



Contribution of Sayyid Sharif Jurjani in the formation of faroiz (science of heritage) in Central Asia

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Anotation: Everyone is aware that the land of mavorounnahr is a hotbed of Islamic Science. Among the sciences developed here, such as Hadith, Fiqh, aqid, Tafsir, Kalam, we can also add faroizni, which later separated from the Fiqh and formed as an independent science.

Keywords: the scientist, jurisprudence, Hadith, philosophy.

The imam who has grown from our country B. Marginoni, A. Kasani, Samarkandi, Nasafi and others have made their contribution the development of science to the issues of inheritance within the works related to the Fiqh, while Sayyid Sharif Jurjani is distinguished from them with their special services in this regard. The scientist, who gained great fame by creativity in such Sciences as linguistics, belief, word, interpretation, mysticism, logic, was able to make a significant contribution to the science of inheritance.

First of all, we will talk about the life and scientific activity of Jurjani. The full name of the scientist is Ali ibn Muhammad ibn Ali Jurjani Hussaini, 740 H. or 1340 BC was born in February at a place called Taku near Jurjon. The representative of the descendants of rasulullah Sallallahu Alayhi vasallam (13th generation) was one of the children of Muhammad ibn Zaid Dali, who was considered one of the imams of Zaydia, who became famous by the name of Sayyid Sharif. Abu Khasan is the kounya of his.

After having received primary education in his own country, he went to Hirat study the books of the scholars of the logic called "Sharhshamsiya" and "Sharh al-matoli" from Al-Qudbiddin Razi. However, after some time, he was advised to go to Mubarekshah, a student whose name was mentioned in the logic of Egypt.

Going to Egypt, he passes through the Land of Anatolia and is interested in taking lessons from the Jamaliddin Oqsaroy, where he enjoys great fame among the people. But as long as the Sheikh has already died when he arrived. That is why the Egyptian tour continues with the student of the Oqsaroy Mulla Fanari. He lived



in Egypt for ten years, learning from the Mubarekshah scholars and philosopher Boburti.

There he will be accompanied by Sheikh Badriddin Simavi, poet Ahmadi and the famous physician Haji. At the same time, during this period, Jurjani writes hashiya in the book of Qutbiddin Roziy “Sharh Al-matoli Al-Anwar”. After the end of the acquisition of knowledge, it is lost to its land through Bursa, the capital of the Usmoni state.

In his motherland, the scholar Sa'duddin Taftazoni brought young Jurjani to the king of the Sheroz, King Shujo, and appointed the scholar to supervise “the Dorush-Shifa” madrasah. Here, the scientist will be busy with teaching books and writing fables for decades. As a result, the voice of the scientist went all over. Especially in the field of intellectual sciences.

Amir Temur after the capture of his Lord Sheroz 1387 (789h.) in the year brings the scientist to Samarkand. Here the scientist 18 years led writer and began to write a lot of books. The mavorounnahr scholars, in particular, had many discussions and scientific disputes between the scientist and the Taftazoniy. This led to a further increase in the reputation before Amir Temur¹.

Sayyid Sharif Jurjani meets with Khoja Alouddin attor in Samarkand, and in the influence of this meeting there is a tendency to mysticism, gradually entering the Naqshbandian sect of Sufism. On this way, friendship between the scientist and Mevlana Nizamiddin Khomush comes and he begins to participate in Sufi Sessions.

After the death of Amir Temur in 1405 (807h) years, he returns to Jurjoni Sheroz and spends the rest of his life devoted to science here. He died 1413 (816h) years and is buried in a cemetery near the Atik mosque in Sheroz².

Sayyid Sharif Jurjani is one of the few scholars whose books have become the main sources for the people of the times even after his death, leaving a bright mark in his lifetime. Many books, interpretations, frameworks in the religious and secular sphere, such as the word, Arabic language and literature, philosophy, logic,

¹Суютий Ж. “Буғятул вуъот”, 351-б.

²Шавкониё М.А. “ал бадр ат-толий”, 1, 488-б.



astronomy, mathematics, history, jurisprudence, Hadith, interpretation, mysticism, are over, and are rightfully named as the scientist.

According to the sources, the scholar possessed the qualities of a strong intellect and thinker, incomparable, delicate, trivial, irreconcilable and inaccessible in the preface that he could see. His works, especially his linguistic and Islamic heritage books, are among the most important sources of information transmitted from generation to generation in Muslim madrassas. As evidence of this, we can say that part of the permits of scholars from Turkey, Turkestan, Iran and India go to Jurjoni and another to Taftazoni. Thus, the scholar is considered to be the master of most of the savants of our land.

Since he lived in the Jurassic Islamic philosophy developing period, he was much more aware of such philosophy as Razi, Beyazov, Omidis before him. This is also evidenced by the work "Sharh Al-Mawaqif", dedicated to the science of the word. Despite the fact that the work was originally devoted to the science of the word, almost 2/3 of it covered the graduates of philosophy.

In the jurjanian Fiqh, he was in the Hanafi sect, and in the creed he was in the sect of equality in many matters, and in lesser matters-in the sect of matrudianism. In linguistics, it can be said that the scientist was a supporter of Representatives of the Basra school, like Zamakhshari.

As mentioned above, ends with a very beautiful interpretation of the work of SirozhiddinSajovandiy, "Faroiz as-sirojiya" on the science of inheritance, which was written in the Hanafi sect on the occasions of the scientist lived in Samarkand. The work "Sharifiya", which later became known among the Taliban of science, was one of the Mo'abar sources of the Hanafi sect and was studied in the madrasas of our country for a long time. Since the science of faroismis extensively and extensively covered in the Qur'an, it is distinguished by the discrepancy of scarcity compared to other sciences. So, even representatives of other denominations have many references to this book.

Since this year the students of the Tashkent Islamic Institute have been selected as a textbook for this book, we are now working hard to publish the book in our country.