

OTABEK MUHAMMADIEV. THE ROLE OF ALAUDDIN AL-USMANDI AS-SAMARKANDI IN THE DEVELOPMENT OF MAWERANNAHR MATURIDIYYA KALAM SCHOOL // *English version of the article was submitted by the author for the bulletin "Russia and the Moslem World," published in condensed form.*

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Abstract. This article deals with the life and scientific heritage of Alauddin al-Usmadi as-Samarkandi, as well as his role in the development of the Mawerannahr Kalam School. There is information about the works of the scientist, as well as copies of the manuscript that are currently stored in world funds. In addition, there is historical evidence that the scholar, who was buried at the "Usmat Ota" shrine in Bakhmal district today, is Alauddin al-Usmadi.

Introduction

Islamic culture came to Maverannahr in the 8th century and reached its highest scientific development by the 10th centuries. Islamic knowledge was raised to the highest scientific peaks by the scholars from Maverannahr, where over 8-12 centuries more than several thousand great scientists, thinkers, lawyers, scholars and specialists in the field of world sciences lived and worked.

The contribution of thinkers born and raised in our hometown to the development of world science has been recognized for many centuries and is undergoing deep study in our time.

Mawerannahr was the economic, social, cultural and educational center of Central Asia. Several madrassas were established in such centers as Samarkand, Bukhara, Khiva, Shash, Termez, and various branches of science were developed. The interest of the locals to learn Islam and the Arabic language has reached the peak of the development of Qur'anic sciences, jurisprudence, hadith, and the natural sciences. These reasons, in turn, came to the emergence of several scholars, scientists, thinkers, muhadiths in the Orient.

The scholars of Samarkand also played an important role in the development of the history, culture and spirituality of Mawerannahr. It should be noted that scientists, thinkers, muhadis, who made a worthy contribution to the development of world science, came not only from the center of Samarkand, but also from a number of neighboring villages.

The names of many scientists who lived and worked in the villages of Samarkand were identified. The study of their life and activities is essential to the study of the history, Islamic sciences and culture of Samarkand.

Acquaintance with their rich scientific and spiritual heritage serves a noble purpose – to convey to our hearts a sense of pride in our ancestors.

When we look back at our centuries-old historical and legal heritage after the introduction of Islam to Central Asia, we see that Central Asia has become a center for the development of Islamic jurisprudence, Kalam, Tafsir, hadith, and Arab scholars.

The study of the legacy of the scholars and thinkers and its play an important role in the spiritual heritage of the nations of Mawerannahr is of great scientific and practical importance in the spiritual awakening of our people today.

Materials and Methods

Each faqih of Central Asia left a significant contribution to the development of Islamic law depending on his scientific method and the way of his time, especially the Hanafi madhhab. One of the faqih is – *Muhammad ibn Abd al-Hamid al-Usmandi*

as-Samarkandi, a leading scholar and scientist of his time. He had been left a great scientific legacy that has not lost its relevance to these days. In particular, his works include "*Lubab al-kalam*," "*Tariqat al-Khilaf Bayn al-Aslaf*," "*Bazl al-Nazar al-Usul*," "*Hasr al-Masail*, and the *Qasr ad-dalail*," works are of particular importance.

The full name of the scholar is Abu Al-Fath Alauddin Muhammad ibn Abd al-Hamid bin 'Umar ibn al-Hasan ibn al-Hussain al-Usmandi al-Samarkandi, according to some sources said "was born in Samarkand in 408/1017 and died here in 502/1109" [1. 85], many sources say "He was born in Usmand, 488/1095, and died in 552/1157 at the age of 64 [2. 74].

In the works of Tabaqat (Bibliographic books), Abu l-Fath Muhammad ibn Abd al-Hamid ibn al-Husayn ibn al-Hasan ibn Hamza al-Usmandi, a native of Samarkand is known as the "column of the Universe" ("*Al-Ala al Alam*") [3. 156].

There is a great deal of controversy in the written sources regarding the place of birth of the scholar called "Asmand" [4] or "Usmand" [5].

Some scholars said that the place was called "Asmand" and that the scholars rated was Asmandi [6. 35], while others referred to the village as "Usmand" and some as "Samand." The scholar was born in the village of "Usmand" in Samarkand or was of his family was from that village.

The fact that the center of the Bakhmal district in the Jizzakh region (since 1994) is named after Usmat. The term "Usmand" eventually changed to "Usmat" as a result of sound changes. This is also confirmed by the presence of the "Usmat Ota" pilgrimage place located 70 km [7. 134] away from the Kurgantepa in the district center. Also, Sayid Azim is a writer of Bakhmal that relies on the views of historic scholars Olimjon Juraev and Jaloliddin Juraevs linking the grave of Usmat was a famous scholar with the name of Abu-l-Fath Muhammad ibn Abd al-Hamid al-Usmandi as-Samarkandi [8. 11].

There are also differences in the ratio of al-Asmandi or al-Usmandi to the birth of the scholar. As mentioned above, some

sources refer to it as al-Asmandi, while many sources say al-Usmandi (the first letter of the Arabic alphabet is read aloud with hamza and zamma) [2].

The father of the scholar – Abd al-Hamid ibn 'Umar al-Usmandi is one of the leading scholars of Samarkand and is well known for his eloquence and sophisticated preaching. His full name is Abu Muhammad Abd al-Hamid ibn 'Umar ibn al-Husayn ibn al-Hasan ibn Hamza bin Tahir al-Usmandi, whose sources mention only his name and hadith. There is not available information about his position or career, or even the year of his birth or death [1. 74].

In many sources, the name of the scholar's father was mentioned as Abd al-Hamid, sometimes or Abd al-Majid or Abd al-Rashid. We can say that some of the authors used the ar-Razi name instead of al-Usmandi and mentioned the sons like Abu Hamid and Abu Bakr.

For these reasons for the disorder in his father's identifying information about the name and birthplace, Kahhola mentions two separate individuals in his work, "Mujaam al -Muallifiyn" [9. 387, 409]. The fact that Alauddin's father was a strong scholar of hadith testifies and it was a scholar to the young Alauddin's emergence in a unique scientific environment and has laid a hard foundation for his future career as a leading scholar and debate scholar.

The life and scientific heritage of Alauddin Usmandi have been studied mainly by foreign scholars, including German scholar Karl Brockkelman [10. 111/1221], Turkish scholar Dr. Muhammad Said Uzervarli [11], Arab scholars Muhammad Zaki Abdulbarr [12], Sheikh Ahmad Farid al-Mazidi [13], Dr. Navzat Sodiq Sulaiman [14], learned by Dr. Abdurrahman bin Mubarak al-Faraj [15], Sheikh Ali Muhammad Muawwaz and Sheikh Adil Ahmad Abdul Mawjud [16].

Scientists of our country have not done full research into the life and scientific heritage of the scientist. Some brief bibliographic informations are given in Scientific articles, books

and dissertations written by Prof. Ubaydulla Uvatov, Dr. Saidmuhtor Akilov [17] and Dr. Muslim Atayev [1].

The writings of such authors as Abd al-Karim al-Sam'ani, Ibn Abi-l-Wafo al-Qurashi, Abdul-Hai al-Lakhnawi, Khairuddin al-Zirikli, and al-Safadi, also include some information about the birth and death of Alauddin al-Usmadi, his origin. They say that he was powerful debater and scholar of his time.

Written sources give very little information about Alauddin's life. It is only recorded that he lived 64 years and died in 552 / 1157 y (in some sources in Bukhara) [18. 19].

The works of many historians also indicate that the scholar traveled to many countries in search of knowledge. Abu Sa'd Abd al-Karim al-Sam'ani says that Muhammad ibn Abd al-Karim al-Shahristani met the scholar at Merv several times. In addition, it is mentioned that Usmany in one century with such figures of the Maturidia teching as Abu Hafs Najmuddin Umar al-Nasafi, Abu l-Mu'in al-Nashwani, Alauddin al-Samarkand and Nuruddin Ahmad ibn Mahmud as-Sabuni [18. 19].

The well-known Arab scholar Abul-Vafo al-Qurashi states in his book "Al-Jawahir al-Muziya fi Tabaqat al-Hanafiya" (The Bright Jewelry in the Autobiography of the Hanafi Scholars) that the scholar met Shams ibn Hisom ibn Burhan¹ in Baghdad in 552 / 1157 during his blessed pilgrimage [2. 114].

The biography of the scholar is mentioned in many works, including:

- Al-Safadi's "al-Wafi bi-l-wafayat" (V. 1 - P. 385);
- Al-Ansab by Abd al-Karim al-Sam'ani (V. 1 - P. 156);
- "Tabaqat al-Mufasssiriyn" by Jalaluddin al-Suyuti (V. 1 - P. 92);
- Shamsuddin al-Zahabi's "History of Islam" (V. 1 - P. 3859);

¹ His full name is Shamsuddin Abu Ja'far bin 'Umar ibn Abdul Aziz ibn Moza. The son of Umar bin Abdulaziz bin Moza Bukhari, better known by his mentor Burhan al-aimma (He wrote a book about his pilgrimage, published in 2013 in Iran. On a single copy, the manuscript is kept in Dushanbe).

- Al-Adirnawi's "Tabaqat al-Mufasssiriyn" (V. 1 - P. 186);
- Ibn Qutlubuga's "Taj at-Tarajim fi tabaqat al-Hanafiya" (V. 1 - P. 19);
- "Al-A'lam" of Khayruddin az-Zirlikli (V. 6 - P. 187);
- "Mu'jam al-Muallifiyn" by 'Umar Riza Kakhala (V. 10 - P. 130);
- "Al-Fawaid al-bahiyya" by Abdulhay al-Lakhnawi (P. 2).

Alauddin al-Usmadi has spent most of his interests in Samarkand and Bukhara and has traveled to many countries in the science of knowledge, as did many of his contemporaries of that time.

In some sources are given that he traveled to Hijaz countries including Mecca muakkrama and Medina to perform Hajj, and returned to Baghdad, Marw, and other scientific centers of the time to engage in scientific discussions with scholars on various issues.

In some sources are given that the scholar received his knowledge of jurisprudence from his teacher Ashraf bin Muhammad al-Alawi. And Imam Ashraf al-Alawi received his fiqh education from his father Abu al-Vazzaah Muhammad al-Alawi and he narrated it from his father Abu Shuja al-Alawi and narrated it. Al-Sam'ani says in the work of az-Zayl that it was narrated by Qadi Muhammad ibn Utba al-Sayigi, Judge of Merv [19. 177].

The father of Imam Ashraf al-Alawi was educated in the Qusam ibn Abbas Madrassah¹ in Samarkand. He was a pilgrim to Baghdad and returned to Samarkand to teach and spread knowledge throughout his life. He died at the age of 54 in

¹ According to a report, Hazrat Qusam was martyred in the Shirinket (Samarkand province) and buried his body in the Kuhak River and buried in the Banu Najiya cemetery. During the reign of Sultan Sanjar Mosi (1118-1157), there was a madrasah called "Qusamiya" in the same cemetery. It was on top of the Samarkand fortress of the Madrasa, near the Obi Mashhad canal, on the sunset. There is no sign of it now. Abu Tohirhoja Samarkand. Samaria. - T. Kamalak, 1991. - B. 30.

Shawwal, 491/1098, and was buried in the famous Chokardiza cemetery in Samarkand [20].

According to some sources, the great thinkers are buried in Chokardiza cemetery (also known as Choakardiza, Shakarjizza), where appeared in the 11th-11th centuries and is located in the southwest of Samarkand. According to the historian, K. Kattaev said there was once a military fortress there. That is why the name Chocardiza came from that

“Chokar” – means an army, and a “diza” – means a fortress. The Chokardiza ditch also passed through this area [21. 76].

According to the book of Ibn al-Shami Al-Radd al-Mukhtar, the cemetery is known as “Turbat al-Muhammadiyyin” for the buried of about 400 scholars in the name of Muhammad [22. 10].

The sources also indicate that the scholar listened to the hadith from Ali ibn Umar al-Harrat. Alauddin Usmandi learned his knowledge of hadith from Husamuddin Umar ibn Abd al-Aziz ibn Moza al-Bukhari¹ [23. 29] better known with the nickname of Sadr ash-Shahid.

The scholar's name is Shahid, and he took part in the Qatavon battle between Sultan Sanjar and Karakhan, 536/1141, where he defeated Sultan Sanjar at the hands of the enemy Gurhan [24. 534]. Therefore, he attains the rank of Shahid.

In this battle, a group of scholars was killed and many scholars were given martyrdom. These include Hisom ash-Shahid, Sadr ash-Shahid, and Saffor ash-Shahid [2. 375].

Alauddin al-Usmandi was a leading scholar in several Islamic disciplines, especially in the field of jurisprudence, hadith, and kalam, as well as a special field of study of differences between different sects. He was known for his deep knowledge, exceptional power, and extraordinary potential in the

¹ Hisomuddin Sadr ash-Shaheed Umar ibn 'Abd al-Aziz (1091-1142) was a Hanafi imam on the method and fu'r. He was one of the great scholars of his time of pleasure and goodwill and was a great scholar in the field of scholarship and sectarian issues. The great scholar Burkhoniddin Marghinoni was one of the great teachers. Sheikh A. Mansur. Hidoyat. 2013/1. – B. 29.

discussions and debates among scholars in these fields. That is why he is known among the scholars as "al-Ala al-alam" [3, 25] ("Pillar of the Universe"), "Al-Alaa" ("Pillar"), "Al-Ala as-Samarkandi" and "Alauddin" [26].

The descendants of Aluddin Muhammad al-Usmandi left a huge legacy, all his works are written in Arabic. The following is a brief overview of its rich scientific and spiritual heritage that has come down to us.

1. "Khasr al-Masail and Qasr al-Dalail" - "Specific Issues and Short Testimonies". This is the commentary on the book of Najmuddin Umar Nasafi "Al-Manzuma fi Ilm al-hilaf" [27. 1187]. Three of his manuscripts are in the Sulaimaniyah library in Istanbul.

There are many comments on this work of the scientist. Among them are the most famous comments of Imam al-Sugdi and Abu al-Mafahir Muhammad ibn Mahmoud al-Sudaysi [28. 4].

2. "Tariqat al-hilof fi al-fiqh bayn al-a'immat al-aslaf" - The book "Ways of Difference in Knowledge of Fiqh Among Past Scientists" illustrates ideological differences. The book was studied by Muhammad Abdalbarr and published in Cairo in 1990. The book was also studied by Sheikh Ali Muawwaz and Sheikh Adil Abdulomavjud in 1992 and published in Beirut.

3. "Bazl al-nazar fi al-usul" - ("A deep look at the basics of fiqh"). The book was researched by Zaki Abdalbarr and was published in 1992 in Cairo.

4. The book "At-Taaliqa fi al-fiqh" is devoted to the problems of fiqh "Islamic jurisprudence." It consists of several volumes.

5. "Al-Amoliy fi at-tafsir" [29] (Problems recorded in the science of tafsirs. (Exegetics of the Qur'an). According to written sources, this work of the scientist is a commentary on the Qur'an.

6. "Mukhtalaf ar-rivayah" [30. 1636] - (Various rivayats).

This book is about Islamic jurisprudence. Manuscript in the Egyptian library "Dor al-kutub," Department of Hanafi jurisprudence. Manuscript number 1815. A copy of the microfilm

No. 41789. The author of the book "Mukhtalaf al-rivayah" is Muhammad ibn Hassan. No first pages of the book. To the library of Mustafa Fazil, department of Hanafi jurisprudence. Manuscript numbered 119. Copy of microfilm No. 8356.

7. The book of the Hanafi madhab - "al-Mutariz wa al-mukhtalif" [31].

8. Commentary on the book "Uyun al-masoil" Abu Lays Nasr ibn Muxammad as Samarkandiy.

9. The book "Al-Favoid al-Aloiya."

10. Commentary on the book "Al-Hidaya min usul al-etiqod wa ilm al-kalam". Shaykh Nuruddin Abu Bakr Ahmad ibn Muhammad al-Sabuni al-hanafi [16. 31].

11. Kitab "Lubob al-kalam" ("The root of the science of Kalam").

12. Comments on the book of Nasafiy "Manzuma."

13. The book "Al-Miyzon fi Usul al-fiqh." (Measurement methods in Islamic jurisprudence.) The book was studied by Dr. Navzat Sulaymon and in 1992 published in the publication "Dor Dajla." Sources say that the scientist wrote about twenty works in various fields. Currently, their manuscripts and copies of microfilms are stored in manuscript collections in several libraries around the world, mainly in Turkey, Egypt, and Saudi Arabia.

Conclusion

The scientist's works, such as Lubab al-Qalam, Tarikat al-Khalifa Baynah al-Asaf, Mizan al-Usul fi al-fiqh, and Bazal al-Nazari fi al-fiqh, came to us and was studied and published by researchers in Oman.

In his work Lubab al-kalam, in his analysis of important issues related to the science of Kalam, he seems to have relied on the principles practiced by the teachings of Moturidiy. He must explain to our people and youth the true essence of our sacred religion in the era of the current ideological struggle, to express

the ideological direction of the science of Kalam, which deals with ideological immunity in them and is an important factor in the ideological attack on some of the extremist flows and groups that promote false statements.

In short, the author draws attention to the Qur'an and Hadith, expressing his ideas and thoughts in his works, and widely and effectively uses the works of our great ancestors, including our great countryman Imam Abu Mansur al-Maturidi.

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