

## IMAM AL-TAFTAZANI AND HIS APPROACH AND RESOURCES WHICH HE ADOPTED IN HIS BOOK (SHARH AL-MAQASID)

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### **Abstract**

*Through research and reading about the life of Imam al-Taftazani, may God have mercy on him - he is considered one of the most prominent people of knowledge at that time. He is one of the important personalities who dealt with doctrinal material in many of his books. The book Explanation of the Purposes is considered the speaking identity of Imam al-Taftazani in philosophical and doctrinal issues, in which he expressed many of his belief views. The important dogma represented by the divine, prophecies and hearings. The research proved the important sources that Imam al-Taftazani referred to, and the most important of the most important transmissions from them were his sheikhs al-Ayyi, al-Ghazali, al-Amdi and al-Azzali, may God have mercy on them. In addition to that, Imam al-Taftazani was honest in his transmission of the scientific material that he wrote in his book Sharh al-Maqasid.*

**Keywords:** *Imam al-Taftazani, Sharh al-Maqasid book.*

### **Introduction**

Praise is to God, we praise Him, we seek His help, and we seek His forgiveness, and we seek refuge in God from the evils of ourselves and our bad deeds. He whom God guides cannot be misguided, and he who misleads cannot be guided. He approached and dangled, so he was just around the corner, and upon his family, his companions, and whoever was guided by his guidance until the Day of Judgment. And after: It is among the blessings of God Almighty - that He bestowed upon this Muhammadan nation men who made a covenant with God Almighty - that they be loyal men to this religion, so God Almighty has blessed They have to be faithful to this great law, and from the statement of their sincerity is that their knowledge has reached us and the people of knowledge passed it on generation after generation until it reached us in our present time, and among those men who gifted this nation a great book, which is the book (Explanation of the purposes of Imam al-Taftazani, may God have mercy on him), and it is a book that he wrote In explaining the belief principles represented by the introductions of science and its divisions, then he dealt with the purposes represented by divinities, prophecies, and audio, and by reading in his approach in his book Explanation of the Purposes. I would like to put a research in which I show his methodology and resources from the scholars that he adopted in his book by dealing with belief issues, and with this I called this research (Imam al-Taftazani, his methodology and resources that he adopted in his book Sharh al-Maqasid), which I made on a preamble and dealt with in it his name, lineage, and the book's attribution to him, his most important sheikhs, his students, and the most important his works. Then I dealt with the two topics and complicated them in a statement describing his

approach in his book *Sharh al-Maqasid*. In the other topic, I showed the most important resources of the scholars that he relied on through his explanation of the purposes, and the most important one who transmitted the most from them in his explanation of the belief purposes. By which I ask God Almighty - to help me clarify what I meant by that He is All-Hearing and Responsive.

### **Literature review**

Biography of Imam Taftazani, may God have mercy on him

Before starting to explain the issues related to the approach of Imam al-Taftazani, may God have mercy on him - through his book *al-Maqasid*, it is necessary to show a clear picture of his life in order to get to know this great imam, and this topic dealt with the following demands.

The first requirement / his name, lineage and surname

First: His name, lineage, and nickname:

The translations agreed that his name and nickname is “Masoud bin Omar bin Abdullah al-Taftazani, Saad al-Din is one of the imams of Arabic, eloquence and logic” (1) As for what the owner of the book “Nuggets of Gold” mentioned that the owner of the book “*Al-Durar al-Kamina*” came his translation of Imam al-Taftazani as “his name is Mahmoud bin Omar bin Abdullah al-Taftazani, the imam, the scholar, the scholar of grammar, morphology, meanings, eloquence, origins, logic, and others. Ibn Hajar said, “He was born in the year seventeen hundred and twelve in Taftazan.” (2) When reading in the books of biographers, and after scrutinizing the folds of the lines, it became clear to the researcher the following: “There are readings that confirm that the imam was attributed to More than one lineage (3), because of the scientific field movements in which he was moving in Mesopotamia, but the translations that specialized in defining men adhered to the consensus that Imam Saad Al-Din was famous for his affiliation with Al-Taftazani, so wherever he was mentioned in the fields of science, he is intended only for Masoud bin Omar Al-Taftazani May God have mercy on him. (4) As for what the author of the book “Nuggets of Gold” mentioned, that the author of the book “*Al-Durar Al-Kaminah*” translated Imam Al-Taftazani as “Mahmoud” (5), it was an inadvertence that was issued by the author of the “Nuggets of Gold” because the author of “*Al-Durar*” mentioned that his name was (Masoud), but it was ambiguous. It has another name for Taftazani (6); And the owner of the pearls mentioned his name according to what the translators agreed upon, that the name of Imam al-Taftazani is Masoud. (7)

As for his kunya: We did not find that those of the people of al-Tabaqat who translated for him unanimously agreed on his kunya, except for what was mentioned by the author of the book “*Al-Badr Al-Ta’a*”, because he was unique in his kunya when he translated Imam Al-Saad Al-Taftazani, may God have mercy on him - that he was called (Babi Saeed). On the authority of Mullazadeh, when he explained that he had translated it and mentioned at the beginning of his translation, he said: “And he said at the beginning of the translation what the professor of late scholars and the master of the early virtuous ones uttered, Maulana Sa’d Al-Millah and religion, adjusting the balance of the intelligible and the transmitted, opening the branches of the branches and the fundamentals, Abi Saeed Masoud bin Al-Qadi, the imam, the pride of the mill and the religion, Umar Ibn The Greatest Master, Sultan of the Knowers, Al-Adi Al-Tafazani (8)

Secondly: His title: according to what was mentioned in the books that were translated for the media, that he was called by many titles by which he is known among the people of knowledge and his peers, including the

following: The title of Imam in the books of biographers, including the following: He was called (Al-Saad) so that all the translations, when mentioning his name, used him By Al-Saad, and it is a nickname by which he became famous, may God have mercy on him :- Because he was one of the great memorizers of the doctrine at that time among his peers. (9) He was nicknamed by those who came after him among the people of knowledge who translated for him and mentioned it in several places in his book, and he is the author of the book Al-Shaqaeq Al-Nu'mani that he was called the scholar Al-Taftazani; For his acumen and progress in the arts of science, especially instrumental sciences, including the science of grammar and logic, in addition to his progress, which became famous in the science of speech and the rest of the sciences. (10) He was called Al-Taftazani, relative to the town of Taftazani, which is one of the villages located in the suburbs of Nasa, and it is from the country of Khorasan. He was called the Sultan of the Great Scholars, and this title was mentioned by the authors of the translations of al-Tabaqat when explaining his translation. The fact that he was one of the great auditors and verifiers of the sayings of the scholars; What is attested to by his abundant writings, especially the book of purposes; who edited his scientific assets in his time; This is why he was called the Sultan of the Great Scholars. (12) And through reading in the sayings of the scholars, may God have mercy on them - who translated Imam Al-Taftazani, may God have mercy on him - the one who became famous among the people of knowledge by the name compounded from the name of knowledge and the name of the city in whose bosom he was raised while it was Taftazani, so he was called (Saad Al-Taftazani). (13). This is what the researcher tends to; In order to be distinguished from the rest of the so-called city of Taftazan; Whenever this compound noun is used, it is meant only by Imam al-Taftazani, the author of the book Sharh al-Maqasid. God knows

The second requirement / his birth and upbringing

As for his birth

By reading in the books of biographers, it became clear that the birth of Imam al-Taftazani, may God have mercy on him, was in a region of Transoxiana called (Taftazan) in the country of Khorasan. Most of the scholars who specialize in translations and classes have settled that he was born in the year 712 AH. (14)

As for his upbringing: Imam al-Taftazani, may God have mercy on him, grew up in a family that had a great deal, especially in the sciences of religion, those sciences that were the basis of distinction in society at the time, which gave the family a great position in his upbringing in memorizing the Noble Qur'an. And he's young. This is the first step that his family took care of, and he memorized the Holy Book, which was considered the first stage in the upbringing of scholars, The fact that the Holy Qur'an is a collection of all sciences and it is the starting point through which the windows of goodness and blessing are opened to other parts of the legal sciences. Al-Funun learned Islamic sciences, language, grammar, and morphology, and he was famous for his mention, and his reputation flew, and people benefited from his books. And it ended with knowledge of science in the East. (16)

The third requirement / his death and the praise of scholars for him

Through this demand, we will show the death of Imam al-Taftazani, may God have mercy on him - and then what the scholars, may God have mercy on them, said - about this scholarly man whose reputation became popular among the people.

First: Statement of his death:

The biographies and classes mentioned that Imam al-Taftazani, may God have mercy on him, began and ended a life full of scientific giving in terms of his request for knowledge from an early age until he attained the status of investigative scholars who are referred to as Lebanon. Giving was clear, moving between teaching, judiciary, and fatwas; In addition to the abundance of his books of all kinds of knowledge; And the first book he wrote was sixteen years old. (17) Which enriched the Arab Islamic Library by collecting all kinds of sciences, including grammar, logic, theology, and fundamentals. In addition to his study of the two noble schools, which is the Hanafī and Shafi'i schools of thought; His writings testify and indicate that he is also interested in issues of jurisprudence and its principles, which I will list through the statement of his writings. And after this fragrant march, we see him resting in his final resting place, which God Almighty destined - for the final end, as dealt with in the translations, is that he resided in the city of Sarakhs, and Tamerlane banished him to Samarkand, where he died, and was buried in Sarakhs on Wednesday, the ninth of Jumada al-Awwal. Year 793 A.H. May God has mercy on him. (18)

The fourth requirement / his elders and students

First: his sheikhs:

Our sheikh, Imam Al-Saad, may God have mercy on him, studied various mental and literal sciences until he became of high rank, which indicates that he had teachers of great caliber because he benefited from them from the scientific material among their society, and those who had the best luck in establishing such An outstanding personality, among whom were the following: Adad al-Din al-Aji, may God have mercy on him, is “Abd al-Rahman ibn Ahmad ibn Abd al-Ghaffar, the judge of the eastern judges and the sheikh of scholars in those countries, the scholar ‘Adad al-Din al-Aji.”(19) Talk. One of the most important sheikhs who studied at his hands was Imam Al-Saad Al-Taftazani, may God have mercy on him - from whom he learned various sciences, but the most important of them was the science of speech. Imam Al-Aiji: “He gave birth to great students who became famous in the horizons, such as Shams Al-Din Al-Kirmanī, Dīaa Al-Din Al-Afīfī, and Saad Al-Din Al-Taftazani” (20)

And he continued in confirming and documenting this translation, the author of the book “Al-Badr Al-Ta’ali” by saying, “And he has noble students, including Al-Saad Al-Taftazani, the author of famous works” (21) and he passed away in a year in the year 756 AH. (22)

Judge of Crimea: He is Obaidullah bin Muhammad bin Othman, the sheikh of the sheikhs, Dīaa al-Din ibn Saad al-Din. He was born after the year 710 A.H. He learned from his father, and from Judge Adud al-Din Abd al-Rahman in his youth, and he was skilled in jurisprudence and fundamentals, and he was one of the sheikhs to whom Imam al-Sa’d al-Taftazani, may God have mercy on him, read jurisprudence, and he was one of those who were interested in following his lessons. Among the most important of his great honors, he was a lot of benevolence to the students, Salim Al-Batin, until he died in Dhu Al-Qi’dah in the year 780 AH. (23) al - Rayy. In the subject of logic, and the book Editing Logical Rules in Explanation of the Shamsiya, and a treatise on the investigation of the meaning of visualization and ratification. He even named his time Plato; For his diligence in the philosophical and logical matter. He was one of the sheikhs of Imam Saad al-Taftazani, may God have mercy on him - who studied on him and took the subject of logic and philosophical sciences, which was proven by a group of translators of al-Qutb al-Tahtani, and al - Taftah Zani, may God have mercy

on them - that he was one of the most important of his sheikhs and closely adhered to them.) And through this careful and accurate reading in the books of the scholars, may God have mercy on them - which we established with scientific evidence on the sheikhs who were taught and trained at their hands, Imam al-Taftazani, may God have mercy on him - I found the two most important sheikhs who adhered to them and the scientific personality of al-Sa'd was influenced by them: they are Imam al-Ayji and Imam Qutb al-Tahtani al-Razi, may God have mercy on them - so the The first of them is necessary and we draw from it a lot of legal sciences, especially the science of speech. The second was taken from him and bound by the logical and philosophical material; which he needs in explaining many verbal issues; this is what we sensed through reading the book *Sharh al-Maqasid*, which received the greatest share of the philosophical material that we will study in light of the clarification of the scientific material of the book, God willing.

Second: his disciples

Al-Abiwardi, who is "Hassan Bin Ali Bin Hassan Al-Hasim Abu Muhammad Al-Sarkhasi, of Al-Abiwardi Origin." (26) The translators and classes who specialize in translating media have mentioned that Imam Al-Saad Al-Taftazani was one of the most prominent and most important of his sheikhs, and he took mentalities from him as evidenced by their saying, "And Al-Saad Al-Taftazani adhered well, and he had He learned from al-Taftazani along with religion, goodness and asceticism, and he has among the books *Rabea al-Janan* in meanings and eloquence" (27) until he graduated from al-Saad al-Taftazani, and he is one of the great scholars with intelligibles. He died in the year 816 AH (28) Aladdin Al-Bukhari, and the translators specified his name as "Ali bin Muhammad bin Muhammad bin Muhammad bin Muhammad bin Muhammad bin Muhammad bin Muhammad, Al-Bukhari Al-Ajami" (29) and he was one of the people of virtue and prestige in his era, as he had the honor of being a disciple of the imam Al-Saad Al-Taftazani, may God have mercy on him - was a sign of his time. He grew up in the city of Bukhara, and the biographers confirmed that he learned from Imam al-Taftazani the literary material and the principles of logical reasoning. Until he became proficient in various scientific arts, including the rational, the systematic, and the Arabic language, until he became the imam of his era. (30)

Imam Al-Juwaymi: He is "Ali bin Ibrahim bin Muhammad Al-Sayed Zain Al-Din Al-Ajmi Al-Juwaymi, relative to Juwaym, one of the reeds of Shiraz Al-Shafi'i" (31) and that his life extended for a long time, Until God Almighty took him away - and he was enacted at the age of sixty and eight hundred years of the honorable migration. (32)

The fifth requirement / the book explaining the purposes

The book of Imam al-Taftazani, may God have mercy on him - *Sharh al-Maqasid* is one of the most important theological books. Which dealt with important topics in the study of the Islamic faith, and by explaining the importance of this blessed book, and I will explain the following:

First: The subject of the book and its attribution to its author.

By looking at this great book, I found that its scientific material and topics lie with Imam Al-Taftazani, may God have mercy on him - in matters of faith. Through its reliance on the textual sources represented by the Holy Qur'an - and the purified Sunnah, and the rational sources also, relying on the material of philosophy and logic; In order for him to be able to edit many of the expressions that appear in his book, through which he overcomes the difficulty of the scientific material that was dealt with in the book; In which he approved the issues of faith by addressing its investigations divided into (divinities, prophecies, and hearings). Imam Al-

Taftazani, may God have mercy on him, divided them into divisions that he called purposes; Despite its brevity, this book has been arranged according to six purposes. (33)

He put in it a lot of pearls and benefits, and this is what he supported through his statement in the introduction to his book *Sharh al-Maqasid* after his statement in his introduction mentioned the important descriptions of the book until he reached his saying: “And I seized an opportunity from the eye of time and a lightness from the crowd of impurities, and I took a brief classification marked by the purposes organized.” In it are the deceptions of the unique, the pearls of benefits, and an explanation of it that includes expanding its brief, solving its enigma, detailing its entirety, clarifying its dilemma, with achieving the objectives according to what is followed, scrutinizing the complexes above what is usual, and editing issues according to what is wanted and not added, and a report on the evidence so that it is not contradicted or resounded with words that open the ears and open the breasts.” (34) This author is called *Sharh al-Maqasid fi Ilm al-Kalaam*.

Second: Attribution of the book to its author:

Imam al-Taftazani, may God have mercy on him, indicated this and acknowledged that through his introduction to the book. It is a valuable introduction. He mentioned that he wrote a book in the subject of theology, in which he mentioned six purposes in which he clarified the issues of divinity, prophecies, and auditory, and explained through them the logical and philosophical material, and evidence of his saying that he authored the book. solving its riddles and detailing its entirety” (35) The authors of books and catalogs came to this to clarify the writings and attributed them to their authors, and they attributed that (*Sharh al-Maqasid fi Ilm al-Kalaam*) to Imam al-Sa`d al-Taftazani, who died in the year 792 AH, and among these evidences indicating that this authorship is in his name is what was mentioned on this explanation from the scientific footnotes of the people of knowledge, may God have mercy on them. - Which is that “the scholar and worker, Elias bin Ibrahim Al-Sinabi, may God Almighty have mercy on him, was a virtuous man... and he has footnotes on *Sharh al-Maqasid* by Saad al-Taftazani, and it is a very nice footnote that I saw in his handwriting” (36)

Third: The reason for writing the book *Al-Maqasid*.

And as it is well known that each of the scholars has the reasons to put the author to be put; Taking into account the competence of the scientific subject; Imam Al-Saad, may God have mercy on him, placed this authorship in the specialty of the subject of theology, and the philosophical and logical material it contains, i.e. he placed his authorship from the transmitted and the reasonable; In order to fulfill his scientific material, he indicated the reason for authoring; Because this knowledge is mixed with the impurities that stick to people’s minds from corrupt beliefs, and the other thing is because of what he saw of the benefit to the students of knowledge; To establish a correct belief free from impurities and fancies, and this is what he wrote in his introduction to the book: “And when they saw the science of speech, which is the basis of the laws and rulings and the measure of the rules of the beliefs of Islam, the dearest thing that he desires and ascends to, and the most important thing that reflects the mounts of his request because he is the most reliable science in structure, the most truthful in its clarification, the noblest of it in production, and its light.” A lamp, and the most correct argument and proof, and the clearest argument... until he said: The most trustworthy handhold and the ultimate pillar for the people of truth and certainty. Every pioneer is destined for it.” (37) This blessed book has become the goal of students of knowledge through studying and researching Islamic beliefs that are well-established and justifiable. It is relied upon in the evidence from the transmitted and reasonable, and in it the important

doctrinal purposes included (theology, prophecies, and hearings) that are the focus of our study of the theological approach of Imam Al-Saad Al-Taftazani, may God have mercy on him - through his book *Explanation of the Purposes*.

The second topic / description of the approach of Imam Taftazani according to the classification of his book "*Sharh al-Maqasid..*"

By reading and perusing, I found that Imam al-Taftazni, may God have mercy on him, dealt in his method with the most important premises of speech and the purpose of that; In order to make these precious introductions a beginning with which he opened his great book. Then he dealt with dividing the book into the chapters of the important faith entrusted, which we will touch on describing the curriculum of the book to be studied. Therefore, in this research, I dealt with; *Explanation of the scientific approach followed by Imam al-Taftazani, may God have mercy on him - this book has been divided into important objectives and made them into six objectives, and this is the basis of the book that the scientific material was divided according to the intentional order, and the following was dealt with in it:*

First destination:

In explaining the definition of the science of speech by explaining its importance in the introduction to the book, He said, after giving his introduction, that from the importance of this science and its understanding is based on correct consideration and inference, and then he defined the science of speech after he explained and conveyed the definition of the author of the positions as: Power is always, and there is no secret that speech is like that unlike all other sciences. As for the totality of sciences, which includes speech, then it is, and if it is like that, it is not a single science, but rather a whole science. It may be answered that what is meant does not have an entry into power, or what necessitates power, even if it has some powers, and speech after proof in this regard. Unlike the rest of the sciences, and he objects that logic has an entry into power, even if it is not independent of it, and power is necessary with every science to estimate its comparison to speech. Yes, if what is required with it is power in the sentence.

The second destination:

In the statement of science divisions; From which it is necessary to benefit from before entering the scientific material of the book, he explained that science is divided into perception and ratification, and that each of them is inseparable from the other, as there is no ratification without visualization, but rather they mentioned that there is no conception according to the truth without ratification by investigation. And what is attached to this purpose in terms of clarifying the duties and possibilities, and clarifying the meaning of the correct consideration and its conditions, and the corrupt consideration (39)

Third destination:

Dealing with general matters while they are in symptoms; in which he dealt with existence and nonexistence; And the issues attached to them from the difference of sane people in existence is partial or all, And the statement of the question of realizing the essence as distinguishing it from the accidents. And between the division of essence as the presence or absence of conditionals. That is why he said in this intent and what he will intend to explain it as "the non-existent, the state, the divisions of essence, motions, and bodies, or as a way of telling the words of the violator with the intention of falsifying them, such as discussing the cause of certainty, sublime effects, and abstract essences, or as a matter of principle, that some issues depend on it, so it is mentioned to achieve the goal by not stopping his statement On what is not evident, such as the sharing of

existence, the impossibility of sequence, the permissibility of something being capable and active, the possibility of emptiness, and the finitude of dimensions.” (40)

Fourth destination:

In it, he dealt with essence and explained its meaning, divisions of essence and their definitions, and defining those essences with the evidence of what came to explain this purpose by saying: “This purpose is arranged on an introduction to its division and what is related to that, and two articles on the subjects of bodies and the subjects of abstractions. It accepts division, and it is the body first, and it is the individual essence, and according to the opinion of the Peripatetic of the Wise, it is either a mind, a soul, a body, a substance, or an image, and they have methods for explaining that based on what they see of the negation of the individual essence, the abstraction of the mind and the soul, and the realization of two essences, a state and a place, which are the reality of the body, and so on. From their bases, otherwise it has problems. The first way is not hidden that if the substance is present in another substance, then it is the form, and if it is a subject for it, then it is the material. Otherwise, if it is a compound of the state and the object, then it is the body.

Fifth destination:

In divinities, i.e.: the investigations related to the essence of God Almighty, His transcendence, His attributes, what is permissible for Him and what is not permissible, His actions and His names. Imam al-Taftazani, may God have mercy on him, indicated in it that it is divided into six chapters, the most important of which is the assessment of the evidence for the existence of duty and on “realizing that his essence does it contradict all other entities and the way to prove the duty according to the wise is that there is no doubt about the existence of an existent. It must have a cause by which its existence becomes preponderant and the discourse is transferred to it, so it either necessitates the cycle or the sequence, which is impossible, or it ends with the imperative, which is what is required. And according to the theologians, it has been established that the world occurred, since there is no doubt about the existence of an accident, and every accident necessarily has an originator. Or it ends with an old one.” (42) And these chapters are decided by Imam al-Taftazani, may God have mercy on him - on the annulment of the role and sequence and other issues in which he decides everything related to divinities. (43)

Sixth destination:

In it, he dealt with audio issues, and it has four chapters in which he dealt with issues related to the prophecies, and dealt with all the issues related to them, and the issues of the last day related to the resurrection and the important issues related to it after death, and the issues of the Imamate and the important issues related to it. (44)

Through the clarification of this topic, in which we explained the description of the book adopted by Imam Al-Taftazani, may God have mercy on him, he dealt with it in a solid scientific division that included dividing it into six purposes, and each destination divided it into chapters and topics, and this is an indication that Imam Al-Taftazani, may God have mercy on him, followed a solid scientific approach An arbitrator that develops that he has a luminous thought and abundant knowledge.

The third topic./ Its resources are from scholars

The book Sharh al-Maqasid of Imam al-Taftazani, May God have mercy on him, is one of the most important books that dealt with issues of verbal matter. That is why it was one of the important references for students

of knowledge; on which they depend in deducing information; And the fact that it was an author in which he dealt with all the sayings of the earlier scholars; To show his precious information. In this way, we will show in it the most important sources adopted by Imam Taftazani, may God have mercy on him - whether it is a statement of the sayings of scholars, or a statement of their sources that were dealt with in this topic, which are as follows....

The first requirement / its resources from the opinions of scholars

By reading the book *Sharh al-Maqasid*; I found that the formulation of the scientific material dealt with by Imam al-Taftazani, may God have mercy on him, relied on the resources that the Imam transmitted from the people of knowledge, may God have mercy on them. Therefore, I will address the most important resources that al-Taftazani, may God have mercy on him, relied on.

First: One of the most important sayings of scholars in his book *Sharh al-Maqasid*, which is the sayings of Imam al-Juwayni (45) and upon reading, I found that he dealt with nearly twenty topics. saying:

The first issue: in rational consideration, and he said: "Dividing the consideration into what is true and invalid." Imam al-Taftazani said, and our companions said, "The correct consideration is if it is completed according to its correctness and is not followed by a disease in knowledge.

The second issue: In explaining the multiplicity of emerging knowledge, he said: "The difference of scholars regarding the multiplicity of knowledge arising from the multiplicity of the known, as the imam said that it is forbidden if the information is separate from other knowledge." (47)

The third issue: What he quoted from him in explaining the essence with the evidence of his saying: "The Imam of the Two Holy Mosques, the doctrine of the people of truth, said that the essence is not devoid of every kind of symptoms and all their opposites if it has opposites and one of the two opposites if it has an opposite and one of its kind if it is accidental not There is no difference of opinion regarding the refusal to be devoid of symptoms after accepting them, and the second conclusion is that it is permissible for there to be nothing of symptoms in it." (48)

Second: Among the sayings that Imam al-Taftazani, may God have mercy on him, dealt with - from the sayings of scholars, we see that he took care of the sayings of Imam al-Amidi (49), may God have mercy on him - and he expressed his opinion in several places, the most important of which were the following:

The first issue: the issue of knowledge in the meaning of assignment. Imam al-Taftazani, may God have mercy on him, mentioned al-Amidi's saying in this matter, and clarified his meaning by saying: "This was what al-Amidi meant by what he said, that the assignment did not happen by looking at it to be valid, but by looking at it and it is possible, otherwise there is no secret in the occurrence of the assignment." With the knowledge of the maker and his oneness and so on, and in general, theoretical knowledge is capable of obtaining and abandoning other than what is necessary, and its necessity after complete consideration does not contradict that, and from here it is possible in the theoretical issue to believe the opposite in contrast to the intuitive issue (50)

The second issue: Imam al-Taftazani, may God have mercy on him, dealt with it - the issue of the permissibility of linking the two knowledges to a single object. And his resurrection is tomorrow, and there is no concealment in the difference of the whole according to the difference of the part, in contrast to the existence of the substance in two times, for it is external to it, but rather the counterpart of that knowledge of the thing in two times, not

knowledge of the known that is restricted to two times. Knowledge and what appears to be the case are two examples at that time, or when the place differs.” (51)

Third: What Imam al-Taftazani, may God have mercy on him, transmitted on the authority of al-Jabai (52) in his book Sharh al-Maqasid. He dealt with presenting his opinion in several places, the most important of which were the following:

The first issue: What he dealt with in terms of philosophical material, when he spoke of movement and the body. In order to show the meaning of the effect and the influencer and on what is the dependence, he said in Sharh al-Maqasid, quoting his words, Imam al-Taftazani, may God have mercy on him - in this matter when he mentioned the following application to prove through the example his saying in the dependence on movement and the body with the evidence of his saying: “And they have differences in the matter of dependence, including what al-Jabai said that The air is dependent upward and necessary for what is seen in the slurry (53) that is blown and compressed under water, that if it cracks, the air comes out ascending and splits the water. Its space is due to the weight of its weight, because we say that if it were not in its nature to rise and float on the water, the weight of the weight of the water would not have increased it except that it would be stable and steadfast like all other weights, especially if the strait remained blocked.” (54)

The second issue: Imam al-Taftazani, may God have mercy on him, mentioned al-Jabai’s saying when he dealt with intellectual issues of philosophy, including what he mentioned in the issue of parts of the body when he mentioned the sayings of scholars. Above it are four as well.” (55)

Fourth: Imam al-Taftazani, may God have mercy on him, quoted on the authority of the Ash’ari sheikh Abi al-Hassan al-Ash’ari, may God have mercy on him. He has been quoted extensively in his book Sharh al-Maqasid in various places, in about twelve places, including:

The first issue: Regarding what was quoted from him in the issue of will, he presented his opinion after presenting the sayings of the philosophers and the sayings of the theologians, and he said in his transmission of this issue: “Sheikh Al-Ash’ari and his followers went to the fact that the will of a thing is the same thing that is disliked against it, because if it were other than it, it would be either similar to it, or opposite, or contrary to it and all Invalid, as for the concomitant, because the heterogeneous, if they are equal in the attributes of the soul, I mean that which the description does not require reasoning, something superfluous, such as humanity for man, truth, existence, and objectivity for him, unlike occurrence, bias, and the like, then they are like two whites, otherwise if they are mutually exclusive, they are like blackness and whiteness. Two examples would not be possible to combine them, and this appears to be necessary and corrupt, and if they were contradictory, it would be possible for each of them to unite with the opposite of the other and with its opposite, because this is the matter of those who differ, like black that opposes sweetness, combines with its opposite, which is acidity, and with its opposite, which is the smell. The will of the opposite, and I answer that the lack of union does not necessitate the difference in order to adhere to one of the three matters, we handed it over, but because the permissibility of each of the dissenters meeting with the other is permissible for them to be inseparable and complete The meeting of the obligatory with its opposite is apparent, or two opposites of one matter, such as doubt for knowledge and conjecture, so the meeting of each with the opposite of the other necessitates the meeting of the two opposites.” (56)

The second issue: The one who quoted the saying of Imam Al-Ash’ari, may God have mercy on him - regarding the names of God Almighty - the Most Beautiful, and Imam Al-Taftazani, may God have mercy on him -

presented his saying in the matter and the meaning of his saying, may God have mercy on him - “While Sheikh Al-Ash’ari mentioned that the names of God Almighty are three divisions, what is the same thing as the name like God is the evidence of existence, i.e. the Essence, and what is other than Him, such as the Creator and the Sustainer, and the like, which indicates action and what is not said to be He or other than Him, such as the All-Knowing and the Powerful, and all that indicates the ancient attributes (57)

Fifth: Imam al-Taftazani, may God have mercy on him, presented the sayings of Sheikh Ibn Sina (58), may God have mercy on him, in his book *Sharh al-Maqasid*, and it was about fourteen places, including:

The first issue: It is what Imam al-Taftazani, may God have mercy on him, reported on his authority in his book on the psychological modalities in perfection. And he clarified Ibn Sina’s meaning through his saying: “And Ibn Sina’s expression of it in what is not related to bodies and preparations in relation to the body in terms of nature and about the sensible things in what is proven to be an action and some of them are not inclusive of individuals, such as his expression of the sensible things in what his action is by way of analogy, that is, making others similar to him, such as heat You make the surroundings hot, or the blackness casts its ghost, that is, its likeness on the eye, not like weight, for its action on the body is movement, not weight.” (59)

The second issue: It is an explanation of the division of knowledge into conceptualization and attestation through the reliance of al-Taftazani, may God have mercy on him, on the words of the philosophers, including Ibn Sina when he stated; Although knowledge is divided into conceptualization and assent, Imam al-Taftazani, may God have mercy on him, mentioned this division by saying in his statement in the introduction to his book: “The division of knowledge into conceptualization and assenting has been well-known, and some of them excluded it because of the necessity between them, as there is no assent without visualization” (60)

And through what has been presented from the sayings of scholars; It was mentioned by Imam al-Taftazani, may God have mercy on him - through the study of this requirement it became clear that:

It turns out that Imam al-Taftazani, may God have mercy on him - was keen to take from the sayings of the people of knowledge, may God have mercy on them - and this is an indication that he is a scrutinizing scholar. For what he possesses of a wide scientific queen.

Upon reading the book *Sharh al-Maqasid*, it became clear that the imam, may God have mercy on him, explicitly mentioned those of the scholars who were quoted from them, may God have mercy on them. This is a clear indication of the scientific honesty that characterized it.

Upon reviewing the book, *Sharh al-Maqasid*, it became clear that Imam al-Taftazani, may God have mercy on him, transmitted a lot of theologian imams such as Abu al-Hasan al-Ash’ari, may God have mercy on him. It is philosophers and most of the transmission of Sheikh President Ibn Sina.

The second requirement / sources from books

Imam al-Taftazani, may God have mercy on him, was a great encyclopedia, and the evidence for that is what I concluded through my study of this great book, which is considered the speaking identity, which emerged in issues of the Islamic faith. And through a focused reading through his book *Sharh al-Maqasid*, I found that he relied in writing this book on many important sources; Some of which he stated in his book, and through reading, I loved explaining his approach by addressing the sources from which he derives the information that pertains to the study to be researched and studied, so among the most important sources he dealt with were the following:

First: The *Kitab Al-Mustafa*: It is a book written by Imam Al-Ghazali, may God have mercy on him - and it is

a book on fundamentals, and it is considered one of the books that he relied on transmitting its information, especially in issues related to the truth of knowledge. The information declares the name of the book with the evidence of what he explained in explaining the meaning of knowledge and the difficulty of challenging it, so he stated it in his name and the name of his book explicitly, so he said: “At the Imam Hujjat al-Islam due to the concealment of the meaning of knowledge and the difficulty of defining it, he said in the hospital, perhaps it is difficult to define it in the true sense with an edited phrase that includes gender and chapter, because this is difficult in most cases. Rather, it is most of the sensory perceptions, so how about the perceptions, but it clarifies its meaning by division and example.

Secondly: The beginning book of sufficiency; It is a book written by Nur al-Din al-Sabouni (62), may God have mercy on him - in which he dealt with issues in several places, including the issue of: explaining the meaning of faith and Islam, are they different or synonymous?

He supported the transfer on the authority of the author of the book Al-Kifaya by saying: “And he said in the sufficiency of faith is belief in God in what He told of His commands and prohibitions, and Islam is submission and submission to His divinity, and this can only be achieved by accepting the command and the prohibition. It is unanimously agreed that it is forbidden for anyone to bring all that is considered in faith and not be a Muslim, or all that is considered in Islam and not be a believer, and that the believer does not have a ruling that does not belong to a Muslim, and vice versa, and that the abode of faith is the abode of Islam and vice versa, and that people were in the era of the Prophet, peace be upon him There are three groups, the believer, the infidel, and the hypocrite, and there is no fourth for them.” (63)

Third: The Book of Positions, and this book was written by Imam al-Iji, may God have mercy on him - and he was specialized in matters of theology and editing his issues, and Imam al-Taftazani, may God have mercy on him, transmitted a great deal from him - through his presentation of doctrinal issues, including:

Imam al-Taftazani dealt with the words of the author of the book “Al-Mawaqif” and declared the name of the book through his presentation of the issue of the meaning of belief in terms of terminology. Or prove it to others so that he can oblige the obstinate or master it and tighten it.” (64)

And he used to cite the objections of the author of the positions on the sayings of some scholars, including Imam Al-Razi, may God have mercy on him, with evidence when he presented the issue of the obligatory and the obligatory and the invalidity of generation in knowledge. With the presence of these two knowledges in the mind, it is abstained from not knowing that the world is possible, and knowledge with this abstention is necessary, and similarly in all necessities with the necessities.

Fourth: The book Al-Muhassal, which is a book authored by Imam Al-Razi, may God have mercy on him - from which Imam Al-Taftazani, may God have mercy on him, has been quoted the most - expressing the name of his book Al-Mohssal. Among these issues that Imam Al-Taftazani, may God have mercy on him, transmitted - including:

- It is a matter that all sciences are necessary; He said explicitly in the book Al-Muhassal with the evidence of his saying: “Imam Al-Razi said in Al-Muhassal, all sciences are necessary because they are either necessary from the beginning or necessary from them in a necessary way” (66).
- In explaining the issue of the ruling on looking into knowledge, Imam al-Taftazani, may God have mercy on him, quoted his saying, and he said: “He said in conclusion that the ruling is that consideration may benefit

theoretical knowledge, and the sequence is not necessary for the permissibility of concluding to a specific consideration. beginning or by means of a definite imperative” (67)

Fifth: Kitab al-Irshad: It is a workbook authored by Imam al-Juwayni, may God have mercy on him - and it is specialized in issues of belief and heaven of guidance in matters of belief. Imam al-Taftazani, may God have mercy on him, quoted from this book - and among these issues are the following:

- Among them is the issue of vision and the transfer of the saying of Imam al-Juwayni, may God have mercy on him - by saying: “And also the vision that is associated with the sight that is connected to a text in the vision, as well as in the guidance of the Imam of the Two Holy Mosques, and what happened in the positions that the vision, even if it is used for knowledge, but it is very far if it reaches an oversight or interpreted that looking is in the sense of vision So connect it and connect it, otherwise it is not in the verse Connect the vision to the third of Al-Jahiz and his followers that Moses, peace be upon him, asked the vision for the sake of his people when they said, “Show us God openly.” And they said, “We will not believe in you until we see God openly.” With what the foolish among us did, and this is in spite of his apparent contradiction, as he did not say, “Show them looking at you, corrupt.” (68)
- Among them is the issue of evidence for the oneness of God Almighty - and Imam al-Taftazani, may God have mercy on him, mentioned the words of the author of the book al-Irshad, who mentioned the nation’s agreement on that and proved that the servant has a gain and a comparative ability to act that does not affect it. That the Creator is God and there is no Creator but Him, and that all events occurred by the power of God Almighty, without any difference between what is related to the ability of the servants to Him and what is not related. determinism and prove to the servant a gain and a comparative ability to act that does not affect it.” (69)

By reading this article, I came to some of the following conclusions:

- It turns out that Imam al-Taftazani, may God have mercy on him, was an encyclopedia by citing the sources. Which enriched the book Explanation of the purposes abundant scientific information.
- These aforementioned sources were not the only ones from which Imam al-Taftazani, may God have mercy on him, was quoted - but there are other sources that he dealt with in his book. But the most transported ones are those mentioned above.
- By reading and following in the book Sharh al-Maqasid; We found that Imam al-Taftazani, may God have mercy on him, was an encyclopedia of all sciences. Especially machine science, including the science of logic and grammar. and other sciences.

The third requirement / his interest in the sayings of jurists and hadith scholars.

The reader of the book of Imam al-Taftazani, may God have mercy on him, notes its scientific value. Because of the abundance of his reasoning from the people of knowledge, may God have mercy on them, who are specialists in jurisprudence and hadith. Imam al-Taftazani, may God have mercy on him, alerted him to some issues related to the subject of jurisprudence and its principles, and what the scholars of hadith dealt with on that are as follows:

his interest in his book Sharh al-Maqasid on jurisprudence and its principles; Especially in explaining the single and mutawatir news, with the evidence of what he said through his presentation in his book of the issue: “Preventing the Prophet’s inheritance with a narration he narrated, which is (Indeed, the covenants of the prophets do not inherit what we leave, so it is charity) (70) And the specification of the book is only permissible

with the mutawatir news without the ahad, and the answer is that the news of the one, even if My assumption of the text may be definitive in evidence, so it is specified for the year of the book because it is presumptive in evidence, and if the definitive text was a combination of the two evidences, and the completion of this is achieved in the fundamentals of jurisprudence that the news heard from the mouth of the Messenger of God, may God's prayers and peace be upon him, if it is not above the mutawatir, then there is no secret that it is in its status, so it is permissible The diligent listener may single out the year of the Book, including that he prevented Fatimah, may God Almighty be pleased with her, from Fadak, a village in Khaybar, even though she claimed that the Prophet, may God's prayers and peace be upon him, had given it to her and granted it from her, and Ali, may God be pleased with him, and Umm Ayman testified to that.

And among the jurisprudential issues from the sayings of the scholars of jurisprudence, which he dealt with in his book Sharh al-Maqasid in the statement of the two similar ones, and he said: "And in jurisprudence, if it is equal to it in it and fills its block, even if they differ in many descriptions, and this is why the Prophet, may God's prayers and peace be upon him, said wheat for wheat like for like, and he meant by it equal in measure without The weight, the number of grains, and their descriptions, and the answer is that what is meant is equality in the aspect in which they are similar, so that if Zayd and Umar shared in jurisprudence and there was equality between them in that, so that one of them takes the place of the other, it is correct to say that they are similar in jurisprudence." (72)

Including what he dealt with in his book Sharh al-Maqasid fi Bayan al-Muhadditheen Sayings to clarify the ruling on the hadiths contained in that, with evidence when he mentioned that Allah, the Most High, has - "names that none of His creation knew, and he kept them in the knowledge of the unseen with Him....and the mastermind, the sublime, the one with length, the one with ascents, etc." (73)

He explained the sayings of the hadith scholars that this "names are confined to the ninety-nine, and the narration that includes their details is not mentioned in the Sahih, nor is it devoid of confusion and change. (74). That is, he made the names by which he called himself ninety-nine, and he did not complete them with one hundred, because he is an odd number, and he loves odd numbers, and the meaning of counting them is striving to pick them up from the Book and the Sunnah, and collect them and memorize them according to what some of the hadith scholars said (75) It is correct to me close to eighty, which is included in the book and the authentic books. from the news, and the rest should be sought from the news by way of ijtihad." (76)

The fourth requirement / using the science of logic

By looking at the book Sharh al-Maqasid, this explanation has been distinguished by the logical and philosophical material in the folds of this book. It was very interesting; in order to follow a clear approach through which he can clarify doctrinal issues; For this purpose, he included a lot of philosophical and logical material in his explanation of this book. Examples of this include:

First: Explanation of the analogy of the smallest and the average in the essence of man, and an example of that is what he mentioned in the first objective in his book Sharh al-Maqasid, which is the statement of the premises in logical subjects. More general than a person does not work, because it is not possible in our saying that every speaking is a human being and every human being is an animal. From it, as in our saying that some animals are human and every human being is speaking, and we say some animals are human and nothing of the Persians is human, and we say every human being is an animal and every human being is speaking.

Second: On the issue of the possible accusative, and he clarified this issue through his book by investigating

it, and he said: “The accusative is either quiddity or existence, or the characterization of quiddity with existence, or the joining of parts to each other in a compound in particular. That the dispute is in the quiddities that are the realities of things, not in what they ratified from the individuals, so it is possible for the genitive to be that personified that is one of the individuals of the human essence, for example, or the specific existence that is one of the individuals of the essence of existence, as well as the attribute and joining.

By reading this topic, it was found through the study that: It turns out that Imam al-Taftazani, may God have mercy on him, had a great interest. people of knowledge who specialize in the jurisprudential and hadith aspects; This is proven by the sayings of the aforementioned scholars of jurisprudence and hadeeths, each in its own place. He was interested in writing his author, Explaining the Intentions, on revenue from the important books that he dealt with its information and stipulated in his book, such as the book Al-Mawaqif, Al-Mustafa, Al-Irshad and other sources approved in the scientific community. Which gave the book a special feature. To clarify the information and simplify the phrase as much as possible.

This topic shows the scientific honesty that Imam al-Taftazani, may God have mercy on him, adhered to through transmission. This does not diminish the value of the book; If met with discussion, objection and weighting. He paid attention to the logical matter in his book, since logic is a tool that leads the mind to follow a clear path and an accurate method to prove religious beliefs.

### **Conclusion**

Praise be to God, and may blessings and peace be upon our master Muhammad and his family and companions. In the end, this research is; I present the most important findings of the researcher, the most important of which were the following:

1. Through research and reading about the life of Imam al-Taftazani, may God have mercy on him - he is considered one of the most prominent people of knowledge at that time. He is one of the important figures who dealt with nodal material in many of his writings.
2. The book, Sharh al-Maqasid, is the speaking identity of Imam al-Taftazani in philosophical and doctrinal issues, in which he expressed many of his beliefs.
3. The division of his book in the form of objectives was important in which he dealt with the introductions of science, the philosophical material and the important doctrinal investigations represented by divinity, prophecies and hearings.
4. The research proved the important sources that Imam al-Taftazani referred to, and the most important of them were his sheikhs, al-Ayji, al-Ghazali, al-Amdi and al-Azzali, may God have mercy on them.
5. In addition, Imam al-Taftazani was honest in his transmission of the scientific material that he wrote in his book Sharh al-Maqasid.

### **Margins**

1. The pearls lurking in the burdens of the eighth hundred, by Ibn Hajar: 6/112, and see: Gold nuggets in news of gold, by Ibn al-Imad: 8/ 547, and the dictionary of authors, as a case: 4/ 522, and Al-Alam, Al-Zarkali: 7/219
2. Gold nuggets in Akhbar Min Dahab, by Al-Ekri: 6/318

3. Among the most important lineages to which Imam Taftazani was attributed (Al-Harawi, Al-Samarkandi, or Al-Sarakhsi); Most of them were to the cities to which they were transferred. And this is the religion of the people of knowledge, may God have mercy on them - so their movement was either in search of knowledge or to present knowledge and teach it in the parts of the earth. He was always famous for the city in which he lived. See: the previous sources themselves. And Al-Fawad Al-Bahiya in the Hanafi translations, Al-Kanawi: 76,
4. See: The Purpose of the Conscious in the Layers of Linguists and Grammarians, by Al-Suyuti: 2/285.
5. When tracing the words of the owner of the fragments, I found that Ibn Hajar mentioned two translations of al-Taftazani, but one of them differs from the other, the first in the name of Mahmoud bin Omar al-Taftazani. See: al-Durar al-Kamina, by Ibn Hajar: 6/91. And the second translation with the real name, which is Masoud, looks: Al-Durar Al-Kamina, by Ibn Hajar: 6/112.
6. Look: gold nuggets, by Al-Ekri: 6/318
7. See: Al-Durar Al-Kamina, by Ibn Hajar: 6/112
8. The rising full moon with virtues after the seventh century, by Al-Shawkani: 2/304
9. See: Al-Nu'mani sisters in the scholars of the Ottoman Empire, Tashkebri Zada: 1/63, and Al-Alam, by Al-Zarkali: 7/219
10. See: Al-Shaqaeq Al-Nu'maniyah in the Scholars of the Ottoman Empire, Tashkebarizadeh: 1/20-29-31.
11. Gold nuggets in Akhbar min Dahab: 8/547, Miftah al-Saad and Misbah al-Sovera: 1/190
12. See: Tabaqat al-Mufasssireen, below, wi: 301
13. See: Al-Shaqaeq Al-Nu'maniyah in the Scholars of the Ottoman Empire, Tashkabri Zadeh: 1/63, and Al-Badr Al-Ta'a bi Mahasin after the seventh century, Al-Shawkani: 2/260, and Al-Alam, by Al-Zarkali: 7/219
14. See: Al-Durar Al-Kamina: by Ibn Hajar Al-Asqalani, 6/112, and Bughyat Al-Wa'ah, by Al-Suyuti: 2/285, and Al-Alam, by Al-Zarkali: 7/219, and the dictionary of authors, as case: 12/ 228
15. Their translation will come in the elders  
- See: Bihiyat Al-Wa'ah, by Al-Suyuti: 2/285
16. See: Al-Alam, by Al-Zarkali: 7/219
17. See: Al-Durar al-Kamina: by Ibn Hajar al-Asqalani, 6/112, and Bughyat al-Wa'ah, by al-Suyuti: 2/285, and al-'Alam, by al-Zarkali: 7/219, and al-Badr al-Tali' by al-Shawkani: 2/304
18. Tabaqat al-Shafi'i, Qadi Shahba: 3/27.
19. Al-Durar al-Kamina, by Ibn Hajar al-Asqalani: 3/110
20. The rising full moon, by Al-Shawkani: 1/327
21. See: Al-Badr Al-Tali', by Al-Shawkani: 1/327, and Al-Alam, by Al-Zarkali: 3/295
22. See: Al-Durar Al-Kamina, by Ibn Hajar Al-Asqalani: 2/368, and Al-Manhal Al-Safi, Taghar Bardi: 7/404.
23. Media, by Zarkali: 7/38
24. See: The Bright Light of the People of the Ninth Century, by Al-Sakhawi: 2/ 197, and see: The Latifah in the History of the Honorable City, by Al-Sakhawi: 1/150, and "Baghyat Al-Wa'ah" by Al-Suyuti: 2/ 285, Al-Alam, by Al-Zarkali: 7/38
25. Luminous Light, by al-Sakhawi: 3/110
26. same source
27. He looks: For the sake of the enlighteners, for Al-Suyuti: 1/514

28. The news of immersion in the sons of Omar, by Ibn Hajar: 4/83
29. See: same source.
30. The nice masterpiece, by Al-Sakhawi: 2/271
31. See: same source.
32. See: Explanation of the purposes in the science of theology, by al-Taftazani: 1/4
33. Explanation of purposes in theology, Al-Taftazani: 1/3
34. Explanation of the purposes, by Taftazani: 1/3
35. Al-Shaqaeq Al-Nu`maniyyah, Tashkabri Zada: 1/63, and see: Nuzhat al-Khawatir, Delight of Hearing and Seeing, by al-Talbi: 4/ 359, and al-Alam, by al-Zarkali: 2/8
36. Introduction to Imam al-Taftazani in his book Sharh al-Maqasid, by al-Taftazani: 1/3
37. Explanation of the purposes, by Taftazani: 1/7
38. See: same source: 1/19
39. Explanation of the purposes, by Taftazani: 1/13
40. Explanation of the purposes, by Taftazani: 1/ 286
41. Explanation of the purposes, by Taftazani: 2/57
42. Look: the same source: 2/57-60
43. See: Explanation of the purposes, by Taftazani: 2/173
44. Abd al-Malik bin Abdullah bin Yusuf bin Muhammad al-Juwayni, Abu al-Ma'ali, Rukn al-Din, nicknamed the Imam of the Two Holy Mosques: the most knowledgeable of the later, among the companions of al-Shafi'i. He was born in Jwayn (near Nishapur) and moved to Baghdad and then to Mecca, where he lived for four years. And he went to the city, so he studied and studied, collecting the ways of the doctrines. Then he returned to Nishapur, and among his works: Ghayath al-Ummun wa Thayath al-Zalm, The Nizamiyyah in the Islamic Pillars, and Al-Burhan. He died in the year (478 AH). See: Al-Alam, by Al-Zarkali: 4/160
45. Explanation of the purposes, by al-Taftazani: 1/239, and see: al-Burhan fi Usul al-Fiqh, by al-Juwayni: 2/8
46. Explanation of the purposes, by Taftazani: 2/326
47. Explanation of the purposes, by Taftazani: 1/ 320
48. He is Ali bin Muhammad bin Salem Al-Taghlibi, Abu Al-Hassan, Saif Al-Din Al-Amadi: fundamentalist, researcher. His origin is from Amed (Diyarbakir), he was born in it, and he was educated in Baghdad and the Levant. He moved to Cairo, where he taught and became famous. One of his books is Al-Ahkam fi Usul al-Ahkam and Muntaha al-Sol. He died in Damascus in the year 631 AH. See: Al-Alam, by Al-Zarkali: 4/332.
49. Sharh al-Maqasid, by al-Taftazani: 1/40, and see: al-Ihkam fi Usul al-Ahkam, by al-Amidi: 1/35-36
50. Explanation of the purposes, by al-Taftazani: 1/235, and see: Ghayat al-Maram fi Ilm al-Kalaam by al-Amidi: 1/82
51. He is Abd al-Salam bin Muhammad bin Abd al-Wahhab, Abu Hashem bin Abi Ali al-Basri al-Jaba'i, his lineage to a village in Basra, he died in Sha'ban in Baghdad in the year 321 AH: See: The History of Islam and the Deaths of Celebrities and Notables, by al-Dhahabi: 7/444
52. And its meaning: Zaa and Qaf origin indicates annoyance. From that alley, so called because it is narrow from the streets. See: Muqayes al-Lughah, by Ibn Faris: 3/41
53. Explanation of the purposes, by Taftazani: 1/207
54. Explanation of the purposes, by al-Taftazani: 1/289,

55. Explanation of the purposes, by al-Taftazani: 1/ 237, and see: Al-Mawaqif, by al-Ayji: 2/ 111
56. Explanation of the purposes, by al-Taftazani: 2/ 169, and see: Articles of the Islamists and the differences of worshipers, by al-Ash'ari: 1/ 226
57. He is the philosopher, Abu Ali Al-Hussein bin Abdullah bin Al-Hassan bin Ali bin Sina Al-Balkhi, then Al-Bukhari, the author of works in medicine, philosophy and logic. Among his most important works are healing, and law in medicine. He died a year ago. See: Siyar A'lam al-Nubala', by al-Dhahabi: 17/531
58. Same source: 1/201
59. Explanation of the purposes, by al-Taftazani: 1/19, and see: al-Shifa, Ibn Sina: 21-22
60. Explanation of the purposes, by al-Taftazani: 1/17, and see: al-Mustafa, by al-Ghazali: 22.
  - He is Ahmed bin Mahmoud bin Abi Bakr, Nur al-Din al-Sabouni al-Bukhari: one of the scholars of theology, from the Hanafi school. He was born and died in Bukhara. Attributing it to making or selling soap. He has several books, including: The Beginning from Sufficiency in Shastrabati (3599) in The Fundamentals of Religion, which he summarized from his book Sufficiency in Al-Hidaya in the Awqaf of Baghdad, and it is called (Aqeedah Al-Sabouni), he died in the year 520 AH. See: Al-Alam, by Al-Zarkali 1/254.
61. Explanation of the purposes, by al-Taftazani: 2/260, and see: al-Bidaaya min al-kifaya, al-Sabouni: 13
62. Explanation of the purposes, by al-Taftazani: 1/7, and see: Al-Mawaqif, by al-Lajy: 1/ 31.
63. Explanation of the purposes, by al-Taftazani: 1/35, and see: al-Mawqaf, al-Layji: 3/223
64. Explanation of the purposes, by al-Taftazani: 1/66., and see: al-Mahsul, by al-Razi: 4/ 233
65. Explanation of the purposes, by Taftazani: 1/129.
66. Explanation of the purposes, by Taftazani: 2/ 112
67. Explanation of the purposes, by Taftazani: 2/ 126
68. Benefits, Al-Razi: 2/72, Hadith No.: 1174
69. Explanation of the purposes, by al-Taftazani: 2/ 292, and see: al-Fusul fi al-Usul, by al-Jassas: 1/ 183
70. Explanation of the purposes, by Taftazani: 1/ 144
71. Explanation of the purposes, by Taftazani: 2/172
72. Sunan al-Tirmidhi: The Chapters on Witr, Chapter What Has Been Saying that Witr is Not Definite: 1/ 576, Hadith No.: 453, and Imam al-Tirmidhi said about it: It is a good hadith.
73. Imam al-Taftazani, may God have mercy on him, did not mention the names of the hadith scholars who dealt with this article. But I found Imam Al-Ghazali, may God have mercy on him - he clearly stated the name of whomever he said among the hadith scholars, namely (Ali bin Hazm) and the evidence for what Imam Al-Ghazali said: "We say the names are ninety-nine only. Al-Mannan and others, and all of them can only be known by researching the Book and the Sunnah.
74. Explanation of the purposes, by al-Taftazani: 2/ 173, and see: al-Maqsad al-Asna, by al-Ghazali: 1/172
75. Explanation of the purposes, by al-Taftazani: 1/51, and see: Al-Isharat wa Al-Nabihat, Abi Ali Ibn Sina: 372
76. Explanation of purposes, by al-Taftazani: 1/108, Encyclopedia of Scouts of Arts and Sciences, by al-Thanawi: 1/ 567

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