

**O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.35/30.12.2019.Isl/Tar/F.57.01 RAQAMLI ILMIY KENGASH**

O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI

XOLMO‘MINOV FERUZ ZARIF O‘G‘LI

**INDONEZIYADA ISLOM DINI TARQALISHIDA SAMARQANDLIK
OLIMLARNING O‘RNI**

24.00.01 – Islom tarixi va manbashunosligi

**TARIX FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)
DISSERTATSIYASI AVTOREFERATI**

Toshkent – 2023

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**Оглавление автореферата диссертации доктора философии (PhD)
по историческим наукам**

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Tadqiqotning dolzarbligi va zarurati. Jahonda islom dinining yoyilishida Movarounnahr (ما وراء النهر) hududidan yetishib chiqqan ulamolar, tariqat (طريقة) pirlari ham o‘zining munosib o‘rniga ega. Dunyo musulmonlarining 13 foizi (240 milliondan ortiq) istiqomat qiluvchi Indoneziyaga islom dini VII asrning ikkinchi yarmidayoq kirib kelgan bo‘lsa-da, uning mahalliy aholi hayotida ustun mavqeni egallashi XIV-XV asrlardagi tasavvuf tariqatlari vakillari faoliyati bilan bog‘liqdir. Ushbu jarayonda Jumadil Kubro (vaf. 1465-y.), Ibrohim Samarqandiy (vaf. 1419-y.) va Mavlono Ishoq (vaf. 1463-y.) kabi samarqandlik mutasavviflarning ham o‘ziga xos o‘rni mavjud. Indonez arxipelagida islom dinining tinch yo‘l bilan yoyilgani hamda mahalliy aholi bilan hozirgacha diniy nizolarning kuzatilmalik jihatlari ushbu olimlar faoliyatining o‘ziga xos xususiyatlarini aniqlashda dolzarb ahamiyatga ega.

Dunyodagi ilmiy tadqiqot markazlarida Indoneziyaga islomning kirib kelishi, rivojlanishi, mintaqa aholisining asosiy diniy e‘tiqodiga aylanishining tarixiy jarayonlarini o‘rganish va mazmun-mohiyatini ochib berish bo‘yicha tizimli tadqiqotlar olib borilmoqda. Bunday tadqiqotlarning mantiqiy davomi sifatida mazkur arxipelagga islom dini kirib kelishining tarixiy bosqichlarini o‘rganish (تاريخ الإسلام), Indoneziyadagi tasavvuf tariqatlari tarixi (تاريخ الطرق الصوفية), ularning XIV-XV asrlarda mintaqada islom dini tarqalishidagi o‘rni, samarqandlik targ‘ibotchilar tomonidan asos solingan “Valiy songo” (Wali Sanga – “To‘qqiz valiy”) avliyolar silsilasi vakillarining Janubi-Sharqiy Osiyo dinlari va madaniyati rivojiga qo‘shgan hissasini o‘rganish zarurat kasb etmoqda.

Yangilanayotgan O‘zbekistonning jahon hamjamiyatida tutgan o‘rni, xususan, Indoneziya Respublikasi bilan munosabatlarini yangi bosqichga olib chiqish maqsadida 1997-yilda Jakarta shahrida O‘zbekiston Respublikasining Elchixonasi ochildi, indoneziyalik sayyohlar uchun vizasiz tizim joriy qilinib, haj va umra ziyorati oldidan “UMRA+O‘zbekiston” dasturi yo‘lga qo‘yildi. Yurtimizdan yetishib chiqqan allomalarning Indoneziya tarixi va madaniyati taraqqiyotiga qo‘shgan hissasini o‘rganish maqsadida “Qadimgi Indoneziya tarixi, diniy e‘tiqodi va madaniyati”, “Indoneziya Respublikasi” hamda “Sharqiy Osiyoda islom dini tarqalishi va uning mintaqaviy xususiyatlari” nomli tadqiqotlar amalga oshirildi. Bu jarayonda mamlakatimiz fondlarida saqlanayotgan manbalardan foydalanish mavzuni yanada chuqurroq o‘rganish imkoniyatini bermoqda. Indoneziya tamadduniga o‘zining beqiyos hissasini qo‘shgan samarqandlik olimlarni kashf etish, ikki mamlakat o‘rtasidagi diplomatik munosabatlarning yanada rivojlanishida ushbu tadqiqot katta ahamiyat kasb etadi.

O‘zbekiston Respublikasi Prezidentining 2018-yil 16-apreldagi PF-5416-sonli “Diniy-ma’rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to‘g‘risida”, 2021-yil 9-fevraldagi PF-6165-sonli “O‘zbekiston Respublikasida ichki va ziyorat turizmini yanada rivojlantirish chora-tadbirlari to‘g‘risida”gi farmonlari, 2017-yil 23-iyundagi PQ-3080-sonli “O‘zbekiston Respublikasi

Vazirlar Mahkamasi huzurida O‘zbekistondagi islom sivilizatsiyasi markazini tashkil etish chora-tadbirlari to‘g‘risida”gi Qarori hamda O‘zbekiston Respublikasi Vazirlar Mahkamasining 2021-yil 24-fevraldagi 100-sonli “Ichki va ziyorat turizmini rivojlantirish bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”gi qarorlarida belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalar rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” nomli ustuvor yo‘nalishiga muvofiq amalga oshirilgan.

Muammoning o‘rganilganlik darajasi. Indoneziyadagi islom dini tarixi bilan aloqador masalalar G‘arb va Sharq olimlari tomonidan keng miqyosda o‘rganilmoqda. Ularni quyidagi to‘rt guruhga ajratish mumkin:

Birinchi guruhga Indoneziyadagi islom tarixi va tasavvuf tariqatlari borasida muhim ma’lumotlar beruvchi indonez tadqiqotchi hamda olimlaridan A.Azyumardiy, Hoji Abdul Malik Amrulloh (Hamka), R.Aizid, A.Abdulloh, A.Sunyoto, A.Kahin, B.Mustofa, U.Chandrasasmita, H.Jayadiningrat tadqiqotlarini keltirish mumkin. Xususan, Hamka Indoneziyaga islom dinining Arabiston yarim oroli orqali kirib kelishini asoslash maqsadida ikki mintaqa mazhablarining o‘xshashligini hamda hijriy birinchi asrdayoq Janubi-Sharqiy Osiyo va Arabiston yarim oroli o‘rtasida mavjud bo‘lgan o‘zaro savdo aloqalarini aytib o‘tgan. Xusayn Jayadiningrat esa Indoneziyada islom dini paydo bo‘lishida Eron ta’sirini tadqiq qilgan¹.

Ikkinchi guruhga sharq mamlakatlari olimlaridan T.Izutsu, J.Takakusu, A.Rizviy, N.Attas, Sh.Siddiqiyini kiritish mumkin². Ularning tadqiqotlaridan Janubiy-Sharqiy Osiyodagi islom tarixi va so‘fiylik tariqatlari borasida muhim ma’lumotlar olish mumkin.

Uchinchi guruhga G‘arb olimlaridan J.Koedes, V.Groenvelt, M.Riklefs, S.Hurgone, V.Arnold, G.Tibbets V.Braginskiy, I.Katkova kabi sharqshunos va

¹ Azyumardi A. Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII. – Bandung: Mizan, 1994; Hamka U. Dari Perbendaharaan Lama, Cetakan ketiga. – Jakarta: Pustaka Panjimas, 1996; Rizem Aizid. Sejarah Islam Nusantara: Dari Analisis Historis hingga Arkeologis tentang Penyebaran Islam di Nusantara. – Yogyakarta: Diva Press. 2016; Sunyoto Agus. Wali Songo, Rekonstruksi Sejarah yang Disingkirkan. – Jakarta: Transpustaka, 2011; Audrey Kahin. Historical Dictionary of Indonesia. – Rowman & Littlefield Publishers, 2015; Bisri Musthofa. Terjemah Tarikhul Auliya – Sejarah Para Wali. – Jombang: Penerbit Kalam, 2016; Tjandrasasmita Uka. Arkeologi Islam Nusantara. – Jakarta: Kepustakaan Populer Gramedia, 2009; Djayadiningrat H. “Islam di Indonesia” in Kenneth W. Morgan (eds.), Islam Jalan Lurus, terjemahan. – Jakarta: PT Dunia Pustaka Jaya, 1986.

² Toshihiko Izutsu. Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap Al-Qur’an. – Yogyakarta: Tiara Wacana, 1997; Takakusu J. A Record of the Buddhist Religion as practiced in India and Malay Archipelago (671-695 A.D) by I-tsing. New Delhi, 1966; Rizvi A. A History of Sufism in India. – New Delhi: Munshiram Manoharlal. Vol. II. 1983; Syed Muhammad Naquib al-Attas. Preliminary Statement on General Theory of the Islamization of the Malay Indonesia Archipelago. Kuala Lumpur: Dewan Bahasa dan Pustaka, 1969; Sharon Siddique. Reading on Islam in Southeast Asia. Singapore Institut of Southeast Asian Studies: – Singapura, 1985.

islomshunoslarning amalga oshirgan tadqiqotlari³ni kiritish mumkin. Ularning ichida J.Koedesning “Janubi-Sharqiy Osiyoning hindlashgan davlatlari” (The Indianized States of Southeast Asia), V.Groyenveltning “Indoneziya va Malaya haqida tarixiy qaydlar” (Historical Notes on Indonesia and Malay) hamda M.Rikleflarning “Zamonaviy Indoneziya tarixi” (A History of Modern Indonesia) kabi Indoneziya arxipelagi borasida amalga oshirgan fundamental asarlari nafaqat mintaqa tarixi, balki Janubi-Sharqiy Osiyodagi islom tarixi to‘g‘risida muhim ma’lumotlar beradi. S.Hurgrone, T.Arnold va G.Tibbets tomonidan amalga oshirilgan tadqiqotlar esa arxipelagga islom dinining kirib kelishi hamda mahalliy aholi turmush tarziga kirib borishining tarixiy jarayonlari borasida batafsil ma’lumotlar beradi. Mintaqaga islomning Hindiston orqali kirib kelganini ilgari suruvchi “Gujarot nazariyasi” yuqoridagi olimlar tomonidan qo‘llab-quvvatlangan⁴.

To‘rtinchi guruhga N.Nizomiddinov, O.Ernazarov, I.Nizomitdinov, K.Kattayev, T.Xatamov, S.Usarov, F.Usarov, B.Muxtarov, R.O‘razayev kabi o‘zbekistonlik olim va tadqiqotchilar tomonidan Janubiy hamda Sharqiy Osiyo mintaqasi borasida dinshunoslik va islom tarixi sohalarida amalga oshirilgan ishlarni kiritish mumkin. Xususan, N.Nizomiddinov va O.Ernazarov ishlarida janubiy hamda sharqiy Osiyo xalqlari diniy-falsafiy qarashlari, xususan, Indoneziyadagi islom tarixi batafsil yoritilgan⁵.

Ushbu izlanishlardan farqli ravishda mazkur dissertatsiyada Indoneziyada yashab o‘tgan samarqandlik olimlar faoliyatining ilmiy-amaliy ahamiyati alohida o‘rganilib, ularning arxipelagdagi islom dini rivojiga qo‘shgan hissasi hamda Samarqand bilan aloqalari ochib berilgan.

³ Coedès G., Walter F. Vella (ed.). The Indianized States of Southeast Asia. trans. Susan Brown Cowing. University of Hawaii Press, 1968; Groeneveldt W.P. Historical Notes on Indonesia & Malay Compiled from Chinese Sources. Jakarta: Bhatara, 1960; Ricklefs M.C. A History of Modern Indonesia since c.1200. – Stanford, California: Stanford University Press, 1993; Snouck Hurgronje. L’Arabie et Les Indes Neerlandaises. Revue de l’histoire des religions. Vol. 57, 1908; Arnold T.W. The Preaching of Islam: A History of Propagation of the Muslim Faith. – London: Constable & Company, 1913; Tibbets G.R. A Study of the Arabic Texts Containing Material on Southeast Asia. – Leiden: E.J.Brill, 1979; Брагинский В.И. История малайской литературы VII-XIX веков. – М.: Наука, 1983; Каткова И.Р. Памятник малайской литературы “Тухфат ар-рагибин фи байан хакикат ал-иман” как источник по истории суфизма на Малайском архипелаге. – СПб.: Изд-во СПбГУ, 2009.

⁴ Snouck Hurgronje. L’Arabie et Les Indes Neerlandaises // Revue de l’histoire des religions. Vol. 57, 1908; Andre Wink. Al Hind: The Making of the Indonesian Islamic World, 1991. – P. 85; Yana qarang: Drewes G.W.J. “Pemahaman Baru tentang Kedatangan Islam di Indonesia” dalam Ahmad Ibrahim, Sharon Shiddique, dan Yasmin Hussain (eds.), Islam di Asia Tenggara: Perspektif Sejarah, terjemahan. – Jakarta: LP3ES, 1989.

⁵ Nizomiddinov N. Qadimgi Indoneziya tarixi, diniy e‘tiqodi va madaniyati. T.: “Toshkent islom universiteti” nashriyot-matbaa birlashmasi, 2017; Sharqiy Osiyo diniy-falsafiy ta‘limotlari va islom. – T.: Fan va texnologiyalar, 2006; Qadimgi Xitoy tarixi, diniy e‘tiqodi va madaniyati. – T.: Fan va texnologiyalar, 2014; Ernazarov O. Sharqiy Osiyoda islom dini tarqalishi va uning mintaqaviy xususiyatlari. – T.: Lesson press, 2022; Низамутдинов И. Из истории Среднеазиатско-Индийских отношений. – Т.: Узбекистан, 1969; Kattayev K., Kattayeva G., Hazrati Ruhobod. Shayx Burhoniddin Sog‘arjiy va Mavlono Ibrohim as-Samarqandiy tarixi. – Samarqand: Fan bulog‘i nashriyoti, 2022; Usarov S.R. O‘zbekiston Respublikasining Osiyo-Tinch okeani mintaqasi mamlakatlari bilan hamkorligi (Indoneziya, Malayziya va Singapur misolida, 1991-2019-yy.). Tar. fan. fal. dok. (PhD) ... dis. avtoref. – T.: Toshkent davlat sharqshunoslik universiteti, 2021; Usarov F.U. O‘zbekiston Respublikasi va janubi-sharqiy osiyo mamlakatlari o‘rtasida iqtisodiy va madaniy sohalaridagi xamkorlik (Malayziya davlati misolida: 1991-2005-yillar). T.f.n. dis... avtoref. – T.: O‘zbekiton Milliy Universiteti, 2010; Muxtarov B. Globallashuv jarayonida qodiriya tariqatining o‘ziga xos xususiyatlari. Monografiya. – T.: Bookmany print, 2022; O‘razayev R. Indoneziya Respublikasi. – T.: O‘zbekiston SSR Davlat nashriyoti, 1959.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya O'zbekiston xalqaro islom akademiyasining 2019-2025-yillarga mo'ljallangan ilmiy-tadqiqot ishlari rejasining "Islomshunoslik sohasini takomillashtirish chora-tadbirlari dasturi" bandi doirasida bajarilgan.

Tadqiqotning maqsadi Indoneziyada islom dinining tarqalish jarayonida samarqandlik ulamolar faoliyatini ochib berishdan iborat.

Tadqiqotning vazifalari quyidagilardan iborat:

Indoneziyadagi islom dini tarixini o'rganishning manbaviy asoslarini aniqlash va tasniflash;

mintaqadagi islom tarixi va tarqalishiga doir zamonaviy tadqiqotlarni tahlil qilish hamda olimlar tomonidan ilgari surilgan ilmiy qarashlarni qiyoslash;

Janubi-Sharqiy Osiyo xalqlari va arablar o'rtasidagi ilk aloqalar tarixini ochib berish;

Indoneziya jamiyatiga islom dini kirib borishining tarixiy jarayonlarini ko'rsatish;

kubraviylik va naqshbandiylik tariqatlarining mintaqada islom dini rivojidadagi hissasini ochib berish;

"Valiy songo" avliyolar silsilasining Indoneziya diniy-ma'rifiy hayotidagi o'rnini aniqlash;

arxipelagda faoliyat yuritgan samarqandlik olimlar shaxsiyati va faoliyatini ochib berish;

Ibrohim Samarqandiy nasabnomasining germenevtik tahlilini amalga oshirish;

Indoneziyada islom tarqalishidagi Ibrohim Samarqandiy targ'ibotchilik faoliyatining o'ziga xos xususiyatlarini ochib berish hamda ulardan unumli foydalanish yuzasidan taklif va tavsiyalar ishlab chiqish.

Tadqiqotning ob'yekti sifatida Indoneziyaga islom dini kirib kelishi va tarqalishining tarixiy jarayonlari belgilangan.

Tadqiqotning predmetini Indoneziyaga islom dini tarqalishida samarqandlik olimlarning o'rnini tashkil etadi.

Tadqiqotning usullari. Dissertatsiyada kompleks yondashuv, ilmiy bilishning dialektik, tarixiylik, mantiqiylik, analiz, sintez, germenevtik va qiyosiy tahlil kabi tadqiqot usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Indoneziyaga islomning Gujarat, Makka, Xitoy va Eron orqali kirib kelgani to'g'risidagi yondashuvlar orasida "Makka nazariyasi"ning (النظرية المكية) tarixiy voqelikka hamohangligi qadimiy Barus shahrida (مدينة باروس) VII asr o'rtalaridayoq arab-musulmon qishlog'ining bo'lgani hamda u yerdan topilgan arab tilida "Shayx Rukuniddin 672-yilda vafot etgan" va "Shayx Usuluddin" bitiklari yozilgan qabr toshlariga binoan dalillangan;

XIV-XV asrlarda Indoneziyada islom tarqalishi Jumadil Kubro, Ibrohim Samarqandiy, Mavlono Ishaq ilgari surgan pir-murid, insoniy poklik, latoif

g'oyalari ta'sirida kubroviylik tariqati rivojlanib, "Valiy songo" (Wali Sanga) avliyolar silsilasi shakllanishi hamda ular asos solgan diniy maktabda yetishib chiqqan Ali Rahmatulloh (1401-1481), Sunan Bonang (1465-1525), Sunan Qudus (vaf. 1550) singari izdoshlari faoliyati natijasi ekani asoslangan;

Indoneziyada faoliyat yuritgan Jumadil Kubro, Ibrohim Samarqandiy va Mavloni Ishaqning samarqandlik Burhoniddin Sog'arjiy avlodlari ekani uning Xitoydagi faoliyati hamda "Yava o'lkasi tarixi" (Babad Tanah Jawi) asaridagi Sunan Kaliyaga (1450-1513) nasabnomasida Jumadil Kubrodan oldin Sog'arjiy nomining keltirilishiga asosan isbotlangan;

Ibrohim Samarqandiy o'z targ'ibotida "namoz" (الصلاة), "jannat" (الجنة) kabi atamalar o'rniga yava tilidagi "sembahyang", "swarga" singari muqobillarini qo'llashi, masjidlar binosini mahalliy ibodatxonalar kabi uchburchak piramida ko'rinishida qurdirishdek o'ziga xos uslublari Champa, Yava va Sumatra aholisi orasida islomni oson tushunishga sabab bo'lgani aniqlangan.

Tadqiqotning amaliy natijasi quyidagilardan iborat:

Indoneziyaga islom dini kirib kelishi va tarqalishining 650-yildan hozirgacha bo'lgan tarixiy bosqichlari 650-1100 hamda 1101-1500-yillar va 1501-yildan to bugungi kunga qadar bo'lgan uch davrga ajratilib, birlamchi manbalar hamda G'arb va Sharq tadqiqotchilari asarlarini qiyosiy solishtirish orqali ochib berilgan;

tadqiqotga oid mahalliy arxeologik topilmalar va I-Sing, Marko Polo, Ibn Battuta kabi sayyohlar tomonidan qoldirilgan xorijiy manbalar o'rganilib, Sumatraning shimoliy qirg'oqlarida joylashgan Barus shahri mintaqadagi dastlabki arablar qishlog'i va Indoneziyadagi islom beshigi bo'lgani hamda islom Barus orqali arxipelagning boshqa hududlariga tarqalgani aniqlangan;

"Banten tarixi", "Hasaniddin hikoyalari", "Halvatiya va naqshbandiya tariqati" hamda "Shattariya silsilasi" kabi manbalar tadqiqi natijasida Indoneziyaga XII asrda kubraviylik, XVI asrda esa naqshbandiylikning kirib kelgani va mintaqa aholisining islom dinini qabul qilishida bu tariqat vakillari muhim o'rin tutgani dalillangan;

samarqandlik olimlar avlodlarining Indoneziya madaniyati va san'ati rivojidagi o'rnini Sunan Qudus yaratgan "Soyalar o'yini" (Wayang golek) qo'g'irchoq teatri, Sunan Bonangning "Qalb shifosi" (Tombo ati) an'anaviy yava qo'shig'i, Sunan Kaliyaganing "Qo'sh va shudgor falsafasi" (Filsafat bajak dan cangkul) asarlari orqali ochib berilgan.

Tadqiqot natijalarining ishonchliligi. Tadqiqot natijalarining ishonchliligi metodologik bazaning yaratilgani, Sharq va G'arb islomshunoslik maktablarida shakllangan qator ilmiy tadqiqot usullaridan foydalanilgani, ilmiy xulosalarni ilgari surishda Indoneziyada islom dini tarqalishida samarqandlik olimlarning hayot faoliyatini ochib beruvchi "Hikayat Hasanuddin", "Sajarah Banten", "Babad Chirebon", "Babad tanax Javiy" kabi mahalliy manbalar va Abu Xafs Nasafiyning "Al-Qand fi tarixi ulamai Samarqand" asari hamda mahalliy arxeologik qazilma ishlari natijalari kabi birlamchi manbalarga tayanilgani, dalillar vositasida

asoslangani bilan tasdiqlanadi. Shuningdek, tadqiqot natijalarining ishonchliligi respublika va xalqaro ilmiy-amaliy konferensiya materiallari to'plamlari, OAK ro'yxatidagi ilmiy nashrlarda chop etilgani bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati unda bayon etilgan islom dinining Indoneziyaga kirib kelishi va tarqalishining tarixiy jarayonlarida samarqandlik olimlarning muhim o'rin tutgani borasidagi ilmiy-nazariy xulosalar sohaga oid kelgusi ilmiy tadqiqot hamda izlanishlarga asos bo'lishi mumkinligida namoyon bo'ladi.

Tadqiqot natijalarining amaliy ahamiyati oliy va o'rta maxsus diniy ta'lim muassasalarida o'qitiladigan "Islom tarixi va manbashunosligi", "Tasavvufga kirish", "Tasavvuf", "Movarounnahr allomalari", "Janubi-Sharqiy Osiyo diniy falsafiy ta'limoti" kabi fanlar mazmunini yangi nazariy ishlanmalar bilan boyitishda, sohaga oid fakultativ darslar, seminar mashg'ulotlari va maxsus kurslarni ishlab chiqishda foydalanish mumkinligi bilan asoslanadi.

Tadqiqot natijalarining joriy qilinishi. Indoneziyada islom dini tarqalishida samarqandlik olimlarning o'rni bo'yicha olib borilgan tadqiqot natijasida ishlab chiqilgan ilmiy taklif va amaliy tavsiyalar asosida:

Indoneziyaga islom dinining Gujarot, Makka, Xitoy va Eron orqali kirib kelgani to'g'risidagi yondashuvlar orasida "Makka nazariyasi"ning (النظرية المكية) tarixiy voqelikka hamohangligi qadimiy Barus shahrida VII asr o'rtalaridayoq arab-musulmon qishlog'ining bo'lgani hamda u yerdan topilgan arab tilida "Shayx Rukuniddin 672-yilda vafot etgan" va "Shayx Usuluddin" bitiklari yozilgan qabr toshlariga binoan dalillangani to'g'risidagi ilmiy xulosalari Din ishlari bo'yicha qo'mita buyurtmasi asosida Imom Moturidiy xalqaro ilmiy tadqiqot markazi tomonidan tayyorlangan "Xorijiy mamlakatlardagi diniy vaziyat tahlili" deb nomlangan kitob mazmuniga singdirilgan (O'zbekiston Respublikasi Din ishlari bo'yicha qo'mitasining 2023-yil 10-fevraldagi 02-03/816-sonli ma'lumotnomasi). Natijada, bu Indoneziyaga islom dini kirib kelishi va tarqalishi borasidagi tushunchalarni hamda mintaqa diniy madaniyati rivojidadagi xorijlik olimlar ahamiyatini ko'rsatishga oid tahlillarni amalga oshirish uchun xizmat qilgan;

XIV-XV asrlarda Indoneziyada islom tarqalishi Jumadil Kubro, Ibrohim Samarqandiy, Mavlono Ishoq ilgari surgan pir-murid, insoniy poklik, latoif g'oyalari ta'sirida kubroviylik tariqati rivojlanib, "Valiy songo" (Wali Sanga) avliyolar silsilasi shakllanishi hamda ular asos solgan diniy maktabda yetishib chiqqan Ali Rahmatulloh (1401-181), Sunan Bonang (1465-1525), Sunan Qudus (vaf. 1550) singari izdoshlari faoliyati natijasi ekani asoslangani to'g'risidagi ilmiy xulosalaridan O'zbekistondagi Islom sivilizatsiyasi markazi tomonidan tayyorlangan "Islom sivilizatsiyasi" qomusiy lug'atini tayyorlashda foydalanilgan (O'zbekistondagi Islom sivilizatsiyasi markazining 2023-yil 07-fevraldagi 05-13/16-sonli ma'lumotnomasi). Natijada, bu jahon ilm-fani va islom madaniyati tamadduniga hissa qo'shgan allomalarimiz ilgari surgan g'oyalarning jamiyat hayotini yuksalishiga qaratilgan insonparvarlik, ma'rifatparvarlik tushunchalarining rivojlanishiga yordam bergan;

Indoneziyada faoliyat yuritgan Jumadil Kubro, Ibrohim Samarqandiy va Mavlono Ishoqning samarqandlik Burhoniddin Sogʻarjiy avlodlari ekani uning Xitoydagi faoliyati hamda “Yava oʻlkasi tarixi” (Babad Tanah Jawi) asaridagi Sunan Kaliyaga (1450-1513) nasabnomasida Jumadil Kubrodan oldin Sogʻarjiy nomining keltirilishiga asosan isbotlanganiga doir xulosalar Oʻzbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazi buyurtmasi asosida tayyorlangan “Oʻrta asr sharq allomalari va mutafakkirlarining tarixiy-falsafiy merosi” nomli kitobi mazmuniga singdirilgan (Oʻzbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2023-yil 07-fevraldagi 02/58-sonli maʼlumotnomasi). Natijada, kelib chiqishi samarqandlik boʻlgan allomalarning Janubi-Sharqiy Osiyo mintaqasida islom dini va madaniyati taraqqiyotiga qoʻshgan hissasini ochib berishga xizmat qilgan;

Ibrohim Samarqandiy oʻz targʻibotida “namoz” (الصلاة), “jannat” (الجنة) kabi atamalar oʻrniga yava tilidagi “sembahyang”, “swarga” singari muqobillarini qoʻllashi, masjidlar binosini mahalliy ibodatxonalar kabi uchburchak piramida koʻrinishida qurdirishdek oʻziga xos uslublari Champa, Yava va Sumatra aholisi orasida islomni oson tushunishga sabab boʻlgani aniqlangani toʻgʻrisidagi ilmiy xulosalari Oʻzbekiston musulmonlar idorasi tasarrufidagi Imom Termiziy xalqaro ilmiy-tadqiqot markazi tomonidan buyurtma asosida tayyorlangan “Buyuk yurt allomalari” nomli kitob mazmuniga singdirilgan (Oʻzbekiston musulmonlari idorasining tasarrufidagi Imom Termiziy xalqaro ilmiy-tadqiqot markazining 2023-yil 9-fevraldagi 01-07/29-sonli maʼlumotnomasi). Natijada, islom dinining milliy qadriyat va anʼanalar rivojidadagi oʻrni kengroq ochib berilib, dinlararo bagʻrikenglik gʻoyalarini yanada kengroq yoyishga asos boʻlgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 7 ta ilmiy anjuman va konferensiyalarda, shu jumladan, 2 ta xalqaro va 5 ta respublika ilmiy-amaliy konferensiyalarida muhokamadan oʻtkazilgan.

Tadqiqot natijalarining eʼlon qilinganligi. Tadqiqot mavzusi boʻyicha jami 7 ta ilmiy ish chop etilgan. Jumladan, Oʻzbekiston Respublikasi Oliy attestatsiya komissiyasining dissertatsiyalar asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 5 ta maqola, xorijiy jurnallarda 2 ta maqola chop etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uchta bob, xulosa, foydalanilgan manba va adabiyotlar roʻyxati hamda ilovalardan iborat. Dissertatsiyaning umumiy hajmi 146 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslanib, tadqiqotning maqsadi, vazifalari, oʻrganish obyekti va predmeti aniqlangan. Tadqiqotning fan va texnologiyalar taraqqiyotining ustuvor yoʻnalishlariga mosligi koʻrsatilib, ishning ilmiy yangiligi hamda amaliy natijalari bayon etilgan. Olingan natijalarning ishonchliligi asoslangan holda ularning nazariy va amaliy ahamiyati

ochib berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, ishning aprotatsiyasi, e'lon qilingan ishlar va dissertatsiyaning tuzilishi to'g'risidagi ma'lumotlar keltirilgan.

Dissertatsiyaning **“Indoneziyaga islom dini kirib kelishini tadqiq etishning nazariy asoslari”** deb atalgan. Uning *“Indoneziyadagi islom tarixini o'rganishning manbaviy asoslari”* deb nomlangan birinchi bandida Indoneziyada islom tarixi borasida ma'lumot beruvchi tarixiy manbalar aniqlanib, tasniflangan hamda geografik jihatdan besh guruhga ajratilgan. Birinchisi, mintaqada yaratilgan *“Pasay hukmdorlari qissasi”* (Hikayat Raja Pasai)⁶, *“Malay tarixi”* (Sejarah Melayu)⁷, *“Yava o'lkasi tarixi”* (Babad Tanah Javi), *“Banten tarixi”* (Sejarah Banten) kabi yozma va arxeologik topilmalar.

Ikkinchisi, geografik jihatdan yaqin bo'lgan Xitoyga oid 635-yilda Yao Silyan tomonidan yozilgan *“Lyan kitobi”* (Lyan-shu), xitoylik rohib I-Singning (635-713) *“Hindiston va Malay arxipelagida amalda bo'lgan buddaviylik dini qaydlari”* (Nanhai Jigui Neifa Zhuan), xitoylik musulmon sayyoh Ma Xuanning *“Okean qirg'oqlarini umumiy o'rganish”* (Yng-yai sheng-lan) asarlari⁸.

Uchinchisi, qadimdan o'zaro aloqalarni yo'lga qo'ygan va arxipelagga islom kirib kelishi hamda tarqalishiga turtki bo'lgan Hindistonga oid manbalardir. Hind manbalari ichida arxipelagga oid eng qadimgi ma'lumotlar *“Ramayana”* hamda *“Jataka”* xalq eposlarida uchraydi. *“Ramayana”*da Yava oltin va kumush oroli ekanligi, *“Jataka”*da Hindiston va Sumatra o'rtasidagi munosabatlar to'g'risida ma'lumotlar keltirilgan.

To'rtinchisi, arab va musulmon o'lkalaridagi arxipelagga oid ma'lumot beruvchi Beruniy, Abu Dulaf, Mas'udiy, Ibn Battuta, Buzurg Romahurmuziy, Muhammad Idrisiy, Yaqut Hamaviy, Seydi Ali Chalabiyga tegishli manbalar. Bular ichida Ibn Battutaning *“Sayohatnoma”* asari XIV asrlardagi arxipelag tarixi, tashqi aloqalari va mahalliy xususiyatlari borasida ma'lumot beruvchi noyob manbadir. Beruniy *“Hindiston”* asarida hindlar Zabaj (Sumatra) orolini *“Suvarnadib”* (Oltin orol) deb nomlashini keltirgan⁹. Musulmon sayyohlari qoldirgan ma'lumotlar joylar, mahalliy xalqlar, urf-odatlar, yo'nalishlar va mahsulotlar haqida xabar beradi.

Beshinchisi, arxipelag borasidagi qaydlar uchraydigan g'arb sayyoh va savdogarlari asarlari. Ulardan biri lissabonlik Tome Piresning (1465-1540) *“Suma Oriental”*¹⁰ asaridir. Pires Yava va Sumatra orollariga sayohat qilib, Indoneziya

⁶ Hill A.H. (ed. & trans.). Hikayat Raja-raja Pasai. JMBRAS vol. 33, no. 2 (1960). – P. 215.

⁷ Brown C.C. (transl.). Sejarah Melayu or Malay annals. – Kuala Lumpur: Oxford University Press, 1983. – 408 p.

⁸ Chaussende Damien. "Liang shu 梁書". Early Medieval Chinese Texts: A Bibliographical Guide. Berkeley CA: University of California. 2015. – P. 167-170; Takakusu J. A Record of the Buddhist Religion as practiced in India and Malay Archipelago (671-695 A.D) by I-tsing. – New Delhi, 1966. – 240 p.; Dcutt S., Buddhist Monks and Monasteries of India, with the translation of passages from Yijing's book: Buddhist Pilgrim Monks of Tang Dynasty as an appendix. – London, 1952. – P. 311; Ma Huan. Ying-yai sheng-lan: 'The overall survey of the ocean's shores' (1433). Ed. and trans. J.V.G. Mills. – Cambridge University Press, 1970.

⁹ Beruniy. Tanlangan asarlar. Toshkent: Fan, 1965. – J. 2. – 536 b.

¹⁰ Cortesão Armando (ed. & trans.). The Suma Oriental of Tomé Pires and the book of Francisco Rodrigues. 2 vols. – London: Hakluyt Society, 1944.

haqida qimmatli ma'lumotlar to'plagan. U Ibrohim Samarqandiy to'g'risida yozib qoldirgan yevropalik kam sonli mualliflardan sanaladi.

Birinchi bobning ikkinchi bandi "*Mintaqadagi islom tarixi va tarqalishiga doir zamonaviy tadqiqotlar tahlili*" deb nomlanib, unda Indoneziyaga islom kirib kelishi borasida olimlar tomonidan ilgari surilgan qarashlar qiyosiy tahlil qilingan. Tadqiqotchilar Indoneziyaga islom kirib kelishi va tarqalishi yo'nalishiga ko'ra, "Gujarot nazariyasi", "Xitoy nazariyasi", "Makka nazariyasi" va "Eron nazariyasi" kabi qarashlarni ilgari surgan. "Gujarot nazariyasi"ga ko'ra, arxipelagga islom Gujarot orqali kirib kelgan¹¹. Nazariya Yava oroli va Gujarotdan topilgan qabr toshlarining o'xshashligi hamda Marko Polo, Ibn Battuta asarlaridagi qaydlarga asoslanadi.

"Xitoy nazariyasi"ga ko'ra, Tan sulolasi (618-960) yilnomalarida¹² Kanton hududida, Chjan-chjao, Quanchjou va janubiy Xitoy qirg'oqlarida musulmonlar istiqomat qiluvchi bir qancha markazlar hamda Sumatrada Arabistondan kelgan musulmonlar jamoasi bo'lgani aytilgan. Xitoylik I-Sing 671-yilda Xitoydan, Shrivijaya qirolligi markazi Palembang shahriga, Shriboga portidan Musi daryosi orqali musulmon kishiga tegishli qayiqda yo'lga chiqqani haqida yozgan¹³. Mazkur qarash bir tomonlama yondashuv asosida o'rganilgan. Chunki islomning ilk davrlarida musulmon savdogarlar Xitoyga Indoneziya dengiz yo'llari orqali borgan.

"Makka nazariyasi"ga ko'ra, islom hijriy birinchi asrda Indoneziyaga Makka yoki Arabistondan arablar orqali kirib kelgan. Ingliz sharqshunosi V.Groyenevelt Xitoydan topilgan Tan sulolasi davriga oid manbada yozilgan "Ta-shih" atamasi arabcha so'z ekanini va G'arbiy Sumatra qirg'oqlarida istiqomat qilgan musulmon arablarga ishora qilishini aytgan¹⁴. Indonez olimi Hamka (1908-1981) bu qarashni asoslash uchun 651-yildan boshlab arxipelagga musulmonlar tashrif buyurganini keltiradi¹⁵. Bu VII asrda Sumatrada arablardan iborat musulmon jamoasi yashaganini izohlaydi.

"Eron nazariyasi" ko'ra, islom XII asrda arxipelagga hozirgi Eron hududlaridan fors savdogarlari orqali kirib kelgan. Bu indonez tili Bhasdagi kelib chiqishi forscha so'z va so'z birikmalariga asoslanadi¹⁶. Ammo XII asrda arxipelag islom bilan tanishib ulgurgan edi. Tillardagi o'zgarish esa keyingi davrlarda yuz bergan.

¹¹ Snouck Hurgronje, L'Arabie et Les Indes Neerlandaises. Revue de l'histoire des religions. Vol. 57, 1908. – P. 60-80; Wink Andre Al Hind: The Making of the Indonesian Islamic World. 1991. J. 1. – H. 85.

¹² Qarang: Sumanto Al Qurtuby. Arus Cina-Islam-Jawa: bongkar sejarah atas peranan Tionghoa dalam penyebaran agama Islam di Nusantara Abad XV & XVI. – Yogyakarta: Inspeal Press, 2005. – 311 p.

¹³ I-Tsing. A Record of the Buddhist Religion as Practiced in India and Malay Archipelago, terj. J. Takakusu. – Oxford: Clarendon Press, 1896. P. XI-XVI; Groeneveldt W.P. Historical Notes on Indonesia & Malay Compiled from Chinese Sources. – Jakarta: Bhatara, 1960.

¹⁴ Uka Tjandrasasmita. Arkelogi Islam Nusantara. – Jakarta: Kepustakaan Populer Gramedia (KPG), 2009. – P. 12.

¹⁵ Hamka. Sejarah Umat Islam. Djilid IV. – Bukit Tinggi: Menara, 1963.

¹⁶ Hoesein Djayadiningrat. "Islam di Indonesia" in Kenneth W.Morgan (eds.), Islam Jalan Lurus, terjemahan. – Jakarta: PT Dunia Pustaka Jaya, cet. Ketiga, 1986. – P. 64.

Birinchi bobning “Janubi-Sharqiy Osiyo va arablar o‘rtasidagi ilk aloqalar tarixi” deb atalgan uchinchi bandida arxipelagning arablar bilan o‘zaro munosabatlari tarixi, rivojlanish bosqichlari o‘rganilgan. Ingliz olimi J.Houraniy islomgacha Fors ko‘rfazi va Xitoy o‘rtasida to‘g‘ridan-to‘g‘ri dengiz yo‘li mavjudligi haqida dalillarni umumlashtirib, Tabariy va Balazuriydan iqtibos keltirgan holda al-Ubulloh (Apologus) Xitoy, Hindiston va boshqa mintaqalardan kelgan kemalar uchun asosiy bandargoh vazifasini bajarganini aytgan¹⁷. Arxipelagning IV-V asrlardagi savdo aloqalari borasida xabar beruvchi xitoylik rohib Fa-Hien Seylon o‘lkasi o‘sha davrda yirik savdo markazi bo‘lgani, shaharlarida hashamatli uylarga egalik qiluvchi sabaiy¹⁸ savdogarlari borligini aytgan¹⁹.

Usmon ibn Affon (644-656) davrida Xitoy hukmdorlari saroyiga Arabistondan musulmon elchilar kelgani to‘g‘risidagi qaydlar Tan sulolasi solnomalarida saqlanib qolgan. Musulmonlar VII asr oxirida Sumatrada vujudga kelgan Shrivijaya davlati savdo-iqtisodiy ishlarida muhim o‘rin tutgan. Milodiy 904-yildan – XII asr o‘rtalarigacha u yerdan Xitoy saroyiga arabcha ismli elchilar kelgan²⁰.

VIII asrga kelib arablar dengizchilik bilan keng miqyosda shug‘ullana boshlaydi va Xitoy bilan amalga oshiriluvchi dengiz savdosida ustunlikni qo‘lga kiritadi. Xitoyga olib boruvchi dengiz yo‘llari Malakka va Zond bo‘g‘ozlari orqali o‘tgan, arxipelagning g‘arbiy qismidagi bandargohlar tranzit punktlari bo‘lib xizmat qilgan. VII-XVII asrlar davomida Indoneziya va xorijiy mamlakatlar o‘rtasidagi munosabatlarda muhim o‘rin tutgan arxipelagdagi yirik savdo markazlaridan biri Shimoliy Sumatradagi Barus shahri edi. Bu shahar Indoneziyadagi birinchi arab – musulmon qishlog‘i bo‘lgan. 977-yili Barusning Pu-li (Abu Ali) ismli musulmon elchisi Xitoyga tashrif buyuradi²¹. Ingliz tarixchisi G.R.Tibbets qo‘lga kiritgan Xitoyga tegishli qadimgi manbada qayd etilishicha, 625-yildayoq g‘arbiy Sumatrada arablar qishlog‘i mavjud bo‘lgan²², keyinchalik u “Barus” nomini olgan.

Dissertatsiyaning **“Mintaqaga islom dini kirib kelishining tashqi omillari”** deb nomlangan ikkinchi bobining birinchi bandi *“Indoneziya jamiyatiga islom dini kirib borishining tarixiy jarayonlari”* deb atalib, unda islomning Indoneziyaga kirib kelishi va aholi turmush tarziga aylanishining tarixiy bosqichlari ochib berilgan.

¹⁷ Hourani G.F. Arab Seafaring: In the Indian Ocean in Ancient and Early Medieval Times. Princeton University Press, 1995. – P. 206.

¹⁸ Sabaiy – Sabiyar deb ham nomlangan. Janubiy Arabistonning qadimgi xalqi. Ular qadimgi janubiy arab tillaridan biri bo‘lgan sabaiy tilida gaplashgan. Yaman hududlarida Saba qirolligiga asos solgan.

¹⁹ Beale S. Travels of Fah-Hien and Sung-Yun Buddhist pilgrims: from China to India (400 A.D. and 518 A.D.). – London, 1869. – 422 p.

²⁰ Ricklefs M.C. A History of Modern Indonesia since c.1200. – Stanford University Press, 1993. – P. 30.

²¹ Qarang: Friedrich Hirth and Rockhill W.W. Chau-Ju-Kua: St. Petersburg: Printing Office of the Imperial Academy of Sciences, 1911. – P. 195.

²² Qarang: Tibbetts G. R. Arab Navigation in the Indian Ocean before the Portuguese, Royal Asiatic Society of Great Britain and Ireland. – London, 2004. – 658 p.; G.R. Tibbetts, Pre-Islamic Arabia and South-East Asia. JMBRAS 29, 3 (1956). – P. 182-208.

Indoneziyadagi islom tarixini 3 bosqichga ajratish mumkin: birinchisi, 650-1100-yillar, ikkinchisi, 1101-1500 yillar, uchinchi esa 1501-yildan to bugungi kungacha boʻlgan davrni qamrab oladi. Birinchi bosqichda islom dini arxipelagga turli maqsadda kelgan savdo kemalari, elchilar va sayyohlar orqali tanilgan. Gʻarbiy va Sharqiy Osiyo oʻrtasidagi savdo aloqalari islom paydo boʻlgandan soʻng yanada jadallashgan. Musulmonlar mahalliy aholiga oʻz urf-odatlarini va madaniyatini targʻib qilmagan, buning oʻrniga tavhid taʼlimoti va shariat qoidalaridan chetlashmagan holda mahalliy madaniyatni oʻzlashtirishga harakat qilgan.

Ikkinchi bosqichda islom aholi orasida tanilib ulgurgan edi. Bu jarayon Sumatradan boshlanib keyinchalik Yava, Malayya, Borneo, Mindanao, Sulavesi va Manila boʻylab davom etgan. Islomning ibodatdan koʻra ruhiyatga urgʻu bergan maʼnaviy taʼlimot sifatida taqdim etilishi uning aholi tomonidan qabul qilinishini tezlashtirgan. Sumatrada soʻfiylik tariqatlari kirib kelishi islom yoyilishini yangi bosqichga koʻtaradi. Pasay va Malakka islom ilmlari hamda tasavvuf markaziga aylangan. Arxipelag va islom dunyosi oʻrtasidagi savdo aloqalari kuchayishi mahalliy hukmdorlarning Hindiston hamda Gʻarbiy Osiyodagi musulmon mamlakatlar bilan yaqin aloqalar oʻrnatishga undaydi. 1451-yilda Majapahit hukmdori Raja Kertavijaya (1447-1451)²³ Ibrohim Samarqandiyning oʻgʻli Raden Rahmat rahnamoligida islomni qabul qiladi. XV asrga kelib islom mintaqada shunchaki ruhiyatga yoʻnalgan maʼnaviy taʼlimot boʻlib qolmasdan oʻzining shariati, aqidasi va fiqhi bilan toʻliq namoyon boʻla boshlaydi.

Uchinchi bosqich nafaqat mahalliy aholining dinni qabul qilishi, balki madaniyat va adabiyot sohasida ham islomning oʻrni yuksalishi bilan ajralib turadi. Soʻfiylar va musulmon ulamolarning taʼsiri natijasida malay tili oʻzgarishlarga uchraydi. Arabiy va forsiy soʻzlar tilni yanada boyitib, uning foydalanish qamrovini falsafa, ilohiyot, balogʻat va boshqa fanlar doirasida kengaytiradi hamda malay xalqlarini xalqaro musulmon birodarligiga integratsiyalashuviga yordam beradi. Bu bosqich arxipelagda yevropaliklarning paydo boʻlishi bilan ham ajralib turadi. Portugal va ispan bosqinlari islomni shimoliy orollar, Vyetnam va Hindi-Xitoyga tarqalishini toʻxtatadi.

Ikkinchi bobning ikkinchi bandi *“Kubraviylik va naqshbandiylik tariqatlarining mintaqada islom dini rivojidadagi hissasi”* deb nomlanib, unda Markaziy Osiyoda vujudga kelgan tariqatlarning oʻlka dini va madaniyati rivojiga koʻrsatgan taʼsiri ochib berilgan. Arxipelagga islom kirib kelgandan soʻng aholining uni qabul qilishida tariqatlar muhim oʻrin tutgan. Bular orasida kubraviylik va naqshbandiylik tariqatlarining ahamiyati mahalliy indonez hamda xorijiy tadqiqotchilari tomonidan alohida eʼtirof etiladi. Indoneziyada kubraviylik tariqati borasidagi eng qadimgi yozma qaydlar XVII asrning oʻrtalariga oiddir²⁴.

²³ Coedes G. The Indianized states of Southeast Asia. University of Hawaii Press, 1968. – P. 242.

²⁴ Martin van Bruinessen, Najmuddin al-Kubra, Jumadil Kubra and Jamaluddin al-Akbar; Traces of Kubrawiyya influence in early Indonesian Islam. Leiden. Bijdragen tot de Taal-, Land- en Volkenkunde, 1994. №: 2. – P. 314.

“Sajarah Banten” asarida keltirilgan avliyo Sunan Gunung Jatiy (vaf. 1568-y.) nasabnomasida uning ajdodi Jumadil Kubroning Najmiddin Kubroga aloqadorligi ko‘rsatiladi. Ushbu manbada Najmiddin Kubroning 27 nafar shogirdi nomlari ham keltiriladi²⁵. Ularning 11 nafari kubraviylik tariqatining taniqli shayxlaridir. “Hikayat Hasanuddin” asarida keltirilgan Najmiddin Kubro silsilasi, ba’zi arzimas xato va ikki yetishmayotgan ismni hisobga olmaganda, kubraviylikka oid tan olingan ikki asosiy silsiladan biri bilan aynan mos keladi.

Indoneziyadagi naqshbandiylik tarixini uch davrga ajratish mumkin. Birinchi davr XVI asr, ikkinchisi, XIX asr Gollandiya mustamlakasi davri, uchinchisi, mamlakat mustaqillikka erishgan XX asr o‘rtalaridan to bugungi kungacha bo‘lgan davrga to‘g‘ri keladi. Tariqatning dastlabki davri haqida ma’lumot beruvchi manbalardan biri makassarlik Shayx Yusuf (1626-1699) qoldirgan qaydlar bo‘lib, u Indoneziyaning birinchi mashhur naqshbandiylik vakili sifatida tilga olinadi.

“Sajarah Banten” va “Hikayat Hasanuddin”da Hasanuddinning 1662-1663-yillarda Makka hamda Madinaga borib, naqshbandiylikka oid zikr, vird va boshqa amaliyotlarni o‘zlashtirgani aytiladi²⁶. Mintaqadagi Mazkur tariqat tarixi borasida ma’lumot beruvchi “Halvatiya va naqshbandiya tariqati”²⁷ hamda “Shattariya silsilasi”²⁸ nomli qo‘lyozmalar mavjud. Mazkur manbalar tariqatning mintaqada o‘rta asrlardan buyon mavjudligini ko‘rsatadi. Avvaliga yakka-yakka shaxslar tomonidan mintaqaga kirib kelgan kubraviylik va naqshbandiylik uzoq vaqt davomida uyushgan tariqat sifatida faoliyat olib bormagan. Vaqt o‘tishi bilan tariqat amaliyotlari mahalliy urf-odat va an’analar bilan moslashib, aholi orasiga kirib borgan.

Ikkinchi bobning “*Valiy songo avliyolar silsilasining Indoneziya diniy-ma’rifiy hayotidagi o‘rni*” deb nomlangan uchinchi bandida silsilaning vujudga kelishi, mintaqa tarixi va madaniyati rivojiga qo‘shgan hissasi ochib berilgan. “Valiy songo” Indoneziyada islom va tasavvuf tariqatlarini keng miqyosda tarqatgan avliyolarga nisbatan qo‘llanilgan atama bo‘lib, “to‘qqiz valiy” ma’nosini ifodalaydi. Silsila asoschisi Ibrohim Samarqandiy bo‘lib, uning valiylari XIV-XVI asrlarda Vyetnamning janubiy mintaqalari, Yavaning shimoliy qirg‘oqlarida, Sharqiy Yavadagi Surabaya-Gresik-Lamongan, markaziy Yavadagi Demak-Qudus-Muriya va G‘arbiy Yavadagi Chirebon hududlarida faoliyat yuritgan.

Valiy songo vakillarining arxipelagda islomni tarqatishdagi muvaffaqiyatini ular qo‘llagan quyidagi yondashuvlarda ko‘rish mumkin:

birinchisi, oila va nikoh orqali da’vat qilish. Ibrohim Samarqandiy Champa malikasi, Mavlono Ishoq esa Balambang hukmdori qizi bilan turmush qurgan. Raden Rahmat mahalliy hukmron tabaqa vakili bo‘lgan musulmon shogirdlari bilan qarindoshlik rishtalarini bog‘lashni izdoshlari orasida an’anaga aylantirgan;

²⁵ Edel J. Hikajat Hasanoeddin. Meppel: Ten Brink. Akademisch Proefschrift Rijksuniversiteit te Utrecht, 1938. – P. 56.

²⁶ Djayadiningrat H. 1913, Critische beschouwing van de Sadjarah Banten, Haarlem: Enschede. 1913. – P. 80.

²⁷ Qo‘lyozma: Tariqa Khalwatiyya wa Naqshbandiyya. – Leiden Cod. Or. 7337.

²⁸ Qo‘lyozma: Nyai Mak Tangu. Silsila Shattariyya. – Leiden Cod. Or. 7327. – 16 b.

ikkinchisi, Ibrohim Samarqandiy asos solgan pesantren maktabi Nusantara islom sivilizatsiyasini barpo etishda muhim rol o'ynagan. Pesantrenda ta'lim olish uchun jalb qilinganlar bu maktablarda yashab ilm olgan²⁹. Pesantrenlarni Raden Rahmat keng miqyosda rivojlantiradi. Uning qo'l ostida yetishib chiqqan ulamolarning islom tarqalishiga qo'shgan hissasi Indoneziya tarixida o'chmas iz qoldirgan;

uchinchisi, madaniyatni rivojlantirish orqali islomni targ'ib qilish. Sunan Bonang an'anaviy Yava qo'shiqlarini o'zgartirib, ularni islomiy ma'no bilan boyitgan, gamelanda³⁰ islomni o'rganish vositasi sifatida foydalangan. Uning ibodat orqali ruhiy xotirjamlikka erishish haqidagi "Qalb shifosi" (Tombo ati) an'anaviy yava qo'shig'i pesantrenlarda o'qitiladi va Indoneziyada o'tkaziluvchi islomiy qo'shiqlar tanlovining shartlaridan hisoblanadi. Sunan Kudus esa "Soyalar o'yini" (Wayang golek) qo'g'irchoq teatriga asos solgan;

to'rtinchisi, kundalik ijtimoiy-iqtisodiy ehtiyojlar bilan bog'liq masalalar orqali islomni targ'ib qilish. Iqtisodiy sohada vazir etib tayinlangan Sunan Majagung oziq-ovqat, qishloq-xo'jaligi va boshqa bir qancha sohalar bo'yicha halol hamda harom masalalarini yoritib bergan. Sunan Kaliyaga esa qishloq xo'jaligi rivojiga bag'ishlangan "Qo'sh va shudgor falsafasi" (Filsafat bajak dan cangkul)³¹ nomli kitob yozgan.

Dissertatsiyaning "**Samarqandlik olimlar faoliyatining Indoneziyada islom dini tarqalishidagi ahamiyati**" deb nomlangan uchinchi bobning birinchi bandi "*Indoneziyadagi samarqandlik olimlar faoliyati*" tarixiga bag'ishlanib, unda samarqandlik olimlar hayoti, avlodlari va ularning mintaqadagi islom rivojiga qo'shgan hissasi o'rganilgan. Arxipelagda faoliyat yuritgan samarqandliklar oilasi Jumadil Kubro va uning ikki o'g'li Malik Ibrohim Samarqandiy hamda Mavlono Ishoq bilan boshlanadi.

Jumadil Kubro Yava oroliga ikki o'g'li bilan keladi. Katta o'g'li Ibrohim Samarqandiy Vyetnam janubidagi Champa mintaqasiga, ikkinchi o'g'li Mavlono Ishoq Aceh hududlariga islomni targ'ib qilish maqsadida jo'nab ketadi. Ibrohim Samarqandiy Sayid Ali Murtazo (vaf. 1449-y.) va Sayid Ali Rahmatulloh (1401-1481) ismli ikki o'g'il ko'rgan. Ali Murtazo Nusa Tenggara, Madura, Bima kabi mintaqalarda islomni targ'ib qilgan. Uning Usmon Xoji (vaf. 1524-y.), Nyai Gede Tundo hamda Ali Musaytar ismli farzandlari bo'lib, ular ham din peshvolari bo'lib yetishadi.

Samarqandiyning 1401-yilda tug'ilgan o'g'li Ali Rahmatulloh xalq orasida Raden Rahmat va Sunan Ampel nomlari bilan tanilgan³². U Surabayadagi Ampel Dentada maktab tashkil qilgan. Ushbu maktabda Malay orollarida islom

²⁹ Hasanu Simon. Misteri Syeh Siti Jenar. – Yogyakarta: Pustaka Pelajar, 2004. – H. 131.

³⁰ Gamelan-Indoneziyaning yava, sundan va baliy xalqlarining an'anaviy ansambil musiqasi bo'lib, u, asosan, zarbli cholg'u asboblardan tashkil topgan.

³¹ Sofwan R., Wasit H., and Mundiri H. Islamisasi di Jawa: Walisongo, Penyebar Islam Di Jawa, Menurut Penuturan Babad. – Yogyakarta: Pustaka Pelajar, 2004. – P. 112.

³² Thomas W. Arnold. The preaching of Islam: A history of the propagation of the muslim faith. – London: Constable, 1977. – P. 232.

yoyilishida muhim o‘rin tutgan Sunan Giri, Raden Fattax, Raden Kusen, Sunan Bonang, Sunan Drajat kabi shaxslar yetishib chiqqan³³. U shogirdlarini mahalliy hukmdorlarning qizlariga uylantirib, bu mintaqalarda islom yanada keng tarqalishiga turtki beradi va o‘zaro qarindoshlik rishtalari bilan bog‘langan musulmon oilalari tarmog‘ini yaratadi. 1479-yilda “Demak Buyuk masjidi”ga asos soladi. U Surabaya va Majapaxitdan tortib to Kalimantanning Sukadana hududlarigacha targ‘ibot ishlarini olib borgan.

Mavlono Ishoqning o‘g‘li Sunan Giri 1442-yilda Sharqiy Yavadagi Banyuvangi mintaqasida tug‘ilgan. Sunan Giri va uning avlodlari islomni Kalimantandagi Banjar, Martapura, Pasir, Kutay, Janubiy Sulavesidagi Buton, Gova, Nusa Tenggara va Maluku orollari kabi hududlargacha tarqatgan.

Uchinchi bobning ikkinchi bandi *“Ibrohim Samarqandiy nasabnomasining germeneytik tahlili”* deb nomlanib, unda Ibrohim Samarqandiy nasabnomasi va shaxsiyati yoritilgan. Ibrohim Samarqandiy Indoneziyada islom tarqalishiga va mintaqadagi asosiy e‘tiqod sifatida shakllanishiga muvaffaq bo‘lgan Valiy songo asoschisi hamda samarqandlik so‘fiy sifatida tilga olinadi. U manbalarda Ibrohim Asmaraqandiy, Mavlono Malik Ibrohim, Sayidul avliyo Valiy songo, Birahim Asmara, Sunan Gresik nomlari bilan ataladi³⁴. “Asmara” va “Asmaraqandiy” nomlari Samarqand so‘zining yava dialektidagi talaffuzi natijasida paydo bo‘lgan.

Samarqandiyning tug‘ilgan yili borasida aniq ma‘lumotlar uchramasa-da, olimlar uning XIV asrning birinchi yarmida yoki 1356-yili Samarqandda tug‘ilganini aytgan. U Champaga taxminan 23 yoshlarida kelgan, 1379-yildan boshlab 13 yil yashagan va 1392-yilda Yavaga ko‘chib ketgan. 1419-yilda Sharqiy Yavadagi Gresikda vafot etgan. Uning qabri mahalliy aholi tomonidan katta ziyoratgohga aylantirilgan.

Indonez olimi Jamoliddin Ahmad Ibrohim Samarqandiy Muhammad (a.s.)ning yigirma birinchi avlodi ekani to‘g‘risidagi shajarani keltiradi³⁵. Islomshunos Asmudiyaning sih esa uni Jamoliddin Jumadil Kubroning o‘g‘li bo‘lgani va Ali ibn Abu Tolib orqali Muhammad (a.s.)ga bog‘lanishini aytib, o‘n to‘rt kishining ismi zikr etilgan nasabnomani keltiradi³⁶. “Yavaning islomlashuvi” kitobida ham Samarqandiyning yigirma bir kishining nomi tilga olingan nasabnomasi keltirilgan³⁷. Nasabnomalarning barchasi Samarqandiy shajarasi Ali ibn Abi Tolib orqali Muhammad (a.s.)ga bog‘lanishini ko‘rsatadi.

Ibrohim Samarqandiyning samarqandlik ekani haqidagi qarash uch narsaga asoslanadi: “as-Samarqandiy” atamasining “Asmaraqandiy” deb talaffuz qilinishi, “Usul nem bis” va “Suluk ngasmara” kitoblarning mavjudligi hamda Sunan

³³ Agus Sunyoto, Atlas Wali Songo, Buku Pertama yang Mengungkap Walisongo sebagai Fakta Sejarah. – Jakarta: Mizan, 2012. – P. 191.

³⁴ John Renard. Tales of God’s friends: Islamic hagiography in translation. University of California Press. – London. 1944. – P. 143.

³⁵ Moch Jamaluddin Ahmad. Napak Tilas Auliya’. – Jombang: Pustaka Al-Muhibbin, 2011. – P. 10.

³⁶ Asmudiyaning sih. Sang Pemberi Arah dalam Sejarah. – Tuban: n.p., 1996. – P. 10.

³⁷ Sofwan R., Wasit H. and Mundiri H. Islamisasi di Jawa: Walisongo, Penyebar Islam Di Jawa, Menurut Penuturan Babad. – Yogyakarta: Pustaka Pelajar, 2004. – P. 300.

Ampel va Ibrohim Samarqandiy nasabnomasining bir xilligi. “Suluk ngasmara” yoki “Asmara” XV asrga tegishli tasavvufga oid kitob hisoblanadi³⁸. Ushbu kitobda Ibrohim Samarqandiyning Samarqand soʻzidan olingan “as-Samarqandiy” nisbasi keltirilgan.

Uchinchi bobning uchinchi bandi “*Ibrohim Samarqandiy targʻibotchilik faoliyatining oʻziga xos xususiyatlari*” deb nomlanib, unda Samarqandiyning mintaqadagi targʻibotida qoʻllagan soʻfiylik yondashuvining ochib berilgan. Ibrohim Samarqandiy Yavadan oldin Champada islomni targʻib qilib musulmon jamiyatini shakllantirgan. Uning faoliyati davomida mintaqaning aksariyat aholisi, hatto Champa qiroli Che Bong Nga (1360-1390) ham islomni qabul qilgan³⁹. Samarqandiyning Palembangdagi targʻiboti orqali mahalliy hukmdor Arya Damar islomni qabul qilib, ismini Ario Abdullohga oʻzgartirgan. Samarqandiy u bilan qilgan suhbatlari chogʻida tasavvuf va islomning hinduiylik bilan maʼnaviy oʻxshash jihatlariga urgʻu bergan⁴⁰. U Palembangdan soʻng Banten, Bandar Sunda Kelapa, Karawang, Cirebon, Semarang hamda Jung Marada ham toʻxtab oʻtgan.

Mutasavvif olib borgan daʼvat juda keng qamrovli edi. Uning maqsadi islomni targʻib qilish, Qurʼon va hadislarga asoslangan shariat tamoyillarini ijtimoiy hayotga joriy qilish boʻlgan. U nafaqat oʻz vaʼzlari, balki hayot tarzi bilan ham daʼvat qilgan. Insonlar uning ortidan katta qiziqish bilan ergashishining sababi aytgan gaplarini oʻz hayotida amaliy namoyon qila olganida edi⁴¹.

Ibrohim Samarqandiy avvalo jamiyatga aholining anʼana va urf-odatlaridan kelib chiqqan holda yaqinlashgan. Kundalik munosabatlarda doimo doʻstona munosabatda boʻlgan. Mahalliy aholining diniga, hayotiy va eʼtiqodiy qarashlariga keskin qarshi chiqmay, faqat sof islom aqidasi hamda musulmon kishining qanday boʻlishi kerakligini namoyish qilgan. Uning mehmondoʻstligi tufayli koʻpchilik islomga katta qiziqish bilan yaqinlashgan. U dastlab hozirgi Manyorning Roomo qishlogʻidagi portda savdo-sotiq bilan shugʻullangan⁴². Uning halol va oʻzganing haqqiga xiyonat qilmaydigan savdogar sifatida nom qozonishi mahalliy aholi orasida yanada taʼsiri ortishiga sabab boʻlgan. Tijorat unga koʻplab odamlar bilan muloqot qilish va jamiyatga kirib borish imkonini bergan. Samarqandiy jamiyatga kirib mustahkam oʻrnashgandan soʻng avval masjid soʻngra uning tarkibida arxipelagdagi birinchi islomiy taʼlim maktabi – “pesantren” tashkil qilib u orqali islomni yanada keng targʻib qilgan.

³⁸ Agus Sunyoto, Sunan Ampel Raja Surabaya: Membaca Kembali Dinamika Perjuangan Dakwah Islam di Jawa Abad XIV-XV M. – Surabaya: Diantama, 2004. – P. 52.

³⁹ Sjamsudduha, Kasdi Aminuddin, Sejarah Sunan Drajat dalam Jaringan Masuknya Islam di Nusantara. – Surabaya: PT Bina Ilmu, 1998. – P. 114.

⁴⁰ Agus Sunyoto. Atlas Wali Songo, Buku Pertama yang Mengungkap Walisongo sebagai Fakta Sejarah. – Jakarta: Mizan, 2012. – P. 74.

⁴¹ Asmudiyaningih. Sang Pemberi Arah dalam Sejarah. – Tuban: n.p., 1996. – P. 13.

⁴² Ustadz Rizem Aizid. Sejarah Islam Nusantara: Dari Analisis Historis hingga Arkeologis tentang Penyebaran Islam di Nusantara. – Yogyakarta: Diva Press. 2016. – H. 155.

XULOSA

Dissertatsiyada keltirilgan maqsad va vazifalar doirasida amalga oshirilgan tadqiqot hamda tahlillardan quyidagi xulosalarga kelindi:

1. Indoneziya arxipelagiga islom dini kirib kelishi va tarqalishi to'g'risida ma'lumot beruvchi manbalarni: Indoneziya tarixiga oid qo'lyozma, toshbosma asarlar; mintaqadan topilgan moddiy va madaniy arxeologik topilmalar; musulmon xalqlariga oid tabaqot, manoqib, tarojim shaklidagi tarixiy asarlar; sayyoh va savdogarlar tomonidan yozib qoldirilgan geografik manbalarga ajratish mumkin. Mazkur manbalar yaratilish mintaqalarining xususiyatiga muvofiq, Indonez, Xitoy, Hindiston, Yevropa, arab-musulmon kabi guruhlariga tasniflangan.

2. Indoneziyada islom dini rivoji, uning kirib kelishi va tarqalishi borasida olimlar turli nazariyalarni ilgari surgan. Ushbu qarashlar orasida: islomning arxipelagga to'g'ridan-to'g'ri Arabiston yarim oroli orqali VII asrda arablar; Hindistonning Gujarot mintaqasi orqali hindistonliklar; Xitoy hamda Eron orqali forslar tomonidan olib kelingani to'g'risidagi nazariyalar nisbatan mashhur hisoblanadi. Mazkur nazariyalar tarafdorlari ularni turli manba va dalillar bilan asoslashga harakat qilgan. Ularda tadqiqotchilarning biryoqlama, subyektiv yondashuvlari mavjud hamda Indoneziyadagi islom dini tarixi borasida ma'lumot beruvchi barcha manbalar to'liq qamrab olinmagan.

3. Janubi-Sharqiy Osiyo xalqlari va arablar o'rtasidagi o'zaro savdo aloqalari tarixi islomdan avvalgi davrlarga borib taqaladi. Islom paydo bo'lgan vaqtda Arabiston yarim oroli va arxipelag o'rtasida o'zaro savdo aloqalari mavjud bo'lgan. Shu sababli VII asrning ikkinchi yarmidan boshlab arxipelag hududida musulmon arab savdogarlari faoliyati qayd etilgan. Ushbu mintaqalar o'rtasida o'zaro munosabatlarning mavjudligi musulmonlarning milodiy VII asrdayoq Janubi-Sharqiy Osiyoga qirib borishiga sabab bo'lgan.

4. Arxipelagga islom dini milodiy VII asrning ikkinchi yarmidayoq arab savdogarlari orqali kirib kelgan bo'lsa-da, aholi orasida keng tarqalishi XIV asr o'rtalarida yuz bergan. Islom dini mintaqaholisining asosiy e'tiqodiga aylanishi uch bosqichda amalga oshgan: birinchisi, 650-1100-yillar, ikkinchisi, 1101-1500-yillar, uchinchi bosqich esa 1501-yildan hozirgacha bo'lgan davrni qamrab olgan. Birinchi davrda yangi din arxipelagga musulmon savdogarlari orqali kirib kelgan. Ikkinchi davrda islom jamiyat bilan yaqinlasha boshlagan, XIII-XIV asrlarda mintaqaga so'fiy da'vatchilar kirib kelgandan so'ng bu jarayon yanada tezlashgan. 1500-yildan buyon davom etayotgan uchinchi davr Yevropa mustamlakachilarining mamlakatga bostirib kirishi, aholining ozodlik kurashlarida islomning mahalliy xalqni birlashtiruvchi asosiy g'oyaga aylanishi bilan ajralib turadi.

5. Islomning mintaqaholisi ijtimoiy hayotiga kirib borishida tariqatlar alohida o'rin tutgan. XIV asrlardan boshlab mintaqaga kirib borgan kubraviylik va naqshbandiylik islom dinining yoyilishi bilan bir qatorda aholi turmush tarzi hamda madaniy hayoti shakllanishiga ham katta ta'sir ko'rsatgan. Ularning

ta'sirida tariqat ta'limotlarining hinduiylik, buddaviylik urf-odat hamda an'analari bilan qorishib ketgan mahalliy talqinlari vujudga kelgan. Bundan tashqari kubraviylik va naqshbandiylik tariqatlari indonez adabiyotiga kuchli ta'sir ko'rsatgan hamda mahalliy so'fiylik adabiyoti shakllangan.

6. Indoneziyadagi musulmon avliyolar ikki toifaga ajratilgan. Birinchisi, "Valiy songo" pirlari, ikkinchisi, ushbu silsilaga kirmaydigan valiyalar. Ibrohim Samarqandiy bilan boshlanuvchi "Valiy songo" silsilasi avliyolari faoliyati Janubi-Sharqiy Osiyo diniy madaniyatiga o'z ta'sirini ko'rsatdi. Silsila atrofida arxipelagning diniy ta'lim tizimi, ustoz-shogird an'analari, masjid bino qilish bilan bog'liq madaniyat va san'at kabi ijtimoiy turmush tarzining ko'plab elementlari shakllandi. Ushbu silsilani O'zbekistondagi "Yetti pir" fenomeni bilan o'xshatish mumkin.

7. Indoneziyadagi samarqandliklar oilasi Jumadil Kubro va uning farzandlari Ibrohim Samarqandiy hamda Mavlono Ishoq bilan boshlanadi. Ibrohim Samarqandiy va Mavlono Ishoqning farzandlari Ali Murtazo, Ali Rahmatulloh, Sunan Giriya va avlodlari Janubi-Sharqiy Osiyoda islom dini, madaniyati va tasavvufning keng tarqalishiga katta ta'sir ko'rsatgan. Ularning o'zaro qarindoshligi, nasl-nasabining Jumadil Kubro hamda uning ajdodi Burhoniddin Sog'arjiy orqali Samarqandga borib taqalishi tarixiy manbalar asosida o'rganib chiqilgan.

8. Ibrohim Samarqandiy arxipelagda faoliyat yuritgan samarqandlik olimlar ichida mintaqa tarixiga eng katta ta'sir ko'rsatgan shaxs hisoblanadi. Samarqandiyning o'zini muhim bo'lishiga qaramay, uning faoliyati faqat mahalliy islomshunoslar tomonidan o'rganilgan. U to'g'risida ma'lumot beruvchi manbalarning kamligi uning tug'ilgan joyi, vaqti va nasl-nasabi borasida aniq fikrlar aytish imkonini bermaydi. Bu esa tarixchilar orasida turli fikr va qarashlarni keltirib chiqargan. Indoneziya va O'zbekiston tarixshunosligiga oid manbalar uning asli Samarqand mintaqasidan bo'lgan Burhoniddin Sog'arjiy avlodi ekani to'g'risidagi qarashni shakllantiradi. Tadqiqot davomida uning asli samarqandlik ekani, XIV asr o'rtalarida tug'ilgani, nasabi Ali ibn Abu Tolib va Fotima orqali Muhammad (a.s.)ga yetib borishi aniqlangan.

9. Ibrohim Samarqandiy so'fiylikka asoslangan targ'ibotchilik faoliyati natijasida islom dinini jamiyatning quyi tabaqalaridan tortib hukmdor va zodagonlar orasigacha olib kira olgan. Bu uslub uni mahalliy madaniyatga hamda hinduiylik va buddaviylik e'tiqodi vakillariga nisbatan bag'rikeng musulmon targ'ibotchisi sifatida namoyon qilgan. Samarqandiyning islomni targ'ib qilishda arabiy atamalarni mahalliy leksikondagi muqobiliga almashtirib foydalanishi uni jamiyatga kirib borishini yanada qulaylashtirgan. Bu yondashuv uning aqida ilmiga bag'ishlangan "Usul nem bis" asarining mahalliy tilda yozilganida ham namoyon bo'ladi. Shuningdek, u o'zi qurgan masjidida ham aholi ijtimoiy hayotiga yaqinlashish usulini tanlagan. Masjidning ichki va tashqi ko'rinishini Markaziy Osiyo yoki boshqa musulmon mamlakatlarida urfga aylangan me'morchilik qadriyatlarga ko'ra emas, balki mahalliy an'analarga binoan qurib shakllantirgan.

Ushbu yondashuv natijasini u masjid tomini gumbaz shaklida emas, balki hinduiylar ibodatxonalari kabi uchburchak piramida ko‘rinishida qurgan.

Tadqiqot jarayonida olingan natija va xulosalardan kelib chiqib quyidagi taklif hamda tavsiyalar ilgari surildi:

1. Samarqandlik olimlarning Indoneziyada islom tarqalishiga va mahalliy madaniyat shakllanishiga katta ta‘sir ko‘rsatganidan kelib chiqib, “Samarqandlik olimlarning Indoneziyada islom tarqalishidagi o‘rni” nomli monografiya tayyorlash hamda uni Indoneziya musulmonlari uchun ingliz va indonez tillaridagi nashrini amalga oshirish.

2. Samarqandlik avliyolar shaxsiyatini Janubi-Sharqiy Osiyo mintaqasida islom dini, an‘ana va qadriyatlari rivojlanishida tutgan o‘rnini tadqiq etish maqsadida O‘zbekiston hamda Indoneziya hukumatlari hamkorligida “Samarqandlik ulamolarning Indoneziyadagi islom dini va madaniyati rivojidadagi o‘rni” mavzusida xalqaro konferensiya o‘tkazish.

3. O‘zbekiston Respublikasi Prezidentining 2021-yil 9-fevraldagi 6165-sonli “O‘zbekiston Respublikasida ichki va ziyorat turizmini yanada rivojlantirish chora-tadbirlari to‘g‘risida”gi farmonining to‘rtinchi bandida belgilab berilgan xorijiy mamlakatlarda O‘zbekiston Respublikasining ziyorat turizmi salohiyatini manzilli targ‘ib qilish chora-tadbirlari rejasining 3-ilovasiga muvofiq, “9 Valiy vataniga sayohat” nomli ko‘rsatuv tayyorlashda dissertatsiya ma‘lumotlaridan foydalanish.

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ACADEMY OF UZBEKISTAN**

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

KHOLMUMINOV FERUZ ZARIF UGLI

**THE ROLE OF SAMARKAND SCHOLARS IN THE SPREAD
OF ISLAM IN INDONESIA**

24.00.01 – History and Source Studies of Islam

**ABSTRACT OF DISSERTATION OF THE DOCTOR OF PHILOSOPHY (PhD)
ON HISTORICAL SCIENCES**

Tashkent – 2023

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The dissertation is available at the information Resource Center of the International Islamic Academy of Uzbekistan. (Registered with number 127) (Address: 100011, Tashkent, A.Kadiri Street, 11. Telephone: (99871) 244-00-56; fax: (99871) 244-00-65; e-mail: info@ii.au.uz)

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Introduction (Doctor of Philosophy (PhD) dissertation annotation)

The actuality and necessity of research. In the spread of Islam in the world, the ulama and pirs of the tariqah (طريقة) who came from Transoxania (ما وراء النهر) region also have their rightful place. Although 13 percent of the world's Muslims (more than 240 million) live in Indonesia, Islam entered the territory of Indonesia in the second half of the 7th century, but its dominant position in the life of the local population is due to the activities of representatives of Sufism in the 14th and 15th centuries. Representatives of Sufism, such as Jumadil Kubro (d. 1465), Ibrahim Samarkandi (d. 1419) and Mavlano Ishaq (d. 1463) have their own place in this process. The peaceful spread of Islam in the Indonesian archipelago and the absence of religious conflicts with the local population are relevant in determining the specific characteristics of the activities of these scientists.

Scientific research centers around the world are carrying out systematic studies to study and reveal the essence of the historical processes of the introduction of Islam to Indonesia, its development, and its transformation into the main religious faith of the region's population. As a logical continuation of such studies necessary to research, the learning of the historical stages of the introduction of Islam to the archipelago (تاريخ الإسلام), the history of Sufism in Indonesia (تاريخ الطرق الصوفية), their role in the spread of Islam in the region in the 14th-15th centuries, the contribution of the representatives of the "Wali Songo" (Wali Sanga – "Nine guardians") silsila of saints, founded by Samarkand preachers, to the development of the religion and culture of Southeast Asia.

In 1997, The Embassy of the Republic of Uzbekistan was opened in Jakarta in order to bring the renewed position of Uzbekistan in the world community, in particular its relations with the Republic of Indonesia, to a new level, the visa-free system was introduced for Indonesian tourists, and the "UMRA+Uzbekistan" program was launched before the Hajj and Umrah pilgrimage. In order to study the contribution of scholars from our country to the development of the history and culture of Indonesia, were carried out researches entitled "History, religion and culture of ancient Indonesia", "Republic of Indonesia" and "Spread of Islam in East Asia and its regional characteristics". In this process, the use of sources stored in the funds of Uzbekistan provides an opportunity to study the topic in more depth. The discovery of Samarkand scientists who made an incomparable contribution to the civilization of Indonesia, and the further development of diplomatic relations between the two countries, this research is of great importance.

This dissertation research serves to a certain extent in the implementation of the tasks defined in the decisions on additional measures such as the Decrees of the President of the Republic of Uzbekistan dated April 16, 2018, № PF-5416 "On measures to radically improve the activity of the religious and educational sphere", № PF-6165 of February 9, 2021 "On measures to further develop domestic and pilgrimage tourism in the Republic of Uzbekistan", № PQ 3080 June 23, 2017 "On

measures to establish the center of Islamic civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan" and decisions of the Cabinet of Ministers of the Republic of Uzbekistan № 100 of February 24, 2021 "On additional measures for the development of domestic and pilgrimage tourism".

The relevance of the research to the main priorities of the development of science and technology in the Republic. The dissertation has been carried out following the primary directions of the development of science and technologies in the Republic I. "Formation of a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual and educational development of an informed society and democratic state".

The level of study of the problem. Issues related to the history of Islam in Indonesia are widely studied by Western and Eastern scholars. They can be divided into the following groups:

The first group includes the scientific works can be mentioned were done by Indonesian researchers and scientists who have provided important information about the history of Islam and Sufism in Indonesia, such as A.Azyumardi, Haji Abdul Malik Amrullah (Hamka), R.Aizid, A. Abdullah, A.Sunyoto, A.Kahin, B.Mustofa, U.Chandrasasmita, H. Jayadiningrat. In particular, Hamka mentioned the similarity of the madhabs of the two regions and the mutual trade relations between Southeast Asia and the Arabian Peninsula in the 7th century in order to justify the introduction of Islam to Indonesia through the Arabian Peninsula. Husayn Jayadiningrat studied the influence of Iran on the emergence of Islam in Indonesia⁴³.

The second group includes the scientists of eastern countries T.Izutsu, J.Takakusu, A.Rizvi, N.Attas and Sh.Siddique⁴⁴. Their research provides important information on the history of Islam and Sufi orders in Southeast Asia.

The third group includes the studies of Western Orientalists and Islamic scholars, such as G.Coedes, W.Groeneveldt, M.Ricklefs, S.Hurgronje, T.Arnold, G.Tibbetts, V.Braginsky, and I.Katkova⁴⁵. Among them, are fundamental works on

⁴³ Azyumardi A. Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII. Bandung: Mizan, 1994; Hamka U. Dari Perbendaharaan Lama, Cetakan ketiga. Jakarta: Pustaka Panjimas, 1996; Rizem Aizid. Sejarah Islam Nusantara: Dari Analisis Historis hingga Arkeologis tentang Penyebaran Islam di Nusantara. Yogyakarta: Diva Press. 2016; Sunyoto Agus. Wali Songo, Rekonstruksi Sejarah yang Disingkirkan. Jakarta: Transpustaka, 2011; Audrey Kahin. Historical Dictionary of Indonesia. Rowman & Littlefield Publishers, 2015; Bisri Musthofa. Terjemah Tarikhul Auliya — Sejarah Para Wali. Jombang: Penerbit Kalam, 2016; Tjandrasasmita Uka. Arkelogi Islam Nusantara, Jakarta: Kepustakaan Populer Gramedia, 2009; Djayadiningrat H. "Islam di Indonesia" in Kenneth W. Morgan (eds.), Islam Jalan Lurus, terjemahan. Jakarta: PT Dunia Pustaka Jaya, 1986.

⁴⁴ Toshihiko Izutsu. Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap Al-Qur'an. Yogyakarta: Tiara Wacana, 1997; Rizvi A. A History of Sufism in India. New Delhi: Munshiram Manoharlal, vol. II. 1983; Syed Muhammad Naquib al-Attas. Preliminary Statement on General Theory of the Islamization of the Malay Indonesia Archipelago. Kuala Lumpur: Dewan Bahasa dan Pustaka, 1969; Sharon Siddique. Reading on Islam in Southeast Asia. Singapore Institut of Southeast Asian Studies: Singapura, 1985.

⁴⁵ Coedès G., Walter F. Vella (ed.). The Indianized States of Southeast Asia. trans. Susan Brown Cowing. University of Hawaii Press. 1968; Groeneveldt W.P. Historical Notes on Indonesia & Malay Compiled from Chinese Sources. Jakarta: Bhatara, 1960; Ricklefs M.C. A History of Modern Indonesia since c.1200. Stanford, California: Stanford University Press, 1993; Snouck Hurgronje. L'Arabie et Les Indes Neerlandaises. Revue de l'histoire des religions. Vol. 57, 1908; Arnold T.W. The Preaching of Islam: A History of Propagation of the

the Indonesian archipelago, such as "The Indianized States of Southeast Asia" by G.Coedes, "Historical Notes on Indonesia and Malay" by W.Groeneveldt and "A History of Modern Indonesia" by M.Ricklefs provide important information not only on the history of the region but also on the history of Islam in Southeast Asia. The researches carried out by S.Hurgronje, T.Arnold, and G.Tibbetts provides detailed information about the historical processes of the introduction of Islam to the archipelago and the way of life of the local population. The "Gujarat theory" which states that Islam entered the region through India, is supported by the above scholars⁴⁶.

The fourth group includes the works done by Uzbek scientists and researchers such as N.Nizomiddinov, O.Ernazarov, I.Nizamiddinov, K.Kattaev, T.Khatamov, S.Usarov, F.Usarov, B.Mukhtarov and R.Urazaev in the fields of religious studies and history of Islam in the South and East Asian region. In particular, in the works of N.Nizomiddinov and O.Ernazarov covered in detail the religious and philosophical views of the peoples of South and East Asia, particularly the history of Islam in Indonesia⁴⁷.

In contrast to these researches, in this dissertation separately studied the scientific and practical significance of the activities of Samarkand scientists who lived in Indonesia, and revealed their contribution to the development of Islam in the archipelago and their relations with Samarkand.

The relevance of the topic of the research to the research work of the higher education institution where the research was conducted.

The dissertation was completed within the framework of the "Program of measures to improve the field of Islamic studies" of the research plan of the International Islamic Academy of Uzbekistan for 2019-2025.

The purpose of the research is to reveal the activities of Samarkand scholars during the spread of Islam in Indonesia.

Muslim Faith. London: Constable & Company, 1913; Tibbetts G.R. A. Study of the Arabic Texts Containing Material on Southeast Asia. Leiden: E.J. Brill, 1979; Braginskiy V.I. Istoriya malayskoy literaturi VII-XIX vekov. — M.: Nauka, 1983; Katkova I.R. Pamyatnik malayskoy literaturi "Tuxfat ar-ragibin fi bayan xakikat al-iman" kak istochnik po istorii sufizma na Malayskom arxipelage. SPB.: Izd-vo SPbGU, 2009.

⁴⁶ Snouck Hurgronje. L'Arabie et Les Indes Neerlandaises // Revue de l'histoire des religions. Vol. 57, 1908; Andre Wink. Al Hind: The Making of the Indonesian Islamic World, 1991. — P. 85. Яна қаранг: Drewes G.W.J. "Pemahaman Baru tentang Kedatangan Islam di Indonesia" dalam Ahmad Ibrahim, Sharon Shiddique, dan Yasmin Hussain (eds.), Islam di Asia Tenggara: Perspektif Sejarah, terjemahan. Jakarta:LP3ES, 1989.

⁴⁷ Nizomiddinov N. Qadimgi Indoneziya tarixi, diniy e'tiqodi va madaniyati. T.: "Toshkent islom universiteti" nashriyot-matbaa birlashmasi, 2017; Sharqiy Osiyo diniy-falsafiy ta'limotlari va islom. — T.: Fan va texnologiyalar, 2006; Qadimgi Xitoy tarixi, diniy e'tiqodi va madaniyati. — T.: Fan va texnologiyalar, 2014; Ernazarov O. Sharqiy Osiyoda islom dini tarqalishi va uning mintaqaviy xususiyatlari. Toshkent: Lesson press, 2022; Nizamutdinov I. Iz istorii Sredneziatsko-Indiyskix otnosheniy. T.: Uzbekistan, 1969; Kattayev K., Kattayeva G., Hazrati Ruhobod. Shayx Burhoniddin Sog'arjiv va Mavlono Ibrohim as-Samarqandiy tarixi. Samarqand: Fan bulogi nashriyoti, 2022; Usarov S.R. O'zbekiston Respublikasining Osiyo-Tinch okeani mintaqasi mamlakatlari bilan hamkorligi (Indoneziya, Malayziya va Singapur misolida, 1991-2019 yy.): tar. fan. fal. dok. (PhD) ... dis. Avtoref. — T.: Toshkent davlat sharqshunoslik universiteti, 2021; Usarov F.U. O'zbekiston Respublikasi va janubi-sharqiy osiyo mamlakatlari o'rtasida iqtisodiy va madaniy sohalaridagi xamkorlik (Malayziya davlati misolida: 1991-2005 yillar): t.f.n. dis... avtoref. — T.: O'zbekiston Milliy Universiteti, 2010; B.Muxtarov. Globallashuv jarayonida qodiriya tariqatining o'ziga xos xususiyatlari / Monografiya. — T.: Bookmany print, 2022; Urazayev R. Indoneziya Respublikasi. Toshkent: O'zbekiston SSR Davlat nashriyoti, 1959.

The objectives of the study are as follows:

Identifying and classifying the sources of the study of the history of Islam in Indonesia;

Analysis of contemporary studies on the history and spread of Islam in the region and comparison of scientific views put forward by scholars;

Revealing the history of the early contacts between the peoples of Southeast Asia and the Arabs;

To show the historical processes of the introduction of Islam to Indonesian society;

Revealing the contribution of Kubravia and Naqshbandi tariqats in the development of Islam in the region;

Determining the place of the "Wali Songo" saints in Indonesian religious enlightenment life;

Revealing the personalities and activities of Samarkand scientists who worked in the archipelago;

Carrying out a hermeneutic analysis of Ibrahim Samarkandi's genealogy;

To reveal the specific features of Ibrahim Samarkandi's propaganda activities in the spread of Islam in Indonesia and to develop suggestions and recommendations for their effective use.

The object of research is the historical processes of the introduction and spread of Islam to Indonesia.

The subject of the study is the role of Samarkand scholars in the spread of Islam to Indonesia.

Research methods. The dissertation uses research methods such as complex approach, dialectical, historical, logical, analysis, synthesis, hermeneutic and comparative analysis of scientific knowledge.

The scientific novelty of the research is as follows:

Among the approaches to the introduction of Islam to Indonesia through Gujarat, Mecca, China, and Iran, the compatibility of the "Mecca theory" (المكية النظرية) with the historical reality was proved by the existence of an Arab-Muslim village in the ancient city of Barus (مدينة باروس) in the middle of the 7th century, and the tombstones found there with inscriptions in Arabic "Shaykh Rukuniddin died in 672" and "Shaykh Usuluddin";

In the 14th and 15th centuries, the spread of Islam in Indonesia was influenced by the ideas of pir-murid, human purity, and latoif put forward by Jumadil Kubro, Ibrahim Samarkandi, and Maulana Ishaq. It is based on the work of followers like Ali Rahmatullah (1401-1481), Sunan Bonang (1465-1525), Sunan Qudus (d. 1550);

Jumadil Kubro, Ibrahim Samarkandi and Maulana Ishak, who worked in Indonesia, are descendants of Burkhaniddin Sogharji from Samarkand, which is proved on the basis of his activities in China and the fact that the name of Sogharji

is mentioned before Jumadil Kubro in the genealogy of Sunan Kaliyagi (1450-1513) given in book "History of Java" (Babad Tanah Jawi);

It has been established that the unique methods that Ibrahim Samarkandi used in his propaganda, such as the use of Javanese alternatives such as "sembakhyang" and "swarga" instead of "prayer" (الصلاة) and "paradise" (الجنة) as well as the unique style of building mosques in the form of a triangular pyramid, similar to local temples, made Islam more understandable for the inhabitants of Champa, Java and Sumatra.

The practical results of the research are as follows:

The historical stages of the introduction and spread of Islam to Indonesia from 650 to the present are divided into three periods: 650-1100 and 1101-1500, and from 1501 to the present day, and revealed by comparative comparison of primary sources and the works of Western and Eastern researchers;

Local archaeological findings related to the research and foreign sources left by tourists such as I-Tsing, Marco Polo, and Ibn Battuta were studied, and it was determined that the city of Barus, located on the northern coast of Sumatra, was the first Arab village in the region and the cradle of Islam in Indonesia, and Islam spread to other parts of the archipelago through Barus;

As a result of researching sources such as "History of Banten", "Hasaniddin Stories", "Tariqa Khalwatiya and Naqshbandia" and "Silsila shattariyya", it was found that Kubravia came to Indonesia in the 12th century, and Naqshbandia in the 16th century, and representatives of this orders played an important role in the conversion of the population of the region to Islam.

The role of generations of Samarkand scholars in the development of Indonesian culture and art was revealed through his works such as Sunan Qudus' "Shadow Game" (Wayang golek) puppet theater, Sunan Bonang's "Healing of the Heart" (Tombo ati) traditional Javanese song, Sunan Kalijaga's "Philosophy of Plough and Field" (Filsafat bajak dan cangkul).

The reliability of the research results. The reliability of the research results is based on the creation of a methodological base, the use of a number of scientific research methods developed in Eastern and Western schools of Islamic studies, and the use of "Hikayat Hasanuddin", "Sajarah Banten", "Babad Chirebon", "Babad Tanah Jawi", which reveal the life activities of Samarkand scholars in the spread of Islam in Indonesia and Abu Hafs Nasafi's work "Al-Qand fi tarikhi ulamai Samarkand", as well as the results of local archeological excavations, is confirmed by relying on primary sources and based on evidence. Also, the reliability of the research results is determined by the fact that they are published in the collections of republican and international scientific-practical conference materials, scientific publications on the list of the Supreme Attestation Commission.

The scientific and practical significance of the results of the research. The scientific significance of the research results is shown in the fact that the scientific-theoretical conclusions about the important role of Samarkand scientists in the

historical processes of the introduction and spread of Islam to Indonesia can be the basis for future scientific researches and researches in the field.

The practical significance of the research results is based on the fact that they can be used in enriching the content of subjects such as "History of Islam and source studies", "Introduction to Sufism", "Sufism", "Scientists of Transoxiana", "Religious and philosophical teaching of Southeast Asia" taught in higher and secondary special religious educational institutions with new theoretical developments, in the development of field-related facultative classes, seminars, and special courses.

Implementation of research results: On the basis of the developed conclusions and recommendations based on the results of the dissertation on the topic "The role of Samarkand scholars in the spread of Islam in Indonesia", the following proposals were introduced:

Scientific conclusions that among the theories about the entrance of Islam to Indonesia through Gujarat, Mecca, China and Iran, the compatibility of the "Mecca theory" (النظرية المكية) with historical reality is proved on the basis of the existence of an Arab-Muslim village in the ancient city of Barus (مدينة باروس) as early as the middle of the 7th century, as well as found there, tombstones with Arabic inscriptions "Sheikh Rukuniddin died in 672" and "Sheikh Usuluddin" were included in the content of the book "Analysis of the Religious Situation in Foreign Countries", prepared by the Imam Moturidi International Scientific-Research Center by order of the Committee for Religious Affairs of the Republic of Uzbekistan. (Certificate of the Committee for Religious Affairs of the Republic of Uzbekistan dated February 10, 2023 No. 02-03/816). As a result, it has served to provide analysis related to understanding the introduction and spread of Islam in Indonesia and the importance of foreign scholars in the development of the region's religious culture;

Scientific conclusions that the spread of Islam in Indonesia in the XIV-XV centuries was the result of the development of the Kubravia tariqa under the influence of the ideas of pir-murid, human purity, lata'if, put forward by Jumadil Kubro, Ibrahim Samarkandi, Maulana Ishak and the formation of the chain of saints "Vali Songo" (Wali Sanga) and the activities of their followers, such as Ali Rahmatullah (1401-1481), Sunan Bonang (1465-1525), Sunan Kudus (d. 1550), who brought up in the religious school they founded, were used in compiling the encyclopedic dictionary "Islamic Civilization", prepared by the Center for Islamic Civilization in Uzbekistan. (Reference No. 05-13/16 dated February 07, 2023 from the Center for Islamic Civilization in Uzbekistan). As a result, the ideas put forward by our scientists, who contributed to world science and Islamic culture, served to develop the concepts of humanism and enlightenment aimed at improving the life of society;

Scientific conclusions that Jumadil Kubro, Ibrahim Samarkandi, and Maulana Ishak, who worked in Indonesia, are descendants of Burkhaniddin Sogharji from

Samarkand, which is proved on the basis of his activities in China and the fact that the name of Sogharji is mentioned before Jumadil Kubro in the genealogy of Sunan Kaliyaga (1450-1513) given in the book "History of Java" (Babad Tanah Jawi) are included in the content of the book entitled "Historical and philosophical heritage of medieval scientists and thinkers of the East", prepared by the Imam Bukhari International Scientific-Research Center under the Cabinet of Ministers of the Republic of Uzbekistan. (Reference No. 02/58 dated February 7, 2023, of the Imam Bukhari International Scientific-Research Center under the Cabinet of Ministers of the Republic of Uzbekistan). As a result, it was possible to identify the contribution of scientists of Samarkand origin to the development of the Islamic religion and culture in the region of Southeast Asia;

Scientific conclusions that it is established that the unique methods that Ibrahim Samarkandi used in his propaganda, such as the use of Javanese alternatives such as "sembakhyang" and "swarga" instead of "prayer" (الصلاة) and "paradise" (الجنة) and also, the unique style of construction of mosques in the form of a triangular pyramid, similar to local temples, made Islam more understandable for the inhabitants of Champa, Java, and Sumatra, were included in the content of the book entitled "Scientists of the Great Country", prepared by the International Scientific-Research Center of Imam Termizi under the Muslim Board of Uzbekistan. (Reference No. 01-07/29 dated February 9, 2023, of the International Scientific-Research Center of Imam Termizi under the Muslim Board of Uzbekistan). As a result, the role of Islam in the development of national values and traditions was revealed in detail and served as the basis for a wider dissemination of the ideas of interreligious tolerance.

Approbation of research results. The results of this research were approved at 7 scientific meetings and conferences, including 2 international and 5 republic scientific-practical conferences.

Publication of research results. A total of 7 scientific works were published on the topic of the dissertation. In particular, 5 articles were published in scientific publications and 2 articles were published in a foreign journal, where the main scientific results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan were recommended for publication.

The structure and scope of the dissertation. The content of the dissertation consists of an introduction, three chapters, nine paragraphs, a conclusion, a list of sources and references, and appendices. The total volume of the dissertation is 146 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the **introductory** part, the relevance of the selected topic is substantiated, and the goals and objectives of the research and the object and subject of study are defined. The relevance of the research to the priorities of science and technology are shown, and the scientific novelty and practical results of the work are

described. The reliability, scientific and practical significance of the obtained results are revealed. Information on the implementation, approbation, and publication of research results, the structure and the scope of the dissertation are given.

The first chapter of the dissertation is entitled "**Theoretical foundations of the study of the entrance of Islam to Indonesia**", and in the first paragraph of the dissertation which is entitled as "*The source foundations of the study of the history of Islam in Indonesia*", the sources of information about the history of Islam in Indonesia are identified and classified into groups. Historical sources that provide information on the history of Islam in Indonesia can be geographically divided into five groups. The first is written sources such as "History of the Pasay Rulers" (Hikayat Raja Pasai)⁴⁸, "Malay History" (Sejarah Melayu)⁴⁹, "History of Java" (Babad Tanah Jawi), "History of Banten" (Sejarah Banten) and archaeological findings created in the region.

The second, geographically close Chinese sources, are the "Book of Lian" (Lian-shu) written by Yao Silian in 635, the Chinese monk I-Tsing's (635-713) "Notes on Buddhism as Practiced in India, and the Malay Archipelago" (Nanhai Jigui Neifa Zhuan), and the works of the Chinese Muslim traveler Ma Huan, "The Overall Survey of the Ocean's Shores" (Ying-Yai Sheng-Lan)⁵⁰.

The third is the sources of India, which had long existing contacts and which contributed to the introduction and spread of Islam in the archipelago. Among the Indian sources, the oldest information about the archipelago is found in the folk epics "Ramayana" and "Jataka". In "Ramayana" Java is mentioned an island of gold and silver and in "Jataka" information is given about the relationship between India and Sumatra.

The fourth is the works of Biruni, Abu Dulaf, Masudi, Ibn Battuta, Buzurg Ramahormuzi, Muhammad Idrisi, Yakut Hamawi, Seydi Ali Celebi, who provide information about the archipelago in Arab and Muslim countries. Among them, Ibn Battuta's "The Travels" is a unique source that provides information on the history, foreign relations, and local characteristics of the archipelago in the 14th century. Biruni mentioned in his work "The book on India" that the Indians called the island of Zabaj (Sumatra) "Suvarnadib" (Golden Island)⁵¹. The information left by Muslim tourists tells about places, local peoples, customs, routes, and products.

The fifth is the writings of western travelers and traders, in which notes about the archipelago can be found. One of them is "Suma Oriental" by Tome Pires (145-

⁴⁸ Hill A.H. (ed. & trans.). Hikayat Raja-raja Pasai. JMBRAS vol. 33, no. 2 (1960), – P. 215.

⁴⁹ Brown C.C. (transl.). Sejarah Melayu or Malay annals. Kuala Lumpur: Oxford University Press, 1983. – 408 p.

⁵⁰ Chaussende Damien, "Liang shu 梁書". Early Medieval Chinese Texts: A Bibliographical Guide. Berkeley, CA: University of California. 2015. – pp. 167-170.; Takakusu J. A Record of the Buddhist Religion as practiced in India and Malay Archipelago (671-695 A.D) by I-Tsing. New Delhi, 1966. – 240 p.; Dcutt S., Buddhist Monks and Monasteries of India, with the translation of passages from Yijing's book: Buddhist Pilgrim Monks of Tang Dynasty as an appendix. London, 1952. –P. 311.; Ma Huan. Ying-yai sheng-lan: 'The overall survey of the ocean's shores' (1433). Ed. and trans. J. V. G. Mills. Cambridge University Press, 1970.

⁵¹ Biruni. Tanlangan asarlar. Toshkent: Fan, 1965. – J. 2. – 536 b.

1540) of Lisbon⁵². Pires traveled to the islands of Java and Sumatra and collected valuable information about Indonesia. He is one of the few European authors who wrote about Ibrahim Samarkandi.

The second paragraph of the first chapter is called "*Analysis of contemporary studies on the history and spread of Islam in the region*" and it compares the views advanced about the introduction of Islam to Indonesia. According to the direction of the introduction and spread of Islam in Indonesia, researchers have put forward such views as "Gujarat theory", "China theory", "Mecca theory" and "Iranian theory". According to the "Gujarat theory", Islam entered the archipelago through Gujarat⁵³. The theory is based on the similarity of tombstones found on the island of Java and Gujarat, as well as notes in the works of Marco Polo and Ibn Battuta.

According to the "Chinese theory", the annals of the Tang Dynasty (618-960) stated that there were several Muslim centers in the Canton region, Zhangjiao, Guangzhou, and the coast of southern China, as well as a community of Muslims from Arabia in Sumatra. I-Tsing of China wrote that in 671 he set off from China to Palembang, the capital of the Srivijaya kingdom, from the port of Sriboga across the Musi River in a boat owned by a Muslim⁵⁴. This view is studied based on a one-sided approach. Because, in the early days of the emergence of Islam, Muslim traders went to China through the sea routes of Indonesia.

According to the "Mecca theory", Islam entered Indonesia from Mecca or Arabia through the Arabs in the first century of the Hijri. The English Orientalist W.Groeneveldt said that the term "Ta-Shih" written in a source from the Tang Dynasty found in China is an Arabic word and refers to the Muslim Arabs who lived on the coast of West Sumatra⁵⁵. Indonesian scientist Hamka (1908-1981) cites the fact that Muslims visited the archipelago from 651 AD to substantiate this view⁵⁶. This explains the existence of a Muslim community of Arabs in Sumatra in the 7th century.

According to the "Persian theory", Islam entered the archipelago in the 12th century from the territory of present-day Iran through Persian traders. It is based on Persian words and phrases originating in Bhas, an Indonesian language⁵⁷. However, in the 12th century, the archipelago was introduced to Islam. The change in languages happened in later periods.

⁵² Cortesão Armando (ed. & trans.). *The Suma Oriental of Tomé Pires and the book of Francisco Rodrigues*. 2 vols. London: Hakluyt Society, 1944.

⁵³ Snouck Hurgronje, *L'Arabie et Les Indes Néerlandaises*. *Revue de l'histoire des religions*. Vol. 57, 1908. – pp. 60-80; Wink, Andre *Al Hind: The Making of the Indonesian Islamic World*. 1991. jilid 1, – h. 85.

⁵⁴ I-Tsing. *A Record of the Buddhist Religion as Practiced in India and Malay Archipelago*, terj. J. Takakusu, Oxford: Clarendon Press, 1896. – P. xvi.

⁵⁵ Uka Tjandrasasmita. *Arkelogi Islam Nusantara*, Jakarta: Kepustakaan Populer Gramedia (KPG), 2009. – P. 12.

⁵⁶ Hamka. *Sejarah Umat Islam*. Djilid IV. Bukit Tinggi: Menara, 1963. Қазақ: Anthony Reid, *Asia Tenggara dalam Kurun Niaga 1450-1680: Tanah di Bawah Angin*, Jilid. 1, Jakarta: Yayasan Obor Indonesia, 1992.

⁵⁷ Hoesein Djayadinigrat. "Islam di Indonesia" in Kenneth W. Morgan (eds.), *Islam Jalan Lurus*, terjemahan, Jakarta: PT Dunia Pustaka Jaya, cet. Ketiga, 1986. – P.64.

The third paragraph of the first chapter, called "*History of Early Relations between Southeast Asia and the Arabs*", studies the history of the interaction of the archipelago with the Arabs, and the stages of development. The English scholar G.Hourani summarized the evidence for the existence of a direct sea route between the Persian Gulf and China before Islam, quoting Tabari and Balazuri, who stated that al-Ubullah (Apologus), served as the main port for ships from China, India, and other regions⁵⁸. The Chinese monk Fa-Hien, reporting on the trade relations of the archipelago in the 4th-5th centuries, said that the land of Ceylon was a large trade center at that time, and there were Sabaean⁵⁹ merchants who owned luxurious houses in their cities⁶⁰.

During the period of Uthman ibn Affan (644-656), records of the arrival of Muslim ambassadors from Arabia to the palace of the Chinese rulers have been preserved in the annals of the Tan dynasty. Muslims played an important role in the trade and economic affairs of the state of Srivijaya, which emerged in Sumatra at the end of the 7th century. From 904 AD to the middle of the 12th century, ambassadors with Arabic names came to the Chinese palace from there⁶¹.

By the 8th century, the Arabs began to engage in seafaring on a large scale and gained dominance in sea trade with China. The sea routes to China passed through the Straits of Malacca and Zond, and the ports in the western part of the archipelago served as transit points. One of the major trading centers in the archipelago, which played an important role in the relations between Indonesia and foreign countries during the VII-XVII centuries, was the city of Barus in North Sumatra. This city was the first Arab-Muslim village in Indonesia. In 977, a Muslim ambassador named Pu-li (Abu Ali) of Barus visited China⁶². According to an ancient Chinese source obtained by English historian G.Tibbetts, there was an Arab village⁶³ in western Sumatra as early as 625, which was later named "Barus".

The second chapter of the dissertation is called "**External factors of the introduction of Islam to the region**". Its first paragraph is called "*Historical processes of the penetration of Islam into Indonesian society*", which reveals the historical stages of the introduction of Islam into Indonesia and its transformation into the lifestyle of the population.

The history of Islam in Indonesia can be divided into 3 periods: the first, from 650 to 1100, the second from 1101 to 1500, and the third from 1501 to the present

⁵⁸ Hourani G.F. Arab Seafaring: In the Indian Ocean in Ancient and Early Medieval Times. Princeton University Press, 1995. – P. 206.

⁵⁹ Sabaean – also called Sabean. An ancient people of South Arabia. They spoke Saba, one of the ancient southern Arabic languages. He founded the kingdom of Saba in Yemen.

⁶⁰ Beale S. Travels of Fah-Hien and Sung-Yun Buddhist pilgrims: from China to India (400 A.D. and 518 A.D.). London, 1869. – 422 p.

⁶¹ Ricklefs M. C. A History of Modern Indonesia since c.1200. Stanford University Press, 1993. – P. 30.

⁶² See: Friedrich Hirth and Rockhill W.W. Chau-Ju-Kua: St. Petersburg: Printing Office of the Imperial Academy of Sciences, 1911. – P. 195.

⁶³ See: Tibbetts, G. R. Arab Navigation in the Indian Ocean before the Portuguese, Royal Asiatic Society of Great Britain and Ireland, London: 2004. – 658 p.; G.R. Tibbetts, Pre-Islamic Arabia and South-East Asia. JMBRAS 29, 3 (1956). – pp. 182-208.

day. In the first stage, the religion of Islam was known through merchant ships, ambassadors, and tourists who came to the archipelago for various purposes. Trade relations between West and East Asia increased after the rise of Islam. Muslims did not introduce their customs and culture to the local population, instead, they tried to assimilate the local culture without deviating from the doctrine of monotheism and Sharia.

In the second stage, Islam was already known among the population. This process started in Sumatra and continued throughout Java, Malaya, Borneo, Mindanao, Sulawesi, and Manila. The presentation of Islam as a spiritual doctrine that emphasizes spirituality rather than worship accelerates its acceptance by the population. The arrival of Sufi orders in Sumatra raised the spread of Islam to a new level. Pasay and Malacca became the center of Islamic sciences and Sufism. Increasing trade between the archipelago and the Islamic world encouraged local rulers to establish close ties with Muslim countries in India and Western Asia. In 1451, Majapahit ruler Raja Kertavijaya (1447-1451)⁶⁴ accepted Islam under the leadership of Raden Rahmat, son of Ibrahim Samarkandi. By the 15th century, Islam began to fully manifest itself in the region with its sharia, creed, and jurisprudence, instead of being just a spiritual teaching.

The third stage is characterized not only by the conversion of the local population but also by the rise of the role of Islam in the field of culture and literature. As a result of the influence of Sufis and Muslim scholars, the Malay language undergoes changes. Arabic and Persian words enrich the language and expand its scope of use in philosophy, theology, pedagogy, and other disciplines and helped the integration of the Malay people into the international Muslim Brotherhood. This stage is also distinguished by the appearance of Europeans in the archipelago. Portuguese and Spanish invasions stopped the spread of Islam to the northern islands, Vietnam, and Indo-China.

The second paragraph of the second chapter is called "*The contribution of Kubravia and Naqshbandi orders to the development of Islam in the region*", and it reveals the influence of the Sufi orders that arose in Central Asia on the development of the country's religion and culture. After the introduction of Islam to the archipelago, the role of the orders in the acceptance of it by the population was incomparable. The earliest written records of Kubravia in Indonesia date back to the mid-17th century⁶⁵.

In the genealogy of the saint Sunan Gunung Jati (d. 1568), mentioned in the work "Sajarah Banten", it is shown that his ancestor Jumadil Kubro was related to Najmiddin Kubro. The names of 27 students of Najmiddin Kubro are also given in this source⁶⁶. 11 of them are well-known sheikhs of the Kubravian order. The chain

⁶⁴ Coedes G. The Indianized states of Southeast Asia. University of Hawaii Press. 1968. – P. 242.

⁶⁵ Martin van Bruinessen, Najmuddin al-Kubra, Jumadil Kubra and Jamaluddin al-Akbar; Traces of Kubrawiyya influence in early Indonesian islam. Leiden. Bijdragen tot de Taal-, Land- en Volkenkunde, 1994. № 2, – P. 314.

⁶⁶ Edel J. Hikajat Hasanoeddin. Meppel: Ten Brink. Akademisch Proefschrift Rijksuniversiteit te Utrecht. 1938. – P. 56.

of Najmiddin Kubra in "Hikayat Hasanuddin", with the exception of some minor errors and two missing names, exactly matches one of the two main recognized traditions of Kubravia.

The history of Naqshbandi order in Indonesia can be divided into three periods. The first period corresponds to the 16th century, the second to the period of Dutch colonialism in the 19th century, and the third to the period from the middle of the 20th century, when the country gained independence, to the present day. One of the sources of information about the early period of the Tariqat is the notes left by Sheikh Yusuf of Makassar (1626-1699), who is mentioned as the first famous Naqshbandi of Indonesia.

In "Sajarah Banten" and "Hikayat Hasanuddin" it is said that Hasanuddin went to Mecca and Medina in 1662-1663 and mastered zikr, vird, and other practices related to Naqshbandia⁶⁷. There are two manuscripts named "Khalvatia and Naqshbandia orders"⁶⁸ and "Shattariya series"⁶⁹ which provide information about the history of Naqshbandia in the region. These sources show that the order has existed in the region since the middle Ages. Kubravia and Naqshbandia, which were introduced to the region by individuals at, first, did not function as an organized tariqah for a long time. With the passage of time, the practices of the tariqat have been adapted to the local customs and traditions and have penetrated the population.

The third paragraph of the second chapter entitled "*The place of the Wali Songo silsila of saints in the religious and educational life of Indonesia*" reveals the creation of the series, and its contribution to the development of the history and culture of the region. "Wali Songo" is a term applied to the saints who widely spread Islam and Sufism in Indonesia, meaning "nine guardians". The founder of Silsila was Ibrahim Samarkandi, whose saints operated in the 14th-16th centuries in the southern regions of Vietnam, on the northern coast of Java, Surabaya-Gresik-Lamongan in East Java, Demak-Qudus-Muria in Central Java, and Chirebon in West Java.

Wali Songo's success in spreading Islam in the archipelago can be seen in the following approaches they used:

the first is calling through family and marriage. Ibrahim Samarkandi was married to the queen of Champa, and Maulana Ishaq was married to the daughter of the ruler of Balambang. Raden Rahmat made it a tradition among his followers to form ties of kinship with his Muslim disciples who were representatives of the local ruling class;

the second, the pesantren school of Islamic sciences founded by Ibrahim Samarkandi, played an important role in establishing the Islamic civilization of Nusantara. Those who were recruited for education in Pesantren learned while

⁶⁷ Djayadiningrat H. 1913, *Critische beschouwing van de Sadjarah Banten*, Haarlem: Enschede. 1913. – P. 80.

⁶⁸ Manuscript: Tariqa Khalwatiyya wa Naqshbandiyya. Leiden Cod. Or. 7337.

⁶⁹ Manuscript: Silsila Shattariyya. Leiden Cod. Or. 7327.

living in these schools⁷⁰. Raden Rahmat develops boarding schools on a large scale. The contribution of the scholars who grew up under him to the spread of Islam left an indelible mark in the history of Indonesia;

the third is to promote Islam through cultural development. Sunan Bonang transformed traditional Javanese songs and enriched them with Islamic meaning, using gamelan⁷¹ as a means of learning about Islam. His traditional Javanese song "Healing of the Heart" (Tombo ati) about attaining peace of mind through prayer is taught in Islamic schools and is part of the Islamic song contest held in Indonesia. Sunan Kudus founded the "Shadow Game" (Wayang golek) puppet theater;

the fourth is to promote Islam through issues related to daily socio-economic needs. Sunan Majagung, who was appointed as the minister in the economic field, clarified the issues of halal and haram in food, agriculture, and several other areas. Sunan Kalijaga wrote a book entitled "Philosophy of Plough and Field" (Filsafat bajak dan cangkul)⁷² devoted to the development of agriculture.

The third chapter of the dissertation is entitled "**The significance of the activities of Samarkand scholars in the spread of Islam in Indonesia**". Its first paragraph is called "*Activities of Samarkand scientists in Indonesia*", and it examines the lives of Samarkand scholars, their descendants, and their contribution to the development of Islam in the region. The family of Samarkand scientists who worked in the archipelago begins with Jumadil Kubro and his two sons, Malik Ibrahim Samarkandi and Maulana Ishaq.

Jumadil Kubro comes to Java with his two sons. The eldest son, Ibrahim Samarkandi, went to the Champa region in the south of Vietnam, and the second son, Maulana Ishaq, went to the regions of Aceh in order to spread Islam. Ibrahim Samarkandi had two sons named Said Ali Murtaza (d. 1449) and Said Ali Rahmatullah (1401-1481). Ali Murtaza propagated Islam in regions like Nusa Tenggara, Madura, and Bima. He had children named Osman Khoji (d. 1524), Nyai Gede Tundo, and Ali Musytar, who also became religious leaders.

Ali Rahmatullah, the son of Samarkandi, born in 1401, is popularly known as Raden Rahmat and Sunan Ampel⁷³. He founded a school in Ampel Denta in Surabaya. Sunan Giri, Raden Fattah, Raden Kusen, Sunan Bonang, and Sunan Drajat, who graduated from this school, played an important role in the spread of Islam in the Malay Islands⁷⁴. By marrying his disciples to the daughters of local rulers, he encouraged the spread of Islam in these regions and created a network of Muslim families connected by ties of kinship. In 1479, he founded the "Demak

⁷⁰ Hasanu Simon. *Misteri Syeh Siti Jenar*. Yogyakarta: Pustaka Pelajar, 2004. – H. 131.

⁷¹ Gamelan is the traditional ensemble music of the Javanese, Sundanese, and Balinese peoples of Indonesia, which mainly consists of percussion instruments.

⁷² Sofwan R., Wasit H., and Mundry H., *Islamisasi di Jawa: Walisongo, Penyebar Islam Di Jawa, Menurut Penuturan Babad*. Yogyakarta: Pustaka Pelajar, 2004. – P. 112.

⁷³ Thomas W. Arnold, *The preaching of Islam: A history of the propagation of the muslim faith*. London: Constable, 1977. – 332 p.

⁷⁴ Agus Sunyoto, *Atlas Wali Songo, Buku Pertama yang Mengungkap Walisongo sebagai Fakta Sejarah*. Jakarta: Mizan, 2012. – P. 191

Great Mosque". He conducted propaganda from Surabaya and Majapahit to the Sukadana areas of Kalimantan.

Sunan Giri, the son of Maulana Ishaq, was born in 1442 in the Banyuwangi region of East Java. Sunan Giri and his descendants spread Islam to areas such as Banjar, Martapura, Pasir, and Kutai in Kalimantan, Buton in South Sulawesi, Gowa, Nusa Tenggara, and the Maluku Islands.

The second paragraph of the third chapter is called "*Hermeneutic analysis of Ibrahim Samarkandi's genealogy*", which describes the genealogy of the personality of Ibrahim Samarkandi and his connection with Samarkand. Ibrahim Samarkandi is mentioned as the founder of Wali Songo and Sufi from Samarkand, who succeeded in spreading Islam in Indonesia and becoming the main faith in the region. In the sources, he is called by the names of Ibrahim Asmaraqandi, Sheikh Maghribi, Maulana Malik Ibrahim, Sayidul Auliya Wali Songo, Birahim Asmara, and Sunan Gresik⁷⁵. The names "Asmara" and "Asmaraqandi" appeared as a result of the pronunciation of the word Samarkand in the Javanese dialect.

Although there is no exact information about the year of Samarkandi's birth in historical sources, scholars say that he was born in Samarkand in the first half of the 14th century or in 1356. He came to Champa when he was about 23 years old, lived for 13 years from 1379, and moved to Java in 1392. He died in 1419 in Gresik, East Java. His grave has been turned into a big shrine by local residents.

Indonesian scientist Jamaluddin Ahmad provides a genealogy that Ibrahim Samarkandi is the twenty-first generation of Prophet Muhammad (Pbuh)⁷⁶. The Islamic scholar Asmudiyarningsih says that he is the son of Jamaluddin Jumadil Kubra and that he is related to Prophet Muhammad (Pbuh) through Ali ibn Abu Talib, and cites a genealogy in which the names of fourteen people are mentioned⁷⁷. In the book "Islamization of Java" there is also a genealogy of Samarkandi, which mentions the names of twenty-one people⁷⁸. All existing genealogies show that Ibrahim Samarkandi's lineage is connected to Muhammad (pbuh) through Ali ibn Abi Talib.

The opinion that Ibrahim Samarkandi is from Samarkand is based on three things: the pronunciation of the term "as-Samarkandi" as "Asmaraqandi", the existence of the books "Usul nem bis" and "Suluk ngasmara" and the similarity of the genealogy of Sunan Ampel and Ibrahim Samarkandi. "Suluk ngasmara" or "Asmara" is book on Sufism written by Samarkandi in the 15th century⁷⁹. This book contains the nisba of Ibrahim Samarkandi, "as-Samarkandi" from the word Samarkand.

⁷⁵ John Renard. Tales of God's friends: Islamic hagiography in translation. University of California Press. – London. 1944. – P. 143.

⁷⁶ John Renard. Tales of God's friends: Islamic hagiography in translation. University of California Press. – London. 1944. – P. 143.

⁷⁷ Moch Jamaluddin Ahmad. Napak Tilas Auliya?. Jombang: Pustaka Al-Muhibbin, 2011. – P. 10.

⁷⁸ Sofwan R., Wasit H. and Mundry H. Islamisasi di Jawa:Walisongo, Penyebar Islam Di Jawa, Menurut Penuturan Babad. Yogyakarta: Pustaka Pelajar, 2004. – P. 300

⁷⁹ Agus Sunyoto, Sunan Ampel Raja Surabaya: Membaca Kembali Dinamika Perjuangan Dakwah Islam di Jawa Abad XIV-XV M. Surabaya: Diantama, 2004. – P. 52.

The third paragraph of the third chapter is called "*Specific features of Ibrahim Samarkandi's propaganda activity*", and it reveals the specific features of the Sufism approach used by Samarkandi in his propaganda in the region. Before Java, Ibrahim Samarkandi promoted Islam and formed a Muslim society in Champa, and it is quite reasonable to call the result of this activity "Islamic society". Because during his activity, most of the inhabitants of the region, even the king of Champa, Che Bong Nga (1360-1390), accepted Islam⁸⁰. Through Samarkandi's propaganda in Palembang, local ruler Arya Damar converted to Islam and changed his name to Ario Abdullah. Samarkandi emphasized the spiritual similarities of Sufism and Islam with Hinduism during his conversations with him⁸¹. After Palembang, he stopped at Banten, Bandar Sunda Kelapa, Karawang, Chirebon, Semarang and Jung Mara.

The da'wah carried out by Samarkandi was very comprehensive. Its purpose was to promote Islam, to introduce the principles of Sharia based on the Qur'an and hadiths into social life. He preached not only with his sermons but also with his way of life. The reason why people followed him with great interest was that he was able to put into practice what he said in his life⁸².

Samarkandi first approached society based on the traditions and customs of the population. He was always friendly in his daily dealings. He did not strongly oppose the religion, life, and religious views of the local population, but only demonstrated the pure Islamic faith and what a Muslim should be. Because of his hospitality, many people approached Islam with great interest. Samarkandi was first engaged in trade in the port in the village of Roomo in present-day Manyor. His reputation as an honest and unscrupulous merchant made him even more influential among the local population. The trade allowed him to communicate with many people and penetrate society. After entering the Samarkandi society, he established a mosque, then the first Islamic educational school in the archipelago — "pesantren" — and spread Islam more widely through it.

CONCLUSION

The following conclusions were reached from the research and analysis carried out within the scope of the goals and tasks presented in the dissertation:

1. Sources that provide information about the introduction and spread of Islam in the Indonesian archipelago can be divided into manuscripts, petroglyphs on the history of Indonesia, material and cultural archeological findings found in the region; historical works in the form of *tabaqat* (classes), *tarajim* (biographies), *manaqib* (virtues) about Muslim peoples; geographical sources recorded by

⁸⁰ Sjamsudduha, Kasdi Aminuddin, *Sejarah Sunan Drajat dalam Jaringan Masuknya Islam di Nusantara*. Surabaya: PT Bina Ilmu, 1998. – P. 114.

⁸¹ Agus Sunyoto. *Atlas Wali Songo, Buku Pertama yang Mengungkap Walisongo sebagai Fakta Sejarah*. Jakarta: Mizan, 2012. – P. 74.

⁸² Asmudiyaningih. *Sang Pemberi Arah dalam Sejarah*. Tuban: n.p., 1996. – P. 13.

travelers and traders. These sources are classified into such groups as Indonesia, China, India, Europe, and Arab-Muslims according to the characteristics of the regions of creation.

2. Scholars have put forward different theories about the introduction, development, and spread of Islam in Indonesia. Among these views, is the introduction of Islam to the archipelago directly through the Arabian Peninsula by the Arabs in the seventh century; by Indians through the Gujarat region of India; The theory that it was brought by the Persians through China and Iran is relatively popular. Proponents of these theories tried to support them with various sources and evidence. They have one-sided, subjective approaches of researchers and do not fully cover all the sources that provide information about the history of Islam in Indonesia.

3. The history of trade relations between Southeast Asian nations and Arabs goes back to pre-Islamic times. At the time of the rise of Islam, there were trade relations between the Arabian Peninsula and the archipelago. For this reason, the activity of Muslim Arab traders in the archipelago area was recorded from the second half of the 7th century. The existence of mutual relations between these regions was the reason for the invasion of Muslims to Southeast Asia in the VII century.

4. Although the religion of Islam entered the archipelago in the second half of the 7th century through Arab merchants, it spread widely among the population in the middle of the 14th century. Islam became the main faith of the population of the region in three stages: the first, 650-1100, the second, 1101-1500, and the third stage covered the period from 1501 to the present. In the first period, the new religion entered the archipelago through Muslim traders but was not known to society. By the second period, Islam slowly began to approach society, and after the arrival of Sufi preachers in the region in the 13th-14th centuries, the spread of the new religion accelerated. In these processes, individuals from Samarkand, who were representatives of the Sufi orders that arose in Central Asia, also gained importance. The third period, which has been going on since 1500, has been one of the main factors affecting the formation of the modern history of Indonesia. This period is characterized by features such as the invasion of the country by European colonists and the becoming of Islam the main idea of uniting the local people in the struggle for freedom.

5. Sufi orders took a special place in the entrance of Islam to the social life of the people of the region. Kubrawiyya and Naqshbandiyya, who entered the region in the 14th century, along with the spread of Islam, had a great impact on the formation of the lifestyle and culture of the population. Under their influence, local interpretations of Sufism, mixed with Hinduism and Buddhist customs and traditions, emerged. In addition, local Sufi literature was formed as a result of the influence of Kubrawiyya and Naqshbandiyya ideas on Indonesian literature.

6. Muslim saints in Indonesia are divided into two categories. The first are the representatives of "Wali Songo", and the second is the saints who are not part of this silsila. The activity of the saints of "Wali Songo", founded by Ibrahim Samarkandi, had an impact on the religious culture of Southeast Asia. Around Silsila, many elements of social life were formed, such as the religious education system of the archipelago, the teacher-disciple tradition, and the culture and art related to the building of the mosque. This series can be compared with the phenomenon of "Yeti pir" in Uzbekistan.

7. The family of scientists from Samarkand in Indonesia begins with Jumadil Kubro and his children Ibrahim Samarkandi and Maulana Ishaq. The children of Ibrahim Samarkandi and Maulana Ishaq, Ali Murtaza, Ali Rahmatullah, and Sunan Giri, and their descendants had a great influence on the spread of Islam, culture, and Sufism in Southeast Asia. Their mutual kinship, the fact that their lineage goes back to Samarkand through Jumadil Kubro and his ancestor Burkhaniddin Sogharji has been studied on the basis of historical sources.

8. Ibrahim Samarkandi is considered to be the person who had the greatest impact on the history of the region among the scientists from Samarkand who worked in the archipelago. Despite the important role of Samarkandi, his activities have been studied only by local Islamic scholars. The lack of sources that provide information about him does not allow us to make clear opinions about his place of birth, time, and lineage. This has caused different opinions and views among historians. Sources of Indonesian and Uzbek historiography form the view that he is a descendant of Burkhaniddin Sogharji, originally from the Samarkand region. During the research, it was found that he was originally from Samarkand, was born in the middle of the 14th century, and his lineage goes back to the prophet Muhammad (pbuh) through Ali ibn Abu Talib and Fatima.

9. Ibrahim Samarkandi was able to introduce Islam from the lower classes of society to the rulers and nobles as a result of propaganda activities based on Sufism. This approach made him a Muslim preacher who was tolerant of local culture and members of the Hindu and Buddhist faiths. In the promotion of Islam, Ibrahim Samarkandi's presentation of religious terms in the Arabic language replacing them with alternative ones in the local lexicon facilitated his penetration into society. This approach is also reflected in his work "Usul nem bis" dedicated to the science of Aqeedah written in the local language. This approach is also reflected in the writing of his work "Usul nem bis" dedicated to the science of Aqeedah in the local language. He also chose the method of approaching the social life of the local people in the mosque he built. The interior and exterior of the mosque were built according to local traditions and not according to the memorization values that have become a tradition in Central Asia or other Muslim countries. As a result of this approach, he built the roof of the mosque not in the form of a dome, but in the form of a triangular pyramid, like the local Hindu temples.

The following conclusions were drawn from the analysis of the data presented in the dissertation:

1. Based on the fact that scholars from Samarkand had a great influence on the spread of Islam in Indonesia and the formation of local culture, preparing a monograph entitled "The role of scholars from Samarkand in the spread of Islam in Indonesia" and publishing it in English and Indonesian for Indonesian Muslims.

2. In order to study the role of Samarkand saints in the development of Islamic religion, traditions and values in the region of Southeast Asia, holding an international conference on the topic "The role of Samarkand scholars in the development of Islamic religion and culture in Indonesia" in cooperation with the governments of Uzbekistan and Indonesia.

3. Dissertation information can be used in the preparation of the film entitled "Journey to the homeland of Nine Saints" in accordance with Annex 3 of the plan of destination promotion of the potential of the Republic of Uzbekistan's pilgrimage tourism in foreign countries specified in the fourth paragraph of the Decree of the President of the Republic of Uzbekistan №. 6165 of February 9, 2021 "On measures to further develop domestic and pilgrimage tourism in the Republic of Uzbekistan".

**НАУЧНЫЙ СОВЕТ DSc.35/30.12.2019.IsI/Tar/F.57.01 ПО
ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
МЕЖДУНАРОДНОЙ ИСЛАМСКОЙ АКАДЕМИИ УЗБЕКИСТАНА**

МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА

ХОЛМУМИНОВ ФЕРУЗ ЗАРИФ УГЛИ

**РОЛЬ САМАРКАНДСКИХ УЧЕНЫХ В РАСПРОСТРАНЕНИИ
ИСЛАМА В ИНДОНЕЗИИ**

24.00.01 – История и источниковедение ислама

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD)
ПО ИСТОРИЧЕСКИМ НАУКАМ**

Ташкент – 2023

Тема диссертации доктора философии (PhD) по историческим наукам зарегистрирована в Высшей аттестационной комиссии за номером B2022.2.PhD/Fil 1788

Диссертация выполнена в Международной исламской академии Узбекистана.

Автореферат диссертации на трех языках (узбекский, английский, русский (резюме) размещен на веб-странице Научного совета вуза (www.iiau.uz) и на Информационно-образовательном портале «Ziyonet» (www.ziyonet.uz)

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Защита диссертации состоится « ____ » июня 2023 года в _____ часов на платформе Головного научно-методического центра заседании Научного совета DSc.35/30.12.2019.Isl/Tar/F.57.01 при Международной исламской академии Узбекистана (Адрес: 100011, г. Ташкент, ул. А.Кадыри, 11, Тел: (99871) 244-00-56; факс: (99871) 244-00-65; e-mail: info@iiau.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Международной исламской академии Узбекистана (зарегистрирована за № 127). (Адрес: 100011, г. Ташкент, ул. А.Кадыри, 11. Тел (99871) 244-00-91; факс: (99871) 244-00-65; e-mail: info@iiau.uz).

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования: выявление деятельности самаркандских учёных в процессе распространения ислама в Индонезии.

Объект исследования: в качестве объекта исследования определены исторические процессы внедрения и распространения ислама в Индонезии.

Предмет исследования: предметом исследования является роль самаркандских ученых в распространении ислама в Индонезии.

Методы исследования: в диссертации использованы такие методы исследования, как комплексный подход, диалектический, исторический, логический анализ и синтез, а также, герменевтический и сравнительный анализ научного знания.

Научная новизна исследования заключается в следующем:

Обосновано, что среди теорий о проникновении ислама в Индонезию через территории Гуджарат, Мекка, Китай и Иран, имеется совместимость “теории Мекки” (النظرية لمكية) с исторической действительностью на основании существования арабо-мусульманской деревни в древнем городе Барус (مدينة باروس) еще в середине VII в., а также найденных там надгробий с арабскими надписями “Шейх Рукуниддин умер в 672 году” и “Шейх Усулуддин”.

Установлены доказательства причин распространения ислама в Индонезии в XIV-XV вв, которое явилось результатом развития тариката Кубравия под влиянием идей пир-мюрид, чистоты человеческой души и лата’иф, выдвинутых Джумадилом Кубро, Ибрагимом Самарканди, Мауляна Исхаком, и формирования цепочки святых “Вали Сонго” (Wali Sanga), а также деятельности их последователей, таких как Али Рахматулла (1401-1481), Сунан Бонанг (1465-1525), Сунан Кудус (ум. 1550), которые считаются воспитанниками в основанной ими религиозной школе.

На основании деятельности Бурхониддина Согарджи из Самарканда в Китае и того факта, что имя Согарджи упоминается перед Джумадилом Кубро в родословной Сунан Калияги (1450-1513), приведенной в книге “История Явы” (Babad Tanah Jawi) доказано, что Джумадил Кубро, Ибрагим Самарканди и Маулана Исхак, ведшие деятельность в Индонезии, являются потомками Бурхониддина Согарджи.

Установлено, что такие уникальные методы, которые использовал Ибрагим Самарканди в распространении ислама, как использование яванских альтернативных терминов как “сембахьянг” и “сварга” вместо “намаз” (الصلاة) и “рай” (الجنة), а также уникальный стиль строительства мечетей в виде треугольной пирамиды наподобие местных храмов сделали ислам более приемлемым для жителей Чампы, Явы и Суматры.

Внедрение результатов исследований. На основе разработанных заключений и рекомендаций по результатам диссертации по теме “Роль самаркандских ученых в распространении ислама в Индонезии” были внедрены следующие предложения:

Научные выводы о том, что среди теорий о проникновении ислама в Индонезию через территории Гуджарат, Мекка, Китай и Иран, имеется совместимость “теории Мекки” (النظرية لمكية) с исторической действительностью на основании существования арабо-мусульманской деревни в древнем городе Барус (مدينة باروس) еще в середине VII в., а также найденных там надгробий с арабскими надписями “Шейх Рукуниддин умер в 672 году” и “Шейх Усулуддин”, вошли в содержание книги “Анализ религиозной ситуации в зарубежных странах”, подготовленной Международным научно-исследовательским центром имама Матуриди по заказу Комитета по делам религий (Справка Комитета по делам религий Республики Узбекистана от 10 февраля 2023 года № 02-03/816). В результате, это послужило материалом для проведения анализа, связанного с пониманием введения и распространения ислама в Индонезии и значением иностранных ученых в развитии религиозной культуры региона;

Научные выводы о том, что распространение ислама в Индонезии в XIV-XV вв были результатами развития тариката Кубравия под влиянием идей пир-мюридство, чистоты человеческой души и лата’иф, выдвинутых Джумадилом Кубро, Ибрагимом Самарканди, Мауляной Исхаком, и формирования цепи святых “Вали Сонго” (Wali Sanga), деятельности их последователей, таких как Рахматулла (1401-1481), Сунан Бонанг (1465-1525), Сунан Кудус (ум. 1550), которые считаются воспитанниками в основанной ими религиозной школе, были использованы при составлении энциклопедического словаря “Исламская цивилизация”, подготовленного Центром исламской цивилизации в Узбекистане (Справка № 05-13/16 от 07 февраля 2023 года Центра исламской цивилизации в Узбекистане). Результаты идей, выдвинутые нашими учеными, которые внесли вклад в мировую науку и исламскую культуру, послужили развитию концепций гуманизма и просвещения, направленных на улучшение жизни общества;

Научные выводы о том, что Джумадил Кубро, Ибрагим Самарканди и Маулана Исхак, ведущие деятельность в Индонезии, являются потомками Бурхониддина Согарджи из Самарканда на основании фактов его деятельности в Китае и того факта, что имя Согарджи упоминается перед Джумадилом Кубро в родословной Сунан Калияги (1450-1513), приведенной в книге “История Явы” (Babad Tanah Jawi), включены в содержание книги под названием “Историко-философское наследие средневековых ученых и мыслителей Востока”, подготовленной Международным исследовательским центром Имама Бухари при Кабинете Министров Республики Узбекистан (Справка № 02/58 от 7 февраля 2023 года Международного исследовательского центра Имама Бухари при Кабинете Министров Республики Узбекистан). В результате удалось выявить вклад ученых самаркандского происхождения в развитие исламской религии и культуры в регионе Юго-Восточной Азии;

Научные выводы о том, что уникальные методы, которые использовал Ибрагим Самарканди в распространении ислама, использование таких

яванских альтернативных терминов как “сембахьянг” и “сварга” вместо “намаз” (الصلاة) и “рай” (الجنة) а также уникальный стиль строительства мечетей в виде треугольной пирамиды наподобие местных храмов сделали ислам более приемлемым для жителей Чампы, Явы и Суматры, вошли в содержание книги под названием "Ученые великой страны", подготовленной Международным научно-исследовательским центром имама Термизи при Управлении мусульман Узбекистана. (Справка № 01-07/29 от 9 февраля 2023 года Международного исследовательского центра имама Термизи при Управлении мусульман Узбекистана). В результате, была подробно раскрыта роль ислама в развитии национальных ценностей и традиций, что послужило основой для более широкого распространения идей межрелигиозной толерантности.

Апробация результатов исследования. Результаты исследования апробированы в ходе 6 научных конференций и семинаров, в том числе на 2 международных и 4 республиканских научно-практических конференциях.

Опубликованность результатов исследования. По теме диссертации опубликовано 7 научных работ. В частности, опубликованы 5 статей в научных изданиях и 2 статьи в зарубежном журнале, которые были рекомендованы ВАК Республики Узбекистан для публикации основных научных результатов докторских диссертаций.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, девяти параграфов, заключения и списка использованных источников и литературы. Общий объем диссертации составляет 146 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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