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ALI AL-QARINING HAYOTI VA ILMIY MEROSI

ЖИЗНЬ И НАУЧНОЕ НАСЛЕДИЕ АЛИ АЛЬ-КАРИ

LIFE AND SCIENTIFIC HERITAGE OF ALI AL-QARI

Kalit so‘zlar: *ALI al-Qari, “Anvorul qur’on va asrorul furqon”, tadqiqot, Qur’on, usullar, muvaffaqqiyat, ilmiy meros, tahlil qilish, Movarounnaxr, Hijoz, din.*

Ключевые слова: *Али аль-Кари, «Анвар ал-Коран ва Асро-ал-Фуркан», изучение, работы, Коран, роль, достижение, научный, анализ, ученый, Мавераннахр, Хиджаз, религиозный, исследовательский;*

Keywords: *Ali Al-Qari, “Anwar-al-Quran va Asro-al-Furqan”, learning, work, Quran, methods, role, achievement, scientific, analysis, scholar, Movarounnahr, Hejaz, religious, research*

1. Introduction

Purpose and objectives of the research

The main purpose of the study is to identify the methods used by Ali al-Qari to interpret the verses in the book “Anwar-al-Quran va Asro-al-Furqan”.

For achievement of the purpose of scientific work it is planned to carry out the following tasks:

- To enrich the Uzbek source study with a new source that has not been used for scientific purposes;
- To identify of socio-political situation in Movarounnahr in the 16th-17th centuries, where Ali al-Qari lived;
- to familiarize with the scientific school where the scholar was educated and his creations;
- to study view of the jurisprudence and mysticism of the scholar by examining the work of “Anwar-al-Quran va Asro-al-Furqan”;
- to cover of the cultural and scientific environment in the region at that time;
- to analyze the scientific heritage of the scientist;

Ushbu maqolada yoshlar tarbiyasida muhim ahamiyatga ega bo‘lgan Ali al-Qarining “Anvorul qur’on va asrorul furqon” asari haqida mulohaza yuritiladi.

Ali al-Qarining ilmiy merosi va hayoti, ayniqsa, “Anvorul Qur’on va asrorul furqon” asari XVI–XVII asrlarda Movarounnahr va Hijozning ilmiy va ma’naviy rivojlanishida kata ahamiyatga ega bo‘lgan. Ushbu maqolada mazkur asarni o‘rganish va tadqiq qilish asnosida Qur’on va hadis ilmi rivojlanishining o‘ziga hos jihatlari va xususiyatlari bayon qilinadi.

Asarda ilmiy tahlil qilingan hadislarning yoshlar mafkurasi va ongiga, ularning axloqiy tarbiyasiga ijobiy ta’sirining muhim ahamiyati yoritiladi. Ilmsizlik tufayli bemazhablik yo‘liga kirib qolgan yoshlarni qaytarish, ularni to‘g‘ri tushunchalar bilan tarbiyalash zarur masalalardan biri sifatida qaraladi.

Maqolada Ali al-Qarining ta’lim olgan ustozlari, ta’lim bergan shogirdlari va yozgan kitoblari, ilm talab qilib ko‘plab yurtlarni kezib chiqqanligi, turli mamlakatlar madaniyatidan ham bohabar bo‘lganligi va nihoyat makkada muqim yashab qolganligi haqida ham batafsil yoritilgan. Bundan tashqari olimning ilmiy merosi Hanafiy mazhabi, undagi arkonlar bo‘yicha ham naqadar nodir namuna ekanligi to‘g‘risida ham ma’lumot beradi.

В данной статье приведены размышления о произведении Али ал-Кари «ал-Коран ва Асро-ал-Фуркан», имеющем важное значении в воспитании молодежи.

Жизнь и научное наследие Али ал-Кари, особенно, произведение «ал-Коран ва Асро-ал-Фуркан» имело важное место в научном и духовном развитии Мавераннахра и Хижаза в XVI-XVII веках. В данной статье на основании изучения и исследования данного произведения излагаются своеобразность и особенности развития науки о Коране и хадисах.

В статье рассказывается о положительном воздействии проанализированных в книге хадисов на сознание и разум молодежи и на их нравственное воспитание. Вопрос возвращения на путь истины молодежи, заблудших из за неосведомленности о пути без мазхаба, воспитание их посредством правильных понятий рассматривается как один из насущных вопросов.

В статье подробно говорится о наставниках и учениках Али ал-Кари, написанных им книгах, исчерпываюше изложена высокая степень его осведомленности о культуре стран, сформированной в процессе его странствий в целях поиска знаний, и о его оседлости в Мекке. Более того, представлены данные о научном наследии ученого-ханафийском мазхабе и о его составной части как уникальный пример.

Learning work of Ali Al-Qari “Anwar-al-Quran va Asro-al-Furqan”, and analyzing Quran science given in this book plays a key role in the youth upbringing. It shows the importance of Quran science in the spiritual development of the youth.

The life, scientific heritage and particularly “Anwar-al-Quran va Asro-al-Furqan” of Ali al-Qari, who played a major role in the scientific and spiritual development of Movarounnahr and Hejaz in 16th-17th centuries, in particular in the development of hadith science has been designated as theme of research. The development of Quran and hadiths science has been taken as research targets. The thing to be learnt first here is the scientific legacy what left Ali Al-Qari, also his work “Anwar-al-Quran va Asro-al-Furqan”.

Research approaches are used in the works of Uzbek and foreign Orientalists, Islamic scholars and historians in the study of the cultural heritage of the Orient and research them scientifically.

- To Collect of information about mufassir’s teachers and students;

Scientific novelty of research

- To disclose of Ali al-Qari’s 16th-century activity with connection the socio-political processes in Khorasan and Hejaz;
- To introduce of scientific information about the scientific heritage of the teachers and students of the scholar for the first time;
- To review for the first time a scientific analysis of the definitions made by leading historians on the life and work of scholar;
- to carry out the structural analysis of the work of “Anwar-al-Quran va Asro-al-Furqan” for the first time;
- to cover of Ali al-Qari’s fiqh, mysticism, religious doctrines view;

1. Theoretical and practical significance of research results

Much of the information presented in the research is of great importance as it is first introducing into scientific practice. It is well known that Muslims in Central Asia, including our country Muslims, have been practicing to Islam religious and legal for over 1,400 years on the basis of the Hanafi madhhab. The work has been one of the most important sources in the Muslim world in all times of the Hanafi issue of faith, mysticism and law. After all, the noble life of the great scholars is a source of inspiration, and its rich heritage has great scientific and theoretical value. At the same time, the hadiths and ayahs in their works urge people the highest human qualities, to be religious belief, honest, pure, just, truthful, patriotic, hardworking, and enlightened.

The life and activity of Ali al-Qari.

The full name of the scholar is Nuriddin Ali Ibn Sultan Muhammad Al-Makki Al-Hanafi, also known as Al-Qari. He was named as Al-Qari because he was one of the pioneers in reciting the Qur'an. That is why he is known as al-Qari (Muhammad al-Muhibbiy. Khulosat al-asar fi a'yon al-qoran al-hadi ashar. UzFAShI, Litrography, inv. N 8130 . P.21) .Hafiz Sayyid Abdulhay al-Kitani (d. 1381/1961) states in his treatise on "at-Tarotib al-idoriya va-l-amalot va-s-sinoot va-l-matojir va al-holot va-l-ilmiya allatiy kanat ala ahdi ta'sis al-Madina al-munavvara": "The pseudonym of al-Qari is Abu al-Hasan, and Nuriddin is his nickname, such as in his commentary to "Musnad Abi Hanifa rivayat al-Hisfaki" he is known by the name Abu-l-Hasan Ali al-Qari ibn Sultan al-Makki " (Ali al-Qari. Mirqot al-mafateeh sharh Mishkat al- masabih. –Cairo:Dor al-kutub al-isli, 1966. J,1-P.2).

Sheikh Abu Ishaq Ibrahim ibn Abdullah ar-Rumi writes in his book "Fayz al-ahram va fath al-akram fi sharh al-hizb al-a'zam va-l-vird al-afham": "Ali ibn Sultan Muhammad al-Qari from Herat migrated to Arab lands. The Arabs paid much attention to calling their children with two names, and the names Fazil Muhammad, Sadiq Muhammad, and his father's name Sultan Muhammad can be examples of such names. The origins of Sultan Muhammad goes to the dynasty of kings, but no one has studied this (The same work,-P.3-4).

The information that Ali al-Kari's lineage goes to the dynasty of kings, is mentioned only in the description given to him by the historian Abu Ishaq. However, there is no report in other sources.

However, in some sources, his father's name is mentioned, and it is only said that he was a Sultan. Also, the historian Abdulmalik al-Asami al-Shafi'i (d. 111/1699) states in his own work "Sumt an-Nujum al-Awoli and at-Tawali"(Abdul Malik al-Asami al-Shafi'I, P.-45.) that his father's name was Sulton. Al-Muhammad Abu al-Faiz Muhammad Murtaza al-Balkarami also supports this view. However, az-Zubaidi writes in his introduction to the book "Taj al-Arus min Jawahir al-Qamus" and Sheikh Muhammad Abdulhay al-Kuhnawi writes in his work "Torb al-amosil bitarajim al-afazil": Sultan Ali al-Qari's father's name was Muhammad, Sultan was the name of his grandfather, so his father was called Sultan bin Muhammad (Ali al- Qari. Mirqot al mafotih sharh mashkot al masobih.-Caira:Dor al-kutub al-islami. 1996. J.1-P.4-5). The sources do not provide other specific information about the family and the parents of the scholar.

Ali ibn Sultan Al-Qari was born in the ancient city Herat, Khorasan, where he spent the part of his life. After Sultan Ismail bin Haidar as-Safawi, the first Rafiid king, had conquered Herat, he exerted excessive pressure on Muslims, and the rafiids had begun to impose their motto, the hometown became narrow for Herat scholars, therefore, the scholars who had chance had to migrate. The journey with the demand for knowledge became more frequent. There were several reasons for this:

1. Spreading of scientists to various cities;
2. Plethora of texture and fabricated hadiths.

Khatib Baghdadi said: "The travels to study hadiths were made with two intentions:

1. To get the highest isnad and long listening;
2. To meet and get knowledge from those who memorized a lot of hadiths. It is useless to travel to other cities if two aspects exist in their own city" Likewise, Ali al-Qari went to Makkah and lived there for the rest of his life. He said: "Praise be to Allah, Who has given me prophecy from the land of heresy, and has given me the power and the ability to move to the land where there is revelation and circumcision".

Since Makkah is the city of culture, commercial and the sacred land where pilgrims come, science flourished and there were many great scholars of his time there. Many of those scholars wrote books and comments, and taught the students at schools and madrasahs.

Also, since the cities Makkah and Madinah were religious centers, a great deal of scholars came from around Central Asia.

The information when the scientist was born is not preserved. The information about Ali al-Qari is presented in the preface of his own works. Also, the works of Muhammad al-Muhibbiyn "Khulasat al-asar fi a'yon al-qarn al-hadi ashar" and al-Shaawkani's "al-Badr at-tole" are the main sources in covering the life and activities of the scholar.

According to his book "Khulasat al-asar fi a'yon al-qarn al-hadi ashar" Ali al-Qari was one of the leading scholars of science and the most exemplary researchers, a remarkable scholar of his age, an excellent imam in correcting and explaining expressions, scholar of fiqh, usul and nahv, muhadith, mufassir, mutakallim, mutasavvif, a historian and literary scholar. He embodies intellectual and transnational knowledge, and his fame spread throughout the Islamic world. As for the Sunnah of the Nabawiyya, he was a competent expert in this regard.

According to al-Shawkani, "Ali al-Qari was promoted to the rank of Mujaddid at the beginning of the first millennium of the Hijra because of those works" (Ash-Shavkani al-Badr at-tole.- Cairo: Dor al-kitab al-islami. 1909.-P.90)

He died in the month of Shawwal (March 1606 CE) in the city of Makkah Mukarrama and was buried in the famous Al-Muallah cemetery in that city. When the message of his death reached Egypt, many scholars at al-Azhar Mosque prayed the Salah al-Ghayib, paying tribute to his leadership in science and religion. More than four thousand people participated in the prayer (solat)(The same work.-P.91).

General analysis of the scientific heritage of the scientist

Ali al-Qari is an expert in many fields and wrote many scientific works. These works include, for example, science of hadith, jurisprudence, recitation of the Qur'an, knowledge of kalam, history of mysticism, translation and literary studies.

The scholar is known for his unique, rare and well-written works, which include latif and meaningful comments. Sources say there are 125 books, and they include several volumes of books and numerous pages and booklets.

The scientist's unique way of writing collections is that he enriched the chapters in all his works with valuable information and discussion. They were written in a peculiar way which cannot be seen in the works of other scientists, and were made without using of any abstract phrases.

Apparently, Ali al-Qari was not only a scholar of Shari'a knowledge but was also engaged regularly in calligraphy. Sheikh Muhammad Tahir bin Abdulqadir al-Kurdi wrote in his book "Tarih al-khat Al-Arabi va adabihi": "Ali al-Qari was a skilful calligrapher on Naskh, Nastalih and Suls letters and won in many competitions. The scholar's learned mastery of calligraphy from al-Mar'ashi's student, Sheikh Hamidullah al-Amasi, after finishing the writing Mus'haf and the commentaries to "Jalolayn" during the year, spent the earnings on his needs" "(Ash-Shavkani al-Badr at-tole.- Cairo: Dor al-kitab al-islami. 1909.-P.90)

Al-Shawkani wrote in "Al-Badr at-Tole'": "Ali al-Qari is a mujtahid and a mujaddid who appeared at the beginning of the tenth Hijra".

The famous jurist Hussein ibn Muhammad Saeed Abdulghani al-Makki al-Hanafi wrote in his book "Irshod as-Sori ila manasik al- Ali al- Qari", - "Ali ibn Sultan Muhammad al-Qari the great scholar of his time, a prominent scholar and researcher who combined transitional knowledge and substantiates commentary on the science of the Qur'an and hadith" (Abdul Malik al-Asami al-Shafi'i, P.-45.).

Ali al-Qari gathered knowledge from many scholars in Makkah and as a result of his persistent research, he became a leading scholar. At that time, the Shafi'i, Maliki and Hanbali sects (mazhabs) were more prevalent in Makkah and in particular in the Arabian lands. Some people of those mazhabs, especially in Shafi'i mazhab, used to discriminate the great scholar Imam A'zam, saying that he was based solely on "ra'y".

Some other scholars blackened Abu Hanifah himself, and he was accused of ignorance in the science of hadith.

Ali al-Qari, a Hanafi scholar, was so prominent in the field of science that he was able to object to the views of those who were following the imams of some mazhabs, who were skeptical of Abu Hanifah, and to defend and succeeded in defending mazhab of Abu Hanifah. As for Imam al-Maliki, he was opposed to pray lowering hands..

However, those words gave rise to many problems. Al-Shawkani said in his commentary on his courage: "This view is another proof of its exaltation, because the task of the mujtahid is to present true evidence on controversial issues and to present his views to those of previous scholar to make it clear that a wrong statement has been made"(Ash-Shawkani.al-Badr at-tole.-Cairo:Dor al-kitab al-Islam. 1990. –P.90)

If we study the scholar's creations and activities, we can see that he was dedicated to writing commentaries to texts. In his scientific and creative activity, the scholar had a great respect for Arabic language and literature and wrote his works in Arabic. His works cover many areas of science and can be said to be over a hundred. The scholar wrote and created works in many fields including jurisprudence, hadith, interpretation, reading al-fiqh, kalam science, mysticism, history, class, literature, linguistics and many others.

The works of the scientist are distinguished by their elegance, usefulness, and satisfaction, and they were written in a simple and easy language. Also, his style of commenting on works is that he presented simple and explained it in a clear language and proved the correctness or incorrectness of the ideas about Islamic pillars based on the principles of Islamic jurisprudence with ayahs of the Qur'an (Ash-Shawkani.al-Badr at-tole.-Cairo:Dor al-kitab al-Islam. 1990. –P.89)

Ali Al-Qari's works, as we said earlier, are numerous and colorful. Here are some of them:

1. "Sharh al-Mishkot" or "Mirqat al-Mafotih". This work is a commentary on Khatib Tabrizi's work "Mishkot al-Masabih", and it is the scholar's main work. This review consists of eleven volumes. As this work is the subject of our ongoing research, we will discuss in more details below.

2. "Sharh Ali ibn Sultan Muhammad Al-Qari al-Hanafi ala al-Fiqh al-Akbar li Imam al-A'zam Abu

Hanifa an-Nu'man ibn Thabit al-Kufi" (d. 150/767). Ali al-Qari gave commentaries to this work on theology. The commentary by Ali al-Qari differs from others in the specifics and the breadth of issues. Both manuscripts and printed editions are kept in the fund of manuscripts of the Fund "Al-Fiqh al-Akbar". An example is a copy of Mustafa al-Babi, published in Egypt in 1905 under No. 12317; Under No. 8349,8552,10125, it is possible to cite the 1905 Egyptian edition of Ahmad Naji. Best of all, these works of Ali al-Qari were translated into Uzbek in 2012.

We also mention the number of works by Ali ibn Sultan Muhammad al-Qari in popularity not less than the works mentioned above.

3. «Irshad as-Sori». His work is devoted to the Hajj, one of the duties of Islam.

4. "As-Simor al-janiyya fi asmo al-Hanafiyya". This book is dedicated to covering the activities of Hanafi scholars (The same work. – p. 86.).

5. The book "Nuzhat al-hotir al-fotir fi tarjima as-Sayyid Abulkadir" is dedicated to the biography and life history of the most famous Sheikh of the Islamic world, Abu'l-Qadir al-Gilani.

6. "Sharh al-Arbain an-Nawawi" is a commentary to 40 collections of hadith by Imam al-Nawawi (The same work. –p. 87.).

7. "Sharh ul-Burda" is a commentary on the famous work "Qasaida Burda" (The same work. –p. 88.).

8. The work "Sharh an-Niqoya" is a commentary to the book "Mukhtasar al-Viqoya". There Sheikh revealed that all the other mazhabs were wrong about the Hanafi mazhab and proved all the hadiths with ayahs and hadiths. (The same work. –p. 89.).

9. The works of "Tazyin al-ibora fi tahsin al-ishora" and "at-Tadhin with at-tazyin". Both of them cover the subject of Tashahhud (The same work. –p. 90.).

10. The works of Hadith "Arba'in al-Hadeeth fi 'al-Quraan", "Arba'in al-Hadeeth fi tarkib-la ilaha illallah" and "Arba'in al-hadith fi-qiroat al-basmala fi avvali sura baraat". These works consist of forty hadiths narrated by the Messenger of Allah (peace be upon him) "concerning the virtues of the Qur'an", " La ilaha illallah", and "the recitation of Bismillahir rohmanir rohim before the Surahs" (Ali al-Qari. Mirqot al-mafateeh sharh Mishkat al- masabih. –Cairo:Dor al-kutub al-isli, 1966. J,1-P.91).

Ali al-Qari wrote numerous reviews and reviews in the form of artworks that are unique in many areas to make them accessible to the general public. Among them are: "Sharh sulasiyat al-Bukhari", "An-Nomus", "Hoshiyat al-Jalolayn", "Tazkirat al-Mawathat", "Sharh qasida at-Tawheed", "Ar-Radd ala ibn al-Arabi", "Sharh Mukhtasar al-manor", "Tawzih al-Mabani", "Mushkilat al-Mwatto", "Sharh ash-shifo", "Sharh al-Khisn", "Al-Asmor fi al-fiqh", "Sharhayn al-ilm", "Sharh ash-Shamail", "Ta'liq ala-odab as-Suhrawardi", "Tazyin al-ibora fi tahsin al-ishora" , "Masala al-ishara bis-saboba" , "Risolat fi al-Hajji Abi Bakr kana fi zulhijja" "Risalot fi hukmi sabbi ash-shayhayn va gayrihim min as-saxoba", "Risola fi hubb al-hirrati minal iyman", "Jam' al-vasoil fi comment al-masoil", "al-Hizb al-Azam", "al-Masnu fi ma'rifa al-mavzu fi al-hadith", "Kashf al-khidr an amr al-khidr", "Bakhja al-insan fi sabakhat al-khayvan", "al-Ibididо fi al-iqtido", "Faroid al-Qaland" and many others (The same work. – p. 92.).

Hadith scholar Sayyid Siddiq Hasan al-Kanuji says: "I have several books written by Ali al-Qari about jurisprudence and hadith. The fact that his books were written with great skill and in-depth research was a test of his keenness and diligence" (The same work. –p. 33.).

. There are many other books and treatises by Ali al-Qari. Most of them have come and gone before us. These books are read and loved by Muslims. Even some of his books are still used as textbooks in many Islamic universities. The essence of the science and works of Al-Abu Hasan benefited people in the past and beyond, while the scientific legacy that he left behind is a great source of research for young scientists.

3. Teachers and Students of Ali al-Qari

The merits of the scholars who taught him to reach the peak of knowledge deserve admiration. It is well known that the population of Central Asia was predominantly Hanafi. As for the teachers who taught al-Qari: the scholar was also raised in this land, and he embodied this tradition. He attended the Mawarannahr Scholars' School. Then he made a scientific journey, visited many Arab countries, and finally stayed in Makkah. In the Arabian world, he met with representatives of the other three denominations, discussed with them, taught them and learned from them.

Ali al-Qari gained his early education in the hometown of Herat from one of the leading scholars of his time. He learned the Qur'an and Tajweed knowledge from one of the sheikhs of Herat City, Qari Mu'iniddin bin Hafiz al-Harawi. The book, which contains 52 letters of the scholar "Risalat samm al-kawariz fi zamm ar-rawafiz" emphasizes this point: His late teacher in reciting, Mu'addin ibn Khafiz Zaynuddin, was one of those who recite the Qur'an well. "

We have already seen that he had a great popularity in the field of religious sciences - hadith, tafsir, fiqh and

recitation. Undoubtedly, his teachers had a tremendous role in mastering this knowledge and becoming a leading scholar of his time. He was educated in the scholars of his time, both in Herat and in other countries, and attended scientific meetings among scholars and scholars everywhere, and constantly sought to improve his knowledge.

He also continued to study the Qur'anic science under the auspices of the great Quraysh in Makkah, and became known as al-Qari by excelling in memorizing and reciting it in seven chapters.

The scholar wrote in his book "Al-Minah al-Miyaiya ala text al-Jazariya" about his teachers who were taught to recite the Qur'an in seven types of recitations: "I received my permission (ijaza) in this sphere from Imam Al-Yamani al-Shafi, the Imam of Madinah Munawwara, the outstanding scholar of his age in Makkah and the famous sheikh of reciting.

Sirajuddin Amr al-Yamani got permission (ijaza) from Muhammad ibn al-Qattan, and he got from Sheikh Zayniddin Abd al-Ghani al-Haysami al-Misri.

Abd-l-Ghani al-Haythami received the permission from the crown of the qaries and the great hadith scholar Sheikh Shamsiddin Muhammad ibn Muhammad al-Jazari.

The source we are investigating is the origin of the Mirkkot's hadiths, by the way in which the scholar received from his teachers are the following:

1. The scholar reads the books of Sheikh Jalaliddin Suyuti, written by Imam Bukhari, Muslims and other six well-known scholars, under a lead of Muhammad Ali ibn Ahmad ibn Salim al-Janani al-Azhari al-masabih by participating in numerous interviews on the subject highlights.

2. Muhammad Ali ibn Ahmad ibn Salim al-Janani al-Azhari received permission from Sheikh Jalaluddin Suyuti.

3. Shaikhul Islam Jalaluddin Suaryyuti received the permission of Shaikh Qastalani, one of the great students of Ibn Hajar Asqalani.

4. Sheikh Castalani narrated: I have authored the book Mishkot al-Masabih with the most authentic narration by Mawlana Ash-Shahir Bimir Kalon.

5. Ash-Shahir Bimir Kalon received permission from the leader of the scholar Sheikh Mirk Shah.

6. Sheikh Mirk Shah received permission from his father, the master of hadiths, Mevlana Jamaliddin.

7. Mevlana Jamaliddin got permission from his uncle As-Sayyid Asliddin al-Sherazi. Sheikh Shamsiddin Muhammad ibn Muhammad al-Jazari and Qamus Sheikh Majiddin Feruz Obadi were educated by al-Sherazi, the crown of qaries and the great scholar.

8. Asliddin ash-Sherazi got permission from Mevlana Sharafiddin al-Jirahi.

9. Sharafuddin al-Jirahi got the permission of the Imam of the nation, Ali bin Mubarak from Shah As-Sidiq.

10. Ali ibn Mubarak Shah As-Sidqi, author of "Mishkot al-Masabih", authored by Khatib al-Umari al-Tabrizi (d. 741/1340). In turn, al-Tabrizi's work "Mishkat al-Masabih" is also a work written by Imam al-Baghawi (d. 4/4/444/516/1122), a collection of Masabih al-Sunnah.(The same work, -P.24)

Ali al-Qari also learned the science of hadith in Makkah. One of the sheikhs who taught him the basics of hadith was Sheikh Zayniddin Atiyya ibn Ali ibn Hasan as-Sulami al-Makki (d. 983/1575). Ali al-Qari says about al-Sulami in the preface of Mirqat al-Mafathih: "The book Mishkat al-Masabih is the basis of this work. I read al-Bakri's disciple, Mawlana Allama Sheikh Atiyya al-Sulami, and received the commentary series from him".(The same work, -P.24)

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Indeed, Sayyid Muhammad Abul-Hasan ibn Jalaluddin Muhammad was one of the well-known sheikhs of the time of Abu al-Baqah ibn Abdurrahman ibn Ahmad al-Bakri as-Siddiq al-Shafi'i, and he wrote many works in this sphere. For his part, Ali al-Qari also learned from Abu Al-Hasan al-Bakri and was a disciple. .(The same work, -P.4)

Besides, his great mentor was Sayyid Zakariya al Husseini. Al-Husseini was the disciple of the scholar Mawlana Ismail al-Sharwani. Ismail al-Sharwani was a disciple of Hoja Abaydullah Ahror Wali al-Nakhshbandi.(The same work, -P.5)

(1404-1490). The great scholars are Abu Ali Abbas Shahobiddin Ahmad bin Hijr al-Haythami al-Ansari al-Makki, Sheikh Abdullah Al-Sanadi (d. 996/1588), Sheikh Ali ibn Hisomiddin al-Muttaqi (d. 9575/1567) as well as Sheikh Qutbiddin al-Makki. (The same work, -P.6)

and the Mufti of Makkah and Badruddin al-Shahawi al-Hanafi, Sheikh Muhammad ibn Abu-l-Hasan al-Bakri al-Misri (d. 994/1586) .(The same work, -P.8)

and Yusuf ibn Abdullah al-Rumi. He was educated in jurisprudence, interpretation, reading, and many other religious knowledge from scholars who had great respect among Arabs and non-Arabs was successful.

Ali al-Qari was a man of rare intelligence, keen intelligence, sophisticated understanding and perfect intelligence. He was able to overcome all the difficulties that he faced on his way to learning with patience and perseverance. All the above-mentioned teachers of the scholar were the scholars who came through the reliable series. The scholar was able to learn from such leading teachers.

Conclusion on Chapter II:

- Ali ibn Sultan Al-Qari was born in the ancient city Herat, Khorasan, where he spent the part of his life. After Sultan Ismail bin Haidar as-Safawi, the first Rafiid king, had conquered Herat, he exerted excessive pressure on Muslims, and the rafiids had begun to impose their motto, the hometown became narrow for Herat scholars, therefore, the scholars who had chance had to migrate. The journey with the demand for knowledge became more frequent. About, the scholar spending his most part of life in the Arabic lands;
- As the scholar Al-Shawkani describes, "Ali-al-Qari, rose to the rank of Mujaddid at the beginning of the first millennium of the Hijra";
- Ali al-Qari, a Hanafi scholar, was so prominent that he was able to object and challenge the views of some imams and those who misjudged Abu Hanifah, he defended the honor of Abu Hanifah, and even when the Hanafi was started rejecting, he was a cause to protect and he succeeded;
- Looking at the scholar's works and activities, we can see that he was dedicated to writing more texts. In his scientific and creative activity, the scholar had a great respect for Arabic language and literature and wrote his works in Arabic. His works cover many areas of science, and there are more than 125 of them. The scholar worked in the fields such as jurisprudence, hadith, interpretation, recitation, method al-fiqh, science of kalam, mysticism, history, classing, literature, linguistics and many others fields;
- He was educated from the famous scholars of his time, when he was in Herat and abroad, and attended scientific meetings among scholars and scholars everywhere and constantly sought to improve his knowledge. Ali al-Qari continued to study the Qur'anic science perfectly under the auspices of the great qaries in Makkah, and continued memorizing by separating method, and reciting in seven types of recitation in a perfect way. Then he became famous with name of "Al-Qari";
- The source we are investigating is the origin of the Mirqat hadith of Mishkat al-Masabih, with which the scholars got a permission from his master;

Ali al-Qari was a sophisticated calligrapher on Naskh, Nastalih and Suls letters and won many contests. That the scholar used his mastery of the art of beautiful handwriting throughout the year after writing the Qur'an and the having writing commentaries to "Jalalayn", he sold it for his own expenses that he spent on his needs during a year;

Conclusion

To reiterate the pure religious belief that is the spiritual need of young people growing up in our democratic society, and that the Hanafi madhhab is a madhhab based on the Quran and Sunnah, also in based on the experience of our ancestors, the scientific works reflected in the work "Anwar-al-Quran va Asro-al-Furqan" serve as a guide.

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