



## A HANAFI JURIST FAMOUS BY THE TITLE MALIK AL-ULAMA (KING OF THE SCHOLARS)

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**Saidahmadkhon GAYBULLAYEV**

*Lecturer, IRCICA Chair of Islamic History and Source Studies,  
International Islamic Academy of Uzbekistan, Tashkent, Uzbekistan  
E-mail: [saidiy4200@gmail.com](mailto:saidiy4200@gmail.com)*

**Abstract.** *This article provides information about the scholarly legacy and scholarly activities of the great jurist Alauddin Abu Bakr Kasani, as well as his world-famous work «Badai as-Sanoi fi tarbid ash-Sharoi». The results of research conducted on the work by Western and Eastern scholars are presented.*

**Keywords:** *Kasan, Badai al-sanai, Tuhfatul-fukaha, Alouddin Akhmed Samarkandi, Fatima Samarkandia, Khaji Khalifa, Radini, hanafism, commentary, faqih, fatva, tahrir, tarjih, usul al-fiqh.*

### INTRODUCTION

This prestigious title was given to Abu Bakr al-Kasani by the scholars of his time, either because of his high scientific level or because of the perfection of his masterpiece, Badai' al-Sana'i. The full name of the jurist is Ala'ud-din Abu Bakr ibn Mas'ud ibn Ahmad al-Kasani, and no information is given about his year of birth or childhood in the books of Tabaqat and Seerah (al-Laknawi, 1914:53).

Kasan is one of the cities located in the northern part of Sayhun, Fergana Valley region, behind the Shosh region in Movarounnahr (Mulla Ali Qari, 2009:705). Since the Middle Ages, a number of jurists have emerged in the land of Kasansay, including great thinkers and scholars. Alauddin Abubakr ibn Masud Kasani, a prominent Hanafi jurist who lived and worked in the 11th century, is one of these jurist (Muminov, 2003:63)

## **MAIN PART**

Kasani came to the city of Bukhara, where he studied under his teacher, Imam Alauddin Muhammad ibn Abi Ahmad al-Samarkandi (d. 539/1191). Kasani read Tuxfatul Fuqaho, Sharkh Tawilot fi Tafsir al-Qur'an al-A'zim and other books related to Usul and Furu under the hands of his teacher. That is why Kasani became a mature scientist in the field of method and furu'. In addition, he listened to hadith from his teacher and other great scholars of his time. Kasani wrote a commentary on the work of his teacher 'Alouddin Samarkandi (d. 539/1191) called Tuhfatul Fuqaha and presented it to his teacher. His teacher was very happy when he saw the work. In return, his teacher Samarkandi married his daughter Fatima, a scholar and jurist who had served as a counselor to several nobles, including Turkish rulers, to Kasani. He accepted Kasani's work Badai' as-Sana' as a dowry for this marriage. That is why the saying "He married his daughter after commenting on his teacher's gift" became popular among the people. After they got married, Fatima, who was skilled in jurisprudence, hadith, and beautiful calligraphy, her husband Abu Bakr Kasani, and her father and teacher of both of them, Alauddin Samarkandi, began to issue fatwas together.

The Seljuk sultans, on the advice of the minister, sent Kasani as an ambassador to the Zangid state in Aleppo (Ziyadov, 2018:2).

This event is recorded in the sources as having occurred approximately in the years 541/543 AH, 1146/1148 AD. Nur al-Din al-Zangi, being a just ruler, ensured peace and tranquility in the country, repaired the fortress and its walls, and roads. He also built zawiyas and hospitals. He also encouraged the Sunni direction of Islam by building madrasas and inviting scholars from other places to teach in them. The period when al-Kasani lived in Aleppo was the period of the Zangids and Ayyubids who ruled the government, and at the same time, it was a period when the scientific environment was developing. The education and scientific debates given in the madrasas, which were built to support Sunnism against the Shiites, turned these institutions into a single institution. al-Kasani also taught in these madrasas during his time in Aleppo.

Kasani continued to teach at the Halawiyya Madrasah until the end of his life. During his time at Halawiyya, many scholars attended his classes, and all of them received them well and benefited from them. Considering the preferences he made between the views within the Madhhab in Kasani's work that we have studied and the

criteria on which these preferences were based, it can be said that he was from the class of companions who preferred.

### **Death and shrine**

Kasani died in 587/1191 in the city of Aleppo (Haji Khalifa, 1981:193). He was buried at a place called Maqam Ibrahim Khalil outside the city, and his wife Fatima was later buried beside him. Today the grave has the status of a shrine (al-Kasani, 1997:88).

## **CONCLUSION**

In short, Kasani is a scientist who contributed to the theoretical development of the Hanafi sect. Studying the scholar's works is important in solving many problems that arise in Islamic law today.

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