
Bartın Üniversitesi
İslami İlimler Fakültesi Dergisi
ISSN: 2148-3507
e-ISSN: 2619-3507
Cilt: 1, Sayı: 13
Bahar 2020
BARTIN – TÜRKİYE



Bartın University
Journal of Islamic Sciences Faculty
ISSN: 2148-3507
e-ISSN: 2619-3507
Volume: 1, Number: 13
Spring 2020
BARTIN – TURKEY

LUBAB AL-KALAM: AN IMPORTANT SOURCE OF THE DOCTRINE OF MATURIDISM

LÜBABÜ'L-KELÂM: MATURÎDÎ EKOLÜNÜN ÖNEMLİ BİR KAYNAĞI

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Makale Bilgisi/Article Information

Makale Türü/Article Types: Araştırma Makalesi/Research Article

Geliş Tarihi/Received: 06 Mayıs/May 2020

Kabul Tarihi/Accepted: 20 Haziran/June 2020

Yayın Tarihi/Published: Haziran/June 2019

Atıf/Cite as: Muhammadiev, Otabek. "Lubab al-Kalam: An Important Source of the Doctrine of Maturidism". *Bartın Üniversitesi İslami İlimler Fakültesi Dergisi* 13/1 (Haziran 2020), 57-72.

İntihal/Plagiarism: Bu makale, en az iki hakem tarafından incelendi ve intihal içermediği teyit edildi. / This article has been reviewed by at least two referees and scanned via a plagiarism software.

ABSTRACT

In the article it is mentioned that Usmandi, a scholar trained in Samarkand and its surroundings in the Middle Ages, his position in the science of theology. As a scholar from Mawerannahr (Transaxonia), rather, from a village in Samarkand called Usmat Usmandi was known for his two books published on the methodology in Islamic legal theory and the differences among Muslim jurists. However, nothing has been written about his being a theologian; even his works on kalam have not been mentioned in modern studies. Therefore, the article aims to fill this gap and shed light on Usmandi's contribution to the history of Islamic theology. It also shows that the scholarly environment in Mawerannahr was a continuing tradition, with there being lively theological discussions in the area until the 12th century. At the same time article deals with the life and scientific heritage of Alauddin al-Usmandi as-Samarqandiy, as well as his role in the development of the Mawerannahr Kalam School. There is information about the masters and students, works of the scientist, as well as copies of the manuscript that are currently stored in world funds. The scholar's masterpiece "Lubab al-kalam" and its manuscripts kept in the Suleymaniye Library of Turkey were mentioned.

Keywords: Usmandi, The History of Kalam, Maturidism, Usmandi, Lubab al-Kalam, Samarkand and Bukhara Kalam School.

ÖZ

Makalede, Orta Çağ'da birçok yetkin Müslüman bilim adamının Semerkant ve hatta daha uzak bölgelerde yetiştiğini ele almaktadır. Maverünnahr'de (Transaxonia) yetişen bir âlim olarak Alaeddin el-Üsmendî, Semerkant'ın Usmat köyünde doğmuş olup, İslam hukuk teorisindeki metodoloji/usul-i fıkıh ve Müslüman hukukçular arasındaki farklılıklar üzerine yazdığı iki kitabı ile tanınmaktadır. Ancak modern çalışmalarda kelamcılığında, kelam çalışmalarından bahsedilmemektedir. Bu nedenle makale bu boşluğu doldurmayı ve Üsmendî'nin İslam kelam tarihine katkısına ışık tutmayı amaçlamaktadır. Ayrıca Maverünnahr'deki akademik ortamın devam eden bir gelenek olduğunu ve bölgede 12. yüzyıla kadar canlı teolojik tartışmaların yapıldığını göstermektedir. Aynı zamanda makale, Alaeddin el-Üsmendî es-Semerkandî'nin hayatı ve ilmî mirasının yanı sıra Maverünnahr Kelam Okulu'nun gelişimindeki rolünü de ortaya çıkarmaya çalışmaktadır. Bu makalede Üsmendî, öğrencileri, eserleri ve onların şu anda dünyadaki el yazma kütüphanelerindeki mevcut kopyaları hakkında bilgiyle birlikte Usmendî'nin Kelam ilmine ait şah eseri "Lübâbu'l-Kelâm" ve bunun Süleymaniye Kütüphanesi'nde bulunan iki nüshası hakkında bilgi verilmiştir.

Anahtar Kelimeler: Kelam Tarihi, Matürîdîlik, Üsmendî, Lübâbu'l-Kelam, Semerkant ve Buhara Kelam Okulu.

INTRODUCTION

Islamic culture came into Mawerannahr¹ (**Transoxania**, also spelled **Transoxiana**) in the VIII century and achieved its highest scientific development in the VIII and X centuries. Islamic knowledge has been developed in centuries by the scholars of Mawerannahr and was taken to the highest peaks. During the VIII-XII centuries more than several thousand great scientists, thinkers, jurists, scholars, and experts in the field of world sciences lived and worked in Mawerannahr. The contribution of the born and grown in Uzbekistan thinkers of Mawerannahr to the development of world science has been acknowledged for many centuries and is undergoing a profound study.

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 as fiqh, kalam, hadith and tafsir 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 raising the history, culture, and spirituality of Mawerannahr. Not only the center of Samarkand but also the scholars have risen from several of its villages, scientists, thinkers, muhadiths and scholars who made a worthy contribution to the development of world science. The names of many scholars were identified who lived and worked in the villages of Samarkand. The study of the life and activities of scholars from the villages of Samarkand is essential to the study of the history, Islamic sciences and culture of Samarkand.

At the same time, it will serve getting acquainted with them serves as a noble goal to instill in our hearts a sense of inheritance and pride over the rich scientific and spiritual heritage of Central Asian ancestors. The rich historical and legal heritage, after the introduction of Islam in Central Asia, it became the center for the development of Islamic jurisprudence, kalam, tafsir and hadith, as well as the Arabic language.

¹ Arabic Mā Warā' al-Nahr, ("That Which Lies Beyond the River"), historical region of Turkistan in Central Asia east of the Amu Darya (Oxus River) and west of the Syr Darya (Jaxartes River), roughly corresponding to present-day Uzbekistan and parts of Turkmenistan, Tajikistan, and Kazakhstan. A great centre of Muslim civilization during the European Middle Ages, Transoxania was the centre of the Timurid empire in the 15th century, and its cities (e.g., Bukhara and Samarkand) were known worldwide. The region came under Russian occupation in the 19th century. (Encyclopaedia Britannica).

The study of the heritage of scientists and thinkers and its important role in the spiritual heritage of the peoples of Maverannahr is of great scientific and practical importance for the spiritual awakening of mankind today.

1. Materials and Methods

Each faqih of Central Asia depending on their scientific method and the way of his time left a significant contribution to the development of [fiqh] Islamic law, especially the Hanafi madhhab. One of the faqih is – Muhammad ibn Abd al-Hamid al-Usmadi as-Samarqandiy a leading scholar and scientist of his time. He had been left a great scientific legacy that has not lost its relevance until today. In particular, his works include “*Lubab al-kalam*”, “*Tariqat al-Khilaf bayn al-Aslaf*”, “*Bazl al-Nazar fi al-Usul*”, “*Hasr al-Masail va Qasr al-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-Usmadi al-Samarqandiy, according to some sources said; “He was born in Samarkand in 408/1017 and died here in 502/1109”, many sources say “He was born in Usmand, 488/1095, and died in 552/1157 at the age of 64².”

In the works of [Tabaqat] (Bibliographic books), Abul-Fath Muhammad ibn Abd al-Hamid ibn al-Husayn ibn al-Hasan ibn Hamza al-Usmadi, a native of Samarkand is known as the “column of the Universe” (“al-Ala al-Alam”)³. 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 Asmandi⁶, 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

² Karl Brockelmann, *Geschichte der arabischen Litteratur* (Leiden : Brill, 1937-1942), 441, 10. 111/ 1221.

³ Abu Sa’d Abdu’l-Karim Sam’aniy, *Nasabnoma (al-Ansab)*, Translated from Arabic by Abdulgaffar Razzak (Bukhara: Bukhara, 1991), 156.

⁴ Yoqut al-Hamaviy, *Mu’jam al-buldan* (Bayrut: Dar Sadir, 1995), 189.

⁵ Abdulkarim Sam’aniy, *Nasabnama (al-Ansab)*; Qurashiy, *al-Javahir al-muziya*, 246.

⁶ Abdallah Abd al-Hamid Saad, *The encyclopedia of scientists of the Central Asia* (Tashkent: Imam Bukhari Republican Scientific and Educational Center, 2007), 35.

70 km away from the Kurgantepa in the district center⁷. 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-Usmadi as-Samarqandiy⁸.

There are also differences in the ratio of al-Asmandi or al-Usmadi to the birth of the scholar. As mentioned above, some sources refer to it as al-Asmandi, while many sources say al-Usmadi (the first letter of the Arabic alphabet is read aloud with hamza and zamma)⁹. The father of the scholar – Abd al-Hamid ibn ‘Umar al-Usmadi 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-Usmadi, 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 death¹⁰.

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-Usmadi 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, Kahhala mentions two separate individuals in his work, “Mujam al-Muallifiyn”¹¹. 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 Brockkelman¹², Turkish scholars Dr. Muhammad Said Uzerverli¹³ and Ahmet Ak¹⁴, Arab scholars Muhammad Zaki Abdulbarr¹⁵, Sheikh Ahmad Farid al-Mazidi¹⁶, Dr. Navzat Sadiq Sulaiman¹⁷, learned by Dr. Abdurrahman

⁷ *The National Encyclopedia of Uzbekistan* (Tashkent: State Scientific Publishing House of the National Encyclopedia of Uzbekistan, 2005), 134.

⁸ Og’a Burgutli (Qoraboyev S.), *Jizzax Viloyati Ziyoratgohlari* (Tashkent: Fan, 2008), 11.

⁹ Muslim Atayev. *Jizzax allomalari*, 74.

¹⁰ Abdulkarim Sam’aniy, *Nasabnama (al-Ansob)*, 387; Qurashiy, *al-Javohir al-muziyya*, 409.

¹¹ Umar Riza Kahhala, *Mu’jam al-Muallifiyn* (Beirut: Muassasatu’r-risala, 1993), 111/1221.

¹² Karl Brockkelmann, *Geschichte der arabischen Litteratur* (Leiden : Brill, 1937-1942), 441, 10. 111/ 1221.

¹³ Muhammad Said Uzerverli, *Alauddin Usmandi and his work “Lubab al-kalam”* (Istanbul: Isam Yayinlari, 2019).

¹⁴ Ahmet Ak, *Selcuklular Doneminde Maturidilik* (Ankara: Yayinevi 2009). P. 149-150.

¹⁵ Usmandi, Muhammad ibn Abd al-Hamid as-Samarqandiy. *Tariqat al-Khilaf fi al-fiqh bayn al-aimmat al-aslaf*. ed. Dr. Muhammad Zakiy Abdulbarr. Cairo: Daru-t-turas, 2007.

¹⁶ Usmandi, Alau'l-Alim Muhammad ibn Abd al-Hamid as-Samarkandy. *Bazl an-nazari fi usul al-fiqh*. ed. Shaykh Ahmad Farid Mazidiy. Beirut: Dar al-kutub al-ilmiyya, 2015.

bin Mubarak al-Faraj¹⁸, Sheikh Ali Muhammad Muawwaz and Sheikh Adil Ahmad Abdul Mawjud¹⁹.

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 Academic articles, books and dissertations written by Prof. Ubaydulla Uvatov, Dr. Saidmuxtor Akilov and Dr. Muslim Atayev²⁰. 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)²¹. 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 Marw several times. In addition, it is mentioned that Usmany in one century with such figures of the Maturidi teaching as Abu Hafs Najmuddin Umar al-Nasafi, Abu l-Mu'in al-Nasafi, Alauddin al-Samarkand and Nuruddin Ahmad ibn Mahmud as-Sabuni²².

The well-known Arab scholar Abul-Vafa 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 Burhan²³ in Baghdad in 552/1157 during his blessed pilgrimage²⁴. The biography of the scholar is mentioned in many works, including:

- Al-Safadi's "al-Wafi bi-l-wafayat" (V.1 - P. 385);

¹⁷ Shaykh Muhammad ibn Abd al-Hamid as-Samarkandiy Usmandi, *al-Miyzan fi usul al-fiqh* ed. Navzat Sodiq Sulayman (Umman: Dar Dajla, 2009).

¹⁸ Abu Lays Samarkandiy, *Muhtalafu'r-rivaya li-Abu'l-Leys as-Samarkandiy bi-rivayaya va tartibi'l-'Ala' al-'alim*, ed. Abdurrahman ibn Mubarak al-Faraj (Beirut: Maktaba ar-rushd, 2005).

¹⁹ Alauddin Muhammad ibn Abd al-Hamid Abu al-Fath as-Samarkandiy Usmandi, *Tariqat al-Khilaf bayn al-aslaf*, ed. Shaykh Ali Muhammad Mu'avvaz va Shaykh Adil Ahmad Abdulmawjud (Beirut: Dar al-kutub al-ilmiiyya, 1992).

²⁰ Muslim Atayev. *Jizzax allomalari*, 74.

²¹ Saidmuxtor Oqilov, *Abul Mu'in An-Nasafi scientific heritage and Maturidiyya teaching*, Monografiya (Tashkent, 2008), 19.

²² Saidmuxtor Aqilov, *Abul Mu'in An-Nasafi scientific heritage and Maturidiyya teaching*, 19.

²³ His full name is Shamsuddin Abu Ja'far bin 'Umar ibn Abdul Aziz ibn Maza. The son of Umar bin Abdulaziz bin Maza 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).

²⁴ Abdulqadir Qurashiy. *al-Jawahir al-muziya*, 14.

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

Alauddin al-Usmandi 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 Marw²⁵. The father of Imam Ashraf al-Alawi was educated in the Qusam ibn Abbas Madrassah²⁶ 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 Shawwal, 491/1098, and was buried in the famous Chokardiza cemetery in Samarkand²⁷.

According to some sources, the great thinkers are buried in Chokardiza cemetery (also known as Choakardiza, Shakarjizza), where appeared in the 10th-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

²⁵ Muhammad Said Uzerverli, *Alauddin Usmandi and his work "Lubab al-kalam"* (Istanbul: Isam Yayinlari, 2018), 177.

²⁶ 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 (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 Tahirkhoja Samarkand. Samaria. (Tashkent: Kamalak, 1991), 30.

²⁷ Ismail Pasha Baghdadi, *Iyzoḥ al-maknun fi az-zayli alaa Kashf az-zunun* (Beirut: Dar Ihya turas al-arabi, 1945), 177.

army, and a “diza” – means a fortress. The Chokardiza ditch also passed through this area²⁸.

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 Muhammad²⁹. 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 Maza al-Bukhari³⁰ 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 Gurhan³¹. Therefore, he attains the rank of Shahid. In this battle, a group of scholars was killed and many scholars were given martyrdom. These include Hisam ash-Shahid, Sadr ash-Shahid, and Saffor ash-Shahid³².

Alauddin al-Usmandi was a leading scholar in several [ulum al-islamiyya] Islamic disciplines, especially in the field of [fiqh] jurisprudence, [hadis] hadith, and [kalam] kalam, as well as a special field of [ilm al-hilaf] study of differences between different sects. He was known for his deep knowledge, exceptional power, and extraordinary potential in the discussions and debates among scholars in these fields. That is why he is known among the scholars as “al-Ala al-alam”³³ (“Pillar of the Universe”), “al-Alaa” (“Pillar”), “al-Ala as-Samarqandiy” and “Alauddin”³⁴. 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”³⁵. 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 Mahmud al-

²⁸ Abul Hakim Samarqandiy, *Qandiya*, Translator, preface, author of commentary and glossary by K. Kattayev (Samarkand: Sug`diyov, 1994), 76.

²⁹ Abdulhakim Shar`iy Ju`zjani, *Marg`inoniy va uning izdoshlari* (Tashkent: Tashkent Islamic University, 2000), 10.

³⁰ Sheikh Abdulaziz Mansur, *Hidayat* (Mawerannahr nashriyoti: 2013), 29. Hisamuddin 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 Burkhaniddin Marghinani was one of the great teachers. Sheikh A. Mansur. *Hidayat*. 2013/1. P.29.

³¹ Dehkhoda, Ali Akbar, *Lugatnama*, «ح» letter. Vol. 2. (Tehran: 1338 h.), 534.

³² Abdulqadir Qurashiy, *al-Javahir al-muziya*, 375.

³³ Abdulkarim Sam`aniy, *Nasabnama*, 25.

³⁴ Laknawiy, Abulhasanat Abdulhay, *Al-Favaid al-bahiyya* (Kazan: Matbaa al-Khizana, 1903), 137.

³⁵ Hayruddin Zirikliy, *al-A`lam*, J.17 (Qahira/ Haji Khalifa also cited from Ibn Shahina, 1954), 1187.

Sudaysi³⁶.

2. “Tariqat al-hilaf 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 Abdulbarr 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 Abdulbarr 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”³⁷ (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”³⁸ – (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”³⁹.

8. Commentary on the book “Uyun al-masoil” Abu Lays Nasr ibn Muhammad as Samarqandiy.

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-Hanafi⁴⁰.

11. Kitab “Lubab al-kalam” (“The root of the science of Kalam”).

12. Comments on the book of Nasafiy “Manzuma”.

13. The book “Al-Miyzan fi Usul al-fiqh”. (Measurement methods in Islamic

³⁶ Abu Hafis Umar Nasafiy, *Tilbat at-talaba fi istilohat al-fiqhiyya* (Dar al-Tibaa al-Amira, 1890), 24. <http://www.shamela.ws>

³⁷ Zaynuddin Qasim Qutlubug’a, *Taj at-tarajim fi tabaqat al-hanafiyya* (Bag’dod: A’ni, 1962).

³⁸ Haji Khalifa, *Kashf az-zunun an asami’ al-kutub va al-funun* (Bayrut: Dar al-kutub al-ilmiyya, 1992), 2/1636.

³⁹ Ibn Taghriberdi Atabikiy, *an-Nujum az-zahira*, (Egypt, Vazarat al-saqafa, 1963).

⁴⁰ Samarqandiy, *Mukhtalaf ar-rivaya*, 31.

jurisprudence.) The book was studied by Dr. Navzat Sulaymon and in 1992 published in the publication “Dar 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.

The masterpiece of Usmandi “Lubab al-kalam” (The ore of the kalam science) was deeply investigated by the doctor of the Islamic research center in Istanbul, Muhammad Said Uzervarli, and was published in 2005 (2019) by the publishing house “Isam Yayinlari”. Uzervarli was able to find two copies of “Lubab al-kalam” during the search for manuscripts on kalam science from the fihristis in Turkish libraries. He also writes that in the “Lubab al-kalam”, which he himself considered, this work came in two volumes⁴¹. One of them is majmua, which is recorded in the black Chalabiyzadeh section of the library of Suleimaniya the magnificent with the number 348, which contains the following works:

- The work of Nuriddin Sabuni "Al-kifaya minal-hidaya" (1a-81a);
- “Lubab al-kalam” (25a-125a);
- Sirajud din al-Ushiy's book “Qasidat al-amaliy” (153a-156b);
- Deliberate author and unnamed name consisting of two sheets;
- The work of Abul Muin an-Nasafi “Kitabu-t-Tamhid” (159b-203A);
- The work “Burhan al-haqaiq”, whose author is unknown;
- The work of Abul Husayn Ali ibn Abu Bakr Naysaburi “Tahzibu masail al-fiqh”⁴².

This copy of the work is very old and came to a level where many letters cannot be distinguished. The work was copied in 1303 year by Calligrapher Ali ibn Najmuddin in the letter of Nastaliq. Information confirming the belonging of this work to the Ottomans was mentioned after the [hamd] praise and [salavat] salavat in the genesis of the text. The second copy of the work came from the composition of majmua, which was recorded in the section of shahid Ali Pasha of the library of Suleimaniya with the number 1704, which includes the following works:

- The work of Nuruddin Sabuni “Kitab al-bidayah fi al-usul” (1b-30b);
- The booklet "Vasiyyatu Abi Hanifa" (30a-32a);
- “Lubab al-kalam” (33b-84a), which came under the name “Kitab tashih al-i'tiqad”;
- “Kitab al-muhammasat” by unknown author (85b-89a);
- “Kitab Usul ad-din” belonging to Abu Mansur al-Maturidi (90b-102a);

⁴¹ Uzervarli, *Alauddin Usmandi and his work “Lubab al-kalam”*, 21.

⁴² Uzervarli, *Alauddin Usmandi and his work “Lubab al-kalam”*, 21.

- The work of Ali Bukhari “Sharh Qasidat al-Lomiyya” (103a-121a).

This rare manuscript of the work was copied by Calligrapher Yusuf ibn Bayrambek ibn Ismail ibn Isa in 1314 year. On a separate sheet (92a) on the introductory part of the first copy, one line is written in capital letters “Lubab al-kalam”⁴³. It is not known to us whether this name was given to the work by the author himself, or whether others after his death called the work. Because the information about the life of Usmandi and his works is mentioned in many of the works of the quoted strata, although it is mentioned that he is a work of the word of the scientist, but his name is not clearly indicated. In this regard, it is closer to the fact that the book [Kitabul Hidayah fi usulil i`tiqad] “Kitab al-Hidayah fi usul al-i`tiqad” or “al-Hidayah fi al-kalam”, which is attributed to the scientist in some written sources, is exactly the same as the work “Lubab al-kalam”, which is considered an object of this research. Already, the author himself emphasized that he wrote the work with the aim of “Hidayatan li-l-mubtadi fi tashih al-i`tiqad” (“healing the faith, initiating those who take the first step on the path of correction to the path of guidance”). This, in turn, once again confirms the correctness of our thinking, which we described above.

It is also possible that the name “Kitab tashih al-i`tiqad” in the second copy of the work is derived from the phrase “li-l-mubtadi fi tashih al-i`tiqad”, which is cited at the beginning of the work. In our opinion, the real and correct name of the work is “Lubab al-kalam”, which is presented at the beginning of the first copy.

In the writing of this work, the scientist went along the path of scholars of the Hanafi sect and especially Maturidi kalam school and strictly adhered to this principle. In return of the work, he explained his views on the important issues related to the method-d-religion and the science and theory that is related to it, the feats of the [abd] servants, [iman] faith, names and judgments, and finally the word science related to the hereafter and the imam. In the chapter on science and theory, the scientist stressed that in the process of describing science, they also have a career, and among the aggregate Sciences, the monotheism, that is, the special role of the word science, through evidence that it is even preferable in some aspects of other sciences.

Also in this chapter, [havas al-hamsa] five types of perception⁴⁴, the [aql] mind and the correct message are also expressed. In addition, in his work, the scientist emphasized the

⁴³ Abulhasan Muhammad Abdulhay Laknawiy, *al-Favaid al-bahiyya fi tabaqat al-hanafiyya* (Qazan: Matba'at al-Khizana, 1903), 176.

⁴⁴ Hayruddin Zirikliy, *al-A'lam*, J.17 (Cairo/ Haji Khalifa also cited from Ibn Shahina, 1954), 1187.

miracles of the nobility, [mu`jizot ar-rusul] the miracles of the prophets, [kutub al-ilahiyya] the divine books, the narrations in the Qur'an and the prophecies of the future.

Usmandi tried to coordinate the ideas of the jabariites and the mu'tazilites in his views, thinking about the actions of the slaves (“Af'al al-Ibad”). In his opinion, Allah Almighty created man and gave him reason and will so that he could distinguish between [hayr] good and [sharr] evil, [faida] benefit and [darar] harm. The deeds of the servants will be made there by Allah, but the occupation and mastering of it will be made by the servant. Allah gives him strength and power during the time of doing a certain thing to his servant. At the same time, Allah does not impose on his servant anything more than his fortitude and power. But even the big and small sins that are counted from the deeds of man, although they fail with the consent of Allah, occur according to the Will and creation of the creator.

These views coincide with Ahl as-Sunnah val jamaah, which have been valid for centuries in our country, and there is also a reasonable rejection of mu'taziliya, jabariya and some misguided categories that have accepted their views. In addition, a special place in the work is given to important issues of the word science, such as [iman] faith, [ahirat] the hereafter, [azabul qobr] the punishment of the grave, Munkar and Nakir, Miyzan, [Sirat] the bridge of Sirat, [shafaat] intercession, Imamat.

CONCLUSION

The scientist's work, such as Lubab al-kalam, Tarikat al-khilaf bayn al-aslaf, Mizan al-Usul fi al-fiqh, and Bazl al-nazari fi al-fiqh, came to us and was studied and published by researchers of Turkey, Egypt and 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. In this article, it was revealed that although he came from the Hanafi / Maturidi kalam tradition in Mawerannahr region and was greatly influenced by that source, his master did not show a strict sectarian commitment

and could make independent choices regarding the theory of information we dealt with. For example, the fact that Ash'ari supports the definition of information, and that it is influenced by his Guveyni in the classification of information points to this aspect. It is not possible to say that in his works where he mentioned the Maturidi, he owned him with the titles of "Imam al-Huda" and "ash-Sheikh-al-imam", for example, as much as Abul Muin an-Nasafi. However, in terms of content, it is understood that, despite the different method approaches, between Mawerannahr ulema, Nasafi and Pazdavi Usmandi had obvious effects. However, it would be more correct to state that he tended to be a synthesist line within the tradition of Mawerannahr rather than being a follower of the Maturidism school, which started to stand out especially with the efforts of Nasafi.

On the other hand, the experience of theologians and proceduralists advocates the perceptions that occur through the senses in line with the understanding of their knowledge and their necessity, to prove the scientific validity and necessity of religion, which is the method of wisdom, and that the majority of Muslims are not seeking a solution for the imitation that is not based on the evil eye and will. The fact that there is no knowledge of the possible evil in any science and that it does not accept the absolute bad qualification, is not the knowledge of it.

In addition, it should not be overlooked that the subjects of knowledge in the word studied in the example of Usmandi and Mawerannahr, especially the intense discussions and the differences of opinions that arise in detail in the article, and the extent of modern epistemology. Mawerannahr kalam has deepened further into Ottoman thought after the reconstruction of the theorists in epistemology and ontology, including philosophy, logic and other sciences. Therefore, considering the developments in modern thought, there is a need to create today's theoretical epistemology by comparing it with different orientations such as philosophy and mysticism.

Usmandi records that Imam Maturidi conveyed from Abu Hanifa the view that "man chooses with his own free will whether he believes or not"⁴⁵. Thus it is emphasized that Imam Maturidi followed the path of Abu Hanifa. This shows that Imam Maturidi, who developed and systemized Abu Hanifa's views, became increasingly prominent among the Hanafi ulema. In his work called Lubab al-kalam, Alauddin al-Usmandi opposes and criticizes the Ash'ari⁴⁶

⁴⁵ Alauddin al-Usmandi, Lubab al-kalam, 140.

⁴⁶ Alauddin al-Usmandi, Lubab al-kalam, 88.

and other sects such as Mu`tezila⁴⁷, Imamiyya⁴⁸, Batiniyya⁴⁹, Jabriyya⁵⁰, Jahmiyya⁵¹, Imamiyya/Ravafiz⁵² and Najjariyya⁵³, Havarij⁵⁴ and Kerramiyya⁵⁵ on some issues, mainly takwin and mukawwan.

Alauddin al-Usmadi lived in the same period with famous maturidi kalamists as Abu Hafs Najmuddin Umar an-Nasafi (537/1142), Alauddin as-Samarkandi (540/1145) and Nuruddin as-Sabuni (580/1185) and tried to spread the ideas of Maturidi by explaining and defending them like their contemporaries. All this shows that the Maturidic branch of Ahl al-Sunnah has completed its development and begun to spread.

⁴⁷ Alauddin al-Usmadi, Lubab al-kalam, 147, 88, 115, 119, 137, 125, 155, 165, 178.

⁴⁸ Alauddin al-Usmadi, Lubab al-kalam, 188.

⁴⁹ Alauddin al-Usmadi, Lubab al-kalam, 74.

⁵⁰ Alauddin al-Usmadi, Lubab al-kalam, 119.

⁵¹ Alauddin al-Usmadi, Lubab al-kalam, 73, 178.

⁵² Alauddin al-Usmadi, Lubab al-kalam, 188.

⁵³ Alauddin al-Usmadi, Lubab al-kalam, 156.

⁵⁴ Alauddin al-Usmadi, Lubab al-kalam, 155, 163, 165.

⁵⁵ Alauddin al-Usmadi, Lubab al-kalam, 18s5.

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