



ANALYSIS OF THE RESEARCH CONDUCTED ON THE STUDY OF THE SCIENTIFIC HERITAGE OF ABŪ BAKR AL-KĀSĀNĪ AND IDENTIFICATION OF HIS STUDENTS

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ABSTRACT

The opinions expressed in the article are formulated in accordance with the requirements of the methodological principles and traditional methods of the Ḥanafī faith. Opinions on social welfare are observed on the basis of modern standards based on the book "Badā'i' al-ṣanā'i' fī tartīb al-sharā'i'" written by the jurist of Samarkand, Abū Bakr al-Kāsānī, and based on the jurisprudence rules and legal arguments introduced in Central Asia in general, in particular in our Republic.

Key words: Badā'i', Ṣanā'i, Kāsān, farḍ, wajib, sunnah, evidence, ijmā', qiyās, asl, 'Uṣūl, furu', permissible, Islām, sharī'ah.

The study of the scientific heritage of Abū Bakr al-Kāsānī actually began during his lifetime by copying, memorizing, interpreting and summarizing his terminological meanings.

Abū Bakr al-Kāsānī's famous book "Badā'i' al-ṣanā'i' fī tartīb al-sharā'i'" is recognized as the most perfect and detailed work of the Hanafi sect and recognized by representatives of other sects as a work with strong evidence. The main advantage of the work is that the author is one of the first to sort and classify the issues of Islamic law, i.e. Sharia. After all, the author said in the preface of his work that the main purpose of writing it was to fill this need in Islamic jurisprudence. It was recognized by the scholars that the author has achieved his goal to an excellent degree. For centuries, Abū Bakr ibn Mas'ud al-Kāsānī's work "Badā'i' al-ṣanā'i'" has been used as a primary source in the Muslim world, especially within the Hanafi sect. Sources mention that the work was taught as a textbook on fiqh in religious madrasahs. For example, Ahmad Zarqa (1868-1938), a famous jurist who lived and worked at the beginning of the 20th century, author of "Sharh Qawaid al-Fiqhiyya", proudly mentions in his



biography that he read this source in full in the presence of his teachers and received permission.¹

In his famous work "Kashfuz-zunun 'an asami-l-kutub", Haji Khalifa wrote a great three-volume commentary on the book "Tuhfat al-fuqaho" of Imam Abū Bakr ibn Mas'ud al-Kāsānī Hanafi teacher and called it "Badā'ī' al-ṣanā'ī' fī tartīb al-sharā'ī'" (fine arts in ordering Sharia laws). In fact, the title of this book is similar to the body.

Muhammad Amin ibn Umar ibn Abidin (d. 1252/1836), the last representative of the Hanafi mujtahids, in his large work of ten volumes entitled Hashiya radd al-mukhtar ala durr al-mukhtar, quoted a lot from Badā'ī' and in one place, Badā'ī' is a peerless work among our (Hanafi) books. Its author is Imam Abū Bakr ibn Mas'ud ibn Ahmed al-Kāsānī.

Shaykh Muhammad Sadiq Muhammad Yusuf also noted that "Badā'ī' al-ṣanā'ī'" is a great book that deserves the praise and praise of all scholars.

Oriental scholar V., who wrote many studies on the work "Badā'ī'". Madelung evaluates it as follows: "Alauddin al-Kāsānī's work "Badā'ī' al-ṣanā'ī' fī tartīb al-sharā'ī'" is a systematic work on Hanafi jurisprudence, which is recognized both among Muslim scholars and among Western scholars in our time. In "Encyclopedia of Islam" this book is evaluated as "a masterpiece of high quality". Among the sources of Islamic jurisprudence, Benazir is an example of mastery. No book could reach his level (a master-piece of a quality which was never reached subsequently in Hanafi legal literature)"²

Evaluating the personal and scientific position of Abū Bakr al-Kāsānī, Madelung says: "He was a man of sound faith, he followed a strict path, and in his lectures he severely criticized sects such as the Mu'tazilites."³

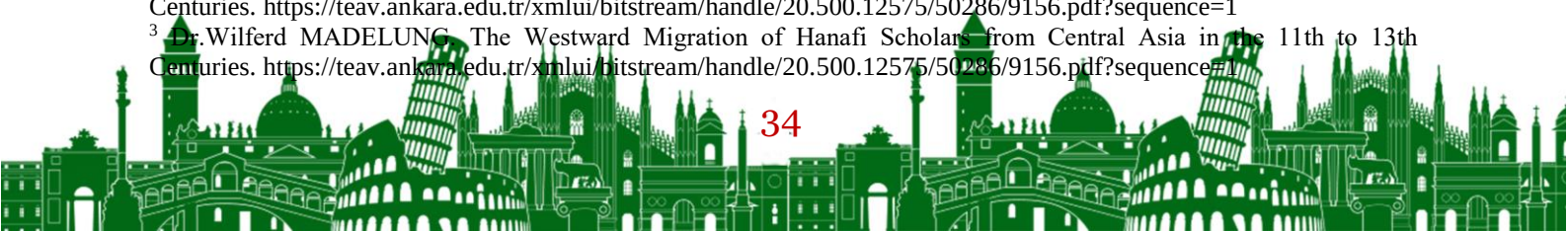
Muhammad Ayyub Hamidov, Carl Brockelman, Otto Shpiz, Heffening, V. Based on the opinions of Western scholars such as Madelung and Jochen Gentz in their research on Abū Bakr al-Kāsānī's legacy, the scholar acknowledges that Western scholars have made considerable progress in the study of al-Kāsānī's legacy.

Since the creation of the work, Abu Abdullah Muhammad ibn Muhammad ar-Radini al-Husaini wrote the only brief commentary on it in 925/1519 entitled

¹ Shayx Ahmad ibn Shayx Muhammad Zarqo. Sharh qovaid al-fiqhiyya. – Damascus: Dor al-qalam, 2001. – P. 20.

² Dr. Wilferd MADELUNG. The Westward Migration of Hanafi Scholars from Central Asia in the 11th to 13th Centuries. <https://teav.ankara.edu.tr/xmlui/bitstream/handle/20.500.12575/50286/9156.pdf?sequence=1>

³ Dr. Wilferd MADELUNG. The Westward Migration of Hanafi Scholars from Central Asia in the 11th to 13th Centuries. <https://teav.ankara.edu.tr/xmlui/bitstream/handle/20.500.12575/50286/9156.pdf?sequence=1>



"Zad al-gharibuddayn min Badā'i' al-ṣanā'i' fī tartīb al-sharā'i", a copy of which is kept in the Sulaymaniyah library⁴.

Due to the high demand and attention to the work, calligraphers always took copies of it. The oldest manuscript copies of "Badā'i'" are kept in the libraries of Berlin, London, Tunisia, Syria, Egypt, Turkey, India, Pakistan, Saudi Arabia and Uzbekistan.⁵

When talking about the manuscript copies of the work, it should be noted that there were also students who copied the original manuscript of al-Kāsānī.

Hafiz Abdul Qadir Qurashi, one of al-Kāsānī's students, mentions in the biography of Sham mudarrisi Shamsuddin Najo ibn Sa'd that Shamsuddin Najo copied a copy of his teacher's book "Badā'i'". This copy is in seven volumes and was donated to Shibliyya madrasa after his death.⁶

Aleppo historian Ibn Adim reports⁷ that another copy was copied by Shamsuddin Naja and presented to one of the Shafi'i scholars. Unfortunately, the manuscript copy of the work copied by Shamsuddin Najo has not survived.

During this research, it was confirmed that the only manuscript of "Badā'i'" written by the author in the world is kept in the State Library of "Hamidiyya" of Turkey.⁸

For more information on which libraries around the world hold the oldest and most complete manuscripts of Badā'i', see the foreword to the Urdu translation of the work by Dr. Mahmud Hasan Arif.⁹ It contains detailed information about the manuscript copies of "Badā'i'" stored in the libraries of Berlin, British Museum, Sulaimaniyya, Zaytuniyya (Tunisia), Osafiyya (Pakistan), Aleppo (Syria).

Also, in the version of "Badā'i'" published in 2003 by the publishing house "Dor al-kutub al-ilmiya" of Beirut, information is given about the existence of three complete and six incomplete copies in the collection of the Egyptian library "Dor al-kutub Misriyya". Among them, the copy stored under the inventory number No. 56 is the oldest and was copied by the scribe Muhammad

⁴ Ayasofya, nr. K. 1209, 524 varak.

⁵ Alouddin Abu Bakr ibn Mas'ud al-Kāsānī. Badā'i' al-ṣanā'i' fī tartīb al-sharā'i (Urdu tilidagi tarjimasī. Tarjimon: Doktor Mahmud Hasan Orif). – V: 7. – Pokiston, Lohur: Nisbat nashriyoti, 1993. – P. 50.

⁶ Qurashiy. Javohir al-muziyya. – V: III. – P. 531.

⁷ Ibn A'dim. Bug'yat at-talab. – V: X. – P. 42.

⁸ Qambarov Azamxon, G'aybullaev Saidahmadxon. Malik al-ulamo (Ulamolar sultoni) – Alouddin Abu Bakr Kosoniy. – T.: Movarounnahr nashriyoti, 2019. – P. 57.

⁹ Alouddin Abu Bakr ibn Mas'ud al-Kāsānī. Badā'i' al-ṣanā'i' fī tartīb al-sharā'i (Urdu tilidagi tarjimasī. Tarjimon: Doktor Mahmud Hasan Orif). – V: 7. – Pokiston, Lohur: Nisbat nashriyoti, 1993. – P. 50.

Abul Fath Shafi'i Rifai in 965/1558. It consists of three volumes, the first has 229 pages, the second has 304, and the third has 357 pages¹⁰.

Also, the copy stored in the library of "Khizonat al-kutub Haji Abdul Qadir Efandi" was copied by the secretary Abdullah ibn Abdur Rahim in 1170/1757 and was the basis of the first lithographic copy published in 1328/1910 in the "Jamoliyya" publishing house in Cairo¹¹.

There is also a manuscript of « Badā'i' » in our country, which is kept in the fund of the UzFA SHI named after Abu Rayhan Beruni under number 11026. This manuscript was copied by the scribe Ahmad ibn Shaykh Yusuf in 1144/1731, but it is the second part of the work from the subject of Hades to the end. A popular type of scientific-methodical interpretation was chosen when writing the work. The uncomplicated language of the work simplifies the understanding of the legal topics in it and does not leave the need for additional comments, margins and appendices to the work. Due to the demand and attention to the work, it has been published about ten times so far. Below are their names:

1. "Jamoliyya" publishing house. In 1327-1328 (1909-1910) with the investment of Sheikh Muhammad Saidbashi Jabiri and Murad Ahmed Efandi, a seven-volume lithographic edition was published in the "Jamoliyya" publishing house of Cairo, the text of which was typed by Abduljavvod Khalaf. Copies of this lithographic publication are widely distributed in our country, there are about fifty copies in the library of the Office of Muslims of Uzbekistan alone. This publication has been printed several times in offset style in Egyptian and Lebanese printing houses.

2. "Matba'a al-imam" publishing house. 1974, published by Zakariyya Yusuf in ten volumes at the "Matba'a al-Imam" publishing house in Cairo. It does not mention which manuscript it is based on. In this edition, only the hadiths of the first volume have been studied by Ahmad Mukhtar Usman. Hadiths are numbered from the beginning to the end of the work, their number reaches 3055.

3. "Dar al-fikr" publishing house. 1417/1996 "Dor al-fikr" scientific research center compiled a critical text and published it in Beirut's "Dor al-fikr" publishing house. It has a foreword written by Ustaz Sidqi Jamil Attar and gross errors have been made. For example, the title of the work is "al-Fiqh ala mazahib al-arba'a" (Jurisprudential issues according to the four madhhabs), and

¹⁰ Abu Bakr al-Kāsānī. Badā'i' al-ṣanā'i' fī tartīb al-sharā'i (Shayx Ali Muxammad va Shayx Odil Axmad Abdulmajjud tomonidan taxqiq va ta'liq qilingan). – V: 6. – Livan: Dor al-kutub al-ilmiyya, 2003. – P. 81.

¹¹ Alouddin Abu Bakr ibn Mas'ud al-Kāsānī. Badā'i' al-ṣanā'i' fī tartīb al-sharā'i (nashrga tayyorlovchi Abduljavvod Khalaf). – Qohira: Jamoliyya, 1910.

accordingly, the publisher changed the place in al-Kāsānī's introduction to the work that he named " Badā'ī' al-ṣanā'ī' fī tartīb al-sharā'ī". Obviously, it is a bad thing to do to attract the attention of the buyer. It is not the business of honest researchers to treat the heritage of scholars in this way.

4. "Dor ihya at-turos" publishing house. This publication was made in 1997 by Sheikh Abdur Razzaq Halabi and Muhammad Adnon ibn Yasin Darvish in collaboration with Beirut's "Dar ihya at-turos" publishing house and "Tarikh al-arabi" institution, in which "Haji Abdul Qadir Efandi Jabiri", "Maktaba Zahiriyya" and "Dar al-kutub Misriyya" libraries are based on manuscript copies. It can be said that this edition is more perfect than the previous ones. The reason is that a critical text has been compiled on the basis of the above three manuscripts, and the source of the hadiths in the "Sihah" (Collections of Reliable Hadiths) has been indicated and information about personalities has been given.

5. Publication of "Dar al-kutub ilmiya" publishing house. In 1418/1997, Sheikh Ali Muhammed Muawviz and Sheikh Adil Ahmad Abdulmajud published the first edition in seven volumes in Beirut's "Dar al-Kutub Ilmiya" publishing house, and the second edition in 2003 in ten volumes. This edition is significant because it is more perfect, useful and beautiful than the previous ones. First of all, a critical text was compiled on the basis of 9 manuscript copies in the "Dar al-kutub Misriyya" library and compared to the first lithographic edition of the work in 1910. Secondly, hadiths and verses are given in a separate form, sources are indicated, and brief biographies of famous people are given. This publishing house has been reprinting this publication every year until now.

These publications are the result of many years of effort and work of the authors. Nevertheless, the work " Badā'ī' al-ṣanā'ī' fī tartīb al-sharā'ī" written by Abū Bakr al-Kāsānī puts many tasks that still need to be done before the publishers of our time. In particular, it is necessary to pay research attention to all the manuscript copies of Badā'ī', especially the complete manuscripts in the libraries of India and Pakistan.

In particular, the ancient and perfect manuscript copy of " Badā'ī'" kept in the fund of the UzR.FA ShI should be paid attention to, studied and presented to the general public from the point of view of publishing, textual studies, and source studies.

Also, it is necessary to create a fihrist (index) on the differences between books, persons, sects and hadiths and verses mentioned in " Badā'ī'".



Among the Western scientists and researchers, Dr. Jochen Gentz's "Guarantee in Islamic Law¹²" and Professor Otto Spiez's "Manuscripts of Badā'i' al-ṣanā'i' in Istanbul" are works dedicated to "Badā'i' al-ṣanā'i'¹³".

In 2005, Professor Najmittin Kyzilkoya, one of the Turkish scientists, defended his doctoral work on the topic of "Jurisprudential rules in al-Kāsānī's work "Badā'i'". The study was carried out at the famous Marmara University in Turkey, in which all the jurisprudential rules in the work "Badā'i'" were extensively analyzed¹⁴.

Turkish scientist Salmo Abu Gushsh studied the issues of supply in the work "Badā'i' al-ṣanā'i'" on the topic "Issues of supply in Islam according to al-Kāsānī"¹⁵. Another Turkish scientist, Ferhat Kosa, researched al-Kāsānī's life and work¹⁶.

Abdurrahman ibn Fahd ibn Abdullah, one of the Arab scholars, completed his master's thesis in 2011 at Imam Muhammad ibn Saud University in Ar-Riyaz on the topic of "Fiqh rules in Badā'i' al-ṣanā'i': from the book of marriage to the book of guardianship." In it, the jurisprudential rules of thirteen chapters of the work "Badā'i'" were studied¹⁷.

In 2007, Fadwa Abdul Aliim Ahmed At-Tayyari, an employee of the Sharia Department of Umm al-Qura University, completed his master's thesis on Fiqh on the topic "Corrections in the book "Badā'i' al-ṣanā'i'" of Imam al-Kāsānī (from the beginning of the Book of Hunting to the end of the Book of Atonements).

In 1428-1429 AH, Badr bin Rashid Oli Abdillatif defended his master's thesis on the topic "Fiqh rules in Imam Al-Kāsānī's book "Badā'i' al-ṣanā'i': (from the beginning of the book to the end of the book of Hajj)".

In 1431-1432 AH, Abdurrahman bin Fahd bin Abdullah Abo Batiyn defended his master's thesis on the topic "Fiqh rules in Imam al-Kāsānī's book "Badā'i' al-ṣanā'i': (from the beginning of the book of Nikah to the end of the book of Walo)". In 1431 Hijri/AD 2001, Abdulaziz bin Abdurrahman bin Abdulaziz Al-Bulayhid defended his master's thesis on the topic of "Jurisprudential rules in Imam al-Kāsānī's book "Badā'i' al-ṣanā'i'".

¹² Gentz, Jochen; Die Bürgschaft im islamischen Recht nach al-Kāsānī.1960, Berlin.

¹³ Otto Spies. "Istanbuler Handschriften zu dem Rechtswerk Badā'i' al-ṣanā'i' des al-Kāsānī". Isl., XLI (1969).

¹⁴ Necminnin Kizilkaya. Kasani'nin bedayi isimli eserinde kavaidin yeri: doctorlik isin (Turkca). Marmara universiteti, Istanbul. 2005.

¹⁵ Abu-Ghosh. Salma:Das islamische Unterhaltsrecht nach al-Kasani: eingeleitet, 'bersetzt und kommentiert. Frankfurt am Main [u.a.]: Lang, 1989.

¹⁶ Ferhat Koca, "Kasaniy", DIA, XXIV.

¹⁷ Abdurrahmon ibn Fahd ibn Abdulloh. Badā'i' al-ṣanā'i'dagi fihiy qoidalar: nikoh kitobidan validlik kitobigacha, magistr ishi. - Riyoz shahri Imam Muhammad ibn Sa'ud universiteti, 2011 y.



In 1427 AH/AD 2006, Ahmad bin Sa'id Ma'kafi Al-Awaji defended his master's thesis on the topic "Methodological rules in the book " Badā'i' al-ṣanā'i' of Imam Al-Kāsānī and their application (compilation and teaching)" at Madina Munawwara Islamic University.

In 1430 Hijri/AD 2009, Salih bin Sa'id bin Abdullah Al-Ghamidi completed his master's thesis at Umm al-Qura University in Makkah, entitled "Amendments made by Imam Al-Kāsānī in the book " Badā'i' al-ṣanā'i'" to the principles previously relied on in the books of Ablution and Prayer in the Madhhab. In it, the issues of ablution and prayer in the work " Badā'i'" are studied.

Also, scientific work is being carried out at Umm al-Qura University on the creation of the book "Munjid on the corrections made by Al-Al-Kāsānī in the book "Badā'i' al-ṣanā'i'".

No research has been done on " Badā'i' al-ṣanā'i'" in Uzbek until now. However, in 2018, the first volume of the work dedicated to the issues of "Ablution and Prayer" was translated into Uzbek by Sheikh Alauddin Mansur. This translation was published in two volumes in Sharq publishing house in 2018.

Also, a dissertation work for the degree of Doctor of Philosophy (PhD) in History on the topic of "Usul and Furu rules in the work of Badā'i' al-ṣanā'i'" by Teacher Qambarov Azamkhan and "Abu Bakr Al-Kāsānī 's " A master's thesis on the topic of problem-solving methods is being implemented in the work " Badā'i' al-ṣanā'i' fī tartīb al-sharā'i'".

After Abu Bakr Al-Kāsānī created this work, his work spread widely throughout the caliphate and moved to the city of Aleppo. After moving to the city of Aleppo, he worked as the "Rais al-ulama" of the country and the "Khoja mudarris" of the "Halaviyya" madrasa. He tutored many students from Movrounnahr, Khorasan, Sham, Onadoli, Egypt, Hijaz and other Muslim countries.

Among his students were "Khoja mudarris", senior judges, muftis who worked in "Halaviya", "Jodekiyya", "Shibliyya" and other madrasas. When historians mention the biographies of these students, they point to their academic level, saying that they were educated under Abu Bakr Al-Kāsānī .

After studying many books of tabaqat and tarojim, the names of many scholars who were lucky enough to learn from Imam Al-Kāsānī and who consistently studied his works and expressed a scientific attitude were identified. Below are the names of these scientists:



1. Jamaluddin Ahmad ibn Muhammad ibn Mahmud ibn Said Ghaznavi (d. 593/1197)

It is mentioned in the sources that Jamaluddin Ahmad ibn Muhammad Ghaznavi and his son Mahmud Al-Kāsānī were among the main students and assistants of the madrasa. Jamaluddin Ghaznavi also learned from Alauddin Samarkandi.¹⁸

Together with his teacher Al-Kāsānī, he taught many students and reached the level of the head of Hanafi jurists.

He wrote useful works on fiqh and kalam. His works "Al-Hawiy al-Qudsi" and "Al-Muqaddimatul Ghaznavi" are among the reliable sources of Hanafi jurisprudence. Also, the scientist's work "Aqidatit Tahovi" is an important source of the science of the word. In addition, Jamaluddin Ahmad ibn Muhammad Ghaznavi is the author of works called "Rawzat al-mutakallimin", "Kitab fi usul al-fiqh", "Ar-Rawza fi ikhtilaf al-ulama".¹⁹

Jamaluddin Ahmad Ghaznavi died in 593/1197 in the city of Aleppo.²⁰

2. Жамолиддин Абу Сурайё Халифа ибн Сулаймон ибн Халифа ибн Муҳаммад Қураший Хоразмий (1170-1240)

The jurist Abu Surayya Qurashi, whose ancestors were from Khorezm, was born and raised in Aleppo. He was educated by Abu Bakr (Alauddin) Al-Kāsānī, and then worked as a head teacher in the Madrasa "Joviliyya". Abu Surayya Qurashi died in 638/1240 in Aleppo.²¹

3. Iftikharuddin Abu Hashim Abdulmuttalib ibn Fazl Hashimi Balkhi Halabi (539/1145-616/1219)

The genealogy of the jurist is connected to the great companion Abdullah ibn Abbas with the following chain: Iftikharuddin Abu Hashim Abdulmuttalib ibn Fazl ibn Abdulmuttalib ibn Husayn ibn Ahmad ibn Husayn Shit Abdurrahman ibn Abdulmalik ibn Salih ibn Ali ibn Abdullah ibn Abbas Qurashi Hashimi.

Iftikharuddin Hashemi was born in Balkh on the 6th day of the last month of Jumodul in 539 Hijri (1145 AD). He was Al-Kāsānī's closest student, and after his master's death, he became the head of the Halaviyya madrasa and the chairman of the Hanafis of Aleppo.

¹⁸ Laknaviy. Favoid al-bahiyya. – P. 91.

¹⁹ Toshko'abri Zoda. Miftox as-Sa'oda. – V: II. – P. 275; Qurashiy. Javohir al-muziyya. – V: I. – P. 120; Laknaviy. Favoid al-bahiya. – P. 40.

²⁰ Qurashiy. Javohir al-muziyya. – V: I. – P. 315. Laknaviy. Favaid al-bahiyya. – P. 40. H.Aminov, S.Primov. Hanafiy fihi tarixi, manbalari va istihlari. Toshkent, Movarounnahr, 2017. – P. 328.

²¹ Qurashiy. Javohir al-muziyya. – V: II. – P. 176. Laknaviy. Favaid al-bahiyya. – P. 71. H.Aminov, S.Primov. Hanafiy fihi tarixi, manbalari va istihlari. Toshkent, Movarounnahr, 2017. – P. 328.

Historian Imam Zahabi mentioned in his work "Tarikhul-Islam" that the scholar had a wide intellect, piety, diet and honor, and spent his whole life teaching students, scientifically fighting against misguided groups, and issuing fatwas.²²

Iftikharuddin wrote a commentary on Imam Muhammad's "Jami' al-Kabir" entitled "Sharhu Jami' al-Kabir".

In the sources, it is mentioned that Iftikharuddin Balkhi also heard hadith from Imam Al-Kāsānī 's teacher, Abdur Rashid Valvoliji. Until the end of his life, he taught students at the Halaviyya madrasa and died in the last month of Jumodul in the year 616 Hijri (1219 AD) in the city of Aleppo²³.

4. Muqarrabuddin Abu Hafs Umar ibn Ali ibn Muhammad ibn Faris ibn Qusham Halabi (543/1149-623/1226)

Abu Hafs Halabi was born on Sunday, 27 Ramadan 543/1149, in Darul-Qutn neighborhood of Aleppo. Muqarrabuddin learned from Imam Al-Al-Kāsānī and many other scholars and became a great Hanafi jurist. He was the first headmaster of "Jurdikiyya²⁴" madrasa and until the end of his life he was engaged in teaching students in this role.

Muqarrabuddin Halabi died at the age of 80 on the second day of Jumodul Akhir in 623 Hijri (1226 AD).²⁵

5. Muhammad ibn Ahmad ibn Muhammad ibn Khamis Halabi (542/1148 - 622/1225)

The scientist was born in 542/1148 in Mosul, Iraq. Arriving in the city of Aleppo, Alauddin studied jurisprudence from Abu Bakr Al-Kāsānī .

Faqih died in the year 622/1225 in the city of Aleppo - according to the Hijri year - at the age of 80.²⁶

6. Abu Abdullah Muhammad ibn Sa'id ibn Salama ibn Riqabi Halabi (561/1167 -617/1220)

Abu Abdullah Halabi was born in Aleppo, Syria in 561/1167 and died in this city in 617/1220. He was a jurist and a skilled poet. He studied jurisprudence from Alauddin Al-Al-Kāsānī .

Historian Ibn Adim says: "Our teacher Abu Abdullah Halabi became a suitor for the daughter of Abu Hafs Ibn Qusham. Later, Ibn Qusham appointed him as his deputy in Jurdikiyya madrasa."²⁷

²² Zahabiy. Tarix al-islom. – V: 44. – P. 303.

²³ Ibn Qutlubug'o. Toj at-tarojum. – P. 36; Laknaviy. Ta'liqot as-saniyya. – P. 188.

²⁴ Журдекийя мадрасасни Амир Иззуддин Журдек барпо қилиб, Муқаррабуддин бош мударрис қилиб тайинлайди.

²⁵ Ibn Shaddod. A'laqul-xatira. – J: I. – B. 115; Zahabiy. Tarix al-islom. – J: 45. – B. 162.

²⁶ Qurashiy. Javohir al-mu'ziyya. – J: III. – B. 59. Tamimiy. Tabaqot as-saniyya. 1741 raqamli tarjima/hol.

7. Abu Abdullah Muhammad ibn Yusuf ibn Khizr ibn Abdullah Halabi (Ibnul Abyaz) (522/1127-614/1217).

Abu Abdullah Muhammad Halabi was known as "Ibnul Abyaz" and also known as "Qazi Askar" because he was the leader of the armies. Historian Qurashi quotes Ibnul Abyaz Halabi as born in 522 AH.²⁸

The first teacher of Allama Ibnul Abyaz was his father "Badr al-Abyaz" - Yusuf ibn Hizr, because he was also one of the great jurists of Aleppo. Later, he learned from the scholar Imam Al-Kāsānī .

Allama's most famous student was the Aleppo historian Kamaluddin Abul Qasim Umar ibn Ahmad ibn Hibatullah, who was known as "Ibn Adim". Ibn Adim wrote a voluminous work entitled Bugyat al-Talab fi Tariq al-Halab, which is the most important source on the history of Aleppo. This work contains valuable information about the history of Aleppo, the biographies of scholars who lived there.²⁹

8. Shamsuddin Naja ibn Sa'd ibn Naja ibn Abul Fazl

Aleppo historian Ibn Adim writes: "Shamsuddin Naja ibn Sa'd is one of the great Hanafi scholars. He studied jurisprudence from Al-Kāsānī in Aleppo. Then he became the headmaster of Busra³⁰ madrasa. With his letter, he copied a separate copy of Abu Bakr Al-Kāsānī 's " Badā'i' al-ṣanā'i' ". This copy consists of 7 volumes."³¹ Historian Qurashi mentions that after the death of Shamsuddin Najo, this copy of " Badā'i' " was given to the Shibliyya madrasa as a waqf..³²

9. Mujallid Abu Bakr Hanafi

Mujallid Abu Bakr was the supervisor of the Halawiyya madrasa and was one of the most prominent jurists in Aleppo. The scientist was handsome, handsome, handsome.

Allama learned Hadith from Abu Bakr Al-Kāsānī and was one of his close assistants in the madrasah. Allama was called Mujallid because he was engaged in the repair of books and made his living from this profession..³³

10. Abul Hasan Ahmad ibn Hibatullah ibn Muhammad ibn Abu Jaroda Halabi (542/1148-613/1216)

Ahmad ibn Hibatullah Halabi - the father of Kamaluddin Ibn Adim, a historian of Aleppo, was a student of Al-Kāsānī , a scholar and judge of judges

²⁷ Qurashiy. Javohir al-muziyya. – J: III. – B. 159. Tamimiy. Tabaqotus-saniyya. 2010 raqamli tarjimai hol

²⁸ Qurashiy. Javohir al-muziyya. – V: III. – P. 407.

²⁹ Qurashiy. Javohir al-muziyya. – V: III. – P. 407. Laknaviy. Favaid al-bahiyya. – P. 203.

³⁰ Busro – Suriya Poytaxti Damashqda joylashgan qadimiy madrasalardan biri. Yoqut Xamaviy. Mo'jam al-buldon. – V: I. – P. 441.

³¹ Qurashiy. Javohir al-muziyya. – V: III. – P. 531.

³² Qurashiy. Javohir al-muziyya. – V: III. – P. 531.

³³ Ibn Adim. Bug'yat at-talab. – P. – V: X. – P. 65.



(chief judge of the country). Appointed to the Qazi of Aleppo in 575/1179. He was born in 542/1148 and died in 613/1216.³⁴

Based on the materials in this paragraph, the following conclusions can be made:

1. For centuries, Abu Bakr ibn Mas'ud Al-Kāsānī 's work " Badā'i' al-ṣanā'i'" has been used as a primary source in the Muslim world, especially within the Hanafi sect.
2. Many positive opinions were expressed about this work. Both Western and Eastern scholars have conducted research and appreciated the importance of the book.
3. After Abu Bakr Al-Kāsānī moved to the city of Aleppo, Zangi worked enthusiastically and widely as the "Rais al-ulama" of the country of rulers and the "Khoja mudarris" of the "Halawiyya" madrasa and trained many students.
4. In our country, the issue of carrying out in-depth research on the basis of Abu Bakr Al-Kāsānī 's work " Badā'i' al-ṣanā'i' fī tartīb al-sharā'i'", including the copy preserved in the UzFA ShI fund named after Abu Rayhan Beruni under number 11026, should be considered as an urgent task for scientists.

³⁴ Qurashiy. Javohir al-mu'ziya. – V: V. – P. 327; Laknaviy. Favaid al-bahiyya – P. 147.

