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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2024 Issue: 12 Volume: 140

Published: 30.12.2024 <http://T-Science.org>

Issue

Article



O'ktam Bazarbayevich Palvanov

International Islamic Academy of Uzbekistan

Ph.D. Dotsent, Lecturer

davr0101@mail.ru

HANAFI SCHOLARS WHOSE NAMES ARE MENTIONED IN SA'ADUDDIN AL-TAFTAZANI'S WORK "SHARH AL-AQAID AL- NASAFIYAH"

Abstract: The Hanafi madhab is the most widespread in the world. The efforts of the scholars of this madhab are important for the correct understanding and interpretation of Islam. After all, the scholars did not oppose the teachings of Islam in the fields of natural and concrete science. Perhaps, they tried to justify the compatibility of the natural and exact sciences with the teachings of Islam. As a result, various fields of science developed and served for the benefit of people. These aspects can be observed in the scientific activity of scientist Sa'aduddin al-Taftazani (722-792/1322-1390), who lived during the Timurid period. Allama additionally cited the views of thirteen famous Hanafi scholars who lived before him to justify his opinions in his work "Sharh al-Aqaid an-Nasafiya". This made the work even more important. Accordingly, the scientific study of the scientific heritage of Alloma is important today.

Key words: Madhhab, Hanafi, Maturidi, Scholar, Aqidah, Fiqh.

Language: English

Citation: Palvanov, O.B. (2024). Hanafi scholars whose names are mentioned in Sa'aduddin al-Taftazani's work "Sharh al-Aqaid al-Nasafiya". *ISJ Theoretical & Applied Science*, 12 (140), 359-361.

Soi: <http://s-o-i.org/1.1/TAS-12-140-44>

Doi:  <https://dx.doi.org/10.15863/TAS.2024.12.140.44>

Scopus ASCC: 3300.

Introduction

The scientist Sa'aduddin Taftazani (722-792/1322-1390) who lived in Movarounnahr during the Timurid period also made a great contribution to the development of the teaching of Moturidia. His works on this doctrine were taught as the main textbooks in madrasahs in the Ottoman Empire, the Babur state, Mowarounnahr, and neighboring countries for nearly five centuries. The fact that more than 200 commentaries and footnotes were written on these works by famous scholars during the past period shows their great importance.

One of Sa'aduddin Taftazani's famous works on the science of theology is «Sharh al-Aqaid an-Nasafiya». Even though this work is in the genre of commentary, it has a special place in the development of the teaching of Moturidia. In this work, Alloma cited the opinions of many scholars of different madhabs and directions on a specific issue and analyzed them. Among them, the importance of scholars of the Hanafi school holds a special place. In this place, the scientists mentioned in the work were

studied based on primary sources and arranged according to the time they lived.

Abu Hanifah [7:225, 298, 368, 377]. His full name is Nu'mān ibn Thābit ibn Zūṭā ibn Marzubān (r.a.) (80-150/699-767) was the founder of the Hanafi madhab and was a scholar at the level of an absolute mujtahid. He started studying science from a young age, and when he was forty years old, he took the place of his teacher Hammad ibn Abu Sulayman ibn Muslim Ash'ari Kufi (d. 120/738) in the mosque of Kufa and began the period of issuing fatwas [8:31].

Al-Karhi [7:377]. His full name is Abulhasan Ubaydullah ibn Husayn ibn Dallal Karhi (260-340/873-952), and he has a treatise on usul al-fiqh [9:27-33]. The book contains a total of thirty-nine rules of method related to the problems [4], and this is its unique feature.

(Imam) Muhammad [7:385]. His full name is Abu Abdullah Muhammad ibn Hasan ibn Farqad al-Shaybani (131-189/749-805) [10:134-136]. He first learned from Abu Hanifa (r.h.) and after his death

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from Imam Abu Yusuf (r.h.) [6:55]. He collected the jurisprudential fatwas of these two teachers and compiled his own opinions in the collection «Zahir ar-Rivaya».

Ash-Sheikh Abu Mansur al-Moturidi [7: 167, 292, 363, 400]. In the work, the name of this scientist is mentioned twice in the form of «Ash-Sheikh Abu Mansur» and in two places in the form of «Ash-Sheikh Abu Mansur al-Moturidi». Imam Abu Mansour Moturidi (243-332/857-944) introduced the method of logical argumentation according to the requirements of the environment of the time to the Madhhab of Imam Abu Hanifa, which was based only on nass (Qur'an and hadith) in understanding and interpreting traditional doctrinal topics. In addition to nass (Qur'an and hadith), the scholar refuted the views of the errant currents in a manner appropriate to the style and form of evidence presented by them. At the same time, he enriched this school in terms of method. Although this service of the scientist is considered a great historical work, it was carried out within the framework of the Hanafi madhhab. As a result, a school of thought on the science of Aqaid began to take shape.

Al-Imam Shamsulaimma [7:292, 384]. His name is also mentioned in the work as «al-Imam al-Sarakhsi». His full name is Shamsulaimma Abu Bakr Muhammad ibn Ahmad ibn Abu Sahl al-Sarakhsi al-Khazraji al-Ansari (400-483/1009-1090), and he is the author of more than ten important works. In particular, his work «al-Mabsut» is considered one of the largest sources of Hanafi jurisprudence [6:53].

Fakhrulislam [7:292]. His full name is Fakhrulislam Ali ibn Muhammad ibn Husayn ibn Abd al-Karim ibn Musa al-Pazdavi (400-482/1010-1090), and he is considered one of the most famous Hanafi jurists of Mowaroonnahr [1:594; 3:152].

Abu al-Qasim al-Hakim [7:397]. His full name was Abu al-Qasim Is'haq ibn Muhammad al-Hakim al-Samarkandi (d. 430/1039), and he studied fiqh and kalam from Abu Mansur al-Maturidi, the founder of the Moturidiyyah doctrine. He is known as «Abu al-Qasim al-Hakim» because of his many wisdoms and sermons. Due to the strong scientific potential of the scientist, he was appointed to the post of judge in Samarkand and worked in this position for a long time [5:78]. He has a text called «Al-Sawad al-A'zam» and it is considered one of the ancient sources of Maturidiyya teachings.

Najmulmillat wa-d-din Umar ibn Muhammad an-Nasafi [7:11]. First, the scholar spoke about Abu Hafs Umar al-Nasafi, the author of the text «al-Aqaid an-Nasafiyya» and praised him. He is among the great scholars of the Hanafi madhhab, whose full name is Abu Hafs Umar ibn Muhammad al-Nasafi al-Samarkandi (461-537/1068-1142) [11:126-127].

Al-Sayyid Abu al-Shuja' [7:243]. His full name is Muhammad ibn Ahmad ibn Hamza, known as «Abu Shuja». He was a contemporary of Ruknulislam Ali ibn al-Husayn al-Sugdi (d. 461/1069) in the 5th/11th

century and lived in Samarkand and carried out scientific activities [5:255].

Abu Nars al-Dabusi [7:397]. Abu Muhammad Abd al-Qadir ibn Abu al-Wafa al-Qurashi al-Hanafi cited the scholar with this name in his work «al-Jawahir al-Muziya fi tabaqat al-Hanafiyya». He also mentioned that he was one of the great scholars in the science of «al-Shurut» [3:94].

Ash-Shaykh Abu al-Mu'in [7: 129, 146, 219]. His full name is Abulmu'in Maymun ibn Muhammad al-Nasafi (438-508/1047-1115), and in one place of the book «Sharh al-Aqaid al-Nasafiyya» Sa'duddin Taftazani mentions the name of the scholar and his work «al-Tabsirat» side by side. Sa'duddin Taftazani wrote the scholar in the second place of the book «Sharh al-Aqaid an-Nasafiyya» in the form of «Sahib al-Tabsirat» and in the third place he wrote only the name of his work «al-Tabsirat».

Al-Sadr al-Shahid [7:397]. His full name is Hisamuddin Abu Muhammad Umar ibn Abdulaziz ibn Umar ibn Moza al-Sadr al-Shaheed al-Bukhari (483-536/1090-1142) and is considered one of the most famous scholars of the Hanafi madhhab. He wrote many works on Fiqh [5:242].

Sahib «al-Bidaya» [7: 72, 128, 130]. In «Sharh al-Aqaid an-Nasafiyya» the phrases «Sahib al-Bidaya» in two places and «al-Bidaya» in two places represent one of the famous scholars of the Hanafi school, Nuruddin Ahmad ibn Muhammad al-Sabuni al-Bukhari (d. 508/1115). He has famous works on the science of Kalam, such as «al-Bidaya» and «al-Kifaya».

Al-Imam Humayduddin al-Dariri [7:111]. His full name is Najmululama Humayduddin Ali ibn Muhammad ibn Ali al-Darir ar-Ramishi al-Bukhari (d. 666/1268), he was a mature scholar in fiqh, hadith, usul, tafsir, jadal, kalam and memorized the Qur'an completely. He wrote a commentary on «al-Hidaya» called «al-Fawaid» [6:46]. He became a jurist under Shamsulaimma Muhammad bin Abd al-Sattar al-Kardari (d. 642/1244).

CONCLUSION

In conclusion, it should be emphasized that Allama Sa'duddin Taftazani's contribution to the development of Hanafi jurisprudence and the Teachings of al-Maturidi was very great. One of the unique aspects of the scholar is that he was able to justify the compatibility of the exact and natural sciences with the teachings of Islam. This has served the development of various sciences and the development of society. In his work «Sharh al-Aqaid an-Nasafiyya» special attention is paid to these aspects. In this work, Sa'duddin Taftazani quoted the views of scholars of the Hanafi school of Ahl as-Sunna wal-Jamaa and expressed his thoughts. Accordingly, the

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study of the scientific heritage of Alloma is important for today's science.

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