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SAYYID SHARIF JURJANI AND HIS SCIENTIFIC HERITAGE

Abstract: The article provides information about the life and scientific activity of Sayyid Sharif Jurjani, the classification of works written by the scientist.

The introductory part of the article focuses on the importance of studying the lives and activities of historical figures and its role in the education of young people. The main part of the article is about the history, geographical location of Jurjan, which was originally a center of science and culture, and the life and scientific activity of Sayyid Sharif Jurjani, including his travels in science, teachers and students, scientific debates of Jurjani and Taftazani, information about the relationship between Amir Temur and Jurjani is given. However, the article describes the classification of the scientist's works, the topics they cover and their features. In particular, Jurjani's works on kalam and aqeedah, tafsir, jurisprudence, mysticism, Arabic language and literature, logic, philosophy, astronomy, geography and other fields are named. "Sharh al-Mawaqif" on theology, "Hashiya ala-l-Kashshof" on Mahmud Zamakhshari's commentary on al-Kashshof, "al-Ta'rifat" on religious terminology, "al-Mukhtasar al-jame' li ma'rifat al-hadith", "Risolai Bahaiyya" dedicated to Baha'uddin Naqshband, "Hashiya ala sharh ash-Shamsiyya" on logic, "Sharh qasidat Bonat Suod" on Arabic literature, "Hashiya ala sharh hikmat al-ayn" on philosophy will be mentioned in more detail. In conclusion, it is noted that Sayyid Sharif Jurjani was an incomparable scholar of his time, wrote in all fields of science and left a great scientific legacy, as well as his works in the field of Arabic language and literature are in the spotlight of all scholars.

Key words: Jurjan, Sayyid Sharif Jurjani, kalam, tafsir, philosophy, logic, Arabic language, tasawwuf, Amir Temur, Taftazani.

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Introduction

Sayyid Sharif Jurjani was born in 740/1340 in Toku village near Jurjan. The scientist's full name is Abul Hasan Ali ibn Muhammad ibn Ali, and the title of Sayyid was given because of his lineage to the Prophet Muhammad (peace be upon him) [6, p.185]. He was connected to the Prophet's family tree by his ancestor Muhammad ibn Zayd (d. 287/900) through thirteen generations [14, p.488].

Sayyid Sharif, who received his primary and secondary education from the scholars of his country, went to the city of Herat (before 1362) to the presence of Qutbiddin Razi Tahtani (d. 766/1365) in order to acquire knowledge [9, p.127].

Qutbiddin Razi, after teaching Jurjani for a while, said that he was weak due to old age and could not teach more, and advised him to go to his student and freed slave, Mubarakshah, who was living in Egypt at that time, to receive education.

Jurjani, who studied intellectual sciences in Egypt from Mubarakshah and verbal sciences from Akmaluddin Babarti (d. 786/1384), then left Egypt for Anatolia in 776/1374 [1, p.246]. He met Sa'duddin Taftazani (d. 792/1385) and on his recommendation, he was appointed as the headmaster of the Dar al-Shifa madrasa in Shiraz by the governor of that time, Shah Shuja [7, p.426].

Amir Temur (d. 807/1405), who occupied Shiraz in 789/1387, showed respect to Jurjani and gave safety

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to those who took refuge in his house [12, p.335]. After meeting with Jurjani, Amir Temur invited him to Samarkand. Jurjani accepted the offer and went to Samarkand. The scientist worked as a chief editor in Samarkand for eighteen years and finished many works. During his life in Samarkand, Sayyid Sharif Jurjani held several scientific debates and discussions with a number of scholars, in particular, Allama Taftazani (d. 794/1392). The echoes of these discussions spread throughout the world. Even separate treatises on these scientific discussions have been published. Jurjani, who prevailed in the debates, became famous among the scholars, and his attention was also increased in the eyes of Amir Temur. As a result, Amir Temur promoted him to the position of a first-class scholar in Mawerannahr [6, p.92].

Once, during the famous debate between Sa'duddin Taftazani and Sayyid Sharif Jurjani, Sahibgiron Amir Temur expressed his high respect for Jurjani and said: "His Majesty Taftazani may be superior in debates and knowledge, but His Majesty Jurjani is the winner today because of his nobility" [9, p.127].

After the death of Amir Timur in 807/1405, Sayyid Sharif Jurjani returned to the city of Shiraz [1, p.247]. Jurjani, who devoted the end of his life to writing and teaching, died in Shiraz on the 6th day of the last month of Rabiul awwal, 7th July 1413 AD in 816 Hijri. He was buried in the Vaqib cemetery [9, p.127]. Today, the scientist's mausoleum has been turned into a shrine.

Jurjani, considered one of the first representatives of famous scientists, was a prominent representative of the scholars of the Islamic world in his time. In addition to being known as an Arabic linguist and philosopher, he was a teacher in the fields of knowledge such as kalam, Islamic philosophy, logic, Arabic language and literature, jurisprudence and method, tafsir, hadith and debate. The sources agree that he was very intelligent, thorough, thoughtful, sharp-minded, eloquent and mature, well-versed in arguments and arguments, and a conversationalist according to logic and reason.

Some of the chains of ijaza in the Ottoman state, Iran, Turkestan and India reached Fakhridin Razi (d. 606/1209) through Taftazani and another part through Jurjani. The famous mathematician Qazizada Rumi (d. 833/1430), Fathullah Shirvani (d. 857/1453), Sayyid Ali Ajami (d. 860/1455), Fakhridin Ajami (d. 865/1460) and scientists like Alauddin Ali Samarkandi are considered his famous students [6, p.92].

According to the research conducted about Sayyid Sharif Jurjani and his works, the scholar wrote about a hundred works. Most of his works are comments and margins. Sayyid Sharif Jurjani's works on Arabic language and literature have been passed down from generation to generation as books that scholars constantly refer to, and his ideas have served

as the basis for language and literature textbooks in madrasahs (1, p. 248). In addition, Jurjani wrote valuable works on tafsir, hadith, method of hadith, debate and discussion, geometry and astronomy, all of which were accepted by experts in these fields of science and are considered important sources of these fields [6, p.110].

He wrote "Sharh al-Mawaqif", "Sharh al-aqaid al-adudiyya", "Hashiya al-tajrid", "Hashiya ala Sharh al-Asfihani", "Sharh al-asma al-husna", "Hashiya ala Matole al-anzor", "Hashiya ala sharhi-l-Mawaqif", "Risalatul-qadar", "Risala fi tahqiq af'ali-l-ibad", "Risala fi kholqi-l-a'mal", "Risala dar Usuluddin", "Sharhu-l-khutbati-l-Wafiyya", "Sharh tabsirati Ibn Sina" works on the science of kalam. His work entitled "Sharh al-Mawaqif" is a commentary on the work "al-Mawaqif" by Adududdin Ijy [3, p.127], Jurjani wrote it in Samarkand in 1404 after Taftazani's work "Sharh al-Maqasid" was written. Despite the fact that the work was written in Samarkand, its introduction mentions the name of Shiraz Sultan Pirmuhammad Iskandar, the representative of the Timurid dynasty, and psalms are written in his name. The work explores all the debates about the kalam and philosophy. "Sharh al-Mawaqif" has been the main source of madrasahs in the field of science for nearly six centuries and has not lost its importance to this day.

Tabaqat books mention the works of the scholar on tafsir including "Hashiya ala tafsir al-Bayzawi", "Tafsir az-Zahrawayn", "Hashiya ala-l-Kashshaf", "Tarjuman al-Qur'an", and "Risala fi qawlihi taala "Sanuriyhim ayatina fi-l-afaqi va fi anfusihim". Among them, the work "Hashiya ala-l-Kashshaf" that has reached today and is widespread. This work of Sayyid Sharif Jurjani is considered super commentary to the first part of the famous tafsir work of Allama Mahmud Zamakhshari (d. 538/1143) "al-Kashshaf an haqaiq-t-tanzil", i.e. the commentary on Surah Fatiha and the first twenty-five verses of Surah Baqara.

Although the sources do not provide specific information about when and where this work of Jurjani was written, according to the level of the work and the information provided in it, the scholar wrote it after he had studied enough knowledge and during his discussions with Taftazani in 791/1389 or sometime after that. we can say. Because in this work Jurjani refers to the discussions between Taftazani and himself through expressions such as "Some people claim that" [5, p.386].

Sayyid Sharif authored the works named "Hashiya ala Mishkati-l-Masabih", "Hashiya ala khulasa al-Tibiy", "Hashiya ala sharhi-l-Mishkat", "Risala fi mustalah al-Hadith", "al-Mukhtasar al-jame' li-marifati-l-hadith" on the science of hadith. Although there are those who believe that the work "al-Mukhtasar al-jame' li-marifati-l-hadith" on the method of hadith does not belong to Jurjani, Abdulhay Laknavi (d. 1304/1886) proved that it belongs to

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Jurjani and called it "Zafaru-l-Amani Mukhtasar al-Jurjani" wrote a commentary.

The scholar's "Hashiya ala Sharh Mukhtasari-l-muntaho", "Hashiya ala-t-talwih ala-t-tawzih" and "Hashiya ala Sharhi-l-Wiqaya", "Sharhi Kanzi-d-daqaq" on the science of furu'ul fiqh. ", "Sharhul-Hidaya", "Sharh al-faraiz al-Sirajiyya" are famous works. The work entitled "Hashiya ala shhari-l-Wiqaya" is related to Hanafi jurisprudence, in which the book "Wiqayatu-r-riwaya fi masaili-l-Hidaya" of Sadrush-shari was finished. Also, the work "Sharhul-Hidaya" is considered as the background of the famous work "Hidaya" written by Burhaniddin Marginani (d. 593/1197) for the work "Bidayatu-l-mubtadi". The margin is not complete, but is written up to the chapter on the purification of wells. There is only one copy of this work kept in the Jarullah section of Sulaymaniyah Library.

The work "Sharhu-l-faraiz as-sirajiyya" on the science of inheritance is a commentary on the work of Sirajiddin Muhammad ibn Mahmud ibn Abdur-Rashid on the science of inheritance of the Hanafi sect called "Faraizu-s-Sajawandi" and was written in 1401. The work "Sharhu-l-faraiz al-sirajiyya" is still taught in madrasahs. It has more than ten borders written on it.

Most of Jurjani's works are related to the Arabic language and related sciences. Among them are "Sarfi Mir", "Sharh al-Izzi", "Risala fi ma'na-l-harf", "Sharh al-Kafiya ibn al-Hajib", "Hashiya ala sharhi-l-mutawassit", "Hashiyai Mutawwal", "at-Ta'rifat", "at-Tuhfa", "Hashiya ala-l-avamil al-Jurjaniyya", "Sharh tasrif al-Izzi", "Muqaddima fi-s-sarf", "an-Nisab fi lughati-l-a'jam", "Hashiya ala-l-Muwashshah", "Hashiya ala-l-Misbah", "al-Misbah", "Hashiya ala-l-Mukhtasar", "Sharh abyat Miftah", "Sharh talkhis al-Miftah", "Nahvi Mir". It was determined that the works named Jurjani were written by Jurjani.

Sayyid Sharif Jurjani's work "at-Tarifat" is the most famous work of the scientist. This book is a unique collection of religious terms. At the same time, it is one of the first dictionaries written in Arabic on this topic. It briefly and clearly explains the meanings of scientific terms up to the time of the author. In this wonderful encyclopedia, the scientist listed the words according to the order of the letters of the alphabet. This dictionary has not lost its importance until now, but its importance is increasing. Many orientalists have also recognized this scientific fact. The book contains definitions of 2026 terms, which mainly include words, philosophy, logic, nahw, sarf, aruz, qafiya, fiqh, faraiz, usul al-fiqh, calculus, puberty, tafsir and mysticism [15, p.68]. This work is scientifically one of the most important of the works written before and after it.

Jurjani was also involved in the science of Sufism and received Sufism lessons from Khwaja

Alauddin Attar (d. 802/1400), one of the Naqshbandi sheikhs in Samarkand, as a result of which he also finished works on Sufism [6, p.119]. He finished the work "Risalai Bahaiyya" dedicated to the founder of the Naqshbandi sect, Bahauddin Naqshband. The work is also called "Risala fi manaqib Khwaja Bahauddin". Although reliable authors such as Sakhavi and Katib Chalabi claim that there is such a work by Jurjani, no copy of the work has been found so far. Also, the scholar wrote "al-Risala ash-Shawqiyyah" consisting of thirteen chapters in Persian about the things that should be followed by the ascetic, and a work called "Hashiya ala-l-Awarif" as a ta'liq to the work "Awarifu-l-maarif" by Sheikh Shihabuddin Suhrawardi.

Jurjani's writings help us learn about the sciences that developed at that time. In particular, the science of logic was very developed during his lifetime. Jurjani wrote more than twenty works within this science.

The work "Hashiya ala Sharh ash-Shamsiyya", which is considered as one of the main sources in the science of logic until today, is considered the background of the commentary written by Qutbuddin Razi Tahtani on the work called "Shamsiya" by Najmuddin Qazwini (d. 693/1294).

According to information, this work of Jurjani received more attention and recognition than Taftazani's work called "Sharh al-Shamsiya". This work, which is not clear when and where it was written, has been published several times to this day, and a number of footnotes have been written on it.

The scientist, who was active not only in the fields of religious but also secular science, wrote "Sharh al-Chaghmini", "Hashiya ala-t-tuhfati-sh-shahiyya", "Sharhu-t-tazkiro", "Hashiya ala ashkal" on geometry and astronomy. At-ta'sis fi-l-handasa", "Hashiya ala tahrir usul handasati Aqlidis", "Sharh tazkira fi ilmi-l-hay'a" and others.

CONCLUSION

In conclusion, it can be said that Sayyid Sharif Jurjani is considered one of the great figures of knowledge grew up the Islamic world in the 14th century. Excluding Taftazani and some scholars like him, it is difficult to name a scholar who left such a significant mark as Jurjani in this century. It would not be an exaggeration to say that there is no opponent worthy of debating with Jurjani except Taftazani. Because the scientist waved his pen in almost all the sciences that were widespread in his time. In particular, he wrote such works in the fields of science as tafsir, kalam, jurisprudence, hadith, philosophy, logic, mysticism, astronomy, geometry, Arabic language and literature. Even the expression "Sayyid's word is the sayyid of words" has become a proverb among scholars.

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