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### AL-IMAM QUTB AL-DDIN AL-SHIRAZI HIS LIFE AND KNOWLEDGE

*Zahraa Hassan Ali<sup>1</sup>, Marwan Sabah Yassin<sup>2</sup>*

<sup>1,2</sup>Iraqi University / College of Arts

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#### **ABSTRACT**

God Almighty revealed His Noble Book to His Beloved Muhammad (peace and blessings of God be upon him) and made the Noble Qur'an his eternal miracle until the Day of Judgment. Prayers and peace be upon him) so they accepted him with great passion and love reading, memorizing and understanding, studying and teaching, knowing and working with it, and over the centuries they composed tens of thousands in the sciences of the Qur'an in general and interpretation in particular. And theft for many reasons, including the theft of a lot of it, when it was exposed due to the occupation and the fall of Baghdad, Andalusia and others and the European and American libraries became preserved, so much of our huge heritage was lost, and not much of it reached us, and Muslims and others were interested in spreading this heritage after the emergence of printing and working to achieve what was possible to achieve, and much remained unfulfilled, and in front of the importance of this heritage and the necessity of its dissemination, this interpretation was Fateh Al-Mannan had his share of interest in it and working to achieve it, and in front of this great explanation it was necessary for a group of students to achieve it

#### **INTRODUCTION**

Praise be to God, Lord of the worlds, just as the majesty of his countenance and the greatness of his authority should be praised, who has the creation and the command, and if he wants something, he says to him, "Be," and it is. Nothing is like him.

Muhammad, the guider, the Trustworthy, and upon his family, his good and pure companions, and those who follow them in goodness until the Day of Judgment. But after: Since the dawn of Islam and the emergence of the light of divine guidance throughout the world, Muslims have taken great care of the Holy Qur'an, with which the faithful spirit descended from the Most High, upon the heart of the Prophet (peace and blessings of God be upon him), the

source of that guidance, and the source of that radiance, great care that included all its aspects. And it encompassed everything related to it, and it had its blessed and good effects on the life of man in general, and Muslims in particular, and many sciences began to draw from the specifics of this Noble Book whose treasures do not run out, and its secrets do not end, and the honor of science is the honor of its subject, and from these blessed sciences whose subject was The Noble Qur'an is the science of interpretation. the Messenger of God (may God bless him and grant him peace) was the first interpreter of the Noble Qur'an, then those who came after him from the Companions (may God be pleased with them), then the followers, then those who came after them from the religious scholars, and researchers specialized in interpretation, and the need for exegesis increases as it progresses This is due to the failure of the common people in this age in understanding the rulings except by learning, because of their distance from the Arabic language and understanding the meanings of its words, and because the Holy Qur'an is the best book of guidance for the Islamic nation and for all humanity, and it is the one who organizes people's lives and shows and organizes their rights and duties, and in it is the remedy Absolutely optimized for all human problems at all times and places.

Scholars, regardless of their sects and curricula, still focus their attention on the science of interpretation as a lesson and teaching, and the Islamic library is abounding with many books in the science of interpretation that represent the wonderful product and the explanatory legacy of the nation that was the best nation brought out to people, and these books and works stored in its folds narrations, antiquities, news, deductions and jurisprudence. Among the prominent figures of the nation, which represent the intellectual and exegetical heritage derived from the Holy Quran.

There are many books printed in the sciences related to the Holy Qur'an and its interpretation, but there are also many manuscripts of interpretations that were kept in libraries and manuscript stores, which did not receive their share of care, investigation and publication, in addition to the loss of many of them; As a result of what the Islamic countries were subjected to from the scourge of wars and colonialism.

Among those precious and precious books that remained trapped in manuscript libraries, and did not find anyone to dust them, and place them on the table of students of knowledge and within their reach, is the manuscript (Fath Al-Mannan in the interpretation of the Qur'an) by Qutb al-Din al-Shirazi (T.: 710 AH), which God helped me ( May God's prayers and peace be upon him) because I am one of the students participating in its realization with the rest of my brothers and sisters from some of the graduate students / Department of Quran Sciences in the College of Arts / Iraqi University, after making sure that there is no previous study to verify it, and because of the scientific importance of this interpretation, the workbook was deposited in His interpretation of each of the arts of the legal sciences is a share, and I have succeeded in realizing this manuscript of Surat Al-Tawbah, hoping for the satisfaction of my Lord Almighty, and in the service of the Noble Qur'an, and in loyalty to the scholars and their great efforts.

## ***The Author's Personal and Scientific Life***

### ***First Requirement:***

Imam Qutbuddin Shirazi's personal life:

First: His name, surname and birth:

He is the imam and judge Mahmoud bin Masoud bin Musleh al-Farsi, nicknamed Abu al-Thana', and Abu al-Qasim, Dhul-Funun, famous for Qutb al-Din al-Shirazi al-Shafi'i al- 'Allama, and al-Shirazi; In relation to the city of Shiraz in which he was born. Historians have agreed on the year of the birth of Imam Qutb al-Din al-Shirazi, may God have mercy on him, in Safar in the year six hundred and thirty-four AH, in the city of Shiraz, in Persia, and it was said in the city of Kazerun, he is considered one of the scholars of the seventh century.

The title of Qutb al-Din must be mentioned to Mahmoud bin Masoud al-Shirazi, as it is well-known about him, and perhaps that is due to what he was known for of mysticism, asceticism and simplicity of the situation, and this is what is apparent in his interpretation, as will come.

- Al-Sharh Al-Alamah: He is also called by him, and some of them say (Al-Alami); This is due to the vastness of his knowledge, the intensity of his intelligence, his abundance of knowledge, his collection of mental and transmission sciences, and his explanation of several books, including: "Sharh al-Mukhtasar" and "Sharh al-Muftah al-Sakaki" and "Sharh al-Kulayat by Ibn Sina".

### ***Secondly, His Upbringing:***

Imam Qutb al-Din Shirazi grew up and grew up in his hometown - Shiraz - the great city of Persia, and the home of its kingdom at that time, a city of great destiny, with good aspects. From her water, mixed with her family, in a family known for goodness, virtue, science and righteousness. He was fourteen years old, and he was appointed as a doctor in Bimaristan in Shiraz until he reached the age of twenty-four, and he was one of the scholars who loved to travel in pursuit of knowledge and a translation of scientific books.

### ***Third: Its Characteristics:***

He was of chivalry and good manners, beautiful, honorable, lofty in spirit, broad-chested, gentle, tolerant, generous, generous, esteemed by his disciples and others, and exaggerated in his praise and reverence - and he was not deceived - for he was a sea of knowledge, not stingy with his knowledge on anyone. He was a sack, straight-minded, funny, joking, gentle in teaching the sciences, presenting comics in his lessons, not bearing concern and not changing the Sufi outfit, accompanying the group prayer, and his habit was fasting and staying up late when classifying, a lot of spending on students of knowledge, the poor and those with needs, and he was a lot Income, nothing is

spared from it, and he was subject to the poor, and mixed with kings a lot, and they had the most good people, many intercessions, he is skilled in the politics of people and kings and their orbits, then he was cut off from the doors of kings and princes until he died, He loves congregational prayer, submits to the poor, recommends memorizing the Qur'an, and if praised, be humble, and says: I wish I was in the time of the Prophet (may God bless him and grant him peace), and I had neither hearing nor sight; I hope that he will glimpse me in his appearance... He has virtues, chivalry, and morals, and God Almighty allows him and us, Amen. He was one of the seas of knowledge and people of intelligence, and his finest art was the knowledge of the athlete. I saw his students exaggerating his veneration, it was also mentioned about him that "he was good at playing chess and perpetuating it, and he mastered the sho'adh, and he used to hit the rabab".

#### ***Fourth: His Death:***

Qutb al-Din Mahmoud bin Masoud al-Farsi died in the month of Ramadan in the year seventeen hundred: (710 AH) in the city of Tabriz, at the age of seventy-six years and seven months, and this General saying of those who translated it. It is well-known that he died on the seventeenth day of the month of Ramadan, and was buried, may God have mercy on him, in the city of Tabriz next to Al-Qadi Al-Baidawi, and the choice of his burial place next to Imam Al-Baidawi was a will from him.

## **THE SECOND REQUIREMENT**

### ***The Life of Imam Qutb Al-Din Al-Shirazi***

#### ***First: His Sheikhs:***

Mahmoud bin Masoud al-Shirazi studied with many sheikhs, and this had a great impact on the abundance of his knowledge and his extensive culture in the sciences of Sharia and others, and for this reason it also affected the diversity of his knowledge and arts and the comprehensiveness of his knowledge, and all of this had a great impact on his fame and the brightness of his star in the sky of Islamic countries, and I will suffice with a brief mention On the authority of some of his sheikhs who surrounded him with teaching and care, among the most famous of his sheikhs are:

- 1- His father is the doctor Masoud bin Musleh Al-Farsi, and he is one of the famous doctors of the city of Shiraz, and he learned from the science of medicine.
- 2- His uncle Kamal al-Din Abu al-Khair ibn al-Musleh al-Kazaruni, and he also took from him the science of medicine, and studied with him the faculties of law of Ibn Sina.
- 3- Sheikh philosopher Muhammad bin Muhammad bin Al-Hassan, Abu Jaafar Nasir al-Din al-Tusi, known as (Khawaja Nasir), a scholar who delved into several sciences, and had many works, and he was a leader in mental sciences, especially the knowledge of the mathematical and meteorological work, and he died in Baghdad Year: (672 AH).

- 4- Sheikh Sadr al-Din al-Qunawi Muhammad bin Ishaq bin Muhammad bin Yusuf, the author of the classifications on Sufism and Behavior, and the Shirazi Qutb read to him the book (Jami al-Usul for the hadiths of the Messenger), he died in the year: (673 AH).
- 5- Sheikh Sharaf Al-Din Omar bin Al-Zaki Al-Bushkani, the professor of scholars, the reference of the virtuous and the refuge of the great in his era, he combined my reasonable and transmitted science, he died in the year six hundred eighty (680 AH).
- 6- Judge Muhyi al-Din Abu al-Hasan Ali ibn Abi al-Fadael ibn Abd al-Hamid al-Qazwini, a judge of the judges of Tabriz. He was the most knowledgeable of judges in jurisprudence and its foundations, and the most knowledgeable of them in what was transmitted from the Messenger of God (may God bless him and grant him peace). Al-Qutb al-Shirazi heard from him the book "Sharh al-Sunnah" and approved it. He passed away in Dhul-Hijjah 697 AH in Tabriz.

### ***Second: His Students:***

Imam Qutb al-Din al-Shirazi was interested in authoring the teaching of sciences, and his command was spread and became famous among the people; That is why many students of knowledge intended him, and I will confine myself to some of his famous students; Because he mentioned all of them for a long time, and they are:

- 1- Imam Taj Al-Din Ali bin Abdullah bin Abi Al-Hassan bin Abi Bakr Al-Ardabili Al-Tabrizi, the Shafi'i Sufi jurist, died in Cairo in the month of Ramadan in the year: (746 AH).
- 2- Sheikh Kamal Al-Din Abu Muhammad Al-Hassan bin Ali bin Al-Hassan Al-Farsi Al-Shirazi, Al-Hakim Al-Muhandis.
- 3- Imam Shams al-Din Abu al-Thana' Mahmoud bin Abd al-Rahman bin Ahmed bin Muhammad bin Abi Bakr bin Ali al-Asfahani al-Shafi'i, and he was a brilliant imam, advanced in the arts, not pretentious. And he began to interpret the Qur'an and did not complete it, he died of the plague at the end of the year: (749 AH).
- 4- The great scholar, the knower of the appetite, Zain Al-Din Taher bin Al-Muzaffar bin Muhammad Al-Omari Al-Adawi Al-Rabi, narrated the book Jami Al-Osoul on the authority of Qutb Al-Din Mahmoud bin Masoud bin Musleh Al-Shirazi.

### ***Third: His Writings:***

Imam Qutb al-Din al-Shirazi was a virtuous scholar, knowledgeable in the diaspora of sciences; This appears when looking at his various works in the fields of arts, such as medicine, philosophy, astronomy, mathematical sciences, logic, principles of religion, interpretation, jurisprudence, principles of jurisprudence, Arabic and others. The following is a description of these publications:

1. m.kh. Explanation of Mukhtasar Ibn al-Hajib in two volumes, and he is the first commentator.

2. m.kh. The key to the sakaki in meanings.
3. M.kh. Fath Al-Mannan in the interpretation of the Qur'an, and it is what we have begun to implement after the success of God Almighty
4. M.kh. Interpretation problems.
5. M.kh. The wisdom of enlightenment.
6. M.kh. The crown of science.
7. M.kh. Explanation of the faculties of law in medicine to Ibn Sina.
8. m.kh. Banging the crown in wisdom.
9. m.kh. Explanation of secrets to Suhrawardi.
10. A message explaining the need for medicine and the ethics and commandments of doctors .
11. m.kh. Remedy, Scout Explained.
12. m.kh. The masterpiece of appetite in the body.
13. m.kh. Insight into the body.
14. m.kh. Explanation of the ticket Nasiriyah.
15. m.kh. message in leprosy.
16. m.kh. Masterpiece in engineering.
17. m.kh. High masterpiece in body.
18. m.kh. The pearl of the crown for the brocade ring.
19. m.kh. Al-Muzaffari's choices in the stars.
20. m.kh. The masterpiece in the science of the body.
21. m.kh. Dora Al-Minhaj for King Dubag, King of Kailan.
22. m.kh. I did not blame the body.
23. m.kh. Rolling motion.
24. m.kh. Sultana marriage.
25. m.kh. A footnote to the explanation of Qara Baghi to the message of proof of the old duty.
26. m.kh. A message in achieving algebra and interview.
27. m.kh. Explanation of the lobes in wisdom.
28. m.kh. Lumais secrets in the explanation of the lights.
29. m.kh. The end of perception in the knowledge of the spheres.

## THE SECOND TOPIC

### *Introducing The Interpretation and Methodology of The Workbook*

#### *First Requirement:*

#### *Explanation Definition:*

His name is "Fath al-Manan fi Tafsir al-Qur'an." I found this title on the skin of the manuscripts, and he also mentioned it in the introduction to the interpretation that we are going to investigate, when he said: "This is a book that I chose for myself, and for whomever God willed of His creation from the books of interpretations classified in all its sciences composed, and I did not I make for myself a disposition other than transmission and selection, avoiding the limit of lengthening and exaggeration, and I stripped it of the isnad, the faces of the readings and their defects, the etymology of the word, its conjugation, and its syntax, except for a few in some places that are needed, and I confined myself to the meaning of the word, its interpretation, the verse,

and the interpretation of the verse. In its interpretation, and the rulings related to it, and the hadiths of the Prophet, the best of people, and the tales of the honorable predecessors that are appropriate to it.

Some of them call it "Al-Alami's Tafsir"; It is a reference to the Shirazi mark, and it is a very huge interpretation, made in forty volumes, and most of what depends in the interpretation of the Holy Qur'an on the Prophet's Sunnah, or what was reported from the companions of the impact, and cites the sayings of the scholars from the commentators, the people of hadith, and the language.

## **THE SECOND REQUIREMENT**

### *Shirazi's Approach to His Interpretation*

It is well known that every book and author have his own method and style in presenting the scientific material he is writing about, and through my investigation of the part allocated to me from "Explanation of Fath Al-Mannan in the Interpretation of the Qur'an", I can summarize some of the matters that the author, may God have mercy on him, followed in his interpretation according to my estimation, which are:

1. It depends in its interpretation on transmission and impact in the first degree, and then comes up with rational matters secondly.
2. Al-Shirazi, may God have mercy on him, relies in his transmission of the hadiths of the Prophet, on the books of interpretation, hadith, biographies, and others.
3. Al-Shirazi, may God have mercy on him, adopted the approach of ease of expression in his interpretation, as he did not use difficult and cast phrases; This is to make it easier for the reader to understand the meanings found in the noble verses.
4. He cites the sayings of the scholars, and often does not mention their names, so he says: "The scholars said," or "It was said," without mentioning who said it.
5. His interpretation is supported by the sayings of Sufism, with regard to the heart and spiritual meanings, as he cites the sayings of Sufi notables.
6. He mentions the reasons for the revelation of each verse to be interpreted - if there is a reason for its revelation - mentioning the different narrations of the same verse, but he does not limit the validity of the narration from its weakness, so the narrations that Shirazi mentioned are not free from weak and Israeli narrations.
7. When Al-Shirazi uses the term: "it was said," he means to mention another saying besides the first one he mentioned, and not on the grounds that the mentioned saying is weak as is the norm for most scholars.
8. He did not expand on grammatical and rhetorical places, but was superficial in them, but he might mention some important issues related to the meaning of the verse.
9. Al-Shirazi, may God have mercy on him, mentions poetic evidence, and some of the words of the Arabs from the masters of language dictionaries.
10. It may address the different aspects of Quranic readings, without restricting the correct ones and the abnormal ones.

11. He cites pre-Islamic poetry, as well as Islamic poetry and beyond.
12. More than mentioning the names of men from among the well-known Companions, followers and their followers, and others.
13. Sometimes he mentions the most correct saying among the different sayings he mentions in the same issue, using the word “the most correct” or “the correct one”, and sometimes he uses the phrase: “and the most appropriate saying”.

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