

SHIKHOBIDDIN ALUSI'S WORK "RUHUL MAA'NIY FI TAFSIRIL QUR'ANIL AZIM VA SAB'UL MASANIY" IS AN IMPORTANT SOURCE ON MYSTICISM INTERPRETATIONS

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ABSTRACT:

This article provides information about the life and work of the commentator Shikhabiddin Alusi, his interpretation of "Ruhul maa'niy fi tafsiril Qur'anil azim vas sab'ul masaniy". The article also describes the methods used in this interpretation, the important topics and the work specifics.

Keywords: Alusi, commentator, interpretation, mysticism, sign, ta'vil.

INTRODUCTION:

Since the Qur'an revelation, there has always been a need to understand it, to understand its meanings, and to interpret it. The first person to interpret the Qur'an was the Prophet Mukhammad (peace and blessings of Allah be upon him). Interpretations were originally oral, but later turned into a book. Interpretation works were written according to each period needs. With the development of this science, the interpretations types also expanded. Most of the interpretations presented are metaphorical and mental interpretations. It is followed by mystical interpretations with mysticism. Commentators on the mysticism interpretation are described by scholars as follows: "Apart from the obvious meanings of the Qur'an verses, they are hidden signs that appear only to mystics and leeches. This allows you to combine obvious and figurative meanings". The most popular interpretations in this sphere are "Tafsiril Qur'anil azim" by Sakhl ibn Abdullokh Tustari, "Khaqiqut tafsir" by Abu Abdurakhmon Sulami; "Latoiful isharot", Najmiddin

Kubroning "Ta'vilotun najmiyya" by Abdulkarim Kushayriy, "Ruhul maa'niy fi tafsiril Qur'anil azim vas sab'ul masaniy" by Shikhabiddin Alusi and Ismoil "Ruhul bayon" by Khaqqiy Bursavi. The most moderate and perfect of these books is Shikhabiddin Alusi's "Ruhul maa'niy fi tafsiril Qur'anil azim vas sab'ul masaniy" interpretation.

The author of the book is a scholar known as Alusi, whose full name was Abussano Shikhabiddin Sayyid Makhmud Efendi Alusi ibn Sayyid Efendi Alusi Baghdadi, his family tree goes back to Khusayn roziyallohu anhu on his father's side and to Khasan roziyallohu anhu on his mother's side. He was born in 1217 AH in Karkh province of Baghdad. He was the sheikh of the scholars of Baghdad, a hadith scholar, commentator, and fakih, as well as a scholar of both the intellectual and the metaphorical sciences of his time. He started teaching and writing books at the age of thirteen. He taught in many madrassas. After becoming a Khanafi mufti, Sheikh Abdullakh Aquli began teaching various subjects at his home near the mosque. In 1263 AH, he resigned from the post of Mufti and devoted his entire life to writing commentaries. Completing it, he traveled to Constantinople in 1267 AH and presented his commentary to Sultan Abdul Majid Khan. The Sultan was very pleased with the commentary and gave the author many gifts. In 1269 AH, Alusi returned to Baghdad from Constantinople.

He was a follower of the Sunni faith, and although he was a Shafei, he was an imitator of Abu Khanifa in many respects. Towards the end of his life, he practiced ijtehad. Alusi died in

1270 AH in Karkh city and was buried in the Sheikh Maruf Karkhi mausoleum.

TEACHERS:

1. Shaykh Ali Suvaydiy (died 1237 AH). He was one of Iraq's most famous hadith scholars, and was born and died in Baghdad. He is the author of books such as "Aqdus samin fi bayani masailid din", "Tarixu Bag'dod".

2. Shaykh Kholid Nakshbandiy (died 1243 AH). He was a descendant of Osman roziyallohu anhu and was one of the great Sufis. He came to Baghdad at a young age and settled there. His "Sharhu maqomotil haririy" book is very famous.

3. Mulla Khusayn Juburiy. He was one of the pious sheikhs, from whom Alusi learned the Qur'an.

4. Sayyid Abdullokh Afandi. He was the father of Alusi and one of the greatest scholars of his time. He took lessons from his father in Arabic, hadith, Shafei and Khanafi schools.

5. Sayyid Ali ibn Sayyid Akhmad. He was the son of Alusi's uncle, from whom he studied the book "Sharhur risalatul vadi'yyatul adadiyya"

6. Abdulaziz Afandi Shavvafzoda (died 1246 AH). He was one of Baghdad's leading scholars in Arabic. In his presence, he studied a number of treatises, such as the "Risalatul vadi'yyatul adadiyya"ning hoshiyasi, "Odobu Mas'udiy", "Sharhus sirojiyya fil faroiz".

7. Sayyid Alauddin Ali Afandi Mosuliy, Alusi said about his teacher: "He had a strong intellect that could solve any difficulty, I was polite to his manners".

8. Shaykh Yahyo Marvaziy Imodiy was a well-known fakih of his time in the Shafei school. Alusi learned from him all the intellectual and figurative sciences, such as hadith, interpretation, and fiqh.

9. Abdullokh Afandi Umariy (died 1297 AH). He was a scholar who had several chanting

reading. Alusi learned from him the chanting reading of Abu Amr, Ibn Kasir and Nofe'.

10. Shaykh Mukhaddis Abdurakhmon Kazbariy (died 1262 AH). He was a master of hadith in his time. Alusi received permission from him with a complete list of mental and figurative sciences.

11. Sheikh Mufti Abdullatif ibn Abdullakh (died 1260 AH). He was the Khanafi Mufti of Beirut. Alusi learned all the mental and figurative sciences from this scientist.

12. Scientist Akhmad Arif Khikmat (died 1275 AH). He worked in Medina, he is the founder of the "Arif Khikmat" library, he was a pious, righteous man. Olusi met him in Istanbul and began attending his classes, with his full disgrace.

BOOKS:

Olusi has a great scientific legacy. He was a prolific creator in all aspects of the mental and figurative sciences. "Sufratuz zad lisufratil jihad", "Ajvibatul iroqiyya alal as'ilatul iyroniyya", "Ajvibatul iroqiyya alal as'ilatul lahuriyya", "Nahvatush shumul fis safar ila istambul", "Nashvatul mudom fil 'avda ila madinatis salam", "Goroibul ig'tirob va nuzhatil albab", "Inbail abnai biatyabul anba", "Akhval minal akhval", "Kotfuz zakhr min rovdish sobr", "Zajrul magrur an rijzil gurur", "Saj'ul quyuma fi rub'il 'umuya", "Ruhul maa'niy fi tafsiril qur'anil azim va sab'ul masaniy", "Tafsir daqoiq", "Xoriydatul g'oybiyya", "Kashfut turro anil g'urro", "Hashiya qitrin nada", "Sharh sullamul mantiq", "Fayzul varid fi sharh qosiyda mavlana Xolid", "Burhan fi 'itoatis sultan", "Tirozil mazhab fi sharh qosiydal bazil ashhab", "Valiyun ni'amil islam shahyin nig'am fi tarjamati shayx", "Nafahotil qudsiyya", "Favaidus sanniyya".

Alusi's commentary is "Ruhul Ma'ani", and the author writes in the introduction to his commentary that from an early age he set

himself the goal of discovering the secrets hidden in the verses of the Qur'an. So other young people stayed away from the entertainment they were given and took advantage of every minute of their precious life in search of knowledge. Allah blessed him with the fulfillment of his intention. Although he was not yet twenty years old, he began to deal with the problems that arose from the obvious meaning of the Qur'an. To do this, it was necessary to read the commentaries written up to that time, to go to the scholars and ask what they did not know, to study, and in this way to put the knowledge of teachers in the heart. Finally, he had a dream on a Friday night in the month of Rajab, 1252 AH. Allah commanded him to take over the heavens and the earth and to repair the cracks. He awoke with one hand on the sky and the other on the ground. Surprised by the dream, he looked for the meaning of the dream. According to some interpretations, such a dream refers to the interpretation of the Qur'an. He began writing commentaries on the night of the 16th of Sha'ban this year. During this period, Sultan Makhmud Khan ibn Abdulkhamid Khan ruled, and the author was thirty-four years old.

According to the author at the end of the commentary, the commentary was completed in 1267AH.

Although he had finished writing the commentary, he had not yet named it. Prime Minister Ali Reza asked the king for advice. The Prime Minister called the commentary "Ruhul maani fi tafsil Qur'anil azim vas sabul masani." This commentary by Alusi is considered to be the greatest and most authoritative of all. Because it is one of the last commentaries in history and it contains the essence of all commentaries. Whichever commentary he narrates begins with the quality of the author. For example, Abu Sa'ud narrates from his commentary as "Shaykh al-

Islam", According to Bayzavi, he was called a "Qoziy", when he narrates from Razi, he begins by saying, "Imam." Whichever commentator he disagrees with, he certainly defends the sects of Abu Khanifa. While some scholars consider this to be a mental commentary, others consider it to be a figurative commentary. In fact, there is no need to argue. Because it is an encyclopedic commentary that combines the mind, the metaphor, and the gesture. Unique aspect of the work is in it.

In his commentary, Alusi also cited the views of philosophers and astronomers on the world creation, confirming his approval and rejecting his disapproval. The commentary also covers nahviy, fikhiy issues. He rebuked the commentators who were completely opposed to the Israelites and quoted them in his commentary, accusing them of negligence. Chanting reading are also mentioned, but the mutavahir is not mentioned. The relationship between the surahs and the verses and the reasons for their revelation are stated. He used a lot of Arabic poetry to express the dictionary. After interpreting the obvious meanings of the verses in his commentary, Alusi also commented on the figurative meanings. In the "introduction" to his commentary, he describes mystical commentary as follows: "A mystical commentary is a type of commentary that summarizes the exact meanings that leeches discovered". There are three rules that apply to this interpretation type, according to certain rules:

There is a connection between the obvious meaning of the Qur'an and its figurative meaning. Rejecting the obvious meaning of the Qur'an, keeping only the figurative meaning, does not mean that this is the purpose of the verse.

Presence of Shari'ah evidence supporting the figurative meaning. The commentator sometimes gives a general

description of the figurative meanings in a surah, and sometimes interprets verse by verse. For example, commenting on the «basmala», he says: The kasra of the letter "ba" in «basmala» means that the servant obeys Allah when he turns to Him, to teach them to be submissive and humble. Turning to God is the only way to be broken and obedient”.

Alusi usually summarizes the people interpretations of truth when he quotes the figurative meanings of the verses, it is very rare for a verse to have a specific meaning. That is, during the surah interpretation, he explained the mysticism only in certain parts of that surah. There are 15 verses in Surat al-Imran, 10 verses in Surat an-Nisa, and 9 verses in Surat al-An'am and Surat al-Ma'ida. In some surahs, on the other hand, it is limited to giving figurative meanings in an average of 3 places. There are 3 places in Surat an-Nahl and Isra, 4 places in Surat al-Kahf, and 2 places in Surahs Ra'd, Abraham and Maryam. In Surah Al-Mu'minun and Surah Yusuf, there is only one figurative meaning. Mujodala, Voqea va oxirgi uch poradagi suralarda (Jum'a, Maorij, Nuh, Inson, Takvir, Fajr, Shams, Ixlos suralari bundan mustasno) birorta ham oyatning ishoriy ma'nosi berilmagan. In the Mujodala, Voqea, and the last three surahs (with the exception of Surat al-Jumu'ah, Ma'arij, Noah, Man, Takweer, Fajr, Shams, and Ikhlas), no verse is given a symbolic meaning. The reason why some of the surahs do not contain allusions is that the topics mentioned in those surahs are mentioned in the previous surahs as well, so as not to repeat the same subject. For example, the story of Pharaoh with Moses in Surat al-Qasas, it was also mentioned in the previous Surah Toha, and the commentator did not prefer to repeat the subject. Sheikh Abdullah Gimari, for example, explains that Alusi quoted the allusive interpretation in Surah Yusuf as follows: “It depends on two

disciplines: the first is the methodology science, and the second is the puberty science. This story was revealed in response to a question, as indicated in the following verse: “Indeed, Yusuf and his brothers had verses for the inquirers”. This is where the story had to be told in detail, and if you left something out of it in another surah, the answer to the question would not be complete. This is not permissible according to the rule established in the methodology science (it is not permissible for a statement to be delayed beyond the time required). As for the second reason, the story is quoted in detail in Yusuf's words to his father: “Father, I saw eleven stars, the sun and the moon, and they worshiped me”. After that, the incident between his brothers and him was a prelude to the dream interpretation. Yusuf said: “O my father, this is the dream interpretation I have learned before, and my Lord has made it come true”. No doubt, the dreamer is interested in the meaning of the dream. What do the stars mean? What do the moon and the sun mean? What does it mean that they worship? Seeks answers to similar questions. Adolescence requires that the sentence be adapted to the situation. Accordingly, a full account of the story calms the listener, allowing him to find complete answers to the questions that arise. Mentioning a figurative meaning here is a repetition and undermines the sentence maturity”. Alusi, like other Sufi commentators, interpreted the “huruf muqattaat”. He interpreted “Alif. Lam. Mim” at the beginning of Surat al-Baqara and Surat al-Imran, at the beginning of Surah Maryam, “Kaf. Haa. Yoy. Ayn. Sod”; in Surah Yunus, “Alif. Lam. Ro” in relation to the names and attributes of Allah. “Ya. Sin ” and “ To.Ha ” are the attributes of the Messenger of Allaah (peace and blessings of Allaah be upon him), “To. Sin. Mim ” in relation to the condition of the slaves who are in mukaraba with Allah. He also used symbolic

mysticism in his interpretation. For example, put the chair in the heart of the wise, Tolut in the soul, Moses symbolized the heart, the paradise with rivers flowing under it, the status of trust and submission in mysticism, and the tree that Adam ate from the fruit symbolizes greed.

Today meaning of Islam, the religion role in socio-ethical issues, the Qur'an and the hadiths essence, and the importance of the interpretation science. Explaining the meaning of the Qur'an verses, the interpretation science, its historical development, development stages, research on the great scholars legacy are of great scientific and practical importance in the correct interpretation of the Qur'an verses in today's globalized world. In this regard, Shikhabiddin Alusi and his work "Rukhul maani fi tafsiril Qur'anil azim vas sabul masani" serve as one of the sources.

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