

SCIENTIFIC ACTIVITIES OF SAYYID SHARIF JURJANI IN SAMARKAND

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ABSTRACT

In this article, Sayyid Sharif Jurjani's activities in Samarkand, his works written in this city, his relations with Amir Timur, and the debates between Taftazani and him are detailed. In addition, brief information is given about the famous students of the scientist who taught in Samarkand and their activities.

KEYWORDS: *Amir Timur, Shiraz, Sayyid Sharif Jurjani, Samarkand, Sa'duddin Taftazani, Scientific Debates, Letter, Alauddin Attar.*

INTRODUCTION

No matter where Amir Timur (1370–1405) went, he brought the most skilled people in his field to the capital Samarkand and used their knowledge and skills for the development of the country. Among them, we can list such world-famous scholars as Muhammad ibn Jazari, the imam of recitation who was captured in the battle of Ankara, Sa'duddin Taftazani, who carried out scientific activities in Samarkand at the invitation of the Amir, and the famous Arab historian Ibn Arabshah (d. 1450), who was brought to the capital after the Syrian campaign in his childhood.

On the one hand, all this is due to the high respect Timur had for scientists and scholars, especially the descendants of the Prophet, and on the other hand, it shows that Amir Timur was a politician who did not forget the importance of using world experience to improve the country in every field. His noble quality was noted by a number of chroniclers, including Ibn Arabshah: "Amir Timur loved scholars and respected sayyids. He showed great honor to scholars and wise people and placed them above others; He respected each of them and was appreciative for them. He did not spare his love from craftsmen and professionals¹".

When Amir Timur occupied Shiraz in 1387, he heard about Sayyid Sharif Jurjani's (d. 1413) scientific potential and talent, he showed respect to him and gave safety to those who took refuge in the scholar's house. After meeting with Jurjani, he invited him to Samarkand. Jurjani accepted the offer and went to Samarkand. The scholar worked as a head teacher in this city for eighteen years, trained many students, and wrote some of his works here. But Khayruddin Zirikli mentions² in "al-A'lam" that when Amir Timur entered Shiraz, Jurjani fled to Samarkand and

lived in this city until Timur's death. This information contradicts historical facts confirmed by several historical and biographical sources.

The scholar came to Samarkand at the age of forty-seven. Based on the available evidence, it can be said that he also brought his family to the city. His son Muhammad was born in Samarkand and spent his childhood there. Muhammad died in Shiraz in 1434 before he was forty years old. Accordingly, he was born around 1397 when Jurjani was in Samarkand.

In that time, Herat, one of the two major cities of the Timurid state, became the center of fine arts, calligraphy, poetry, literature, and architecture, while Samarkand became the center of theoretical sciences such as tafsir, kalam, logic, puberty, astronomy, and mathematics. Amir Timur, who gathered great scientists from different countries in Samarkand and turned the city into one of the centers of Islamic culture, congregated these scientists in special meetings, talked with them, and listened to their scientific discussions and debates.

During his life in Mawarannahr, Sayyid Sharif Jurjani held several scientific debates and discussions with a number of scholars, in particular, Allama Taftazani (d. 1392). The echoes of these discussions spread throughout the world. Even separate treatises on these scientific discussions have been published³. Jurjani, who prevailed in the debates, became famous among the scholars, and his attention was also increased in the eyes of Amir Timur. As a result, Amir Timur promoted him to the position of the first-class scholar in Mawarannahr⁴.

The intellectual debate between Jurjani and Taftazani has become a controversial topic among scholars for centuries, and being a supporter of Jurjani or Taftazani has become a characteristic of great scholars⁵. Even today, there is a debate between scientists on the topics that caused a debate between two scholars.

Once, during the famous debate between Sa'ududdin Taftazani and Sayyid Sharif Jurjani, Amir Timur expressed his high respect for Jurjani and said: "Taftazani may be superior in debates and knowledge, but Jurjani is the winner today because he is sayyid"⁶. Amir Timur's favor and respect for the scholar served as an important factor in Sayyid Sharif's staying in Samarkand for a longer time and calm creating.

Although the historian of the Timurid period, Giyasuddin Khondamir (d. 1534), was closely associated with Taftazani's family and students, his Persian-language "Habib al-Siyar fi Akhbar Afrad al-Bashar" mentions warm thoughts about Jurjani in his work. In particular, the historian emphasizes that Jurjani prevailed over Taftazani in most debates⁷.

Jurjani, on the other hand, praised the career of Amir Timur and acknowledged his services for the sake of religion. About this, Amir Timur elaborates on the letter from Jurjani in his work "Timur's Rules" and cites the following: "Mir Sayyid Sharif, the greatest scholar of the time, wrote a letter to me in this regard, saying that all the Islamic scholars of the previous and the next generation unanimously said that Allah chooses one person every hundred years as a reformer of the religion to spread his religion⁸. At the beginning of the eighth century, Amir Sahibqiran developed the clear religion and spread it everywhere. The religion of Islam flourished in different countries and cities of the world. Rightfully (in this century) the propriety of Amir, the spreader of religion, has been confirmed⁹.

After the death of Amir Timur in 1405, political instability began to appear in the country. In this situation, among many scholars, Sayyid Sharif Jurjani also returned to Shiraz.

Sayyid Sharif Jurjani's life and scientific work spent in Samarkand for nearly twenty years contributed to the spread of his works and the views he put forward in them.

Jurjani was considered one of the head teachers of the Samarkand madrasas. When the scholar lived in Samarkand, hundreds of local and foreign students learned from Jurjani and became his apprentice. Among them, Alauddin Ali Samarkandi, the author of the tafsir "Bahr al-Ulum", learned from Jurjani, and later became Jurjani's deputy in teaching. In particular, he taught at Nizamiyya madrasa in Herat and later traveled to Anatolia.

The famous mathematician Musa Pasha ibn Muhammad Qadizada Rumi (d. 1430) was born in Bursa and received his first education there. In 1362, he went to Iran and learned science from Khorasan scholars. After hearing about the fame of scholars like Taftazani and Jurjani who were teaching in Samarkand, Qadizada Rumi came here and learned intellectual sciences from Jurjani. It is mentioned that after reaching a certain level in mental sciences, there was a misunderstanding between the teacher and the student, as a result of which Jurjani refused to teach Qadizada Rumi¹⁰. The scientist also wrote a footnote to Jurjani's work "Sharh al-Mawaqif", in which he mentioned appropriate and inappropriate criticisms. Researchers mentioned that Mirza Ulugbek (d. 1449) also learned from Jurjani at the madrasa¹¹. Taking into account that Mirzo Ulug'bek was eleven years old in the year when Jurjani left Samarkand, this might be said because Mirzo Ulugbek's teacher Qadizada Rumi was a student of Jurjani.

Fathullah Shirvani (d. 1453), who wrote the commentary on Ayah al-Kursi, studied intellectual and Shariah sciences in Samarkand from Jurjani, and mathematics from Qadizada Rumi. According to Davudi in "al-Tabaqat al-Kubra", Fathullah Shirvani wrote a commentary on Yusuf Ardabili's (d. 1397) jurisprudential work "Anwar li-A'mal al-Abrar" for the son of Sultan Shahrukh of Samarkand. Later, he came to Anatolia and settled in Kastamonu, where he continued to teach.

Originally from Iran, Sayyid Ali Ajami studied with several scholars in Iran and Samarkand, including Jurjani in Samarkand. In addition, he wrote super commentaries on some works of his teacher such as "Sharh al-Mawaqif", "Hashiya 'ala al-Matali", and "Hashiya 'ala Sharh ash-Shamsiya".

Fahriddin Ajami (d. 1460) studied in Samarkand for a while, studied mental and traditional sciences from Taftazani and Jurjani, and surpassed his peers in science. Then he went to the Ottoman state and studied under Mulla Fanari (d. 1431). He taught in several madrasahs, during the reign of Sultan Murad, the scientist was appointed as Shaikh al-Islam¹².

The famous historian Ibn Arabshah came to Samarkand in 1400, at the age of twelve, and his first education took place in Samarkand. He learned Turkish and Persian languages here and was able to learn from the famous scholars of that time. In particular, it is mentioned that he learned tajwid from Sayyid Sharif Jurjani, sarf, and nahw from Maulana Haji, hadith, and recitation from Ibn Jazari¹³. Also, Ghiyasuddin Jamshid (d. 1429) and Muinuddin Koshi (d. 1437) studied under him and it¹⁴ was narrated that his master was given the title of أَسْتَاذُ الْبَشَرِ وَالْعُقُلِ الْخَادِعَةِ [ustazul-bashar wal-aqlul-haadi a'shar]—"Teacher of mankind and the eleventh intellect"¹⁵.

Khondamir, the historian of the Timurids, stated in his work "Habib as-Siyar" that not a single lesson in madrasas was complete without Jurjani's works¹⁶. In the Samarkand madrasas, the scholar taught from his works on the sciences of puberty, logic, and the Arabic language. For example, Jurjani wrote the following in the preface of al-Misbah, a footnote to Sakkaki's famous work "Miftah al-Ulum" on the science of puberty: "At the end of my life, I tried to move to Mawarannahr. Here I saw thirsty people walking around the book (of Miftah). They couldn't get to the heart of the book. And again, I have met people who are blocked from getting it right. They tried to reveal the composition and style of the work, relying on the reviews, which were mostly damaged. In these comments, you will not see healing for the patient or cure for thirst"¹⁷. Haji Khalifa states in Kashf az-Zunun that this work was written in 1401. In one of the margins of the work, the author cites the following¹⁸: "Sayyid finished writing his commentary on the third part of the book "Miftah al-Ulum" in Mawarannahr, in 803 (1400), in the middle of the month of Shawwal". At the end of another manuscript in the library of Sulaymaniyah, the following words attributed to Jurjani are written: "I taught this book twice in Samarkand, and third time in Shiraz." I finished writing the end at the end of Dhul-Hijjah, 815 (1412). The author of the book, the poor slave Sharif ibn Ali al-Husaini al-Jurjani, wrote this on this date¹⁹. There is a time difference of more than ten years between the date recorded by Haji Khalifa and the sentence attributed to the author in this copy. There is also a possibility that Sayyid Sharif had the idea of making appropriate additions in the course of teaching and perfected the book in 1412. After all, such experiences are common in the work of scholars.

Jurjani's many works refer to the processes related to his activities in Samarkand. From these factors, it can be concluded that several works of the scholar were written while he was in Samarkand. Some scholars also mentioned Jurjani with Samarkandi nisba.

His world-famous work "Sharh al-Mawaqif" is a commentary on the work "al-Mawaqif" by Adududdin Iji (d. 1355)²⁰. Jurjani wrote it in Samarkand in 1404, a few years after Taftazani's "Sharh al-Maqasid" was written. Despite the fact that the work was written in Samarkand, the name of Sultan Pirmuhammad (d. 1410), son of Jahangir Mirza, representative of the Timurid family, is mentioned in its introduction, and psalms are written in his name. The work explores all the debates about the kalam and philosophy.

"Sharh Mukhtasar al-Muntaha", "Hashiyai Jadida", "Hashiya ala at-Talwih ala at-Tawzih" and "Hashiya ala Sharh al-Wiqaya" are about the furu' al-fiqh. His works such as "Sharh Kanz ad-Daqaiq", "Sharh al-Hidaya", "Sharh al-Faraid al-Sirajiyya" are famous. It will not be a mistake to note that the scholar wrote most of these works while he was in Samarkand. The reason is that these works were written by scholars from Mawarannahr, and at the same time, they were the most consulted sources in Mawarannahr region at that time. Moreover, Jurjani himself, being a member of the Hanafi school, studied these works and wrote commentaries on them. His work entitled "Hashiya ala Sharh al-Wiqaya" is related to Hanafi jurisprudence, and it is a side note written in the book "Wiqayat ar-Riwaya fi Masail al-Hidaya" by Sadrush-Shari'a. Also, the work "Sharh al-Hidaya" is considered a commentary of the famous work "al-Hidaya" written on the work "Bidayat al-Mubtadi" by Burhanuddin Marghinani (d. 1197). The book 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. There is also information that Jurjani's son Muhammad completed the work²¹.

Jurjani's "Sharh al-faraid as-sirajiyya" work on the science of inheritance is a commentary on the work of Sirajuddin Muhammad ibn Mahmud Sajavandi from Ferghana on the science of inheritance of the Hanafi sect called "Faraid as-sirajiyya", written in 1401 in Samarkand. The work "Sharh al-faraid as-sirajiyya" was later attributed to Sayyid Sharif among scholars and became known as "Sharifiyya". The work is taught in madrasahs not only in its time, but also today. It has more than ten commentaries. Since inter-sectarian conflicts are almost rare in the science of inheritance, representatives of other sects also refer to this work.

Jurjani's practical and theoretical engagement with Sufism is related to his work in Samarkand. In Samarkand, he took Sufism lessons from Khoja Alauddin Attar (d. 1400), one of the Naqshbandi sheikhs, as a result of which he finished works on Sufism²². Abdurrahman Jami (d. 1492) in his book "Nafahat al-uns" discussed Jurjani's way of Sufism. In the work of Fakhruddin Ali Safi, "Rashahat ain al-hayat", it is said: "Jurjani was one of the best and most acceptable students of Hazrat Khoja Alauddin Attar. Hazrat Makhdum (Jami) Quddisa Sirruhu is mentioned in "Kitab Nafahat al-uns", this faqir has heard from some saints, kudwatu ulamail-muhaqiqin and asawatu kubarail-mudaqqiqin, sahib tasanifil-faiqa wat-tahqiqat ar-raiqa as-Sayyid ash-Sharif al-Jurjani (may God bless him and grant him peace) found the tawfiq among the companions of Hazrat Khoja Alauddin Attar Quddisa Sirruhu"²³.

After the death of Alauddin Attar in 1400, Jurjani began to participate in the mystical talks of his student Nizamuddin Khamush (d. ca. 1449)²⁴. It is mentioned that Khoja Ubaidullah Ahrar took the path of tariqat from Nizamiddin Khamush²⁵.

Jurjani wrote the work dedicated to the founder of the Naqshbandi sect Bahauddin Naqshband "Risalai Bahaiyya". The work is also called "Risala fi manaqib Khoja Bahauddin". Although reliable authors such as Sakhawi and Katib Chalabi state that Jurjani has such a work, no manuscript copy of the work has been found so far. Also, "al-Risala ash-Shawqiyyah" consisting of thirteen chapters in Persian on the features that should be followed by learned and faithful ascetics, "Sharh al-Adab" commentary on Azududdin Iji's book "Adab" and²⁶ also wrote a ta'liq work entitled "Hashiya alal-Awarif" on the famous work of Sheikh Shihabuddin Suhrawardi (d. 1191) "Awarif al-ma'arif".

At the same time, in Jurjani's work "at-Ta'rifat" dedicated to terms of Islamic sciences, about two hundred and fifty Sufi terms are given²⁷. In the writing of these definitions, the practical work of the scholar, who belonged to the Naqshbandi sect in Samarkand, did not leave its influence.

Jurjani's works on the Arabic language had a direct impact on the development of sarf and nahw sciences taught in Mawarannahr madrasahs at that time. Ibn Hajib (d. 1249) is one of the scholars who left a significant impact on the Arabic language in the Islamic world after Mahmud Zamakhshari. About a hundred commentaries have been written on Ibn Hajib's work "Kafiya". Sayyid Sharif's work "Sharh al-Kafiya" written in Persian is known as one of the most authoritative of these commentaries. The author was known by the name "Sharifiyya" due to the fact that he was taught a lot in madrasahs. The works written in the later period testify that this work has a special place in the scientific environment of Mawarannahr. In particular, in "al-Fawaid al-Ziyaiyya", the most famous commentary written on Kafiya, known as Sharhi Mulla, the commentator Abdurrahman Jami quotes Jurjani in several places. In particular, he quotes

Jurjani's work on the topics of المُنْتَبِي [al-musanna] – "binary nouns", اِسْمُ الْفَاعِل [ism al-fail] – "the name of the doer of action" and الحُرُوفُ الْعَاطِفَةُ [al-huruf al-atifa] – "connectors". He explains the issue by saying: "This is what is said in Sharifiya". In addition, Abdurrahman Jami quotes from Jurjani's work "Hashiya ala sharh al-Kafiya" and although he does not mention Jurjani's name openly, he mentions the views put forward by Jurjani in this book with the words "some scholars", "some", "it was said"²⁸. in one place, i.e. on the controversial topic of the word affected by ليس coming before it, Jami openly mentioned Jurjani: "From the first group of Nahw scholars, Mubarrad, people of Kufa, Ibn Siraj and Jurjani said that it is not permissible to bring mansub before it"²⁹.

Sayyid Sharif wrote several works on astronomy. He wrote a commentary entitled "Sharh al-Chaghmini" on one of the scholars of Khorezm, Mahmud ibn Muhammad Chaghmini's (d. 1221) work "Mulakhkhas fil-hay'a" ("A short collection on astronomy"). Academician V.V. Bartold stated that the study of the commentaries written by Jurjani and Qazizada Rumi on Chaghmini's work on astronomy was also included as the subject of astronomy classes at the Ulugbek madrasa³⁰.

As a result of Jurjani's scientific activity in Samarkand, the science of logic became the criterion law used in all human knowledge in the Timurid state. Logic appeared as a scale of science that measures the correctness of any judgment. This science was widely used in the scientific researches of the Ulugbek observatory, which was established later. Sayyid Sharif not only directly taught Mirza Ulughbek in the madrasa, but also made a great contribution to the establishment of the Ulugbek Academy. Because his students formed the basis of this scientific center³¹.

At the same time, Sayyid Sharif Jurjani wrote a commentary on the work "Ashkal at-ta'sis fil-handasa" by the Samarkand scholar Shamsiddin Samarkandi (d. 1291) on geometry, which provides information about shapes, and called it "Hashiya ala ashkal at-ta'sis fil-handasa lil-allama Shamsiddin al-Samarkandi". Haji Khalifa states that thirty-five forms are mentioned in the work, and a commentary was also written on it by Qadizada Rumi³².

After the death of Amir Timur in 807/1405, Sayyid Sharif Jurjani left Samarkand and came to Shiraz. By this time, many scholars left Samarkand and traveled to other countries. Historians cited the political situation in the country as the reason for this. Since then, most scholars have gone to the territory of the Ottoman Empire and continued their activities. Among them, we can mention such scholars as Fathullah Shirvani, Fakhriddin Ajami, and Ali Kushchi (d. 1474). In addition, the scientific works produced by the Samarkand school became the main textbooks of the madrasas of the Ottoman Empire. For this reason, Turkish scientists called Samarkand figuratively "the storehouse of knowledge of the Ottoman Empire".

In general, Jurjani's nearly twenty years of activity in Samarkand gained special importance in the study of the Arabic language, kalam, and logic sciences in the country on a wider scale and popularization of different views on these sciences among scholars.

Based on the information about the scientific trips of the scholar, it can be said that he spent the most productive period of his life in Samarkand. In addition, Jurjani did not stay in any of the cities he visited such as Herat, Bursa, Cairo and Shiraz, as long as he was in Samarkand. So, as

mentioned above, Amir Timur's respect and trust in Sayyid Sharif Jurjani was a unique factor in the scholar's effective scientific activity in Samarkand.

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