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Jalaluddin al-Suyuti

(1445 - 1505 AD)

Al-Suyuti's real name is Abdul Rahman. He was born in Suyut, an ancient town on the banks of the Nile, Egypt. Jalaluddin is his title. That is how he became known as Jalaluddin al-Suyuti. His father's name was Abi Bakr Kamaluddin. His ancestor migrated from Baghdad and emigrated to Egypt.

al-Suyuti memorized the Quran at the age of eight. He then went on to study school education. Afterwards he read the Syntax, Jurisprudence, and Hadith. The prominent names of his teaches are Sheikh Kamaluddin, Shams Serami, Shams Farumani, Shahabuddin, Alimuddin and Mohiuddin Kafiji. He completed his education at the age of only 17 and immediately was enrolled in the list of teachers. At the same time he started a series of writings. His first assignment which was highly praised was the interpretation of the following verses:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

At the age of 20, Jalaluddin al-Suyuti performed the first pilgrimage. He then traveled to different countries for tourism. On return, he again engaged with the functions of his teaching, writing and research. Moreover, he took the charge of an Ifta.

al-Suyuti soon achieved a high position in the knowledge and notion. The number of his writings and compilations are stated to be 450. In the work of Tafseer, he wrote such grand

books as " Tafseer Jalalien" and "Dur-e-Mansoor". He wrote the first half of the "Tafseer Jalalien" in just 40 days. In fact, this work was initiated by his teacher Jalaluddin Mahli but he could not complete it. The beauty of this Tafseer is that it gives a lot of meanings with very few words. According to Maulana Salaam Rampuri, the letters from Surah Al-Fatihah to Surah Al-Muzammil were counted against Tafseer Jalalien and both were equal. al-Suyuti said: " I was surprised from the beginning that there was a lot of work on Hadith in the past but any detailed work on Quran was not done." So, Jalaluddin al- Suyuti himself started the work on the Qur'an. He did a lot of research work and wrote many books. Out of these books following books are very important:

التبهير في علوم التفسير ، كشف الظنون ، ترجمان القرآن ،

لباب المنقول في اسباب النزول ، اسرار التنزيل

He also did a great job on the Hadith as well. On this subject, he has compiled a book in ten volumes which has been named as "جمع الجوامع". In this book, he collected all the hadiths from Mauta, Sahih Bukhari, Sahih Muslim, Ibn Majah, Tirmizi and Nasai along with ten other supports. He also wrote another book, "الازهار المشائرة", which quotes hundred such hadiths which have been narrated by at least ten Companions.

Allamah al-Suyuti also studied the "History of Islam" and "The way of writing history". His book "تاريخ الخلفاء" has become well known and very popular. In this, he has presented the situation right from Khilafat Rashidah to the then King Almutwakal Alal-Laah Abdul Aziz bin Yaqoob of Khilafat Abbasiyah (903AH/1497AD). The book also contains the important historical facts, events and biography. To write this book, he has mostly referred to the book of history written by Imam Zahabi. However, as regards the sources the names of Ibn Kathir, Al-Ghamar of Ibn Hajr Asqalani, History of Baghdad of

Khateeb, History of Damascus of Ibn 'Asakar and other authoritative books are also mentioned.

The name of Jalaluddin al-Suyuti, the great Scholar, Historian, Mufassir and Muhaddith holds an exceptional position. He undoubtedly have a unique identity in the world of the ninth century. He spent the last 20 years of his life in isolation. In this period, his overall engagements were worship, meditation, study, writing and composing.

Allamah al-Suyuti was well aware of all the requirements of the Prophet of Islam. He expressed his genuine love for Muhammad Mustafa (PBUH) by writing "الخصائص الكبرى" in the honor of the Noble Prophet. According to his research, the origin of Milad Sharif is proven by the Sunnah.

In the heart of Jalaluddin al-Suyuti, the love of the Islamic saints was also present. He was committed to Shafi'i sect. He was a man of principles. In his heart, the deep spirit for the welfare of Muslim Ummah was also existing.

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