

# RESPUBLIC OF AZERBAIJAN

*On the rights of the manuscript*

## ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

### **COMPARATIVE ANALYSIS OF AZERBAIJANI MANUSCRIPTS "KANZUL-IRFAN" BY ABU ABDULLAH MIGDAD AL-HILLI**

Speciality: 5721.01 – Textology, the study of the  
ancients manuscripts on spiritual and  
cultural heritage (translation, research and  
preparation for publication)

Field of science: Philology

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The dissertation work was carried out at the Institute of Manuscripts named after Muhammad Fuzuli of the Azerbaijan National Academy of Sciences.

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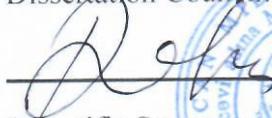
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## GENERAL CHARACTERISTICS OF THE WORK

**Relevance and development of the topic.** The Islamic religion has played a crucial role in the cultural development of the peoples of the Near and Middle East. We observe that, Islamic culture reached its peak in the Middle Ages, especially in the 8th– 15th centuries.

The study of the path of development of the complex and rich history of the Islamic religion in Azerbaijan, its real place in the rise of human culture, as well as socio-political, ethical, moral, legal, psychological, etc. research in these areas of law is an urgent necessity. From this point of view, in the context of fiqh-tafsir, as one of the most difficult areas of Islam, the comparative analysis and study of the Azerbaijani manuscripts “Kanzul-irfan” by the Arab scholar of the 15th century Abu Abdullah Migdad al-Hilli is of great importance.

The word “Fiqh”, which began to be used together with the word “elm” from the middle of the 8th century, at the beginning of the 9th century became the name of a science that studies all subjects. While “science” means the study of the Quran and the history associated with it, “Fiqh” means research in linguistics and certain fields of science. “Fakih”, working in the field of jurisprudence, not only studied Muslim law, but also on the basis of personal research, comparing and opinions made laws or hokmas for the application of laws<sup>1</sup>.

“Kanzul-irfan” by Abu Abdullah Migdad Al-Hilli, which we involve in the study, is a valuable source telling about the Sharia rulings of the Islamic religion that is, revealing Fiqh through the interpretation of the Koran. Abu Abdullah Migdad al-Hilli was one of the famous fakihs of his time.

Researchers point<sup>2</sup> out that when the Safavid state of Azerbaijan was created, there were few works based on Shiite ideology and dedicated to the administration of this state, and this began to worry

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<sup>1</sup>Əliyev, Ə.Q. Hənəfilik və onun əsas qaynaqları // – Bakı: Azərbaycan SSR Elmlər Akademiyası Respublika Əlyazmalar Fondu, Əlyazmalar xəzinəsində, – 1986. VII cild, – s. 20-31

<sup>2</sup> Əfəndiyev, O. Ə. Azərbaycan Səfəvilər dövləti / O.Ə. Əfəndiyev. – Bakı: Şərq-Qərb, – 2007. – 344 s.

the personalities at the head of the new movement. Naturally, they began to receive various works on this topic from prominent religious figures from various Shiite centers to fill this gap. In our opinion, at that time, among the books brought in the 15th century from Tabriz, the capital of the Safavid state of Najaf, was the work “Kanzul-irfan” by Abu Abdullah Migdad al-Hilli, a well-known fundamentalist lawyer who conducted thorough research in the field of Fiqh. Because, this book fiqh-tafsir was one of the important sources of Islamic law for governing the state in the Shiite world. “Kanzul-irfan” at one time differed in many features from other fiqh treatises written on this topic. These qualities are as follows:

–As the author himself notes in the preface to “Kanzul-irfan”, this work is the first Shiite interpretation covering all the topics present in Fiqh;

–Abu Abdullah Migdad al-Hilli divided the Quran into books according to the themes of Fiqh, not according to the order of Surahs, and in each book he interpreted the verses included in the theme. He sought to unify the scriptures in terms of judgments and laws of Fiqh. So, in his work “Kanzul-irfan” Abu Abdullah Migdad al-Hilli interpreted many surahs of the Quran and left aside only 50 Surahs;

–Abu Abdullah Migdad al-Hilli explained the title of each book of the work in both semantic and terminological meaning. In addition, if there is a need to comment on the Quran's qiraat, its grammar of writing and poetics, he did not ignore it and also gave their interpretation. Immediately after the ayat, he listed the rabbis who told hadith about him, in addition, once again commenting on nazm, he expressed his mastery in Arabic linguistics;

–The author, commenting on the words and compositions of the Quran, used the ideas and research of such scholars as Yahya ibn Ziyad al-Farra (d.207/822), Muhammad Ibn Jarir at-Tabari (d.310/923), Muhammad ibn Masud al-Ayyashi (d.320/932), Abul Kasim Zedjaji (d.337/949), Abul Kasim Mahmud Zamakhshari (d. 538/1144). Sometimes he expressed his attitude to a particular issue after interpreting the thoughts of these scientists. Abu Abdullah Migdad al-Hilli very rarely made judgments from any verse on his

own, without relying on the opinion of any scholar<sup>3</sup>.

–“Kanzul-irfan” Abdullah Migdad al-Hilli differs from books written in the field of Fiqh-tafsir in its scientific design and content. Despite the fact that he was a Shiite, he used not only the opinions and judgments of Shiite interpreters, but also the opinions and views of the interpreters of the Ahli-Sunnah to compare views.

It should be noted that in the Middle Ages a number of authoritative and significant works in this field were presented in the Muslim East. Among them, it is worth noting such works as "Tafsiru hamsa miati ayat min al- Quran fil-mamurat vel-menhiyat" by Abu Hassan Mughatil ibn Khansari (d.150/769), the book of Abu Jafar Tahawi (d.321/933) "Ahkamul-Quran ", Abu Bakr Ibn al-Arabi (d.543/1148) with the same name, i.e. "Ahkamul- Quran ", the work of Ghutbaddin Ravendi (d.573/1177) "Fiqh- Quran wa sharhu Ayatul-Ahkam", Tafsirul-Bayan li ahkamil- Quran " by Ibn Nuraddin al-Mawzia (d.825/1421), including the book of Abul-Fazl Ahmed Ibn Ali al-Askalani (d.852/1448) "al-Ahkam li bayani ma fil-Quran min al-ahkam"<sup>4</sup>.

There are a number of scientific and literary sources that contain information about Abu Abdullah Mikdad al-Hilli, on whom we are conducting research. Among the first sources, the following works can be listed: “Rovzatul-jannat”<sup>5</sup> Seyid Mohammed Bagir Khansari, "Reyhanatul-Adab”<sup>6</sup> Muhammad Ali Tabrizi, “Elam”<sup>7</sup> Geiraddin Zirikli, “Mujamul-muallifin”<sup>8</sup> Omara Rza Kahali, "Fugahayi-Namdar-

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<sup>3</sup> Məmmədova, R.İ. Əbu Abdullah Miqdad əs-Süyuri əl-Hillinin elmi irsi və “Kənzül-irfan” əsəri // – Bakı: AMEA Filologiya və sənətsünəşliq, – 2020. №1, – s. 92-96

<sup>4</sup> Məmmədova, R.İ. Fiqhi təfsir ənənəsində “Kənzül-irfan fi fiqhil-Quran” əsərinin yeri // – Bakı: Qafqaz Müsəlmanları İdarəsi Bakı İslam Universiteti, Elmi axtarışlar, Elmi məqalələr toplusu, – 2018. №2, – s. 48-53.

<sup>5</sup> الخوانساري، محمد باقر الموسوي. روضات الجنة في احوال العلماء و السادات: [في ٨ مجلدات] \ ٤٧٢ ص الخوانساري - طهران : الحيدرية، - ج.٧. - ١٣٩٠ م.ق. - ٤٧٢ ص

<sup>6</sup> التبريزي، ميرزا محمد علي مدرس، ریحانة الادب: [در ٨ جلد] / التبريزي. - تهران: - ج.٣. - ١٣٤٩. - ٥٩+٤٨٦ ص

<sup>7</sup> الزركلي، خير الدين. أعلام قاموس تراجم: [في ٨ مجلدات] \ الزركلي. - بيروت: دار العلم للملايين. - ج. ٧. - ٢٠٠٢. - ٣٥٢ ص.

<sup>8</sup> كحاله، عمر رضا. معجم المؤلفين (ترجم مصنفی الكتب العربية): [في ٤ مجلدات] \ كحاله. - دمشق: - ج. ٣. - ١٩٩٣. - ٣٢٠ ص.

shiite”<sup>9</sup> Abdurrahim Agik Bakhshaishi, "Izah al-maknun"<sup>10</sup> al-Baghdadi, "Zaria"<sup>11</sup> Agha Bozorga Tehrani etc. In these sources, the work of Abu Abdullah Migdad al-Hilli “Kanzul-irfan” is simply mentioned, it is of a general nature. All the information in these sources has the same concept.

The initial information about the work of Abu Abdullah Migdad al-Hilli "Kanzul-irfan" in Azerbaijan was reflected in an article by researcher Javid Musayev entitled "Sheikh Migdad and his work "Kanzul-irfan fi fiqhil- Quran "<sup>12</sup> written in 1998, and in volume II of the "Catalogue of Manuscripts on theology"<sup>13</sup> by the author which is the Doctor of Philosophy in theology Naila Suleymanova. One of the authors who expressed an opinion about the work was an Iranian scientist, Dean of the Faculty of Law of Mazandaran University Ali Akbar Izadi Fard. The scientist in his article entitled "Fazil Migdad and the features of his tafsir on Fiqh "Kanzul-irfan"" expressed opinions on the content, scope and relevance of the written monument.

According to him, “*the most valuable work “Kanzul-irfan fi fiqhil- Quran” (a treasury of information on the laws of the Quran) in its value and fame resembles the work of Fazl bin Hassan Tabari “Majmaul-Bekan fi tafsiri Quran” (a collection of clarity in the interpretation of the Quran). Thus, both works are similar to each other in beautiful handwriting, composition, including the perfect expression of words*”<sup>14</sup>

The author gave his fiqh-tafsir the name ahkam-tafsir. As you know, the verses about ibadat, muamalat and the covenants are not

<sup>9</sup> بخشایشی، عقیقی عبد الرحیم، فقهای نامدار شیعه \ بخشایشی. – ایران: قم، کتابخانه آیه الله العظمی مرعشی نجفی، – ۱۳۷۲. – ۴۲۴ ص.

<sup>10</sup> البغدادي، اسماعيل باشا، ايضاح المكنون في الذيل علي كشف الظنون عن اسامي الكتب و الفنون: \ البغدادي. – [في مجلدين] استانبول، ۱۹۴۵. – ۷۳۱ ص.

<sup>11</sup> الطهراني، آقا بزرگ، الذريعة الي تصانيف الشيعة: [في ۲۵ مجلدات] \ الطهراني. – تهران: چاپخانه مجلس، – ج. ۱۸. – ۱۹۷۰م-۱۳۹۰ ق. – ص ۴۳۶

<sup>12</sup> Musayev, C.S. Şeyx Miqdad və onun “Kənzul-irfan fi fiqhi-l-Quran” əsəri // Orta əsr əlyazmaları və Azərbaycan mədəniyyəti tarixi problemləri V elmi-nəzəri konfransının materialları, – Bakı: – 1998. – s. 97-100.

<sup>13</sup> Süleymanova, N.A. İlahiyyətə dair əlyazmalar kataloqu [2cilddə] / N. A. Süleymanova. – Bakı: Elm və təhsil, – c. 2. – 2017. – 180 s.

<sup>14</sup> ایزدی، فرد علی اکبر، ویزگی های تفسیر فقهی "کنز العرفان" فاضل مقداد [منبع الکترونیکی] \ ایزدی، فرد علی اکبر، ویزگی های تفسیر فقهی "کنز العرفان" فاضل مقداد [منبع الکترونیکی] \ <https://www.sid.ir> > ViewPaper مشهد: مطالعات اسلامی، ۴، ۱۳۸۶، دوره ۳۹، - س. ۶۹-۴۱

described in detail in the Quran. The Prophet (peace and blessings be upon him) during his lifetime, he himself revealed the scriptures concerning worship and related issues. These statements of his can be found in the books of hadith and sources of tafsir. This increases the value of this work and actualizes its study from a textual point of view.

The presence of significant differences in the text of six Baku handwritten copies of the work “Kanzul-irfan” poses an urgent and important decision in conducting a comparative textual study of this work. The relevance of the topic can be summarized briefly in the following columns:

– The scientific heritage of Abu Abdullah Migdad al-Hilli was studied for the first time in Azerbaijan based on medieval and modern sources;

– Study of “Kanzul-irfan” Abu Abdullah Migdad al-Hilli is of great interest from the point of view of studying medieval Fiqh-tafsir as a science;

– The study of graphic and spelling features of six handwritten copies of the work “Kanzul-irfan”, stored at the Institute of Manuscripts named after Muhammad Fuzuli ANAS, is valuable from the point of view of Azerbaijani paleography as a whole;

– The number of copies of the work “Kanzul-irfan” in various libraries and museums of the world, the places and history of its census are of particular importance from the point of view of Azerbaijani manuscript studies;

– Textual research of the work “Kanzul-Irfan” based on Baku copies was not carried out, and the first textual analysis was carried out in this study.

**Object and topic of research.** The object of research of the dissertation is the life and work of Abu Abdullah Migdad al-Hilli, who lived in the late 14th -early 15th centuries, and his work “Kanzul-irfan”, stored at the Institute of Manuscripts named after Muhammad Fuzuli of the Azerbaijan National Academy of Sciences. In the research work, the methods of scientific-descriptive, scientific-theoretical, historical-ethnic analysis were used in the study of paleographic, graphic, orthographic textual features of handwritten copies “Kanzul-irfan”.

The research work includes a comprehensive study of the life and work of Abu Abdullah Migdad al-Hilli, i.e. his relationship to the legacy that preceded him, as well as to the literary, cultural and scientific environment in which he was a contemporary, including, in addition to his scientific work “Kanzul-irfan”, dedicated to Fiqh-tafsir, the study and research of other works of the scientist devoted to various fields of science. The subject of the study is a comparative analysis of six handwritten copies of “Kanzul-irfan” by Abu Abdullah Migdad al-Hilli, stored at the Institute of Manuscripts named after Muhammad Fuzuli ANAS. It turned out that the oldest copy among the Baku manuscripts was rewritten in 993/1585, 167 years after the author's death. Scribe: Abdudai Ismail Namegi. And the most modern one was rewritten in 1123/1711. Scribe: Mohammed Yahya Bin Mullah Mohammed Mohsun<sup>15</sup>.

**Objectives and tasks of the research.** Naturally, the purpose of all interpretations and studies is, first of all, to reveal the essence and idea of the object under study. In general, the involvement in the study of comparative textual analysis of the work of each medieval author is an urgent issue. The dissertation work, in particular, was faced with the task of comparative study and analysis of Azerbaijani manuscripts of the work “Kanzul-irfan”, the author of which is an outstanding representative of medieval Fiqh Abu Abdullah Migdad al-Hilli. In accordance with this goal, the dissertation provides for the following tasks:

–Study of the period, life and literary environment of Abu Abdullah Migdad al-Hilli;

–Study and information about the life and work of Abu Abdullah Migdad al-Hilli with reference to medieval sources;

–Study of the works of Abu Abdullah Migdad al-Hilli and their handwritten copies;

–Definition of the work “Kanzul-irfan” as an important source in Fiqh-tafsir

–A general overview of the history of the emergence and development of the science of Fiqh-tafsir or Ayatul-ehkam

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<sup>15</sup> // AMEA Məhəmməd Füzuli adına Əlyazmalar İnstitutu əlyaza fondu . C-654, – 162 vərəq.

–Conducting a comparative analysis of handwritten copies of the work “Kanzul-irfan”;

–Determination of the role of Abu Abdullah Migdad al-Hilli in the development of Fiqh-tafsir as a science in the region during the author's lifetime;

–Comparative analysis of Baku handwritten copies of “Kanzul-irfan” by Abu Abdullah Migdad al-Hilli with violations of graphic and spelling rules revealed in the text, repetitions and abbreviations found in the texts, as well as distorted parts of the texts and an explanation of the reasons for their occurrence.

**Research methods.** The thesis was based on the principles and the following methods used by prominent representatives of world and Azerbaijani textual studies, achieved in the study of manuscripts and sacred books of the peoples of the East:

–collection of facts and materials;

–systematic commentary and analysis;

–historical and comparative approach in substantiating opinions and judgments;

–obtaining scientific results through generalizations.

**The main provisions of the defense.** In the dissertation work , the following provisions were put forward:

–“Kanzul-irfan” by Abu Abdullah Migdad al-Hilli occupies a special position in the science of fiqh-tafsir for the Shiite population of the region;

–“Kanzul-irfan” by Abu Abdullah Migdad al-Hilli is of great importance as the completion of works written in the field of fiqh-tafsir;

–The peculiarity of the text “Kanzul-irfan”, which has a peculiar structure, is a clearer understanding of the interpretation of the verses of the Quran;

–The work of Abu Abdullah Migdad al-Hilli “Kanzul-irfan” is characterized by a grammatical explanation of words when describing the verses of the Koran as sharia;

–The work of Abu Abdullah Migdad al-Hilli “Kanzul-irfan” has a unique way in explaining the issues of Jurisprudence concerning the Shiite population of the region. It explains the meaning of the verses

concerning the issues and bada, muamara and Cuba, as well as their grammatical explanation in the interpretation of individual terms;

–A comparative analysis of the copies of the monument stored at the Institute of Manuscripts named after Muhammad Fuzuli ANAS helps to reveal the true essence of the work, to determine the original author's text;

–As a result of the study, it turned out that the manuscript stored under the C-564 cipher is more perfect in one way or another than the other five copies, including the completeness of the chapters and the integrity of the content. It should be noted here that in the manuscript stored under this cipher, unlike other copies, the copyist's errors are also a minority.

**Scientific novelty of the research.** In the Middle Ages, a number of works on the interpretation of Fiqh were written. The work of Migdad “Kanzul-irfan” is one of the most valuable works in the Shiite world written on this topic. The mentioned work The comparative analysis of the Azerbaijani manuscripts of Abu Abdullah Migdad al-Hilli's work “Kanzul-irfan” as a study of Shiism and the sources of hadith also deserves praise from the point of view of forming an idea of the history of Azerbaijani Islamic studies. Therefore, this dissertation may be of scientific interest not only for Islamic studies, but also for the entire Azerbaijani spiritual culture as a whole. Thus, for the first time in Azerbaijan, the history of the emergence of the Shiite Fiqh-Tafsir, its main sources, the most prominent representatives are studied, and its place in the Islamic world is determined. It should be noted that until now, neither in neighboring Muslim countries nor in our country has an extensive study been conducted on this work.

The main scientific innovations of the dissertation are as follows:

–In the presented dissertation, for the first time, a comparative textual study of the Baku manuscripts of the work “Kanzul-irfan” was carried out;

–The presented dissertation is the first research work devoted to the study of Fiqh-tafsir in the Middle Ages in Azerbaijan;

– Although 67 handwritten copies of “Kanzul-irfan” have been

found in various institutes, museums and libraries around the world, it is believed that there are even more of them. Information about the copies was obtained from the catalogues compiled by the Institute, the museum and the libraries where these manuscripts were kept;

–The oldest of the world's copies was rewritten in 918/1512. It is kept in the Istanbul museum of the Topkapi Palace. The most modern dates back to 1312/1894. It is kept in the State Library named after Tarbiyat;

–In the presented dissertation, the importance of Migdad's work “Kanzul-irfan” was mentioned for the first time, its differences from other works written on this topic, and a comparative textual study of the Baku manuscripts of the monument of this work was carried out.

**Theoretical and practical significance of the research.** The study of “Kanzul-irfan” by Abu Abdullah Migdad al-Hilli is of great interest both from the point of view of studying the development of Fiqh, tafsir, the science of kalam in the Eastern world, including in Azerbaijan, and from the point of view of serving as an example for studying complex structured works of this type. The main provisions and results of the dissertation work can be applied and used in the following cases:

–In enriching the theoretical rules of textual science with the basics obtained from this study;

–Disclosure of the structure and interpretation of the work “Kanzul-Irfan” as a result of textual research, as well as in determining the methods of teaching Fiqh;

–When compiling programs and textbooks on the history of Fiqh, tafsir for theological faculties of higher educational institutions.

**Approbation and application of research work.** The dissertation work was reviewed in the departments “Research of interdisciplinary manuscripts” and “research of Arabic-language manuscripts” of the Muhammad Fuzuli Institute of Manuscripts of ANAS.

The results of the study are reflected in the collections recommended by the Higher Attestation Commission under the President of the Republic of Azerbaijan, including publications of various institutes of ANAS, conference materials. Also, the main

content and scientific provisions of the dissertation are reflected in the researcher's articles published in scientific journals and collections of Azerbaijan and foreign countries, in conference materials.

**Name of the organization where the dissertation work is performed.** The research was carried out in the department "Research of multidisciplinary manuscripts" of the Institute of Manuscripts named after Muhammad Fuzuli of ANAS.

**The structure and total volume of the dissertation.** The dissertation was written in accordance with the requirements of the Supreme Attestation Commission under the President of the Republic of Azerbaijan. Dissertation consists of the following parts: Introduction (15886 signs), 3 chapters (the first chapter three paragraphs 59.294 signs; the second chapter two paragraphs 61.086 signs; the third chapter two paragraphs 70.718 signs) conclusion (16.711 signs), and Bibliography. The total volume of the dissertation is 223.695 signs.

## **MAIN CONTENT OF THE DISSERTATION WORK**

In the section "**Introduction**" of the dissertation work it is said about the degree of relevance and elaboration of the topic, the object and subject of research, goals and objectives, methods are determined, the main provisions submitted for defense are indicated, the scientific novelty, theoretical and practical significance of the dissertation work is justified, the approbation of the research work is given, the name of the organization performing the dissertation work, the total volume of structural units separately and with a note.

The first chapter of the dissertation entitled "**The history of the study of the era, life and work of Abu Abdullah Migdad al-Hilli**" consists of three paragraphs. In the first paragraph, entitled "**The socio-political situation in Hilla in the 14th-15th centuries and the development of religious sciences**", based on the sources, the reasons for the emergence of the nisba "Hillah", used by the medieval scientist Abu Abdullah Migdad al-Hilli, were investigated, and the history of the settlement of the city of Hilla, in which the scientist lived, including the socio-political situation and the development of religious

sciences during the reign of the Mamluks.

As examples, information about Hilla is given from sources such as the dictionary “Kamusul-Elam”<sup>16</sup>, authored by a representative of the Tanzimat era, a well-known researcher of Albanian origin, encyclopedist Shamsaddin Sami, including the work of the medieval scholar Yakut Hamavi “Mujamul-Buldan”<sup>17</sup>, as well as the work of historian Yusif Hilli Karkush “Tarihi-Hillah”<sup>18</sup>.

Some historians believed that in the 7th century of the Hijri, the most important factor in the creation of scientific centers in the city of Hill was the Mongol attack on Baghdad. Because in order for the city to be safe from the Mongol invasion, scientific madrasahs were moved from Baghdad to Hillah<sup>19</sup>

After the destruction of the Mongol dynasty, the Jalariyya government seized power in Baghdad, and during the reign of Karagoyunlu, up to the 9th century of the Hijri, Hillah was the capital. As we have already mentioned, Hilla was a scientific center. The Zaiyya school, which was located in Hilla, was taught by such scholars as Ibn Rashid, Sheikh Barasi, Ibn Dagar, Sheikh Ahmed Fahd Hilli. One of such scientists is a representative of the 14th-15th centuries, Fazil Migdad, who was originally from Hilla<sup>20</sup>.

The period of Abu Abdullah Migdad al-Hill's life falls on the years of the Mamluk rule. The Mamluk state dates back to the Muslim Turkish state (1250-1517), which ruled in Egypt, Syria and the Hejaz. It was founded by emirs of Turkish origin who came from the Ayyubid army in Egypt.

The period of rule of the Mamluk state, known as the Turkish state, is divided into two periods: Bahrain (1250-1382) and Burjilar

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<sup>16</sup>Sami, Ş. Qamusul-elam [4 ciltte] / Ş.Sami. – İstanbul: Mihran, – c. 3. – 1891. – 1604 - 2400 s.

<sup>17</sup> الحموي، ياقوت شهاب الدين عبد الله الرومي. معجم البلدان: [في 6 مجلدات] \ الحموي – بيروت : دارصادر، – ج. 2. – 1965. – 968 ص.

<sup>18</sup> كركوش، يوسف الحلبي. تاريخ الحلة: [في مجلدين] \ كركوش. – النجف. – ج. 1. – 1965م-1385 هـ. – 290+255 ص

<sup>19</sup> كركوش، يوسف الحلبي. تاريخ الحلة: [في مجلدين] \ كركوش. – النجف. – ج. 1. – 1965م-1385 هـ. – 53 ص.

<sup>20</sup> محبويه، الشيخ جعفر الشيخ باقر، ماضي النجف و حاضرها: [في 3 مجلدات] \ محبويه. – البيروت: دار الاضواء، – ج. 1. – 1986. – 410 ص.

(1382-1517)<sup>21</sup>.

The Mamluk period was one of the brightest periods of Islamic history in terms of the development of science and culture.

Also, in this paragraph, it is said about the high value that the Mamluk sultans attached to science and scientists, as well as about the scientific councils that they organized..

The second paragraph of the first chapter is called “**The history of studying the life and work of Abu Abdullah Migdad al-Hilli**”. This paragraph provides information about Abu Abdullah Migdad al-Hilli, the author of a number of valuable works on Fiqh, hadith, Kalam, logic and usul, who lived in the Middle Ages, and his scientific and artistic heritage. The information about his life given in medieval sources is very limited. Since these data are encyclopedic in nature, they usually repeat each other in meaning. Although the exact date of the scientist's birth is unknown, some sources note that he was born in 746/1346 and lived for about 80 years<sup>22</sup>. Later he came to Najaf and settled there until the end of his life (826/1423) he lived there and engaged in scientific activities. Abu Abdullah Migdad al-Hilli received his first education from his father and grandfather, who were considered scientists of their time. Further, he continued his education with Muhammad bin Jamal ad din Makki, who later received the name Shahide-Sani, as well as with such scientists as Ziyaddin Abdullah al-Araji and Amidaddin Abdulmuttalib ibn Abulfavaris. Having been educated in Najaf, he was engaged in pedagogical activity and built a madrasah at his own expense. This madrasah was known as “Migdad Suyuri” madrasah in the 9th-10th centuries. In the madrasah, considered in the past one of the most important educational institutions, and now known by the name of his patron Selim Khan as “Selimiya”, he educated many students. The madrasah was rebuilt in 1250<sup>23</sup>.

Being the author of valuable works in the field of Islamic

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<sup>21</sup> Şərifov, Ş.Ş. İslam tarixi / Ş.Ş.Şərifov. – Bakı: “Nurlar” Nəşriyyat-Poliqrafiya Mərkəzi, – 2013. – 656 s.

<sup>22</sup> ١٤٠٥، مقداد، جمال الدين ابن عبد الله السيوري الحلبي، ارشاد الطالبين الي نهج المسترشدين،

<https://books.rafed.net> >

<sup>23</sup> محبوبه، الشيخ جعفر الشيخ باقر، ماضي النجف و حاضرها: [في ٣ مجلدات] \ محبوبه. – البيروت: دار الاضواء، – ج. ٣. – ١٩٨٦. – ٤١٠ ص

sciences, including Fiqh, Migdad devoted his whole life to teaching students. Among his students, along with his son Abdullah, were such famous scientists as Zeynaddin Ali bin Hassan Alale, Jamaladdin Ahmed bin Fahd Hilli, Hassan bin Rashid Hilli.

The third paragraph of the first chapter is called **“The works and handwritten legacy of Abu Abdullah Migdad Al-Hilli”**. Following from the title of the paragraph, the scientific work of Migdad al-Hilli, consisting of 21 works ( ادب الحج “Adab al-hajj”, “al-Adiyyatu as-Salasan” الادعية الثلاثون, “al-Arbauna Hadisan” الاربعون حديثا, “Irşad at-Talibin ilə Nahdj al-Mustarşadin” ارشاد الطالبين الي نهج المسترشدين, “al-İtimad fi Şarhi Vadjib al-İtikad” الاتماد في شرح واجب الاعتقاد, “al-Anvar al-Djalaliyya al-Anvar al-Djalaliyya في شرح الفضول الناصيرية, “Tajvid al-Baraa fi şarhi Tajrid al-Balaga” تجويد البراعة في شرح تجريد البلاغة, “Tafsiru Mugmidat al- Quran” تفسير مغمضات القرآن, “at-Tangih ar-Rai min al-muxtəsər aş-Şarai” التنقيح الرائع في شرح مختصر الشرائع, “Jami al-favard fi talxis al-gavaid” جامع الفوائد في تلخيص القواعد, “Rısalə fi vujub maraa al-adala fi man taxuz hajj an-miyya” رسالة في وجب مراعاة الأدلة في من تاخذ حج النية, “Şarh mabadi al-usul lil-Allama” شرح مبدي, “al-Fatavı al-mutafarrıga” الفتاوي المتفرقة, “al-Lavami al-İlahiyya fil-mabahısil-kalamıyya” اللوامع الإلهية في المباحث الكلامية, and so) and dedicated to Fiqh, tafsir, kalam, hadith and other fields of science, allows us to present him as an outstanding religious scientist of his time. The scientist's works have had a strong influence on the creativity of researchers who have been writing in this field for centuries. His most valuable work on Fiqh, “Kanzul-irfan”, is notable for a number of distinctive features. This book is one of the most famous works written in the field of Fiqh and the Quran. A number of theologians have repeatedly noted that the scientific essence of the work of Fazil Migdad “Kanzul-irfan” has been preserved to this day<sup>24</sup>.

The second chapter of the dissertation is called **“Abu Abdullah Migdad al-Hilli as an outstanding representative of the science of Fiqh-tafsir (Ayatul-ehkam)”** and consists of three paragraphs. The first paragraph of this chapter, entitled **“From the history of the**

فهرس مخطوطات دار الكتب الظاهرية علوم القرآن الكريم [ في ٢ مجلدات ]\ صلاح محمد الخيمي. – 24 – دمشق, الجزء الثاني – ٥١٤٠٤ / ١٩٨٤م – ٣٢٩ ص

**emergence and development of the science of Fiqh-tafsir or Ayatul-ehkam”** (the meaning and history of the emergence of tafsir as a science), explains the emergence of Fiqh-tafsir or Ayatul-ehkam as a science. Among the reasons why Fiqh-Tafsir arose as a science is that the Quran establishes some legal and moral rules concerning personal and public life. Approaching the topic from this point of view, we can say that the beginning of the development of Fiqh-tafsir began with the prophet (s). Because in the Quran it was revealed that the prophet (s) preached the Quran to people, which was transmitted by the consequence of the messages<sup>25</sup>.

The Prophet interpreted the Quran in the following ways:

1. Carried out the interpretation by reading the verses, i.e. at the same time reading the verses, commented on their cause.
2. In order to draw attention to any verse, before reading them, he addressed the question: *“Do you know for what reason this verse arose? ”Then he gave an interpretation of the verse.*
3. He conveyed the interpretation of the verses by means of questions that arose from the sahabas, the companions of the prophet.
4. Interpretation of the verse based on the evidence<sup>26</sup>.

After the death of the prophet, his companions did not need to interpret the entire Quran. Their methods of interpretation were as follows: the interpretation of the ayat with the help of another ayat, the Sunnah of the Prophet and the interpretation of the ayat by explaining their causes<sup>27</sup>.

Fiqh-tafsir is the name of a special school of tafsir, which explains the Holy Quran about deeds, tries to endure hokmah. Some Muslim scholars and thinkers have explored the area of tafsir, making hokmas based on the holy scriptures of the Quran. First of all, they studied the verses from the Quran, and then the verses (ayats) that exist in relation to Hokm and formed tafsir as a science. That is, the subject of fiqh-tafsir is not only the verses about hokmah, but also all

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<sup>25</sup>Quran-Kərim/ Ərəb dilindən tərcümə edənlər: Z. Bünyadov, V. Məmmədəliyev. – Bakı: Azərneşr, – 1992. – V+XXXI+710 s.

<sup>26</sup> Güngör, M. Kuran tefsirinde fikhi tefsir hareketi ve ilk fiki tefsir / M.Güngör. – İstanbul: Bayrak Matbaası, – 1996. – 177 s.

<sup>27</sup> Cerrahoğlu, İ. Tefsir tarihi [3 cilt] / İ.Cerrahoğlu. - Ankara: Ayyıldız Matbaası, – c. 1. – 1988. – 510 s.

the verses related to this topic. Fiqh-tafsir is a science that covers chokmah about both the world and the afterlife. This is a solution to problems related to the world, including a form of expression of respect and love of a person for God, ibada, civil chokmas about buying and selling (muamilat), as well as chokmas about forbidden human actions (ukuba).

Since the subject of fiqh-tafsir are Ibadat, muamala and do not have a complete common opinion about the number of ayatul-ahkam in the Koran.

In his scientific works, from the point of view of Fiqh, the scholar, interpreter of Fiqh-tafsir Abu Bakr Jassas (d.370/980) interpreted 1080 verses, Ibn Arabi (d.543/1148) - 800 verses, and Muhammad Siddiq Khan ibn Hassan ibn Ali (d.1307/1889) interpreted about 250 verses. Abu Abdullah Migdad al-Hilli referred to 382 verses from the Koran when writing his work "Kanzul-irfan"<sup>28</sup>.

In the second paragraph, entitled "**Works written in the field of Fiqh-tafsir or Ayatul-ahkam**", works written in the field of Ahkamul- Quran were examined. Also , these works were divided and composed as follows:

The first group consists of books compiled on the basis of the works of previous authors. They were compiled based on the date of death of the authors. The works of the authors included in this group are considered to be the most important books written in the field of interpretation.

The second group consists of modern academic research.

The names of the authors are arranged in Arabic alphabetical order, since it is not possible to find out the date of death of their owners, and perhaps some of them are still alive. As for the works written on the subject of Ahkamul-Koran, there is simply information about the vast majority of them, both in handwritten and published form. The originals of the works have either disappeared over time, or are waiting for their scientific researchers. The number of works written in the 3rd century of the Hijra reached thirteen, and therefore

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<sup>28</sup> Türkiye Diyanet Vakfı İslam Ansiklopedisi / Yönet. kur. başkanı M. Akif Aydın. – İstanbul: TDV İslam Araştırmaları Merkezi, – c. 1: AB-ı Hayat – el-Ahkamüş-şeriyye. – 1988. – 559 s.

the 3rd century of the Hijra is characterized by the writing of works in the field of science Ahkamul- Quran. Since the 4th century, sects have been formed, the number of followers has increased and the number of works written in this area has increased. Libraries of Fiqh interpretation began to emerge.

Looking at the works described in the paragraph, it becomes clear that the books of Malikite scholars, unlike other sects, make up the majority of books written in this field. The next Shafi'is after them are Mufasssir. The Shafi'is, starting with Imam Bayhaki, have relatively many works written in the field of ahkamul-Koran. Among the Hanafi scholars who are in third place, Abu Jafar Tahawi (d.321/933) and Abu Bakr al-Jassas (d.370/980) are especially famous. In conclusion, the scholars of Hanbali are noted. The role of Shiite Mufasssirs in the field of Ahkamul- Quran is also revealed and the definition of Ahkamul-Quran as a science is given. Its development in the 9th / 15th centuries is emphasized <sup>29</sup>.

In the third paragraph of the second chapter of **“Kanzul-irfan”** by **Abu Abdullah Migdad al-Hilli, the work on the interpretation of Fiqh “Kanzul-irfan”** by the representative of medieval science Abu Abdullah Migdad al-Hilli is widely studied. While writing "Kanzul-irfan", the scientist used the ideas and research of such scientists as Ali ibn Hamza Kasai (d.189/805), Yahya ibn Ziyad Al-Farra (d.207/822), Abu Dawud (275/889), Muhammad Ibn Jarir al-Tabari (d. 310/923), Muhammad ibn Masud al-Ayyashi (d. 320/932), Abul-Qasim Zedjaji (d.337/949), Abul-Kasim Mahmud Zamakhshari (d.538/1144) and many other authors. The study of the structural principles of interpretation of Fiqh “Kanzul-irfan” by Abu Abdullah Migdad al-Hilli revealed the presence of the following provisions:

–As in all classical works written on this topic, it is divided into “books”, while the “book” is divided into departments (كتاب) begins with the book “taharat” (الطهارة) and ends with the book (ديانة) "Diyat" ;

–The book was not divided according to the surahs of the Quran, but was compiled in accordance with the subject of Fiqh. Thus, the interpretation of the verses included in a particular topic of Fiqh was

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<sup>29</sup>Aydüz, D. Tefsir tarihi, çeşitleri ve konulu tefsir / D.Aydüz. – İstanbul: Işık Yayınları, – 2004. – 210 s.

given. More efforts have been made from the point of view of Fiqh and in order for Fiqh to be combined with a sequence of judgments and laws;

–The title of each book in the work is explained by the author both in semantic and terminological meaning;

–The sections related to the Occam are divided according to the verses in the Quran and headings with the meaning of Fiqh;

–The author, when interpreting words and compositions, looked into the books of scientists who preceded him. He used the ideas of these scientists on this topic. Sometimes he expressed his attitude to a particular issue after expressing the opinion of these scientists. For example, in the 22nd verse of Surah "an-Nisa" it says: "و لا تتكحوا و ماشكحيانكم من النساء الا مد و سلف انهكان أأحشة مقتا و ساء سييلا": Tabari used here" ما" [ma] how masdar denial, but in my opinion, the" ما" [ma] is a relative pronoun<sup>30</sup>.

In general, in the work "Kanzul-irfan" there are quite a lot of khokms and their meanings. The author has revealed here the subtle mind and character of mujtahid.

The third chapter of the dissertation is entitled "Textual research of Azerbaijani manuscripts of the work of Abu Abdullah Migdad al-Hilli" Kanzul-irfan" " and consists of three paragraphs. In the first paragraph of this chapter, titled "Manuscripts copies of the work "Kanzul-irfan", stored in libraries of the world", provides information about handwritten copies of the work "Kanzul-irfan" by Abu Abdullah, stored in libraries of the world. His works attracted the attention of contemporaries and students. Over time, they were rewritten by the scribes and distributed over a vast geographical area. That is why a huge number of copies of this work are kept in famous manuscript treasuries, libraries and museums around the world. Information about a work in catalogs is sometimes given in a broad aspect, and sometimes briefly (for example, only its cipher). Thus, the oldest of these copies dates back to 918/ 1512 and is kept in the Istanbul Museum of the Topkapi Palace. And the most modern - by 1312/ 1894 and is kept in the Tarbiyat State Library. The

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<sup>30</sup> AMEA Məhəmməd Füzuli adına Əlyazmalar İnstitutu əlyazma fondu . C-654, – 162 vərəq.

smallest in volume is stored in the library of Ayatollah al-Uzma Marashi Najafi under the cipher 1468. Its volume is 16 sheets. A large volume is also stored in this library under the cipher 6466. The volume is 321 sheets. Relatively extensive information is given about 39 handwritten copies of this work, brief covers 28 handwritten copies. The total number of copies of "Kanzul-irfan" is 67. However, since it was taught as a teaching aid in schools and madrasas in the Middle Ages, we believe that this number is more than indicated.

In the second paragraph of the third chapter, entitled **“Baku manuscript copies of the work “Kanzul-irfan” and their scientific and paleographic description”**, as is known from the title, a scientific and paleographic description of the Baku handwritten copies of the work of Fazil Migdad "Kanzul-irfan" is given. These manuscripts are as follows: B-38, B-86, C-523, C-560, C-654, M-366. The paleographic study used a chronological sequence from the oldest copy to the modern one. At the same time, reporting from the researchers who provided the initial information about the work, it was noted that in 1998, researcher Javid Musayev in his article “Sheikh Migdad and his work “Kanzul-irfan fi fiqhil- Quran ” described the manuscript stored under the cipher M-366, N. Suleymanova<sup>31</sup> in her work in 2017, she lost sight of a copy of this scientific work, stored under the cipher C-560.

The third paragraph of the third chapter is called **"Comparative textual analysis of Baku manuscripts copies of the work "Kanzul-irfan"**. In this paragraph, a textual analysis of each of the 6 copies of the manuscript available at the Institute of Manuscripts named after Muhammad Fuzuli ANAS was carried out, then they were compared with the cipher C-654, which was accepted as the correct version. In the course of comparative textual analysis, a manuscript under the cipher C-654 was revealed, close and taken as the basis of the author's text of the work “Kanzul-irfan”. As can be seen from the descriptions, some of the copies are defective or incomplete. Two copies-large volume (C-654, M-366), three-medium volume (B-86, C-523, C-560), one-small volume (B-38). The beginning of the instance stored under

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<sup>31</sup> Süleymanova, N.A. İlahiyyata dair əlyazmalar kataloqu [2cilddə] / N. A. Süleymanova. – Bakı: Elm və təhsil, – c. 2. – 2017. – 180 s.

the cipher C-523 is incomplete, the beginning and end of the instance stored under the cipher B-38 is also incomplete. In the paragraph, the components of the copies are considered as a result of the study. It turned out that the manuscripts stored under the cipher M-366 and C-654 contain exactly 20 books. The manuscript under the cipher C-560 consists of 17 books, the manuscript under the cipher C-523 consists of 16 books, the manuscript under the cipher B-86 consists of 12 books, and the manuscript under the cipher B-38 consists of 8 books. Thus, when studying the text of "Kanzul-irfan" by comparing and comparing handwritten copies, it becomes clear that there are both minor and significant differences between them. The reasons for these differences and the territory where the manuscript was rewritten, the scribe's insufficient vocabulary, the replacement of archaisms with a more modern word, certain mistakes of the scribe. Thus, differences caused by various reasons were identified. For example:

- Replacing the word "نورا" with the word "منور";
- Replacing the word "الرسالة المبعوث" with the word "الرسالة المنعوت";
- Replacing the word "علم الشرعية" with the word "الاحكام الشرعية";
- Replacing the word "ارادة" with the word "علي";
- Replacing the word "انهم" with the word "ان";
- Replacing the word "انواع الاول" with the word "نوع";
- Replacement of the word "يريد الوصية" with the word "يريد الوصف";

Change of personal pronouns:

- The pronoun "هو" to "هي" - in manuscript B-86 - هو فن من - هي فن من فنون - (1b) C-560 فنونه
- B-86 replacement of the demonstrative pronoun - ذلك by تلك - في ينقيح ذلك - في (1<sup>b</sup>), C-560 تلك الايات بيرد الغليل - ذلك الايات بيرد الغليل ينقيه تلك

Replacing certain words:

- Replacement of the الرادة with-على B-86 فيكون من اطلاق الملزوم و ارادة (8<sup>a</sup>) - فيكون من اطلاق الملزوم و علي C-560 ارادة
- Replacement of the قصد with خصوص B-86, M-366 و التوجه اليه (8<sup>a</sup>) يستلزم القصد اليه - و الوجه اليه يستلزم فنسخ

Increase or decrease in offers:

- There is no sentence in the manuscripts under the cipher B-38, M-366 . يعود الي الكتاب لانها اقرب . In the manuscripts under the cipher C-560, C-654, the text is given in full

وقيل: المصحف الذي بيد الناس و الضمير في لايمسه يعود الي الكتاب لانه اقرب، فعلي القول الاول: لا يمسه الا الملائكة المطهرون من الذنوب

- This part of the verse is not written in the manuscript under the cipher M-366: هم علي صلوتهم دائمون. The full text of the above verse is contained in the manuscripts, under the cipher C-523, C-560, C-654:

قال في موضو اخر و الذين هم علي صلوتهم يحافظون و في موضع اخر الذين هم علي صلوتهم دائمون فقيل المحافظة متعلقها الافعل والحدود و الشرائط و امداومة متعلقها التكرار بحسب الاوقات.

- In rare cases, the phenomenon of repetition of phrases and sentences can be found in the text. The repeating part is indicated in parentheses.

الثانية: اللفظ الدال علي الماهية اما ان يدل عليها من حيث هي لا (C-560(2<sup>b</sup>) بقيد وحدة او كثرة اولاً، و الاول المطلق و الثاني إن دل بقيد وحدة (او كثرة اولاً، و الاول المطلق و الثاني إن دل بقيد وحدة) فاما معينة فهو العلم و المضمير

–The word, “وحدة” in the manuscript under the cipher C-560 is written twice. In the other listed manuscripts it is written once. In the manuscript M-366, there is no sentence at all where the word is given. Due to the incomplete list of the beginning of the manuscripts, stored under the cipher B-38 and C523, the above text is generally absent. The correct version of the text is preserved in the manuscripts under the cipher B-86 and C654.

الثانية: اللفظ الدال علي الماهية اما ان يدل عليها من حيث هي لا بقيد وحدة فاما معينة الثانية: اللفظ الدال علي الماهية اما ان يدل عليها من حيث هي لا بقيد وحدة او فهو العلم كثرة اولاً، و الاول المطلق و الثاني ان دل بقيد وحدة فاما معينة فهو العلم كزيد المضمير،

In the **Conclusion** of the dissertation the scientific-theoretical findings carried out during the research are summarized as follows.

–Abu Abdullah Migdad al-Hilli, who lived in the late 14th-early 15th centuries, was known as a talented Fakih not only in Hill, where he grew up, but also outside, especially in Najaf, where he continued his education, and in Tabriz, the capital of the Safavid state;

–The information about Abu Abdullah Migdad al-Hilli, both in the first sources and in research papers, was contradictory, as a result

of which the data on the dates of his birth and death, as well as how many years he lived, in most cases refuted each other. As a result of our research, it was established that he was born in 746/1346 in the village of Suyur, near Hilla and lived for about 80 years, and died in Najaf in 826/1423 on the 25th of Jumada-el-Awwal and was buried there;

–For the first time, on the basis of medieval sources, extensive information was provided about the life, family, teachers, students of Abu Abdullah Migdad al-Hilli, his works in the field of Islamic sciences were revealed;

–The nisba “Hilli” used by Abu Abdullah Migdad al-Hilli has been researched on the basis of medieval and modern sources and the significance of the city of Hilli in the Muslim East has been determined;

–It became known from sources that he received his first education in Hilla and Baghdad, and then went to Najaf, recognized as a scientific center. In addition, based on these sources, it was established that Fazil Migdad was one of the disciples of the famous scientist of his time, Muhammad ibn Mekka, famous under the name Shahidi-Awwal;

—“Kanzul-irfan”, which tells about Fiqh-tafsir as a science of Islamic law, which became widespread in the Middle Ages, is an excellent work consisting of newer scientific provisions. Along with the fact that it is among the books that were increasingly taught in schools and madrasas in the fifteenth century, it is also important in our time as a source for the study of the science of Fiqh and Tafsir;

–When writing this work devoted to the interpretation of the Quran from the point of view of Fiqh, the scientist used works on tafsir, hadith, Fiqh and historical sciences as sources. A distinctive and excellent feature of this work from other interpretations of Fiqh is that this is what the book was compiled on the subject of Fiqh, and also the lexical and terminological meaning of the terms are widely explained here;

–Following from the catalogues compiled by institutes, museums and libraries of the countries of the world, the following number of copies of the work of Abu Abdullah Migdad al-Hillah

"Kanzul-irfan" was found: 67 manuscripts, 3 old printed books, as well as modern printed editions;

–At the Institute of Manuscripts named after Muhammad Fuzuli ANAS, for the first time, an extensive paleographic description of each of the 6 manuscripts of this work was involved in the study and given;

–The work of Abu Abdullah Migdad al-Hilli "Kanzul-irfan" became the first textual research work in Azerbaijan written in the field of Arabic-language Fiqh-tafsir, and is evaluated as a valuable source in research in this field;

–The textual features of the work “Kanzul-irfan” by Abu Abdullah Migdad al-Hilli have been widely studied and a comparative analysis has been carried out. There were differences between the manuscripts in both large and small copies: small differences meant different spelling of individual words, the use of another word and expression instead of one word or phrase, and large differences meant the reduction of individual parts of all chapters of the work. Also, in the manuscripts, abbreviations of some topics or the exclusion of certain sentences from the text, including transcriber's errors, were found;

–Despite the fact that the manuscript of the work under the cipher C-654 was rewritten 297 years after the author's death, it was found that it is less distorted and close to the author's text, as a more perfect text.

### **List of published scientific works on the topic of the dissertation**

1. Hillədə yaşayıb – yaratmış böyük fəqihlər // Azərbaycanın görkəmli şərqşünas alimi professor Aida İmanquliyevanın 75 illik yubileyinə həsr olunmuş “Şərqşünaslığın aktual problemləri” mövzusunda Respublika Elmi Konfransının materialları, – Bakı: Elm, – 10 – 11 oktyabr, – 2014. – s. 346-347.
2. Müsəlmanların həyatında fiqhın yeri və əhəmiyyəti // – Bakı: AMEA Məhəmməd Füzuli adına Əlyazmalar İnstitutu Əlyazmalar yanmır, – 2016. №1, – s. 82-85.

3. Miqdadın “Kənzül - irfan” əsəri fiqh tarixinə dair dəyərli mənbə kimi // Azərbaycan Dövlət Mədəniyyət və İncəsənət Universiteti “Müqayisəli Ədəbiyyatşünaslığın Aktual problemləri” elmi-nəzəri konfrans, – Bakı: ADMİU mətbəəsi, – 14 fevral, – 2017, – s. 213-217.
4. Görkəmli islam hüquqşünası Fazil Miqdad və onun “Kənzül – irfan” əsəri // Azərbaycan Respublikası Təhsil Nazirliyi Bakı Dövlət Universiteti “İslam Həmrəyliyi – 2017: Reallıqlar və Perspektivlər” mövzusunda Respublika elmi - metodik konfransının materialları, – Bakı: – 25 – 26 aprel, – 2017, – s. 331-332.
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