

**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

MIRZALIYEVA DILORAM TALIPJANOVNA

**QUR’ONI KARIM – “JOHILIYA” VA ILK ISLOM DAVRIGA OID
TARIXIY MANBA**

24.00.01 – Islom tarixi va manbashunosligi

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

Toshkent-2024

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon ilm-fani tarixida Qur'oni karim musulmonlarning diniy-ma'rifiy, ilmiy-madaniy, ijtimoiy-siyosiy hayoti qonun-qoidalarini tartibga solib turishi bilan bir qatorda, qadimgi xalqlar haqidagi tarixiy ma'lumotlarni o'zida aks ettirishi nuqtayi nazaridan ham qimmatli ahamiyat kasb etadi. Xususan, Qur'onda: "choh egalari" (أصحاب الأخدود), "sayl al-arim" (سبل العرم), "fil egalari" (أصحاب الفيل), "tubba' qavmi" (قوم تبع) hamda "Badr" (البدر), "Uhud" (الأحد) va "Xandaq" (الخنق) kabi janglar haqidagi muhim ma'lumotlar keltirilgan bo'lib, ularni o'rganish orqali "johiliya" (الجاهلية) va ilk islom davriga oid tarixiy voqealarni to'g'ri anglash va uning ijtimoiy ahamiyatini ochib berish mumkin.

Dunyodagi islomshunoslik xalqaro ilmiy-tadqiqot markazlarida Qur'on va hadislar diniy ta'limot asosi bo'lishi bilan bir qatorda, tarixiy manba sifatida ham o'rganilmoqda. Mazkur tadqiqotlarda: islomdan avvalgi johiliyat tarixi (الجاهلية), Qur'oni karimning nozil bo'lishi, islom dinining vujudga kelishi, uning boshqa hududlarga yoyilishi (فتوح البلدان), Qur'oni karimda keltirilgan payg'ambarlar hamda qavmlar tarixiga oid ma'lumotlar asosiy o'rin tutadi. Shundan kelib chiqqan holda Qur'oni karimdagi "johiliya" va ilk islom davriga oid voqealarni jahon olimlari tadqiqotlarining xulosalari bilan qiyosiy, tahliliy jihatdan o'rganish johiliya davri xususiyatlari, ilk islom tarixidagi ijtimoiy, iqtisodiy, siyosiy, madaniy jihatlarini ochib berishga xizmat qiladi.

Yangi O'zbekistonda diniy-ma'rifiy sohada amalga oshirilayotgan islohotlar islom tarixi, madaniyati, sivilizatsiyasi hamda uning asosi bo'lgan Qur'oni karim mavzularini tadqiq etishga keng imkoniyat yaratdi. Natijada, "Payg'ambarlar tarixi islomiyat tarixidir", "Qur'on mavzularining ma'naviy-tarixiy ahamiyati", "Qur'on so'z va iboralari" kabi kitoblar yozildi, Imom Moturidiyning "Ta'viloti Qur'on" tafsiri o'zbek tiliga tarjima qilinib, nashr etildi. Ushbu manbalar Qur'oni karimdagi tarixiy voqealarning o'rganilishiga asos bo'lmoqda. Shu bois, Qur'oni karimdagi "johiliya" va ilk islom davriga oid tarixiy voqealarni ilmiy tahlil qilgan holda tadqiqot olib borish sohadagi izlanishlarning izchil davomi bo'lib xizmat qiladi.

O'zbekiston Respublikasi Prezidentining 2018-yil 16-apreldagi PF-5416-son "Diniy-ma'rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to'g'risida"gi va 2022-yil 29-yanvardagi PF-60-son "2022-2026 yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida"gi farmonlari, O'zbekiston Respublikasi Prezidentining 2017-yil 24-maydagi PQ-2909-son "Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida"gi, 2021-yil 16-iyuldagi PQ-5186-son "O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi O'zbekistondagi Islom sivilizatsiyasi markazi faoliyatini yanada takomillashtirishga doir qo'shimcha chora-tadbirlar to'g'risida"gi, 2022-yil 10-fevraldagi PQ-126-son "Qadimiy yozma manbalarni saqlash va tadqiq etish tizimini takomillashtirishga doir qo'shimcha chora-tadbirlar to'g'risida"gi qarorlarida hamda sohaga oid boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda mazkur dissertatsiya ishi muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. Qur’oni karim mavzulari, xususan, johiliya va ilk islom tarixiga oid ilmiy ishlar tarixiy nuqtayi nazardan 2 guruh doirasida: o‘rta asrlarda arab tilida ijod qilgan olimlar hamda zamonaviy arab, turk, yevropa, rus hamda o‘zbekistonlik tadqiqotchilar tomonidan o‘rganilgan.

O‘rta asrlarda arab tilida ijod qilgan mualliflardan: Ibn Ishoq (vaf. 153/770 y.), Ibn Habib (vaf. 192/808 y.), Ibn Hishom (vaf. 218/833 y.), Abu Ja‘far Muhammad ibn Jarir Tabariy (vaf. 310/923 y.), Ahmad Ansoriy Qurtubiy (vaf. 463/1071 y.), Mahmud Zamaxshariy (vaf. 538/1144 y.), Faxriddin Roziy (vaf. 605/1209 y.), Ibn Kalbiy (vaf. 633/1236 y.), Abulbarakot Abdulloh ibn Ahmad ibn Mahmud Nasafi (vaf. 709/1310 y.), Isfahoniy (vaf. 749/1349 y.), Ibn Kasir Damashqiy (vaf. 774/1373 y.), Muhammad Abdulqodir (vaf. 775/1374 y.), Ibn Xaldun (vaf. 808/1406 y.) hamda Jaloliddin Suyutiy (vaf. 910/1505 y.) asarlarini zikr etish mumkin¹. Lekin bu manbalardagi ba’zi tarixiy ma’lumotlarga isroiliyot hikoyalari qo‘shilishi natijasida, voqealar rivoyat tusini olganini ta’kidlash lozim.

Zamonaviy arab tadqiqotchilaridan: Umar Fuvvah, Muhammad Bakr Ismoil, Abdulaziz Solim, Muhammad Mabruk Nofe’, Ahmad Husayn Sharafuddin, Muhammad Bayyumi Mehron, Javod Ali, Vahba az-Zuhayliy hamda Shavqiy Abu Xalilning tadqiqotlarida Qur’oni karimda kelgan “tubba’ qavmi” (قوم تبع), “fil egalari” (أصحاب الفيل), “choh egalari” (أصحاب الأخدود) va “sayl al-arim” (سبل العرم) voqealari musnad yozuvlariga tayanib ishlangan². Biroq, mualliflarning kitoblarida qahtoniylar an’anasidagi kabi to‘qimalar mavjud hamda ularda haqiqat va afsonalar ajratilmagan.

Turk mualliflari – Ahmad Lutfiy Qozonchi va Usmon Keski o‘g‘li asarlarida ham voqealar tarixi keng yoritilmagani, “Fil egalari” (أصحاب الفيل) voqeasining sodir bo‘lgan yili va u kim tomonidan uyushtirilgani haqidagi fikrlari tahlil talab ekani ma’lum bo‘ldi³.

¹ ابن اسحاق. السيرة. دمشق. 1976. – 640. ابن الحبيب. كتاب المنمك. حيدر اباد. 1964. 420ص. ابن هشام. السيرة النبوية. ج 1,2. بيروت 1997. 344ص. ابو جعفر محمد ابن جرير الطبري. تاريخ الطبري. ج 1,2. بيروت 1997. 480ص. ابو جعفر محمد ابن جرير الطبري. تفسير الطبري. ج 11,22. بيروت 1998. 670ص. عبدالله محمد ابن احمد الانصارى القرطبي. الجامع لاحكام القرآن. ج-10,13,14,15,16,19,20. بيروت. 1996. 296ص. محمود الزمخشري. تفسير الكشاف. – بيروت. 1143. – 620 ص. افخر الدين الراضى. التفسير الكبير المفاتيح الغائب. ج 31,32. بيروت 1993. 296ص. ابن الاسير. كتاب الكامل في التاريخ. ج 1,6. القاهرة. 1929,1930. 396 ص. ابن الكلبي. كتاب الاصلنام. القاهرة 1965. 344ص. ابن كثير. تفسير ابن كثير. ج 3,4,8. بيروت 1997. 592ص. ابن كثير. البداية و النهاية. ج 1,2. بيروت 1998. 292ص. امام اب البركات عبد الله ابن احمد ابن محمود النسفي. تفسير النسفي. – بيروت. 1998. 388ص. الاسفحاني. دلائل النبوة. – حيدر اباد. 1950. 412ص. محمد عبد القادر. تاريخ اليمن القديم. ل. بيروت 1997. – 540 ص. ابن خلدون. تاريخ ابن خلدون. ج 2. – 430 ص. جلال الدين السيوطي. اطلاق في علوم القرآن. ج 1,2. القاهرة. دار الحديث. 2004. – 450 ص.

² عمر فواح. تاريخ الجاهلية. – بيروت. 1997. – 345 ص. محمد بكر اسماعيل. قصص القرآن من ادم عليه السلام الى اصحاب الفيل. دمشق. دار المنار. 1997 – 345 ص. عبد العزيز السالم. تاريخ العرب قبل الاسلام. مصر. – 148 ص. محمد مبروك نافع. تاريخ العرب. عصر ما قبل الاسلام. مصر 1948. 184ص. احمد حسين شراف الدين. اليمن عبر التاريخ. مصر. 1964. – 184 ص. احمد حسين شراف الدين. تاريخ اليمن الثقافي. مصر. 1967. – 240 ص. محمد بيومي مهران. تاريخ العرب القديم. م. اسكندرية 1993. 666ص. جواد على. المفصل في تاريخ العرب قبل الاسلام. ج 1,10. بغداد 2000. 540ص. وهبة الزهيلي. التفسير المنير في العقيدة و الشريعة و المنهج. ج 15, 30, 29. بيروت 1998. 323ص. شوقي ابو حليل. اطلاس القرآن. دمشق. دار الفكر 2001. 334ص

³ Усмон Кески. Сияри Набий. – Анкара, 1995. -150 б; Аҳмад Лутфий. Саодат асри қиссалари, интизор қутилган тонг. – Т.: Шарқ, 2002. -260 б.

Yevropalik olimlardan: F.K.Xitti, J.B.Filbi, M.Kister, F.L.Biston, H.Vissman, O.Delasi, B.Mouri va Ch.Robin, V.M.Vellxauzenlarning⁴ ilmiy izlanishlarida qimmatli, aniq ma'lumotlar mavjudligiga qaramay, ular tanqidiy ruhda, xristianlik e'tiqodi nuqtayi nazaridan yoritilgan holda yozilganini ko'rish mumkin.

Rus tilida ijod qilgan olimlardan akademik M.B.Piotrovskiy va A.G.Lundin mavzuni atroflicha tadqiq etib, o'z asarlarida turli olimlar fikrlarini qiyosiy tahlil qilganlar. Ammo ulardagi ma'lumotlarning chalkashligi yakuniy xulosa chiqarishga to'sqinlik qiladi. A.Ye.Krimskiy, O.G.Bolshakov, G.M.Bauer, Ye.A.Belyayev, N.V.Pigulevskaya, P.A.Gryaznevich va Yu.M.Kobishanov⁵ esa, muammoni umumiy tarixning bir qismi sifatida o'rganganlar.

O'zbekistonlik olim va tadqiqotchilardan – M.A.Usmonov, A.A.Hasanov va R.Q.Obidovning ilmiy ishlarida: “tubba' qavmi” (قوم تبع), “sayl al-arim” (سئل العرم), “choh egalari” (أصحاب الأخدود) va “fil egalari” (أصحاب الفيل) voqealari hamda “Badr” (بدر), “Uhud” (أحد), “Xandaq” (خندق) janglari bo'yicha qisqa ma'lumotlar berilgan⁶. Shuningdek, Qur'oni karimning o'n besh porasi professor M.A.Usmonov rahbarligida o'zbek tiliga izohlari bilan tarjima qilinib, ilk islom davriga oid mavzular tarkibida umumiy ma'lumotlar sifatida berib o'tilgan.

⁴ Bont-Maury. Le Islamisme et le Christianisme en Afrique. – Paris, 1906. – P. 96.; O'Leary Delacy. Arabia before Muhammad. – London: New York, 1927. -124 p; Wellhausen J. Reste arabischen Heidentums. – Berlin, 1929. -356 p; Philby J.B. Arabian Highlands. – New York, 1952. -94 p; Beeston A. Notes on the Murayghan inscription. – BSO (A)S., 1954. – P. 56; Hitti P.K. op.cit. – P. 61; Wissman H. Himyar Ancient History. – Le Museon, 1964. -143 p. Kister M. The Campaign of Huluban. A new Lihton the Expedition of Abraha. – Le Museon, 1965. -224 p; ; O'sha muallif: Some Reports Concerning Mecca from Jahiliya to Islam. – JESHO, 1972. -98 p; Robin Ch. Le calendrier Himyarite: Nouvelles sugestons. – Proceedings of the Semnar for Arabian Studies. Vol. 11. L., 1981. -124 p.

⁵ Крымский А.Е. Старинная история Южной Аравии от древневавилонских времен до подчинения страны пророку Мухаммаду. Древности восточные. Т.IV. – М., 1913. -69 с; Лундин А.Г. Южная Аравия в VI в. – Палестинский сборник. 8, 71. 1961. – С. 83; ; O'sha muallif: Южноарабская историческая надпись VI в.н.э. из Мариба. Эпиграфика Востока IX. 1954. -256 с; Беляев Е.А. Арабы, ислам и арабский халифат в раннее средневековье. – М.: Наука, 1966. -280 с; Пигулевская Н.В. Ближний Восток, Византия, Славяне. – Л., 1976. -240 с; ; O'sha muallif: Византия на путях в Индию из истории торговли Византии с Востоком в IV-VI вв. – М., 1951. -248 с; Арабы у границ Византии и Ирана в IV-VI вв. – М–Л.: Наука, 1964. -336 с; Большаков О.Г. История Халифата. Ислам в Аравии 570-633 гг. Т.I. – М.: Наука, 1989. -314 с; Бауэр Г.М. Некоторые проблемы эпонимата в древней Южной Аравии. Вестник древней истории. №2. – М., 1967 -86 с; ; O'sha muallif: О месте Южной Аравии в морской торговле. 2 половина I тысячелетия до н.э. Материалы по этнографии России. Проблемы истории и культурных связей. Вып.2. – М., 1981. -78 с; Сабейские надписи как источник для исследования поземельных отношений в Сабе. Автореф. канд. дисс. – М., 1964. -24 с; Грязневич П.А. Аравия и арабы. Письменные памятники и проблемы истории культуры народов Востока. Т.12. – М., 1977. -178 с; ; O'sha muallif: Полевые исследования в Йемене в 1970-1971 гг. Древняя Аравия. – М., 1973. -196 с; Ислам: Религия, общество, государство. Ответственный редактор Пиотровский М.Б. Поход слона. – М.: Наука, 1989. -280 с; Лундин А.Г. Южная Аравия в VI веке. – М. –Л., 1961. -246 с; ; O'sha muallif: К возникновению государственной организации в Южной Аравии. Палестинский сборник 17. – Л., 1967. -156 с; Южноарабская историческая надпись VI в.н.э. из Мариба. В.Т.9. – Л., 1954. -245 с; Кобищанов Ю.М. Северо-Восточная Африка в раннесредневековом мире. – М., 1980. -165 с; Пиотровский М.Б. Коранические сказания. – М.: Наука, 1991. -224 с; ; O'sha muallif: Южная Аравия в раннее средневековье. – М.: Наука, 1985. -224 с; Предание о химйаритском царе Асъяде ал-Камиле. – М.: Наука, 1977. -160 с.

⁶ Усмонов М.А. Куръони карим ва жаноби Расулulloхнинг қилган амаллари. – Т.: Мехнат, 1992. -96 б.; ; O'sha muallif: Комментарий к Корану в пер. И.Ю.Крачковского. – Т.: Звезда Востока, 1990-1991, №1-12; ; O'sha muallif: Куръони карим таржимаси. – Т.: Мовароуннахр, 2004; Ҳасанов А.А. Макка ва Мадина тарихи. – Т.: Мехнат, 1992. -86 б.; ; O'sha muallif: Қадимги Арабистон. – Т.: Мовароуннахр, 1994. -94 б.; ; O'sha muallif: Мекка, Мадина и верования арабов накануне возникновения ислама. – Т.: Мехнат, 1994. -84 с.; ; O'sha muallif: Қадимги Арабистон ва илк ислом. Жоҳилия асри. – Т.: Тошкент ислом университети, 2001. -256 б; Ҳасанов А.А. Лекции по истории данного ислама. – Т.: Тошкент ислом университети, 2014. -256 б; Ҳасанов А.А. Илк ислом тарихидан маърузалар. Масъул мухаррир Шайх А.А.Мансур. – Т.: Мовароуннахр, 2017. -191 б. Обидов Р. Куръон мавзуларининг маънавий-тарихий аҳамияти. – Т.: Тошкент ислом университети, 2006. -348 б; O'sha muallif: Пайғамбарлар тарихи исломият тарихидир. – Т.: Мовароуннахр, 2005. -272 б.

H.Karomatov va B.Hasanovning ham Qur'on va Qur'on ilmlariga oid tadqiqotlari mavjud. R.Obidov esa, ularni diniy asosda bayon qilgan hamda voqealarni tarixiy adabiyotlarga tayanib o'rganishga hojat yo'qligini ta'kidlab, ular haqida ilohiy kitoblarda keltirilgan naqliy dalillar bilan kifoyalangan. Ilk islom tarixiga oid ma'lumotlar: Shayx Muhammad Sodik Muhammad Yusufning "Qur'on va sunnatdagi ilmiy mo'jizalar", Ziyovuddin Rahimning "Payg'ambarlar tarixi", D.Muratov rahbarligidagi mualliflar guruhining "Qur'on so'z va iboralari", A.Hasanovning "Ilk islom tarixidan ma'ruzalar", Q.Zohidovning "Islom tarixi (Xulfoi roshidun davri – 632-661 yillar), Z.Shokirovaning "Ilk islomda sulhparvarlik tamoyillarining tarixiy-qiyosiy tahlili" nomli fan nomzodi ilmiy darajasini olish uchun tayyorlagan dissertatsiya va avtoreferati hamda A.Abdullayevning "Qur'onshunoslik", "Qur'onshunoslikka oid ilmlar" o'quv qo'llanmalarida keltirilgan⁷. Ammo yuqorida amalga oshirilgan ishlarda tadqiqot mavzusi kompleks tarzda alohida obyekt sifatida o'rganilmagan.

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

Tadqiqotning maqsadi "johiliya" (الجاهلية) va ilk islom davri tarixiy hodisalarini Qur'oni karim vositasida ilmiy-nazariy jihatdan ochib berishdan iborat.

Tadqiqotning vazifalari:

Qur'oni karim mavzularini tarixiy nuqtayi nazardan o'rganishning metodologik ahamiyatini ochib berish;

"Choh egalari" voqeasining ijtimoiy-tarixiy va diniy asoslarini ko'rsatib berish;

Qadimgi Yamandagi Marib to'g'oni bilan bog'liq ilmiy-nazariy yondashuvlarni yoritish;

"Sayl al-arim" hodisasining diniy-ijtimoiy hayotga ta'sirini ochib berish;

"Fil egalari" yurishi davridagi ijtimoiy muhit va unga sabab bo'lgan omillarni aniqlash;

⁷ Bu haqda qarang: Karomatov X. Qur'on va ўzbek adabiyoti. – T.: Fan, 1995. -98 b; Xasanov B. Qur'oni karim sўzlarining arabcha-ўzbekcha kўrsatkichli lug'ati. – T.: F.ʼulom nomiдаgi Adabiyot va sanʼat nashriyoti, 1995. – 478 b; Xasanov B. Qur'on ilmlari: Qur'oni karim, kiroat ilmi, tajvid ilmi. – T.: F.ʼulom nomiдаgi Adabiyot va sanʼat nashriyoti, 2000. -98 b; Qur'on ilmlari / Shayx Muḥammad Sodik Muḥammad Yusuf. – T.: Nilol-Nashr, 2013. -464 b; Qur'on va sunnatdagi ilmiy mўʼjizalar/ Shayx Muḥammad Sodik Muḥammad Yusuf. – T.: Nilol-Nashr, 2023. -474 b; Obidov P. Qur'on va taʼfsir ilmlari. – T.: Toshkent islom universiteti, 2006. -484 b; Obidov P. Qur'on va taʼfsir ilmlari. – T.: Toshkent islom universiteti, 2009. -564 b; Shokirova Z.N. Ilk islomda sulḥparvarlik tamoyillarining tarixiy- kiyosiy tahlili. – T.: Toshkent islom universiteti, 2012. -26 b; Maxsudov D. Taʼfsir ilmiga kirish (ʼquv kўllanma). – T.: Qadriy Media, 2019. -260 b.; Qur'onshunoslik (ʼquv kўllanma) // tuzuвchi: A.Abdullaev; masʼul muḥarriр: Z.Islomov. – T.: Toshkent islom universiteti, 2011. -354 b; Qur'onshunoslikka oid ilmlar (matn) // tuzuвchi: A.Abdullaev va boʻshqalar; masʼul muḥarriр: I.Usmonov. – T.: Movarounnaḥr, 2016. -286 b; Islom tarixi (Xulfoi roshidun davri – 632-661 yillar) (ʼquv kўllanma) // tuzuвchi Q.Zohidov — T: Toshkent islom universiteti, 2013. -175 b.; Xasanov A.A. Ilk islom tarixidan maʼruzalar. Masʼul muḥarriр Shayx A.A.Mansur. – T.: Movarounnaḥr, 2017. -191 b.; Qur'on sўz va iboralari (isoxli lug'at) // tuzuвchi: D.Muratov va boʻshqalar; masʼul muḥarriр: Shayx Abdulaziz Mansur. – T.: Movarounnaḥr, 2017. -380 b.

“Fil” voqeasining ilk islom tarixi uchun ahamiyatli jihatlarini ilmiy asoslab berish;

“tubba’ qavmi”ga doir qarashlar va “qahtoniylar an’anasi” adabiyotini qiyoslash;

ilk islom tarixida Vizantiya-Eron munosabatlariga doir ma’lumotlarni aniqlash;

ilk islom davrida yuz bergan yirik janglarning Qur’oni karimda yoritilishini ochib berish hamda olingan ilmiy xulosalar asosida taklif va tavsiyalar ishlab chiqishdan iborat.

Tadqiqotning obyektini Qur’oni karimdagi “johiliya” va ilk islom tarixiga oid oyatlar tadqiqi tashkil etadi.

Tadqiqotning predmeti sifatida “Choh egalari” (أصحاب الأخدود), “sayl al-arim” (سبل العرم), “fil egalari” (أصحاب الفيل), “tubba’ qavmi” (قوم تبع) hamda “Badr” (بدر), “Uhud” (أحد) va “Xandaq” (خندق) kabi janglar haqidagi ma’lumotlar tanlangan.

Tadqiqotning usullari. Tadqiqot mavzusi doirasidagi masalalarni o’rganishda ilmiy bilishning analiz, sintez, deduksiya, induksiya, tarixiylik, tizimlash, qiyoslash va mantiqiy yondashuv hamda boshqa ilmiy bilish usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Saba’ surasining 15-17 oyatlarida keltirilgan “al-Arim” seli (سبل العرم) Yamandagi Marib to’g’onining buzilishi bilan bog’liq voqea, hanuzgacha saqlanib turgan inshoot qoldiqlari va uning oxirgi buzilishi to’g’risidagi ma’lumotlar orqali Qur’oni karim Marib to’g’oni falokati xususidagi yagona manba bo’lib xizmat qilishi isbotlangan;

Qur’oni karimdagi “Quraysh” va “Fil” surasi tafsirlari qiyosiy tahlili asosida yamanlik habashlarning Makkaga yurishi hamda Ka’bani buzishga bo’lgan harakatiga diniy tus berilgan bo’lsa-da, tarix kitoblari asosida bu harakat makkaliklarning “Baytulloh xodimlari” sifatida tijoratda qo’lga kiritgan maqomini sindirish va unga o’zlari ega chiqishlari uchun uyushtirilgani dalillangan;

VIII-IX asrlarga doir “qahtoniy” adabiyotlardagi “tubba’ qavmi” hukmdori Abukarib As’adning shimoldan Shomgacha, mashriqdan Turkistongacha yetib borib, Samarqandni ham egallagani to’g’risidagi rivoyatlarning haqiqatdan yiroq ekani uning arablarning Movarounnahrda kirib kelishidan avval yashaganiga doir tarixiy dalillar hamda Qur’oni karimning “Qof” surasi 13-14, “Duxon” surasi 36-37 oyatlari tafsirlari asosida ochib berilgan;

“Buruj” surasi 3-9 oyatlaridagi “choh egalari” (أصحاب الأخدود) voqeasi tafsirlari qiyosiy tahlili orqali yahudiy hukmdor Zu Navos tomonidan 523-yil Najronda xristianlar o’ldirilishining diniy sababi mavjudligi bilan birga, Yaman savdosidagi ustunlikni ta’minlash, siyosiy boshqaruvni yahudiylar qo’lida saqlab qolish maqsadida uyushtirilgani dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Qur’oni karimning: “Saba” surasi 15-17, “Qof” surasi 13-14, “Duxon” surasi 36-37, “Buruj” surasi 3-9, “Fil” surasi “Johiliya” davri va “Anfol” surasi 5-7, “Oli Imron” surasi 166-167, 121-122 oyatlari ilk islom davriga oid tarixiy mavzularni xolis ochib berishda muhim manba bo’lib xizmat qilishi aniqlangan;

ilk bor musulmonlar o’zlarini mudofaa qilishlariga izn beruvchi “Haj” surasi

39-oyati nozil bo'lganidan so'ng Muhammad (s.a.v.) Madina davrida islom dini va yangi shakllangan ummatni himoya qilish maqsadida, 10 yil davomida 30 dan ortiq janglarda ishtirok etishiga qaramay, Badr, Uhud va Xandaq g'azotlari ilk islom tarixidagi yirik janglar ekani va o'tmishda katta iz qoldirgani ochib berilgan;

tafsir va tarix kitoblaridagi ma'lumotlarni qiyosiy tahlil qilish natijasida, Muhammad (s.a.v.)ning tug'ilish yiliga ishora qilgan "Fil" surasidagi "fil egalari" (أصحاب الفيل) yurishiga hukmdorligi 548-yilda tugagan yamanlik Abraha emas, balki 570-yilda uning kichik o'g'li Masruq boshchilik qilgani aniqlangan.

Tadqiqot natijalarining ishonchliligi. Ilmiy ishda olingan ilmiy natijalarning ishonchliligi Qur'oni karim qadimgi va ilk islomga oid manba sifatida olinib, u ilk islom davri bilan bog'liq tadqiqot, monografiya, tezis va maqolalarda keng istifoda etilgani, shuningdek, jahon islomshunosligi va manbashunosligida erishilgan so'nggi yutuq, ma'lumotlarni tahlil qilishda tarixiy-qiyosiy uslubdan foydalanilgani, xulosalarni ilgari surishda nodir qo'lyozma manbalar matniga tayanilgani, Qur'oni karim oyatlari bilan asoslanib, olingan ilmiy natijalar tahlil va talqin qilingani, amaliyotga joriy qilingani hamda vakolatli tashkilotlar tomonidan tasdiqlangani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati Qur'oni karim – "johiliya" va ilk islom tarixiga oid tarixiy manba ekani borasidagi ilmiy-nazariy xulosalar sohaga oid yangi ilmiy tadqiqotlarga asos bo'lib xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati dissertatsiya xulosa va tavsiyalaridan oliy va o'rta maxsus diniy ta'lim muassasalarida o'qitiladigan "Islomshunoslik", "Islom tarixi", "Manbashunoslik" hamda "Tarixnavislik" kabi fanlar mazmunini yangi nazariy ishlanmalar bilan boyitish, sohaga oid fakultativ darslar, seminar mashg'ulotlari va maxsus kurslarda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. "Qur'oni karim – "johiliya" va ilk islom tarixiga oid tarixiy manba" mavzuida olib borilgan tadqiqotning ilmiy natijalari asosida:

"Saba" surasining 15-17 oyatlarida keltirilgan "al-Arim" seli (سبل العرم) Yamandagi Marib to'g'onining buzilishi bilan bog'liq voqea, hanuzgacha saqlanib turgan inshoot qoldiqlari va uning oxirgi buzilishi to'g'risidagi ma'lumotlar orqali Qur'oni karim Marib to'g'oni falokati xususidagi yagona manba bo'lib xizmat qilgani isbotlangani xususidagi ilmiy xulosalar buyurtma asosida yozilgan "Islom tarixi" nomli o'quv qo'llanma mazmuniga singdirilgan (O'zbekiston Respublikasi Din ishlari bo'yicha qo'mitasining 2024-yil 9-iyuldagi 02-02/2096-sonli ma'lumotnomasi). Ushbu natijalarning qo'llanilishi islom dinining asosiy manbasi – Qur'oni karim suralarining sababi nuzuli, tarixi va uning ilmlarini o'rganish hamda undagi umumbashariy qadriyatlar, yoshlarni to'g'ri e'tiqod, ajdodlar ma'naviy merosi va qadriyatlarga hurmat ruhida tarbiyalashda muhim ahamiyat kasb etadi.

Qur'oni karimdagi "Quraysh" va "Fil" surasi tafsirlari qiyosiy tahlili asosida yamanlik habashlarning Makkaga yurishi hamda Ka'bani buzishga bo'lgan harakatiga diniy tus berilgan bo'lsa-da, tarix kitoblarida makkaliklarning "Baytulloh xodimlari" sifatida tijoratda qo'lga kiritgan maqomini sindirib, unga o'zlari ega

chiqish uchun uyushtirilgani dalillangani xususidagi ilmiy xulosalar buyurtma asosida tayyorlangan “Qur’onshunoslik” nomli darslik mazmuniga singdirilgan (Imom Termiziy xalqaro ilmiy-tadqiqot markazining 2024-yil 24-iyundagi 01-08/58-sonli ma’lumotnomasi). Natijada, talabalarda habashlarning Makkaga yurishiga diniy qarashlarning turlichaligi emas, balki iqtisodiy ustunlikni qo’lga kiritishga intilish sabab bo’lgani haqidagi tushunchalarning shakllanishiga erishilgan;

VIII-IX asrlarga doir “qahtoniylar” adabiyotlaridagi “tubba’ qavmi” hukmdori Abukarib As’adning shimoldan Shomgacha, mashriqdan Turkistongacha yetib borib, Samarqandni ham egallagani to’g’risidagi rivoyatlarning haqiqatdan yiroq ekani uning arablarning Movarounnahrda kirib kelishidan avval yashaganiga doir tarixiy faktlar hamda Qur’oni karimdagilarning “Qof” surasi 13-14, “Duxon” surasi 36-37 oyatlar tafsirlari asosida ochib berilgani xususidagi ilmiy xulosalardan Imom Buxoriy xalqaro ilmiy-tadqiqot markazida tayyorlangan “Ta’vilot al-Qur’on” (30-juz) nomli kitobda foydalanilgan (O’zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2024-yil 24-iyundagi 02/258-sonli ma’lumotnomasi). Natijada, bu o’quvchilarda islom tarixini o’rganishda “qahtoniylar” adabiyotlarining o’rni va uning o’ziga xosligi borasidagi tushunchalarning shakllanishiga xizmat qilgan;

“Buruji” surasi 3-9 oyatlaridagi “choh egalari” (أصحاب الأخدود) voqeasi tafsirlari qiyosiy tahlili orqali yahudiy hukmdor Zu Navos tomonidan 523-yil Najronda xristianlar o’ldirilishining diniy sababi mavjudligi bilan birga, Yaman savdosidagi ustunlikni ta’minlash, siyosiy boshqaruvni yahudiylar qo’lida saqlab qolish maqsadida uyushtirilgani haqidagi xulosalar O’zbekistondagi islom sivilizatsiyasi markazi buyurtmasi bilan tayyorlangan “Islom sivilizatsiyasi” qomusiy lug’atining mazmuniga singdirilgan. (O’zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi O’zbekistondagi islom sivilizatsiyasi markazining 2024-yil 27-iyundagi 06-07/158-sonli ma’lumotnomasi). Natijada islom tarixini o’rganishda Qur’oni karimning ahamiyati borasidagi ma’lumotlarning keng xalq ommasiga yetib borishiga xizmat qilgan.

Tadqiqot natijalarining aprobatlashi. Tadqiqot natijalari 16 ta, jumladan, 4 ta xalqaro, 12 ta respublika ilmiy-amaliy konferensiyalarida aprobatlashdan o’tkazilgan.

Tadqiqot natijalarining e’lon qilinishi. Tadqiqotning asosiy mazmuni bo’yicha 24 ta ilmiy ish chop etilgan. O’zbekiston Respublikasi Oliy attestatsiyasi komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 8 ta ilmiy maqola, shundan, 6 tasi mahalliy va 2 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning hajmi va tuzilishi. Dissertatsiya tarkibi kirish, uchta bob, xulosa, foydalanilgan manba va adabiyotlar ro’yxati hamda ilovalardan iborat bo’lib, uning hajmi 150 betni tashkil etgan.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tanlangan mavzuning dolzarbligi va zarurati asoslanib, tadqiqotning maqsadi, vazifalari, o'rganish obyekti, predmeti aniqlangan. Tadqiqotning fan va texnologiyalar rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilib, ishning ilmiy yangiligi, amaliy natijalari bayon qilingan, olingan natijalarning ishonchliligi asoslangan holda, ularning ilmiy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, ishning aprobatsiyasi, natijalari, e'lon qilingan ishlar hamda dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning **“Qur’oni karimdagi tarixiy ma’lumotlarni tadqiq etishning ilmiy-nazariy asoslari”** nomli I-bobining birinchi bandi *“Qur’oni karim mavzularini tarixiy nuqtayi nazardan o'rganishning metodologik ahamiyati”* deb nomlanib, unda Muhammad (s.a.v.) zamonidan beri o'tgan o'n to'rt asr davomida dunyo olimlari tomonidan amalga oshirilgan Qur'on mavzulariga oid tadqiqotlar hamda uning tarjimalari mazmun-mohiyati ochib berilgan.

Qur'on ilmlari ma'nolarini tushunish va talqin etish bosqichma-bosqich taraqqiy etib, bu sohada Sharqda IX asrdan, G'arbda IX-XII asrlardan beri salmoqli ishlar amalga oshirilgan. Masalan, III/IX asrda Abu Ubayda Muammar Musannoning (vaf. 209/824 y.) *“Majoz al-Qur'on”* (مجاز القرآن), Horis ibn Asad Muhosibiyning (vaf. 243/857 y.) Qur'onning ayrim ilmlariga bag'ishlangan *“Fahm al-Qur'on”* (فهم القرآن), Ibn Qutaybaning (vaf. 276/889 y.) *“Mushkul Qur'on”* (مشك القرآن), IV/X asrda Muhammad ibn Xalaf ibn Marzabonning (vaf. 309/921 y.) *“Hoviy fi ulum al-Qur'on”* (حاوى في علوم القرآن), Muhammad ibn Jarir Tabariyning *“Jome' al-bayon fi ulum al-Qur'on”* (جامع البيان في علوم القرآن), Muhammad ibn Qosim Anboriy (vaf. 328/939 y.), Abu Bakr Sijistoniyning (vaf. 330/944 y.) *“G'arib al-Qur'on”* (غريب القرآن), Abu Bakr Boqilloniyning (vaf. 403/1012 y.) *“I'joz al-Qur'on”* (اعجاز القرآن), Ibn Habib Naysaburiyning (vaf. 406/1015 y.) *“Tanbih ala fazl ulum al-Qur'on”* (تنبيه على فضل القرآن), Ali ibn Ibrohim Sa'iyd Havfiyning (vaf. 430/1039 y.) *“I'rob al-Qur'on”* (اعراب القرآن) asarlari alohida sohalar bo'yicha dastlabki qadam bo'ldi⁸.

XIX-XX asrlarda g'arbda: E.U.Leyn (1801-1876 y.), I.Goldsiyer (1850-1921 y.), X.S.Xyurgronye (1857-1936 y.), A.Lammens (1862-1937 y.), A.Masse (1886-1969 y.), G.E.Fon Gryunebaum (1909-1972 y.), Rossiyada: G.S.Sablukov, Ch.E.Tornau, V.R.Rozen, V.A.Jukovskiy, A.S.Krimskiy, V.V.Bartold, A.E.Shmidt, I.Yu.Krachkovskiy, N.V.Pigulevskaya, A.G.Lundin, M.B.Piotrovskiy, Ye.A.Rezvan, S.M.Prozorov singari qator yirik islomshunos tarixchi olimlar yetishib chiqqan. Ular Qur'on va undagi tarixiy voqealarni qisman o'rganganlar.

Hozirda Qur'on qissalari va undagi voqealar tarixini o'rganishda arab olimlaridan: Shavqiy Abu Xalil, Muhammad Mabruk Nofe', Abdulaziz Solim, Muhammad Bayumiy Mehron, Ahmad Husayn Sharofuddin, Ali Ibrohim Hasan, Ahmad Sharif, Muhammad Amin ash-Shofe'iy kabilar mashhur bo'lib, ularning asarlarida qisqa bo'lsa-da, Odam (a.s.)dan Muhammad (s.a.v.) davrigacha bo'lgan

⁸ Qarang: Абдуллаев А. Қуръоншунослик. – Т.: Тошкент ислом университети, 2011. – Б. 9–11.

voqea-hodisalar tarixiy xronologik uslubda yoritilgan.

Qur'oni karim o'zbek tilida ham o'rganib kelinmoqda. Ulardan: Shamsiddin Boboxon, Alouddin Mansur, Abdulaziz Mansur, Muhammad Sodiq Muhammad Yusuf tomonidan imom A'zam mazhabi – hanafiy ta'limoti bo'yicha izohlangan mukammal tarjima nashri chop etilgan⁹. Shu bilan birga, Muhammad Sodiq Muhammad Yusuf, Abduqahhor Shoshiy, Ziyovuddin Rahim, D.Muratov, A.Hasanov, Z.Obidov, D.Maxsudov, Q.Zohidov, A.Abdullayevning kitoblari bosmadan chiqqani bu borada Vatanimizda amalga oshirilayotgan ishlar ko'lamidan dalolat beradi.

Bobning *“Choh egalari” voqeasining ijtimoiy-tarixiy va diniy asoslari* deb nomlangan ikkinchi bandida Qur'oni karimdagi “Buruj” surasi 3-9-oyatlarida o'z ifodasini topgan “ashab al-uxdud” (أصحاب الأخدود)¹⁰ (“choh egalari”) haqidagi voqea Arabiston yarimoroli qabilalari o'rtasidagi ijtimoiy-siyosiy, huquqiy-madaniy munosabatlar to'g'risida ma'lumotlar berishi, hodisani uyushtirgan shaxs qaysi din vakili bo'lgani, qatl etilgan kishilar soni hamda voqeaning sodir bo'lish sabab va oqibatlari tahlil etilib, mavhum jihatlariga aniqlik kiritilgan.

Yahudiy diniga e'tiqod qilgan, oxirgi Himyar podshohi Zu Navos aholisining aksariyati xristianlardan iborat bo'lgan Najron shahriga qirg'inbarot keltirgani haqidagi ma'lumot yahudiy va xristian manbalarida ham keltirilgan. Tadqiqot ishida Zu Navos tomonidan 523-yilda uyushtirilgan va Qur'oni karimda mushriklarga saboq beruvchi hodisa sifatida zikr etilgan “choh egalari” voqeasi tarixiy haqiqat, deb topilgan. Tarixiy adabiyotlarda bu voqeaga, ko'pincha, yahudiy-xristian nizosi tusi berilgan bo'lsa-da, aslida, bu siyosiy ahamiyatga ham molik, ya'ni Vizantiya va xristian Habashistonining Yamanga nisbatan kun sayin kuchayib borayotgan tazyiqiga qarshi ko'rilgan chora ekani aniqlangan.

Tarixiy manbalarda ko'rsatilishicha, “choh egalari” voqeasida 12 ming, 20 ming va 70 ming kishi o'ldirilgan¹¹. Aslida, Najronda qatl etilganlar adadi borasida mubolag'a qilingan, chunki u yerda bu kabi ko'p sonli aholi yashamagan.

Zu Navos najronlik nasroniylarni azoblagani, qulay imkoniyatni kutib turgan Vizantiya imperatorligi uchun bahona bo'lib, aslida, Vizantiya va Eron Yaman uchun kurash olib borayotgan edi. Bunday vaziyatdan Vizantiya yaxshi foydalanib, bir zumda Yamanni o'ziga tobe qilib olgan.

Tadqiqotning *“Qadimgi Yamandagi Marib to'g'oni bilan bog'liq ilmiy-nazariy yondashuvlar”* nomli uchinchi bandida “Saba”¹² surasining 15-17 oyatlarida Allohning amriga itoatsizlik qilgan Quraysh qavmi uchun ibrat tarzida kelgan Marib to'g'onining buzilishi bilan bog'liq voqeaning ilmiy, tarixiy tahlili, hodisaga sabab bo'lgan omillar hamda tadqiqotchi olimlarning fikr-mulohazalari ochib berilgan.

⁹ Qur'oni karim ma'no-larining tarjimasi // Tarjima muallifi Abdulaziz Mansurov. – T.: Toshkent islom universiteti, 2001. – B. 617; Qur'oni karim ma'no-larining tarjimasi // Tarjima muallifi Shayx Muḥammad Sodik Muḥammad Юсуф. – T: Шарк, 2009. – B. 618.

¹⁰ 523 yil Yamanning Najron shahrida sodir bo'lgan tarixiy voqeaning nomi.

¹¹ وهبة الزهيلي. التفسير المنير في العقيدة والشريعة والمنهج. ج. 29. – بيروت. 1998. – ص. 153.

¹² Saba' – Yaman diyoridagi qadimiy davlat nomi. Unda Bilqis ismli malika hukmdor bo'lgan. Bu surada mazkur Saba' qabilasining noshukrliklari sababli noz-ne'matlardan mahrum bo'lgani Dovud va Sulaymon payg'ambar qissalari, haq bilan botilning o'zaro kurashi, ezgulikka berilajak ajru-savoblar, yovuzlikka atalgan uqubat va jazolar to'g'risida oyatlar bayon etilgan.

Yaman aholisi bundan 2500 yil oldin to'g'onlar qurib, yomg'ir suvlaridan ustalik bilan foydalanib kelgan. Qadimgi Yamanda 100 dan ortiq to'g'on mavjud bo'lib, ularning ichida eng mashhuri Marib bo'lgan. Uning balandligi -15, kengligi - 80 metrni tashkil qilib, uzunligi 1000 metrga cho'zilgan¹³ hamda ustida yog'och va temirlardan yasalgan ko'tarma ko'prik bo'lgan. Inshootning bir tomonida Rub al-Xali sahrosi joylashganiga qaramay, u yer gullab-yashnab, mevalarga boy bo'lgan. Bu haqda Marib tomonga karvon bilan savdo ishlarida o'tganlar uni maqtaganlari, keyinchalik esa, savdogarlar uni faqat buzilganini aytganlari haqidagi ma'lumotlar guvohlik beradi.

To'g'on mil.avv. 615-yildan boshqarila boshlangan. Bu ulkan majmua yillar mobaynida qurilib, qayta ta'mirlab turilgan. To'g'on bir hukmdor zamoni, bir asrda bunyod qilingan emas, balki bir necha davrlarda, ko'plab podshohlar boshqaruvida qad rostlagan va ta'mirlab turilgan. Yaman iqtisodida muhim o'rin tutgan Marib to'g'oni hamda sug'orish inshootlarini tartibli saqlab turish qadimgi davlat hokimlarining asosiy vazifalaridan biri sanalgan.

Ulkan Marib to'g'oni sayyoh va tadqiqotchi olimlarda qiziqish uyg'otgan. U boshqa suv omborlaridan o'zining sug'orish vositalarining ko'pligi bilan ajralib turgan. Arab qabilalari Marib to'g'onining dovrug'i va bir nechta foydali funksiyalari hamda uning buzilishi haqidagi voqeani butun Arabiston bo'ylab yoyganlar. Voqea tafsiloti islom arafasida yashagan, har yili qishda Yamanga (Quraysh surasi) karvon uyushtirib turgan avlod uchun yaxshi ma'lum bo'lgan. Marib voqeasining Qur'onda zikr etilishi savdo tufayli maishiy hayoti obod makkaliklarga ularning farovonligi doimiy emasligi, bir lahzada Allohning qahriga uchrashlari mumkinligi xususida ogohlantirish vazifasini o'tagan. Qurayshliklarga 30-35 yil oldin yuz bergan voqeani eslatish kuchli emotsional ta'sir ko'rsatgan.

Dissertatsiyaning «**Sayl arim**» va «**fil egalari**» voqealarining islom tarixida **tutgan o'rni**» nomli ikkinchi bobining birinchi bandi "*Sayl al-arim*" hodisasining diniy-ijtimoiy hayotga ta'siri" deb atalib, unda Qur'oni karim oyatlarida Marib to'g'onining halokati, odatdagidek, odamlar axloqsizligi va takabburliklariga javoban Alloh yuborgan jazo sifatida talqin etilgan. Marib to'g'oni uzoq yillar davomida xalqqa foydasi tegib kelgan. To'g'on bir necha marta mil.av. 115-yil, milodiy 450, 541, 580-yillarda buzilgan. Uning 580-yildagi oxirgi halokatidan so'ng qayta tiklanmagan¹⁴ va hozir Qur'onda tasvirlangan holatida saqlanib kelmoqda. Tuzumlar o'zgarishi yoki hokimiyat kuchsizlanib qolishi natijasida to'g'onning bir necha bor vayron bo'lgani va ta'mirlangani Yaman iqtisodiga juda katta ta'sir ko'rsatgan¹⁵. To'g'onning buzilishiga sabab bo'lgan omillar sifatida: to'g'onni sel olib ketishi; urushlar, uni Alloh tomonidan yuborilgan sichqon teshishi; yer qimirlashini keltirish mumkin¹⁶.

Arxeologik tadqiqotlar natijasiga ko'ra, qadimgi dunyoda Buyuk Marib

¹³ Хасанов А.А. Қадимги Арабистон ва илк ислом, жоҳилия асри. – Т.: Тошкент ислом университети, 2001. – Б. 91; Пиотровский М.Б. Южная Аравия в раннее средневековье. – М.: Наука, 1985. – С. 134.

¹⁴ Обидов Р. Қуръон мавзуларининг маънавий-тарихий аҳамияти. – Т.: Тошкент ислом университети, 2006. – Б. 312; Пиотровский М.Б. Южная Аравия в раннее средневековье. – М.: Наука, 1985. – С. 136.

¹⁵ <https://islom.uz/maqola/1767> (Murojaat sanasi: 28.05.2024)

¹⁶ <http://www.islam-ua.net>. (Murojaat sanasi: 20.04.2020).

to'g'oni yuksak mahorat bilan qurilgan bo'lib, 10-12 tonnalik toshlar yuqoriga ko'tarib qo'yilgan. "Bibliyadagi har narsa haqiqat" kitobining muallifi arxeolog Varner Keller Marib shahridagi to'g'onning manzarasi Qur'onda tasvirlangan holidagidek ekani va bu voqea haqiqatda sodir bo'lganini tasdiqlaydi¹⁷. Toshqin hodisasi daryo qirg'og'idagi aholi boshiga kulfat solgani sababli ular o'z yashash joylarini o'zgartirishga majbur bo'lgan. Tadqiqotda Marib to'g'onining oxirgi buzilishidan keyin, Qur'onda tasvirlanganidek, bebaraka, achchiq, taxir mevali yulg'unzor tarzida saqlanib kelayotgani, uning zamirida yashiringan sir-sinoat hozirgi davrda kuniga minglab sayyohlarni o'ziga rom etayotgani, Maribning Saba' davlati poytaxti darajasidagi maqomi hali-hanuz tarix sahnasidan tushmagani o'z ifodasini topgan. Xulosa qilib aytganda, Qur'on "sayl al-arim" voqeasi bo'yicha ma'lumot qoldirgan yagona tarixiy manba hisoblangan.

Mazkur bobning "*Fil egalari*" yurishi davridagi ijtimoiy muhit va unga sabab bo'lgan omillar"ga bag'ishlangan ikkinchi bandda Qur'onning "Fil" surasi¹⁸da bayon etilgan tarixiy "fil egalari"¹⁹ (أصحاب الفيل) voqeasi 570-yil – Muhammad (s.a.v.) tavallud topgan yilda ro'y bergani, Qur'onda "Fil" surasi orqali Alloh taolo takabburlik, manmanlik, molparastlik va shuhratparastlikning oqibati halokat ekanidan ogohlantirgani atroflicha yoritib berilgan.

Tafsirlardagi manbalarda yozilishicha, Abraha Sano shahrida 546-yilning oxiri 547-yilning boshlarida al-Qulays²⁰ cherkovini qurdirgan²¹. Kinona qabilasidan bir kishi Qulaysni ifloslaganidan so'ng Abraha makkaliklardan o'ch olish maqsadida katta qo'shin tuzgan hamda uning tarkibida bir nechta bo'ysundirilgan arab qabilalari: Kinda, Mazxij, al-Horis Ibn Ka'b, Has'am va yamanlik badaviylar ishtirok etgan²². Abrahaning Makkaga qarshi yurishida uning qo'shinini Habashistondan kelgan yordamchi askarlar bilan birga, jami oltmish mingga yaqin lashkar va yana o'n uchta fil tashkil qilgani²³ haqida ma'lumotlar bor. O'rta asr arab tarixiy adabiyotida Makkaga qilingan hujum barbod bo'lishining sabablari sifatida fil yurmagan, osmondan qora gala qushlar bostirib kelib, pishgan g'isht uvog'ini tashlab, tosh tekkan joyiga chipqon chiqishi, qo'shin orasida suvchechak, qizamiq tarqalishi va qo'shindagilar badanlarida turli xil o'simtalar paydo bo'lgani keltirilgan. Tadqiqotchining fikriga ko'ra, Abraha lashkarining ko'p qismini tashkil qilgan bo'ysundirilgan badaviy arablar Makka haramiga hujum qilishni gunoh deb bilib, undan bosh tortgan. Hujum orqaga surilib, "abobil" qushlari olib kelgan toshlar sababli qo'shin ichida yuqumli kasallik tarqalgan. Ko'p odam o'lib, qolganlari ortga qaytgan. Shu tariqa, Makka "fil egalari" hujumidan qutilib qolgan.

Abrahaning "Fil egalari" yurishini uyushtirishidan asosiy maqsadi turli bahonalarni vaj qilib, Yamanning savdodagi faolligini oshirish, qolaversa, Vizantiya va Eronning asrlar uzra davom etib kelayotgan xalqaro savdo yo'llarida ustunlikka

¹⁷ <https://islom.uz/maqola/1767> (Murojaat sanasi: 28.05.2024)

¹⁸ Surada Muhammad (s.a.v.) tavallud topgan yilda ro'y bergan tarixiy va ibratli voqea qisqacha bayon etilgan.

¹⁹ 570-yil Yaman hukmdori tomonidan Makka shahridagi Ka'bani buzish maqsadida uyushtirilgan voqea.

²⁰ Yevropa tillarida shu o'zakdan olingan "Kolizey" so'zi katta cherkov ma'nosini anglatadi.

²¹ <http://old.muslim.uz/index.php/maqolalar/item/37507-fil-vo-easi-andaj-sodir-b-lgan-ed> (Murojaat sanasi: 29.05.24)

²² Kister M. Some Reports Concerning Mecca from Jahiliya to Islam. JESHO, 1972. – P. 72.

²³ أبو جعفر محمد ابن جرير الطبري. تاريخ الطبري. ج. 1, 2. بيروت 1997 ص 934

erishish uchun kurashida Vizantiya manfaatiga xizmat qilish bo'lgan.

Uchinchi bandda *“Fil” voqeasining ilk islom tarixi uchun ahamiyatli jihatlarini* yoritib berilgan. 570-yilda Makka shahridagi Ka'bani buzishga qaratilgan “fil egalari” yurishi ilk islom tarixi uchun beqiyos ahamiyat kasb etgan. Chunki yurishdan so'ng Quraysh qabilasining boshqa qavmlar orasidagi obro'-e'tibori yanada kuchaydi, ular “Ahlulloh” (Allohnin do'stlari) deb atalganlar, Quraysh sharaflari “al-ilohi” – “Xudo yorlaqagan qabila” nomini olgan.

Ko'p manbalarda fil voqeasi Muhammad (s.a.v.) tavallud topgan yili habash podshohi Abraha tomonidan sodir etilgani qayd etilgan. Payg'ambar (s.a.v.)ning tavallud topgan yilini tadqiqotchilar turli sanalar bilan ko'rsatganlar. Jumladan, tadqiqotchi Javod Ali²⁴ Muhammad ibn Jarir Tabariy, ibn Kasir kabi mufasssirlarning fikrlari asosida hamda M.Usmonov, Qur'on ma'nolari tarjimasining mualliflari Abdulaziz Mansur, Sh.Boboxon va rus tadqiqotchisi A.G.Lundinning fikriga ko'ra, voqea milodiy 570-yil Yaman hokimi Abraha tomonidan sodir etilgan hamda Muhammad (s.a.v.) Makkada Quraysh qabilasining hoshimiylar xonadonida “fil egalari” yurishidan 50 kun keyin tavallud topgan²⁵. Kalbiyga ko'ra, “fil egalari” yurishi Muhammad (s.a.v.) tug'ilishidan 23 yil avval, ya'ni 547/548 yillarda ro'y bergan. Ya'ni Muhammad (s.a.v.) 570-yilda tavallud topgan²⁶.

“Fil” voqeasi Muhammad (s.a.v.) tavallud topgan 570-yilda o'rta asr adabiyotlarida kelganidek, Abraha emas, balki uning o'g'li Masruq tomonidan uyushtirilgan. Chunki Abrahanning hukmdorlik davri 548-yilda tugaganidan so'ng ketma-ket uning ikkita o'g'li: Yaksum (548-567) va Masruq (567-578) Yamanga hokimlik qilishi masalaga aniqlik kiritadi. “Fil egalari” voqeasi Makka ahliga shu qadar kuchli ta'sir etganki, ular bu yilni “Om al-fil” deb ataganlar.

“Qur'oni karimdagi «johiliya» va ilk islom davriga oid ma'lumotlarning ilmiy tahlili” deb nomlangan uchinchi bobning birinchi bandi *“Tubba' qavmi”ga doir qarashlar va “qahtoniylar an'anasi” adabiyotining muqoyasasi* ga bag'ishlangan. Unda “Duxon” surasi 36-37, “Qof” surasi 13-14 oyatlarida keltirilgan “tubba'”lar haqida mufasssir hamda tadqiqotchi olimlarning fikrlari tahlil qilingan.

“Tubba'” Yamandagi ikkinchi Himyar (275-525) hokimlarining nomlarini anglatib, musulmonlar Xalifasi, Rim imperatori kabi unvon bo'lgan²⁷. Tubba'lar haqida adabiyotlarda podshoh, deb talqin etilgan. Qur'onning “Duxon” surasi 36-37 va “Qof” surasi 13-14 oyatlarida kelgan tubba'dan Abukarib As'ad al-Komil (385-415) ismli ikkinchi Himyar davlati podshohi nazarda tutilgan. Uning hukmronlik yillari Janubiy Arabiston tarixida davlat o'z taraqqiyotining cho'qqisiga erishgan davr bo'lib, ayni mashhurligi bois arablarga yaxshi tanish bo'lgan va bu oyatlarda o'z ifodasini topgan.

“Qahtoniylar an'anasi” adabiyotlaridagi tubba'larning O'rta Osiyo, aniqrog'i,

²⁴ جواد علي. المفصل في تاريخ العرب قبل الاسلام. ج 1.10. – بغداد. 2000. – ص. 511-510.

²⁵ Курьони карим маъноларининг таржима ва тафсири/ Таржима ва тафсир муаллифи Мансуров А. – Т: Тошкент ислом университети, 2009. – Б. 601; Курьони карим таржимаси/ Таржима ва изоҳлар муаллифи Бобохонов Ш. – Тошкент, 1991. – Б. 30.

²⁶ Qarag: Lundin A.G. Южная Арабия в VI век. – Палестинский сборник, 8) 71, 1961. – С. 81-82.

²⁷ Пиотровский М.Б.. Предание о химйаритском царе Ас'аде ал-Камиле. – М.: Наука, 1977. – С. 46.

Samarqandni bosib olgani to'g'risidagi fikrlar tarixiy voqelikka zidligi isbotlangan. Aslida, Samarqandning arablar tomonidan istilo qilinishi Yaman tubba'lari (III-VI asrlar) davrida emas, balki undan uch-to'rt asr keyin – umaviylar xalifaligi (661-750) vaqtida, ya'ni 712-yilda sodir bo'lgan. Qahtoniylardan iborat aksariyat O'rta asr arab mualliflari siyosiy maqsadlarni ko'zlab, o'z ko'hna tarixlarini soxtalashtirganlar, ya'ni VII-VIII asr tarixini III-V asrga ko'chirganlar.

Bobning ikkinchi bandi *“Ilk islom tarixida Vizantiya – Eron munosabatlari”* deb nomlanib, unda ilk islom davrida Vizantiya – Eron munosabatlari, ularning siyosiy o'rni, o'zaro raqobati, qulay fursatda barpo bo'lgan Himyarlar davlati ikki davrni boshdan kechirgani va ularning inqirozi kabi ma'lumotlarga oydinlik kiritilgan.

Ilk islom tarixida Rim (keyinchalik Vizantiya) va Eron davlatlarining siyosiy o'rni muhim ahamiyat kasb etgan. Bu ikki buyuk davlat – Vizantiya va Eron o'rtasida islom vujudga kelishidan oldin bir necha asr mobaynida davom etgan raqobat, muhim jahon savdo yo'llarida o'z hukmronligini o'rnatish maqsadini ko'zlagan. VI asrda xuddi shunday kurash Yaman ustida ham olib borilgan. Arabiston yarim orolini janubdan shimolga kesib o'tgan karvon savdo yo'li Sharq bilan G'arbni bog'lab turuvchi muhim joylardan hisoblangan. Bu yo'lning katta qismi Yaman yerlaridan o'tar, u yerda esa, Himyar davlati hukmronlik qilgan. Himyarlar davlati ikki: miloddan avvalgi 115-yildan milodiy 275-yilgacha va milodiy 275-yildan 525-yilgacha bo'lgan davrni boshdan kechirgan. V asrdan boshlab, karvon yo'lidagi yirik shaharlar – Makka va Madina (Yasrib)ning vazni orta borgan, ammo buyuk davlatlar Yaman ustidan o'z nufuzini o'rnatish orqali mazkur karvon yo'lini to'liq nazorat ostiga olishni o'zlariga maqsad qilganlar. Vizantiya bu ishga o'zining vassali, xristian dinining pravoslav cherkoviga a'zo bo'lgan Habashistonni ham jalb qilgan²⁸.

Yamanda habashlarga qarshi ozodlik harakati vujudga kelgan. Bunga Yazan urug'ining qayli Ma'dikarib va uning o'g'li Sayf boshchilik qilgan. Yamanliklar habashlar Vizantiya homiyligida ekanini anglab, Erondan yordam so'raganlar. Eron shahanshohi 577-578 yillarda Yamanga qo'shinlarini dengiz orqali yuborgan. Sayf ibn Yazan boshliq himyar askarlari forslar yordamida habashlarni yengganlar. Habashlarning bir qismi kurashda halok bo'lgan, bir qismi mamlakatdan quvib chiqarilgan va qolganlari esa, Yamanda turli xizmatlarda qolib ketgan. Yamanga Sayf ibn Yazan hokim bo'lgach, yamanliklar har yili Eronga ma'lum miqdorda juzya va xiroj yuborib turgan. Yaman Eron shohi tayinlagan “marzbon” tomonidan boshqariladigan bo'lgan. Yamanda fors hukmronligi islom vujudga kelgunga qadar davom etgan.

Bobning uchinchi bandi *“Ilk islom davrida yuz bergan yirik janglarning Qur'oni karimda yoritilishi”* deb nomlanib, unda Makka mushriklariga qarshi olib borilgan “Badr”, “Uhud” va “Xandaq” janglarining kelib chiqishi bilan bog'liq voqealar tadqiq qilingan.

Makka mushrikleri bilan birinchi yirik to'qnashuv 2-hijriy (milodiy 624-yil 24-

²⁸ Хасанов А.А. Қадимги Арабистон ва ilk ислом. Жоҳилия асри. – Т.: Тошкент ислом университети, 2001. – Б. 86.

fevral) yilda sodir etilgan va o'zlaridan uch barobar ko'p lashkar ustidan g'alaba qozonganlari bois, islom tarixida muhim ahamiyatga molik "Buyuk Badr jangi" nomini olgan. Bu jang to'g'risida ko'plab hukmiy oyatlar nozil bo'lgan. Aksar tarixchilar Shomdan katta miqdorda mol olib qaytayotgan Abu Sufyon karvonini Badr jangi uchun vaj-taqal qilib ko'rsatadilar. Mazkur karvonning yo'lini to'sishga Muhammad (s.a.v.) hamrohligida chiqqan musulmon jamoasi, taqdir taqozosiga ko'ra, karvon himoyasi uchun chiqqan Makka qo'shiniga duch kelib qolgan. Badr jangi, haqli ravishda, tarixda chuqur iz qoldirgan «ma'raka»lardan sanaladi. U musulmonlarning Arabiston yarim orolida nufuzini oshirgan, keyinchalik, misli ko'rilmagan imperiya paydo bo'lishiga zamin hozirlagan ilk jang bo'lgan. Jang tarixi tahlil qilinar ekan, uning boshlanishiga qurayshiylarning Madina tomon ilk bosqinchilik harakati sabab bo'lgani va bu "Anfol" surasining 5-7-oyatlarida kelgani dalil qilib keltiriladi.

Badrda mag'lubiyatdan so'ng qurayshiylar 3-hijriy yilning Shavvol oyida (milodiy 625-yil 23-mart) musulmonlardan o'ch olish ishtiyoqiga tushib, 3 ming kishilik qo'shin bilan hujum uyushtirganlar. Musulmonlar bu jangda ham g'alaba qozonayotgan edilar. Ammo payg'ambar (s.a.v.) ko'rsatmalariga rioya qilmaslik, oxir-oqibat, mag'lubiyatga olib kelgan. Mushriklar mo'minlar ustidan g'olib bo'lib, Badrning qasosini deyarli teng tarzda olgan bo'lsalar-da, Madinaga kira olmaganlar. Uhud jangida taxminan 70-74 musulmon shahid bo'lgan. Uhud Muhammad (s.a.v.) qalbidan o'ziga xos o'rin egallagan. Mo'minlar nafs zaifligi, dunyo ne'matlariga hirsdan imtihon qilinganlar. Rahbarga itoatsizlik bir zumda vaziyatni tubdan o'zgartirib yuborgan. Bir necha kishining xatosi barcha uchun jazo bo'lgan.

5-hijriy yilda qurayshiylar yana Madina tomon harbiy yurish uyushtirganlar. Madinadan quvilib, Xaybar vodiysiga joylashgan Banu Nazdir qabilasining bir qismi musulmonlardan o'ch olish payida qurayshiylarga birgalikda harakat qilishni taklif etgan. Qulay fursat kutayotgan makkaliklar rozi bo'lganlar²⁹. Bundan xabar topgan musulmonlar olti kun ichida shaharning shimoliy va ochiq qismida eni 4, chuqurligi 2 metr va uzunligi 6-7 kilometrli zovur qazib bitkazganlar. Asosan, otliqlardan iborat makkaliklarga qarata kamon otish bilan cheklanilgani oqibatida har ikki tomon ham deyarli talafot ko'rmagan³⁰. Mushriklar hududni har tarafdin qurshab olganlariga qaramay, mudofaada kuchli intizom ustuvorligi bois, jang taqdiri bu gal ichki va tashqi dushman doirasida qolgan musulmonlar foydasiga hal bo'lgan. "Xandaq jangi" makkaliklarning Madinaga qarshi uyushtirgan oxirgi katta yurishi bo'lgan. Jangda o'ljaga tushgan hayvon va mahsulotlar hisobidan aholining ehtiyoji qondirilgan³¹.

Tadqiqot mavzusi doirasida o'rganilgan mazkur jang yoki qonli to'qnashuvlarga kelsak, musulmonlar olib borgan janglarning hech biridan islomni majburan yoyish maqsad qilinmagani, bu voqealar jarayonida musulmonlar mudofaa mavqeidan turib, o'z manfaatlarini himoya qilganlari ma'lum bo'lgan.

²⁹ ابو زهرة. خاتم النبیین. - الداهة. 1998. ص. 673.

³⁰ Ибн Хишом. Ас-Сийра ан-набавийя. Ж.2, 4. - Т.: Шарк, 2011. - Б. 111.

³¹ Ҳасанов А., Арипова З., Шакирова З., Мирзалиева Д. Илк ислом тарихининг замонавий талқини. - Т. 2011. - Б. 85.

XULOSA

Qur'oni karim – “johiliya” va ilk islom davriga oid tarixiy manba ekani bo'yicha amalga oshirilgan tadqiqot natijalari quyidagi xulosalarga kelish imkonini berdi:

1. Islom ta'limoti vujudga kelgandan keyingi birinchi-ikkinchi asrlarda arablar o'zlarining o'tmishdan qolgan moddiy yodgorliklariga e'tiborsiz bo'lganlari yoki “axboriylar” va “qahtoniylar” og'zaki an'anasiga xos mubolag'ali, soxta faktlarga to'la “islomgacha bo'lgan davr qanchalik mavhumligi” ko'zga tashlanganini bilish mumkin. Sobiq Sho'rolar davrida ba'zi sovet tarixchilari ilk islom jamiyatlari bo'yicha olib borgan izlanishlarida nazariy asos sifatida marksizmning ijtimoiy-iqtisodiy formatsiyalar haqidagi ta'limotiga tayanganlar. Natijada, arab jamiyatlarining islomdan oldingi formatsion maqomi xususida o'ndan ortiq turli “nazariya”lar ilgari surilgan.

2. Janubiy Arabistondagi qadimgi davlatlar, masalan, Ximyar mamlakati to'g'risidagi tarixiy haqiqatlar siyosat va dinshunoslik sohasining ayrim nozik, chigal masalalarini hal qilishga yordam bergan. Mazkur hududlarda avval yahudiylilik, so'ng xristianlik dini paydo bo'lgan shart-sharoitlar, davr voqealari, Qadimgi Yaman tarixida Qur'oni karimdagi “choh egalari” (أصحاب الأخدود) voqeasi yahudiylilik va xristianlik diniy mafkuralari o'rtasidagi kurash tarzida namoyon bo'lishi bilan birga, Najron voqeasi iqtisodiy-siyosiy maqsadlarni ham ko'zlagani aniqlangan. Yaman tubba'larining oxirgisi yahudiy diniga moyil Zu Navos tomonidan 523-yilda sodir etilgan “choh egalari” voqeasi tarixiy haqiqat deb topilgan.

3. 580-yil Marib to'g'onining buzilishiga sabab bo'lgan “sayl al-arim” voqeasining Qur'onda kelishi mohiyatan dunyoviy hodisa va tartib-qoidalarga diniy tus berilishidan dalolat beradi. Umuman, Qadimgi Yaman tarixiga bevosita aloqador voqealar tafsiloti Qur'onda Makka mushriklarini ogohlantirish maqsadida zikr etilgan. Bu barcha dinlarga xos xususiyat – “insonlar e'tiqod va axloq normalariga rioya qilishining susayishi natijasida, jamiyat tubanlashuv jarayonini boshidan kechiradi”, mazmunidagi qarash ifodasidir. Bu ijtimoiy-tarixiy taraqqiyotning muayyan bosqichida insonlar umumiy qarashlarining in'ikosi – ommaviy ong darajasi va tabiati hal qiluvchi ahamiyatga egaligidan darak bergan.

4. Ilk islom davrida Yamanda 100 dan ortiq to'g'on mavjud bo'lib, ularning eng mashhuri Marib yordamida taxminan 10000 gektar yer sug'orilgan hamda bu inshoot boshqalardan ulkanligi bilan ajralib turgan. To'g'on bir hukmdor yoki shaxs tomonidan qurilgan bo'lmay, bir necha podshohlar davrida yillar davomida barpo etilgan. Tarixiy taraqqiyot davomida bir nechta marta halokatga uchragan Marib to'g'oni o'rnida geomorfologik tadqiqotlar olib borilgan. Natijalarga ko'ra, Qur'onda keltirilgan voqea 580-yilda sodir bo'lgan, shundan so'ng to'g'on qayta tiklanmagan.

5. Adabiyotlarda Yaman hukmdorining Makkaga qarshi “fil egalari” yurishining sabablari: Sanoda habashlar qurdirgan cherkovni arablar “ifloslagani” uchun ularni jazolash, Ka'bani vayron qilib, arablarning nigohini Sanoda qurilgan xristian cherkoviga qaratish, savdoda raqobatlashish, Kinona qabilasi yerlariga

hujum qilib, ularni qirib tashlash kabi fikrlar bilan izohlangan. Aslida, turli bahonalarni vaj qilib, davlatning savdodagi faolligini oshirish, qolaversa, Vizantiya va Eron o'rtasida asrlar osha davom etib kelayotgan xalqaro savdo yo'llarida ustunlikka erishish uchun kurashida Vizantiya manfaatiga xizmat qilish muhim hisoblangan.

6. Fil voqeasi haqidagi ma'lumotlarni oyatlar bilan qiyoslash barobarida, ularning nozil bo'lish sabablari ham o'rganilib, "Fil" surasida keltirilgan 570-yilda Makkaga yurish qilgan Yaman hokimi Abraha (548) emas, balki uning o'g'li Masruq (567-578) ekani ma'lum bo'ldi. "Fil" voqeasi sodir bo'lgan yilda Muhammad (s.a.v.) tavallud topishi ilk islom tarixi uchun muhim hodisa sanalgan. Quraysh qabilasi esa, sharaflili "al-ilohiy" – Xudo yorlaqagan qabila nomini olgan.

7. VIII-IX asrlarda shakllangan, tarixga "qahtoniylar an'anasi" nomi bilan kirgan arab tilidagi adabiyot Janubiy Arabistonning qadimgi tarixiga oid juda ko'p daliliy ma'lumotlarni berishi bilan ilmiy qiymatga ega. Ammo aksariyat O'rta asr arab mualliflari o'z mavqeini oshirish, ya'ni siyosiy maqsadlarni ko'zlab, tarixni soxtalashtirganlar. Ular VII-VIII asr tarixini III-V asrga ko'chirganlar. Tubba'larning Arabiston yarim orolidan tashqariga qilgan yurishlari haqidagi ma'lumotlar biror tarixiy manba bilan tasdiqlanmagan to'qima rivoyatlar ekani o'z tasdig'ini topgan.

8. V-VI asrlarda Yaman xalqaro savdo yo'lida joylashgani sababli Vizantiya va Eron manfaatlarining to'qnashgan joylaridan biriga aylangan. Yamanda, dastlab, Habashiston, so'ng Eronning hukmronligi o'rnatilgan. VI-VII asrlarda Hijozning yirik shaharlari Makka va Yasribda yuz bergan ijtimoiy-iqtisodiy jarayonlar Vizantiya va Eronga qarshi uchinchi raqibning paydo bo'lishi, ya'ni Arabiston yarim orolida markazlashgan davlat – Arab xalifaligi paydo bo'lishiga olib kelgan.

9. Musulmonlar olib borgan Badr, Uhud, Xandaq janglarining hech biridan islomni majburan yoyish maqsad qilinmagani va birinchilardan hujum qilinmagani ma'lum bo'lgan. Musulmonlarning harbiy harakatlari tashqaridan keladigan hujum ehtimolidan xabar topish, yaqin atrofdagi badaviy urug'-qabilalar bilan sulh-bitimlarga erishish, badaviy qo'shnilarga nisbatan neytral mavqeni egallash, makkaliklar va chor atrofdagi qo'shnilarga yangi davlat suverenitetini tan oldirish hamda Qurayshiy mushriklar "ummat" – mo'minlar jamoasi manfaatlarini bilan hisoblashish, musulmonlarga nisbatan jangari siyosatni o'zgartirishga qaratilgan.

Bayon etilgan xulosalardan kelib chiqib, quyidagi tavsiyalar ishlab chiqildi:

1. Dinshunos va islomshunos mutaxassislar uchun "Qur'oni karim – "Johiliya" va ilk islom davriga oid tarixiy manba" nomli ilmiy-ommabop risola chop etish.

2. O'zbekiston xalqaro islom akademiyasida "Qur'oni karim – "Johiliya" va ilk islom davriga oid tarixiy manba" nomli monografiya nashr etish.

3. Oliy ta'lim muassasalarida o'qitiladigan "Islom tarixi" va "Qur'onshunoslik" fanlari o'quv dasturiga "Qur'oni karimdagi "Johiliya" va ilk islom davriga oid tarixiy voqealar" nomli mavzularni kiritish.

4. Tadqiqotning Movarounnahrda oid qismlarini ilmiy-tanqidiy tahlili hamda tarixiy manbalar bilan qiyosiy o'rganish qismi asosida "Qur'oni karimdagi tarixiy voqealarning Movarounnahr tarixi bilan bog'liq jihatlari" nomli loyihani amalga oshirish maqsadga muvofiq.

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INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

MIRZALIYEVA DILORAM TALIPJANOVNA

**THE QUR'AN AL-KAREEM – A HISTORICAL SOURCE RECOUNTING
THE PERIOD OF “JAHILIYA” AND EARLY ISLAM**

24.00.01 – History and source study of Islam

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

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The subject of the dissertation for the Doctor of Philosophy (PhD) was in Historical sciences is registered in the Higher Attestation Commission B2023.1.PhD/Tar1369.

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Leading organization:	Tashkent State University of Oriental Studies

The defense of the dissertation will be held at the meeting of Scientific Council under the number DSc.35/30.12.2019.IsI/Tar/F.57.01 for awarding academic degrees under International Islamic Academy of Uzbekistan at ___ o'clock, on September ___, 2024. (Address: 11, Abdulla Kadiri Street, Tashkent 100011, Telephone: (99871)244-00-56); fax: (99871) 244-00-65; e-mail: info@iiu.uz).

The dissertation is available for acquaintance in the Information Resource Center of International Islamic Academy of Uzbekistan (Registered number 155). (Address: 11, Abdulla Kadiri Street, Tashkent 100011, Telephone: (99871)244-00-56); fax: (99871) 244-00-65; e-mail: info@iiu.uz)

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INTRODUCTION

(Annotation of the Doctor of Philosophy (PhD) dissertation)

The relevance and necessity of the dissertation topic. In the history of global science, the Qur'an holds significant value not only for regulating the religious, educational, scientific, cultural, and socio-political lives of Muslims but also for containing historical information about ancient peoples. Notably, the Qur'an provides important details about events such as the "People of the Ditch" (أصحاب الأخدود), the "Flood of Arim" (سيل العرم), the "People of the Elephant" (أصحاب الفيل), the "People of Tubba" (قوم تبع), and battles like "Badr" (ال بدر), "Uhud" (الأحد), and "Khandaq" (الخنق). Studying these accounts allows for a better understanding of the historical realities of the "Jahiliya" (الجاهلية) period and the early Islamic era, as well as their social significance.

In international research centers of Islamic studies, the Qur'an and Hadiths are studied not only as the foundation of religious teachings but also as historical sources. These studies primarily focus on the history of the pre-Islamic "Jahiliya" (الجاهلية), the revelation of the Qur'an, the emergence of Islam, its spread to other regions (فتوح البلدان), and the historical accounts of prophets and communities mentioned in the Qur'an. Based on this, a comparative and analytical study of the events of the "Jahiliyya" and the early Islamic period in the Holy Qur'an with the conclusions of global scholars' research, it becomes possible to reveal the social, economic, political, and cultural aspects of the Jahiliya period and early Islamic history.

The reforms implemented in the religious and educational domains in New Uzbekistan have paved the way for extensive opportunities to research Islamic history, culture, civilization, and the Qur'an, which is the cornerstone of all these fields. As a result, books such as 'The History of Prophets is the History of Islam,' 'Spiritual-Historical Significance of the Qur'anic Themes,' and 'Qur'anic Words and Phrases' have been written, and Imam Moturidi's commentary 'Ta'viloti Qur'an' has been translated into Uzbek and published. These sources form the basis for the study of historical events in the Holy Qur'an. Therefore, conducting research with a scientific analysis of historical events related to 'jahiliyya' and the early Islamic period in the Holy Qur'an serves as a consistent continuation of research in the field.

This thesis, to a certain extent, serves the practical implementation of Presidential Decree No. PF-5416 (April 16, 2018) 'On measures to fundamentally improve the activity of the religious and educational sphere' and No. PF-60 (January 28, 2022) 'On the development strategy of New Uzbekistan for 2022-2026.' It also aligns with Presidential Decree No. PQ-2995 (May 24, 2017) 'On measures to further improve the system of preservation, research, and promotion of ancient written sources,' No. PQ-5186 (July 16, 2021) 'On additional measures to further improve the activities of the Center of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan,' and Decree No. PQ-126 (February 10, 2022) 'On additional measures to improve the system of preservation and research of ancient written sources'.

The relevance of the research to the priorities of the development of science

and technology of the Republic of Uzbekistan. The dissertation was carried out in accordance with the priority direction of the development of science and technology in the republic, titled "Forming and Implementing a System of Innovative Ideas for the Social, Legal, Economic, Cultural, and Spiritual-Educational Development of an Information Society and Democratic State."

Level of study of the problem. From a historical point of view, scientific works on the topics of the Holy Qur'an, especially the history of Jahiliyya and early Islam, have been studied by two groups of scholars: those who wrote in Arabic during the Middle Ages and modern researchers from Arab, Turkish, European, Russian, and Uzbek backgrounds.

Ibn Ishaq (d. 153/770), Ibn Habib (d. 192/808), Ibn Hisham (d. 218/833), Abu Ja'far Muhammad ibn Jarir Tabari (d. 310/923), Ahmad Ansari Qurtubi (d. 463/1071), Mahmud Zamakhshari (d. 538/1144), Fakhriddin Razi (d. 605/1209), Ibn Kalbi (d. 633/1236), Abulbarakot Abdullah ibn Ahmad ibn Mahmud Nasafi (d. 709/1310), Isfahani (d. 749/1349), Ibn Kasir Damascus (d. 774/1373), Muhammad Abdul Qadir (d. 775/1374), Ibn Khaldun (d. 808/1406) and Jalaluddin Suyuti (d. 910/1505) were the scholars of Middle Ages who used the Arabic language in their science¹. However, it should be noted that the addition of Israelite stories to some historical information in these sources has caused the events to take on a narrative form.

Among the modern Arab researchers, Umar Fuvah, Muhammad Bakr Ismail, Abdulaziz Salim, Muhammad Mabruk Nofe', Ahmed Husayn Sharafuddin, Muhammad Bayumi Mehron, Javad Ali, Wahba al-Zuhayli, and Shawqi Abu Khalil, the "people of the tubba" (قوم تبع) who relied on the *musnad* writings of the events provided in the Holy Qur'an, namely "elephant march" (أصحاب الفيل), "people of the trench" (أصحاب الأخدود) and "sayl al-arim" (العرم سيل)². However, the works by the foregoing scholars have the texture of the Qahtani tradition and do not distinguish between truth and myth.

It was found that the works of Turkish authors Ahmad Lutfiy Kazanchi and Usman Keski Oglu did not cover the history of the events, and their opinions about the year and organizers of the event of 'Elephant' require further analysis³.

Alongside, despite the fact that the scientific researches of European scientists F.K. Hitti, J.B. Philby, M. Kister, F.L. Beeston, H. Wissman, O. Delasi, B.Mowry and

¹ ابن اسحاق. السيرة. دمشق. 1976. - 640. ابن الحبيب. كتاب المنمك. حيدرآباد. 1964. - 420 ص. ابن هشام. السيرة النبوية. ج 1,2. بيروت 1997. 344 ص. ابو جعفر محمد ابن جرير الطبري. تاريخ الطبري. ج. 1,2. بيروت 1997. 480 ص. ابو جعفر محمد ابن جرير الطبري. تفسير الطبري. ج. 11,22. بيروت 1998. 670 ص. عبدالله محمد ابن احمد الانصاري القرطبي. الجامع لاحكام القرآن. ج-10,13,14,15,16,19,20. بيروت. 1996. 296 ص. محمود الزمخشري. تفسير الكشاف. - بيروت. 1143. - 620 ص. افخر الدين الرازي. التفسير الكبير المفاتيح الغائب. ج 31,32. بيروت 1993. 296 ص. ابن الاسير. كتاب الكامل في التاريخ. ج 1,6. القاهرة. 1929,1930. 396 ص. ابن الكلبي. كتاب الاصنام. القاهرة 1965. 344 ص. ابن كثير. تفسير ابن كثير. ج 3,4,8. بيروت 1997. 592 ص. ابن كثير. البداية و النهاية. ج 1,2. بيروت 1998. 292 ص. امام اب البركات عبد الله ابن احمد ابن محمود النسفي. تفسير النسفي. - بيروت. 1998. - 388 ص. الاسفحاني. دلائل النبوة. - حيدرآباد. 1950. - 412 ص. محمد عبد القادر. تاريخ اليمن القديم. ل. بيروت 1997. - 540 ص. ابن خلدون. تاريخ ابن خلدون. ج 2. - 430 ص. جلال الدين السيوطي. اطلاق في علوم القرآن. ج 1,2. القاهرة. دار الحديث. 2004. - 450 ص.

² عمر فواح. تاريخ الجاهلية. - بيروت. 1997. - 345 ص. محمد بكر اسماعيل. قصص القرآن من ادم عليه السلام الى اصحاب الفيل. دمشق. دار المنار. 1997. - 345 ص. عبد العزيز السالم. تاريخ العرب قبل الاسلام. مصر. - 148 ص. محمد مبروك نافع. تاريخ العرب. عصر ما قبل الاسلام. مصر 1948. 184 ص. احمد حسين شراف الدين. اليمن عبر التاريخ. مصر. 1964. - 184 ص. احمد حسين شراف الدين. تاريخ اليمن الثقافي. مصر. 1967. - 240 ص. محمد بيومي مهران. تاريخ العرب القديم. م. اسكندرية 1993. 666 ص. جواد علي. المفصل في تاريخ العرب قبل الاسلام. ج 1,10. بغداد 2000. 540 ص. وهبة الزهيلي. التفسير المنير في العقيدة و الشريعة و المنهج. ج 15, 30, 29. بيروت 1998. 323 ص. شوقي ابو حليل. اطلاس القرآن. دمشق. دار الفكر 2001. 334 ص

³ Усмон Кески. Сияри Набий. - Анкара, 1995. - 150 б; Аҳмад Лутфий. Саодат асри қиссалари, интизор қутилган тоғ. - Т.: Шарқ, 2002. - 260 б.

C. Robin, W.M. Wellhausen can offer valuable and accurate information, it can be seen that they are written in a critical spirit, illuminated from the point of view of the Christian faith⁴.

Russian-speaking scholars, M.B. Piotrovsky and A.G. Lundin, thoroughly researched the topic and compared the opinions of various scientists in their works. However, the confusing information in their works hampers a person to reach the final conclusion. A.E. Krymsky, O.G. Bolshakov, G.M. Bauer, E.A. Belyaev, N.V. Pigulevskaya, P.A. Gryaznevich and Yu.M. Kobishchanov studied the problem as part of a general history⁵.

In the scientific works of Uzbek scientists and researchers M.A. Usmanov, A.A. Hasanov and R.Q. Obidov, the events of "nation of tubba' " (قوم تبع) and "people of the elephant march" (أصحاب الفيل), "sayl al-arim" (سبل العرم), "people of the trench" (أصحاب) (الاخود) as well as "Badr" (أحد) and "Khandaq" (خندق) battles are given in a limited scope⁶. Also, under the guidance of professor M.A. Usmanov, fifteen parts of the Holy Qur'an were translated into Uzbek with comments and given as general information on the topics of the early Islamic period.

H. Karomatov and B. Hasanov also conducted studies on the Qur'an and Qur'anic

⁴ Bont-Maury. Le Islamisme et le Christianisme en Afrique. – Paris, 1906. – P. 96.; O'Leary Delacy. Arabia before Muhammad. – London: New York, 1927. -124 p; Wellhausen J. Reste arabischen Heidentums. – Berlin, 1929. -356 p. Philby J.B. Arabian Highlands. – New York, 1952. -94 p.; Beeston A. Notes on the Murayghan inscription. – BSO (A)S., 1954. – P. 56; Hitti P.K. op.cit. – P. 61; Wissman H. Himyar Ancient History. – Le Museon, 1964. -143 p. Kister M. The Campaign of Huluban. A new Lihton the Expedition of Abraha. – Le Museon, 1965. -224 p; Ibid: Some Reports Concerning Mecca from Jahiliya to Islam. – JESHO, 1972. -98 p; Robin Ch. Le calendrier Himyarite: Nouvelles suggestions. – Proceedings of the Semnar for Arabian Studies. Vol. 11. L., 1981. -124 p.

⁵ Крымский А.Е. Старинная история Южной Аравии от древневавилонских времен до подчинения страны пророку Мухаммаду. Древности восточные. Т.IV. – М., 1913. -69 с; Лундин А.Г. Южная Аравия в VI в. – Палестинский сборник. 8, 71. 1961. – С. 83; Ibid: Южноарабская историческая надпись VI в.н.э. из Мариба. Эпиграфика Востока IX. 1954. -256 с; Беляев Е.А. Арабы, ислам и арабский халифат в раннее средневековье. – М.: Наука, 1966. -280 с; Пигулевская Н.В. Ближний Восток, Византия, Славяне. – Л., 1976. -240 с; Ibid: Византия на путях в Индию из истории торговли Византии с востоком в IV-VI вв. – М., 1951. -248 с; Арабы у границ Византии и Ирана в IV-VI вв. – М-Л.: Наука, 1964. -336 с; Большаков О.Г. История Халифата. Ислам в Аравии 570-633 гг. Т.I. – М.: Наука, 1989. -314 с; Бауэр Г.М. Некоторые проблемы эпонимата в древней Южной Аравии. Вестник древней истории. №2. – М., 1967 -86 с; Ibid: О месте Южной Аравии в морской торговле. 2 половина I тысячелетия до н.э. Материалы по этнографии России. Проблемы истории и культурных связей. Вып.2. – М., 1981. -78 с; Сабейские надписи как источник для исследования поземельных отношений в Сабее. Автореф. канд. дисс. – М., 1964. -24 с; Грязневич П.А. Аравия и арабы. Письменные памятники и проблемы истории культуры народов Востока. Т.12. – М., 1977. -178 с; Ibid: Полевые исследования в Йемене в 1970-1971 гг. Древняя Аравия. – М., 1973. -196 с; Ислам: Религия, общество, государство. Ответственный редактор Пиотровский М.Б. Поход слона. – М.: Наука, 1989. -280 с; Лундин А.Г. Южная Аравия в VI веке. – М. –Л., 1961. -246 с; Ibid: К возникновению государственной организации в Южной Аравии. Палестинский сборник 17. – Л., 1967. -156 с; Южноарабская историческая надпись VI в.н.э. из Мариба. В.Т.9. – Л., 1954. -245 с; Кобищанов Ю.М. Северо-Восточная Африка в раннесредневековом мире. – М., 1980. -165 с; Пиотровский М.Б. Коранические сказания. – М.: Наука, 1991. -224 с; Ibid: Южная Аравия в раннее средневековье. – М.: Наука, 1985. -224 с; Предание о химйаритском царе Асьаде ал-Камиле. – М.: Наука, 1977. -160 с.

⁶ Усмонов М.А. Куръони карим ва жаноби Расулуллохнинг қилган амаллари. – Т.: Мехнат, 1992. -96 б.; Ibid: Комментарии к Корану в пер. И.Ю.Крачковского. – Т.: Звезда Востока, 1990-1991, №1-12; Ibid: Куръони карим таржимаси. – Т.: Мовароуннахр, 2004; Ҳасанов А.А. Макка ва Мадина тарихи. – Т.: Мехнат, 1992. -86 б.; Ibid: Қадимги Арабистон. – Т.: Мовароуннахр, 1994. -94 б.; Ibid: Мекка, Медина и верования арабов накануне возникновения ислама. – Т.: Мехнат, 1994. -84 с; Ibid:Қадимги Арабистон ва илк ислом. Жоҳилия асри. – Т.: Тошкент ислом университети, 2001. -256 б; Ҳасанов А.А. Лекции по истории данного ислама. – Т.: Тошкент ислом университети, 2014. -256 б; Ҳасанов А.А. Илк ислом тарихидан маърузалар. Content Editor Шайх А.А.Мансур. – Т.: Мовароуннахр, 2017. -191 б. Обидов Р. Куръон мавзуларининг маънавий-тарихий аҳамияти. – Т.: Тошкент ислом университети, 2006. -348 б; Ibid: Пайғамбарлар тарихи исломият тарихидир. – Т.: Мовароуннахр, 2005. -272 б.

sciences. R. Obidov explained them on a religious basis and emphasized that there is no need to study the events based on historical literature, and contented himself with narrative evidence given in theological books. Information about the history of early Islam can be found in "Scientific Miracles in the Qur'an and Sunnah" by Sheikh Muhammad Sadiq Muhammad Yusuf, "History of the Prophets" by Ziyovuddin Rahim, "Quran Words and Phrases" by the group of authors led by D. Muratov, "Lectures on the History of Early Islam" by A. Hasanov, Q. It is presented in the textbooks "History of Islam (Khulofai Rashidun period - 632-661)", the dissertation and autobiography prepared for obtaining the degree of candidate of science entitled "Historical-comparative analysis of peacekeeping principles in early Islam" by Z.Shokirova, and by Zahidov and "Quran studies", "Sciences related to Qur'an studies" by A.Abdullaev⁷. However, in the above-mentioned works, the research topic had not been comprehensively studied as a separate object.

The relevance of the topic of the research to the plans of research work of the higher education institution where the research was conducted. The dissertation was carried out as part of the practical project FZ-202002144 "Academic translation and commentaries of dogmatic texts related to the doctrine of Muturidiya and creation of their electronic library" of the research plan of the International Islamic Academy of Uzbekistan for 2020-2022.

The purpose of the study is to scientifically and theoretically reveal the historical events of "Jahiliyya" (الجاهلية) and the early Islamic period through the Holy Qur'an.

Tasks of the research are:

To reveal the methodological importance of studying the topics of the Holy Qur'an from a historical point of view.

To show the socio-historical and religious foundations of the story of the owners of the land.

To elucidate scientific and theoretical approaches related to the Marib dam in ancient Yemen.

To reveal the impact of the event "Sayl Arim" on religious and social life.

To show the social atmosphere during the time of the march of the "Owners of the Elephant" and the factors that caused the event.

⁷ See for reference: Кароматов Ҳ. Қуръон ва ўзбек адабиёти. – Т.: Фан, 1995. -98 б; Ҳасанов Б. Қуръони карим сўзларининг арабча-ўзбекча кўрсаткичли луғати. – Т.: Ғ.Ғулом номидаги Адабиёт ва санъат нашриёти, 1995. – 478 б; Ҳасанов Б. Қуръон илмлари: Қуръони карим, қироат илми, тажвид илми. – Т.: Ғ.Ғулом номидаги Адабиёт ва санъат нашриёти, 2000. -98 б; Қуръон илмлари / Шайх Муҳаммад Содиқ Муҳаммад Юсуф. – Т.: Hilol-Nashr, 2013. -464 б; Қуръон ва суннатдаги илмий мўъжизалар/ Шайх Муҳаммад Содиқ Муҳаммад Юсуф. – Т.: Hilol-Nashr, 2023. -474 б; Обидов Р. Қуръон мавзуларининг маънавий-тарихий аҳамияти. – Т.: Тошкент ислом университети, 2006. -484 б; Обидов Р. Қуръон ва тафсир илмлари. – Т.: Тошкент ислом университети, 2009. -564 б; Шокирова З.Н. Илк исломда сулҳпарварлик тамойилларининг тарихий- қиёсий таҳлили. – Т.: Тошкент ислом университети, 2012. -26 б; Махсудов Д. Тафсир илмига кириш (Ўқув қўлланма). – Т.: Qaqnus Media, 2019. -260 б.; Қуръоншунослик (ўқув қўлланма) // compiler А.Абдуллаев; масъул муҳаррир: З.Исломов. – Т.: Тошкент ислом университети, 2011. -354 б; Қуръоншуносликка оид илмлар (матн) // compiler А.Абдуллаев ва бошқалар; масъул муҳаррир: И.Усмонов. – Т.: Мовароуннаҳр, 2016. -286 б; Ислом тарихи (Хулофои рошидун даври – 632-661 йиллар) (Ўқув қўлланма)// тузувчи Қ.Зоҳидов — Т: Тошкент ислом университети, 2013. -175 б.; Ҳасанов А.А. Илк ислом тарихидан маърузалар. Content Editor Шайх А.А.Мансур. – Т.: Мовароуннаҳр, 2017. -191 б.; Қуръон сўз ва иборалари (изоҳли луғат) // compiler Д.Муратов ва others; Content Editor: Шайх Абдулазиз Мансур. – Т.: Мовароуннаҳр, 2017. -380 б.

To provide a scientific justification for the important aspects of the "Owners of the Elephant" incident for early Islamic history.

To compare views of the "people of Tubba" with the literature of the "Qahtanian tradition."

To identify sources about Byzantine-Iranian relations in the history of early Islam.

To reveal the illumination of the great battles of the early Islamic period in the Qur'an and to develop suggestions and recommendations based on the received scientific conclusions.

The object of the study is a research of the verses in the Holy Qur'an concerning "jahiliyya" and the history of early Islam.

The subject of the research is the content of information related to the "people of the trench" (أصحاب الأخدود), "sayl al-arim" (العرم سيل), "owners of elephant march" (أصحاب الفيل), "people of Tubba" (قوم تبع) and the battles of "Badr" (بدر), "Uhud" (أحد) and "Khandaq" (خندق).

Research methods. Analysis, synthesis, deduction, induction, historicity, systematization, comparison and logical approach methods of scientific knowledge and other methods of scientific knowledge have been employed in studying the issues within the scope of the research topic.

The scientific novelty of the research is as follows:

It is proven that the Qur'an served as the only source regarding the disaster of the Marib dam, specifically through the information about the 'al-Arim' flood (العرم سيل) mentioned in verses 15-17 of Sura Saba'. These verses detail the destruction of the Marib dam in Yemen, the remains of which are still preserved, as well as its final destruction;

Based on the comparative analysis of the interpretations of the Qur'anic Surahs 'Quraysh' and 'Elephant,' it is proven that, although the raid of the Yemeni Abyssinians on Mecca and their ambition to destroy the Kaaba was given a religious tone, historical evidence shows that this movement was organized to undermine the commercial status of the Meccans as 'workers of Baitullah' and to seize that status;

In the "Kahtani" literature dating back to the 8th-9th centuries, the narratives that Abukarib As'ad, the ruler of the "people of Tubba" reached from the north to Syria, from the East to Turkestan, and occupied Samarkand, are not supported by the facts and interpretations of the Holy Qur'an, Qaf 13-14 and Dukhan 36-37;

Through a comparative analysis of interpretations of the 'people of the trench' (أصحاب الأخدود) event in Surah Buruj, verses 3-9, it is proven that, alongside the religious motive for the killing of Christians in Najran in 523 by the Jewish ruler Zu Nawas, the event was also orchestrated to ensure superiority in Yemeni trade and to maintain political control in the hands of the Jews.

Practical results of the research:

It has been found that Surahs Saba' 15-17, Qaf 13-14, Dukhan 36-37, Buruj 3-9, and Fil of the Holy Qur'an recount the period of 'Jahiliyya,' while Surahs Anfal 5-7, Ali Imran 166-167, and 121-122 narrate the early Islamic period. These Surahs serve as important resources for an unbiased disclosure of historical topics.

After the revelation of the 39th verse of Surah 'Hajj,' which for the first time allowed Muslims to defend themselves, Muhammad (pbuh) participated in more than 30 battles during the 10 years of the Medina period to protect Islam and the newly formed Ummah. Among these, the battles of Badr, Uhud, and Khandaq were major events in early Islamic history and left a significant mark on the past.

As a result of the comparative analysis of information in the books of Tafsir and history, it has been revealed that in 570, the commander of the 'people of the elephant march' (أصحاب الفيل) narrated in Surah 'Elephant,' which refers to the birth year of Muhammad (pbuh), was not Abraha from Yemen, whose kingdom ended in 548, but his younger son Masruq.

The reliability of the research results. In the scientific work, the Holy Qur'an was taken as a primary source for ancient and early Islam. Monographs, theses, and articles related to the early Islamic period were widely used in the research. Additionally, the historical-comparative method was employed in the analysis of data, utilizing the latest achievements in the world of Islamic studies and source studies. In presenting the conclusions, the text of rare manuscript sources was relied upon, and the obtained scientific results were analyzed and interpreted based on the verses of the Qur'an.

Scientific and practical significance of research results. The scientific significance of the research results is explained by the fact that the scientific-theoretical conclusions about the Holy Qur'an, as a historical source pertaining to the period of 'Jahiliyya' and the early Islamic history, will serve as a basis for new scientific research in the field.

The practical importance of the research results is that they can be used to enrich the content of subjects such as 'Islamic Studies,' 'Islamic History,' 'Anthropological Studies,' and 'History' taught in higher and secondary special religious educational institutions. Additionally, these results can be utilized in field-related elective classes, seminars, and special courses.

Implementation of research results. Based on the scientific results of the research conducted on the topic "The Holy Qur'an – a source recounting "Jahiliyya" and the history of early Islam":

By the information about al-Arim flood (سيل العرم) mentioned in the Surah Saba', verses 15-17, the incident related to the destruction of the Marib dam in Yemen, still existing remains of the structure, and its last destruction, in the light of the proof that the Holy Qur'an, served as the only source about the disaster of the Marib dam scientific conclusions were incorporated into the content of the study guide "History of Islam" (Reference No. 02-02/02/2096 dated July 9, 2024 of the Committee on Religious Affairs of the Republic of Uzbekistan).

The application of these results is important to study the reasons of revelation, history and sciences of the Qur'an - the main source of Islam, as well as its universal values, and it is rather essential to educate young people in the spirit of correct faith and respect towards the spiritual heritage and values of ancestors.

Based on the comparative analysis of the interpretations of Qur'anic surahs "Quraysh" and "Elephant", it is proved that although the raid of Yemeni Abyssinians to

Mecca and their ambitions to destroy the Kaaba was given a religious tone, in fact, relying on history books, it was organized in order to break the status of the Meccans being successful in commerce as "workers of Baitullah" and gain the very status by themselves, and these scientific inferences of this topic were incorporated into the content of the textbook "Qur'an Studies" prepared on the basis of order (Reference No. 01-08/58 dated June 24, 2024 of Imam Termizi International Research Center). As a result, students were able to realize that the reason for the Abyssinian raid to Mecca was not the difference of religious views, but the desire to gain economic advantage;

In the "Kahtani" literature dating back to the 8th-9th centuries, the narratives that Abukarib As'ad, the ruler of the "people of Tubba' tribe" reached from the north to Syria, from the East to Turkestan, and occupied Samarkand, are far from the truth. The facts and the scientific conclusions about the revelation of the Holy Qur'an based on the interpretations of Qaf 13-14, Dukhan 36-37 verses were incorporated into the content of the book "Samarkand Scholars" prepared on the order of Imam Bukhari International Research Center. (Reference No. 02/258 dated June 24, 2024 of the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan). As a result, it served to form students' understanding of the role of "Qahtani" literature and its uniqueness in learning the history of Islam;

The comparative analysis of the commentaries on the story of the "People of the Ditch" (أصحاب الأخدود) in verses 3-9 of Surah Al-Buruj reveals that the killing of Christians in Najran in 523 AD by the Jewish ruler Zu Nuwas was not only for religious reasons but also aimed at securing dominance in Yemeni trade and maintaining political control in the hands of the Jews. These conclusions have been incorporated into the content of the "Encyclopedic Dictionary of Islamic Civilization," prepared at the request of the Center for Islamic Civilization in Uzbekistan (as per the 2024 report, No. 06-07/158, dated June 27, from the Center for Islamic Civilization under the Cabinet of Ministers of the Republic of Uzbekistan). Consequently, this has facilitated the dissemination of information about the significance of the Qur'an in studying Islamic history to the wider public.

Approbation of research results. The research results were approved at 16, including 4 international, 12 local republican scientific-practical conferences.

Publication of research results. A total of 24 scientific works related to the core content of the research were published. Among these, 8 scientific articles were published in journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for disseminating the main scientific results of doctoral dissertations. Of these, 6 articles appeared in local journals and 2 in international journals.

The structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of references and literature, and appendices, with a total length of 150 pages.

THE MAIN CONTENT OF THE DISSERTATION

The introduction provides the evidence of the purpose, tasks, object of study, and defines the subject of the research and its relevance and necessity of the chosen topic.

The relevance of the research to the priority directions of the development of science and technology is shown, and the scientific novelty and practical results of the work are illustrated. Reliability of the obtained results are proven, and their scientific and practical importance have been revealed. Information on the implementation of research results, approval of the work, results, published works and the structure of the dissertation is presented.

The first paragraph of the dissertation chapter entitled "**Scientific-theoretical foundations of the research of historical data mentioned in the Holy Qur'an**" is called "*Methodological importance of studying the topics of the Holy Qur'an from a historical point of view*", which reveals the content and essence of the researches on the topics of the Qur'an and their translations carried out by world scientists in the span of fourteen centuries that have passed since the time of Muhammad (pbuh).

The understanding and interpretation of the meanings of the Qur'anic sciences progressed step by step, and in this field, considerable work had been carried out since the 9th century in the East, and from the 9th-12th centuries in the West. For instance, in the 9th century, Abu Ubayda Mu'ammal al-Musannifi (d. 209/824) wrote "Majma' al-Qur'an" (مجاز القرآن), Haris ibn Asad Muhasibi (d. 243/857) in Arabic "Fahm al-Qur'an" (فهم القرآن), Ibn Qutayba (d. 276/889), "Mushk al-Qur'an" (مشك القرآن), and in the 6th-10th centuries, Muhammad ibn Khalaf ibn Marzaban (d. 309/921) created works such as "Hawi fi ulum al-Qur'an" (حاوي في علوم القرآن) which was dedicated to certain sciences of the Qur'an. Also, during this period, Muhammad ibn Jarir Tabari wrote "Jame' al-bayan fi ulum al-Qur'an" (جامع البيان في علوم القرآن) devoted to interpretation, and Muhammad ibn Qasim Anbari (d. 328/939) wrote works devoted to the sciences of the Qur'an. "Garib al-Qur'an" (غريب القرآن), by Abu Bakr Sijistani (d. 330/944 y.) dedicated to the Quranic words that are difficult to understand, "I'jaz al-Qur'an" (اعجاز القرآن), by Abu Bakr Baqillani (d. 403/1012 y.) on aspects of the Qur'an that are beyond human intellect, "Tanbih ala fazl ulum al-Qur'an" (تنبيه على فضل القرآن), by Ibn Habib Naysaburi (d. 406/1015), "I'rab al-Qur'an" (اعراب القرآن) by Ali ibn Ibrahim Sa'id Hawfi (d. 430/1039) were the first steps in separate different fields⁸.

In the 19-20th centuries, prominent European scholars like, E.U. Lane (1801-1876), I. Goldsier (1850-1921), H.S. Huergronier (1857-1936), A. Lammens (1862-1937), A.Masse (1886-1969), G.E. Von Grünebaum (1909-1972), in Russia G.S. Sablukov, Ch.E. Tornau, V.R. Rosen, V.A. Zhukovsky, A.S. Krymsky, V.V. Bartold, A.E. Schmidt, I.Yu. Krachkovskiy, N.V. Pigulevskaya, A.G. Lundin, M.B. Piotrovsky, Ye.A. Rezvan, S.M. Prozorov, who partially studied the Qur'an and its historical events.

Currently, among the Arab scholars, who study the history of the stories of the Qur'an and the events therein, Shawqi Abu Khalil, Muhammad Mabruk Nofe', Abdulaziz Salim, Muhammad Bayumi Mehron, Ahmad Husayn Sharafuddin, Ali Ibrahim Hasan, Ahmad Sharif, Muhammad Amin al-Shafi'i are famous, and although their works are short, the events from the time of Adam (a.s.) to Muhammad (s.a.v.) are covered in a historical chronological style.

The Holy Quran is also being studied in Uzbek. Among them: Shamsiddin Bobokhan, Alauddin Mansur, Abdulaziz Mansur, Muhammad Sadiq Muhammad

⁸ See: Абдуллаев А. Қуръоншунослик. – Т.: Тошкент ислом университети, 2011. – Б. 9–11.

Yusuf authored an excellent translation of the Qur'an, relying on Hanafi doctrine of Imam Azam⁹. At the same time, the books of Muhammad Sadiq Muhammad Yusuf, Abdukahhor Shoshi, Ziyovuddin Rahim, D.Muratov, A.Hasanov, Z.Obidov, D.Makhsudov, Q.Zohidov and A.Abdullayev have been published, which can provide the understanding the scale of relevant works in Uzbekistan.

In the second section of the chapter entitled *"Socio-historical and religious foundations of the story of the owners of the land"*, the story of "ashab al-ukhdud" (أصحاب الأخدود)¹⁰, which is provided in verses 3-9 of Surah Buruj in the Holy Qur'an, is the story of the tribes of the Arabian Peninsula, provides primary information about the social-political, legal-cultural relations between them, which religion the person who organized the incident was a representative of, the number of executed people, and the causes and consequences of the incident were analyzed, and the abstract aspects have been clarified.

The Jewish and Christian sources also mention that the last Himyar king, Zu Nawos, who believed in Judaism, destroyed the predominantly Christian city of Najran. In the research work, it was found that the event of "people of the trench", which was organized by Zu Navos in 523 that is mentioned in the Quran as a lesson to the polytheists, is a historical fact. In historical literature, this event is often described as a Jewish-Christian dispute, but in fact, it was found to have a political significance, that is, a measure taken against the growing pressure of Byzantium and Christian Abyssinia on Yemen.

According to the historical sources, 12 thousand, 20 thousand and 70 thousand people were killed in the incident of "people of the trench"¹¹. In fact, the number of people executed in Najran has been exaggerated, and there was no such large population there.

The persecution of Najran Christians by Zu Navos was an excuse for the Byzantine Empire, which had been waiting for an opportunity, but in fact, Byzantium and Iran had been fighting for Yemen. Byzantium made good use of this situation and immediately took Yemen under its control.

In the third paragraph of the research entitled *"Scientific and theoretical approaches related to the Marib dam in ancient Yemen"*, the scientific and historical analysis of the event related to the destruction of the Marib dam, as narrated in the verses 15-17 of Sura Saba¹², which came as an example for the Quraysh people who disobeyed the command of Allah, and the factors that caused the catastrophe, and the researcher scholars' opinions in this regard were revealed.

The Uzbek text of Sura Saba', verses 15-17, which provides information about the destruction of the Marib dam, is as follows:

The people of Yemen built dams 2500 years ago and skillfully used rainwater.

⁹ Куръони карим маъноларининг таржимаси // Таржима муаллифи Абдулазиз Мансуров. – Т.: Тошкент ислом университети, 2001. – Б. 617; Куръони карим маъноларининг таржимаси // Таржима муаллифи Шайх Муҳаммад Содиқ Муҳаммад Юсуф. – Т: Шарқ, 2009. – Б. 618.

¹⁰ The name of a historical event that took place in Najran, Yemen, in 523.

¹¹ وهبة الزهيلي. التفسير المنير في العقيدة والشريعة والمنهج. ج. 29. – بيروت. 1998. – ص. 153.

¹² Saba' is the name of an ancient state in Yemen. It was ruled by a princess, named Bilqis. This Surah narrates the stories of Prophet David and Solomon who were deprived of blessings due to the ingratitude of the Saba tribe, the struggle between the wrong and truth, the great rewards to be given to goodness, and the punishments for evil.

There were more than 100 dams in ancient Yemen, the most famous of which was Marib. It was 15 meters high, 80 meters wide, 1000 meters long¹³, and has a wooden and iron drawbridge. Despite the fact that the Rub al-Khali desert is located on one side of the structure, the land flourished and was rich in fruits. This is evidenced by the fact that those who went to Marib on trade with the caravan praised it, and later the merchants only mentioned that it was damaged.

The dam management started from 615 BC. The construction of this huge complex took several years and it had been renovated over the years. The dam was not built in the time of one ruler, in one century, but it had been built and repaired in several periods under the rule of many kings. The orderly maintenance of the Marib dam and irrigation facilities, which played an important role in Yemen's economy, was considered one of the main tasks of the governors of the ancient state.

The huge Marib dam aroused the interest of tourists and researchers. It was distinguished from other reservoirs by its large number of irrigation facilities. The Arab tribes spread the story of the dam of Marib and its several useful functions and its destruction throughout Arabia. The details of the incident were well known to the generation that lived on the eve of the Islamic mission and organized a caravan to Yemen every winter (as in the Quraysh surah). The mention of the Marib event in the Qur'an serves as a warning to the Meccans, whose household life is prosperous due to trade, that their prosperity is not permanent, and that they may face the wrath of Allah in a moment. Reminding the Quraysh of what happened 30-35 years ago had a strong emotional impact.

The first part of the second paragraph of the dissertation chapter entitled "**The role of the events of Sayl al-Arim and the elephant in the history of Islam**" is called "*The impact of the event of "Sayl Arim" on religious and social life*", in which the destruction of the Marib dam in the verses of the Holy Qur'an, as usual, has interpreted as a punishment sent by Allah in response to the immorality and arrogance of people. The Marib Dam has benefited people for many years. The fact that the dam had been destroyed for several times was revealed in the middle of the 19th century as a result of observational works carried out there. The dam had been destroyed four to five times: BC. 115 years, in 450, 541, 580 AD. After its final destruction in 580, it was not restored and is now preserved in the state described in the Qur'an¹⁴. The fact that the dam was destroyed and repaired several times as a result of the change of regimes or the weakening of the government had a great impact on the economy of Yemen¹⁵. As factors that caused the damage of the dam, flooding of the dam; wars, the piercing of a mouse sent by Allah; earthquakes can be mentioned¹⁶.

According to the results of archaeological research, in the ancient world, the Great Marib Dam was built with great skill, and 10-12 tons of stones each were lifted up there. Archaeologist Varner Keller, the author of the book "Everything in the Bible

¹³ Хасанов А.А. Қадимги Арабистон ва илк ислом, жоҳилия асри. – Т.: Тошкент ислом университети, 2001. – Б. 91; Пиотровский М.Б. Южная Аравия в раннее средневековье. – М.: Наука, 1985. – С. 134.

¹⁴ Обидов Р. Қуръон мавзуларининг маънавий-тарихий аҳамияти. – Т.: Тошкент ислом университети, 2006. – Б. 312; Пиотровский М.Б. Южная Аравия в раннее средневековье. – М.: Наука, 1985. – С. 136.

¹⁵ <https://islom.uz/maqola/1767> (Date of reference: 28.05.2024)

¹⁶ [http:// www.islam-ua.net](http://www.islam-ua.net). (Date of reference: 20.04.2020).

is true", confirms that the scene of the dam in the city of Marib is the same as described in the Qur'an and that this event actually happened¹⁷. Due to the flood incident, the people on the banks of the river were forced to change their places of residence. The study revealed that after the last destruction of the Marib dam, as described in the Qur'an, it is preserved in the form of a barren, bitter, thorny fruit grove, the mystery hidden at its core attracts thousands of tourists, and the status of Marib as the capital of the state of Saba' has not yet disappeared from the scene of history. In conclusion, the Qur'an is the only historical source that can offer information about the "Sayl al-Arim" event.

The second paragraph of this chapter, devoted to the social environment during the "*Social atmosphere in the time of the march of "Owners of Elephant" and the factors that caused the event*" contains detailed that the "elephant incident" (أصحاب الفيل)¹⁸ happened in 570 year after the birth of Muhammad (pbuh), and that Allah warned in the Qur'an through Surah "Fil"¹⁹ that the result of arrogance, conceit, greed and ambition is destruction.

According to the sources in Tafsirs, Abraha built the al-Qulays²⁰ church in Sana city at the end of 546 and at the beginning of 547²¹. After a man from the Kinana tribe defiled Qulays, Abraha raised a large army to take revenge on the Meccans and included several subjugated Arab tribes: Kinda, Mazhij, al-Harith Ibn Ka'b, Has'am, and Yemeni Bedouins²². In Abraha's campaign against Mecca, it is said that his army, along with auxiliary soldiers from Abyssinia, totaled about sixty thousand soldiers and thirteen more elephants²³. In the medieval Arabic historical literature, reasons for the failure of the attack on Mecca are given as the fact that the elephant did not walk forward, large flock black birds swooped down from the sky, dropped pieces baked bricks, chipped out where the stone touched on body, chicken pox, measles spread among the army, and various tumors appeared on the army's bodies. According to the researcher, the subjugated Bedouin Arabs, who made up the majority of Abraha's army, refused to attack the Meccan shrine as this act they believed was a sin. The attack was pushed back, and due to the stones brought by the "Abobil" birds, an infectious disease spread among the army. Many people died and the rest turned back. In this way, Mecca was saved from the attack of the "elephant owners".

Abraha's main purpose in organizing the "Elephant March" was to increase, under various pretexts, Yemen's active role in trade, and also to serve Byzantium's interest in the centuries-long struggle between Byzantium and Iran for supremacy on international trade routes.

The third paragraph covers 'Important Aspects of the Elephant Incident for Early Islamic History.' The 'Owners of the Elephant' march, which aimed to destroy the

¹⁷ <https://islom.uz/maqola/1767> (Date of reference: 28.05.2024)

¹⁸ The raid launched by the ruler of Yemen in order to destroy the Kaaba in Mecca, in 570.

¹⁹ This Surah provides a short description of a historical and instructive event that happened in the year of the birth of Muhammad (pbuh).

²⁰ In European languages, the word "Coliseum" derived from this root means a large church.

²¹ <http://old.muslim.uz/index.php/maqolalar/item/37507-fil-vo-easi-andaj-sodir-b-lgan-edi> (Date of reference: 29.05.24)

²² Kister M. Some Reports Concerning Mecca from Jahiliya to Islam. JESHO, 1972. – P. 72.

²³ أبو جعفر محمد ابن جرير الطبري. تاريخ الطبري. ج. 1, 2. بيروت 1997 ص 934

Kaaba in Mecca in 570, was of incomparable importance for the history of early Islam. After the campaign, the prestige of the Quraysh tribe among other peoples increased significantly. They were called 'Ahlullah' (friends of Allah), and the Quraysh received the honorable name 'al-ilahi,' the tribe favored by Allah.

Many sources mention that the event of the elephant was committed by the Abyssinian king Abraha in the year of Muhammad's (pbuh) birth. Researchers have indicated the year of the Prophet's (pbuh) birth with different dates. In particular, based on the opinions of commentators and researchers Javad Ali²⁴ Muhammad ibn Jarir Tabari, ibn Kasir, and according to M. Usmanov, the authors of the translation of the Qur'an meanings Abdulaziz Mansur, Sh.Bobokhan and Russian researcher A.G. Lundin, the event in 570 AD in Yemen was committed by governor Abraha and Muhammad (pbuh) was born 50 days after the march of the "elephant owners" in the house of the Hashemites of the Quraysh tribe in Mecca²⁵. According to Kalbi, the raid of the "elephant owners" took place 23 years before the birth of Muhammad (pbuh), i.e. 547/548. That is, Muhammad (pbuh) was born in 570²⁶.

The incident of the elephant was not organized by Abraha, as it appears in medieval literature, but by his son Masruq, in the year 570, when Muhammad (pbuh) was born. Because after the end of Abraha's reign in 548, two of his sons: Yaksum (548-567) and Masruq (567-578) ruled Yemen, which cast light upon the issue of years and dates. The incident of "the owners of elephant" had such a strong impact on the people of Mecca that they called this year "Om al-fil".

The first paragraph of the third chapter, which is called **"The scientific analysis of some information about the last 'jahiliyya' and the early Islamic period provided in the Holy Qur'an"**, is devoted to the *"Views of the 'people of Tubba'" and the comparison of the literature of the "Qahatanian tradition"*. This part analyzes the opinions of commentators and research scientists have been analyzed about the "tubba" mentioned in Dukhan 36-37 and Qaf 13-14.

"Tubba" refers to the names of the governors of the second Himyar (275-525 years) in Yemen, who had titles such as Caliph of Muslims, Emperor of Rome²⁷. In the literature, Tubba is interpreted as a king.

As in the Surah Dukhan 36-37 and Qaf 13-14 of the Qur'an, tubba` refers to the king of the second Himyar state named Abukarib As'ad al-Kamil (385-415). The years of his reign were the period when the state reached the peak of its development in the history of South Arabia, and because of its popularity, it was well known to the Arabs, and this, in turn, was expressed in verses.

It has been proven that the ideas about the conquest of Central Asia, specifically Samarkand, by the Tubbas as depicted in the literature of the 'Tradition of the Qahtans,' contradict historical reality. In fact, the occupation of Samarkand by the Arabs did not take place during the period of the Yemeni Tubbas (3rd-6th centuries),

²⁴ جواد علي. المفصل في تاريخ العرب قبل الاسلام. ج 1.10. - بغداد. 2000. - ص. 510-511

²⁵ Куръони карим маъноларининг таржима ва тафсири/ Таржима ва тафсир муаллифи Мансуров А. - Т: Тошкент ислом университети, 2009. - Б. 601; Куръони карим таржимаси/ Таржима ва изоҳлар муаллифи Бобохонов Ш. - Тошкент, 1991. - Б. 30.

²⁶ See: Лундин А.Г. Южная Аравия в VI век. - Палестинский сборник, 8) 71, 1961. - С. 81-82.

²⁷ Пиотровский М.Б.. Предание о химйаритском царе Ас'аде ал-Камиле. - М.: Наука, 1977. - С. 46.

but three or four centuries later, during the Umayyad caliphate (661-750), specifically in 712.

Most Arab authors of the Middle Ages, including the Qahtanis, falsified their old histories for political purposes by moving the history of the 7th-8th centuries to the 3rd-5th centuries. Writers added legends to the text of the Qur'an through stories and poems about the people and 'painted' the history of Arabia.

The second part of the chapter is called *"Byzantine-Iranian relations in the history of early Islam"* which elucidates information such as the fact that the state of the Himyars, which was established at a favorable time, experienced two periods and their crisis.

In the history of early Islam, the political role of Rome (and later Byzantium) and Iran became important. It is known that the competition between these two great powers - Byzantium and Iran, which lasted for several centuries before the emergence of Islam, aimed to establish their dominance in the important world trade routes. In the 6th century, a similar struggle was waged over Yemen as well. The caravan trade route that crossed the Arabian Peninsula from south to north was considered one of the important places connecting the East and the West. A large part of this road passes through the lands of Yemen, where the Himyar state ruled. The Himyar state experienced two periods: from 115 BC to 275 AD, and from 275 to 525 AD. From the 5th century, the importance of the major cities on the caravan route - Mecca and Medina (Yasrib) increased, but the great powers aimed to gain complete control over this caravan route by establishing their influence over Yemen. Byzantium involved its vassal - Abyssinia, a member of the Orthodox Church of Christianity, in this work²⁸.

A liberation movement against the Abyssinians arose in Yemen. It was headed by Madikarib and his son Sayf, kails of the Yazan clan. Realizing that the Abyssinians were under the patronage of Byzantium, the Yemenis asked Iran for help. In 577-578, the Iranian emperor sent his troops to Yemen by sea. Saif ibn Yazan, the leader of the Himyar soldiers, defeated the Abyssinians with the help of the Persians. Some of the Abyssinians died in the fight, some were driven out of the country, and the rest remained in Yemen in various services. Saif ibn Yazan became governor of Yemen. Yemenis sent a certain amount of Juzya and Khiraj to Iran every year. Yemen was ruled by a "marzban" appointed by the King of Iran. Persian rule in Yemen continued until the emergence of Islam.

The third paragraph of the chapter is entitled *"Illumination of the great battles of the early Islamic period in the Qur'an"* and the events related to the origins of the battles of Badr, Uhud and Khandaq against the Meccan polytheists are studied therein.

The first major conflict with Meccan polytheists took place in 2 Hijri (February 24, 624 AD) and was named "The Great Battle of Badr" because they defeated an army three times larger than them. Many authoritative verses were revealed about this battle. Most historians show Abu Sufyan's caravan returning from Syria with a large amount of goods as a reason for the Battle of Badr. The Muslim community, accompanied by Muhammad (pbuh) to block the road of this caravan, as fate would have it, encountered

²⁸ Ҳасанов А.А. Қадимги Арабистон ва илк ислом. Жоҳилия асри. – Т.: Тошкент ислом университети, 2001. – Б. 86.

the Meccan army that came to protect the caravan. The Battle of Badr is rightfully considered one of the "campaigns" that left a deep mark in history. It was the first battle that increased the influence of Muslims in the Arabian Peninsula, and later laid the groundwork for the emergence of an unprecedented empire. Analyzing the history of the battle, it is proved that its beginning was caused by the first invasion of Quraysh towards Madinah, and this came in verses 5-7 of Surah "Anfal" as a reliable evidence.

After the defeat in Badr, in the month of Shawwal of the 3rd Hijri year (March 23, 625 AD), the Qurayshi members were eager to take revenge on the Muslims and organized an attack with an army of 3,000 warriors. Muslims were winning this battle as well. But failure to follow the instructions of the Prophet (pbuh) ultimately led to defeat. Although the polytheists were victorious over the believers and took the revenge of Badr almost equally, they could not enter Madinah. About 70-74 Muslims were martyred in the battle of Uhud. Uhud has a special place in the heart of Muhammad (pbuh). Believers are tested by weakness of self and lust for worldly blessings. Disobedience to the leader instantly changed the situation. The mistake of a few was the punishment for all.

In the Hijri 5th year, Quraysh again organized a military campaign towards Madinah. A part of the Banu Nazdir tribe, which had been expelled from Madinah and settled in the Khyber Valley, offered the Quraish to act together in order to take revenge on the Muslims²⁹. The Meccans, who were waiting for a favorable opportunity, agreed. The Muslims, who learned about this, dug a trench 4 meters wide, 2 meters deep and 6-7 kilometers long in the northern and open part of the city within six days. Both sides suffered almost no casualties due to the fact that they were limited to shooting bows at the Meccans, who were mainly horsemen³⁰. Despite the fact that the polytheists surrounded the area from all sides, due to the priority of strong discipline in defense, the fate of the battle this time was decided in favor of the Muslims, who remained in the circle of internal and external enemies. The Battle of the Trench was the last major campaign of the Meccans against Medina. The needs of the population were met at the expense of animals and products captured in the battle³¹.

As for the battles or bloody conflicts studied within the scope of the research topic, it has been known that none of the battles fought by Muslims had been aimed at a forcible spread of Islam, and during these events, Muslims had defended their interests from a defensive position.

CONCLUSION

The results obtained in the dissertation were summarized and the following scientific and theoretical conclusions have been reached:

1. In the first and second centuries after the emergence of Islamic teaching, Arabs were indifferent to their material monuments from the past, or "how abstract the pre-Islamic period" was, full of exaggerated and false facts typical of the "Akhbari" and

²⁹ ابو زهرة. خاتم النبيين. - الداهية. 1998. ص. 673.

³⁰ Ибн Хишом. Ас-Сийра ан-набавийя. Ж.2, 4. - Т.: Шарк, 2011. - Б. 111.

³¹ Хасанов А., Арипова З., Шакирова З., Мирзалиева Д. Илк ислом тарихининг замонавий талқини. - Т. 2011. - Б. 85.

"Qahtani" oral traditions. During the period of the former Soviets, some Soviet historians relied on Marxism's doctrine of socio-economic formations as a theoretical basis for their research on early Islamic societies. As a result, more than ten different "theories" have been put forward regarding the pre-Islamic formative status of Arab societies.

2. Historical facts about the ancient states of South Arabia, for example, the country of Khimyar, help to solve some delicate and complicated problems in the field of politics and religion. Alongside with the conditions and events of the period in which Judaism first appeared in these regions, and then Christianity, in the history of ancient Yemen, the incident of "people of the trench" (أصحاب الأخدود) in the Holy Qur'an was manifested in the form of a struggle between the religious ideologies of Judaism and Christianity, the Najran event had economic and political goals. "People of the trench" was committed by, the last of Yemen's tubba`s, who was inclined to the Jewish religion, Zu Navos in 523, to be a historical fact.

3. In 580 year "sayl arim" event that caused the destruction of the Marib dam in the Qur'an indicates that secular events and procedures are given a religious tone. In general, the details of the events directly related to the history of Ancient Yemen are mentioned in the Qur'an in order to warn the pagans of Mecca. This is a characteristic of all religions - "as a result of the weakening of people's adherence to the norms of faith and morality, the society will experience the process of decline." This indicated that at a certain stage of socio-historical development, the level and nature of public consciousness is of crucial importance.

4. In the early Islamic period, there were more than 100 dams in Yemen, the most famous of which was Marib, which irrigated about 10,000 hectares of land, and this structure was distinguished from others by its hugeness. The dam was not built by one ruler or individual, but was built over the years by several kings. Geomorphological studies had been carried out at the site of the Marib dam, which was destroyed several times during the historical development. According to the results, the event mentioned in the Qur'an happened in 580, after which the dam was not rebuilt.

5. In certain sources, the reasons for the raid of the "owners of elephant" of the ruler of Yemen against Mecca are mentioned as: to punish the Arabs for "polluting" the church built by the Abyssinians in Sana, to destroy the Kaaba and turn the Arabs' eyes to the Christian church built in Sana, to compete in trade, to attack the lands of the Kinana tribe and exterminate them. In fact, it had been considered important to serve the interests of Byzantium in the struggle for supremacy in the international trade routes between Byzantium and Iran, which had been going on for centuries between Byzantium and Iran.

6. By comparing the information about the story of the elephant with the verses, the reasons for their revelation were also studied, and it was found out that the governor of Yemen who marched to Mecca in 570 years, as mentioned in the Surah Elephant, was not Abraha (548), but his son Masruq (567-578). The birth of Muhammad (peace be upon him) in the year of the "Elephant" incident was an important event for the history of early Islam. The Quraysh tribe received the honorable name "al-ilahi" - the tribe chosen by Allah.

7. Literature in the Arabic language formed in the 8th-9th centuries and entered into history under the name of "Qahtanian tradition" has scientific value as it provides a lot of evidential information about the ancient history of South Arabia. However, most of the medieval Arab authors falsified history in order to increase their position, i.e. for political purposes. They moved the history of the 7-8th centuries to the 3rd-5th centuries. It has been confirmed that the information about Tubba's raids outside of the Arabian Peninsula are false narratives that are not confirmed by any historical source.

8. In the 5th-6th centuries, Yemen became one of the places where the interests of Byzantium and Iran collided due to its location on the international trade route. The rule of Abyssinia and then Iran was established in Yemen. In the 6th-7th centuries, the socio-economic processes that took place in the large cities of Hejaz, Mecca and Yathrib, led to the emergence of a third opponent against Byzantium and Iran, that is, the emergence of a centralized state in the Arabian Peninsula - the Arab Caliphate.

9. It has been known that none of the battles of Badr, Uhud, and Khandaq fought by Muslims had been aimed at forcible spread of Islam and Muslims had never attacked first. Military actions by the side of Muslims just included learning about the possibility of an attack from outside, reaching peace agreements with nearby Bedouin clans, taking a neutral position with respect to Bedouin neighbors, recognizing the sovereignty of the new state to the Meccans and the surrounding neighbors, consideration of the interests of the "ummah" - community of believers by the side and the Quraish polytheists, and changing the militant policy towards Muslims.

The following practical recommendations are given in connection with the conclusions made in the course of the research:

1. Publication of a scientific and popular pamphlet entitled "The Holy Qur'an - A Historical Source Recounting the Period of 'Jahiliyya' and Early Islam," designed for use by religious and Islamic specialists.

2. Publication of a monograph entitled "The Holy Qur'an - A Historical Source Recounting the Period of 'Jahiliyya' and Early Islam" at the International Islamic Academy of Uzbekistan.

3. Inclusion of the topics "The Holy Qur'an - A Historical Source Recounting the Period of 'Jahiliyya' and Early Islam" in the curriculum of "History of Islam" and "Qur'an Studies" taught in higher educational institutions.

4. Implementation of the project entitled "Aspects of Historical Events in the Holy Qur'an Related to the History of Movarounnahr," based on the scientific and critical analysis of the parts of the study related to Movarounnahr and the comparative study with historical sources.

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

МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА

МИРЗАЛИЕВА ДИЛОРАМ ТАЛИПЖАНОВНА

**КОРАН – ВАЖНЫЙ ИСТОЧНИК ПО ИСТОРИИ «ДЖАХИЛИЯ»
И РАННЕГО ИСЛАМА**

24.00.01. – История ислама и источниковедение

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

Ташкент – 2024

Тема диссертации доктора философии (PhD) по историческим наукам зарегистрирована в Высшей аттестационной комиссии за номером B2023.1.PhD/Tar1369.

Диссертация выполнена в Международной исламской академии Узбекистана.

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

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Ведущая организация:

Ташкентский Государственный университет
востоковедения

Защита диссертации состоится ____ сентября 2024 года в ____ часов на заседании Научного совета DSc.35/30.12.2019.IsI/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@iiu.uz).

С диссертацией можно ознакомиться в информационно-ресурсном центре Международной исламской академии Узбекистана (зарегистрирована за №155). (Адрес: 100011, город Ташкент, улица А. Кадыри, 11. Тел.: (99871) 244-00-56), Факс: (99871) 244-00-65, e-mail: info@iiu.uz).

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ВВЕДЕНИЕ (аннотация к диссертации доктора философии (PhD))

Целью исследования является научно-теоретическое раскрытие исторических событий эпохи «Джахилия» и раннего исламского периода с помощью Священного Корана.

Объектом исследования является изучение аятов Священного Корана, относящихся к историческому периоду, известному как «Джахилия», и ранней истории ислама.

Предметом исследования являются вопросы, касающиеся информации об «Асхабуль-ухдуд» (أصحاب الأخدود), «сайл аль-арим» (سبل العرم), «хозяева слона» (أصحاب الفيل), «племя Тубба» (قوم تبع) и сражениях как «Бадр» (ال بدر), «Ухуд» (الأحد) и «Хандак» (ال خندق).

Методы исследования. В исследовании для изучения вопросов, относящихся к теме исследования, используется ряд методов, в том числе анализ, синтез, дедукция, индукция, историзм, систематизация, сравнение, логический подход, а также другие методы научного познания.

Научная новизна исследования заключается в следующем:

доказано, что наводнение «аль-Арим», упомянутое в суре «Сабаъ» в аятах 15-17, связан с разрушением плотины Мариб в Йемене на основе информации о сохранившихся остатках сооружения и его окончательном разрушении, из этого следует, что Коран является единственным источником об этом.

на основе исторических книг было выявлено, что поход йеменских абиссинцев в Мекку и их движение по разрушению Каабы была организована для того, чтобы разрушить коммерческий статус мекканцев как «сотрудников Байтуллы» и завладеть самим этот статус, хотя сравнительный анализ тафсиров сур «Курайшиты» и «Фил» придаёт этим движениям религиозную окраску;

на основании исторических фактов и толкований коранических аятов сур «Каф», 13-14 и «Духан», 36-37 выяснилось, что правитель племени «тубба» Абукариб Асад жил до прихода арабов в Маверауннахре, а приведённые рассказы в «кахтанской» литературе VIII-IX веков о том, что он добрался с Севера до Сирии, с Востока до Туркестана и завоевал Самарканд, далеки от истины;

путем сравнительного анализа тафсиров истории об «асхабуль-ухдуд» в суре «Бурудж» в аятах 3-9 доказано, что убийство христиан иудейским правителем Зу Навасом в 523 году в Наджране было продиктовано религиозными мотивами и желанием получить превосходство в йеменской торговле и политическом контроле.

Внедрение результатов исследования. На основе научных результатов исследования, проведенного по теме «Коран - исторический источник, относящийся к эпохе «Джахилии» и раннего исламского периода»:

научные выводы информации о наводнении «аль-Арим», упомянутом в суре «Сабаъ» в аятах 15-17, связанном с разрушением плотины Мариб в Йемене на основе информации о сохранившихся остатках сооружения и его окончательном разрушении, из которого следовало, что Коран является

единственным источником об этом, включены в содержание учебного пособия «История ислама» (Справка №.02-02/2096 от 9 июля 2024 года Комитета по делам религий Республики Узбекистан). Применение этих результатов важно для изучения причин появления каждой суры в отдельности, истории и науки Корана, главного источника ислама, а также его общечеловеческих ценностей, воспитания молодежи в духе веры, уважения к духовному наследию предков и ценностям.

Сравнительный анализ толкований коранических сур «Курайш» и «Фил» показывает, что, хотя набег йеменских абиссинцев на Мекку и их стремление разрушить Каабу были представлены как религиозный акт, на самом деле набег был организован с целью подорвать торговый статус мекканцев, которые воспринимались как «сотрудники Байтуллы», и установить аналогичный статус для себя, эти научные выводы были включены в содержание учебника «Корановедение», который был подготовлен на основании приказа (Справка № 01-08/58 от 24 июня 2024 г. Международного исследовательского центра имени Имама Термизи). В результате учащиеся смогли понять, что причина вторжения абиссинцев в Мекку кроется не в теологических разногласиях, а в стремлении к экономической выгоде.

Научные выводы об откровении Священного Корана, основанные на толковании исторических фактов и коранических аятов сур «Каф», 13-14 и «Духан», 36-37 выяснилось, что правитель племени «тубба» Абукариб Асад жил до прихода арабов в Маверауннахре, а приведённые рассказы в «кахтанской» литературе VIII-IX веков о том, что он добрался с Севера до Сирии, с Востока до Туркестана и завоевал Самарканд, далеки от истины, вошли в содержание книги «Таъвилот аль-Куран» (30 частей), подготовленной в Международном исследовательском центре Имама Бухари. (Справка № 02/258 от 24 июня 2024 г. Международного научно-исследовательского центра имени Имама Бухари при Кабинете Министров Республики Узбекистан). В результате, это способствовало пониманию студентами функций литературы «Кяхтани» и ее особого вклада в изучение истории ислама.

Сравнительный анализ толкований истории о «владельцах земли» (أصحاب الأرض), изложенной в суре «Бурдж» (аяты 3-9), свидетельствует о том, что массовые убийства христиан в Наджране в 523 году н.э., организованные еврейским правителем Зу Навасом, были мотивированы не только религиозными причинами, но и стремлением укрепить свое политическое господство и контроль над торговыми путями Йемена. Данные выводы отражены в «Энциклопедическом словаре исламской цивилизации», подготовленном по заказу Центра исламской цивилизации Узбекистана (Справка № 06-07/158 от 27 июня 2024 г. Центра исламской цивилизации в Узбекистане при Кабинете Министров Республики Узбекистан). В результате, исследование Корана как исторического источника способствует расширению знаний широкой общественности о событиях прошлого.

Апробация результатов исследования. Основные результаты исследования обсуждались на 16, в том числе 4 международных, 12

республиканских научно-практических конференциях.

Публикация результатов исследований. По теме диссертации было опубликовано 24 научных работ, в том числе 6 статей в республиканских и 2 в зарубежных журналах, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных научных результатов диссертации.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованных источников и литературы, а также приложений, объем диссертации составляет 150 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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