
TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

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IN REGARDS TO CERTAIN FORMS OF INDEXES IN MEDIEVAL ARABIC TREATISES (BASED ON THE MANUSCRIPTS OF TĀSHKENT COLLECTIONS)

Currently the employees of the Institute of Oriental Studies of Abu Rayhān Bīrūnī of the Academy of Sciences of the Republic of Uzbekistān, sponsored by the Gerda Henkel Fund, work on compiling an electronic catalogue of a manuscript collection.

The manuscript stocks of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistān contain several copies of the unique work on the Muslim law of the scholar of the medieval Kh^wārazm, Najm al-Dīn Abu Rājā Mukhtār b. Maḥmūd al-Zāhidī al-Ghazmīnī (d. 658/1260) *Qunyat al-munya li tatmīm al-ghunya* (“The Acquisition of the Object of Desire for the Completion of the Sufficiency”, further on as *Qunyat al-munya*) (figs. 1–4). Al-Ghazmīnī was a native of Kh^wārazm. His *nisba* points out that he is a native of one of the cities of Kh^wārazm, the city of Ghazmin. ‘Abd al-Ḥayy Laknawī reports that he was a prominent expert on *fiqh*, *kalām* and *‘ilm al-khilāf* (the science of divergence). *Sharḥ Mukhtaṣar al-Qudūrī* (“Commentary on the Extracts of Qudūrī”) and other works belong to his *qalam* apart from *Qunyat al-munya*. His teachers were such distinguished theologians as Muḥammad b. ‘Abd al-Karīm Turkistānī, Dihqan al-Kāsānī, Najm al-Dīn ‘Umar al-Nasaḥī, Abu al-Yusr al-Bazdawī (Pazdawī) [1]. After he had acquired sufficient skills al-Ghazmīnī participated in scientific arguments and disputes in Baghdād. Then he lived in Asia Minor for some time, where he wrote such works as *Zād al-a’imma* (“[Increasing] the Level of Imāms”), *Mujtabā fi al-uṣūl* (“Selections on the Institutes of the Muslim Law”), *Kitāb al-Farā’id* (“The Book Pertaining of Inheritance”). However the work titled *Qunyat al-munya* gained him the most popularity; the remaining manuscripts of the treatise number several tens of copies in the manuscript stocks of Uzbekistān and many other countries.

This work is unique due to the following reasons. First of all, it is one of the most fundamental works on the Muslim law, belonging to the *qalam* of one of the

representatives of the few legal experts from Kh^wārazm. Secondly, the work contains the views of the representatives of various trends in Islam (the Sunnīs, the Mu‘tazilas). Thirdly, this work contains information on ancient Kh^wārazmian language, which in itself is of great interest to the specialists in philology and history. And finally we may discover a distinctive historiography of the subject in it, i. e. the survey of the works on the Muslim law of a Ḥanafī *madhhab* at the time of the author's life.

The manuscripts of this work are widely disseminated. Karl Brockelmann has registered a great number of its copies in the libraries of Europe and the East [2]. Many a manuscript, of course, remained unknown to Brockelmann. For instance, three manuscripts of *Qunyat al-munya*, kept in the manuscript stocks of the Institute of Oriental Studies of the Academy of Sciences of the USSR, are described by S. L. Volin [3]. The article of Volin describes the manuscript No. 3181 dated to 701/1302 as the most ancient among the copies of this work, it is kept in the stocks of the State Public Library of Uzbekistān SSR [4].

Fourteen manuscripts of *Qunyat al-munya* from the ones kept in the stocks of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan are described by D. G. Voronovskii and are included into the Collection of Oriental Manuscripts (COM) of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistān. In addition to it, D. G. Voronovskii published an article covering the manuscripts of this work [5]. In this work the researcher challenges the date of the copying of the manuscript No. 3181, dated to 701/1302. In light of its appearance and distinctive indicators the researcher dates it to the 14th century (without any elaboration). Although in the COM Voronovskii attributes the copying of the given manuscript to Maḥmūd b. Maḥmūd, a disciple of the work's author [6].