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## SHIHABUDDIN AL-ALUSI AND SUFI ASPECTS IN HIS WORK «RUH AL-MAGANI»

The article deals with the life and work of Shihabuddin al-Alusi. In particular, the life of Shihabuddin al-Alusi, his creative path, teachers and students, family, and writings are described. In addition, the religious, political and social situation in the country where Shihabuddin al-Alusi lived. Also we see that Shihabuddin al-Alusi is a mujtahid scholar who is familiar with controversial issues of different sects and is a follower of the Shafi school, but in most cases he followed the Path of Abu Hanifa. Towards the end of his life he turned to ijthad and from an early age he had a special interest in learning the mysteries of the Book of God, and from the age of thirteen he showed a keen interest in knowledge. At the age of five, he memorized the Qur`an, studied with famous scholars and, in turn, rose to the rank of Mufti, where he held special positions. His most valuable work Ruh al-Magani, which took 15 years to write, will also be discussed, which consists of 30 volumes. Shihabuddin al-Alusi began writing Ruh al-Magani at the age of thirty-four. It is also said that after his dismissal he began to write the book in full, but by that time several volumes of the book were published. Shihabuddin al-Alusi, in his explanations of his predecessors, was not just a narrator, but also a judge, a critic, and a researcher. He paid special attention to the events between the verses and the suras, stating the reasons for revelation in order to understand the verses in accordance with the reasons for their revelation. In the research work, authors made a comprehensive analysis of the high spiritual level of Al-Alusi's teachings in Islam, interpretation, jurisprudence and Sufism.

**Key words:** al-Alusi, Mufti, Writer, Sufism, Islam.

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### Шиһабуддин әл-Алуси және оның «Рух әл-Мағани» атты еңбегіндегі сопылық аспектілер

Мақалада Шиһабуддин әл-Алусидің өмірі мен ғылым жолы, ұстаздары мен шәкірттері, шығармашылығы, жазған еңбектері жайлы сөз қозғалады. Шиһабуддин әл-Алусидің өмір сүрген елдегі діни-саяси және әлеуметтік жағдай да қарастырылады. Сонымен қатар Шиһабуддин әл-Алусидің әртүрлі мәзһабтардағы ихтиләфи мәселелермен таныс мүжтаһид ғалымы екені, сондай-ақ, Шафиғи мәзһабының өкілі екендігі, алайда көп жағдайда Әбу Ханифаның жолымен жүргені жайлы талқыланады. Ғұмырының соңына қарай ижтихадқа бет бұрған, бала кезінен-ақ Алланың сырлы кітабының құпиясын зерттеуге қызығушылығы ерекше болғанын, он үш жасынан білімге ерекше құштар өте зеректілігін көреміз. Ол бес жасында Құранды жаттап, атақты ғұламалардан тәлім алған. Өз кезегінде мүфтилік қызметіне дейін көтеріліп сол салада маңызды қызметтер атқарғаны зерттеледі. Сондай-ақ жазылуына 15 жыл уақыт алған «Рух әл-Мағани» тәпсірі жайлы сөз қозғалмақ. Бұл құнды еңбегі 30 томнан тұрады. Шиһабуддин әл-Алуси «Рух әл-Мағани» тәпсірін отыз төрт жасында жаза бастағаны, сондай-ақ оның өз қызметінен босатылғаннан кейін ғана аталмыш еңбекті толық жазуға кіріскенін, дегенмен сол уақытқа дейін кітаптың біршама томы жарық көргендігі айтылады. Шиһабуддин әл-Алуси өзінен бұрынғы тәпсіршілердің түсіндірмелерін келтіргенде тек жеткізуші ретінде емес, оған қоса әділ қазы, сыншы, зерттеуші көзімен қарай отырып жеткізген. Ол аяттарды түсу себептеріне сәйкес ұғыну үшін уахи себептерін айта отырып, аяттар мен сүрелер арасындағы оқиғаларды атап өтуге ерекше мән берген. Зерттеу жұмысында жоғары рухани деңгейдегі әл-Алуси ілімінің ислам, тәпсір, құқықтық және сопылық ілімдердегі алатын үлкен орнына жан-жақты талдау жасалды.

**Түйін сөздер:** әл-Алуси, мүфти, жазушы, сопылық, ислам.

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### Шихабуддин аль-Алуси и суфийские аспекты в его работе «Рух аль-Магани»

В статье рассматриваются жизнь и деятельность Шихабуддина аль-Алуси. В частности, описывается жизнь Шихабуддина аль-Алуси, его творческий путь, учителя и ученики, семья, сочинения. Кроме того, затрагивается религиозная, политическая и социальная обстановка в стране, где жил Шихабуддин аль-Алуси. В основной части данной статьи говорится о том, что Шихабуддин аль-Алуси является ученым-муджтахидом, знакомым со спорными вопросами разных школ и являющимся последователем шафиитской школы, но в большинстве случаев он следовал Пути Абу Ханифы. К концу своей жизни он обратился к иджтихаду, и с раннего возраста у него был особый интерес к изучению тайн Книги Бога, а с тринадцати лет он проявлял острый интерес к знаниям. В пятилетнем возрасте он выучил наизусть Коран, учился у известных ученых и, в свою очередь, дослужился до муфтия, где занимал высокие должности. Также пойдет речь о «Рух аль-Магани», написание которого ушло 15 лет. Этот ценный труд состоит из 30 томов. Шихабуддин аль-Алуси начал писать «Рух аль-Магани» в возрасте тридцати четырех лет. Также говорят, что после увольнения он приступил к написанию книги полностью, но к тому времени было издано несколько томов книги. Шихабуддин аль-Алуси в комментариях к трудам своих прешествеников был не только рассказчиком, но и судьей, критиком, исследователем. Особое внимание он уделял событиям между аятами и сурами, излагая причины откровения, чтобы понимать аяты в соответствии с причинами их откровения. В исследовательской работе произведен комплексный анализ высокого духовного уровня учения Аль-Алуси в исламе, толкованиях, справедливости и суфизме.

**Ключевые слова:** аль-Алуси, муфтий, писатель, суфизм, ислам.

#### Introduction

Shihabuddin Al-Alusi was one of the sages and masters of the thirteenth century Hijri. He was called "Abu as-Sana" and "thinker, scholar, sage, Bildar Al-Alusi" to emphasize his knowledge and fame among the scholars of Alusi from this dynasty. Shihabuddin Al-Alusi was initially brought up by educated old men of his time, was very keen on knowledge, smart, did not forget anything he heard. Before becoming the undisputed imam of his time, from a young age he was engaged in writing, teaching, expanding his authority, increasing the number of students, contributing to the activities of the fatwa. He made several scientific trips to the capital, etc., which lasted several years. He left a great and useful scientific wealth for future generations, in particular, there are slippers from the Qur'an, known as "ruhi Al-Magani fi Tafsir al-Qur'an Al-Azim Wali-Sabga Al-Masani". In this interpretation, Tafsir Al-Alusi compiled a summary of the previous knowledge and mentioned some Sufi references.

#### Justification of the choice of articles and goals and objectives

Today, the science of religion plays a huge role. It is not for nothing that the Qur'an reveals the mean-

ing of the sentence, prohibitions, Commandments, comments on the verses related to faith, ignorance, wisdom and judgments, and helps to understand them more widely. As for the interpretation of al-Alusi, one of the most unique and unique of these theologians, he did not just convey the interpretations of his predecessors, but also presented them with the eyes of a judge, critic, researcher.

The purpose of the article is to analyze the life and scientific path, to conduct research on the work, scientific works of the famous writer, tapirist, and calligrapher Al-Alusi who became one of the largest tapirist scientists of his era with a good memory, logic and judgment.

#### Scientific research methodology

The proposed article was determined by the methods of historical analysis. Hermeneutical, anthropological, and theoretical research methods are used as the methodological basis of the work. In the course of the study, methods of comparative text analysis, structural analysis, and systematization of Al-Alusi's creative achievements were used. A number of scientific papers are considered in the methodological basis of the article.

## Main part

Abu as-Sana Shihabuddin Sayd Mahmoud al-Alusi al-Baghdadi, a modernist of exegesis, one of the reformers (Umar, 1993: 175). He got his nickname Al-Alusi from the island of Alus along the Euphrates River, where his father Mahmud Shihabuddin moved from Baghdad during the invasion of Hulagu in the XIII century (Al-Alusi, 1968: 41-85). Eventually, in the XVII century, his descendants returned to Baghdad. Shihabuddin Al-Alusi's grandfather Seid Mahmud is a descendant of Husayn ibn Ali on his father's side and Hassan ibn Ali on his mother's side. Thus, he was also known as Hasani-Husseini. Shihabuddin Al-Alusi's father Allama Salah al-Din Seid Abdullah Hanafi owns fiqh, but his family probably followed the Shafi madhhab. Perhaps this was due to the opportunities for progress that belonged to this madhhab, since the Ottoman elite was Hanafi. Abdullah worked as a senior teacher at the Abu Hanifa Mosque, and there "rais Al-Mudarisin" was probably the head teacher. Eventually he died of the plague in Baghdad in 1830 (al-Baitor, 1993: 125). His mother Fatima Mahmoud died in childhood (Al-Alusi, 1968: 41-85). Mahmoud al-Alusi 14th day of Shagban in 1270 (1802) December 10) was born in Baghdad (al-Baitor, 1993: 125). Al-Alusi says that since childhood he was obliged to study the mystery of the mysterious book of Allah, and when his peers and brothers played and laughed, he avoided entertainment in order to rethink his mistakes and identify true followers, as well as from laughter and sleep to achieve the goal; from a young age he began to memorize the Qur'an. At the age of five, he began to show signs of giftedness. He has not yet memorized the Qur'an, but he has already memorized some chapters of Arabic books. Al-Alusi worked as a teacher and writer at the age of thirteen, studied at several schools and in 1248 was interested in Hanafi's apartment. Shihabuddin al-Alusi created the prerequisites for the emergence of a new artistic prose, filled his works with real messages and brought Iraqi literature closer to reality (Chukov, 2018). He continued to teach all other sciences in his house adjacent to the Sheikh Abdullah Al-Akuli Mosque in Rusaf. He was a student and came a lot from near and far abroad, at that time he had a "sharh" interpretation of "Qatr An-Nada" by Ibn Hisham, written by himself, Al-Alusi was thirteen years old at that time (al-Yasugi, 1991: 48-52-54-90). As a child, under the guidance of his father Salah al-Din and Hussein, al-Jabburi was an Arab, Hanafi and Shafi fiqh, a menger-

gen of logic and hadith. He also noted that at the age of twenty, many problems stemming from the mysterious meaning of the noble system, he began to openly talk about what he did not find in the book of secret secrets. Then he says that he often thought about collecting everything he had typed and writing a book, and that on Friday evening in 1252 he had a dream in which God ordered the heavens and the earth to be surrounded in length and width (al-Alusi, 1929: 3-4-8). about what I didn't find in the book of secret secrets. He says that he was partly thinking about collecting everything he had typed and writing a book, and that on Friday evening in 1252 he had a dream in which God ordered the heavens and the earth to be surrounded in Length and width (al-Alusi, 1929: 3-4-8). Then he woke up from a dream when he raised one hand to the sky and lowered the other into the water, but being glad that he saw such a dream and began to look for it, he learned from some books that this color is a revelation of tapsyr, and he began on the sixteenth night of the month of shagban this year. Mahmud, the son of the ruler of the country Hamid Khan Sultan during the reign of the khan, he was thirty-four years old. In his conclusion, he also indicates that he finished it on the night of Tuesday, the fourth day of the month of Rabiul-ahir in 1267 and called it "the spirit of Al-Magani fi Tafsir al-Qur'an Al-Azim Saba Masani" (al-Alusi, 1929: 3-4-8). Shihabuddin Al-Alusi studies theology with several teachers, the most famous of whom are Ala al-Din Ali al-Mawsili (1817 BC), Ali as-Sueidi (1822 BC) and Maulana Khalid Al-Naqshibandi (1827), the founder of the Khalidian Tariqa, we will tell about this below. Shibuddin's amazing mind and good memory shows that he began writing books and writing "lectures" at the age of thirteen. At this age, he wrote a commentary on the grammatical work of Ibn Hisham (1360 BC) "Hatr An-Nada" (Hairaddin, 2019: 141-176-198). Lecturing in many madrasas, he received the title "Saltanat Dar Aliyye" (Saltanat-i Dar-i Aliyye) (Al-Alusi, 1968: 41-85). Subsequently, several well-known scientists gave him the authority to deliver hadiths and became outstanding scientists who received the honorary title of "Allama". Shihabuddin Al-Alusi was recognized as one of the greatest scientists of the era due to his ingenuity, good memory, logic and judgment. He loved his students, helped them in their sorrows and needs. He taught during the day and wrote scientific papers at night. Despite his active academic life, Shihabuddin Al-Alusi also participated in the public life of Baghdad. With the restoration of Ottoman rule in Iraq in 1831, he, like

many other scholars, was accused of supporting the defeated Mamluks and was saved only thanks to the intervention of Sheikh Abdulgani Al-Jamil. Accused of being one of the leaders of the 1832 anti-Ottoman uprising, after the suppression of the uprising, he was imprisoned for a year and a half and escaped only with the intervention of Sheikh Abdulghani al-Jamil (Chukov, 1989: 695-697). When Abdulghani became mufti, Shihabuddin Al-Alusi was appointed his assistant (Amin al-mufti). After some time, his guardian Al-Jamil was removed from office on charges of calling for an uprising. Shihabuddin Al-Alusi is an Iraqi jurist, trips-Qur'an, hadith, and at the age of thirty from 1832 to 1847 was appointed Hanafi Mufti of Baghdad with the support of the Ottoman ruler Ali Pasha. He also became the patron of the madrasah Al-Marjani and took over the material side. At that time, the madrasah faced a lot of financial shortages. Shihabuddin Al-Alusi held the position of mufti until 1847, relieving him of the post of the later governor Muhammad Najib Pasha (1842-1849), between whom there were many disagreements. The scientist's suspension from work was caused by rumors about his debt (Al-Falasi, 1968: 41-85).

In 1267, Rabbi as-Sani (March 1851), a Hijreth scholar who had lost the mufti's salary, restored his position and went to Istanbul for compensation (al-Baitor, 1993: 125). He was in Istanbul for twenty-one months, but it was to no avail. But the trip on the other hand was fruitful: he met with statesmen and prominent scientists, including the Chief Vizier Reshid Pasha and his deputy Fuad Pasha, as well as Sheikh al-Islam Arif Hikmat, who was his guardian. During the trip, he resumed his relationship with old friends, met his father's friends. Shihabuddin Al-Alusi was awarded the Order of Sultan Al-Majid I. He wrote three stories that describe his trip to Istanbul, his contacts there and his return to Baghdad (Al-Alusi, 1968: 41-85).

On the way back to Istanbul from Baghdad, he contracted malaria and suffered from it for the rest of his life. Shihabuddin al-Alusi died in Baghdad on August 26, 1270 AH (August 20, 1854) (Hairadin, 2019: 141-176-198). He was buried in the cemetery of Maruf al-Karhi (al-Alusi, 1968: 41-85). According to one source, Shihabuddin al-Alusi was killed in 1270 AH. He died on Friday, the 25th of Zul-Kaad, which dates back to 1854. It is said that the scientist died on the 25th of Dhul-when he was buried next to Sheikh Maruf al-Karhi, and it is known that his grave will be visited (Muhammad, 2000: 251).

Shihabuddin al-Alusi raised seven sons, including Abdul Baha al-Din, Abdulbaki Sagd al-Din, Abu al-Barakat Nugman Khayraddin, Najmaddin Muhammad Hamid, Ahmad Shakir and Muhammad Tabet al-Alusi. The first four of them were famous scientists (Eroglu, 1989: 550-551).

When Shihabuddin Al-Alusi died, his family was known as a house of believers, recognized by society, and his family members continued to play an important role in the intellectual and political life of Iraq and the Arab Mashrig. The intellectual genealogy and views of Shihabuddin Al-Alusi are full of contradictions and it is not easy to classify Muslim scholars and remains. That Shihabuddin Al-Alusi's intellectual and theological positions were not accurate can be seen in both of his sons. While Nugman Khair al-Din (1836-1899) became one of the influential Salafi theologians in the late 19th century, his brother Abdullah was known as a theologian who followed the Sufi trend. Abdullah's son Mahmoud Shukri al-Alusi (1857-1924) was highly regarded by Salafist groups growing in large Arab urban centers of the early twentieth century (Al-Alusi, 1968: 41-85). Poems written in his honor by Mullah Abd al-Fattah Afandi, a disciple known as Shawaf-zadeh, are collected in the book "Hadiqat al-Urud fi Madah Abu as-Sana Shihabuddin Mahmud". Other famous works praising Shihabuddin al-Alusi include Arij an-Nadd wa al-Ud fi tarjumat Maulana Mahmud, written by one of his students, as well as the works of two poets, Sheikh Abdulbaki al-Faruqi al-Umari and Abdulgaffar. Al-Ahras al-Yasugi: 1991: 48-52, 54, 90). Abbas Azzawi wrote a biography dedicated to the centenary of the death of Shihabuddin al-Alusi (Eroglu, 1989: 550-551).

#### *Scientific feature of al-Alusi*

Shihabuddin al-Alusi was a Mujtahid scholar who was familiar with controversial issues of various sects. He followed the Shafi'i school, but mostly followed the path of Imam Abu Hanifa, and towards the end of his life turned to Ijtihad. He was a well-known scientist in Iraq, the founder of the faith, hardworking and a rare honest man. He continued to search for science, constantly gaining knowledge, until he became an incomparable modernist in directions and origin and an incomparable trustee of the Book of God. Shihabuddin al-Alusi dressed his students and arranged them in his mansion, humility was the only banner of infinite generosity in Iraq, and it was a prosaic jambo, a symbol of freedom, influence and free-thinking. He also sought to spread the truth and refute lies, so he began his campaign by cutting down the roots of popular myths, loosening

the foundations of lies and writing letters and books leading to great reforms, and his voice of a religious reformer demanding the purification of religion. He often said: "I have never fully believed my mind, which from time to time does not give powder. If he does not answer, I will not leave him in a difficult position" (Rukh al-Magani).

He was one of the few people in the world who paid for the Hanafi School, spoke the truth, did not deviate from the truth, followed the Sunnah, and abstained from sin. He was most inclined to serve the Book of Allah and the hadith of the Messenger of Allah; because they cover the whole science. He sought to increase his knowledge, get his share from them and contribute to them (Garaib, 1853: 25). From an early age, sciences were entrusted to him, devoting his soul and body to the study of its essence, because the desire for knowledge led him away from the false world and made him forget the pleasures and pleasures of life. In 1262/1845 Hijri Field Marshal Abdi Pasha went to Mosul, then to Mardin, Diyarbakir, Urzum and Fasivas. Wherever he went, he met with scholars, writers, imams, and everyone came to him to meet him. Shihabuddin al-Alusi returned to his hometown in 1269 AH and stopped writing. The works of Shihabuddin al-Alusi are the result of quick thinking and the power of liberation, the pen is light and fast. He did not limit himself to writing long articles day and night. Having left the small poetic world, he was also a poet and a master of very fine poetry (Bashir, al-Alusi, 2002: 465-494).

#### *Teachers and students of Al-Alusi*

Shihabuddin al-Alusi is one of the great scholars, including his father Khalid an-Naqshabandi, Ali ibn Muhammad Sagid Al-Swaydi (Gharaib, 1853: 25). Ali al-Mausili was educated by Yahya Al-Maruzi Al-Gumadi (Basheer, al-Alusi, 2002: 465-494). And Muhammad ibn Ahmed Al-Tamimi al-Khalili Al-Misri (Khalil, 1971: 49). He also met with Abdurahman Al-Kuzbari, Abdullatif Ibn Hamza Fattullah Al-Bayruti and ash-Shams Muhammad Amin Ibn Abdin, Sheikh al-Islam Arifullah Ibn Hikmat. Al-Shams Muhammad Al-Tamimi Al-Hanafi Gala al-Din Ali Al-Mausili, Ali bin Muhammad Seid Al-Swaydi, Abdulaziz bin Muhammad al-Shauf, al-Muammar Yahiya al-Maruzi Al-Gimadi, Abdul-Fattah Shaufzade, Ali al-Swaydi.

Shihabuddin al-Alusi received a large number of students, including: Ibrahim ibn Suleiman Al-Hanafi Al-Makki Muhammad ibn Humaid Al-Sharki Ahmad Abi Al-Khair Al-Makki Nugman Arifullah Ibn Hikmatullah (Khalil, 1971: 49). Among his most famous disciples is Salih Ibn Yahya Ibn Yunus al-Mausili Al-Sagadi (Eroglu, 1989: 550-551).

Abd al-Baki Al-Farouki Al-Umari and Abdulhaffar Al-Ahras were his disciples (al-Yasugi: 1991: 48-52, 54, 90).

#### *Works of al-Alusi*

Shihabuddin al-Alusi has written more than twenty works, which can be divided into two groups: scientific and literary (al-Baitor, 1993: 125). He wrote a number of theological, moral and domestic works written in rhyming prose. He is the author of the 9-volume Qur'an commentary and the theological treatise "Al-Ajwiba al-Iraqiya an al-Asila al-Iraniya" (al-Musawi, 2010; 344). The Qur'an, known mainly as "Rukh Al-Māghani Fi tafsiri al-Qur'an al-Azim wa al-Sabgi Al-Masani", which raised his scientific reputation, was called «روح المعاني في تفسير القرآن العظيم والسبع المثاني». Shihabuddin al-Alusi's philosophical and ethical work "Maqamdar" (1856/1857) is also among the well-known works (Chukov, 1997; 75-84). He is very interested in history and the letters he wrote and the records of his biography confirm this. Al-Alusi is also the author of several works on philology. His books are full of artistic style and expression, which are excellent examples of eloquence. He worked hard in the scientific and literary fields. On the other hand, with his beautiful poems about Hikmet and Sufism, he also showed that he is a master in this field. Thanks to this, we can say that the scientific and intellectual life of Baghdad was revived (al-Baitor, 1993: 125). He created the prerequisites for the emergence of a new artistic prose (Abbas al-Azzawi, 1958: 35). Al-Alusi was an excellent calligrapher, so he wrote the manuscript of his books in elegant calligraphy. He received the Ijaz from Sufiyan Al-Wahbi, one of the most famous calligraphers in Baghdad. Al-Alusi has written many books on Tafsir, Fiqh, logic, literature and language, leaving behind a large and useful scientific legacy. . «الأجوبة العراقية عن الأسئلة الإيرانية» "Al-Azhuibatu Al-Iraqiyati an Al-as ilati Al-Iraniyati" Istanbul, 1899). «الأجوبة العراقية على الأسئلة اللاهوتية» "Al-Azhuibati Al-Iraqiyati Ala al-Asilati lahuriyati" Cairo, 2007). «دقائق التفسير» «Daqaiq at-Tafsiri» «الفيز الوارد على روض مرثية مولانا خالد» «Al-Faydu al-Waridi ala rawdi marsati Mawlana Khalidi » Cairo, 1861; 1870). «غرائب الاغتراب ونزهة الألباب» «Garaibi Al-Ightirabi WA nuzhatu Al-Albabi». Baghdad, 1909). «حاشية على شرح ابن عصام في» «Hashiyatu Ala sharhi Ibn Ghisom fi al-Istigarati» «حاشية على شرح قطر» «Hashiyatu Ala sharhi Katri» «المقامات الألوسية» «Al-Makamatu Al-Alusiyati» Baghdad, 1856. «نشوة المدام في العود إلي» «Nashuatu Al-Mudami fi al-Gudi ILA Madinati Al-Salami» Baghdad, 1876.

«Nashuatu ash-Shamuli Fi ash-Safari ILA Islambuli» الرسالة «Al-Risalat al-Lahuria» Baghdad, 1883. «شهي النغم في ترجمة عارف الحكم». . ash-Shahi an-Nagam Fi Tarjamatu Arif Al-Hukmi» Madina and Beirut, 1983. «شرح على حاشية عبد الحكيم السيالكوتي في» «علم المنطق Sharhu Ala Hashiyati Abd al-Hakim Siyakuti fi ilm Al-Mantiki» «شرح على مير أبي الفتح» «في علم آداب البحث Sharh Ala Mir Abi Al-Fathi Fi Ilmi Abadi Al-Bahsi» «كشف الطرة عن الغرة» «Kashfu Al-Turrati an al-Gurrati» «شرح الخريدة الغيبية في شرح» «القصيد العينية Sharhu Al-Haridati Al-Gaibiati Fi Sharh Al-Qasidati Al-Gainiyati» Cairo, 1853. «التبيان في مسائل إيران» «at-Tibeanu fi Masaili Irani» «التبيان في شرح البرهان في اطاعة السلطان» «at-Tibyantu Fi Sharhi Al-Burhani Fi itagati as-Sultani» «الطراز» «المذهب في شرح قصيدة الباز الأشهب At-Tirazu al-Muzaggab fi Sharhi Kasidati al-Bazi al-Ashgabi» Cairo, 1895 (Eroglu, 1989: 550-551).

Shihabuddin al-Alusi was one of the greatest and rare naive people of that time; he collected many long-reaching and intelligent Sciences, the wisest understanding of scientific fields and sources, and he was able to become an incomparable Taufer of the book of Allah and an incomparable renewer of the Sunnah. Although Shihabuddin al-Alusi was in the Shafi'i madhhab, he was aware of other madhhab, who followed the path of Imam Abu Hanifa in many matters, and by the end of his life, his hard work even increased, leaving a great and useful scientific wealth, first of all, this is the interpretation of his name "Ruh Al – Mendani" "spirit of meanings in the Qur'an and the seven repetitions" (Eroglu, 1989: 550-551). Shihabuddin al-Alusi, when quoting the explanations of his predecessors, was not just a supplier, but also a judge, critic, researcher. it is said that al-Alusi's opinion was different, and in many legal matters Fakhrudin persecuted Al-Razi a lot, and if he considered his opinion correct, he defended him with his elbow from others. And sometimes, when we look at the data obtained from al-Alusi, we see that he was not one-sided in the question of names and characters, between the earlier teachings of "Salaf" and the later teachings of "Khalaf". In this way we see that he has been drawn between the teachings of his predecessors and the teachings of his predecessors; for this reason, some of them are considered reasonable interpretations. Then we see the following problems in his approach to his own

interpretation (which is contained in the above): that he leaves much to be desired in the cosmic questions, which are not closely related to the science of taupe; that he leaves to be an exegete in the digression of grammatical questions.; As for the problems of fiqh, his attitude to them follows the words of scholars on the issue under consideration, and then chooses from among them, without fanaticism to a certain madhhab, the argument: the truth is more worthy to follow. al-Alusi showed great interest in criticizing and refuting the Israelite scriptures and the false message that came from some of the former TA'sir. It is noted that Shihabuddin al-Alusi paid special attention to the mention of events between verses and Surahs, stating the reasons for the revelation in order to understand the verses according to the reasons for the descent. In his interpretation, Shihabuddin al-Alusi tended to interpret the parable, and this was used against him; When he speaks of all things that relate to the literal meaning of the verses, we see that he interprets them in terms that deviate from the literal meaning, among which there are both reasonable and uninhabited. In any case, tappir's "spirit Al-Menagani" remains a valuable exegetical encyclopedia, in which much of what he says is collected. A characteristic feature of advanced scholars of taupsir is free criticism in solving taupsir and other related issues, weighing based on arguments, and constructive expression. As for the valuable work of the scientist (al-Kitani, 1982: 140-267).

#### *Interpretation of "Rukh al-Magani"*

One of the most important commentaries on Islamic culture at the beginning of the scientist's work was "Rukh al-Magani", which took 15 years to write. This valuable work consists of 30 volumes (hundreds). Shihabuddin al-Alusi began writing "Rukh al-Magani" at the age of thirty-four (circa 1836). After the dismissal of Shihabuddin al-Alusi in 1847, he began seriously writing "Rukh al-Magani", by that time seven volumes of the book had been written. In this commentary, he mentioned some Sufi references. Exhausted, the author conveyed to the people the opinion, narrative and knowledge of the former as a thorough interpretation, which included the words of the heir with the utmost honesty and thoroughness, this work is an exhaustive interpretation of the summary of previous interpretations. But he was not only a storyteller, but also a judge of every word, a reviewer of every opinion, a researcher and freely expressed his opinion about him. Although he followed ar-Razi in many matters of jurisprudence, he had a different opinion, and he defended and defended his opinion as best he could. However, al-Alusi

differed from the doctrines of the first and second about names and attributes. Sometimes he adheres to the ancestral school, establishes it and attributes himself to it, because he fluctuates between the schools of his predecessors and successors, which is why some consider him a rationalist. During his stay in Istanbul, Shihabuddin al-Alusi sent some of his comments to the Mahmoud Sultan Library, and then dedicated three volumes to Sultan Abdul Majid. He finished the last two volumes after returning from a trip (al-Alusi, 1929: 3-4, 8). The author made every effort to cover all science. The work comprehensively covers grammar, syntax, "types of reading", oratory, law, beliefs, Kalam, philosophy, astronomy, Sufism, and hadiths related to the verses of the Qur'an. Al-Alusi tried to explain the verses in detail, leaving not a single aspect without explanation. At the beginning of the Surah, he gives information about its names, the number of verses, the location of the revelation, the chronology of the revelation, and gives Hadiths about the dignity of the Surah, emphasizing the "harmony" (insijam) between the Surahs. Then he establishes a connection with the previous Surah, shows his "identity" (tanasub). The peculiarity of Rukh Al-Magan's style lies in its direct appeal to the reader. For this purpose, in many parts of the Qur'an, "and you know" uses the phrase «وَأَنْتَ تَعْلَمُ». When writing Tafsir, Shihabuddin al-Alusi used Ibn Abbas, ibn Jarir, al-Tabari, Al-Zajjaj, ibn Abu Hatim, al-Maturidi, Al-Zhassas, al-Wahidi, Al-Bagawi, Al-Rahiba Al-Isfahani, Al-Zamahshari, Al-Tabrasi, Fahr al-Din al-Razi, Muhyi al-Din ibn he used the interpretations of Arabi, al-Baidawi, annasafi, Abu Khayyan Al-Garnati, Al-Suyuti, abusud al-Faendi, etc. Al-Alusi also used the works of Ali al-Jubay, Abu Muslim Isfahani, Abu Al-Leys Al-Samarkandi, Ali al-rummani, Ibrahim al-Saglabi an-Nisaburi, Ibn al-Dubai, Al-Qayim, Al-Kurtubi, Al-Hazin, Ibn Qasir, etc. In his commentary, al-Alusi calls Abu al-Afendi "the sheikh of al-Islam" (Hairaddin, 2019: 141-176-198). Al-Baydawi means "Qadi" (Hairaddin, 2019: 141-176-198). "Al-Imam" means Fakhr al-Din ar-Razi (Hairadin, 2019: 141-176-198). Muhi as-Sunnah refers to al-Baghawi (Hairadin, 2019: 141, 176, 198). Tafsir al-Alusi was highly appreciated by scholars and was used as a source for writing other commentaries. According to Ibn Ashur, "Tafsir al-Alusi" is similar in style, scientific interpretation and theoretical research to the work of Fakhr al-Din ar-Razi. The book was published several times: in Bulak (1883), Cairo (1927, 1964) and Beirut (p. 1978, 1980-1987, 1994, 1999-2000, 2005, 2010). The manuscripts are kept in the

libraries of Istanbul and Baghdad (Garaib, 1853: 25).

## Results and discussion

Shihabuddin al-Alusi was one of the pillars of the literary renaissance in his creativity and orientation. He was not only a lawyer, but also a writer. He himself wrote many valuable works, purely literary works, and was considered a leading writer. He had good relations with them, including the poets and writers of his time. The most valuable work of al-Alusi is that the peculiarity of the style of the spirit of Al-menagerie directly appeals to the reader. For this purpose, in many parts of the Qur'an, "and you know" uses the phrase «وَأَنْتَ تَعْلَمُ». when writing the commentary, he used as the main source the commentaries of Ibn Abbas, Ibn Jarir, at-Tabari and others. He was a master of calligraphy, who wrote most of his books in beautiful manuscripts and received a license for calligraphy from Sufyan al-Wahbi, one of the most famous calligraphers in Baghdad. At the end of his life, Shihab al-Din al-Alusi was inclined to accept ijthihad as evidence. It became clear that he was inclined to follow the Hanafi school of thought and the Hanafi school of thought in many matters of jurisprudence.

## Conclusion

The article provides an overview of the scientific and conscious life of Shihabuddin al-Alusi and we can see that his amazing mind and good memory led him to write books and give lectures at the age of thirteen, as well as to become a modernist exegetic, who was interested in Hanafi's teachings and followed the same path. As a result of the competent efforts of the author, as well as the fact that he began to memorize the Qur'an from childhood and tireless efforts, he published a work of taupsir, which is now valuable. The author of this work was a teacher. We also see that the author learned a lot of teachings from such famous teachers as Ali Al-Swaydi, Ala al-Din Ali al-Mawasili. Shihabuddin al-Alusi was considered one of the leading scholars of his ERA with his amazing intelligence, ingenuity, good memory, logic and judgment. He, with the support of Ali Pasha, was closely connected with the life and life of the people of Baghdad, despite the active academic life and the activities of the hanafian Mufti. We classify him as a Mujtahid scholar familiar with controversial issues of various sects, and we have learned that he is a leading modernist

in the field of science and in terms of his field and background. His pursuit of knowledge led him away from the false world and made him forget the pleasures and joys of life. As a result of this research, the author began writing "Rukh al-Magani" at the age of thirty-four, and after his dismissal he began writing the book closely, completing twenty-three volumes, but by that time there were already seven volumes. We see that the author devoted the month of Rabiul-ahir 1267 to this work for a long time for fifteen years. Rukh al-Magani contains a wide range of hadiths on grammar, syntax, rhetoric, law, beliefs, theology, philosophy, astronomy, Sufism, verses from the Qur'an; we see that it wasn't left without explanation. At the beginning of the Surah, the author gives information about the number of verses with their names, place and chronology, and emphasizes the harmony between the Surahs, as well as hadiths about the dignity of the Surah.

Then it links to the previous Surah and shows the match. The peculiarity of the style of this assignment is that it is addressed directly to the reader. To this end, he used the phrase "do you know" in many parts of the assignment. We see that this task was highly appreciated by scientists and was used as a source when writing many similar works. Shihabuddin al-Alusi gave lectures to mentors during the day, and wrote scientific papers at night, as a result of which the author wrote more than twenty valuable works, which he inherited to the next generation. In conclusion, Shihabuddin al-Alusi became one of the exemplary scientists of his time thanks to his sharp mind, special memory, correct logic and reasoning. It would not be an exaggeration to say that the author's unique approach to education from an early age, as a result of his research, writing, publishing valuable literature, educated many students and left a huge contribution to society.

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