

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
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: 2022 Issue: 06 Volume: 110

Published: 16.06.2022 <http://T-Science.org>

Issue

Article



**Muslima Niyazova**

International Islamic Academy of Uzbekistan  
2nd-year student of Islamic Studies, Faculty of Islamic Studies,  
[dilniyoziy@gmail.com](mailto:dilniyoziy@gmail.com)

**O'ktam Bazarbayevich Palvanov**

International Islamic Academy of Uzbekistan  
The Academic supervisor  
Ph.D. Lecturer

## ALĀUDDĪN ABU BAKR IBN MAS'UD IBN AHMAD AL-KASĀNĪ'S SCIENTIFIC HERITAGE

**Abstract:** This article will be given a brief account of the effective and centuries-old scientific work of Abu Bakr ibn Mas'ud ibn Ahmad ibn al-Kasānī (d. 587/1191), one of the proud and well-known scholars, who was given the name "Mālik al-Ulamā'" and described as "Sultān al-Ulamā'" in his time.

**Key words:** Mālik al-Ulamā', Namangan, fiqh, Alāuddīn, Bukhara, Tuhfa al-fuqaha, Fatima al-Samarkandi, Badāi al-sanā'i fī tartib al-sharā'i (Fine arts in the arranging of Sharia law).

**Language:** English

**Citation:** Niyazova, M., & Palvanov, O. B. (2022). Alāuddīn Abu Bakr ibn Mas'ud ibn Ahmad al-Kasānī's scientific heritage. *ISJ Theoretical & Applied Science*, 06 (110), 262-264.

**Soi:** <http://s-o-i.org/1.1/TAS-06-110-43> **Doi:** <https://dx.doi.org/10.15863/TAS.2022.06.110.43>  
**Scopus ASCC:** 1200.

### Introduction

In the twelfth and thirteenth centuries, sciences such as the Qur'an, hadith, jurisprudence, belief, and mysticism flourished in Mawarannahr. The services of scientists from the region have played an important role in this field. In particular, Abu Bakr ibn Mas'ud ibn Ahmad ibn al-Kasānī (d. 587/1191) is one of the leading scholars of this period who made a great contribution in this regard. Abu Bakr ibn Mas'ud ibn Ahmad ibn al-Kasānī, mentioned in the book "*Al-Fawā'id al-Bahīya fī tarājimil Hanafīya*" ("Gorgeous benefits in the translations of Hanafī") as Mālik al-Ulamā', is a well-known jurist, mystic, and poet who lived and worked in the twelfth century. He grew up in an educated family in what is now Namangan Province. The scholar's "*al-Kasānī*" ratio refers to the place of his birth, the city of Kasān in the northeastern Namangan region. Today, the city is known as Kasānsāy [4:85].

In addition to "*Mālik al-Ulamā'*" ("King of Ulama"), A'lāuddīn Abu Bakr al-Kasānī is also known in the Islamic world for his titles such as

"*Sultān al-Ulamā'*" ("Sultan of Ulama") and "*A'lāuddīn*" ("Praisers of Religion"). Unfortunately, the exact date of Abu Bakr al-Kasānī's birth has not yet been determined, but it is said that his death took place in 587/1191 [10:121].

A'lāuddīn al-Kasānī had a great interest in learning from a young age and memorized the Qur'an completely. He, then, came to Bukhara in search of knowledge and studied with such well-known scholars as Imam A'lāuddīn Muhammad ibn Abu Ahmad al-Samarkandi. Abu 'Asim Muhammad ibn Ibrahim ibn Muhammad A'bd Allāh al-Harawi wrote in his book "*Tabaqāt al-Hanafīya*" ("Hanafī layers") about the biography of A'lāuddīn al-Kasānī: "He analyzed the masterpieces of jurisprudence with Imam A'lāuddīn Muhammad ibn Abu Ahmad al-Samarkandi together. A'lāuddīn al-Kasānī wrote a commentary on A'lāuddīn al-Samarkandi's work "*Tuhfa al-fuqahā'*" ("Gift for the faqihs") and presented it to this teacher. A'lāuddīn al-Samarkandi was pleased with the masterfully written work and married his daughter Fatima, a leading scholar and

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

jurist, to his student A'lāuddīn al-Kasānī, and his daughter accepted the comment as a dowry. Fatima, a jurist, memorized her father's book, "*Tuhfa al-fuqahā'*". For this reason, rumors that A'lāuddīn al-Kasānī "commented on his teacher's book and married his daughter" were circulating among the people at the time [5:158; 6:371].

After the marriage, Fatima and A'lāuddīn al-Kasānī, who were unique in jurisprudence, hadith, and calligraphy, and their mentor, A'lāuddīn al-Samarkandī, worked together. Abu Bakr Kasānī and his wife Fatima traveled to several countries in search of knowledge. In particular, they visited the Turkish region and Damascus and tried to acquire knowledge. In Damascus, he studied the science of hadith from the leading hadith scholars of his time, mastered this science, and made disciples in Damascus. Under their leadership, students came from different regions, including *Khorasan, Damascus, Egypt, and the Hijaz*. It is noteworthy that among his students were muftis and senior judges of *Halaviyya and Shibliya madrasahs*. Historians, referring to the biographies of these students, point out that he was "educated under Imam al-Kasānī" and point to the scientific level of his teacher. In particular, Jamāliddīn al-Ghaznawī is one of the scholars of Hanafī jurisprudence who wrote: "*Kitāb usūl al-dīn*" ("The Book of Fundamentals of the Religion"), "*Al-Hawī al-Qudsi fi furū' al-fiqh al-Hanafī*" ("Al-Hawī al-Qudsi in the branches of Hanafī jurisprudence"), and "*Rawzatu ikhtilāfi-l ulamā'*" ("The difference between scholars") are well-known in the world of jurisprudence.

A'lāuddīn al-Kasānī was sent as an envoy to the ruler of Aleppo, Nuruddīn al-Zangī, about 541-543/1146-1148, where he lived for the rest of his life. During Kasānī's stay in Aleppo, the government was ruled by the Zangī and Ayyubis, and the country's scientific environment was stable. For more than 40 years, Kasānī served as "Chairman of the Ulama" in the Zangī state (which now includes Syria, Iraq, Jordan, and Palestine). He soon gained great fame here and was appointed chief teacher of the Halaviyya Madrasah, built by Nuriddīn al-Zangī at the request of local jurists. Before this, ar-Razi as-Sarakhsi was the head teacher of the madrasa, and the Taliban were not satisfied with the pronunciation errors due to his fluency. Al-Kasānī's respect for the madrasah is so great that even in the absence of the teacher, a place of worship was set up for him, and he sat around him from the time he arrived until he got up. Al-Kasānī was a high-level scholar and a sharp-witted orator. He fought against various ideological currents in scientific debates. In such debates, the scholar has won the recognition of those around him by revealing the true nature of the dissenting views of his interlocutors based on irrefutable evidence and by responding to every opinion in an objective, truthful and rational manner based on true Islamic teachings.

As for A'lāuddīn al-Kasānī's surviving scholarly legacy to date, his well-known work in the field of jurisprudence, "*Badā'i al-sanā'i fi tartib al-sharā'i*" (Fine arts in the arranging of Sharia law), plays a major role in the Islamic world. Many manuscripts of this book have been preserved and have been reprinted several times [1:3; 3:19].

A'lāuddīn al-Kasānī's "*Badā'i*" embodies the scholar's extraordinary talent and skill. Sheikh Muhammad Sadiq Muhammad Yusuf, one of the most famous modern scholars, described the book as follows: "This is a great book. All jurists have used it and will continue to use it, insha'Allah. A'lāuddīn al-Kasānī's "*Badā'i al-sanā'i fi tartib al-sharā'i*" (Fine arts in the arranging of Sharia law) has been recognized as an authoritative and excellent legal source in Muslim countries for almost a century, and is still taught as a textbook on Islamic law. In "*Badā'i al-sanā'i fi tartib al-sharā'i*" (Fine arts in the arranging of Sharia law), he skillfully commented on matters of worship and conduct. In conclusion, the commentary on "*Badā'i al-sanā'i*" is one of the most comprehensive, complete, and well-documented sources of Hanafī literature. Kasānī's most notable work is, of course, Islamic jurisprudence. It is also said that the scholar has had works on Islamic theology, such as "*Al-Sultān al-Mubīn fi Usūl al-dīn*" ("Sultan described in the origins of religion") and "*Al-Kitāb al-Jalīl*" ("The great book"). Although the names of many of the scholar's works have been cited in various sources, they have not yet been identified [3:19].

In addition to this work, Abu Bakr al-Kasānī has a treatise on the creed, which is called "*Al-Itiqād Lil Kasānī*" ("Kasani's belief"). It is also known as "*Al-Mutamad fil-Mutaqad*" ("Dependent on belief"). A manuscript of this work is now in the National Library of Paris under inventory number № 825/3. The total volume is 4 sheets. Although small in size, the work is an important source in the teachings of Māturīdīya. The author focuses on the issues of the word and enriches it with his comments. A'lāuddīn al-Kasānī shows Māturīdīya's approach to each word issue and then comments on it himself. The study of the scientific legacy left by A'lāuddīn al-Kasānī provides a deeper insight into the history of *aqīdah*, the position of the Hanafī sect, and the scientific environment in which the scholar lived [5:158; 10:121].

A'lāuddīn al-Kasānī's wife, Fatima, should also be mentioned in more detail due to her contributions to Islamic studies. This is, because, she is one of the few women scholars in the East who is unique in *fiqh*, *hadith*, and *calligraphy*. When this family of intellectuals lived in Aleppo, the ruler Nuruddīn al-Zangī paid great attention and courtesy. The ruler, who had great respect for the intellect and knowledge of these two jurists, consulted with them on some important matters and was interested in their views on various jurisprudential matters. Sources say that

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

Fatima, a scholar of Hanafi jurisprudence, sometimes pointed out her husband's mistakes and shortcomings in the field, and al-Kasānī accepted his views. When the family decided to return to Mawarannahr, they sent a letter to Fatima bint Muhammad, the ruler of Aleppo, who was well aware that al-Kasānī would not change his mind in any case. Look, Fatima does not accept the letter because the ambassador was a man. Surprised by the piety of the scholar, the ruler sends a female ambassador for the second time. Hazrat Fatima accepts the request of the ruler and these two great scholars will stay in this city until the end of their lives. She was the first woman to sell her gold jewelry, break her fast for a month, and break with the good tradition. To this day, this tradition has survived in Aleppo. Fatima, who died in this city, is now buried in the cemetery known as the "Couple's Tomb".

In addition to honoring his wife, al-Kasānī also served in the cause of religion. After Fatima's death, Abu Bakr al-Kasānī used to visit his wife's grave every Friday until the last day. The great jurist died on August 3, 1191, the tenth day of the month of Rajab, 587 AH. He was buried next to his wife Fatima in the

Hanafi cemetery inside the shrine of Abraham on the outskirts of Aleppo. Ibn al-Adim, one of the famous scholars, narrated the death of the scholar al-Kasānī: "I heard Ziyauddīn Muhammad ibn Khāmis al-Hanafī says that: He began to recite Surah Ibrahim until Allah Almighty said:

يُنَبِّئُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ

continued until the word. He died when it came to the word "وفى الآخرة". He was buried in the shrine of Abraham".

Qasim ibn Abdullah ibn Qutlubuga said in his "*Taj at-Tarajim fi Tabaqāt al-Hanafīya*" ("The crown of translations in the layers of Hanafī") about A'lāuddīn al-Kasānī: "Al-Kasānī had prestige, service, and courage".

The life of A'lāuddīn al-Kasānī and his importance in the Islamic world is incomparable. This article gives a brief overview of the life and work of this scientist. There is no doubt that his scientific legacy will help professionals, as well as the younger generation.

## References:

1. Al'āuddīn al-Kasānī. (2018). *Badā'i al-sanā'i fi tartib al-sharā'i* (Fine arts in the arranging of Sharia law). Book 1: Purification. Sheikh A'lāuddīn Mansūr is the author of the translation and commentary from Arabic. (p.3). Tashkent: Sharq.
2. Sheikh A'lāuddīn Mansūr (2018). *Encyclopedia / A'lāuddīn al-Kasānī. Badā'i al-sanā'i fi tartib al-sharā'i* (Fine arts in arranging Sharia law). Book 1: Purification. Sheikh Alāuddīn Mansūr is the author of the translation and commentary from Arabic. (p.4). Tashkent: Sharq.
3. A'lāuddīn Mansūr (2012). *Badā'i al-sanā'i fi tartib al-sharā'i* (Beautiful arts in the ordering of Sharia law) / *Hidayat*, №. 3: p.19.
4. Hāmid, H., Ashirov, A., & Umaraliyev, M. (2010). *History of Kasānsāy*. (p.85). Tashkent: EXTREMUM PRESS.
5. Muhammad Abdulhay al-Liknavi al-Hindi (2015). *Al-Favā'id al-bahiya fi tarājimil Hanafiya*. (p.158). Cairo: Dār al-kitāb al-islamīyah.
6. Hayruddīn al-Ziriklī (2008). *Kashf al-zunūn an-asāmī al-kutub wa-l funūn* (2). (p.371). Beirut: Dār al-kutub al-'ilmīyah, J. I.
7. Hayruddīn al-Ziriklī (2010). *Kashf al-zunūn an-asāmī al-kutub wa-l funūn* (1). (p.226). Beirut: Nabu Press.
8. Abdullah, U.F. (2015). *The empowering jurist: Fatima al-Samarkandi*. MSA McGill. Muslim Students 'Association. February 17, 2015.
9. Jamālidīn al-Ghaznawī (2011). *Al-Hawī al-Qudsi fi Furū' al-Fiqh al-Hanafī*. – Beirut: Dār al-Nawadir.
10. Tāshkūbrī Zādah (1961). *Tabaqāt al-fuqahā'*. (p.121). Masul, Iraq: Zahra-ul hadiysiyya.
11. Imam Abū al-Mu'īn al-Nasafī (2019). *Bahr al-Kalām fi 'Ilm al-Tawhīd* (بَحْرُ الْكَلَامِ فِي عِلْمِ التَّوْحِيدِ) – Britain: Looh Press, Islamic & African Studies. Archived from the original on May 5, 2019. Retrieved October 12, 2019.
12. (n.d.). Retrieved from <https://uzhurriyat.uz/jamoatchilik/1379-buyuk-fiqhshunos-olimlar>