



BOĶĀRĪ, MOĶAMMAD-ŠARĪF

BOĶĀRĪ, ĀĶŪND MOLLĀ MOĶAMMAD-ŠARĪF b. Moḥammad Ḥosaynī ‘Alawī Šeddīqī, also known as Šarīf-e Boḳārī and Mollā Šarīf, the leading Qur’ān exegete and traditionist in Transoxiana in the last half of the 11th/17th century and for a time chief scholar (*a’lam al-‘olamā*) of Bukhara. Moḥammad-Šarīf was particularly noted for his analysis and study of the *Meškāt at-mašābīḥ* a collection of Hadith compiled by Abū Moḥammad-Ḥosayn Bagāvī (d. 516/1122) in the rescension of Ḳaṭīb Tabrīzī (fl. 740/1340). One source gives his birthplace as Šahr-e Sabz (Badī, p. 15), another his date of birth as 1026/1617 and the date of his death “Bārs yīl 1109 on the 1st of Šafar,” i.e., 19 August 1697 (Moḥammad-Amīn, fol. 162a).

Boḳārī’s contribution to intellectual life in 11th/17th-century Bukhara was considerable. Writing in 1110/1699, Moḥammad-Amīn calls him the greatest Hadith specialist of his time in Transoxiana and states, perhaps symbolically, that “all the ‘*olamā*’, *modarresān* (instructors), and *ṭalaba* of Bukhara were his students” (fol. 162a). There is no direct evidence linking Moḥammad-Šarīf to Yūsof b. Moḥammad Jān Qarābāgī (d. 1046/1636-37), the leading ‘*ālem* of Bukhara in the first part of the century; he was only twenty years old when Qarābāgī died. But he glossed a work of Qarābāgī (below no. 3) and the inference in the statement of Rāqem (fol. 225b) that “all the leading scholars of Transoxiana were his [Qarābāgī’s] pupils” indicates that Moḥammad-Šarīf was at least Qarābāgī’s intellectual heir if not one of his students.

Some time after the Toghay-Timurid Sobḥānqolī Khan (r. 1091-1114/1680-1702) ascended the throne of Bukhara, Moḥammad-Šarīf resigned from the post of



a'lam al-'olamā' and from his teaching positions (*farjahā-ye tadrīs*), built a *kānaqāh* in the Goḍar-e Tašgarān section of Bukhara and retired there to teach and write (Badī', pp. 149-150). By the time Moḥammad-Amīn wrote *Mohiṭ*, Moḥammad-Šarīf had been living for “years” in the *kānaqāh* (fol. 162a). He also wrote poetry and thereby earned an entry in Badī's *Modakker* (pp. 148-51).

Boḳārī's principal works include: 1. a gloss (*ḥāšīa*) on *al-Fawā'ed dīā'īya*, a commentary by 'Abd-al-Raḥmān Jāmī (d. 898/1492) on Ebn al-Ḥājeb's (d. 646/1249) grammar of Arabic, *al-Kāfiā fi'l-naḥw* (ms. in Tashkent, Semenov, VI, p. 181, no. 4389a). 2. A gloss on Davānī's (d. 907/1501) commentary on the credal work of 'Azod-al-Dīn Ījī (d. 756/1355), *al-'Aqdā'ed al-'azodīya* (four mss. in Tashkent, Semenov, nos. 3326a-29, the first of which is dated Du'l-qa'da, 1100/August-September, 1689). 3. A super-gloss on his own gloss as well as the gloss of Yūsof b. Moḥammad Jān Qarābāgī (d. 1046/1636-37) on *al-'Aqā'ed al-'azodīya* (?) (Semenov, nos. 3330, 3332 attributes this super-gloss to Shaikh 'Enāyat-Allāh Boḳārī, better known as Āḳūnd Šayḳ; Moḥammad-Šarīf was known to the author of *Mohiṭ* as Āḳūnd Mollā, and it may be that one and the same person is being referred to here, because Moḥammad-Šarīf's listed works include a super-gloss (*ḥāšīa*) on the *Resāla-ye etḃāt-e wājeb* by Qarābāgī, the title of Qarābāgī's gloss on Davānī's commentary on *al-'Aqā'ed al-'azodīya*). 4. A gloss on the “Tahḍīb” (Badī', p. 149), by which is probably meant Taftāzānī's (d. 791/1389) *Tahḍīb al-manteq wa'l-kalām*, a widely used work on logic. Moḥammad-Šarīf's gloss may well have been on Davānī's (d. 907/1501) commentary.

BIBLIOGRAPHY

For what information there is on his life see Moḥammad-Amīn b. Mīrzā Moḥammad Zamān Boḳārī, *Mohiṭ al-tawārīḳ*, ms. Paris Bibliothèque Nationale (*Cat. Bibliothèque Nationale* I, p. 472), and Moḥammad Badī' Samarqandī Malīḥā, *Modakker al-aṣḥāb*, Firdawsi State Library, Dushanbe, Ms. no. 610.

A. A. Semenov et al., eds., *Sobranie vostochnykh rukopisei*, Tashkent, 1952-, vols. IV and VI provide a representational group of his works available in



manuscript.

(Robert D. McChesney)