

**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

ABDURAXMONOV IXTIYOR BAXTIYOROVICH

**ALOUDDIN SAMARQANDIY “SHARH AT-TA’VILOT”
ASARINING TAFSIR ILMIDAGI AHAMIYATI**

24.00.02 – Qur’onshunoslik. Hadisshunoslik

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

Toshkent – 2024

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

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

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

Abduraxmonov Ixtiyor Baxtiyorovich

Alouddin Samarqandiy “Sharh at-Ta’vilot” asarining tafsir ilmidagi
ahamiyati.....3

Abdurakhmonov Ikhtiyor Bakhtiyorovich

The significance of Alauddin Samarkandi's work “Sharh at-Ta’wilat” in the
science of tafsir.....21

Абдурахмонов Ихтиёр Бахтиёрович

Значение труда Алауддина Самарканди «Шарх ат-Тавилат» в науке
тафсир.....39

E’lon qilingan ishlar ro‘uxati

List of published works
Список опубликованных работ.....44

**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

ABDURAXMONOV IXTIYOR BAXTIYOROVICH

**ALOIDDIN SAMARQANDIY “SHARH AT-TA’VILOT”
ASARINING TAFSIR ILMIDAGI AHAMIYATI**

24.00.02 – Qur’onshunoslik. Hadisshunoslik

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

Toshkent – 2024

Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy attestatsiya komissiyasida B2021.1.PhD/Isl51 raqami bilan ro‘yxatga olingan.

Dissertatsiya O‘zbekiston xalqaro islom akademiyasida bajarilgan.
Dissertatsiya avtoreferati uch tilda (o‘zbek, ingliz, rus (rezyume)) Ilmiy kengash veb sahifasi (www.iiu.uz) hamda “ZiyoNet” axborot-ta’lim portali (www.ziynet.uz)da joylashtirilgan.

Ilmiy rahbar:

Maxsudov Davronbek Rustamovich
tarix fanlari doktori, professor

Rasmiy opponentlar:

Muxamedov Ne‘matullo Asatullayevich
tarix fanlari doktori, dotsent

Inoyatov Azizxo‘ja Xayrulloevich
islomshunoslik fanlari bo‘yicha
falsafa doktori, dotsent

Etakchi tashkilot:

Imom Buxoriy nomidagi Toshkent islom instituti

Dissertatsiya himoyasi O‘zbekiston xalqaro islom akademiyasi huzuridagi ilmiy darajalar beruvchi DSc.35/30.12.2019.Isl/Tar/F.57.01 raqamli Ilmiy kengashning 2024-yil ___-avgust soat _____ dagi majlisida bo‘lib o‘tadi (Manzil: 100011, Toshkent shahri, A.Qodiriy ko‘chasi, 11-uy. Tel.: (99871) 2440056; faks: (99871) 2440065; e-mail: info@iiu.uz).

Dissertatsiya bilan O‘zbekiston xalqaro islom akademiyasining Axborot-resurs markazida tanishish mumkin (161-raqam bilan ro‘yxatga olingan). (Manzil: 100011, Toshkent shahri, A. Qodiriy ko‘chasi, 11-uy. Tel.: (99871) 2440056; faks: (99871) 2440065; e-mail: info@iiu.uz).

Dissertatsiya avtoreferati 2024-yil ___-iyulda tarqatildi.
(2024-yil 10-iyuldagi 08 raqamli reestr bayonnomasi).

I.I. Bekmirzaev

Ilmiy darajalar beruvchi ilmiy kengash raisi o‘rinbosari, tarix fanlari bo‘yicha fan doktori, professor

S.A. Rustamiy

Ilmiy darajalar beruvchi ilmiy kengash ilmiy kotibi, filologiya fanlari bo‘yicha fan doktori, professor

Z.M. Islomov

Ilmiy darajalar beruvchi ilmiy kengash qoshidagi ilmiy seminar raisi, filologiya fanlari doktori, professor

KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Dunyoning turli mamlakatlarida yaratilgan yozma manbalar orasida Qur'on ma'nosini o'rganish va tafsir qilishga alohida e'tibor qaratilgan qator adabiyotlar mavjud. Bunday adabiyotlar orasida Movarounnahr hududida yozilgan asarlarning salmog'i katta ekanini ta'kidlash zarur. Moturidiylik ta'limoti vujudga kelgan ushbu zaminda ahli sunna e'tiqodi va ahamiyatini saqlash hamda keng yoyish jarayoni tafsirlarga ham kirib bordi. Abu Mansur Moturidiyning tafsirga oid "Ta'vilot al-Qur'on" va uning soddalashtirilgan sharhi "Sharh at-Ta'vilot"ning Alouddin Samarqandiy tomonidan yozilishi mintaqada tafsir ilmining keng tarqalishida keng ahamiyatga ega bo'ldi.

O'rta asrlarda musulmon mamlakatlarida Qur'onning yuzlab sharhlari yozilgan bo'lishiga qaramay, Movarounnahrda yaratilgan tafsirlar nafaqat Markaziy Osiyo, balki islom olamining bir qator diniy ta'lim muassasalarida o'qitilib, ilmiy markazlarda o'rganilib kelinayotganini ta'kidlash kerak. Bunday tadqiqotlar qatorida Movarounnahrda tafsir ilmining shakllanishi va rivojlanishi, aqliy tafsirlar va ularning o'ziga xos jihatlari, naqliy tafsirlardagi yondashuvlar, movarounnahrlik mufassir olimlar va ularning ilmiy merosi, Qur'on ilmlarining shakllanishi, Imom Moturidiy, Abul Lays Samarqandiy, Abu Hafs Nasafiy kabi olimlarning tafsir sohasidagi xizmatlariga doir tadqiqotlarni sanab o'tish kerak.

Yangilanayotgan O'zbekistonda islomshunoslik, jumladan, qur'onshunoslik va tafsirshunoslik tadqiqotlari rivojlanib bormoqda. Hukumat tomonidan bunday tadqiqotlar qo'llab-quvvatlanib, natijada, Imom Moturidiyning tafsirga bag'ishlangan "Ta'vilot al-Qur'on" asarining kompleks ilmiy-izohli tarjimai amalga oshirildi hamda Qur'onning 13 ta o'zbek tilidagi tarjimalari nashr etildi. Movarounnahrda yozilgan ilk aqliy tafsirlardan Imom Moturidiyning (vaf. 333/944 y.) "Ta'vilot al-Qur'on" ("Qur'on ta'villari") asari hamda Alouddin Samarqandiy (vaf. 539/1145 y.) tomonidan ushbu asarga yozilgan "Sharh at-Ta'vilot" ("Ta'vilot asari sharhi") asarlarini tahlil qilish bilan ularning tafsir uslublarini kengroq anglash, olimlarning faoliyatini chuqur tahlil qilish hamda tariximizning o'rganilmagan bosqichlarini yoritish imkoniyati paydo bo'ladi.

O'zbekiston Respublikasining 2021-yil 5-iyuldagi O'RQ-699-son "Vijdon erkinligi va diniy tashkilotlar to'g'risida"gi Qonunining yangi tahriri, 2016-yil 14-sentyabrdagi 406-son "Yoshlarga oid davlat siyosati to'g'risida"gi qonunlari, O'zbekiston Respublikasi Prezidentining 2022-yil 28-yanvardagi PF-60-son "2022 – 2026 yillarga mo'ljallangan Yangi O'zbekistonning Taraqqiyot strategiyasi to'g'risida"gi, 2018-yil 16-apreldagi PF-5416-son "Diniy-ma'rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to'g'risida"gi Farmonlari, 2020-yil 11-avgustdagi O'zbekiston Respublikasi Prezidentining PQ-4802-son "Imom Moturidiy xalqaro ilmiy-tadqiqot markazini tashkil etish chora-tadbirlari to'g'risida"gi Qarorida belgilangan vazifalar ijrosini ta'minlashda ushbu tadqiqot 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" ustuvor yo'nalishi doirasida bajarilgan.

Muammoning o'rganilganlik darajasi. Alouddin Samarqandiyning ilmiy-ma'naviy merosi bir qator olimlar tomonidan tadqiq etilgan. Jumladan, rus va xorijiy sharqshunoslar K.Brokkelman, A.Bebek, V.V.Bartold, A.E.Shmidt, I.P.Petrushevskiy, U.Rudolf¹ o'z tadqiqotlarida allomaning asarlariga qisman to'xtalib o'tgan.

Sharq olimlari orasida Bakr To'pal o'g'li, S.Kutlu, R.Onal, T.O'zdesh, Turki Ahmet, Fotima Yusuf Xaymiy va Majdiy Basallum² Alouddin Samarqandiy ilmiy merosidan tashqari uning hayoti hamda "Sharh at-Ta'vilot" asariga oid ma'lumotlarni ham taqdim etganlar. Xususan, Turkiy Ahmet o'z dissertatsiyasida asar haqida umumiy ma'lumotlarni keltirib, "Fotiha" surasi va "Baqara" surasining 24-oyatigacha bo'lgan qismining arab tilidagi tanqidiy matnini yaratgan.

Shuningdek, bu borada mahalliy islomshunos, sharqshunos va tarixchi olimlar M.Kamilov, A.Mansurov, U.Alimov, U.Uvatov, R.Obidov, D.Maxsudov, Sh.Ziyodov, A.Abdullaev³ o'z tadqiqotlarida Alouddin Samarqandiyning shaxsiyati, uning fiqh sohasidagi faoliyati, tafsiri, o'ziga xos uslub va manbalari, u yashagan davr mohiyati, "Ahli sunna val-jamoa"ning aqidaviy qarashlariga oid salmoqli ilmiy xulosalarni uchratish mumkin. Ayniqsa, M.Komilov "Sharh at-Ta'vilot" asari bo'yicha bir qator qimmatli ma'lumotlar keltirgan.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya mavzusi O'zbekiston xalqaro islom akademiyasi ilmiy-tadqiqot ishlari rejasining FZ-202002144 – "Moturidiya ta'limotiga oid aqidaviy matnlarning akademik tarjima va sharhlari hamda ularning elektron kutubxonasini yaratish" mavzusidagi amaliy loyihasi doirasida bajarilgan.

Tadqiqotning maqsadi Alouddin Samarqandiyning "Sharh at-Ta'vilot" asarining tafsir ilmidagi ahamiyatini ochib berishdan iborat.

Tadqiqotning vazifalari quyidagilardan iborat:

¹ Karl Brokkelman. Tarix at-turas al-arabiy. – Qohira: Dor al-maorif, 1959. – J. IV. – 378 b; Бартолд В.В. Туркестан в эпоху монгольского нашествия / Сочинения. – Москва: Издательство восточной литературы, 1963. – Т. II. – С. 303; Adil Bebek. Matürldide günah problemi. – Istanbul: Bayrak, 1998. – 217 b; Петрушевский И.П. Ислам в Иране в VII – XV веках. – Ленинград: Издательство Ленинградского Университета, 1966. – 401 б; Ulrich Rudolf. Al-Moturidiy va Samarqand sunniylik ilohiyoti. Rus tilidan tarjima. - T.: Imom al-Buxoriy xalqaro jamg'armasi, 2001.

² Talip Özdeş. Maturidi'nin tefsir anlayışı. – Istanbul.: İnsan yayınları, 2003.; Sönmez Kutlu. İmam Maturidi ve Maturidilik. – Ankara: Kitabiyat.; Fotima Yusuf al-Xaymiy.Ta'vilot ahl as-sunna. Bayrut: Muassasat ar-risalatunashirun, 2004.; Majdiy Basallum.Ta'vilot ahl as-sunna. – Bayrut.: Dar al-kutub al-ilmiya, 2005.; Türki Ahmet. Alâeddin es-Semerkandî'nin Şerhu't-Te'vilât adli eserinin tahkiki (Fatiha sûresi ve Bakara sûresinin 24. Ayetine kadar). – Diyarbakır. 2021.

³ Obidov R. O'rta Osiyo olimlarining tafsir sohasidagi xizmatlari.T.: TIU, 2009. – 68 b.; Shayx Abdulaziz Mansur. Aqoid matnlari. – T.: TIU, 2006. – 80 b.; M.Kamilov. Movarounnahrda fiqh ilmining rivoji va faqih Alouddin Samarqandiy. – T.: Istiqlol nashriyoti, 2006. – 208 b.; U.Alimov. IX–XI asrlarda Samarqandda kalom ilmining rivojlanishi. – T.: Movarounnahr, 2008. – 192 b.; Uvatov U. Imom Moturidiy va uning ta'limoti. – Toshkent: Fan, 2000. – 48 b.; 105.Maxsudov D. Tafsir uslublari. – Toshkent: O'zbekiston xalqaro islom akademiyasi, 2021. – 223 b.; Ziyodov Sh. Abu Mansur al-Moturidiy yozma merosi va uning "Kitab at-Ta'vilot" asari // T.f.n. diss. ... avtorf. – T.: Sharqshunoslik . (O'zRFA ShI). 2003.; Abdullaev A. Abul Lays Samarqandiyning Movarounnahr tafsirshunosligida tutgan o'rni // T.f.n. diss..... – T.: TIU, 2007.

ta'vil turkumidagi asarlarni tadqiq etishdagi metodik yondashuvlar tahlilini amalga oshirish;

XI-XII asrlarda Movarounnahrda hanafiy-moturidiy tafsir maktabi rivojini ko'rsatib berish;

Alouddin Samarqandiyning tafsir ilmi hamda hanafiy-moturidiy tafsirshunosligida tutgan o'rnini belgilash;

“Sharh at-Ta'vilot” qo'lyozmalarini kodikologik tavsiflash va ularning o'ziga xos jihatlarini ko'rsatib berish;

asarning Ta'vilot al-Qur'on'dan ajralib turuvchi o'ziga xos xususiyatlarini ochib berish;

Alouddin Samarqandiyning oyatlarni sharhlashdagi uslub va yondashuvlarini yoritish;

Alouddin Samarqandiyning “tafsir” va “ta'vil” tushunchalarini izohlashdagi yondashuvini ko'rsatib berish;

“Sharh at-Ta'vilot” asarida “Fotiha” surasining yoritilishidagi o'ziga xos uslubini asoslab berish;

asarning adashgan oqimlar g'oyalariga qarshi kurashda tutgan o'rnini belgilash hamda tadqiqot natijasida olingan xulosalardan taklif va tavsiyalar ishlab chiqish.

Tadqiqotning ob'ekti Alouddin Samarqandiyning “Sharh at-Ta'vilot” asaridan iborat.

Tadqiqot predmetini Alouddin Samarqandiyning “Sharh at-Ta'vilot” asarining tafsir ilmidagi o'rnini ko'rsatib berish tashkil etadi.

Tadqiqotning usullari. Dissertatsiyada kompleks yondashuv, ilmiy bilishning dialektika, tarixiylik, mantiqiylik, xronologik, kodikologik, tahlil va sintez, matnlarni kontent-analiz qilish va qiyoslash kabi tadqiqot usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Imom Moturidiy va Alouddin Samarqandiyning o'z tafsir asarlarini “ta'vilot” (تاويلات – oyatning ehtimoliy ma'nolaridan biri) deya nomlash orqali oyatlarning sharhlari aniq (التفسير) va ehtimoliy (التأويل) bo'lishi nazariyasini asoslab berganliklari aniqlangan;

Alouddin Samarqandiy “Fotiha” surasining tafsirida Imom Moturidiyning suraga oid qo'shimcha ma'lumotlarini e'tiqodiy masalalar, suraning fazilati, suraning ismlari va ularning ma'nolari hamda suraga aloqador bo'lgan hukmlardan iborat to'rt qismga ajratish orqali sharhlab bergani aniqlangan;

Alouddin Samarqandiy Qur'on oyatlarini tushunishda haqiqat va majozga keng to'xtalib, “Fath” surasi 4-oyatidagi “sakinatni tushurish”ni haqiqiy ma'nosida ifodalab, Alloh mo'minlarga taskinlik berishi ushbu amalni yaratishiga dalolat qiladi deya, mo'taziliylarga Xudoning barcha amallarni yaratuvchisi ekanligini isbotlash orqali raddiya bergani aniqlangan;

Alloma “Baqara” surasi 110 va “Ahqof” surasi 16-oyatlaridagi har bir katta va kichik amallarga savob berishi haqidagi mazmun bilan mo'taziliylarning katta gunoh qilgan inson do'zaxda abadiy qolishi haqidagi e'tiqodi asossiz ekanligi va

bunday tushunish bilan Allohga “yolgʻonchi”, “vaʼdasiga xilof qiluvchi” sifatlarining nisbat berilishi mumkinligini isbotlagani aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Alouddin Samarqandiyning tafsirga oid asari “Sharh at-Taʼvilot”ning 12 ta qoʻlyozmasi aniqlanib, ular boʻyicha kodikologik tavsif amalga oshirildi hamda asarning “Taʼvilot al-Qurʼon” asaridan oʻzgacha uslubda kengroq, batafsilroq yozilgani misollar bilan isbotlangan;

OʻzR FA ShI qoʻlyozmalar fondida №3249, Saudiya Arabistonining Ummul quro universiteti kutubxonasi №10970 inventar raqamlari ostida saqlanayotgan qoʻlyozma nusxalarning qiyosiy tadqiqi va kodikologik tavsifini amalga oshirish orqali “Sharh at-Taʼvilot” (شرح التاويلات) asarining hoshiyasi mavjudligi isbotlangan;

“Sharh at-Taʼvilot” asarida Imom Moturidiy keltirgan fikrlar, qarashlar toʻldirilgani, tushunarsiz iboralar yoritilgani, Qurʼon karimning “Fotiha” surasi tubdan yangi uslubda sharhlangani, qolaversa, Qurʼon soʻzlarini ifodalashda, oyatlarni sharhlashda oʻziga xos uslubdan foydalangani ochib berilgan;

“Sharh at-Taʼvilot” asarida yoritilgan tafsir ilmiga oid mavzular qatorida Alouddin Samarqandiyning mufassir sifatida “tafsir” va “taʼvil”ga bergan taʼrifi hamda adashgan oqimlarga bergan raddiyalardagi yondashuvlari ochib berilgan.

Tadqiqot natijalarining ishonchliligi. Tadqiqot olib borishda Alouddin Samarqandiyning “Sharh at-Taʼvilot” asarining Saudiya Arabistoni, Hindiston, Turkiya, Oʻzbekiston kutubxonalarida saqlanayotgan qoʻlyozma nusxalariga tayanilgani, tadqiqot natijalarining vakolatli davlat tashkilotlari tomonidan tasdiqlangani, shuningdek, ularning respublika va xalqaro ilmiy, ilmiy-amaliy konferensiya materiallari toʻplamlari, OAK roʻyxatidagi ilmiy nashrlarda chop etilgani bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati dissertatsiya ishida keltirilgan aksariyat maʼlumotlar ilk bor ilmiy muomalaga kiritilgani, islom tarixi va manbashunosligida noyob qoʻlyozma asarlarini oʻrganish va tanqidiy matnini tayyorlash, tafsirshunoslikda muhim nazariy maʼlumotlarni bera olishi, yot gʻoyalaridan qaytmaganlarning daʼvolariga ilmiy raddiyalar berish boʻyicha muhim ilmiy-amaliy manba boʻlib hizmat qilishi bilan asoslanadi.

Tadqiqot natijalarining amaliy ahamiyati dissertatsiyada ilmiy jihatdan asoslangan maʼlumotlar, taklif va tavsiyalardan Oʻzbekiston xalqaro islom akademiyasi hamda Oʻzbekiston musulmonlari idorasi huzuridagi oliy diniy taʼlim muassasalarida oʻtiladigan “Qurʼonshunoslik”, “Tafsirshunoslik”, “Islomshunoslikka kirish”, “Islom manbashunosligi” kabi oʻquv kurslarni oʻqitishda foydalanish mumkin. Shuningdek, ushbu dissertatsiyadan islomshunoslik, sharqshunoslik, manbashunoslik, matnshunoslik sohalariga oid maʼruzalar, oʻquv-uslubiy qoʻllanma va dasturlarini tayyorlashda hamda shu soha vakillari bilan innovasion hamkorlik ishlarida foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. “Alouddin Samarqandiy “Sharh at-Taʼvilot” asarining tafsir ilmidagi ahamiyati” mavzui boʻyicha olib borilgan tadqiqotning ilmiy natijalari asosida:

“Sharh at-ta’vilot” asarining manbashunoslik tahlili va unda oyatlarning yoritilishi”, “Sharh at-ta’vilot” asarining oyatlarni ta’vil va tafsir qilishdagi ahamiyati” va “Alouddin Samarqandiyning “tafsir” va “ta’vil” tushunchalarini izohlashdagi yondashuvi” deb nomlangan bo‘limlarida keltirilgan ishonchli ilmiy-nazariy xulosalari, taklif va tavsiyalaridan buyurtma asosida tayyorlangan “Islom ensiklopediyasi” kitobida foydalanilgan (Din ishlari bo‘yicha qo‘mitaning 2024-yil 11-iyundagi 04/1879-son ma’lumotnomasi). Natijada, ilmiy jamoatchilikning Alouddin Samarqandiy va kalom haqidagi bilimlarining oshishiga xizmat qilgan;

Alouddin Samarqandiy Fath surasi 4-oyatidagi “sakinatni tushurish” iborasini mo‘tazilalar “Alloh bandalarning fe’llarini yaratmaydi” degan da’volariga ko‘ra uni majoziy ma’noda, deb sharhlaganiga raddiya berib, ahli sunnaning e’tiqodiga ko‘ra, ushbu ibora haqiqiy ma’noda ekanini isbotlagani haqidagi ilmiy xulosalardan O‘zbekiston musulmonlari idorasi tasarrufidagi “Ko‘kaldosh” va “Sayyid Muhyiddin maxdum” o‘rta maxsus islom ta’lim muassasalari uchun tayyorlangan “Moturidiya ta’limoti va uning bugungi kundagi ahamiyati” kitobida foydalanilgan (O‘zbekiston musulmonlari idorasining 2024-yil 31-maydagi 03/1385-son ma’lumotnomasi). Ilmiy izohlardan foydalanish orqali Imom Moturidiy tafsirining o‘zbek tilidagi nashrida suralar umumiy ma’nosi, ayniqsa, aqidaviy oyatlar, mutashobeh oyatlar tafsiri borasida to‘g‘ri tushuncha shakllanishiga, adashgan oqimlar tomonidan noto‘g‘ri talqin qilinishi natijasida adashishning oldi olinishi hissa qo‘shilgan va kitobxonlarning aqida haqidagi tasavvurlarining kengayishiga xizmat qilgan;

Alouddin Samarqandiy Qur’on oyatlarini tushunishda haqiqat va majozga keng to‘xtalib, Fath surasi 4-oyatidagi “sakinatni tushurish”ni haqiqiy ma’nosida ifodalab, Alloh mo‘minlarga taskinlik berishi ushbu amalni yaratishiga dalolat qiladi deya, mo‘taziliylarga Xudoning barcha amallarni yaratuvchisi ekanligini isbotlash orkali raddiya berganiga doir ilmiy xulosalar “Tafsir ilmiga kirish” kitobi mazmuniga singdirilgan (O‘zbekiston milliy teleradiokompaniyasining 2024-yil 3-iyundagi 06-28-673-son ma’lumotnomasi). Natijada, jamoatchilikning Alouddin Samarqandiyning hayoti, ilmiy merosi, “Sharh at-Ta’vilot” asari haqida yangi ma’lumot olishiga ko‘maklashishga xizmat qilgan;

Alloma Baqara surasi 110 va Ahqof 16-oyatlaridagi har bir katta va kichik amallarga savob berishi hakidagi mazmun bilan mo‘taziliylarning katta gunoh qilgan inson do‘zaxda abadiy qolishi haqidagi e’tiqodi asossiz ekanligi va bunday tushunish bilan Allohga “yolg‘onchi”, “va’dasiga xilof qiluvchi” sifatlarining nisbat berilishi mumkinligi haqidagi xulosalar Imom Buxoriy xalqaro ilmiy-tadqiqot markazining buyurtmasi asosida tayyorlangan “G‘uluvning xatarlari” nomli kitob mazmuniga singdirilgan (Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2024-yil 31-maydagi 02/232-sonli ma’lumotnomasi). Natijada, dissertatsiya xulosalari, taklif va tavsiyalaridan Markaz faoliyati rivoji va ilmiy-uslubiy tavsiyalar ishlab chiqilishida xizmat qilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 8 ta ilmiy anjuman va konferensiyalarda, shu jumladan, 3 ta xalqaro va 5 ta respublika ilmiy-amaliy konferensiyalarda aprobatsiyadan o‘tgan.

Tadqiqot natijalarining e’lon qilinganligi. Dissertatsiya mavzusi bo’yicha jami 13 ta ilmiy ish chop etilgan. Jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tarafidan doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etishga tavsiya etilgan ilmiy nashrlarda 4 ta, xorijiy jurnalda 2 ta maqola chop etilgan. Shuningdek, respublika va xalqaro konferensiya to‘plamlarida 7 ta tezis e’lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uchta bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovalardan iborat. Dissertatsiya xajmi 133 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tanlangan mavzuning dolzarbligi va zarurati asoslanib, tadqiqotning maqsad va vazifalari, o‘rganish ob’ekti va predmeti aniqlangan. Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi ko‘rsatilib, ishning ilmiy yangiligi va amaliy natijalari bayon qilingan. Olingan natijalarning ishonchligi asoslangan holda ularning ilmiy 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 **“XI-XII asrlarda Movarounnahr tafsir ilmini o‘rganishdagi uslublar”** deb nomlangan birinchi bobida ta’vil turkumidagi tafsirlar va ularni tadqiq etishdagi yondashuvlar, XI-XII asrlar Movarounnahr hanafiy-moturidiy tafsir maktabi rivoji, o’sha davrdagi siyosiy muhitining alloma ilmiy faoliyatiga ta’siri o‘rganilgan, mufassir hayoti va asarlariga oid tadqiqotlar tahlil qilingan hamda olim tafsirining uslubiy xususiyatlari ochib berilgan.

Birinchi bobning birinchi paragrafi *“Ta’vil turkumidagi tafsirlarni tadqiq etishdagi yondashuvlar tahlili”* deb nomlanib, unda ta’vil janrida bitilgan tafsirlarning kelib chiqishi, ularning rivojlanish bosqichi, “tafsir” va “ta’vil” so‘zlarining ma’nosi va unga yaqin istelohlar o‘rtasidagi farqlar ko‘rsatilgan. Shuningdek, aql va ijthod asosida qilingan tafsirlarning rivojlanish bosqichlari hamda naqliy tafsirlarning ahamiyati ham o‘rganilgan.

Manbalarning ko‘rsatishicha, asosan hijriy III-IV asrlardan boshlab ta’vil janridagi tafsirlar ko‘plab yozila boshlangan. Bu bir tomondan, o’sha paytda aqliy ilmlarning rivojlanganini ko‘rsatsa, ikkinchi tomondan, bahsli masalalarda aqliy misollardan ko‘p foydalanilganiga ishora qiladi. Demak, vaqt o‘tishi, turli sabablarning paydo bo‘lishi bilan Qur’onni naqldan tashqari aqlga asosan tafsir qilish ham davr talabiga aylangan. Tafsirning ushbu turida aql va ijthoddan keng foydalanilgani sababli u “aqliy tafsir”, “ijthodiy tafsir”, “diroya (ilmiy) tafsiri” kabi nomlar bilan atalgan.

Bu turdagi tafsirlar uslub, xususiyat va ulardagi ilmlarga qarab turli yo‘nalishlarga bo‘linadi. Ba’zilarida qiroat turlari, arab tili grammatikasi, boshqalarida aqida yoki aqliy qarashlarga ko‘proq e’tibor qaratilgan bo‘lib, ularning barchasi ruxsat etilgan aqliy tafsirlardan sanaladi.

Qur’oni karimni izohlashda qadimgi va keyingi olimlarning asarlarida “tafsir”,

“ta’vil” va “ma’no” kabi tushunchalar turlicha qo’llaniladi. Imom Moturidiy sahobiylarning oyatlarga bergan izohlarini “tafsir” deb nomlab, undan keyingi davrdagilarnikini esa “ta’vil” deb atagan. Keyincha tafsirshunoslik sohasida “ta’vil” atamasi “at-tafsir bir-ray”ga nisbatan ishlatiladigan bo’ldi. Ushbu ta’riflar zohiran turlicha bo’lsada, tadqiqotlar natijasida ahli sunna ulamolari ulardan bir ma’noni ko’zlangani ma’lum bo’ladi.

Bobning “*XI-XII asrlarda Movarounnahrda hanafiy-moturidiy tafsir maktabi rivoji*” deb nomlangan ikkinchi paragrafida mufassir yashagan davrdagi ijtimoiy-ciyosiy jarayonlar va ularning alloma faoliyatiga ta’siri o’rganilgan. Alouddin Samarqandiy XI asrning ikkinchi yarmi – XII asrning birinchi yarmida yashagan. Bu davrda Xurosonda va xalifalikning kattagina sharqiy qismida saljuqiylar (429-485/1038-1092), Movarounnahrda qoraxoniylar (389-607/999-1212), G’aznaviylar (366-582/977-1186), xorazmshoh-anushteginiylar (470-628/1077-1231) hukmron edilar. Saljuqiylar o’z mavqelarini mustahkamlab borayotgan paytda Movarounnahr ilgariidek qoraxoniylar qo’lida qolaverdi.

Somoniylar hukmronligining (261-389/875–999) so’nggi davrida Movarounnahr va Xuroson o’lkalari qoraxoniylar va g’aznaviylar o’rtasida taqsimlab olinib boshladi. Somoniylar qulaganidan so’ng ko’p o’tmay bu mintaqada qoraxoniylar hukmronlikni to’liq qo’lga kiritdilar. Qoshg’ardan to Amudaryogacha bo’lgan hududni o’z ichiga olgan qoraxoniylar davlati keyinchalik ikki qismga: markazi Bolosog’un (keyinchalik Qoshg’ar) bo’lgan Sharqiy qoraxoniylar davlati va markazi O’zgan (keyinchalik Samarqand) bo’lgan G’arbiy Qoraxoniylar davlatiga bo’linib ketdi . Ular mamlakatni viloyatlarga bo’lib boshqarish tizimini amalga oshirdilar .

Movarounnahrda XI-XII asrlar ijtimoiy-ma’naviy muhit gullab yashnagan davr bo’lgan. Hanafiy mazhabi, moturidiy ta’limotida yozilgan ko’plab asarlar ushbu asrlarda rivoj topgan. Jumladan, ushbu asrlarda fiqh, hadis, kalom ilmi, tasavvuf hamda tafsir sohaslarida yozilgan asarlar Movarounnahrni mavqeini yanada yuksaltirdi.

XI-XII asrlarda ra’y bilan tafsir qilish mufassirning fikri Qur’on, sunnatga, sahobiylarning so’zlariga xilof bo’lmagan holda amalga oshirilgan. Qur’on va sunnat, sahobiylar so’zlari bo’lmish mo’tabar manbalarga xilof ravishda ra’y (ijtihad, fikr) bilan sharhlashga barcha davr olimlari qarshi bo’lganlar. Chunki, bunda ma’lum bir guruhlar, oqimlar Qur’on oyatlarining sharhini o’z g’oyalariga moslashtirishga harakat qilishlari mumkin.

Birinchi bobning “*Alouddin Samarqandiyning tafsir ilmidagi tutgan o’rni*” nomli uchinchi paragrafida allomaning tug’ilgan va vafot etgan sanasi, oilasi, kunyasi, ustoz va shogirdlari hamda asarlariga doir ma’lumotlar qiyosiy o’rganilgan. Jumladan, uning tafsir ilmi sohasida qoldirgan ilmiy merosi tadqiq etilgan. Allomaning tafsir sohasida yozgan “Sharh at-Ta’vilot” asari kalom ilmi asosida yozilgan. Bu kabi yo’nalishda boshqa tafsirlar tajribada ko’rilganligi sababli mazkur tafsir va kalom alohida ajratib o’tirilmadi (masalan, lug’aviy tafsirlar, mantiq va balog’at ilmi asosidagi tafsirlar, hadislar asosidagi tafsirlar va boshqalar). Balki har ikkisi bir guruhga kiritildi.

Alouddin Samarqandiyning buyuk xizmatlaridan biri shundaki, X asrda shuhrat topgan Moturidiy va uning asarlari, XI asrga kelib “unutilganday” bo‘ldi. XII asrga kelib, Samarqandiy va uning safdoshlari Moturidiyni “tikladi”, deyilsa xato bo‘lmaydi. Xullas, Abu Mansur Moturidiy va Alouddin Samarqandiy asarlarini chuqurroq tadqiq qilish, ilmiy o‘rganib chiqish, IX-XII asrlarda Movarounnahrda tafsir va kalom ilmi tarixining yangi-yangi qirralarini ochib beradi.

“Sharh at-Ta’vilot” asarini o‘qigan kishi uning kalom ilmi bo‘yicha ham yuksak maqomga etganligini bilishi mumkin. Olim aqidaviy masalalar bo‘yicha qarashlarida Imom Moturidiy izidan borgan. Shuningdek, u Qur’onni sharhlash uslubida ham Imom Moturidiydan ta’sirlangan. Yuqorida aytilganidek, Moturidiy Qur’onni sharhlashda o‘ziga xos yo‘l yaratib, asosan, oyatlarni sharhlashda tahliliy fikr yuritishga asoslanadi.

Alouddin Samarqandiy tafsirining kirish qismida Imom Moturidiyning asarini yuqori baholab, uning ba’zi tushunishga qiyin bo‘lgan joylarni engillashtirishni maqsad qilib sharh yozganini ma’lum qilgan. Shu bilan birga allomaning asarida boshqa mashhur tafsir asarlardagi kabi oyatma-oyat sharh berilganiga ko‘ra, uni faqat Moturidiy tafsirida tushunishi qiyin bo‘lgan joylarni sharhlash bilan chegaralanmay Qur’onning boshidan oyatma-oyat, aqidaviy masalalarga kelganda keng sharhlar berganini ko‘rish mumkin.

Dissertatsiyaning **“Sharh at-Ta’vilot” asarining manbashunoslik tahlili va unda oyatlarning yoritilishi**” deb nomlangan ikkinchi bobida asarning qo‘lyozma nusxalari va ularning kodikologik tahlili o‘rganilgan, asarning o‘ziga xos jihatlari, muallifning oyatlarni sharhlashdagi uslubi ochib berilgan hamda “Ta’vilot al-Qur’on” va “Sharh at-Ta’vilot”dagi oyatlar izohi qiyosiy tahlil qilingan.

Bobning birinchi paragrafi *““Sharh at-Ta’vilot” qo‘lyozmalari kodikologik tavsifi”* deb nomlanib, unda “Sharh at-Ta’vilot”ning bugungi kungacha etib kelgan qo‘lyozma nusxalari qiyosiy o‘rganilgan. Dunyo kutubxona fondlarida “Sharh at-Ta’vilot” asarining 10 dan ortiq qo‘lyozma nusxalari mavjud. Ushbu nusxalarning bir qismi to‘liq, bir qismi esa, ba’zi qismlarni o‘z ichiga oladi. Ilmiy ish davomida mazkur qo‘lyozmalardan 12 tasining elektron nusxalari jamlandi. Ulardan ikkitasida asar to‘liq ko‘chirilgan. Biri Sulaymoniya kutubxonasi Hamidiya fondidagi 176 raqamli qo‘lyozma, ikkinchisi To‘pqopi kutubxonasidagi 179 raqamli qo‘lyozma. Lekin Hamidiya nusxasida Kahf surasidan keyin “Ta’vilotu-l Qur’on”ning o‘zi bo‘lib, unda sharh mavjud emas. Qolgan nusxalar orasida bir qancha qiymatlilari mavjud bo‘lib, ularda asar to‘liq emas.

Bu qo‘lyozmalarning eng qadimiy nusxalaridan ikkitasi O‘zbekiston Respublikasi Fanlar akademiyasi Sharqshunoslik qo‘lyozmalar instituti fondida mavjud bo‘lib, 3249 va 3155 raqamlari ostida saqlanadi. Bularning har ikkisi ham Xoja Muhammad Porso kutubxonasidandir.

Asarning qo‘lyozma nusxalarini o‘rganish jarayonida shu narsa ma’lum bo‘ldiki, ulamolar tomonidan ushbu “Sharh at-Ta’vilot”ga hoshiyalar yozishga urinishlar bo‘lgan. Bunga nusxalar chetidagi izohlarni misol qilish mumkin. Ayniqsa, O‘zR FA ShI Qo‘lyozmalar asosiy fondida saqlanayotgan № 3249 raqamli nusxada Fotiha va Baqara suralari ba’zi chigal o‘rinlarga hoshiya bitilgan. Ushbu

hoshiya keyinchalik boshqa nosixlar tomonidan asar bilan birga ko‘chirilgan. Zero, Saudiya Arabistoni “Ummul quro” universiteti qo‘lyozmalar fondida saqlanayotgan №10970 raqamli qo‘lyozmada aynan ushbu izoh va hoshiyalar mavjud. Mazkur hoshiyalar arab va fors tillarida yozilgan bo‘lib, asosan lug‘aviy jihatni yoritishga qaratilgan. Shuningdek, hoshiyada boshqa tafsir kitoblardan naqlarni ham uchratish mumkin. Misol uchun, Zamaxshariyning *Kashshofi*, shuningdek “Matla” asaridan naqlar mavjud.

Bundan “Sharh at-Ta’vilot”ning hoshiyasi ham mavjud degan xulosa qilish mumkin. Ushbu hoshiya muallifi O‘zR FA ShI Qo‘lyozmalar asosiy fondida saqlanayotgan №3249 raqamli nusxa kotibi Muhammad ibn Muslim ibn Mumin bo‘lishi mumkin.

Ikkinchi bobning “*Asarning “Ta’vilot al-Qur’on” dan ajralib turuvchi o‘ziga xos xususiyatlari*” deb nomlangan paragrafida “Sharh at-Ta’vilot” asarining o‘ziga xos xususiyatlari ochib berilgan. Jumladan, Alouddin Samarqandiyning “Sharh at-Ta’vilot” asari Qur’oni karim tafsiri hamda moturidiy ta’limotini o‘rganishda muhim ahamiyat kasb etadi. Alloma ushbu sharhni yozishida Abul Mu’in Nasafiyning xizmati nihoyatda katta bo‘lgan. Chunki Alouddin Samarqandiyning o‘zi Nasafiy bilan Moturidiyning “Ta’vilot al-Qur’on” asarini birga mutolaa qilgani, lozim deb topgan joylarga sharh yozib ilova qilib borgani va keyinchalik ushbu sharhlarni alohida kitob holiga keltirganini ta’kidlaydi. U o‘z asarida Moturidiyning so‘zlarini sharhlash bilan bir qatorda o‘z fikrlarini ham bayon etgan. Olim o‘z tafsirida Muhammad (s.a.v.) hadislari, sahobiy va tobeiylar so‘zlarini jamlash bilan bir qatorda aqidaviy va fiqhiy masalalarni echishda hanafiylik an’analariga asoslangan fikrlarni ham keltiradi.

Ma’lumki, bir kitobning ahamiyati boshqa kitoblarga manba bo‘lib xizmat qilishi yoki manba bo‘lmasligi bilan farq qiladi. “Sharh at-Ta’vilot” asaridan ham ko‘plab mualliflar o‘z kitobida manba sifatida foydalangan. Jumladan, Abul-Barakot Nasafiyning (vaf. 710/1310) “Madorik at-Tanzil”⁴, Alouddin Buxoriyning (vaf. 730/1330), “Kashful-Asror Sharh Usul al-Pazdaviy”si, Husomuddin Sig‘noqiyning (vaf. 710/1310) “al-Kofi Sharh Usul al-Pazdaviy”si, Badriddin Ayniyning (vaf. 855/1451) “al-Binoya Sharh al-Hidoya”si, Shihobiddin al-Hafojining (vaf. 1069/1658) “Tafsir al-Bayzoviy”ga qilgan xoshiyasi⁵, mashhur hanafiy faqih Ibn Obidinning (vaf. 1252/1836) “Radd al-muhtor ala Durr al-muxtar”i va bulardan boshqa ko‘plab asarlarni misol qilib ko‘rsata olamiz.

Samarqandiy oyatlarni sharhlashda umimiy olganda Moturidiyning metod va uslubidan foydalangan. Shu bilan birga, “Sharh at-Ta’vilot”ning ko‘zga ko‘ringan ba’zi jihatlari ham mavjud.

“Sharh at-Ta’vilot”, Fotiha surasidan Nas surasigacha mus’haf tartibiga uyg‘un tartiblangan eng buyuk tafsirlardan biri hisoblanadi. Alouddin Samarqandiy, asarining boshlanishida Qur’oni karimni ra’y bilan tafsir qilishni hukmi hamda “tafsir” va “ta’vil” o‘rtasidagi farqni tushintirib, Fotiha surasining tafsiridan

⁴ Abul Barakot Nasafiy. *Madorik at-Tanzil*. – Bayrut: Dor al-kalim at-toyyib, 1998. – J.1. – B.166, 213, 233, 258, 318, 426; – J.3. – B.327, 541, 657.

⁵ Shihobiddin Hafojiy. *Hoshiya alal Bayzoviy*. – Bayrut: Dor Sodir. – J.1. – B. 360.

boshlagan.

Bobning *“Alouddin Samarqandiyning oyatlarni sharhlashdagi uslub va yondashuvlari”* deb atalgan uchinchi paragrafida Alouddin Samarqandiy *“Sharh at-Ta’vilot”* asarini yozishda tayangan uslublari hamda oyatlarni sharhlashda uning Imom Moturidiyning *“Ta’vilot al-Qur’on”* asaridan farqli jihatlari qiyosiy o‘rganilgan.

Alouddin Samarqandiy o‘zining *“Sharh at-Ta’vilot”* asarini ta’lif etishda Imom Moturidiyning *“Ta’vilot al-Qur’on”*i uslubiga umumiy ma’noda ergashgan. Biroq, u oyatlarni sharhlashda Moturidiy e’tibordan chetta qoldirgan jihatlarni yoritish, nomi zikr qilinmagan olimlarning ismini aytish, mavzuni davrlarga xoslash, masalalarning sabablarini bayon qilish, tushunarsiz iboralarni yoritish, mazhablardagi fihiy qarashlarni kengroq tushuntir kabilarga e’tibor qaratgan. Shuningdek, u oyatlarni lug‘aviy jihatdan tushuntirishga, matnda aytilmagan usul al-fiqh qoidalarini kiritganini kuzatish mumkin.

Alouddin Samarqandiy Imom Moturidiy yo‘liga yurib ba’zi o‘rinlarda raddiya so‘zini ochiq aytmaydi, balki ahli sunna e’tiqodini bayon qilgandan so‘ng, bu boradagi g‘alat qarashlarni bayon qiladi. Misol uchun G‘ofir surasida shunday deyiladi: *“Ishimni Allohning O‘ziga topshirdim”* (G‘ofir surasi, 44-oyat) oyati *“o‘z ishim borasida biror narsa bilan mashg‘ul bo‘lmayman, uni Alloh taolaga topshiraman”* degan ma’nodadir. Mo‘taziliylarning so‘ziga ko‘ra, Alloh taolaga havola qilish, ya’ni topshirish mumkin emas. Chunki ular: *“Bandaning barcha hojatini Alloh taolo berishi lozimdir va hatto Uning huzurida ziyoda narsa qolmaydi. Uning huzurida hech narsa qolmasa, Unga ishlarni topshirishning hech qanday ma’nosi qolmaydi”* deyishadi⁶.

Ba’zi o‘rinlarda Alouddin Samarqandiy Imom Moturidiyning so‘zini *“ba’zilar shunday deydi”* degan iboralar bilan keltiradi. U bilan go‘yoki bu mazkur fikrga qo‘shilmagan degan xulosa qilish mumkin. Misol uchun, imom Moturidiy *“Sod”* surasi tafsirida *“Biroq, mening nazdimda “Biz ulardan ilgari ham qancha asrlarni halok etganmiz” (Sod surasi, 3-oyat) oyati u (yuqoridagi qasam)ga javob bo‘ladi. Shunda uning ma’nosi qasamning javobiga kiradigan “lom” ila bo‘ladi. Lekin ushbu “lom” qasam orasiga “Ammo kufr keltirganlar kibru havo va muxoliflikdadirlar” (Sod surasi, 2-oyat) oyati tushgani uchun tushirib qoldiriladi, keyin u o‘z joyiga qaytariladi va qasamga javob bo‘ladi. Bu turdagi qasam kam uchraydigan, ajoyib va yashirindir”*⁷, deydi. Ayni shu o‘rinda Alouddin Samarqandiy mazkur iborani *“Ba’zilar shunday deydi...”* tarzida keltirgan⁸.

Shuningdek, Alouddin Samarqandiy oyatlarni lug‘aviy jihatdan ma’nolariga ham e’tibor qaratganini kuzatish mumkin. Jumladan, Sod surasi 3-oyati *“Ular (yordam so‘rab) nido qildilar. Ammo qochib qutulish vaqti emas edi”* tafsirida Imom Moturidiy keltirgan ma’nolarga nisbatan ushbu iborani qo‘shganini kuzatish mumkin: *“Abu Ubayda: “Bu so‘z najot va yordam ma’nosidadir. Ya’ni bu vaqt*

⁶ Imom Moturidiy. *Ta’vilot al-Qur’on* // Bosallum tahqiqi. – Bayrut: Dor al-kutub al-ilmiyya, 2005. J.9. B.33.

⁷ O‘sha manba. J.8. B.606.

⁸ Alouddin Samarqandiy. *Sharh at-Ta’vilot*. – Qo‘lyozma. Sulaymoniya kutubxonasi, Hamidiya fondi № 176. – V.643a,b.

yordam va najot vaqti emas”, degan”⁹. Lekin bu ko‘p ehtimol bilan Moturidiyning so‘zi bo‘lishi mumkin. Garchi Ta‘vilotning bizgacha etib kelgan qo‘lyozmalarda ushbu jumla uchramasada, asl nusxalarida mavjud bo‘lish ehtimoli bor.

Shuni alohida ta‘kidlash lozimki, “Ta‘vilot al-Qur‘on” asarining ba‘zi joylarida noqisliklar bo‘lib, ayni shu o‘rinlar “Sharh at-Ta‘vilot” orqali to‘ldiriladi. Misol uchun Fath surasidan uch oyat miqdoridagi tafsir tushib qolganini ko‘rish mumkin¹⁰. Ushbu farq turklar tomonidan nashr qilingan “Ta‘vilot al-Qur‘on” nusxasida to‘ldirilgan va izoh qismida uning “Sharh at-Ta‘vilot”dan olinganini¹¹ aytganlar. Bu kabi o‘rinlarda ushbu lafzlar Imom Moturidiyniki bo‘lishi ham ehtimoldan yiroq emas. Chunki bizgacha etib kelmagan “Ta‘vilot al-Qur‘on” nusxalarida bu ma‘lumotlar bo‘lishi mumkin. Chunki iboralarning bir biriga mutanosibligi ham ushbu ehtimolni quvvatlaydi. Bu esa keyinchalik matn va sharh biriga aralashib ketganlik ehtimolini kuchaytiradi.

Dissertatsiyaning **“Sharh at-Ta‘vilot” asarining oyatlarni ta‘vil va tafsir qilishdagi ahamiyati**” deb nomlangan uchinchi bobida Alouddin Samarqandiyning “tafsir” va “ta‘vil” tushunchalarini izohlashdagi yondashuvi, ulamolarning ushbu atamalarga bergan ta‘riflari, “Sharh at-Ta‘vilot” asarida “Fotiha” surasining yoritilishi, Imom Moturidiyning oyatlarni sharhlashdagi uslubidan asarning farqli jihatlari tadqiq etilgan hamda asarning adashgan oqimlar g‘oyalariga qarshi kurashda tutgan o‘rni misollar orqali yoritib berilgan.

Bobning *“Alouddin Samarqandiyning “tafsir” va “ta‘vil” tushunchalarini izohlashdagi yondashuvi”* nomli birinchi paragrafida ushbu ikki atamaning ma‘nosi, muallifning ularni izohlashdagi qarashlari va boshqa bir qator olimlarning ushbu istelohlar borasida bergan ta‘riflari qiyosiy o‘rganilgan.

Ta‘vil va tafsir o‘rtasidagi farqni ko‘rsatishga ilk bor kirishgan olimlardan biri Imom Moturidiy tafsir ishini sahobiyga, ta‘vil ishini fuqahoga oid ekaniga ishora qilganidan so‘ng tafsir bir so‘zdan aslida nimani qasd qilinganiga qaratilganiga va bundan izohlash ra‘y asosida mumkin emasligini ma‘lum qiladi. Rasululloh (s.a.v.)ning “Qur‘onni kim o‘z ra‘yi bilan tafsir qilsa jahannamdagi o‘rniga tayyorlansin” ma‘nosidagi hadisi shariflari ushbu mazmunni quvvatlaydi. Imom Moturidiyga ko‘ra sahobiy, vahiyning nuzuliga guvoh bo‘lgan yagona avlod bo‘lgani uchun haqiqatda Allohning maqsadiga bog‘liq izoh berish (tafsir) salohiyatiga egalar. Ta‘vilning Allohga nisbatni mumkin bo‘lmaganidan ra‘y bilan tafsir tahdidi bu erdagi so‘z mavzusi emas¹². Sam‘oniyning fikricha, tafsir ochiq ma‘noning izohlanishi, ta‘vil esa ma‘noning aylanib bir nuqtaga borishi demakdir. Unga ko‘ra لا رَيْبَ فِيهِ “La royba fih” (Unda shak-shubha yo‘q) oyati¹³ning xuddi shu

⁹ Alouddin Samarqandiy. Sharh at-Ta‘vilot. – Qo‘lyozma. Sulaymoniya kutubxonasi, Valiyuddin fondi №426. – B. 35b.

¹⁰ Qarang: Imom Moturidiy. Ta‘vilot al-Qur‘on // Bosallum tahqiqi. – Bayrut: Dor al-kutub al-ilmiyya, 2005. J.9. B.303. Imom Moturidiy. Ta‘vilot al-Qur‘on // Turk tadqiqotchilari tahqiqi. – Istanbul: Dor al-Miyzon, 2007. J.14. B.34.

¹¹ Alouddin Samarqandiy. Sharh at-Ta‘vilot. – Qo‘lyozma. Sulaymoniya kutubxonasi, Valiyuddin fondi №426. – V. 143a,b.

¹² Qarang: Al-Moturidiy. Ta‘vilot al-Qur‘on (Ibrohim Avadayn va Sayyid Avadayn nashri). – Qohira, 1971. – J: 1, - B. 3-4.

¹³ Baqara surasi, 2-oyat. Shayx Muhammad Sodiq Muhammad Yusuf tarjimasini.

ma'nodagi "La shakka fih" so'zlari bilan izohlanishi tafsir hisoblanadi. Osim Afandi tafsir bilan ta'vilning farqini ifoda qilarkan, tafsirning oyatning nozil bo'lish sababini o'rganish va lug'aviy jihatdan kalomning o'rnini bayon qilish; ta'vilning esa oyatlarning sirlarini va kalimalarning astarini tahlil qilish bilan oyatning ehtimoliy (bo'lishi mumkin bo'lgan) ma'nolaridan birini ta'yin etishdan iborat ekanini aytadi.

Alouddin Samarqandiy tafsir va ta'vil borasida Abu Mansur Moturidiyning ushbu so'zlarini keltiradi. Unga ko'ra, tafsir yagona ehtimolli, ta'vil esa ko'p ehtimollidir. Bu tushuncha keyingi davrlarda ko'rilgan tafsir-ta'vil ajrimiga asos bo'lganini aytish mumkin.

Tilshunos va oldingi mufassirlardan iborat bir guruh ulamolar tafsir va ta'vil o'rtasida farq yo'qligini aytganlar, ammo ular ham hadis va ijmo o'rtasini muvofiqlashtirishda farqli bo'lganlar.

Alouddin Samarqandiy o'z asari muqaddimasida "ta'vil" va "tafsir" o'rtasidagi farqlarni Moturidiy keltirgan fikrlardan ancha batafsil va to'liq yoritgan. U ma'nosi chigallik tug'diradigan hadislarni ilmiy asosda tushuntirib bergan va bunga bir qator ulamolarning so'zlaridan iqtibos keltirgan. Shuningdek, "Kim Qur'onni o'z ra'yi bilan tafsir qilsa, do'zaxdan o'rnini hozirlayversin" hadisini noto'g'ri talqin qiluvchilar fikriga raddiya ham bergan.

Uchinchi bobning "*Sharh at-Ta'vilot*" asarida "*Fotiha*" surasining yoritilishi" deb nomlangan paragrafida Alouddin Samarqandiy va Imom Moturidiyning "Fotiha" surasi oyatlarini sharhlashdagi uslubi qiyosiy o'rganilgan va ular haqidagi ma'lumotlarning o'ziga xos jihatlari yoritib berilgan.

Alloma "Sharh at-Ta'vilot"da "Ta'vilot al-Qur'on" asarining tushunish qiyin bo'lgan o'rinlariga sharh berib, mujmal so'zlarni oson so'zlar bilan izohlab sharh yozgan. Lekin Fotiha surasini tubdan yangi uslubda, boshqa iboralar bilan yoritgan. Misol uchun, Moturidiy "basmala"¹⁴ haqidagi ma'lumotlarni Fotiha surasining avvalida zikr qilgan bo'lsa, Alouddin Samarqandiy uni suraning oxirida keltirgan.

Alouddin Samarqandiy "Ta'vilot al-Qur'on"ning "Fotiha surasida keltirilgan ma'lumotlarni go'yoki tartibga solgan, tarqoq qarashlarni bir o'rinda keltirgan. Jumladan, u suraning oxirida Moturidiyning fikrlarini bir joyga to'plab, ularni tasniflagan. U "Ta'vilot al-Qur'on"ning Fotiha surasi tafsirida qo'shimcha keltirilgan ma'lumotlarni to'rt qismga ajratgan. Birinchisi, inson bilishga buyurilgan ilm va e'tiqod. Ikkinchisi, ushbu (Fotiha) suraning fazilati bayoni. Uchinchisi, ushbu suraning ismlari bayoni va uning ma'nolari. To'rtinchisi, bu suraga aloqador bo'lgan hukmlar bayoni.

Samarqandiy aytishicha, Alloh taolo ushbu surada bir qancha yaxshiliklarni jamlagan bo'lib, ularning har biri ko'p yaxshiliklarni jamlaydi. Ulardan biri shuki, Fotiha surasining birinchi oyati: "Hamd olamlarning Rabbi – Allohga bo'lsin"da Alloh taolo o'ziga maqtov aytmoqda. Bundan maqsad, insonlarga Unga maqtov aytishni bildirish yoki Uning barcha ne'matlariga shukr qilishni amr qilishdir. Ushbu maqtovni yaralmishlarga emas, balki aynan U Zotga yo'naltirishda bu borada boshqalarning Unga sherik bo'lmasligini bildirish yoki Unga maqtov aytishga

¹⁴ "Basmala" bu "Bismillahir Rohmanir Rohim"ning qisqa shakli.

buyurish ma'nosida bo'lishi mumkin. "Olamlarning Rabbi"¹⁵ iborasida esa Uning yakkayu-yagona ekanini tan olishga amr qilinmoqda.

Shuningdek, "Sharh at-Ta'vilot"da ta'kidlanishicha, Fotiha surasida "Mehribon, Rahmli"¹⁶ oyatida Alloh taoloni "rahmat", "rahmdillik" kabi sifatlar bilan sifatlanishi, "Jazo kunining egasidir"¹⁷ oyatida esa qiyomat kuniga imon keltirish lozimligi, barcha hojatlarni ravo qilishni Undangina so'ralishi, U rozi bo'ladigan ishlarga yo'llab qo'yishini so'rash kerakligi kabi ta'limotlar mavjud.

Moturidiyning ta'kidlashicha, "Fotiha" surasida yakkaxudolik va bandalarga lozim bo'lgan ibodatdagi ixlos va sodiqlik ma'nolari bor. Shuningdek, bu surada barcha yuksaklik va oliylik Alloh taologa nisbat beriladi. "Fotiha" surasida barcha ehtiyojlar U zotga ko'tarilishi, ehtiyojlarni ravo qilishda Undan yordam so'ralishi, muvaffaqiyatga erishish ham Uning yordami bilan bo'lishi, Undan yordam so'ralganda qalb xotirjam va sokin bo'lishi, Uni rozi qiladigan yo'lga hidoyat qilishini va kelajakda adashib ketishdan saqlashni so'rash, U hidoyat qilgan kishi zalolatga qadam bosmasligi, faqatgina Allohdan umid qilinishi va faqat Allohdan xavfda qilinishi, bandalarning barcha muomala va amallari mana shu asosda bo'lishi kabi ma'nolar mavjudligi aytilgan.

"Asarning adashgan oqimlar g'oyalariga qarshi kurashda tutgan o'rni" deb atalgan uchinchi paragrafda "Ta'vilot ahli-s-sunna"da ilgari surilgan g'oyalarning hozirgi kynda ham o'z dolzarbligini yo'qotmaganligi aniq misollar orqali ko'rsatib berilgan.

Alouddin Samarqandiy "Sharh at-Ta'vilot"ning bir necha o'rinlarida adashgan oqimlar, jumladan mo'tazilalar, qadariylar, jabariylar, murjiylar, shuningdek, mutaassib ruhdagi insonlarga raddiyalar bergan. U ushbu raddiyalarni Imom Moturidiyning fikrlari asosida shakllantirgan.

Alouddin Samarqandiy "Ular: "O'zing poksan! Bizda Sen bildirgandan boshqa ilm yo'q. Albatta, Sening O'zing biluvchisan va hikmatli Zotsan", dedilar" (Baqara, 32) oyati tafsirida mo'taziliy bo'lgan Abu Bakr Asomning kosmik ilmlar borasida aytgan fikrlariga ham raddiya berib o'tadi. Abu Bakrning fikricha, Baqara surasining 32-oyati¹⁸ munajjimlar hamda qiyofashunoslar hech qanday Alloh tomonidan ta'lim bo'lmasdan g'aybni da'vo qilishlari botil ekani, natijada yulduzlar ilmi va qiyofashunoslik ilmi botil ekanini ifodalaydi. Alouddin Samarqandiy uning so'zi ortidan qiyofashunoslik haqiqatda, haqiqiy ilm emas, balki u taxmin va gumonlar ustiga qurilganini, lekin yulduzlar ilmi haqiqiy ilm ekani, Idris alayhissalomga vahy orqali nozil qilingani, yulduzlarning fazodagi harakatlarini o'rganish shariatdagi ba'zi masalalar (qiblani aniqlash, namoz vaqtlarini bilish kabilar)ni o'rganishga yordam berishini va bu ilm uning zamoniga kelib yo'q bo'lib ketganini afsus bilan ta'kidlaydi¹⁹.

¹⁵ Fotiha surasi, 1-oyat.

¹⁶ Suraning 2-oyati.

¹⁷ Fotiha surasi, 3-oyat.

¹⁸ Ular: "O'zing poksan! Bizda Sen bildirgandan boshqa ilm yo'q. Albatta, Sening O'zing biluvchisan va hikmatli Zotsan", dedilar (Baqara, 32).

¹⁹ Alouddin Samarqandiy. Sharh at-Ta'vilot. – Qo'lyozma. O'zR FASHI Qo'lyozmalar asosiy fondi № 3249. – V. 57b.

Muallif asarda mo‘tazilalarning kabira gunoh borasidagi qarashlariga ham keskin raddiyalar bergan. Bunda u Imom Moturidiyning so‘zlarini asos qilib olib, masalani batafsilroq yoritgan. Jumladan, Imom Moturidiy “Bas, Odam Rabbidan (tavbaga doir) kalimalarni qabul qilganidan so‘ng (Alloh) uning tavbasini ijobat etdi” (Baqara, 37) tafsirida “Ushbu oyat mo‘taziliylarning da‘volarini yo‘qqa chiqaradi. Chunki ular: “Har bir kimsaning qilgan sag‘ira gunohlari mag‘firat qilingandir. U duo qilishga ham tavba qilishga ham muhtoj emas”, deydilar. Odam alayhissalom Robbisidan qabul qilgan kalimalar bilan duo qildi, so‘ng Robbisi uning tavbasini ijobat qildi. Qilgan gunohi mag‘firat qilingan bo‘lganida duo ortiqcha va bexuda harakat bo‘lgan bo‘lardi”²⁰ degan.

Alouddin Samarqandiy xuddi shu raddiyani boshqacharoq yoritib, shunday deydi: “Ushbu oyat mo‘tazilalarga qarshi hujjat bo‘ladi. Zero Alloh taolo Odam alayhissalomni tavbaga chaqirdi va tavbasini qabul qildi. Agar u qilgan gunoh kichik gunoh bo‘lsa, mo‘tazilalarning “kichik gunohlar kechib yuboriladi” degan da‘volariga ko‘ra, tavbaga chaqirishni taqozo etmasdi. Agar u katta gunoh bo‘lsa, ularning qoidalariga ko‘ra, bunday gunoh qilgan inson iymondan chiqadi. Payg‘ambarlar esa bunday narsalar bilan sifatlanishi mumkin emas. Demak oyat ularga qarshi dalil bo‘ladi”²¹.

Samarqandiy o‘z tafsirida mo‘tadil yashashni targ‘ib qilib, dinda chuqur ketuvchi shaxslarni qoralaydi. Baqara surasining 35-oyati tafsirida dinda chuqur ketuvchi, Alloh halol qilgan pok narsalar va ziynatlarni o‘zlariga harom qiladagan insonlarga ham raddiya borligiga ishora qilgan. Bunga Alloh taoloning “xohlagan joylaringizda undan (ne‘matlaridan) bemalol tanovul qilingiz” (Baqara, 35), “undan xohlaganizcha bemalol tanovul qilingizlar” (Baqara, 58), “Biz sizlarga rizq qilib bergan pokiza narsalardan eyaveringlar” (Baqara, 172)²² kabi oyatlarini dalil qiladi.

XULOSA

Alouddin Samarqandiyning tafsir ilmiga oid “Sharh at-Ta‘vilot” asarini o‘rganish natijasida quyidagi xulosalarga kelindi:

1. XI-XII asrlarda Movarounnahrda qoraxoniylar va g‘aznaviylar, xorazmshoh-anushteginiylar davrida ijtimoiy-ma‘naviy muhit gullab yashnagan davr bo‘lgan. Ushbu asrlarda hanafiy mazhabi, moturidiy ta‘limotida yozilgan fiqh, hadis, kalom ilmi, tasavvuf hamda tafsir ilmiga oid asarlar Movarounnahrni mavqeini yanada yuksaltirgan.

2. “Ta‘vil” tushunchasini mufassirlar turlicha talqin qilganlar. Imom Moturidiy va Alouddin Samarqandiy o‘z asarlarida ishlatgan “ta‘vil” so‘zi jumhur mufassirlar istelohidagi “tafsir” tushunchasini ifodalaydi. Ular oyatning “ta‘vili” deb undan ko‘zlangan asl ma‘noni nazarda tutganlar. Keyingi davr mufassirlari esa “ta‘vil”ga “lafzni unga bog‘liq dalil orqali ravshan ma‘nosidan boshqa ma‘noga burish” deb ta‘rif berganlar.

²⁰ Imom Moturidiy. Ta‘vilot al-Qur‘on // Bosallum tahqiqi. – Bayrut: Dor al-kutub al -ilmiyya, 2005. J.1. B.441.

²¹ Alouddin Samarqandiy. Sharh at-Ta‘vilot. – Qo‘lyozma. O‘zR FASHI Qo‘lyozmalar asosiy fondi № 3249. – V. 69a-b.

²² O‘sha manba. – V. 68a.

3. Tadqiqot jarayonida ayrim kutubxona kataloglarida “Ta’vilot al-Qur’on” deb nomlangan asarlar Alouddin Samarqandiyning “Sharh at-Ta’vilot”i ekani, “Sharh at-Ta’vilot” deb nomlangani esa Moturidiyning asari ekani ma’lum bo’ldi. Bu esa “Ta’vilot al-Qur’on” va uning sharhi olimlar tomonidan deyarli bir asar o’rnida ko’rilganini ko’rsatadi.

4. Asarning qo’lyozma nusxalari o’rganilganda unga chet ellik musulmon olimlar ham katta e’tibor qaratgani ma’lum bo’ldi. Asli eronlik Abu Is’hoq Domig’oniy Ta’vilot va uning sharhini Buxoro shahrida ustozining huzurida o’rganib, uning qo’lyozma nusxasini yaratgani XII asrda ham Movarounnahrda ushbu asar ilmiy doirada mo’tabar sharh bo’lganini ko’rsatadi. Talabalar faqat “Ta’vilot al-Qur’on” asarining o’zini emas, balki uning sharhidan ham keng foydalanganlar.

5. Asarning qo’lyozma nusxalarini o’rganish jarayonida “Sharh at-Ta’vilot” asarining Fotiha va Baqara suralariga yozilgan hoshiyasi ham mavjudligi aniqlandi. Qo’lyozma nusxalarining ikkitasida (O’zR FA ShI Asosiy fond: №3249 va Ummul Quro: №10970) ushbu ikki suraning ba’zi chigal o’rinlarini yoritib beruvchi ayni hoshiyalar uchraydi. Ushbu hoshiyalar arab va fors tillarida bo’lib, ko’proq so’zlarni lug’aviy jihatdan yoritishga qaratilgan. Demak, “Sharh at-Ta’vilot”ning hoshiyasi ham mavjud degan xulosa qilinadi. Ushbu hoshiya muallifi O’zR FA ShI Asosiy fond 3249 raqamli qo’lyozma nosixi Muhammad ibn Muslim bo’lishi ham mumkin.

6. O’rganishlar natijasida ayrim hanafiy-moturidiy olimlar “Sharh at-Ta’vilot” asaridan o’z asarlarida foydalangani ma’lum bo’ldi. Bunga Abul Barakot Nasafiyning “Madorik at-Tanzil”, Alouddin Buxoriyning “Kashf al-asror sharh usul al-Pazdaviy”, Shihobuddin al-Hofajiyning “Tafsir al-Bayzoviy”ga yozgan hoshiyasi, Ibn Obidinning “Radd al-muhtor ala Durr al-muxtar” asarlarini misol qilib ko’rsatish mumkin.

7. “Sharh at-Ta’vilot” asari ikki jihatga ko’ra odatiy sharhlar sirasiga kirmaydi. Birinchidan, asarda “Ta’vilot al-Qur’on” to’liq sharhlanmasdan, balki ayrim tushunish qiyin, chigal bo’lgan ibora va so’zlarga izoh berilgan. Alloma asarni sharhlashda Qur’oni karimning birinchi yarmiga zo’r bergan. Qolgan qismida ba’zi o’rinlardagina qo’shimcha izohlar uchratish mumkin, xolos. Ikkinchidan, odatiy sharhlar singari ushbu asarda asosiy matndan so’ng izohlar keltirilmasdan, ibora va jumlalar tubdan yangi uslubda tuzilgan.

8. Alouddin Samarqandiy “Sharh at-Ta’vilot” asarida Moturidiyning uslubiga ergashgan. U asarda e’tibordan chetta qoldirilgan jihatlarni kengroq yoritish, mavzuni davrlarga xoslash, masalalarning sabablarini bayon qilish, tushunarsiz iboralarni yoritish, mazhablardagi fiqhiy qarashlarni kengroq tushuntir kabilarga e’tibor qaratgan. Alouddin Samarqandiy asarni sharhlashda “Ta’vilot al-Qur’on”ning matniga qat’iy shaklda bog’liq bo’lib qolmagan, joyi kelganda naqllarda o’zgarishlar kiritgan va ba’zan o’zining sharhi bilan matnni bir-biriga jamlagan.

9. “Ta’vilot al-Qur’on”ning ayrim qo’lyozma nusxalarida keyinchalik kiritilgan iboralar, shuningdek, ba’zi oyatlarning tafsirida noqisliklar aniqlandi. Keyin kiritilgan iboralar nosixlar tomonidan yoki “Sharh at-Ta’vilot”dan

to'ldirilgan bo'lishi mumkin. Bu esa keyinchalik matn va sharh bir-biriga qo'shib ketgani, nosixlar tomonidan uni ajratish mushkul bo'lganini ko'rsatadi.

10. Alouddin Samarqandiy o'zining "Sharh at-Ta'vilot" asarida bag'rikenglik, ma'rifatparvarlik tamoyillarini ilgari surgan. Shuningdek, u asarning bir necha o'rinlarida adashgan oqimlar, jumladan mo'tazilalar, qadariylar, jabariylar, murjiylar, shuningdek, mutaassib ruhdagi insonlarga raddiyalar bergan. U o'z davridagi mavjud oqimlarga ilmiy raddiyalar berib, aqidaviy masalalarga doir oyatlarga sunniylik yo'nalishiga mos tarzda echimlar keltirilgan.

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

1. Imom Moturidiyning "Ta'vilot al-Qur'on" asarida tushunish qiyin bo'lgan o'rinlar mavjud ekani bois, "Sharh at-Ta'vilot" asarining mavjud qo'lyozma nusaxalari asosida uning zamonaviy nashrini amalga oshirish.

2. Movarounnahrda yozilgan tafsir asarlarining ahamiyati yuqori ekanini hisobga olib, O'zbekiston xalqaro islom akademiyasi hamda Imom Moturidiy xalqaro ilmiy-tadqiqot markazi hamkorligida "XI-XII asrlarda Movarounnahrda hanafiy-moturidiy tafsir maktabi rivoji" nomli ilmiy-amaliy konferensiya tashkil qilish.

3. Tafsirning ahli sunna va moturidiylik ta'limotini asoslash hamda turli aqidaviy ixtiloflarning oldini olishdagi ahamiyati katta bo'lgani bois, Imom Moturidiy xalqaro ilmiy-tadqiqot markazi bilan hamkorlikda tafsirda to'xtalangan barcha dolzarb aqidaviy masalalarni o'zida jamlagan "Sharh at-Ta'vilot" asaridan durdonalar" nomli davomiy risolalar nashrini amalga oshirish.

4. Asarning diniy aqidaparastlik va mutaassiblikning oldini olishdagi ahamiyatini inobatga olib, O'zbekiston xalqaro islom akademiyasi huzuridagi Malaka oshirish markazi hamda O'zbekiston musulmonlari idorasi qoshidagi diniy ta'lim muassasalarida o'qitiladigan qur'onshunoslik, tafsir ilmi bilan bog'liq fanlar tarkibiga "Sharh at-Ta'vilot" asari Imom Moturidiyning tushunishda muhim manba" mavzusini kiritish.

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

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

ABDURAKHMONOV IKHTIYOR BAKHTIYOROVICH

**THE SIGNIFICANCE OF ALAUDDIN SAMARKANDI'S WORK
"SHARH AT-TA'WILAT" IN THE SCIENCE OF TAFSIR**

24.00.02 – Qur'anic studies. Hadith studies

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

Tashkent - 2024

The title of the Doctor of Philosophy (PhD) dissertation was registered by the Supreme Attestation Commission under №B2021.1.PhD/Isl51.

The dissertation was completed at the International Islamic Academy of Uzbekistan.

The abstract of the dissertation is posted in three languages (Uzbek, English, and Russian (resume)) on the website of the Scientific Council (www.ii.au.uz) and on the information-educational portal "ZiyoNET" (www.ziyo.net.uz).

Scientific supervisor:	Makhsudov Davronbek Rustamovich Doctor of Science in History, Professor
Official opponents:	Mukhamedov Nematullo Asatullayevich Doctor of Science in History, Associate Professor
	Inoyatov Azizkhujja Khayrulloevich Doctor of Philosophy in Islamic Studies, Associate Professor
Leading organization:	Tashkent Islamic Institute named after Imam Bukhari

Defense of dissertation will be held on ___ August, 2024, at _____ at the meeting of the Scientific Council No. DSc 35/30.12.2019. Isl/Tar/F. 57.01 at the International Islamic Academy of Uzbekistan (Address: 100011, Tashkent city, A.Kadiri Street, 11. Phone number: (99871) 244 00 56; fax: (99871) 2440065; e-mail:info@ii.au.uz).

Doctoral dissertation is available in the Information Resource Centre of the International Islamic Academy of Uzbekistan (Registration number №161). (Address: 100011, Tashkent city, A.Kadiri Street, 11. Phone number: (99871) 244 00 56)

Abstract of dissertation was distributed on ___ July, 2024.
(Registry record No. 08 dated «10» July, 2024).

I.I. Bekmirzaev
Vice-Chairman of the Academic Council
for the Awarding of Academic Degrees,
Doctor of Science in History, Professor

S.A. Rustamiy
Scientific secretary of the scientific
council granting scientific degrees, doctor
of Philological sciences, Professor

Z.M. Islamov
Chairman of the scientific seminar under
the academic council, doctor of
Philological sciences, Professor

INTRODUCTION (annotation of the Doctor of Philosophy (PhD) dissertation)

Relevance and necessity of the dissertation topic. Among the written sources written in different countries of the world, there are a number of literatures that pay special attention to the study and interpretation of the meaning of the Qur'an. Among such literature, it should be noted that the weight of works written in Mawarannahr region is large. The process of preserving and spreading the belief and importance of Ahl al-Sunnah in this land, where the doctrine of Maturidiyya was born, entered into the interpretations as well. The writing of Abu Mansur Maturidi's tafsir "Ta'wilat al-Qur'an" and its simplified commentary "Sharh at-Ta'wilat" by Alauddin Samarkandi became very important in the spread of the science of tafsir in the region.

Despite the fact that hundreds of commentaries of the Qur'an were written in Muslim countries in the Middle Ages, it should be noted that the commentaries created in Mawarannahr are taught in a number of religious educational institutions and research centers not only in Central Asia, but also in the Islamic world. Among such researches, studies on the formation and development of the science of tafsir in Mawarannahr, rational interpretations and their specific aspects, approaches to narrative interpretations, the scholars of Mawarannahr and their scientific heritage, the formation of Qur'anic sciences, the services of scholars such as Imam Maturidi, Abul Laith Samarkandi, Abu Hafs Nasafi in the field of tafsir should be listed.

Islamic studies, including Qur'anic studies and hermeneutical studies, are developing in the New Uzbekistan. Such research was supported by the government, and as a result, a comprehensive scientific-explanatory translation of Imam Maturidi's work "Ta'wilat al-Qur'an" devoted to interpretation was carried out, and 13 translations of the Qur'an in Uzbek language were published. Imam Maturidi's (d. 333/944) "Ta'wilat al-Qur'an" ("Qur'anic interpretations") and "Sharh at-Ta'wilat" ("Review of the work of Ta'wilat") written on this work by Alauddin Samarkandi (d. 539/1145) were among the first rational commentaries written in Mawarannahr and by analyzing these works, it becomes possible to gain a wider understanding of their interpretation methods, to analyze the activities of scholars in depth, and to shed light on the unexplored stages of our history.

This research work serves to a certain extent in ensuring the implementation of the tasks defined in the resolutions such as the new version of the Law of the Republic of Uzbekistan No. 699 "On Freedom of Conscience and Religious Organizations" dated July 5, 2021, Laws of the Republic of Uzbekistan No. 406 dated September 14, 2016 "On State Policy Regarding Youth", Presidential Decree of the Republic of Uzbekistan dated January 28, 2022 PD No. 60 "On the Development Strategy of New Uzbekistan for 2022 – 2026", Presidential Decree No. PD-5416 dated April 16, 2018 "On Measures to Fundamentally Improve the Activities of the Religious and Educational Sector", Decree of the President of the Republic of Uzbekistan dated August 11, 2020 No. 4802 "On measures for the establishment of the Imam Maturidi International Scientific Research Center".

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

The level of study of the problem. The scientific and spiritual heritage of Allama Alauddin Samarkandi has been researched by a number of scientists. In particular, Russian and foreign orientalists such as C. Brockelmann, A. Bebek, V. V. Bartold, A. E. Schmidt, I. P. Petrushevskiy, U. Rudolph¹ partially touched upon the works of the scholar in their research.

Among the oriental scientists, Bekir Topaloglu, S. Kutlu, R. Onal, T. Ozdes , Turki Ahmet, Fatima Yusuf Khaimi, and Majdi Basallum² provided information about Samarkandi's life and the work "Sharh at-Ta'wilat", in addition to his scientific heritage. In particular, Turki Ahmet gave general information about the work in his dissertation and created a critical text in Arabic of the chapter "Fatiha" and the part of the chapter "Baqara" up to the 24th verse.

Also, in this regard, in the studies of local Islamic scholars, orientalists and historians M.Kamilov, A.Mansurov, U.Alimov, U.Uvatov, R.Obidov, D.Makhsudov, Sh.Ziyadov, A.Abdullaev³, one can find important scientific conclusions about the personality of Alauddin Samarkandi, his activities in the field of jurisprudence, exegesis, unique methods and sources, the essence of the era in which he lived, and the creedal views of "Ahl al-sunna wal-jamaa". In particular, M.Komilov provided a number of valuable information on the work "Sharh at-Ta'wilat".

The relevance of the dissertation research to the research plans of the higher education or research institution where the dissertation was completed. The subject of the dissertation was carried out within the framework of the practical project of the International Islamic Academy of Uzbekistan FZ-202002144 – "Academic translation and commentaries of creedal texts and the creation of their electronic library".

¹ Carl Brockelmann. Tarikh at-turath al-arabi. - Cairo: Dar al-Maarif, 1959. - Vol. IV. - 378 p; Barthold V.V. Turkestan v epoch mongolkogo nashestia / Sochinenia. - Moscow: Izdatelstvo vostochnoy literatury, 1963. - Vol. I. - P. 303; Adil Bebek. The problem of sin in Maturidi. - Istanbul: Bayrak, 1998. - 217 p; Petrushevskiy I.P. Islam v Iran v VII-XV centuries. - Leningrad: Izdatelstvo Leningradskogo Universiteta, 1966. - 401 p; Ulrich Rudolph. Al-Maturidi and Samarkand Sunni theology. Translation from Russian. - T.: Imam al-Bukhari International Foundation, 2001.

² Talip Özdeş. Maturidi'nin tefsir anlayışı. - Istanbul . İnsan publications, 2003; Sonmez Kutlu. Imam Maturidi ve Maturidilik. - Ankara; Fatima Yusuf Khaimi. Ta'wilat ahl as-sunna. Beirut: Muassat ar-risala nashirun, 2004; Majdi Basallum. Ta'wilat ahl as-sunna. - Beirut: Dar al-Kutub al-Ilmiyya, 2005; Turki Ahmet. Alâeddin es-Semerkandînin Şerhu't-Te'vilât adli eserinin tahkiki (Surah al-Fatiha and up to verse 24 of Surah al-Baqara). - Diyarbakir. 2021.

³Obidov R. Orta Osiyo olimlarining tafsir sohasidagi khizmatlari.T.: TIU, 2009. - 68 p; Shaykh Abdulaziz Mansur. Aqid matnlari. - T.: TIU, 2006. - 80 p; M.Kamilov. Movarounnahrda fiqh ilmining rivoji va faqih Alouddin Samarqandiy. - T.: Istiqlol publications, 2006. - 208 p; U.Alimov. IX-XI asrlarda Samarqandda kalom ilmining rivojlanishi. - T.: Movarounnahr, 2008. - 192 p; Uvatov U. Imom Moturidiy va uning ta'limoti. - Tashkent: Fan, 2000. - 48 p; D. Makhsudov. Tafsir uslublari. - Tashkent: International Islamic Academy of Uzbekistan, 2021. - 223 p; Sh. Ziyodov. Abu Mansur al-Moturidiy yozma merosi va uning "Kitab at-Ta'vilot" asari // Abstract of dissertation. - T.: Sharqshunoslik. (Tashkent Oriental Studies Institute). 2003.; A. Abdullayev. Abul Lays Samarqandiyning Movarounnahr tafsirshunosligida tutgan orni // PhD dissertation - T.: TIU, 2007.

The purpose of the research is to reveal the significance of Alauddin Samarkandi's work "Sharh at-Ta'wilat" in the field of tafsir.

The tasks of the research are as follows:

to carry out the analysis of methodical approaches in the research of the works of the ta'wil series;

to show the development of the Hanafi-Maturidi school of interpretation in Mawarannahr in the XI-XII centuries;

to determine the position of Alauddin Samarkandi in the science of tafsir;

to describe manuscripts of "Sharh at-Ta'wilat" in the codicological way;

to reveal the specific features of the work;

to elucidate Alauddin Samarkandi's style of interpretation of verses;

to show Alauddin Samarkandi's approach to interpreting the concepts of "tafsir" and "ta'wil";

to justify the unique style of covering the Surah al-Fatiha in the work "Sharh at-Ta'wilat";

to determine the position of the work in the fight against the ideas of misguided sects and to develop suggestions and recommendations from the conclusions obtained as a result of the research.

The object of the research is the work "Sharh at-Ta'wilat" by Alauddin Samarkandi.

The subject of research is the place of Alauddin Samarkandi's work "Sharh at-Ta'wilat" in the science of tafsir.

Research methods. The dissertation uses research methods such as complex approach, dialectics of scientific knowledge, historicity, logicity, chronological, codicological, analysis and synthesis, content analysis, and comparison of texts.

Scientific novelty of the research. As a result of research, the following scientific novelty can be noted:

It was determined that Imam Maturidi and Alauddin Samarkandi named their tafsir works as al-ta'wilat (one of the possible meanings of the verse) and founded the theory that the interpretations of the verses are definite (al-tafsir) and probable (al-ta'wil);

It was found that Alauddin Samarkandi, in his commentary on Surah al-Fatiha, revealed that Imam Maturidi's additional information about the surah was interpreted by dividing it into four parts, consisting of religious issues, virtues of the surah, the names of the surah and their meanings, and rulings related to the surah;

It was found that Alauddin Samarkandi, focusing on truth and metaphor in understanding the verses of the Qur'an, expressed the true meaning of "sending down peace" in verse 4 of Surah al-Fath, saying that God's tranquility for believers is evidence of His creation of this deed, and he refuted the Mu'tazilites by proving that God is the creator of all actions;

It was determined that the scholar proved that the Mu'tazilites' belief that a person who commits a major sin will remain in hell forever is wrong through the explanation of the rewards for every big and small deed in verse 110 of Surah al-

Baqara and verse 16 of Surah al-Ahqaf, and with this understanding, Allah can be attributed as “liar”, “disobedient to his promise”.

Practical results of the research. 12 manuscripts of Alauddin Samarkandi’s work on tafsir studies “Sharh at-Ta’wilat” were identified, codicological description was carried out on them and it was proved with examples that the work was written in a different style than “Ta’wilat al-Qur’an”;

By carrying out a comparative study and codicological description of the manuscripts kept under the inventory numbers 3249 in the manuscript fund of the Academy of Sciences of Uzbekistan, 10970 in the library of Umm al-Qura University of Saudi Arabia, it was proved that there is a hashiya of the work شرح التاويلات (Sharh at-Ta’wilat);

It was explained that, in the work “Sharh at-Ta’wilat”, the thoughts and views given by Imam Maturidi were filled in, incomprehensible phrases were explained, the Surah al-Fatiha of the Holy Qur’an was interpreted in a completely new way, moreover, it was explained that the scholar used a unique method in expressing the words of the Qur’an and interpreting the verses;

Among the topics related to tafsir studies covered in “Sharh at-Ta’wilat”, Alauddin Samarkandi’s definition of “tafsir” and “tawil” as a commentator, as well as his approaches to refutations of misguided sects, were revealed.

Reliability of research results. In carrying out the research, the manuscript copies of Alauddin Samarkandi’s work “Sharh at-Ta’wilat” stored in the libraries of Saudi Arabia, India, Turkey, and Uzbekistan were relied upon, the results of the research were confirmed by authorized state organizations, as well as their publication in scientific publications on the list of SAC, collections of republican and international scientific, scientific-practical conference materials.

Scientific and practical significance of research results. Most of the information presented in the research work is important because it is introduced into scientific circulation for the first time.

The dissertation is one of the researches carried out on the study of rare manuscripts and preparation of critical texts on the history and source studies of Islam. The research can provide important information to the students regarding the coverage of this topic in the science of interpretation. It also serves as an important scientific and practical resource for studying the problems associated with those who have not returned from alien ideas and providing scientific refutations to their claims.

Scientifically based information, proposals and recommendations in the dissertation can be used in teaching courses such as “Qur’anic Studies”, “Tafsir Studies”, “Introduction to Islamic Studies”, “Islamic Source Studies” taught in the International Islamic Academy of Uzbekistan and higher religious educational institutions under the Muslim Board of Uzbekistan. Also, this dissertation can be used in the preparation of lectures, teaching methods and programs related to the fields of Islamic studies, Oriental studies, source studies, textual studies, and in innovative cooperation with representatives of this field.

Implementation of research results. Based on the scientific results of the research conducted on the topic “The significance of Alauddin Samarkandi’s work “Sharh at-Ta’wilat” in the science of tafsir”, the following results were introduced:

Reliable scientific-theoretical conclusions, proposals and recommendations presented in sections “Analysis of source studies of the work “Sharh at-Ta’wilat” and the illumination of verses in it”, “The importance of the work “Sharh at-Ta’wilat” in interpretation and commentary of verses” and “Alauddin Samarkandi’s approach to the interpretation of the concepts of “tafsir” and “ta’wil”” were used in the development of curricula for subjects such as “Tafsir”, “Tafsiri Nasafi”, “Ulumul Qur’an” and in the creation of training programs for professional development courses organized for employees of the religious sector at the Training Center under the International Islamic Academy of Uzbekistan, as well as in the publication of the book “Encyclopedia of Islam” prepared on the basis of the order of the International Islamic Academy (Reference No. 04/1879 dated June 31, 2024 of the Committee on Religious Affairs of the Republic of Uzbekistan). As a result, the scientific community’s knowledge about Alauddin Samarkandi and kalam has been increased;

Alauddin Samarkandi refuted the interpretation of the phrase “sending down peace” in verse 4 of Surah al-Fath as a figurative meaning according to the Mu’tazilites’ claims that “Allah does not create the actions of the servants”, and proved that according to the beliefs of the people of the Sunnah, this phrase is in its true meaning. The scientific conclusions about this were used in the special course “Teachings of Maturidiyya and its importance today” taught at the “Kokaldosh” and “Sayyid Muhyiddin Makhdum” secondary special Islamic educational institutions under the authority of the Muslim Board of Uzbekistan (Reference No. 03/1385 dated May 31, 2024 of the Office of Muslims of Uzbekistan reference). This, through the use of scientific comments, contributed to the formation of a correct understanding of the general meaning of the surahs, especially the interpretation of religious verses, mutashabeh verses in the Uzbek language edition of Imam Maturidi’s tafsir, to the prevention of errors caused by misinterpretation by misguided sects, and served to expand the reader’s imagination about the creed;

The scientific conclusions about the fact that Alauddin Samarkandi, in his commentary on Surah al-Fatiha, revealed that Imam Maturidi’s additional information about the surah was interpreted by dividing it into four parts, consisting of religious issues, virtues of the surah, the names of the surah and their meanings, and rulings related to the surah were used in the preparation of the scenarios of the program “Buyuk Yurt Allomalari” broadcast on the “History of Uzbekistan” TV channel (Reference No. 06-28-673 of the National Television and Radio Company of Uzbekistan dated June 3, 2024). As a result, it was possible to help the public to get new information about Alauddin Samarkandi’s life, scientific heritage, and the work “Sharh at-Ta’wilat”;

The conclusions about the fact that the scholar proved that the Mu’tazilites’ belief that a person who commits a major sin will remain in hell forever is wrong through the explanation of the rewards for every big and small deed in verse 110 of Surah al-Baqara and verse 16 of Surah al-Ahqaf, and with this understanding, Allah

can be attributed as “liar”, “disobedient to his promise” were included in the content of the book “Ghuluvning khatarlari” prepared on the basis of the order of Imam Bukhari International Scientific Research Center (Reference No. 02/232 dated May 31, 2024 of Imam Bukhari International Scientific Research Center). In addition, it is planned to use the conclusions, proposals and recommendations of the dissertation as scientific and methodical recommendations in the development of the Center’s activities.

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

Publication of research results. A total of 13 scientific works were published on the topic of the dissertation. In particular, 4 articles were published in scientific publications recommended by the Supreme Attestation Commission of the Republic of Uzbekistan to publish the main scientific results of doctoral dissertations, and 2 articles were published in foreign journals. Also, 7 articles were published in national and international conference collections.

The structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of references, and appendices. The volume of the dissertation is 133 pages.

THE MAIN CONTENT OF THE DISSERTATION

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

In the first chapter of the dissertation entitled “**Methods in the Study of Movarounnahr Tafsir Science in the XI-XII Centuries**”, ta’wil series of tafsirs and approaches to their research, the development of the Mawarannahr Hanafi-Maturidi School of Tafsir in the XI-XII centuries, the influence of the political environment of that period on scholarly activity, the life of the commentator and researches on his works are analyzed and methodological features of the scholar’s interpretation are revealed.

The first paragraph of the first chapter is called “Analysis of approaches to the research of tafsirs in the category of ta’wil” and it shows the origin of tafsirs written in the genre of ta’wil, their stage of development, the meaning of the words “tafsir” and “ta’wil” and the differences between similar interpretations. Also, the stages of development of interpretations based on reason and ijihad and the importance of narrative interpretations are also studied.

According to the sources, many tafsirs in the genre of interpretation began to be written mainly from the III-IV centuries of Hijrah. On the one hand, this shows

that rational sciences were developed at that time, and on the other hand, it indicates that rational examples were used a lot in controversial issues. Therefore, with the passage of time and the emergence of various reasons, the interpretation of the Qur'an based on the mind, in addition to the narration, has become the demand of the times. Due to the widespread use of reason and ijihad in this type of interpretation, it is called by such names as "aqli tafsir", "ijihadi tafsir", and "diraya (scientific) tafsir".

These types of interpretations are divided into different directions depending on the method, characteristics, and sciences in it. Some focus more on types of recitation, Arabic grammar, others on aqidah or intellectual views, all of which are considered permissible intellectual interpretations.

Concepts such as "tafsir", "ta'wil", and "ma'na" are used differently in the works of ancient and later scholars in the interpretation of the Holy Qur'an. Imam Maturidi called the interpretations of the Companions to the verses "tafsir" and those of the later period "ta'wil". Later, in the field of tafsir studies, the term "ta'wil" was used to refer to "at-tafsir bir-ra'y". Although these definitions are apparently different, as a result of research, it is known that the scholars of Ahl al-Sunnah had the same meaning in them.

The second paragraph of the chapter entitled "*Development of the Hanafi-Maturidi tafsir school in Mawarannahr in the XI-XII centuries*" examines the socio-political processes of the period when the commentator lived and their influence on the scholar's activity. Alauddin Samarkandi lived in the second half of the 11th century - the first half of the 12th century. During this period, the Seljuks (429-485/1038-1092), the Karakhanids (389-607/999-1212), the Ghaznavids (366-582/977-1186), the Khwarizmshah-Anushteginids (470-628/ 1077-1231) ruled. While the Seljuks were strengthening their positions, Mawarannahr remained in the hands of the Karakhanids as before.

During the last period of the Samanid rule (261-389/875-999), the lands of Movarunnahr and Khurasan began to be divided between the Qarakhanids and the Ghaznavids. Soon after the fall of the Somanids, the Karakhanids gained complete control over this region. The Karakhanid state, which included the territory from Kashgar to the Amudarya, was later divided into two parts: the Eastern Karakhanid state with its center in Balasaghun (later Kashgar) and the Western Karakhanid state with its center in Ozgan (later Samarkand). They implemented the system of managing the country into regions.

XI-XII centuries were a period of flourishing socio-spiritual environment in Mawarannahr. Many works written in the Hanafi madhhab, Maturidi aqidah developed in these centuries. In particular, the works written in the fields of jurisprudence, hadith, kalam, tasawwuf, and tafsir in these centuries raised the status of Mawarannahr even more.

In the 11th and 12th centuries, the opinion of the commentator was not contrary to the Qur'an, the Sunnah, and the words of the Companions. Scholars of all eras were against interpreting the Qur'an and the Sunnah, the words of the Companions, with opinions (ijihad, opinion) contrary to the authoritative sources. Because, in this

case, certain groups and currents may try to adapt the interpretation of the verses of the Qur'an to their own ideas.

In the third paragraph of the first chapter entitled "Alauddin Samarkandi's place in the science of tafsir", the date of birth and death, family, kunya, teacher and students, and works of the scholar were comparatively studied. In particular, his scientific legacy in the field of tafsir science has been researched. The scholar's work "Sharh at-Ta'wilat" written in the field of tafsir was written based on the science of kalam. Since other interpretations in this direction have been seen in experience, this interpretation and kalam were not separated (for example, dictionary interpretations, interpretations based on the science of logic and rhetoric, interpretations based on hadiths, etc.). On the contrary, both were included in one group.

One of the great merits of Alauddin Samarkandi was that Maturidi and his works, which gained fame in the 10th century, were like "forgotten" by the 11th century. By the 12th century, Samarkandi and his comrades "restored" Maturidi. So, a deeper research and scientific study of the works of Abu Mansur Maturidi and Alauddin Samarkandi will reveal new aspects of the history of tafsir and kalam science in Mawarannahr in the 9th-12th centuries.

A person who has read "Sharh at-Ta'wilat" can know that Alauddin Samarkandi reached a high status in the science of kalam. The scholar followed Imam Maturidi's footsteps in his views on creedal issues. He was also influenced by Imam Maturidi in his interpretation of the Qur'an. As mentioned above, Maturidi created a unique way of interpreting the Qur'an, based mainly on analytical thinking in the interpretation of verses.

Alauddin Samarkandi, in the introduction of his tafsir, praised the work of Imam Maturidi and stated that he wrote a commentary with the aim of easing some difficult-to-understand areas. At the same time, according to the verse-by-verse commentary in the scholar's work, as in other famous works of tafsir, it can be seen that he did not limit himself to commenting on the difficult-to-understand places in Maturidi's tafsir, gave extensive comments on creedal issues from the beginning of the Qur'an, verse-by-verse.

In the second chapter of the dissertation entitled "**Analysis of source studies of the work "Sharh at-Ta'wilat" and the illumination of the verses in it**", the manuscript copies of the work and their codicological analysis were studied, the unique aspects of the work, the author's method of interpretation of the verses were revealed, and the explanation of the verses in "Ta'wilat al-Qur'an" and "Sharh at-Ta'wilat" were comparatively analyzed.

The first paragraph of the chapter is called "*Codicological description of the manuscripts of "Sharh at-Ta'wilat"*" and it compares the manuscript copies of "Sharh at-Ta'wilat" that have reached today. There are more than 10 manuscript copies of "Sharh at-Ta'wilat" in the library funds of the world. Some of these copies are complete, and some contain some parts. Electronic copies of 12 of these manuscripts were collected during the research. In two of them, the work is completely copied. One is manuscript number 176 in the Hamidiye fund of the Suleymaniye library, and the other is manuscript number 179 in the Topkapi library.

But in the copy of Hamidiye, after Surah al-Kahf, there is “Ta’wilat al Qur’an” itself, and there is no commentary in it. Among the remaining copies there are several valuable ones, in which the work is incomplete.

Two of the oldest copies of these manuscripts are available in the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, and are kept under numbers 3249 and 3155. Both of these are from the library of Khoja Muhammad Porso.

In the process of studying the manuscript copies of the work, it became known that there were attempts by the scholars to write hashiyas on this “Sharh at-Ta’wilat”. An example of this is the annotations in the margins of copies. In particular, copy number 3249 kept in the main fund of Manuscripts of the Academy of Sciences of the Republic of Uzbekistan has marginal inscriptions written on some confusing places in Surahs Al-Fatiha and Al-Baqara. This border was later copied by other scribes along with the work. After all, the manuscript number 10970 stored in the manuscript fund of “Umm al-Qura” University of Saudi Arabia contains exactly these comments and margins. These hashiyas are written in Arabic and Persian, and are mainly aimed at illuminating the lexical aspect. You can also find quotations from other tafsir books in the margin. For example, there are quotes from Zamakhshari’s “al-Kashshaf”, as well as the work “Matla”.

From this it can be concluded that there is also a margin of “Sharh at-Ta’wilat”. The author of this hashiya may be Muhammad ibn Muslim ibn Mumin, the copyist of number 3249 kept in the main fund of Manuscripts of the Academy of Sciences of the Republic of Uzbekistan.

In the paragraph of the second chapter called “*Specific features of the work that are different from “Ta’wilat al-Qur’an”*”, the specific features of “Sharh at-Ta’wilat” work are disclosed. In particular, Alauddin Samarqandi's work “Sharh at-Ta’wilat” is of great importance in the study of the interpretation of the Holy Qur'an and the teaching of Maturidiyya. The service of Abul Mu'in Nasafi in writing this commentary was extremely great. Because Alauddin Samarkandi himself states that together with Nasafi, he read Maturidi's work “Ta’wilat al-Qur’an”, he added comments to the places he found necessary, and later made these comments into a separate book. In his work, he commented on Maturidi's words as well as expressed his own thoughts. In his commentary, the scholar not only summarizes the hadiths of Muhammad (pbuh), the words of the Companions and the followers, but also cites opinions based on the traditions of Hanafism in solving creedal and jurisprudential issues.

It is known that the importance of a book is determined by whether or not it serves as a source for other books. “Sharh at-Ta’wilat” was also used by many authors as a source in their books. In particular, the following examples can be given in this regard: “Madarik al-Tanzil”⁴ by Abul Barakat Nasafi (d. 710/1310), “Kashf al-Asrar Sharh Usul al-Pazdawi” by Alauddin Bukhari (d. 730/1330), “al-Kafi Sharh Usul al-Pazdawi” by Husamuddin Sighnaqi (d. 710/1310), “al-Binaya Sharh al-

⁴ Abul Barakat Nasafi. Madarik al-Tanzil. - Beirut: Dar al-Kalim al-Tayyib, 1998. - Vol.1. - P.166, 213, 233, 258, 318, 426; - Vol.3. - P.327, 541, 657;

Hidaya” by Badruddin Aini (d. 855/1451), Shihabuddin al-Khafaji’s (d. 1069/ 1658) hashiya on the work “Tafsir al-Baydawi”⁵, the work “Radd al-muhtar ala Durr al-mukhtar” by the famous Hanafi jurist Ibn Abidin (d. 1252/1836).

Samarkandi generally used Maturidi’s method and style in interpreting the verses. At the same time, there are some notable aspects of “Sharh at-Ta’wilat”.

“Sharh at-Ta’wilat” is one of the greatest tafsirs, arranged according to the Qur’anic order from Surah Al-Fatiha to Surah al-Nas. At the beginning of his work, Alauddin Samarkandi explained the ruling of interpreting the Holy Qur’an with ra’y (opinion) and the difference between “tafsir” and “ta’wil” and started with the interpretation of Surah al-Fatiha.

In the third paragraph of the chapter called “*Alauddin Samarkandi’s methods and approaches in interpreting the verses*”, the methods used by Alauddin Samarkandi in writing the work “Sharh at-Ta’wilat” and the different aspects of his interpretation of the verses compared to Imam Maturidi’s “Ta’wilat al-Qur’an” are comparatively studied.

Alauddin Samarkandi generally followed the method of Imam Maturidi’s “Ta’wilat al-Qur’an” in the interpretation of his work “Sharh at-Ta’wilat”. However, in interpreting the verses, he paid attention to the aspects that Maturidi ignored, mentioning the names of scholars whose names were not mentioned, characterizing the topic to periods, explaining the reasons for the issues, clarifying incomprehensible expressions, and explaining the jurisprudential views of the madhhabs more widely. It can also be observed that he introduced usul al-fiqh rules, which were not mentioned in the text, into the lexical explanation of the verses.

Alauddin Samarkandi follows the path of Imam Maturidi and in some places he does not openly say the word of refutation, but after explaining the belief of the people of Sunnah, he expresses strange views on this matter. For example, it is said in Surah Ghafir: “I have entrusted my work to Allah” (Surah Ghafir, verse 44) meaning “I will not be busy with my work, I will entrust it to Allah.” According to the Mu’tazilites, it is not possible to refer the matter to Allah Ta’ala, that is, entrust it to Him. Because they said: “Allah the Almighty must provide all the needs of a servant, and even in His presence, nothing is left in excess.” They say that if there is nothing left in His presence, there is no point in entrusting things to Him⁶.

In some places Alauddin Samarkandi quotes the words of Imam Maturidi with the phrases “some say so”. It can be concluded that he did not agree with this opinion. For example, Imam Maturidi said in his commentary on Surah Sad, “However, in my eyes, the verse “How many peoples We destroyed before them” (Surah Sad, verse 3) is the answer to that (the above oath). Then its meaning is “lam” which is part of the answer of the oath. But this “lam” is omitted because the verse “But those who blaspheme are arrogant and disobedient” (Surat al-Sad, verse 2) is included in the oath, then it is returned to its place and the oath is answered. This type of oath is rare, wonderful and secret⁷. In this place, Alauddin Samarkandi quoted this

⁵ Shihabuddin Khafaji. Hashiya ‘ala al-Baydawi. - Beirut: Dar Sadir. - Vol.1. - P. 360.

⁶ Imam Maturidi. Ta’wilat al-Qur’an // ed. Majdi Basallum. - Beirut: Dar al-Kutub al-Ilmiyya, 2005. Vol.9. P.33.

⁷ Imam Maturidi. That source. Vol.8. P.606.

expression in the style of “Some say so...”⁸.

It can also be observed that Alauddin Samarkandi paid attention to the lexical meaning of the verses. For example, in the interpretation of the verse Surah Sad verse 3 “They called out (for help). But it was not the time to run away”, it can be observed that he added this phrase in relation to the meanings given by Imam Maturidi: “Abu Ubaydah: “This word means salvation and help. That is, this time is not the time of help and salvation.⁹ But it is most likely Maturidi's word. Although this sentence is not found in surviving manuscripts of “Ta’wilat”, it is possible that it was present in the originals.

It should be noted that in some parts of the work "Ta'wilat al-Qur'an" there are deficiencies, and these places were filled by "Sharh at-Ta'wilat". For example, it can be seen that three verses of tafsir were left out of Surah Fath¹⁰. This difference was filled in the copy of "Ta'wilat al-Qur'an" published by the Turks, and they said in the comment section that it was taken from "Sharh at-Ta'wilat"¹¹. In places like this, it is not unlikely that these words belong to Imam Maturidi. Because the copies of "Ta'wilat al-Qur'an" that have not reached us may contain this information. Because the proportionality of the expressions to each other increases this probability. This increases the possibility that later the text and the comment will be confused.

In the third chapter of the dissertation entitled “**The Importance of Sharh at-Ta’wilat in ta’wil and tafsir of Verses**”, Alauddin Samarkandi's approach to interpreting the concepts of "tafsir" and "tawil", the definitions given by scholars to these terms, the coverage of Surah al-Fatiha in "Sharh at-Ta’wilat" , different aspects of the work from Imam Maturidi's way of interpreting the verses were studied and the role of the work in the fight against the ideas of misguided sects was highlighted through examples.

In the paragraph of the chapter entitled "*Alauddin Samarkandi's approach to the interpretation of the concepts of "tafsir" and "tawil"*", the meaning of these two terms, the author's views on their interpretation and the definitions given by a number of other scholars regarding these terms were comparatively studied.

Imam Maturidi, one of the first scholars to show the difference between ta’wil and tafsir, after pointing out that the work of tafsir belongs to the sahabah, and the work of ta’wil belongs to the fuqaha, then informs that tafsir focuses on what is actually intended by a word, and it is not possible to interpret it on the basis of opinion. The hadith of Rasulullah (s.a.w.) which says, “Whoever interprets the Qur’an according to his own opinion, let him prepare for his place in hell” reinforces this meaning. According to Imam Maturidi, the Sahabah, being the only generation to witness the revelation, actually have the potential to interpret (tafsir) the purpose of God. Since the attribution of ta’wil to Allah is not possible, the threat of tafsir by opinion is not the subject of the speech here¹². According to Sam'ani, tafsir is the

⁸ Alauddin Samarkandi. Sharh al-Ta'wilat. - Manuscript. Suleymaniye library, Hamidiye fund No. 176. – P.643a,b .

⁹ Alauddin Samarkandi. Sharh al-Ta'wilat. - Manuscript. Sulaymaniyah Library, Valiyuddin Section No.426. - P.35b.

¹⁰ See: Imam Maturidi. Ta'wilat al-Qur'an // ed. Majdi Basallum. - Beirut: Dar al-Kutub al-Ilmiyya, 2005. Vol.9. P.303. Imam Maturidi. Ta'wilat al-Qur'an // ed. Turkish researchers. – Istanbul: Dar al-Mizan, 2007. Vol.14. P.34.

¹¹ Alauddin Samarkandi. Sharh al-Ta'wilat. - Manuscript. Sulaymaniyah Library, Valiyuddin Section No.426. - P. 143a, b.

¹² See: Al-Maturidi. Ta'wilat al-Qur'an (ed. Ibrahim Awadayn and Sayyid Awadayn). -Cairo, 1971. – Vol. 1, - P. 3-4.

interpretation of the open meaning, and ta'wil means the meaning is turned around and goes to a point. According to him, the interpretation of the verse "La rayba fih" (There is no doubt in it)¹³ with the words "La shakka fih" with the same meaning is considered tafsir. Asim Efendi expresses the difference between tafsir and ta'wil, studying the reason why the verse was revealed by tafsir and explaining the place of the word from a lexical point of view; and he says that interpretation consists of determining one of the possible meanings of the verse by analyzing the secrets of the verses and the background of the words.

Alauddin Samarkandi cites these words of Abu Mansur Maturidi regarding tafsir and ta'wil. According to him, tafsir is single-probable, and ta'wil is multi-probable. It can be said that this concept was the basis of the ruling of tafsir-ta'wil seen in later periods.

A group of scholars consisting of linguists and earlier commentators said that there is no difference between tafsir and ta'wil, but they also differed on the coordination between hadith and ijma.

Alauddin Samarkandi, in the preface of his work, explained the differences between "ta'wil" and "tafsir" in a more detailed and complete manner than the ideas given by Maturidi. He scientifically explained the confusing hadiths and quoted a number of scholars. He also refuted the opinion of those who misinterpreted the hadith, "Whoever interprets the Qur'an according to his own opinion, let him find his place in Hell."

In the second paragraph of the third chapter entitled "*Explanation of Surah al-Fatiha in Sharh at-Ta'wilat*", the method of interpretation of verses of Surah al-Fatiha by Alauddin Samarkandi and Imam Maturidi was comparatively studied and specific aspects of the information about them were highlighted.

Samarkandi wrote a commentary in "*Sharh at-Ta'wilat*" by commenting on the hard-to-understand parts of "*Ta'wilat al-Qur'an*" and explaining complex words with easy words. But he illuminated Surah al-Fatiha in a completely new way, with other expressions. For example, Maturidi¹⁴ mentioned information about "basmala" at the beginning of Surah al-Fatiha, while Alauddin Samarkandi mentioned it at the end of Surah.

Alauddin Samarkandi allegedly arranged the information contained in the al-Fatiha chapter of "*Ta'wilat al-Qur'an*" and brought scattered views in one place. In particular, at the end of the surah, he collected the thoughts of Maturidi and classified them. He divided the additional information into four parts in the commentary of Surah al-Fatiha of "*Ta'wilat al-Qur'an*". The first is knowledge and faith that man is commanded to know. The second is the description of the virtues of this (al-Fatiha) surah. The third is the explanation of the names of this surah and its meanings. The fourth is a statement of rulings related to this surah.

Samarkandi says that Allah Almighty collected a number of good deeds in this surah, and each of them contains many good deeds. One of them is that in the first verse of Surah al-Fatiha: "Praise be to Allah, the Lord of the Worlds," Allah is

¹³ Surah Al-Baqara, verse 2.

¹⁴ "Basmala" is a short form of "Bismillahir Rahmanir Rahim".

praising Himself. The purpose of this is to tell people to praise Him or to command them to be thankful for all His blessings. Directing this praise to Him, rather than to the creatures, may mean that others should not be partners with Him in this regard, or command them to praise Him. And in the phrase "Lord of the worlds"¹⁵ it is commanded to recognize that He is the only one.

Also, according to "Sharh at-Ta'wilat", in Surah Al-Fatiha,¹⁶ in the verse "Merciful, Merciful", Allah is described with adjectives such as "grace" and "mercy", and in the verse "He is the owner of the Day of Punishment",¹⁷ There are teachings such as it is necessary to believe in the Day of Judgment, asking Him only to satisfy all needs, asking Him to let him do things that please him.

Maturidi says that Surah al-Fatiha has the meanings of monotheism and devotion and loyalty in prayer due to servants. Also, in this surah, all the highness and supremacy is attributed to Allah Ta'ala. In Surah al-Fatiha, all needs should be raised to Him, asking Him for help in meeting needs, achieving success with His help, being calm and quiet when asking Him for help, asking Him to guide us to the path that pleases Him and protect us from going astray in the future. It has been said that there are meanings such as that a person does not go astray, that one hopes only from Allah and is only threatened by Allah, and that all the behavior and actions of servants are based on this.

In the third paragraph, entitled "*The role of the work in the fight against the ideas of misguided sects*", it is shown by concrete examples that the ideas put forward in "Ta'wilat Ahl as-Sunna" have not lost their relevance in the present day.

In several places of "Sharh at-Ta'wilat", Alauddin Samarqandi gave refutations to misguided sects, including Mu'tazilites, Qadaris, Jabaris, Murjis, as well as fanatical people. He formulated these refutations based on the opinions of Imam Maturidi.

In his interpretation of the verse "They said: "You are pure! We have no knowledge except what You have revealed. Indeed, You are the All-Knowing and the All-Wise." (Baqara, 32), Samarkandi refutes the opinions of Abu Bakr Asam, who is a Mu'tazili, regarding cosmic sciences. According to Abu Bakr, verse 32 of Surah al-Baqara states that¹⁸ astrologers and metaphysicians who claim the unseen without any knowledge from God are invalid, and consequently the science of stars and metaphysics is invalid. Alauddin Samarkandi followed his words and said that metaphysics is not a real science, but it is based on assumptions and suspicions, but the science of the stars is a real science, it was revealed to Idris, peace be upon him, through a revelation, studying the movements of the stars in space helps to learn some of the issues in Sharia (such as determining the Qibla, knowing the prayer times), he regretfully emphasizes that this knowledge has disappeared by his time¹⁹.

¹⁵ Surah Al-Fatiha, verse 1.

¹⁶ Verse 2 of the Sura.

¹⁷ Surah Al-Fatiha, verse 3.

¹⁸ They said: "You are pure! We have no knowledge except what You have revealed. Indeed, You are the All-Knowing and the All-Wise," they said (Baqara, 32).

¹⁹ Alauddin Samarkandi. Sharh al-Ta'wilat. - Manuscript. Tashkent Oriental Studies Institute Main Fund of Manuscripts No. 3249. - P. 57b.

In the work, the author strongly refuted the views of the Mu'tazilites regarding the grave sin. He explained the issue in more detail based on the words of Imam Maturidi. For example, Imam Maturidi interpreted the verse "Then Adam was inspired with words 'of prayer' by his Lord, so He accepted his repentance" (Baqarah, 37) saying that this verse destroys the claims of the Mu'tazilites. Because they said: "Everyone's minor sins have been forgiven. He does not need to pray or repent." Adam prayed with the words he received from his Lord, then his Lord accepted his repentance. If his sin had been forgiven, the prayer would have been a redundant and useless effort²⁰.

Alauddin Samarkandi explains the same refutation in a different way and says: "This verse will be a document against the Mu'tazilites. Because God called Adam to repentance and accepted his repentance. If the sin he committed was a minor sin, then according to the claims of the Mu'tazilites that "minor sins are forgiven", he would not need to call for repentance. If it is a major sin, according to their rules, a person who commits such a sin leaves the faith. Prophets cannot be characterized by such things. So the verse will be a proof against them"²¹.

In his interpretation, Samarkandi promotes a moderate life and condemns people who go deeply into religion. In the interpretation of verse 35 of Surah al-Baqara, it was pointed out that there is a rejection for people who are deep in religion and who make the pure things and ornaments that Allah has made lawful for themselves. He cites the verses of Allah, the Exalted, such as: "Eat freely from it wherever you wish" (Baqara, 35), "Eat freely from it as much as you wish" (Baqara, 58), "Eat of the pure things We have provided for you" (Baqara, 172) as evidence²².

CONCLUSION

As a result of studying Alauddin Samarkandi's work "Sharh at-Ta'wilat" on the science of interpretation, the following conclusions were reached:

1. In the 11th-12th centuries, there was a flourishing socio-spiritual environment in Mawarannahr during the Karakhanids, Ghaznavids, Khwarizmshah-Anushteginids. In these centuries, works related to jurisprudence, hadith, kalam, Sufism, and tafsir written in the Hanafi madhhab, Maturidiyya doctrine, further elevated the status of Mawarannahr.

2. Commentators interpreted the concept of "Ta'wil" in different ways. The word "ta'wil" used by Imam Maturidi and Alauddin Samarkandi in their works represents the concept of "tafsir" in the opinion of popular commentators. They meant the original meaning of the verse by the "ta'wil" of the verse. Commentators of the later period defined "ta'wil" as "turning a word from its obvious meaning to a different meaning through an argument related to it."

²⁰Imam Maturidi. Ta'wilat al-Qur'an // ed. Majdi Basallum. - Beirut: Dar al-Kutub al-Ilmiyya, 2005. Vol.1. P.441.

²¹ Alauddin Samarkandi. Sharh al-Ta'wilat. - Manuscript. Tashkent Oriental Studies Institute Main Fund of Manuscripts No. 3249. - p. 69a-b.

²² Alauddin Samarkandi. Sharh al-Ta'wilat. - Manuscript. Tashkent Oriental Studies Institute Main Fund of Manuscripts No. 3249. - p. 68a.

3. In the course of the research, it was found out that the works called “Ta’wilat al-Qur’an” in some library catalogs are “Sharh at-Ta’wilat” of Alauddin Samarkandi, and the one called “Sharh at-Ta’wilat” is the work of Maturidi. This shows that “Ta’wilat al-Qur’an” and its commentary are seen by scholars as almost one work.

4. When the manuscript copies of the work were studied, it became clear that foreign Muslim scholars paid great attention to it. The fact that Abu Ishaq Damighani, originally from Iran, studied “Ta’wilat” and its commentary in the presence of his teacher in the city of Bukhara and created a manuscript copy of it shows that this work was an authoritative commentary in the scientific circle even in the 12th century. Students used not only “Ta’wilat al-Qur’an” itself, but also its commentary.

5. During the study of the manuscript copies of the work, it was found that there is also a hashiya of the work “Sharh at-Ta’wilat” written on Surahs Al-Fatiha and Al-Baqara. Two of the manuscript copies (Oriental Studies Institute Main Fund: No.3249 and Umm al-Qura: No.10970) have the same hashiyas that illuminate some of the tangled places of these two surahs. These hashiyas are in Arabic and Persian and aim to cover more words lexically. Therefore, it is concluded that the margin of “Sharh at-Ta’wilat” also exists. The author of this hashiya may be Muhammad ibn Muslim, the author of the manuscript No. 3249 of the Oriental Studies Institute Main Fund.

6. As a result of studies, it became known that some Hanafi-Maturidi scholars used “Sharh at-Ta’wilat” in their works. Abul Barakat Nasafi’s “Madarik al-Tanzil”, Alauddin Bukhari’s “Kashf al-Asrar Sharh Usul al-Pazdawi”, Shihabuddin al-Khafaji’s hashiya to “Tafsir al-Baydawi”, Ibn Abidin’s “Radd al-Muhtar ala Durr al-Mukhtar” works can be cited as an example.

7. “Sharh at-Ta’wilat” is not among the usual commentaries in two respects. First of all, the work does not give a complete interpretation of “Ta’wilat al-Qur’an”, but explains some difficult to understand, complicated phrases and words. Samarkandi, in commenting on the work, emphasized the first half of the Qur’an. In the remaining part, only additional comments can be found in some places. Secondly, in this work, unlike the usual commentaries, phrases and sentences are structured in a completely new way, without providing comments after the main text.

8. Alauddin Samarkandi followed Maturidi's method in his work “Sharh at-Ta’wilat”. He paid attention to such things as widening the neglected aspects of the work, characterizing the subject to periods, explaining the reasons for the issues, clarifying unclear expressions, and explaining the jurisprudential views of the madhhabs. Alauddin Samarkandi did not strictly follow the text of “Ta’wilat al-Qur’an” in his interpretation of the work, he made changes in the narrations when necessary, and sometimes combined the text with his commentary.

9. In some manuscript copies of “Ta’wilat al-Qur’an”, later introduced expressions, as well as defects in the interpretation of some verses were found. Then the inserted phrases can be filled in by scribes or from “Sharh at-Ta’wilat”. This

shows that later the text and commentary were merged, and it was difficult for the scribes to separate it.

10. Alauddin Samarkandi put forward the principles of tolerance and enlightenment in his work “Sharh at-Ta’wilat”. Also, in several places of the work, he gave refutations to misguided sects, including Mu’tazilites, Qadaris, Jabaris, Murjis, as well as fanatical people. He gave scientific refutations to the existing sects of his time, and provided solutions to the verses on creedal issues in accordance with the Sunni direction.

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

1. Since there are difficult to understand passages in Imam Maturidi’s work “Ta’wilat al-Qur’an”, it is necessary to make a modern edition of “Sharh at-Ta’wilat” on the basis of existing manuscripts.

2. Taking into account the high importance of the works of tafsir written in Movarounnahr, organizing a scientific-practical conference entitled "Development of the Hanafi-Maturidi School of Tafsir in Movarounnahr in the XI-XII centuries" in cooperation with the International Islamic Academy of Uzbekistan and Imam Moturidi International Research Center.

3. Due to the importance of tafsir in justifying the teachings of Ahl al-Sunnah and Maturidi and preventing various creedal conflicts, to publish a series of treatises entitled “Jewels from the work of Sharh at-Ta’wilat” which includes all the topical issues of the tafsir in cooperation with the Imam Maturidi International Scientific Research Center.

4. Considering the importance of the work in preventing religious fanaticism and bigotry, to introduce the topic ““Sharh at-Ta’wilat” is an important source for understanding Imam Maturidi” as part of the disciplines such as Qur’anic studies and tafsir science taught in Training Center under the International Islamic Academy of Uzbekistan and religious educational institutions under the Muslim Board of Uzbekistan.

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

МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА

АБДУРАХМОНОВ ИХТИЁР БАХТИЁРОВИЧ

**ЗНАЧЕНИЕ ТРУДА АЛАУДИНА САМАРКАНДИ
«ШАРХ АТ-ТАВИЛАТ» В НАУКЕ ТАФСИР**

24.00.02 – Корановедение. Хадисоведение

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

Ташкент - 2024

Тема диссертации доктора философии (PhD) по исламоведению зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за номером B2021.1.PhD/Isl51.

Диссертация выполнена в Международной исламской академии Узбекистана.

Автореферат диссертации на трех языках (узбекский, английский, русский (резюме)) размещен на веб-странице Научного совета (www.iiiau.uz) и на Информационно-образовательном портале «Ziynet» (www.ziynet.uz)

Научный руководитель:	Махсудов Давронбек Рустамович доктор исторических наук, профессор
Официальные оппоненты:	Мухамедов Нематулло Асатуллаевич доктор исторических наук, доцент
	Иноятов Азизходжа Хайруллоевич доктор философии в области исламоведения, доцент
Ведущая организация:	Ташкентский исламский институт имени Имама Бухари

Защита диссертации состоится ___ августа 2024 года в _____ часов на заседании Научного совета DSc.35/30.12.2019.Isl/Tar/F.57.01 при Международной исламской академии Узбекистана (Адрес: 100011, г. Ташкент, ул. А.Кадыри, 11, Тел: (99871) 244-00-56; факс: (99871) 244-00-65; e-mail: info@iiiau.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Международной исламской академии Узбекистана (зарегистрирована за №161). (Адрес: 100011, г. Ташкент, ул. А.Кадыри, 11. Тел: (99871) 244-00-91; факс: (99871) 244-00-65; e-mail: info@iiiau.uz).

Автореферат диссертации разослан ___ июля 2024 года.
(Реестровая выписка № 08 от 10 июля 2024 г.)

И.И. Бекмирзаев
Заместитель председателя Ученого совета по присуждению ученых степеней, доктор исторических наук, профессор

С.А. Рустамий
Ученый секретарь научного совета по присуждению ученых степеней, доктор филологических наук, профессор

З.М. Исламов
Председатель научного семинара при научном совете по присуждению ученых степеней, доктор филологических наук, профессор

ВВЕДЕНИЕ (аннотация докторской диссертации)

Цель исследования – выявить значимость труда Алауддина Самарканди «Шарх ат-Тавилат» в науке тафсир.

Объектом исследования является произведение Алауддина Самарканди «Шарх ат-Тавилат».

Предмет исследования – показать место труда Алауддина Самарканди «Шарх ат-Тавилат» в науке тафсир.

Научная новизна исследования заключается в следующем:

Установлено, что имам Мотуриди и Алауддин Самарканди назвали свои произведения по тафсиру «тавилат» (التأويلات – одно из возможных значений аята) и основали теорию о том, что толкования аятов ясны (التفسير) и вероятны (التأويل);

Выявлено, что Алауддин Самарканди в своем комментарии к суре «Фатиха» дополнительно разъяснил информацию Имама Мотуриди о суре, которая была интерпретирована путем разделения ее на четыре части, состоящие из религиозных вопросов, достоинств суры, названий сур и их значений и хукмов, связанных с сурой;

Установлено, что Алауддин Самарканди, сосредоточив внимание на истине и метафоре в понимании аятов Корана, выразил истинный смысл выражения «ниспослание сакината» в 4-м аяте суры Фатх, который показывает, что Бог утешает верующих, создавая это действие, доказав и аргументировав мутазилитам, что Бог является творцом всех действий;

Определено, что Самарканди обосновал, что утверждения мутазилитов в то, что человек, совершивший большой грех, навсегда останется в аду и получит награды за каждое большие и малые поступки путём осмысления 110-го аята суры «Бакара» и 16-м аята суры «Ахкаф», установив, что данное утверждение преписывает к Аллаху такие значения, как «лжец» и «нарушений обещания».

Внедрение результатов исследований. Результаты исследования, проведенного на тему «Значение труда Алауддина Самарканди «Шарх ат-Тавилат» в науке тафсир» были использованы в следующем:

Достоверные научно-теоретические выводы, предложения и рекомендации, изложенные в разделах под названием «анализ источниковедения произведения «Шарх ат-тавилат» и разъяснение аятов в нем», «Значение произведения «Шарх ат-тавилат» в толковании и толковании аятов», «Толкование Алауддина Самарканди понятия «тафсир» и «тавил» были использованы в подготовленной по заказу книге «Энциклопедия ислама» (Справка № 04/1879 от Комитета по делам религии от 11 июня 2024 года). В результате это способствовало расширению знаний научного сообщества об Алауддине Самарканди;

Научные выводы Алауддин Самарканди про опровержении интерпретации мутазилистами выражения «ниспослание сакината» в 4-м аяте суры «Фатха» как метафорического значения согласно утверждениям о том, что «Аллах не создает действия слуг», и про принятия их во верование ахли

сунны использовалось в учебнике под названием «Вероучения матуридия и его значение на сегодняшний день», подготовленный для студентов средне специальных исламских образовательных учреждений под Управлением мусульман Узбекистана таких, как «Кукалдош» и «Сайид Мухиддин Махдум» (Справка Управления мусульман Узбекистана от 31 мая 2024 года № 03/1385). Узбекское издание комментария Имама Мотуриди посредством использования научных комментариев способствовало формированию правильного понимания общего смысла сур, особенно толкования аятов про вероисповедания, неясных аятов (муташабих), предотвращению путаницы из-за неверного толкования ошибочными течениями, а также служил расширению представлений читателей об акыде;

Научные выводы Алауддина Самарканди, в которых он пошел против доводам мутазилитов выразив истинное значение «ниспослание сакината» в 4-м аяте суры Фатх и говоря, что Бог дает утешение верующим, является признак создания этого поступка были включены в содержание книги «Введение в науку об интерпретации» (Справка № 06-28-673 от 3 июня 2024 г. Национальная телерадиокомпания Узбекистана). В результате, это помогло общественности получить новую информацию о жизни и научном наследии и труде «Шарх ат-Тавилат» Алауддина Самарканди;

Выводы о необоснованности верования мутазилитов в то, что человек, совершивший большой грех, навсегда останется в аду, в произведении «Шарх ат-Тавилат» о вере мутазилитов в то, что человек, совершивший большой грех, навсегда останется в аду и получит награды за каждое большие и малые поступки путём осмысления 110-го аята суры «Бакара» и 16-м аята суры «Ахкаф», установив, что данное утверждение преписывает к Аллаху такие значения, как «лжец» и «нарушений обещания» вошли в содержание книги под названием «Опасности гулува (чрезмерности)», подготовленной по заказу Международного научно-исследовательского центра имама Бухари (Справка Международного научно-исследовательского центра имама Бухари № 02/232 от 31 мая 2024 года). В результате, выводы, предложения и рекомендации данной диссертации использованы в качестве научных и методических рекомендаций при развитии деятельности Центра.

Апробация результатов исследования. Результаты исследований были доложены в виде докладов и прошли апробацию на 8 научных конференциях, в том числе 3 международных и 5 республиканских научно-практических конференциях.

Опубликованность результатов исследования. Всего по теме диссертации опубликовано 13 научных работ. В частности, 4 статьи опубликованы в научных изданиях, рекомендованных к публикации ВАК Республики Узбекистан для публикации основных научных результатов докторских диссертаций и 2 статьи опубликованы в зарубежных журналах. Также, 7 тезисов опубликованы в сборниках республиканских и международных конференций.

Структура и объем диссертации. Диссертация состоит из введения, 3-х глав, заключения, списка использованной литературы и источники. Объем диссертации составляет 133 страниц.

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

I bo'lim (I часть, I part)

1. Abduraxmonov I. Alouddin Samarqandiy “Sharh at-Ta’vilot” asarining o‘ziga xos xususiyatlari // Moturidiylik jurnali. – Toshkent, 2022. – № 3. – B. 66-73 (28.02.2019. 262/9.2-q.).

2. Abduraxmonov I. Alouddin Samarqandiyning tafsir ilmida tutgan o‘rni // Imom Buxoriy saboqlari. – Samarqand, 2022. – № 3. – B. 25-27 (24. 00.00; № 13).

3. Abduraxmonov I. Ta’vil turkumidagi asarlarning nazariy-metodologik asoslari // Imom Buxoriy saboqlari. – Samarqand, 2023. – № 4. – B. 71-73 (24.00.00; № 13).

4. Abduraxmonov I. “Sharh at-ta’vilot” asari qo‘lyozmalarining manbashunoslik va kodikologik tavsifi // Moturidiylik jurnali. – Toshkent, 2023. – № 1. – B. 91-97 (28.02.2019. 262/9.2-q.).

5. Abdurakhmonov I. Distinctive characteristics of Alauddin Samarqandi's work “Sharh at-Tawilat” // EPRA International journal of research and development. Volume 8, Issue 9, September 2023. – P. 268-272 (ISSN (Online): 2455-7838, SJIF Impact Factor (2023):8.574).

6. Abdurakhmonov I. Codicological Description of the Manuscripts of “Sharh At-Tawilat” by Alauddin Samarkandi // Information Horizons: AMERICAN Journal of Library And Information Science Innovation. Volume 2, Issue 5, 2024. – P. 108-111 (ISSN (E): 2993-2777).

II bo'lim (II часть, II part)

7. Abdurakhmonov I. Imom Moturidiyning “Ta’vilot al-qur’on” asarida “vahiy” masalasining yoritilishi // Mahiyet ve hakikat bağlamında vahiy olgusu sempozyumu. Selçuk Üniversitesi İslami İlimler Fakültesi Yayınları. – Konya, 2022. – № 1. – S. 511-517.

8. Abdurakhmonov I. General Description of “Sharh At-Tawilat” by Alauddin Samarqandi // Uluslararası büyük selçuklular döneminde hanefilik-mâtürîdîlik sempozyumu. – Istanbul, 2023. – S. 221-231.

9. Abduraxmonov I. Alouddin Samarqandiy “Sharh at-Ta’vilot” asarining tafsir ilmida tutgan o‘rni // Zamonaviy ta’lim tizimini rivojlantirish va unga qaratilgan kreativ g‘oyalar, takliflar va echimlar mavzusidagi ko‘ptarmoqli respublika ilmiy onlayn konferensiya. – Farg‘ona, 2021. – № 10. – B. 134-138.

10. Abduraxmonov I. “Sharh at-Ta’vilot” asarining o‘ziga xos xususiyatlari // Dinshunoslik fanlarining dolzarb muammolari. Ilmiy-amaliy anjuman. – Toshkent, 2021. – B. 154-157.

11. Abduraxmonov I. Ali ibn Sulton al-Qorining islom ilmlari rivojiga qo‘shgan hissasi // “Sharq allomalarining islom sivilizatsiyasiga qo‘shgan hissasi”

mavzuidagi xalqaro ilmiy-amaliy konferensiya to‘plami. – Toshkent. 2022. – B. 468-472.

12. Abduraxmonov I. Ta’vil uslubidagi asarlarning nazari-metodologik asoslari // “Moturidiylik ta’limoti va hozirgi zamon” mavzusidagi II xalqaro ilmiy-amaliy simpozium. O‘zbekiston xalqaro islom akademiyasi nashriyot-matbaa birlashmasi, 2022. – B. 45-47.

13. Abduraxmonov I. Alouddin Samarqandiyning “Sharh at-Ta’vilot” asarida “Fotiha” surasining yoritilishi // Globallashuv jarayonida islomni tushunish muammolari. To‘plam: II-III. – Toshkent: “Hilol Media” nashriyoti, 2023. – B. 153-156.

Avtoreferat O‘zbekiston xalqaro islom akademiyasining Islom ensiklopediyasi bo‘limida tahrirdan o‘tkazilib, o‘zbek, rus va ingliz tillaridagi matnlar o‘zaro muvofiqlashtirildi.

Bosmaxona litsenziyasi:



9338

Bichimi: 84x60 ¹/₁₆. «Times New Roman» garniturasini.
Raqamli bosma usulda bosildi.
Shartli bosma tabog‘i: 3,5. Adadi 100 dona. Buyurtma № 31/24.

Guvohnoma № 851684.
«Tipograff» MChJ bosmaxonasida chop etilgan.
Bosmaxona manzili: 100011, Toshkent sh., Beruniy ko‘chasi, 83-uy.