»<sup>11</sup>.

«A scientist Ahmad ibn Muhammad known as Ibn Arabshah came to Kerder Hafizuddin Muhammad al-Kerderi taught him science for four years. He learned fiqh, usul, ma'aniy and bayan»<sup>12</sup>.

«Later, he went to the land of Rum (present-day Turkey). There he holds scientific debates with Shamsuddin al-Fanaryy. It is known that Furu' is superior to al-Fanari in terms of science»<sup>13</sup>. Scholars say that he was very knowledgeable in intellectual sciences and religious sciences so that he always prevailed.

After Hafizuddin Muhammad al-Kerderi came to Rum, he became one of the scholars of the state of Sultan Yildirim Bayozidkhan<sup>14</sup>.

Ibn Bazzazi died in Bursa<sup>15</sup> in 827 AH (July 1423) in the middle of Ramadan,<sup>16</sup> according

- 7 الكتاب: كتائب أعلام الأخيار من فقهاء مذهب النعمان المختار المؤلف: محمود بن سليمان الحنفي الرومي الكفوي 233ص
- 8 الكتاب: سلم الوصول إلى طبقات الفحول المؤلف: مصطفى بن عبد الله القسطنطيني العثماني الناشر: مكتبة إرسىكا، إستانبول - تركيا عام النشر: ١٠٢٠ م ج ٣ ص ٦٣٢
- 9 الكتاب: مجلة الرسالة أصدرها: أحمد حسن الزيات باشا ٤٥٢ ج ٤١ ص
- 10 الكتاب: سلم الوصول إلى طبقات الفحول المؤلف: مصطفى بن عبد الله القسطنطيني العثماني الناشر: مكتبة إرسىكا، إستانبول - تركيا عام النشر: ١٠٢٠ م ج ٣ ص ٦٣٢
- 11 الكتاب: كتائب أعلام الأخيار من فقهاء مذهب النعمان المختار المؤلف: محمود بن سليمان الحنفي الرومي الكفوي 233ص
- 12 الكتاب: الطبقات السنية في تراجم الحنفية المؤلف: تقي الدين بن عبد القادر التميمي الداري الغزي ٨٣١ص
- 13 الكتاب: سلم الوصول إلى طبقات الفحول المؤلف: مصطفى بن عبد الله القسطنطيني العثماني الناشر: مكتبة إرسىكا، إستانبول - تركيا عام النشر: ١٠٢٠ م ج ٣ ص ٦٣٢
- 14 الكتاب: أسماء الكتب المؤلف: عبد اللطيف بن محمد بن مصطفى المتخلص بلطفي، الناشر: دار الفكر - دمشق/ سورية الطبعة: الثالثة، ٣٠٤١ هـ/ ٣٨٩١ م ٤٩٢ص
- 15 الكتاب: أسماء الكتب المؤلف: عبد اللطيف بن محمد بن مصطفى المتخلص بلطفي، الناشر: دار الفكر - دمشق/ سورية الطبعة: الثالثة، ٣٠٤١ هـ/ ٣٨٩١ م ٤٩٢ص
- 16 الكتاب: أسماء الكتب المؤلف: عبد اللطيف بن محمد بن مصطفى المتخلص بلطفي، الناشر: دار الفكر - دمشق/



to some sources in 829 AH (1425 AH).

Hafizuddin Muhammad Kerderi has several works:

1. «Al Jami'ul-Wajiyz». The full name of this book is «Al Jami'ul Wajiyz fiy mazhabil imamil a'zam Abiy Hanifatan Nu'man». It is known as «Fatavai Bazzaziyya» among population. Ibn Bazzazi finished writing this book before going to Rum. «Written in 812 AH».<sup>17</sup>

The book 'Fatavoi Bazzaziyya' consists of 51 chapters and 284 sections. «Fatavoi Bazzaziyya» begins with the ablution section and ends with the inheritance section.

The book «Fatawai Bazzaziyya» was so popular and important in Islamic countries, even according to Haji Khalifa, «one day, when the famous mufti Abu Saud was asked, «Why don't you write a book by collecting all the fatwas, being a mufti yourself?» he said: «There is Ibn Bazzazi's book I am ashamed to write another book, because it is a great work. «All the necessary things are collected in it», he said»<sup>18</sup>.

This book has survived to this day and is used in Muslim countries.

2. «Manoqibul imam al-Azam Abiy Hanifa». This book is one of the most famous books written about the leader of our mazhab, Abu Hanifa and the faqihs of the Hanafi school. Many scholars have used this book in their manoqib books.

Haji Khalifa said about the book «Manoqibul Imam al-Azam abi Hanifa» in the

book «Kashfuz Zunun» as follows: «This book consists of an introduction and eleven chapters. In the introduction, it is said about the companions and followers, in the first chapter about Abu Hanifa rahmatullohi alayh about himself, in the second chapter, about the rights of Imam Abu Yusuf rahmatullohi alayh, in the third chapter, about the rights of Imam Muhammad rahmatullohi alayh, in the fourth chapter, about the rights of Abdullah ibn Mubarak rahmatullohi alayh, in the fifth chapter, about the rights of Imam Zufar rahmatullohi alayh, in the sixth chapter, on the rights of Dawud at Taiy rahmatullohi alayh, in the seventh chapter, on the rights of Vaqe' ibn al-Jarrah rahmatullohi alayh, in the eighth chapter, on the rights of Hafs ibn Ghiyyas rahmatullohi alayh, in the ninth chapter, on the rights of Yahya ibn Zakariya rahmatullohi alayh, in the tenth chapter, on the rights of Hasan ibn Ziyad rahmatullohi alayh, in the eleventh chapter information about other students of Abu Hanifa rahmatullohi alayh is given. This book is very popular in the Muslim world»<sup>19</sup>. This book is also called «Al Mutali'ul Aliya»<sup>20</sup>.

This book by Hafizuddin Muhammad Kerderi was published in lithography in the year 1321 AH (1903) in the city of Hyderabad, Pakistan by the publishing house «Darul Maarif».

«We found the following copies of manuscripts and lithographs of this book are followings:

- سورية الطبعة: الثالثة، ٣٠٤١هـ / ٣٨٩١م ٤٩٢ص
- 17 الكتاب: كشف الظنون عن أسامي الكتب والفنون المؤلف: مصطفى بن عبد الله حاجي خليفة بغداد ودار العلوم الحديثة، ودار الكتب العلمية ١٤٩١م ج ١ ص ٢٤٢
- 18 الكتاب: كشف الظنون عن أسامي الكتب والفنون المؤلف: مصطفى بن عبد الله حاجي خليفة بغداد ودار العلوم الحديثة، ودار الكتب العلمية ١٤٩١م ج ١ ص ٢٤٢
- 19 الكتاب: كشف الظنون عن أسامي الكتب والفنون المؤلف: مصطفى بن عبد الله حاجي خليفة بغداد ودار العلوم الحديثة، ودار الكتب العلمية ١٤٩١م ج ٢ ص ٨٣٨١
- 20 الكتاب: كشف الظنون عن أسامي الكتب والفنون المؤلف: مصطفى بن عبد الله حاجي خليفة بغداد ودار العلوم الحديثة، ودار الكتب العلمية ١٤٩١م ج ٢ ص ٨٣٨١

Copy 1 is preserved in the library ‘Rashid afendi’ in Kaysari where old books are kept, under the inventory number 891. The book is written in the nastaliq style, with a basic layout of 206 (a, b) pages, each page has 21 lines, each line consists of 10-11 words on average. Some margins are drawn on the edges of the main sections of the book. The content of the book is not given in the beginning or at the end of the book, only the topics are highlighted in red.

Copy 2 is preserved in inventory number 1169 in Köprülü library in Stambul. The book is written nasx style, has 141 (a,b) pages, each page has 27 lines, and each line consists of 12-13 words on average. Some margins are drawn on the edges of the main sections of the book. Contents are given at the beginning of the book.

Copy 3. The copy is kept under the inventory number 1630 in the “Jarullah” section of the “Millet Genel” library in Stambul. The book has 136 (a, b) pages, 29 lines per page, each line is 13-14 words long. The contents of the book are not given.

Copy 4 Castle, preserved in inventory number 1168 in Köprülü library in Stambul. The book is written in nastaliq style, has 114 (a, b) pages, each page has 34 lines, and each line has 16-17 words on average. Contents are given at the beginning of the book.

Copy 5. The copy is kept under the inventory number 1532 in the “Fayzullah”

section of the “Millet Genel” library near Istanbul Castle. The book is written in nastaliq style and consists of 160 (a, b) pages, 25 lines per page, each line is 13-14 words long. The contents of the book are not given.

Copy 6. The copy is kept under inventory number 2103 in the “Laleli” section of the Sulaymaniyah Library in Stambul. The book is written in nastaliq style, has 199 (a, b) pages, 21 lines per page, each line is 16-17 words long. The contents of the book are not given.

3. Risolatu fi tahqiqi zikri jahri. (Treatise on the investigation of Jahri Zikr). This book was researched by Ali Qasim Zaidan, a researcher at the Faculty of Islamic Sciences in Iraq. A manuscript copy of this book is in the Maktabatul Malik Abdulaziz Library in Riyadh, Saudi Arabia. This copy was copied in the 19th century, consists of five pages in total, measures 15x21 cm., each page has 21 lines, with 7-8 words per line. This book contains information about the permissibility of Jahri zikr, the merits of zikr, the differences between prayer and zikr and others.

4. Mukhtasar fiy bayani tarifatil ahkam<sup>21</sup>. In Zirikli’s book “Al-A’lam” it is written that this book is the book of Hafizuddin Muhammad al-Karderi. But some sources say that Shamsul Aimma belongs to Kerderi.

5. Adabul kuzzot<sup>22</sup>. Zirikli wrote about this book in his book “Al-A’lam” that it belonged to Hafizuddin Kerderi.

21 الكتاب: الأعلام المؤلف: خير الدين بن محمود بن محمد بن علي بن فارس، الزركلي دمشقي الناشر: دار العلم ج ٧ ص ٤٥

22 الكتاب: الأعلام المؤلف: خير الدين بن محمود بن محمد بن علي بن فارس، الزركلي دمشقي الناشر: دار العلم ج ٧ ص ٤٥



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9. الكتاب: سلم الوصول المؤلف: مصطفى بن عبد الله القسطنطيني العثماني الناشر: مكتبة إرسিকা، إستانبول - تركيا عام النشر: ٢٠١٠م
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