

The Role of Alauddin Usmandi in the Development of the Maturidite Theological School of Mawarannahr in the 11-12th Centuries (on the Example of the Work “Lubab Al-Kalam”)

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The importance and necessity of research. In the current processes of globalization, it can be seen that the doctrine of Maturidi has spread to a large part of the world, and the interest of scholars in the doctrine of Abu Mansur Maturidi and the Maturidi doctrine he founded is growing today. Because the translation and interpretation, of the works written by Maturidi and his followers such as Abul Muin Nasafi and Alauddin Usmandi, serves as a spiritual immunity against various ideological attacks that occur in today's globalization and are aimed at poisoning the minds of young people. Indeed, “The doctrine of Maturidi, based on the idea of tolerance in the process of acquiring knowledge, emphasizes the role and importance of the human mind. This, in turn, played an important role in the widespread popularity of this doctrine. Such ideas are still in great demand among mankind today”.¹ The emphasis on this issue, the scientific study of the doctrine of Maturidi and its dissemination to the general public, including the international community, shows how relevant this doctrine is in our lives today.

In the world, especially in the Islamic world, the doctrine of the school of Maturidi kalam and the stages of its formation are being studied and analyzed in depth. Such research has been systematically conducted in major research centers in many countries. In particular, it is no secret that efforts are being made to study the science of kalam (علم الكلام) and the science of monotheism (علم التوحيد) in order to shed light on the enlightened ideas of Islam. At the same time, there are cases when destructive forces and destructive groups interpret the humanist ideas of Islam for their own selfish purposes and rely on the works of famous scholars in their radical approach. Therefore, a comprehensive study of the heritage of Islamic scholars, in particular, Abu Mansur Maturidi, Abul Muin Nasafi and Alauddin Usmandi, who grew up in our country, and their widespread use in combating threats under the guise of religion is a topical issue in Islamic history and source studies.

In recent years, Uzbekistan has paid great attention to the study of the scientific and educational heritage of Imam Maturidi and his followers. As a result of the ongoing reforms, the newly established Imam Bukhari International scientific-research center has published the “Ta’wilat al-Qur’an”, “The Commentary on “Fiqh al-Akbar”, “Itiqad al-Kasani”, and “The Maturidi School of Theology in Mawarannahr”, “Life and Scientific Legacy of Alauddin Usmandi” and “The Scientific Legacy of Ibrahim Saffar Bukhari”, which reflect the history and doctrinal views of the Maturidi school of kalam, have been published and a number of scientific researches are being conducted in this direction. Precise and scientifically based answers can also be found in the teachings of Maturidi to many questions of a philosophical meaning at the present time, when some groups have been hostile to Islam. Accordingly, one of the brightest representatives of the Maturidi doctrine, Alauddin Usmandi, wrote “Lubab al-kalam” (Pearl of the Kalam Science)² as a source of guidance for those who begin to correct their beliefs (ليكون هداية للمبتدء في تصحيح الاعتقاد). The work serves as one of the most important sources in the study of the Ahl as-Sunnah wal-Jamaa’s theological views, including the historical origins of doctrines of the theological

¹ Speech by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the opening ceremony of the Council of Foreign Ministers of the Organization of Islamic Cooperation // Xalq so’zi, October 19, 2016.

² It will be stated as “Lubab al-Kalam” in next mentionings.

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schools operated in our land.

The level to which the problem is investigated. As Alauddin Usmandi was a leading scholar of the Hanafi-Maturidi school, all his works were devoted to the principles and doctrinal views of this school. In particular, the work “Lubab al-kalam” reflects the doctrinal views and ideas of the doctrine of Maturidi. That is why this work of Alauddin Usmandi has always been in the center of attention of scholars and experts. Researches covering the life and scientific heritage of the scientist can be divided into the following 3 groups:

the first group of researchers studied the life and scientific heritage of scholars in Eastern Muslim countries, including the Turkish researcher Prof. Dr. Muhammad Said Uzerverli, examined the masterpiece of the scholar – “Lubab al-kalam”: two manuscripts preserved in the departments of the Suleymaniye Library in Istanbul (347) and Shahid Ali Pasha (1704), and gave a brief account of the scholar’s life and scientific legacy. In addition, Turkish scholars Prof. Dr. Ramazan Shashan, Prof. Dr. Metin Yurdagur and Prof. Dr. Jagfer Karadash and Tajik scientist Q. Idrisov also gave brief information about the life and scientific heritage of the scholar in their monographs.³ In this group it also can be added other studies on the basis of the scholar’s works such as “Bazl an-nazari fi al-usul” (Usul al-fiqh), “Tariqat al-khilaf fi al-fiqh” (Ways of disagreement in the science of jurisprudence) and “Mukhtalaf ar-rivaya” (Diversity of narrations) done by Arab researchers such as Muhammad Zaki Abdulbarr, Sheikh Ali Muhammad Muawwaz, Sheikh Adil Ahmad Abdulmajjud, Sheikh Ahmad Farid Mazidi, and Dr. Nawzat Sadiq Suleyman⁴;

the second group of researchers is the German scholar Carl Brockelmann⁵, one of the Western scholars who conducted research on the works by the Mawarannahr jurists and the science of jurisprudence;

the third group – although there is no separate research on the life and scientific heritage of the scientist by domestic scientists, some information about Alauddin Usmandi can be found in the monographs and dissertations written by U. Uvatov, S. Akilov and M. Ataev⁶ providing brief bibliographic information.

There is no detailed research on Alauddin Usmandi and his scientific heritage in Uzbekistan. In particular, the masterpiece of the scholar “Lubab al-kalam” is still unknown to Uzbek researchers. This encourages a wider disclosure of the relevance of the topic.

The introductory part is based on the relevance and necessity of the research topic and analyzes the level of study of the problem, the priorities of the development of science and technology of the republic and the relationship of research with the plans of higher education or research institution, the purpose, objectives, object, the subject and methods are defined, the scientific novelty of the research is announced, the reliability, scientific and practical significance of the research results are indicated, the

³ Alaeddin el-Üsmendi. Lübabü'l-kelam. M. Sait Özerverli. – Istanbul: ISAM yayinlari, 2005; Türkiye dıyanet Vakfi yayinlari, 2019; Ramazan Şeşen. Mukhtarat min al-Makhtutal al-Arabiyyat al-Nadira fi Maktabat Türkiye. Vol. 2. – Istanbul: IRCICA, 1997. P. 228; Metin Yurdagur. Maveraunnahirden Osmanli cografiyasina unlu turk kelamciları. – Istanbul: Marmara universitesi İlahiyat Fakultesi Vakfi yayinlari, 2017. P. 86; Metin Yurdagur. Kelam tarihi. – Istanbul: Marmara universitesi İlahiyat Fakultesi Vakfi yayinlari, 2017. P. 329; Çağfer Karadaş. Ana hatlariyla Kelam tarihi. – Istanbul: Ensar Neşriyat, 2017. P. 224; Najmiddin An-Nasafiy. Al-Akaid An-Nasafiyya. (Translated by Q. Idrisov. – Moscow: "Sadra" MCHJ, 2016. [Islamica & Orientalistica] P. 42.

⁴ Ala al-alam Muhammad ibn Abdulhamid Usmandi Samarkandiy Hanafi. Bazl an-nazari fi usul al-fiqh. Research by Sheikh Ahmad Farid Mazidi. – Beirut: Dar al-kutub al-ilmiyya, 2015; Alauddin Muhammad ibn Abdulhamid Abulfath Usmandi Samarkandi. Tariqat al-khilaf bayn al-aslof. The study of Sheikh Ali Muhammad Mu’awwaz and Sheikh Adil Ahmad Abdulmajjud. – Beirut: Dar al-kutub al-ilmiyya, 1992; Muhammad ibn Abdulhamid Usmandi. Tariqat al-khilaf fi al-fiqh bayn al-aimmat al-aslaf. Research by Muhammad Zaki Abdulbarr. – Cairo: Dar at-turos, 2nd edition, 2007.

⁵ Brockelmann C. GAL (Geschichte der arabischen Littérature). Vol. 1. – Leiden-Boston, 1902. P. 642.

⁶ Oqilov S. Abu Mansur al-Moturidiy ilmiy merosi va moturidiya ta’limoti. – Tashkent: Hilol-Nashr, 2020; Oqilov S. Movarounnahrda moturidiya ta’limotining shakllanish tarixi. – Tashkent: Movarounnahr, 2012; Ataev M. Majduddin al-Ustrushaniyning Movarounnahr fiqh ilmi tarixida tutgan o’rni: tarix fan. nomz. dis. – Tashkent: TIU, 2011; Ataev M. Jizzax allomalari. – Tashkent: Adib, 2014.

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practical results of the research, implementation, approbation, publication and structure and scope of the research are given.

The first chapter of the research, entitled “Scientific and theoretical significance of the study of the spread of Maturidiya in Mawarannahr”, consists of three paragraphs, which examines the origin of Maturidiya, its stages of development, the history of Dar al-Juzjaniya and Dar al-Iyadiya schools in Samarkand.

The first paragraph of the chapter, entitled “**The Socio-Spiritual Environment of the Karakhanid Period**”, states that the constant struggles and conflicts between the Karakhanids and the Seljuks in Mawarannahr during the period affected Alauddin Usmandi’s scientific activity as well as other Hanafi jurists. Also, when the Karakhanids set foot in Bukhara, they said, “We are coming as friends and protectors of the Samanids”⁷. When the Turks entered Bukhara, the Khatibs addressed the people on behalf of the Samanids, saying, “We treated you well, help us when the enemy invades”. When the people asked the jurists for a fatwa to fight, they said, “Turks live a beautiful life, their religion and behavior are beautiful. That is why it is a sin to fight against them”. According to Abul Fazl Bayhaqi, nine years before the incident, Bugra Khan had captured the Samanid treasury. This means that the local faqihs also helped the Karakhanids to enter Mawarannahr and managed to gain their respect.

When it comes to the pre-Usmandi scientific position of Samarkand and Mawarannahr, after the formation of the Hanafi school in Baghdad and Kufa, this school became widespread in Mawarannahr, especially, the centre of the region, namely in Samarkand. The Hanafi ulama of fiqh and usul al-fiqh in Samarkand’s various parts are as important as the science of kalam. It provides important and invaluable information on the subject of science.

In Samarkand, as well as in other scientific regions of Mawarannahr, as Bukhara and Nasaf – class rings related to the science of kalam, through students and masters scientific relations have been continuous for many years.

In the late 10th century, Samarkand came under the rule of the Karakhanids. At that time, there were many scholars whose names and descriptions were mentioned in the book “Al-Qand fi zikri ulamai Samarqand” (A book about Samarkand scholars called “qand”) written by Umar Nasafi. A part of this work has come to us.

At a time when Alauddin Usmandi’s scientific activity was at its peak, fierce struggles between the Karakhanids and the Seljuks in Mawarannahr led to intolerance between the scholars of Hanafi and Shafi’i schools. These disagreements between them were not only in jurisprudential matters, but also in ideological ones. The Hanafis, including Alauddin Usmandi, supported the ideas of Abu Hanifa of Kufa and Abu Mansur Maturidi of Samarkand through their teachers.

The second paragraph of this chapter, entitled “**Life and Scientific Legacy of Alauddin Usmandi**”, provides a comprehensive study of the life⁸ and work⁹ of the author Alauddin Usmandi based on information from historical sources.

⁷ Barthold V.V. Sochineniya. – M.: Izdatelstvo Vostochnoy literaturi, 1963. P. 319-320.

⁸ Brockelmann C. GAL (Geschichte der arabischen Littérature). Vol. 1. – Leiden-Boston, 1902. P. 642.

⁹ Zirikliy Xayruddin. al-A’lom. Vol. 17. Cairo: publisher unknown, 1954. Haji Khalifa also quoted Ibn Shahina. Vol. 2. P. 1187; Nasafiy Abu Hafs Umar. Tilbat at-talaba Fi istilohot al-fiqhiyya. Vol. 1. P. 4; Qurashiy. al-Javohir al-muziyya. – Beirut: Muassasat ar-risola, 1993. Vol.1. P. 143; Ibn Qutlubug’o Zayniddin Qosim. Toj at-tarajim fi Tabaqot al-Hanafiyya. – Baghdad: A’ni, 1962; Hoji Xalifa. Kashf az-zunun an asomi’al-kutub va al-funun. – Beirut: dor al-kutub al-ilmiyya, 1992. Vol. 2. P. 1636; Alauddin Muhammad ibn Abd al-Hamid Abu-l-Fath al-Usmandiy as-Samarqandiy. Tariqat al-xilof bayn al-aslof. Shayx Ali Muhammad Mu’avvaz and Shayx Odil Ahmad Abdulmavjud. – Beirut: Dor al-kutub al-ilmiyya, 1992. P. 31; Shayx al-Imom al-Alo al-olam Muhammad ibn Abd al-Hamid al-Usmandiy. Dr. Muhammad Zakiy Abdulbarr. – Cairo: Maktaba dor at-turos, 1992. P. 33; Alo al-olam Muhammad ibn Abd al-Hamid al-Usmandiy as-Samarqandiy al-Hanafiy. Bazl an-nazari Fi usul al-fiqh. Shayx Ahmad Farid Mazidiy. – Beirut: Dor al-kutub al-ilmiyya, 2015. P. 114.

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This paragraph also clarifies the date of Usmandi's birth and death. In particular, the version about the date of death of the scholar, not Brockelmann¹⁰, but al-Qurashi's¹¹, who was born in 488/1095 in Usmand, one of the villages of Samarkand, and died in 552/1157 at the age of 62, is closer to the truth.

In particular, the study found that Usmandi, a scholar in the fields of tafsir, hadith, jurisprudence, kalam, as well as ilm al-khilaf (علم الخلاف), which is a special field that studies the differences between different sects, left fourteen works, five of which are under the famous name of "Alamiy" – al-Ta'liqa fi al-fiqh (Commentary on the Science of Fiqh), "al-Amali fi at-Tafsir"¹² (The issues written in commentaries), "Al-Mu'taraz and al-mukhtalaf" (Controversial and Disputable Issues)¹³, Commentary on Abu al-Lays Nasr ibn Muhammad Samarkandi's book "Uyun al-Masa'il" (Original Issues) on the Hanafi Furu'ul Fiqh (branches of jurisprudence), "al-Fawaid al-Alayiyya" (Alauddin's Benefits) has not reached us, the rest nine of which are "Hasr al-Masa'il and Qasr ad-Dala'il" (Certain Issues and Short Evidence), "Tariqat al-Khilaf fi al-fiqh bayn al-aimmat al-aslaf" (Ways of Controversy in the Science of Fiqh among the Scholars of the Past), "Bazl an-nazar fi al-usul" (A Deep Look at the Fundamentals of Fiqh), "Mukhtalaf ar-rivaya"¹⁴ (Diversity of narrations), commentary on Shaykh Nuruddin Abu Bakr Ahmad ibn Muhammad Sabuni al-Hanafi's "Hidaya min usul al-itiqad wa ilm al-kalam"¹⁵, commentary on Nasafi's "Manzuma" on ilmu-l-khilaf, "Mizon fi usul al-fiqh", a commentary on Muhammad Shaybani's "Jami' al-kabir" (Large Collection) and "Lubab al-kalam" (Ore of the Science of Theology), which is the subject of this research research were found to have arrived.

In the third paragraph of the first chapter, "The role of Mawarannahr scholars and especially, Usmanidi's role in the spread of the teachings of Maturidiya", based on the logic of Mahmud ibn Sulayman Kafavi (d. 989/1581), the formation and development of two regional schools in Central Asia – Bukhara and Samarkand, who divided these two groups into two major – the ancient ones (mutaqaddimun) and the later ones (mutaakhirun) groups; where Shamsul aimma Halvai Bukhari (d. 448/1056-57), Abul Yusr Pazdavi (d. 493/1099) and Abul Muin Nasafi (d. 508/1115) were integrators of these schools.

As a scientific center of Samarkand, Rabat al-murabba (or al-murabba) is more popular, among others, in which "Rectangular rabat" was lectured by Abu Bakr al-Juzjani and other scholars. It is known that many scholars have put forward their views within the walls of this educational institution. For example, in 428/1037, Hafiz Abu Muhammad Hasan ibn Ahmad Qasimi spelled a hadith from Abul Abbas Mustaghfiri, and Abul Hasan Ali ibn Usman ibn Ismail Harrat Samarkandi (d. 510/1117, buried in Chakardiza) held spelling meetings there. It should be noted that this scholar was one of the teachers of Alauddin Usmandi (d. 552/1157), and it is mentioned in the sources that Usmandi listened to a hadith from this scholar.

Samarkand was called the city of Ahl al-Sunnah wal Jama'ah. Loyalty and devotion to the political system, the state, become the basic requirements for evaluating the activities, thoughts and ideas of the theologian. Under such conditions, the next generation of theologians became active¹⁶.

Imam Maturidi's doctrinal cover had a great influence on his surroundings, and was popularized by the students after his death. It was transformed for a century into a school of theology, systematized under the name of Maturidi during the optical cycle. In this paragraph, such scholars as Hakim Samarkandi, Abul Hasan Rustufaghni, Abul Yusr and Abul Usr Pazdavi, Abul Muin Nasafi and Alauddin Samarkandi as a

¹⁰ Brockelmann C. GAL (Geschichte der arabischen Littérature). Vol. 1. – Leiden-Boston, 1902. P. 642.

¹¹ Qurashiy. al-Javohir al-muziyya. – Beirut: Muassasat ar-risola, 1993. T.2. P. 74.

¹² Qurashiy. al-Javohir al-muziyya. – Beirut: Muassasat ar-risola, 1993. T.1. P. 143; Ibn Qutlubug'o Zayniddin Qosim. Toj at-tarajim fi tabaqot al-Hanafiyya. – Baghdad: A'ni, 1962.

¹³ Atobikiy. An-nujum az-zohira. – Cairo: Vazorat as-saqofa, 1963.

¹⁴ Hoji Xalifa. Kashf az-zunun an asomi' al-kutub va al-funun. – Beirut: Dor al-kutub al-ilmiyya, 1992. P. 1636.

¹⁵ Alauddin Muhammad ibn Abd al-Hamid Abul Fath al-Usmandiy as-Samarqandiy. Tariqat al-xilof bayn al-aslof. Shayx Ali Muhammad Mu'avvaz and Shayx Odil Ahmad Abdulmajjud. – Beirut: Dor al-kutub al-ilmiyya, 1992. P. 31.

¹⁶ Shamsiddin Muqaddasiy. Ahsan at-taqosim fi ma'rifat al-aqoliym. – Leyden: Brill, 1909. P. 278.

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masters and their disciples such as Abu Shakur Salimi Kashshi, Hasiri, Ismail Saffar Bukhari, Najmiddin Umar Nasafi, Alauddin Usmandi, Ali ibn Usman Ushi and Nuriddin Sabuni are described.

The second part of the research, entitled “**Source analysis of the work “Lubab al-Kalam”**” is the main part of the research, which shows the importance of the work as a source for the school of Maturidi kalam.

The first paragraph of this chapter, entitled “Codicological description of “Lubab al-kalam”” describes the structure of the work “Lubab al-kalam” and the order and content of the chapters.

The work consists of an Introduction and 9 chapters (75 chapters in total). 1) العلم والنظر – Science and View – 10 chapters; 2) حدوث العالم وأثبتات الصانع – The Creation of the Universe and the Stability of the Creator (3 chapters); 3) صفات الله تعالى – Attributes of Allah (17 chapters); 4) النبوة وما يتعلق بها – Prophethood and everything related to it (13 chapters); 5) أفعال العباد – Actions of People (15 chapters); 6) الإيمان والإسلام – Belief and Submission (5 chapters); 7) الأسماء والأحكام – Names and Decrees (3 chapters); 8) سمعيات – The Heard ones (3 chapters); and 9) مسائل الإمامة – Issues related to Governance (6 chapters).

During the research, it was found that the works of Abu Mansur Maturidi’s “Kitab at-Tawhid” and Abul Muin Nasafi’s “Tabsirat al-adilla” served as the primary source in the writing of “Lubab al-kalam”.

After a general commentary on the doctrinal sources written before “Lubab al-kalam”, it is noteworthy that two manuscripts of this work have survived to the present day¹⁷, and how accurate it is to attribute them to Alauddin Usmandi; the inclusion of which shows how important the work is in the study and propagation of the views of the doctrine of Maturidism, both in its time and today.

The research revealed that two manuscripts of “Lubab al-kalam” are kept in the Suleymaniye Library in Turkey. Lubab al-kalam has been published twice so far by the Center for Islamic Studies (ISAM) in Istanbul¹⁸.

This section also provides a detailed analysis of the level of study of “Lubab al-kalam” (discussed in the introduction to the abstract). The paragraph also describes the information provided in “Lubab al-kalam” and the methods used to study the work. In the preface to “Lubab al-kalam”, Usmandi states that he wrote the book “ليكون هداية للمبتدء في تصحيح الاعتقاد” – “as a source of guidance for those who begin to correct their faith”.

The second paragraph of the chapter, entitled “**Description of the topics covered in Lubab al-Kalam**”, states that the author followed the path of Hanafi-Maturidi scholars in writing this work, and in the introductory part of the work he spoke about the basics of religion and gave additional comments. The author also describes the views of the Ahl as-Sunnah wal-Jama’ah on the issues of knowledge, vision, the deeds of the slaves, faith, the name of the one who commits sins in this world and the ruling in the Hereafter, and the Imamate.

Usmandi in his work quoted hadith in twenty-two places, and the words of the Companions and the Tabi’een in thirteen places. He also quoted from the poems of famous Arab poets such as Akhtal, Abu Zuayb Huwaylid ibn Khalid in four places to prove his lexical views. In addition, it is stated that he quoted or referred to Imam Maturidi’s “Kitab at-Tawhid” in five places, and “Ta’wilat al-Qur’an” in three places. Accordingly, “Lubab al-kalam” is a unique method of propagating the creed of Ahl as-Sunnah wal-Jama’ah, which is a reflection of Imam Maturidi’s “Kitab at-Tawhid” and “Ta’wilat al-Qur’an”, and Abul Muin Nasafi’s “Tabsirat al-adilla”. This is evidenced by the fact that the topics put forward in these works, such as the fact that Allah is not a body, is not characterized by image and content, cannot be attributed to any aspect or space, and are not similar to the universe and anything in it, are also reflected

¹⁷ See: Mukhtarat min al-Makhtutat al-Arabiyya al-Nadira fi Maktabat Turkiye. Vol.2. – Istanbul: IRCICA, 1997. P. 228.

¹⁸ Alaeddin el-Üsmendi. Lübübü’l-kelam. M. Sait Özervarlı. – Istanbul: ISAM yayınları, 2005; Türkiye Diyanet Vakfı yayınları, 2019.

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in “Lubab al-kalam”.

In the third paragraph of the chapter, entitled **“The Hanafi-Maturidi Doctrine in Usmandi’s Works”** (A Comparative Analysis of Umar Nasafi’s “Aqaid” and Usmandi’s “Lubab al-kalam”), Abu Hafis Umar Nasafi’s “Aqaid al-Nasafi” is a method of source analysis. In particular, the views of the two authors on doctrinal issues; similarities and differences between the two works, such as, the attributes of Allah, whether the Qur’an is a creature or not, seeing Allah in Paradise, the creation of human actions, the torment of the grave and the Munkar-Nakir question and answer, weight and pool, intercession, heaven and hell, faith, ascension, prophecy, sin, etc. are analyzed.

The third chapter of the research, entitled “The Modern Importance of Lubab al-kalam’s Nerve Themes” discusses Usmandi’s views on science and the attribution of space and place to Allah, one of the most pressing and controversial issues today, as well as the Ahl as-Sunnah wal-Jama’ah. The importance of “Lubab al-kalam” in the development of Maturidi kalam school.

The third paragraph of the chapter, entitled “Usmandi’s view on Enlightenment and Science” also describes Usmandi’s theology and his views on science; and Usmandi, who is still best known for his role as a jurist and a scholar of ilm al-khilaq, his work on theology “Lubab al-kalam” showed that there was also his theological aspect. For in all the works of science, when the scientific personality of Usmandi was mentioned, first of all, by his strong debater and quick-wittedness.

Usmandi did not cite the narrative and intellectual arguments of the Ahl as-Sunnah, that is, the Hanafi/Maturidi school of thought in Mawarannahr, in covering the opposition in its application of the doctrinal issue, especially in approving the evidence of the Mu’tazilites. It should be noted that although Usmandi’s *usul al-fiqh* book was impressed by theological method of the Hanafi/Mu’tazili scholar Abul Husayn al-Basri and his book “Al-Mu’tamad”, it is clear that our scholar is not a Mu’tazilite in the ‘aqeedah. This is because in “Lubab al-kalam” he disputes Mu’tazilites on subjects such as creation of the Qur’an – “khalq al-Qur’an”, deeds of the people – “af’alul ‘ibad”, seeing Allah – ruyatulloh, and disapproved Qadaris meaning Mu’tazilites devoting another chapter for this matter. On the other hand, Usmandi’s defense of the attribute of takwin¹⁹ and its distinction from mukawwan²⁰ indicates that he was within the general scope of the Sunni tradition of Mawarannahr.

According to Usmandi, the superiority of the sciences is the science of theology. In fact, he states in the chapter “The order of the sciences, the superiority of theology over other sciences” that:

“Be aware that just as the level of production is measured by the value of what is produced, so is the level of science measured by the value of what is being studied. Whatever is learned by a science is great, that science in itself becomes the best science, and the science of it becomes the most honorable science. Therefore, in the eyes of intelligent people, a weaver is not like a jeweler and is not equal to him in terms of Shari’ah.

Then there is no science that is higher in rank than the science of theology and monotheism. Because what is learned with him is the essence and attributes of Allah. And Allah is the Most High, the Most Great, the Most Great, and the Most Powerful. Therefore, the knowledge of Him is also the highest of sciences”.²¹

In the second paragraph of the chapter, entitled **“The Problem of Assigning Attention and Place to Allah in Lubab al-kalam, and the Greatness of Sin”** the topical and controversial issues that have been going on since the early days of Islam are the issue of attributing space to Allah and the sin of a Muslim. This issue, which has been raised by adherents of heretical beliefs, has been the subject of great controversy among Muslims who have long believed that Allah is “la makan” meaning has no place.

¹⁹ Takwin – to divide, to appear.

²⁰ Mukawwan – it is something that came into being by the command of Allah.

²¹ Lubab al-kalam. P. 44.

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Based on doctrinal principles, the scholars of the Ahl as-Sunnah wal-Jama'ah, in particular the representatives of the Maturidiya school of kalam, have responded to this subject with sharp, clear and irrefutable evidence in the past. Most Muslim scholars admit that their denials have not lost their scholarship and significance at the same time. Today, as in the past, many scholars, large and small, have written in order to refute such a perverse belief. This theme is not left out in the work of our great compatriot Alauddin Usmandi's "Lubab al-kalam". In turn, the false claims of the Mu'tazilites, Khawarij, Najjaris, and Murji'is on this issue were refuted from the point of view of the Hanafi-Maturidi doctrine, and their claims were scientifically substantiated on the basis of verses and hadiths.

In his Lubab al-kalam, the Usmandi's wrote the following about the views of the scholars of Ahl as-Sunnah wal-Jama'ah on the issue of the one who has committed a great sin, and how they rejected the above-mentioned groups:

"A Muslim who commits a grave sin is a true believer if he does not consider it lawful and disregard the One who forbids it. His name is the same. His faith did not depart from him, nor did it diminish. But he is also called a wicked man. His ruling in the Hereafter is that if he dies without repenting, it is in the will of Allah Almighty: if He wills, He will forgive him by His mercy and grace, and if He wills, He will punish him according to his sins. Then there will be Paradise in the Hereafter, and Hell will not last forever".²²

Lubab al-kalam discusses these two topics in detail, one is how they will be called in this world, and the other will be their rulings in the Hereafter. In particular, there are two approaches to how they are called in the world: the first is the lexical meaning of these names, and the second is the approach to the texts in the Qur'an.

In the third paragraph of the third chapter "**The Importance of the Lubab al-Kalam in the Propagation of the Ahl as-Sunnah wal-Jama'ah**" in fighting against modern global theological fundamentalism studying Alauddin Usmandi's "Lubab al-Kalam" is in great importance. Some of the ideas of the ideological currents of the 11-12th centuries have become the main ideas and views of modern sects, including: attributing place in relation to Allah, the increase and decrease of faith, the issue of sin, the torment of the grave and the issue of Munkar-Nakir, the role of the mind in doctrinal matters.

On the issue, Usmandi's views, the denials made to the opposition factions on a scientific basis based on the views of the Ahl as-Sunnah wal-Jama'ah which were stated in this chapter.

CONCLUSION

The following conclusions were drawn from the research and analysis carried out in the framework of the goals and objectives of the research:

1. At the height of Alauddin Usmandi's scientific activity, the fierce struggles between the Karakhanids and the Seljuks in Mawarannahr led to an intolerance between the scholars of the Hanafi and Shafi'i madhabs (schools). These disagreements between them were not only in jurisprudential matters, but also in ideological ones. The Hanafis, including Alauddin Usmandi, supported the ideas of Abu Hanifa of Kufa and Abu Mansur Maturidi of Samarkand through their teachers. Also, in the 11-12th centuries, science in Mawarannahr was further developed and many scientists were trained.
2. Alauddin Usmandi was a leading scholar in Islamic sciences, especially in the sciences of jurisprudence, hadith, and kalam, as well as in the science of al-khilaf (the science of debate), which deals with the differences between the sects. He was known for his profound knowledge, unparalleled talent and extraordinary potential in the debates and debates that would take place in the meetings of the scholars. That is why he was noted with titles such as "al-Ala al-Alam" (The Pillar of the Universe), "Al-Ala" (The Pillar), "Al-Ala as-Samarqandi", "Alauddin" (The Pillar of Religion). The scholar has left a huge scientific and spiritual legacy, all of which are written in the Arabic language.

²² Lubab al-kalam. P. 173.

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In our study, it was found that during the life of a scholar, he wrote 14 unique works in the field of kalam, ilm al-khilaf, tafsir and usul al-fiqh, 9 of which have survived to the present day.

3. While Alauddin Usmandi's close ties with the ruler testify to his high social status, his participation in the scientific meetings of the influential ulama of that time shows that he also had a reputation in the scientific community. At the beginning of the 12th century, the field of kalam and jurisprudence was led by Abul Muin Nasafi, Abul Yusuf Pazdavi, Abu Hafis Umar Nasafi and Abu Ishaq Saffar, Alauddin Samarkandi, Abus Sano Lamishi, Alauddin Usmandi, and finally Nuriddin Sabuni, Hafizuddin Nasafi and Shamsiddin Samarkandi.
4. During his life and scientific activity, Alauddin Usmandi wrote a total of 14 works on jurisprudence, tafsir, kalam, and ilm al-khilaf. Manuscripts of his works are kept in the libraries of Uzbekistan, Turkey, Germany, Egypt, Saudi Arabia and India.
5. Lubab al-kalam consists of an Introduction and 9 chapters (75 chapters in total). 1) العلم والنظر – Science and View – 10 chapters; 2) حدوث العالم وأثبات الصانع – The Creation of the Universe and the Stability of the Creator (3 chapters); 3) صفات الله تعالى – Attributes of Allah (17 chapters); 4) النبوة وما يتعلق بها – Prophethood and everything related to it (13 chapters); 5) أفعال العباد – Actions of People (15 chapters); 6) الإيمان والإسلام – Belief and Submission (5 chapters); 7) الأسماء والأحكام – Names and Decrees (3 chapters); 8) سمعيات – The Heard ones (3 chapters); and 9) مسائل الإمامة – Issues related to Governance (6 chapters).
6. From a comparative analysis of Najmuddin Nasafi's "Aqedah" and Usmandi's "Lubab al-kalam", it can be concluded that Nasafi is mainly limited to narrating the cover of the Ahl as-Sunnah. With the exception of a couple of points, there was no mention of his argumentation. Usmandi, on the other hand, debated the issue of each point, and, by promoting the view of the Ahl as-Sunnah, also brought the views of the contrary parties, and opposed them, and sharply criticized them on the basis of the doctrine of Maturidi.
7. The views of Usmandi on science are noteworthy. The scientist says that just as the level of production is evaluated by the value of the product, so the level of science is evaluated by the value of the thing. When something that is studied with a science is great, that science becomes the best science in itself, and the knowledge about it becomes the most honorable science. In the eyes of wise people, a weaver is not like a jeweler and is not equal to him in the Shari'ah.
8. "Lubab al-kalam" is a unique source of propaganda for the Ahl as-Sunnah wal-Jama'ah, which is reflected by Imam Maturidi's "Tawheed" and "Ta'wilat al-Qur'an" and Abul Muin Nasafi's "Tafsirat al-Adilla". It is a proof of our opinion that the topics put forward in these works, such as the fact that Allah is not a body, is not characterized by image and content, cannot be attributed to any aspect or space, and are not similar to the universe and anything in it, are also reflected in Lubab al-kalam. Indeed, as Usmandi points out, the work was written with the aim of being "a source of guidance for those who begin to correct their beliefs".
9. The creed of Ahl as-Sunnah wal-Jama'ah is the most correct and moderate creed. This has been discussed in the example of topics such as the nature of faith and related issues, the torment of the grave, and the role of the mind in doctrinal matters. This means that the scholars of Ahl as-Sunnah wal-Jama'ah do not judge on the basis of the appearance of verses and hadiths, but act on the basis of instructions given by Allah and His Messenger. They do not neglect the great blessing of God, the intellect, in judging matters of faith.

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