

FROM THE HISTORY OF ABU MANSUR AL-MOTURIDI COMPLEX

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Abstract:

This scientific article provides complete information about the history of the Abu Mansur al-Motrudi complex. Mainly, the history of the establishment of the complex, the activities of the great people who settled here forever and had their place in the Islamic world are also briefly described. The condition of this region during the Shura era is also revealed. The work done during the years of independence is also reflected in the article.

Keywords: Imam al-Motrudi, Burkhaniddin Marginani, Chokardiza cemetery, Imam al-Motrudi complex, decision of the Cabinet of Ministers.

Introduction

Samarkand has occupied a special place in cultural, spiritual and political life since ancient times. Historical sources have repeatedly mentioned that the spiritual and spiritual power of this city has been very high since ancient times.

No one can look at Samarkand indifferently. The world strives for it, and even foreigners admire its fertile land. He cannot take his eyes off the sacred monuments, facing centuries. The memorial complex of Imam al-Bukhari and Imam al-Moturidi, built through the efforts and initiative of the first President I.A. Karimov and which is visited by hundreds of thousands of tourists from different parts of the world, different religions and nationalities every year shows how sacred every inch of this land is.

In the Islamic world, Muhammad ibn Mahmud Abu Mansur Moturi diy as-Samarkandi, who received such honorable names as “Imam ul-huda” and “Imam ul-mutakallimin” (“Imam leading to guidance in the path of truth,” “Imam of the scholars of the Word”), died in Samarkand in 870. He was born in the nearby Moturid region and after his death in 944, according to his will, he was buried in the famous Chokardiza cemetery.

Famous and great scientists of the Muslim world are buried in the Chokardiza cemetery, which appeared in the 9th century. Later this name was transferred to the newly formed guzar, and then to the cemetery. The Chokardiza cemetery is located in the south-eastern part of the Sieb district - on Gijduvan street. Area 4.5 hectares.

Among the cemeteries of the Islamic world, the Chokardiza cemetery is especially valued. About this cemetery we read in the work of Abdulhakim Samarkandi “Kandiya” the following: “There is no cemetery more depraved than Chokardiza, except for the Bokia cemetery in Medina Munawara and the Muallo cemetery in Makkai muadzima”[1].

In the 9th-13th centuries, on the square where the Chokardiza cemetery was located, a slave of the city of Samarkand was located. The name Chokardiza comes from a combination of the words “chokar” - lashkar, “diza” fort and means “settlement of warriors, fortress” in Sogd. In the early Middle Ages, a military fortification was built here to protect the city.



By the 9th century, Khoja Abu Ishaq ibn Ibrohim built a large garden in Chokardiz, and from that time this place became the scientific and religious center of Samarkand. Mature scientists and sages are engaged in creativity here.

Haji Abu Ishaq ibn Ibrohim, the owner of the garden, died and was buried in his garden. Imam al-Motrudi is buried here, so a respectable cemetery begins to form here.

In Abu Tahirhoja's book "Samaria": "They say that on the sunny side of the mausoleum of Sheikh Abu Mansur there is a square called Khazirai Muftiyan, where four hundred muftis are buried." Some traces of the brick wall built around the site can still be seen. This khazira houses the turbat of Khoja Muhammad Khayr ul-Nassaj. The owners of the cache may also be buried in it. Chokardiza is a very old cemetery. In addition to them, in the Chokardiza cemetery there are graves and tombs of Khoja Bahri Peshawari, Khoja Rashid, Khoja Duridkash, Maulana Mansur Zahid Charmgar, Sheikh Obrez and others. On the edge of the northern part of the cemetery, away from the main street. There is a Sayyid sufa that Amir Temur brought from Herat and Mashhad to Samarkand. Most of the Sayyids he mentioned were probably buried in this Suf.

Similarly, in the south of the Chokardiza cemetery there is the grave of the Sayyids; their burial place is a large dome covered with moss" [2]. In Samaria, besides them, in the Chokardiza cemetery there is shown the grave of Burkhaniddin Marginani, the poet Hakim Suzani from Samarkand [3].

The famous Uzbek scientist U. Uvatov stated that the number of works attributed to Motrudi's pen will reach fifteen. "Kitab al-jadal" ("Book of Dialectics") and "Kitab mazah ash sharoya" ("Source of the principles of Sharia") are devoted to the science of jurisprudence and its method. The basis of his work also consists of works devoted to various issues of the science of words and refutations of various trends that have gone astray. Among them are "Kitab at-tawhid", "Kitab al-makalat", "Kitab raad al-l-karomita", "Kitab bayan wahm al-motazila", "Kitab radd usul ul-hamza li-abi Muhammad al-Bahili", "Kitab radd al-imamat baz raofiz". The work entitled "Tavilot Ahli Sunnah" or "Tavilot al-Quran" is also a major work of Imam al-Motrudi. This work is the first serious attempt by Sunni scholars to interpret the Holy Qur'an (ta'wil), and it is distinguished by the fact that the interpretation is carried out from the point of view of reason and narrative [4]. But there is no complete picture of these listed works. Because, like many works of early medieval scientists, most of his works have not survived. Only the Kitab al-Tawhid and Tavilot Ahl al-Sunnah survive in surviving copies. One of Mutakallim's most important works, Kitab al-Tawhid, was published in Beirut in 1970 by Fathullah Khulayf. Now it is kept in one of the manuscript collections in England. Much research has been carried out on this unique specimen. According to Turkish scholar Sayed Ozevarli, there is a possibility that other copies of this work will be found only in the manuscript collections of Central Asia or neighboring countries. Indeed, such a find can be found because the manuscripts in the collections of these countries have not been studied as deeply as the European manuscript collections. The world's collections contain several copies of Tavilat Ahl al-Sunnah (translation of the Koran), considered one of Alloma's famous works. The German scientist Rudolf, who studied this work, said: "This work of Al-Motrudi is extremely important. "We now have a convenient and acceptable opportunity to reconstruct his thoughts through this work," he says.

The first volume of Tavilot al-Sunnah by Abu Mansur al-Motrudi was published in 1971 by Sayyid and Ibrohim Awadayin. The same book was republished by A. A. Rakhman in 1982 with



new additions.

F. Sezgan in his "History of Arabic Manuscripts" provides valuable information about the copies of "Tavilot Ahl al-Sunnah" in the world fund. This, in turn, makes it possible to determine in which funds and in what number of volumes the work consists [5].

In his speech on the 1130th anniversary of the birth of Imam al-Moturidi, First President I.A. Karimov said: "...In our country there is a symbolic meaning that the birthdays of Imam Moturidi and Burkhoniddin Marginani occur at the same time. .

We know that these two nobles, who shared the meaning of their lives and noble aspirations, found eternal peace in this holy place - the Chokardiza cemetery." [6] Imam Burhaniddin Abul Hasan Ali ibn Abu Bakr ibn Abduzhalil ibn Abu Bakr Fargani Marginani was born in 1117 in the Rishtan district of the city of Margilan. He was a great mujtahid who attained the rank of Imam, a jurist, a muhaddith, a commentator who collected Islamic knowledge, an expert in all fields of learning and scholarship, a keen eye who grasped every subject with all its subtleties, an excellent ascetic, a pious, a writer and a poet. He died in Samarkand in 1197 and was buried in the famous Chokardiza cemetery. Sources record that Burkhoniddin Marginani wrote about a hundred works. These are "Nashr ul-mazhab", "Kitobu manosiki-l-hajj", "Kitab fil-faroiz", "At-tajniysi wa-l-mazid", "Mukhtorot un-nawazil", "Maziyudun ul-mubtadi", "Kifayat ul-muntahi", a masterpiece of "Hidaya" and hakoza. The Hidayah is a unique work containing fifty-seven chapters and covering all areas of Islamic science. Each of his phrases is extremely short and concise [7].

The sources note that Imam Abul Qasim al-Hakim al-Hakim al-Hakim al-Samarkandi, who was born in Samarkand at the end of the 9th century and made a great contribution to the development of Islamic culture, was known as a famous philosopher, theologian and lawyer of his time, was buried at the famous Chokardiza cemetery.

The graves, tombs, tombstones and mosque in Chokardiz were well preserved until 1925.

In 1920, academician V.V. Bartold, who came to Samarkand, visited Chokardiz and wrote down everything he knew about the tombstones of Imam al-Moturidi and other great people. Earth scientist V.L. Vyatkin also wrote that the Chokardiza burial ground was already ready at that time. Due to the disbelief of the former Soviet era, the Chokardiza cemetery, where the heads of thousands of our ancestors were buried, was destroyed, and many courtyards were destroyed. In December 1999, First President I.A. Karimov signed the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On the celebration of the 1130th anniversary of the birth of Imam Abu Mansur al-Maturidi." This decision provided for the full study of Alloma's life and work, and for the construction of a mausoleum over Alloma's grave. After this, on the personal initiative and direct order of the President, construction of a memorial complex on the grave of Imam Moturidi began at the Chokardiza cemetery. Since the holy Chokardiza cemetery was destroyed in 1948 and courtyards were built on it, scientists from the Institute of Archeology of the Academy of Sciences of Uzbekistan were tasked with scientifically studying the Chokardiza cemetery and identifying the tomb of Imam Moturidi.

Archaeologists conducted research at the site of the Chokardiza burial ground for four months and were able to determine the total area and layers of this burial ground.

As a result of research, it was established that the total area of the Chokardiza cemetery is 4.5 hectares, where the graves in some places reach 5-6 floors. Also the mausoleum built by Sahibkiran Amir Temur for the Sayyids in the 14th-15th centuries, the foundation of the mosque



built near the grave of Imam al-Moturidi, the grave of Imam Moturidi and his grandson Mahmud ibn Umar Hassan al-Moturidi al-Moturidi. - The Ansaris have been identified and studied. During the excavations, tombstones were also discovered on the graves of more than 30 allams, whose identities are still unknown to science. Several courtyards built over the Chokardiza cemetery were moved, and a luxurious mausoleum was built over the grave of Imam al-Moturidi. Inside the mausoleum there is a marble tombstone dedicated to Imam Moturidi. On this stone: "When a person dies, all his affairs cease, except that three activities continue: the first is giving alms; the second is the knowledge and deeds that he learned, and the third is the righteous children left behind by him.

On the decorated doors of the mausoleum, both on the southern and northern doors, there are also inscriptions: "The gates of heaven are open to the townspeople." "The blessings of Allah will be revealed to the deceased," it was written.

There are two different inscriptions written on two layers of the eastern door of the mausoleum. On the 1st layer it was written, "Fear the day when you return to the presence of Allah," and on the 2nd layer, "O Lord, open the doors of mercy to us."

It will not be an exaggeration to say that in this wonderful mausoleum the ancient traditions of Uzbek architecture, dating back several thousand years, found their expression.

November 17, 2000 First And President.A. Karimov opened a new complex and began celebrating the 1130th anniversary of the birth of Imama al-Moturidi.

The Chokardiza cemetery, another sacred place in Samarkand for several thousand years, has again begun to receive pilgrims.

On May 15-16, 2014, at the international conference "Historical heritage of medieval scientists and thinkers of the East, its role and significance in the development of modern civilization," held in Samarkand, First President Islam Karimov stated: it is impossible to achieve new, higher goals in science or other areas without a deep understanding of the human discoveries made in the Middle Ages. We will strictly adhere to the same principle in our future activities...

... Addressing our youth, I always tell them: "We should be proud of our great ancestors." At the same time: "Just being proud is not enough, let's, like them, contribute to this priceless heritage!" I'll repeat this.

In 2000, a study by German orientalist Ulrich Rudolf on the scientific heritage of Abu Mansur Motrudi was translated into Russian and Uzbek. On August 11, 2020, the decision of our President Shavkat Mirziyoev "On measures to create the International Research Center of Imam Motrudi" provided the opportunity for further study of this area, studying the works of Imam Motrudi, as well as popularizing the teaching of Motrudi at the international level.

After all, remembering the memories of their grandfathers, blessed people, respecting the rich spiritual heritage they created, the people will show their glory to the world, and the soul of another child of our holy land will be happy.

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