

LIFE AND SCIENTIFIC ACTIVITY OF IMAM MUHAMMAD JAZARI

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DOI: 10.5958/2278-4853.2022.00208.7

ABSTRACT

In this article highlights of life and scientific activity of Imam Muhammad Jazari.

KEYWORDS: *Imam Muhammad Jazari, His Life and Activity, Religion, Qur'an, Travels, Science and Education.*

INTRODUCTION

The Full Name of the Scientist:

Muhammad ibn Muhammad ibn Muhammad ibn Aliy ibn Yusuf al-Jazari al-Umariyad ad-Dimashqi is ash-Shirazi. The ancestors of Imam al-Jazari received the ratio al-Jazari” for living in the city of “Jaziratu Ibn Umar” on the Syrian-Turkish border. This city was built by Abdulaziz ibn Umar of barqaid, and the city was given a ratio. This is where the “Al-Umari” ratio came from. Imam Jazari himself received the ratio “ad-Dimashk” for being born in Damascus, and “ash-Shirazi” for spending the last part of his life in Sheroz, where he died. Imam Jazari was called by his compatriots “Imam A’zam”. Imam Jazari was a handsome man, handsome, beautiful, with a white-red face, eloquent, and a wealthy man.

Imam Jazari’s father was a commercialist man. Forty years he did not has child. When he went on a Hajj on 750-1350, standing in front of Zamzam and drinking the water of Zamzam, he prayed that Allahta’ala would give a son who would be a scientist and righteous. Ten months later, the prayer's response came true: came into the world of Imam Jazari.

Date of Birth: Imam Jazari in Damascus 751 year, 25 Ramadan (m. 1350 y. 25 November) was born after taraweh’s prayer.

Activist: Imam Jazari’s father was salih, given to science, the people of the Qur’an. Therefore, from an early age, he took his begging child to the teachers of the Qur'an, the scholars of the times, so that he might become human as he asked in prayer, and ensured that he would receive knowledge from them. Imam Jazari was the first to be taken by his father to his teacher Sheikh Hasan Saruji, who taught the Qur’an. Imam Jazari finished memorizing the Qur’an in 764-1363 at the age of thirteen and memorized it to the people in Taraweh prayer in 765-1363.

Teachers: Imam Jazari also studied the science of Hadith along with the Quran. In Damascus, the Companions of the proud ibn Bukhari and hadith from others listened. Muhammad ibn Ishmael achieved permission in Hadith science from large sheikhs such as al-Khabbaz. Al-Hubbaz was the uncle of Imam Jazari’s grandfather.

Then in 766-767/1364 Abu Mohammed Abdulvahhab ibn Sallor, Ahmad Tahhan, Ahmad ibn Rajab began to concentrate the recitals from the sham Qari. And Abraham gathered seven verses in Hamawi. 768/1366 - in 1367, Abul-Ma'aliy ibn al-Lubbah graduated from seven recitals.

His Travels on the Path of Science: After that, the imam fell into the heart of Jazari with the desire to embark on a journey in order to make Sani even higher and expand his knowledge. In 768 year he traveled to the Land of Hijaz. The Imam-Khatibi of Madinat Munawwarah received education from the recitals based on the books “Al-Kafi” and “At-Taysir” from Muhammad ibn Abdullah al-Khatib. Then he returned to Damascus, where he again continued his studies of Science in Ibn Sallor and other kariyu scientists.

Imam Jazariy Muhammad ibn Yusuf will not be able to go because he did not have his father's permission when he was going to travel to Andalusia (now Spain) to receive an education from Andalusia. Then 769 (m. 1367-1368) year goes to Cairo and begins to receive knowledge from the great and the holy ones there. Muhammad ibn al-Soyig', Abdurrahman ibn al-Baghdad, Abu Bakr ibn Al-Jundi will return to Damascus again, having trained such teachers. But due to his passion for obtaining knowledge from the scribes of Cairo, he does not stay in Damascus much, but travels to Cairo again in 771/1369 - 1370. There, Ibn al-Suyghwa receives from Ibn al-Baghdadi a number of other recitals. He also holds the Hadith Sciences from the chants of Hadith scholars such as Dimyoti and Abraqhi, and the Shafe'iyya sect Fiqh from the Rings of Abdurrahim al-Asnawi and other Faqih.

Then he will return to Damascus, where he will gather seven recitations of Qazi Ahmad Al-Kufri from one letter. On 774/1372-1373, his mentor Ibn Kasir gives permission to give a fatwa to Imam Jazari. But nmadir will leave this job without the start of the business for some reason. Imam Jazari did not stay long in Damascus, but returned to Cairo again in 778/1376-1377 in order to master the sciences “usul”, “ma'naviy” and “bayon” in the hands of Ziya al-Qazviyini and other scholars. On this trip, Abdulvahhab also goes to Alexandria to concentrate the recitations from al-Iskandari. Imam Jazari, who obtained permission from his Egyptian teachers in various sciences, in particular from the sciences of recitation, Hadith and jurisprudence, then returns to his land Damascus as a mature alloma.

Imam Jazari came to Damascus and began to teach there. The surrounding countries also began to receive a grain of flour. At the Umayyad Mosque, at the base of the Qubbatunnasr, he spent several years teaching the Koran. According to the custom of that time, at the base of the Qubbatunnasr, no matter what science, only the one who was the most mature scientist in the country could teach. Imam Jazari achieved this status as the greatest teacher in the science of recitation with the recognition of all.

Positions: Imam Jazari served in various academic positions. In particular, he worked at the Odiliya madrasa as the chief Sheikh of the Qur'anic teaching part, the great Sheikh of ashrafiyya Dorul-Hadisi. He also founded the Dorul-Quran in Damascus and served as his chief mentor.

As the Imam traveled for the education of Jazari ilm, he also volunteered to travel on the path of ilm education. It was he who felt very deeply that the reward of this great deed would be untenable. In 788-1386, his son Abul-Fath went to Egypt, accompanying Muhammad. Returning from there the following year, he traveled to Egypt again in 798/1395-1396. He visited the cities of Cairo and Alexandria.

His meetings with the Sultan and the Emirs: During the reign of Imam Jazari Sultan Boyazid ibn Murad Khan, he also taught in Bursa for seven years (798-805/1396-1402) of recitation, Qur'an science and Hadith science. Sultan Boyazid put the imam's izzat-Ikram in place. The story of Imam Jazari's arrival in the Turkish lands was a great one:

Imam Jazariy Makkai was on a Hajj trip in Mukarrama. One of the pilgrims said: "There are a number of talibi Sciences in The Rum lands (now the Lands of Turkey). Their dream in the world is to read the Qur'an to the great master, who says Imam Jazari, to enjoy his knowledge. Because they know that Imam Jazari is a mature, solid scientist in the Qur'an. However, since these students were poor, the absence prevented them from reaching that Imam", knowing where he was and traveling to those lands. "Hearing this, imam Jazari said: "I will go to them myself", and Makkai went from Mukarrama to the city of Judah. From there he came to Egypt by sea. Going to Alexandria, from there he went on a journey by sea towards Antakia, located on the shores of Turkey. He landed in Antakia with the aim of taking a penny from the trip.

One of the poorest students, the Imam, did not put his passion for seeing with the heat, and even if he was without money, he was going to go to him. When asked about the Sheikh, the people said that he was in the Lands of Hejaz. He came from Bursa to Antakia while he was on his way to Hejaz. For the purpose of prayer and some relaxation, the city entered the mosque. When one of the antakians saw him and found out that he was a stranger, he offered him to take him home for the park, eat dinner together.

In the evening, the host talibi opened a speech to science in order to relieve road fatigue: "Today, a great scientist from the Qur'an visited our city. The name is Muhammad ibn Jazari". Hearing this, Talib insisted: "By Allah, I will not sleep until I see him". They went to the Sheikh's ODI. When he entered the presence of the man, Talib fell at his feet, expressing his unfaithful joy and saying that he was on a journey for him. Imam Jazari was strongly influenced by this and stayed in Antakia for quite some time until he fully read and allowed the Qur'an to that Talib.

After that, Imam Jazari continued his journey to Bursa, the capital of the Turkish state. When he went there and settled down, the poor students came to him and began to take lessons and were very happy. Upon hearing that Imam Jazari had arrived, Sultan Yildirim Boyazid ibn Murad Khan ordered his presence to bring that person with honors. Sultan Boyazid asked Imam Jazari for the reason for his stay in Bursa, he said that no mansil talibi had come to teach Sciences. The Sultan highly appreciated this supreme example and said: "You are the master of my children in the first place, and then of those whom you want from Muslims." He appointed a yard for the man, a horse-drawn carriage and a monthly salary, and put his respect in place extremely. This was indeed a historical example of how Allah will best reward what was done for him in the world and in the hereafter.

Imam Jazari talibi continued to teach Sciences. It was there that he taught his famous work to the universe "an-edition Elephant-qoroatil-ashr". Imam Jazari concentrated in this book the summary of his years, the sciences he created by walking through the city, the documents of the quris, the narrators of the ten recitations and their brief biographies, and the book has been studied as a primary source for all the quris from the time of the author to our present time.

In the Ankara war of 805/1402, Emir Timur Sultan defeated Boyazid and took the people of Science and grace in the land to Movrounnahr, so did Imam Jazari.

Alloma Toshkubriyzoda in his book “Ash-shaqoikun-NU'maniyya Fi ulamaid-state-usmaniyya” tells such a story:

“When Amir Timur brought Imam Jazari to Movarounnahr (Samarkand), he organized a big party. At that time, Sayyid Sharif Jurjani was serving in Samarkand. Amir Timur placed large scribes on his right side and officials on his left side, and put Imam Jazari above Sayyid Jurjani. He was scolded for this. Then Amir Timur said, “How can he not set high on the one who is knowledgeable in the book and Sunnah?!” he said”.

Imam Jazari was in the cities of Kesh and Samarkand and taught the Quran and Hadith Sciences. For example, among those who have fully occupied and received permission for ten recitations, one can mention Abdul Qadir ibn Tillah Rumi, Hafiz Boyazid Keshi, Hafiz Mahmud, the son of the recitation Sheikh of the Kesh region. Scholars such as Muhammad ibn Shihab al-Khafi al-Hanafi, Muhammad ibn Fazlullah al-Khatibiy also taught the science of Hadith in the hands of Imam Jazari. Alloma Ahmad ibn Muhammad ibn Abdullah al-Hanafi, who was known by the nickname “Ibn Arabshah”, also studied the science of hadith from Imam Jazari and took several books of the master from him. Imam Jazari also taught at the “Bog'I Xudo” madrasah in Samarkand.

Even though Imam Jazari rahmatullahi alayh Movarounnahr had been standing in the land for a small period, Allah Almighty lived a much more productive life thanks to the blessing he gave to that person. In addition to interviewing many scholars, teaching countless talibi Sciences a variety of Sciences, he also graduated by writing a number of scientific works. The book consists of three books, The Book “Reviewul-masabih”, “Qurul-Maharah fiz-ziyada alal-Asharah”, “Toyyibatun-edition fil-qiroatil-ashr”, “Al-jawharah” on nahv, “Al-muqoddimah Fi ma yajib al qariil-Qurani An Ya'lamah”, which has served as the basis of tajwid science to this day, also talif in this land.

807 year of Sha'ban (1405. in February) when Emir Timur died, Imam Jazariy left Movarounnahr and walked to Khurasan. 807/1404-1405 year will be in the cities of Herat, Yazd and Asfahan. 808/1406 year in Ramadan came to Sheroz and settled. The leaders of the Sheroz state persuaded the imam to stay in this land and reproached the man as a judge of this land. Imam Jazari stayed in Sheroz for 14 years, where he founded the Qur'an School of knowledge. A lot of scientists and Blacks grew out of this place.

In 821-1418, Imam Jazari went to Iraq. Having fallen into Basra, he began the teaching of the Koran. There, too, a lot of talibi Sciences studied from Imam Jazari.

Death: Imam Jazariy 833 year 5-Rabi'ul-aval (m. 01.12.1429) on Friday, phony traveled from the world to the Immortal World. All the people gathered at his funeral. The Imam Jazari was buried in the Dorul-Qur'an in Sheroz, where he built himself.

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