LIFE AND SCIENTIFIC HERITAGE OF ALI AL-QARI

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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;
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.


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 “Sunt an-Nujum al-Qarn al-hadi ashar” Ali al-Qari was one of the leading scholars of science and the most exemplary researchers, an expert in this regard.

The sources do not provide other 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-Muhibbiyin “Khulasat al-asar fi a’yon al-qarn al-hadi ashar” and al-Shawkani’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 Nabawiiya, 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-kutub 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 adabih”: “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-Shawkani. Al-Badr at-tole.-Cairo:Dor al-kitab al-Islam. 1990. –P.89).

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”.


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.

Hanifa an-Nu‘man ibn Thabit al-Kufi’ (d. 150/767). 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’innidin bin Hafiz al-Harawi. The book, which contains 52 letters of the scholar “Risalat samal al-kawariz fi zamm ar-rawafiz” emphasizes this point: His late teacher in reciting, Mu’addin ibn Hafiz Zaynuddin, was one of those who recite the Qur’an well. “

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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 Quranic 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 Quran 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 sheik 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 were 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.


3. Shaikhul Islam Jalaluddin Suuryuti 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 Sharafuddin al-Jirahi.


10. Ali ibn Mubarak Shah As-Sidiq, author of “Mishkot al-Masabih”, authored by Khatib al-Umari al-Tibri (d. 741/1340). In turn, al-Tibri’s work “Mishkat al-Masabih” is also a work written by Imam al-Baghawi (d. 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)

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-Sidqi 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 Yusuf ibn Abdurrahman al-Rumi. He was educated in jurisprudence, interpretation, reading, and many other religious knowledge from scholars who had great respect among Arabs and non-Abars 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 Rafiidi king, had conquered Herat, he exerted excessive pressure on Muslims, and the rafiiids 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 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 scholars.

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 madhab 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.

REFERENCES: