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THE HUGE SCIENTIFIC HERITAGE OF SAAD EDDIN TAFTAZANI ON SCIENCE OF BALAGHAH

Abstract: This article explores the science of balaghah on the rhetoric of Arabic language, comprehension of its contents: *ilmul maani, ilmul bayan, ilmul badi*, the history of the occurrence of these sciences, and their role on studying the oral and written heritage of ancestors, scholars. The article also contains the works of the great scientist Saad Eddin Taftazani on the science of balaghah on the rhetoric of Arabic language.

Key words: the science of balaghah, the rhetoric of Arabic language, rhetorical sciences: *ilmul maani, ilmul bayan, ilmul badi*, the history of the occurrence of these sciences, Sa'duddin Taftazani.

Language: English

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Introduction

His full name is Mas'ud ibn Umar ibn Abdullah, he was born in hijri 722 in safar month (Gregorian 1322), in the village of Taftazan, in the city of Nasa in Khuroson [Life and creative works of Taftazani: Suyuti. "Bughyatul vi'at". p.391;]. He was so eager to learn from his childhood that he went to scientific centers in cities as Samarkand, Bukhara, Khorezm, Sarakhs and Naso. He gained knowledge from famous scholars and participated many different scientific meetings.

The scholar learned exegesis of Kur'an, law of Islam, science of language, grammar, oratory, logic with enthusiasm, and wrote books about these themes. Saad Eddin Taftazani was one of the youngest writers. Because, he wrote the book "Sharhut tasrifil Izziy" when he was 16 years old [Ibn Imad. "Shazaratuz zahab" vol. VI. p. 319-332.].

Taftazani made contributions to [theology](#), [Islamic jurisprudence](#), [linguistics](#), [rhetoric](#), [logic](#) and [literature](#). His treatises, even the commentaries, are "standard books" for students of Islamic theology and his papers have been called a

"compendium of the various views regarding the great doctrines of Islam".^[1]

[Ibn Khaldun](#), who is considered by some to be the father of the [social sciences](#) for anticipating many elements of these disciplines centuries before they were founded in the West, said of him:

I found in [Egypt](#) numerous works on the intellectual sciences composed by the well-known person Saad Eddin Taftazani, a native of [Herat](#), one of the villages of [Khurasan](#). Some of them are on [kalam](#) (speculative theology) and the [foundations of fiqh](#) and rhetoric, which show that he had a profound knowledge of these sciences. Their contents demonstrate that he was well versed in the philosophical sciences and far advanced in the rest of the sciences which deal with Reason.

According to the information, the number of his work was more than 30. The most famous ones are:

About the meanings of Kur'an (tafsir):

"Talkheesul kashshof"- An annotation to the exegesis of Mahmud Zamakhshari "Tafseerul kashshof". "Kashful asror va iddatul abror" fi tafsiril Kur'an". Saad Eddin Taftazani wrote annotation to "Kashshaf" of Zamakhshari. Haji Khalifa exclaimed:

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“This work is written as a connection to Kashshaf”. Taftazani began to write this work in Samarkand, but could not continue. The book includes the chapters of the holy Kur’an from Bakara (The cow) to Hud, from Zumar to Talaq (Divorce). The book is kept in British museum and one of the libraries of India.

About hadith:

1. “Arbaun fil hadith”
- 2.” Risolatul ikroh”

About jurisprudence of Islam (fiqh):

- 1.” Fatovo al hanafiya”
- 2.” Sharh faroizis Sijovandi”
3. “Al Miftoh fi furuil fiqhi Shafei” [This book was written according to the sect of Shafei but there is collection of fatva (legal opinion) of Hanafi sect.]
- 4.” Ixtisoru sharhi talxisul jomei kabir”

About types of jurisprudence of Islam (fiqh):

- 1.” Talvih fi kashf haqiqit tanqih” [Saad Eddin Tafzani wrote this book in Gulistan in 758/1357. It was printed in the cities of Delhi, Lakhun in 1267/1851, 1281/1864.]
- 2.” Sharhul muxtasar ala kitab muntahas saval val amal fi ilmayil usul val jadal”
- 3.” Niamus savabig fi sharhil kalimin navabigh” [It is commentary work to “Zahira” of Zamakhshari.]

About logic:

- 1.” Tahzibul mantiq val kalam” [The book was written in 789/1387. Hadji halifa said it was complete work. The book was printed multiple times in Kalkutta in 1243/1827, Lakhun in 1286/1869, 1288/1871, 1293/1876.]
- 2.” Sharhur risola ash shamsiya” [Taftazani commented the logic book of Najmuddin Ali ibn Umar Qazvini in his work. It was printed in Lakhun in 1326/1905.]

About science of language (kalam):

- 1.” Al maqosid fi ilmil kalam” (Sharhal maqasid), “Sharhush sharh” [This book was written in Samarkand in 1383.]
- 2.” Sharhul akaidin Nasafia” [Taftazani wrote “Sharhul akaidin Nasafia” in Khorezm in 768/1367 as a comment to “Akaidun Nasafi” of Abu Hafs Umar Nasafi.]
- 3.” Ar Radd ala Zindiqa ibn Arabi” [Khayruddin Zirikli. “Al Aalam”. Bayrut: “Dorul ulum lil malayin”, 1998. Vol.VII, p.319.] It is clear that Sa’duddin Taftazani wrote precious books about every subject. Each of them is a source of many scientific researches.

About Arabic grammar:

- 1.” Sharhut tasrifil izzi” [This book is a commentary to the “Zandjani” of Azduddin Abdulvahhab Ibrahim az Zandjani, printed in

References:

1253/1837 in Kanstantinopol, in 1280/1884 in Tegeran, in 1289/1872,1295/1878 in Delhi with the book “Miftah as saada” of Ahmed ibn Shah Gul]

2.” Irshadul Hadi” [According to Hadji Khalifa Taftazani dedicated this book to his son and wrote it in Khorezm in 774/1372. Muhammed ibn Ali al Djurdjani and Muhammed ibn Muhammed al Bukhari wrote commentaries to this book.]

3. Turkish prosaic translation of “Bostan” of Saadi

About the rhetoric:

“Ash Sharh al mutavval ala talkhis al miftah”. It was known with the name of “Mutavval”. The book is commentary to the book of Kazvini “Talkhis al miftah”. However, “Talkhis” itself is a commentary work to the third volume of the book of “Miftah al ulum” of Yusuf Sakkaki, a scholar from Khorezm. [“Kashf az zunun an asamili kutub val funun” Mustafa ibn Abdullah Hadji Halifa. Dimashq vol. I 1994 p.516]

Saad Eddin Tafzani began to write “Mutavval” in Khorezm when he was twenty years old; he finished writing the book after six years in Hirat in 748. It is said that Amir Temur had the book hung on the fortress in Hirat. The book became very famous and had many manuscript and lithographic versions.

“Ash sharh al mukhtasar ala talkhis al miftah”. Saad Eddin Tafzani wrote a commentary to the third volume of “Miftah al ulum”, the book was about Arabic eloquence of the scholar Yusuf Sakkaki. This work is known with the name of “Mukhtasar al maan” and was written in Bukhara in 756. This book is still used in many universities as a textbook, for example, in Egypt in Al Azhar University. A lot of scientists have been interested in this book and written many annotations.

“Sharh al kism as salis min miftah al ulum”. Taftazani wrote this book in shavval of 789 in Samarkand. Saad Eddin Tafzani wrote a commentary to the third volume of “Miftah al ulum” of the scholar Yusuf Sakkaki. This book is still not printed. It is kept in the Institute of manuscripts of Oriental studies in the number 9035. **Conclusion**

Finally, we can note that It is considerably important to learn the work of Saad Eddin Tafzani about commentary, jurisprudence of Islam, science of language, grammar of Arabic language, oratory and logic. Researching the work of Taftazani owns a significant role in increasing world outlook of young generation, educating them to be a prominent and erudite person.

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