



THE ROLE OF SHAMSIDDIN SAMARQANDI'S WORK "BAHS-MUNOZARA ODOI RISOLASI" IN THE COMPOSITION OF OTTOMAN SCHOLARS

Salimova Guzal Kahramon kizi

International Islamic Academy of Uzbekistan,

2nd year doctoral student

E-mail: sevda_1222@list.ru

<https://doi.org/10.5281/zenodo.7483204>

Annotation. This article provides information about some aspects of the work "Risala fi'l-adab" of Kaffavi, one of the Ottoman scholars who spread the manners of debating Shamsiddin Samarkandi to the wider public through his works. The groundwork for the manners and ethics of debate was laid on the side of Shamsiddin Samarkandi, and was later researched by several scholars. This treatise of Shamsiddin Samarkandi created a solid groundwork for several famous works created by famous Ottoman scholars.

Key words. Debate, dispute, scientific debate, Kafavvi, "Risala fi'l-adab", Shamsiddin Samarkandi, author, sail, etiquette of debate.

The theory of debate etiquette was proved by Shamsiddin Samarkandi in the 14th century on the basis of evidence. And this created a unique tradition of views on the relationship of controversy. The tradition founded by Samarkandi was continued by several Ottoman scholars. For example, the work "Takriru kavanini'l-mutadavila min 'ilmil'munazara va Risalatu'l-validiyya" by Sachaglizoda from Marash is the important one of this tradition. This work was used as a textbook in many universities until 1930.¹

This work remained popular until the 20th century. In this context, our article introduces the work of one of the famous Ottoman scholars called "Risala fi'l-adab". In doing so, we aim to challenge the current rules of debate, as well as engage in the tradition of debate etiquette.

We can learn about Ashraf Husayni Samarkandi as a mathematician, astronomer and theologian through his creative legacy. Especially the last work known as "Kitob Adab al-Bahs" is considered the best work in its field. It has been taught in madrasahs for more than five centuries and is still taught today with dozens of commentaries and commentaries.² According to the method, task and purpose of the debate put forward by the Islamic scholars, it is completely different from the debate. This type of discussion has been systemized on the work of Muhammad Shamsiddin Samarkandi, called "Bahs-munozara odobi".³

One of the famous works written based on Shamsiddin Samarkandi's views is Kafawi's "Risala fi'l-adab".

The pamphlet is divided into two parts. The first part deals with the criteria on which it is classified and the features (function) of manners. In the second part, he notes how the author

¹ Mehmet K. Karabela, The development of dialectic and argümantation theory in post –classical Islamic intellectual history, Institute of Islamic Studies McGill University, Montreal, August 2010, b. 241–244.

² Матвиевская Г. П. Учение о числе на средневековом Ближнем и Среднем Востоке. Ташкент: Фан, 1967, b 152.

³ Şemsüddi Muhammes b. Eşref es-Semerkandi, Eisale fi Adabi'l-Bahs, Süleymaniye Kutüphanesi Hacı Mahmud Efendi Koleksiyonu:6168, vr.:1b; Şemsüddin Muhammed b. Eşref es-Semerkandi, Kıtاسu'l-Efkar fi Tahkikî'l Esrar, Tahkik ve Tercüme: Necmettin Pehlivan, Türkiye yazma eserler kurumu Başkanlığı: İstanbul 2014, b. 500.



and the speaker should treat each other in the discussion, how arguments and proofs should be presented, how the discussion should be concluded, and what the parties should pay attention to.

Before studying the work "Risala fi'l-adab", we would like to give information about the life of the scientist who is the subject of study. He mentions his name in "Risala fi'l adab" as al-Sayyid Muhammad ibn al-Haji Hamid al-Kafavi.⁴ In the process of studying this work, we can learn how important a source of its time it is through the comments written on the treatise. These commentaries include: al-Alay, Sharhu risalatu Kaffavi fi Adabi'l-bahs (Baghdad Wahbi 2064, pp. 97-118); Yanihisari, Sharhu adabi'l Kaffavi (Haji Mahmud Efandi 6158, 25-55 b); Niksari, Sharhu Kaffavi (Ehsan manuscripts 978, p. 19-40); Usman Shebinkarahisari, Sharhu'r-risala fi'l adab li'l Kaffavi (National Library manuscript. A 1189); Omar ibn Husayn Karahisari Sharhu risala fi adabil-bahs (National Library A 9649). Also, among the scholars who emphasized Kaffavi's traditions of manners and ethics are Chilli Umar, Husayn Antaki, Mustafa Efandi Abdullah Tokadi, Jarullah Valiuddin Efandi, Mustafa Hadimi, Sachaqlizoda, and Gelenbevilar.⁵

If we look at the form of Kaffavi's "Risala fi'l-adab", the treatise is on average 1.5-2 pages. The size varies depending on the type of writing. The pamphlet is concise and yet very informative. It is considered to be a high-ranking text among works on debate etiquette. The treatise can be divided into three main parts depending on the topics it deals with:

First, the author, as the party responsible for the proof, uses the method of starting an argument, and the sail, as the party requesting the proof, uses the questioning method; *The second* is the part where he discusses how the debate between the parties will end; *The third* is what the parties should pay attention to before and during the discussion. This is the part of the pamphlet that deals with etiquette.

The first part, which forms the main basis of the treatise. We want to talk about it briefly. According to Kaffavi, the author takes one of five qualities while speaking: 1) He may have made a claim without providing any evidence; 2) He may have given evidence and made a claim; 3) Simply giving a definition to a concept; 4) Classification; 5) Taqiyid (the term of fiqh method in the sense of restricting a word with conditions, time and space, etc.) and Takhasis.⁶

There is one point to note in this classification of Kaffavi; Why is this classification important and what is its importance in the ethics of debate? First of all, authors such as Samarqandi Sachoglizoda, who systematized moral traditions, divided the discussion into two main areas: imaginations/definitions and affirmations/judgments. Samarkandi's works "Risala fi'l odobi'l-bahs" and "Qistasu'l afkor" firstly begin with the discussion and describe the definitions, then it is decided to continue with the rules (judgments). He even shows his new views on the subject by opening a new chapter explaining the technical terms of the new art of debate that he systematized in his treatise.⁷ Samarkandi calls this tahrirul-mabahis and takriru'l-akwal wa'l-mazahib, and he believes that it helps to determine the characteristics of

⁴ es-Seyyid Muhammed/Mehmed b. el-Hac Hamid el- Kefevî, Risale fi'l-âdâb, Milli Kütüphane: 06 Mil Yz A 9649, vr.: 2b.

⁵ Karabela, The development of dialectic and argümantation theory, s. 139-140.

⁶ Kefevî, *Risâle fi'l-âdâb*, vr.: 2b. Risalenin Süleymaniye Kütüphanesi Erzincan Kolesiyonu: 148, vr.: 106b'de ve Serez Koleksiyonu: 3920, vr.: 6b'de "Hâşîmî Nebî'ye mensup anne ve babasına" ibaresi bulunmaktadır. Ancak her ikisi de aynı anlamdadır.(Kefevî'ye yapılan atıflarda Milli Kütüphane nüshası esas alınmıştır.)

⁷ Semerkandi, Risale, vr. 1b-2a.

the topic under discussion.⁸ In a sense, this means clarifying the terms used in the discussion and their meanings. In his opinion, if such comments on concepts are not made, then there is no need to enter into the debate. Because, if the author does not specify how to use the terms in which case, sail will face the need for unnecessary arguments and proofs. We cite as an example Mehmet Ali Aini's work "Ibn Sina" on the introduction to Sufism: in order to describe the theme of Sufism in Ibn Sina, it is first important to explain at least his philosophy in general and express the terms he uses.of all, at least a general explanation of his philosophy and the methods he uses. Designating the main ones related to our conversation and indicating their purpose are also important. Because one of the pillars of Shaykhurrais's philosophy is Sufism.⁹

We will need comments on the debates, their meaning and intended goals in the work, undoubtedly. In the theories presented in this work, attention is paid to manners and ethics, and it encourages us to follow Eastern didactic and moral norms in our every conversation, in our relationship to everything. If we learn the rules and methods of debate brought to science and use them in social relations in society, we can get a lot of benefits from it. Kaffavi's "Risala fi'l-adab" is a comprehensive work, and it is our main goal to contribute to science with its text and translation. It is very rare nowadays and looks at the materials with a critical eye.

⁸ Semerkandi, *Kıstâsu'l-efkâr fî tahkîki'l-esrâr*, Thk.: Necmettin Pehlivan, Ankara 2010, s. 232.(Tahkik; Şemsu'd-dîn Muhammed b. Eşref es-Semerkandî'nin Kistâsu'l-efkâr fî Tahkîki'l-Esrâr Adlı Eserinin Tahkiki, Tercümesi ve Değerlendirmesi, Ankara Üniversitesi Sosyal BilimlerEnstitüsü (Yayınlanmamış Doktora Tezi) Ankara 2010'un I.cildidir.); *Risâle fi Ǿâdâbi'l-bâhs*, Süleymaniye Kütüphanesi Hacı Mehmet Efendi Koleksiyonu: 6168, vr.: 2a-b.

⁹ Bkz.: Mehmet Ali Ayni, *İbn Sînâ'da Tasavvuf, Büyük Türk Filozofu ve Tib Üstadı İbn Sînâ: Şâhsiyeti ve Eserleri Hakkında Tetkikler* içinde, Ankara: Türk Tarih Kurumu Yayınları 2009, b. 155.

References:

- 1.Kefevî, Risâle fi'l-âdâb, vr.: 2b. Risalenin Süleymaniye Kütüphanesi Erzincan Kolesiyonu: 148, vr.: 106b'de ve Serez Koleksiyonu: 3920, vr.: 6b'de "Hâşîmî Nebî'ye mensup anne ve babasına" ibaresi bulunmaktadır. Ancak her ikisi de aynı anlamdadır.(Kefevî'ye yapılan atıflarda Milli Kütüphane nüshası esas alınmıştır.) Semerkandi, Risale, vr. 1b-2a.
- 2.Mehmet Ali Aynî, İbn Sînâ'da Tasavvuf, Büyük Türk Filozofu ve Tıb Üstadı İbn Sînâ: Şahsiyeti ve Eserleri Hakkında Tetkikler içinde, Ankara: Türk Tarih Kurumu Yayınları 2009, b. 155.
- 3.Şemsüddi Muhammes b. Eşref es-Semerkandi, Eisale fi Adabi'l-Bahs, Süleymaniye Kutüphanesi Hacı Mahmud Efendi Koleksiyonu:6168, vr.:1b; Şemsüddin Muhammed b. Eşref es-Semerkandi, Kıtاسu'l-Efkar fi Tahkkîki'l Esrar, Tahkik ve Tercüme: Necmettin Pehlivan, Türkiye yazma eserler kurumu Başkanlığı: İstanbul 2014, b. 500.
- 4.es-Seyyid Muhammed/Mehmed b. el-Hac Hamid el- Kefevî, Risale fi'l-âdâb, Milli Kütüphane: 06 Mil Yz A 9649, vr.: 2b.
- 5.Karabela, The development of dialectic and argümantation theory, s. 139-140.

