



" SHAMSUDDIN SAMARKANDI'S CONTRIBUTION TO AUTOMOBILE TEACHING "

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Annotation

At a time when religious-ideological issues are rife in the process of globalization in the world, it is important to protect the young generation from various ideological outbursts of misguided currents and to prevent disagreements on religious topics, to convey the content and essence of the sources on Maturidi doctrine (المدرسة المطريديية) to the general public. Today, 90% of the 2 billion Muslims in the world, 50% of the people of the Sunna wal community are representatives of the Maturidi doctrine. The need to reveal the ideological basis of the doctrine of Maturidism, which is considered the main religion of the Central Asian peoples for more than a thousand years, against various currents and categories, is clearly visible. In this, the scientific heritage of Movarunnahr scholars, considered the motherland of Maturidism, is important.

In many scientific research centers of the world, research is being carried out related to the emergence of the doctrine of Muturidism, its history, stages of development, philosophical views, theory of knowledge, and the study of its role in the life of Muslims. Special attention is paid to the research of the scientific heritage of Mutakallim scientists who made a great contribution to the development of the doctrine of Moturidism in the 11th-12th centuries. Studying the life of Allama Shamsuddin Samarkandi, who lived and created in this period, and his work called "as-Sahaif al-ilahiya" (al-Sahaif al-ilahiya - "The Divine Pages"), while the work of our ancestor whose scientific legacy remains unexplored, studying and researching the information about our ancestor and It allows us to convey to the younger generation the information about the fact that our people have such an ancestor, and that such scientists have grown from us.

Key words: Mutakallim, allama, al-Sahaif al-Ilohiyyah, Tabaqat , geometry.

The land of Movarounnahr produced jurists, theologians, muhaddiths and other scientists who left a deep mark on the path of knowledge and are used by the people of the world to this day. No matter what field of science, the foundation of its formation as a separate science goes back to the land of Movarounnahr. From this country came not people who lead people astray, but scholars who acted as beacons showing the right path, leading not only the people of that country, but also the whole





world to their goal without deviating from the right path. One such scholar is Shamsuddin al-Samarkandi, the defender of the Moturid doctrine.

In the works, the scholar's full name is al-Mawla al-Sayyid Shamsuddin Muhammad ibn Ashraf al-Husayni al-Samarkandi. This scholar, whose original name is Muhammad, is known among scholars as Shamsuddin al-Samarkandi. The nickname al-Sayyid, which comes at the beginning of his name with the surname al-Husaini, means that his lineage goes back to the Prophet, may God bless him and grant him peace. His nicknames "al-Fazil" and "al-Mawla" indicate his mystical and spiritual personality. In addition, the titles such as "al-Hakim", "al-Muhaqqiq" and "al-Muhandis" added to the end of his name in various sources indicate that he had a high level of intellectual and verbal sciences and a deep knowledge of these sciences.

There is not enough information about this scholar in the works of scholars on castes and biography. Toshko'prizoda said that he did not come across any written information about the life of the scholar in his work "Mazuatul-Ulum". Later, some authors of the work "Tabaqot" began to use a number of information about Samarkandi. Khatib Chalabi in his work "Sullam al-Wusul ila tabaqat al-Fuhul" [سلم الوصول الى طبقات الفحول] gave information about the fact that Samarkandi was a pen holder in the territory of Turkestan and had a high knowledge in intellectual and Shariah sciences. Although there is no exact information about the year of Samarkandi's birth in the sources, it is estimated that he was born in 1240-1250. Taking into account that Alloma died in 1322, it is clear that he lived mainly during the Ilkhanid period. According to Khatib Chalabi's [كشف الـزنون] "Kashfu az-Zunun" work, as well as the beginning of Samarkandi's [الصحاف الـلهم] "as-Sahaif al-Ilohiya" book, the scholar visited Mardin region in 686/1287 and at the request of the students there [شرح مقدمة البرهانية] "Sharhu Muqaddimah al-Burhaniya" was written, named it [الترمفتاح] "Miftah al-Nazar" and presented to the Sultan Black Lion.

In fact, Khatib Chalabi says that the scholar completed this work in the Rajab month of 690/1291, but in other sources, the date of Samarkandi's death is recorded as 600/1203, in others as 683/1284, and in others as 690/1291. From this point of view, it follows that Khatib Chalabi's information about Samarkandi's death around 600/1203 is not clear. The reason is that Shamsuddin Samarkandi continued to create works between 670-705/1271-1305. For example, the Belgian physicist and mathematician George Sarton did not mention the date of the scientist's death, but Samarkandi, being a mathematician, astronomer and logician, wrote his work in the field of geometry in called 1276/675 "Ishkal al-Ta'sis" and in 1276-1277 noted that he prepared a star calendar in





In addition, according to some information, the scholar's work "as-Sahaifal-Ilohiya" was published in the middle of the first month of Rabi'ul 680 AH (August 1281), according to another information, in the middle of the first month of Rabi'ul 688 (April 1289). There is information that the work "al-Ma'arif fiy sharh al-Sahaif" which is a commentary of this work [المعرف في شرح الشحاف] was completed in 750 at the beginning of the second month of Rabius (October 1305).

An important piece of information confirming these predictions is found in the author's work "Ishkal al-Ta'sis". In this work, Samarkandi spoke about the logician scientist Asiriddin Abhari (died 663/1265) and the mathematician Nasiriddin Tusi (died 672/1274). In addition, a copy of [المعرف في شرح الشحاف] "al-Ma'arif fiy sharh al-Sahaif" copied by a student mentions that Samarkandi died on 22 Shawwal 702 AH (9 June 1303). So, the scientist lived in the second half of the 7th century AH, first became known through the work "Ishkal al-Ta'sis" in 675 AH [اشكال التأسيس], then in 680 AH [الشحاف الالHYة] "as-Sahaif al-Ilohiya" and died in 702 AH. we got information about.

Although it seems that the date of Alloma's death is 702/1302, it seems to be generally accepted, but some information forces to reconsider the opinions about the date of the scientist's death. [المعرف في شرح الشحاف] Muhammad ibn Mahmud ibn Umar al-Ghazi, who copied the work "al-Ma'arif fiy sharh al-Sahaif", recorded that he finished the copy in 705, then he compared it with the copy of the author in 712 and read it to the author himself. Although he gave the date of Samarkandi's death as 702 Hijri in his first copy, he later made a correction mark. That is, after the death of the Allama, he set a new date, and this date is 27 Shawwal, 722 AH. According to the correction of these given dates, it can be said that Samarkandi died on November 3, 1322, on the 22nd of Shawwal, 722 Hijri.

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