

THE LIFE AND SCIENTIFIC HERITAGE OF SA'UDUDDIN TAFTAZANI

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Abstract

Taftazani's scientific legacy belongs to the school of ancient Greek philosophers and logicians, who took a worthy place in the history of social and political thinking of the peoples of the Near and Middle East. But it is noteworthy that it was developed and enriched with new ideas from the height of the Eastern Renaissance, not limited to scientific achievements before our era. Taftazani worked effectively in the scientific environment of Samarkand during the time of Timur together with the scientists of that time, and later became world famous. He remained in history as one of the thinkers who prepared the ground for the creation of the Ulugbek school. He applied logical conclusions to the Islamic philosophy of kalam, strengthened it and made a great contribution to the development of theology as an attractive science. The scientific value of his works has not lost its power even now. Studying the scientific heritage of Taftazani allows us to enrich the golden pages of the history of our thought.

Keywords: Taftazani, "sa'd al-millah wa ad-din", naso, "at-Tasrif", "Sharh at-tasrif al-Izzi", "Sharh at-tasrif al-Izzi", Abivard, Nishapur.

Introduction

One of the largest figures in the Hanafi people in our country is Sa'duddin Taftazani. This scholar is known not only in the Muslim world as "sa'd al-Milla and ad-din", "sa'd al-Imam al-Tahiyah al-Tahih al-Hanafi" and "Death of the East"[1], but also as a scholar who has contributed greatly to world science with many of his cosmopolitan works. Olympus' full name was Masood the son of Umar the son of Sha'drach, Me'shach and A'bed'ne-go. According to renowned scholar Jacob Hamavi (574-626/1179-1229), when arab Muslim armies arrived in Haggai, all the men there left the city to fight and only women remained, they did not use force against women so that they would not fight them. So the name of this city is Na'so. Many scientists with a "natural" character have passed through history. Between Sarakhs and Naso, there were two days, five days with Marv, one with Abivard and six or seven days distance with Nishapur. The city's climate was clean and moderate[2].

Sources provide various information about the year of A'has'u'e'rus' birth. Some sources indicate that 722/1322 years were cited, while others cited 712/1312 years.

From a young age, Sa'duddin Taftazani was very interested in learning. Sa'duddin Taftazani's speech had some dwelling. He leaves the village of Taftazon for knowledge and goes to Naso. However, although the sources do not specify exactly how long he was educated in Naso, he cited memorabilia, spelling rules, memorabilia of the Koran, and a thorough study of the teachings of Islam. Thereafter, Ibn al-Imodi said that Sa'duddin Taftazani traveled to Samaria

to study from Naso. Until the age of 16, Sa'duddin Taftazani studied theology, Arabic, speech art, and logic from the great scholars of his day, Azududdin al-Iyji (c. 766/1365 B.C.E.) and Qutbiddin Muhammad Ar-Rosie (c. 766/1365 B.C.E.). He was distinguished by his well-being among the disciples of Azududdin al-Iyhi.

In 742/1341 he traveled to Jurjonia, Gurganch. By this time, a comment written by Sa'duddin Taftazani in the book at-Tasrif (738/1338 B.C.E.) by Azduddin Abdulwahhob Abraham az-Zanjoni had become known and popular. Sa'duddin Taftazani is deeply committed to scientific creativity and writing invaluable works in this city and prepares many disciples and finishes his work al-Mutavval ala at-Talxis on the knowledge of puberty[3].

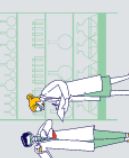
Although Sa'duddin Taftazani traveled to many places all his life in order to acquire knowledge and education, he paid special attention to the knowledge of his children. The sources provide information about the three sons of A·has·u·e·rus. They too grew up to be renowned scientists of their day. His son, Muhammad the son of Masood at-Taftazani, was also a renowned scholar and attended the meetings of Amir Tiberius[4].

Another son, Sha'drach, Me'shach and A·bed'ne·go, served as King Sha'drach, Me'shach and A·bed'ne·go. His son Ahmad ibn Masood, known as Shamsuddin, was a writer and poor man and served as "Sheikhulislom." After the death of Sa'duddin Taftazani, he succeeded him in Haggai.

Sa'duddin Taftazani Sha'drach, Me'shach and A·bed'ne·go came to Samaria at the invitation of Amir Tiberius. Sa'duddin Taftazani wrote many of his works in the cities of Tajikistan. Regarding The Watch Tower Publications Index and the Research Guide for Jehovah's Witnesses, Hondamir reports: "During his visit to Khmer Rouge from 770-771/1369-1370 B.C.E., The Governor of Saraxs, Muizzuddin Hussein, asked Amir Tiberius to send Taftazani to Saraxs. At his request, Emperor Tiberius sends Taftazani there. When Taftazani left Samaria, he regretted what he had done when he told Amir Tiberius how knowledgeable and scholar he was. Emperor Tiberius sends a name to Taftazani about his return to Samaria. Taftazani Hijaz refused the first invitation because he was on a trip. However, Amir Tiberius invites for the second time. Unable to reject this invitation, Taftazani will visit the capital, Samaria. This happened after Amir Temur marched to Sheroz in 789/1387." [5].

In 1377, thanks to Sa'duddin Taftazani, his friend and colleague Mir Sayyid Sharif Jurjoniya, Sheroz was invited to King Shujo. After Emperor Tiberius conquered the city, both scholars came to Samaria. There was a great scientific debate between the two friends at the palace of Amir Temur.

Sources also show different dates about the scientist's loyalties. For example, in Favoid al-Bahiya, the scientist's loyalties were 789/1387, in Hondamir's "Habib as-Siyar" 796-797/1394-1395, Khalifa's "Kashf az-Zunun" contains 793/1390 years, Ahmad ash-Shantovi's "Doirat al-Ma'orif al-Islamiya", Imam Suyuti's "Bug'yat al-Vuot" 791/1389, Sharafuddin Rogimi's "Historical Roof" in 794/1392 years[6]. Khayruddin Zirikli and Sharafuddin Rogimi were buried in Saraxs, even though he died in Samaria[7]. Many sources claim that Sa'duddin Taftazani died at the age of eighty, and this information is valid, dating back to 794/1392.



Throughout his life, Sa'duddin Taftazani was in cities such as Naso, Saraxs, Samarkand, Bucharest, Khmer Rouge, and Damascus, where he studied at various fields of science and participated directly in various scientific conferences.

Among The Watch Tower Publications Bible and The Watchtower Bible and A·bed'ne·go, you can mention the following names:

1. Azududdin Abdug'affor ibn Rukniddin Abdug'affor ibn Ahmad Bakriyah Shibankariy al-Ijjiy (c. 680/1355). He was a mature poor man of the Chauffeur tribe and a prominent scholar of the School of Ash'i-rus and produced many famous disciples at the monastery where he was a scholar. Among them are Shamsuddin Kirmoniyah, Ziyovuddin Afififi, and Sa'duddin Taftazani. Iyji wrote many works, the most important of which are the works of Morallty Azudiddin, al-Aqoid al-Azudia, al-Mavoqif, and Javohir al-Kalam.

(c. 780/1378 B.C.E.) Jehovah's Witnesses would be pleased to discuss these answers with you. Sa'duddin Taftazani listened to this lesson.

3. Qutbuddin Muhammad ibn Muhammad Rosie, at-Tahtoniyy (c. 766/1365 B.C.E.). He learned knowledge from him when he went to Damascus. At that time, he was studying at the lower stage of the Zohiriya Mosque.

4. Nasimuddin Abu Abdullah Muhammad ibn Said ibn Masood ibn Muhammad ibn Ali Naysoburiy (c. 801/1399).

5. Ahmad ibn Abdulwahhob Qusi (or al-Qusay, 803/1401 B.C.E.).

As a result, Sa'duddin Taftazani achieves a master's degree in science, such as aquaculture, logic, methods of al-Fiqh, philosophy, astronomy, and mathematics.

At the same time, Sa'duddin Taftazani gained fame in many cities with his deep knowledge and books in various fields, such as the word, philosophy, method al-Fiqh, saffron, nahv, and logic[8]. A·has·u·e·rus also produced many disciples who were renowned in the Muslim world.

The following can be said of them:

1. Hisomiddin ibn Ali ibn Muhammad Abivardiy (c. 816/1413 B.C.E.).

(c. 854/1450 B.C.E.) Jehovah's Witnesses would be pleased to discuss these answers with you.

3. Alouddin Abulhasan Ali ibn Muslihiddin Moses ibn Abraham Rumiyyah Hanafi (c. 841/1437 B.C.E. – Cairo).

4. Alouddin Muhammad ibn Muhammad ibn Muhammad ibn Muhammad Bukhari Ajamiyyah Hanafi.

5. Haider ibn Ahmad ibn Abraham Abulhasan Romanian Original Ajamiyyah Hanafi. He lived in Cairo and died in 854/1450.

6. Alouddin Ali Qo'jgsoriy.

7. Shams al-Karimi. His full name was Muhammad ibn Fazlullah ibn Majd Ahmad (c. 861/1457).

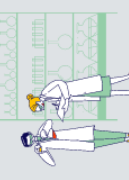
8. Joseph Jamal Halloj Harawi Shofeiyyah, father of ash-Shams al-Karimi.

9. Sha'drach, Me'shach and A·bed'ne·go.

10. Mirak Sayroniy or Sayramiyyah.

11. Lutfullah Samaria.

12. Shihobuddin Muhammad.



13. Shamsuddin Fanori. He is Muhammad the son of Hamza Shamsuddin Abu Abdullah Fanori Romania Hanafi.

14. Captive Baghdadi. He is Jibril the son of Salih Assyrian Baghdadi.

15. Sa'duddin Lori.

16. Fathullah Sharvoniya. (C. 857/1453 B.C.E.) Jehovah's Witnesses would be pleased to discuss these answers with you.

17. Mahmud Saro'iy.

18. Muhammad ibn Atoullah ibn Muhammad ibn Ahmad ibn Mahmoud Abu Abduroziy (776-829/1374-1425). He was glorified by the names of the imam al-A·bim'e·lech, Shams ad-din, and the judge was al-Quzot[9].

Scientists have carefully mastered such fields as interpretation, philosophy, the word, nahv, puberty, and logic and have classified many books in these areas. Sa'duddin Taftazani is one of the youngest books in the Islamic world. After all, at the age of 16, he completed writing a work entitled "Comment at-Tasrif al-Iziy"[10]. It is estimated that more than 40 works related to his scientific and spiritual heritage are published. Popular among them:

Kalom ilmiga oid:

1. The book is al-Maqosid.
2. Al-Maqosid fi science al-Kalam (Sharh al-maqosid) or Comment ash-sharh.
3. Sharh al-aqid an-nasafiya.
4. Ar-Radd ala Zindiqa Ibn Arabiyah.

The method refers to the knowledge of al-Fiqh:

1. Talvih in kashf haqiq at-tanqih.
2. Shirley al-Muxtasar alo book muntaho as-question val-amal fi ilmay al-usul val-jadal.
3. Ni'am as-savobig' fi comment al-Kalim an-navobig'.

About the science of philosophy:

1. Fatovo al-Hanafi.
2. Shirley faroiz as-Sirojiya.
3. Al-Miftoh fi furu' al-Fiqh ash-Shofiiyah.
4. Ixtisor comment talxis al-jome' al-Kabir.
5. Sha'drach, Me'shach and A·bed'ne·go.
6. The book is al-ihzor.

Hadis ilmiga oid:

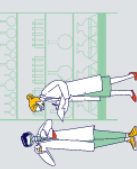
1. Or'un fi al-hadis.
2. Risolat al-ikroh.

Tafsir ilmiga oid:

1. "Talxis al-Kashshof", written in the interpretation of Tafsir al-Kashhof by Mahmoud Zamahshariyah.
2. Discovery al-Asror and iddat al-Abram fi tafsir al-Qur'an.

Regarding the science of Nahv (Arabic grammar):

1. Comment at-tasrif al-Izziy.
2. Irshod al-Hadi.



3. A Translation of the Turkish-language prose of Sa'di's giant, known as Boston.

Balog'at ilmiga oid:

1. Comment al-Mutavval or Sharh at-talxis al-Mutavval. A comment written by Sha'drach, Me'shach and A'bed'ne·go, known as "The Voizi of Damascus," by Sha'drach, Me'shach and A'bed'ne·go.

2. Muxtasar al-Ma'ani. This comment is the name of the second famous commentary on "Sharh at-tasrif al-Iziy", which is also known as "Muxtasar comment Talxis al-Miftoh".

3. Comment book al-Miftoh. It is a commentary written in the book al-Miftoh by A·bim'e·lech The Son of A·bim'e·lech the son of A·bim'e·lech the son of A·bim'e·lech the son of A·bim'e·lech.

4. Shirley al-Qism as-solis min al-miftoh.

About the science of logic:

1. Tahzib al-logic val-word.

2. Commentary brochure ash-shamsi.

About arithmetic and geometry:

1. Comment ar-risola ash-shamsiya fi-l-account.

2. Risola fi zavoiy al-musallas.

3. Tasoviya az-zavoya.

It turns out that Sa'duddin Taftazani wrote valuable works on almost all fields of science. How many scientific studies each of them serve as the basis for. This is further proved by the fact that allied works were used as textbooks in the monasteries of Nakhchivan and its surrounding monasteries until the second half of the 14th and 17th centuries.

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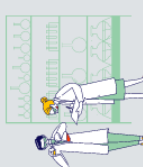
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