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ALLAMAH SA'DUDDIN AL-TAFTAZANI: PROMINENT SCHOLAR OF THE HANAFI-MATURIDI SCHOOL

Abstract: This paper explains the works by an encyclopedic scholar Saduddin Taftazani such as 'Sharh al-Aqaid al-Nasafiya', 'Kitab al-Maqasid', 'Sharh al-Maqasid', 'Kitab Rad al-Fusus' and 'Al-Takhzib fi al-Mantiq wa al-Kalam' written on Maturidi teaching. Especially, it gives us information about the structure of these works, commentaries and super-commentaries to them and their authors as well.

Key words: Kalam, manuscript, logic, Usul al-Fiqh, sharh (commentary), hashiya (gloss), source.

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Introduction

Hanafi jurisprudence and Maturidite teaching were widely spread and had an official status in Maverannahr in the 14th century [10:465]. Sa'duddin al-Taftazani was one of the great representatives of the Hanafi School of that time.

Sa'duddin al-Taftazani's full name is Mas'ud bin al-Qadi Faxruddin Umar bin al-Mavlo al-Azim Burhanuddin Abdullah bin al-Imam al-Rabhani Shamsulhaqq Shamsuddin al-Qori al-Samarkandi al-Haravi al-Taftazani al-Khorasani al-Ajami al-Hanafi [1:190; 4:241; 3:734; 15:471] (722-792/1322-1390). This blessed scholar was born in the village of 'Taftazan' in Naso, the city of Khorasan region (currently Ashgabat, Turkmenistan). A famous historian and scholar Yakhut al-Hamavi (574-626/1179-1229) describes 'Naso' as a city with fresh air and moderate climate. Naso was the city that situated in Khorasan Region [12:281-282]. And, 'Taftazan' was the name given to a big village that was just behind the mountains of the city [13:35].

Materials and Methods

Sa'duddin al-Taftazani was a great scholar in the fields of Nahv (syntax), Sarf (morphology), Balagat (rhetoric), Usul al-fiqh and Furu' al-fiqh (both Hanafi and Shafii), logic, Aqida (Islamic belief), Tafseer (interpretation of the Holy Quran) and others [1:190]. His appellation was 'Abu Sa'id' [5:304] and he is not only well known with names like 'al-Sheikh

Sa'duddin' [14:389-390], 'al-Ustaz' [5:223], 'al-Imam al-Kabir', 'Ustaz al-ulama al-mutaakhirin (scholar of last period), Sayyid al-fuzalo al-mutaqaddimin, Mawlana sa'ad al-milla va-d-din, Mu'dil mizan al-ma'qul va-l-manqul, Muftih ag'san al-furu' va al-usul' [6:303-304], 'al-Imam al-allamah' [4:241], 'Sa'ad al-millah va ad-din', 'Sa'ad al-imam al-allama al-faqih al-adib al-hanafi', 'Alim al-Mashriq', 'Hibr al-umma, shams al-aimma' [8:446], 'al-Allama as-sani' in the Islamic world, but also he is considered as a savant who made a great contribution to the world science with many encyclopedic works relating to exact and social sciences like geometry, mathematics, philosophy, logic and literature.

Sa'duddin al-Taftazani has written forty books relating to theology, syntax, rhetoric, logic, and other fields of the classification from which people can take a benefit. It should be noted that his main works were created in Maverannahr. Five of his works were dedicated to the science of Kalam and they are very important sources on Maturidite teaching.

The first book by him on the science of Kalam is named as 'Sharh al-Aqaid an-nasafi', that a commentary of 'al-Aqaid an-Nasafi' by Abu Hafis Umar an-Nasafi (d. 537/1142). It is considered as the most famous and important commentary. It was written in Sha'ban 768 / on April 1367 in Khorezm region.

Sa'duddin al-Taftazani said that the purpose of writing a commentary for 'al-Aqaid an-Nasafi' was

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commenting short phrases, difficult issues, themes and interpreting hidden meanings[9:4a]. However, the practical aspect of the matter was to prevent Muslim belief from controversy that emerged because of the activities of some sects that developed before that time and refute some of the false doctrines like Khawarijites, the Mutazilites, the Qadarites and the Karramites on basis of Koran and Sunnah. Also, Sa'duddin at-Taftazani tended to provide mental or textual evidences against philosophical sects like Sophistry [7:377], cited in 'al-Aqaid an-Nasafi', that tried to interfere with in the Islamic faith with their false views. The scholar paid attention to the teachings of some other religions, such as Hinduism and Brahmanism and cited their ideas related to the subject and refuted them based on simple mental evidences.

Above, the main texts in old manuscripts of 'Sharh al-Aqaid an-nasafi' were highlighted in the different colors (red, black and gray) in order to separate them according to reviews. However, in fact, they were not divided into chapters and seasons in terms of the structure. Sa'duddin at-Taftazani wrote the preface before commenting on the work¹. However, the basic texts are given in brackets, dash, parentheses, and using various forms, such as writing with capital letters in the old and modern publication copies. In some editions, the main themes of the text are shown in the contents.

A Method of commenting in the work is original. Once the scholar said 'I have tried to explain the brief treatise so as to give the details of its general principles and clarify the intricacies of the subject, to straighten out the involved things and reveal those that are concealed, while at the same time keeping the record concise, clearly calling attention to its purpose. The verification of the problems is a result of their statement. The detailed application of the proofs is an effect of their presentation. The interpretation of the doctrines comes after proper introduction. The values of the work are manifold in spite of its conciseness. I achieved this end by ridding my commentary of tautology and wear is omens, and by striking the happy medium between brevity and tediousness. Allah is the guide to the path of those who are led, and of Him, we seek preservation from error and guidance to the goal. He is my sufficiency, and the excellence is the Guardian'[9:6b-7a]. Words, sentences, phrases and terms of the main text were commented to its lexical meanings and usages; sometimes, a specific issue was studied is the first evidence that the power transmission and mental lit and the status of this issue wrong, and current flows along with the other teachings of Islam and religious leaders, as well as the names of their views. Sometimes, certain issues brought on behalf of a third party comments on this

issue, 'he said', 'read' and 'said' passive ratio. However, these opinions available to anyone, although it brought attention to the fact that these views will be revealed by a particular party or person said. This condition is due to face a lot of work during the study. In addition, the 'us' in the form of opinions. Sometimes, some scientists believe that the matter of the scholar scientist's name and work side-by-side format.

Otherwise commented on the issue on behalf of a third party. To illustrate the idea of the place of the scientists conclude, 'our', 'us', 'answer' format. In general, the text Sa'duddin at-Taftazani compact form review the main focus, and the evidence is strong and credible so that his works will be published again and again studied hard in different regions of the world today.

Sa'duddin at-Taftazani 'Sharh al-Aqaid an-nasafi' wrote the preamble of the first 'word' origin of the term, the stages of the formation of the Greek philosophers, the reasons for his books to be translated into Arabic, Islamic philosophy and theology to integrate cutting aspects of the causes of the various streams, Abul Hasan al-Ash'ari (260-324/873-935) and Muhammad bin Abdul Wahhab al-Jubbai (d. 330/941) talk briefly departed from his Mutazila.

Sa'duddin at-Taftazani described in the knowledge of this written work, as follows: 'The word is the beginning of knowledge of the legal provisions on the basis of religious knowledge and Islamic doctrine because he was the most honored of science. The purpose of his is religious and worldly happiness[9:6b-7a].

This work is given creedal matters such as the theory of knowledge, the causes of knowledge, the parts of the concept being, things appear, the Creator of the world, a monotheistic faith, Allah's attributes, grave, paradise, hell, the Prophets, saints and the caliphate. As well as he cited the legal issues such as the drinking of nabidh, the wiping on the inner shoes and prayers for the dead, which caused variety of conflicts.

It began as follows:

بسم الله الرحمن الرحيم الحمد لله المتوحد بجلال ذاته وكمال صفاته المقدس في نعوت الجبروت عن شوائب النقص وسماته والصلوة على نبيه محمد المؤيد بساطع حججه وواضح بيناته وعلى آله وأصحابه هداة طريق الحق وحماته وبعد [9:3b]

This commentary of 'Al-Aqaid an-nasafi' is the most important and famous by Sa'duddin at-Taftazani. For this reason, the scholars of the Hanafi School have taken into consideration 'Sharh al-Aqaid an-nasafi' and written commentaries, super commentaries and glosses. In addition, this work of Sa'duddin at-Taftazani widely used medieval system

¹ Note. It has been described on the basis of the manuscript under number № 175 stored in Depository of Sources in Tashkent Islamic University.

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of school education as a textbook. Below, some well-known commentaries:

The supra-commentary of Ahmad bin Musa al-Xayali (d. 860/1456) on 'Sharh al-Aqaid an-nasafi' known as 'Hoshiyat al-Xayali'. He is a scholar of the Hanafi School who lived in close period to Sa'duddin at-Taftazani. He studied under many scholars of that cycle. In particular, he studied under Mawlana Hizirbek bin Jalaluddin (d. 863/1459) who was a teacher of the madrasa 'as-Sultani' in Istanbul, and became his assistant.

Ahmad bin Musa al-Xayali previously excelled at knowledge and worked in a number of schools as a teacher. He taught many famous students such as Kamoluddin Ismail ar-Rumi known as 'Qara Kamal'. Kamaluddin ar-Rumi wrote a gloss on 'Hashiya al-Xayali'.

Ahmad bin Musa al-Xayali is the author of dozens of works such as 'Hashiya ala Sharh al-Aqaid an-nasafi', 'Hashiya ala hashiya sharh at-Tajrid', 'Sharh nazm al-Aqaid', 'Tafsir al-Qazi' and 'at-Talvih'. His 'Hashiya ala Sharh al-Aqaid an-nasafi' is different with lucid and language fluency from the others.

Ramadan bin Abdu-l-Muhsin Bihishti al-Rumi al-Hanafi al-Maturidi (d. 979/1571) is a one of the great scholars of the Hanafi School, known as 'Maulana Bihishtiy'. He was a guide of Sufi, also wrote a number of works such as 'Hashiya al-hashiya ala Sharh al-Aqaid an-nasafi', 'Hashiya al-Mas'udi', 'Ta'liqot ala sharh al-Miftah' and 'Divan'.

Muslihuddin Mustafa al-Qastalani (or al-Kastali, d. 901/1495) is a one of the great scholars of the Hanafi school and a guide of Sufi, known as 'Khaja Zade'. He studied under great scholars of his time, such as Mawlana Hizirbek bin Jalaluddin. He wrote many works such as 'Hashiya ala Sharh al-Aqaid an-nasafi', which clearly and easily distinguished.

Ramadan Muhammad (d. 1025/1616) is the one of the great scholars of the Hanafi School and a guide of Sufi, known as 'Ramadan Afandi' and was born in the province of Edirne. He is author of dozens of works such as 'Sharh ala Sharh al-Aqaid an-nasafi', 'Ta'liq ala sharh al-Miftah', 'Hashiya adabal-Mas'ud'. 'Sharh ala Sharh al-Aqaid an-nasafi' is clear, easy to use and understand.

It is known as the name 'Sharh Ramazan Afandi' and published in 1327/1909 in Delhi and in 1308/1891 in Istanbul. In addition, he quoted from 'Sharh al-maqasid' of Sa'duddin at-Taftazani while commenting on 'Sharh al-Aqaid an-nasafi'.

The hadiths of 'Sharh al-Aqaid an-nasafi' extracted by Imam Abdurrahman bin Kamal Jalaluddin Suyuti (849-911/1445-1505) and Ali bin Muhammad Qari Makki (d. 1014/1616). Ali Qari called his work as 'Faraid al-qalaid fi Takhree jahadisaal-qalaid'.

'Sharh al-Aqaid an-nasafi' has been used as a textbook for educational institutions in the Islamic

world, like 'Al-Azhar', and has been translated into many foreign languages.

Sa'duddin at-Taftazani's second book on the Science of Kalam is 'Kitab al-Maqasid'. Its full name is 'Maqasid at-Taliban fi usul ad-din', which was completed in Samarkand in 786/1384. It began as follows:

بسم الله الرحمن الرحيم حمدا لمن تفوح نفحات الإمكان
... [2:1780]. بوجوب وجوده ...

The scholar wrote this work as a short text. So, he commented on his own, and called it as 'Al-Maqasid fi ilm al-kalam'. Moreover, Haji al-Khalifa said that Sa'duddin at-Taftazani named it as 'al-Jiz al-asam'. This is the great work of his on the Science of Kalam, which was completed in Samarkand in 786/1384. He has begun as follows:

بسم الله الرحمن الرحيم نحمدك يا من بيده ملكوت كل شيء
... [10:153]. وبه اعتضاده ومن عنده ابتداء كل حي وإليه معاده ...

This work consists of an introduction and six chapters. In other words, the scholar allocated the creedal matters to six 'parts' (maqasid). The first chapter is about the Science of Kalam, the second is creedal general issues, the third is about 'a'raz' (accident), the fourth is about 'javhar' (substance), the fifth is about 'theology' and the sixth is about 'sam'iyat' (the unseen world).

Soon later, the work of the scholar has been widely spread and known. This is an important work relating to the Hanafi-Moturidi Schools; along with that it is major source to study of the doctrines of sects and to refute to their untrue teachings. In addition, this is also important to study the theory and history of medieval philosophy. It is thought that the source always been the focus of attention of scholars, and they wrote commentaries, super commentaries and glosses. The scholars may be mentioned as the following:

Hizir Shah Bin Abdullatif al-Muntashavi ar-Rumi al-Hanafi (d. 853/1450) is a Hanafi Scholar and the author of many works such as a super commentary on 'Sharh al-Maqasid' of Sa'duddin at-Taftazani and a gloss on 'at Talvih' of the scholar and 'al-Mawaqif' of Sayyid Sharif Jurjani.

In addition, Ahmad bin Musa al-Xayali wrote a gloss on 'Sharh al-Maqasid'.

Elias bin Ibrahim as-Sinabi al-Bursavi al-Hanafi (d. 891/1486) is a one of the most famous Hanafi scholar, known as with the name 'Haji Zada'. He was a teacher in the madrasa of 'Sultoniya' in the city of Bursa. The scholar was a skillful calligrapher, so, he copied 'Mukhtasar al-Quduri' in a day and 'Sharh ash-Shamsiya' of Sayyid Sharif in one night. As-Sinabi wrote a commentary on 'al-Fiqh al-Akbar' of Abu Hanifa (r.a.) and a gloss on 'Sharh al-Maqasid'.

Vajihuddin bin Nasir al-Alawi al-Kujarati al-Hindi (911-998/1505-1590) is a Indian scholar who educated, lived and died in Gujarat. He wrote several works in Arabic and Persian languages such as glosses on 'Sharh al-Aqaid an-nasafi' and 'Sharh al-

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Maqasid' of Sa'duddin at-Taftazani, 'Tafsir al-Bayzavi', 'at-Talvih' and 'al-Mutavval' and a commentary on 'Risala dar ilm al-hay'at' of Ali Qushchi in the Persian language.

Mullah Nuruddin Abu-l-Hasan bin Ali bin as-Sultan Muhammad al-Qari al-Haravi al-Makki (d. 1014/1606) is the one of great scholars of the Hanafi School and the author of about three hundred works on the various fields of Islamic science. Seventeen of them are related to Tawheed knowledge and, a commentary on 'Sharh al-Maqasid' is one of them. In addition, Ali al-Qari used of quotations from 'Sharh al-Aqaid an-nasafi', 'Talvih fi haqaiq at-tanqih' and 'Sharh al-Maqasid' while commenting creedal issues based on the Hanafi school on 'al-Fiqh al-Akbar' which called as the name 'Minah al-Ravz al-Azhari'.

Hisomuddin Mustafa bin Hisamuddin Hussein bin Muhammad bin Hisam al-Bursavi ar-Rumi al-Hanafi (d. 1035/1626) is a one of savants of the Hanafi School known as 'Hisam Zada'. He wrote glosses on 'Sharh al-Maqasid', 'Talkhees al-Miftah' and 'at-Talvih' of Sa'duddin at-Taftazani.

Abu-l-Abbas Ahmad bin Muhammad bin Muhammad bin Ya'qub Dalaiy Maknasi (d. 1128/1716) wrote a commentary on 'Sharh al-Maqasid' of Sa'duddin at-Taftazani in 1120/1708, called as the name 'Ashraf al-Maqasid fi Sharh al-Maqasid'. The commentary was published in two volumes in 1935 in Cairo, Egypt.

Malik Ahmad al-Malik Bir Muhammad al-Faruqi wrote a commentary on chapters 'Ilahiyat' and 'Sam'iyat' of 'Sharh al-Maqasid'. It was written on the basis of the Hanafi School.

Abu Abdullah Valiyuddin bin Mustafa al-Qanstantini (d. 1151/1738) is scholar of the Hanafi School, known as the name 'Jarullah ar-Rumi al-Hanafi' and author of several books such as 'Hashiya ala Tafsir al-Bayzavi' and 'Hashim Ala Sharh al-Maqasid'.

Nuruddin Ahmad bin Muhammad Saleh Ahmedabad al-Kujaroti al-Hindi (d. 1155/1742) wrote a commentary on 'Sharh al-Maqasid', called as the name 'Sharh al-Maqasid' and 'Sahih al-Bukhari', called as the name 'Nur al-Qari sharh Al-Sahih al-Bukhari' and a gloss on 'Tafsir al-Bayzavi'.

Muhammad bin Muhammad ar-Rumi al-Amasi al-Hanafi (d. 1187/1773) is a one of the scholars of the Hanafi School. He is the author of many works such as 'Hashiya ala Risalat al-istiara' of Isomiduddin, 'Mukhtasar al-Mawaqif' and 'Mukhtasar Sharh al-Maqasid'.

Shamsuddin Abu Abdullah Muhammad bin Muhammad ad-Dilaji al-Uthmani al-Hanafi (860-947/1456-1540) shortened 'Sharh al-Maqasid' and called it 'Sharh Maqasid al-Maqasid'. He finished writing this work in 917/1511.

One of the most important works of Sa'duddin at-Taftazani is 'Ar-Radd ala Zindiqa bin al-Arabi'. This is called as the names 'Risala fi Vahda al-Vujud'

and 'Kitab Radd al-Fusun' and a refuting to 'Fusus al-hikam' of the founder of the theory Muhiyuddin Abu Abdullah Muhammad Bin Ali al-Hatami at-Ta'iy (560-637/1165-1240). It began as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الْمَتَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا وَالصَّلَاةَ وَالسَّلَامَ الْمَتَوَالِيَّ عَلَى نَبِيِّنَا الصَّادِقِ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَعَلَى آلِهِ عِزَّتِهِ وَالْحَافِظِينَ لِشَرِيعَتِهِ ... [2:1780].

According to the sources that at the beginning bin al-Arabi was a chief of scholars and sheikhs, and his last position became as chairman of the mulhid. 'Vahdat al-vujud' of bin al-Arabi is a contrary to the belief of Ahl as-Sunnah. His work has been printed (lithographic) and modern means.

In this respect, it should be noted that, along with Sa'duddin at-Taftazani and also, some Hanafi-Moturidi scholars wrote refutation to the work of bin al-Arabi. In particular, Mulla Ali al-Qari al-Hanafi wrote a refutation to it, called as 'Ar-Radd ala al-qailin bi Vahda al-vujud', and it has been published several times.

Allamah Sa'duddin at-Taftazani's another important work is 'at-Tahdheeb fi al-mantiq va al-kalam' written in 789/1387 in Samarkand. This is his last work about Kalam. The work in the form of a text, the eminent scholar Haji al-Khalifa said that creedal part of the book is short form of 'Sharh al-Maqasid'[2:1780]. It began as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ الَّذِي هَدَانَا سِوَاءَ الطَّرِيقِ وَجَعَلَ لَنَا التَّوْفِيقَ خَيْرَ رَفِيقٍ وَالصَّلَاةَ وَالسَّلَامَ عَلَى مَنْ أَرْسَلَهُ هَدَى هُوَ بِالْإِهْتِدَاءِ حَقِيقٍ وَنُورًا بِهِ الْإِقْتِدَاءُ يَلِيْقُ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ سَعَدُوا فِي مَنَاهِجِ الصِّدْقِ بِالتَّصَدِيقِ وَصَعَدُوا فِي ... [16:3].

'At-Tahdheeb fi al-mantiq va-l-kalam' divided into two parts, the first part is about logic consists of four seasons and the second part is about Kalam consists of seven chapter, eleven seasons and conclusion.

This work is widely read and popular books of all time. It is therefore written comments to it at different times by many scholars.

Ubaidullah bin Fazlullah al-Xubaysi (d. 1050/1640) wrote a commentary to it called it 'At-Tazhib' and on this commentary was written glosses by Muhammad bin Ahmad bin al-Arafa ad-Dusuqi (d. 1230/1815) called as 'at-Tajrid ash-shafi Ala Tazhib al-mantiq al-kafi', Muhammad bin Ali bin Said al-Hajar (d. 1119/1707) called as 'Tahrir al-tazhib li kitab at-Tahzib' and Sheikh Abu-s-Saadat Hasan bin Muhammad al-Attar ash-Shafii al-Misri (1190-1250/1776-1834).

In addition, this work was commented by Jalaluddin Muhammad bin al-Asad as-Sadiqi ad-Davvoni (d. 907/1502), and also Sa'duddin at-Taftazani's great-grandchildren Ahmad bin Yahya, Najmuddin Abdullah bin Shihobuddin Hussein al-Yazidi ash-Shahabadi (d. 981/1573), Ubaydullah bin Fazlullah al-Xubaysi, Zainuddin Abdurrahman bin

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Abu Bakr (d. 893/1488) and Muhiyuddin Abu Abdullah Muhammad bin Sulayman bin Sa'd bin Mas'ud ar-Rumi al-Kafiji al-Hanafi (788-879/1386-1474).

Conclusion

In conclusion, it should be noted that, Sa'duddin at-Taftazani is the one of the great scholars of the Hanafi-Maturidi School, and his works on the science of Kalam are important sources relating to teachings of the Moturidi School. In addition, they are significant to study the views and history of sects and refute to them, based on science. The same time, his legacies are still in use by today's scholars. In this

case, research and scientific use of them is the one of the most important tasks.

According to some of the latest scientific researches, Sa'duddin at-Taftazani is mentioned as 'philosopher'. Expressing their opinion about the scholar has no scientific basis. On the contrary, it looks through his creedal works, the scholar refused on the based on mental and textual evidences to teachings of 'philosopher' such as the world. The same time, Sa'duddin at-Taftazani divided Islam Belief from the philosophical teachings in his works. That is why the scholar's sense of the word 'philosopher' would not be appropriate to say.

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