

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

**O‘ZBEKISTON RESPUBLIKASI VAZIRLAR MAHKAMASI
HUZURIDAGI IMOM BUXORIY XALQARO ILMIY-TADQIQOT
MARKAZI**

AMONOV BAROT MURODOVICH

**“SAHIH AL-BUXORIY”GA HANAFIY MAZHABI ASOSIDA YOZILGAN
SHARHLAR TAHLILI (“UMDAT AL-QORIY” ASARI MISOLIDA)**

24.00.01 – Islom tarixi va manbashunosligi

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

TOSHKENT – 2023

**Tarix fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati
mundarijasi**

**Content of dissertation abstract of the Doctor of Philosophy (PhD)
on Historical sciences**

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

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahonda Imom Buxoriyning islom olamida Qur'oni karim (القران الكريم) dan keyingi o'rinda turuvchi "Sahih al-Buxoriy" (صحيح البخارى) to'plami orqali dinning asl mohiyatini tushunish hamda mavjud diniy-ijtimoiy muammolarga yechim topishga bo'lgan qiziqish ortib bormoqda. Manbaga turli davrlarda musulmon ulamolar ko'plab sharhlar yozgan bo'lib, Badruddin Ayniyning (vaf. 855/1451) "Umdat al-qoriy" (عمدة القاري) asari ular orasida alohida ahamiyatga ega. Ushbu sharh "Sahih al-Buxoriy"dagi hadislarning isnod yo'li, so'zlarning lug'at, jummalarning grammatik tahlili bilan birgalikda, ahli sunna val jamoa (أهل السنة والجماعة) fihiy mazhablari qarashlarini asoslashdagi o'rni ham ko'rsatilib, hanafiy mazhabi usulul hadis (أصول الحديث) qoidalariga muvofiq sharhlangani bilan ajralib turadi.

Dunyoda islomshunoslikka ixtisoslashgan ilmiy-tadqiqot muassasalarida Badruddin Ayniyning "Umdat al-qoriy" (عمدة القاري) asari borasida ilmiy izlanishlar olib borilmoqda. Sharq musulmon mamlakatlaridagi "al-Azhar" islom tadqiqotlari akademiyasi, IRCICA (Islom hamkorlik tashkiloti huzuridagi Islom tarixi, san'ati va madaniyatini tadqiq etish tashkiloti), ICESCO (Ta'lim, fan va madaniyat masalalari bo'yicha Islom tashkiloti), Sunna va nabaviy merosni o'rganish markazi, Malayziya Islomni anglash instituti kabi ilmiy-tadqiqot muassasalarida ushbu asar qiyosiy manbashunoslik, matnshunoslik va lingvistik yondashuv asosida o'rganilayotgan bo'lsa, G'arbdagi Oksford islom tadqiqotlari markazi, Kembrij Markaziy Osiyo Forumi, Leipzig universiteti va Leibniz sharqshunoslik markazida lingvistik va matnshunoslik yondashuvi asosida o'rganilmoqda.

So'nggi yillarda Yangi O'zbekistonda olib borilayotgan diniy-ma'rifiy sohadagi islohotlar natijasida hadisshunoslikka oid tadqiqotlar olib borish uchun keng imkoniyatlar yaratilmoqda. Ushbu imkoniyatlar natijasi o'laroq, Imom Buxoriy va Imom Termiziy xalqaro ilmiy-tadqiqot markazlari, O'zbekiston xalqaro islom akademiyasi va Hadis ilmi oliy maktabi tashkil etilib, hadis ilmiga oid bir qancha asarlar tadqiq va tarjima qilindi. Markaziy Osiyo mintaqasida hanafiy mazhabi (المذهب الحنفى) ning keng tarqalgani e'tiboridan Badruddin Ayniyning "Umdat al-qoriy" (عمدة القاري) asarini tadqiq qilish orqali "Sahih al-Buxoriy" (صحيح البخارى) da rivoyat qilingan hadislarning o'ziga xos xususiyatlari, ijtimoiy hayotga ta'siri va axloqiy-ma'naviy jihatlarini tahlil qilish mumkin.

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 27-martdagi PQ-2855-son "O'zbekiston Respublikasi Vazirlar Mahkamasi huzurida Imom Buxoriy xalqaro ilmiy-tadqiqot markazini tashkil etish chora-tadbirlari to'g'risida"gi, 2017-yil 23-iyundagi PQ-3080-son "O'zbekiston Respublikasi Vazirlar Mahkamasi huzurida O'zbekistondagi islom sivilizatsiyasi markazini tashkil etish chora-tadbirlari to'g'risida"gi, 2018-yil 1-noyabrdagi PQ-896-son "Hadis ilmi maktabi faoliyatini tashkil etish va qo'llab-quvvatlash chora-tadbirlari to'g'risida"gi qarorlarida hamda sohaga oid boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. “Sahih al-Buxoriy”ga yozilgan sharhlar va “Umdat al-qoriy” bo‘yicha olib borilgan izlanishlar mintaqa jihatidan Sharq, G‘arb va mahalliy tadqiqotchilar tomonidan olib borilgan ishlar asosida uch guruhga bo‘lib o‘rganildi.

Sharqda Muhammad ibn Zaynil Obidin, Muhammad ibn Ja‘far Kattoniy, Muhammad Isom Husaniy, Ali Hasan Halabiy, Muhammad Mavlaviy, Muhammad Abu Shahob, Jum‘a Fathi Abduhalim, Abdusattor Shayx, Erdinch Ahatli, Marva Kochkun, Asrar Ahmadxan kabi olimlar “Sahih al-Buxoriy”ga yozilgan sharhlar qatorida, “Umdat al-qoriy” haqida umumiy ma’lumotlar berib o‘tganlar¹. Mahmud Hasan Channar, Aziz Rahim Sayfiy va Baxtiyor Bana kabi tadqiqotchilar hanafiy olimlar tasnif etgan sharhlar to‘g‘risida bibliografik ma’lumotlarni taqdim etganlar².

Muhammad ibn Abduqodir, Musa Salim Abu Jildan, Izzat Ibrohim, Munir Muhammad Daham, Ibn Yusuf Shatih, Hind Mahmud kabi olimlar – “Umdat al-qoriy” asarini tilshunoslik, Solih Yusuf Ma‘tuq, Muhammad Sha‘bon Alvan, Nahla Hasan Salim, Samira Ibrohim Hamadan, Hasan Xattof kabi olimlar – hadisshunoslik va manbashunoslik jihatidan o‘rganganlar³. Abdurahmon Busayriy, Jadurrobb Amin Abdulmajid, Muhammad ibn Zaynil Obidin, Robi’ Shamlan, Husayn Akyuz va Yavuz Ko‘ktash, A.Ilyosbekov, A.Jamashev kabi – olimlar hadis manbalariga qiyoslab tadqiqot olib borganlar⁴.

¹ Muhammad ibn Zaynil Obidin. al-Jame‘ as-sahih lil Imam al-Buxariy va inayat al-ummat al-islamiya bi sharqan va g‘arban. – Bayrut: Dar al-bashair al-islamiya, 2013. – B. 577.; Abu Abdulloh Muhammad ibn Ja‘far Kattoniy. ar-Risalat al-mustatrafah li bayan mashhur kutub as-sunnat al-musharrafah. Tahqiq: Abu Ya‘lo Bayzoviy Mag‘ribiy. at-Ta‘liqot al-mustatrafah alar-risalat al-mustatrafah. – Lubnan, 2011. – B. 36-55.; Muhammad Isom Husaniy. Ithaf al-qoriy bi ma‘rifati juhud va a‘mal al-ulama ala Sahih al-Buxoriy. – Damashq: Yamama, 1987. – B. 48-200.; Ali Hasan Halabiy. al-Hitta fi zikr as-sihah as-sitta. – Bayrut: Dar al-Jayl. – B. 321.; Abdusattor Shayx. al-Imam al-Buxariy. – Damashq: Dar al-qalam, 2007. – B. 528; Асрар Ахмадхан. Достоверность хадисов: переосмысление критериев. Международный институт Исламской Мысли. – Баку: Идрак, 2017.

² Mahmood al-Hasan Channar, Azuz ur-Rehman Saiffee, Bakhtiyar Bano. “Academic contributions of Ahnaf on Saheeh of Imam Bukhari”- جهود الحنفية حول الجامع الصحيح للإمام البخاري تصنيفا وتأليفا // “Habiba Islamicus” The international Journal of arabic and islamic research. Publisher: Habibia Research Academy, Habibia Islamic Institute, Karachi (Pakistan). 2018. Volume 2, Issue 1. – P. 55.

³ Muhammad ibn Abduqodir. al-Istish‘had an-anahviy bi aqval as-sahaba inda al-imam Badruddin Ayniy fi dav‘i kitabihi Umdat al-qoriy./Amdurman Islom universiteti jurnali. – Xartum, 2016. – №8. – B. 33.; Izzat Ibrohim. Dalalat al-siyah fi jumlat al-e‘tiroziya indal Ayniy fi kitabihi Umdat al-qoriy. /Takrit universiteti. Adaab al-faraidiy jurnali. – Bag‘dod, 2016. №24. – B. 21.; Munir Muhammad Daham. Min asaliyb ijaz fil-hadis an-nabaviy, dirasa fi kitab Umdat al-qoriy. /Takrit universiteti. Adaab al-faraidiy jurnali. – Bag‘dod, 2012. – №20. – B. 21.; Ibn Yusuf Shatih. Ma‘alim minhaj al-lug‘aviy fi sharh al-hadis an-nabaviy indal-Imam Ayniy. – Jazoir: Qosidiy universiteti, 2014. – B. 90-94.; Solih Yusuf Ma‘tuq. Badruddin Ayniy va asaruhu fi ilm al-hadis. – Amman: Dar al-bashair al-islamiyya. 1987.; Muhammad Sha‘bon Alvan. al-Ayniy va manhajuh al-balag‘iy fi kitabihi Umdat al-qoriy. – G‘azza: 2001. – 68 b.

⁴ Abdurahmon Busayriy. Muftakarot al-laiy va ad-durar fi al-muhakamati bayn al-Ayniy va ibn Hajar. – Makka: Maktabat ar-rushd, 2005.; Jadurrobb Amin Abdulmajid. Bayn al-imamayn al-Ayniy va ibn Hajar dirasati muqorana limanhajayhima fi sharh Sahih al-Buxariy. – Qohira, 2007.; Muhammad ibn Zaynil Obidin. Al-Jame‘ as-sahih lil Imam al-Buxariy va inayat al-ummat al-islamiya bi sharqan va g‘arban. – Bayrut: Dar al-bashair al-islamiya, 2013. –

Xorijiy tadqiqotchilardan: Karl Brokkelman, Fuad Sezgin, Joel Blecher, Jonatan Brovn, Skot Lukas, Issam Eido, Stefaniye Brinkman, Kamil Samigullin, Sayaxov Ruslan kabi tadqiqotchilar “Sahih al-Buxoriy”ga yozilgan sharhlar qatorida “Umdat al-qoriy” haqida umumiy ma’lumotlar bergan⁵.

Mahalliy tadqiqotchilardan: B.Eshonjonov, U.Alimov, D.Rahimdjano, Shayx Muhammad Sodiq Muhammad Yusuf, D.Muratov, M.Alimova, Sh.Umarov, N.To‘rayev, A.Inoyatov Movarounnahrda hadis ilmi tarixi va muhaddis ulamolar ilmiy merosini tadqiq etgan⁶. U.Uvatov esa, “Sahih al-Buxoriy”ga yozilgan 80 dan ortiq sharhlar haqida umumiy ma’lumot berib o‘tgan⁷. So‘nggi yillarda bir guruh olimlar “Sahih al-Buxoriy”ni o‘zbek tilida sharhlab, unda “Sahih al-Buxoriy”ga yozilgan sharhlar qatorida hanafiy olimlar yozgan asarlari soni yuzdan ziyod ekani ta’kidlangan. “Sahih al-Buxoriy”ning hanafiy sharhi va moturidiylik aqidasiiga uyg‘un nashriga katta ehtiyoj borligi nuqtai nazardan hanafiy olim Shayx Muhammad Taqiy Usmoniyning “Sahih al-Buxoriy”ga yozgan “In‘om al-Boriy” (شرح صحيح البخارى) sharhi asosida “Sahih al-Buxoriy sharhi” (شرح صحيح البخارى) nomli kitob o‘zbek tilida 2022-yilda chop etilgan⁸.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejaları bilan bog‘liqligi. Dissertatsiya O‘zbekiston xalqaro islom akademiyasi ilmiy tadqiqot ishlari rejasining 2012-

B. 577; Erdinç Ahatli. Ayni’nin “Umdetü’l-Kâri”de hanefilerin amel etmediği hadisleri yorumlama yöntemi (kitâbü’s-salât örneği). Sakariya universiteti. Turkiya. 2017.№31.B.49.; Yavuz Köktaş, Fethu’l-Bari ve Umderü’l Kari’nin Metin Tahlili Açısından İncelenmesi. Doktora Tezi. – Istanbul, 1999. (S. 277).; Ilesbekov A., Jamashev A. Bædrudin æl-Ayni men ibn Xajar æl-Asqalanidin “Saxix æl-Buxari” jinag‘yna jazg‘an tysindirme yeñbekterinin salıstıymalı taldauları. / Yasauı universitetinin xabarshıysı. 2021. - № 4 (122). – S. 219-229.

⁵ Karl Brokkelman. Tarix al-adab al-arabiy. / Abdulhalim Najjor, Sayyid Ya‘qub Bakr va Ramazon Abduvavoblar Arab tiliga tarjima qilgan. – Qohira: Dor al-ma‘orif, 1959. – J. 3. – B.178.; Fuad Sezgin. Tarix at-turos al-arabiy // Mahmud Fahmiy Hijoziy arab tiliga tarjiması. 20 jildli. – ar-Riyod: Jami‘at al-imam Muhammad ibn Saud al-islamiya, 1991. – J. 1. – B. 249.; Joel Blecher. Hadith Commentary in the Presence of Students, Patrons, and Rivals: Ibn Hajar and Şahih al-Bukhārī in Mamluk Cairo. Oriens 41, no. 3-4 (2013): – P. 261-287.; Jonathan A. C. Brown. Hadith: Muhammad’s Legacy in the Medieval and Modern World. - Oxford: Oneworld Publication, 2009. Pp. xii+308.; Scott C. Lucas. The Legal Principles of Muhammad B. Ismā‘il Al-Bukhārī and Their Relationship to Classical Salafi Islam. Islamic Law and Society. Brill. Vol. 13, No. 3 (2006), pp. 289-324 (36 pages).; Issam Eido. Mohammed Tayssir Safi. Şahih al-Bukhārī’s Criteria: An Epistemological Perspective. 2020, Ibn Haldun University Press. Pp. 93-142; Issam Eido. Hanafi’s Criteria of Hadith Criticism: the Role of Islamic Legal Maxims المعيار الحنفى 2020. لندت الحديث: دور أصول الشريعة ومفهوم الكلي والجزئي. مجلة كلية العلوم الإسلامية جامعة السلطان محمد الفاتح الوقفية. Pp.40.; Stefanie Brinkmann. Beer in Early Islam: A Hadith Perspective, in: The Arabist. Budapest Studies in Arabic No. 36 (2015), pp. 3-34.; Blecher, Joel / Brinkmann, Stefanie / Zaherinezhad, Ali (eds.): Hadith Commentary: Continuity and Change, – Edinburgh: Edinburgh University Press, 2021.

⁶ Eshonjonov B.I. IX asr Movarounnahr madaniy hayotida Imom al-Buxoriyning mavqei va uning “al-Jome’ as-sahih” asaridagi fiqhiy masalalar: Tarix fan. nomz. dis. ... avtoref. – T.: TIU, 2001.; Abu Hafs Umar ibn Muhammad an-Nasafiy. Al-qand fi zikri ulamoi Samarqand (Samarqand ulamolari xotirasiga doir qand(dek shirin kitob) / Arabchadan qisqartirib tarjima qiluvchilar: Usmonxon Temurxon o‘g‘li va Baxtiyor Nabixon o‘g‘li. – T.: O‘zbekiston milliy ensiklopediyasi, 2001.; Rahimdjano D.A. Abu Hafs Nasafiyning “Kitob al-qand fi ma’rifati ulamoi Samarqand” asari – Samarqandda hadis ilmi tarixi bo‘yicha muhim manba: Tar. fan. nom. ... dis. avtoref. – T.: TIU, 2003.; Shayx Muhammad Sodiq Muhammad Yusuf. Hadis va hayot. – T.: Hilol-Nashr, 2006.; Movarounnahr allomalarning hadis ilmi rivojiga qo‘shgan hissaları / Usmonov I. tahriri ostida mualliflar jamoasi. – B. 183-285.; Muratov D.M. Abudlloh As-Subazmuniyning “Kashf al-osor” asari hadis ilmiga oid manba. Tar. fan. nom. ... diss. – T.: TIU, 2008.; Alimova M.F. Imom Dorimiyning hadis ilmi rivojiga qo‘shgan hissasi. Tar. fan. nom. ... diss. – T.: TIU, 2019.; Umarov. Sh.X. Abdulhamid Keshiy ilmiy merosining VIII-IX asrlar Movarounnahr hadis ilmi rivojidagi o‘rni. Tar. fan. nom. ... diss. – T.: Oz‘XIA, 2019.; To‘rayev. N.N. Imom Buxoriyning “at-Tarix al-kabir” asari – hadis ilmiga oid muhim manba. Tar. fan. nom. ... diss. – T.: Oz‘XIA, 2020.

⁷ Uvatov U. IX asr Movarounnahr va Xuroson hadisshunosligi tarixidan (al-Buxoriy, Muslim, at-Termiziy). Tar. fan. dokt. ... diss. – T.: TIU, 2001.

⁸ Abiyev H., Aminov H., Ismoilov M., Abdullayev B. Sahihi Buxoriy sharhi. – T.: Hilol-Nashr, 2022. - 414 b.

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 hanafiy ulamolarining “Sahih al-Buxoriy”ga yozgan sharhlarini “Umdat al-qoriy” asari misolida ochib berish.

Tadqiqotning vazifalari:

“Sahih al-Buxoriy”ga yozilgan sharhlar, xususan, “Umdat al-qoriy” borasida Sharq va G'arb davlatlari hamda mahalliy olimlarning tadqiqot usullarini aniqlash, ilmiy-nazariy asoslarini ochib berish;

XIV-XV asrlarda Misrda Mamluk sultonlarining shar'iy ilmlar taraqqiyotiga qo'shgan hissasini yoritish hamda hadis, fiqh ilmlarining rivojini o'rganish;

“Sahih al-Buxoriy”ning hanafiylik asosidagi sharhlarini aniqlash, movarounnahrlilik shorihlarning asarlarini tasniflash;

Badruddin Ayniyning hayoti va ilmiy merosi, uning hadis ilmi rivojidadagi o'rnini yoritish;

olim asarlaridagi to'rt mazhabga oid dalillarni keltirish uslubini o'rganish va qarashlarining hanafiylik asoslari takomilidagi rolini ochib berish;

Badruddin Ayniy va Ibn Hajar kabi zamondosh olimlar o'rtasidagi munosabatlarning davr ilmiy muhitiga ta'sirini tahlil etish;

“Umdat al-qoriy” qo'lyozmalarini aniqlash va asarning manbashunoslik tahlilini amalga oshirish;

Badruddin Ayniyning hadislarni sharhlashdagi fiqhiy, usuliy, grammatik, mantiqiy yondashuvlari va hanafiy asoslarni yoritish uslubini ko'rsatish;

“Umdat al-qoriy”dagi ahkom hadislarning to'rt mazhab asoslariga ko'ra sharhlanishi va fiqhiy masalalarning hanafiy mazhabi an'alariga muvofiq dalillanishini ochib berish hamda taklif va tavsiyalar ishlab chiqish.

Tadqiqotning obyekti: “Sahih al-Buxoriy”ning sharhi – “Umdat al-qoriy” asari.

Tadqiqotning predmetini Badruddin Ayniyning “Umdat al-qoriy”dagi hanafiy mazhabiga doir qarashlari tahlili tashkil etadi.

Tadqiqotning usullari. Dissertatsiya mavzusini yoritishda tarixiylik, tizimlilik, ilmiy tavsiflash, analiz, sintez va qiyosiy tahlil kabi tadqiqot usullardan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Badruddin Ayniyning “Sahih al-Buxoriy” (صحيح البخاري)ga yozgan sharhi “Umdat al-qoriy” (عمدة القارى)ning ishonchlilik darajasi, uning Imom Buxoriyga shogirdligi, Muhammad ibn Yusuf Firabriydan uch yo'l (Abu Haysam Kashmihiniy, Abu Muhammad Saraxsiy, Abu Ali ibn Shibavayh) va har bir yo'lda sakkiz nafar uzluksiz va ishonchli shayxlar sanadi mavjudligi orqali isbotlangan;

XIV asr Misrda Mamluk sultoni Ashraf Sha'bon davrida Imom Buxoriy merosiga bo'lgan e'tibor davlat siyosati darajasiga ko'tarilishi natijasida “al-Jome' as-sahih” (الجامع الصحيح)ni o'rganish amaliyoti keng tatbiq etilib, Qohiradagi sulton qarorgohi va markaziy masjidlarda ramazon oyida Qur'on xatmi singari “Sahih al-Buxoriy” (صحيح البخاري)ni xatm qilish an'anasi joriy etilgani aniqlangan;

Badruddin Ayniy “al-Jome’ as-sahih” (الجامع الصحيح)ni o‘qitishda alohida uslub va maktabga asos solganligi uning hanafiylik mazhabidagi “Ayniy madrasasi” (مدرسة العيني)ni tashkil etib, unda hadislarni yodlash, sharhlash va qiyosiy tahlil qilish metodini joriy etgani misolida ochib berilgan;

Badruddin Ayniy “Umdat al-qoriy” (عمدة القارى) asaridagi hadislarning hukmiy ma’nolarini batafsil yoritish maqsadida, yigirmata mezon: “hadislarning mavzuga bog‘liqligi” (بيان تعلق الحديث بالترجمة), “hadis roviylari bayoni” (بيان رجاله), “hadis turlari bayoni” (بيان نوع الحديث), “savol-javob” (الأسئلة و الأجوبة), “hadisdan fiqhiy hukm olish” (استنباط الأحكام الفقهية) va “hadisdan olingan foyda” (فائدة) asosida fiqh, grammatika, tilshunoslik, manbashunoslik jihatidan hanafiy an’anasida sharhlaganligi dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

“Sahih al-Buxoriy”ga yozilgan sharhlar 250 dan ortiq bo‘lib, shundan hanafiy mazhabi doirasida 112 ta sharh, movarounnahrlik ulamolardan Abulhasan Ali Pazdaviyning (vaf. 482/1089) “Sharh al-Jome’ as-sahih lil Buxoriy”, Umar Nasafiyning (vaf. 537/1142) “an-Najah fi sharh kitab axbar as-sihah”, Mahmud Buxoriy Husayriyning (vaf. 636/1239) “Najmul hadis sariy ila hall alfaz Sahih al-Buxoriy”, Ahmad ibn Muhammad Farg‘oniyning (vaf. 834/1431) “Muxtasar sharh al-Buxoriy lil-Kirmoniy” asari kabi yettita sharh yozilgani aniqlangan;

Badruddin Ayniyning hadis, fiqh, tafsirga oid jami 72 ta asar ta’lif etgani, tabaqot, bibliografik kitoblardagi qaydlar va ma’lumotlarning qiyosiy tahlili natijasida ulardan 8 tasi movarounnahrlik allomalarning asarlariga sharh ekanligi yoritib berilgan;

“Umdat al-qoriy” XIV-XV asrlarda yuzaga kelgan diniy-ijtimoiy masalalarga bag‘ishlab yozilgani, muallif kengroq sharhlash maqsadida turli kitoblarga murojaat qilib, to‘g‘ridan-to‘g‘ri matnni keltirish orqali jami 129 ta manbadan, Movarounnahr ulamolarining qalamiga mansub tafsir, Qur’on va hadis ilmi, ilmi rijal va tarojum, fiqh va usulga oid 14 ta asardan foydalangani ko‘rsatilgan;

XIV-XV asrda Misr Mamluk Sultoni Ashraf Sha’bon va Muayyad Shayx Mahmudiy Qohiradagi qarorgohi “Jabal qal’a”da ramazon oyida har kuni “Sahih al-Buxoriy” kitobini o‘qish, qozilar, shayxlar ilk ilm majlisida ishtirok etib, darslarni tabarrukan boshlab berishlariga qaror chiqargani, ushbu davrda “Sahih al-Buxoriy”ga 17 ta sharh tasnif etilgani va “Fath al-Boriy” (فتح البارى) shofeiyy va “Umdat al-qoriy” (عمدة القارى) hanafiy mazhabida sharhlanganligi asoslangan.

Tadqiqot natijalarining ishonchliligi “Umdat al-qoriy” asarining Buyuk Britaniyadagi Dublin shahri Chester Biti kutubxonasi qo‘lyozmalar fondida №3297 hamda Turkiyadagi Fayzulloh Afandi kutubxonasi fondida №408 inventar raqamlari ostida saqlanayotgan nusxalar bilan qiyoslagan holda amalga oshirilgani, OAK tomonidan dissertatsiyalarning asosiy ilmiy natijalarini e’lon qilish uchun tavsiya etilgan mahalliy va xorijiy ilmiy nashrlarda chop etilgan maqolalar, xalqaro va mahalliy konferentsiyalarda keng muhokama qilingan ma’ruzalar, tadqiqot natijalaridan kelib chiqqan taklif va tavsiyalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlangani bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqotning ilmiy ahamiyati undagi tahliliy mulohazalar, nazariy xulosa va takliflardan hadis ilmi va tarixiga oid masalalarni o'rganishga oid ilmiy izlanishlar, "Sahih al-Buxoriy" sharhlari va ularning qiyosiy tadqiqi singari masalalarga bag'ishlangan istiqbolli ilmiy tadqiqotlarga ilmiy-nazariy manba bo'lib xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati ulardan oliy va o'rta maxsus diniy bilim yurtlaridagi hadisshunoslik, manbashunoslik kabi fanlar mazmunini yangi nazariy ishlanmalar bilan boyitish, darslik va o'quv qo'llanmalarini takomillashtirish, sohaga oid fakultativ darslar, seminar mashg'ulotlari va "Sahih al-Buxoriyga yozilgan asarlar tahlili "Umdat al-qoriy"ning manbashunoslik tadqiqi" kabi maxsus kurslarni ishlab chiqishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. "Sahih al-Buxoriy"ga hanafiy mazhabi asosida yozilgan sharhlar tahlili ("Umdat al-qoriy" misolida) bo'yicha olib borilgan tadqiqotning ilmiy natijalari asosida:

Badruddin Ayniyning "Sahih al-Buxoriy" (صحيح البخاري)ga yozgan sharhi "عمدة القارى" (Umdat al-qoriy)ning ishonchlilik darajasi uning Imom Buxoriyga shogirdligi Muhammad ibn Yusuf Firabriydan uch yo'l (Abu Haysam Kashmihiniy, Abu Muhammad Saraxsiy, Abu Ali ibn Shibavayh) va har bir yo'lda sakkiz nafar uzluksiz va ishonchli shayxlar sanadi mavjudligi xususidagi ilmiy xulosalardan Din ishlari bo'yicha qo'mitaning buyurtmasi asosida tayyorlangan "Sulosiyotul Buxoriy" kitobida foydalanilgan (O'zbekiston Respublikasi Din ishlari bo'yicha qo'mitaning 2022-yil 8-oktyabrdagi 02-03/7718-son ma'lumotnomasi). Natijada, mazkur ma'lumotlar o'quvchi va talabalarda hadis ilmining rivojlanishiga oid tushuncha va tasavvurlarining shakllanishiga xizmat qilgan;

XIV asrda Misrda Mamluk sultoni Ashraf Sha'bon davrida Imom Buxoriy merosiga bo'lgan e'tibor davlat siyosati darajasiga ko'tarilishi natijasida "al-Jome' as-sahih" (الجامع الصحيح)ni o'rganish amaliyoti keng tatbiq etilib, Qohiradagi sulton qarorgohi va markaziy masjidlarda ramazon oyida Qur'on xatmi singari "Sahih al-Buxoriy" (صحيح البخاري)ni xatm qilish an'anasi joriy etilgani to'g'risidagi ilmiy xulosalari 2018-yil 5-iyundagi 3178-son xulosasi asosida tayyorlangan "Imom Buxoriy muhaddislar sultoni" kitobi mazmuniga singdirilgan (O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi O'zbekistondagi Islom sivilizatsiyasi markazining 2022-yil 13-oktyabrdagi №760-son ma'lumotnomasi). Natijada, mazkur ma'lumotlar orqali buyuk ajdodlar ilmiy-ma'naviy merosining asl mazmun-mohiyati keng jamoatchilikka yetkazilgan;

Badruddin Ayniy "al-Jome' as-sahih" (الجامع الصحيح)ni o'qitishda alohida uslub va maktabga asos solganligi uning hanafiylikka asoslangan "Ayniy madrasasi" (مدرسة العيني)ni tashkil etib, unda hadislarni yodlash, sharhlash va qiyosiy tahlil qilish metodini joriy etgani misolida ochib berilgani to'g'risidagi ilmiy xulosalardan buyurtma asosida tayyorlangan "Islom tarixi" (Ummaviy xalifalar davri) o'quv qo'llanmasida foydalanilgan (Imom Termiziy xalqaro ilmiy-tadqiqot markazining 2022-yil 13-oktyabrdagi №01-07/155-son ma'lumotnomasi). Natijada, hadis amaliyotiga doir masalalar mohiyati kengroq ochib berilib,

noto'g'ri talqin etuvchi toifalarga raddiya berishda asosli manba bo'lib xizmat qilgan;

Badruddin Ayniy "Umdat al-qoriy" (عمدة القارى) asaridagi hadislarning hukmiy ma'nolarini batafsil yoritish maqsadida, yigirmata mezon "hadislarning mavzuga bog'liqligi" (بيان تعلق الحديث بالترجمة), "hadis roviylari bayoni" (بيان رجاله), "hadis turlari bayoni" (بيان نوع الحديث), "savol-javob" (الأسئلة و الأجوبة), "hadisdan fiqhiy hukm olish" (استنباط الأحكام الفقهية) va "hadisdan olingan foyda" (فائدة) asosida fiqh, grammatika, tilshunoslik, manbashunoslik jihatidan hanafiylik an'anasiga muvofiq sharhlaganligi xususidagi ilmiy xulosalardan "O'zbekiston tarixi" telekanalida efirga uzatilgan "Xalq mulki" va "Mavzu" turkum ko'rsatuvlarining senariysini ishlab chiqishda foydalanilgan (O'zbekiston milliy teleradiokompaniyasining 2022-yil 22-avgustdagi №02-31 1677-son ma'lumotnomasi). Natijada, aholining hadis borasidagi bilimlarining yanada boyishiga, muhaddis allomalar hayoti va faoliyatiga doir keng bilimlarning shakllanishiga xizmat qilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 5 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida aprobatsiyadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha 20 ta ilmiy ish chop etilgan. Shulardan 2 tasi risola, Oliy attestatsiya komissiyasi tavsiya etgan ilmiy nashrlarda 9 ta maqola, shundan, 1 ta maqola xorijiy jurnalda chop etilgan.

Dissertatsiyasining tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uchta bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovadan iborat bo'lib, hajmi 145 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish (dissertatsiya annotatsiyasi) qismida tadqiqot mavzusining dolzarbligi va zarurligi, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi, muammoning o'rganilganlik darajasi, mavzuning dissertatsiya bajarilayotgan oliy ta'lim muassasa ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi, maqsad va vazifalari, obykti va predmeti, usullari, ilmiy yangiligi va amaliy natijasi, tadqiqot natijalarining ishonchliligi, ilmiy va amaliy ahamiyati, joriy qilinishi, aprobatsiyasi, e'lon qilinganligi hamda dissertatsiyaning tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning "**Sahih al-Buxoriy**"ga hanafiy sharhlarining metodologik asoslari" deb nomlangan birinchi bobida "Sahih al-Buxoriy"ga hanafiy mazhabi asosida yozilgan sharhlarni tadqiq etishning nazariy asoslari, XIV-XV asrlarda Misrda hadis va fiqh ilmlarining rivojlanishi, hanafiy mazhabi asosida yozilgan sharhlar tasnifi yoritib berilgan.

Dissertatsiya birinchi bobining "*Sahih al-Buxoriy*" sharhlarini o'rganishning ilmiy-nazariy asoslari" nomli birinchi paragrafida Movarounnahrda hadis ilmining paydo bo'lishi va rivojlanishi, Imom Buxoriy kabi mashhur muhaddislarning hayoti va ma'naviy merosini keng tadqiq etish yuzasidan Sharq, G'arb va Markaziy Osiyoda, shu bilan birga, musulmon olamida amalga oshirilgan keng qamrovli ishlar tahlil qilingan. Sharq, G'arb va mahalliy olimlarning ilmiy

izlanishlari natijalariga ko'ra, "Sahih al-Buxoriy" asariga ikki yuz ellikdan ortiq sharh va izohlar yozilgan bo'lib, ularni tadqiq etish borasida olib borilgan tadqiqotlar uslubi jihatidan bir-biridan farq qiladi.

"Sahih al-Buxoriy"ning sharhlaridan biri "Umdat al-qoriy" ham alohida taqiqot obyekti sifatida o'rganilgan bo'lib, sharqlik Muhammad ibn Abduqodir, Musa Salim Abu Jildan, Izzat Ibrohim, Munir Muhammad Daham, Ibn Yusuf Shatih, Hind Mahmud kabi olimlar – "Umdat al-qoriy" asarini tilshunoslik, Solih Yusuf Ma'tuq, Muhammad Sha'bon Alvan, Nahla Hasan Salim, Samira Ibrohim Hamadan, Hasan Xattof kabi olimlar – hadisshunoslik va manbashunoslik jihatidan o'rgananganlar. Abdurahmon Busayriy, Jadurrobb Amin Abdulmajid, Muhammad ibn Zaynil Obidin, Robi' Shamlan, Husayn Akyuz va Yavuz Ko'ktash, A.Ilyosbekov, A.Jamashev kabi – olimlar hadis manbalariga qiyoslab tadqiqot olib borganlar⁹.

G'arblik va boshqa xorijiy tadqiqotchilardan: Karl Brokkelman, Fuad Sezgin, Joel Blecher, Jonatan Brovn, Skot Lukas, Issam Eido, Stefaniye Brinkman, Kamil Samigullin, Sayaxov Ruslan kabi olimlar "Sahih al-Buxoriy"ga yozilgan sharhlar qatorida "Umdat al-qoriy"ni ham lingvistik va matnshunoslik yondashuvi asosida o'rganilganlar¹⁰.

Mahalliy tadqiqotchilardan B.Eshonjonov, Shayx Muhammad Sodiq Muhammad Yusuf, N.To'rayev, A.Inoyatovlar Imom Buxoriyning qalamiga mansub asarlar buyicha tadqiqotlar olib borishgan. U.Uvatov esa, "Sahih al-Buxoriy"ga yozilgan 80 dan ortiq sharhlar haqida umumiy ma'lumot berib o'tgan¹¹. Shuningdek, bir guruh olimlar "Sahih al-Buxoriy"ni o'zbek tilida sharhlab, unda "Sahih al-Buxoriy"ga yozilgan sharhlar qatorida hanafiy olimlar yozgan asarlari soni yuzdan ziyod ekani ta'kidlangan. Mazkur "Sahih Buxoriy sharhi" nomli kitob hanafiy olim Shayx Muhammad Taqiy Usmoniyning "Sahih al-Buxoriy"ga yozgan "In'om al-Boriy" sharhi asosida 2022-yilda chop etilgan¹².

Tadqiqot davomida "Umdat al-qoriy" asarini o'rganishga oid izlanishlarda tarixiy-qiyyosiy, tarixiy-tizimlilik, retrospektiv, tarixiy davrlashtirish kabi metodlarni qo'llash yetakchilik qilgani ochib berildi.

⁹ Izzat Ibrohim. Dalalat al-siyaq fi jumlat al-e'tiroziya indal Ayniy fi kitabihi Umdat al-qoriy. /Takrit universiteti. Adaab al-faraidiy jurnali. – Bag'dod, 2016. №24. – B. 21.; Jadurrobb Amin Abdulmajid. Bayn al-imamayn al-Ayniy va ibn Hajar dirasati muqorana limanhajayhima fi sharh Sahih al-Buxariy. – Qohira, 2007.; Erdinç Ahatli. Ayni'nin "Umdetü'l-Kâri"de hanefilerin amel etmediği hadisleri yorumlama yöntemi (kitâbü's-salât örneği). Sakariya universiteti. Turkiya. 2017.№31.B.49.; Ilesbekov A., Jamashev A. Bədrüddin əl-Ayni men ibn Xajar əl-Asqalanidın "Saxix əl-Buxari" jınag'yma jazg'an tısındırme uębkekerinıń salıstırmaalı taldauları. / Yasauı universitetinıń xabarshısı. 2021. - № 4 (122). – S. 219-229.; Yavuz Köktaş, Fethu'l-Bari ve Umderü'l Kari'nin Metin Tahlili Açısından İncelenmesi. Doktora Tezi. – İstanbul, 1999. (S. 277).;

¹⁰ Karl Brokkelman. Tarix al-adab al-arabiy. / Abdulhalim Najjor, Sayyid Ya'qub Bakr va Ramazon Abduvavoblar Arab tiliga tarjima qilgan. – Qohira: Dor al-ma'orif, 1959. – J. 3. – B.178.; Fuad Sezgin. Tarix at-turos al-arabiy // Mahmud Fahmiy Hijoziy arab tiliga tarjiması. 20 jildli. – ar-Riyod: Jami'at al-imam Muhammad ibn Saud al-islamiya, 1991. – J. 1. – B. 249.; Joel Blecher. Hadith Commentary in the Presence of Students, Patrons, and Rivals: Ibn Hajar and Şahih al-Bukhārī in Mamluk Cairo. Oriens 41, no. 3-4 (2013): – P. 261-287.; Jonathan A. C. Brown. Hadith: Muhammad's Legacy in the Medieval and Modern World. - Oxford: Oneworld Publication, 2009. Pp. xii+308.; Scott C. Lucas. The Legal Principles of Muhammad B. Ismā'īl Al-Bukhārī and Their Relationship to Classical Salafī Islam. Islamic Law and Society. Brill. Vol. 13, No. 3 (2006), pp. 289-324 (36 pages).;

¹¹ Uvatov U. IX asr Movarounnahr va Xuroson hadisshunosligi tarixidan (al-Buxoriy, Muslim, at-Termiziy). Tar. fan. dokt. ... diss. – T.: TIU, 2001.

¹² Abiyev H., Aminov H., Ismoilov M., Abdullayev B. Sahih Buxoriy sharhi. – T.: Hilol-Nashr, 2022. - 414 b.

Birinchi bobning ikkinchi paragrafi “*XIV-XV asrlarda Misrda hadis va fiqh ilmlarining rivojlanishi*” deb nomlanib, unda XIV-XV asrlarda Misrdagi ilmiy-ma’naviy muhit, hadis va fiqh ilmlarining rivojlanishi tahlil qilingan. Mamluklar davrida Sultonlar shar’iy ilmlar va ulamolarga nisbatan ehtirom ko’rsatganlar. Misrdagi aholining tasavvuf va sufiylarga munosabati ijobiy bo’lib, mahalliy aholi va hatto mamluk sultonlar, amirlari ham sufiylarga ergashganlar. Mamluklar arab tiliga nisbatan turkiy tilda yaxshiroq muloqot qilgani bois, mahalliy asli arab amaldorlari ham turkiy tilni o’rganishi zarur bo’lgan. Aksar mamluklar faoliyatida arab tili tarjimonlariga ehtiyoj sezilgan. Shu sababli, arab tilidagi ayrim kitoblar turkchaga va turk tilidagi kitoblar arabchaga tarjima qilingan.

XIV-XV asr Burjiy mamluklar davri tarixi yoritilgan asarlarda mamluklarning harbiy salohiyati qanchalik yuqori va kuchli bo’lgan bo’lsa, diniy, ma’naviy-ma’rifiy va madaniy sohalarida ham undan-da ko’proq salohiyatga ega bo’lganliklari aytilgan. Z.Aripova ta’kidlaganidek: “Burjiy mamluk sultonlari ilmfan, islom san’ati va madaniyati hamda mamlakat ijtimoiy-madaniy hayotining gullab-yashnashiga katta hissa qo’shdilar. Zero, shu davrda Qohiraning birgina o’zida bir yuz ellikdan ortiq masjid va madrasa qurilgani buning yaqqol dalilidir¹³.”

Sultonlar tomonidan shar’iy ilmlar qatorida hadis va fiqh ilmi rivojiga alohida e’tibor berilib, mazkur yo’nalishlarda kuchli bilimga ega bo’lgan olim va shayxlar madrasalarda mudarris sifatida tayinlanganlar. Natijada, ushbu davrda ko’zga ko’ringan Badruddin Ayniy, Ibn Hajar Asqaloniy, Imom Saxoviy, Oisha bint Ibrohim, Asmo bint Kamol kabi erkak va ayol muhaddis va faqih olimlar yetishib chiqdi va hadis ilmida ko’plab asarlar hamda hadis to’plamlariga sharhlar bitildi. Tadqiqot davomida bu davrda “Sahih al-Buxoriy”ga 17 ta sharh va izohlar yozilgani aniqlandi.¹⁴

“*Sahih al-Buxoriy*”ning hanafiylik asosidagi sharhlari tasnifi” deb nomlangan uchinchi paragrafida hanafiya mazhabida yozilgan sharhlar tahlil qilingan. Tadqiqot natijasida, “Sahih al-Buxoriy”ga yozilgan umumiy sharhlar 250 dan ortiq bo’lib, “Sahih al-Buxoriy”ga “Sharh Sahih al-Buxoriy” nomi bilan 75 ta va boshqa nom bilan atalgan 93 ta sharh aniqlangan. Bundan tashqari, 22 ta ta’liqot, 26 ta hoshiya, 13 ta so’zlar izohlangan sharh, 17 ta qiyin matnlarni tushuntiradigan risola, 19 ta bob nomlariga bag’ishlangan kitob, 19 ta “Sahih al-Buxoriy” muxtasari va 35 ta “Sahih al-Buxoriy” sharhlarining muxtasar kitoblari aniqlandi.

“Al-Jome’ as-sahih”ga yozilgan hanafiy sharhlar va ularning mualliflari to’g’risidagi muxtasar ma’lumotlar ular yashagan (vafot etgan) davriga qarab quyidagi tartibda o’rganildi: XIV asrgacha, ya’ni “Umdat al-qoriy” asari muallifi Badruddin Ayniygacha yozilgan sharhlar – 7 ta; XIV-XV asrlar – muallif yashagan davrida yozilgan sharhlar – 17 ta; XV-XX asrlar – uning vafotidan keyin yozilgan

¹³ Aripova. 3.D. Misrning XIII-XV asrlardagi ijtimoiy-siyosiy hayotida Abbosiy xalifalarning o’rni. Tar. fan. dok. ...dissert. – T.: O’XIA, 2021. – B. 123.

¹⁴ Joel Blecher. Hadith Commentary in the Presence of Students, Patrons, and Rivals: Ibn Hajar and Şahīḥ al-Bukhārī in Mamluk Cairo. *Oriens* 41, no. 3-4 (2013): 261-287.; Joel Blecher. Revision in the Manuscript Age: New Evidence of Early Versions of Ibn Hajar’s *Fath al-Bārī*./ *Journal of Near Eastern Studies* 76, no. 1 (April 2017): 39-51.; Joel Blecher. Scholars, Spice Traders, and Sultans: Arguing over the Alms-Tax in the Mamluk Era./ *Islamic Law and Society* 27 (2020): – P. 53-82.

sharhlar – 88 ta. Tadqiqot davomida “Sahih al-Buxoriy”ga hanafiy mazhabi asosida jami 112 sharh yozilgani aniqlandi. Shulardan, 100 tasi arab, 7 tasi urdu, 5 tasi fors tilida yozilgani ma’lum bo’ldi. Bu asarlarning 96 tasi sharh, 10 tasi hoshiya va 6 tasi ta’liq asar ekanligi aniqlandi. “Sahih al-Buxoriy”ga hanafiy mazhabi asosida tasnif etilgan asarlar sirasida movarounnahrlik muhaddis ulamolar qalamiga mansub bo’lgan 7 ta hanafiy sharhlar mavjudligi aniqlandi. Bu asarlar turli davrlarda hanafiy mazhabi asosida movarounnahrlik muhaddis ulamolar sharhlagani bilan katta ahamiyat kasb etadi.

Dissertatsiyaning ikkinchi bobi **“Umdat al-qoriy” muallifi Badruddin Ayniyning islom ilmlari rivojida tutgan o’rni**” deb nomlangan bo’lib, muhaddisning hadis ilmi va hanafiy fiqhiga oid asarlari o’rganilgan hamda olim fiqhiy qarashlarining hanafiylik asoslari takomilidagi roli, uning Ibn Hajar Asqaloniy, Taqiyiddin Maqriziy kabi zamondoshlari bilan o’zaro munosabatlari, faoliyatlarining ilmiy muhitga ta’siri tahlil qilingan.

Ikkinchi bobning *“Badruddin Ayniyning ma’naviy merosi va hadis ilmiga oid asarlari tahlili”* nomli birinchi paragrafida allomaning hayoti, faoliyati hamda ilmiy merosi, shuningdek, hadis ilmi yo’nalishida tasnif etilgan asarlari tahlil etilgan. Badruddin Ayniy qozi va mudarris bo’lishiga qaramay, o’z faoliyati davomida turli mavzularda kitoblar yozgan. Manbalarda u 19 yoshidayoq *“Malah al-alvah”* (Yorqin qaydnoma) nomli sharh yozgani qayd etilgan. Ayniy turli yo’nalishlarda jami 72 ta asar ta’lif etgan. Masalan, Qur’on va tafsir ilmlariga oid - 3 ta, sunnat va hadis ilmida - 9 ta, fiqh va usulda - 13 ta, siyrat, tarix va tarojumda - 18 ta, tilshunoslik va adabiyot sohasida - 19 ta, va’z, xutba va ruqiyaga oid - 6 ta va shu bilan birga, islom ilmlariga bag’ishlangan asarlarga 4 ta taqriz yozgan. Bu esa Badruddin Ayniy serqirra olim bo’lganiga dalolat qiladi.

Bugungi kunda Ayniy asarlaridan 17 tasi tadqiqotchilar tomonidan o’rganilib nashr etilgan, 12 tasi esa qo’lyozma holatida saqlanmoqda. Qolgan 39 ta asari va 4 ta taqrizi hozirgacha yetib kelmagan. Alloma hadis ilmi yo’nalishida *“Umdat al-qoriy sharh Sahih al-Buxariy”* (عمدة القارى شرح صحيح البخارى), *“Naxb al-afkor fi tanqih maban al-axbor”* (نخب الأفكار فى تنقيح مبانى الأخبار), *“Sharh Sunani Abu Dovud”* (شرح سنن أبى داود), *“al-Ilm al-hib sharh kalima at-tib”* (العلم الهيب شرح كلمة), *“Kashf al-Qina’ al-maraniy”* (كتاب مجموع من أحاديث متفرقة), *“Takmil al-atrof”* (كتشف القناع المرنى), *“Mag’oni al-axyar fi rijal ma’ani al-asar”* (تكميل الأطراف), (مغانى الأخييار فى رجال معانى الآثار) kabi 10 ga yaqin asarlar tasnif etgan. Ayniyning mazkur kitoblari hadis ilmining rivojlanishida muhim ahamiyat kasb etgan.

Badruddin Ayniy Ibn Hajarning vafotidan uch yil keyin (855/1451) 91 yoshida vafot etadi. Tongda al-Azhar masjidida janoza namozi o’qilib, o’zi qurdirgan madrasada dafn etiladi¹⁵. Bu madrasaga keyinchalik *“Irshod as-soriy ala Sahih al-Buxoriy”* asari muallifi – Shahobuddin Ahmad Qastaloniy (vaf. 923/1517) ham dafn etilgan.

Dissertatsiya ikkinchi bobining *“Olim fiqhiy qarashlarining hanafiylik*

¹⁵ Solih Yusuf Ma’tuq. Badruddin Ayniy va asarihu fi ilm al-hadis. – ar-Riyoz: Dor al-bashair al-islomiya, 1983. – B. 81.; Muhammad ibn Abdurahmon Saxoviy. Vajayz al-kalom fiz zayl ala duval al-islom. / Tahqiqchi: Bashshar Avvad Ma’ruf, Ahmad Xotimiy. – Qohira: Muassasa ar-Risola, 1995. – B. 661.

asoslari takomilidagi roli” nomli ikkinchi paragrafida Badruddin Ayniy mamluklar davrida yashagan mashhur tarixchi olim, faqih, muhaddis sifatida ilmiy faoliyat olib borgani, shuningdek, ilmiy asarlari bilan hanafiy mazhabi rivojiga hissa qo‘shgani va ijtihod yo‘li bilan keltirgan fiqhiy qarashlari tahlil qilingan. U Burhoniddin Marg‘inoniyning (vaf. 593/1197) “Hidoya” asari va boshqa fiqhiy kitoblarni ustoz Alouddin Sayramiy kabi ulug‘ shayxlardan o‘rgangan. Shuningdek, olim tomonidan hanafiylik an‘analariga muvofiq tasnif etilgan o‘n beshdan ortiq fiqhiy asarlari Mamluklar davri hanafiylik asoslari takomilida muhim o‘rin tutgan.

Badruddin Ayniyning hanafiy mazhabi vakili bo‘lishi va shu mazhabning yetuk olimi sifatida yetishishiga ota-bobolari hanafiy olimlardan bo‘lgani, aksar diniy ilmlarni hanafiy ustozlardan o‘rgangani, movarounnahrlik allomalar asarlarini o‘qigani, mamluk sultonlarining hanafiy mazhabini qo‘llab quvvatlagani sabab bo‘lgan.

Badruddin Ayniy “Sharh al-Hidaya” va “Umdat al-qoriy” asarlarida to‘rt mazhab fiqhiy qarashlarini keltirgandan song hanafiy mazhabi fiqhiy ahkamlari asosida yakuniy yechimga qaratilgan aniq dalillarni keltirishi uning mujtahid darajasiga yetgan olimligidan va mukammal tarzda ta‘lif etgan fiqhiy asarlari hanafiy mazhabi rivojiga katta hissa qo‘shganidan dalolat beradi.

Ikkinchi bobning “*Badruddin Ayniy va zamondosh olimlar o‘rtasidagi ilmiy munosabatlarining hadis ilmi rivojiga ta’siri*” deb nomlangan uchinchi paragrafida Badruddin Ayniy va Ibn Hajar Asqaloniy, Taqiyiddin Maqriziy o‘rtasidagi do‘stona munosabatlar va uning ilmiy muhitga ta’siri tahlil etilgan.

VIII/XIV–IX/XV asrlarda Mamluklar davrida olimlar o‘rtasida turli ilmiy bahslar va keskin tortishuvlar bo‘lib turgan, bu holat ba’zi hollarda o‘zaro bir-birlarini ayblash va kamsitishlarga olib kelgan¹⁶. Manbalarda Badruddin Ayniy va Ibn Hajar o‘rtasidagi ilmiy bahslarning yuzaga kelishiga quyidagi omillar sabab bo‘lgani keltirilgan¹⁷: *birinchidan*, har ikki olim bir shaharda bir davrda yashagani uchun asosan bir xil ustoz va shayxlardan tahsil olganlar; *ikkinchidan*, ularning ikkisi ham hadis, fiqh, til va tarix ilmida o‘z davrining zabardast ulamolari bo‘lganlar. Shuning uchun odamlar turli masalalarda ularga murojaat qilganlar; *uchinchidan*, Badruddin Ayniy hanafiy Ibn Hajar Asqaloniy esa shofei mazhabida bo‘lgan. Ma’lumki, hanafiy va shofeiylar o‘rtasida avvaldan shu kabi ilmiy bahslar bo‘lib kelgan. Bu ikki alloma o‘z mazhabini boshqasidan ustun qo‘yib, uni ommaga keng yoyishga intilib, turli tanqid va ta’nalardan himoya qilganlar. Bu esa, ular o‘rtasidagi raqobatning muhim sabablaridan bo‘lgan; *to‘rtinchidan*, ular

¹⁶ Muhammad ibn Abdurahmon Saxoviy. *az-Zav’ al-lomi’ li ahl al-qarn at-tasi’*. 12 jildlik. – Bayrut: Dor al-Jayl, 1992. – J. 10. – B. 129.

¹⁷ Toshkubruzoda. *Miftah as-sa’ada va misbah as-siyada fi mavzu’at al-ulum*. 3 jildli – Bayrut: Dor al-kutub al-ilmia, 1993. – J. 1. – B. 266.; Jaloliddin Abdurahmon Suyutiy. *Husn al-muhazara fi tarix Misr va al-Qohira*. / Tahqiqchi: Muhammad Abulfazl Ibrohim. 2 jildlik. – Qohira: Dar ihya kutub al-arabiya. 1967. – J. 2. – B. 2272; Muhammad ibn Ahmad ibn Iyyos. *Kitob tarix Misr al-mashhur bi bado’i az-zuhur fi vaqo’i ad-duhur*. 10 jildlik. – Qohira: Kutub al-hay’at al-Misriya, 1982. – J. 2. – B. 35; Jadurrobb Amin Abdulmajid. *Bayn al-imamayn al-Ayniy va Ibn Hajar dirasat muqorana li manhajayhima fi sharh Sahih al-Buxariy*. – Qohira: Dor al-muhaddisin, 2007. – B.57; Abdurahmon Busayriy. *Mubtakiroat al-laliy vad-durar fil-muhakamat bayn al-Ayniy va Ibn Hajar*. / Tahqiqchi: Roid ibn Sabriy. – ar-Riyoz: Maktaba ar-rushd, 2005; Solih Yusuf Ma’tuq. *Badruddin Ayniy va asaruhu fi ilm al-hadis*. – Bayrut: Dor al-bashair al-ilmia, 1987. – B. 176.

qozilik lavozimida ham ketma-ket ishlaganlar va sultonlarning diqqat-e'tiborida bo'lishga harakat qilganlar; *beshinchidan*, har ikki olim "Sahih al-Buxoriy"ga ketma-ketlikda "Fath al-Boriy" va "Umdat al-qoriy" nomli sharhlarni yozishgan va shorihlar o'rtasida ilmiy bahslar kechgan. Natijada, Ibn Hajar Badruddin Ayniyga raddiya sifatida "Intiqozul e'tiroz" nomli kitobni tasnif etishiga sabab bo'lgan. Manbalarda Ayniyning Ibn Hajarga bildirgan e'tirozlari 2190 dan ortiq ekani ta'kidlangan¹⁸.

Dissertatsiyaning **"Umdat al-qoriy" hanafiy – mazhabiga oid muhim manba** deb nomlangan uchinchi bobida muallifning "Umdat al-qoriy" asarini tasnif etishda qo'llagan uslubi, asarning hanafiy mazhabida muhim manba ekani manbashunoslik jihatidan tahlil qilingan, diniy-ijtimoiy masalalarning hanafiy mazhabiga muvofiq sharhlangani yoritib berilgan.

Uchinchi bobning *"Umdat al-qoriy" asarining manbashunoslik tahlili* deb nomlangan birinchi paragrafida "Umdat al-qoriy" tarkibiy va manbashunoslik nuqtai nazaridan tahlil etilgan. Sharh 821/1418-yilda boshlanib, 847/1443-yili tugatilgan¹⁹. Asarda 7563 ta hadis sharhi 98 ta kitob 25 jildda bugunga qadar yetib kelgan.

Firabriyning "Sahih al-Buxoriy"ni muallifidan qilgan rivoyati Badruddin Ayniyga uchta yo'l orqali yetib kelgan. Ular: Abu Haysam Kashmihaniy (vaf. 389/999), Abu Muhammad Saraxsiy (vaf. 381/991) va Abu Ali ibn Shibavayh sanadlari orqali bog'lanadi. *Birinchi yo'l*, Badruddin Ayniy Kashmihaniyga ikki roviy – Karima Marvaziyya (vaf. 463/1071) va Abu Sahl Hafsiy (vaf. 463/1071) rivoyati orqali yetadi. Ayniy bu yo'l bilan Buxoriyga sakkiz sanad; *ikkinchi yo'l*, Abu Ali ibn Shibavayh orqali to'qqizta sanad; *uchinchi yo'l*, Abu Muhammad Saraxsiy orqali to'qqizta sanad bilan yetib boradi²⁰.

Muallif matndagi so'zlarni tilshunoslik, grammatik tahlil qilish va balog'at ilmi (البيان، المعاني، البديع) qoidalari bilan tushuntirishga harakat qilgan. Imom Saxoviy: "Ayniy arab tili va grammatik qoidalarda mohir edi"²¹, deb uning shu jihatlarini e'tirof etgan. "Umdat al-qoriy" boshqa sharhlardan o'ziga xos uslubi bilan ajralib turadi.

Uchinchi bobning *"Badruddin Ayniyning hadislarni sharhlashda hanafiy asoslarni yoritish uslubi"* nomli ikkinchi paragrafida Badruddin Ayniyning "Sahih al-Buxoriy"ni sharhlashdagi yondashuvi tadqiq etilgan.

Badruddin Ayniyning "Umdat al-qoriy"da qo'llagan uslubini aniqlash va manbashunoslik jihatidan yanada keng yoritib berishda Ibn Hajarning "Fath al-Boriy"da qo'llagan uslubi bilan qiyosiy o'rganish muhim o'rin tutadi. 842/1438-yili Ibn Hajar 25 yil davomida yozgan asarini yakunlashi bilan Badruddin Ayniy "Umdat al-qoriy"ni yozishga kirishadi. Badrudin Ayniy "Fath al-Boriy" bilan tanishib, asarda ko'ringan ba'zi kamchiliklarni "Umdat al-qoriy"da ko'rsatishga va ularni izohlashga harakat qiladi. Ikki muhaddis asarlaridagi kamchiliklarga

¹⁸ Jadurrobb Amin Abdulmajid. Bayn al-imamayn al-Ayniy va Ibn Hajar dirasat muqorana li manhajayhima fi sharh Sahih al-Buxariy. – Qohira: Dor al-muhaddisin, 2007. – B. 53.

¹⁹ Badruddin Ayniy. Umdat al-qoriy. – Bayrut-Lubnan: Dor al-kutub al-ilmiya, 2001. – J. 1. – B. 16.

²⁰ Jum'a Fathi Abdulhalim. Rivayat al-Jame' as-sahih va nusaxuh. – Qatar: Dor al-falah, 2013. – B. 845.

²¹ Muhammad ibn Abdurahmon Saxoviy. Az-Zav al-lomi' li ahl al-qarn at-tasi'. 12 jildlik. – Bayrut: Dor al-Jayl, 1992. – J. 5. – B. 239.

tanqidiy yondashuv natijasida, raddiya ma'nosidagi asar yuzaga keladi. Badruddin Ayniy tomonidan "Umdat al-qoriy"ning muqaddimasida Ibn Hajar nisbatan bildirilgan tanqidlariga javoban Ibn Hajar "Istinsor ala at-to'in al-mi'sor" (Bechora ta'nachiga ko'mak) nomli kitob yozadi.

Badruddin Ayniy "Umdat al-qoriy"da o'zining sharhlashdagi uslubini Ibn Hajardek tartib bilan bayon qilmagan bo'lsa-da, maqsadini quyidagicha izohlagan: "Undagi qiyin va mushkul bo'lgan joylarni izohlayman. Asrlar o'tishi bilan qiyinlashib qolgan istilohlarni keltirib o'taman, unga e'tibor bilan qaragan kishi naqliy va aqliy yondashuvni anglab yetadi"²².

Ikki imom hadislarni sharhlash talablariga hadisshunoslik nuqtai nazaridan bir xil yondashgan bo'lsalar-da, ular uslubining qiyosiy tahlili shuni ko'rsatadiki, ilmiy uslubga rioya qilish jihatidan gohida bir xil, gohida esa farqli, ba'zida o'xshash yoki tafovutli, ayrim hollarda umuman bir-birini takrorlamaydigan, yoki bir-biridan ustun holatlarni uchratish mumkin. Sharhlarning *bir-biriga muvofiq jihatlari* – ikki imomning maqsadi Imom Buxoriy va "Sahih al-Buxoriy"ni himoya qilishga qaratigani, ikkisi ham ahli sunna val jamoaga muxolif bo'lgan firqalarga raddiya bergani, hadislarni sharhlashda o'zining boshqa asarlariga havola bergani; *farqli jihatlari* – Ibn Hajar sharhida muxtasar yo'l tutgani, Badruddin Ayniy esa tafsilotlarga keng yondashgani, Ibn Hajar hadislarni sharhlashda muayyan hadis bilan bog'liq barcha ma'lumotlarni bir o'rinda keltirib o'tishi, Badruddin Ayniy esa hadis mazmun-mohiyatidan kelib chiqib, sharhlashda unga uzviy bog'liq ishora-izohlarni beradi va asardagi kichik mavzu-unvonlarni o'zaro bog'lagan holda muayyan mavzu ostida hadisga taalluqli ma'lumotlarni zikr qiladi.

Ibn Hajar olimlarga xos murakkab uslubda sharhlagan, Badruddin Ayniy esa, hadis ilmida boshlang'ich ilmlarga ega toliblarga xos oddiy uslubda sharhlagan.

Uchinchi bobning "Umdat al-qoriy"dagi *fiqhiy masalalarning hanafiy mazhabi an'analari muvofiq dalillanishi*" nomli uchinchi paragrafida Badruddin Ayniy "Umdat al-qoriy sharh Sahih al-Buxoriy"dagi hadislarning ma'nolarini kengroq va qiyoslab tushuntirish maqsadida fiqhiy masalalarni to'rt mazhabda hamda hanafiy an'analari asosida sharhlagan. Asardagi so'zlarni grammatik-sintaksis, morfologiya qoidalari asosida tahlil qilib, balog'at ilmiga tegishli jihatlarni ham yoritib o'tgan. Shu jihatdan ham, "Umdat al-qoriy" hanafiy mazhabi asosida sharhlangan islom ilmlariga oid muhim manba hisoblanadi.

Badruddin Ayniy "Umdat al-qoriy"da diniy-ijtimoiy va ibodat masalalarini hanafiy an'analari muvofiq sharhlashdan tashqari, boshqa shorihlardan farqli ravishda, savol-javoblar (الأسئلة و الأجوبة) uslubidan foydalangan. Hadisdan olinadigan hukmlar (إستنباط الأحكام) bandida esa hanafiy ulamolar kabi dalillarni keltirish uslubini qo'llagan. Muallif "Umdat al-qoriy"da tahorat, g'usl, nikoh, taloq va boshqa shar'iy masalalarni dalillashda "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ" "**Albatta, amallar niyatga bog'liqdir...**" kabi muayyan hadislar hukmiga asoslanib, fiqhiy masala mohiyatini yanada kengroq yoritish uslubini istifoda etgan. Hadisning shar'iy hukmi borasida ulamolar har bir ishda va ibodatda niyatning shart ekanligini

²² Badruddin Ayniy. Umdat al-qoriy fi sharh Sahih al-Buxoriy. /Tahqiqchi: Abdulloh Mahmud Muhammad Umar. 25 jildlik – Bayrut: Dor al-kutub al-ilmiya, 2001. – J. 1. – B. 4.

ta'kidlaganlar va bajarilgan amallar niyatsiz shar'an e'tiborli bo'lmashligi hamda savob berilmasligiga ittifoq qilganlar. "Umdat al-qoriy"da to'rt mazhab imomlari turli masalalarda mazkur hadisni dalil sifatida qabul qilgan bo'lsalar, ayrim masalalarda bu hadisni bir-birlariga qarshi dalil sifatida ham qo'llaganlar.

Hanafiy ulamolar o'z fiqhiy qarashlariga, shofeiylar ham o'z mazhablariga mazkur hadisni dalil qilishadi. Buni har bir mazhab aloqadorlik e'tiboridan o'ziga hujjat qilgan. Ya'ni, "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ..." hadisdagi "بِالنِّيَّاتِ" (niyat bilan) so'zining bog'lanmasi, aloqador (mutaallaqi) fe'li borasida turli fikrlar bildirilgan. Bu borada shofeiylar va hanafiylar o'rtasida ixtilof mavjud.

Shofeiylar: "بِالنِّيَّاتِ" so'zining mutaallaqi "تَصِحُّ" fe'liga bo'ladi. Ya'ni, "إِنَّمَا الْأَعْمَالُ تَصِحُّ بِالنِّيَّاتِ..." "Albatta, amallar niyat bilan durust bo'ladi", deyishadi. Hanafiylar esa: "بِالنِّيَّاتِ" so'zining mutaallaqi "تُنَابُ" fe'lidir, ya'ni, "إِنَّمَا الْأَعْمَالُ تُنَابُ بِالنِّيَّاتِ..." "Albatta, amallar niyat bilan savobli bo'ladi", deyishadi.

Shofeiylar hadisda تَصِحُّ fe'liga asoslangan holda: "Hech bir shar'iy amal niyatsiz durust bo'lmaydi", deyishadi. Ya'ni, ular nazdida mana shu hadis fiqhiy amallarning o'zagi bo'lib, har qanday shar'iy fiqhiy amal durust bo'lishi uchun niyat shart qilinadi. Shuning uchun ham ularning nazdida niyatsiz qilingan tahorat hisobga olinmaydi. Masalan, biror kishi niyatsiz tahorat olsa, u tahoratli sanalmaydi. Hanafiy mazhabida esa, bunday kishi tahoratli hisoblanadi.

"Umdat al-qoriy"dagi "hadisdan olinadigan hukmlar" (إِسْتِنْبَاطُ الْأَحْكَامِ) bandida²³ Abu Hanifadan boshqa mazhab imomlari tahorat, g'usl kabi amallarda niyat shartligiga ushbu hadisni dalil qilib olganlar. Shuningdek, ular "amallar" "إِنَّمَا الْأَعْمَالُ" deganda ro'za, namoz, zakot, haj, taloq, qul ozod qilish kabi masalalarni o'z ichiga olishini ta'kidlaganlar²⁴.

Badruddin Ayniyning keitirishicha, Abu Hanifa, Abu Yusuf, Muhammad, Zufar kabi imomlar nazdida, shariatda tahorat, g'usl kabi amallar borki, ular niyatsiz ham durust bo'ladi. Ro'za, namoz, haj kabi islom arkonlari niyatsiz durust bo'lmaydi.

Imom Molik ramazon oyining boshida bir marta ro'za tutish niyat qilinsa, ushbu niyat ro'zadorga ramazonning oxirigacha kifoya qiladi, deb ushbu hadisni dalil qilgan. Imom Ahmad ham ramazonning barcha kuni bir ibodat deb, yuqoridagi fikrni qo'llab-quvvatlagan. Imom Abu Hanifa va Shofeiylar esa, ramazonning har bir kunida alohida mustaqil ibodat qilingani uchun har kuni alohida niyat qilish shart, deb hisoblaganlar. Ular bir oy ramazon ro'zasi uchun bir marta qilingan niyat kifoya qilmaydi, deyishgan²⁵.

Badruddin Ayniyning "Umdat al-qoriy" asaridagi fiqhiy masalalar diyorumizda keng tarqalgan hanafiy mazhabi asosida sharhlangani bugungi kunda musulmonlar o'rtasidagi ixtilofli masalalarga yechim topishda, hanafiylik asoslarini targ'ib qilishda va mazkur mazhab an'analari asosida diniy urf-odatlarini tartibga solishda muhim ahamiyat kasb etadi.

²³ Badruddin Ayniy. Umdat al-qoriy sharh Sahih al-Buxoriy. Tahqiqchi: Abdulloh Mahmud. – Bayrut: Dor al-kutub al-ilmiya, 2001. – J.1. – B. 63-71.

²⁴ O'sha asar: – J.1. – B. 64.

²⁵ O'sha asar: – J.1. – B. 69.

XULOSA

“Sahih al-Buxoriy”ga hanafiy mazhabi asosida yozilgan sharhlari tahlili va “Umdat al-qoriy” asarining manbashunoslik jihatidan tadqiqi, qo‘yilgan maqsad hamda vazifalar doirasida quyidagi xulosalar shakllantirildi:

1. Sharq, G‘arb va mahalliy olimlarning ilmiy izlanishlari natijalariga ko‘ra, “Sahih al-Buxoriy” asariga ikki yuz ellikdan ortiq sharh va izohlar yozilgan bo‘lib, ularni tadqiq etish borasida olib borilgan tadqiqotlar uslubi jihatidan bir-biridan farq qiladi. “Sahih al-Buxoriy”ning sharhlaridan biri “Umdat al-qoriy” ham alohida taqiqot obyektini sifatida Sharq olimlari tomonidan qiyosiy manbashunoslik, matnshunoslik va grammatik jihatdan tadqiq va tahlil etilgan. G‘arb olimlari tomonidan esa lingvistik va matnshunoslik yondashuvi asosida o‘rganilgan. “Umdat al-qoriy” asarini o‘rganishga oid izlanishlarda tarixiy-qiyosiy, tarixiy-tizimlilik, retrospektiv, tarixiy davrlashtirish kabi metodlarni qo‘llash yetakchilik qilgan.

2. XIV-XV asrlarda Misr Mamluk sultonligida Zohir Barquq, Muayyad Shayx Mahmudiy, Zohir Totar, Ashraf Barsboy singari hukmdorlar tomonidan jome‘, masjid, madrasalar hamda rabot, zoviya, xonaqoh kabi ilmiy va diniy dargohlar qurilib, ilm maskanlarida to‘rt mazhab asosida dars berish salohiyatiga ega olim va shayxlar mudarris sifatida tayinlangan. Shar‘iy ilmlar qatorida ko‘proq hadis va fiqh ilmlari rivojiga katta e‘tibor qaratilgani natijasida, mazkur yo‘nalishda ko‘zga ko‘ringan Badruddin Ayniy va Ibn Hajar Asqaloniy singari olimlar yetishib chiqqan.

3. “Sahih al-Buxoriy” islom olamida Qur‘ondan so‘ng asosiy manba bo‘lgani va Payg‘ambar (s.a.v.)ning hadis va sunnatlarining eng ishonchlilari to‘plangani bois, hanafiy olimlar turli uslub va yo‘nalishlarda bir yuz o‘n ikkita sharh va hoshiyalar yozganlar. Ulardan yettita sharh movarounnahrlik muhaddislar qalamiga mansub. “Umdat al-qoriy”dagi hanafiy mazhabi asosida tasnif etilgan sharh va hoshiyalar hadisdagi aqidaviy va fiqhiy masalalarni kengroq tushunish, jamiyatda mavjud diniy-ijtimoiy masalalarga hadislar asosida yechim topishga xizmat qilgan.

4. Badruddin Ayniy mamluklar davrida yashagan mashhur tarixchi olimlardan biri bo‘lib, muhaddis, faqih, tarixchi sifatida faoliyat olib borgan. Yetmish ikkita asar ta‘lif etgan. Movarounnahrlik allomalarning o‘nga yaqin asarlariga sharh va hoshiyalar yozgan. Olim hadis yo‘nalishida o‘ndan ortiq yozgan asarlari va ishonchli hadis to‘plamlarini sharhlagani bilan hadis ilmi rivojiga katta hissa qo‘shgan.

5. Badruddin Ayniy XIV-XV asrlarda Mamluk sultonligida hanafiy mazhabining bosh qozisi sifatida faoliyat olib borish bilan birga, vaqf ishlari bo‘yicha sulton o‘rinbosari lavozimini egallagan. U sultonlarga ijtimoiy-diniy masalalarga yechim topishga ko‘mak bergan, ayrim fiqhiy masalalarni kengroq tushuntirish orqali muomalot masalalariga doir fiqhiy qarashlarini ilgari surgan. Hanafiy fiqhiga ixtisoslashgan maktabga asos solib, o‘zi ta‘lif etgan asarlaridan dars bergan. U sultonlarning qo‘llab-quvvatlashi natijasida “muallim va tarbiyachi”

sifatida nom qozonib, hanafiy mazhabi an'analarining yanada keng yoyilishida muhim o'rin tutgan.

6. Badruddin Ayniy va Ibn Hajar bir davrda, mushtarak ilmiy yo'nalishlarda faoliyat olib borish bilan birga, davlat boshqaruvida ham yaqin lavozimlarda ishlaganlar. Bu esa ular o'rtasida ilmiy munosabatlar rivojlanishiga sabab bo'lgan. Olimlar o'rtasidagi bo'lib o'tgan ilmiy bahslar natijasida "Sahih al-Buxoriy"ga yozgan sharhari orqali o'sha davr ilm toliblarida "jadal" ilmi, qiyosiy manbashunoslik va matnshunoslik sohalariga qiziqish ortgan.

7. Badruddin Ayniyning "Umdat al-qoriy" asarining qo'lyozma nusxalari o'rganilganida, asosan, XV-XVI asrlarda ko'chirilgan nusxalari ko'pligi ma'lum bo'ldi. Asarda hadis matnining ma'nolari sodda va aniq uslubda, fiqhiy masalalar va grammatika – sintaksis, morfologiya qoidalari hamda balog'at ilmiga tegishli jihatlariga alohida e'tibor qaratilgani bilan hadis va fiqh ilmlarida muhim manba sifatida e'tirof etilgan.

8. Badruddin Ayniyning hadislarni sharhlashdagi uslubining o'ziga xos jihati shundaki, olim zamondoshlaridan farqli ravishda muayyan masalaga tegishli izohlarni bayon qilishda "tanbeh", "foйда", "takmil" ("تكميل", "فائدة", "تنبيه") kabi unvonlarning biridan foydalangan. Bunda isnod va matnga doir ma'nolarni ochib berish bilan birga, sharhning nozik jihatlariga ishora ham qilgan. "Savol-javoblar" ("الأسئلة و الأجوبة") mavzu ostida hadis matniga doir masalalarni savol-javob shaklida ifodalagan. "Hadislardan hukm olish" ("إستنباط الأحكام") bandida hadis matnidagi hanafiy fiqhiga oid shar'iy hukmlarni bayon qilishi mazhab ahkomlari mohiyatini tushunishda muhim ahamiyat kasb etgan.

9. "Umdat al-qoriy" asari diniy-ijtimoiy masalalar yoritilgan muhim va keng qamrovli sharh sifatida islom manbalarida qayd etilgan. Asarda muomalot masalasi va odob-axloqqa doir hadislarning keng ma'noda sharhlanishi, ahkomga oid fiqhiy masalalarni to'rt mazhab, ayniqsa, hanafiy mazhabi an'analariga muvofiq nass (hujjat, aniq dalil) asosida yoritilishi musulmon jamiyatida ijtimoiy, axloqiy normalarning shakllanishiga, islom huquqiga doir masalalarni hanafiy mazhabi asosida tushunishga xizmat qilgan.

Tadqiqot natijasida quyidagi taklif va tavsiyalar ishlab chiqildi:

1. Hadis-sunnatga va "Sahih al-Buxoriy"ga tarixiy va zamonaviy toifalar (xorijiylar, mo'taziliylar, rofiziylar, zindiqiylar, qur'oniylar, aqloniylar, haddosiylar, mustashriqlar) tomonidan bildirilgan tanqid, shubha va da'volarga Imom Buxoriy xalqaro ilmiy-tadqiqot markazi, Imom Buxoriy nomidagi Islom instituti va Hadis ilmi oliy maktabi hamkorligida ilmiy asoslangan raddiya kitoblar, savol-javob uslubida risola va videoroliklar tayyorlash;

2. Imom Buxoriy xalqaro ilmiy-tadqiqot markazi, Imom Buxoriy nomidagi Islom instituti va Hadis ilmi oliy maktabi hamkorligida "Umdat al-qoriy" asari tarjimasini amalga oshirish;

3. O'zbekistondagi Islom sivilizatsiyasi markazi bilan hamkorlikda "Sahih al-Buxoriy" va unga yozilgan sharhlarning qo'lyozmalar reestrini tuzish.

**SCIENTIFIC COUNCIL UNDER NUMBER
DSc.35/30.12.2019.IsI/Tar/F.57.01 FOR AWARING ACADEMIC
DEGREES UNDER INTERNATIONAL ISLAMIC ACADEMY OF
UZBEKISTAN**

**IMAM BUKAHRI INTERNATIONAL SCIENTIFIC RESEARCH CENTER
UNDER THE CABINET OF MINISTERS OF THE REPUBLIC OF
UZBEKISTAN**

AMONOV BAROT MURODOVICH

**ANALYSIS OF HANAFI COMMENTARIES ON "SAHIH AL-BUKHARI"
(ON THE EXAMPLE OF THE "UMDAT AL-QARI")**

24.00.01 — Islamic history and source studies

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

TASHKENT — 2023

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The dissertation is available at the Information Resource Center of the International Islamic Academy of Uzbekistan. (Registered number 134) (Address: 11, A. Kadiri street, Tashkent, 100011. Telephone: 00 998 71 2440056, fax: 00 998 71 2440065, e-mail: info@iiau.uz).

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INTRODUCTION (PhD dissertation annotation)

Actuality and necessity of research. There is a growing interest in the world in studying the collection "Sahihul Bukhari" by Imam Bukhari (صحيح البخارى), which is stand second place after the Holy Quran (القران الكريم), in order to understand the true nature of this religion and find a solution to existing socio-religious problems. Many commentaries on the source were written by Muslim scholars at different times, and the work "Umdat al qari" (عمدة القاري) by Badr ad-Din Aini (855/1451) which has particular importance among them. This commentary differs in that the hadiths in Sahih al-Bukhari, along with the isnad way, vocabulary and grammatical analysis of sentences, are also shown in substantiating the views of jurisprudence schools Wa al-jama'a (أهل السنة والجماعة) and are interpreted in accordance with the rules Hanafi school Usul al-hadith (أصول الحديث).

A lot of scientific researches are being carried out on the work of Badruddin Ainiy "Umdat al-qari" (عمدة القاري) in the scientific-research institutions specializing in Islamic studies. Among them are the Al-Azhar Academy of Islamic Studies in Eastern Muslim Countries, IRCICA (Research for Islamic History, Art and Culture within the Organization of Islamic Cooperation), ICESCO (Islamic Educational, Scientific and Cultural Organization), Center for the Study of the Sunnah and Prophetic Legacy, Malaysian Research Institutes, Institute of Islamic Understanding study this work on the basis of comparative source research, textual studies and linguistic approaches, while in the West, research institutions such as the Oxford Center for Islamic Research, the Cambridge Central Asia Forum, the University of Leipzig, the Center oriental studies them. Leibniz study it on the basis of linguistic and textual approaches.

As a result of reforms in the religious and educational sphere carried out in Uzbekistan in recent years, opportunities are being created for conducting research on hadith studies. As a result of these opportunities, the Imam Bukhari and Imam Termizi International Scientific Research Centers, the International Islamic Academy of Uzbekistan and the Higher School of Hadith Studies were established, as well as a number of works related to Hadith studies were researched and translated. For example, Imam Bukhari's (الإمام البخارى) "Sahih al-Bukhari" (صحيح البخارى), "Commentary of Sahih al-Bukhari" (شرح صحيح البخارى), "Thulasiyat al-Bukhari" (ثلاثيات البخارى), "at-Tarih as-Saghir" (التاريخ الصغير), Holq Afalil Ibad (خلق أفعال العباد) works have been translated and published. In connection with the spread of the Hanafi madhabs (المذهب الحنفى) in the Central Asian region, the study of the work of Badruddin Aini "Umdatul Kari" (عمدة القاري) is becoming increasingly important. By studying this source, one can analyze the specific characteristics of the hadiths narrated in Sahih al-Bukhari (صحيح البخارى), their impact on public life, as well as their moral and spiritual aspects.

This dissertation serves to a certain extent in the implementation of the tasks set out in the following Presidential decrees and Presidential Resolutions: Decree of the President of the Republic of Uzbekistan No. PF-5416 of April 16, 2018 "On measures to radically improve the activities of the religious and educational

sphere", Decree of the President of the Republic of Uzbekistan No. PF-5953 dated March 2, 2020 "On the state program on the implementation of the Strategy of Actions on the five priority areas of development of the Republic of Uzbekistan in 2017-2021 in the "Year of Development of Science, Enlightenment and Digital Economy"; Presidential Resolution No.PQ-2855 of March 27, 2017 "On measures to create the Imam Bukhari International Scientific Research Center under the Cabinet of Ministers of the Republic of Uzbekistan", Presidential Resolution No.PQ-3080 dated June 23, 2017 "On measures to establish the Center of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan", Presidential Resolution No.PQ-896 of November 1, 2018 "On measures to organize and support the activities of the School of Hadith Science".

Compliance of research with the main priorities in the field of science and technology development in the Republic. The dissertation was conducted in accordance with the following priorities for the development of science and technology in the country: 1. "Formation of a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual and educational development of an Information society and a democratic state".

Level of research the problem. The researches on the commentaries written on Imam Bukhari's masterpiece "Sahih al-Bukhari" were divided into three groups according to the region based on the researches carried out by Eastern, Western and local studies.

The studies conducted in the East were divided into two groups based on the commentaries written on "Sahih al-Bukhari" and the studies conducted on "Umdat al-qari". The first is general scholarly research¹ on commentaries by researchers who have studied the commentaries on Sahih al-Bukhari, including Muhammad ibn Zainil Abidin, Muhammad ibn Ja'far Kattani, Muhammad Isam Husani, Ali Hasan Halabi, Muhammad Mawlawi, Muhammad Abu Shahab, Juma Fathi Abdul Halim, and Abdusattar Shaykh. Also, researchers² such as Mahmud Hasan Channar, Aziz Rahim Sayfi and Bakhtiyar Bana have provided bibliographic information about the commentaries classified by Hanafi scholars.

Second, the researchers who studied the work "Umdat al-qari" from the point of view of linguistics: Muhammad ibn Abdul Qadir, Musa Salim Abu Jildan, Izzat Ibrahim, Munir Muhammad Daham, Ibn Yusuf Shatih, Hind Mahmud; in terms of hadith studies and source studies: Salih Yusuf Matuq, Muhammad Sha'ban Alwan, Nahla Hasan Salim, Samira Ibrahim Hamadan, Hasan Hattof, etc³.

¹ Muhammad ibn Zaynil Obidin. Al-Jame' as-sahih lil Imam al-Buxariy va inayat al-ummat al-islamiya bi sharqan va g'arban. – Bayrut: Dor al-bashair al-islamiya, 2013. – B. 577.; Abu Abdulloh Muhammad ibn Ja'far Kattoniy. Ar-Risalat al-mustatrafa li bayan mashhur kutub as-sunnat al-musharrafa. Tahqiq: Abu Ya'lo Bayzoviy Mag'ribiy. At-Ta'liqot al-mustatrafa alar risalat al-mustatrafa. – Lubnan, 2011. – B. 36-55.; Muhammad Isom Husaniy. Ithaf al-qoriy bi ma'rifati juhud va a'mal al-ulama ala Sahih al-Buxoriy. – Damashq: Yamama, 1987. – B. 48-200.; Ali Hasan Halabiy. Al-Hitta fi zikris siyah as-sitta. – Bayrut: Dar al-Jayl. – B. 321.; Abdusattor Shayx. Al-Imam Al-Buxariy. – Damashq: Dor al-qalam, 2007. – B. 528.

² Mahmoodul Hasan Channar, Azuz-ur-Rehman Saifee, Bakhtiyar Bano. "Academic contributions of Ahnaf on Saheeh of Imam Bukhari"- جهود الحنفية حول الجامع الصحيح للإمام البخاري تصنيفا وتأليفا // "Habiba Islamicus" The international Journal of arabic and islamic research. Publisher: Habibia Research Academy, Habibia Islamic Institute, Karachi (Pakistan). 2018. Volume 2, Issue 1. – P. 55.

³ Muhammad ibn Abdulqodir. Al-istishhadin anhviiy biaqvalis sahaba indal imam Badruddin Ayniy fi dav'i kitabihi Umdat al-qoriy. Amdurman Islom universiteti jurnali. – Sudan: 2016. №8. – B. 33.; Izzat Ibrohim. Dalalatus siyaq fi

Scholars such as Abdurrahman Busayri, Jadurrabb Amin Abdulmajid, Muhammad ibn Zaynil Abidin, Robi' Shamlan conducted comparative research on hadith sources⁴.

Foreign researchers include Carl Brockelman, Fuad Sezgin, Joel Blecher, Jonathan Brown, Scott C. Lucas (USA), Issam Eido, Stefanie Brinkmann⁵ (Germany), Turkish Researchers such as Erdinch Ahatli, Marva Kochkun, Husayn Akyuz and Yavuz Kocktas⁶, A.Ilesbekov from Kazakhstan, A.Jamashev⁷, Asrar Ahmadkhan⁸ from Azerbaijan put forward scientific conclusions.

Local researchers B. Eshonjonov, Sheikh Muhammad Sadiq Muhammad Yusuf, D.Rahimjanov, U.Alimov, D.Muratov, M.Alimova, Sh.Umarov, N.Toraev, A.Inoyatov researched⁹ the history of hadith science and the scientific

jumlat al-e'tiroziya indal Ayniy fi kitabihi Umdat al-qoriy. Takrit universiteti. Adaab al-faraidiy jurnali. – Iroq. 2016. №24. –B. 21.; Munir Muhammad Daham. Min asaliyb iyjaz fil hadisn nabaviy, dirasa fi kitab Umdat al-qoriy. Takrit universiteti. Adaabil faraidiy jurnali. – Iroq: 2012. №20. – B. 21.; Ibn Yusuf Shatih. Doktorlik diss. Ma'alim minhaj al-lug'aviy fi sharh al-hadisn nabaviy indal Imam Ayniy. – Jazoir: Qosidiy universiteti, 2014. – B. 90-94.; Solih Yusuf Ma'tuq. Badruddin Ayniy va asarihu fi ilm al-hadis. – Iordaniya: Dor al-bashair al-islmiyya. 1987.; Muhammad Sha'bon Alvan. Al-Ayniy va manhajuh al-balag'iy fi kitabihi Umdat al-qoriy. –G'azza: 2001. – 68 b.

⁴ Abdurahmon Busayriy. Muftakarot al-laiy vad durar fil muhakamati baynal Ayniy vabni Hajar. Makka. Maktabatur rushd. 2005.; Jadurrobb Amin Abdulmajid. Baynal imamayn al-Ayniy vabni Hajar dirasati muqorana limanhajayhima fi sharh Sahih al-Buxariy. – Qohira: 2007.; Muhammad ibn Zaynil Obidin. Al-Jame' as-sahih lil Imam al-Buxariy va inayat al-ummat al-islamiya bi sharqan va g'arban. –Bayrut: Dor al bashair al-islamiya, 2013. – B. 577.

⁵ Karl Brokkelman. Tarix al-adab al-arabiy. Abdulhalim Najjor, Sayyid Ya'qub Bakr va Ramazon Abdutavvoblar Arab tiliga tarjima qilgan. – Qohira: Dor al-ma'orif. 1959. – J. 3. – B.178.; Fuad Sezgin. Tarixu at-turos al-arabiy // Mahmud Fahmiy Hijoziy arabtiliga tarjimasi. 20 jildli. – Ar-Riyod: Jomiat al-imam Muhammad ibn Saud al-islamiya, 1991. – J. 1. – B. 249.; Joel Blecher. “Hadith Commentary in the Presence of Students, Patrons, and Rivals: Ibn Hajar and Shaḥīḥ al-Bukhārī in Mamluk Cairo.” Oriens 41, no. 3-4 (2013): – P. 261-287.; Jonathan A. C. Brown. Hadith: Muhammad's Legacy in the Medieval and Modern World. Oxford: Oneworld Publication, 2009. Pp. xii+ 308.; Scott C. Lucas. The Legal Principles of Muhammad B. Ismā'īl Al-Bukhārī and Their Relationship to Classical Salafi Islam. Islamic Law and Society. Brill. Vol. 13, No. 3 (2006), pp. 289-324 (36 pages).; Issam Eido. Mohammed Tayssir Safi. Shaḥīḥ al-Bukhārī's Criteria: An Epistemological Perspective. 2020, Ibn Haldun University Press. Pp. 93-142; Issam Eido. Hanafi's Criteria of Hadith Criticism: the Role of Islamic Legal Maxims المعيار الحنفى 2020. لندة الحديث: دور أصول الشريعة ومفهوم الكلي والجزئي. مجلة كلية العلوم الإسلامية جامعة السلطان محمد الفاتح الوقفية. 2020. Pp.40.; Stefanie Brinkmann. “Beer in Early Islam: A Ḥadīth Perspective”, in: The Arabist. Budapest Studies in Arabic No. 36 (2015), pp. 3-34.; Blecher, Joel / Brinkmann, Stefanie / Zaherinezhad, Ali (eds.): Hadith Commentary: Continuity and Change, – Edinburgh: Edinburgh University Press. 2021.

⁶ Erdinç Ahatli. Ayni'nin “Umdetü'l-Kâri”de hanefilerin amel etmediği hadisleri yorumlama yöntemi (kitâbü's-salât örneği). Sakariya universiteti. Turkiya. 2017.№31.B.49.; Yavuz Köktaş, Fethü'l-Bari ve Umderü'l Kari'nin Metin Tahlili Açısından İncelenmesi. Doktora Tezi. – İstanbul. 1999. (S. 277)

⁷ A. Ilesbekov, A. Jamashev. Bədrüddin əl-Ayni men ibn Xajar əl-Asqalanidin “Saxix əl-Buxari” jinag'ıma jazg'an tıyındırme uęnbekterinię salıyıtırmalı taldauları. Yasauı universitetinię xabarshıyısı, №4 (122), 2021. – Str. 219-229.

⁸ Асрар Ахмадхан. Достоверность хадисов: переосмысление критериев. Международный институт Исламской Мысли. – Баку: Идрак, 2017.

⁹ Eshonjonov B.I. IX asr Movarounnahr madaniy hayotida Imomal Buxoriyning mavqei va uning “al-Jomi as-sahih” asaridagi fiqhiy masalalar: Tarix fan. nomz. dis. ... avtoref. – T.: TIU, 2001.; Shayx Muhammad Sadiq Muhammad Yusuf. Hadis va hayot. – T.: Hilol-Nashr, 2006.; Rahimjanov D.A. Abu Hafs Nasafiyning “Kitob Al-qand fi ma'rifati ulamoi Samarqand” asari – Samarqandda hadis ilmi tarixi bo'yicha muhim manba: Tar. fan. nom. ... dis. avtoref. – T.: TIU, 2003. Movarounnahr allomalarining hadis ilmi rivojiga qo'shgan hissalar / Usmonov I. tahriri ostida mualliflar jamoasi. – B. 183-285.; Abu Hafs Umar ibn Muhammad An-Nasafiy. Al-qand fi zikri ulamoi Samarqand (Samarqand ulamolari xotirasiga doir qand(dek shirin kitob) / Arabchadan qisqartirib tarjima qiluvchilar: Usmonxon Temurxon o'g'li va Baxtiyor Nabixon o'g'li. – T.: O'zbekiston milliy ensiklopediyasi, 2001.; Muratov D.M. Abudlloh As-Subazmuniyning “Kashf al-osor” asari hadis ilmiga oid manba. Tar. fan. nom. ... disser. – T.: TIU, 2008.; Alimova M.F. Imom Dorimiyning hadis ilmi rivojiga qo'shgan hissasi. Tar. fan. nom. ... disser. – T.: TIU, 2019.; Umarov. Sh.X. Abdulhamid Keshiy ilmiy merosining VIII – IX asrlar movarounnahr hadis ilmi

heritage of Muhaddith scholars in Movarunnahr. U.Uvatov gave¹⁰ general information about more than eighty comments written to "Sahih al-Bukhari". Also, in the last year, a group of translators translated the commentary book of "Sahih al-Bukhari" into Uzbek. In the preface of the book, it is mentioned that among the many commentaries written on Sahih al-Bukhari, there are commentaries written by Hanafi scholars, and their number is more than a hundred. Also, from the point of view of the great need to publish a Hanafi commentary of Sahih al-Bukhari and a commentary compatible with the doctrine of Muturidism, a book in Uzbek called "Commentary of Sahih al-Bukhari" was prepared and published¹¹ in 2022 based on the multi-volume work "In'om al-Boriy" written on "Sahihul Bukhari" by Hanafi scholar Sheikh Muhammad Taqi Usmani.

Relevance of the research with the scientific-research plans of the higher education institution in which the dissertation was carried out. The research of the dissertation was carried out within the framework of the scientific project of the International Islamic Academy of Uzbekistan A-1-051 for 2012-2014 — "Formation of a healthy faith in the younger generation on the basis of systematic analysis of the problems of Islamic studies from primary sources, as well as religious and enlightenment heritage of our ancestors."

The purpose of the research is to reveal the necessity of the work "Umdat al-qari" in proving the views of the Hanafi madhhab.

Tasks of the research:

to research the scientific-theoretical basis of studying the commentaries of "Sahih al-Bukhari";

to study the development of hadith and fiqh in Egypt in the 14th-15th centuries;

to classify commentaries of "Sahih al-Bukhari" written on the basis of Hanafism;

to analyze works related to Badruddin Aini's spiritual heritage and hadith science;

to reveal the role of the scholar's jurisprudential views in the improvement of Hanafi foundations;

to analyze of the impact of scientific relations between Badruddin Aini and contemporary scientists on the development of hadith science;

to analyze the work "Umdat al-qari" from the point of view of source studies;

to study Badruddin Aini's method of explaining Hanafi principles in the interpretation of hadiths;

to reveal the reasoning of fiqh issues in "Umdat al-qari" according to the traditions of the Hanafi madhab and developing suggestions and recommendations.

The object of research is "Umdat al-qari", a Hanafi commentary of "Sahihul Bukhari".

rivojidadagi o'rni. Tar. fan. nom. ... disser. – T.: O'XIA, 2019.; To'rayev. N.N. Imom Buxoriyning "at-Tarix al-kabir" asari hadis ilmiga oid muhim manba. Tar. fan. nom. ... disser. – T.: O'XIA, 2020.

¹⁰ Uvatov U. IX asr Movarounnahr va Xuroson hadissahunosligi tarixidan (Al-Buxoriy, Muslim, at-Termiziy). Tar. fan. dokt. ... disser. – T.: Toshkent islom universiteti, 2001.

¹¹ Hikmatulloh Abiyev, Hamidulla Aminov, Mas'udxon Ismoilov, Botirjon Abdullayev. Sahihi Buxoriy sharhi. – T.: Hilol-Nashr, 2022. 414 b.

The subject of the research is analysis of Badruddin Aini's views on the Hanafi sect in "Umdat al-qari".

Research methods. Research methods such as historical, systematic, scientific description, synthesis and comparative analysis were used to cover the topic of the dissertation.

The scientific novelty of the research is that:

The authenticity of the commentary of Badrudin Aini "عمدة القاري" (Umdat al-qari) who was a student of Imam Bukhari to Sahih al-Bukhari (صحيح البخاري) is proved by Muhammad ibn Yusuf Firabri, in three ways (Abu Haytham Kashmihini, Abu Muhammad Sarahsi, Abu Ali ibn Shibawayh) and the existence of eight continuous and reliable sanads of sheikhs in each way;

It was determined that, during the reign of the Mamluk Sultan Ashraf Sha'ban in the 15th century Egypt, as a result of the rise of attention to the legacy of Imam Bukhari to the level of state policy, the practice of studying "Al-Jame as-sahih" (الجامع الصحيح) was widely implemented, and Sahih al-Bukhari (صحيح البخاري) was read in the Sultan's residence in Cairo and in the central mosques in the month of Ramadan, like the Holy Qur'an;

It was revealed that, Badruddin Aini founded a special method and school in teaching "Al-Jame as-Sahih" (الجامع الصحيح) on the example of his institution "Aini Madrasah" (مدرسة العيني) on the basis of the Hanafi and introduced the method of memorization, commenting and comparative analysis of the identified hadiths;

It is proved that Badruddin Aini interpreted the hadiths in the work "Umdat al-qari" (عمدة القارى) in detail according to the Hanafi tradition based on twenty criteria in terms of jurisprudence, grammar, linguistics, and source studies, which are: Statement of Hadith Narrators" (بيان رجاله), "Statement of Hadith Types" (بيان نوع الحديث), "Question-Answer" (الاسئلة و الاجوبة), "Obtaining Fiqh Rulings from Hadith" (استنبات الاحكام الفقهية) and "Benefit from Hadith" (فايدة).

The practical result of the research:

There are more than 250 commentaries on "Sahihul Bukhari", including 112 comments within the Hanafi madhab. It has been determined that seven commentaries were written by Mowarounnahr scholars, these are: "Sharh al-Jame' as-sahih lil Bukhari" by Abulhasan Ali Pazdavi (d. 482/1089), "An-Najah fi sharh kitab akhbaris sihah" by Umar Nasafi (d. 537/1142) ", "Najmul hadith sari ila hall al-faz Sahihul Bukhari" by Mahmoud Bukhari Husayri (d. 636/1239), Ahmad ibn Muhammad Fargani's (d. 834/1431) "Mukhtasar Sharhil Bukhari lil Kirmani".

As a result of Badruddin Aini's authoring of 72 works on hadith, fiqh, and interpretation, and the comparative analysis of notes and information in tabaqat and bibliographic books, it was revealed that 8 of them are commentaries on the works of scholars of Mowarounnahr;

It was clarified that, "Umdat al-qari" is written dedicated to religious and social issues that arose in the 14th-15th centuries, the author referred to various books for the purpose of a wider interpretation and directly quoted the text from a total of 129 works and he used 14 works on tarojum, fiqh and usul;

14th-15th century Egyptian Mamluk Sultan Ashraf Sha'ban and Muayyad Sheikh Mahmudi issued a decree to read the book "Sahih al-Bukhari" every day

during Ramadan in their residence "Jabal Qala" in Cairo, and judges and sheikhs would participate in the first meeting of knowledge and start the lessons with a blessing. It is substantiated that at that time 17 commentaries on "Sahih al-Bukhari" were classified, among them "Fath al-Bari" (فتح البرى) was interpreted based on Shafi'i madhab and "Umdat al-qari" (عمدة القاري) based on the Hanafi madhab.

Reliability of the research results. The reliability of the study results is explained by comparison of "Umdat al-qari" work with the copies kept under inventory numbers No. 3297 in the Chester Beatty Library of Dublin, Great Britain and No. 408 in the Fayzullah Efendi Library in Turkey; articles published in local and foreign scientific publications recommended by the National Academy of Sciences for publication of the main scientific results of dissertations; widely discussed lectures at international and local conferences; implementation of proposals and recommendations derived from research results, and approval of the obtained results by authorized organizations.

The scientific and practical importance of the research results. The scientific significance of the study is explained by the fact that it serves as a scientific-theoretical source for prospective scientific research on issues such as analytical considerations, theoretical conclusions and proposals, scientific research on the study of issues related to the science and history of hadith, "Sahih al-Bukhari" commentaries and their comparative study.

The practical significance of the research results is explained by possibility of using this dissertation in the enrichment of the content of subjects such as hadith studies, source studies, taught in higher and secondary special religious educational institutions with new theoretical developments; in improvement of textbooks and study guides, facultative classes, seminars related to the field; and in the development of special courses such as "Analysis of works written on "Sahih al-Bukhari" and "Umdat al-qari" source studies".

Implementation of research results. On the basis of scientific conclusions and recommendations developed as a result of the research conducted on the analysis of the Hanafi commentaries (in the example of "Umdat al-qari") on "Sahih al-Bukhari":

Scientific conclusion: The authenticity of the commentary of Badrudin Aini "عمدة القاري" (Umdat al-Kari) who was a student of Imam Bukhari to Sahih al-Bukhari (صحيح البخاري) is proved by Muhammad ibn Yusuf Firabri, in three ways (Abu Haytham Kashmihini, Abu Muhammad Sarahsi, Abu Ali ibn Shibawayh) and the existence of eight continuous and reliable sanads of sheikhs in each way' was used in the book "Sulosiyat al-Bukhari", which prepared on the basis of the order. (*Act No. 02-03/7718 dated October 8, 2022 of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan*). As a result, this information served to form concepts and imaginations of students about the development of hadith science;

Scientific conclusion: During the reign of the Mamluk Sultan Ashraf Sha'ban in the 15th century Egypt, as a result of the rise of attention to the legacy of Imam Bukhari to the level of state policy, the practice of studying "Al-Jame as-sahih" (الجامع الصحيح) was widely implemented, and Sahih al-Bukhari (صحيح البخاري) was read in the Sultan's residence in Cairo and in the central mosques in the month of Ramadan, like

the Holy Qur'an' was included in the content of the book "Imam Bukhari - the Sultan of Muhaddis'", prepared on the basis of conclusion No. 3178 dated June 5, 2018. (*Act No. 760 dated October 13, 2022 of the Center of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan*). As a result, this information served to convey to the general public the true essence of the scientific and spiritual heritage of the great ancestors;

Scientific conclusion: Badruddin Aini founded a special method and school in teaching "Al-Jame as-Sahih" (الجامع الصحيح) on the example of his institution "Aini Madrasah" (مدرسة العيني) on the basis of the Hanafi and introduced the method of memorization, commenting and comparative analysis of the identified hadiths' was used in study guide of the subject "History of Islam" (Ummawi caliphate period), which prepared on the basis of the order. (*Act No. 01-07/155 dated October 13, 2022 of Imam Termizi International Scientific Research Center*). As a result, the essence of issues related to the practice of hadith was revealed more widely and served as a valid source for refutation of misinterpreting categories;

Scientific conclusion: 'Badruddin Ayniy, in order to explain in detail the legal meanings of the hadiths in the work "Umdat al-Kari" (عمدة القاري), on the basis of the twenty parts "correspondence of the hadiths to the topic" (بيان تعلق الحديث بالترجمة), "narration of the hadith by narrators" (بيان رجاله), "stating the types of hadith" (بيان نوع), "question and answer" (الاسئلة و الاجوبة), "obtaining a judgment from a hadith" (استنباط الأحكام الفقهية) and "deriving benefit from the hadith" (فائدة) based on fiqh, grammar, linguistics and source studies' was used in the preparation of the programs "People's property" and "Mavzu", which were broadcast on the "History of Uzbekistan" TV channel. (*Act No. 02-31 1677 dated August 22, 2022 of the National Broadcasting Company of Uzbekistan*). As a result, it served to enrich the population's knowledge about hadith, and to form a wide range of knowledge about the life and activities of muhaddith scholars.

The approbation of the research results. The results of this study were discussed in public at 5 international and 2 national scientific conferences.

Publication of the research results. 20 scientific works were published on the subject of the dissertation. Of these, 2 pamphlets, 9 articles in scientific publications recommended by the National Academy of Sciences, 1 of them were published in foreign journals.

The volume and structure of the dissertation. The content of the dissertation consists of an introduction, three chapters, a conclusion, a list of used literature and an appendix, and its volume is 145 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introductory (dissertation annotation) part of the dissertation there are given information about the relevance and necessity of the research topic, the compatibility of the research with the priority directions of the development of science and technology of the republic, the level of research of the problem, the connection of the dissertation topic with the research plans of the higher educational institution where the dissertation is being carried out, the goals and tasks, the object and the

subject, information on methods, scientific novelty and practical result, reliability of research results, scientific and practical significance, implementation, approbation, publication, and the structure of the dissertation.

The first chapter of the dissertation entitled "**Methodological foundations of the study of Hanafi commentaries on Sahih al-Bukhari**" describes the theoretical basis of researching the commentaries on Sahih al-Bukhari based on the Hanafi madhab, the development of hadith and fiqh in Egypt in the 14th and 15th centuries, and the classification of commentaries written on the basis of the Hanafi madhab.

In the first paragraph of the first chapter of the dissertation entitled "*Scientific-theoretical foundations of the study of the commentaries of Sahih al-Bukhari*" analyzes the extensive works carried out today not only in Uzbekistan or Central Asia, but also in the entire Muslim world, in connection with the emergence and development of hadith science in Mowarounnahr, the life and spiritual heritage of great muhaddiths like Imam Bukhari who came from this land.

The methods of Muhammad ibn Abdulqadir, Ibn Yusuf Shatih, Salih Yusuf Matuq, D.Rahimjanov, D.Muratov, M. Alimova, N.Toraev in terms of source studies and textual studies of the works of muhaddith scholars, and the methods studied by Abdurahman Busayri, Jadurrobb Amin Abdulmajid, Yavuz Koktosh in terms of comparative source studies were used during the research. The methods of source studies and comparative textual studies were used in the dissertation.

The second paragraph of the first chapter is called "*Development of hadith and jurisprudence in Egypt in the 14th-15th centuries*" and analyzes the scientific and spiritual environment, the development of hadith and jurisprudence in Egypt in the 14th-15th centuries.

During the Mamluk period, the Sultans showed respect for the Islamic sciences and religious scholars. The attitude of the people in Egypt towards Sufism and Sufis was positive, and even Mamluk sultans and emirs followed the Sufis. Since the Mamluks communicated better in Turkish than in Arabic, local Arab officials had to learn Turkish as well. Also, most Mamluks felt the need for Arabic translators in their activities. Therefore, some Arabic books have been translated into Turkish and Turkish books into Arabic.

During the Mamluk period, scholars paid special attention to the classification of many works, including commentaries, on "Sahih al-Bukhari".¹² During the research, it was found that 17 commentaries and comments were written on this collection of sahih hadiths during this period.

In the third paragraph entitled "*Classification of Commentaries of Sahih al-Bukhari on the basis of Hanafism*", the commentaries written in the Hanafia madhhab are analyzed. During his creative career, Imam Bukhari wrote twenty-four works in the fields of history, hadith, aqeedah, tafsir and fiqh. Among these works, the most famous work is Al-Jame' al-Sahih, also known as Sahih al-Bukhari.

¹² Joel Blecher. "Hadith Commentary in the Presence of Students, Patrons, and Rivals: Ibn Hajar and Şahîḥ al-Bukhārî in Mamluk Cairo." *Oriens* 41, no. 3-4 (2013): 261-287.; Joel Blecher. "Revision in the Manuscript Age: New Evidence of Early Versions of Ibn Hajar's *Fath al-Bārî*." *Journal of Near Eastern Studies* 76, no. 1 (April 2017): 39-51.; Joel Blecher. "Scholars, Spice Traders, and Sultans: Arguing over the Alms-Tax in the Mamluk Era." *Islamic Law and Society* 27 (2020): – P. 53-82.

As a result of the research conducted on the classified commentaries on Sahih al-Bukhari, it can be said that 75 commentaries on Sahih al-Bukhari with the name "Sharh Sahih al-Bukhari" and 93 with other names were identified. In addition, 22 Taliqats, 26 Hashiyas, 13 commentaries with annotated words, 17 books explaining difficult texts, 19 books devoted to chapter titles, 19 summaries of Sahih al-Bukhari and 35 abridged books of Sahih al-Bukhari commentaries were revealed.

Commentaries written by Hanafi scholars on "Al-Jome' al-Sahih" and brief information about their author were studied in the following order depending on the period in which they lived (died): Commentaries written before the 14th century, that is, before the time of Badruddin Aini; XIV-XV centuries — commentaries written during the life of Badruddin Aini; 15th-20th centuries — commentaries written after Badruddin Aini lived.

Commentaries written before the era of Badruddin Aini — 7, commentaries written during the period of Badruddin Aini — 17, and 88 commentaries written after the era of Badruddin Aini were identified. During the research, it was found that a total of 112 commentaries were written on "Sahih al-Bukhari" based on the Hanafi sect. Of these, 100 were written in Arabic, 7 in Urdu, and 5 in Persian. It was determined that 96 of these works are commentaries, 10 are outlines, and 6 are complete works.

During the research, it was clarified that there are 7 Hanafi commentaries on "Sahih al-Bukhari" among the works classified according to the Hanafi madhab, which belong to the Muhaddith scholars of Mowarounnahr. These works are of great importance due to the fact that they were interpreted by Muhaddith scholars from Mowarounnahr based on the Hanafi school in different periods.

The second chapter of the dissertation is entitled "**Badruddin Aini's role in the development of Islamic sciences**" and analyzes the spiritual heritage of the muhaddith and his works on the science of hadith, the analysis of his works on Hanafi jurisprudence and the role of his jurisprudence in the development of Hanafi foundations. Also, the scientific relations and influence on the scientific environment of contemporaries such as Badruddin Aini, Ibn Hajar Asqalani, and Taqiyyiddin Maqrizi were analyzed.

In the first paragraph of the second chapter, entitled "*Analysis of the spiritual heritage of Badruddin Aini and works related to the science of hadith*", the life and work of the scientist, as well as his scientific heritage, as well as his works, classified in the direction of the science of hadith, are analyzed.

Despite the fact that Badruddin Aini had various positions and was busy serving the people as a judge and mudarris, he wrote many books on various topics during his academic career. His first work was "Sharhu marol arvoh", which he wrote at the age of 19. According to the results of the conducted research, it was found that Aini classified about 72 multi-volume works in different directions. For example, 3 in Tafsir and Qur'an science, 9 in Sunnah and Hadith science, 13 in fiqh and method, 18 in syrat, history and tarojum, 19 in linguistics and literature, 6 in waz, khutba and ruqyah, and about 4 reviews to books written by others.

As of today, 17 of them have been published. 12 are in manuscript form. The remaining 39 works and 4 reviews have not reached us.

About 10 authoritative works such as "Umdatal qari fi Sharhi al-Jame' al-Sahih", "Nakhsbul afkor fi tanqihil mabanil akhbar", "Sharh sunani Abu Dawud" (2 volumes), "Al-ilmul hiyb sharehil kalimit tiyb", "Kitab majmu' min ahadis mutafarriqa", "Kashful Qina'il marani", "Takmilul atrof", "Magonil akhyar fi rijal maanil asaar" were classified by Allama in the field of hadith science. Aini's works on the science of hadith gained importance in the development of the science of hadith at that time.

Badruddin Aini died three years after the death of Ibn Hajar, i.e. in 855/1451 at the age of 91. In the morning, the funeral prayer was performed at the Al-Azhar mosque and he was buried in the madrasa he had built¹³. Another Muhaddith Shahabuddin Ahmad Qastalani (d. 923/1517), the author of the work "Irshadus Soriy ala Sahihil Bukhari", a commentary on "Sahih al-Bukhari", is also buried in this madrasa.

In the second paragraph of the second chapter of the dissertation titled "*The role of the legal views of a scientist in the improvement of Hanafi principles*", Badruddin Aini is mentioned as one of the famous historians who lived in the Mamluk period, and he carried out scientific activities as a jurist, muhaddis, historian, and also contributed to the development Hanafi madhab with his scientific works and through ijtehad.

He studied the work "Hidaya" written by Burhoniddin Marginani (d. 593/1197), one of the main sources of the Hanafi school, and other books from great sheikhs such as his teacher Alauddin Sayrami.

The following factors caused Badruddin Aini to become a representative of the Hanafi madhab and become a mature scholar of this school:

- his ancestors were Hanafi scholars,
- learned most religious sciences from Hanafi teachers,
- read the works written by scholars from Mowarounnahr,
- the Mamluk sultans belonged to the Hanafi sect.

The fact that Badruddin Aini gives the definitive foundations and proofs based on the jurisprudence of the Hanafi madhab indicates that he is at the level of a mujtahid and that his jurisprudence works were written in perfect form. After all, the jurisprudential works and jurisprudential views written by the scholar served as an important factor in the development of the foundations of the Hanafi madhab.

In the third paragraph of the second chapter entitled "*The influence of scientific relations between Badruddin Aini and contemporary scientists on the development of hadith science*" the friendly scientific relations between Badruddin Aini and Ibn Hajar Asqalani, Taqiyiddin Maqrizi and its influence on the scientific environment are analyzed.

8th/14th–9th/15th centuries Among the great scientists who lived and worked during the Mamluk era, there were various scientific debates, contests and strong disputes, which led to mutual accusations and discrimination¹⁴.

¹³ Solih Yusuf Ma'tuq. Badruddin Ayniy va asarihu fi ilm al-hadis. – Ar-riyoz: Dor al-bashair al-islmiya, 1983. – B. 81.; Muhammad ibn Abdurahmon Saxoviy. Vajayz al-kalom fiz zayl ala duval al-islom. Tahqiqchi: Bashshar Avvad Ma'ruf. Ahmad Xotimiy. – Qohira: Muassasa ar-Risola, 1995. – B. 661.

¹⁴ Muhammad ibn Abdurahmon Saxoviy. Az-Zavul lomi' li ahlil qarn at-tasi'. 12 jildlik. – Bayrut: Dor al-Jayl, 1992. – J. 10. – B. 129.

In the sources that cover the life and work of Badruddin Aini and Ibn Hajar, the following factors are cited as the reason for the emergence of scientific disputes between them¹⁵:

Firstly; since both of them lived in the same place and in the same period, they studied together from almost the same teachers and sheikhs there. Academic competition and competition between students can lead to resentment towards each other, even when they grow up, as in the case of the two sheikhs.

Secondly; both of them were the best scholars of their time in hadith, jurisprudence, language and history, and also in religious sciences in general. That is why people turned to them in every matter.

Thirdly; both of them belonged to different schools of jurisprudence. Badruddin Aini Hanafi and Ibn Hajar Asqalani belonged to the Shafi'i madhab. It is known that there were such competitions and scientific debates between the Hanafis and the Shafi'is. Both these scholars have mastered the madhhab in which they were educated and practiced to such an extent that it has become ingrained in their blood. For this reason, they put their madhab first and tried to spread it to the masses as much as possible, and did not allow stones of reproach to be thrown about their madhab. This is one of the important reasons for the competition between them.

Fourthly; they worked successively in the position of judges and tried to be in their attention, despite being close to the Sultans.

From the fifth; Commentaries called "Fath al-Bori" and "Umdat al-qari" were written in succession to "Sahih al-Bukhari" and critical approaches were reflected between the commentaries. As a result, Ibn Hajar classified the book "Intiqazul Itiroz" as a refutation of Badruddin Aini.

Jadurabb Amin Abdulmajid Aini, who conducted scientific research on the life and scientific heritage of Badruddin Aini and Ibn Hajar, states that there are more than 2190 objections expressed by Aini to Ibn Hajar¹⁶.

In the third chapter of the dissertation entitled "**Umdat al-qari, an important source of the Hanafi madhhab**", there are explained the method used by the author in classifying the work of "Umdat al-qari", the fact that the work is an important source in the Hanafi madhhab, and the analysis of the social issues in it according to the Hanafi madhhab.

In the second paragraph of the third chapter entitled "*Analysis of source studies of the work of Umdat al-qari*" the fact that "Umdat al-qari" is an important source in the science of hadith is highlighted based on the analysis of source studies. This

¹⁵ Toshkubruzoda. Miftahus sa'ada va misbahus siyada fi mavzu'at al-ulum. 3 jildli – Bayrut: Dor al-kutub al-ilmia, 1993. – J. 1. – B. 266.; Jaloliddin Abdurahmon Suyutiy. Husn al-muhazara fi tarix Misr val Qohira. Tahqiqchi: Muhammad Ablufazl Ibrohim. 2 jildlik. – Qohira: Dar ihya kutub al-arabiya. 1967. – J. 2. – B. 2272; Muhammad ibn Ahmad ibn Iyyos. Kitob tarix Misr al-mashhur bi bado'iz zuhur fi vaqo'id duhur. 10 jildlik. – Qohira: Kutub al-hay'atil Misriya, 1982. – J. 2. – B. 35; Jadurabb Amin Abdulmajid. Baynal imamayn al-Ayniy va Ibn Hajar dirasat muqorana li manhajayhima fi sharh Sahih al-Buxariy. – Qohira: Dor al-muhaddisin. 2007. – B.57; Abdurahmon Busayriy. Muhtakiroat al-laliy va ad-durar fil muhakamat baynal Ayniy va ibn Hajar. Tahqiq: Roid ibn Sabriy. – Ar-Riyoz: Maktabatir rushd, 2005; Solih Yusuf Ma'tuq. Badruddin Ayniy va asaruhu fi ilm al-hadis. – Bayrut: Dor al-bashair al-ilmia, 1987. – B. 176.

¹⁶ Jadurabb Amin Abdulmajid. Baynal imamayn al-Ayniy va Ibn Hajar dirasat muqorana li manhajayhima fi sharh Sahih al-Buxariy. – Qohira: Dor al muhaddisin, 2007. – B. 53.

commentary was written from 821/1418 to 847/1443, i.e. has been written 26 years¹⁷. The manuscript copy of the work by the author's pen is 21 volumes, and the modern edition consists of 25 volumes.

Firabri's narration from Imam Bukhari's "Sahihul Bukhari" reached Badruddin Aini through three ways. They came through: Abu Haysam Kashmihani (d. 389/999), Abu Muhammad Sarakhsi (d. 381/991) and Abu Ali ibn Shibawayh. (See Appendix 1 for details).

The first way: Badrgvvsht Aini reaches Kashmihani through the narration of two narrators — Karima Marwaziyya (d. 463/1071) and Abu Sahl Hafsi (d. 463/1071). Ashni reaches Bukhari with eight sanads through this route.

Second way: Badruddin Aini reaches Bukhari with nine sanads through Abu Ali ibn Shibawayh.

Third way: Badruddin Aini reaches Bukhari through Abu Muhammad Sarakhsi with nine sanads¹⁸.

The author tried to analyze the words in the text from the point of view of linguistics and grammar and to explain them with the rules of the science of adulthood (البيان، المعاني، البديع). Imam Sakhovi said that "Aini was skilled in the Arabic language and grammatical rules"¹⁹ and recognized these aspects of him. This review differs from other reviews in that it is written in this style.

In the second paragraph of the third chapter entitled "*Badruddin Aini's method of explaining Hanafi principles in the interpretation of hadiths*", Badruddin Aini's method in interpreting "Sahih al-Bukhari" is researched.

In the study of Badruddin Aini's method of commenting on "Umdat al-qari" and in the source studies, it is important to closely study the method used by Ibn Hajar one of the bright scholars who lived at the same time as the author, in his "Fath al-Bori". Also, the research of the interpretation of Sahih al-Bukhari by two muhaddith in the same period and environment serves to reveal the scientific environment of that period in detail.

After Ibn Hajar finished "Fathul Bori" in 25 years in 842/1438, Badruddin Aini started to write "Umdatul qari". The author tried to show and explain the shortcomings of Ibn Hajar's "Fathul Bari" in "Umdatul qari". As a result of a critical approach to the shortcomings in the works of the two muhaddiths, a work in the sense of refutation was created.

In response to Badruddin Aini's criticism of Ibn Hajar in the introduction to Umdat al-qari, Ibn Hajar writes a book called "al-Istinsar alat to 'inl misar".

Badruddin Aini in "Umdat al-qari" did not explain his interpretation plan in the same order as Hafiz ibn Hajar, but he explained his goal as follows: "I will explain the difficult and challenging places in it. I will mention sciences that have become more difficult over the centuries, and those who pay attention to them will understand the metaphorical and mental approach,"²⁰ he says.

¹⁷ Badruddin Ayniy. Umdat al-qoriy. – Bayrut-Lubnan: Dor al-kutub al-ilmiya, 2001. – J. 1. – B. 16.

¹⁸ Jum'a Fathi Abdulhalim. Rivayat al-Jame' as-sahih va nusaxuh. – Qatar: Dor al-falah, 2013. – B. 845.

¹⁹ Muhammad ibn Abdurahmon Saxoviy. Az-Zavul lomi' li ahl al-qarn at-tasi'. 12 jildlik. – Bayrut: Dor al-Jayl, 1992. – J. 5. – B. 239.

²⁰ Badruddin Ayniy. Umdat al-qoriy fi sharh Sahih al-Buxoriy. Tahqiqchi: Abdulloh Mahmud Muhammad Umar. – Bayrut: Dor al-kutub al-ilmiya. 25 jildlik. 2001. – J. 1. – B. 4.

Although both imams have the same approach to the requirements of hadith interpretation from the point of view of hadith studies, when comparing the way they followed, the scientific method and adherence to this method are sometimes the same, sometimes different, sometimes similar, sometimes contrasting, sometimes not repeating each other at all, and in some you can see the moments in which they surpass each other. There are also aspects that distinguish their reviews from each other. Similar aspects - both imams are determined to defend Imam Bukhari and "Sahih al-Bukhari", both of them are in the style of refuting factions opposed to Ahl al-Sunnah, both of them refer to their other books during the commentary. Differences - Ibn Hajar is brief in his commentary, while Badruddin Aini goes into details, especially in the first five chapters, when the connection between the hadith and the title of the chapter is clear, Ibn Hajar does not mention it, while Badruddin Aini mentions that it is known. Ibn Hajar's way of interpreting the hadith is to comment on everything relevant to one part of the hadith and then move on to the next. Badruddin Aini's is not like that, but he connects with the above-mentioned subtitles and mentions the information related to him under the title. Ibn Hajar commented in the style typical of intellectual scholars, while Badruddin Aini commented in a simple style typical of elementary hadith students.

Although Aini's work "Umdat al-qari" was interpreted on the basis of the Hanafi school and Ibn Hajar's "Fath al-Bari" was interpreted on the basis of the Shafi'i school of thought, a comparative study of the methods of the two muhaddiths in interpreting "Sahih al-Bukhari" shows that there was a great interest in the science of hadith at that time, attention to their schools of thought in that scientific environment, and It helps to analyze the progress of science among scientists.

In the third paragraph of the third chapter entitled "*Evidence of jurisprudential issues in Umdat al-qari according to the traditions of the Hanafi sect*", we can see that in order to explain the meanings of the hadiths in "Umdat al-qari Sharh Sahih al-Bukhari" in a broader and comparative manner, Badruddin Aini interpreted fiqh issues in four fiqh schools and based on Hanafi traditions, and analyzed the words in it based on the rules of grammar, syntax, and morphology, and explained the aspects related to the science of puberty. In this regard, the work "Umdat al-qari" is considered a source of encyclopedic works on Islamic sciences interpreted on the basis of the Hanafi madhhab.

Badruddin Aini, in addition to commenting on social issues and religious issues related to worship in "Umdat al-qari" in accordance with Hanafi traditions, Aini used a question-and-answer ("الأسئلة و الأجوبة") method in explaining fiqh issues based on four schools of thought, unlike other commentators, and the ways and arguments of the Hanafis were clarified in the paragraph "judgments from hadiths" "إستنباط الأحكام". In "Umdat al-qari" it was found that he used the method of explaining ablution, ghusl, marriage, divorce and other fiqh issues he used method of reporting on the basis of a hadith ruling such as "**Actions are dependent upon their Intentions...**" (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ...).

Since this hadith is defined as the basis for proof of most shari'i actions by fiqh schools, this paragraph aims to reveal the proof of fiqh issues according to the traditions of the Hanafi school in the style of Badruddin Aini. It was also investigated

whether issues related to ablution, prayer, ghusl, fasting, marriage and divorce were interpreted according to Hanafi traditions (see Appendix 3 for details).

Regarding the Shariah ruling of the Hadith, the scholars emphasized that intention is a must in every work and prayer, and they agreed that actions performed without intention will not be considered according to Sharia and will not be rewarded. In "Umdat al-qari" imams of four sects accepted this hadith as evidence in various issues, and in some issues they used this hadith as evidence against each other.

The Hanafi scholars support their jurisprudential views, and the Shafi'is support this hadith for their schools of thought. This was documented by each madhab from the point of view of relevance. That is, different opinions have been expressed regarding the connection of the word "بِالنِّيَّاتِ" in the hadith "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ...". There is a difference between the Shafi'is and the Hanafis in this regard.

Shafi'is: the root of the word "بِالنِّيَّاتِ" is the verb "نَصَحُ". That is, "إِنَّمَا الْأَعْمَالُ نَصَحٌ بِالنِّيَّاتِ...". They say, "Certainly, deeds are right with intentions." The Hanafis say: the root of the word "بِالنِّيَّاتِ" is the verb "نَتَّبُ", that is, "إِنَّمَا الْأَعْمَالُ نَتَّبُ بِالنِّيَّاتِ..." "Surely, deeds are rewarded with intentions."

According to the Shafi'i scholars, based on the verb نَصَحُ in the hadith, "No shar'i action is valid without intention." That is, for them, this hadith is the core of jurisprudence. According to the Shafi'i school, intention is necessary for any Shariah jurisprudential act to be valid. Therefore, in their eyes, ablution done without intention is not taken into account. For example, if a person performs ablution without intention, he is not considered ablated. In the Hanafi sect, such a person is considered to be ablated.

The rulings from the hadith of "Umdat al-qari" in the paragraph "إِسْتِنْبَاطُ الْأَحْكَامِ" other than Abu Hanifa imams took this hadith as proof of the necessity of intention in acts such as ablution and ghusl. It is also mentioned that, when they say "actions" "إِنَّمَا الْأَعْمَالُ" it includes such actions like fasting, prayer, zakat, hajj, divorce, and freeing slaves²¹.

Badruddin Aini said that according to Imams like Abu Hanifa, Abu Yusuf, Muhammad, and Zufar, there are actions such as ablution and ghusl in Sharia, which are correct even without intention. The pillars of Islam, such as fasting, prayer and Hajj, are not valid without intention.

Imam Malik proved this hadith that if one intends to fast once at the beginning of Ramadan, this intention is sufficient for fasting until the end of Ramadan. Imam Ahmad also supported the above opinion by saying that every day of Ramadan is one prayer. Imam Abu Hanifa and Shofei say that since there is a separate prayer for each day of Ramadan, it is necessary to make a separate intention for each day. They said that one intention is not enough for one month of Ramadan fasting²².

Badruddin Aini's interpretation of jurisprudential issues in the work "Umdat al-qari" on the basis of the Hanafi madhhab, which is compatible with the traditions of our country, is of great importance in finding solutions to existing religious-social and

²¹ O'sha asar: – J.1. – B. 64.

²² Badruddin Ayniy. Umdat al-qoriy sharh Sahih al-Buxoriy. Tahqiqchi: Abdulloh Mahmud. – Bayrut: Dor al-kutub al-ilmiya, 2001. – J.1. – B. 69.

jurisprudential issues, teaching Islamic law to the young generation according to the Hanafi traditions, and widely promoting religious traditions based on this madhhab.

CONCLUSIONS

Commentaries on "Sahih al-Bukhari" based on the Hanafi sect were analyzed and the work "Umdat al-qari" was studied in terms of source studies, and the following conclusions were formed within the set goals and tasks:

1. According to the research results of Eastern and Western scholars, more than two hundred and fifty commentaries and comments were written on the work "Sahih al-Bukhari". The analysis of the commentaries of "Sahih al-Bukhari" written on the basis of the Hanafi sect and the research of the work "Umdat al-qari" showed the need for conducting new scientific researches within the scope of the subject, which required comparative source studies and textual studies, comparing the evidence of the four schools of jurisprudence and analyzing the aspects related to the Hanafi traditions. Historical-comparative, historical-systemic, retrospective, and historical periodization methods were leading in the study of the work "Umdat al-qari" in foreign and domestic researches.

2. During the Mamluk Sultanate of Egypt in the 14th and 15th centuries, much attention was paid to the sciences of hadith and jurisprudence. Mamluk sultans such as Sultan Zahir Barquq, Muayyad Sheikh Mahmudi, Zahir Totar, Ashraf Barsboy contributed to the development of Shariah sciences by building jama‘, mosques, madrasas, and scientific and religious dargahs such as rabat, zawiya, khanaqah, and appointing famous scholars and sheikhs to teach them which led to the development of sciences of jurisprudence.

3. Since "Sahih al-Bukhari" is the main source after the Qur‘an in the Islamic world and the most reliable hadiths and sunnahs of the Prophet (pbuh) have been collected, it is clarified that, Hanafi scholars have written one hundred and twelve commentaries and comments in different styles and directions, of which seven commentaries are by Mowarounnahr scholars. Commentaries and margins classified on the basis of the Hanafi madhhab "Umdat al-qari" served to provide a wider understanding of the doctrinal and jurisprudential issues in the hadith, and to find solutions to the social issues that arise in society today based on the hadith.

4. Badruddin Aini was one of the famous historical scholars who lived during the Mamluk era, and he carried out scientific activities as a muhaddith, faqih, and historian. During his career, he classified more than seventy works, and wrote commentaries and notes on about ten works of scholars from Mowarounnahr. In addition, it is justified that he contributed to the development of the science of hadith by commenting on more than ten works in the field of hadith and reliable hadith collections.

5. Badruddin Aini worked as the chief judge of the Hanafi school in the Mamluk Sultanate of the 14th and 15th centuries. He inculcated his jurisprudential views to the sultans in finding solutions to socio-religious issues and explaining some jurisprudential issues in a broader manner. At the same time, he taught about fifteen works he wrote on Hanafi jurisprudence. he was instrumental in the wider spread of

the traditions of the Hanafi school as a "teacher and educator" and through the patronage of the sultans.

6. At the same time, Badruddin Aini and Ibn Hajar worked in similar positions in the state administration. Because of this, the relationship between them developed. The scientific debates between them developed the directions of "jadal" science, comparative source studies and textual studies.

7. When the manuscript copies of Badruddin Aini's work "Umdat al-qari" were studied, it was found that there are many copies copied mainly in the 15th and 16th centuries. The work is an encyclopedic source, and it has been proven as an important source in hadith and jurisprudence by focusing on the meanings of the hadith text in a simple and clear manner, jurisprudential issues and aspects related to grammar-syntax, morphological rules and the science of puberty.

8. When Badruddin Aini's method of commenting on hadiths was compared with his contemporaries, it was revealed that he used titles such as "تنبیه", "فائدة", "تكمیل" (such as "rebuke or benefit or takmil") and pointed out the subtleties of commentary while revealing the beauty of the isnad and text. Also, the fact that he gave the title "الأسئلة و الأجوبة" (Questions and Answers) and expressed the issues related to the text of the hadith in the form of questions and answers, and in the clause "إستنباط الأحكام" he explained the sharia rulings related to the Hanafi jurisprudence in the text of the hadith, becomes important in understanding the issues of the Hanafi madhhab.

9. The work "Umdat al-qari" is famous as an important and comprehensive commentary on religious and social issues. In the work, the interpretation of hadiths related to ethics and morals in a broad sense, the clarification of jurisprudential issues on the basis of nass (document, clear evidence) in accordance with the traditions of the four madhhabs, especially the Hanafi madhhab, serves to form social and moral norms, and to understand the issues of Islamic law based on the Hanafi madhhab.

On the basis of the analyzed problems and the obtained conclusions, the following recommendations were developed:

1. Preparation of science-based refutation books, question-and-answer pamphlets and video clips in cooperation with the Imam Bukhari International Scientific Research Center, Imam Bukhari Islamic Institute and the High School for Hadith Science against criticisms, doubts and claims expressed by historical and modern categories (Khorijis, Mu'tazilites, Rafizis, Zendiqis, Qur'anists, Aqlanis, Haddis, Mustashriks) to the Hadith-Sunnah and "Sahih al-Bukhari"

2. To implement the translation of the work "Umdat al-qari" based on comments written on Sahihul Bukhari based on the Hanafi school of thought in cooperation with Imam Bukhari International Scientific Research Center, Imam Bukhari Islamic Institute and the High School for Hadith Science.

3. To create a register of "Sahih al-Bukhari" and comments written on it in cooperation with the Center of Islamic Civilization in Uzbekistan.

**НАУЧНЫЙ СОВЕТ DSc 26.04.2018. Isl/Tar/F.57.01
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
МЕЖДУНАРОДНОЙ ИСЛАМСКОЙ АКАДЕМИИ УЗБЕКИСТАНА**

**МЕЖДУНАРОДНЫЙ НАУЧНЫЙ-ИССЛЕДОВАТЕЛЬСКИЙ ЦЕНТР
ИМАМА БУХАРИ ПРИ КАБИНЕТЕ МИНИСТРОВ РЕСПУБЛИКИ
УЗБЕКИСТАН**

АМОНОВ БАРОТ МУРОДОВИЧ

**АНАЛИЗ ХАНАФИТСКИХ КОММЕНТАРИЕВ К «САХИХ АЛЬ-
БУХАРИ» (НА ПРИМЕРЕ ПРОИЗВЕДЕНИЯ «УМДАТ АЛЬ-КАРИ»)**

24.00.01 – История и источниковедение ислама

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

ТАШКЕНТ – 2023

Тема диссертации доктора философии (PhD) по историческим наукам зарегистрирована Высшей аттестационной комиссией при Кабинете Министров Республики Узбекистан за № B2021.2.PhD/Isl54.

Диссертация выполнена в Международной научно-исследовательской центр Имама Бухари
Автореферат диссертации на трех языках (узбекский, английский, русский (резюме)) размещен на веб-странице Научного совета (www.iiiau.uz) и на Информационно-образовательном портале «Ziynet» (www.ziynet.uz).

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Бухарский государственный университет

Защита диссертации состоится «__» августа 2023 года в ___ часов на заседании Научного совета по присуждению ученых степеней DSc.35/30.12.2019. Isl/Tar/F.57.01 при Международной исламской академии Узбекистана (адрес: 100011, г.Ташкент, ул. А.Кадыри, д.11. Тел.: (99871) 244 94 70. Факс: (99871) 244 00 65, e-mail: info@iiiau.uz. Международная исламская академия Узбекистана).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Международной исламской академии Узбекистана (зарегистрирована за № 134) (Адрес: 100011, г. Ташкент, ул. А.Кадыри, д.11. Тел.: (99871) 244 00 91).

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования - выявить комментарии ханафитских ученых к «Сахих аль-Бухари» на примере «Умдат аль-кари».

Объектом исследования является работа «Умдат аль-кари», комментарий к «Сахих аль-Бухари», написанный на основе ханафитского мазхаба.

Предметом исследования является анализ взглядов Бадруддина Айни по ханафитскому мазхабу, описанных в «Умдат аль-кари».

Методы исследования. Для освещения темы диссертации использовались такие методы исследования, как исторический, систематический, научное описание, синтез и сравнительный анализ.

Научная новизна исследования заключается в следующем:

подлинность комментария Бадруддина Айни «عمدة القاري» (Умдат аль-кари), который был учеником Имама Бухари, к «Сахих аль-Бухари» (صحیح البخاري), доказана Мухаммадом ибн Юсуфом Фирабри тремя путями (Абу Хайтам Кашмихини, Абу Мухаммад Сарахси, Абу Али ибн Шибавайх) и существованием восьми непрерывной и надежной цепочки передатчиков-шейхов в каждом направлении;

определено, что в период правления мамлюкского султана Ашрафа Шаабана в Египте XV века, в результате подъема внимания к наследию Имама Бухари на уровень государственной политики практика изучения «Аль-Джаме ас-сахих» широко применялся, а «Сахих аль-Бухари» читался в резиденции султана в Каире и в центральных мечетях в месяц Рамадан, как и Священный Коран;

выявлено, что Бадруддин Айни основал особую методику и школу в преподавании «Аль-Джаме ас-сахих» на примере своего учреждения «Айни Медресе» на основе ханафитского толка и внедрил метод запоминания, комментирования и сравнительного анализа выявленных хадисов;

доказано, что Бадруддин Айни подробно интерпретировал хадисы в труде «Умдат аль-кари» по ханафитской традиции на основе двадцати критериев с точки зрения юриспруденции, грамматики, лингвистики и источниковедения, что являются: высказывание рассказчиков хадисов», «изложение типов хадисов», «вопрос-ответ», «получение юридического решения» и «польза от хадисов» (файда).

Внедрение результатов исследования. На основе научных выводов и рекомендаций, выработанных в результате исследования, проведенного по анализу ханафитских комментариев (на примере «Умдат аль-кари») к «Сахих аль-Бухари»:

подлинность комментария Бадруддина Айни «Умдат аль-кари», который был учеником Имама Бухари, к «Сахих аль-Бухари» (صحیح البخاري), доказана Мухаммадом ибн Юсуфом Фирабри тремя путями (Абу Хайтам Кашмихини, Абу Мухаммад Сарахси, Абу Али ибн Шибавайх) и существованием восьми непрерывной и надежной цепочки передатчиков-шейхов в каждом направлении. Этот научный вывод был использован в подготовленной по

заказу книге «Сулосийот аль-Бухари» (протокол № 02-03/7718 от 8 октября 2022 года Комитета по делам религий при Кабинете Министров Республики Узбекистан). В результате эта информация послужила для формирования знаний и представлений студентов и учащихся о развитии хадисоведения;

определено, что в период правления мамлюкского султана Ашрафа Шаабана в Египте XV века, в результате подъема внимания к наследию Имама Бухари на уровень государственной политики практика изучения «Аль-Джаме ас-сахих» широко применялся, а «Сахих аль-Бухари» читался в резиденции султана в Каире и в центральных мечетях в месяц Рамадан, как и Священный Коран. Этот научный вывод вошёл в содержание книги «Имам Бухари – султан мухаддисов», подготовленной на основании заключения № 3178 от 05.06.2018. (Информационная справка Центра Исламской Цивилизации при Кабинете Министров Республики Узбекистан № 760 от 13 октября 2022 года);

научные заключения о том, что Бадруддин Айни основал особую методику и школу в преподавании «Аль-Джаме ас-сахих» на примере своего учреждения «Айни Медресе» на основе ханафитского толка и внедрил метод запоминания, комментирования и сравнительного анализа выявленных хадисов, были использованы в изготовленном по заказу учебно-методического пособия «История Ислама» (Информационная справка Международного научно-исследовательского центра Имама Термизи от 13 октября 2022 года № 01-07/155). В результате итоги исследования были использованы для более широкого освещения сути вопросов, касающихся хадисов, предъявления контраргументов при случаях неправильного толкования;

доказание того, что Бадруддин Айни подробно интерпретировал хадисы в труде «Умдат аль-кари» по ханафитской традиции на основе двадцати критериев с точки зрения юриспруденции, грамматики, лингвистики и источниковедения, что являются: высказывание рассказчиков хадисов», «изложение типов хадисов», «вопрос-ответ», «получение юридического решения» (استنباط الأحكام الفقهية) и «польза от хадисов» (файда), послужило материалом для создания телепередач «Халк мулки» и «Мавзу» на телеканале «Узбекистон тарихи» (Информационная справка Национальной телерадиокомпании Узбекистана от 22 августа 2022 года № 02-31 1667). В результате, это послужило обогащению знаний населения в области хадиса, получению широких знаний о жизни и деятельности мухаддисов.

Апробация результатов исследования. Результаты настоящего исследования прошли апробацию на 5 международных и 2 республиканских научно-практических конференциях.

Публикация результатов исследования. Всего по теме исследования было издано 20 научных публикаций. Из них 2 брошюры, 9 статей в изданиях, рекомендованных ВАК, из них 1- в зарубежном журнале.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и приложения, всего 145 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
THE LIST OF PUBLISHED WORKS
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ

I bo'lim (Part I; Часть I)

1. Amonov B. M. Imom Buxoriyning shoh asari “Al-Jome’ as-sahih”ga yozilgan sharhlar // Imom Buxoriy saboqlari. – Samarqand, 2017. – № 4. – B. 07-09. (24.00.00; № 13)
2. Amonov B. M. Imom Buxoriyning “Birrul Volidayn” asari qo‘lyozmasi // Imom Buxoriy saboqlari. – Samarqand, 2019. – № 3. – B. 35-37. (24.00.00; № 13).
3. Amonov B. M. Badruddin Ayniy buyuk muhaddis sifatida // Hidoyat. – Toshkent, 2020. - № 6. – B. 10. (24.00.00; № 22).
4. Amonov B. M. Muhammad ibn Ismoil – buyuk va mujtahid imom // Imom Buxoriy saboqlari. – Samarqand, 2021. - Maxsus soni. – B. 145-148. (24.00.00; № 13).
5. Amonov B. M. “Sahih al-Buxoriy”ga qadar hadisshunoslikda yozilgan hadis to‘plamlari // Imom Buxoriy saboqlari. – Samarqand, 2022. - №2. – B. 51-54. (24.00.00; № 13).
6. Amonov B.M. Badruddin Ayniy ma’naviy merosining hadisshunoslikdagi o‘rni // The Light of Islam (Islom ziyosi). – Toshkent, 2022. – № 4. – B. 72-78. (24.00.00 № 17).
7. Amonov B. M. XIV-XV centuries the scientific and spiritual environment and attention to the Hadith studies in Egypt // Central Asian Journal of social sciences and history. Volume: 03, Issue:06. June 2022. – P. 127-136. (№ 23. SJIF: 6,321).
8. Amonov B. M. “Fath al-Boriy” asari – “Sahih al-Buxoriy”ga yozilgan sharhlarning eng mashhuri // Markaziy Osiyo va islom sivilizatsiyasi. Yosh tadqiqotchi va talabalarning respublika anjumani to‘plami. – Toshkent, 2018. – B. 17-18.
9. Amonov B.M. “Sahih al-Buxoriy”ga hanafiy mazhabi asosida yozilgan sharhlar tahlili // “Sahih al-Buxoriy”ning jahon kutubxonalarida saqlanayotgan nodir va qadimiy qo‘lyozma nusxalari. Xalqaro konferensiya ilmiy maqolalari to‘plami. Imom Buxoriy xalqaro ilmiy tadqiqot markazi. – Samarqand, 2021. – B. 415-426.
10. Amonov B.M. Commentaries of Mawaraunnahr's scholars (Transoxianian scholars) on Sahih al-Bukhari. // VI Международные Болгарские чтения «Вклад отечественных богословов и религиозных деятелей в мировое исламское наследие». Международная научно-практическая конференция. – Казань, 2022. – С. 18-28.

II bo'lim (Part II; Часть II)

11. Amonov B.M. Imom Buxoriyning ilmiy merosi va ularni o'rganish dolzarbligi // Imom Buxoriy ma'naviy merosi va hozirgi zamon. Xalqaro ilmiy-amaliy konferensiya to'plami. - Samarqand, 16-18 noyabr, 2018. – B. 205-207.

12. Amonov B. M. “Umdat al-qoriy” asari – “al-Jome’ as-sahih” to'plamiga yozilgan muhim sharhlar kitobi // INFOLIB. – Toshkent. 2019. – № 3. – B. 76-77.

13. Amonov B.M. Al-Jome’ as-sahih”da axloqiy va ijtimoiy masalalarning yoritilishi // Jamiyat taraqqiyotining asosi – ma'rifatdir. Respublika Ma'naviyat va ma'rifat markazi ilmiy-amaliy konferensiyasi to'plami. – Toshkent, 2019. – B. 22-24.

14. Amonov B.M. Imom Buxoriy ta'rifi. – Samarqand: Imom Buxoriy xalqaro ilmiy tadqiqot markazi nashriyoti, 2019. – 190 b. (Mualliflar jamoasi)

15. Amonov B.M., N.Qobilov. Imom Buxoriy izidan. – Toshkent: Mumtoz so'z, 2019. – 80.

16. Amonov B.M. “Umdat al-qoriy” hadislar sharhi kitobining manbashunoslik tadqiqi // Polish science journal. - Warsaw, Poland. 2020. – P. 60-66.

17. Amonov B. M. “Sahih al-Buxoriy”ga hanafiy ulamolar tomonidan yozilgan sharhlar va “Umdatul Qori” asari // Xorazm Ma'mun akademiyasi axborotnomasi. – Urganch, 2021. - № 12. – B. 254-258.

18. Amonov B. M. XIV-XV asr Mamluk Sultonligining siyosiy, diniy-ijtimoiy hayotida Badruddin Ayniyning tutgan o'rni // O'tmishga nazar. – Toshkent, 2022. - № 6. – B. 11-18.

19. Amonov B.M. Movarounnahr allomalari ilmiy merosi Badruddin Ayniy nigohida // Sharq allomalarining islom sivilizatsiyasiga qo'shgan hissasi. Xalqaro ilmiy-amaliy konferensiya maqolalari to'plami. – Toshkent, 2022. – B. 96-103.

20. Amonov B.M. Muhaddis Badruddin Ayniy — Sultonlar muallimi // Termiziy olimlarning jahon sivilizatsiyasi rivojiga qo'shgan hissasi. Xalqaro ilmiy-amaliy konferensiya maqolalari to'plami. – Termiz, 2022. – B. 78-82.

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