



FAKHRIDDIN AR-RAZI

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Article history:	Abstract:
Received 6 th August 2022	The life of al-Razi, an Islamic scholar who worked on Ilm al Kalom (Islamic beliefs), Logic, Islamic jurisprudence and various other Islamic sciences, about the time he lived, his teachers, the opinion of scholars about him, various temptations, and battles.
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Independence has given us a lot. In particular, it was possible to study the lives of scholars from our country and their indelible scientific heritage, and to apply them to life. At first, it was against the "law" to think or do anything about them. Even so, the scientific work of a scientist should be in accordance with this "law".

In addition, a situation has been reached where religion is discussed openly and religious scholars are debated. With the honor of independence in our country, the shrines and tombs of the great Islamic scientists have been restored and beautified. The scientific heritage of Fakhridin Ar-Razi has been started being studied. The Islamic educational center located in the Republic of Karakalpakstan has been named after Fakhridin Ar-Razi. This is an indication of how important Ar-Razi's life is and that Ar-Razi is an Islamic scholar.

We can say that Fakhridin Ar-Razi is not only a religious scholar, but also a teacher of all natural sciences. Because Ar-Razi did not divide knowledge into religious and worldly knowledge, he considered it obligatory to study this knowledge if it is beneficial to society and Islam. Therefore, if we look at Ar-Razi's life, we can clearly witness that he is a mature person in all sciences.

Fakhridin Ar-Razi is considered to be one of the mature scholars, and the full name of the scientist is Abu Abdullah Muhammad ibn Umar ibn Hasan ibn Husain ibn Ali ibn Muhammad ibn Abdullah ibn Abdurrahman ibn Abdulmalik ibn Abdurrahman ibn Abu Tahir Muhammad ibn Ahmad ibn Abdullah ibn Abdurrahman ibn Al-Qasim ibn Muhammad ibn Abu Bakr Siddique At-Taymi Al-Qurashi Al-Bakri Ar-Razi.

The scientist was born in the city of Ray in 544/1149. In 605/1208, he died in Herat on the first day of Ramadan due to an assassination organized by the Karromites. Most historians say that the scientist was buried on a mountain near the village of Mazdakhn near Herat, and some say that he was buried in his own house.

"Fakhruddin" (Pride of the Religion) was the title of the scholar, and he was also called "Ibn Khatib Ar-Rai" (son of Ray Khatib), because his father Ziyauddin Umar was the Khatib of Rai Mosque, and in Herat he was called Shaykhul-Islam. In addition, Al Razi had the names Abu Abdullah, Abulma'ali and Abulfazl.

The name Ar-Razi is mentioned in reference to the city of Rai in Iran. The scientist's original family was in Tabaristan, and then he moved to the city of Rai.

The reason why the scientist is called Al-Qurashi, At-Taymi and Al-Bakri is because his descendants were connected to the famous companion Abu Bakr Siddiq (may God bless him and grant him peace).

Ar-Razi was in Shafi'i's madhab, and his Aqeeda was Ash'ari.

The scientist grew up in an intelligent family. His father, Ziyauddin Umar ibn Hasan, was a Islamic jurist, a scholar of Islamic jurisprudence, Islamic theology and Sufism. And his father was one of the Imams and scholars of the city of Ray. He also had many works on Islamic jurisprudence, preaching and other important sciences. Regarding the science of Islamic theology, the work "Ghayatul-Maram" is considered one of the valuable books written by him. Ibn As-Subki considered the work "Ghayatul-Maram" to be the most important book in the path of the people of the Sunnah.

Fakhridin Ar-Razi started studying from his father from a young age. Since his father was one of the mature scholars, there was no need to go and take lessons from other scholars, only after his father's death in 559 Hijri, the journey of knowledge began.

Ar-Razi loved his Father very much and remembered him with honor and respect, calling him "happy Imam". He remembered his father as the greatest scholar in science.

Ibn Khallikon says about Ar-Razi's scientific series:

"... Fakhridin Ar-Razi in his book "Tahsilul Haq" (finding the truth) said that he studied the science of Usul from his father Ziyauddin Umar, and from his father Abul Qasim Sulaiman ibn Nasir Al-Ansari, and he is Imamul Haramain

[the Imam of Makkah and Madinah.] from Abulma'ali, and on the authority of Ustaz Abu Ishaq Al-Isfirayini, and on the authority of Shaykh Abulhasan Bahili, and on the authority of Shaykhussunna Abulhasan Ali ibn Ismail Al-Ash'ari, and on the authority of Abu Ali Al-Jubbai at the beginning [This was one of the leaders of the Mu'tazila sect.] he returned to the right path from his path and joined the Ahl al-Sunnah wal Jama'ah, later he learned from the scholars of this path. (this listed series were Ar-Razi's teachers in the science of Usul) and his teachers in the science of Fiqh were also from his father, and his father was from Abu Muhammad Hasan ibn Mas'ud Al-Farro Al-Baghavi, and he was from Qazi Husayn Al-Marwazi, and he was from Qaffal Al-Marwazi He is from Abu Zayd Al-Marwazi, he is from Abu Ishaq Al-Marwazi, he is from Abulabbas Ibn Surayj, he is from Abul Qasim Al-Anmati, he is from Abu Ibrahim Al-Muzani, and he is from Imam Ash-Shafi'i (may Allah be pleased with him).

After the death of his father, Ar-Razi traveled to the city of Samnan to receive education from Kamaluddin Ahmed ibn Zayd (Al-Kamal Samnani) and stayed with him for a while he studied the sciences of speech and philosophy for a long time in front of him.

Since Ar-Razi was in the family of the people of knowledge and in the family of great people, he spent the first period of his life drinking from the fountains of knowledge. Because of this, his love for studying increased and he immersed himself in the studying. He was very eager not to spend a single moment of his life without learning, even if he had no need for natural needs, he wished that he could spend the time spent on these things in the pursuit of knowledge and said: , because time and time are precious." As a result of his love and desire for science, at the same time, as a result of his sharp mind and intelligence, he managed to memorize some of the books of mutaqqaddim (who lived before him) scholars in a short time. These include Imamul Haramayn Juwaini's "Ash-Shamila" on the science of speech, Imam Ghazali's "Al-Mustafa", Abulhusayn Basri's "Al-Mu'tamad" and similar works. About this, Ar-Razi himself said: "I was given such an ability in studying that I memorized twelve thousand pages of this science."

Fahridin Ar-Razi lived in the sixth century of Hijri. It was during this century that the social, material, and spiritual power of the society had gone backward because the political situation had reached an untenable point. Also, various conspiracies and economic stress and the spread of cholera were important factors in this decline.

All these factors contributed to the destruction of the social, material and spiritual life of the people. Therefore, cities and villages became ruins, roads connecting cities were cut, and theft was widespread. No one would be safe from these frauds and thefts, not even the caravans going for Hajj prayers, they were openly attacked and robbed day and night. This is why the state of various social relations has deteriorated. This is evidenced by the following events in the coming years:

1. Calipers (Ayyariyins) in the year 538 H. [Ayyariyins were called naked because they fought naked. They had a big role in the disagreement between Caliph Amin and Ma'mun.] Ibn Wazir and Ibn Qorut[Ibn Qorut was the brother-in-law of Sultan Mas'ud 3. Sultan Mas'ud became the caliph of Baghdad. For these two ministers had fortunes in the share that the Calipers would receive.

2. In 552 h, soldiers from Khurasan attacked Khurasan Haj prayers, killed a group of them and seized their property. After the Haj prayers left for a little while, the Ismailis attacked them on the way and killed some of them, some of them escaped, among the killed Haj prayers there were scholars and hermits, which was the greatest calamity that befell the Haj prayers and also a calamity for the general peace of that time.

3. 581 h, in this year there was a conspiracy between the Turkmens and the Kurds in the land of Jazira and Muvsil. A lot of people were killed, property was looted, and this situation lasted for several years. As a result of this, communication roads with many regions from the Levant to Azerbaijan were blocked.

4. At the beginning of the seventh Hijri century, conspiracies between the inhabitants of different cities continued without interruption, besides, this situation was also happening among the neighborhoods of the same city. An example of this is Babulazuj [neighborhood of ancient Baghdad] in the city of Baghdad, now called "Babushshaikh". "Azuj" means a building built in a long shape.] and wars of conspiracy between the Ma'munis and the neighborhood of Babussuqin, Babulhaddadin and Bobusoffarin (Bazarchilars, Temirchilars, Coppersmiths) in Herat can be cited.

There was no end to the economic crisis. It led to severe inflation in all Islamic countries. Not a single city survived. Famine has increased and this crisis has spread from the east to the west of the Islamic State. In 543 AH, the year of Ar-Razi's birthday, the exodus covered cities from Khurasan to Iraq, Syria, and Africa.

4. In 574 h, the exodus took a violent turn and took over other cities, and this tragedy continued until the next year. This famine forced people to eat animals that were considered unclean. Even the history books mention the consumption of human flesh.

Ar-Razi was born in such a dangerous and troubled time, when there was famine, war, conspiracy, and strife. Although such a turbulent time harmed the field of education, it did not affect Ar-Razi. Because, Ar-Razi correctly set his goal to acquire knowledge and to follow in the footsteps of his ancestors and to spread the light of Islam and knowledge to the world. All this was the great blessing and mercy of Allah that he bestowed on Ar-Razi. This is probably the reason, if we look at the history, famous scientists and virtuous people moved from one country to another, traveling in search of peaceful places full of knowledge. If we look at the life of Ar-Razi, Ar-Razi, who was originally from Tabaristan and moved to Iran from here, was born in Rai, Iran, and died in Herat. It seems that fate and the situation dictated this.

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