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## ANALYSIS OF SAYYID SHARIF JURJANI'S VIEWS ON WORKS RELATED TO ULUM AL-HADITH

**Abstract:** Sayyid Sharif Jurjani, who was active in the scholarly environment of Samarkand during the Timurid period, is regarded as one of the prominent scholars who left an important intellectual legacy in the field of hadith studies and hadith methodology. This article analyzes Jurjani's scholarly heritage related to ulum al-hadith on the basis of classical and modern sources and examines the works attributed to him through a comparative-critical approach. The study highlights discrepancies in the number and titles of the works attributed to Jurjani in biographical, bibliographical, and contemporary academic sources. It also advances the scholarly hypothesis that several treatises identified in some sources as independent works may actually represent different versions or titles of a single textual tradition. As a result, the article demonstrates that Jurjani's contribution to hadith methodology reflects a distinctive scholarly approach based on textual abridgment, reorganization, and systematic scholarly presentation.

**Key words:** Sayyid Sharif Jurjani, hadith methodology, al-Mukhtasar fi usul al-hadith, Hashiya ala Khulasa at-Tibi, Hashiya ala Mishkat al-masabih, Mishkat al-masabih, manuscript sources, commentary, hashiya, mukhtasar, ikhtisar.

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### Introduction

Within the system of Islamic sciences, the Sunnah occupies a central position as the primary source after the Holy Qur'an. Among the disciplines devoted to the study of the Prophet's Sunnah, hadith studies hold particular importance due to their foundational role in Islamic scholarship. In addition to collecting and transmitting narrations, this discipline significantly contributed to the development of scholarship through the critical analysis of transmitted reports.

One of the scholars who continued these intellectual traditions within the scholarly

environment of the Timurid era was Sayyid Sharif Jurjani. Upon the invitation of Amir Temur, Jurjani came to Samarkand, where he served as chief mudarris for eighteen years and authored numerous scholarly works. During this period, he participated in various scholarly debates with leading scholars of his time, particularly Taftazani (d. 794/1392). These debates not only strengthened Jurjani's reputation among scholars but also earned him the high regard of Amir Temur himself.

Jurjani was a versatile scholar who produced works in numerous disciplines taught in the madrasas of the eastern Islamic world. Sources indicate that he

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authored nearly one hundred works. Modern academic studies increasingly attempt to systematize and compile scattered information concerning Jurjani's scholarly legacy.

Rather than listing all of his writings, this article specifically focuses on works directly related to hadith studies. Certain studies include among these works Hashiya ala Khulasa at-Tibi, Hashiya ala Mishkat al-masabih, and al-Mukhtasar fi usul al-hadith. However, some biographical and bibliographical sources mention only two hadith-related works attributed to Jurjani and omit Hashiya ala Mishkat al-masabih entirely. Nevertheless, as emphasized by Abdulhay Laknawi, this work indeed belongs to Jurjani. Furthermore, the Turkish manuscript database records thirteen manuscript copies attributed to Jurjani under this title [1:26].

### Main Part

Sayyid Sharif Jurjani was born in 1340 in the city of Toku near Astarabad [2:52]. After studying in various intellectual centers of the Middle East under renowned scholars such as Qutbiddin Razi Tahtani (d. 766/1365), Mubarakshah (d. 784/1382), and Babarti (d. 786/1384), Jurjani later engaged in teaching and issuing legal opinions as a scholar of exceptional intellectual authority. Consequently, his scholarly legacy received considerable attention in the sources, which provide varying information regarding both the number and scope of his works.

For example, the article "Jurjani" in the Turkish Religious Foundation Encyclopedia of Islam (DIA) states that he authored nearly one hundred works and lists twenty-eight of them among his most famous writings [3]. Muhammad Abdurrahman Mar'ashli, during the critical edition of at-Ta'rifat, notes that the total number of works attributed to Jurjani reaches ninety-one [4:13]. In his biographical work al-Badr at-tali, Shawkani lists the titles of thirty-three works attributed to Jurjani while discussing his life and scholarly activity [5:488]. Information presented in modern studies concerning the number of Jurjani's works is generally synthesized on the basis of classical bio-bibliographical sources such as Shawkani, Sakhawi, and Ayni.

These discrepancies demonstrate not only the breadth of Jurjani's intellectual legacy but also the necessity of examining the works attributed to him according to specific scholarly disciplines. This need becomes particularly important in relation to his hadith-related writings. Sources mention these works under different titles, and some of them are directly connected to the commentary tradition surrounding Mishkat al-masabih. Among these works is Hashiya ala Mishkat al-masabih, attributed to Sayyid Sharif Jurjani. This work is described as a marginal commentary written on the commentary of Waliyyuddin Khatib Tabrizi (d. 737/1336) to Mishkat al-masabih, itself based upon Husayn ibn Mas'ud al-

Farra al-Baghawi's (d. 516/1122) Masabih as-sunna [6:133]. Manuscript copies of this work are preserved in the Suleymaniye Library collections, including the Fatih section (No. 668), the Yeni Jami section (No. 198), and the Yusuf Agha section (No. 102) [7:51].

Al-Masabih as-sunna originally contained nearly four thousand hadiths, but Waliyyuddin Tabrizi revised and expanded the work, increasing the number of hadiths to approximately six thousand. In subsequent centuries, numerous commentaries were written on both Mishkat al-masabih and its source text al-Masabih as-sunna. The earliest commentary on Mishkat al-masabih was authored by Sharafuddin Tibi (d. 743/1342), the teacher of the compiler of the work [8:4].

These data demonstrate that Mishkat al-masabih underwent a multi-stage process of scholarly development. Initially, Baghawi authored Masabih as-sunna, which was later revised and expanded by Khatib Tabrizi. Jurjani's hashiya on this work represents a further stage within this scholarly tradition. Considering that Jurjani's hadith-related writings were largely formed within the textual framework associated with Tibi, it may be concluded that Hashiya ala Mishkat al-masabih was likely a hashiya written on Sharafuddin Tibi's commentary to his student Khatib Tabrizi's Mishkat al-masabih. The direct connection of Jurjani's hashiya to this commentary confirms the continuity of a scholarly tradition shaped through the chain of text-commentary-hashiya relationships.

Another hadith-related work attributed to Jurjani is Hashiya ala Khulasa at-Tibi. According to Sadridin Gumush in his study Sayyid Sharif Jurjani and His Position in Arabic Scholarship, this work is a hashiya on *Sharafuddin Hasan ibn Muhammad Tibi's* (d. 743/1342) hadith methodology treatise *al-Khulasa fi usul al-hadith*. Although this work is mentioned in the sources, no manuscript copies have yet been identified in library collections [6:133].

Some scholars questioned whether *al-Mukhtasar fi usul al-hadith*, identified as a work on hadith methodology, genuinely belonged to Sayyid Sharif Jurjani. However, Abdulhay Laknawi (d. 1304/1886), following detailed research, confirmed the attribution of the work to Jurjani and also composed a commentary upon it. Jurjani's work consists of one introduction and four chapters. Manuscript copies are preserved in the Fatih section of the Suleymaniye Library under No. 668 and in the Koprulu Library collection under No. III K. 715/3 [7:51].

Certain sources further indicate that the work was also known as *ad-Dibaj al-muzahhab* and was referred to by the title *Mukhtasar jami' li ma'rifat al-hadith*. The variation in titles may suggest that Jurjani himself did not assign a definitive title to the work. According to information transmitted by Laknawi, Jurjani abridged this work from Tibi's *al-Khulasa* and from the introduction to his hashiya entitled *al-Kashif*

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an haqaiq as-sunan. In addition, Jurjani separately abridged Tibi's hashiya on Mishkat al-masabih. This abridgment became widely known in scholarly circles as Hashiya as-Sayyid [9:6]. Muhammad Abdurrahman Mar'ashli, in the critical edition of at-Ta'rifat, also notes that this treatise appears in the sources under various titles, including ad-Dibaj al-muzahhab fi ma'rifat usul al-hadith, Risala fi usul al-hadith, Risala fi al-huruf, Risala fi fann usul al-hadith, and Mukhtasar usul al-hadith [4:17].

A comparative analysis of the available sources concerning Jurjani's works reveals several inconsistencies. This situation strengthens the possibility that certain works, despite possessing essentially identical content, were recorded under different titles in the sources. Furthermore, the fact that Hashiya ala Khulasa at-Tibi has not yet been identified in manuscript collections, together with the close thematic similarities between the remaining works, allows for the scholarly hypothesis that these texts may in fact represent variant forms of a single work recorded under multiple names.

An especially important contribution to clarifying this issue is Mustafa Kemal Koca's study entitled Mukhtasar Hadis Uulu. In this work, Koca specifically addresses the problem of Jurjani's hadith-related writings and argues that although the sources mention three separate hadith-related works attributed to Jurjani, manuscript-based research demonstrates that these are essentially one and the same work. More precisely, Jurjani's al-Mukhtasar on hadith methodology is identified as an abridged version of the introduction to Sharafuddin Hasan ibn Muhammad Tibi's (d. 743/1342) commentary on al-Mishkat. Koca further notes that the work entitled Hashiya ala Khulasa at-Tibi may also represent another designation for the same introduction [1:25].

The author individually analyzes the three hadith-related works attributed to Jurjani. The first is Risala fi fann usul al-hadith. Sharafuddin Tibi wrote a commentary on Khatib Tabrizi's hadith collection Mishkat al-masabih. At the beginning of this commentary, Tibi inserted an introductory section abridged from his hadith methodology work al-Khulasa. Jurjani subsequently abridged not only Tibi's commentary on al-Mishkat but also its introductory section. Over time, this abridgment circulated independently, began to be taught in scholarly settings, and came to be regarded as an autonomous work. This independent text became known as Risala fi fann usul al-hadith [1:25].

The work has been independently published twice: once by Fuad Abdulmun'im Ahmad and once by Uqayl ibn Muhammad ibn Zayd Maqturi. It was also published in Delhi in 1328 AH as an introduction to Jami' at-Tirmidhi. Two major commentaries were written on it. The first was authored by Shamsuddin Tabrizi (d. 900 AH), known as Mulla Hanafi. The second was written by Abdulhay Laknawi Hanafi

(1848–1886), whose extensive commentary became famous under the title Zafar al-amani. This latter commentary is regarded as one of the most prominent commentaries on al-Mukhtasar and was critically edited by Abdulfattah Abu Ghudda in 1995.

In the introduction to al-Mukhtasar, Fuad Abdulmun'im discusses important information regarding Jurjani's life, his major works, the significance of al-Mukhtasar fi usul al-hadith, its place among hadith terminology manuals, the authenticity of its attribution to Jurjani, and other scholarly issues. Uqayl ibn Muhammad ibn Zayd Maqturi, meanwhile, critically edited al-Mukhtasar on the basis of two manuscript copies, identified textual differences between the manuscripts, recorded them in marginal notes, provided concise hadith takhrij references, added important annotations and critical observations, and organized the work with an introduction and index.

The second work attributed to Jurjani is referred to as Hashiya ala Khulasa at-Tibi. Regarding this issue, the author presents the following analysis: "Judging from its title, one may assume that this work is a hashiya written on Tibi's al-Khulasa fi usul al-hadith. However, there is a strong possibility that this work is actually identical with the previously mentioned Risala fi fann usul al-hadith. This indicates that the term 'hashiya' in the classical period could also be used for abridgment works involving partial modification of an author's text" [10:36]. This example demonstrates the broad semantic scope of the term hashiya and necessitates applying the same interpretive approach to the following work.

The third work in this list is Hashiya ala Mishkat al-masabih. Judging from its title, it may appear to be a conventional hashiya on Mishkat al-masabih. However, considering that the term hashiya could also encompass abridged works, it becomes increasingly likely that this text likewise emerged through Jurjani's abridgment of Tibi's commentary on al-Mishkat. The compiler of Mishkat al-masabih, Waliyyuddin Tabrizi (d. 741/1340), prepared the work upon the recommendation of his teacher Sharafuddin Tibi. Tibi himself mentions this in his commentary al-Kashif an haqaiq as-sunan. Moreover, Tibi's commentary was later abridged by Sayyid Sharif Jurjani [11:79].

### Conclusion

The scholarly analysis of the works attributed to Sayyid Sharif al-Jurjani in the field of hadith studies shows that his legacy in this area was formed primarily around Mishkat al-Masabih. In essence, these works appear not as entirely separate writings, but as different manifestations of a single scholarly undertaking. Although these works are mentioned in the sources under different titles, their shared content and conceptual proximity provide a strong basis for this conclusion. In this regard, the broader usage of the term hashiya is particularly important. It should not

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always be understood merely as an explanatory gloss or commentary; in some cases, it may also refer to an abridged or reworked version of an earlier text. This understanding provides an important methodological basis for determining the nature of the work attributed to al-Jurjani.

When compared with the information concerning al-Tibi's commentary al-Kashif 'an Haqaiq al-Sunan and its subsequent abridgement by al-Jurjani into an independent work, Hashiya ala Mishkat al-Masabih may be interpreted not simply as a marginal commentary, but rather as an abridged scholarly redaction based on a commentary tradition. Thus, al-Jurjani's contribution in this context did not consist primarily in composing an entirely new independent text; rather, it lay in reworking, condensing, and systematizing an existing scholarly text. This reflects a distinctive methodological approach in his engagement with hadith literature.

At the same time, the discrepancy between sources that attribute only two hadith-related works to al-Jurjani and the evidence provided by al-Laknawi and manuscript catalogues demonstrates the necessity of a critical approach to bio-bibliographical sources. Moreover, the work known as Hashiya ala Khulasat al-Tibi may also not represent a fully independent composition, but rather one of the variants connected with the same abridged text. The research conducted by Sadreddin Gümüſ indirectly supports this view.

On the basis of the evidence discussed above, it may be concluded that Sayyid Sharif al-Jurjani's works related to hadith studies were formed around one central text: an abridged work devoted to usul al-hadith. This conclusion allows al-Jurjani's hadith-related legacy to be understood as a coherent scholarly project based on abridgement, textual redaction, and systematic organization.

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