

**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

FAXRIDDINOV ZAFAR XAYRIDDINOVICH

**HAKIM TERMIZIYNING «TAHSIL NAZOIR AL-QUR’ON» ASARI –
QUR’ON ILMLARIGA OID MUHIM MANBA**

24.00.02 – Qur’onshunoslik. Hadisshunoslik

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

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KIRISH (falsafa doktori (PhD) dissertasiyasi annotasiyasi)

Dissertasiya mavzusining dolzarbligi va zarurati. Dunyoda kechayotgan globallashuv sharoitida islom dinining muqaddas manbasi – Qur’oni karimning mazmun-mohiyatini to‘g‘ri anglash va xolis yetkazish dolzarb bo‘lib bormoqda. Mazkur maqsadni amalga oshirishda «Ulum al-Qur’on» (علوم القرآن – Qur’on ilmlari)ning muhim qismlari hisoblangan «tafsir va ta’vil» (التفسير والتاويل) ilmlari muhim rol o‘ynaydi. Bu borada movarounnahrlik olim Hakim Termiziy ilmiy merosi alohida o‘rin tutadi. Allomaning “Tahsil nazoir al-Qur’on» (تحصيل نظائر القرآن – «Qur’onning purma’no so‘zlari yig‘indisi») asarida «ta’vil”ning asosiy tushunchalaridan «vujuh va nazoir» (الوجوه والنظائر – ma’nolar va shakldoshlar)ga doir muhim nazariyalar jamlangan bo‘lib, manba o‘rta asr musulmon olimlarining ushbu yo‘nalishdagi qarashlari shakllanishiga katta ta’sir ko‘rsatgan. Mazkur asar Qur’on ilmlari rivoji hamda «tafsir va ta’vil»ning taraqqiy etish xususiyatlarini aniqlashda o‘ziga xos ahamiyatga ega.

Jahondagi islomshunoslik ilmiy-tadqiqot markazlarida Hakim Termiziy Qur’on ilmlariga doir merosini o‘rganish yuzasidan tizimli tadqiqotlar amalga oshirilmoqda. G‘arb olimlari allomaning tasavvuf, hadis va lug‘at ilmiga oid qarashlari tadqiqiga e’tibor qaratishayotgan bo‘lsa, Sharq musulmon olimlari Hakim Termiziy asarlari qo‘lyozmalarini aniqlash, ularning kodikologik va qiyosiy tahlilini amalga oshirish, ijtimoiy ahamiyatini ochib berishga ahamiyat berishmoqda. «Tahsil nazoir al-Qur’on»ni ilmiy asosda tadqiq qilish Qur’on oyatlari talqini va «vujuh va nazoir» (الوجوه والنظائر) uslublarining shakllanish tarixini o‘rganish bilan bir qatorda, bugungi kundagi dolzarb muammolarga yechim topishga ham xizmat qiladi.

Yangilanayotgan O‘zbekistonda diniy-ma’rifiy sohada islohotlar amalga oshirilmoqda. Natijada termizlik allomalar ilmiy merosini tadqiq etish, qo‘lyozmalarni aniqlash, ularning zamonaviy nashri, tarjima va sharhlarini tayyorlash, keng jamoatchilikka yetkazib berish maqsadida Imom Termiziy xalqaro ilmiy-tadqiqot markazi tashkil etildi. Hakim Termiziyning «Navodir al-usul» (نوادير – اصول «Kamyob usullar») asarining to‘liq ilmiy-tanqidiy matni yaratildi, «Manhiyot» (المنهيات – «Qaytarilgan amallar»), «Adab an-nafs» (أدب النفس – “Nafs odoblari”) va boshqa kitoblaridan saylanmalar tarjima qilinib, nashr etildi. «Tahsil nazoir al-Qur’on» asarining tadqiq qilinishi allomaning Qur’on ilmlaridan «tafsir va ta’vil”ning muhim qismi hisoblangan «vujuh va nazoir» tarmog‘ining shakllanishidagi o‘rnini aniqlash imkonini beradi.

O‘zbekiston Respublikasi Prezidentining 2018 yil 16 apreldagi PF-5416-son «Diniy-ma’rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to‘g‘risida»gi Farmoni, 2017 yil 14 fevraldagi PQ-2774-son «Imom Termiziy xalqaro ilmiy-tadqiqot markazini tashkil etish chora-tadbirlari to‘g‘risida»gi va 2017 yil 23 iyundagi PQ-3080-son «O‘zbekiston Respublikasi Vazirlar Mahkamasi huzurida O‘zbekistondagi islom sivilizasiyasi markazini tashkil etish chora-tadbirlari to‘g‘risida»gi hamda 2017 yil 24 maydagi PQ-2995-son «Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-

tadbirlari to‘g‘risida»gi qarorlarida belgilangan vazifalarni amalga oshirishda ushbu dissertasiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertasiya respublika fan va texnologiyalar rivojlanishining I. «Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirishda innovasion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari» nomli ustuvor yo‘nalishiga muvofiq amalga oshirilgan.

Muammoning o‘rganilganlik darajasi. Hakim Termiziy hayoti, faoliyati, ilmiy merosi G‘arb va Sharq sharqshunoslari, islomshunos olimlari tomonidan tadqiq etilib, bu bo‘yicha ko‘plab ilmiy maqolalar e‘lon qilingan.

G‘arb olimlaridan V.Bartold, V.Jukovskiy, I.Petrushevskiy, Ye.Bertels, I.Goldsiyer, J.Trimingem, A.Mets, K.Brokkelman, A.Masse, A.Knish kabilar Markaziy Osiyo tasavvufi allomalari va ularning ilmiy merosi to‘g‘risida, L.Massinon, N.Hir, B.Radtke, A.Arberri, P.Nviya, A.Shimmel esa, Hakim Termiziy hayoti va ijodi borasida muhim ma‘lumotlar berishgan¹.

Arab olimlaridan K.Avayza, A.Baraka, A.Soyih, U.Yahyo, M.Juyushiy, R.Huzayyan, X.Zahriy kabi olimlarning tadqiqotlarida Hakim Termiziy hayoti va asarlari, xususan «Tahsil nazoir al-Qur‘on» haqida qisqacha ma‘lumotlar keltirilgan. Misrlik olim Husniy Zaydon Hakim Termiziyning «Tahsil nazoir al-Qur‘on» asarini nashrga tayyorlab, 1969 yilda chop ettirgan. Qur‘on ilmlarining «vujuh va nazoir» tarmog‘ini o‘rganishda zamonaviy arab tadqiqotchilaridan S.Avo va N.Munajjid fundamental tadqiqotlar olib borganlar. Ularning tadqiqotlarida Hakim Termiziyning «vujuh va nazoir» borasidagi yondoshuviga alohida to‘xtab o‘tilgan².

¹ Бартольд В. Сочинения. – М.: Восточная литература, 1963. – Т. II.; Худжвири. Раскрытие скрытого за завесой (Кяшф аль-махджуб) Критический текст. Под. В.Жуковский. Ленинград: Государственная академическая типография, 1926.; Петрушевский И. Ислам в Иране. – Лен.: Ленинградский ун-т, 1966.; Бертельс Е. Суфизм и суфийская литература. М.: Наука, 1965.; Голдциер И. Лекции об исламе / перевод с немецкого А.Н.Черновой. – СПб.: Брокгауз-Евфрон, 1912.; Trimmingham J. The sufy orders in islam. London: Oxford – N.Y., 1973.; Мец А. Мусульманский ренессанс / Перевод с немецкого Д.Е.Бертельса. М.: Наука, 1966.; М Brockelmann С. Geschichte der arabischen Literatur. – Supplementband I-III. – Leiden, 1937.; Массэ А. Ислам очерк истории. Перевод с французского Н.Б. Кобриной и Н.С. Луцкой. – М.: Издательство Восточной литературы, 1963.; Кныш А. Мусульманский мистицизм. – М.: Диля, 2004.; Massignon L. Essai Sur Les Origines Du Lexique Technique De La Mystique Musulmane. Paris: Geuthner, 1922.; Heer N. Some biographical and bibliographical notes on al-Hakim at-Tirmidhi // The World of islam: studies in honour of Philip Hitti. –London: 1959. – 30 p.; Radtke B. Al-Hakim at-Tirmidi. Freiburg: Klaus Schwarz Verlag, 1980.; Arberry A. Sufism. – London George Allen and Unwin LTD, 1950.; Nviya P. Al-Hakim at-Tirmidi et le la ilaha illallah. // Melanges de l’Universite. –Santh Joseph.XL/V/9 1968.; Шimmel А. Мир мусульманского мистицизма. – М.: Энигма, Алатай, 2000.

² Avayza K. Al-Hakim at-Termiziy al-faqih an-noqid. – Bayrut: Dor al-kutub al-ilmiya,1993.; Baraka A. Al-Hakim at-Termiziy va nazariyyatuhu fil-valoya. – Qohira: Majmaa al-buhus al-islomiyaya, 1971.; Soyih A. Al-Hakim at-Termiziy // Xatm al-avliyo lil-Imom al-hofiz al-Hakim at-Termiziy. Nashrga tayyorlovchi A.Soyih. –Qohira: Maktaba as-saqofa ad-diyaniyya, 2008.; Yahyo U. Muqaddima omma // Kitob xatm al-avliyo. – Bayrut: al-Maktaba al-kosulikiyya, 1965.; Juyushiy, M.I. al-Hakim at-Termiziy – dirosatun li-osorihi va afkorihi. Qohira: Dor an-nahza al-arabiyya, 1980.; Huzayyan R. Al-Hakim at-Termiziy va manhajuhu al-hadisiy fi Navodir al-usul. – Qohira: Dor al-oyoq, 1998.; Zahriy X. Hakimu Xuroson va anis az-zamon. – Rabot: ar-Riyoza al-muhammadiyya lil-ulamo, 2013.; Zaydon H. Muqaddima // Tahsil nazoir al-Qur‘on lil-Hakim at-Termiziy. Nashrga tayyorlovchi H.Zaydon. Qohira: Matbaatu-s-saada, 1969-70.; Al-Avo S.M. al-Vujuh van-nazoir fil-Qur‘on al-karim. Bayrut: Dor ash-shuruq, 1998.; Munajjid N.M. al-Ishtirok al-lafziy fil Qur‘on al-karim: bayna an-nazariya vat-tatbiq. Damashq: Dor al-fikr, 1999.;

Turkiyalik olimlardan S.Chift, S.Qoya, M.Uyar, A.Abdurrazzoq, I.Ishitan ushbu mavzu doirasida tadqiqot olib borganlar³. Solih Chift Hakim Termiziyning tasavvufiy qarashlarini yoritgan bo'lsa, Sulaymon Qoya allomaning «vujuh va nazoir» ilmiga qo'shgan hissasi borasida alohida tadqiqot amalga oshirgan. Ibrohim Ishitan va Abdullatif Abdurrazzoq Hakim Termiziyning tasavvufdagi psixologik yondoshuvlarini ochib berishgan.

O'zbekistonda U.Uvatov, I.Usmonov, T.Annayev, A.Muminov, A.Shoshiy, D.Maxsudov, R.Abdullayev va J.Cho'tmatov⁴ tomonidan amalga oshirilgan ilmiy ishlarda Hakim Termiziy hayoti va ilmiy merosi yoki muayyan asarlariga to'xtab o'tilgan. Mazkur ilmiy ishlarda olim termizlik ulamolar qatorida zikr etilgan. Islomshunos H.Aminov «Tahsil nazoir al-Qur'on» asarining o'zbek tiliga tarjimasini ilk bora nashr etgan⁵.

Dissertasiya tadqiqotining dissertasiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertasiya O'zbekiston xalqaro islom akademiyasi ilmiy tadqiqot ishlari rejasining 2012-2014 yillarga mo'ljallangan A-1-051 – «Islomshunoslik muammolarini birlamchi manbalar va ajdodlarimiz diniy-ma'rifiy merosini tizimli tahlil qilish asosida yosh avlodda sog'lom e'tiqodni shakllantirish» mavzuidagi ilmiy loyihasi doirasida bajarilgan.

Tadqiqotning maqsadi Hakim Termiziy «Tahsil nazoir al-Qur'on» asarining Qur'on ilmlari rivojidadagi ahamiyatini ochib berishdan iborat.

Tadqiqotning vazifalari:

Hakim Termiziyning oyat va hadis sharhiga oid asarlarini tasniflash;
«vujuh va nazoir» ilmining shakllanish tarixi va Qur'onni anglashdagi o'rnini ochib berish;

«vujuh va nazoir» ilmida ijod qilgan olimlar va ularning asarlarini tasniflash;

«Tahsil nazoir al-Qur'on» qo'lyozmalarining qiyosiy tahlilini amalga oshirish;
manbani tadqiq etishning o'ziga xos xususiyatlarni ochib berish;

asarda qo'llanilgan sharhlash uslublarni aniqlash;

Hakim Termiziyning tafsir va ta'vil borasidagi qarashlarini yoritib berish;

alloma e'tiqodiy qarashlarining asar uslubiga ta'sirini ko'rsatib berish va taklif hamda tavsiyalar ishlab chiqish.

³ Çift S. Hakim Tirmizi ve tasavvuf anlayışı. Istanbul: İnsan yayinlari, 2008.; Kaya S. Hakîm etTirmîzî'de vücûh ve nezâir. – Istanbul: Ragbet, 2016.; Uyar M. Hakîm Et-Tirmîzî'nin 'Risâletü keyfiyyeti's-sülûk ilâ rabbi'l-âlemîn' adli eserinde bireysel bir çaba olarak uzlet, halvet ve keşf süreci. – Samsun: Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi, Aralık/December 2018. – S. 209-242.; Abdurrezzâk A. Hakîm Tirmîzî'nin psikoloji anlayışında öğrenme ve algılama. Bursa: T.C.Uludağ Üniversitesi İlahiyat Fakültesi Cilt: 11, Sayı:2, 2002. – S. 237-250.; İshitan İ. Hakîm Tirmîzî Lecture de Beyân al-Farq Psychologie Spirituelle des Soufis // https://www.youtube.com/watch?v=-_ttWrUWD7Y.

⁴ Uvatov U. Al-Hakim at-Termiziy. – T.: Ma'naviyat, 2001.; Usmonov I. Navodir al-usul hikmatlari – T.: Fan, 2009.; Annayev T. Al-Hakim at-Termiziy. – T.: Xalq merosi, 1998.; Muminov A. Hanafiy ulamolarning Markaziy Movarounnahr shaharlari hayotida tutgan o'rni va roli (II-VII/VIII-XIII asrlar): tar.fan.dokt. dis... avtoref. – T.: Toshkent islom universiteti, 2003.; al-Hakim at-Termiziy. Manzil al-ibod min al-iboda. – Tarjimon A.Shoshiy. – T.: Movarounnahr, 2003.; Maxsudov D. Movarounnahr hanafiy mazhabi tafsirlari. Monografiya. – T.: O'zXIA, 2019.; Abdullayev R. Hakim at-Termiziy: hayoti va ilmiy merosining o'rganilishi. – Toshkent: Yangi nashr, 2015.; Cho'tmatov J. VII-IX asrlarda Termiz ma'naviy muhiti tarixi: an'analari, tadjir va yangilanish. – Tar fan. fals.dokt. (PhD) dis. avtoreferati. S.: Samarqand davlat universiteti, 2020.

⁵ Al-Hakim at-Termiziy. Qur'ondagi ma'nodosh so'zlar. – T.: Navro'z, 2017.

Tadqiqotning ob'yektini Hakim Termiziyning «Tahsil nazoir al-Qur'on» asari tashkil etadi.

Tadqiqotning predmeti sifatida Hakim Termiziyning «Tahsil nazoir al-Qur'on» asaridagi Qur'on va tafsir ilmlarining «vujuh va nazoir» tarmog'iga oid yondoshuvlari va uslublari olingan.

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

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Hakim Termiziy Qur'oni karimdagi lafzlarning bir shaklda bo'lgani holda ko'plab ma'nolarni ifoda eta olishi (الإشتراك اللفظي – lafziy mushtaraklik, shakldoshlik) tilning tabiiy xususiyati ekanini isbotlash orqali Qur'on ilmlarida yangi «lug'aviy sharhlash» uslubiga asos solgani manbadagi 81 ta «nazoir» (النظائر – shakldosh) atamaning 258 ta «vajh»i (الوجه – ma'no) sharhlarining qiyosiy tahlili asosida ochib berilgan;

ilmiy jamoatchilikda mavjud Hakim Termiziyning «Tahsil nazoir al-Qur'on» asari uslubi Muqotil ibn Sulaymon (vaf. 767 y.)ning «al-Vujuh va an-nazoir fil-Qur'on» (الوجوه والنظائر في القرآن) nomli asariga tayanishi to'g'risida shakllangan xulosa, ushbu ikki manbaning ichki tuzilishidagi jiddiy farqlar mavjudligi, 81 ta so'zdan 57 tasi bir-biriga muvofiq kelishi, so'zlar sharhining turlicha ekani sabablariga ko'ra yetarli asosga ega emasligi dalillangan;

«Tahsil nazoir al-Qur'on»dagi «mufasssara» (مُفَسَّرَةٌ – tafsir qilingan oyat) va «ta'viluhu» (تَأْوِيلُهُ – uning ta'vili, mohiyati) ta'riflari keyinchalik Qur'on va tafsir ilmlarida tafsir rivoyatga, ta'vil esa fikriy izlanishlarga asoslanishi borasidagi qarashlar yuzaga kelishiga ta'sir qilgani isbotlangan;

Hakim Termiziy qarashlarida oyatlardagi «imon» (الإيمان – imon-e'tiqod), «islom» (الإسلام – islom dini) kabi so'zlar sharhida ularning o'zaro ma'nodosh xususiyatga ega ekani hanafiy mazhabidagi «mo'min» (المؤمن) va «musulmon» (المسلم) bir xil mazmun kasb etishi hamda «imon»ning «tasdiq»dan iboratligi atamalarning sharhlari qiyosiy tahlili orqali dalillangan;

Tadqiqotning amaliy natijasi quyidagilardan iborat:

Hakim Termiziyning Qur'on oyatlari tafsiri va hadislar sharhiga oid 10 ta asari aniqlanib, ularning tasnifi amalga oshirildi va ular orasida «Tahsil nazoir al-Qur'on» nomli manba bevosita Qur'on ilmlarining hozirda unutilib borayotgan tarmog'i – «vujuh va nazoir»ga doir ekani dalillangan;

Hakim Termiziy Qur'onni tushunish va tushuntirish zarurati hamda oyatlardagi so'zlarning to'g'ri talqin qilinishi muammolarini hal etish uchun Qur'ondagi 81 ta atamani (71 ta ot, 8 ta fe'l, 2 ta sifat) «nazoir» (shakldosh), deb baholab, ularning umumiy hisobda 258 ta «vajhi» (ma'no)ni sanab o'tgani ochib berilgan;

«Tahsil nazoir al-Qur'on»da sharhlangan so'zlar orasida bitta so'z boshqa shu turkumdagi asarlarda uchramasligi, asarda aqliy dalilni kuchaytirish maqsadida 50 ta shaxs nomi va ular bilan bog'liq rivoyatlar keltirilgani aniqlangan;

«Tahsil nazoir al-Qur'on»da Qur'ondagi so'zlarning o'zagi, ma'nolari, etimologiyasi, ma'nolarning o'zakka qaytishi nazariyasi kabi tamoyillar jamlangani,

shuningdek, diniy argumentasiyaga (154 ta oyat va 19 ta hadis) murojaat mavjudligi sababli allomaning sharhlash uslubi unikal ekani, asar tafsir va ta'vil nazariyasiga oid ilk manbalardan biri ekani isbotlangan.

Tadqiqot natijalarining ishonchliligi Hakim Termiziyning «Tahsil nazoir al-Qur'on» asarining Misr Arab Respublikasi Iskandariya shahrining Baladiya kutubxonasi qo'lyozma fondida II/35852ج inventar raqami ostida saqlanayotgan va Qohiradagi Dor al-kutub al-Misriyya kutubxonasi fondida 3238ج inventar raqami ostida saqlanayotgan qo'lyozma nusxalari hamda Husniy Zaydon tomonidan amalga oshirilgan zamonaviy nashriga tayanilgani, dalillar bilan asoslangani, zamonaviy qiyosiy-tarixiy usullardan foydalanilgani hamda Sharq va G'arb islomshunoslik maktablarida shakllangan qator ilmiy tadqiqot usullaridan foydalanilgani, tadqiqot natijalarining vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati unda bayon etilgan Hakim Termiziyning Movarounnahr islom ilmlari rivojidadagi o'rni hamda «Tahsil nazoir al-Qur'on» asarining Qur'on va tafsir ilmida muhim manba ekani borasidagi ilmiy-nazariy xulosalar sohaga oid kelgusi ilmiy tadqiqotlarga asos bo'lib xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati oliy va o'rta maxsus diniy ta'lim muassasalarida o'qitiladigan «Islom tarixi va manbashunosligi», «O'rta Osiyoda islom tarixi», «Islomshunoslik», «Qur'onshunoslik», «Tafsir uslublari», «Tasavvufiy tafsirlar», «Tasavvufga kirish», «Tasavvuf» 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. Hakim Termiziyning «Tahsil nazoir al-Qur'on» asari Qur'on ilmlariga oid muhim manba ekani bo'yicha tadqiqotning ilmiy natijalari asosida:

Hakim Termiziy Qur'oni karimdagi lafzlarning bir shaklda bo'lgani holda ko'plab ma'nolarni ifoda eta olishi (الإشتراك اللفظي – lafziy mushtaraklik, shakldoshlik) tilning tabiiy xususiyati ekanini isbotlash orqali Qur'on ilmlarida yangi «lug'aviy sharhlash» uslubiga asos solgani manbadagi 81 ta «nazoir» (النظائر – shakldosh) atamaning 258 ta «vajh» (الوجه – ma'no) sharhlarining qiyosiy tahlili asosida ochib berilgani to'g'risidagi ilmiy xulosalar buyurtma asosida tayyorlangan «O'rta asr sharq allomalari ensiklopediyasi» kitobi mazmuniga singdirilgan (O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2023 yil 29-martdagi 02/136-son ma'lumotnomasi). Natijada, keng kitobxonlar ommasini allomaning Qur'on ilmlariga qo'shgan hissasi bilan tanishishlariga xizmat qilgan;

ilmiy jamoatchilikda mavjud Hakim Termiziyning «Tahsil nazoir al-Qur'on» asari uslubi Muqotil ibn Sulaymon (vaf. 767 y.)ning «al-Vujuh va-n-nazoir fi-l-Qur'on» (الوجوه والنظائر في القرآن) nomli asariga tayanishi to'g'risida shakllangan xulosa, ushbu ikki manbaning ichki tuzilishidagi jiddiy farqlar mavjudligi 81 ta so'zdan 57tasi bir-biriga muvofiq kelishi, so'zlar sharhining turlicha ekani sabablariga ko'ra yetarli asosga ega emasligi dalillangan borasidagi ilmiy xulosalar

«Tasavvufga kirish» nomli darslik mazmuniga singdirilgan. (O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Din ishlari bo‘yicha qo‘mitaning 2023 yil 4-apreldagi 02-03/2369-sonli ma‘lumotnomasi). Natijada, «Tahsil nazoir al-Qur‘on» asarining o‘ziga xos jihatlari haqidagi ma‘lumotlar ilmiy jamoatchilikka yetib borishiga xizmat qilgan;

«Tahsil nazoir al-Qur‘on»dagi «mufasssara» (مُفَسَّرَةٌ – tafsir qilingan oyat) va «ta’viluhu» (تَأْوِيلُهُ – uning ta’vili, mohiyati) ta’riflari keyinchalik Qur‘on va tafsir ilmlarida tafsir rivoyatga, ta’vil esa fikriy izlanishlarga asoslanishi borasidagi qarashlar yuzaga kelishiga ta’sir qilgani isbotlangani xususidagi ilmiy xulosalar buyurtma asosida tayyorlangan, «Hakim Termiziy» nomli risola hamda Hakim Termiziyning «as-Solatu va maqosiduha» («Namoz va uning maqsadlari»), «Bayon al-farq bayn as-sadr val-qalb val-fuod val-lubb» («Sadr, qalb, fuod va lub orasidagi farq bayoni») va «Aql va havo» nomli kitoblarning mazmuniga singdirilgan (O‘zbekiston musulmonlar idorasi tasarrufidagi Imom Termiziy xalqaro ilmiy-tadqiqot markazining 2023 yil 29-martdagi 01-07/49-sonli ma‘lumotnomasi). Natijada, sof islomiy tushunchalardan biri bo‘lgan «ta’vil» so‘zining mohiyati kengroq ochib berilib, mazkur tushunchani noto‘g‘ri talqin etuvchi toifalarga raddiya berishda asosli manba bo‘lib xizmat qilgan;

Hakim Termiziy qarashlarida oyatlardagi «imon» (الإيمان – imon-e’tiqod), «islom» (الإسلام – islom dini) kabi so‘zlar sharhida ularining o‘zaro ma’nodosh xususiyatga ega ekani hanafiy mazhabidagi «mo‘min» (المؤمن) va «musulmon» (المسلم) bir xil mazmun kasb etishi hamda «imon»ning «tasdiq»dan iboratligi atamalarning sharhlari qiyosiy tahlili orqali dalillangani xususidagi ilmiy xulosalar «O‘zbekiston tarixi» telekanalida efirga uzatiladigan «Buyuk siymolar» hamda «Xalq mulki» ko‘rsatuvlari ssenariysini tayyorlashda foydalanilgan (O‘zbekiston milliy teleradiokompaniyasining 2023 yil 30 martdagi 06-29-452-sonli ma‘lumotnomasi). Natijada, Hakim Termiziy qo‘llagan uslublar ta’vil nazariyasining tizmilashishiga asos bo‘lgani to‘g‘risidagi xulosalar amaliyotga tatbiq etilgan.

Tadqiqot natijalarining aprobasiyasi. Mazkur tadqiqot natijalari jami 6 ta – 3 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida aprobasiyadan o‘tgan.

Tadqiqot natijalarining e’lon qilinganligi. Tadqiqot mavzusi bo‘yicha 14 ta ilmiy ish, shulardan, O‘zbekiston Respublikasi Oliy attestasiya komissiyasining doktorlik dissertasiyalari asosiy ilmiy natijalarini chop etishga tavsiya etilgan ilmiy nashrlarida 8 ta maqola, ulardan 6 tasi respublika va 2 tasi xorijiy ilmiy jurnallarda chop etilgan. 3 ta xalqaro va 3 ta mahalliy anjuman to‘plamlarida tezislari e’lon qilingan.

Dissertasiyaning tuzilishi va hajmi. Dissertasiya tarkibi kirish, uchta bob, xulosa, foydalanilgan manba va adabiyotlar ro‘yxati hamda ilovalardan iborat. Dissertasiyaning hajmi 121 betni tashkil etadi.

DISSERTASIYANING ASOSIY MAZMUNI

Kirish qismida dissertasiya mavzusining dolzarbligi va zarurati asoslanib, tadqiqotning maqsadi, vazifalari, o‘rganish ob’yekti 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 aprobeziyasi, eʼlon qilingan ishlar va dissertasiyaning tuzilishi toʻgʻrisidagi maʼlumotlar keltirilgan.

Dissertasiyaning «**Hakim Termiziyning «Tahsil nazoir al-Qurʼon» asarini oʻrganishning ilmiy-nazariy asoslari**», deb nomlangan birinchi bobining «*Hakim Termiziyning islom manbalari sharhiga oid asarlari tasnifi*», deb nomlangan birinchi paragrafida allomaning islom manbalari sharhiga bagʻishlangan asarlari mavzu va uslubiga koʻra tasniflangan. Tadqiqot davomida olimning ilmiy merosi mazmun va mavzu jihatidan xilma-xilligi hamda Qurʼon ilmlari, hadis sharhlari va lugʻat ilmiga oid jami 10 ta asar yozgani aniqlangan. Ulardan 6 tasi bevosita Qurʼon oyatlari sharhiga oid ekani koʻrsatib berilgan. Hakim Termiziyning diniy manbalar sharhiga oid asarlarini umumlashtirgan holda toʻrt guruhga boʻlish mumkin: 1) Qurʼon oyatlari tafsiri, oyatlarda kelgan baʼzi jumlar sharhi va Qurʼondagi ayrim soʻzlarga yozilgan izohlar; 2) hadislar sharhi, ulardagi jumla va soʻzlarga bitilgan alohida izohlar; 3) ibodat bilan bogʻliq atamalarning sharhlari, masalan: fiqh, roʻza, namoz, zakot va h.; 4) tasavvufda qoʻllaniluvchi atamalarning sharh va izohlaridan iborat ekani ochib berilgan. Allomaning sharhlash uslublari orqali uning qarashlarini aniqlash, uning keyingi davr tafsir va taʼvil ilmiga taʼsirini baholash mumkin.

Hakim Termiziy Qurʼon tafsiriga oid fundamental asar – «Tafsir» yozishga kirishgani, biroq, olimning vafoti tufayli mazkur asar nihoyasiga yetmay qolgani haqida maʼlumotlar bor⁶. Mazkur tafsir Turkiyaning Burdur Milliy kutubxonasi fondidan topildi⁷. Tafsirning oʻziga xos jihati shundaki, unda ilk bor aqliy, naqliy va ishoriy (tasavvufiy) sharh uslublari oʻzaro mutanosib holda qoʻllanilishiga erishilgan⁸. Asar «Fotiha» va «Baqara» suralarining tafsirini oʻz ichiga olgan.

Alloma ilmiy merosida islom manbalarida uchraydigan alohida soʻzlarning sharhiga bagʻishlangan asarlar ham mavjud. Masalan, «al-Furuq va manʼu-taroduf» (الفروق ومنع الترادف – «Farqlar va maʼnodoshlikning yoʻqligi»), «Bayon al-farq bayna-s-sadr va-l-qalb va-l-fuod va-l-lubb» (بيان الفرق بين الصدر والقلب والفؤاد واللّب) – «Koʻks, yurak, koʻngil va ong soʻzlarining farqi») va «Tahsil nazoir al-Qurʼon» (تحصيل نظائر القرآن – «Qurʼonning purmaʼno soʻzlari yigʻindisi»), asarlarida Qurʼon va hadislarda uchraydigan soʻzlarning nazariy va lugʻaviy uslublari orqali sharhlanishiga ahamiyat qaratilgan. Bunda oʻzakdoshlarning qiyosiy tahlili, soʻzning asl va koʻchma maʼnolari, oʻzakning mazmun hosil qilishda birlamchi ekani, shuningdek, salbiy va ijobiy tusga ega boʻlgan bir maʼnodosh soʻzlar tahliliga alohida eʼtibor qaratilgan.

Bundan tashqari, Hakim Termiziyning kichik masalalarni oʻzida jamlagan bir nechta «Masoil» (المسائل – «Masalalar») toʻplamlari ham mavjud boʻlib, ularning

⁶ Qarang: Худжвири, Али ибн Усман. Раскрытие скрытого за завесой (Кяшф аль-махджу́б) Критический текст. Жуковский В. – Ленинград: Государственная академическая типография, 1926.–С. 178.

⁷ Qarang: Termizlik olimlar asarlarining jahon fondlaridagi qoʻlyozmalari katalogi. – Toshkent: Fan, 2018. B. 138.

⁸ At-Termiziy al-Hakim, Muhammad ibn Ali. Kitob fihi tafsir sura al-Fotiha va oyot min sura al-Baqara. Koʻniya qoʻlyozma asarlar kutubxonasi fondi. Qoʻlyozma. Inv. № 143. . – S. 32a.

ba'zilar Qur'oni karim oyatlari va hadislardagi ayrim so'z va jumalarning sharhiga bag'ishlangan. Bular sirasiga «Tafsiru qavlihi: «Huval-Avvalu val-Oxiru vaz-Zohiru val-Botinu» (تفسير قوله هو الأول والأخر والظاهر والباطن) – «Alloh taoloning «U Avvaldir va Oxirdir, Zohirdir va Botindir», degan gapining tafsiri»), «Mas'ala: qola Alloh: «v-Allohu ya'lamu mutaqallabakum va masvokum» (مسألة: قال الله: وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ) – «Allohning: «Alloh kezadigan va boradigan joylaringizni bilur», degani borasidagi masala») kabi asarlarni kiritish mumkin. Ushbu kichik hajmdagi sharhlarni Qur'on oyatlarining saylanma tafsiri, deb atasa bo'ladi. Ularda ham uslub jihatidan lug'aviy va tahliliy yondoshuv ustunlik qiladi.

Hakim Termiziyning hadis sharhiga bag'ishlangan yirik hajmdagi asari bu «Navodir al-usul»da (نوادير الأصول – «Kamyob usullar») bo'lib, undan muallifning matnlarni sharhlash borasidagi qarashlari haqida to'liq tasavvur hosil qilish mumkin. Olim mazkur kitobini ta'lif etishda so'zlarni leksikografik sharhlash, matnni boshqa matn bilan qiyoslash, lug'aviy tahlil, nufuzli olimlarning fikrlaridan iqtibos keltirish, matnga doir barcha ma'lumotlarni jamlab tahlil qilish uslublaridan foydalangan. Ayni yondoshuvlar «al-Amsol min al-Kitob va-s-sunna» (الأمثال من الكتاب والسنة) – «Qur'on va hadisda kelgan masallar») asarida ham oyat va hadislardagi majoziy yoki nodir jumalarning ma'nosini ochib berishda muvaffaqiyatli qo'llanilgan.

Yuqorida sanab o'tilgan asarlarning barchasida Hakim Termiziyning islom manbalari sharhi, Qur'on ilmlari, ayniqsa, oyatlar tafsiri, hadislar sharhi borasida samarali ijod qilganini ko'rsatadi. Shuningdek, lug'at va lug'atshunoslik nazariyasi, arab tili leksikografiyasi rivojiga qo'shgan hissasining ko'lamini ochib beradi. Olimlar tomonidan bu borada Hakim Termiziy qo'llagan uslublar ko'p jihatdan o'ziga xos bo'lib, o'zidan oldingi va keyingi mualliflarning asarlariga katta ta'sir ko'rsatgani qayd etilgan.

Yuqorida keltirilganlardan Hakim Termiziy o'z davrida islom manbalari sharhi va talqini hamda tafsir va ta'vil sohasiga salmoqli hissa qo'shgan yetuk alloma ekani ma'lum bo'ladi. Uning asarlaridagi so'zlar shakllangan an'anaga ko'ra, ham lug'aviy, ham atamaviy jihatdan sharhlangan. Ushbu uslub keyingi davr olimlari asarlarida dominantlik kasb etgan. Ayrim hollarda so'zlarning etimologiyasiga ham e'tibor qaratilgan. Aksar hollarda esa, oyat va hadislardan misol keltirish orqali izohlangan. Barcha asarlarda oyat va hadislardan ko'zlangan maqsad, ularda kelgan so'zlarning asl mohiyatini ochib berishga alohida e'tibor qaratilgan. Mazkur asarlarni o'rganish va tadqiq etish islom manbalarining, ayniqsa, Qur'on matnining tafsiri va talqini ilk davrlarda qanday amalga oshirilganini ochib berishga xizmat qiladi. Zero, Hakim Termiziy sharhlari mintaqamizda yozilgan asarlar ichida davriy jihatdan birlamchilik kasb etadi.

«Vujuh va nazoir» ilmining shakllanishi tarixi va Qur'onni anglashdagi o'rni», deb nomlangan ikkinchi paragrafda «Tahsil nazoir al-Qur'on» asari mansub bo'lgan Qur'on ilmlari tarmog'i – «vujuh va nazoir» (ma'nolar va shakldoshlar) ilmining shakllanishi tarixi, ushbu ilmning predmeti va bugungi kundagi nazariy va amaliy ahamiyati yoritilgan. Xususan, «vujuh va nazoir» ilmi tarixi barcha islom ilmlari qatorida ilk islom davrida vujudga kelgani, rivoji va hozirgi kundagi tadqiqotlarda qanday o'rin tutgani yoritilgan.

Qur'ondagi ayrim o'rinlar ilk islom davridayoq izohtalab bo'la boshlagan. Bu holatning turlicha sabablari bayon qilingan. Xususan, Qur'onda arab qabilalari orasida keng tarqalgan turli lahjalardagi so'zlarning aralash kelishi, ayrim o'rinlarda majoz qo'llanilishi sahobiylarda muayyan oyatlarning tushunilishida qiyinchilik tug'dirgan. Muhammad (s.a.v.) tiriklik chog'ida tushunilmay qolgan oyatlar yoki oyatlarda kelgan jumla va so'zlarning ma'nosini bevosita Payg'ambarning o'zidan so'rab, bilib olish imkoni bo'lgan. Keyinchalik ushbu qisqa izohlarni o'z ichiga olgan hadislar to'planib, Qur'on oyatlarini izohlashga bag'ishlangan mumtoz islom fanlaridan biri bo'lmish tafsir ilmiga asos sifatida xizmat qilgan.

Payg'ambar (s.a.v.) vafotidan so'ng ham Qur'ondagi ayrim so'zlarni izohlash va sharhlash ishlari davom etgan. Xususan, Qur'on tarjimoni nomi bilan mashhur sahobiy Abdulloh ibn Abbos (vaf. 687 y.) arab she'riyati bilimdoni sifatida ko'plab kamyob so'zlarning ma'nolarini ochib berilishiga katta hissa qo'shgan⁹. Buning uchun arab lahjalari va johiliyat davri she'riyatidan yaxshi xabardor bo'lish talab etilgan. Ba'zi hadislarda «nazoir al-Qur'on» birikmasi qo'llanilgan bo'lib, mazkur hadislarda Qur'onning hajman bir-biriga o'xshash suralari «nazoir», deb atalgan. Ulardan birida Abdulloh ibn Mas'ud, jumladan, shunday deydi: «Men Rasululloh (s.a.v.) har rak'atda ikkitadan, o'n rak'atda yigirmata sura qilib, qo'shib o'qigan «nazoir»larni aniq bilaman»¹⁰. Ushbu hadisning boshqa uzun matnida Qur'onning «mufassal», deb nomlanuvchi an-Najm, ar-Rahmon kabi suralari nazarda tutilgani bayon qilingan¹¹. Ya'ni bu o'rinda shaklan emas, balki, hajman o'xshashlik «nazoir» atamasi bilan atalgan. Demak, aytish mumkinki, «nazoir» atamasi sahobiylar davridayoq o'ziga xos Qur'onga oid atama sifatida qo'llanila boshlagan.

«Vujuh» atamasi ham ayni ma'noda boshqa bir hadisda keltiriladi. Ushbu sohada ilk to'liq asar bitgan, deb hisoblanuvchi Muqotil ibn Sulaymon (vaf. 767 y.) «al-Vujuh va-n-nazoir fi-l-Qur'on al-azim»da o'z sanadi bilan marfu', ya'ni sanadi Payg'ambargacha ko'tarilgan hadisni o'z asariga muqaddima o'laroq rivoyat qilib keltirgan: «Kimsa Qur'ondagi ko'plab vajhlarni anglab yetmaguncha fiqhda to'liq faqih bo'la olmaydi»¹².

Ushbu hadis, ayni sanad bilan Badruddin Zarkashiyning (1344-1392) «al-Burhon fi ulum al-Qur'on», Jaloluddin Suyutiyning (1445-1505) «al-Itqon fi ulum al-Qur'on» asarlarida ham keltirib o'tilgan. Mazkur hadis Imom Ahmad tomonidan boshqa sanad bilan ham rivoyat qilingan. Hadis matnidagi «vajhlar» (vujuh) so'zi nimani anglatishi noaniq qolgani uchun, Muqotil ibn Sulaymon uni bir so'zning ko'plab ma'nolarini bildiruvchi atama sifatida anglagan va aynan shu maqsadda keltirgan, deyish mumkin. Imom Suyutiy esa bu hadisdan maqsad, botiniy ma'nolar bor ekaniga ishora, deydi¹³.

⁹ Qarang: Obidov R. Qur'on, tafsir va mufasssirlar. – Toshkent: Movarounnahr, 2003. – B. 39-42.

¹⁰ An-Navaviy. Al-Minhoj – sharhi Sahihi Muslim ibn Hajjoj. – Qohira: 1929. – T.6. – S. 106

¹¹ Ahmad Abdurrahmon. Al-Fath ar-Rabboniy li-tartibi Musnadi al-Imom Ahmad. Qohira: Dor ihyo at-turos al-arabiy. Nashr yili ko'rsatilmagan. –T. 3. – S. 212.

¹² Muqotil ibn Sulaymon. Al-Vujuh va an-nazoir fi-l-Qur'on al-azim. – Bag'dod: Markaz Jum'a al-Majid li-s-saqofa va at-turos, 2006. – S.19.

¹³ As-Suyutiy, Jaloludin. Al-Itqon fi ulum al-Qur'on. – Bayrut: Muassasa ar-risola, 2008. – S. 301.

Tadqiqot natijasiga ko'ra, «vujuh» va «nazoir» atamaları Qur'on ilmlari bilan bog'liq istiloh o'laroq hadislarda uchrashi ushbu ilm ilk islom davridayoq yuzaga kela boshlaganini va islom ilmari orasida alohida o'ringa ega bo'lganini ko'rsatadi. Bu o'rinda «nazoir», deb muayyan so'zning Qur'onda bir xil shakl va «harakat» – diakritik belgilar bilan kelishi, ya'ni shakldoshligi bo'lsa, «vujuh» o'sha so'zning farqli ma'nolarni aks ettirishidir. Qur'onda bir so'zning ko'plab ma'nolarda qo'llanilishi uning «e'joz» – mo'jizakorlik xususiyatini aks ettirgan. Shu bilan birga, bu holat ta'vil ilmining nazariy asosi bo'lib xizmat qilgan. «Vujuh va nazoir» ilmini an'anaviy qur'onshunoslikning Qur'ondagi omonimlar va ularning ma'nolarini qamrab oluvchi tarmog'i, deb nomlash mumkin.

Birinchi bobning «Vujuh va nazoir» ilmida ijod qilgan olimlar va unga oid asarlar tahlili» nomli uchinchi paragrafida «vujuh va nazoir» ilmiga asos solgan, uni tizimlashtirgan va bu ilmida ilk bora to'liq asarlar ta'lif qilgan olimlar ilmiy faoliyati va ularning asarlari tahlili o'rin olgan bo'lib, tahlil natijasida mazkur ilmning tadrijiy rivoji va turli davr olimlarining yondoshuvlari aniqlandi.

«Kashf az-zunun»da sahobiy Ibn Abbosning (vaf. 687 y.) mavlosi Ikrima ibn Abdulloh (vaf. 723 y.) tegishli «vujuh va nazoir» ilmiga oid asar mavjudligi zikr qilingani ma'lum¹⁴. Demak, «vujuh va nazoir» sohasida ilk bora sahobiy Ibn Abbos asar ta'lif qilgan bo'lib, undan tobeiyar Ikrima ibn Abdulloh Madaniy (vaf. 723 y.) hamda Ali ibn Abu Talha (vaf. 760 y.) rivoyat qilganlar. Biroq, ayrim tadqiqotchilar alohida asar sifatida zikr etadigan Ikrima va Ali ibn Abu Talhaning asarlari aslida sahobiy Ibn Abbosga mansub asarning turli rivoyatlari bo'lgan, deb taxmin qilish mumkin. Davriy jihatdan keyingi o'rinda tobeiy Muhammad ibn Soib Kalbiyni (vaf. 763 y.) ham sanab o'tilgan.

Yuqorida sanab o'tilgan mualliflarning «vujuh va nazoir»ga oid asarlari yetib kelmagani bois, hozirgi kunda ushbu yo'nalishdagi eng qadimiy manba Muqotil ibn Sulaymonning (vaf. m. 767 y.) «al-Vujuh va-n-nazoir fi-l-Qur'on al-azim» asari, deb e'tirof etiladi. Muqotil ibn Sulaymondan keyin «vujuh va nazoir» sohasiga bag'ishlangan eng qadimgi manba Horun ibn Muso an-Nahviyga (vaf. 786 y.) mansub «al-Vujuh va an-nazoir fi al-Qur'oni-l-karim» nomli asardir. Keyingi o'rinda Yahyo ibn Salomning (741-815) «at-Tasorif» va Hakim Termiziyning «Tahsil nazoir al-Qur'on» asaridir.

Ibn Javziy Muqotil ibn Sulaymondan keyin yashab ijod qilganlar qatorida Abbos ibn Fazl Ansoriy (vaf. 802 y.), Matruh ibn Shokir (vaf. 894 y.), Abdulloh ibn Horun Hijoziy, Abu Bakr Naqqosh (vaf. 962 y.), Abu Abdulloh Domg'uniy (vaf. 1085 y.), Abu Ali Banno (vaf. 1088 y.), Abu Hasan Zog'uniy (vaf. 1133 y.) kabi shaxslarning nomini sanab o'tgan va «vujuh va nazoir» ilmida barcha narsani jamlagan boshqa birortasini bilmasligini qayd etgan¹⁵.

Shu bilan birga, Ibn Javziy asarlari bizgacha yetib kelgan «al-Vujuh va-n-nazoir fi-l-Qur'oni-l-karim» nomli asar muallifi Horun ibn Muso (vaf. 787 y.), «at-Tasorif» asarini yozgan Yahyo ibn Salom (vaf. 816 y.), «Tahsil nazoir al-Qur'on»

¹⁴ Yahyo ibn Salom. At-Tasorif. H. Shalabiy tadqiqoti. – Tunis: Dor at-Tunisiya lin-nashr, 1979. – S. 13.

¹⁵ Ibn al-Javziy. Nuzhat al-ayun an-navozir fi ilm al-vujuh va an-nazoir. – Bayrut: Muassasa ar-risala, 1987. – S 83-84.

asarini ta'lif etgan Hakim Termiziy va «Vujuhu-l-Qur'on» muallifi Ismoil ibn Ahmad Hiriy (vaf. 1039 y.) nomlarini keltirib o'tmagan.

Misrlik olim Salvo Muhammad al-Avo «vujuh va nazoir» ilmidagi o'n uchta (13) muallifning kitobi yetib kelgan, shundan yettitasi (7) chop etilgan bo'lib, qolgani qo'lyozma holatida ekanini, bundan tashqari, nomi ma'lum, ammo o'zi yetib kelmagan yoki hali topilmagan, deb hisoblanuvchi asarlar ham mavjudligini ta'kidlaydi¹⁶. Yana bir misrlik tadqiqotchi Nuruddin Munajjid umumiy hisobda ma'lum bo'lgan 35ta asar va muallifni sanab chiqqan. Ularning davriy jihatdan eng i hijriy o'n to'rtinchi asrga oid bo'lib, Abdulhodiy Anboriyga (vaf. 1888 y.) tegishli¹⁷.

Bundan ma'lum bo'ladiki, o'z vaqtida «vujuh va nazoir» ilmida asar yozgan olimlar ko'p bo'lgan, ammo ularning asarlari, ba'zan, bir-biriga ma'lum bo'lmagan. Shuningdek, ayrimlari hozirgi davrgacha yetib kelmagan bo'lsada, o'z vaqtida muayyan ilmiy doiralarda ma'lum bo'lgan.

Muqotil ibn Sulaymon «nazoir»larni sanashda eng avval «al-hudā» so'zidan boshlab, so'ngra «al-kufr», «ash-shirk», «savā», «al-maraz», «al-fasād», so'zlarining sharhi bilan davom etib ketgan. Ro'yxat nega aynan bu tartibda ketganiga biror yerda izoh berilmagan. Haqiqatga yaqinrog'i, ushbu tartib, mazkur so'zlarning Qur'onning dastlabki betidan ketma-ketma uchray boshlashiga asoslansa kerak. Masalan, «al-hudā» Baqara surasining 1-oyatida kelsa, «al-kufr» (o'zagi), «savā» ayni suraning 6-oyatida, «al-maraz», «al-fasād» 10 va 11-oyatlarida keladi va bundan avval uchramaydi. Biroq ayni tartib muntazam emas, chunki ro'yxatda uchinchi sanalgan «ash-shirk» so'zi ularning orasida uchramaydi. Muqotil ibn Sulaymonga izdosh maqomidagi Horun ibn Muso, Yahyo ibn Salom va Hakim Termiziy ham aynan shu tartibni asos qilib olganlar.

Dissertasiyaning «**Tahsil nazoir al-Qur'on**»ning manbashunoslik tadqiqi» deb nomlangan ikkinchi bobining «*Asar qo'lyozmalarining qiyosiy tahlili*» nomli birinchi paragrafida «Tahsil nazoir al-Qur'on» asarining Iskandariya va Qohira fondlarida saqlanayotgan qo'lyozma nusxalarining o'ziga xos xususiyatlari tahlil qilingan.

«Tahsil nazoir al-Qur'on» asarining hozirgi kunda ikkita qo'lyozmasi ma'lum bo'lib, ulardan qadimiy nusxasi Misrning Iskandariya shahridagi Baladiya kutubxonasida 3585ج/II raqam ostida saqlanadi. Mazkur qo'lyozma muallifning boshqa asarlari bilan bir jildda bo'lib, ushbu to'plamdan uning «al-Masoil al-maknuna» (Yashirin masalalar, 3585ج/I) va «Kitob ar-radd ala-l-muattila» (Muattila firqasiga raddiya, 3585ج/III) asarlari ham o'rin olgan. Ya'ni, «Tahsil nazoir al-Qur'on» asari to'plamda «al-Masoil al-maknuna» va «Kitob ar-radd ala-l-muattila» asarlarining o'rtasida joylashgan. Ayni joylashuv asarning nisbatan benuqson saqlanib qolishiga hal qiluvchi omil bo'lib xizmat qilgan.

To'plamning kotibi Abu G'onim Muhammad ibn Hibatulloh ibn Muhammad ibn Hibatulloh ibn Ahmad ibn qozi Abu-l-Fazl Ibn al-Adim al-Uqayliy al-Halabiy (vaf. 1262 y.) bo'lib, u Abu Jiroda va Ibn Adim nomlari bilan tanilgan. Ibn Adim

¹⁶ Al-Avo S.M. al-Vujuh van-nazoir fil-Qur'on al-karim. – Bayrut: Dor ash-shuruq, 1998. – S. 20.

¹⁷ Munajjid N.M. al-Ishtirok al-lafziy fi-l-Qur'on al-karim: bayna-n-nazariya va-t-tatbiq. – Damashq: Dor al-fikr, 1999. – S 76-82.

tarixchi, faqih, muhaddis, xattot sifatida juda mashhur shaxs bo'lib, u haqida Yoqut Hamaviy (1178-1229) ham batafsil ma'lumotlar berib o'tgan. Ibn Adim Hakim Termiziyning hozirga qadar saqlanib qolgan aksar asarlari kotibi sifatida ham mashhur.

To'plamdan joy olgan asarlarning barchasi bir vaqtda bir kotib tomonidan hijriy-qamariy taqvimda 593-yilning 17-jumodi-l-ulo sanada ko'chirilgan bo'lib, bu milodiy 1197-yilning 13-apreliga to'g'ri keladi. Qo'lyozma to'lig'icha aniq-ravshan nasx xatida ko'chirilgan bo'lib, matn har bir betda 22 qator. O'lchamlari Iskandariya kutubxonasi katalogida 24x15,5sm, «Kitob ar-radd ala-l-muattila» nashrida esa 24x17sm, deb keltirilgan. Bunday ziddiyat qo'lyozma muqova bilan va muqovasiz o'lchanishining natijasida yoki boshqa bir sabab bilan yuzaga kelishi mumkin. Umumiy ko'rsatkichlarda katta farq yo'q. Asar yaxshi saqlangan, nuqsonsiz, namlik ta'siri o'tgan va teshilgan joylari bor. Jilddan bo'shab, uzilgan, oq qog'oz bilan yamalgan va oxirida ko'chgan joylari ham mavjud¹⁸.

Hozirgi kunda Baladiya kutubxonasining binosi avariya holatiga kelib qolagani sababli qo'lyozma fondi to'lig'icha Iskandariya kutubxonasiga o'tkazilgan va shular qatorida «Tahsil nazoir al-Qur'on»ning qadimiy nusxasi ham yangi kutubxonada saqlanmoqda.

«Tahsil nazoir al-Qur'on»ning yangi ko'chirilgan qo'lyozmasi (Qohira nusxasi) ham mavjud bo'lib, u «Doru al-kutub al-Misriyya» kutubxonasi fondida ب 19516 raqami ostida saqlanadi. Ushbu qo'lyozma nusxaning yuzaga kelishiga 3585 ج/II Iskandariya nusxasi asos bo'lgan. Misrlik olim H.Zaydonning ta'kidlashicha, ushbu nusxa xatolarga to'la bo'lib, buning sababi nusxa ko'chiruvchining matnni yaxshi tushunmaganiga borib taqaladi. Shunga qaramay, ushbu yangi qo'lyozmada eski asl nusxadagi Qur'on oyatlarining yozilishida yo'lga qo'yilgan ayrim kamchiliklar to'g'rilab ketilishiga alohida e'tibor qaratilgan. Asar 80 sahifadan (bet) joy olgan bo'lib, o'lchami 26x19 sm.

Qo'lyozma hotekis nasx xatida ko'chirilgan va tinish belgilari bor. Oq (bo'sh qoldirilgan) o'rinlari bor, ularning yoniga hoshiya sifatidan «asl nusxada oq», deb yozib ketilgan. Ko'chirib tugatilgan sana yakshanba kuni 12-jumodi-l-ulo, hijriy 1355-yil. Bu sana milodiy 1936-yil 30-avgustga to'g'ri keladi. Kotibi Mahmud Hamdiy «Dor al-kutub al-Misriyya»ning moliyasi asosida (buyurtmasiga ko'ra) ko'chirgan¹⁹. Qo'lyozmaning barcha betlari raqamlangani tufayli varaqlarni «a» va «b» betlarga ajratishga ehtiyoj qolmagan. Asar boshlangan 2-betdagi satrlar soni duo jumlasini va basmala bilan qo'shganda 20 qator, qolgan betlardagi satrlar soni 21 qatordan iborat; har bir bet poygir bilan ta'minlangan.

«Manba matnining o'ziga xos xususiyatlari» deb nomlangan ikkinchi paragrafida «Tahsil nazoir al-Qur'on» asari matnining olimlar va tadqiqotchilar tomonidan tadqiq qilinishi va 1969 yilda H.Zaydon tomonidan tayyorlangan zamonaviy nashridagi muammolar tahliliga bag'ishlangan.

¹⁸ Fihris maxtutot baladiyyati-l-Iskandariya (Iskandariya Baladiyasi qo'lyozmalari katalogi). –Iskandariya: al-Hay'atu-l-omma li-maktabati-l-Iskandariyya, 1998. – B. 333; at-Termiziy, al-Hakim. ar-Radd ala-l-muattila. – Tadqiqotchilar guruhi nashrga tayyorlagan. – Giza: ar-Ravza li-n-nashr va-t-tavze', 2017. – B. 50.

¹⁹ at-Termiziy, al-Hakim. ar-Radd ala-l-muattila. – Tadqiqotchilar guruhi nashrga tayyorlagan. – Giza: ar-Ravza li-n-nashr va-t-tavze', 2017. – B. 51.

«Tahsil nazoir al-Qur'on» asarining yozilish sababi – Hakim Termiziyning qo'liga «vujuh va nazoir» borasida yozilgan bir kitob tushib qolganidir. Uning «*biz Qur'on nazoiri borasida bitilgan bu kitobga boqqach, bir so'z ko'p vajhlarda tafsir qilinganini ko'rib, o'ylanib qoldik*», degan gapidan faqat shuni tushunish mumkin. Termiziy ushbu kitobni diqqat bilan ko'rib chiqib, uning uslubiga tanqidiy yondoshadi. Birgina so'z o'zining o'zagiga mutlaqo aloqasi bo'lmagan ma'nolarni anglatishi mumkinligiga e'tiroz bildiradi. Ammo, u kitobning nomi va mullifi haqida hech qanday ma'lumot keltirib o'tmagan. Biroq, matndagi ishoralardan ko'rishimiz mumkinki, H.Zaydon shartli ravishda ajratib chiqqan boblar aynan o'sha noma'lum asarga asoslangan. Hatto ba'zi o'rinlarda iqtiboslar ham keltirilgan.

«Tahsil nazoir al-Qur'on»ga asos bo'lgan manbani aniqlash bo'yicha biror tadqiqot ishi amalga oshirilmagan. Ayrim tadqiqotchilar bu noma'lum asar «vujuh va nazoir» bo'yicha ilk to'liq asar yozgan Muqotil ibn Sulaymonning «al-Vujuh va-n-nazoir fi-l-Qur'oni-l-azim» nomli asari bo'lishi mumkinligini taxmin qilganlar. Masalan, misrlik olim M.Juyushiy, g'arblik olim P.Nviya, marokashlik tadqiqotchi X.Zahriy ham shu fikrga tayanganlar. Biroq «Tahsil nazoir al-Qur'onga» asos bo'lgan asar Muqotil ibn Sulaymonga tegishli, deb keskin xulosa chiqarishga hech qanday jiddiy asos yo'q. Zotan, ular bir-biriga faqat taqlidan ergashganida barcha asarlarning nafaqat shakli, balki, tarkibi va mazmuni ham bir xil bo'lgan bo'lar edi. Ammo asarlarda faqat shakliy o'xshashlik mavjud bo'lib, tarkibiy jihatdan bir-biridan keskin farq qiladigan o'rinlar mavjud.

Hakim Termiziydan ilgari «vujuh va nazoir»ga bag'ishlangan asar yozgan olimlarni davriy jihatdan sanaladigan bo'lsa, eng avval Muqotil ibn Sulaymon (vaf. h. 150/767 m.), so'ng, Horun ibn Muso (vaf. h. 170/787 m.), so'ngra, Yahyo ibn Salom (vaf. h. 200/816 m.) keladi. Ushbu mualliflarning asarlari uslub jihatidan bir xil yo'ldan ketgan, ya'ni so'zlarning Qur'onda ketma-ketma uchray boshlashiga qarab tartiblangan. Ushbu asarlarni o'zaro solishtirish natijasida Hakim Termiziy keltirgan «nazoir»lar ro'yxatiga eng ko'p muvofiq keladigan asar Muqotil ibn Sulaymonning emas, balki Horun ibn Musoning «al-Vujuh va-n-nazoir fi-l-Qur'oni-l-karim» asari bo'lib, unda yetmish sakkizta (78) so'z Termiziy ro'yxatiga muvofiq kelgani ma'lum bo'ladi. Eng kam muvofiq keladigani esa Yahyo ibn Salomning «at-Tasorif» asari bo'lib, o'ttiz ikkita (32) so'z qaytarilgan. Muqotil ibn Sulaymonda esa ellik yettita (57) so'z muvofiq kelgan. Biroq, «al-xavf», «as-salāt», «an-nās» so'zlari Horun ibn Musoda uchramaydi. Muqotil ibn Sulaymon va Yahyo ibn Salomda esa uchraydi. Bir dona «ar-radā» so'zi esa faqat Hakim Termiziyda uchraydi. M.Juyushiyning Hakim Termiziy Muqotil ibn Sulaymonning asarini o'qib, uning yo'nalishida o'xshatma qilib asar yozgani haqidagi xulosasi, garchi, tadqiqoti natijasi sifatida taqdim etilgan bo'lsa ham noto'g'ri. P.Nviyaning noma'lum asar Muqotil ibn Sulaymon yoki uning asariga juda o'xshash asar ekani haqidagi fikri faqat shakliy o'xshashlikka asoslangan. Shakliy o'xshashlik esa umumiy asar tuzilishidagi umumiy an'anaga tayanilishdan kelib chiqqan.

Misrlik olim H.Zaydon asarni nashrga tayyorlash jarayonida foydalanish uchun oson va qulay manba yaratish ustida ish olib borgan. Bundan ayon bo'ladiki, uning maqsadi sof ilmiy nashr emas, ko'proq zamonaviy ommabop nashr tayyorlash

bo'lgan. Natijada, haqiqatan ham o'qib foydalanish uchun qulay zamonaviy nashr yuzaga kelgan. Ammo, ilmiy istifoda uchun zarur bo'lgan asl qo'lyozmadagi betlar ko'rsatkichlari kiritilmagan. Oqibatda, ushbu nashrdan foydalanmoqchi bo'lgan tadqiqotchiga qo'lyozmaning asos xususiyatlari qorong'uligicha qoladi. Buning ustiga tinish belgilari, boblarga ajratish va raqamlash ishlari ham ayrim o'rinlarda qo'shimcha noaniqliklarni yuzaga keltirgan. Izohlar va aniqlik kiritishlar ham muntazam emas. Ba'zan oyatga tayanilgan ishora va hadislarining manbasi kiritilishi lozim bo'lgan o'rinlarda roviylarning tarjimai hollari bilan cheklanilgan o'rinlar bor.

Hakim Termiziy asarning birinchi bobini «*uning «al-Hudā» o'n sakkiz «vajh» uzra kelgan» degan so'ziga kelsak», deb, o'zida mavjud bo'lgan boshqa asardan iqtibos keltirish bilan boshlaydi. H.Zaydonning asarni boblarga bo'lish va raqamlashdagi uslubi birinchi bobdan boshlab chalkashlikni yuzaga keltirgan. Chunki nashrda (وَذَلِكَ مِثْلُ قَوْلِهِ) so'zlaridan keyin ikki ustma-ust nuqta (:) qo'yilib, past qatordan «al-hudā» (الْهُدَى) so'zi «1» raqami bilan raqamlanib, bob nomi sifatida ko'rsatilgan va tabiiyki jumla bo'linib qolgan. Natijada Hakim Termiziy keltirgan iqtibos matnda ko'zga tashlanmay qoladi va, deyilgan jumla go'yo Termiziyga tegishlidek aks etadi. Termiziyning o'zi esa «al-hudā» so'zining o'n beshtagina vajhini sanab o'tgan. Oqibatda bobning boshlanishi va tarkibiy tuzilishida mantiqiy uzilish yuzaga kelgandek tasavvur hosil bo'ladi. Shuning uchun ushbu uslub barcha o'rinlarda ham muvaffaqsiz chiqqan, deb bo'lmaydi.*

Nashrning sanab o'tilgan va boshqa ayrim jihatlari tadqiqotchini bir qarashda chalg'itishi mumkin. Buning oldini olish uchun matnga kiritilgan raqamlar va boblarga bo'linishni olib tashlab o'qish maqsadga muvofiq bo'ladi. Shu jihatdan asarni nafaqat manbashunoslik, balki, matnshunoslik nuqtai nazaridan ham o'rganilishi nihoyatda muhim. Bu esa birinchi navbatda, «Tahsil nazoir al-Qur'on» asarining mavjud qo'lyozmalari asosida ilmiy-tanqidiy matnini yaratish kerakligini, so'ngra uning asosida asar tarjimasini amalga oshirish lozimligini anglatadi. Asarning tarjimasini zamonaviy nashriga qarab amalga oshirish maqsadga muvofiq emas. Zamonaviy nashr qo'lyozmadan ko'plab prinsipial masalalarda farq qiladi va bu hatto arab tadqiqotchilarni ham xato xulosalar chiqarishiga sabab bo'ladi. Shu sababdan asarning ilmiy-tanqidiy matnini yaratishga zarurat mavjud.

Dissertatsiyadagi «**Tahsil nazoir al-Qur'on»dagi Qur'on ilmlariga doir uslublarning ahamiyati», deb nomlangan uchinchi bobning «Asarda qo'llanilgan sharhlash uslublari tahlili», deb atalgan birinchi paragrafida Hakim Termiziyning «Tahsil nazoir al-Qur'on»ni ta'lif qilishda qo'llagan uslubi «vujuh va nazoir» bo'yicha asar yozgan boshqa mualliflarnikidan farq qilishi tahliliy xulosalar orqali ochib berilgan.**

Asarni tadqiq qilish jarayonida quyidagi qisqa umumlashgan xulosalarni aytish mumkin: a) asar raddiya uslubida yozilgan; b) asarning yuzaga kelishiga boshqa bir asar sabab bo'lgan; v) asarda qo'llanilgan uslub ilgari kuzatilmagan; g) asar uslubi keyingi davrlarda takrorlanmagan.

Hakim Termiziy asarning yozilish sababini uning qo'liga shu mavzudagi kitob tushib qolgani bilan izohlagan va undagi ayrim holatlarga raddiya tarzida birma-bir izohlar keltira boshlagan. U o'zidan avvalgi mualliflardan farqli ravishda muayyan

oyatda bu soʻz bunday maʼnoda kelgan, deb sanab ketavermasdan, masalaga nazariy yondoshgan. U har bir oʻrinda kelgan soʻz maʼnolari aslida soʻzning oʻzagida va mohiyatida mavjudligini isbotlashga harakat qilgan. Natijada, soʻzlarning turli maʼnolarni aks ettirish sabablari atroflicha sharhlana boshlagan.

Hakim Termiziyda ham, undan oldingi mualliflarda ham soʻzlarning joylashuvi muayyan tartibga ega, ammo bu tartibning sababi hech qayerda izohlanmagan. Hakim Termiziy «vujuh va nazoir» boʻyicha asar yozgan boshqa mualliflar kabi «nazoir»larni sanashni «al-hudā» (hidoyat) soʻzidan boshlagan. Soʻngra «al-kufr» (kufr), «ash-shirk» (koʻpxudolik), «savāʾ» (barobar), «al-maraz» (kasallik), «al-fasād» (buzgʻunchilik), soʻzlarining sharhi bilan davom etgan. Roʻyxat nega aynan bu tartibda ketganiga Hakim Termiziyda ham, uning salaflarida ham hech qanday izoh berilmagan. Qurʼon matni bilan solishtirish natijasida soʻzlar roʻyxati ularning Qurʼonning ilk sahifasidan oxiriga qadar uchray boshlashiga qarab tartiblangani aniqlandi.

Yaqin davrda «vujuh va nazoir»ga oid tadqiqot qilgan olimalardan Salvo M. Avoning fikricha, Hakim Termiziy, «raʼy» (aqlga tayanish) bilan tafsir qilish yoʻlini tutgan, «Tahsil nazoir al-Qurʼon» esa fikriy yoʻnalishdagi asar boʻlib, keyinchalik tilshunoslarning mazhabiga aylanib ketgan. S.Avo bu uslubning xossatan «vujuh va nazoir» mavzusida qoʻllanilishi oʻziga xos inqilob boʻlib, undan avval birorta muallifda kuzatilmagan, deya eʼtirof etadi. Marokashlik olim Xolid Zahriyning fikricha, Hakim Termiziyning barcha asarlarida u qaysi sohaga tegishli boʻlmasin, tilning taʼviliga eʼtibor qaratilgan. Bu maslak unda bosh yoʻnalish sifatida taʼvil oʻrin tutadi. Uning taʼvillari nafaqat lugʻaviy asosga, balki kashf va irfoniy-tasavvufiy poydevorga ham tayanadi. Hakim Termiziy taʼvilda aql va naqlning muvozanatini taʼminlashga harakat qilgan²⁰. Turk olimi S.Qoyaga koʻra, Hakim Termiziyning uslubi Qurʼon atamalarini tasavvufiy anglashinuviga zamin hozirlashi lozim edi. Alloma filologik tahliliy yondoshuv bilan diniy-mistik – ishoriy-botiniy yondoshuvni oʻzaro muvozanatga keltirishga zamin hozirlagan. Hakim Termiziyning sharhlash yondoshuvida asosiy masala soʻzlarning «tamal maʼnosi»ni belgilab olish ekanini qayd etadi. Hakim Termiziyning «tamal maʼno» tushunchasi bir soʻzning turli maʼnolarda turlanishiga eng asosiy omil sifatida oʻrtaga chiqadi²¹.

Hakim Termiziyning oʻz asarida asosiy urgʻuni arab tilidagi muayyan bir soʻz hech bir sababsiz bir necha maʼnolarni anglatma olmasligiga qaratgan²². Yaʼni u omonimiyani rad etadi. Uningcha, soʻzlarning bir shaklga ega boʻla turib boshqa-boshqa maʼnolarni anglatishi soʻzning oʻzagida aynan shu maʼnolarni tasdiqlovchi xususiyatlar mavjud ekaniga borib taqaladi. Mazkur uslub bilan Hakim Termiziy oʻzidan ilgari uchramagan bir nazariyani ilgari suradi. U oʻz nazariyasini tushuntirish va asoslash uchun bir qancha uslublarni qoʻllaydi. Ulardan asosiylari quyidagilardir:

1. qisqa izoh;
2. lugʻaviy izoh;

²⁰ Zahriy X. – Tajalliyot al-burhon va haqiq al-irfon. – Dorulbayzo: Dor ar-rashod al-hadisa, 2009. – S. 26-29.

²¹ Kaya S. Hakîm etTirmîzîʼde vücûh ve nezâir. – Istanbul: Ragbet, 2016. – S. 156-159.

²² Zahriy X. Hakimu Xuroson va anis az-zamon. – Rabot: ar-Riyoza al-muhammadiyah lil-ulamo, 2013. – S. 103.

3. o‘zak va o‘zakdoshlar tahlili;
4. solishtirish;
5. diniy argumentasiya (oyat va hadislar orqali isbotlash);
6. batafsil izoh;

«Tahsil nazoir al-Qur‘on»da mazkur uslublar orqali Qur‘onda kelgan 81ta so‘zni «nazoir» o‘laroq keltirilib, (71ta ot, 8ta fe‘l, 2ta sifat) ularning umumiy hisobda 258ta «vajh»i, ya‘ni ma‘nosi sanab o‘tilgan.

Asardagi oxirgi so‘z «as-sabīl», ya‘ni yo‘l bo‘lib, shundan keyin qo‘lyozma kotibning xotimasi bilan tugaydi. Bunday noodatiy uzilish Hakim Termiziyning muallif xotimasi bilan tugagan boshqa asarlariga qiyoslaganda, biror sabab bilan tugallanmay qolgan yoki kotibga shunday holatda yetib kelgan, degan taxmini ilgari surishga asos bo‘ladi.

Uchinchi bobning «*Hakim Termiziyning tafsir va ta‘vil borasidagi qarashlari*» deb nomlangan ikkinchi paragrafida Hakim Termiziyning asarda qo‘llagan tafsir va ta‘vil uslublari batafsil yoritilgan.

Hakim Termiziy «Tahsil nazoir al-Qur‘on» raddiya berilayotgan asardagi so‘zlarga berilgan ma‘noni «tafsir qilingan» (مفسرة), muallifning so‘zidan iqtibos keltirayotganda esa, «so‘ngra uning tafsiri bundayligini topdik» (ثم وجدنا تفسيره) yoki «Ammo uning tafsiridagi gapiga kelsak» (أما قوله في تفسيره) qabilidagi jummalarni ishlatgan. Ya‘ni, u noma‘lum (anonim) asardan iqtibos keltirar ekan, undagi «vajh»lar bayon qilingan jummalarni tafsir, deb ataydi. Ammo, o‘zi biror so‘zning «vajhi»ni ya‘ni ma‘nosini bayon qiladigan bo‘lsa, uni «ta‘vil», deb ataydi. Mazkur holatni «az-zikr», «al-xavf», «as-salāt», «al-katb», «al-ma‘rūf», «at-tāg‘ūt», «ba‘sā‘u va zarrā‘u», «al-xāsirūn», «al-istitoat» kabi nazoirning sharhida ko‘rish mumkin.

Ayrim o‘rinlarda Hakim Termiziy o‘zi keltirgan fikrlarga nisbatan «tafsir» atamasini ham qo‘llagan. Mazkur jummalarga e‘tibor berib qaralsa, ulardan keyin jumlaning quvvatlovchi oyat keltirilganiga guvoh bo‘linadi. Ammo muayyan bir so‘zning «ta‘vili» deyilgan o‘rinlarda oyatdan misol keltirilmagan. Bundan kelib chiqadiki, alloma oyatlarning sharhiga nisbatan «tafsir» atamasini qo‘llagan hollarning barchasida oyat va hadislariga tayangan. Oyat sharhlari lug‘aviy tahlil va aqliy mushohadaga tayangan bo‘lsa, uni «ta‘vil» ekanini qayd etgan. Bu holat Imom Moturidiyning tafsir qat‘iy dalilga tayanishi, ta‘vil esa ehtimollardan munosibi tanlab olinishi to‘g‘risidagi qarashiga muvofiq keladi. Ayni muvofiqlik Hakim Termiziy «Tahsil nazoir al-Qur‘on»da ta‘vil va tafsirning farqini aniq ajratib qo‘llaganini ko‘rsatadi.

Hakim Termiziy ta‘vil tushunchasini mutlaq ijobiy ma‘noda bayon qiladi. Ta‘villarni anglovchilar Allohning nuri fazlidan nasibador, laduniy ilm (iste‘dod) sohiblari sifatida ko‘riladi. Ta‘vil quruq aqliy izlanishlarning mahsuli emas, balki, Allohning bandaga bo‘lgan marhamati natijasi o‘laroq, muayyan o‘rindagi Uning xohish-istagini anglashdir. Ammo ta‘vilni anglash mazkur ilmga loyiq darajadagi shaxslarning iqtidori doirasidagi masala bo‘lib, barcha ham bunday talabga javob bera olmaydi.

Hakim Tyermiziy Qur‘onda kelgan ta‘vilning birinchi vajhini tafsir (التفسير) bilan aynan bir ma‘noda, deb izohlaydi. Chunki ta‘vil Qur‘onda ma‘nosi yashirin

bo‘lib turgan o‘rinlardan to‘siqlarni ochib tashlaydi va so‘zning ma‘no-maqsadi oydinlashadi. Ta‘vilning Qur‘ondagi ikkinchi ma‘nosi (تعبير الرؤيا) tush ta‘biri²³ bo‘lib, Hakim Termiziy buni tushning ta‘bir qilishga va uni haqiqat tiliga o‘girib beruvchi ta‘birchiga muhtoj ko‘chma ma‘nodagi masallardan iborat ekani bilan izohlaydi. Ya‘ni ta‘bir qiluvchi Alloh tushda tashbeh yo‘li ila zarbulmasalini bergan ishining (أمر الله الذي ضرب أمثاله) mohiyatiga yetib boradi. Aynan o‘sha narsa ishning avvali (أول الأمر) bo‘lib, bu o‘rinda zarbulmasal ikkilamchidir. Ta‘vil ya‘ni ta‘bir qiluvchi uni «avvali»ga o‘giradi. «Avvali» esa «Lavh al-mahfuz»da taqdir qilingan narsadir²⁴.

Tush ta‘birining ta‘vil so‘zi bilan ifodalanishi sababi – ta‘bir qilinishi lozim bo‘lgan narsaning majoz va tashbeh yo‘li bilan ifodalanganidir. Ya‘ni ma‘nosi yuzaki, ochiq-oydin narsaning ta‘vilga ehtiyoji bo‘lmaydi. Tush esa majoz va tashbeh hamda zarbulmasallardan iborat. Uni «avvali»ga ya‘ni maqsadiga qaytarib, mohiyatini ochib berish esa ta‘vil, deyiladi. Bu qarashni qoida, deb olinadigan bo‘lsa, Qur‘ondagi mutashobeh oyatlar albatta ta‘vil qilinishi kerak, degan xulosa kelib chiqadi. Chunki mutashobeh ham zarbulmasal kabi majoziy ma‘noga ega bo‘lib, ularning zohiri mohiyatni ifoda qilmay, har ikkisida mohiyatni ochib berish zarurati mavjud. Yana bir muhim masala Hakim Termiziyda «vajh» va «vujuh» atamalarining ta‘vil bilan bog‘liqligida namoyon bo‘ladi. Ya‘ni Hakim Termiziyga ko‘ra «vajh» bu – so‘zning ta‘vilidir. Hakim Termiziyga ko‘ra ta‘vil bu – majozning haqiqatini, tashbehning mohiyatini, ishning maqsadini ochib berishdir.

«*Alloma e‘tiqodiy qarashlarining asar uslubiga ta‘siri*», deb atalgan uchinchi paragrafda Hakim Termiziyning aqidaviy yondoshuvlari va aqliy usullari hanafiy-moturidiylik ta‘limoti o‘rtasida uzviy bog‘liqlik borligini ochib berilgan. Hakim Termiziy ilmiy merosini o‘rgangan ayrim tadqiqotchilar uning Imom Moturidiy qarashlariga bevosita ta‘siri borligini qayd etganlar.

«Tahsil nazoir al-Qur‘on»da iymonning tasdiq ekaniga qat‘iy ishora qilinadi: «Tasdiqqa [kelsak] – chindan ham, bu o‘rinda iymon tasdiqqa evriladi. Chunki, tasdiq qalbning ishidir. Chindan ham, banda osoyishtalik va barqarorlik topgandan so‘ng tasdiq etadi. Barqarorlik va osoyishtalik mohiyatini anglash o‘sha tasdiqdandir»²⁵. Imonning tasdiqdan iborat ekani haqidagi qarashlar aynan hanafiy-moturidiy aqidasi yondoshuvini aks ettiradi. Bu borada Imom Moturidiyning «Kitob at-tavhid» asarida iymon tasdiqdan iborat ekani haqida bayon qilingan²⁶.

Hakim Termiziy aqlning imon masalasidagi ahamiyatini alohida qayd etadi. Unga ko‘ra, aql va tavhid nuri o‘zaro chambarchas bog‘liq narsalardir. Shirkning johiliyat (aqtsizlik, bilimsizlik), deb nomlanishi sababi ham aqlning tavhid bilan bir maromda mavjud bo‘lmasligi oqibatida yuzaga kelganidan ekani bayon qilinadi.

Bu o‘rinda aqlning imonni qabul qilishdagi o‘rni nihoyatda aniq va yuksak

²³ Qarang: Yusuf:44; 100. // Qur‘oni karim ma‘nolarining tarjima va tafsiri. Tarj. A.Mansur. – Toshkent: Toshkent islom universiteti, 2016.

²⁴ at-Termiziy, al-Hakim. – Tahsil nazoiri-l-Qur‘on. Nashrga tayyorlovchi Husniy Zaydon. – Qohira: Matbaatu-s-saoda, 1969. – B. 116.

²⁵ O‘sha manba. – B. 125.

²⁶ Al-Moturidiy, Abu Mansur Muhammad. Kitob at-tavhid. Nashrga tayyorlovchi B.To‘polo‘g‘li. – Istanbul: Irshod, 2018. – B. 441.

baholanishining guvohi bo'lish mumkin. Shu bilan birga imonsizlik aqlsizlik natijasi ekani to'g'risidagi nazariya aks tushuncha o'laroq aqlsizlik imonsizlikni keltirib chiqarishi ehtimolini taqozo etadi. Ko'pgina shirk amallarning manbai aqlsizlik, johillik, ma'rifatsizlik ekani namoyon bo'ladi. Shu jihatdan, Hakim Termiziy nazdida aql ulug' ne'matdir. Imon esa aqldan ham ulug'roq. Chunki birinchi bosqich, ikkinchi bosqichdan ko'ra quyi bo'ladi. Aql va imon birlashganda undan ham yuqori bosqich – siddiqlikka yetishiladi²⁷.

Alloma aqlning inson ongi va qalbini muvozanatda saqlash, shuningdek imon-e'tiqodining sofligini ta'minlashning asosiy omili sifatida ko'radi. Shu bilan birga, «Tahsil nazoir al-Qur'on»da islom, imon kabi e'tiqodiy tushunchalar hanafiy mazhabi nuqtai nazaridan yoritilgan. Hakim Termiziyning boshqa asarlarida ham ayni yondoshuv mavjudligini hisobga olgan holda, «Tahsil nazoir al-Qur'on» hanafiy mazhabi bo'yicha ta'vil qilish uslubiyatini yaratishdagi ilk harakatlardan biri bo'lgan, deyish mumkin.

XULOSA

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

1. Hakim Termiziy asarlarining ilmiy tahlili natijasida, olimning Qur'on ilmlari va tafsir (6 ta), hadis sharhi (1 ta), lug'at (4 ta) kabi islom manbalari sharhiga doir jami 11 ta asar yozgani aniqlandi. Mazkur asarlardan «Tafsir» (Fotiha va Baqara suralari tafsiri), «Tafsiru qavlihi: «Huval-Avvalu val-Oxiru vaz-Zohiru val-Botinu» (Hadid surasi 1 oyati tafsiri), «Mas'ala: qola Alloh: «v-Allohu ya'lamu mutaqallabakum va masvokum» (Muhammad surasi 1 oyati tafsiri), bevosita tafsirga doir ekani, «al-Amsol min al-Kitob vas-sunna», «Navodir al-usul» asarlarida esa Qur'onning ko'plab oyatlari tafsiri mavjudligi, lug'atga oid asarlarda asosan Qur'on va hadislarda uchraydigan so'zlar izohlangani, «Tahsil nazoir al-Qur'on» asari esa tafsir va ta'vil ilmi asoslariga doir manbadir. Hakim Termiziyning ilmiy merosi turli xil yo'nalishlarga oid bo'lib, islom manbalarini to'g'ri anglash masalalariga yechim berishda muhim ahamiyat kasb etadi.

2. «Vujuh va nazoir» (ma'nolar va shakldoshlar) ilmi ilk islom davrida shakllana boshlagan, sahobiy Ibn Abbos va uning shogirdlari Ikrima hamda Ali ibn Abu Talha orqali VIII asrga kelib Qur'on ilmlarining mustaqil tarmog'i sifatida to'liq shakllangan. Mazkur ilmga doir hozirgi kunga qadar yetib kelgan eng qadimiy manba aynan VIII asrga oiddir. «Vujuh va nazoir» ilmining oyatlarni tafsir va ta'vil qilishda ahamiyati katta bo'lib, unda Qur'ondagi ayrim tanlangan so'zlarning ko'pma'nolilik xususiyatlari o'rganilgan. Zamonaviy qur'onshunoslik va tilshunoslikda bu tarmoqqa shartli ravishda Qur'on lug'atining polisemiyasi – ko'pma'nolilik xususiyati, deb baho berilgan.

3. «Vujuh va nazoir» ilmiga oid barcha ma'lumotlarni jamlab ilk to'liq asar yaratgan olim Muqotil ibn Sulaymon (vaf. 767 y.) hisoblanadi. Uning «al-Vujuh va n-nazoir fil-Qur'on» asari hozirgi davrga qadar yetib kelgan eng qadimiy manbadir.

²⁷ Hakim Termiziy. Ma'rifatul asror. – Tarjimon A. Tursunov. – Toshkent: Movarounnahr, 2018. – B. 48.

Muqotil ibn Sulaymon tanlagan uslub soʻzlarning Qurʼonda ketma-ket uchrashi bilan bogʻliq boʻlib, keyingi davrlarda yaratilgan bir qancha asarlarga, xususan Hakim Termiziyning «Tahsil nazoir al-Qurʼon» asariga ham asos boʻlgan. Hakim Termiziyga qadar Horun ibn Muso (vaf. 787 y.) va Yahyo ibn Salom (vaf. 816 y.) «vujuh va nazoir»ga oid asar yozgani maʼlum. Mazkur uchta asar soʻzlarning tartibi boʻyicha «Tahsil nazoir al-Qurʼon» bilan bir yoʻnalishda boʻlib, sharhlash uslubida Hakim Termiziy asardan koʻzlangan maqsadni taʼvil qilish asoslarini ochib berishga qaratgan, natijada butkul unikal uslubdagi asar vujudga kelgan.

4. «Tahsil nazoir al-Qurʼon»ning ikkita qoʻlyozmasi aniqlangan boʻlib, har ikkisi boshqa asarlar bilan bir toʻplam tarkibida saqlanadi. Birinchi qadimiy nusxa Misrning Iskandariya shahri Baladiya kutubxonasida saqlanadi va u XI asrga oiddir. Uning kotibi mashhur tarixchi Ibn Adim boʻlib, uning yaxshi saqlangani sababi, toʻplamning oʻrtasidan joy olgani bilan bogʻliq. Ammo asarning anʼanaviy xotima qismi yoʻqligi, uning toʻliq saqlamagani yoki nihoyasiga yetmaganiga dalolat qiladi. Ikkinchi – XX asrga oid qoʻlyozma Misrning Qohira shahridagi «Dor al-kutub va-l-vasoiq»da (Kitoblar va hujjatlar uyi) saqlanib, unga Iskandariya nusxasi asos boʻlgan.

5. Asar qoʻlyozmalari XX asr oʻrtalaridan boshlab ilmiy tadqiq qilina boshlagan. Ammo tadqiqotchilar turli uslublarni tanlagani bois, ularning keltirgan maʼlumotlarida farqli jihatlar va noaniqliklar vujudga kelgan. «Tahsil nazoir al-Qurʼon»ning H.Zaydon tomonidan tayyorlangan zamonaviy nashri «nazoir»larning boblarga boʻlinishi, «vajh»larning bandlarga ajratilishi masalalarida qoʻlyozmadan keskin farq qiladi. Asarni tadqiq qilgan keyingi davr olimlari koʻp masalalarda aynan shu nashrga tayanganlari sababli, ularning tadqiqotlarida ham turli xil noaniqliklar va notoʻgʻri tushunilgan oʻrinlar vujudga kelgan. Shu sababdan asarning ilmiy-tanqidiy matnini yaratish va ayni matn asosida uning turli tillarga tarjimalarini amalga oshirish zarurati mavjud.

6. Hakim Termiziyning «Tahsil nazoir al-Qurʼon» asrida Qurʼonda kelgan soʻzlarni sharhlash uslubi oʻz davri uchun unikal boʻlib, undan avval ham keyin ham bunday uslub qoʻllanmagani bilan ajralib turadi. Asar «vujuh va nazoir»ga oid boshqa bir asarga raddiya sifatida yozilgan boʻlib, raddiyaga sabab boʻlgan manba hozirga qadar maʼlum emas. Hakim Termiziy «Tahsil nazoir al-Qurʼon»da «vujuh va nazoir»ga oid asarlarda qoʻllanilgan anʼanaviy uslubni tanqid qilgan va bu uslub Qurʼondagi koʻpmaʼnolilik sabablarini ochib bera olmasligini taʼkidlagan. Muammoning yechimi sifatida oʻzining oʻzak va asosiy maʼnoga tayanadigani nazariyasini ilgari suradi. Unga koʻra bir soʻzning bitta asosiy maʼnosi boʻlib, qolgan maʼnolari asosiy maʼnoning turli maʼnolarda jilolanishi natijasida yuzaga keladi, yaʼni har qanday turfa maʼnolar asosiy maʼnoning turli koʻrinishlaridir. Agar soʻzga berilayotgan maʼno oyat va hadis bilan quvvatlansa, uni tafsir deyiladi, boshqa turli uslublarda isbotlansa, taʼvil deyiladi.

7. «Tahsil nazoir al-Qurʼon»da soʻzlarning koʻpmaʼnolilik xususiyati taʼvil tushunchasi bilan bevosita bogʻliqdir. Qurʼonda kelgan bir soʻzning bir vaqtning oʻzida koʻplab maʼnolarni anglatishini bayon etishdan maqsad uni yuzaki tushunilishi bilan bogʻliq muammolarni hal qilishga qaratilganidir. Taʼvil esa aynan

shu kabi muammolarni hal qiladi. «Tahsil nazoir al-Qur'on»da ilk bora ta'vilning asoslarini yoritishga bo'lgan harakat ko'zga tashlanadi. Hakim Termiziy yoritgan ta'vil uslublaridan ayrimlari Imom Moturidiyning «Ta'vilot ahl as-sunna» asarida ham o'z aksini topgan.

8. «Tahsil nazoir al-Qur'on»da ayrim so'zlar aqidaviy atamalar sifatida sharhlangan. Ushbu atamalar hanafiy-moturidiylik aqidaviy ta'limoti bilan hamohang talqin qilingan. Xususan, imonga "qalb fe'li" sifatida ma'no berilishi, uning tasdiqdan iborat ekani, aqlning imonni anglashdagi muhim o'rni aqliy va naqliy dalillar asosida yoritib berilgan. Shu bilan birga, so'zlarning va aqidaviy atamalarning hamda ularning inson qalbida aks etishida aqlning o'rni beqiyos ekani ochib berilgan. Aql va naqlning uyg'unligi masalasi allomaning boshqa asarlarida ham o'z aksini topgani qiyosiy tahlil natijasida uning aqidada Abu Hanifaga ergashgani ma'lum bo'ladi.

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

1. «Tahsil nazoir al-Qur'on»ning Qur'on va tafsir ilmlarida muhim asarligidan kelib chiqib, «Hakim Termiziyning Qur'on va tafsir ilmiga qo'shgan hissasi» nomli monografiya tayyorlash;

2. Imom Termiziy xalqaro ilmiy tadqiqot markazi bilan hamkorlikda «Tahsil nazoir al-Qur'on»ning Hakim Termiziy Qur'on, tafsir va ta'vil ilmlariga oid qarashlarini jamlagan tayanch manba ekanini inobatga olgan holda asarning qo'lyozmalari asosida ilmiy-tanqidiy matnini yaratish hamda o'zbek tilidagi ilmiy-izohli tarjimasini amalga oshirish;

3. Hakim Termiziy ilmiy merosining islom olamidagi nufuzi va islom sivilizasiyasi shakllanishida katta ta'sirini inobatga olgan holda O'zbekiston xalqaro islom akademiyasi, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, Imom Moturidiy xalqaro ilmiy-tadqiqot markazi, shuningdek, barcha mahalliy hamda xalqaro turdosh tashkilotlar hamkorligida «Hakim Termiziy ilmiy-ma'naviy merosining islom ta'limoti shakllanishidagi o'rni» mavzusida xalqaro ilmiy-amaliy konferensiya tashkil etish.

**SCIENTIFIC COUNCIL UNDER
DSc.35/30.12.2019.IsI/Tar/F.57.01 FOR AWARDED SCIENTIFIC
DEGREES AT THE INTERNATIONAL ISLAMIC ACADEMY OF
UZBEKISTAN**

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

FAKHRIDDINOV ZAFAR KHAYRIDDINOVICH

**HAKIM TIRMIDHI'S WORK OF «TAHSIL NAZAIR AL-QUR'AN» IS AN
IMPORTANT SOURCE ON QUR'ANIC SCIENCES**

24.00.02 – Quranic studies. Hadith studies.

**ABSTRACT OF DOCTOR OF PHILOSOPHY (PhD) DISSERTATION ON
ISLAMIC SCIENCE**

Tashkent - 2023

The topic of the Doctor of Philosophy (PhD) dissertation on historical sciences was registered by the Supreme Attestation Commission under B2021.2.PhD/Isl55.

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Doctoral dissertation is available in the Information Resource Centre of the International Islamic Academy of Uzbekistan. (Registration number №130). Address: 100011, Tashkent city, A.Kadiri Street, 11. Phone number: (99871) 244 00 56)

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INTRODUCTION (Abstract of doctoral dissertation (PhD))

Relevance and necessity of the dissertation topic. In the conditions of globalization in the world, it is becoming more and more important to correctly understand the essence of the Holy Qur'an, the holy source of Islam. In this regard, the sciences of «tafsir and ta'wil» (التفسير والتاويل), which are considered important parts of «Ulum al-Qur'an» (علوم القرآن – Qur'anic sciences), occupy a special place. In this regard, the scientific legacy of Hakim Tirmidhi, a scholar from Mawarannahr, has an important place. Tirmidhi's work «Tahsil nazair al-Qur'an» (تحصيل نظائر القرآن – «Collection of homonyms of the Qur'an») contains important theories about the basic concepts of «ta'wil» and «wujuh and nazair» (الوجوه والنظائر – meanings and formatives), the source of which in the Middle Ages. had a great influence on the formation of views of Muslim scholars in this direction. This work is of special importance in determining the development of Qur'anic sciences and development characteristics of «tafsir and ta'wil».

Systematic researches are being carried out in research centers of Islamic Studies in the world on the study of Tirmidhi's legacy of Quranic sciences. Western scholars are paying attention to the research of scholars' views on Sufism, hadith and vocabulary, while Eastern Muslim scholars are paying attention to identifying the manuscripts of Hakim Tirmidhi's works, carrying out their codicological and comparative analysis, and revealing their social significance. Researching «Tahsil nazair al-Qur'an» on a scientific basis, along with studying the history of the formation of methods of interpretation of the Qur'anic verses and «wujuh wa nazair" (الوجوه والنظائر), also serves to find solutions to today's urgent problems.

Reforms are being carried out in the religious and educational sphere in the modernizing Uzbekistan. As a result, Imam Tirmidhi International Scientific Research Center was established in order to research the scientific heritage of Termez scholars, identify manuscripts, prepare their modern edition, translation and commentaries, and deliver them to the general public. The complete scientific and critical text of Hakim Tirmidhi's work «Nawadir al-usul» (نوادير الاصول – «Rare methods»), «Manhiyyat» (المنهيات – «Returned actions»), «Adab al-nafs» (ادب النفس – «Manners of the Soul») was created and selections from other books were translated and published. The study of the work «Tahsil nazair al-Qur'an» allows to determine the position of scholars in the formation of the network of «wujuh and nazair», which is considered an important part of «tafsir and ta'wil» from the knowledge of the Qur'an.

This dissertation serves to a certain extent in the implementation of the tasks defined in the decrees and resolutions such as the Decree of the President of the Republic of Uzbekistan dated April 16, 2018 No. PF-5416 «On measures to radically improve the activities of the religious and educational sphere», No. PQ-2774 dated February 14, 2017 «On measures for the establishment of Imam Tirmidhi International Scientific Research Center» and No. PQ-3080 of 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 No. PQ-2995 of

May 24, 2017 «On measures to further improve the system of preservation, research and promotion of ancient written sources».

Compliance of the research with the priorities of the Republic's science and technology development. The dissertation was carried out in accordance with the priority direction of the development of science and technology of the Republic I. «Formation of the system of innovative ideas in the social, legal, economic, cultural, spiritual and educational development of the information society and the democratic state and the ways of their implementation».

The level of study of the problem. Hakim Tirmidhi's life, activities, and scientific heritage have been researched by Western and Eastern orientalists, Islamic scholars, and many scientific articles have been published in this regard.

Western scientists V. Bartold, V. Zhukovsky, I. Petrushevsky, E. Bertels, I. Goldtsier, J. Trimmingham, A. Mez, K. Brockelman, A. Masse, A. Knish, L. Massignon, N. Heer, B. Radtke, A. Arberry, P. Nwiya, A. Schimmel gave important information about Central Asian mystics and their scientific heritage, Hakim Tirmidhi's life and work¹.

In the studies of Arab scholars such as K. Avayza, A. Baraka, A. Sayeh, U. Yahya, M. Juyushi, R. Huzayyan, Kh. Zahri, brief information is given about the life and works of Hakim Tirmidhi, in particular, «Tahsil nazair al-Qur'an». . The Egyptian scholar Husni Zaydon prepared the book «Tahsil nazair al-Qur'an» by Hakim Tirmidhi and published it in 1969. S. al-Ava and N. Munajjid, one of the modern Arab researchers, conducted fundamental researches in the study of the «wujuh and nazair» network of Quranic sciences. In their research, Hakim Tirmidhi's approach to «wujuh and nazair» was specifically emphasized².

¹ Бартольд В. Сочинения. – М.: Восточная литература, 1963. – Т. II.; Худжвири. Раскрытие скрытого за завесой (Кяшф аль-махджуб) Критический текст. Под. В.Жуковский. Ленинград: Государственная академическая типография, 1926.; Петрушевский И. Ислам в Иране. – Лен.: Ленинградский ун-т, 1966.; Бертельс Е. Суфизм и суфийская литература. М.: Наука, 1965.; Голдциер И. Лекции об исламе / перевод с немецкого А.Н.Черновой. – СПб.: Брокгауз-Евфрон, 1912.; Trimmingham J. The sufy orders in islam. London: Oxford – N.Y., 1973.; Мец А. Мусульманский ренессанс / Перевод с немецкого Д.Е.Бертельса. М.: Наука, 1966.; M Brockelmann C. Geschichte der arabishen Literatur. – Supplementband I-III. – Leiden, 1937.; Массэ А. Ислам очерк истории. Перевод с французского Н.Б. Кобриной и Н.С. Луцкой. – М.: Издательство Восточной литературы, 1963.; Кныш А. Мусульманский мистицизм. – М.: Диля, 2004.; Massignon L. Essai Sur Les Origines Du Lexique Technique De La Mystique Musulmane. Paris: Geuthner, 1922.; Heer N. Some biographical and bibliographical notes on al-Hakim at-Tirmidhi // The World of islam: studies in honour of Philip Hitti. –London: 1959. – 30 p.; Radtke B. Al-Hakim at-Tirmidi. Freiburg: Klaus Schwarz Verlag, 1980.; Arberry A. Sufism. – London George Allen and Unwin LTD, 1950.; Nwiya P. Al-Hakim at-Tirmidi et le la ilaha illallah. // Melanges de l'Universite. –Santh Joseph.XL/V/9 1968.; Шиммель А. Мир мусульманского мистицизма. – М.: Энигма, Алатейя, 2000.

² Avayza K. Al-Hakim at-Tirmidhi al-faqih an-naqid. – Beirut: Dar al-kutub al-ilmiya,1993.; Baraka A. Al-Hakim at-Tirmidhi va nazariyyatuhu fil-valaya. – Cairo: Majmaa al-buhus al-islamiyya, 1971.; Sayeh A. Al-Hakim at-Tirmidhi // Xatm al-avliya lil-Imam al-hafiz al-Hakim at-Tirmidhi. Preparer for publication A.Sayeh. – Cairo: Maktaba as-saqofa ad-diyaniyya, 2008.; Yahyo U. Muqaddima omma // Kitab xatm al-avliya. – Beirut: al-Maktaba al-kasulikiyya, 1965.; Juyushi, M.I. al-Hakim at-Tirmidhi – dirasatun li-asarihi va afkarihi. – Cairo: Dar an-nahza al-arabiyya, 1980.; Huzayyan R. Al-Hakim at-Tirmidhi va manhajuhu al-hadisiy fi Navodir al-usul. – Cairo: Dar al-afaq, 1998.; Zahri Kh. Hakimu Xurasan va anis az-zaman. – Rabat: ar-Riyaza al-muhammadiyya lil-ulama, 2013.; Zaidan H. Muqaddima // Tahsil nazair al-Qur'an lil-Hakim at-Tirmidhi. Preparer for publication H.Zaidan. – Cairo: Matbaatu-s-saada, 1969-70.; Al-Ava S.M. al-Vujuh van-nazoir fil-Qur'an al-karim. Beirut: Dar ash-shuruq, 1998.; Munajjid N.M. al-Ishtirok al-lafziy fil Qur'an al-karim: bayna an-nazariya vat-tatbiq. Damascus: Dar al-fikr, 1999.;

Turkish scientists S. Chift, S. Kaya, M. Uyar, A. Abdurrazzaq, I. Ishitan conducted research within this topic³. Saleh Chift covered the mystical views of Hakim Tirmidhi, while Sulayman Kaya conducted a special study on the contribution of the Allama to the science of «wujuh and nazair». Ibrahim Ishitan and Abdullatif Abdurrazzaq revealed Hakim Tirmidhi's psychological approach to Sufism.

In the scientific works carried out in Uzbekistan by U.Uvatov, I.Usmonov, T.Annaev, A.Muminov, A.Shoshi, D.Makhsudov, R.Abdullaev and J.Cho'tmatov, the life and scientific heritage of Hakim Tirmidhi or specific works were discussed.⁴ In these scientific works, the scholar Tirmidhi is mentioned among the scholars. H. Aminov first published the translation of «Tahsil nazair al-Qur'an» into Uzbek⁵.

The relevance of the dissertation research to the research plans of the higher education or research institution where the dissertation was completed. The dissertation was carried out within the scientific research project A-1-051 of the International Islamic Academy of Uzbekistan for 2012-2014 – «Formation of healthy faith in the young generation based on a systematic analysis of the problems of Islamic studies from primary sources and the religious and educational heritage of our ancestors».

The purpose of the study The purpose of Hakim Tirmidhi's «Tahsil nazair al-Qur'an» work is to reveal the importance of the development of Quranic sciences.

The tasks of the research are as follows:

- to classify Hakim Tirmidhi's works on verse and hadith commentary;
- to reveal the history of the formation of the science of «wujuh and nazair» and its place in the understanding of the Qur'an;
- to classify the scholars who wrote their works in the science of «wujuh and nazair»;
- to perform a comparative analysis of «Tahsil nazair al-Qur'an» manuscripts;
- to reveal specific features of source research;
- to identify the interpretive methods used in the work;
- to explain Hakim Tirmidhi's views on tafsir and ta'wil;

³ Çift S. Hakim Tirmizi ve tasavvuf anlayışı. İstanbul: İnsan yayınları, 2008.; Kaya S. Hakîm etTirmîzî'de vücûh ve nezâir. – İstanbul: Ragbet, 2016.; Uyar M. Hakîm Et-Tirmizî'nin 'Risâletü keyfiyyeti's-sülûk ilâ rabbi'l-âlemîn' adli eserinde bireysel bir çaba olarak uzlet, halvet ve keşf süreci. – Samsun: Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi, Aralık/December 2018. – S. 209-242.; Abdurrezzâk A. Hakîm Tirmizî'nin psikoloji anlayışında öğrenme ve algılama. Bursa: T.C.Uludağ Üniversitesi İlahiyat Fakültesi Cilt: 11, Sayı:2, 2002. – S. 237-250.; İştitan İ. Hakîm Tirmizî Lecture de Beyân al-Farq Psychologie Spirituelle des Soufis // https://www.youtube.com/watch?v=-_ttWrUWD7Y.

⁴ Uvatov U. Al-Hakim at-Termiziy. – T.: Ma'naviyat, 2001.; Usmonov I. Navodir al-usul hikmatlari – T.: Fan, 2009.; Annayev T. Al-Hakim at-Termiziy. – T.: Xalq merosi, 1998.; Muminov A. Hanafiy ulamolarning Markaziy Movarounnahr shaharlari hayotida tutgan o'rni va roli (II-VII/VIII-XIII asrlar): tar.fan.dokt. dis... avtoref. – T.: Toshkent islom universiteti, 2003.; al-Hakim at-Termiziy. Manozil al-ibod min al-iboda. – Tarjimon A.Shoshiy. – T.: Movarounnahr, 2003.; Maxsudov D. Movarounnahr hanafiy mazhabi tafsirlari. Monografiya. – T.: O'zXIA, 2019.; Abdullayev R. Hakim at-Termiziy:hayoti va ilmiy merosining o'rganilishi. – Toshkent: Yangi nashr, 2015.; Cho'tmatov J. VII-IX asrlarda Termiz ma'naviy muhiti tarixi: an'analar, tadjir va yangilanish. – Tar fan. fals.dokt. (PhD) dis. avtoreferati. S.: Samarqand davlat universiteti, 2020.

⁵ Al-Hakim at-Termiziy. Qur'ondagi ma'nodosh so'zlar. – T.: Navro'z, 2017.

to show the influence of Tirmidhi's religious views on the style of the work and to develop suggestions and recommendations.

The object of the study is the work of Hakim Tirmidhi «Tahsil nazair al-Qur'an».

The subject of the research is the Hakim Tirmidhi's approaches and methods related to the branch of Qur'anic and tafsir sciences in «Tahsil nazair al-Qur'an».

Research methods. The methods of analysis and synthesis, comprehensive approach, objectivity, historical method, chronological, rationality, comparative analysis, interdisciplinary approach were used in the dissertation.

The scientific novelty of the research is as follows:

It was revealed that Hakim Tirmidhi founded a new method of "lexical interpretation" in the Qur'an sciences by proving that the ability of words in the Holy Qur'an to express many meanings while being in one form (الإشتراك اللفظي – homonyms) is a natural feature of language.

It was proven that there is a conclusion in the scientific community that the style of Hakim Tirmidhi's «Tahsil nazair al-Qur'an» is based on the work of Muqatil ibn Sulayman (d. 767) «al-Wujuh wa an-nazair fil-Qur'an» (الوجوه والنظائر), however there are serious differences in the internal structure of the two sources, 57 out of 81 words agree with each other, and that the interpretation of the words is not sufficient due to the reasons of the differences;

It was revealed that The definitions of «mufassara» (مُفَسَّرَةٌ – the interpretation of the verse) and «ta'wiluhu» (تَأْوِيلُهُ – essence) in «Tahsil nazair al-Qur'an» influenced the emergence of views on the basis of tafsir on narration and ta'wil on intellectual research in the sciences of the Qur'an and tafsir;

It was determined that, According to Hakim Tirmidhi, in his commentary on words such as «faith» (الإيمان – faith-belief) and «islam» (الإسلام – Islamic religion) in the verses, they have a mutually meaning nature, «believer» (المؤمن) and «muslim» (المسلم) in the Hanafi school are the same. The acquisition of meaning and the fact that «faith» consists of «affirmation» are proved by means of a comparative analysis of the interpretations of the terms.

The practical result of the research is as follows:

Hakim Tirmidhi's 10 works on the interpretation of Qur'anic verses and commentary on hadiths were identified and their classification was carried out, and among them, it was proved that the source named «Tahsil nazair al-Qur'an» is directly related to the currently forgotten branch of Qur'anic sciences - «wujuh and nazair»;

It was revealed that in order to solve the problems of the need to understand and explain the Qur'an and the correct interpretation of the words in the verses, Hakim Tirmidhi evaluated 81 terms in the Qur'an (71 nouns, 8 verbs, 2 adjectives) as «nazair» (formative), and a total of 258 of them he enumerates «wajh» (meaning);

Among the words commented on in «Tahsil nazair al-Qur'an», it was found that not a single word is found in other works of this category, and in order to

strengthen the intellectual proof, the work contains 50 names of persons and related narrations;

In «Tahsil nazair al-Qur'an» principles such as the core, meanings, etymology of the words in the Qur'an, the theory of the return of meanings to the core, as well as the reference to religious argumentation (154 verses and 19 hadiths) are collected, and the interpretation style of the scholar is unique, the work is tafsir and tawil proved to be one of the first sources related to the theory.

The reliability of the research results based on the manuscript copies of Hakim Tirmidhi's work «Tahsil nazair al-Qur'an» stored in the manuscript collection of the Baladia Library of Alexandria, Egypt under the inventory number II/35852ج and in the collection of the Dar al-Kutub al-Misriyya Library in Cairo under the inventory number 3238ج, and Hosni Zaidan It is explained by the fact that it is based on the modern edition made by, it is based on evidence, modern comparative-historical methods are used, and a number of scientific research methods developed in Eastern and Western schools of Islamic studies are used, and the research results are confirmed by authorized organizations.

Scientific and practical significance of research results is explained by The scientific significance of the results of the research is explained by the fact that Hakim Tirmidhi's role in the development of Mowarunnahr Islamic sciences and the fact that the work «Tahsil nazair al-Qur'an» is an important source in the science of the Qur'an and tafsir are the basis for future scientific research in the field.

The practical significance of the results of the research is substantiated by the fact that it can be used in the enrichment of the content of subjects such as «Islamic history and source studies», «Islamic history in Central Asia», «Islamic studies», «Quranic studies», «Tafsir styles», «Sufi interpretations», «Introduction to Sufism» 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. It was substantiated that Based on the scientific results of research on the fact that Hakim Tirmidhi's work «Tahsil nazair al-Qur'an» is an important source of Qur'anic sciences:

It was revealed that Hakim Tirmidhi founded a new method of "lexical interpretation" in the Qur'an sciences by proving that the ability of words in the Holy Qur'an to express many meanings while being in one form (الإشتراك اللفظي – Homonyms) is a natural feature of language. The scientific conclusions in this regard are included in the content of the book «Encyclopedia of the Middle Eastern Scholars» prepared on the basis of order (Reference No. 02/136 of the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan dated March 29, 2023). As a result, a wide readership served to get acquainted with the scholar's contribution to the Qur'anic sciences;

It was proven that there is a conclusion in the scientific community that the style of Hakim Tirmidhi's «Tahsil nazair al-Qur'an» is based on the work of Muqatil ibn Sulayman (d. 767) «al-Wujuh wa an-nazair fil-Qur'an» (الوجوه والنظائر)

(في القرآن), however there are serious differences in the internal structure of the two sources, 57 out of 81 words agree with each other, and that the interpretation of the words is not sufficient due to the reasons of the differences. The scientific conclusions in this regard are included in the content of the textbook "Introduction to Sufism". (Reference No. 02-03/2369 dated April 4, 2023 of the Committee on Religious Affairs of the Republic of Uzbekistan). As a result, the information about the unique aspects of the work «Tahsil nazair al-Qur'an» served to reach the scientific community;

It was revealed that The definitions of «mufassara» (مُفَسَّرَةٌ – the interpretation of the verse) and «ta'wiluhu» (تَأْوِيلُهُ – essence) in «Tahsil nazair al-Qur'an» influenced the emergence of views on the basis of tafsir on narration and ta'wil on intellectual research in the sciences of the Qur'an and tafsir. The scientific conclusions in this regard were prepared on the order of Hakim Tirmidhi's treatise and Hakim Tirmidhi's «as-Salatu wa maqasiduha» («Prayer and its goals»), «Bayan al-farq bayn as-sadr wal-qalb wal-fuad wal-lubb» («Explanation of the difference between sadr, qalb, fuad and lubb») and «Aql va hawa» (Mind and Air) (Reference No. 01-07/49 of the International Scientific Research Center of Imam Tirmidhi under the authority of the Office of Muslims of Uzbekistan dated March 29, 2023). As a result, the essence of the word «ta'wil», which is one of the purely Islamic concepts, was revealed more widely and served as a valid source for refuting categories that misinterpret this concept;

It was determined that, According to Hakim Tirmidhi, in his commentary on words such as «faith» (الإيمان – faith-belief) and «islam» (الإسلام – Islamic religion) in the verses, they have a mutually meaning nature, «believer» (المؤمن) and «muslim» (المسلم) in the Hanafi school are the same. The acquisition of meaning and the fact that «faith» consists of «affirmation» are proved by means of a comparative analysis of the interpretations of the terms. The scientific conclusions in this regard were used in the preparation of the script of the programs «Buyuk siymolar» and «Xalq mulki» broadcast on the «History of Uzbekistan» TV channel (Reference number 06-29-452 dated March 30, 2023 of the National Television and Radio Company of Uzbekistan). As a result, the conclusions that the methods used by Hakim Tirmidhi are the basis for the systematization of the theory of interpretation have been put into practice.

Approval of research results. The research results were approved at 8 scientific conferences, including 3 international and 5 national scientific-practical conferences.

Publication of research results. A total of 15 scientific works were published on the topic of the dissertation. In particular, 4 articles were published in scientific publications recommended by the Supreme Attestation Commission of the Republic of Uzbekistan to publish the main scientific results of doctoral dissertations, and 3 articles were published in foreign journals. Also, 8 articles were published in national and international conference proceedings.

The structure and size of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of sources and references, and appendices. The total volume of the dissertation is 121 pages.

THE MAIN CONTENT OF THE DISSERTATION

The introductory part based on the relevance of the selected topic, the goals and tasks, object and subject of the research are defined in the first part. The relevance of the research to the priorities of the development of science and technology is shown, and the degree of study of the problem is disclosed. The scientific novelty and practical results of the work are described. Based on the reliability of the obtained results, their theoretical and practical importance is revealed. Information on the implementation of research results, approval of the dissertation, published articles and the structure of the dissertation is presented.

In the first paragraph of the first chapter of the dissertation entitled «**Scientific-theoretical foundations of the study of Hakim Tirmidhi's work «Tahsil nazair al-Qur'an»**», entitled «*Classification of Hakim Tirmidhi's works on the review of Islamic sources*», the scholar's works on the review of Islamic sources are classified according to the topic and style. During the research, it was found that the scientist's scientific heritage is diverse in terms of content and subject, and he wrote a total of 10 works on the science of the Qur'an, commentaries on hadiths and the science of vocabulary. It has been shown that 6 of them are directly related to the interpretation of the Qur'anic verses. Summing up, Hakim Tirmidhi's works on the commentary of religious sources can be divided into four groups: 1) Tafsir of the verses of the Qur'an, commentary on some sentences in the verses, and comments on some words in the Qur'an; 2) review of hadiths, special comments on sentences and words in them; 3) interpretations of terms related to worship, for example: jurisprudence, fasting, prayer, zakat, etc.; 4) it is revealed that it consists of comments and explanations of the terms used in Sufism. Allama's interpretation methods can be used to identify his views and evaluate his influence on the science of tafsir and ta'wil of the later period.

There is information that Hakim Tirmidhi began to write a fundamental work on the interpretation of the Qur'an – «Tafsir», but due to the death of the scholar, this work was not completed⁶. This commentary was found in Burdur National Library of Turkey⁷. The peculiarity of Tafsir is that it is the first time in which the methods of intellectual, narrative and symbolic (mystical) commentary are used in a balanced manner.⁸ The work includes the interpretation of «Fatiha» and «Baqara» surahs.

⁶ See: Худжвири, Али ибн Усман. Раскрытие скрытого за завесой (Кяшф аль-махджуб) Критический текст. Жуковский В. – Ленинград: Государственная академическая типография, 1926.–Б. 178.

⁷ See: Termizlik olimlar asarlarining jahon fondlaridagi qo'lyozmalari katalogi. – Toshkent: Fan, 2018. B. 138.

⁸ At-Tirmidhi al-Hakim, Muhammad ibn Ali. Kitab fih tafsir sura al-Fatiha va ayat min sura al-Baqara. Fund of the library of Koniya manuscripts. Manuscript. Inv. № 143. . – S. 32a.

Tirmidhi's scientific heritage also includes works devoted to the commentary of individual words found in Islamic sources. For example, «al-Furuq wa man'u-t-taroduf» (الفروق ومنع الترادف) – «The absence of differences and meaning»), «Bayan al-farq bayna-s-sadr wa-l-qalb wa-l-fuad wa- l-lubb» (بيان الفرق) – «The difference between the words chest, heart, mind and consciousness») and «Tahsil nazair al-Qur'an» (تحصيل نظائر القرآن) – «Collection of homonyms of the Qur'an»), in the Qur'an and hadiths emphasis is placed on the interpretation of the encountered words through theoretical and lexical methods. In this, special attention is paid to the comparative analysis of cognates, the original and figurative meanings of the word, the fact that the root is primary in creating content, as well as the analysis of synonymous words with negative and positive connotations.

In addition, there are several collections of «Masail» (المسائل – «Questions»), which include small issues of Hakim Tirmidhi, and some of them are devoted to the commentary of certain words and sentences in the Qur'anic verses and hadiths. Among these are «Tafsir qawlihi: «Huwal-Awwal wal-Akhir waz-Zahir wal-Batin» (تفسير قوله هو الأول والآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ) – «Tafsir of the Allah's saying: «He is the First and the Last, the Visible and the Inner»), «Mas'ala: qala Alloh: «w-Allahu ya'lamu mutaqallabakum wa maswakum» (مسألة: قال الله: وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ) – «The issue of Allah's saying: «Allah knows where you wander and where you go»). These small commentaries can be called selective interpretations of the Qur'anic verses. They are also dominated by a lexical and analytical approach in terms of style.

Hakim al-Tirmidhi's large-scale work on hadith commentary is Nawadir al-usul (نوادير الأصول – «Rare methods»), from which one can get a complete idea of the author's views on interpreting texts. In writing this book, the scientist used the methods of lexicographic interpretation of words, comparing the text with other texts, lexical analysis, quoting the opinions of influential scientists, and analyzing all the information about the text. The same approaches were successfully used in the work «al-Amsal min al-Kitab wa-s-sunna» (الأمثال من الكتاب والسنة) – «Parables in the Qur'an and Hadith») to reveal the meaning of metaphorical or rare sentences in verses and hadiths.

In all of the works listed above, it is shown that Hakim Tirmidhi has been effective in the review of Islamic sources, Qur'anic sciences, especially the interpretation of verses, and the review of hadiths. It also reveals the extent of his contribution to the development of the theory of vocabulary and lexicography of the Arabic language. Scholars noted that the methods used by Hakim Tirmidhi are unique in many respects and had a great influence on the works of his predecessors and successors.

From the above, it is known that Hakim Tirmidhi is a prominent scholar who made a significant contribution to the review and interpretation of Islamic sources and the field of tafsir and ta'wil in his time. According to the established tradition, the words in his works are interpreted both lexically and terminologically. This method became dominant in the works of later scholars. In some cases, attention is

paid to the etymology of words. In most cases, it was explained by giving examples from verses and hadiths. In all works, special attention is paid to revealing the purpose of verses and hadiths, the true meaning of the words that appear in them. The study and research of these works serves to reveal how the interpretation and commentary of Islamic sources, especially the text of the Qur'an, was carried out in the early times. After all, Hakim Tirmidhi's commentaries are among the works written in our region.

In the second paragraph, entitled «*History of the formation of the science of «wujuh and nazair» and its place in the understanding of the Qur'an»*», the network of Quranic sciences to which the work «Tahsil nazair al-Qur'an» belongs is the history of the formation of the science of «wujuh and nazair» (meanings and forms), the subject of this science and today's theoretical and practical significance of the day is highlighted. In particular, the history of the science of «wujuh and nazair» among all Islamic sciences, its emergence in the early Islamic period, its development, and its place in today's researches are covered.

Some passages in the Qur'an began to be explained in the early Islamic period. Various reasons have been given for this situation. In particular, the mixing of words from different dialects, common among Arab tribes in the Qur'an, and the use of metaphors in some places caused difficulty in the understanding of certain verses among the Companions. When Muhammad (pbuh) was alive, they had the opportunity to find out the meaning of incomprehensible verses or sentences and words in the verses by directly asking the Prophet himself. Later, the hadiths containing these short explanations were collected and served as the basis for the science of tafsir, which is one of the classic Islamic sciences devoted to the interpretation of the verses of the Qur'an.

Even after the death of the Prophet, interpretation and commentary of certain words in the Qur'an continued. In particular, companion Abdullah ibn Abbas (d. 687), known as the translator of the Qur'an, made a great contribution to revealing the meanings of many rare words as a scholar of Arabic poetry. For this, a good knowledge of Arabic dialects and the poetry of the Jahiliyyah period were required⁹. In some hadiths, the combination «nazair al-Qur'an» is used, and in these hadiths, the surahs of the Qur'an that are similar in size to each other are called «nazair». In one of them, Abdullah bin Mas'ud says, among other things: «I know exactly the «nazairs» that the Prophet (pbuh) recited two surahs in every rak'ah and twenty surahs in ten rak'ahs»¹⁰. In another long text of this hadith, it is stated that it refers to surahs such as an-Najm and ar-Rahman, known as «mufassal» of the Qur'an¹¹. That is, in this place, the similarity in size, not in shape, is called by the term «nazair». So, it can be said that the term «nazair» was used as a specific term related to the Qur'an during the time of the Companions.

⁹ See: Obidov R. Qur'on, tafsir va mufasssirlar. – Toshkent: Movarounnahr, 2003. – B. 39-42.

¹⁰ An-Navavi. Al-Minhaj – sharh Sahihi Muslim ibn Hajjaj. – Cairo: 1929. – T.6. – S. 106

¹¹ Ahmad Abdurrahman. Al-Fath ar-Rabbani li-tartibi Musnadi al-Imam Ahmad. – Cairo: Dar ihya at-turas al-arabi. The year of publication is not indicated. –T. 3. – S. 212.

The term «wujuh» is also mentioned in another hadith with the same meaning. Muqatil ibn Sulayman (d. 767), who is considered to be the first author to write complete work in this field, in his book «al-Wujuh wa-n-nazair fi-l-Qur'an al-azim», narrated a hadith that was attributed to the Prophet as a preface to his work: «One cannot be a complete jurist in jurisprudence until he understands many aspects («wujuh») of the Qur'an»¹².

This hadith is mentioned with the same sanad in the works «al-Burhan fi ulum al-Qur'an» by Badruddin Zarkashi (1344-1392) and «al-Itqan fi ulum al-Qur'an» by Jalaluddin Suyuti (1445-1505). This hadith was narrated by Imam Ahmad with another sanad. Since the meaning of the word «wujuh» in the text of the hadith remains unclear, it can be said that Muqatil ibn Sulaiman understood it as a term denoting many meanings of one word and used it for this purpose. Imam Suyuti says that this hadith has a purpose and an inner meaning¹³.

According to the results of the research, the occurrence of the terms «wujuh» and «nazair» in hadiths as terms related to Quranic sciences shows that this science began to appear in the early Islamic period and had a special place among Islamic sciences. In this case, a certain word «nazair» appears in the Qur'an with the same form and diacritic signs, that is, if there is a similarity in form, «wujuh» is a reflection of different meanings of that word. In the Qur'an, the use of one word in many meanings reflects its «miracle» – miraculous nature. At the same time, this situation served as the theoretical basis of the science of interpretation. The «wujuh and nazair» can be called a branch of traditional Qur'anic studies that covers homonyms in the Qur'an and their meanings.

In the third paragraph of the first chapter entitled «*Scholars who created in the science «wujuh and nazair» and analysis of related works»* there is an analysis of the scientific activities and works of scientists who founded the science of «wujuh and nazair», systematized it and published complete works on this science for the first time, as a result of the analysis, the gradual development of this science and the approaches of scientists of different times were determined.

It is known that in «Kashf az-Zunun» there is a work on the science of wujuh and nazair» belonging to Ikrima ibn Abdullah (d. 723), the mawla of Ibn Abbas (d. 687). So, for the first time, Sahabi Ibn Abbas wrote a work in the field of wujuh and nazair», which was narrated by his followers Ikrima ibn Abdullah Madani (d. 723) and Ali ibn Abu Talha (d. 760). However, it can be assumed that the works of Ikrima and Ali ibn Abu Talha, which some researchers mention as separate works, were actually different narrations of the work belonging to the Companion Ibn Abbas. In chronological order, the subordinate Muhammad ibn Saib Kalbi (d. 763) is also listed in the next place. Since the works of the above-mentioned authors on «wujuh and nazair» have not reached us, the oldest source related to this field is «al-Wujuh wa-n-nazair fi-l-Qur'an al-azim» by Muqatil ibn Sulayman (d. 767 AD) is recognized as a work. After Muqatil ibn Sulayman, the oldest source dedicated

¹² Muqatil ibn Sulayman. Al-Vujuh va an-nazair fi-l-Qur'an al-azim. – Baghdad: Markaz Jum'a al-Majid li-s-saqafa va at-turas, 2006. – S.19.

¹³ As-Suyuti, Jaloludin. Al-Itqon fi ulum al-Qur'on. – Beirut: Muassasa ar-risala, 2008. – S. 301.

to the field of «wujuh and nazair» is the work entitled «al-Wujuh wa an-nazair fi al-Qur'an al-karim» belonging to Harun ibn Musa al-Nahwi (d. 786). The next place is the work of Yahya ibn Salam (741-815) «at-Tasarif» and the work of Hakim Tirmidhi «Tahsil nazair al-Qur'an».

Ibn Jawzi listed the names of such persons among those who lived and worked after Muqatil ibn Sulaiman such as Abbas ibn Fazl Ansari (died 802), Matruh ibn Shakir (died 894), Abdullah ibn Harun Hijazi, Abu Bakr Naqqash (died 962), Abu Abdullah Damghani (d. 1085), Abu Ali Banna (d. 1088), Abu Hasan Zaghuni (d. 1133) and noted that he did not know of anyone else who summed up everything in the science of «wujuh and nazair»¹⁴.

At the same time, Ibn Jawzi did not mention the names of Harun ibn Musa (died 787), Yahya ibn Salam (died 816), Hakim al-Tirmidhi and Ismail ibn Ahmad Hiri (died 1039), whose works have reached us.

The Egyptian scholar Salwa Muhammad al-Awa said that the books of thirteen (13) authors in the science of wujuh and nazair have arrived, of which seven (7) have been published, and the rest are in manuscript form, besides, the name is known, but he notes that there are also works that are believed to have not arrived or have not yet been found¹⁵. Another Egyptian researcher Nuruddin Munajjid listed a total of 35 known works and authors. The closest of them in terms of period belongs to the fourteenth century of the Hijri and belongs to Abdulhadi Anbari (died in 1888)¹⁶.

It is clear from this that there were many scholars who wrote works in the science of «wujuh and nazair» in their time, but sometimes their works were not known to each other. Also, although some of them have not reached the present time, they were known in certain scientific circles at the time.

Muqatil ibn Sulayman, when counting the «nazairs», starts with the word «al-hudā» first, then «al-kufr», «ash-shirk», «sawā», «al-maraz», «al-fasād», continued with a commentary on these words. Why the list is in this order is not explained anywhere. Closer to the truth, this order is probably based on the fact that these words begin to appear consecutively from the first verse of the Qur'an. For example, «al-hudā» appears in verse 1 of surah «Baqara», «al-kufr», «sawā» in verse 6 of the same surah, «al-maraz», «al-fasād» in verses 10 and 11. comes and does not meet before. However, this order is not regular, because the third word «ash-shirk" is not found among them. Harun ibn Musa, Yahya ibn Salam and Hakim Tirmidhi, who were followers of Muqatil ibn Sulayman, also based this order.

The second chapter of the dissertation entitled «**Research of “Tahsil nazair al-Qur'an” in terms of source studies**» reveals the specific aspects of the manuscripts of the work, the analysis of the manuscript copies of the work, and the differences with the modern edition of the work.

¹⁴ Ibn al-Jawziy. Nuzhat al-a'yun an-navazir fi ilm al-vujuh va an-nazair. – Beyrut: Muassasa ar-risala, 1987. – S 83-84.

¹⁵ Al-Awa S.M. al-Vujuh van-nazoir fil-Qur'an al-karim. – Beirut: Dar ash-shuruq, 1998. – S. 20.

¹⁶ Munajjid N.M. al-Ishtirak al-lafziy fi-l-Qur'an al-karim: bayna-n-nazariya va-t-tatbiq. – Damascus: Dar al-fikr, 1999. – S 76-82.

The first paragraph of the chapter is called «*Comparative analysis of the manuscripts of the work*» and it analyzes the specific characteristics of the manuscript copies of the work «Tahsil nazair al-Qur'an» kept in the funds of Alexandria and Cairo.

Currently, two manuscripts of «Tahsil nazair al-Qur'an» are known, of which an ancient copy is kept in the Baladiya Library in Alexandria, Egypt under the number 3585ج/II. This manuscript is in one volume with the author's other works, and from this collection are his «al-Masail al-maknuna» (Hidden issues, 3585ج/I) and «Kitab ar-radd ala-l-muattila» (to the sect of Muattila raddiya, 3585ج/III) works are also included. That is, the work «Tahsil nazair al-Qur'an» is located between the works «al-Masail al-maknuna» and «Kitab ar-radd ala-l-muattila» in the collection. This location was a decisive factor in the relatively perfect preservation of the work.

The scribe of the collection was Abu Ghanim Muhammad ibn Hibatullah ibn Muhammad ibn Hibatullah ibn Ahmad ibn Qazi Abu-l-Fazl Ibn al-Adim al-Uqayli al-Halabi (d. 1262), who is also known as Abu Jirada and Ibn Adim. Ibn Adim is a very famous person as a historian, jurist, muhaddith, and calligrapher, Yaqut Hamawi (1178-1229) also gave detailed information about him. Ibn Adim is also famous as the scribe of most of Hakim Tirmidhi's works that have survived to this day.

All the works included in the collection were copied by one scribe at the same time on the 17th Jumadi-l-ula date of 593 Hijri-lunar calendars, which corresponds to April 13, 1197 AD. The entire manuscript is clearly copied in the naskh script, the text is 22 lines per page. Its dimensions are listed as 24x15.5 cm in the catalog of the Library of Alexandria, and 24x17 cm in the «Kitab ar-radd ala-l-muattila» publication. Such a discrepancy may occur as a result of measuring the manuscript with and without the cover or for some other reason. There is no significant difference in general indicators. The work is well preserved, without defects, there are areas of moisture and holes. There are some loose from the binding, torn, patched with white paper and moved at the end.

Currently, the building of the Baladiya library is in a state of disrepair, so the manuscript fund was completely transferred to the library of Alexandria, and among them, the ancient copy of «Tahsil nazair al-Qur'an» is kept in the new library.

There is also a newly copied manuscript (Cairo copy) of «Tahsil nazair al-Qur'an», which is stored in the collection of the library of Doru-l-kutub al-Misriyya under the number b19516. This manuscript was based on Alexandrian copy 3585ج/II. The Egyptian scholar H. Zaydon said that this copy is full of errors, the reason of which goes back to the fact that the copyist did not understand the text well. Nevertheless, in this new manuscript, special attention is paid to correcting some of the mistakes made in the writing of the verses of the Qur'an in the old original. The work consists of 80 pages; size 26x19 cm.

The manuscript is copied in an uneven naskh script and punctuated. There are white (blank) spaces, next to which the words «white in the original» are written as

a border. The date of copying is Sunday, 12 Jumadi-l-ula, 1355 AH. This date corresponds to August 30, 1936 AD. His scribe, Mahmoud Hamdi, copied it on the basis of the finances of «Dar al-kutub al-Misriyya» (according to the order)¹⁷. Due to the fact that all the pages of the manuscript are numbered, there is no need to divide the pages into «a» and «b» pages. The number of lines on page 2, the beginning of the work, including the prayer sentence and basmala, is 20 lines, and the number of lines on the remaining pages is 21 lines; each page is provided with a catchword.

The second paragraph, entitled «*Specific features of the text of the source*», is devoted to the analysis of the problems of the study of the manuscripts of «Tahsil nazair al-Qur'an» by scientists and researchers and the modern edition prepared by H. Zaydon in 1969.

The reason for writing «Tahsil nazair al-Qur'an» is that Hakim Tirmidhi got a book written on «wujuh and nazair». This can only be understood from his statement that «when we looked at this book written on the interpretation of the Qur'an, we saw that one word was interpreted in many ways and thought about it». Tirmidhi carefully examines this book and criticizes its method. He objects that a single word can mean completely unrelated meanings. However, he did not provide any information about the name and author of the book. However, we can see from the references in the text that the chapters that H. Zaydon conditionally singled out are based on that unknown work. There are even quotes in some places.

There is no research work has been carried out to determine the source of «Tahsil nazair al-Qur'an». Some researchers believe that this unknown work is the work called «al-Wujuh wa-n-nazair fi-l-Qur'ani-l-azim» by Muqatil ibn Sulayman, who wrote the first complete work on «wujuh and nazair». For example, Egyptian scientist M. Juyushi, Western scientist P. Nwiya, Moroccan researcher Kh. Zahri also relied on this idea. However, there is no serious reason to make a strong conclusion that the work that is the basis of «Tahsil nazair al-Qur'an» belongs to Muqatil ibn Sulayman. Indeed, if they followed each other only by imitation, not only the form, but also the composition and content of all works would be the same. But there are only formal similarities in the works, and there are places that are structurally different from each other.

If we count the scholars who wrote a work dedicated to «wujuh and nazair» before Hakim Tirmidhi chronologically, Muqatil ibn Sulayman (d. 767) is the first, then Harun ibn Musa (d. 787), followed by Yahya ibn Salam (d. 816). The works of these authors follow the same method, that is, they are arranged according to the sequence of words that appear in the Qur'an. As a result of comparing these works, the work that most corresponds to the list of «nazair» cited by Hakim Tirmidhi is not Muqatil ibn Sulayman's, but Harun ibn Musa's «al-Wujuh wa-n-nazair fi al-Qur'an». It is known that seventy-eight (78) words are in accordance with Tirmidhi's list. The least suitable is Yahya ibn Salam's work «at-Tasarif», thirty-two (32) words were returned. In Muqatil ibn Sulayman, fifty-seven (57) words are consistent. However, the words «al-khawf», «as-salāt», «an-nās» are not found in

¹⁷at-Termiziy, al-Hakim. ar-Radd ala-l-muattila. – Giza: ar-Ravza li-n-nashr va-t-tavzee', 2017. – B. 51.

Harun ibn Musa. It is found in Muqatil ibn Sulayman and Yahya ibn Salam. The word «ar-radā» is found only in Hakim Tirmidhi. M. Juyushi's conclusion that Hakim Tirmidhi read the work of Muqatil ibn Sulaiman and wrote a work in his direction, although it was presented as a result of his research, is incorrect. P. Nviya's opinion that the unknown work is Muqatil ibn Sulayman's or a work very similar to his work is based only on the similarity of form. The similarity in shape is the result of relying on a common tradition in the structure of the work.

The Egyptian scientist H. Zaidon worked on creating an easy and convenient publication during the process of preparing the work for publication. It is clear from this that his goal was not a purely scientific publication, but rather a modern popular edition. As a result, a modern publication that is really easy to read and use has been created. However, page numbers in the original manuscript, which are necessary for scientific use, are not included. As a result, the basic features of the manuscript will remain in the dark for the researcher who wants to use this edition. In addition, punctuation marks, division into chapters and numbering also created additional uncertainties in some places. Comments and clarifications are also irregular. Sometimes there are places limited to the biographies of the narrators in the places where the reference to the verse and the source of the hadiths should be included.

Hakim Tirmidhi begins the first chapter of the work by quoting another work that he has, saying, «Regarding his words that al-Hudā came over eighteen «wajhs». H. Zaydon's method of dividing and numbering the work into chapters caused confusion from the first chapter. Because in the publication, a colon (:) is placed after the words (وَذَلِكَ مِثْلَ قَوْلِهِ) and the word «al-hudā» (الْهُدَى) from the bottom line is numbered with the number «1» and is shown as the name of the chapter, and naturally the sentence divided.

The listed and some other aspects of the publication may confuse the researcher at first glance. To avoid this, it is advisable to read without dividing the numbers and chapters into the text. In this regard, it is extremely important to study the work not only from the point of view of source studies, but also from the point of view of textual studies. This means that, first of all, it is necessary to create a scientific-critical text of the work «Tahsil nazair al-Qur'an» based on the existing manuscripts, and then to translate the work based on it. It is not appropriate to translate the work according to the modern edition. The modern edition differs from the manuscript in many fundamental matters, and this causes even Arab researchers to draw erroneous conclusions. For this reason, there is a need to create a scientific and critical text of the work.

The third chapter of the study is called «**The Importance of the methods used in «Tahsil nazair al-Qur'an» on Qur'anic Sciences**», and in the first paragraph called «*Analysis of commentary methods used in the work*», it is revealed through analytical conclusions that Hakim Tirmidhi's method used in interpreting «Tahsil nazair al-Qur'an» is different from that of other authors who wrote works on «wujuh and nazair».

In the process of researching the work, the following short generalized conclusions can be made: a) the work is written in the style of refutation; b) the creation of the work was caused by another work; c) the method used in the work has not been observed before; g) the style of the work was not repeated in the following centuries.

Hakim Tirmidhi explained the reason for writing the work by the fact that a book on this topic fell into his hands, and began to give one-by-one comments in the form of refutations to some cases in it. Unlike the authors before him, he approached the issue theoretically, not counting that this word came in this sense in a certain verse. He tried to prove that the meanings of the words that appear in each place actually exist in the core and essence of the word. As a result, the reasons why words reflect different meanings began to be elaborated.

Hakim Tirmidhi and earlier authors have a certain arrangement of words, but the reason for this order is not explained anywhere. Hakim Tirmidhi, like other authors who wrote a work on «wujuh and nazair», started counting the «nazairs» from the word «al-hudā» (guidance). Then he continued with the explanation of the words «al-kufr» (disbelief), «ash-shirk» (polytheism), «sawā» (equality), «al-maraz» (disease), «al-fasād» (corruption). Neither Hakim Tirmidhi nor his predecessors gave any explanation as to why the list went in this order. As a result of comparison with the text of the Qur'an, it was found that the list of words is arranged according to their occurrence from the first page to the end of the Qur'an.

According to Salva M. Ava, one of the scholars who conducted research on «wujuh and nazair» recently, Hakim Tirmidhi followed the path of interpretation with «ra'y» (relying on reason), and «Tahsil nazair al-Qur'an» was based on intellectual. It is a work in the direction, which later became a sect of linguists. S.Ava admits that the use of this method, especially in the topic of «wujuh and nazair», is a unique revolution, which was not observed before by any author. According to the Moroccan scholar Khalid Zahri, all the works of Hakim Tirmidhi focus on the interpretation of language, regardless of the field it belongs to. This profession takes a prominent place in it as the main direction. His interpretations are based not only on a lexical basis, but also on a scientific and mystical foundation. Hakim Tirmidhi tried to ensure the balance of intellect and narration in his interpretation¹⁸. According to the Turkish scholar S. Kaya, Hakim Tirmidhi's method should have laid the groundwork for the mystical understanding of the terms of the Qur'an. Tirmidhi prepared the ground for balancing the philological analytical approach with the religious-mystical-symbolic-inner approach. In Hakim Tirmidhi's interpretation approach, the main issue is determining the «basic meaning» of words. Hakim Tirmidhi's concept of «basic meaning» emerges as the most important factor in different meanings of one word¹⁹.

In his work, Hakim Tirmidhi focused on the fact that a specific word in the Arabic language cannot have several meanings without any reason. That is, he rejects homonymy. According to him, the fact that words have the same form and

¹⁸ Zahri Kh. – Tajalliyat al-burhan va haqaiq al-irfan. – Casablanca: Dar ar-rashad al-hadisa, 2009. – S. 26-29.

¹⁹ Kaya S. Hakîm efTirmizî'de vücûh ve nezâir. – Istanbul: Ragbet, 2016. – S. 156-159.

mean different meanings goes back to the fact that the core of the word contains features that confirm these meanings. With this method, Hakim Tirmidhi puts forward a theory that was not seen before. He uses several methods to explain and justify his theory. The main ones are:

1. short explanation;
2. linguistic explanation;
3. analysis of the stem and its co-stems;
4. comparative explanation;
5. religious argumentation (proving through verses and hadiths);
6. detailed description.

In «Tahsil nazair al-Qur'an» 81 words that appear in the Qur'an are given as «nazair» through these methods, (71 nouns, 8 verbs, 2 adjectives) in total the meaning of 258 «wajh» of them is enumerated.

The last word in the work is «as-sabīl», that is, the way, after which the manuscript ends with the conclusion of the scribe. Such an unusual interruption, when compared to other works of Hakim Tirmidhi, which ended with the author's note, is the basis for the assumption that it was left unfinished for some reason or reached the scribe in such a state.

The second paragraph of the third chapter entitled «Hakim Tirmidhi's views on tafsir and ta'wil» describes in detail the methods of interpretation and interpretation used by Hakim Tirmidhi in the work.

Hakim Tirmidhi in «Tahsil nazair al-Qur'an» gives the meaning given to the words in the disputed work as «commented» (mufassara), and when quoting the words of the author, «then we found his «tafsir» to be like this» or «But as for what he said in his «tafsir» (He used sentences like «qawluh fi tafsyrih»). That is, while quoting from an unknown (anonymous) work, he calls the sentences in which «wajh» are described as tafsir. However, if he explains the «wajh» of a word, that is, the meaning, he calls it «ta'wil». This situation is called «az-zikr», «al-khawf», «as-salāt», «al-katb», «al-ma'rūf», «at-tāghūt», «ba'sā'u wa zarrā'u», It can be seen in the commentaries of commentators such as «al-khāsirūn» and «al-istitā'at».

In some places, Hakim Tirmidhi also used the term «tafsir» in relation to the ideas he presented. If you pay attention to these sentences, you will see that after them there is a verse that supports the sentence. However, no example from the verse is given in the places where a certain word is called «ta'wil». It follows from this that in all cases where scholars used the term «tafsir» in relation to the interpretation of verses, they relied on verses and hadiths. If commentaries on the verse rely on lexical analysis and mental observation, he notes that it is «ta'wil». This situation is in accordance with Imam Maturidi's view that tafseer is based on solid evidence, and taweel is selected from possibilities. This consistency shows that Hakim Tirmidhi clearly distinguished the difference between ta'wil and tafsir in «Tahsil nazair al-Qur'an».

Hakim Tirmidhi describes the concept of «ta'wil» in an absolutely positive sense. Those who comprehend the «ta'wil» are seen as the beneficiaries of the light of God, the owners of divine knowledge (ilm-i ladun). Ta'wil is not a product of

empty intellectual research, but is the result of God's favor to a servant, understanding His desire in a certain place. But understanding ta'wil is a matter within the scope of the talent of persons worthy of this knowledge, and not everyone can meet such a requirement.

Hakim Tirmidhi comments that the first «wajh» of «ta'wil», which came in the Qur'an, is in exactly the same sense as tafsir (التفسير). Because «ta'wil» exposes barriers from places where the meaning is hidden in the Qur'an, and the meaning of the word becomes clear. The second meaning of «ta'wil» in the Qur'an (تعبير) (الرؤيا) is the interpretation of a dream²⁰, which Hakim al-Tirmizi describes as a figurative parable that requires an interpreter to interpret a dream and translate it into the language of reality. That is, the interpreter reaches the essence of what God has given in a dream (أمر الله الذي ضرب أمثاله). That is the first thing (أول الأمر), and in this case, it is an irreplaceable secondary. In ta'wil, the interpreter, turns it into «first» is what was decreed in «Lawh al-mahfuz»²¹.

The reason why the interpretation of a dream is expressed by the word «ta'wil» is that what needs to be interpreted is expressed in a metaphorical way. That is, when the meaning is superficial and obvious, there is no need for interpretation. And the dream consists of allusions and metaphors. Bringing it back to its «first» meaning and revealing its essence is called ta'wil. If this view is taken as a rule, then the conclusion is made that the «mutashabih» (allegoric) verses in the Qur'an must be interpreted. Because «mutashabih» have a figurative meaning, like zarbulmasal, and their appearance does not express the essence, but there is a need to reveal the essence in both of them. Another important issue appears in the connection of the terms «wajh» and «wujuh» with ta'wil in Hakim Tirmidhi. That is, according to Hakim Tirmidhi, «wajh» is the interpretation of the word. According to Hakim Tirmidhi, ta'wil is to reveal the truth of the metaphor, the essence of the metaphor, the purpose of the work.

In the third paragraph, which is called «*The influence of Tirmidhi's religious views on the style of the work*», it is revealed that there is an inextricable connection between Hakim Tirmidhi's dogmatic approaches and intellectual methods of hanafi-moturidism. Some researchers who have studied Hakim Tirmidhi's scientific heritage have noted that he had a direct influence on the views of Imam Moturidi and that there are some quotations in the works of Imam Moturidi.

In «Tahsil nazair al-Qur'an» it is strongly indicated that faith is affirmed:

«When [we come to] confirmation, indeed, faith turns into confirmation at this point. Because affirmation is the work of the soul. Indeed, the slave affirms after finding peace and stability. Understanding the essence of stability and peace comes from that affirmation»²². The view that faith consists of confirmation

²⁰ See: Yusuf:44; 100. // Qur'oni karim ma'nolarining tarjima va tafsiri. Tarj. A.Mansur. – Toshkent: Toshkent islom universiteti, 2016.

²¹ at-Tirmidhi, al-Hakim. – Tahsil nazair al-Qur'an. Preparer for publication Husni Zaydan. – Cairo: Matbaa as-saada, 1969. – P. 116.

²² Ibid.– P. 125.

reflects the approach of the hanafi-maturidi belief. In this regard, Imam Moturidi's book «Kitab al-Tawhid» states that faith consists of confirmation²³.

Hakim Tirmidhi specifically notes the importance of reason in matters of faith. According to him, intelligence and the light of monotheism are closely related. It is said that the reason why polytheism is called Jahiliyyah (unintelligence, ignorance) is that reason does not exist at the same time as monotheism.

In this place, it is possible to witness a very clear and high assessment of the role of reason in accepting faith. At the same time, the theory that unbelief is the result of unintellectuality implies the possibility that unintellectuality causes unbelief. It turns out that the source of many polytheistic actions is ignorance, lack of enlightenment. In this respect, Hakim Tirmidhi thinks that intellect is a great blessing. Faith is greater than reason. Because the first stage is lower than the second stage. When reason and faith are united, an even higher level is reached – sincerity.

Tirmidhi sees intellect as the main factor in keeping the human mind and heart in balance, as well as ensuring the purity of faith. At the same time, in «Tahsil nazair al-Qur'an» religious concepts such as Islam and faith are covered from the point of view of the hanafi school. Taking into account the presence of the same approach in other works of Hakim Tirmidhi, it can be said that «Tahsil nazair al-Qur'an» was one of the first efforts to create the method of interpretation according to the hanafi madhhab.

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. As a result of the scientific analysis of the works of Hakim Tirmidhi, it was found that the scholar wrote a total of 11 works on Islamic sources such as Qur'anic sciences and tafsir (6), hadith commentary (1), and dictionary (4). Among these works are «Tafsir» (exegesis of Surah Al-Fatihah and Al-Baqara), "Tafsir Qawlihi: «Huwal-Awwal wa-Akhiru waz-Zahiru wa-Batinu» (exegesis of verse 1 of Surah Hadid), «Issue: Qaala Allah: «w-Allahu ya'lamu mutaqa'llabakum wa maswakum» (interpretation of verse of surah Muhammad) is directly related to interpretation, and in the works «al-Amsal min al-Kitab was-sunna» and «Nawadir al-usul» the interpretation of many verses of the Qur'an its existence, the words found in the Qur'an and hadiths are explained in works related to the dictionary, and the work «Tahsil nazair al-Qur'an» is a source of the basics of tafsir and ta'wil science. Hakim Tirmidhi's scientific legacy is related to various directions and is of great importance in solving the problems of correct understanding of Islamic sources.

2. The science of «wujuh and nazair» (meanings and forms) began to be formed in the early Islamic period, and was fully formed as an independent branch

²³ Al-Moturidi, Abu Mansur Muhammad. Kitab at-tawhid. Nashrga tayyorlovchi B.To'polo'g'li. – Istanbul: Irshod, 2018. – B. 441.

of Quranic sciences by the 8th century through the companion Ibn Abbas and his students Ikrima and Ali ibn Abu Talha. The oldest source of this science that has reached the present day belongs to the VIII century. The science of «wujuh and nazair» is of great importance in the commentary and interpretation of verses, and the polysemous properties of some selected words in the Qur'an are studied in it. In modern Qur'anic studies and linguistics, this branch is conditionally evaluated as polysemy of the Qur'anic vocabulary - a feature of polysemy.

3. Muqatil ibn Sulayman (died 767) is the scholar who created the first complete work, collecting all the information about the science of «wujuh and nazair». His work «al-Wujuh wa-n-nazair fil-Qur'an» is the oldest source that has reached the present time. The method chosen by Muqatil ibn Sulayman is related to the consecutive occurrence of words in the Qur'an, and was the basis for several works created in later periods, in particular, Hakim Tirmidhi's work «Tahsil nazair al-Qur'an». It is known that Harun ibn Musa (d. 787) and Yahya ibn Salam (d. 816) wrote works on «wujuh and nazair» before Hakim Tirmidhi. These three works are in the same direction as «Tahsil nazair al-Qur'an» according to the order of the words, and Hakim Tirmidhi focused on revealing the foundations of interpretation of the intended purpose of the work, as a result, in a completely unique style. the work was created.

4. Two manuscripts of «Tahsil nazair al-Qur'an» have been identified, both of which are kept in a collection with other works. The first ancient copy is kept in the Baladia Library of Alexandria, Egypt and dates back to the 11th century. Its scribe was the famous historian Ibn Adim, and the reason for its good preservation is due to its central location in the collection. However, the absence of the traditional concluding part of the work indicates that it was not fully preserved or completed. The 2nd-20th century manuscript is preserved in the «Dar al-kutub wa-l-wathaiq» (House of Books and Documents) in Cairo, Egypt, and it was based on the Alexandrian copy.

5. Manuscripts of the work have been scientifically researched since the middle of the 20th century. But since the researchers chose different methods, different aspects and inaccuracies appeared in the information provided by them. The modern edition of «Tahsil nazair al-Qur'an» prepared by H. Zaidan differs sharply from the manuscript in terms of the division of «nazair» into chapters and the division of «wajh» into clauses. Since later scientists who studied the work relied on this publication in many issues, various uncertainties and misunderstandings appeared in their research. For this reason, there is a need to create a scientific-critical text of the work and translate it into different languages based on the same text.

6. Hakim Tirmidhi's method of interpreting the words of the Qur'an in the age of «Tahsil nazair al-Qur'an» was unique for his time, and it is distinguished by the fact that such a method was not used before or after it. The work was written as a refutation of another work on «wujuh and nazair», and the source of the refutation is still unknown. Hakim Tirmidhi in «Tahsil nazair al-Qur'an» criticized the traditional method used in the works on «wujuh and nazair» and emphasized

that this method cannot reveal the reasons for ambiguity in the Qur'an. He puts forward the theory that he relies on the root and the main meaning as a solution to the problem. According to him, a word has one main meaning, and the rest of the meanings arise as a result of the polishing of the main meaning in different meanings, that is, any different meanings are different versions of the main meaning. are views. If the meaning given to the word is supported by verses and hadiths, it is called tafsir, and if it is proved in other ways, it is called tawil.

7. In «Tahsil nazair al-Qur'an» the multi-meaning feature of words is directly related to the concept of interpretation. The purpose of explaining that one word in the Qur'an means many meanings at the same time is to solve the problems related to its superficial understanding. And Tawil solves exactly such problems. In «Tahsil nazair al-Qur'an» for the first time, the effort to illuminate the basics of interpretation is noticeable. Some of the ta'wil methods highlighted by Hakim Tirmidhi are also reflected in Imam Maturidi's work «Ta'wilat ahl as-sunna».

8. In «Tahsil nazair al-Qur'an» some words are interpreted as dogmatic terms. These terms are interpreted in harmony with the doctrine of Hanafi-Maturidism. In particular, giving meaning to faith as a «verb of the heart», that it consists of confirmation, and the important role of the mind in the understanding of faith, is highlighted on the basis of intellectual and narrative evidence. At the same time, it has been revealed that the role of mind is incomparable in the reflection of words and dogmatic terms in the human heart. As a result of the comparative analysis, it is known that the issue of the harmony of reason and speech is reflected in other works of the scholar and that he followed Abu Hanifa in his belief.

Based on the results and conclusions obtained during the research, the following proposals and recommendations were put forward:

1. Preparing a monograph entitled «Hakim Tirmidhi's Contribution to the Science of the Qur'an and Tafsir» based on the important work of «Tahsil nazair al-Qur'an» in the science of the Qur'an and Tafsir;

2. To create a scientific-critical text of the work based on the manuscripts and a scientific-explanatory translation in Uzbek, taking into account that «Tahsil nazair al-Qur'an» is the main source that summarizes the views of Hakim Tirmidhi on the Qur'an, tafsir and interpretation sciences in cooperation with Imam Thirmidhi International Scientific Research Center;

3. Taking into account the influence of Hakim Tirmidhi's scientific heritage in the Islamic world and the great influence on the formation of Islamic civilization, organization of an international scientific-practical conference on the topic «The place of Hakim Tirmidhi's scientific and spiritual heritage in the formation of Islamic teachings» in cooperation with the International Islamic Academy of Uzbekistan, Imam Tirmidhi International Research Center, Imam Moturidi International Research Center, as well as all local and international related organizations.

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

МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА

ФАХРИДДИНОВ ЗАФАР ХАЙРИДДИНОВИЧ

**ТРУД ХАКИМА ТИРМИЗИ «ТАХСИЛЬ НАЗАИР АЛ-КУР'АН» КАК
ВАЖНЫЙ ИСТОЧНИК ПО КОРАНИЧЕСКИМ НАУКАМ**

24.00.02. – Корановедение. Хадисоведение

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

Ташкент–2023

Тема диссертации доктора философии (PhD) по историческим наукам зарегистрирована в Высшей аттестационной комиссии при Кабинете Министров Республики Узбекистан за номером B2021.2.PhD/IsI55.

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ВВЕДЕНИЕ (аннотация к диссертации доктора философии (PhD))

Цель исследования – Выявление значения труда Хакима Тирмизи «Тахсиль назаир аль-Кур'ан» в развитии коранических наук.

Объектом исследования является труд Хакима Тирмизи «Тахсиль назаир аль-Кур'ан».

Предметом исследования являются подходы и методы Хакима Тирмизи, относящиеся к разделу коранических наук и тафсира в труде «Тахсиль назаир аль-Кур'ан».

Методы исследования. В диссертации использованы методы анализа и синтеза, комплексный подход, объективность, историчность, хронологический, логический, компаративистский анализ, междисциплинарный подход.

Научная новизна исследования заключается в следующем:

Выявлено, что Хаким Тирмизи основал новый метод «лексического толкования» в коранических науках, доказав, что слова Священного Корана могут одновременно выражать множество значений, находясь в одной форме (الإشترك اللفظي – омонимия) что является естественной особенностью арабского языка;

Доказано, путем сравнительного анализа, что существующий в научном сообществе вывод, о том что труд «Тахсиль назаир аль-Кур'ан» Хакима Тирмизи основывается на труд Мукатия ибн Сулеймана (ум. 767 г.) «ал-Вуджух ва ан-назоир фил-Кур'ан» недостаточно обоснованы, существуют серьезные различия во внутренней структуре двух источников, только 57 из 81 комментируемых слов в двух трудах согласуются по форме, но толкование слов в комментариях неоднозначны;

Выявлено, что приведенные в «Тахсиль назаир аль-Кур'ан» определения «муфассара» (مُفَسِّرَةٌ – прокомментирован) и «тавилуху» (تَأْوِيلُهُ – его значение, сущность) повлияли на появление воззрений в коранических науках о том, что тафсиры аятов основываются это повествование (риваят), а тавиль аятов основывается на интеллектуальные умозаключения;

Определено, что Хаким Тирмизи, комментируя такие слова, как «вера» (الإيمان – вероубеждение) и «ислам» (الإسلام – исламская религия), приводит выводы, что они, как и слова «верующий» (المؤمن) и «мусульманин» (المسلم) имеют взаимно значимую природу, что «вера» состоит из «утверждения», что совпадает с точкой зрения ханафитской школы теологии.

Внедрение результатов исследования.

Научные выводы о том, что Хаким Тирмизи основал новый метод «лексического толкования» в коранических науках, доказав, что слова Священного Коране могут одновременно выражать множество значений, находясь в одной форме (الإشترك اللفظي – омонимия) что является естественной особенностью арабского языка включены в содержание книги включено в содержание книги «Энциклопедия ближневосточных ученых», подготовленной на основании приказа (справка № 02/136 от 29 марта 2023 года Международного научно-исследовательского центра Имама Бухари при

Кабинете Министров Республики Узбекистан). В результате широкая читательская аудитория познакомилась с вкладом ученого в коранические науки.

Научные выводы о том, что существующий в научном сообществе вывод, о том что труд «Тахсиль назаир аль-Кур'ан» Хакима Тирмизи основывается на труд Мукатиля ибн Сулеймана (ум. 767 г.) «ал-Вуджух ва ан-назоир фил-Кур'ан» недостаточно обоснованы, существуют серьезные различия во внутренней структуре двух источников, только 57 из 81 комментируемых слов в двух трудах согласуются по форме, но толкование слов в комментариях неоднозначны включены в содержание учебника «Тасаввуфга кириш» (Введение в суфизм)». (справка № 02-03/2369 от 4 апреля 2023 года Комитета по делам религий Республики Узбекистан). В результате информация об уникальных аспектах произведения «Тахсиль назаир ал-Кур'ан» дошла до научной общественности;

Научные выводы о том, что приведенные в «Тахсиль назаир аль-Кур'ан» определения «муфассара» (مُفَسِّرَةٌ – прокомментирован) и «тавилуху» (تَأْوِيلُهُ – его значение, сущность) повлияли на появление воззрений в коранических науках о том, что тафсиры аятов основываются это повествование (риваят), а тавиль аятов основывается на интеллектуальные умозаключения включены в содержание научной брошюры «Хаким Термизий», а также в переводы трактатов Хакима Тирмизи «ас-Солат ва макосидуха» (Намаз и его цели), «Баён ал-фарк байн ас-садр вал калб вал фуад вал лубб» (Различия между словами садр, калб, фуад ва лубб) и «Акл ва хаво» (Разум и страсть), подготовленной на основании заказа (справка № 01-07/49 от 29 марта 2023 года Международного научно-исследовательского центра Имама Тирмизи при Управлении мусульман Узбекистана). В результате сущность слова «тавиль» раскрылась шире и послужила достоверным источником для опровержения течений, неверно толкующих это понятие.

Научные выводы о том, что Хаким Тирмизи, комментируя такие слова, как «вера» (الإيمان – вероубеждение) и «ислам» (الإسلام – исламская религия), приводит выводы, что они, как и слова «верующий» (المؤمن) и «мусульманин» (المسلم) имеют взаимно значимую природу, что «вера» состоит из «утверждения», что совпадает с точкой зрения ханафитской школы теологии были использованы при подготовке системных сценариев программы «Ученые великой земли» и «Народное достояние» в эфире телеканала «История Узбекистана» (справка № 06-29-452 от 30 марта 2023 года Национальной Телерадиокомпании Узбекистана). В результате были воплощены в жизнь правильные выводы о том, что используемые Хакимом Тирмизи методы являются основой для систематизации теории толкования.

Апробация результатов исследования. Результаты исследования апробированы в ходе 8 научных конференций и семинаров, в том числе 3 международных и 5 республиканских научно-практических конференциях.

Публикация результатов исследований. По теме диссертации опубликована всего 14 научных работ. В частности, опубликован 4 статей в научных изданиях и 3 статья в зарубежном журнале, которые были рекомендованы к публикации основных научных результатов докторских диссертаций ВАК Республики Узбекистан. Также 8 тезисов были опубликованы в национальных и международных сборниках конференций.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка источников и литературы и приложений. Общий объем диссертации составляет 121 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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