

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

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**O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI**

**PARDAYEV ABDIQODIR ABDIRAIMOVICH**

**ALOUDDIN BUXORIYNING «RISALA FI-L-E’TIQOD»  
ASARIDAGI KALOM ILMI MASALALARI TAHLILI**

**24.00.03 – Fiqh, kalom ilmi. Ilohiyot**

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

**TOSHKENT – 2023**

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

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Falsafa doktori (PhD) dissertatsiyasi mavzusi O'liy attestatsiya kumultsiyasida  
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DSc.35/30.12.2021 Isl/Tar/F.57.01 raqamli Ilmiy kengashning 2023-yil 24 avgust soat 10<sup>00</sup> da  
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## KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Dunyo ilm-fani va islom sivilizatsiyasi taraqqiy etishida Movarounnahr allomalarining oʻrni beqiyos ekanini jahon ilmiy jamoatchiligi eʼtirof etmoqda. Chunki deyarli barcha sohadagi olimlar va tadqiqotchilar ushbu yurt allomalarining ilmiy merosidan foydalanib keladilar. Hadis ilmida Imom Buxoriyning «al-Jomiʼu-s-sahih» (الجامع الصحيح), Imom Termiziyning «Sunani Termiziy» (سنن الترمذي) hadis toʻplamlarini oʻqimagan muhaddisni topib boʻlmaganidek, Abu Mansur Moturidiyning «Kitabu-t-Tavhid» (كتاب التوحيد), Abul Muin Nasafiyning «Tabsirotu-l-adilla» تبصرة (الأدلة) asarlarini oʻrganmagan mutakallim ham uchramaydi. Shu maʼnoda koʻplab ilmlar boʻyicha etuk olim Alouddin Buxoriyning «Risala fi-l-eʼtiqod» رسالة في (الاعتقاد) asari kalom ilmi mutaxassislari tomonidan eʼtirof etilgan moʻtabar asarlardan biri boʻlib, bugungi kunda ham muhim tadqiqot obyekti hisoblanadi.

Jahondagi mamlakatlarning ijtimoiy-iqtisodiy, siyosiy va madaniy sohada oʻzaro yaqinlashuvi odimlashib borayotgan bir davrda islom dinining mazmun-mohiyatini toʻgʻri talqin qilish, uning eʼtiqodiy va maʼrifiy taʼlimotlarini maʼnaviy hayotni rivojlantirishga qaratish hozirda yanada muhim ahamiyat kasb etayotganini koʻrish mumkin. Bu esa ajdodlarning yozma ilmiy meroslarini tadqiq etish zaruratini taqozo qiladi. Ular qoldirgan sogʻlom eʼtiqodga taalluqli asarlar ahli sunna val-jamoa eʼtiqodini jahmiy (جهمية), moʻtazila (معتزلية), mushabbiha (مشبهة) va mujassima (مجسمة) kabi muftadiʼ firqalar gʻoyalaridan himoyalashga va islom dini mohiyatini ilmiy asosda ochib berishga qaratilgan.

Yangilanayotgan Oʻzbekistonda maʼnaviy-maʼrifiy hamda vijdon erkinligi va diniy tashkilotlar borasida amalga oshirilayotgan izchil islohotlar oʻz samarasini bermoqda. Xususan, bugungi kunda Imom Moturidiyning «Taʼvilotu ahli-s-sunna» tafsirining ilmiy-izohli tarjima qilinayotgani, Abul Muin Nasafiyning «Tabsirotu-l-adilla» asarining oʻzbek tiliga ilmiy izohlab oʻgirilgani, «Sharhu-l-Aqoidi-n-Nasafiya» kitobining akademik ilmiy-izohli tarjimasi hamda uning android va multtmediya dasturlarini yaratish» boʻyicha tadqiqot ishlari boshlab yuborilgani shular jumlasidandir. Bu tadqiqotlar natijasida allomalarning ilmiy-maʼnaviy meroslaridan keng jamoatchilik bahramand etilmoqda. Ushbu tadqiqot ishi «Risala fi-l-eʼtiqod» asarining kalom ilmiga oid masalalarni hal etishdagi oʻrnini koʻrsatib beradi.

Oʻzbekiston Respublikasi Prezidentining 2018-yil 16-apreldagi PF-5416-son «Diniy-maʼrifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari toʻgʻrisida»gi, 2022-yil 28-yanvardagi PF-60-son «2022–2026-yillarga moʻljallangan Yangi Oʻzbekistonning taraqqiyot strategiyasi toʻgʻrisida»gi farmonlari, 2017-yil 24-maydagi PQ-2995-son «Qadimiy yozma manbalarni saqlash, tadqiq va targʻib qilish tizimini yanada takomillashtirish chora-tadbirlari toʻgʻrisida»gi, 2017-yil 23-iyundagi PQ-3080-son «Oʻzbekiston Respublikasi Vazirlar Mahkamasi huzuridagi islom sivilizatsiyasi markazini tashkil etish

chora-tadbirlari to'g'risida»gi, 2018-yil 19- dekabrda PQ-4068-son «Moddiy madaniy meros obyektlarini muhofaza qilish sohasidagi faoliyatni tubdan takomillashtirish chora-tadbirlari to'g'risida»gi qarorlarida 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.** Movarounnahrda hanafiylik mazhabi va moturidiylik maktabiga oid ma'lumotlar, mintaqada yashab ijod etgan olimlar va ularning ilmiy merosi borasida musulmon Sharqi mutafakkirlari, tabaqot, tarajim janrida ijod qilgan mualliflari Abdulkarim Sam'oni (506-562/1113-1166), Jaloliddin Suyutiy (849-911/1445-1505), Ibn Qutlubug'o (802-879/1399-1474), Abdulhay Lakhnaviy (1264-1304/1847-1889), Qurashiy (696-775/1297-1374) Hoji Xalifa (1017-1068/1608-1657), Xayriddin Zirikliy (1310-1396/1893-1976) kabilar o'z asarlarida umumiy ma'lumot berganlar<sup>1</sup>.

Zamonaviy arab olimi Said Fuda Alouddin Buxoriyga nisbat berilgan «Risala fi-l-e'tiqod» asarining qo'lyozma nusxasini tahqiq qilib chop ettirgan hamda mazkur nashrda allomaning hayoti va ilmiy merosi haqida qisman ma'lumotlar taqdim qilgan. Jabroil Fuad Haddod esa allomaning Ibn Arabiy qarashlariga nisbatan Qohiradagi ilmiy doiralarda bildirgan fikrlarini yoritib o'tgan<sup>2</sup>.

Yevropa va rossiyalik sharqshunos tadqiqotchilardan A.D.Knish Alouddin Buxoriyning Ibn Arabiyga nisbatan raddiyalari haqida va E.Sirriyey allomaning Ibn Taymiya hamda o'sha davr hanbaliylarga bo'lgan tanqidlari to'g'risida o'z asarlarida ma'lumot bergan bo'lsalar, K.Djilliot, U.Rudolf<sup>3</sup> singari olimlar moturidiylik maktabi haqida ilmiy tadqiqotlarni amalga oshirganlar.

O'zbekistonlik olimlaridan D.Yusupova, H.Aminov, M.Qodirov, R.Begaliyev va O'.Polvonovlar<sup>4</sup> o'z tadqiqotlarida aqida va kalom ilmlari,

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<sup>1</sup> Abdulkarim Sam'oni. Al-Ansob // Abdurrahmon ibn Mu'allimiy tahqiqi. – Haydarobod: Doiratu-l-ma'orifi-l-Usmuniya, 1382/1962. – J. XIII. – B. 236.; Jaloliddin Suyutiy. Taxriju ahaadisi sharhi-l-aqid li Taftazoniy // Hamdiy Abdulmajid tahqiqi. – Quvayt: Maktaba dori-l-aqso, 1985. – B. 81.; Ibn Qutlubug'o. Toju-t-tarajim fi tabaqoti-l-hanafiya. – Bag'dod: Maktabatu-l-musanno, 1962. – B. 191.; Abdulhay Lakhnaviy. Al-Favoidu-l-bahiya fi tarajimi-l-hanafiya // Ahmad Zahabiy tahriri ostida. – Bayrut: Doru-l-arqam ibn al-arqam, 1998. – J. I. – B. 188.; Abdulqodir Qurashiy. Al-Javohir al-muziyya. – J. I. – B. 394.; Hoji Xalifa. Kashfu-z-zunun an asomi-l-kutub va-l-funun: – Bayrut: Doru-l-fikr, 1998. – J. II. – B. 3640; Xayruddin Zirikliy. Al-A'lom. – Bayrut: Doru-l-ilm li-l-malayin, 1998. – J. II. – B. 314.

<sup>2</sup> Alouddin Buxoriy. Risala fi-l-e'tiqod./ Said Fuda tahqiqi. Quvayt; Doru-z-Ziyo, yili ko'rsatilmagan. – B. 126. (Bundan keyin: Alouddin Buxoriy. Risala fi-l-e'tiqod.); Gibril Fouad Haddad. The biographies of the elite lives of the scholars, imams & hadith masters. – Islamobod: Zulfiqar Ayub, 2015. –P. 235.

<sup>3</sup> Knish A. Ibn 'Arabi in the Later Islamic Tradition: The Making of a Polemical Image in Medieval Islam. - New York: SUNY Press, 1999. – P. 204-207; Sirriyeh E. Sufi Visionary of Ottoman Damascus: 'Abd al-Ghani al-Nabulusi (1641-1731). - New York: Routledge Curzon, 2005. – P. 95.; Gilliot C. Theology // History of civilization of Central Asia. – Quyetigny: Imprimeriye darantiyere, 2000. – V. IV. – P. 117-131.; Rudolf U. Al-Moturidiy va Samarqand sunniylik ilohiyoti. / Rus tilidan tarjima. - T.: Imom al-Buxoriy xalqaro jamg'armasi, 2001. – B. 398.

<sup>4</sup> Юсупова Д. К вопросу о творческой деятельности ученого-энциклопедиста Саъд ад-Дина Тафтазани // Sharqshunoslik. – Toshkent, 2008. - № 13. – B. 69-76; Abu Hafs Nasafiy. Tahsil usul al-fiqh // H.Aminov, S.

moturidiylik hamda ash'ariylik maktablari borasida keng, shuningdek, Alouddin Buxoriyning ilmiy merosi haqida qisman ma'lumotlar keltirib o'tishgan. Shunga qaramasdan, Alouddin Buxoriyning hayoti va ilmiy faoliyatiga doir ma'lumotlar, xususan, «Risala fi-l-e'tiqod» asari bo'yicha kompleks tadqiqotlar hozirgacha amalga oshirilmagan.

**Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Dissertatsiya O'zbekiston xalqaro islom akademiyasi ilmiy tadqiqot ishlari rejasining 2020–2022-yillarga mo'ljallangan FZ-202002144 «Moturidiya ta'limotiga oid aqidaviy matnlarning akademik tarjima va sharhlari hamda ularning elektron kutubxonasini yaratish» mavzuidagi amaliy loyihasi doirasida bajarilgan.

**Tadqiqotning maqsadi** Alouddin Buxoriyning «Risala fi-l-e'tiqod» asaridagi kalom ilmiga oid masalalarni qiyosiy tahlil qilish va ularning ilmiy-amaliy ahamiyatini ochib berishdan iborat.

**Tadqiqotning vazifalari** quyidagilardan iborat:

Movarounnahrda kalom ilmi vujudga kelishining tarixiy asoslarini ochib berish;

XIV-XV asrlar davomida mintaqada kalom maktablari vakillari tomonidan yozilgan matnlarni tavsif qilish;

Alouddin Buxoriyning mutakallim olim sifatida shakllanishini yoritib berish;

asardagi mutashobih oyatlarda bayon qilingan dalillarni tavsiflash;

asardagi ilohiyotga oid ixtiloflarni yoritib berish;

«Bad'u-l-amoliy» va «Risala fi-l-e'tiqod» asarlarini qiyosiy tahlil qilish;

«Risala fi-l-e'tiqod»da kelgan moturidiya va ash'ariya maktablari o'rtasidagi ixtilofli masalalarni aniqlash;

asarda adashgan firqalarning g'oyalariga qarshi dalillarni yoritish;

asarning sog'lom e'tiqodni mustahkamlashda tutgan o'rnini ochib berish hamda mavzu yuzasidan taklif va tavsiyalar ishlab chiqish.

**Tadqiqotning obyektini** Alouddin Buxoriyning «Risala fi-l-e'tiqod» asari tashkil etadi.

**Tadqiqotning predmeti** sifatida «Risala fi-l-e'tiqod» asarida kelgan kalom ilmiga oid nazariy qarashlar belgilandi.

**Tadqiqotning usullari.** Tadqiqot jarayonida ilmiy tavsiflash, qiyosiy-tarixiy va muammoviy tahlil usullaridan foydalanilgan.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

Alouddin Buxoriy insonlar Allohni tanish (معرفة الله) aql yoki naql vositasida vojib bo'lishi masalasida: «Allohni tanish naql bilan lozim bo'ladi», degan qarashga moyil bo'lgani va buning natijasida, naql yetib bormagan insonlar oxiratda uzrli sanalishi haqidagi hukmni ma'qullagani dalillangan;

«Risala fi-l-e'tiqod» asarida insonlardagi bilish vositalarining uch asos

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Muhammadaminov tahqiqi va tarjimasi. – T.: Noshir, 2015. – 208 b; Qodirov M. Taftazoniy // Ma'naviyat yulduzlari. – T.: O'zbekiston milliy ensiklopediyasi, 2011. – B. 178-181; Begaliyev R. Alouddin Buxoriyning hayoti va ilmiy faoliyati. // Yosh olimlar ilmiy-amaliy anjuman to'plami. 2-To'plam. – Toshkent, 2021. – B. 138-142; Palvanov O'. Sa'duddin Taftazoniyning Temuriylar davri moturidiya ta'limoti rivojiga qo'shgan hissasi. Tarix fanlari bo'yicha PhD. ... diss. – T., 2018. – B. 210.

(sogʻlom his qilish sezgilari, rost xabar va aql)ga taqsimlanishi mantiq ilmidagi «istiqro» (استقراء – tekshirib bilish) qoidasiga tayangan holda yoritib berilgani aniqlangan;

Abul Hasan Ashʼariyning «takvin (التكوين) mukavvanning ayni oʻzidir», yaʼni «yaratish yaratilganning ayni oʻzi boʻladi», degan fikrini Alouddin Buxoriy «Yaratuvchining yaratishi faqat yaratilgan narsa orqaligina tushuniladi, maʼnosida aytilgan», deb izohlashi bilan ashʼariya maktabining feʼliy sifatlar borasidagi qarashlari mohiyatiga aniqlik kiritgani isbotlangan;

Alouddin Buxoriy kalom ilmida ixtiloflarga sabab boʻlgan inson taqdiridagi baxtlik (سعادة) va baxtsizlik (شقاوة) masalasida Allohning ilmiga koʻra har ikkisi oʻzgarmaydi, degan qarash tarafdori boʻlgani bois, bandadagi zohiriy oʻzgarish uning asliy sifati haqidagi hukmga taʼsir etmasligini ochiqlagani dalillangan.

**Tadqiqotning amaliy natijasi** quyidagilardan iborat:

Alouddin Buxoriyning «Risala fi-l-eʼtiqod» asarida kelgan ilmiy-nazariy qarashlarni tahlil qilish orqali 43 ta eʼtiqodiy masalada 18 ta firqaga raddiyalar berilishiga sabab boʻlgan omillar aniqlangan;

«Risala fi-l-eʼtiqod» asarida keltirilgan 43 ta mavzu muallifning boshqa asarlari va moʻtabar kalom matnlariga qiyosan oʻrganilgan, ular haqidagi maʼlumotlarning ahamiyatli jihatlari ochib berilgan;

Alouddin Buxoriy kalom ilmiga oid «Risala fi-r-raddi ala-l-vujudiya» va «Risala fi-l-mavzuʼ» nomli asarlar ham yozgani Ismoil Poshoning «Hadyatu-l-orifin» asarida va alloma Saxoviy tomonidan berilgan xabarlariga koʻra aniqlangan;

«Risala fi-l-eʼtiqod» asari «Sharhul-Aqoidi-n-Nasafiya»ga xulosa sifatida yozilgan boʻlib, keltirilgan masalalar turli aqidaparast oqimlarga qarshi gʻoyaviy immunitetni shakllantiruvchi choralardan biri sifatida tavsiya etilgan.

**Tadqiqot natijalarining ishonchligi.** Tadqiqot natijalarining ishonchligi metodologik bazaning hosil qilingani, Sharq va Gʻarb islomshunoslik maktablarida shakllangan koʻplab ilmiy tadqiqot usullaridan foydalanilgani, ilmiy xulosalarni taqdim etishda «Risala fi-l-eʼtiqod» asarining Said Fuda tahqiqiga koʻra, Turkiyadagi «Shahid Ali» kutubxonasidagi №282 raqamli qoʻlyozmasi, Iordaniya universitetidagi №584 fotonusxasi, Quvaytda «Doru-z-Ziyo» maktabasida nashr qilingan zamonaviy tahqiqiy nashriga tayanilgani, dalillar bilan asoslangani hamda zamonaviy qiyosiy-tarixiy usullardan foydalanilganida oʻz aksini topgan va olingan natijalar vakolatli tashkilotlar tomonidan tasdiqlangani bilan izohlanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati Oʻzbekiston Respublikasi Konstitutsiyasida shaxsning diniy erkinliklari, «Vijdon erkinligi va diniy tashkilotlar toʻgʻrisida»gi Qonun mohiyatini anglash, shuningdek, ahli sunna val-jamoa eʼtiqodi mazmuni, undagi bagʻrikenglik tamoyili asoslarini ochib berish hamda globallashuv jarayonida eʼtiqodiy yondashuvlarning ijtimoiy-siyosiy, diniy-maʼrifiy sohalariga taʼsir etish omillarini, mutaassiblik va aqidaparastlik kabi yot gʻoyalar ildizlari tahlilidan sohaga doir yondashuvlarni ilmiy-nazariy jihatdan boyitishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati O‘zbekiston xalqaro islom akademiyasi, Imom Buxoriy nomidagi Toshkent islom instituti va Mir Arab oliy madrasasida islomshunos, tarixchi, mutakallimlar uchun amaliy qo‘llanma vazifasini o‘tashi hamda «Islomshunoslik», «Kalom ilmi», «Moturidiylik asoslari», «Islom tarixi va manbashunosligi» fanlarini o‘qitishda va ular bo‘yicha yangi darslik, qo‘llanma va maxsus kurslar ishlab chiqish hamda O‘zbekiston musulmonlari idorasi Fatvo markazi faoliyatida kalom ilmiga oid masalalarda foydalanish mumkinligi bilan belgilanadi.

**Tadqiqot natijalarining joriy qilinishi.** Alouddin Buxoriyning «Risala fi-l-e‘tiqod» asaridagi kalom ilmi masalalari tahlili bo‘yicha olib borilgan tadqiqotning ilmiy natijalari asosida:

Abul Hasan Ash‘ariyning «takvin (التكوين) mukavvanning ayni o‘zidir», ya‘ni «yaratish yaratilganning ayni o‘zi bo‘ladi», degan fikrini Alouddin Buxoriy «Yaratuvchining yaratishi faqat yaratilgan narsa orqaligina tushuniladi, ma‘nosida aytilgan», deb izohlashi bilan ash‘ariya maktabining fe‘liy sifatlar borasidagi qarashlari mohiyatiga aniqlik kiritib, ushbu izohdan O‘zbekiston musulmonlari idorasi tasarrufidagi oliy diniy ta‘lim muasssalaridagi 1–2-kurs talabalari uchun tuzilgan aqoid fani ishchi dasturlarini shakllantirishda manba sifatida foydalanilgan (O‘zbekiston musulmonlari idorasining 2023-yil 22-iyundagi 1846-son dalolatnomasi). Natijada, kalom ilmiga doir xulosaviy yangi ma‘lumotlar ilmiy jamoatchilikka yetib borishiga xizmat qilgan;

mutakallim olim Alouddin Buxoriy «Risala fi-l-e‘tiqod» asarida insonlarning bilish vositalari uch asos (sog‘lom his qilish sezgilari, rost xabar va aql)ga taqsimlanishi mantiq ilmidagi «istiqro» (استقراء – tekshirib bilish) qoidasiga tayangan holda yoritib bergani aniqlangani borasidagi xulosalar «E‘tiqod durdonalari» kitobi mazmuniga singdirilgan (O‘zbekiston Respublikasi Din ishlari bo‘yicha qo‘mitaning 2023-yil 23-iyundagi 02-02/1-4934-son dalolatnomasi). Natijada, Alouddin Buxoriyning ilmiy-nazariy tahlillari turli aqidaparast oqimlarga raddiya berishda asosli manba bo‘lib xizmat qilgan;

Alouddin Buxoriy insonlar Allohni tanish (معرفة الله) aql yoki naql vositasida vojib bo‘lishi masalasida: «Allohni tanish naql bilan lozim bo‘ladi», degan qarashga moyil bo‘lgani va buning natijasida naql yetib bormagan insonlar oxirtda uzrli sanalishi haqidagi hukmni ma‘qullagani borasidagi ilmiy xulosalar O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazi tomonidan nashr etilgan «Dinimiz ahkomlari» nomli kitob mazmuniga singdirilgan (O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2023-yil 22-iyundagi 02/295-son dalolatnomasi). Natijada, xalqimizga «Risala fi-l-e‘tiqod» asarining o‘ziga xos jihatlari ochib berilishiga xizmat qilgan;

Alouddin Buxoriy kalom ilmida ixtiloflarga sabab bo‘lgan inson taqdiridagi baxtlilik (سعادة) va baxtsizlik (شقاوة) masalasida Allohning ilmiga ko‘ra har ikkisi o‘zgarmaydi, degan qarash tarafdori bo‘lgani bois, bandedagi zohiriy o‘zgarish uning asliy sifati haqidagi hukmga ta‘sir etmasligini ochiq qilgan

haqidagi xulosalardan «Madaniyat va maʼrifat» telekanalida efirga uzatilgan «Maʼrifiy suhbatlar» koʻrsatuvining «Aqida ilmi»ga bagʻishlangan soni senariysini tayyorlashda foydalanilgan (Oʻzbekiston milliy teleradiokompaniyasining 2023-yil 22-iyundagi 01-02-09/142-son dalolatnomasi). Natijada, ajdodlar ilmiy merosiga doir yangi ilmiy maʼlumotlarning ommaga taqdim etilishi, tarixiy bilimlarining oshishi va xalqimizda milliy gʻurur tuygʻusining mustahkamlanishiga asos boʻlgan.

**Tadqiqot natijalarining aprobatsiyasi.** Tadqiqot natijalari 3 ta xalqaro va 5 ta respublika ilmiy-amaliy anjumanlarida aprobatsiyadan oʻtkazilgan.

**Tadqiqot natijalarining eʼlon qilinishi.** Tadqiqot mavzusiga doir jami 13 ta, jumladan, 2 ta kitob va 11 ta maqola, shulardan Oʻzbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarida 6 ta maqola, undan 2 tasi xorijiy jurnallarda chop qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya tarkibi kirish, uchta bob, xulosa, foydalanilgan manba va adabiyotlar roʻyxati hamda ilovadan iborat. Dissertatsiyaning hajmi 123 betni tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida mavzuning dolzarbligi asoslanib, tadqiqotning maqsad va vazifalari, oʻrganish obyekti va predmeti aniqlangan. Tadqiqotning fan va texnologiyalar taraqqiyotining ustuvor yoʻnalishlariga mosligi koʻrsatilib, ishning ilmiy yangiligi va amaliy natijalari bayon qilingan. Olingan natijalarning ishonchlilikligi asoslangan holda ularning nazariy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, ishning aprobatsiyasi natijalari, eʼlon qilingan ishlar va dissertatsiyaning tuzilishi boʻyicha maʼlumotlar keltirilgan.

Dissertatsiyaning «**Movarounnahrda kalom ilmiga oid yozilgan asarlar oʻrganilishining nazariy asoslari (XI-XV asrlar)**» deb nomlangan birinchi bobida Movarounnahrda kalom ilmining shakllanish tarixi, mintaqada kalom ilmi maktablari vakillari tomonidan yozilgan matnlar hamda Alouddin Buxoriyning mutakallim olim sifatida shakllanishiga oid maʼlumotlar yoritilgan.

Birinchi bobning «*Movarounnahrda kalom ilmi vujudga kelishining tarixiy asoslari*» nomli 1-bandida mazkur diyorda kalom ilmining alohida ilm sifatida shakllana boshlashi, mustaqil fan sifatida rivojlanishi va fanga doir yozilgan kitoblar haqida maʼlumotlar keltirilgan.

VII-VIII asr boshlarida baʼzi eʼtiqodiy masalalar toʻgʻrisida musulmonlar oʻrtasida bahs-munozaralar boshlangan. Bu bahs-munozaralarning yuzaga kelishiga ikkita asosiy sabab boʻlgan:

1. Islom dinining keng tarqalishi tufayli turli din, falsafa va mafkuraga ega insonlarning islomni qabul qilganlari yoki musulmonlar bilan aralashib yashay boshlaganlari.

2. Islom olamining ichida juda tezlik bilan oʻzaro ziddiyatli siyosiy, ijtimoiy

va madaniy rivojlanishning yuzaga kelgani.

Mazkur sabablar tufayli e'tiqodiy masalalarda tortishuvlar paydo bo'la boshlagan. Ammo bu tortishuvlar, dastlab, sanoqli masalalar atrofida bo'lib, ular, asosan, gunohi kabira sodir etgan mo'minning hukmi haqida, qadar va imomat masalalarida bo'lgan.

Mana shu ixtiloflar paydo bo'lganidan so'ng e'tiqodiy masalalar bahs qilinadigan maxsus davralar vujudga kelgan. Bu davralarning yetakchilari, ularga ergashuvchilar hamda bir-biridan farqli qarashlar yaqqol ko'rina boshlagan. Bularning samarasi o'laroq, turli nomlar bilan ataladigan firqalar shakllana borgan. Ahli sunna val jamoa bu firqalarni yetakchilarining ismi bilan, yoki qilayotgan asosiy da'volari bilan, yo ajralib turadigan biror sifatleri bilan nomlaganlar.

Firqalarning vakillari xilma-xil e'tiqoddagi shaxslar bo'lib, ularning ba'zilar o'zining noto'g'ri e'tiqodida nihoyatda haddan oshgan va to'g'ri aqidadan og'ishga yaqin qolgan bo'lsa, ayrimlari islomga begona bo'lgan turli falsafiy qarashlar ta'sirida edilar. Bunday kimsalar e'tiqod haqidagi so'zlarga falsafiy qarashlarni aralashtirib yuborardilar. Taraflar o'rtasida bir kun «falon narsa haqidagi kalom» nomi ostida, ertasiga boshqa bir «falon narsa haqidagi kalom» atrofida turli aqidaviy bahs-munozaralar, qattiq tortishuvlar borardi. Shuning uchun ham jamiyat vakillari orasida mazkur shaxslar mashg'ul bo'lgan «kalom» bilan shug'ullanishga shariatning munosabati haqidagi savollar ko'paya boshlagan. Tabiiyki, mazkur shaxslarning holatlaridan xabardor ahli sunna val jamoa ulamolari bunday «kalom» bilan shug'ullanishdan saqlanish lozimligini qattiq ta'kidlaganlar. Mazkur «ahli kalomchilar» o'rtasidagi bahs-munozaralarda sodir bo'layotgan naqliy dalillarga nisbatan beparvo munosabatda bo'lish, qarshi tomonni kofirga chiqarish kabi holatlar ulamolarning qaytariqlari haq ekanini ko'rsatib turardi. Ushbu davrda ahli sunna val jamoa ulamolari ommaga «kalom ilmi» bilan shug'ullanishni qat'iy man qilganlar.

X asrdan ulamolar «kalom ilmi»ning xatarli jihatlaridan ogohlantirish bilan birga, Qur'on va sunnat asosidagi «kalom ilmi» haqida ham so'z yuritganlar. Ya'ni endi, «kalom ilmi»ni mutlaqo man qilishdan uni joiz va nojoiz turlariga ajratishga o'tilgan. Bu haqida G'azoliy (450-505/1058-1112) «Iljamu-l-avam an ilmi-l-kalam» («Avom xalqni kalom ilmidan jilovlab qo'yish») risolasida, Muhammad ibn Ibrohim Vaziyr (774-839/1373-1436) «Tarjihu asalibi-l-Qur'an ala asalibi-l-yunan» («Qur'on uslublarini yunonlarning uslublaridan ustun qo'yish») kitoblarida bahs yuritganlar.

Imomul Haramayn Juvayniy (419-477/1028-1085), Hulaymiy (338-403/950-1013) Bayhaqiy (384-458/994-1066), G'azoliy, Navaviy (631-676/1234-1278) va Ibn Asokir (499-572/1105-1176) kabi ulamolar bu ilmni o'rganish farzi kifoya hukmida bo'lishini aytganlar. Abul Hasan Ash'ariy (260-330/874-942) bu masalaga bag'ishlab, «Istihsanu-l-xovzi fi ilmi-l-kalam» («Kalom ilmiga kirishni ma'qullash») asarida «kalom ilmi»ga qarshi chiqqanlarning dalillariga javob bergan.

Alloma Sa'duddin Taftazoniy salaf<sup>5</sup> ulamolar kalom ilmi bilan shug'ullanishdan qaytarganlarida quyidagi to'rt toifadan birini nazarda tutganlarini bayon qilgan:

1. Haqiqat aniq-ravshan bo'lsa ham unga bo'yin egmaydigan mutaassib. Bunday inson kalom ilmi bilan mashg'ul bo'lsa, uning mutaassibliigi yanada ortib ketadi.

2. Kalom ilmidagi masalalar va dalillarni idrok qila olish darajasida bo'lmagan inson. Bunday inson o'zining saviyasidan yuqori bo'lgan kalom ilmiga kirishadigan bo'lsa, imonga taalluqli masalalarda ham ikkilanib qolishi mumkin.

3. Tushunilishi qiyin bo'lgan kalom masalalari bilan ilmsiz musulmonlarni shubhaga tushirishni qasd qilgan dinsizlar.

4. Musulmonlarning ehtiyojlari tushmaydigan chigal falsafiy qarashlarni bahs qiluvchilar<sup>6</sup>.

Kalom ilmining Movarounnahrda vujudga kelishi mo'taziliylik ta'limoti paydo bo'lgan IX asr yarimlariga to'g'ri keladi.

Movarounnahrda mo'taziliylik ta'limotining kirib kelish sabablarini Balqosim G'oliy quyidagicha tahqiq qilgan:

1. Abbosiy xalifa Mutavakkil (234/848) mo'taziliylar qo'zg'agan «Qur'on maxluq» masalasiga nuqta qo'yib, «Qur'on Allohning kalomi» degan ahli sunna olimlarini qo'llab quvvatlagan va mo'taziliylarning davlat tizimidagi faoliyatiga rasman chek qo'ygan. Natijada, mo'tazila e'tiqodidagi aksar ahli ilmlar poytaxtdan ketgan va somoniylar hukmronlik qiladigan hududlarga kelib o'rmasgan.

2. Movarounnahrda qo'shni bo'lgan Balx shahrida ikki mashhur olim – Abul Qosim Ka'biy (vaf. 317/929) va Abu Zayd Balxiylarning (vaf. 322/934) mo'tazila e'tiqodida bo'lganlari qo'shni hududlarga ham bu e'tiqodning tarqalishiga sabab bo'lgan. Abu Mansur Moturidiy va bu ikki olim o'rtasida ko'plab ilmiy bahslar bo'lib o'tgan.

3. Mo'taziliy olimlarining balog'at va fasohat ilmida avom xalqni o'ziga jalb qiladigan darajada mohir bo'lganlari ham bu e'tiqodning tarqalishiga sabab bo'lgan<sup>7</sup>.

Movarounnahrda mo'taziliylarning paydo bo'lishi mahalliy musulmonlar orasida turli bid'at e'tiqodlarning yoyilishiga sabab bo'ldi. Buni his qilgan ahli sunna olimlari sog'lom e'tiqod himoyasi yo'lida fidokorona harakat qildilar. Shuning uchun ham mashhur aqida matnlarida mo'tazila firqasiga berilgan raddiyalar ko'proq o'rin olgan. Mazkur ma'lumotlardan kelib chiqib, moturidiylik maktabining shakllanishi va rivojlanishini quyidagicha taqsimlash mumkin:

1. Abu Mansur Moturidiy asos slogan va Movarounnahr olimlari tomonidan rivojlantirilgan davr (X-XII asrlar).

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<sup>5</sup> "Salafi solih" so'zini Ibrohim Laqoniy "mutlaq ishlatilsa, sahobalar tushuniladi", deya izohlagan. Islom manbalarida "salafi solihlar" so'zidan to'rt mazhabboshi-mujtahid imomlar, Avzo'iy, Mujohid, Sufyon Savriy, Sufyon ibn Uyayna kabi ulamolar ham nazarda tutilgan.

<sup>6</sup> Imom Alloma Sa'duddin Mas'ud ibn Umar Taftazoniy. Sharhu-l-Aqoidi-n-nasafiya./ Muhammad Adnon Darvesh tahqiqi. Istanbul: Doru-s-Siroj, 2020. – B. 46.

<sup>7</sup> Balqosim G'oliy. Abu Mansur Moturidiy hayotuhu va arohu-l-aqodiya. – Qohira: Doru turkiy li-n-nashr, 1989. – B. 38.

2. Movarounnahrda tashqarida moturidiylik maktabi olimlari taraqqiy ettirgan davr (XIII-XIV asrlar).

Xulosa qilib aytganda, Movarounnahrda X-XI asrlar davomida kalom ilmi alohida fan sifatida rivojlangan va «al-fiqhu-l-akbar», «ilmu-l-kalom», «ilmu-t-tavhid va-s-sifat» va «al-aqoid» kabi nomlar bilan atalgan. Muayyan holatlarda olimlar kalom ilmi bilan shug'ullanishdan qaytarganlar, ammo ular bunda mutakallimlarning asl maqsadlaridan boshqa ma'nolarni nazarda tutganlar.

Birinchi bobning «*Movarounnahrda kalom ilmi maktablarining vakillari tomonidan yozilgan matnlar tavsifi (XIV-XV asrlar)*» nomli 2-bandida mazkur asrlar davomida ushbu diyorda yozilgan matnlar haqidagi ma'lumotlar hamda Abul Barakot Nasafiyning «Umdatul-aqoid» (E'tiqodlar asosi) va Sa'duddin Taftazoniyning «al-Maqosid» (Ko'zlangan g'oyalar) asarlarining tarkibiy tuzilishi hamda ularda bahs qilingan kalom ilmi masalalari haqida ma'lumot berilgan.

XIV-XV asrlarda Movarounnahr diyorida kalom ilmiga oid ko'plab matnlar va ularga sharhlar yozilgan. Sayyid Sharif Jurjoniyni: «Rislatu-t-Tavhid», «Risala dar usuli-d-din», «Risolatun fi-l-usul», «Risolatun fi-l-ofoq va-l-anfus», «Risolatun fi adami kavni af'alillahi muallalatan bi-l-ag'roz», «Risolatun fi-l-qadar» kabi asarlari ushbu asrlarda yozilgan eng mo'tabar matnlar sirasiga kiradi. Bu davrda yozilgan mashhur matnlardan biri Abul Barakot Nasafiyning «Umdatul-aqoid» matni hisoblanadi.

Abul Barakot Nasafiyning «Umdatul-aqoid» asari muxtasar matnlardan sanalib, muallif risolani: «Ushbu muxtasar risolada ahli sunna aqidasi asoslarini jamladim. Bu ishni mendan iltimos qilib so'rovchilarning so'rovlarini bajo qilish va ularni botil firqalarning aqidalaridan muhofaza qilish uchun amalga oshirdim», deb boshlagan.

Abul Barakot Nasafiy moturidiya maktabining olimlari izidan borib, dastlab, mavjud narsalarning haqiqatlari mavzusini bayon qilgan: «Ahli haq: «narsalarning haqiqatlari<sup>8</sup> mavjud va ular haqidagi ilm ham shubhasiz aniq», deganlar»<sup>9</sup>.

Olim bandalarning bilish vositalarini bayon qilganidan so'ng, bu qarashga zid e'tiqodda bo'lganlarning da'volari va ularga raddiyalarni keltirgan. Bundan keyin, muqallid imoni, murjialarning e'tiqodlariga raddiyalar, shafobat, mo'minlarni do'zaxda, kofirlarni jannatda qoldirishning aqliy va naqliy<sup>10</sup> taraflari haqidagi ixtiloflar, jahmiya firqasining jannat va do'zax abadiylikini inkor qilganlari, ahli qiblani<sup>11</sup> kofirga chiqarish joiz emasligi, ba'zi lafzlarni boshqa so'zga qo'shgan holatdagina Allohga nisbatan ishlatish joiz bo'lishini aytgan. Masalan, «Rofi'u-d-

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<sup>8</sup> Biror narsaning haqiqati va mohiyati deganda uning mavjudligi va nimadan iboratligi tushuniladi. Masalan, olovning haqiqati va mohiyati deganda uning mavjudligi va issiqligi tushuniladi.

<sup>9</sup> Abul Barakot Abdulloh ibn Ahmad ibn Mahmud Hofiziddin Nasafiy. *Al-E'timod fi-l-e'tiqod*./ Nosir ibn Muhammad Abu Umar tahqiqi. – Damashq: Maktabatu doru-l-fajr, 2020. – B. 78.

<sup>10</sup> Bunda ash'ariya maktabi olimlari agar Alloh taolo kofirni jannatga va mo'minni do'zaxga kiritrsa, ularga zulm qilgan bo'lmaydi, ma'nosida aytganlar. Moturidiya maktabi olimlari esa, zulm qilgan bo'lmaydi, ammo bunday qilmaslibini U zotning hikmati taqozo qiladi.

<sup>11</sup> Ahli qibla deganda, faqat Ka'baga yuzlanib ibodat qiladiganlar emas, balki Muhammad (s.a.v.) olib kelgan hukmlarni tasdiqlovchilar tushuniladi. Bu haqida qarang: Abu Hafs Sirojiddin Umar ibn Is'hoq G'aznaviy Hindiy. *Sharhu-l-Aqidati Imom Tahoviy*./ Doktor Muhammad Abdulqodir Nassor tahqiqi. – Qohira: Doru-l-ihson li-n-nashr va-t-tavzi', 2016. – B. 114.

darajaat» (Darajalarni ko‘taruvchi), «Qoziyu-l-haajaat»<sup>12</sup> (Hojatlarni ravo qiluvchi) kabi mavzular keltirilgan va «Xulafoi roshidinlar» mavzusi bilan asar yakunlangan.

XIV asrda yashab, sermahsul ijod qilgan kalom olimlaridan yana biri Sa‘duddin Taftazoniy bo‘lib, Xuroson o‘lkasining Taftazon (hozirgi Turkmaniston hududiga to‘g‘ri keladi) shahrida tug‘ilgan.

Sa‘duddin Taftazoniy «al-Maqosid» asarida oltita g‘oyani bayon qilgan:

1-g‘oya. Mabadi’ (asoslar).

2-g‘oya. Umumiy holatlar.

3-g‘oya. Arazlar (mustaqil namoyon bo‘la olmaydigan ranglar va hidlar kabi narsalar).

4-g‘oya. Javharlar (mustaqil namoyon bo‘ladigan jism va uning juzlari).

5-g‘oya. Ilohiyot (Allohning zoti va sifatleri).

6-g‘oya. Sam‘iyotlar (faqat xabar orqali bilinadigan narsalar).

1-g‘oyada asosiy ta‘riflar to‘g‘risidagi mavzular uchta faslga bo‘lib bayon qilingan. Avvalgi faslda muqaddimalar haqida so‘z yuritib, kalom ilmining ta‘rifi, mavzusi, kalom ilmi masalalari, g‘oyasi va kalom ilmining haqiqati to‘g‘risidagi ixtiloflar keltirilgan.

2-g‘oyada umumiy holatlar to‘g‘risidagi mavzular uchta faslga bo‘lib bayon qilingan. Dastlabki faslda muallif vujud va adam (nomavjudlik) haqida so‘z yuritib, vujud mohiyatning ayni o‘zi yoki undan boshqa ekani haqidagi bahslar, nomavjudni «shay» hisoblaydiganlarning dalillari va ularga raddiyalar, holni isbot qilish dalillari kabi mavzularni bayon qilgan<sup>13</sup>.

3-g‘oyada arazlar to‘g‘risidagi mavzularni beshta faslga bo‘lib bayon qilgan. Birinchi faslda kulliyalar (ko‘p adadga dalolat qiladigan ismlar) haqida, arazning mustaqil namoyon bo‘lib turmasligi zaruriy ekani, arazning arazda mavjudligi aqlga zid ekani, arazlarning ikki zamonda bor bo‘lmasligi mavzulari yoritilgan.

4-g‘oyada Taftazoniy javharlar to‘g‘risidagi mavzularni ikkita faslga bo‘lib bayon qilgan. Avvalgi faslda jismning bo‘linishi borasida ulamolarning qarashlari, jismning juzlari uning nihoyalanuvchi ekaniga dalil bo‘lishi, olamni qadim hisoblaydiganlarning dalillari va ularga raddiyalarni keltirgan.

5-g‘oyada ilohiyot to‘g‘risidagi mavzular yettita faslga bo‘lib bayon qilingan. Dastlabki faslda Alloh taolo zotini isbot qilishning ikki xil yo‘li haqida, Yaratuvchining borligiga olamni dalil qilish, vojibu-l-vujud<sup>14</sup> mumkinu-l-vujudga o‘xshamasligi, Yaratuvchi azaliy va abadiy ekani haqida so‘z yuritilgan.

6-g‘oyada muallif sam‘iyotlar to‘g‘risidagi mavzularni to‘rt faslga bo‘lib bayon qilgan. Birinchi faslda payg‘ambarlik, mo‘jiza, payg‘ambar va shariatga muhtojlik, farishtalar, valiylik, sehr mavzularida so‘z yuritilgan.

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<sup>12</sup> Alloh taolaga nisbatan mazkur ismlarni “Rofi”, “Hozim” deb nisbatlarisiz, yolg‘iz holatda ishlatish joiz bo‘lmaydi.

<sup>13</sup> Mas‘ud ibn Umar ibn Abdulloh Sa‘duddin Taftazoniy. Sharhu-l-Maqosid./ Doktor Abdurrahmon Umayra tahqiqi. – Qohira: Maktabatu-l-azhariyatu li-t-turos, 2013. – B. 296.

<sup>14</sup> “Vojibu-l-vujud” lug‘atda “bor bo‘lishi albatta lozim” ma‘nosini anglatadi. Ya‘ni, yo‘q ekanini sog‘lom aql qabul qilmaydigan narsa ma‘nosini bildiradi. Ushbu so‘zni mutakallimlar Allohning borligini sog‘lom aql taqozo qilishini ifodalash ma‘nosida U zotga nisbatan ishlatganlar. Bu so‘zni Alloh taolaga nisbatan ishlatish joiz ekaniga ijmo qilingan. “Vojibu-l-vujud” so‘zini Allohga nisbatan birinchi bo‘lib Ibn Sino (369-428/980-1037) ishlatgani aytilgan.

Sa'duddin Taftazoniy «al-Maqosid» asariga keyinchalik «Sharhu-l-Maqosid» nomli sharh yozgan. Bu sharh kalom ilmidagi eng mo'tabar asarlardan hisoblanadi.

Dissertatsiyada XIV-XV asrlar davomida Movarounnahrda yozilgan kalom ilmiga oid matnlardan sakkiztasi aniqlandi va ulardan ikkitasi haqida batafsil ma'lumot berildi. Abul Barakot Nasafiyning «Umdatul-aqid» asarida kalom masalalari moturidiya ta'limotiga muvofiq bayon qilingan bo'lsa, Sa'duddin Taftazoniyning «al-Maqosid» asarida kalom masalalari ash'ariya ta'limotiga muvofiq yoritilgan. Bu matnlar, o'z navbatida, kalom ilmidagi ko'plab ixtilof qilingan masalalarning asl sabablarini ochib bergan va ularning yechimlariga qanoatlantiruvchi javoblarning paydo bo'lishiga katta hissa qo'shgan.

Birinchi bobning «*Alouddin Buxoriyning mutakallim olim sifatida shakllanishi*» nomli 3-bandida Muhammad ibn Muhammad ibn Alouddin Abu Abdulloh Buxoriy (779-841/1377-1438) hanafiyning hayoti va ilmiy faoliyati haqida batafsil ma'lumotlar taqdim etilgan.

Alouddin Buxoriy Movarounnahrda turli urush va to'qnashuvlar to'xtagan tinch davrda tug'ilib, o'sgan. Bu davr Amir Temurning Movarounnahr hokimiyatini to'liq qo'lga olib, uni mo'g'ullardan tamomila ozod qilgan hamda yagona kuchli davlatga aylantirgan davrga to'g'ri keladi.

Alouddin Buxoriy butun dunyoga mashhur bo'lgan Ibn Hajar Asqaloniy, Badriddin Ayniy va Kamol ibn Humom kabi allomalar bilan bir davrda yashab, ijod qilgan va ularning ko'plari bilan ilmiy muloqot olib borgan. Alouddin Buxoriy yashagan davrning ijtimoiy holatida turli muammolar bo'lishiga qaramasdan, ilm-fan rivojiga alohida e'tibor qaratilgan va buning natijasi o'laroq butun dunyoga mashhur ko'plab olimlar yetishib chiqqan va mo'tabar asarlar yozilgan.

Alouddin Buxoriy ustoz Sa'duddin Taftazoniy singari ahli sunna val-jamoa e'tiqodida, moturidiya va ash'ariya ta'limotlari manhajlarini tahqiq qilish darajasidagi olim bo'lgan. Shuningdek, tasavvufda ham katta murshidlardan bo'lib, Ahmad ibn Muhammad ibn Abdulloh, Ali ibn Ahmad ibn Usmon Munoviy, Ali ibn Muhammad Nuriy va Ibn Tug'ri Bardiy kabi ko'plab olimlarga ruhiy tarbiya borasida ustozlik qilgan<sup>15</sup>.

Olimning hozirda manbalarda qayd etilgan quyidagi sakkizta asari bor:

1. «Fozihatu-l-mulhidin va nasihatu-l-muvahhidin» («Bid'atchilarning kirdikorlarini ochish va tavhid ahliga nasihat qilish»). Bu asarini Damashqda Ibn Arabiyga raddiya tarzida yozgan.

2. «Nuzhatu-n-nazor fi kashfi haqiqati-l-insho va-l-xabar» («Insho va xabar haqiqatini ochishdagi dilxush muhokama»). Mantiq ilmiga tegishli ushbu risolani Muhammad Hasan Mustafõ Bayotiy tahqiq qilgan va arab tili mutaxassisligi bo'yicha doktorlik darajasini olgan. Lekin bu asar hozircha nashr qilinmagan.

3. «Al-Fatava fi hukmi ijtimai'r-rijali va-n-nisai li-z-zikri» («Erkaklar va ayollarning zikr uchun to'planishlari hukmi haqida fatvo»). Bu asarning qo'lyozma nusxasi Riyoz shahrida podshoh Faysalning «Bahslar va islomiy tadqiqotlar markazi»da 263-raqam ostida saqlanmoqda.

<sup>15</sup> Alouddin Buxoriy. Risala fi-l-e'tiqod. – B. 80.

4. «Risala fi-r-raddi ala-l-vujudiya» («Vujudiylarga raddiya haqidagi risola»). Alouddin Buxoriyning ushbu asari «Fozihatu-l-mulhidin»dan boshqa risola boʻlib, bu risolani Ismoil Posho oʻzining «Hadyatu-l-orifin» asarida aytib oʻtgan.

5. «Hoshiyatu ala hoshiyati-t-Taftazoniy ala-l-Kashshof» («Taftazoniyning Kashshof hoshiyasiga hoshiya»). Bu asarning qoʻlyozma nusxasi Qohira shahridagi «Xidiviya» kutubxonasida 167-raqam ostida saqlanadi.

6. «Risala fi-l-mavzuʻ» («Mavzuʻ toʻgʻrisida risola»). Bu asar hozirgacha topilmagan.

7. «Al-Muljimatu-l-mujassima» («Mujassimalarni jilovlab qoʻyuvchi»). Bu asar 75 betlik kichik risola boʻlib, u hamasr olimlardan Said Fuda tahqiqi ostida Bayrutda nashr qilingan.

8. «Risala fi-l-eʻtiqod» («Eʻtiqod haqida risola»). Bu asar «Aqidatu Alouddin Buxoriy» («Alouddin Buxoriyning aqidasi») nomi bilan ham ataladi<sup>16</sup>. Bu asar Turkiyadagi «Shahid Ali» kutubxonasida 282-raqam ostida saqlanadi.

Alouddin Buxoriy turli ilmlarni egallagan, chigal masalalarni tahqiq qilish boʻyicha yuqori darajadagi olimlardan boʻlgan. Olimning oʻz faoliyatida kitob yozishdan koʻra, taʼlimga koʻp eʼtibor qaratgan. Uning asarlari sanoqli boʻlsa-da, juda ham koʻplab shogirdlar etishtirgan. Shogirdlarining koʻp boʻlgani Alouddin Buxoriyning ilmiy darajasi yuksakligiga va zamondoshlariga taʼsiri katta boʻlganiga dalolat qiladi.

Tarixiy maʼlumotlarga koʻra, ilm-fan sohalari rivojiga ulkan hissa qoʻshgan mashhur olimlarning deyarli bir davrda yashab oʻtganlar. Masalan, mazhabboshi imomlar deyarli bir davrda, «Sihohi sitta» mualliflari ham bir davrda yashab oʻtganlar. Ahli sunna val jamoaning ikki aqidaviy yoʻnalish yetakchilari Abul Hasan Ashʼariy va Abu Mansur Moturidiylar bir davrda yashab oʻtishgan. Tasavvufdagi suhrovardiya, naqshbandiya, qodiriya va chishtiya tariqatlari imomlari ham bir-birlariga yaqin davrlarda yashab oʻtganlar. Shu maʼnoda, Alouddin Buxoriyni ham, Ibn Hajar Asqoloni, Badriddin Ayniy, Kamol Ibn Humom, Jazariy, Feruzobodiy va Saʼduddin Taftazoniy singari butun dunyoga mashhur olimlar bilan bir davrda yashab ijod qilganini aytish mumkin.

Tarixchi olim Saxoviyning bergan xabariga koʻra, Alouddin Buxoriy 841/1438- yilda Damashqning Mizza mavzesida vafot etadi va shu yerga dafn qilinadi.

Dissertatsiyaning «**Risala fi-l-eʻtiqod**» asaridagi kalom ilmi masalalarining talqini» deb nomlangan ikkinchi bobida asardagi mutashobih oyatlarda bayon qilingan dalillar tavsifi, ilohiyotga tegishli ixtiloflarning yoritilishi, «Badʼu-l-amoliy» va «Risala fi-l-eʻtiqod» asarlarining qiyosiy tahlili mavzulari yoritilgan.

Bobning «*Mutashobih oyatlarda bayon qilingan dalillar tavsifi*» nomli 1-bandida mutashobih oyat va hadislar haqidagi ixtiloflar va ularning samaralariga tegishli masalalar tahqiq qilindi.

Qurʼoni karimda muhkam va mutashobih oyatlar borligi, muhkam oyatlar

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<sup>16</sup> Risala fi-l-eʻtiqod asarining tarjima va izohlari dissertatsiyaning ilova qismida toʻliq berildi.

kitobning asli ekani bayon qilingan: «*U senga kitobni tushirgan Zotdir. Unda muhkam oydin oyatlar ham bor va ular kitobning aslidir va mutashobih oyatlar ham bor*». (*Oli Imron surasi, 7-oyati*). Ushbu oyatga ko‘ra, e‘tiqodiy hukmlarda ham, amaliy hukmlarda ham asosiy tayanch, kitobning asli bo‘lgan muhkam oyatlar hisoblanadi.

Abul Barakot Nasafiyning quyidagi ta‘rifi muhkamga berilgan eng mashhur ta‘riflardan biri sanaladi:

فما أحكم المراد به عن احتمال النسخ والتبديل.

«Ko‘zlangan ma‘nosi «nasx» (bekor qilish) va «tabdil» (almashtirish) ehtimolidan qat‘iy mustahkam bo‘lgan oyatlar muhkam deyiladi»<sup>17</sup>.

Mutashobihni moturidiya maktabining mo‘tabar olimlaridan Lomishiy quyidagicha ta‘riflagan:

المتشابه ما اشته به مراد المتكلم على السامع لاحتماله وجهين مختلفين.

«Bir-biriga zid ikki xil ma‘noning ehtimoli bo‘lgani uchun so‘zlovchining ko‘zlangan maqsadi eshituvchiga noaniq bo‘lib qolgan so‘zlar mutashobih deyiladi»<sup>18</sup>.

Mutashobih oyatlar haqida bahs yurituvchilarni besh qismga ajratish mumkin:

1. Mo‘taziliylar. Bu firqa Alloh taoloni bandalarning sifatlaridan poklab yod etish da‘vosi bilan mutashobih oyatlarni aqlga moslab ta‘vil qilgan.

2. Zindiqlar va qarmatiya firqalari. Ular Qur‘on to‘g‘risida biror shubha paydo qilishga va avom xalqni adashtirishga urinish ma‘nosida mutashobihlar haqida bahs yuritganlar.

3. Mujassima firqasi. Bu firqa mutashobih oyatlar haqida Alloh taolo bayon qilganidek e‘tiqod qilish da‘vosi bilan Alloh taologa jism nisbatini bergan.

4. Ilmsiz ravishda mutashobihlar haqida bahs yurituvchi avom musulmonlar.

5. Ahli sunna val jamoa ulamolari. Mazkur ulamolar ushbu masala to‘g‘risida umumiy ikki guruhga bo‘linadilar: tafviz qiluvchilar, ta‘vil qiluvchilar.

Tafviz qiluvchilar deganda, mutashobihdan ko‘zlangan ma‘noni Allohga havola qiladigan ahli sunna val jamoa ulamolarining aksari tushuniladi. Ta‘vil qiluvchilar esa zarurat taqozosiga ko‘ra, ba‘zi mutashobihlarni ta‘vil qilishga ruxsat bergan ozchilik ulamolar tushuniladi.

«*Risala fi-l-e‘tiqod*» asarida ilohiyotga oid ixtiloflarning yoritilishi» nomli 2-bandda Yaratuvchining bor ekaniga va komil sifatlar bilan sifatlanganiga aqliy dalillar, zotiy va fe‘liy sifatlar haqidagi farqli qarashlar hamda bu qarashlarning kelib chiqishiga sabab bo‘lgan omillar yoritilgan.

Moturidiya maktabi qarashlariga ko‘ra, Qur‘on va sunnatda bayon qilingan Alloh taoloning sifatleri ikki turga bo‘linadi:

1. Zotiy sifatlar. 2. Fe‘liy sifatlar.

Zotiy sifatga moturidiya maktabi olimlari quyidagicha ta‘rif berganlar:

<sup>17</sup> Ahmad ibn Abi Sa‘id Mulla Jiyvan. *Nuru-l-anvor fi sharhi-l-manor*. / Muhammad Ahmad Abdulaziz tahqiqi. 1-jild. – Bayrut: Doru kutubi-l-ilmia, 2018. – B. 365.

<sup>18</sup> Abu Sano Mahmud ibn Zayd Lomishiy hanafiy moturidiy. *Kitob fi usuli-l-fiqh*. / Abdulmajid Turkiy tahqiqi. Birinchi nashr. – Bayrut: Doru g‘arbi-l-islamiy, 1995. – B. 78.

كل ما وصف به ولا يجوز أن يوصف بضده فهو من صفات الذات كالقدرة والعلم.

Zotiy sifatlar deganda Alloh taolo ularning ziddi bilan vasf qilinmaydigan qudrat va ilm kabi sifatlar tushuniladi.

كل ما يجوز أن يوصف به وبضده فهو من صفات الفعل كالرحمة والغضب.

Fe'liy sifatlar deganda Alloh taolo ular bilan ham, zidlari bilan ham vasf qilinadigan rahmat va g'azab kabi sifatlar tushuniladi<sup>19</sup>.

Zotiy sifatlar aqoid kitoblarida quyidagi nomlar bilan atalgan:

1. Ma'oniyy sifatlar. Bu sifatlar Alloh taoloning zotidan boshqa ma'nolarga ham dalolat qilgani e'tiboridan «ma'oniyy» sifatlar deb nomlangan.

2. Zotiy sifatlar. Bu sifatlar Alloh taoloning zotidan hech qachon ajralmagani e'tiboridan «zotiy» sifatlar deb nomlangan.

3. Subutiy sifatlar. Bu sifatlar Alloh taoloning zotida keyinchalik paydo bo'lmagani e'tiboridan «subutiy» sifatlar deb nomlangan.

Ma'oniyy, zotiy va subutiy deb nomlangan ushbu sifatlar ash'ariya maktabida quyidagi yettita sifat hisoblanadi: qudrat, iroda, ilm, hayot, eshitish, ko'rish va kalom.

Moturidiya maktabi olimlari esa, bularga takvinni ham qo'shib, sakkizta sifatni belgilaganlar.

«Bad'u-l-amoliy» va «Risala fi-l-e'tiqod» asarlarining qiyosiy tahlili» nomli 3-bandda mazkur ikki asar o'rtasidagi 33 ta farqli qarash qiyosiy tahlil qilingan.

Aqoid ilmi bo'yicha turli davrlarda zamon talabidan kelib chiqqan holda ko'plab asarlar yozilgan. Keng tarqalgan mashhur aqoid matnlaridan biri milodiy XII asr oxirlarida Movarounnahrda Sirojiddin O'shiy (vaf. 575/1179) tomonidan yozilgan «Bad'u-l-amoliy» asari hisoblanadi. Bu asar «Yaqulu-l-abdu» va «Qasidatu-l-lamiya» nomlari bilan ham mashhur bo'lgan.

«Bad'u-l-amoliy»da imon yaratilgan narsalar turiga kirishi yoki kirmasligi masalasi aytilmagan. «Risala fi-l-e'tiqod»da esa, bu masala quyidagicha aytilgan:

Imon yaratilgan narsalar turiga kiradi<sup>20</sup>.

Imonning turi haqida Abu Sano Lomishiy quyidagilarni yozgan: «Imon iqrar va tasdiqdan iborat bo'lar ekan, uning yaratilgan narsalardan ekani ham aniq bo'ladi. Chunki iqrar ham, tasdiq ham bandaning fe'li bo'lib, bandaning barcha fe'llari yaratilgan narsalar hisoblanadi. Ammo tavfiq va hidoyat Allohning fe'li bo'lib, u yaratilgan narsalardan sanalmaydi»<sup>21</sup>.

Dissertatsiyaning «**Risala fi-l-e'tiqod**» asarining dolzarb aqidaviy masalalar yechimidagi ahamiyati» deb nomlangan so'nggi uchinchi bobida «Risala fi-l-e'tiqod» asaridagi moturidiya va ash'ariya maktablari o'rtasidagi ixtilofli masalalar tavsifi, adashgan firqalarning g'oyalariga qarshi dalillarning yoritilishi va «Risala fi-l-e'tiqod» asarining sog'lom e'tiqodni mustahkamlashda

<sup>19</sup> Mulla Ali ibn Sultonmuhammad Qori. Sharhu-l-Fiqhi-l-akbar. / Marvon Muhammad Sha'or tahqiqi. – Damashq: Doru-n-Nafois, 2009. – B. 63.

<sup>20</sup> Alouddin Buxoriy. Risala fi-l-e'tiqod. – B. 154.

<sup>21</sup> Abu Sano Mahmud ibn Zayd Lomishiy moturidiy. At-Tamhid liqovaidi-t-tavhid / Usmon Yerquj tahqiqi. – Istanbul: Eranlar vaqfi, 2021. – B. 195.

tutgan oʻrni yoritilgan.

Mazkur bobning «*Risala fi-l-eʻtiqod*» asaridagi moturidiya va ashʻariya maktablari oʻrtasidagi ixtilofli masalalar tavsifi» nomli 1-bandida bu ikki maktab oʻrtasidagi farqli qarashlarning adadi haqidagi ixtiloflar, «*Risala fi-l-eʻtiqod*» asarida keltirilgan farqlar va ularning tahlillari bayon qilingan.

Muhammad ibn Biyr Ali Birgiliy (vaf. 981/1573) «*Burayqotu-l-mahmudiya fi sharhi tariqati Muhammadiya va shariʻati-n-nabaviya*» («*Muhammadiya yoʻli va paygʻambarlik shariati sharhidagi maqtoqli shuʻla*») asarida moturidiylik va ashʻariylik maktablari oʻrtasida 73 ta masalada farq borligini aytib, ularni birma-bir keltirib oʻtgan.

Alloma Qozi Kamoliddin Ahmad Bayoziy hanafiy (1044-1098/1634-1687) «*Isharotu-l-marom min ibaroti-l-imam*» («*Abu Hanifaning iboralaridan koʻzlangan ishoralar*») asarida moturidiylik va ashʻariylik maktablari oʻrtasidagi 50 ta farqni aniqlagan hamda ularni batafsil sharhlagan<sup>22</sup>.

Abdurahim ibn Ali Shayxzoda (vaf. 944/1537) «*Nazmu-l-faroid va jamʻu-l-favaid fi bayoni-l-masaaili-l-lati vaqoʻa fiyha-l-ixtilaf bayna-l-moturidiyati va-l-ashaʻiroti fi-l-aqid*» («*Moturidiya va ashʻariya taʻlimotlari oʻrtasidagi ixtilofli masalalarni bayon qilishda marvaridlarni terish va foydalarni jamlash*») asarida 40 ta farqni hamda ular kelgan asarlarni koʻrsatib oʻtgan.

Hasan ibn Abdul Muhsin Abu Azba (vaf. 1172/1759) «*ar-Ravzatu-l-bahiya fiyma bayna-l-ashairoti va-l-moturidiya*» («*Ashʻariya va moturidiya taʻlimotlari oʻrtasidagi goʻzal chamanzor*») asarida 13 ta farqni keltirgan. Bunda muallif farqlarning 7 tasi lafziy va 6 tasi maʼnaviy ekanini bayon qilib, maʼnaviy farqlarda ham kufr va bidʻat nisbatlari berilmasligini ochiq aytgan.

Shamsiddin Ahmad ibn Sulaymon ibn Kamol Posho (873-940/1468-1536) «*al-Masailu-l-ixtilaf bayna-l-ashaʻiroti va-l-moturidiya*» («*Ashʻariya va moturidiya taʻlimotlari oʻrtasidagi ixtilofli masalalar*») risolasida 12 ta farqli qarash va ular toʻgʻrisidagi tomonlarning yondashuvlarini keltirgan.

Shayx Muhammad Sodiq Muhammad Yusuf «*Sunniy aqiydalar*» asarida moturidiylik va ashʻariylik maktablari oʻrtasida 30 ga yaqin farq haqidagi qarash borligini naql qilib, keyin uchta farqni qisqa izohlari bilan bayon qilgan.

Alouddin Buxoriy «*Risala fi-l-eʻtiqod*» asarida moturidiya va ashʻariya maktablari oʻrtasidagi farqli qarashlardan 7 tasini keltirgan.

«*Asarda adashgan firqalarning gʻoyalariga qarshi dalillarning yoritilishi*» nomli 2-bandida ahli sunna taʻlimotining mavqei va yoʻnalishi «*Risala fi-l-eʻtiqod*» asari uslubi koʻrsatib berilgan hamda 18 ta aqidaviy va falsafiy firqa-oqimlarning qarashlari keltirilib, ularga raddiyalar bayon qilingan.

Hozirgi kunda global muammolardan biriga aylangan aqidaparast oqimlarning gʻoyalariga qarshi immunitetni shakllantirishda Alouddin Buxoriyning «*Risala fi-l-eʻtiqod*» asari muhim oʻrin tutadi. Chunki bu asarda XIV-XV asrgacha faoliyat olib borgan aqidaviy oqimlarga qarshi aqliy va naqliy raddiyalar jamlangan. Keyinchalik paydo boʻlgan turli zamonaviy firqalarning

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<sup>22</sup> Alloma Qozi Kamoliddin Ahmad Bayoziy hanafiy. *Isharotu-l-marom min ibaroti-l-imam*. Ikkinchi nashr. – Karachi: Maktabatu zamzam li-t-tibaʻati va-n-nashri va-t-tavziʻ. 2020. – B. 56.

da'volari ham, asosan, mazkur firqalarning e'tiqodlariga asoslangan deyish mumkin.

«Risala fi-l-e'tiqod» asarining yozilishiga turli davrlarda ahli sunnadan ajralgan xavorij, rofiziylar, mo'tazila, jahmiya, mushabbiha, jabariya, karramiya, murjia, sufastoiiyya kabi firqalar hamda ularning qarashlari turtki bo'lgan.

Masalan, «Risala fi-l-e'tiqod» asarida mushabbiha firqasining Allohning makondan xoli ekani masalasida va Alloh nurning yaratuvchisi ekani masalasidagi ikkita xato e'tiqod va ularga raddiyalar keltirilgan. Shuningdek, mushabbiha firqasining nomini keltirmasdan ham ularga mansub ayrim e'tiqodiy qarashlarga raddiyalar berilgan.

Yuqorida bayon etilgan firqalarning g'oyalari asosida shakllangan zamonaviy aqidaparast oqimlar va ularning tarafdorlari ko'p takrorlaydigan aqidaviy masalalarga «Risala fi-l-e'tiqod» asarida asosli raddiyalar mavjud. Shunga ko'ra, bugungi kunda ayrim zamonaviy firqa va oqimlarning ahli sunna val jamoa e'tiqodiga zid bo'lgan qarashlariga munosabat bildirish va ularga ilmiy asosda raddiyalar berishda Alouddin Buxoriyning fikrlaridan unumli foydalanish nihoyatda manfaatli hisoblanadi va ko'plab tushunmovchiliklarga barham berishda muhim ahamiyat kasb etadi.

Dissertatsiyaning oxirgi «*Risala fi-l-e'tiqod*» asarining sog'lom e'tiqodni mustahkamlashda tutgan o'rni» nomli 3-bandida asarda keltirilgan 43 ta mavzudagi aqidaviy masalalarning xulosalari tahlil qilingan.

Alouddin Buxoriy «Risala fi-l-e'tiqod» asarida aqidaviy mavzularni yoritishda Umar Nasafiyning «Aqoidu-n-nasafiya» va Sa'duddin Taftazoniyning «Sharhu-l-Aqoidi-n-nasafiya» asarlaridagi masalalarni yengil uslubda yoritishga harakat qilgan.

Moturidiya maktabiga oid asarlar, odatda, oqil bandalarning bilish vositalari mavzusi bilan boshlangan. Zero Abu Mansur Moturidiy «Tavhid» kitobida, dastlab, shu mavzuni bayon qilgan.

«Risala fi-l-e'tiqod» aqli rasolarga vojib bo'ladigan eng avvalgi narsa haqidagi bahslar bilan boshlanib, rofiziylarning e'tiqodiy xatolari mavzusi bilan yakunlangan.

Xulosa sifatida aytish mumkinki, Alouddin Buxoriy ushbu asarida mazkur masalalarga tegishli farqli qarashlar hamda ularga berilgan javoblarni aqliy va naqliy dalillar bilan batafsil bayon qilgan. Raddiya berishda moturidiylik va ash'ariylik maktablarining matnlaridan unumli foydalangan. Naqliy va aqliy dalillarning xulosalarini jamlab bayon qilgan.

## XULOSA

Amalga oshirilgan tadqiqot natijalaridan quyidagi xulosalarga kelindi:

1. Movarounnahrda kalom ilmi vujudga kelishining tarixiy asosi mo'taziliylarning bu yurtga kelishlari bilan bog'liq. Abbosiy xalifa Ja'far Mutavakkil (847-861/1444-1457) mo'taziliylarning davlat tizimidagi faoliyatiga rasman chek qo'ygani sababli ayrim mo'taziliylar Movarounnahrda kelib o'rnamaganlar, buning natijasida, mintaqada mo'taziliylik e'tiqodi tarqala

boshlagan. Mo‘taziliy olimlarining balog‘at va fasohat ilmida xalqni o‘ziga jalb qiladigan darajada mohir bo‘lganlari ham bu e‘tiqodning tarqalishiga katta hissa qo‘shgan.

2. XIV-XV asrlar davomida Movarounnahrda yozilgan kalom ilmiga oid matnlar ichida Sayyid Sharif Jurjoniyning «Rislatu-t-Tavhid», «Risalatun fi-l-Qadar» asarlari, Sa‘duddin Taftazoniyning «al-Maqosid» va Abul Barakot Nasafiyning «Umdatul-aqid» asarlari mashhur bo‘lgan. «Umdatul-aqid» asari moturidiylik maktabi qarashlariga muvofiq yozilgan bo‘lsa, «al-Maqosid» asari ash‘ariylik maktabining qarashlariga mos keladi. Bu narsa Movarounnahrda ash‘ariylik maktabi vakillari ham yetarlicha bo‘lganiga dalolat qiladi.

3. Alouddin Buxoriyning turli ilmlar bo‘yicha olim darajasiga yetishida ziyolilar oilasida dunyoga kelishi va Movarounnahrning ilmiy muhiti katta ahamiyat kasb etgan. Kalom ilmiga oid yozgan «Fozihatul-mulhidin», «Risala fi-r-roddi ala-l-vujudiya», «al-Muljimatu-l-mujassima» va «Risala fi-l-e‘tiqod» asarlari hamda ilmiy munozaralari uning fiqh, usul, lug‘at, kalom va mantiq ilmlarida yetuk olim bo‘lganiga dalolat qiladi.

4. Mutashobih oyatlar va hadislar haqida mo‘taziliylar, zindiqlar va qarmatiyalar, mujassimalar, mutashobihlar haqida tortishuvchi ilmsiz musulmonlar va ahli sunna ulamolari bahs yuritganlar. Mazkur bahslar haqidagi xulosaviy qarashlarning «Risala fi-l-e‘tiqod» asarida keltirilishi asarning muallif yashagan Movarounnahr, Hindiston, Misr va Hijoz kabi mintaqalarda ahli sunna e‘tiqodiy qarashlarining keng tarqalishiga munosib hissa qo‘shganini asoslaydi.

5. Zotiy va fe‘liy sifatlarga tegishli ixtiloflarda tomonlarni qoniqtiradigan darajada aqliy dalillarning daqiq joylarigacha ochib bera olgani Alouddin Buxoriyning mantiq, falsafa kabi ilmlarni puxta o‘zlashtirgan olim bo‘lganidan tashqari, notiqlik qobiliyati ham yuqori darajada ekaniga dalolat qiladi.

6. «Risala fi-l-e‘tiqod» asari va undan 250 yil oldin Movarounnahrda yozilgan Sirojiddin O‘shiyning «Bad‘u-l-amoliy» asari o‘rtasidagi 33 ta farqli jihatni aniqlash va ularni qiyoslash orqali Alouddin Buxoriyning asari takomillashgan va aqidaviy masalalar bilan boyitilgani dalillandi.

7. «Risala fi-l-e‘tiqod» asarida moturidiylik va ash‘ariylik maktablari o‘rtasidagi farqli qarashlardan yettitasini tomonlarning dalillari bilan keltirib o‘tilgani muallifning Sa‘duddin Taftazoniy darajasidagi ikki maktab o‘rtasidagi qarashlarni tahlil qila oladigan olim bo‘lganini asoslaydi.

8. «Risala fi-l-e‘tiqod» asarida XIV-XV asrgacha faoliyat olib borgan 18 ta aqidaviy va falsafiy firqa-oqimlarga qarshi aqliy va naqliy raddiyalar jamlangani, bu asarning hozirgi kunda global muammolardan biriga aylangan aqidaparast oqimlarning g‘oyalariga qarshi immunitetni shakllantirishdagi o‘rni muhim ekanini anglatadi.

9. Alouddin Buxoriyning «al-Fatava fi hukmi ijtimai-r-rijali va-n-nisai li-z-zikri» asari Ahmad ibn Muhammad, Ali ibn Ahmad Munoviy va Ali ibn Muhammad Nuriy kabi o‘ndan ortiq olimlarga ruhiy tarbiya borasida ustozlik qilgani, hatto kalom ilmiga oid «Risala fi-l-e‘tiqod» asariga ham «tavba qilish vojibli» mavzusini qo‘shgani olimning katta mutasavvif-murshidlardan

bo'lganini asoslaydi.

10. «Risala fi-l-e'tiqod» asaridagi «mushabbiha», «mo'tazila» va «xoriyya» kabi firqalarga qarshi keltirilgan dalillardan bugungi kundagi «Soxta salafiylik» «Hizbu-t-tahrir» va «ISHID» kabi adashgan oqimlarning da'volariga qarshi raddiya sifatida foydalanish mumkin.

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

1. Alouddin Buxoriyning Qohira shahridagi «Xidiviya» kutubxonasida 167-raqam ostida saqlanayotgan «Hoshiyat u ala hoshiyati-t-Taftazoniy ala-l-Kashshof» qo'lyozmasi va Riyoz shahrida podshoh Faysalning «Bahslar va islomiy tadqiqotlar markazi»da 263-raqam ostida saqlanayotgan «al-Fatava fi hukmi ijtimai'i-r-rijali va-n-nisai li-z-zikri» kabi hali o'rganilmagan boshqa asarlarini alohida tadqiqot obekti sifatida o'rganish.

2. O'zbekiston xalqaro islom akademiyasi islomshunoslik fanlari doirasida, shuningdek, O'zbekiston musulmonlari idorasi tasarrufidagi oliy islom bilim yurtlarida «Kalom ilmi» fanidan tuzilayotgan fan dasturlariga «Risala fi-l-e'tiqod» kitobidan: «Aqli rasolarga vojib bo'ladigan eng avvalgi narsa», «Allohning ismlari va sifatleri», «Allohga imon keltirish vositasi haqidagi ixtiloflar» kabi mavzularni kiritish.

3. O'zbekiston musulmonlari idorasi fatvo markazi qoshida fuqarolarning e'tiqod borasidagi murojaatlariga javob beradigan «E'tiqod ko'rsatmalari» nomli bo'lim tashkil etish va bu bo'limda boshqa muhim asarlar bilan birga, «Risala fi-l-e'tiqod» kitobidan ham maxsus qo'llanma va yo'riqnomalar tayyorlash.

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

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**INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN**

**PARDAEV ABDIKODIR ABDIRAIMOVICH**

**THE ANALYSIS OF THE ISSUES OF THE SCIENCE OF KALAM IN  
ALAUDDIN BUKHARI'S TREATISE «RISALA FI-L-ETIKAD»**

**24.00.03 – Islamic law, Islamic philosophy. Theology**

**ABSTRACT OF DOCTOR OF PHILOSOPHY (PhD)  
ON HISTORIAL SCIENCES**

**TASHKENT – 2023**

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Defense of dissertation will be held on "24" August 2023 at 10<sup>00</sup> at the meeting of the Scientific Council No.DSc 35/30.12.2019. Isl/Tar/F. 57.01 at the International Islamic Academy of Uzbekistan (address: 100011, Tashkent city, A. Kadiri Street, 11. Phone number: (99871) 244 00 56; fax: (99871) 2440065; e-mail: [info@iiia.uz](mailto:info@iiia.uz)).

The doctoral dissertation is available in the Information Resource Centre of the International Islamic Academy of Uzbekistan (Registration number 133). Address: 100011, Tashkent city, A. Kadiri Street, 11. Phone number: (99871) 244 00 91)

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## Introduction (Abstract of PhD dissertation)

**Actuality and necessity of research.** The world scientific community recognizes the invaluable contributions of scholars from the Central Asian region, particularly those from the ancient lands of Mavarounnahr, to the advancement of knowledge in various fields including Islamic civilization. Most scholars and researchers from different disciplines have benefited from the intellectual treasures of these learned people. For instance, it has been observed that some experts in Hadith studies including the compilers of «Al-Jami' as-Sahih» by Imam Bukhari and «Sunan at-Tirmidhi» by Imam Tirmidhi, as well as those who have studied works like «Kitab at-Tawhid» by Abu Mansur al-Maturidi and «Tafsiru-l-adilla» by Abu Al-Mu'in al-Nasafi, often refer to the intellectual heritage of Mavarounnahr. Thus, the «Risala fi-l-eitiqad» by Alauddin Bukhari remains to be one of the most respected and sought-after works by contemporary Islamic scholars, making it a significant research area today.

In the present era where different states engage in closer ties and exchange in social, economic, and political spheres, it is important to correctly understand and convey the contents and significance of Islamic teachings and its theological and intellectual heritage to contribute to the development of ethical and spiritual values. This underscores the need to investigate the written legacy of ancestors and scrutinize the reliable sources of true Islamic beliefs against the erroneous teachings of sects like jahmiyyah, mu'tazilah, mushabbihah, and mujassimah. Hence, research on the «Risala fi-l-eitiqad» becomes an essential task in analyzing its relevance to the Sunni beliefs and providing evidence to refute the claims of innovators.

In developing Uzbekistan, efforts to improve spiritual and moral education, religious organizations, and freedom of conscience are bearing fruit. Particularly noteworthy are the scientific translations and explanations of Imam Moturidi's «Tavilatu ahli-Sunna,» the Uzbek translation and scientific explanation of Abul Muin Nasaafi's «Tafsiratu-l-adilla,» as well as the academic and scientific translations of the book «Sharh al-Aqid an-Nasafiya» and the creation of android and multimedia programs related to it. The results of this research are making the scientific and spiritual heritage of scholars widely available to the public. In this regard, Alauddin Bukhari's work «Risala fi-l-eitiqad» plays an important role in opening up issues related to Islamic theology.

The decrees PD-5416 of the President of the Republic of Uzbekistan dated on April 16, 2018 «About measures to radically improve the activities of the religious and enlightenment sphere» and PF-60 dated on January 28, 2022 «Strategy for the development of New Uzbekistan for 2022-2026» as well as PD-2995 dated on May 24, 2017 «On measures to further improve the system of preservation, research and promotion of ancient written sources» and PD-3080 dated on June 23, 2017 «On measures to establish the Islamic Civilization Center in Uzbekistan» and PD-4068 dated on December 19, 2018 « About measures for the further development of activities to protect material and cultural heritage objects.» These decisions have

defined the tasks to be carried out in order to improve the country and this dissertation serves in a specific role in the implementation of those tasks.

**Compliance of research with the priorities in the field of science and technology development in the Republic.** The dissertation has been carried out following the No.1 primary directions of the development of science and technology in the Republic:» Formation of a system innovative of ideas in the social, legal, economic, cultural, spiritual and educational development in information society and democratic state and ways of their implementation».

**Level of study of the problem.** Information and research related to the Hanafi school of thought and Moturidi school, as well as the Muslim East thinkers, representatives, translators, and authors who lived and created their scientific legacy in the past, such as Abdulkarim Sam'aniy (506-562 / 1113-1166), Jalaluddin Suyuti (849-911 / 1445-1505), Ibn Qutlubugha (802-879 / 1399-1474), Abdulhay Lakhnavi (1264-1304 / 1847-1889), Kurashi (696-775 / 1297-1374), Hoji Khalifa (1017-1068 / 1608-1657), and Hairiddin Zirikli (1310-1396 / 1893-1976) contain general information.<sup>1</sup>

The modern Arab scholar Said Fuda Alouddin investigated and published the manuscript version of the work «Risala fi-l-eitiqod» attributed to Alouddin Bukhara, and presented partial information about the life and scientific heritage of scholar. mentioned Jabroil Fuad Haddod mentioned the scholar's participation in the discussions in Cairo, who was relative to Ibn Arabi.<sup>2</sup>

European and Russian Orientalist researchers, such as A.D. Knysh, provided information about Bukhara's rejection of Ibn Arabi and E. Sirriey's criticisms of Ibn Taymiyya and the Hanbalis in their own works. Scholars such as K. Gilliot and W. Rudolph<sup>3</sup> conducted scientific research on the Muturidi school.

Uzbekistan's scholars D.Yusupova, H.Aminov, M.Kodirov, R.Begaliev and U.Polvonov<sup>4</sup> have presented their research on creed and theology, as well as the

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<sup>1</sup> Abdulkarim Samoniy. Al-Ansob // Abdurrahmon ibn Mu'alimi's investigation. - Haydarabad: Doiratu-l-ma'orifi-l-Usmoniya, 1382/1962. - J. XIII. - P. 236 ; Jaloliddin Suyuti. Tahrijul ahadisi sharhi-l-aqoid li Taftazoniy // Hamdiy Abdulmajid investigation. - Kuwait: Maktaba dori-l-aqso, 1985. - P. 81 ; Ibn Kutlubugha. Toju-t-tarozim fiy tabaqoti-l-hanafiya. - Baghdad: Maktabatu-l-musanno, 1962. - P. 191 ; Abdulhai Lakhnaviy. Al-Favoidu-l-bahia fi tarozimi-l-hanafiya // Ahmad Zahabi editorial office. - Beirut: Doro-l-arqam ibn al-arqam, 1998. - J. I. - P. 188 ; Abdulqodir Qurashiy. Al-Javohir al-muziya. - J. I. - P. 394 ; Hoji Khalifa. Kashfu-z-zunun an asomi-l-kutub va-l-funun: - Beirut: Doro-l-fikr, 1998. - J. II. - P. 3640; Khayriddin Zirikliy. Al-A'lam. - Beirut: Doro-l-ilm li-l-malayin, 1998. - J. II. - P. 314.

<sup>2</sup> Alauddin Bukhari. Risala fil i'tiqod. Said Fuda Takhqiqi. Doru-z-Ziyo. Kuwait. - B. 126; Gibril Fouad Haddad. The biographies of the elite lives of the scholars, imams & hadith masters. - Pakistan: Zulfiqar Ayub, 2015. - p.235.

<sup>3</sup> Alexander Knysh. Ibn 'Arabi in the Later Islamic Tradition: The Making of a Polemical Image in Medieval Islam. - New York: SUNY Press, 1999. - pp. 204-207; Elizabeth Sirriyeh. Sufi Visionary of Ottoman Damascus: 'Abd al-Ghani al-Nabulusi (1641-1731). - New York: Routledge Curzon, 2005. - 95 Gilliot C. Theology // History of civilization of Central Asia. - Quetigny: Imprimerie darantiere, 2000. - Vol. IV. - Pt. II. - 117-131 p; Rudolf U. Al-Maturidi and the Sunni Theology of Samarkand. Translation from Russian. - T. : Imam al-Bukhari International Society, 2001. - p. 398.

<sup>4</sup> Yusupova D. On the creative activity of the scientist-encyclopedist Sad ad-Din at-Tafthazani // "Sharqshunoslik" scientific collection: № 13. - Tashkent, 2008. - P. 69-76; Abu Hafs Nasafi. Tahsil usul al-fiqh // H. Aminov, S. Muhammadaminov research and translation. - T. : "Noshir" publishing house, 2015. - 208 p.; Kadirov M. Tafthazoni // Ma'naviyat yulduzlari. - T. : Uzbekistan National Encyclopedia, 2011. - P. 178-181; R. Begaliev. Alauddin Bukhori's life and scientific activity. Scientific-practical conference of young scientists: № 2. - Tashkent, 2021. - P.

schools of Islamic jurisprudence and poetry, and also partially mentioned the scientific heritage of Alauddin Bukhari. However, information regarding his life and scientific activities, especially with regard to his work «Risala fi-l-eitiqad» has not been thoroughly investigated yet.

**The relevance of the research with the scientific-research plans of the higher education institution in which the dissertation was carried out.** The dissertation was carried out in accordance within the framework of the practical project on the topic «Creation of an electronic library of academic translations and commentaries of doctrinal texts related to the doctrine Moturidi» under the scientific- practical research regulations of the International Islamic Academy of Uzbekistan for the years 2020-2022, registered under FZ-202002144.

**The purpose of the research** is to analyse and highlight the scientific and practical significance of comparative analysis of the intellectual issues in the work «Risala fi-l-eitiqad» by Alauddin Bukhari.

**The tasks of research are as follows:**

to reveal the historical basis for the emergence of Kalom ilmi (The science of word) in Movarounnahr;

to describe the texts written by the scholars of Kalom ilmi schools of this land in the XIVth-XVth centuries;

to show the formation of Aladdin Bukhari as an eloquent scholar;

to describe the arguments presented in the mutashabin verses in the work;

to reveal the theological conflicts in the work;

to conduct a comparative analysis of the books «Bad'u-l-amoli» and «Risala fi-l-eitiqad»;

to determine the issues between conflicting issues between Moturidi and Ash'ari schools mentioned in «Risala fi-l-'eitiqad»;

to explain the methodology of presenting evidence against the claims of the opposing factions in the work;

to reveal the role of the work in strengthening healthy faith and to develop proposals and recommendations.

**The object of the research** is Alauddin Bukhari's work «Risala fi-l-eitiqad».

**The subject of the research** is identified as scientific and theoretical views expressed in the work «Risala fi al-eitiqad».

**Research methods.** Scientific description, comparative-historical and problem analysis methods are used during the research process.

**The scientific novelty of the research includes the following:**

Alauddin Bukhari disagrees with the views of the scholars of Moturidi, who believe that it is permissible to change the qualities of happiness and misery in a person based on the external condition of the servant, and the views of the Ash'ari scholars, who believe that both of them do not change based on the knowledge of Allah. It was found that added.

Aladdin Bukhari is different from the views of the Ash'arite scholars who believe that both aspects do not change in Allah's knowledge. Additionally, in the matter of the quality of creation, Abul Hasan Ash'ari's statement «the action of the creator is distinct from the agent and object, while the action of the created being is inseparable from the agent» is interpreted to mean that the created being is only made up of what is present in the mind, whereas in reality, it cannot be something separate from what exists in reality.

In the work «Risala fi-l-eitiqad», there are three means for the slaves to acquire knowledge: the evidence of sound perception, true information, and the ability to understand the text about intellectual matters by verifying (induction). This rule is confirmed by adding additional comments to the source of this belief.

According to the review, it is necessary for Alauddin Bukhari to understand Allah through the intellect, as well as to use the means of Abu Mansur Moturidi. According to the narration of Abu al-Hasan Ash'ari, it is permissible to use means of expression, and it is obvious that it applies to the problem.

**The practical result of the research** is as follows: In analyzing the scientific-theoretical views presented in the work «Risala fi-l-eitiqad» by Alauddin Bukhari, factors that led to the rejection of 18 sects in 43 doctrinal issues were identified;

43 topics mentioned in the work «Risala fi-l-eitiqad» have been studied in comparison to other works and reputable literary texts of the author, and the important aspects of the information provided about them have been revealed;

It is revealed that both the work «Risala fi-r-raddi alal wujudiya» and «Risala fi-l-mavzu'» by Alauddin Bukhari were written about his scholarly writings, according to the information provided by Ismail Posho in «Hadyatul orifin» and the news provided by Alloma Sahoviy.

The book «Risala fi-l-eitiqad» has been recommended as one of the effective sources to develop a defensive immune response against various creed adherents and has been summarized as «Sharh al- Nasaafi Aqeedah».

**Reliability of research results** has been confirmed by various scientific research methods used in both Eastern and Western Islamic schools. In presenting scientific conclusions, various references have been used, including the photocopy of No. 282 copy of «Shahid Ali» library in Turkey according to Said Fuda's research, photocopy of No. 584 in Jordan University and modern scientific research published in «Doru-z-Ziyo» school in Kuwait. The results obtained and the methods used in analyzing and presenting the findings have been approved by reputable organizations.

**The scientific and practical importance of the research results.** The scientific significance of research results is explained by their importance in understanding the provisions of the Constitution of the Republic of Uzbekistan on the religious freedom of individuals, the content of the Law «On Freedom of conscience and religious organizations», as well as in clarifying the content of the beliefs of Ahl- sunnah and jama'ah, their ideological foundations and the analysis

of factors such as intolerance and sectarianism, which affect social-political, religious, and educational spheres in the context of globalization.

The practical importance of research results is to fulfill the mission of practical manuals intended for higher and secondary special Islamic educational institutions, as well as for Islamic scholars, historians, and preachers, and through them to contribute to the implementation of new textbooks, handbooks, and specialized courses on «Islamic Studies», «Kalom Science», «Basics of Moturidia», «Islamic history and source studies» and to provide practical advice on issues related to Islamic jurisprudence and fatwa.

**Implementation of the research results.** Based on the scientific results of the research conducted on the analysis of the theological issues discussed in the book «Risala fi-l-eitiqad» by Alauddin Bukhari, the scientific conclusions were made. By using evidences pointing out the mistakes of extremist-terrorist groups such as «Hisb-ut-tahrir», «the False salafis» and «ISIS» mentioned in the book, the fourth edition of the book «Masterpieces of faith» was prepared and presented to the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan dated on February 25, 2022, №03-07/1284. As a result, Alauddin Bukhari's scientific analyses provided a clearer understanding of the teachings of the Ahl al-Sunnah scholars compared to various sectarian-oriented extremist groups. The book «Risala fi-l-eitiqad» compared and analyzed the 18 sects mentioned in the book, and revealed important aspects of the evidences that refute their mistakes. As a result, the book provided an easier way to understand the true teachings of the Ahl al-Sunnah scholars.

The methodology of rejecting scholars such as mushabbihah, mu'tazilites, mujassimahs in the book «Risala fi-l-eitiqad,» the understanding of a healthy belief system, and the presentation of the Islamic religion's opposition to the threats of extremist and fundamentalist scholars who undermine spiritual education and their consequences, the conclusions for strengthening the pure Islamic belief were used to prepare scenarios for the «Healthy belief lessons» program on the Uzbekistan National Television channel «Madaniyat» (Information letter No. 03-10-2012 dated on 13.03.2022 from the National Television and Radio Company of Uzbekistan). As a result, immunity against various misconceptions was developed based on healthy belief lessons that had a religious, intellectual, and scientific basis, which were particularly beneficial to the wider Sunni Muslim community.

**The approbation of the research results.** The research results have been approved in 3 international and 5 republican scientific-practical conferences.

**Publication of the research results.** 2 books, 11 articles on the topic of research, including 6 articles in scientific publications recommended for publication of the main scientific results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, 2 of which were published in foreign journals.

**Structure and the scope of the dissertation.** The dissertation consists of an introduction, three chapters, a conclusion, and a list of used sources and literature. The volume of the dissertation is 123 pages.

## THE MAIN CONTENT OF THE DISSERTATION

**In the introduction**, based on the relevance of the research, the purpose and tasks of the research, the object and subject of the research are defined. The relevance of the research to the priorities of the development of science and technology is shown, and the scientific novelty and practical results of the work are described. Based on the reliability of the obtained results, their theoretical and practical importance is revealed. Information on the implementation of research results, the results of work approval, published works and the structure of the dissertation is presented.

The dissertation entitled «**Theoretical foundations of the study of the works written on the science of theology in Mawaraunnahr (Xith-XVth centuries)**» covers the history of the formation of the science of theology in Mawaraunnahr, the texts written by the representatives of the schools of theology in this land, and the information about the formation of Alauddin Bukhari as a scholar .

The section of the first chapter entitled «*Historical foundations of the emergence of the science of the world in Mawaraunnahr*» there is information about the beginning of the formation of kalom ilmi (the science of the word) as a separate science in this land, its development as an independent science, and the writing of many books on the science.

The emergence of the science of the word in Mawaraunnahr corresponds to the time when the doctrine of mu'tazilism appeared in these lands, that is, in the middle of the IXth century.

Balqasim G'oli investigated the reasons for the entry of mu'tazili doctrine into Movarunnahr as follows:

1. The Abbasid caliph Mutawakkil (234/848) put an end to the issue of «the creation of the Qur'an» raised by the mu'tazilites, supported the Sunni scholars who called the «Qur'an the word of Allah» and officially put an end to the activities of the mu'tazilites in the state system. As a result, most of the scholars of the mu'tazila faith left the capital and settled in the regions ruled by the Samanids;

2. Two famous scholars Abul Qasim Kaabi (d. 317/929) and Abu Zayd Balkhi (d. 322/934) in the city of Balkh, which is a neighbor of Mowarunnahr, were mu'tazila believers, which caused the spread of this belief to the neighboring regions. Many scientific discussions took place between Abu Mansur Maturidi and these two scientists;

3. The reason for the spread of this belief was that the mu'tazili scholars were skilled in balog'at (the science of wisdom) and eloquence to the extent that they attracted the public <sup>5</sup>.

As a result of the appearance of the mu'tazilites in the land of Mawaraunnahr, their various heretical beliefs began to spread among the Muslims there. Sensing this, scholars of ahl as-Sunnah worked selflessly in the defense of sound faith. That

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<sup>5</sup>Balqosim Goliy. Abu Mansur Moturidiy hayotuhu va arohu-l-aqodiya. Doru turkcha li-n-nashr. 1989. - b. 38.

is why there are more refutations given to the mu'tazilites in the popular creed texts.

Based on this information, the formation and development of the Moturidi school can be divided as follows:

1. The period founded by Abu Mansur Moturidi and developed by Mawaraunnahr scholars ( X - XII centuries);

2. The period (XIII-XIV centuries) was developed by the scholars of the Moturidiyya school even outside Mawaraunnahr.

In short, during the Xth-XIth centuries in Mawaraunnahr, kalom ilmi (the science of the word) developed as a separate science and was called by different names. There were also scholars who refrained from dealing with the science of the word, but they had other meanings in mind than the goals of the mutakallims.

The first chapter «*Description of the texts written by representatives of the schools of theological sciences in Mawaraunnahr (XIV-XV centuries)*» In the paragraph named, information about the texts written in this land during these centuries and the structure of the works of Abulbarakat Nasafi «Umdatul-Aqeed» (The Basis of Beliefs) and «Al-Maqosid» (The Envisioned Ideas) of Sa'duddin Taftazani and the issues of theology discussed in them were given. .

In the XIVth and XVth centuries many texts on kalom ilmi(the science of the word) and commentaries on these texts were written in the land of Mawaraunnahr. Sayyid Sharif Jurjani's «Risalatut-Tawhid», «Risala dar usuli-d-din», «Risolatun fi-l-usul», «Risolatun fi-l-olfoq wa-l-anfus», «Risolatun fi adami kavni af'alillahi muallalatan bi-l-ag'roz», «Risolatun fi-l-qadar» are among the most respected texts written in these centuries.

One of the most famous texts written during this period is «Umdatul-aqaid» by Abul Barakat Nasafi.

Abul Barakat Nasafi's work «Umdatul-Aqaid» is one of the concise texts. The author wrote this text: «In this short treatise, I have summarized the basics of the Ahli -s-Sunnah belief. «I did this work in order to fulfill the requests of the inquirers and to protect them from the creeds of false sects,» he began.

Abul Barakat, following the footsteps of the scholars of the Maturidiyya school, first explained the topic of the existence of the truths of the existing things: «Ahli Haq: those who <sup>6</sup>said that the truths of the things exist and the knowledge about them is undoubtedly clear.»<sup>7</sup>.

the scientist described the means of knowledge of the slaves, he presented the claims of those who hold beliefs contrary to this view and their refutations.

After that, muqallid faith, refutations of the murji's beliefs, intercession,<sup>8</sup> disagreements about the mental and verbal aspects of leaving the believers in hell

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<sup>6</sup>The truth and essence of something means its existence and what it consists of. For example, the truth and essence of fire means its existence and heat.

<sup>7</sup>Abul Barakat Abdulloh ibn Ahmad ibn Mahmud Hofiziddin Nasafiy. Al-Etimod fi-l-etikod. Nosir ibn Muhammad Abu Umar tahqiqiy. Maktabatu doru-l-fajre. Damash. Birinchi nashr. 2020. - B. 78.

<sup>8</sup>In other words, the scholars of the Ash'ari school said these words in the sense that if Allah, the Exalted, had admitted the unbeliever to Paradise and the believer to Hell, he would not have wronged them. The scholars of the

and the disbelievers in paradise, the Jahmiyya sect's denial of the eternity of heaven and hell, the fact that <sup>9</sup>it is not permissible to disbelieve the people of the qibla, and only in relation to Allah in the case of attributing some words to other words that it is permissible to use it, it is impossible to use it without this ratio, for example, «Rafi'u-d-darojaat» (the one who raises the levels), «Qaziyu-l-haajaat»<sup>10</sup>(the one who fulfills the needs), and the work ends with the theme of the khulafai rashidin.

Sa'duddin Taftazani, who lived in the XVth century and was born in the city of Taftazon (present-day Turkmenistan) of Khurasan region

Sa'duddin Taftazani described six ideas in his work «al-Maqasid».

Idea 1. About Mabadi' (foundations);

Idea 2. About general circumstances;

Idea 3. About araz (things such as colors and smells that cannot be manifested independently);

Idea 4. About substances (independently manifested body and its components);

Idea 5. About theology (Allah's nature and attributes);

Idea 6. About samiyats (things known only by message).

In Idea 1, the main definition topics are divided into three chapters.

In the previous chapter, he talked about the introductions, the definition of kalom ilmi (the science of the word), the topic, the problems of the science of the word, the idea, that it is the most honorable of the sciences, and the disputes about the truth of kalom ilmi.

In idea 2, he divided the topics of general situations into three seasons.

In the first season, he talked about existence and man (non-existence), discussed topics such as arguments about whether existence is the same or different from the essence, the arguments of those who consider the non-existent «thing» and their refutations, and the proofs of the case<sup>11</sup>.

In idea 3, he divided the topics of the applications into five seasons.

In the first season, he covered the topics of kulliyas (plural nouns), that it is necessary that the araz does not appear independently, that it is impossible for the araz to remain in the araz, and that the araz cannot exist in two tenses.

In the 4th idea, he has divided the topics of minerals into two seasons.

In the previous chapter, he explained the views of the scholars regarding the acceptance of the division of the body, the proof that the faces of the body are

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Maturidiya school said that it is not right to do wrong, but the wisdom of Allah demands that he does not do it, so he does not do it.

<sup>9</sup>Ahl al-Qibla means not only those who pray facing the Kaaba, but also those who affirm the rulings brought by Muhammad (s.a.v.). According to this, the people of Rafizi, who hold false beliefs about prophethood, are not considered to be of the Qiblah. See about this: Abu Hafs Sirajuddin Umar ibn Ishaq Ghaznavi Hindi. Sharhu-l-Aqidati Imam Tahawi. Research by Dr. Muhammad Abdul Qadir Nassar. Darul ihsan li-n-nashr wa-t-tawzi'. Cairo. 2016. – B. 114.

<sup>10</sup>That is, it is not permissible to use these names in relation to Allah Ta'ala as "Rafi'" and "Hazim" in a single case. Because when using a name in relation to Allah Ta'ala, one should not go beyond what is prescribed in the Sharia.

<sup>11</sup>Mas'ud ibn Umar ibn Abdulloh Sa'duddin Taftazoniy. Sharhu-l-Maqasid. Doktor Abdurrahmon Umayra tahqiqi. Maktabatu-l-azhariyatu li-t-turos. Misr. 2013. - B. 296.

finite, the evidence of those who consider the world to be ancient and their refutations.

In the 5th idea, he explained the topics of theology in seven chapters.

he talked about two different ways to prove the nature of Allah, the evidence of the existence of the Creator, the fact that obligatory existence is not the same as possible existence, and that the Creator is eternal and eternal<sup>12</sup>.

In the 6th idea, he described the topics of Samiyats into four seasons.

In the first season, he spoke on the topics of prophethood, miracles, the need for a prophet and Sharia, angels, guardianship, and magic.

Sa'duddin Taftazani later wrote a commentary on «al-Maqosid» called «Sharhu-l-Maqosid». This commentary is considered one of the most authoritative works in the science of the word.

These valuable texts on the science of kalom were written during the time when Alauddin Bukhari lived. In this research work, during the XIVth-XVth centuries eight of the texts on the science of the word written in Mawaraunnahr have been identified, and two of them have been detailed. In Abul Barakat Nasafi's work «Umdatul-Aqeed» the issues of the word are explained in accordance with the teaching of Maturidyya, while in the work «al-Maqasid» of Sa'duddin Taftazani, the issues of the word are explained according to the teaching of the Ash'ari. These texts, in turn, gave rise to the foundations of many controversial issues in theology and satisfactory answers to their solutions.

In the section of the first chapter entitled «*Formation of Alauddin Bukhari as a Mutakallim Scholar*» Muhammad ibn Muhammad ibn Alauddin Abu Abdullah Bukhari (779-841 / 1377-1438) provides detailed information about the life and scientific activity of Hanafi.

Alauddin Bukhari was born and grew up in Mowarounnahr during a peaceful period when various wars and conflicts stopped. This period corresponds to the period when Amir Timur took full control of Mowarounnahr, completely freed it from the Mongols and turned it into a single powerful state.

Alauddin Bukhari lived and worked at the same time as world-famous scholars such as Ibn Hajar Asqalani, Badriddin Aini and Kamal ibn Humam, and had scientific communication with many of them. Although there were various problems in the social situation of the time Alauddin Bukhari lived, special attention was paid to the development of science, and as a result, many world-famous scientists were born and famous works were written.

Alauddin Bukhari, like his teacher Sa'duddin Taftazani, was a scholar of the Ahl -s-Sunnah wal jamaa' (faith, who studied the teachings of Maturidiyya and Ash'ari teachings. He was also one of the great murshids in Sufism, and mentored many scholars in the science of spiritual training, such as Ahmad ibn Muhammad

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<sup>12</sup>"Obligible existence" corresponds to the meaning of "it is necessary to exist" in the dictionary. That is, it means something that common sense does not accept that it does not exist. This word was used by the mutakallims in the sense of expressing that the existence of Allah is required by a healthy mind. It is agreed that it is permissible to use this word in relation to Allah Ta'ala. Ibn Sina (369-428/980-1037) is said to have been the first to use this word.

ibn Abdullah, Ali ibn Ahmad ibn Usman Munawi, Ali ibn Muhammad Nuri, and Ibn Tughri Bardi <sup>13</sup>.

Alauddin Bukhari was one of the high-ranking scientists who mastered various sciences and researched complex issues. If we observe the scientist's activities, it can be said that he paid more attention to education than to writing books. Although his works are few, he left many disciples. The fact that he had a large number of students indicates that Alauddin Bukhari's academic level was high and that he had a great influence on his contemporaries.

According to the information given by the historian scholar Sakhawi, Alauddin Bukhari died in 841/1438 in Mizza region of Damascus and was buried there.

**The interpretation of the issues of the science of the word in the work «Risala fi-l-etiqod»** of the dissertation . In the second chapter called «Bad'u-l-amoli» and «Risala fi-l-etiqod», the topics of the description of the evidences stated in the mutashabih verses of the work, the explanation of the differences related to theology, and the comparative analysis of the works are highlighted.

Chapter «*Evidences stated in mutashabih verses description*» In the paragraph named, the issues related to the disputes about the mutoshabih verses and hadiths and their effects were investigated.

It is stated that there are strong and similar verses in the Holy Qur'an, and that the strong verses are the original of the book: «*He is the One who revealed the book to you. There are also clear verses in it, and they are the originals of the book, and there are similar verses. ( Oli Surah Imran, verse 7)*.

According to this verse, the main support in both religious rulings and practical rulings is the solid verses that are the original of the book.

The following definition by Abul Barakat Nasafi is considered one of the most famous definitions of muhkam:

فما أحكم المراد به عن احتمال النسخ والتبديل.

«Verses whose intended meaning is firm against the possibility of «cancellation» and «tabdil» (substitution) are said to be firm»<sup>14</sup>.

Mutashabih was described by Lomishi, one of the respected scholars of the Moturidiya school, as follows:

المتشابه ما اشتبه به مراد المتكلم على السامع لاحتماله وجهين مختلفين.

«Words in which the intended purpose of the speaker is unclear to the listener due to the possibility of two different meanings are called mutashabih»<sup>15</sup>.

Mutashabih verses describing the attributes of Allah can be divided into three: Those who argue about Mutashabih verses can be divided into five parts:

<sup>13</sup> Alouddin Buxoriy. Risola fi-l-etikod. - dedi Fuda tahqiqi. Doru-z-Ziyo. Quvayt. – B. 80.

<sup>14</sup> Ahmad ibn Abi Said mulla Jiyvon. Nuru-l-anvor fi shargi-l-manor. Muhammad Ahmad Abdulaziz tahqiqi. Doru kutubi-l-ilmiya, 1-jild. Bayruth. 2018. - B. 365.

<sup>15</sup> Abu Sano Mahmud ibn Zayd Lomish hanafiy moturidiy. Kitob fi usuli-l-fiqh. Abdulmashhid Turkiy tahqiqi. Doru Garbi-l-Islomy, Birinchi nashr. Bayruth. 1995. - B. 78.

1. Mu'tazilites. This group has interpreted the Mutashabih verses in a way that is compatible with the mind with the claim of remembering Allah, the exalted, from the attributes of the servants.

2. Zindiks and qarmatian factions. These factions argued about Mutashabih in the sense of trying to create doubts about the Qur'an and mislead the public.

3. Mujassima . These factions have attributed the body to Allah by claiming to believe as Allah has explained about the Mutashabih verses.

4. Muslims who ignorantly raise questions by arguing about Mutashabih.

5. Scholars of Ahl-s-Sunnah wal-jama'a. These scholars are generally divided into two groups on this issue:

1. Contributors;

2. Translators.

When we say tafweezers, we mean most of the scholars of the Sunnah and Jama'ah. The term «translators» refers to a minority of scholars who have given permission to translate certain verses according to necessity.

*In the article titled «Clarification of the theological disputes in Risala fi-l-e-Tiqod» the intellectual proofs that the Creator exists and is characterized by perfect attributes, different objections about substantive and verbal attributes, and the factors that caused the origin of these views are highlighted.*

According to the views of the Moturidia school, the attributes of Allah described in the Qur'an and Sunnah are divided into two types:

1. Breed qualities; 2. Verbal adjectives.

The scientists of the Moturidian school defined the quality as follows:

كل ما وصف به ولا يجوز أن يوصف بضده فهو من صفات الذات كالقدرة والعلم.

Intrinsic attributes mean attributes such as power and knowledge that cannot be attributed to Allah in contrast to them.

كل ما يجوز أن يوصف به وبضده فهو من صفات الفعل كالرحمة والغضب.

Verbal adjectives refer to attributes such as mercy and anger that describe Allah with them and with their opposites<sup>16</sup>.

In the books of Aqeed, the Attributes are called by the following names:

1. Meaningful adjectives. These attributes are called «meaningful» attributes because they refer to meanings other than Allah's nature;

2. Breed qualities. These qualities are called «genial» qualities because of the fact that they are never separated from Allah's nature;

3. Subjunctive adjectives. These attributes are called «subuti» attributes because they did not appear later in the nature of Allah.

These attributes, called ma'ani, zati, and subuti, are the following seven attributes in the ash'ari school: Power, will, science, life, hearing, to see, word.

Scholars of the Moturidia school added the calendar to these and called them

<sup>16</sup>Mulla Ali ibn Sultonmuhammad qori. Sharhu-l-Fiqhi-l-akbar. Marvon Muhammad Shaor tahqiqi. Douro-n-Nafois. Damashq. 2009. - B. 63.

eight qualities.

*titled «Comparative analysis of the works «Bad'u-l-amoli» and «Risala fi-l-etiqod» there is a comparative analysis of 33 different views between these two works.*

Many works were written on the science of aqeed in different periods based on the demand of that time. One of the famous aqeed texts widely spread in our country is the work «Bad'u-l-amoli» written by Sirojiddin O'shi (d. 575/1179) in Mawaraunnahr at the end of the XIIth century AD . This work was also known as «Yaqulu-l-abdu» and «Qasidatu-l-lamiya».

In «Bad'u-l-amali» it is not mentioned whether faith is included in the category of created things or not. And in «Risala fi-l-etiqod» this issue is stated as follows:

*Faith is among the creations* <sup>17</sup>.

Abu Sana Lamishi wrote the following about whether faith is included in the category of created things or not: «Since faith consists of confession and confirmation, it is clear that it is one of created things. Because both confession and confirmation are verbs of the slave, and all the verbs of the slave are created things. But tawfiq and guidance is a verb of Allah, and it is not counted among the created things <sup>18</sup>.

of the thesis **«Risala fi-l-etiqod» in the solution of current ideological issues»** In the last third chapter called «Risala fi-l-etiqod» there is a description of controversial issues between the Moturidiya and Ash'ari schools . The explanation of the arguments against the ideas of the misguided sects and the role of the work «Risala fi-l-etiqod» in strengthening healthy faith such issues are covered.

In the section entitled *« Description of controversial issues between the Maturidyaa and Ash'ari schools in the work «Risala fi-l-etiqod»* of this chapter, the disagreements about how many different views there are between these two schools, which of these differences are presented in the work «Risala fi-l-etiqod» and their analysis are described. Done Muhammad ibn Biir Ali Birgillii (d. 981/1573) in his work «Buraiqatu-l-mahmoudiya fi taksana tariqat muhammadiya wa shari'at-n-nabawiyya» (The Magnificent Flame Explaining the Way of Muhammad and Prophetic Sharia) states that there are 73 differences between the Maturidi and Ash'ari schools. said and brought them one by one.

Allama Qazi Kamoliddin Ahmad Bayazii Hanafi (1044-1098/1634-1687) in his work «Isharatu-l-maram min ibarati-l-imam» (Hints from the sayings of Abu Hanifa) mentioned 50 differences between the Maturidi and Ash'ari schools and explained them in detail <sup>19</sup>.

Abdurahim ibn Ali Shaikhzoda (d. 944/1537)»Nazmu-l-faroid va jam'u-l-fawaid fi bayoni-l-masaaili-l-lati waqoaafiyha -l-ihtilaf baynal-moturidiyati va

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<sup>17</sup>Alouddin Buxoriy. Risala fi-l-etikod. - dedi Fuda taxqiqi. Doru-z-Ziyo. Quvayt. - B. 154.

<sup>18</sup>Abu Sano Mahmud ibn Zayd Lomishiy moturidium. At-Tamhid liqovaidi-t-tavhid. Usmon Erkuzh tahqiqi. Eranlar vakfi. Turkiya. 2021. - B. 195.

<sup>19</sup>Alloma Qozi Kamoliddin Ahmad Bayozi Hanafiy. Isharotu-l-marom min ibaroti-l-imom. Maktabatu zamzam li-t-tibaati va-n-nashri va-t-tavzi. Ikkinchi topildi Karachi Pokiston. 2020. - B. 56.

ashairoti fi--l-aqeed» (picking pearls and collecting profits in explaining the conflicting issues between Maturidiyyah and Ash'ariyya doctrines) showed 40 differences and in which works they appeared.

Hasan ibn Abdul Muhsin Abu Azba (d. 1172/1759) in his work «ar-Rawzatu-l-Bahiya fiyma ayin-l-ashairoti wal-l-muturidiya» (the beautiful field between the doctrines of Ash'ari and maturidiya) cited 13 differences. In this, the author stated that 7 of the differences are verbal and 6 are spiritual, and he clearly stated that even in the spiritual differences, blasphemy and heresy cannot be attributed.

Shamsiddin Ahmed ibn Sulayman ibn Kamal Pasha (873-940/1468-1536) in his treatise «al-Masailu-l-ikhtilaf bayna-l-ashairoti wa-l-muturidiya» (disputing issues between Ash'ari and Maturidiya doctrines) presented 12 different views and brought the approaches of the parties about them.

Shaykh Muhammad Sadiq Muhammad Yusuf in his work «Sunni Aqeedahs» mentioned that there are about 30 differences between the schools of Maturidism and Ash'arism, and then explained the three differences with brief explanations.

Alauddin Bukhari in his work «Risala fi-l-etiqid» cited 7 of the different views between the Maturidiyya and Ash'ari schools.

In the paragraph entitled « *Illumination of the evidence against the ideas of the sects that have gone astray in the work* », it is stated that in the work «Risala fi-l-etiqid» he showed the position and direction of the teachings of the people of the Sunnah, and cited the views of 18 ideological and philosophical sects and gave refutations to them.

Alauddin Bukhari's work «Risala fi-l-etiqid» plays an important role in the formation of immunity against the ideas of fanatical currents, which have become one of the global problems today. Because in this work XIV-XV intellectual and metaphorical refutations against the ideological currents that operated until the XXth century are collected. It can be said that the claims of various modern sects that appeared later depend mainly on the beliefs of these sects.

The writing of «Risala fi-l-etiqid» was motivated by sects such as Khawarij, Rafizi, Mu'tazila, Jahmiya, Mushabiha, Jabariya, Karromiya, Murjiya, Sufastaiya, who separated from the Sunni people at different times and their views .

For example, in the work «Risala fi-l-etiqid» there are two erroneous beliefs of the Mushabiha faction about the fact that Allah is without a place and that Allah is the creator of light, and their refutations are given. Also, without mentioning the name of the mushabiha sect, some religious views belonging to them have been rejected.

The ideas of the above-mentioned factions are based on the modern ideological currents and their supporters repeatedly repeating the ideological issues « Risela fi-l-etiqid» reasonable denials are given in the work .

Accordingly, it is extremely beneficial to use Alauddin Bukhari's refutations in today's modern sects and currents to respond to the opinions of the people of the Sunnah and jama'ah, which are contrary to the beliefs of the community, and to refute them on a scientific basis, and it is of great importance in eliminating many

misunderstandings.

In the last section of the dissertation entitled « *The role of the head in the strengthening of healthy beliefs* » the conclusions of 43 ideological issues presented in the work are analyzed.

Alauddin Bukhari's «Risala fi-l-etiqod» in covering religious topics, Umar Nasafi's «Aqaidu-n-nasafiya» and Sa'duddin Taftazani's « Sharhu-l-Aqaid-n-nasafiya» tried to cover the issues in his works in a light style.

The works of the Moturidia school usually began with the subject of the means of knowledge of the intelligent servants. Because Abu Mansur Moturidi first explained this topic in his book «Tawheed».

The work «Risala fi-l-etiqod» begins with the arguments about the first thing that is obligatory for the sane, and ends with the topic of the religious errors of the Rafizi.

In conclusion, it can be said that in this work, Alauddin Bukhari explained in detail the different views on these issues and the answers given to them with intellectual and narrative evidence. In his refutation, he made good use of the texts of the Moturid and Ash'ari schools. He summarized the conclusions of narrative and mental evidence.

## CONCLUSION

The following conclusions were drawn from the results of the research:

1. The historical basis of the emergence of the science of kalam in Mawaraunnahr is related to the arrival of the Mu'tazilites to this country. Abbasid caliph Ja'far Mutawakkil (847-861/1444-1457) officially put an end to the activities of Motazilites in the state system, some Motazilites came and settled in Mawaraunnahr, and this caused the spread of Motazilism in this area. The fact that Mu'tazili scholars were skilled in the science of wisdom and eloquence to the extent that they attracted people to themselves also contributed greatly to the spread of this faith.

2. Among the texts related to the science of speech written in Mawaraunnahr during the XIV-XV centuries, Sayyid Sharif Jurjani's «Rislatu-t-Tawhid», «Risolatun fi-l-Qadar», «al-Maqasid» by Sa'duddin Taftazani and «Umdatul-» by Abul Barakat Nasafi. -aqoid» works were famous. The work «Umdatul-aqeed» was written according to the views of the Moturid school, while the work «Al-Maqasid» was written according to the views of the Ash'ari school. This indicates that there were enough representatives of the Ash'ari school in Mawaraunnahr.

3. Being born in a family of intellectuals and the scientific environment of Mawaraunnahr were of great importance in Alauddin Bukhari's achievement of the level of an encyclopedic scientist. He wrote the works «Fazihatu-l-mulhidin», «Risala fir-roddi ala-l-wujudiya», «al-Muljimatul-mujassima» and «Risala fi-l-etiqod» on the science of the word, as well as his scientific discussions on fiqh, usul, indicates that he was a mature scholar in the sciences of vocabulary, speech

and logic.

4. Mutashabih verses and hadiths were debated by motazilites, zindiqs and qarmatians, mujassims, Muslims who ignorantly argue about mutashabihs and Ahl -s-Sunnah scholars. The presentation of the concluding views on these debates in the work «Risala fi-l-etiqod» proves that the work made a significant contribution to the spread of the religious views of the people of the Sunnah in the regions where the author lived, such as Mawaraunnahr, India, Egypt and Hejaz.

5. The fact that Alauddin Bukhari was able to reveal the theological issues in conflicting views on substantive and verbal qualities to the point of intellectual arguments satisfying the parties indicates that he was a scholar who mastered intellectual and verbal sciences, and also had a high level of oratorical skills.

6. By identifying and comparing 33 different aspects between the work «Risala fi-l-etiqod» and the work «Bad'u-l-amali» by Sirojiddin O'shii, written 250 years ago in Mawaraunnahr, it was proved that Alauddin Bukhari's work was improved and enriched with dogmatic issues.

7. In the work «Risala fi-l-etiqod», seven of the different views between the Moturidi and Ash'ari schools are mentioned with the arguments of the parties, which proves that the author was a scholar who could analyze the views between the two schools at the level of Sa'duddin Taftazani.

8. The work «Risala fi-l-etiqod» contains intellectual and verbal refutations against 18 dogmatic and philosophical factions that operated until the XIVth-XVth centuries, how important is the role of this work in forming immunity against the ideas of fanatical movements that have become one of the global problems today.

9. Alauddin Bukhari's work «Al-Fatawa fi hukmi ijtimai'i-r-rijali wa-n-nisai li-z-zikri» that he mentored more than ten scholars such as Ahmad ibn Muhammad, Ali ibn Ahmad Munawi and Ali ibn Muhammad Nuri on spiritual education and the fact that he added the subject of «obligation to repent» to the work «Risala fi-l-etiqod» dedicated to the science of the word, proves that the scientist was one of the great murshids in the science of Sufism.

10. From the arguments presented in Risala fi-l-etiqod against factions such as «mushabiha», «motazila» and «kharijiya», today's «Fake Salafism» is against the claims of misguided sects such as «Hizbu-t-ahrir» and «ISIS» proved that it can be used as a rebuttal.

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

1. Alauddin Bukhari's manuscript «Hoshiyat al-hoshiyati-t-Taftazani ala-l-Kashshof» kept under number 167 in the «Khidiwiyya» library in Cairo and «Al-Fatawa» kept under number 263 in the «Centre for controversies and Islamic Studies» of King Faisal in Riyadh Studying and putting into circulation other works that have not yet been studied, such as «Al-Fatawa fi hukmi ijtimai'i-r-rijali wa-n-nisai li-z-zikri».

2. Within the framework of Islamic studies of the International Islamic Academy of Uzbekistan, as well as in higher Islamic educational institutions under

the jurisdiction of the Muslim board of Uzbekistan, the science programs of the science of theology, which are being created from the book «Risala fi-l-etiqod» «The first thing that is obligatory for the sane», «The names and attributes of Allah» «, including topics such as «disagreements about the means of believing in Allah».

3. Under the fatwa centre of the Muslim board of Uzbekistan, establish a department called «Instructions of Belief» to respond to the appeals of citizens regarding faith, and in this department prepare special manuals and instructions from the book «Risala fi-l-etiqod» along with other important works.

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

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**МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА**

**ПАРДАЕВ АБДИКАДИР АБДИРАИМОВИЧ**

**АНАЛИЗ ВОПРОСОВ НАУКИ КАЛАМ В ПРОИЗВЕДЕНИИ  
АЛАУДДИНА БУХАРИ «РИСАЛА ФИ-Л-ИЪТИКАД»**

**24.00.03 – Фикх. Наука калам. Теология**

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

**ТАШКЕНТ – 2023**

Тема диссертации доктори философии (PhD) шрифт-риривилия и Иисител  
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Диссертация вышенаписана в Международной исламской академии Узбекистана.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме))  
размещен на веб-странице Ученого совета вуза ([www.iiu.uz](http://www.iiu.uz)) и на информационно-  
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Защита диссертации состоится «24» августа 2023 года в 10<sup>00</sup> часов в виде  
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## **ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))**

**Целью исследования** является проанализировать вопросы науки калам в произведении Алауддина Бухари «Рисала фи-л-и‘тикад».

**Объект исследования** – произведение Алауддина Бухари «Рисала фи-л-и‘тикад» (Трактат о вероубеждении).

**Предметом исследования** были определены научно-теоретические воззрения, содержащиеся в произведении «Рисала фи-л-и‘тикад».

**Методы исследования.** В процессе исследования использовались методы научного описания, сравнительно-исторического и проблемного анализа.

**Научная новизна исследования** заключается в следующем:

аргументировано, что Алауддин Бухари в спорных взглядах на тему, необходимо ли познание Аллаха посредством «акл» (разума) или «накл» (предания) склонялся к мнению, что познание Аллаха (معرفة الله) ваджиб (обязательно) посредством предания и утверждал, что для здравомыслящих людей, до которых не дошел призыв, на том свете это будет считаться простительным.

установлено, что распределение у людей трех средств познания (здоровые чувственные ощущения, истинные вести и разум) в произведении «Рисала фи-л-и‘тикад» освещены согласно правилу логики «истикра» (استقراء – познание через проверку);

доказано, что Алауддин Бухари устранил неопределенность в утверждении Абулхасана Аш‘ари о том, что «таквин (التكوين) – это то же самое, что и мукавван» (то есть, «создание является ничем иным, как сотворенное»), через интерпретацию «создание Творца познается только посредством сотворенного» и тем самым внес уточнение в воззрение аш‘аритской школы по поводу атрибутов действия Аллаха;

обосновано, что в спорной теме предопределения в науке калам, Алауддин Бухари как приверженец воззрения о том, что счастье (سعادة), а также злосчастье (شقاوة) человека обе неизменны, согласно знанию Аллаха, и тем самым изъяснил, что внешне проявляемые перемены рабом не влияют на сущность изначального решения.

**Внедрение результатов исследований.** На основании научных результатов исследования, проведенного по анализу вопросов науки калам в труде Алауддина Бухари «Рисала фи-л-и‘тикад»:

результаты пояснений, что Алауддин Бухари устранил неопределенность в утверждении Абулхасана Аш‘ари о том, что «таквин (التكوين) – это то же самое, что и мукавван» (то есть, «создание является ничем иным, как сотворенное»), через интерпретацию «создание Творца познается только посредством сотворенного» и тем самым внес уточнение в воззрение аш‘аритской школы по поводу атрибутов действия Аллаха, - были использованы в качестве источника для формирования рабочей учебной

программы по предмету «акаид», составленного для студентов 1-2-курсов высших религиозных учебных заведений, подведомственных Управлению мусульман Узбекистана (справка № 1886 Управление мусульман Узбекистана от 22 июня 2023 г.). Результаты послужили доведению до научной общественности новых подытоживающих информации о науке калам;

полученные выводы, что распределение у людей трех средств познания (здоровые чувственные ощущения, истинные вести и разум) в произведении «Рисала фи-л-и'тикад» освещены согласно правилу логики «истикра» (استقراء – познание через проверку), - были внедрены в смысл книги «Эйтикод дурдоналари» (Шедевры веры) (справка № 02-02/1-4934 Комитета по делам религии Республики Узбекистана от 23 июня 2023 г.). В результате чего, научно-теоретические анализы Алауддина Бухари послужили фундаментальным источником для опровержения различным фанатическим течениям;

научные результаты, что Алауддин Бухари в спорных взглядах на тему, необходимо ли познание Аллаха посредством «акл» (разума) или «накл» (предания) склонялся к мнению, что познание Аллаха (معرفة الله) ваджиб (обязательно) посредством предания и утверждал, что для здравомыслящих людей, до которых не дошел призыв, на том свете это будет считаться простительным, - были внедрены в смысл книги «Динимиз аҳкомлари» (Богословские решения нашей религии), которая была издана Международным научно-исследовательским центром Имама Бухари при Кабинете Министров Республики Узбекистан (справка № 02/295 Международного научно-исследовательского центра Имама Бухари при Кабинете Министров Республики Узбекистан от 22-июня 2023 г.). В результате чего, были разъяснены некоторые особенности произведения «Рисала фи-л-и'тикад» для нашего населения;

результаты обоснования, что в спорной теме предопределения в науке калам, Алауддин Бухари как приверженец воззрения о том, что счастье (سعادة), а также злосчастье (شقاوة) человека обе неизменны, согласно знанию Аллаха, и тем самым изъяснил, что внешне проявляемые перемены рабом не влияют на сущность изначального решения, - были использованы телеканалом «Madaniyat va ma'rifat» Национальной телерадиокомпании Узбекистана при подготовке сценариев цикла «науки акида» в передаче «Ma'rifiy suhbatlar» (Просветительские беседы) (справка № 01-02-09/142 Национальной телерадиокомпании Узбекистана от 22-июня 2023 г.). Результаты предоставления общественности новой информации о научном наследии предков стали основой для повышения исторических знаний и послужили для укрепления чувства национальной гордости.

**Апробация результатов исследования.** Результаты исследования прошли апробацию на 3 международных и 5 республиканских научно-практических конференциях.

**Публикация результатов.** По теме диссертации опубликовано 13 публикаций, в том числе 2 книги, а также 11 научных статей, из них 6 – в журналах, рекомендованных Высшей аттестационной комиссией Республики Узбекистан и 2 – в зарубежных журналах.

**Структура и объем диссертации.** Диссертация состоит из введения, трех глав, заключения, списка источников и литературы. Общий объем диссертации 123 страницы.

**E'LON QILINGAN ISHLAR RO'YXATI**  
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