

## Source Analysis of “Kitob As-Savod Al-A’zam”

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**Abstract:** This article talks about the role of Abulkosim Hakim Samarkandi from the scholars of the science of the word, who lived and worked in Samarkand in the 9th-10th century, the first manifestations of the doctrine of moturidism, his contacts with Imam Abu Mansur Moturidi and the essence of the work of the scientist's royal work As-savod al-A'zam, as well as the source analysis of the work.

**Keywords:** creed, word, ahl as-sunna and vall-jamoa, sect, direction, stream, faith, As-savod al-A'zam.

Uzbekistan has long been counted from the regions of the world where enlightenment and spirituality have developed. Its history and hundreds of thousands of works kept in the country's manuscript funds, on the one hand, indicate how much importance the ancestors paid to science, and on the other, testify to the large influx of scientists from this region. The tradition of interpreting works related to the knowledge of the Quran was formed from time immemorial, as all fields of science developed in the territory of Movarounnahr[1]. Among the works of Abulkosim Hakim Samarkandi of the scientists of Movarounnah, who wrote works on the science of aqidah, the work "Kitob as-savod al-a'zam" occupies a special place in this regard. The source is mainly an open statement on the basis of evidence of the Hanafi sect, which has been in force in the region for many years, and the subtleties of the direction of moturidism in the creed.

Even if the author did not directly mention the name of the book, the composition of the "as-savodul a'zam" in the preface "the Prophet (s.a.v.) and a Muslim majority following ashob" in meaning. Hakim Samarkandi's early period classification books do not mention his writings. Secretary Chalabi recorded the title of the book in the style of "As-savadul-a'zam"[2], Baghdadi Ismail Posho in the style of "As-savadul a'zam fi ilmil kalom"[3]. The appendix to the second title may have been added for the purpose of defining the area of the work. Late period sources also mention the work under the title "Ar-rad ashobil-havo al-musammo Kitab as-savod al-a'zam ala mazhab al-Imom al-A'zam" [4].

In the preface to the book, a hadith[5] concerning the division of the ummah into seventy-three factions is cited, stating sixty-one conditions for being able to enter this (as-savod al-a'zam) group, which is called Ahl as-sunna and constitutes the majority of Muslims. In addition to having a systematic structure, the composition of the work was made up of sixty-one issues, such as theology, nubuwwat, samiyyat and caliphate, but also covered some fiqhian topics. Some of these themes are ordered as follows: exception in faith, non-defiance of the ijma, prayer behind a sinful believer or not, about accusing someone of infidelity, good and evil (good and evil) from God, that a Muslim does not bear arms unjustly to a Muslim, anointing over shoes (mahsi), the reading of Friday and hayit pray after every emir, the creation of the deeds of and heavenly themes like the eternity of hell and the reckoning, asharai mubashshara, khulofai roshidiyn, not

to hate ashob, the wrath and approval of God, ruyatullah (see the totality of God), the careers of prophets and saints, karomat, the fact that God has the qualities of people, science and power in his person, accident and until, the Qur'an is the word of God, the truth of faith, obedience and rebellion, faith consists of confirming the unity of God by heart, confession by language, likening and animating, faith-attitude, resurrection of the dead in be, increase and decrease in faith. The work ends with themes such as the state of the Devil, the love of God, the desire for refuge from him and the lack of hope from his mercy.

In addition to Istanbul[6] Cairo and Paris libraries also published various editions of the brochure containing copies[7]. [8] In addition to the translation of Ayniy Afandi Bulgari[9] who belongs to firqayı nojiya: savodul a'zam translation[10], Islamic beliefs and Ahl as-sunna path: as-savod al-a'zam[11], as-savod al-a'zam (the largest congregation): General ecclesiastical foundations in the Hanafi-Moturudi sect[12], book as-savod al-a'zam tariqi mustaqim: see Ahl as-Sunna in paragraph 62[13], as-savod al-a'zam: has been translated into Turkish under the names of the largest congregation on the road God[14].

The translation of this work primarily uses the number 12871 in the British Museum; however, it has been studied in comparative comparison with the number 824-1 in the British National Library, as well as a copy published in Cairo in 1253/1837, and a copy publication in Persian by Abdulhai Habibiy in Iran.

The complete description of the manuscript in the British Museum is later cited, but initially other copies are studied analytically.

The manuscript held in the National Library does not give Al-Hakim as-Samarqandi a proportion, but we will see that the cover of this manuscript reads "Hadha kitab as-savod al-a'zam li Abi Ijaf~ al-Kabir'ala Madhhab al-Imam Abi Hanifa".

This description is not very popular, since no one supports the idea that the work was written by anyone other than Hakim Samarkandi.

The reason for this ratio, however, is that the discovery of a work called Ar-Radd alo Ahl al-Ahva in works Kashf az-Zunun, while the rest is also the fact that Abu Hafs Bukhari can was given the ratio. It is considered unreasonable to note that the two works of Hakim and Bukhari are identical in name. This is not surprising if somebody mixed these two works with one another.

The text, published in Arabic, was published in the last century, it should be noted that many of the names mentioned in the two manuscripts were abandoned, the reason for this may be one of the main reasons why many of these names were unknown or because many were based on erroneous evidence.

The Persian text also mentions stories of some other Hermits without delimiting As-Savad al-A'zam. The work ends with an examination of various sects in Islam.

The main manuscript sources used in this scholarly work are Ashob al-Ahva's Kitab ar-Radd, as-Savad al-Azam's al-Musamma, and Imam Azam Abu Hanifa's Alo-sect work. It is enshrined in the British Museum under the number or 12781. The work is considered to be one of the Hanafi works, and includes refutations from Abu Hanifa regarding other sects.

It is believed to have been written on the Saturday of 1132/1719 Muharram. It contains 82 pages. The lighthouse consists of 13 lines of concrete handwritten words per page, some words of which concrete is not seen, some thoughts are strange, and too many grammatical errors are allowed.

The calligrapher begins his work every time with the pronoun "he", and it becomes unclear whether this is a person. It is not possible to determine who many names are, since in all copies the names differ from each other; for example, f. The person cited as Hasan in f.26B page is 19 page Hasan ibn Ali as well as f.16B, however, Hasan is quoted as Hasan Basri. The only name

that should but should not be cited here is the name of Moturudi, whose name is not quoted in the work, either in the case or in the case.

Another difficulty is that some hadiths are not quoted in their usual form, while some verses of the Quran are not attested in the correct order.

A. Unlike the works of many sects, they usually begin with the following famous hadith "children of Banu Israel divided into 70 parts. My community is divided into 73 parts, all of which, except As-Savad al-A'zam, are those who have gone wrong" the Hadith is quoted, and after that the streams that were said wrong are counted one by one and their definitions are quoted. Hakim, on the other hand, speaks only of the current he follows, and he does not refer to the views of other currents until it is time to compare them with the current he follows. He cites sixty-two articles by iman (Khusla), which he believed would be the basis of as-Savad al-A'zam.

B. Of no particular importance is the fact that there is a large difference between the method in which Moturudi's at-Tavhid work was written and the way in which this work was written. Moturudi's method is very complex, and sometimes so complex that it is very difficult to determine what he wanted to say, but Hakim's method is considered easy to understand as used in as-Savad al-A'zam. It is clear that Hakim sought to simplify the method used by his teacher and cited it through specific articles.

C. In his work, Hakim takes the views of Mu'taziliy, Rofiziy, Qadariy, Karomatiy, Jabariy and other representatives of the sect and compares them to the views of the Ahl-as-sunna va-l-Jamoa sect. He also makes references to some ideas of Christianity, and in some places also references stories about Jesus Christ and Moses in an attempt to prove his opponents.

D. This work serves as a good document for those who say that the work of the creed broke away from the science of fiqh as a separate discipline in the 3/9-4/10 centuries. Even if these ideological works are not written completely apart from the subject of fiqh, it will be possible to find a number of legitimate points in their composition. For example, Hakim speaks on the following issues: Hakim touched on the following issue: for example, he says that taking a mask on shoes at the time of the trip is tantamount to receiving ablution (Vudu); he believed that the vitr prayer consisted of three rakats and one taslima salute; the fracture of the imam's tahorat leads to a fracture of the ablution of those who follow him and pray; it is not necessary to wash the feet after pulling a mask on the shoes, it is not suitable to make the tahorat into water that remains standing in small quantities, and it is necessary to rub the shoes after the ablution. Moturudi also refers to such a method in the book at-Tavhid.

E. Hakim Samarkandi's attempt to put forward the idea that there is an epistemological distinction between the intellectual abilities of prophets and ordinary people has no value. He says that human consciousness is not the same, and they differ from one another in a hierarchical way. At the top of this hierarchy is Muhammad (s.a.v.) the mind stands, and such intelligence has not been given to anyone else to ordinary people, nor to Angels. At the next level, the intellect of the prophets stands, and such consciousness was given only to the prophets, and the intelligence of all of them was the same. This is followed by a mind endowed by God, such a mind is given only to those who believe, and those who do not believe in the books of God are not given such a mind. These are followed by a protective mind, such a mind belongs to science seekers, and the more Sciences a person learns, the more he remembers. The lowest level of consciousness is the same in all beings; this type of consciousness was called instinctive consciousness.

His views contradicted those of the thinkers who lived before him, as well as those of some sects. Farabi, for example, believed that the human mind can rise to the level of the consciousness of prophets, or, as he himself notes: "it is not an impossible state for a person to rise to the level of perfection of his imaginary power, so that he receives information about current and future facts from his consciousness in an active state, and also receives It is the

highest level of perfection that a person can achieve through his imaginative ability is a mummy". This view of Farabi is considered contrary to the views of Hakim Samarkandi in any way, but our objection here is that it is not only for a person to reach the minds of the prophets that but Muhammad (s.a.v.) it is impossible to reach the mind. By doing so, Hakim agrees with Samarkand's views with the Carromites and challenges the views of philosophers and other human beings who believe that man can rise to the level of prophethood. In another of his articles, he writes: "one must understand that the position of the prophets before God is higher and better than that of the voles. Therefore, whosoever considers the Vali to be superior to the prophets, or equal in rank with them, he is wise and astray."

In addition to the above points, Hakim Samarkandi also analyzes other aqidah problems, which include: intercession, sirot, balance, the night journey of our Prophet, etc. He also advances some moral views, such as the fact that a person must agree to apologize to a person until he leaves this life after doing evil, and calls on people not to live this life to accumulate wealth and to work only to meet his daily needs.

Hakim Samarkand also touches on some important issues in his work, and these suggest that he had the same views as his own teacher. It is known that this work is considered one of the most ancient books about the al-Moturudi school. Although this work has shed light on the Moturudiya school in a new way, it does not bring any new information on the distinction between the ash'ari and Moturudi schools. The notion that Hakim did not always agree with Moturudi's views arises from the surface of some issues, which is why al-Hakim refrained in his work from explaining the abstract views that he could lead to anthropomorphism. These include coming, leaving, etc.; we determine that al-Hakim said: "one should not give God a proportion of space, or describe its existence, or its coming and going, or by signs inherent in what is created, because the perfection of faith is that one must know and strive for God, but not give him a proportion of matter".

Moturudi, on the other hand, followed a similar course and refrained from glorifying the verses leading to the idea that God and Man are similar. However, at a time when he is faced with the Allegory of "coming" in such a case, he states that God has given himself a proportion through the sentence "coming", and that this "coming" is not analogous to the exercise performed by man. In other words, the two of them strongly insist that God is not human, but when the judge refrains from talking about God's coming and going, Moturudi illuminates it.

Another difference between them is that the Hakim Prophet (s.a.v.) exaltation claims that it is true that they saw the fire of hell, paradise, and the black-eyed Horis; he blames heretics who deny that our Prophet ascended to heaven with a wish that they had come to Jerusalem, and even does not want to talk about it either.

On the other hand Moturudi is the Prophet (s.a.v.) claims to have arrived in Jerusalem but does not cover details of the ascent to heaven, as they are limed and therefore not fully supported. However, despite this, Abu Bakr Siddiq as saying, "If Muhammad said that I believe him".

In conclusion, it can be said that in writing this work, Hakim Samarkandi, on the basis of the doctrine of moturidism, in the direction of hanafism, in the direction of spiritual education, self-education and spiritual maturation, served to spread the doctrine and creed of moturidism in Samarkand and in Mavarounnahr in general.

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