

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

O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI

G‘ULOMOV ABDULLO NURILLO O‘G‘LI

**MAHMUD LOMISHIYNING KALOM ILMIGA OID MEROSI VA UNING
BUGUNGI KUNDAGI AHAMIYATI**

24.00.03 – Fiqh, kalom ilmi. Ilohiyot

**Islomshunoslik fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

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

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzuning dolzarbligi va zarurati. Globallashuv jarayonlarida yosh avlodni adashgan oqimlarning turli g'oyaviy xurujlaridan himoya qilish va e'tiqodiy mavzulardagi ixtiloflarning oldini olishda moturidiya aqidaviy maktabiga (المدرسة الماتريدية) oid manbalarni hamda moturidiylik vatani sanalgan Movarounnahr allomalari ilmiy merosini keng jamoatchilikka yetkazish dolzarblik kasb etmoqda. Mahmud Lomishiy XI asr oxiri – XII asr birinchi yarmida Samarqandda faoliyat yuritgan, moturidiya aqidaviy maktabi rivojiga o'ziga xos hissa qo'shgan olimlardan hisoblanadi. Uning asarlarida yoritilgan hanafiy-moturidiy aqidasi asoslarining mohiyatini ochib berish muhim ahamiyatga ega.

Dunyodagi islomshunoslik ilmiy-tadqiqot markazlarida moturidiya ta'limotining tarixi, rivojlanish bosqichlari, falsafiy qarashlari, bilish nazariyasi, uning musulmonlar hayotida tutgan o'rnini o'rganish bilan bog'liq tadqiqotlar amalga oshirilmoqda. Ushbu tadqiqotlarda Mahmud Lomishiy hayoti, asarlari, islom huquqi metodologiyasi hamda kalom ilmiga oid qarashlarini o'zida aks ettirgan izlanishlar olib borilmoqda. Shuningdek, tadqiqotlarda Mahmud Lomishiyning “at-Tamhid li qavoid at-tavhid”¹ (التمهيد لقواعد التوحيد) – “Tavhid qoidalari haqida qo'llanma”) nomli asarini o'rganish bilan nafaqat Movarounnahr va Xuroson o'lkalari, balki Saljuqiylar, Usmoniylar davlati madrasalarida ham aqoid fanidan darslik sifatida o'qitilgan hamda moturidiya ta'limoti rivojida muhim o'rin tutgan manba tadqiq qilingan.

Yangilanayotgan O'zbekistonda diniy sohada amalga oshirilgan islohotlar natijasida moturidiya ta'limoti manbalarini o'rganish va bu ta'limotning diniy-ijtimoiy hayotda tutgan o'rnini ko'rsatish uchun keng imkoniyatlar yaratildi. Buning natijasi o'laroq, Imom Moturidiy xalqaro ilmiy-tadqiqot markazi tashkil etilib, olimlar tomonidan Imom Moturidiyning “Ta'vilot al-Qur'on” tafsiri, Abu Shakur Keshiyning “at-Tamhid fi bayon at-tavhid” asari, “E'tiqod durdonalari” kitobi, hanafiy-moturidiy ulamolarning hayoti va ilmiy faoliyatiga bag'ishlangan turkum risolalar nashr etildi. Ushbu tadqiqot ham moturidiya ta'limoti namoyandalaridan biri sanalgan Mahmud Lomishiyning “at-Tamhid” nomli asari va uning zamonaviy aqidaviy masalalarni hal etishdagi ahamiyatini ko'rsatib berish bilan yuqoridagi izlanishlarning davomi bo'lib xizmat qiladi.

O'zbekiston Respublikasi Prezidentining 2018-yil 16-apreldagi PF-5416-son “Diniy-ma'rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to'g'risida”gi, 2022-yil 28-yanvardagi PF-60-son “2022 – 2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida”gi farmonlari, 2017-yil 24-maydagi PQ-2995-son “Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida”gi, 2020-yil 11-avgustdagi PQ-4802-son “Imom Moturidiy xalqaro ilmiy-tadqiqot markazini tashkil etish chora-tadbirlari to'g'risida”gi hamda 2022-yil 10-fevraldagi PQ-126-son “Qadimiy yozma manbalarni saqlash va tadqiq etish

¹ Bundan keyin “at-Tamhid” shaklida beriladi.

tizimini takomillashtirishga doir qo‘shimcha chora-tadbirlar 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. Diniy-aqidaviy masalalarni o‘z ichiga olgan moturidiya ta’limotiga doir manbalarni ilmiy tadqiq qilishga Sharq va G‘arb tadqiqotchilari tomonidan katta e’tibor qaratib kelinmoqda. Mahmud Lomishiyning ilmiy faoliyati va “at-Tamhid” asari borasidagi manbalar hamda adabiyotlarni tadqiqot yo‘nalishiga ko‘ra quyidagi 4 guruhga ajratish mumkin:

birinchi guruhga Mahmud Lomishiyning shaxsiyati va uning “at-Tamhid” asari haqida qisqacha ma’lumotlar berilgan asar hamda tadqiqotlar kiradi. Jumladan, Muhyiddin Ibn Muhammad Abdulqodir Hanafiy, Abulfido Zaynuddin Qosim ibn Qutlubug‘o Suduniy, Hoji Xalifa, Muhammad Hifzurrahmon, Karl Brokelman, So‘nmas Kutlu, Yusuf Shavqiy Yavuz, Ubaydulla Uvatovning asarlari va ilmiy ishlarini alohida qayd etish mumkin. Ular o‘z ilmiy tadqiqotlarida Mahmud Lomishiyning XII asrning birinchi yarmida yashab ijod qilgani hamda moturidiya ta’limotiga doir “at-Tamhid” asarini yozgani to‘g‘risida umumiy ma’lumotlar berib o‘tganlar²;

ikkinchi guruhdan “at-Tamhid” asarining qo‘lyozma nusxalari asosida uning tanqidiy matnini yaratishga doir tadqiqotlar o‘rin olgan. Jumladan, Abdulmajid Turkiy, Ahmad Farid Mizyadiy va Usmon O‘rkach kabi olimlar tomonidan turli yillarda asarning tanqidiy matni nashr etilgan³;

uchinchi guruhga Mahmud Lomishiyning “at-Tamhid” asaridagi aqidaviy hamda “Usul al-fiqh” asaridagi metodologik qarashlar umumiy tahlil qilingan tadqiqotlarni kiritish mumkin. Jumladan, Mahmud Said Uzundag‘ va Shavish Murad o‘z maqola va izlanishlarida allomaning ma’lum bir aqidaviy mavzular bo‘yicha fikrlari va islom huquqi metodologiyasiga doir qarashlarini tadqiq qilganlar⁴;

² Muhyiddin Ibn Muhammad Abdulqodir Hanafiy. Al-Javohir al-mudiyya fi tabaqot al-hanafiya. – Ar-Riyod: Dor al-ulum, 1993. – J IV. – B. 437; Abulfido Zaynuddin Qosim ibn Qutlubug‘o Suduniy. Toj at-tarajim. – Bayrut: Dor al-qalam, 1992. – B. 290; Hoji Xalifa. Kashf az-zunun. – Bayrut: Dor ihyo at-turos al-arabiyy, 1999. – J I. – B. 114; Muhammad Hifzurrahmon. Al-budur al-muziya fi tarajim al-hanafiya. – Dakka: Dar as-solih, 2018. – J XVII. – B. 280; Brockelmann C. Geschichte der arabischen Litteratur: – Weimar-Berlin, 1898. – V. II. – S. 953; Kutlu S. Timur dönemi ve sonrasi kelamî edebiyatin Türkistan sahasi kaynaklari. // Ankara üniversitesi ilahiyat fakültesi. 1/2010. – S. 12; Yavuz Y. Lâmişî. TDV İA. II, – İstanbul: 2016. – S. 146-147; Uvatov U. O‘zbekiston – buyuk allomalar yurti. – T.: Ma’naviyat, 2010. – B. 236-239.

³ Mahmud ibn Zayd Lomishiy. At-Tamhid li qavoid at-tavhid. / Abdulmajid Turkiy tahqiqi ostida. – Bayrut: Dor al-g‘arb al-islamiy, 1995. – 262 b; Mahmud ibn Zayd Lomishiy. At-Tamhid li qavoid at-tavhid. / Ahmad Farid Mizyadiy tahqiqi ostida. – Bayrut: Dor al-kutub al-ilmiyya, 2007. – 160 b; Mahmud ibn Zayd Lomishiy. At-Tamhid li qavoid at-tavhid. / Usmon Orkach tahqiqi ostida. – Istanbul, Erenler vakfi, 2021. – 248 b.

⁴ Şik I. Semerkandlı Hanefi-Mâturidî Âlim Mahmud b. Zeyd el-Lâmişî ve İlmi Konumu // Çukurova üniversitesi ilahiyat fakültesi dergisi. 1/2010. – S. 105-125; O‘sha muallif. Mahmud b Zayd al-Lamishi and The Problem of Universe’s Creation // 2nd International Scientific Researches Congress on Humanities and Social Sciences. –

to'rtinchi guruhga bevosita Mahmud Lomishiyning “at-Tamhid” asarini manbashunoslik jihatidan dissertatsiya ishiga jalb qilgan turk tadqiqotchisi Ismoil Shikning ilmiy ishini kiritish mumkin. 2009-yilda Ismoil Shik Turkiyadagi Anqara universiteti qoshidagi Ijtimoiy bilimlar institutida doktor Ahmad Oqbulut rahbarligi ostida “Mahmud ibn Zayd Lomishiyning kalom ilmidagi qarashlari” mavzusida doktorlik dissertatsiyasini yozgan⁵. Ushbu dissertatsiya Turkiyadagi “Sulaymoniya”, “Boyazid” va “Milliy” kutubxonalarda saqlanayotgan “at-Tamhid” asarining beshta qo‘lyozma nusxasi hamda Abdulmajid Turkiy tomonidan 1995-yilda amalga oshirilgan asarning tanqidiy matni asosida tayyorlangan izohli tarjimadan iborat. Bundan tashqari, dissertatsiyaning alohida bobi hanafiy mazhabining vujudga kelishi, mazkur mazhabning Movarounnahrda kirib kelishi, hanafiy-moturidiy maktabida kalom va usul al-fiqh ilmlarining o‘zaro aloqadorligi hamda Lomishiyning usul al-fiqhga doir qarashlarini yoritib berishga bag‘ishlangan.

Yuqoridagi ilmiy izlanishlardan kelib chiqib aytish mumkinki, Mahmud Lomishiyning kalom ilmiga oid merosi, xususan, “at-Tamhid” asarining bugungi kundagi ahamiyatini maxsus tadqiqot obyekti sifatida o‘rganish dolzarflik kasb etadi.

Tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejaları bilan bog‘liqligi. Dissertatsiya tadqiqoti O‘zbekiston xalqaro islom akademiyasida bajarilgan A-1-051 – “Islomshunoslik muammolarini birlamchi manbalar va ajdodlarimiz diniy-ma’rifiy merosini tizimli tahlil qilish asosida yosh avlodda sog‘lom e’tiqodni shakllantirish” mavzuidagi ilmiy loyihasi doirasida bajarilgan.

Tadqiqotning maqsadi Mahmud Lomishiyning kalom ilmiga oid merosi va uning bugungi kundagi ahamiyatini ochib berishdan iborat.

Tadqiqotning vazifalari:

XI-XII asrlarda Movarounnahrda kalom ilmining rivojlanishini o‘rganish va mazkur davrda moturidiya ta’limoti asosida yozilgan asarlarni tasniflash;

Mahmud Lomishiyning hayoti va ilmiy faoliyatiga doir ma’lumotlarni tiklash, olim tomonidan yozilgan asarlarni aniqlash;

allomaning “Usul al-fiqh” asarida aqidaviy mavzularni yoritishdagi uslubini tahlil qilish;

Mahmud Lomishiyning tamhid uslubidan foydalanishdagi yondashuvini ochib berish;

“at-Tamhid” asarining tarkibiy tavsifini amalga oshirish;

“at-Tamhid”da aqidaviy masalalar yuzasidan keltirilgan dalillar talqinini ochib berish;

Lomishiyning “imon” tushunchasiga doir qarashlarini yoritib berish;

Istanbul, 2017. – S. 129; Uzundağ M. Semerkandlı Hanefi-Mâturidî Âlim Mahmud b. Zeydel-Lâmişî ve Bazı Hadis Meselelerine Yaklaşımı. // Şırnak Üniversitesi İlahiyat Fakültesi Dergisi. 16/2017. – S. 55-75; Shawish M. El-lâmişî'nin “Kitâb fî Usûli'l-Fıkh” Kitabında Yontem. // Siirt Üniversitesi İlahiyat Fakültesi Dergisi. 1/2020. – S. 205-221.

⁵ Şik I. Mahmud b. Zeyd el-Lâmişînin kelâm Anlayışı. / Doktora Tezi, Ankara Üniversitesi, Sosyal Bilimler Enstitüsü, 2009. – 277 s.

asardagi ilohiyot masalalarining zamonaviy aqidaviy ixtiloflarning oldini olishdagi rolini ko'rsatish hamda mavzu yuzasidan taklif va tavsiyalar ishlab chiqish.

Tadqiqotning obyektini Mahmud Lomishiyning kalom ilmiga oid merosi tashkil etadi.

Tadqiqotning predmeti Mahmud Lomishiy asarlaridagi moturidiya ta'limotiga doir qarashlar, ularning dalillari va bugungi kundagi ahamiyatini ochib berishdan iborat.

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

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Lomishiy tavfiq (توفيق) va hidoyat (هداية)ning ilohiyligi e'tiboridan imonning maxluq emasligi to'g'risidagi Buxoro mutakallimlari qarashlaridan farqli o'laroq, insonning amali hisoblangan hamda imonning mohiyatini tashkil etgan iqrar (إقرار) va tasdiq (تصديق) nuqtai nazaridan imonning maxluq ekanligi borasidagi Samarqand olimlari qarashlarini qo'llab-quvvatlagani aniqlangan;

olim oyat va hadislarda xamr, mut'a nikohi, meros taqsimoti, qiblaning o'zgarishi borasida nasx (نسخ – bekor qilish) hukmi kelgani, imon esa, o'zgarmas, yaxlit narsa bo'lib, nasxni qabul qilmasligi sababli amallar imon tarkibiga kirmasligini ta'kidlab, xorijiy va mu'taziliya oqimlariga raddiya bergani dalillangan;

alloma mu'tazilalarning "aslah" (أصلح – Allohning banda uchun eng manfaatli ishni qilishga majburligi) tamoyiliga raddiya bildirib, Alloh taolo ular iddao qilgandek bandalari uchun zimmasidagi vojib ishni qilishining noto'g'riligini Uning "Muhsin" (محسن) – ehson qiluvchi, "Mufzil" (مفضل) – fazl ko'rsatuvchi, "Mun'im" (منعم) – ne'mat beruvchi ism-sifatlarini misolida isbotlagani ochib berilgan;

Lomishiy "at-Tamhid" asarida "sanaviya" (dualist)lardan bo'lgan "monaviya" (مانوية) va "daysoniya" (ديسانية) firqasidan farqli ravishda, "marqiyuniya" (مريقيونية) toifasi olamni yaratuvchi nur va zulmatdan tashqari uchinchi aslning mavjudligi borasidagi da'volarini yoritib bergani isbotlangan.

Tadqiqotning amaliy natijasi quyidagilardan iborat:

musulmon olimlari tomonidan yozilgan tabaqot janridagi kitoblar hamda Mahmud Lomishiyning "Usul al-fiqh" asari qo'lyozmalarining qiyosiy-tanqidiy tahlili natijasida olimning biografiyasi borasidagi ma'lumotlar tartiblangan;

"at-Tamhid" asarining dunyo fondlarida saqlanayotgan mavjud oltita qo'lyozma nusxasi hamda uchta zamonaviy nashrlari asosida ilk marotaba o'zbek tilidagi izohli tarjimai amalga oshirilgan;

"at-Tamhid" olimning moturidiya ta'limoti borasida sodda va yengil uslubda, adashgan oqimlarga raddiya berish uchun yozilgani "Mahmud ibn Zayd Lomishiy" nomli risolada asoslangan;

olimning "Kitab fi usul al-fiqh" nomli asari Fes qo'lyozma nusxasida keltirilgan dalillar boshqa bibliografik asarlardagi ma'lumotlar bilan qiyosiy tahlil

etilib, Mahmud Lomishiyning “al-Ijaz fil-i’tiroz ‘ala al-adilla ash-shar’iyya”, “Mashriq al-anvor fi Mushkil al-osor”, “Muqaddima raf’il-yadayn fis-solat” va “Bug‘ya” nomli asarlar yozgani aniqlangan.

Tadqiqot natijalarining ishonchliligi. Dissertatsiyada asarning Istanbul shahridagi Sulaymoniya kutubxonasining “Lolali” bo‘limida №3658/4, “Arzinjon” bo‘limida №159/5, “Hoji Salim og‘a” bo‘limi №587/4, shuningdek, Anqaradagi Milliy kutubxona fondida №236, Ko‘nyadagi Qo‘lyozmalar kutubxonasida №4864/5 hamda Istanbuldagi Boyazid kutubxonasida BDK-7930/1 raqami ostida saqlanayotgan nusxalaridan foydalanilgani hamda tadqiqot natijalarining amaliyotga tatbiq etilgani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati.

Tadqiqot natijalarining ilmiy ahamiyati dissertatsiyaning nazariy xulosalari hamda ilmiy muomalaga kiritilgan qo‘lyozma manbalardan Mahmud Lomishiy hayoti va ilmiy faoliyati, shuningdek, olimning kalom ilmiga oid merosi haqida ma’lumotlarga ega bo‘lish, shu bilan birga, ulardan Moturidiya ta’limotini to‘g‘ri talqin qilish orqali metodologik yondashuvlarni shakllantirish borasidagi nazariy konsepsiyalarni takomillashtirishda foydalanish mumkinligi bilan izohlanadi.

Dissertatsiya natijalarining amaliy ahamiyati ularning Mahmud Lomishiyga bag‘ishlangan turli risolalar, kitoblar nashr etish hamda keng jamoatchilikda “at-Tamhid” asarida kelgan dalillar orqali zamonaviy aqidaparast oqimlarga qarshi g‘oyaviy immunitetni shakllantirishga xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Mahmud Lomishiyning kalom ilmiga oid merosi, xususan, “at-Tamhid” asarining bugungi ahamiyati bo‘yicha olingan ilmiy natijalar asosida:

Lomishiy tavfiq (توفيق) va hidoyat (هداية)ning ilohiyligi e’tiboridan imonning maxluq emasligi to‘g‘risidagi Buxoro mutakallimlari qarashlaridan farqli o‘laroq, insonning amali hisoblangan iqror (إقرار) va tasdiq (تصديق) nuqtai nazaridan imonning maxluq ekanligi borasidagi Samarqand olimlari qarashlarini qo‘llab-quvvatlagani to‘g‘risidagi ilmiy xulosalar buyurtma asosida nashr etilgan “Mahmud ibn Zayd Lomishiy va uning “at-Tamhid” asari” nomli monografiya mazmuniga singdirilgan (O‘zbekiston Respublikasi Din ishlari bo‘yicha qo‘mitasining 2023-yil 9-iyundagi 02-02-1/4624-son ma’lumotnomasi). Natijada, ushbu kitobda taqdim qilingan ma’lumotlar fuqarolar, xususan, yoshlarni zamonaviy oqimlarning yot g‘oyalari ta’siridan muhofaza qilishga xizmat qilgan;

alloma mu’tazilalarning “aslah” (أصلح – Allohning banda uchun eng manfaatli ishni qilishga majburligi) tamoyiliga raddiya bildirib, Alloh taolo ular iddao qilgandek, bandalari uchun zimmasidagi vojib ishni qilishining noto‘g‘riligini Uning “Muhsin” (محسن) – ehson qiluvchi, “Mufzil” (مفضل) – fazl ko‘rsatuvchi, “Mun’im” (منعم) – ne’mat beruvchi ism-sifatlarini misolida isbotlagani to‘g‘risidagi ilmiy xulosalar O‘zbekiston xalqaro islom akademiyasi huzuridagi Malaka oshirish markazi tomonidan nashr etilgan “Yot g‘oyalarga qarshi immunitetni mustahkamlash asoslari” nomli o‘quv qo‘llanma mazmuniga singdirilgan (O‘zbekiston musulmonlari idorasining 2023-yil 21-iyundagi 1829-son ma’lumotnomasi). Natijada, diniy soha xodimlarining aqidaviy masalalardagi

ixtiloflarga raddiya berish borasidagi nazariy bilimlarining mustahkamlanishiga xizmat qilgan;

olim oyat va hadislarda xamr, mut'a nikohi, meros taqsimoti, qiblaning o'zgarishi borasida nasx (نسخ – bekor qilish) hukmi kelgani, imon esa, o'zgarmas, yaxlit narsa bo'lib, nasxni qabul qilmasligi sababli amallar imon tarkibiga kirmasligini ta'kidlab xorijiy va mu'taziliya oqimlariga raddiya bergani to'g'risidagi ilmiy xulosalar buyurtma asosida chop etilgan "Movarounnahrda Moturidiya kalom ilmi maktabi" nomli kitob mazmuniga singdirilgan (O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2023-yil 16-iyundagi 02/291-son ma'lumotnomasi). Natijada, ushbu ma'lumotlar oliy ta'lim muassasalarida tahsil olayotgan yoshlar orasida jaholat va ilmsizlik g'oyalariga berilishning oldini olish hamda milliy-diniy qadriyatlarga hurmat bilan yondashishga xizmat qilgan;

allomaning "at-Tamhid li qavoid at-tavhid" asari tavsifi, asarning bugungi kundagi ahamiyati sifatida uning biror manbaga sharh emas, aksincha, mustaqil matn ekani, kalom ilmiga oid manba sifatida Movarounnahr hamda moturidiya ta'limoti keng tarqalgan hududlarda yuksak e'tirof etilgani, tili sodda, bayoni oson, hajmi muxtasar bo'lgani bois, XII asrdan to bugungi kungacha madrasalarda kalom fani bo'yicha muhim qo'llanma vazifasini bajarib kelayotgani to'g'risidagi ilmiy xulosalardan buyurtma asosida "O'zbekiston tarixi" telekanalining "Taqdimot" hamda "Buyuk yurt allomalari" turkum ko'rsatuvi ssenariylarini tayyorlashda foydalanilgan (O'zbekiston milliy teleradiokompaniyasining 2023-yil 19-maydagi 02-31-788-son ma'lumotnomasi). Natijada, fuqarolarning ajdodlar ilmiy merosiga doir yangi ilmiy ma'lumotlar bilan tanishishi, tarixiy bilimlarining oshishi va ularda milliy g'urur tuyg'usining mustahkamlanishiga asos bo'lgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 7 ta xalqaro va 7 ta respublika ilmiy-amaliy konferensiyalarida muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Tadqiqot mavzusi bo'yicha jami 23 ta ilmiy ish, jumladan, 1 ta monografiya, 1 ta risola, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etishga tavsiya etilgan ilmiy nashrlarda 7 ta maqola, ulardan, 2 tasi xorijiy jurnallarda chop etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uchta bob, xulosa, foydalanilgan manba va adabiyotlar ro'yxati hamda ilovalardan iborat. Dissertatsiyaning umumiy hajmi 151 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida mavzuning dolzarbligi asoslanib, tadqiqotning maqsad va vazifalari, o'rganish obyekti va predmeti aniqlangan. Tadqiqotning fan va texnologiyalar taraqqiyotining ustuvor yo'nalishlariga mosligi ko'rsatilib, ishning ilmiy yangiligi va amaliy natijalari bayon qilingan. Olingan natijalarning ishonchiligi asoslangan holda ularning nazariy va amaliy ahamiyati ochib

berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, ishning aprotatsiyasi natijalari, e'lon qilingan ishlar va dissertatsiyaning tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning **“Mahmud Lomishiyning kalom ilmiga oid merosini o'rganishning metodologik asoslari”** deb nomlangan birinchi bobida XI-XII asrlarda Movarounnahrda yozilgan kalom ilmiga oid asarlar tahlili hamda manbalarda Mahmud Lomishiy hayoti va ilmiy faoliyatiga doir ma'lumotlarning aks etishi masalasi yoritilgan.

Birinchi bobning *“XI-XII asrlarda Movarounnahrda yozilgan kalom ilmiga oid asarlar tahlili”* nomli bandida tadqiq etilayotgan davrda mintaqada hukmronlik qilgan Qoraxoniylarning musulmon ulamolari bilan samimiy aloqa o'rnatib, ularni har tomonlama qo'llab-quvvatlaganlari haqidagi ma'lumotlar keltirilgan. Diniy hayotda islom dini davlat mafkurasi darajasiga ko'tarilib, hokimiyatning mustahkamligi va g'oyaviy birligi uchun Qoraxoniy hukmdorlari ulamolar bilan do'stona munosabatda bo'lishga intilganlar. Qoraxoniy hukmdorlarning ulamolarni islom ummati birligini saqlashga xizmat qiluvchi asarlar yozishga targ'ib qilishi natijasida keyingi davrda yozilgan kitoblar uchun asos vazifasini o'tagan asarlar ta'lif etildi. Garchi mazkur davrda Imom Moturidiy asos solgan ta'limot moturidiya nomi bilan atalmagan bo'lsa-da, mazkur maktabning shakllanishi va taraqqiy etishida XI-XII asrlar Movarounnahrda faoliyat yuritgan mutakallim allomalar ilmiy merosi ushbu jarayonda ulkan o'rin tutgan.

Nasaf vohasidan yetishib chiqqan Abul Yusr Muhammad Pazdaviy (421-493/1030-1100), Faxrulislom Pazdaviy (vaf. 482/1089) va Abul Muin Nasafiy (437-508/1046-1114), Najmiddin Abu Hafs Nasafiy (vaf. 537/1143) kabi mashhur mutakallim ulamolarning g'arbiy qoraxoniylar davlatining poytaxti Samarqandga ko'chib o'tishi hanafiy mazhabi va moturidiya ta'limotining rivojlanishini sezilarli darajada ijobiy tarafdagi o'zgartirdi. Ular o'sha davrdagi turli adashgan firqa va oqimlarga qarshi kurash bilan bir qatorda shofe'iy-ash'ariylarning hanafiylar ta'limotiga qarshi qaratilgan faoliyati bilan raqobat qilishda jonbozlik ko'rsatganlar⁶.

XII asrning birinchi yarmida Movarounnahrda qoraxoniylar va saljuqiylar o'rtasidagi keskin kurashlar va siyosiy jarayonlar ta'sirida ikki fiqhiy mazhab – hanafiy va shofe'iy ulamolari o'rtasida o'zaro ilmiy munozaralar bo'lib turgan. Hanafiy ulamolar qatorida Mahmud Lomishiy Imom Moturidiy fikrlarini qo'llab-quvvatlagan. Shofe'iy ulamolari esa bu hududda hali keng tarqalmagan Abulhasan Ash'ariyning ta'limotini yoyishga harakat qilganlar. Shofe'iy ulamolarning Movarounnahrda faoliyat olib borishlari saljuqiylarning bu o'lkada tutgan mavqelari bilan bevosita bog'liq bo'lgan.

To'g'ulbek, Alp Arslon va uning vaziri Nizomulmulk, Sulton Sanjar kabi saljuqiy hukmdorlar davrida aqidaviy masalalarga davlat darajasida e'tibor qaratilgan. Najmiddin Umar Nasafiyning mashhur *“Aqoid an-Nasafiy”* asari moturidiya ta'limoti doirasida Abu Muin Nasafiyning *“Tabsira al-adilla”* asaridan

⁶ Oqilov S. Abul Muin an-Nasafiy ilmiy merosi va moturidiya ta'limoti. – Toshkent: Muharrir, 2008. – B. 65-66.

keyingi o'ringda e'tirof etilgan. 1141-yilda Saljuqiylar hukmdori Sulton Sanjar bilan birga Samarqandga kelgan Siyston viloyati hokimi Amir Abulfazl shahar ulamolari, qozi va shayxlari bilan bo'lgan majlisda ulardan ahli sunna val jamoa e'tiqodi bo'yicha bir risola yozib berishni iltimos qilgan. Risola tayyor bo'lgach, barcha ulamolar o'z roziliklarini imzolari bilan tasdiqlashlarini so'ragan. Amir Abulfazl ulamolar ittifoqi asosida yoziladigan risolani o'z yurtiga olib borishini hamda undagi aqidaviy qarashlarga zid gapirgan kishini jazoga tortishini aytgan. Majlisda ishtirok etgan ulamolar bunga rozilik bildirganlar hamda hamma bir ovozdanda mazkur risolani yozishga Imom Abu Hafs Nasafiyni munosib, deb bilganlar. Ulamolar risola tayyor bo'lgach, uni tasdiqlashga roziliklarini bildirganlar⁷. Ushbu holat XII asrda aqidaviy masalalar, xususan, moturidiya ta'limotiga oid risolalar yozishga davlat darajasida e'tibor qaratilganiga dalolat qiladi.

XI-XII asrlarda Movarounnahrda mutakallim ulamolar tomonidan moturidiya ta'limotining e'tiqodiy qarashlarini aks ettiruvchi "Usul ad-din", "Tabsira al-adilla", "at-Tamhid li qavoid at-tavhid", "Bahr al-kalom", "Lubob al-kalom", "Kitob al-misdoq", "al-Qasida al-lomiya fi at-tavhid", "al-Munozarot", "Kitob al-bidoya min al-Kifoya fi al-hidoya fi usul ad-din", "al-Kifoya fi al-hidoya", "Aqidat as-Sobuniy", "al-Mug'niy fi usul ad-din", "al-Muntaqo min ravza al-mutakallimin", "Usul at-tavhid" kabi 30 ga yaqin asarlar yozilgan.

Mazkur davrda yaratilgan asarlarni quyidagi olti guruhga tasniflash mumkin:

a) aqidaviy matnlar (Najmiddin Umar Nasafiyning "Aqoidi Nasafiya", Nuriddin Sobuniyning "al-Bidoya fi usul ad-din", Saffor Buxoriyning "al-Mo'tamad fi al-mo'taqad" asarlari);

b) manzumalar (Imomzoda Buxoriyning "Uqud al-aqid", Sirojiddin O'shiyning "Bad'ul-amoliy" asarlari);

d) "Tamhid" nomi ostida yozilgan asarlar (Abul Muin Nasafiy, Abu Shakur Keshiy va Mahmud Lomishiyning "at-Tamhid" asarlari);

e) "mutavval" – kalom ilmiga oid masalalar mufassal bayon qilingan katta hajmli asarlar (Abul Muin Nasafiyning "Tabsira al-adilla", Nuruddin Sobuniyning "al-Kifaya fi al-hidaya", Saffor Buxoriyning "Talxis al-adilla" asarlari);

f) muayyan aqidaviy asarga yozilgan sharhlar (Alouddin Asmandiyning "at-Tasdid sharh at-Tamhid" asari);

g) munozara janrida yozilgan asarlar. Nuruddin Sobuniy Buxoroda ash'ariya maktabi vakili Faxruddin Roziy bilan ham uchrashib, takvin (yaratish sifati), Allohning boqiyiligi, toqatdan tashqari ishga taklif qilish va Allohning kalomi ta'rifi kabi mavzularda munozaralar qilgan. Keyinchalik mazkur munozara haqida "al-Munozarot" (Munozaralar) nomli asar ham yozgan. Bu kitob 1956-yilda Hindistonning Haydarobod shahrida nashr etilgan⁸.

Birinchi bobning "*Manbalarda Mahmud Lomishiy hayoti va ilmiy faoliyatiga doir ma'lumotlarning aks etishi*" nomli ikkinchi bandida Mahmud Lomishiy

⁷ Umar Jo'yo Muhammad. Nusxai forsiyi "Aqoidi Nasafi" yo bayoni e'tiqodi ahli sunnat va jamoat dar muqoyasa va muqobala bo nusxai arabiyi "al-Aqid an-Nasafi". – Tehron: Bayyinot, 2021. – B. 6.

⁸ Doktor Balqosim ibn Hasan al-G'oliy. Abu Mansur al-Moturidiy: hayotuhu va arouhu al-aqdiya. – Tunis: Dor at-turkiy, 1989. – B. 21.

moturidiya ta'limoti va hanafiy fiqhining mashhur vakillaridan biri sifatida Qurashiyning (vaf.775/1334) "al-Javohir al-mudiya fi tabaqot al-hanafiya", Ibn Qutlubug'oning (vaf. 879/1474) "Toj at-tarojim", Hoji Xalifaning (vaf. 1067/1657) "Kashf az-zunun", Muhammad Hifzurrahmonning "al-Budur al-muziya fi tarojim al-hanafiya" kabi olimlarning tarjimai hollariga oid tabaqot kitoblarida keltirilgan ma'lumotlar tahlili amalga oshirilgan.

Lomishiyning tug'ilish va vafot sanasi haqida turli chalkash ma'lumotlarning taqdim etilishi tabaqot kitoblarida "Lomishiy" nisbasi bilan atalgan Husayn ibn Ali ibn Abulqosim Lomishiy va Abu Abdulloh Bolasog'uniy Lomishiy kabi boshqa olimlarning ham borligi bilan izohlanadi. Xususan, Husayn ibn Ali ibn Abulqosim Lomishiy va Mahmud Lomishiy ayni bir davrda va bir hududda yashab, faoliyat olib borganligi sabab ular haqidagi ma'lumotlar o'zaro qorishib ketgan.

Olim hayoti va ilmiy faoliyati haqida mavjud asarlarining qo'lyozma nusxalaridagi ma'lumotlarga asoslanib xulosa qilish mumkin. Chunonchi, olimning Abu Hasan Ali ibn Ahmad Abdula'lam tomonidan ko'chirilgan "Kitob fi usul al-fiqh" asarining London qo'lyozma nusxasida mazkur asar 534/1140-yilda yozilgani qayd etilgan⁹ hamda olimning bu davrda hayot ekanligiga ishora qilingan. Mazkur ma'lumotdan olimning yashagan davrini hijriy V asr oxiri hamda VI asr birinchi yarmi (milodiy XI – XII asr) bilan chegaralash mumkin.

Mahmud Lomishiy bevosita ustozlik qilgan shogirdi – "Imomzoda Buxoriy" nomi bilan tanilgan Muhammad ibn Abu Bakr Buxoriy Hanafiy bo'lib¹⁰, ushbu olimning 573/1177-yilda vafot etgani e'tiboridan yuqoridagi fikr to'g'riligi o'z tasdig'ini topadi. Olimning "Bayon kashf al-alfoz" risolasini o'rgangan tadqiqotchi Hasan Mustafo Chalabiy Lomishiy haqida yuqoridagilardan farqli ma'lumotlarni keltirgan. Uning fikricha, Lomishiyning nomi ikki asarda alohida tilga olingan. Bular "Tahqiq sharhi Axsikatiy" hamda "Tavzih sharhi Muqaddimati Abillays" asarlaridir. "Tahqiq" asari muallifi Abdulaziz ibn Ahmad Buxoriy (vaf. 730/1329) bo'lib, uning bu asari Hisomiddin Muhammad ibn Muhammad Umar Axsikatiy (vaf. 644/1246)ning fiqh ilmiga oid muxtasar asarining tadqiqi hisoblanadi. "Tavzih" esa Shayx Muslihiddin Mustafo ibn Zakariyo Oytug'mish Kirmoniy (vaf. 809/1406)ga tegishli bo'lib, "Sharh Muqaddimati Abillays" asarining sharhi hisoblanadi. Chalabiyning ta'kidlashicha, Abullays Nasr ibn Muhammad ibn Ibrohim Samarqandiy (vaf. 373/983) ushbu asarda Lomishiyning nomini tilga olgan. Agar bu ma'lumot to'g'ri bo'lsa, Lomishiy hijriy IV asr oxiri hamda V asr boshlarida yashagan, degan xulosa kelib chiqadi. Unga ko'ra, Lomishiy Abullays Samarqandiy bilan zamondosh bo'lgan, ikkisi bir-biridan ta'sirlangan, hatto ular o'rtasida ustoz-shogird munosabatlari bo'lgan, degan fikr kelib chiqadi¹¹. Chalabiy bergan ma'lumotlar boshqa manbalardagi ma'lumotlar bilan mos kelmaydi. Sababi Chalabiy bergan ma'lumotlar asarning bir nusxasi asosida taqdim etilgan bo'lib, yanglish bo'lish ehtimoli juda yuqori. Chunki asar qo'lyozmasi ustidagi ma'lumotlar muallif yoki shorih tomonidan kiritilgani ma'lum emas.

⁹ Mahmud Lomishiy. Usul al-fiqh. – London: Britaniya muzeyi. – Qo'lyozma. – № Or.13-Or.18.

¹⁰ Muhammad Usmon Do'g'on. Uqud al-aqoid fi funun al-favoid. – Ammon: Dor al-Fath, 2018. – B. 23.

¹¹ Şik I. Mahmud b. Zeyd el-Lâmişinin kelâm Anlayışı. – Anqara: Asil yayın dağıtım, 2009. – S. 43.

O'rganishlarimiz shuni ko'rsatdiki, mazkur ma'lumotlar shorih tomonidan asarga kiritilgan qo'shimchalar hisoblanadi. Shu bilan birga, Chalabiy "Kashf al-alfoz" asarini tadqiq qilish jarayonida Lomishiyning boshqa asarlaridan xabardor bo'lmagani ham ma'lum bo'ladi. Bugungi kunda mavjud Lomishiy asarlari tahqiqi, mazkur asarlarda zikr etilgan shaxslar nomlari sinchiklab o'rganilsa, uning hijriy IV asrda yashagani haqiqatdan yiroq ekani ma'lum bo'ladi. Lomishiy o'zining "at-Tamhid" asarida Abu Muin Nasafiyning "Tabsira al-adilla" asaridan iqtibos keltirgan. Agar Chalabiy bergan ma'lumotga tayanadigan bo'lsak, Lomishiy o'zidan ancha keyin yashagan Nasafiydan iqtibos keltirmasligi kerak edi. Biroq Lomishiy o'zining kalom ilmiga oid qarashlarida Nasafiyning fikrlariga tez-tez murojaat qilgan¹². Demak, bu borada Chalabiyning fikrlari bilan qo'lyozmalar asosida olingan ma'lumotlar o'zaro mos kelmaydi.

Tadqiqot natijasida Lomishiyning "al-Ijaz fil-i'tiroz 'ala al-adilla ash-shar'iyya", "Mashriq al-anvor fi Mushkil al-osor", "Muqaddima raf'il-yadayn fis-solat" va "Bug'ya" kabi asarlar yozgani aniqlandi. Hozirgi kunga qadar olimning "at-Tamhid li qavoid at-tavhid", "Kitob fi usul al-fiqh" hamda "Bayon kashf al-alfoz" asarlari yetib kelgan.

Dissertatsiyaning "**Mahmud Lomishiy asarlarida aqidaviy masalalarning yoritilishi**" deb nomlangan ikkinchi bobida "Kitob fi usul al-fiqh" asarida kalom ilmiga oid masalalar talqini, Mahmud Lomishiyning tamhid uslubidan foydalanishdagi yondashuvi va "at-Tamhid" asarining tarkibiy tavsifi yoritilgan.

Ikkinchi bobning "*Kitob fi usul al-fiqh*" asarida kalom ilmiga oid masalalar talqini" nomli bandida olim "Kitob fi usul al-fiqh" asarining beshta o'rnida kalom ilmiga oid tushunchalarni keltirib o'tgani izohlangan. Ular "Ilm", "Aql", "Kalom va uning Qur'onga dalolati", "Mutlaq amrning hukmi", "Da'vat yetib bormagan odam imonga xitob qilinganmi?" kabi mavzular hisoblanadi. Alloh taoloning ilmi qadimligi kalom ilmiga xos masala sifatida yoritib berilgan. "Aql" mavzusida uning Yaratuvchini tanishda hujjatligi ochib berilgan. Kalom Alloh taoloning azaliy sifati ekani, mu'tazilalarning bu boradagi qarashlari xato ekanligi dalillar bilan yoritib berilgan. Lomishiy shariat manbalarida kelgan buyruq maylidagi fe'llarning dalolati borasida Iroq va Samarqand olimlari o'rtasida ixtilof borligini keltirib, Samarqand olimlari fikrini quvvatlagan. "Usul al-fiqh" asarida bir insonga islom da'vati yetib borishidan oldin aqli bilan imon keltirishi zarurligi yoki yo'qligi borasidagi bahs ham yoritilgan. Muallif mazkur o'rinda ham Samarqand mutakallimlari, xususan, Imom Moturidiyning islom da'vati yetib bormagan kishi aqli bilan Yaratuvchini tanishi va imon keltirishi lozimligi borasidagi fikrini keltiradi va shu fikrni to'la qo'llab-quvvatlaydi.

Lomishiyning fiqh ilmiga oid atamalar izohiga bag'ishlangan "Bayon kashf al-alfoz" asarida kalom ilmiga oid "olam", "ilhom", "javhar", "jism", "araz", "qadim", "hodis" tushunchalariga ta'rif berilgan. Jumladan, muallif "javhar" so'zini "ma'lum bir makonni egallovchi, o'zi egallab turgan o'rinda boshqa

¹² Qarang: Mahmud Lomishiy. At-Tamhid li qavoid at-tavhid. / Ahmad Farid Mizyadiy tahqiqi. – Bayrut: Dor al-kutub al-ilmiya, 2007. – B. 154.

narsaning mavjud bo'lishini man qiluvchi narsa", deya ta'riflaydi¹³.

Mazkur bobning "*Mahmud Lomishiyning tamhid uslubidan foydalanishdagi yondashuvi*" nomli bandida muallifning mavzularni yoritishda "tamhid" nomi ostida yozilgan aqidaviy asarlarda bo'lgani kabi yengil va sodda jummalarni qo'llagani, dastavval muayyan mavzu borasida ahli sunna val jamoa qarashini bayon qilgani, so'ng adashgan toifalarning ushbu mavzu bo'yicha da'volari va dalillarini keltirib, mavzu oxirida ahli sunnaning dalillari asosida adashgan oqimlarga raddiyalar bergani ochib berilgan. Odatda kalom ilmiga oid asarlar qiyin va murakkab uslubda yoziladi. Ayrim hollarda esa mantiqiy qoidalarga katta o'rin ajratiladi. Bu uslub talabalar tomonidan aqidaviy mavzularni oson shaklda o'zlashtirilishiga to'sqinlik qiladi.

Tadqiqot jarayonida moturidiya ta'limotini o'zida aks ettiruvchi "at-Tamhid" nomi ostida yozilgan 3 ta asar aniqlandi. Mazkur asarlar Abul Muin Nasafiy, Abu Shakur Keshiy hamda Mahmud Lomishiyga tegishli bo'lib, ular xorijiya, mu'taziliya, qadariya, jabariya kabi oqimlarga raddiya berish maqsadida yozilgan. Ularni tasnif etishda naqliy va aqliy-mantiqiy dalillarga tayanilgan. Mazkur asarlarda ahli sunna val jamoa aqidasi batafsil tarzda, aniq, ravshan ifoda qilingan va qarshi taraf fikrlariga e'tiroz, bahs-munozaralarga keng o'rin berilgan. Lomishiyning "at-Tamhid" asari Nasafiy va Keshiyning ayni nomdagi asariga nisbatan hajmining kichikligi, tilining soddaligi hamda bayoni osonligi bilan ajralib turadi. Nasafiy, Keshiy hamda Lomishiyning "at-Tamhid" nomli asarlari Allohning sifatleri, Allohning makon va tarafdin xoli ekani, Alloh taoloni jannatda ko'rish, payg'ambarlik, qazo va qadar, inson fe'llarining yaratilishi, qabr azobi va Munkar-Nakir savol-javobi, shafolat, imon, karomat, gunohi kabira sodir etgan insonning hukmi kabi mavzular misolida qiyoslanib, ularning o'zaro o'xshash va farqli jihatlari ochib berilgan. Shuningdek, olimning "Kitob fi usul al-fiqh" asarining "Kalom va uning Qur'onga dalolati", "Mutlaq amrning hukmi", "Da'vat yetib bormagan odam imonga xitob qilinganmi?" nomli fasllari ham "tamhid" uslubi xususiyatlaridan foydalangan holda yozilgani yoritib berilgan.

"*At-Tamhid*" asarining tarkibiy tavsifi" nomli bandeda olimning kalom ilmiga oid qarashlari aks etgan "at-Tamhid" asarining tarkibiy tuzilishi, mavzularning mantiqiy izchillik tartibida joylashtirilishi va fasllarda aks etishi, qisqa va lo'nda shaklda yoritilishi bilan o'z davrida yozilgan kalom ilmiga oid kitoblardan afzallik jihatlari ochib berilgan.

"At-Tamhid"da aqidaviy masalalarning aniqlik hamda mantiqiy izchillik bilan tasniflanishi muallifning kalom ilmi borasidagi ilmiy salohiyatini va iqtidorini ko'rsatadi. Mahmud Lomishiy "at-Tamhid" asarida aqidaviy masalalarni 30 faslda izohlab bergan. Kitob narsalar haqiqatining isboti va bilish vositalari mavzusidan boshlangani, asar so'nggida "imon" mavzusining alohida bobda atroflicha o'rganilgani olimning Imom Moturidiy uslubiga tayanganini ko'rsatadi. Lomishiy o'sha davr talabidan kelib chiqib, ilohiyot masalalaridagi mavjud ixtiloflarga raddiya berish maqsadida "Ism va sifatleri isbotlash", "Yaratish yaratilmish

¹³ Mahmud Lomishiy. Kashf al-alfoz. – Iskandariya: al-Maktaba al-baladiya kutubxonasi. – Qo'lyozma. – № 1345. – B. 1^a-1^b.

(takvin mukavvan)dan boshqaligi”, “Bandalar fe’llarining yaratilgani”, “Gunohkor mo‘minlarni ogohlantirish”, “Imon” kabi mavzularga keng o‘rin ajratgan¹⁴. Allomaning aqliy dalil keltirishda muxoliflarga qarshi mantiq ilmining qarshi taraf fikrlarining noto‘g‘riligini isbotlashga qaratilgan – “ilzomiy” (“mulzam qiluvchi”) va o‘z fikrining to‘g‘riligini dalillashga qaratilgan – “tahqiqiy” (“ro‘yobga chiqaruvchi”) qonuniyatlaridan samarali istifoda etgani “at-Tamhid” asarining ilmiy qiymati va ahamiyatini yanada oshirgan.

Olim “Narsalar haqiqatining mavjudligi” mavzusida sofistika tarafdorlarining fikrlari noto‘g‘ri ekanini ilzomiy dalil asosida isbotlab bergan. Mahmud Lomishiyning bu borada qo‘llagan uslubini olimning “at-Tamhid” asaridan keltirilgan quyidagi iqtibosda yaqqol ko‘rish mumkin: “Sufistoiylarning bir guruhi (inodiya toifasi): “Narsalarning haqiqati yo‘q”, – deb hisoblaydi.

Ularga aytamizki: “Bu mazhabingizda haqiqat bormi? Narsalarning haqiqatini inkor etishingiz haqiqatmi?”

Agar ular bu savolga “yo‘q” deb javob bersa, o‘z fikrini inkor qilgan, da’vosi noto‘g‘ri ekaniga iqrор bo‘lgan bo‘ladi. Agar “ha” deb javob bersa, o‘z fikrining haqiqat ekaniga va narsalar haqiqatini inkor qilishning haqiqat ekaniga iqrор bo‘lgan bo‘ladi, ular bu ishlari bilan ba’zi narsalarning haqiqatini isbotlagan bo‘ladi. Ma’lum bo‘ldiki, haqiqatni inkor qiluvchi aslida uni isbotlovchidir, aslida u (haqiqat)ni inkor qilish boshqa bir haqiqatni isbotlashdir. Demak, narsalarning haqiqati bo‘lishi zarur.

Sufistoiylardan yana bir toifa (loadriya): “Narsalarning haqiqati bormi, yo‘qmi bilmaymiz”, - deyishadi. Ular “mutashakkikun (shak qiluvchilar)” deyiladi.

Ularga: “Bilmaymiz” degan so‘zgingizda haqiqat bormi?” deymiz.

Agar “yo‘q” deyishsa, ular bilan munozaraga o‘rin qolmaydi. Agar “ha” deyishsa, ba’zi narsalarning haqiqatini isbotlagan bo‘ladilar.

Ular (sufistoiylar)dan yana bir toifa (indiya): “Narsalarning haqiqati e’tiqod qiluvchining e’tiqodiga tobedir, har bir narsaning haqiqati unga ishonuvchi qanday e’tiqod qilishiga bog‘liqdir”, deydi.

Ularga: “Sizning shu e’tiqodingiz haqiqatmi yoki yo‘qmi?”, deymiz.

Agar “ha” deb javob berishsa mazhabini inkor qilgan bo‘ladilar. “Yo‘q” deb javob berishsa muhol (imkonsiz ish)ni da’vo qilgan bo‘ladilar. Chunki narsaning haqiqatini haqiqati yo‘q ish bilan isbotlash imkonsizdir.

Yana ularga: “Biz narsalarning haqiqati e’tiqod qiluvchining e’tiqodiga bog‘liq emas, deb e’tiqod qilamiz, biz e’tiqod qilayotgan narsa sobitmi yoki yo‘qmi?” deymiz.

Ular qay yo‘sinda javob berishmasin, o‘z fikrlarini inkor qilgan bo‘ladilar”¹⁵.

Mahmud Lomishiy ularning bu gaplari qaysarlik sababli aytilganini ta’kidlaydi, chunki ularning halok qiladigan zaxardan, keskir qilichlardan ehtiyot bo‘lishi, zaxarli ilonlardan, chayonlardan o‘zlarini chetga olishi, og‘riqli azoblar, aziyat beradigan kasalliklar paytida ingrashlari narsalarning haqiqatini bilishlariga, narsalarning haqiqati esa ularning e’tiqodiga tobe emasligiga dalil bo‘lishini ochib

¹⁴ Lomishiy. At-Tamhid. / Usmon Orkach tahqiqi. – B. 185-209.

¹⁵ O‘sha manba. – B. 49-53.

beradi. Lekin ular takabburlik va o'jarliklari sababli o'zlarining yanglish fikrlariga yopishib olganliklarini yoritib beradi.

Olim yana bir o'rinda ilhom ilm hosil qilish vositalaridan biridir, deb hisoblovchi toifaning fikri noto'g'ri ekanini quyidagi bitta savol yordamida ochib bergan: "Ba'zilar: "Ilhom ilm vositalaridan biridir", deydi. Bu noto'g'ri, chunki ularga "Menga ilhom qilindiki, ilhom ilm olish yo'llaridan emas ekan". U aslida ham ilm olish yo'limi yoki unday emasmi?" deyilsa, qanday javob berishidan qat'iy nazar o'z fikrlarini inkor qilgan bo'ladilar"¹⁶. Botil tariqatlar singari ayrim adashgan toifalar ilhomning mohiyatini izohlashda haddan oshishgan. Olim mazkur o'rinda ham, islom shariatiga ko'ra, ilhom ilm hosil qilish vositalaridan emasligini isbotlashda mantiq ilmining "ilzomiy dalil" turidan foydalanib isbotlab bergan. Mahmud Lomishiy "at-Tamhid" asarining 2 ta faslida ilzomiy, 23 ta faslida esa tahqiqiy dalil turidan foydalangan.

Asarda islom aqidasi bilan birga nasroniylilik, yahudiylik, majusiylilik, brahmanlik kabi dinlar va ularning e'tiqodiy qarashlariga ham to'xtalib o'tilgan. Bu holat talabalar uchun islom dini aqidalari bilan tanishish bilan birga boshqa dinlarning asosiy e'tiqodiy qarashlaridan xabardor bo'lish imkonini bergan.

Dissertatsiyaning "**at-Tamhid**" asarining aqidaviy masalalar yechimidagi **ahamiyati**" deb nomlangan uchinchi bobida "at-Tamhid"dagi aqidaviy masalalarni asoslashda aqliy va naqliy dalillarning o'rni, manbada "Imon" mavzusi bayonining o'ziga xos jihatlari va asarning zamonaviy aqidaviy ixtiloflarning oldini olishdagi roli kabi masalalar yoritilgan.

Mazkur bobning "*at-Tamhid*"dagi aqidaviy masalalarni asoslashda aqliy va naqliy dalillarning o'rni" nomli birinchi bandida Mahmud Lomishiyning "at-Tamhid" asaridagi masalalar Qur'on oyatlari, Payg'ambar (s.a.v.) hadislari, sahoba, tobein va tabaa tobein so'zlari, Abu Hanifa, Imom Moturidiy, Abul Muin Nasafiy kabi mashhur ulamolardan e'tiqodiy mavzularda naql qilingan rivoyatlar asosida yoritilgani ochib berilgan. Lomishiy "at-Tamhid" asaridagi aqidaviy masalalarni asoslashda Qur'oni karimning 37 ta surasidan keltirilgan 82 ta oyat, 23 ta hadis va sahobalar rivoyatlaridan foydalangan. Olim asarida Qur'on oyatlari va hadislarni birlamchi dalillar sifatida keltirganidan keyin aqidaviy masalalar borasidagi sahobalar, tobein va tabaa tobeinlarning so'zlarini ham qo'shimcha hujjat sifatida qo'llagan.

Alloma "at-Tamhid" asarini yozishda Abu Hanifaning "al-Fiqh al-akbar", "al-Vasiyat", Imom Moturidiyning "Kitob at-tavhid" va "Ta'vilot ahl as-sunna", Abul Muin Nasafiyning "Tabsira al-adilla" kabi asarlaridan istifoda etgan. Mahmud Lomishiyning "at-Tamhid"da aqidaviy mavzularga oid Qur'on oyatlarini tafsir qilish va hadislarning ma'nolarini sharhlashdagi uslubi uning tafsir va hadis ilmida yetuk alloma bo'lganini ko'rsatadi.

Muallif ash'ariya ta'limotining e'tiqodiy qarashlariga munosabat bildirishda Abulhasan Ash'ariyning "Maqolot al-islomiyin", "Mujarradu maqolat ash-Shayx al-Ash'ariy li Ibni Favrak" asarlaridan unumli foydalangan. Mu'taziliylarning e'tiqodiy qarashlarini bayon qilishda X asrda mazkur firqa boshlig'i bo'lgan Qozi

¹⁶ Lomishiy. At-Tamhid. / Usmon Orkach tahqiqi. – B. 57.

Abduljabbor (vaf. 415/1025)ning “Kitob al-mug‘niy” hamda “Sharhu usul al-xamsa (mo‘taziliylarning besh asosi sharhi)” asarlariga tayangan. Shuningdek, asarning iroda va Allohni qiyomatda ko‘rish masalalariga bag‘ishlangan ikki o‘rnida Ka‘biyning “Kitob al-maqolot” asaridan foydalangan.

Moturidiya ta‘limotiga ko‘ra, insonda ilm hosil qilish vositalari – sog‘lom his a‘zolari, rost xabar va aql ekani ko‘rsatib berilgan. Inson muayyan ilmlarni egallashida beshta sog‘lom his a‘zolari vosita bo‘lishi ta‘kidlangan¹⁷.

Rost xabarning ikki turi – mo‘jiza bilan qo‘llab-quvvatlangan Payg‘ambar xabari va mutavotir xabar ilm hosil qilish vositasi ekani aqliy va mantiqiy dalillar bilan ochib berilgan¹⁸.

Kalom ilmidagi eng muhim mavzulardan biri inson o‘z Yaratuvchisini tanishi qanday yo‘l bilan hosil bo‘lishidir. Bu borada islom diniga mansub firqalar asosan uch xil qarashga ega. Birinchisi – mu‘taziliylar qarashi bo‘lib, ularning e‘tiqodiga ko‘ra, aql o‘z egasiga Yaratuvchisini tanishni va Unga imon keltirishni lozim qiladi. Ash‘ariya ta‘limoti asoschisi Abulhasan Ash‘ariy fikriga ko‘ra, Yaratuvchini tanish shar‘iy dalilni eshitish orqali vojib bo‘lib, bu borada faqat aqlga tayanish to‘g‘ri hisoblanmaydi. Moturidiya ta‘limotiga ko‘ra, aql Alloh taoloni tanish vositasi sanaladi. Moturidiya ta‘limotida aql Yaratuvchini tanish vositasi ekani naqliy va aqliy dalillar orqali isbotlangan. Insonlarga aql berilgani bois qilgan xatti-harakatlari va gapirgan so‘zlariga mas‘ul bo‘lishi belgilangan. Dissertatsiyada aqidaviy masalalarda faqatgina qat‘iy dalillar hujjat sifatida qabul qilinishi yoritib berilgan. Mahmud Lomishiy hukmi ochiq-oydin ma‘noli oyatlar, mutavotir hadislar va ummatning ijmosi qat‘iy dalil bo‘lishini ta‘kidlagan.

Uchinchi bobning “*Manbada “Imon” mavzusi bayonining o‘ziga xos jihatlari*” nomli bandida musulmonlar o‘rtasida imon masalasiga oid tortishuv va bahslar islom dinining ilk davriga borib taqalishi qayd etilgan. O‘tmishda ayrim toifa va oqimlar islomning asl mohiyatini yaxshi anglamasligi oqibatida “imom” va “takfir” mavzulari yuzasidan kelib chiqqan tortishuvlar hozirgi kunga qadar davom etib kelayotgani ko‘rsatib berilgan. Bu mavzuda ba‘zi firqalar haddan oshib, arzimagan sabab tufayli musulmonlarni kofirga chiqarib, ularning qoni va molini halol sanashgan bo‘lsa, ayrimlari butunlay e‘tiborsizlik qilib, har qanday botil qarashga e‘tiqod qiluvchilarni uzrli hisoblaganlar.

Mahmud Lomishiy imonning rukn va shartlari borasida firqa hamda mazhablarning qarashlarini dalillari bilan keltirib, ularga moturidiya ta‘limoti asosida raddiyalar bergan. Muallif moturidiya ta‘limotida amal imonning juz‘i emasligini aqliy va naqliy dalillar yordamida yoritgan. U ahli sunna val jamoa e‘tiqodi bo‘yicha imon keltirish vojib bo‘lgan aqidaviy masalalar “nass”, ya‘ni ma‘nosi ochiq-oydin oyat, mutavotir hadis va ummatning ijmosi orqali sobit bo‘lishini ta‘kidlagan.

Mahmud Lomishiy adashgan firqa vakillarini kofirga chiqarish borasida ulamolarning turli qarashlarini dalillar asosida ochib bergan. Muallif “takfir”

¹⁷ Lomishiy. At-Tamhid. / Usmon Orkach tahqiqi. – B. 52-58.

¹⁸ O‘sha manba. – B. 56.

mavzusi aqida ilmida nozik masala ekaniga urg‘u berib, umumiy ma’noda qibla ahliga nisbatan mo‘min-musumon nomini qo‘llash to‘g‘ri ekanini asoslab bergan.

Muallif o‘z asarida imonda istisno qilish, ya’ni “Men, in shaa Alloh, mo‘minman” deyish joiz emasligiga hamda muqallidning imoni ahli sunna nazdida e’tiborli ekaniga alohida e’tibor qaratgan.

“*Asarning zamonaviy aqidaviy ixtiloflar oldini olishdagi roli*” nomli bandda Lomishiyning Allohning sifatleri, Uning makon va tarafdin behojatligi hamda mutashobeh sifatlar borasida ahli sunnaning yondashuvi haqidagi qarashlari yoritilgan.

Lomishiyning sifatlar taqsimotida xabariy sifatlar¹⁹ borasida ham ma’lumotlar keltirib o‘tilgan. Uning ta’kidlashicha, bu borada mazhab ulamolari orasida ikki xil qarash mavjud bo‘lib, ularning birinchisi nozil bo‘lganiga imon keltirish, ta’vili bilan mashg‘ul bo‘lmashlik, ikkinchisi esa, Allohning hujjatlarida qarama-qarshilik yuzaga kelmasligi uchun muhkam oyat va qat’iy aqliy dalilga muvofiq ma’noga ta’vil qilish hisoblanadi. Olim bu o‘rinda birinchi fikr quvvatli ekanini ta’kidlaydi va o‘zi ham shu fikrni yoqlashiga ishora qiladi²⁰.

Lomishiyning Allohning makon va tarafdin holi ekani borasidagi qarashlari ham muhim. Lomishiyning qayd etishicha, Alloh taologa makon nisbat berishdan yo makonning qadimligi, yo Allohning hodisligi haqidagi gap kelib chiqadi. Chunki Alloh taolo azaldan makonda deyilsa, bu fikr “makon – azaliy qadim” degan noto‘g‘ri xulosaga olib keladi. Alloh taolo makon yo‘qligida ham bor edi, so‘ng makonni yaratdi, undan joy oldi va holatini o‘zgartirdi, deyilsa Alloh taoloda avval bo‘lmagan biror makonni egallash degan sifat paydo bo‘lgan bo‘ladi. Hodisni qabul qilish yaratilganlik belgilaridan bo‘lib, buni Qadim Zotga nisbatan qo‘llab bo‘lmaydi.

Mahmud Lomishiyning “at-Tamhid” asarida yoritilgan mavzular bugungi kunda adashgan oqimlar tomonidan ilgari surilayotgan namozni qasddan tark etgan kishining hukmi, marhumlarga tilovat savobini bag‘ishlash, tasavvufiy g‘oyalar va avliyolar karomatlari, payg‘ambarlar shafosatining mohiyati, “imonda istisno qilish”, har bir yaxshi va yomon odam ortida namoz o‘qishning joizligi kabi masalalar mohiyatini hanafiy-moturidiy aqidasi asosida yoritib berish va bu boradagi noto‘g‘ri qarashlarga raddiya berishda muhim ahamiyat kasb etadi.

Dissertatsiyada bugungi kundagi adashgan oqimlar o‘tmishda faoliyat yuritgan firqalarning iddao va qarashlarini ilgari surayotgani ta’kidlangan. Yoshlarni adashgan oqimlarning g‘oyaviy xurujlaridan saqlash uchun Abu Hanifa, Imom Moturidiy, Mahmud Lomishiy kabi ulamolarning asarlaridan foydalangan holda ularga raddiyalar berish samarali bo‘lishi ochib berilgan. ISHID, “Hizb at-tahrir” va “Soxta salafiylar” kabi zamonaviy oqimlarning moturidiya ta’limotiga nisbatan bildirayotgan asossiz tanqidlariga qarshi kurashda va ularga ilmiy asosda raddiyalar berishda Mahmud Lomishiyning qo‘llagan uslubi va dalillaridan unumli foydalanish o‘rinli ekani yoritilgan.

¹⁹ Mazkur sifatlar “mutashobeh sifatlar” deb ham ataladi. Qur’on va sunnatda kelgan “yad”, “vajh”, “qadam” kabi kalimalar xabariy sifatga misol bo‘ladi.

²⁰ Lomishiy. At-Tamhid. / Usmon Orkach tahqiqi. – B. 84-86.

XULOSA

Mahmud Lomishiyning kalom ilmiga oid merosi va uning bugungi kundagi ahamiyatining ilmiy-amaliy tadqiqi va tadqiqotning maqsad hamda vazifalaridan kelib chiqib, quyidagi xulosalarga kelindi:

1. XI-XII asrlarda Movarounnahrda diniy-siyosiy jarayonlarning o'zgarishi oqibatida Nasaf vohasidan yetishib chiqqan Abul Yusr Muhammad Pazdaviy, Faxrulislom Ali Pazdaviy va Abul Muin Nasafiy, Najmiddin Abu Hafsi Nasafiy kabi mashhur mutakallim olimlarning g'arbiy qoraxoniylar davlatining poytaxti Samarqandga ko'chib o'tishi hanafiy mazhabi va moturidiya ta'limoti rivojlanishini sezilarli darajada ijobiy tarafga o'zgartirdi. Qoraxoniylar hukmdorlarining musulmonlarni to'g'ri e'tiqodda jamlash hamda ulamolarni moturidiya ta'limoti asoslarini o'zida qamragan kitob va risolalar yozishga targ'ib etishi natijasida aqida ilmiga oid 30 ga yaqin asarlar yozilgan. Mazkur kitoblar o'zidan keyingi asarlar uchun manba vazifasini o'tagan hamda bugungi kungacha foydalanib kelinayotgani ularning ahamiyatli ekanini ko'rsatadi.

2. Moturidiya ta'limoti rivojiga salmoqli hissa qo'shgan mutakallim – Abusano Mahmud ibn Zayd al-Lomishiy al-Hanafiy al-Moturidiy XI asrning oxiri – XII asrning birinchi yarmida Samarqandda yashab, faoliyat yuritgan. Manbalarda Abul Muin Nasafiy olimning ustoz sifatida alohida qayd etilgan. Mahmud Lomishiyning 7 ta asari mavjud. Ulardan “al-Ijaz fil-i'tiroz ‘ala al-adilla ash-shar’iyya”, “Mashriq al-anvor fi Mushkil al-osor”, “Muqaddima raf‘il-yadayn fis-solat” va “Bug‘ya” nomli asarlari bugungi kungacha yetib kelmagan. Olimning usul al-fiqhga oid “Kitob fi usul al-fiqh”, kalom ilmiga oid “at-Tamhid” hamda lug‘at ilmiga oid “Bayon kashf al-alfoz” asarlari saqlanib qolgan.

3. Mahmud Lomishiy “Kitob fi usul al-fiqh” asarining beshta o‘rnida kalom ilmiga oid mavzularni yoritib bergan. Ular “Ilm”, “Aql”, “Kalom va uning Qur’onga dalolati”, “Mutlaq amrning hukmi”, “Da’vat yetib bormagan odam imonga xitob qilinganmi?” kabi mavzular hisoblanadi. Alloh taoloning ilmi qadimligi kalom ilmiga xos masala sifatida yoritib berilgan. “Aql” mavzusida uning Yaratuvchini tanishda hujjatligi ochib berilgan. Kalom Alloh taoloning azaliy sifati ekani, mu’tazilalarning bu boradagi qarashlari va ularning xatoligi dalillangan. Lomishiy shariat manbalarida kelgan buyruq maylidagi fe’llarning dalolati borasida Iroq va Samarqand olimlari o‘rtasida ixtilof borligini keltirib, Samarqand olimlari fikrini quvvatlagan. “Usul al-fiqh” asarida bir insonga islom da’vati yetib borishidan oldin aqli bilan imon keltirishi zarurligi borasida ham Samarqand mutakallimlari, xususan, Imom Moturidiyning islom da’vati yetib bormagan kishi aqli bilan Yaratuvchini tanishi va imon keltirishi lozimligi borasidagi fikrini keltiradi va shu fikrni to‘la qo‘llab-quvvatlaydi. Lomishiyning fiqh ilmiga oid atamalar izohiga bag‘ishlangan “Bayon kashf al-alfoz” asarida kalom ilmiga oid yettita – “olam”, “ilhom”, “javhar”, “jism”, “araz”, “qadim”, “hodis” tushunchalariga ta’rif berilgan. Mazkur ta’riflar olimning “at-Tamhid” asarida yuqoridagi tushunchalarga berilgan izohlar bilan mohiyatan bir xil.

4. “Tamhid” nomi bilan moturidiya ta’limotini o‘zida aks ettirgan 3 ta asar Abul Muin Nasafiy, Abu Shakur Keshiy hamda Mahmud Lomishiyga tegishli

bo‘lib, ular xorijiya, mu‘taziliya, qadariya, jabariya kabi oqimlarga raddiya berish maqsadida yozilgan, ularni tasnif etishda naqliy va aqliy-mantiqiy dalillarga tayanilgan. Mazkur asarlarda ahli sunna val jamoa aqidasi batafsil tarzda, aniq, ravshan ifoda qilingan va qarshi taraf fikrlariga e‘tiroz, bahs-munozaralarga keng o‘rin berilgan. Lomishiyning “at-Tamhid” asari Nasafiy va Keshiyning ayni nomdagi asariga nisbatan hajmining kichikligi, tilining soddaligi hamda bayoni ravonligi bilan ajralib turadi.

5. “At-Tamhid”da aqidaviy masalalar mantiqiy izchillik asosida 30 faslda tasniflangan. Asar “Narsalar haqiqatining isboti” masalasidan boshlanib, “Imomat” mavzusi bilan yakunlangan. Lomishiy “Ism va sifatlarni isbotlash”, “Takvinning mukavvandan boshqaligi”, “Bandalar fe‘llarining yaratilgani”, “Gunohkor mo‘minlarni ogohlantirish”, “Imon” kabi mavzularga keng o‘rin ajratgan. Olimning aqliy dalil keltirishda muxoliflarga qarshi mantiq ilmi qonuniyatlaridan samarali istifoda etgani “at-Tamhid” asarining ilmiy qiymati va ahamiyatini yanada oshirgan.

6. “At-Tamhid”da aqidaviy masalalar dalillarining talqini o‘ziga xos tarzda ifodalangan. Aqliy va naqliy dalillar uyg‘un shaklda talqin qilingan. Aql Yaratuvchini tanish vositasi ekaniga alohida urg‘u berilgan. Insonda biror narsa haqida ilm hosil qiluvchi vositalar sog‘lom his a‘zolari, rost xabar va aql ekani isbotlangan. Imon shartlari qat‘iy dalillar – ma‘nosi ochiq-oydin oyatlar, mutavotir hadis va ijmo bilan sobit bo‘lishi ta‘kidlangan. Aqidaviy masalalarda qat‘iy dalillar hujjat sifatida olinishi ta‘kidlangan. Ba‘zi aqidaviy masalalarni dalillashda Qur‘on oyatlari bilan birga sahih hadislardan keng foydalanilgan. Mashhur sahoba, tobein va tabaa tobeinlar tabaqasiga mansub ulamolarning qarashlaridan istifoda qilingan. Aqidaviy mavzular Imom Abu Hanifa, Imom Moturidiy, Abu Muin Nasafiy va boshqa ulamolarning asarlaridan iqtiboslar keltirgan holda yoritilgan.

7. “Imon” va “takfir” tushunchalari borasida firqa va oqimlarning qarashlariga raddiya berishda Mahmud Lomishiy moturidiya ta‘limotining ilk manbalariga tayangan. Moturidiya ta‘limotiga ko‘ra, imon amaldan boshqa ekani “at-Tamhid” asarida aniq va lo‘nda shaklda isbotlab berilgan. Adashgan firqa vakillari bahs-munozara mavzusi bo‘lgan “imon” va “amalning imon tarkibiga kirmasligi” masalalarini atroflicha yoritgan. Muallif o‘z asarida imonda istisno qilish joiz emasligiga hamda muqallidning imoni ahli sunna nazdida e‘tiborli ekaniga alohida urg‘u bergan.

8. Lomishiy Allohning nafsiy, zotiy, fe‘liy hamda xabariy sifatlari borasida to‘xtalib o‘tgan. U o‘z asarida Allohning kalomi, iroda sifati, makondan behojatligi masalalariga keng o‘rin ajratgan. Zamonaviy tadqiqotchi olimlarning e‘tiroflari va fikrlari asosida alloma moturidiya ta‘limoti rivojiga salmoqli hissa qo‘shgan, deb aytish mumkin. “at-Tamhid” asaridagi mu‘taziliya, qadariya, jabariya, xorijiya kabi firqalarga qarshi Allohning makon va tarafdin behojatligi, imonning mohiyati, gunohi kabira sodir etgan insonning hukmi kabi masalalarda bildirilgan fikrlardan hozirgi kundagi ISHID, “Hizb at-tahrir” va “Soxta salafiyalar” kabi adashgan firqa va oqimlarning g‘oyalariga raddiya sifatida foydalanish mumkin.

Olingan natija va xulosalardan kelib chiqib, quyidagi taklif va tavsiyalar ilgari surildi:

1. Respublikamizda amalga oshirilayotgan “Jaholatga qarshi ma’rifat” tadbirlarida foydalanish uchun “sof islom aqidasi”, “imon”, “takfir”, “xalifalik” kabi tushunchalarning asl mohiyatini ochib beruvchi, zamonaviy aqidaviy ixtiloflar yechimiga bag‘ishlangan “Aqidada adashmang!” nomli turkum risolalar tayyorlash.

2. Imom Moturidiy xalqaro ilmiy-tadqiqot markazida rejalashtirilgan moturidiya ta’limotiga oid manbalar elektron bazasiga Mahmud Lomishiy “at-Tamhid” asarining xorijiy kutubxonalarda saqlanayotgan qo‘lyozmalari elektron nusxalarini kiritish.

3. Dissertatsiyadan olingan ilmiy yangiliklar asosida diniy-ma’rifiy soha xodimlari uchun “Mahmud Lomishiyning “at-Tamhid” asari – kalom ilmiga oid muhim manba” nomli monografiya nashr etish.

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UZBEKISTAN**

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

GULOMOV ABDULLO NURILLO OGLI

**MAHMOUD LAMISHI'S SCIENTIFIC HERITAGE ON ISLAMIC
PHILOSOPHY AND ITS PRESENT SIGNIFICANCE**

24.00.03 – Islamic law, Islamic philosophy. Theology

ABSTRACT

of Dissertation of the Doctor of Philosophy (PhD) on Islamic studies Sciences

TASHKENT – 2023

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The dissertation is available at the information Resource Center of the International Islamic Academy of Uzbekistan. (Registration number №137). (Address: 11, Abdulla Kadiri street, Tashkent 100011. Telephone: (99871) 244-00-56; fax: (99871) 244-00-65; e-mail: info@iiau.uz)

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INTRODUCTION (Abstract of doctoral dissertation (PhD))

Relevance and necessity of the dissertation topic. In the process of globalization, in order to protect the young generation from various ideological attacks of misguided currents and to prevent disagreements on religious topics, it is of great importance to convey to the general public the sources related to the Moturidiyya doctrinal school (المدرسة الماتريديية). In particular, the scientific heritage of the scholars of Movarounnahr, which is considered the homeland of Moturidiyya. Mahmoud Lamishi is one of the scholars who worked in Samarkand at the end of the 11th century and the first half of the 12th century and made a special contribution to the development of the Moturidiyya doctrinal school. In his works, the essence of the fundamentals of the Hanafi-Moturidi belief and information about their evidence are reflected.

Researches related to the study of the history, stages of development, philosophical views, theory of knowledge and the place it has in the life of Muslims are being carried out in the research centers of Islamic studies in the world. In these studies, research is being carried out that reflects Mahmoud ibn Zayd Lamishi's life, works, methodology of Islamic law and views on the science of kalom. In this research, by studying Mahmoud Lamishi's work entitled "at-Tamhid li qawoid at-tawhid" (التمهيد لقواعد التوحيد - "Manual on the Rules of Tawhid"), not only in Movarounnahr and Khurasan regions, but also in the madrasas of the Seljuk and Ottoman states, the science of aqeed was taught as a textbook and it was an opportunity to research a source that played an important role in the development of moturidiyya doctrine and to reveal its importance today.

As a result of the reforms implemented in the religious sphere in modernizing Uzbekistan, ample opportunities have been created to study the sources of the teaching of moturidiyya and to show the place of this teaching in religious and social life. As a result of this, the Imam Moturidi International Scientific Research Center was established, and scientists published Imam Moturidi's Ta'wilot al-Qur'an commentary, Abu Shakur Keshi's work "at-Tamhid fi bayan at-tawhid", the book "Masterpieces of Faith", the life of Hanafi-Moturidi scholars and a series of pamphlets dedicated to his scientific activities were published. This study also serves as a continuation of the above research by showing the work "at-Tamhid" of Mahmoud bin Zayd Lamishi, who is considered one of the representatives of Moturidiyya doctrine, and its importance in solving modern ideological issues.

Decrees of the President of the Republic of Uzbekistan No. PF-5416 of April 16, 2018 "On measures to fundamentally improve the activities of the religious and educational sphere", No. PF-60 of January 28, 2022 "On the development strategy of New Uzbekistan for 2022-2026" , PQ-2995 dated May 24, 2017 "On measures to further improve the system of preservation, research and promotion of ancient written sources", PQ-4802 dated August 11, 2020 "Measure to establish the International Research Center of Imam Moturidi - activities" and PQ-126 of February 10, 2022, "On additional measures to improve the system of preservation

and research of ancient written sources", this dissertation work serves to a certain extent.

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

The level of study of the problem. Eastern and Western researchers are paying great attention to the scientific research of sources related to the doctrine of moturidyia, which includes religious-ideological issues. Sources and literature related to the scientific activity of Mahmoud Lamishi and the work "at-Tamhid" can be divided into the following 4 groups according to the research direction:

the first group includes the work and studies that give brief information about the personality of Mahmoud Lamishi and his work "at-Tamhid". In particular, the works and scientific works of Muhyiddin Ibn Muhammad Abdulkadir Hanafi, Abulfido Zainuddin Qasim ibn Qutlubuga Suduni, Haji Khalifa, Muhammad Hifzurrahman, Carl Brokelman, Son'mas Kutlu, Yusuf Shavqi Yavuz, and Ubaydulla Uvatov can be noted. In their scientific research, they gave general information about the fact that Mahmoud Lamishi lived and worked in the first half of the 6th/12th century and wrote the work "at-Tamhid" on the teachings of Moturidiyya;

the second group included research on the creation of a critical text of "at-Tamhid" on the basis of manuscript copies. In particular, scholars such as Abdulmajid Turki, Ahmad Farid Mizyadi, and Osman Orkach published a critical text of the work in different years¹;

the third group includes the studies in which Mahmoud Lamishi's doctrinal and methodological views in the work "at-Tamhid" and "Usul al-Fiqh" are generally analyzed. For example, Mahmoud Said Uzundag and Shavish Murad researched the views of scholars on certain doctrinal topics and the methodology of Islamic law in their articles and researches²;

the fourth group includes the scientific work of Turkish researcher Ismail Shik, who directly involved Mahmoud Lamishi's work "at-Tamhid" in his dissertation in terms of source studies. In 2009, Ismail Shik wrote his doctoral thesis on the subject of "Mahmoud ibn Zayd Lamishi's views on Islamic philosophy" under the supervision of Dr. Ahmed Oqbulut at the Institute of Social

¹ Mahmoud bin Zayd Lamishi. At-Tamhid li Qawaid at-Tawheed. Research by Abdulmajid Turki. – Beirut: Dor al-gharb al-Islami, 1995. – 262 p.; Mahmoud bin Zayd Lamishi. At-Tamhid li Qawaid at-Tawheed. Research by Ahmed Farid Miziyadi. – Beirut: Dor al-kutub al-ilmiyya, 2007. – 160 p; Mahmoud bin Zayd Lamishi. At-Tamhid li Qawaid at-Tawheed. Research by Osman Orkach. – Istanbul, Erenler Vakfi, 2021. – 248 p.

² Şik I. Semerkandlı Hanefi-Mâturidî Âlim Mahmoud b. Zeyd el-Lâmişî ve İlmi Konumu// Çukurova üniversitesi ilahiyat fakültesi dergisi. 1/2010. – S. 105-125; Şik I. Mahmoud b Zayd al-Lamishi and The Problem of Universe's Creation// 2nd International Scientific Researches Congress on Humanities and Social Sciences. – Istanbul, 2017. – S. 129; Uzundağ M. Semerkandlı Hanefi-Mâturidî Âlim Mahmoud b. Zeydel-Lâmişî ve Bazı Hadis Meselelerine Yaklaşımı. // Şırnak Üniversitesi İlahiyat Fakültesi Dergisi. 16/2017. – S. 55-75; Shawish M. El-lâmişî'nin "Kitâb fi Usûli'l-Fıkh" Kitabında Yontem. // Siirt Üniversitesi İlahiyat Fakültesi Dergisi. 1/2020. – S. 205-221.

Sciences at Ankara University in Turkey. This dissertation consists of five manuscript copies of Tamhid kept in "Sulaymaniya", "Boyazid" and National libraries in Turkey, as well as an annotated translation prepared on the basis of the critical text of the work made by Abdulmajid Turki in 1995. The main goal of the dissertation is to prepare an annotated translation of the work and its research part occupies a relatively small volume. In addition, a separate chapter of the dissertation is devoted to the entry of the Hanafi school into Movarounnahr and the views of Lamishi on usul al-fiqh.

In the above studies, Mahmoud Lamishi's legacy of the science of kalom. The importance of the work "at-Tamhid" nowadays, has not been studied as a special research object by local and foreign researchers.

The connection of the study with the research plans of the higher educational institution where the dissertation was completed. Dissertation research was carried out at the International Islamic Academy of Uzbekistan within the framework of the scientific project A-1-051 - "Formation of healthy faith in the young generation based on a systematic analysis of the problems of Islamic studies from primary sources and the religious and educational heritage of our ancestors".

The purpose of the study is to reveal the legacy of Mahmoud Lamishi's knowledge of Islamic philosophy and its importance today.

Tasks of the research:

Studying the development of the science of the kalom in Movarounnahr in the XI-XII centuries and classifying the works written on the basis of the teaching of moturidiyya in this period;

Restoring information about the life and scientific activity of Mahmoud Lamishi and identifying the works written by the scientist;

To reveal the similarities and differences of dogmatic works written under the name "Tamhid";

To determine the scholar's method of covering doctrinal topics in the work "Usul al-fiqh";

Implementation of structural description of the work "at-Tamhid";

To reveal the interpretation of the evidence of doctrinal issues in the book "at-Tamhid";

To clarify Lamishiy's views on the concept of "faith";

development of suggestions and recommendations regarding the role of the theological issues in the work in preventing modern ideological conflicts.

The object of the research is Mahmoud Lamishi's legacy of the science of islamic philosophy.

The subject of the research is to reveal the views on the doctrine of moturidiyya in the works of Mahmoud Lamishi, their evidence and their significance today.

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

The scientific novelty of the research is as follows:

In contrast to the views of Bukhara mutakallims that faith is not a creature from the point of view of the divinity of tawfiq (توفيق) and guidance (هداية), it was found that he supported the views of Samarkand scholars regarding faith as a creature from the point of view of confession (إقرار) and confirmation (تصديق), which is considered a human action;

it is proved that in verses and hadiths, there is a verdict of naskh (نسخ - annulment) regarding marriage, muta marriage, distribution of inheritance, change of qibla, and faith is an immutable, unchanging thing, and because it does not accept naskh, he rejected the Kharijite and Mu'tazili currents, stating that actions are not part of faith;

allama refuted Mu'tazilis' the principle of "aslah" (أصلح - the obligation of God to do the most beneficial thing for the servant) and pointed out the wrongness of God Almighty doing the obligatory work for His servants as they claimed, His "Muhsin" (محسن) - benefactor, "Mufzil" (مفضل). It is revealed that it is proved by the example of nouns that show grace, "Mun'im" (منعم) - giver of blessings;

In Lamishi's work "Tamhid", it is proved that, in contrast to the "Monawiyya" (مانوية) and "Daysaniya" (ديصانية) sects from the "Sanawiyya" (dualists), the "Marqiyuniya" (مريقيونية) group clarified their claims about the existence of a third origin besides the light and darkness that creates the universe.

The practical result of the research is as follows:

The scholar's biography was restored as a result of the comparative and critical analysis of the books of the tabaqat genre written by Muslim scholars and the manuscripts of Mahmoud Lamishi's "Usul al-fiqh";

An annotated translation of the work "at-Tamhid" into Uzbek language was made for the first time on the basis of existing six manuscript copies kept in the world funds and three modern editions;

"at-Tamhid" was written in a simple and easy way by the scientist to refute the erroneous currents regarding the doctrine of moturidia, based on the treatise "Mahmoud ibn Zayd Lamishi";

The evidence presented in the Fes manuscript copy of the scientist's book "Kitab fi usul al-fiqh" was compared with the information in other bibliographic works. it was found that he wrote the works "al-asor", "Muqaddimah raf'il-yadayn fis-salah" and "Bugya".

Reliability of research results. №3658/4 in the "Lolali" section of the Suleymaniye Library in Istanbul, Turkey, №159/5 in the "Arzinjan" section, №587/4 in the "Haji Salim Agha" section, as well as №236 in the National Library Foundation in Ankara, №864/5 in the Manuscript Library in Konya and it is explained by the fact that the copies stored in the Bayazid Library in Istanbul under the number BDK-7930/1 were used and the results of the research were put into practice.

Scientific and practical significance of research results.

The scientific significance of the research results is obtained through the theoretical conclusions of the dissertation and the manuscript sources included in the scientific circulation, along with information about the life and scientific

activity of Mahmoud bin Zayd Lomishi, as well as the legacy of the scientist related to the science of speech, it is explained by the fact that they can be used in the improvement of theoretical concepts for the formation of methodological approaches through the correct interpretation of the teaching of MoturidiyY.

The practical significance of the results of the dissertation is explained by the publication of various pamphlets and books dedicated to Mahmoud Lamishi, as well as the formation of ideological immunity against modern dogmatic movements in the general public through the evidence of the work "at-Tamhid".

Implementation of research results. Based on the scientific results obtained regarding Mahmoud Lomishi's legacy of the kalom science, in particular, the importance of the work "at-Tamhid" today:

In contrast to the views of Bukhara scholars that faith is not a creature from the perspective of the divinity of tawfiq (توفيق) and guidance (هداية), scientific conclusions support the views of Samarkand scholars that faith is a creature from the point of view of confession (إقرار) and affirmation (تصديق), which are considered human actions, incorporated into the content of the monograph "Mahmoud ibn Zayd Lomishi and his work "at-Tamhid" published on the basis of (Reference No. 02-02-1/4624 dated June 9, 2023 of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan). As a result, the information presented in this book served to protect citizens, especially young people, from the influence of foreign ideas of modern currents;

Allama Mu'tazilites refuted the principle of "aslah" (أصلح - the obligation of Allah to do the most beneficial thing for the servant) and pointed out the wrongness of Allah Almighty doing the obligatory work for His servants as they claimed, His "Muhsin" (محسن) - benefactor, "Mufzil" (مفضل). - showing virtue, "Mun'im" (منعم) - giving a blessing from the scientific conclusions proved by the example of nouns and adjectives, was integrated into the content of the special course "Spiritual-educational foundations of the fight against extremism and terrorism" prepared for the students of religious educational institutions under the jurisdiction of Muslim board of Uzbekistan. (Reference No. 1829 of Muslim board of Uzbekistan dated June 21, 2023). As a result, it served to prevent indulging in ideas of ignorance and lack of knowledge among young people studying in religious educational institutions and to respect national-religious values;

the scholar refuted the Kharijite and Mu'taziliya currents, stating that in the verses and hadiths, there is a verdict of naskh (نسخ - annulment) regarding khamr, muta marriage, inheritance distribution, change of qibla, and faith is an immutable, unchanging thing, and actions are not part of faith because they do not accept naskh and the conclusions were incorporated into the content of the book "Moturidiya Kalam ilmi maktabili in Movarounnahr" (Reference No. 02/291 dated June 16, 2023 of the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan). As a result, this information served to prevent ignorance and illiteracy among young people studying in higher education institutions and respect national-religious values;

the description of the work "at-Tamhid li Qawaid at-Tawhid" by Allama, the significance of the work today is that it is not a commentary on any source, but rather an independent text, that it is highly recognized as a source of knowledge of the kalom, in areas where Movarounnahr and Moturidiy teachings are widespread, the language is simple, the description it is easy, concise, and has been used as an important guide to the science of speech in madrasas from the 12th century to the present day. It was used to prepare the scripts of the "Taqdimot" and "Buyuk yurt allomalari" series of the "History of Uzbekistan" TV channel (National Television and Radio Company of Uzbekistan) Reference No. 02-31-788 dated May 19, 2023). As a result, citizens became familiar with new scientific information about the scientific heritage of their ancestors, increased their historical knowledge and strengthened their sense of national pride.

Approval of research results. The results of this research were discussed at 7 international and 7 national scientific-practical conferences.

Declaration of results. 23 scientific works on the topic of research, including one monograph, one pamphlet, 7 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 them in foreign journals.

The structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of used sources and references, and appendices. The total volume of the dissertation is 151 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the **introduction**, based on the relevance of the topic, the goals and objectives of the research, the object and subject of the study are defined. The relevance of the research to the priority directions 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 significance 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 first chapter of the dissertation entitled "**Methodological foundations of the study of Mahmoud Lamishi's heritage on islamic philosophy**" deals with the analysis of works on theology written in Movarounnahr in the 11th-12th centuries and the reflection of information on the life and scientific activity of Mahmoud Lamishi in the sources.

In the paragraph "*Analysis of the works of theology written in Movarounnahr in the 11th-12th centuries*" there is information about the fact that the Karakhanids, who ruled the region during the research period, established cordial relations with Muslim scholars and supported them in every way. In religious life, Islam rose to the level of state ideology, and for the sake of the strength of power and ideological unity, Karakhani rulers tried to have a friendly relationship with scholars. As a result of Karakhani rulers' promotion of scholars to write works that

serve to preserve the unity of the Islamic community, the works that served as the basis for the books written in the later period were published. Although the teaching founded by Imam Moturidi in this period was not called Moturidiya, the scientific legacy of the scholars who worked in Movarounnahr in the XI-XII centuries played an important role in the formation and development of this school. Abul Yusr Muhammad Pazdavi (421-493/1030-1100), Fakhrulislam Pazdavi (d. 482/1089) and Abul Muin Nasafi (437-508/1046-1114), Najmuddin Abu Hafs Nasafi (d. 537/) who grew up in Nasaf oasis. 1143) moved to Samarkand, the capital of the western Karakhanid state, significantly changed the development of the Hanafi sect and the doctrine of Maturidiyya. In addition to the struggle against the various sects and currents that were lost at that time, they showed enthusiasm in competing with the activities of the Shafi'i-Ash'aris against the Hanafi teachings.

During the period of Mahmoud Lomishi's scientific activity, the sharp struggles and political processes between the Karakhanids and the Seljuks in Movarounnahr caused mutual scientific competition between the scholars of the two fiqh schools - Hanafi and Shafi'i. Among the Hanafi scholars, Mahmoud Lomishi supported the views of Imam Moturidi. Shafi'i scholars tried to spread the teachings of Abulhasan Ash'ari, which was not yet widespread in this region. The activities of the Shafi'i scholars in Movarounnahr were directly related to the position of the Seljuks in this country.

During the reign of Seljuk rulers such as Toghrulbek, Alp Arslan and his minister Nizamulmulk, Sultan Sanjar, attention was paid to ideological issues at the state level. Najmuddin Umar Nasafi's work "Aqeed al-Nasafi", which gained great fame in the school of Maturidiyya kalam, ranks next to Abu Muin Nasafi's "Tabsira al-adilla" in the framework of this teaching. In 535/1141, Amir Abulfazl, the governor of Sistan province, who came to Samarkand with the ruler of the Seljuks, Sultan Sanjar, asked them to write a treatise on the belief of Ahle Sunna Wal-Jamaa in a meeting with the scholars, judges and sheikhs of the city. When the treatise was ready, he asked all scholars to confirm their agreement with their signatures. Amir Abulfazl said that he will take the treatise written on the basis of the union of scholars to his country and punish anyone who speaks against the dogmatic views in it. The scholars who participated in the meeting agreed to this and unanimously considered Imam Abu Hafs Nasafi worthy to write this treatise. The scholars agreed to approve the treatise when it was ready. This situation indicates that in the 12th century, attention was paid to the writing of treatises on doctrinal issues, in particular, the doctrine of maturidia at the state level.

About 30 works such as "Usul ad-din", "Tabsira al-adilla", "at-Tamhid li qawoid at-tawhid", "Bahr al-kalam", "Lubab al-kalam", "Kitab al-misdoq", "al-Qasida al-lomiya fi at-tawhid", "al-Munozarot", "Kitab al-bidaya min al-Kifoya fi al-hidaya fi usul ad- religion", "al-Kifaya fi al-hidaya", "Aqidat al-Sabuni", "al-Mughni fi usul ad-din", "al-Muntaqa min ravza al-mutakallimin", "Usul at-tawhid" which reflect the religious views of the doctrine of Moturidia, were written by mutakallim scholars in Movarounnahr in the XI-XII centuries.

The works created during this period can be classified into the following six groups:

a) doctrinal texts (Najmiddin Umar Nasafi's "Aqaid Nasafia", Nuriddin Sabuni's "al-Bidaya fi usul ad-din", Saffar Bukhari's "al-Mo'tamad fi al-mo'taqad" works);

b) poems (Imamzada Bukhari's "Uqud al-Aqaid", Sirojiddin O'shii's "Bad'ul-Amali" works);

c) works written under the name "Tamhid";

d) "mutawwal" - large-scale works in which issues related to the science of the kalom are described in detail (the works of Abul Muin Nasafi "Tabsira al-adilla", Nuruddin Sabuni's "al-Kifaya fi al-hidaya", Saffar Bukhari's "Talkhis al-adilla");

e) commentaries written on a certain dogmatic work (Alauddin Asmandi's work "al-Tasdid Sharh al-Tamhid");

f) works written in the discussion genre. In Bukhara, Nuruddin Sabuni also met with Fakhruddin Razi, a representative of the Ash'ari school, and discussed topics such as takwin (quality of creation), Allah's eternity, invitation to work beyond tolerance, and the definition of Allah's word. Later, he wrote a work called "Al-Munozarat" (Debates) about this debate. This book was published in Hyderabad, India in 1375/1955-56³.

In the second paragraph entitled "*Illumination of information on the life and scientific activity of Mahmoud Lamishi in the sources*", Mahmoud bin Zayd Lamishi, as one of the famous representatives of Moturidiyya doctrine and Hanafi jurisprudence, Qurashi's (d. 775/1334) "al-Jawahir al-mudiya fi tabaqat al-hanafiya" ", Ibn Qutlubuga (d. 879/1474) "Taj al-tarajim", Haji Khalifa (d. 1067/1657) "Kashf az-zunun", the analysis of the information contained in the tabaqat books on the biographies of scholars such as "al-Budur al-muziya fi tarajim al-hanafiya" by Muhammad Hifzurrahman was carried out.

The presentation of various confusing information about the date of birth and death of Lamishi is explained by the presence of other scholars such as Husayn ibn Ali ibn Abulqasim Lamishi and Abu Abdullah Bolasoguni Lamishi, who are called "Lamishi" in the tabaqat books. In particular, information about Ali ibn Abulqasim Lamishi and Mahmoud Lamishi who lived and worked in the same period and in the same region, so the information about them got mixed up.

It is possible to draw conclusions about the scientist's life and scientific activity based on the information in the manuscript copies of his existing works. For example, in the manuscript of the scholar's work "Kitab fi usul al-fiqh" copied by Abu Hasan Ali ibn Ahmad Abdullaam, it is noted that this work was written in 534/1140 and it is indicated that the scholar was alive in this period. From this information, it is possible to limit the period of the scientist's life to the end of the 5th century Hijri and the first half of the 6th century (XI-XII centuries AD). Also, as a result of the research, only one historical person was identified who

³ Dr. Balqasim ibn Hasan al-Ghali. Abu Mansur al-Maturidi: hayatuhu va arouhu al-aqdiya. – Tunisia: Dor at-turkiy, 1989. – P. 21.

recognized Lamishi as his teacher. He is Muhammad ibn Abu Bakr Bukhari Hanafi, known as "Imamzada Bukhari". The fact that this scholar died in 573/1177 once again emphasizes the correctness of the above opinion. Researcher Hasan Mustafa Chalabi Lamishi, who studied the scientist's treatise "Bayan Kashf al-Alfoz", gives different information from the above. According to him, Lomishi's name is mentioned separately in two works. These are the works "Research Review Ahsikati" and "Tavzih Review Introduction Abillais". The author of Tahqiq is Abdulaziz ibn Ahmad Bukhari (d. 730/1329), and this work of his is a study of the concise work of Hisamiddin Muhammad ibn Muhammad Umar Ahsikati (d. 644/1246) on the science of jurisprudence. "Tawzih" belongs to Sheikh Muslihiddin Mustafa ibn Zakariyya Aytugmish Kirmani (d. 809/1406) and is a commentary on the work "Sharh Muqaddimati Abillais". Chalabi states that Abullais Nasr ibn Muhammad ibn Ibrahim Samarkandi (d. 373/983) mentioned Lomishi in this work. If this information is correct, it can be concluded that Lomishi lived at the end of the fourth century and the beginning of the fifth century. According to him, there is an opinion that Lomishi was a contemporary of Abullais Samarkandi, the two were influenced by each other, and there was even a mentor-student relationship between them. The information provided by Chalabi does not match the information from other sources. Because the information given by Chalabi was presented on the basis of a copy of the work, there is a high probability of being wrong. Because it is not known whether the information on the manuscript of the work was entered by the author or the commentator. Our studies have shown that these data are additions to the work by the commentator. At the same time, it is known that Chalabi was not aware of other works of Lomishi during the research of "Kashf al-alfoz". If we study the works of Lomishi, which are available today, and carefully study the names of the persons mentioned in these works, it will be known that he lived in the 4th century AH. For example, Lamishi quoted Abu Muin Nasafi's *Tabsira al-adilla* in his *al-Tamhid*. If we rely on the information provided by Chalabi, Lomishi should not have quoted Nasafi, who lived much later. However, Lomishi often referred to Nasafi's thoughts in his views on the science of the word. So, in this regard, Chalabi's information and our information based on the manuscripts do not match.

As a result of the research, Lamishi's *"al-Ijaz fil-i'tiroz 'ala al-adilla ash-shar'iyya"*, *"Mashriq al-anwar fi Mushkil al-osor"*, *"Muqaddima raf'il-yadayn fis-salah"*, *"Fawoid al-aqaid"* and *"Bug'ya"* It was found that he wrote such works. Until now, the scholar's works *"At-Tamhid li qawaid at-tawhid"*, *"Kitab fi usul al-fiqh"* and *"Bayan kashf al-alfoz"* have reached us.

In the second chapter of the dissertation called **"Illumination of doctrinal issues in the works of Mahmoud Lamishi"** and entitled *"Interpretation of issues related to the science of theology"* in the work of Mahmoud Lamishi's *"Kitab fi usul al-fiqh"*, the scientist mentions concepts related to the science of theology in five places of the work *"Kitab fi usul al-fiqh"* the past is explained. They are topics like "Knowledge", "Aql", "The word and its testimony to the Qur'an", "The

judgment of the absolute commandment", "Is the person who has never been called to Da'wa called to faith?"

In Lamishi's work "Bayan kashf al-alfaz" dedicated to the explanation of terms related to usul al-fiqh, the concepts of "universe", "inspiration", "javhar", "body", "araz", "qadim", "hadis" related to the science of the theology are defined. In particular, the author defines the word "javhar" as "something that occupies a certain space and prevents the existence of another thing in the place it occupies"⁴.

In the paragraph entitled "*Reflection of the traditions of the genre of "tamhid" in the scientific heritage of Mahmoud Lamishi*", the author used light and simple sentences to explain the topics, as in doctrinal works written under the name of "tamhid", first he stated the view of the Sunni community on a certain topic, and then he explained the erroneous categories. Citing his views and arguments on the topic, at the end of the topic it is revealed that he gave refutations to the misguided movements based on the evidence of the people of the Sunnah. Usually works on the science of the theology are written in a difficult and complicated style. In some cases, a large place is allocated to logical rules. This method prevents the students from learning doctrinal topics in an easy way.

In the course of the research, 3 works written under the name "Tamhid" reflecting the teaching of Moturidiyya were identified. These works belong to Abu Muin Nasafi, Abu Shakur Keshi and Mahmoud Lamishi. They were written in order to refute such trends as Kharijia, Mu'taziliyya, Qadariyya, and Jabariyya. Narrative and mental-logical arguments are used in their classification. In these works, the aqeedah of the people of Sunnah and community is expressed in detail, clearly, simply, and ample space is given for objections and debates. Compared to Nasafi and Keshi's work of the same name, Lamishi's work "at-Tamhid" is distinguished by its small size, simplicity of language and ease of narration. Also, the work of the scientist "Kitab fi usul al-fiqh" includes "The Kalam and its evidence for the Qur'an", "The verdict of the absolute command", "Has the person who has never been called to Da'wa called to faith?" It is also explained that the chapters were written based on the traditions of the "at-Tamhid" genre.

The structural description of the work "At-Tamhid" shows the views of the scientist on the science of the kalam. The arrangement of the topics in the order of logical consistency and reflection in the chapters and the short and concise form of the book on the science of the kalam written in its time, reveal the advantages of the books on the science of Islamic philosophy.

The classification of doctrinal issues in "at-Tamhid" with accuracy and logical consistency shows the scientific potential and talent of the author in the field of kalam science. Mahmoud Lamishi explained the doctrinal issues in 30 chapters in his work "at-Tamhid". The fact that the book begins with the topic of proof of the reality of things and the means of knowledge, and the fact that the topic of "faith" is studied in detail in a separate chapter at the end of the work shows that the scientist relied on the style of Imam Moturidiy. Based on the demand of that time,

⁴ Mahmoud bin Zayd Lamishi. Kashf al-alfaz. – Alexandria: Al-maktaba al-baladiya. – Manuscript. – № 1345. – P. 1^a-1^b.

in order to refute the existing disputes in theological issues, Lamishi elaborated on such topics as "Proof of Names and Attributes", "The Difference of Creating from Creation", "The Creation of the Actions of Slaves", "Warning of Sinful Believers", "Faith"⁵. Allama's intellectual argument against the opponents of the science of logic is "obligatory" ("conclusive" - a type of logical argument aimed at revealing the inaccuracy of the opposing party's opinions) and "taqiqi" ("implementing" - the content of one's opinion). the type of logical argument aimed at proving that it is true) effectively used the laws of "Tamhid" increased the scientific value and importance of the work. In particular, the scientist proved that the opinions of supporters of sophistry are wrong on the topic of "Existence of the reality of things" on the basis of binding evidence. Lamishi says: "A group of Sufis (inodiyya category) say: "There is no truth in things."

We say to them: Is there truth in this sect of yours? Is it true that you deny the reality of things?'

If they answer "no" to this question, they deny their opinion and admit that their claim is wrong. If the answer is yes, then they have admitted that their opinion is true and that denying the truth of things is true, they have proved the truth of some things by their actions. It turned out that the one who denies the truth is actually the one who proves it, in fact, to deny it (the truth) is to prove another truth. So, things must be true.

Another category of Sufists (Iudria) say: "We do not know whether things are true or not." They are called "mutashakkikun (shakers)".

To them: Is there any truth in what you said, "We do not know"? we say

If they say "no", there is no room for discussion with them. If they say yes, then they have proven the truth of some things.

Another category of them (Sufists) (India) says: "The truth of things depends on the belief of the believer, the truth of everything depends on how the believer believes in it."

We say to them: "Is this belief of yours true or not?"

If they answer yes, then they deny their religion. If they answer "No", then they claim the impossible. Because it is mohol (impossible) to prove the truth of something with a work that has no truth.

And to them: "We believe that the truth of things does not depend on the belief of the believer, whether what we believe is established or not?" we say

No matter how they answer, they deny their thoughts.

These words of theirs are spoken out of obstinacy, because their being careful of deadly poisons and sharp swords, keeping themselves away from poisonous snakes and scorpions, and moaning during painful torments and painful diseases, shows that they know the truth of things, and the truth of things is their it is proof that he is not subject to his faith. But they are arrogant and obstinately cling to their own wrong ideas."

In another place, the scientist revealed that the opinion of the group that believes that inspiration is one of the means of creating knowledge is wrong with

⁵ Lamishi. At-Tamhid (Research by Osman Orkach). – P. 185-209.

the help of the following question: "Some say: "Inspiration is one of the means of knowledge." This is wrong because they were told, "I was inspired that inspiration is not from the ways of learning." Is it really a way of learning or not?" if asked, regardless of how they answer, they will have denied their thoughts".

Along with the Islamic aqeedah, the work also touches upon religions such as Christianity, Judaism, Paganism, and Brahmanism and their beliefs. This situation made it possible for the students to get acquainted with the tenets of Islam, as well as to be aware of the main beliefs of other religions.

In the first paragraph of the third chapter of the dissertation entitled "**The importance of "at-Tamhid" in the solution of modern doctrinal issues**" and the first paragraph entitled "*The role of narrative and mental evidence in the proof of doctrinal issues in the work*", Mahmoud Lamishi explains the doctrinal issues in the work "at-Tamhid" uses verses of the Qur'an, the Prophet (pbuh) .) hadiths, the words of sahaba, tobein and tabaa tobein, it is shown that he explained it on the basis of narrations on religious topics from famous scholars such as Abu Hanifa, Imam Moturidiy, Abul Muin Nasafi. After citing the Qur'anic verses and hadiths as primary evidence in his work, the scientist used the words of the sahaba, tobein and tabaa tobein as additional documents regarding doctrinal issues.

When writing the work "Tamhid" Allama used Abu Hanifa's "al-Fiqh al-akbar", "al-Vasiyat", Imam Moturidiy's "Kitab at-tawhid" and "Ta'wilat ahl as-sunna", Abul Muin Nasafi's "Tabsira al-adilla". Mahmoud Lamishi's method of interpreting the Qur'anic verses and the meanings of the hadiths in "at-Tamhid" shows that he was a mature scholar in the science of hadith and interpretation.

The author effectively used the works of Abulhasan Ash'ari "Maqolot al-Islamiyyin" and "Mujarradu makalat al-Shaykh al-Ash'ari li Ibni Fawrak" in his reaction to the religious views of the Ash'ari teachings. In describing the religious views of the Mu'tazilites, he relied on the works of Qazi Abduljabbar (d. 415/1025), who was the head of this sect in the 5th/10th century, "Kitab al-mughni" and "Sharhu usul al-khamsa (commentary on the five principles of the Mu'tazilites)". Also, he used Ka'bi's "Kitab al-maqalat" in two parts of the work, which are devoted to the issues of will and seeing Allah in the Resurrection.

According to the teachings of Moturidiyya, it has been shown that the means of creating knowledge in a person are healthy sense organs, true information and reason. It is emphasized that five healthy sense organs are the means for a person to acquire certain sciences⁶.

Two types of true message - Prophet's message supported by miracle and mutawatir message are revealed by intellectual and logical arguments as a means of creating knowledge.

One of the most important topics in the science of the kalam is how a person comes to know his Creator. In this regard, the sects belonging to the Islamic religion mainly have three different views. The first is the view of the Mu'tazilites, according to their belief, the intellect makes it necessary for its possessor to know its Creator and believe in Him. According to Abulhasan Ash'ari, the founder of the

⁶ Lamishi. At-Tamhid (Research by Osman Orkach). – P. 52-58.

Ash'ari doctrine, it is obligatory to listen to the Shari'ah argument to know the Creator. He says that reason has no role in this matter. According to the doctrine of Moturidiyya, Allah is known through the intellect.

In the doctrine of Moturidiyya, it is proved through intellectual and narrative evidence that the mind is the means of knowing the Creator. It is revealed that people are responsible for their actions and words because they are given intelligence. In the dissertation, it is based on the acceptance of only solid evidence as a document in doctrinal matters. Mahmoud Lamishi has proved that verses with clear meanings, mutawatir hadiths and consensus of the ummah are considered firm evidence.

In the paragraph of the third chapter entitled "*Peculiar aspects of the theme of faith in the work*" it is noted that disputes and debates between Muslims on the issue of faith go back to the early period of Islam. It has been shown that in the past, some sects and currents have continued to argue about the topics of "belief" and "takfir" due to their lack of understanding of the true essence of Islam. In this matter, some factions went too far and made Muslims disbelievers for a trivial reason and considered their blood and property to be halal, while some of them ignored it completely and considered those who believed in any superstition as excuses.

Mahmoud Lamishi cited the views of sects and mazhabs regarding the pillars and conditions of faith with his evidence and refuted them based on the teaching of Moturidiyya. The author explained that action is not a part of faith in the doctrine of moturidiyya with the help of intellectual and narrative evidence. He emphasized that doctrinal issues that are obligatory to believe according to the Ahl al-Sunnah wal-Jamaa's faith are determined by "nass", that is, clear verses, mutawatir hadiths and consensus of the ummah.

Mahmoud Lamishi revealed the different views of the scholars regarding the conversion of the representatives of the misguided faction to infidels based on the evidence. Allama argued that scholars have two different views on error in belief, and according to the teaching of Moturidiyya, those who are astray are not disbelievers. The author emphasized that the subject of "takfir" is a sensitive issue in the science of belief, and justified the fact that it is correct to use the name of believer and non-believer in the general sense of the people of Qibla.

In his work, the author emphasized that it is not permissible to make an exception in faith, that is, to say "I, in shaa Allah, am a believer" and that the faith of the muqallid is important in the eyes of ahl-i Sunnah.

In the paragraph entitled "*The role of the interpretation of theological issues in At-Tamhid in the prevention of modern doctrinal differences*", Lamishi's views on the attributes of Allah, His need for space and side, and the approach of the people of the Sunnah regarding the attributes are highlighted.

In Lamishi's distribution of attributes, information is also given about informative adjectives. He stated that there are two views among the religious scholars in this regard, the first of which is to believe in what was revealed and not to engage in tawili, and the second is to interpret the meaning according to the

strong verse and strong intellectual evidence in order to avoid contradictions in the documents of Allah. The scientist here emphasizes that the first opinion is strong and indicates that he supports this opinion.

This paragraph also reflects Lamishi's views on the fact that Allah is free from space and direction. According to Lamishi, attributing the space to Allah, either the antiquity of the space or the existence of Allah comes from the statement. Because if Allah Almighty is said to be in space from time immemorial, then it results in the time immemorial of space. Allah existed even when there was no place, then He created space, took place from it and changed its state. Acceptance of novelty is one of the signs of creation, which cannot be applied to the Ancient One.

The thesis states that today's misguided currents are raising the claims and views of factions that operated in the past. It has been revealed that it is effective to give refutations to the youth using the works of scholars such as Abu Hanifa, Imam Moturidiy, Mahmoud Lamishi, to protect them from the ideological attacks of misguided sevts. It is highlighted that it is appropriate to use Mahmoud Lamishi's method and arguments in the fight against the baseless criticisms of modern movements such as ISIS, "Hizb at-Tahrir" and "Fake Salafis" against the doctrine of Muturidiyya and to refute them on a scientific basis.

CONCLUSION

Based on the scientific-practical research of Mahmoud Lamishi's legacy of the science of Islamic philosophy and its importance today, the following conclusions were reached:

1. In the 11th and 12th centuries, as a result of the change of religious and political processes in Movarounnahr, the migration of famous mutakallim scholars such as Abul Yusr Muhammad Pazdavi, Fakhrulislam Ali Pazdavi and Abu Muin Nasafi, Najmiddin Abu Hafis Nasafi to Samarkand, the capital of the western Karakhanid state, Hanafi mazhab and the teaching of Moturidia significantly changed its development to a positive side. As a result of the efforts of the Karakhani rulers to unite the Islamic community in the right faith and encourage scholars to write books and treatises containing the foundations of the doctrine of Moturidia, about 30 works on the science of Aqeedah were written in the country. The fact that these works served as the basis for subsequent works and are still used today shows how important they are.

2. Mutakallim, who made a significant contribution to the development of the Moturidiyya doctrine - Abu Sana Mahmoud ibn Zayd al-Lamishi al-Hanafi al-Moturidiyya lived and worked in Samarkand at the end of the 11th century and the first half of the 12th century. In the sources, Abu Muin Nasafi is mentioned separately as a teacher of the scholar. There are 7 works of Mahmoud Lomishi. Among them, "al-Ijaz fil-i'tiroz 'ala al-adilla ash-shar'iyya", "Mashriq al-anwar fi Mushkil al-osor", "Muqaddima raf'il-yadayn fis-salah" and "Bugya" have not reached us. The scientist's works "Kitab fi usul al-fiqh", "Tamhid" on the science of kalom and "Bayan kashf al-alfoz" on the science of vocabulary have been preserved to this day.

3. In five places of the work "Kitab fi usul al-fiqh", the scientist mentioned concepts related to the science of kalam. They are such topics as "Knowledge", "Aql", "The Kalam and its testimony to the Qur'an", "The judgment of the absolute commandment", "Has the person who has never been called to Da'wa called to faith?". In explaining these topics, Alloma relied on the views of Samarkand mutakallims, in particular, Imam Moturidi.

In the work "Bayan kashf al-alfaz" dedicated to the explanation of terms related to usul al-fiqh, Lamishi's seven concepts related to the science of the kalam - "universe", "inspiration", "jawhar", "body", "araz", "qadim", "hadis" were defined.

4. 3 works written under the name "Tamhid" reflecting the teaching of Moturidiyya were identified. These works belong to Abu Muin Nasafi, Abu Shakur Keshi and Mahmoud Lamishi, they were written in order to refute such streams as Kharijiya, Mu'taziliyya, Qadiriyya, Jabariyya. In these works, the aqeedah of the ahli Sunnah val jamoa is expressed in detail, clearly and simply, and ample space is given for objections and debates. Compared to Nasafi and Keshii's work of the same name, Lamishi's work "at-Tamhid" is distinguished by its small size, simplicity of language and ease of narration.

5. In "at-Tamhid" doctrinal issues are classified in 30 chapters based on logical consistency. The work begins with the theme "Proof of the reality of things" and ends with the theme "Imamat". Lamishi devoted a lot of space to topics such as "Proving Names and Attributes", "Takwin is Different from Mukavvan", "The Creation of the slaves action", "Warning Sinful Believers", "Faith". Alloma's effective use of the laws of logic against the opponents in presenting intellectual arguments increased the scientific value and importance of the work "at-Tamhid".

6. In "at-Tamhid" the interpretation of the evidence of doctrinal issues is expressed in a unique way. Intellectual and narrative evidence is interpreted in a harmonious way. Emphasis is placed on the fact that the mind is a means of knowing the Creator. It has been proven that the means of creating knowledge about something in a person are healthy sense organs, true information and reason. It is emphasized that the conditions of faith must be confirmed by strong evidence - clear verses, mutawatir hadith and consensus. It is stated that Ahad hadiths cannot be used as evidence in matters of faith because they are not obligatory for knowledge. In doctrinal matters, it is emphasized that firm proofs should be taken as documents. He widely used sahih hadiths along with Qur'anic verses to prove some doctrinal issues. The famous sahabas, tabain and tabaa tabein used the views of scholars belonging to the class of tabein. Citing the works of Imam Abu Hanifa, Imam Moturidiy, Abu Muin Nasafi and other scholars, he covered the religious topics.

7. Mahmoud Lamishi relied on the first sources of the teaching of Moturidiyya in refuting the views of sects and groups regarding the concepts of "faith" and "takfir". According to the teachings of Moturidiyya, faith is different from action, which is clearly and succinctly proven in the work "at-Tamhid". The representatives of the misguided sects elaborated on the controversial issues of

"faith" and "deeds not being part of faith". In his work, the author emphasized that it is not permissible to make an exception in faith and that the faith of the muqallid is important in the eyes of the ahli Sunnah.

8. Lamishiy discussed Allahs nafsiy, zatiy, feliy and informative attributes. In his work, he devoted a lot of space to the issues of the kalom of Allah, the quality of the will, and his need for space. Based on the confessions and opinions of modern research scientists, it can be said that Alloma has made a significant contribution to the development of the doctrine of moturidiyY. From the opinions expressed in the work "Tamhid" against sects such as Mu'taziliyyah, Qadariyyah, Jabariyyah, and Kharijyya, on issues such as Allah's need for space and side, the essence of faith, the judgment of a person who commits a great sin, today's ISIS, "Hizb at-Tahrir" and "Fake Salafis" are astray, can be used as a rebuttal to the ideas of sects and groups.

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

1. Using the scientific conclusions obtained as a result of the research in the preparation of series of pamphlets named "Don't get lost in creed!" on revealing the true nature of concepts such as "the pure Islamic creed", "faith", "takfir", "caliphate" in the "Enlightenment Against Ignorance" activities carried out throughout the territory of the Republic.

2. Using electronic copies of Mahmoud Lamishi's "at-Tamhid" manuscripts stored in foreign libraries in the creation of an electronic database of sources related to the teachings of Moturidi, planned in the international research center of Imam Moturidi.

3. Publication of a monograph entitled "Mahmoud Lamishi's work "at-Tamhid" - an important source on Islamic philosophy" for religious and educational workers based on the scientific news obtained from the dissertation.

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

МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА

ГУЛОМОВ АБДУЛЛО НУРИЛЛО УГЛИ

**НАУЧНОЕ НАСЛЕДИЕ НАУКИ КАЛЯМ МАХМУДА ЛАМИШИ И
ЕГО ЗНАЧЕНИЯ В НАСТОЯЩЕЕ ВРЕМЯ**

24.00.03 – Фикх, калям. Теология

**АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по исламоведческим наукам**

ТАШКЕНТ – 2023

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии за номером B2020.2.PhD/Isl41.

Диссертация выполнена в Международной исламской академии Узбекистан.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещен на веб-странице Ученого совета вуза (www.iiau.uz) и на информационно-образовательном портале «Ziyonet» (www.ziyonet.uz)

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ВВЕДЕНИЕ (аннотация к диссертации доктора философии (PhD))

Цель исследования: обоснование значимости наследия Махмуда Ламиши в области науки калям в настоящее время.

Объект исследования: наследие Махмуда Ламиши в области науки калям.

Предмет исследования: исследовать и проанализировать воззрения и доводы, касающиеся учения матуридия в трудах Махмуда Ламиши и обосновать их значимость и актуальность в настоящее время.

Методы исследования: в диссертации были использованы такие методы, как комплексный подход, а также диалектический, исторический, логический, индукционный, дедукционный и сравнительный методы.

Научная новизна исследования заключается в следующем:

выявлено, что Ламиши, в отличие от бухарских мутакаллимов считавших иман изначально существовавшим, ссылаясь на божественное происхождение тауфик (توفيق) и хидаят (هداية), поддерживал взгляды самаркандских мутакаллимов, принимавших догму о сотворённости имана, исходя из того, что убеждение (إقرار) и утверждение (تصديق) – деяния человека, и они являются сотворенными;

доказано, что учёный утверждал, что ниспосланные упразднения (نسخ) в аятах и хадисах, по таким вопросам как: хамр, брак мутъа, распределение наследства, изменения места расположения киблы, не могут распространяться на состояние имана, так как, деяния и поступки человека не являются составляющей частью имана, сущность имана неизменна и целостна, отрицая таким образом учения хариджитов и мутазилитов;

установлено, что мутакаллим опровергал принцип мутазилитов «аслах» (أصلح – обязанность Аллаха принимать самые выгодные для людей решения) мутазилитов и доказал неправоту этого учения на примерах качеств Аллаха: “Мухсин” (محسن) – Благодетель, “Муфзил” (مفضل) – Добродетель, “Мунъим” (منعم) – Благословенный;

выявлено, что в своей книге “ат-Тамхид”, Ламиши дал анализ доводам “маркионитов” (مركيونية) о существовании третьей первичной материи мироздания, кроме света и тьмы, отличавшееся от учений дуалистов “дайсонитов” (ديصانية) и “монизма” (مانوية).

Внедрение результатов исследования. Научные результаты исследования наследия Махмуда Ламиши в области науки калям, в частности его труда “Тамхид” были использованы следующим образом:

взгляды Ламиши об имане: он в отличии от учений бухарских мутакаллимов, считавших иман изначально существовавшим, ссылаясь на божественное происхождение тауфик (توفيق) и хидаят (هداية) поддерживал взгляды самаркандских мутакаллимов, принимавших догму о сотворённости имана, исходя из того, что убеждение (إقرار) и утверждение (تصديق) – деяния человека, и они являются сотворенными, были опубликованы в монографии “Махмуд ибн Зайд Ламиши его труд “ат-Тамхид””. (Справка № 02-02-1/4624 от 9 июня 2023 года Комитета по делам религий Республики Узбекистан. В

результате, научные открытия, опубликованные в данной монографии способствовали защите людей, особенно молодежи, от негативного влияния чужих идей;

утверждение учёного, отрицающее учения хариджитов и мутазилитов о том, что ниспосланные упразднения (نسخ) в аятах и хадисах, по таким вопросам как: хамр, брак мутъя, распределение наследства, изменения места расположения киблы, не могут распространяться на состояние имана, так как деяния и поступки человека, не являются составляющей частью имана, сущность имана неизменна и целостна, было включено в книгу “Школа каляма Матуридия в Мовароуннахре” (справка № 02/291 от 16 июня 2023 года Международного научно-исследовательского центра Имама Бухари Республики Узбекистан. В результате, эти знания послужили предотвращению невежества и неграмотности среди молодежи, обучающихся в высших учебных заведениях, привитию национально-религиозных ценностей;

научные выводы, касающиеся опровержения учением принципа «аслах» (أصلح – обязанность Аллаха принимать самые выгодные для людей решения) мутазилитов и обоснование им неправоты этого учения на примерах качеств Аллаха: “Мухсин” (محسن) – Благодетель, “Муфзил” (مفضل) – Добродетель, “Мунъим” (منعم) – Благословенный, были включены в содержание учебного пособия “Основы укрепления идеологического иммунитета против чуждых идей”, которое было издано Центром повышения квалификации при Международной исламской академии (Справка №1829 от 21 июня 2023 года Управления мусульман Узбекистана). В результате, эта информация способствовала укреплению теоретических знаний представителей духовенства в опровержении различных вопросов догматического расхождения;

при подготовке сценариев телевизионных передач “Taqdimot” и “Buyuk yurt allomalari” (справка № 02-31-788 от 19 мая 2023 года Национальной телерадиокомпании Узбекистан) были использованы научные выводы о значении труда “ат-Тамхид ли кавоид ат-тавхид”, о том, что, эта работа не является комментарием к другим трудам и является независимым научным трактатом, который благодаря понятному описанию основной тематики, простоте языка написания и лаконичному содержанию с XII века служил одним из важных источников в преподавании каляма на территории Маварауннахра, где было широко распространено учение матуридия. В результате у наших соотечественников появился шанс для ознакомления с новыми научными знаниями, повышения их исторического кругозора и укрепления национального самосознания.

Апробация результатов исследования. Результаты данного исследования обсуждались на семи международных и семи республиканских научно-практических конференциях.

Публикация результатов исследования. По тематике исследования были опубликованы 23 научные работы: одна монография, одна брошюра,

пять статей в местных и две статьи в международных научных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан.

Структура и объём диссертации. Диссертация состоит из введения, трёх глав, заключения, списка используемых источников и литературы и приложений. Общий объём диссертации составляет 151 страниц.

E'OLON QILINGAN ISHLAR RO'YXATI
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I bo'lim (I part; I часть)

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10. G'ulomov A. Mahmud Lomishiyning "Tamhid" asarida "karomat" masalasining yoritilishi // O'zbekiston – islom sivilizatsiyasi markazi Yosh olimlar respublika ilmiy-amaliy konferensiya to'plami. – Toshkent, 2020. – B. 136-138.
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