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Oydina Bazarova

International Islamic Academy of Uzbekistan

Master's student

+998941563217

oydinabazarova@gmail.com

THE WORK OF MAHMUD IBN SULEIMAN KAFABI «KATOIB» IS AN IMPORTANT BIOGRAPHICAL WORK

Abstract: this article is devoted to a brief coverage of the life of Mahmud ibn Suleiman Kafavi and the scientific significance of his work "Katoib", in which it is mentioned instead of studying the scientific architecture of the scholars who lived and worked on the territory of Movarounnahr. In addition, the article also contains brief information about the biography of Kafavi and the components and manuscript copies of the work "Katoib".

Key words: Kafavi, Katoib, scholars of Movarounnahr, mutasavvufs, faqihs, fiqh, kalom.

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Introduction

Conducting scientific research on the study of the scientific heritage created by our great ancestors, who founded the era of the scientific and educational renaissance, and which still amazes the enlightened world today, continuing the traditions of scientific directions and schools [13, p.5] created by them, are among the urgent tasks of today. In this regard, the work of Mahmud ibn Sulymon Kafavi "Katoib" is also of great importance. This is because this work contains information about biographies of more than two hundred mutasavvuf and faqih scholars who grew up in the territory of Movarounnahr, about the scientific heritage left by them. And samples of the fatwas issued by the jurists of Movarounnahr were also given.

The original name of Kafavi, considered one of the famous scholars of the Ottoman era, is Mahmud, and kunyasi is Abul-Fazl. His father was Haji Suleiman ibn Abdi Kafavi. Muslihuddin Mustafa al-Arifiy [5, p.392] (d. 1018/1609), the full name of his mentor Kafavi was given by Abul-Fazl Mahmud ibn Al-Hajj Suleiman ibn Abdullah al-Kafavi. Sources that provide information about Kafavi's biography do not provide much information about his family. Sources cite a narrative related to the birth of the

Shroud. One day, Haji Suleiman Efendi, Kafavi's father, dreamed, in a dream, a Sinop located in the south of the country was shown to him as a paradise place, he set a flag in the heart of the city of Sinop, and after that he woke up from excitement and realized that this was a dream. Saladin, a synopist, went to the Master and told him about his dream. And Saladin Khoja gives the good news that his son, not his own, will go to the Synop, where he will do much more useful things for his religion and nationality. After that, Haji Suleiman Efendi immediately married, and from this marriage a son, Mahmud, was born. [4, p.302]

The sources do not clearly indicate the date of Birth of Kafavi. And the birthplace was the city of Kafa (now Feodosia), which at that time was the sanctity of the Ottoman Empire and today is located on the south-eastern coast of the Crimean Peninsula of Ukraine.

From Kafavi's own words, we can understand that he also had a brother. He is appointed as mudarris to the Mullah Ghurani Madrasah at the age of thirty-five in the year 961/1554. Then, in order to receive a blessing, and say goodbye, Sheikh Abu Bakr, who was a close friend of his father, goes to visit Kafavi and explains this process as images: "I, my father, my

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brother and a friend, went to visit Sheikh Afandi.” although he does not name it, at this point we can realize that he has a younger brother. [5, p.392] It was at this time that Kafavi was also nicknamed Sheikh Efendi Abul fazl. [4, p.302]

After being appointed as a mudarris to the Molla Ghurani madrasah in 961/1553, he is married to a daughter of a famous and respected merchant from Sinop, Haji Ali, named Holisa. [4, p.302]

The primary and middle part of Kafavi education is received in the native city of Kafa from here teachers, and there is not much information in the sources about this period of his education.

In order to continue his education in 949/1542, his mentor and close friend of his father Sheikh Abubakir Kafavi (d. 962/1555) came to Istanbul together. The King of the amorhites (d. 983/1575), Ma'lul Amir Efendi [5, p.392] (d. 963/1555), From the most famous teachers of his time, such as he took lessons in various Madras for twelve years until 961/1554 [4, p.302]. In addition, he also learns from teachers such as Ahmad Shamsiddin Efendi, Abdulkarimzadeh Mahmud Efendi, Red Mulla Abdurahman Efendi, Muhammad ibn Abdulqadir Efendi in Kazizoda. Kafavi was born in 959/1551-52 to his mentor, Möllul Amir (died in 963/1555) was granted as an official. After improving his qualifications in his hands, Mulazamet, by his method, served as a manager at the Mullah Ghurani madrasah in Istanbul, the first place of service for a fee of twenty coins. He was later appointed judge of Livadia and Pravadi districts with a salary of forty-five akcha. Then, one after another, sources excavated in Gallipoli, Akqirman, Kafa and Sinop sanjaks note that his hometown of Kafa was assigned to a pile task several times. Kafavi will come to Istanbul in the 980/1572 year after the completion of the judge period in Kafa. [5, p.392] He strongly wanted to be a Sinop judge, perhaps this was caused by his father's dream, which he had seen before at birth. But in the meantime, two years of time had to wait for the appointment to a new task. Appointed judge of Sinop sanctity in 983/1575. After serving three years, when his term of office ended in 986/1578, the reason for the deterioration of his health would retire. Having bought a Hill told in his father's dream, he built a mosque there along with farm facilities. After that, Darwinian began to lead a life. After the prayer of Israq in the mosque he built, he began to teach his disciples Hadith-i sharif and tafsir.

It is assumed that Kafavi taught hundreds of disciples both during the mudarris era and during the peerage and during his retirement. But only about two of them have information reached. The first of them is Muslihiddin Mustafa Arifiy (WAF. 1018/1609) is. The full name is Muslihuddin Mustafa ibn Al-Hajj Hasan ibn Al-Hajj Ramazan ibn Fathullah al-Arifiyah. [4, p.302] Another disciple of Kafavi Hussein Efendi

(WAF. It is 1010/1601). His full name is Husayn ibn Ibrahim al-Kafavi.

Various dates are listed in the sources about the date of Kafavi's death. But the most reliable among them is the date of bringing his disciple Muslihiddin Mustafa, close to the truth. This is what the work “Zuhru'l-orifin ” says in this regard:

...In the 989th year of emigration, you decided at the sixty ends of your life. On the third day of Mohi Ramadan, the mercy of the truth and the paradise of Naim was made. Inna lillahi va inna ilayhi raji'un. Sheikh Mirzo Efendi read prayers and mehrobi was buried opposite the mosque's Hall. May the mercy of the Lord reach his heart. [4, p.302]

According to the statement of Muslihiddin Mustafa, Ramadan 989/1581 will pass through the universe on the third day of the month, on Sunday at the age of sixty-three. And the soul of the Prophet (peace and blessings of Allah be upon him). 990/1582 reads. The tomb is in front of the mosque in Sinop, which he built.

Kafavi's work, which has come down to us, is undoubtedly his “Katoib”. In the preface to the work, the author clearly cited both the name of the work and its own name. In addition, it is a yan argument that the author of the work is clear that no sources have been found in biographical and bibliographic sources that point to the fact that the work belongs to another author and not to the Kafavi. [5, p.392]

It is not known exactly from what date Kafavi began to write this work, but it is known that he began to write at the time of the judge. In the early years of its entry into this work, the writing of the work would cease for a while, causing employment with judge activities and other political issues, and it was completed in 985/1577 by writing in Synoptic sanction. [5, p.33]

As a reason for writing his work in the preface to Kafavi “Katoib ” says the following:

In the cities where we judge, in our free time we had evening conversations with representatives of the people of Science who came out of the people, and in our beautiful days we shared with them the fruits we picked from the branches of the trees that grew in the fields of science. When it comes to the faqihs and Islamic greats, the word is based on Hanafi imams and the views they have with them. As for what has been said about this, most of the listeners are unaware of who our imams are dealing with, unable to distinguish domla from the disciple, mukallid from Mujtahid. Alalkhusus I felt the need to write a stratification of respected scribes, Mufti and veterans. On top of that, to put the biographies of our scholars, muftis, veterans and jurists of the Aydin and taahhirin period into a certain system the messenger (p.b.u.h) of our sect Imam Azam rahimahullahi along with the silsila, I have collected stories about them from the sheikh about their interesting issues in fatwa books and about

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the sheikhs mentioned as prominent scientists and the famous masochists of our time... [5, p.32]

Mahmud ibn Suleiman al-Kafavi himself divides the work into six parts, which are called “Unvon”, “Burhan”, “Arkon”, “Sultan”, “Katoib” and “Khatima”. The content of these sections is as follows:

“Unvan” (title)

This section is a preface to the work and in it the fall and duties of the Sharia, which began with our Prophet, and which gives the Sharia a sequence of reaching companions, tobeins, taba’-tobeins and mujtahid imams. It then connects this path through the Imam-i Azam and his disciples until his time. [5, p.41]

Burhon

In this section, too, the author does not mention biographies of people, but about the science of jurisprudence and substantiates why “fiqh”, “Tafquh” and “fuqaho” are needed. [5, p.46]

Arkon

In this section, the author touches on many other issues. "The issues related to the foundations (Arcanes) of our religion will be explained within the framework of the Hanafi sect. The revelation of the foundations of religion, that the first “judge” and “Judge” is Allah alone, and that wisdom and various Sharia judgments have been established for the benefit of men, so that people can mature by following them, and that the Sharia is sent from the divine, and not from the own needs of the prophets. Thus, it connects the foundations of religion to the first man, to the first prophet, and to Allah through it. [5, p.58]

Sulton

In this section, the author presents, among other topics, the Prophet (PBUH) Allah writes that after Taolo he is Sultan in religion/Sharia. This is evidenced by separate verses and hadiths. Allah reminds them of the religion which has been revealed to them from the way of life, and that they have fought in this way, and that they have established their right among the people, and that they judge and arbitrate them, and that they have appointed Amirs and judges.. [5, p.128]

Katoib

The author also divides this part himself into four parts:

Katibatu'l-Ashab: this section describes biographies of twenty-two companions. [5, p.225]

Katibatu't-tobein: this section mentions forty-four faqih tobeins. [5, p.225]

Katibatu'l-mujtahidin: this section talks about thirteen mujtahid imams. [5, p.328]

Katoibu a'l-aimma al-Hanafia: this section is the main section of "Katoib" and consists of twenty-two books. The author cites in these twenty-two books the biographies of five hundred and sixty-one (561) faqih, one hundred and thirty-seven (137) mutasavuf, a total of six hundred and ninety-eight (698). [5, p.392]

Conclusion

This section says what is the purpose of writing “Katoib”, that for a long time there was an intention to write such a book, but the reason that the service tasks did not allow it, began to write this book later. And at this time, he says that he is older and has reached the age of sixty, regrets that he left his youth behind. With the phrase “ağlumul-ahyor”, he marks the end date of the work (985/1577) and completes his book. [5, p.529]

To date, about 50 existing copies of manuscripts have been identified in the World Funds of “Katoib”. Many of them, that is, more than 20 copies are stored in several manuscript funds of Turkey.

Two handwritten copies of the work “Katoib” are also kept in the fund of the Institute of Oriental Studies named after Abu Rayhon Beruni. In addition one muntahabi was also preserved, it was moved in 1237/1821. The number of sheets is 40 and consists of 18 rows.

The full part of the work was published in two editions, one in Istanbul and the other in Beirut.

Istanbul edition: This edition of "Katoib" was prepared by a team consisting of Saffet Kose, Murat Şimşek, Hasan Özer, Huzeyfe Jeker and Guneş Öztürk. The work was published by Irshad Publishing House in Istanbul in 2017 in four volumes. According to the introduction, during the preparation of this publication, the copy registered with the number 1381 in the Fayzullah Effendi section of the National Library of Turkey, the copy registered with the number 1112 in the Koprulu Library, and the copy registered with the number 3048 in the Fazil Ahmet Pasha collection of Nuruosmaniya Library based on registered copies. [5, p.17]

Beirut Edition; This edition of the work was prepared for publication by Abdullatif Abdurahman and was published in two volumes by the Doru'l-Kutubi'l-ilmiiyya center in Beirut in 2019. In the preface of the book, only the first and last pages of the single copy used as a basis for research are attached. In 2020, the critical text of the second part of the work was published by Mustafa Yavuz in Istanbul. [3, p.186]

In 2020, a critical text of the second section of the work was published in Istanbul by Mustafa Yavuz. [6, p.120]

Based on two copies, which are currently kept in the Fund of the Abu Rayhon Beruni Institute of Oriental Studies, O. Work is underway to prepare another edition of it by a team of researchers led by Kariyev. It is also expected that the Uzbek translation of the parts given by the scholars [12, p.4540] of Movarounnahr [11, p.560] will be published, which came in the work” Katoib.

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