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MODERN SIGNIFICANCE OF THE EPIC “MAFOTIGUL GHAYB” BY FAKHRIDDIN ROZI

Abdurasul ABDULLAYEV

Doctoral student at the UNESCO Department of Religious Studies and Comparative Study of World Religions at the International Islamic Academy of Uzbekistan, Uzbekistan

Abstract

The article focuses on the life and work of the famous Mufasssir Fakhriddin Raza and his famous book “Mafatihul Gaiba”.

Keywords “Kitabut tafsir kabir”, “Kitabut tafsir Sagir”, “Kitabut tafsir Fatiha”.

INTRODUCTION

The famous scholar, commentator, encyclopedic, logician, linguist, physician, philosopher Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Qurayshi Tabaristani, known as “Son of Khatib (Doctor)”, Fakhriddin Razi, recognized as the “Pride of the Religion”, was born in the city of Ray in 544 AH, 1148 AD.

He received his first knowledge from his father Ziyavuddin (Khatib of Ray). Although he began his education in the city of Marogha in Khorasan, he spent most of his life in Central Asia, Iran and various cities in search of knowledge. There he met scientists, poets, and statesmen. Fazil ibn Ashur writes in the book “at-Tafsir var rijaluhu” that Fakhriddin Razi went to the cities of Khurasan, Bukhara, Samarkand, Khorezm, was in the lands of Iraq and Syria, and learned Persian and other languages well. He was mostly in Bukhara, Samarkand, and Khorezm, which are the big cities of Central Asia, and served in the palace of Khorezmshah for three years. He became a mature scientist of his time. A special madrasa was established for him in Herat, where Fakhriddin

Razi was known as “Shaykhulislam” and was the head teacher.

As in all times, Fakhriddin Razi's opponents appeared and accused him of undermining the foundations of Islam in terms of religious belief, jurisprudence, and aqidah and trying to destroy the religion. The scientist said to them: “اعتقادات فرق المسلمين و المشركين” He refuted it in his work: (“The difference of faith is a Muslim and a polytheist”).

Fakhriddin Razi spent the last years of his life in Herat and died here in 606 AH and 1209 AD. Ibn Khulokon in his book “وفيات الأعيان” “Wafiyat al-A'yan” expressed the opinion that: “According to the narration, he was poisoned by the Karromites, so he died as a result.”

Fakhriddin Razi wrote more than two hundred works. Creation can be divided into two stages. Commentary on Ibn Sina's work “al-Isharat wal-tanbihot” (“Signs and Reprimands”) belongs to the first period of the scholar's work. Fakhriddin Razi widely used the works of ancient Greek scholars Aristotle, Heraclitus, Epicurus, Democritus, as well

as the works of Farabi and Ibn Sina, famous thinkers of the East, in his scientific work, especially in his philosophical treatises.

Alloma based his approach to the problems of the development of science based on the teachings of Greek thinkers. He strengthened the ideas and teachings of scholars such as Qindi, Farabi and Ibn Sina. It aims not only to find answers to important and relevant questions, but also to connect them with reality.

Ibrahim Shamsiddin mentioned 75 works of Fakhriddin Razi in the introduction to the work "Tafsirul Kabir". "Ilm Majolisi", "ar-Risala al-kamoliya fi al-haqaiq al-ilahiya" (Scientific work on theology and metaphysics), "Sharhil Isharat", "Tahsilul Haq" ("Understanding the Truth"), "Nihayatul Uqul" (Among these are the works "The Limits of Thought"), "Risala fin-nafs" ("Treatise on the Self"), "Ilmul Akhlaq" (On Ethics).

His work "Munozarotu alloma Fakhriddin" ("Discussions of Alloma Fakhriddin") contains discussions and debates with Movarounnahr scholars on various issues.

Also, the work on metaphysics "Kitobu mahsulul afkori al-mutaqaddimin wal-mutaxhirin" ("The product of the thoughts of previous and contemporary scientists") deserves special attention in the life of society. In this work, Alloma calls the young generation to follow the example of the lives of their great ancestors, to draw useful conclusions and lessons for taking the right steps on the path of life.

Fakhriddin Razi also wrote several works on the interpretation of the Holy Qur'an. Among these works are "Kitobut Tafsir Kabir", "Kitobut Tafsir Saghir" and "Kitobut Tafsir Fatiha" which contains 1000 issues.

The famous work "Kitabut Tafsir Kabir" or "Mafotihul Ghayb" ("Revealer of the Secrets of the Unseen") consists of 16 volumes and was written

in the later period of Allama's work. It differs from other interpretations in the following aspects:

1. Describing the types and methods of recitation.
2. Interpreting verses with lexical explanations.
3. Effective use of the interpretations of previous scholars.
4. Elucidating jurisprudential issues, talking about judgments derived from the verses.
5. Bringing the narrations about the revelation of the verses.
6. Interpretation of verses with their apparent meaning.
7. Not to go deep in the interpretation of Mutashabih verses.
8. Philosophical analysis of verses about Kavni (creation of the world).

"Mafatihul Ghayb" can be said to be one of the first philosophical interpretations of Islam. The works of commentators such as Muqatil ibn Sulaiman Marwazi, Abu Ishaq Salabi, Muhammad ibn Jarir Tabari, Abu Bakr Baqilani were usefully used in the interpretation of the verses.

Allama explained Surah Fatiha itself in 300 pages. In his commentary on the surah, he stated the following points: «There are 10 things in Surah Fatiha. Among them, there are 5 Rabbani such as «الله» (Allah), «الرب» (Robb), «الرحمن» (Rahman), «الرحم» (Rahim) and «المعلك» (Malik); There are 5 special attributes of slaves, such as «العبودية» (Ubudiyat), «الاستعانة» (asking for help), «تلب» (asking for guidance), «تلب الاستقامة» (asking for abode), «تلب النعمة» (asking for a blessing).

Also, a person has 5 elements - «بدنه» (badan), «نفسه الشهوانية» (satanic lust), «نفسه الغضبي» (angry lust) and «العقلي جوده الملكي» (composed of (intellectual and skillful ore). These five elements are treated

with the attributes of the above 5 names of Allah. The word «العقلي جوهره الملكية» (Allah) (aqliy malakiy jawhar) creates enthusiasm and pleasure for obedience and worship in the soul. «يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ أَلَّا» (Sura Rad, verse 28). The satanic soul urges the slave to abandon sins by calling the name «الرب» (Lord) to benevolence and goodness. The name «الرحمن» (the Compassionate) is a salve for the angry soul. Because this name is composed of anger and gentleness: «الحق للرحمن الملك يَأْمَانِدِي» (Surah Furqan, verse 26). The name «الرحيم» (Rahim) cures sensuality. And the word «ملك يوم الدين» heals corpses and bodies. Because the body is the soul that is very prone to do sinful things. It is necessary to be strict in its treatment. Only then will he obey, abandon sinful deeds, and start praying.»

It is narrated from Ibn Umar, may God be pleased with him: «The Messenger of God, may God bless him and grant him peace, said: «Islam is based on five (things): testifying that there is no god but Allah, Muhammad is His servant and Messenger, performing prayers, giving zakat, performing Hajj, and fasting Ramadan» (Muttafaqun alayh). Another narration says that Islam is built on 5 pillars: The word «الله» (Allah) is in the word of testimony (column), the word «الرب» (Robb) is in the prayer (column), and the word «الرحمن» (Rahman) is in the zakat (column). The word «الرحيم» (Rahim) is used in Roza (pillar) and «الملك» (Malik) in Hajj (pillar).

In the interpretation of Surah Al-Fatiha, the qibla is divided into 5 types - «Baitul Maqdis», «Kaaba», «Baitul Ma'mur», «Arsh» and «Standing feeling the presence of Allah (i.e. Allah's majesty)».

Connecting the quality of the 5 names of God in Surah Fatiha with 5 more words - «Subhanallah», «Alhamdulillah», «La ilaha illallah», «Allahu akbar», «La havla wala khuzta illa billahil aliylul 'azim»; Surah Isra begins with «Subhanallah»

(سبحان الله الدهي اسرى بعده ليلا), 5, surahs begin with the word «Alhamdulillah», and Surah Ali Imran الم (١) الله لا إله إلا هو begins with the word «La ilaha illallah». He mentions that the word «Allahu akbar» is not mentioned openly, but only in 2 places: وَلَذِكْرُ اللَّهِ أَكْبَرُ (Surah Ankabut, verse 45) and وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ (Surah Tawba, verse 72). And the word «La havla wala khawta illa billahil aliylul 'azim» is not mentioned in the Qur'an sarikhatan (clearly, openly), because it is from the treasure of heaven, and it says that the treasure will always be secret. It also states that the 5 names, qualities, are the basis of 5 remembrances: «الله» (Allah) is «Subhanallah», «الرب» (Robb) is «Alhamdulillah», «الرحمن» (Rahman) is «La ilaha illallah», 4, «الرحيم» (Rahim) means «5, «الملك» (Malik) means «La hawla wala khuzta illa billahil aliylul 'azim», he says.

The author considered all verses from three aspects: external (external), internal (internal) and composition (complexity). Each of them is divided into several parts. It should be said that other classifiers dealing with tafsir science hardly touched on this aspect.

The author of «Bahrul Muhit» commentary, Abu Hayyan (born 50 years after Fakhriddin Razi's death): «Fakhriddin Razi collected everything in his book of tafsir. «He even introduced things that were not needed in the science of interpretation,» he writes. Among the scholars who studied Razi's exegesis: «Razi did not have time to write his exegesis in full. Maybe he wrote up to Surah Anbiyya. The rest was completed by his students. There are views that Ahmad ibn Muhammad ibn Abul Khazm Makkii Najmiddin Mahzumi (died 727 AH) brought Fakhriddin Razi's commentary to its full form. But the tafsir book is written in the same style from beginning to end...

Imam Suyuti says: «Razi filled the book of tafsir with words of wisdom, wisdom, eloquence, philosophy and other things.»

In short, in the works of Fakhriddin Razi, humanity is always called to be faithful, honest, just, patriotic, hardworking, compassionate, and kind. His works, as unique masterpieces of science and culture, make a great contribution to the spiritual growth of society members.

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