

SHEIKH SULAIMAN JAMZURI - TEACHER OF THE SCIENCE OF RECITATION

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ABSTRACT

In this article, the life, scientific activity, and works of Sheikh Suleiman Jamzuri, one of the leading scientists of Egypt in the 18th century in the science of Qur’an recitation and tajweed, which describes the rules of correct reading of the Holy Qur’an, is discussed.

KEYWORDS: *Qur’an, Recitation, Tajweed, Shaikh, Nazm, Work, Commentary, Hijri, AD.*

INTRODUCTION

As a result of historical development, the science of recitation and tajweed began to emerge as an independent science at the beginning of the 3rd century AH (the end of the 9th century AD). Since this period, many experts and scholars of this field have come from different countries. At the same time, thousands of works illuminating this science appeared. Among the scholars who left an indelible mark in the history of Qur’anic recitation and tajweed science, we can count the famous Egyptian scholar Sheikh Suleiman Jamzuri.

Sheikh Sulaiman ibn Husayn ibn Muhammad ibn Shalabi al-Jamzuri (known as Efendi) was born in the year 1160 Hijri, 1747 AD in the village of Jamzur, located 7-8 km from Tonto, Egypt. He studied the basics of science in his village. Then he traveled to Allama Nuriddin Mihi in the “Ahmadi” mosque in search of knowledge. He mastered the knowledge of recitation and tajweed from him. At the same time, he received education from Sayyid Muhammad Mujahid Ahmadi¹. It was this teacher who gave him the nickname “Efendi”, which means “sir” in Turkish. He received education from several scholars. We will discuss this in detail below.

Although he was one of the great scholars in the science of recitation and tajweed, he liked to teach young children and organized special recitation classes for young children.

His teachers: Suleiman studied under many teachers. We bring to your attention the most popular of them. *Sheikh Nuriddin Ali ibn Umar ibn Hamad ibn Umar ibn Naji ibn Funaish al-Mihi* (1139-1204 AH / 1727-1790 AD). He was born in 1727 in the city of Mih, located near the city of Shibin al-Kum, Egypt. He was blind (there is also information that he was not blind). After studying at Al-Azhar University, he became famous in Tonto. He taught tajweed and

recitations at the “Ahmadi” mosque. His sanads of recitation and tajweed have reached our time. Sulaiman Jamzuri learned the science of recitation and tajweed mainly from him². In addition to the science of recitation and tajweed, he was also one of the leading scholars in the science of jurisprudence. He died in the village of Mih in 1790.³

Muhammad Abu al-Najo al-Mujahid al-Ahmadi (known as Sayyidi Mujahid). He was one of the major scribes of the 18th century and one of the sheikhs of the Ahmadi school.

His Scientific Heritage: Over the years, Sulaiman Jamzuri trained many students and wrote many scientific works. Including, “Tuhfat al-Atfal”, “Fath al-Aqfal biSharh Tuhfa al-Atfal”, “Nazm-u Kanz al-Ma’ani biTahriri Hirz al-Amani” (this work is a poetic commentary on the most famous and widely recognized work “Hirz al-Amani wa Wajh al-Tahani” written by Sheikh Shatibi on the science of seven mutawatir recitations and tajweed), “Al-Fath ar-Rahmani Sharh Kanz al-Ma’ani biTahriri Hirz al-Amani” (commentary of the above work), “Manzuma fi Riwaya al-Imam Warsh” (written about the rules of recitation according to the narration of Nafii al-Madaniis narrator Warsh, the first of the seven mutawatir recitations), “Jamii al-Masarra fi Shawahid ash-Shatibiyyah wa ad-Durrah” (commentary of Sheikh Shatibi’s work “Hirz al-Amani wa wajh al-Tahani” on seven mutawatir recitations and Sheikh Jazari’s “Ad-Durra al-Muziyya”), “Ad-Durr al-Manzum fi Uzr al-Ma’mum” (written on the science of jurisprudence), “At-Taraz al-Marqum biSharh ad-Durr al-Manzum” (commentary of the above jurisprudential work), and others.

It should be noted that Jamzuri’s poetic work “Tuhfat al-Atfal” is loved and read with special attention among teachers and students of our country. Every student who starts reciting the Qur’an and the science of tajweed memorizes and learns this book. This work is considered one of the easiest and most convenient poetic works that illuminates the rules of tajweed for students at the elementary level. In addition, it was written in 1198 AH (1784 AD) in the poetic “urjuza” method and consists of 61 baits. The author himself gave information about the number of baits and the date of completion in the 59th bait. Although several centuries have passed since it was presented to the lovers of Qur’an and tajweed, nowadays in many Muslim countries of the world these verses (baits) are memorized to students and their meaning is taught. In particular, this work is taught in Qur’anic recitation and tajweed classes in secondary and higher religious educational institutions of Uzbekistan. The prose and poetic translation and commentary of this work in Uzbek language was published with the title “Qiroatvatajwidfanidanqo’llanma” by Jahongir Ubaidullah in 2020, based on the conclusion No. 6977 of the Committee on Religious Affairs dated December 10, 2019.

His death: The exact date of death of Sheikh Suleiman Jamzuri is not known. Many scholars who studied his life in depth say that he was alive in 1209 AH and 1795 AD. Because on this date, the Sheikh completed the famous work “Al-Fath ar-Rahmani” on seven recitations.⁴ Sheikh Ayman Said said: “Imam Jamzuri was alive in 1213 AH, 1799 AD” and attributed this statement to Jamzuri’s work “Jami’ al-Masarra fi Shawahid ash-Shatibiyya wa ad-Durra”. Also, Shaykh Ilyas Barmawi expressed this opinion in the book “Imta’ al-Fudhala biTarajim al-Qurra”.⁵ Some other researchers, especially Abul Wafa Nasr al-Hurini, on page 140 of “Al-Matali’ an-Nasriyya”, said that he was present at the lessons of Sheikh Jamzuri, may God have mercy on him, in the Ahmadiyya Mosque in Tonto in 1227 AH, 1812 AD. Based on this, some say that

Sheikh Jamzuri was alive on this date.⁶ Therefore, it can be concluded that Sheikh Sulaiman Jamzuri's death date is 1227 Hijri, 1812 AD.

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