

**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

MAMATAXUNOV NOZIM AZIZOVICH

**SAMARQAND KALOM MAKTABINING SHAKLLANISHIDA
IYODIYLAR OILASINING O‘RNI
(IX-X ASRLAR)**

24.00.01 – Islom tarixi va manbashunosligi

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

Toshkent – 2024

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по историческим наукам**

Mamataxunov Nozim Azizovich

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Ilmiy rahbar:

Islomov Zohidjon Mahmudovich
filologiya fanlari doktori, professor

Rasmiy opponentlar:

Hasanov Ahadjon Ahmadjonovich
tarix fanlar doktori, professor

Primov Soatmurod Uralovich
islomshunoslik fanlari bo'yicha falsafa doktori, PhD

Yetakchi tashkilot:

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(2024-yil 08-oktabrdagi 02-raqamli reyestr bayonnomasi.)

D.R. Maxsudov

Ilmiy darajalar beruvchi ilmiy kengash raisi, tarix fanlari doktori, professor

S.A. Rustamiy

Ilmiy darajalar beruvchi ilmiy kengash ilmiy kotibi, filologiya fanlari doktori, professor

M.F. Alimova

Ilmiy darajalar beruvchi ilmiy kengash qoshidagi ilmiy seminar raisi o'rinbosari, tarix fanlari nomzodi, dotsent

KIRISH

Dissertatsiya mavzusining dolzarbligi va zarurati. Dunyoda ro‘y berayotgan diniy globallashuv jarayonida islom dinining sog‘lom e‘tiqod asoslari va uning shakllanishidagi tarixiy jihatlarni ochib berish muhim ahamiyat kasb etmoqda. Bu jarayonda islom e‘tiqodini saqlagan Moturidiy ta‘limoti va uning vakillari faoliyati alohida o‘rin egallaydi. Shu bilan bir qatorda mazkur ta‘limotning shakllanishi va tarqalishida ilmiy-nazariy asos bo‘lib xizmat qilgan “Daru-l-iyodiya” (دار العياضية) – Iyodiy oilasining tarixiy, diniy-ijtimoiy xususiyatlarini ochib berish hamda Samarqand kalom maktabi vakillaridan Abu Nasr Iyodiy, Abu Bakr Iyodiy va Abu Ahmad Iyodiyning “Masailu-l-asharu-l-iyodiya” (مسائل العشر العياضية) nomli aqidaviy qarashlari mazmuni, ularning Ahli sunna val jamoa sog‘lom aqidasi muhofaza qilishdagi tarixiy ahamiyatini ko‘rsatib berish bugungi kunning dolzarb vazifalaridan biri hisoblanadi.

Jahondagi bir qator ilmiy-tadqiqot muassasalarida islom e‘tiqodi asoslari, moturidiy va ash‘ariy ta‘limoti qarashlarini o‘rganishga doir ko‘plab tadqiqotlarning davom etayotgani mavzuning zamonaviy ahamiyatini namoyon etadi. Ayniqsa, moturidiy ta‘limoti tarixi, manbalari, ulamolari, xususan, Abu Mansur Moturidiy faoliyati va ilmiy merosiga doir ilmiy izlanishlar bu yo‘nalishda salmoqli hisoblanadi. Mazkur tadqiqotlarda Movarounnahrda shakllangan “Daru-l-juzjoniya” (دار الجزانية) va “Daru-l-iyodiya” (دار العياضية) oilasi faoliyati ham, asosan, Imom Moturidiyning shaxsiyati shakllanishi va ilmiy faoliyati doirasida o‘rganilib, Abu Nasr Iyodiy olimning ustozlari qatorida zikr etilgan. Shu bois mazkur tadqiqot ishida Samarqand kalom maktabining shakllanish omillari, undagi maktablar faoliyati, xususan, “Daru-l-iyodiya” oilasi vakillarining Samarqand kalom maktabi rivojida o‘rnini ochib berish dolzarb ahamiyat kasb etadi.

So‘nggi yillarda Yangi O‘zbekistonda diniy-ma‘rifiy sohaga qaratilayotgan e‘tibor natijasida islom ta‘limoti va sivilizatsiyasiga ulkan hissa qo‘shgan ulamolarning ilmiy-ma‘naviy merosini kompleks tadqiq etish hamda ularning zamonaviy ahamiyatini ochib berish imkoniyatlari kengaydi. O‘zbekistonda Imom Moturidiy xalqaro ilmiy-tadqiqot markazining tashkil etilishi bu yo‘nalishdagi ishlarni jadallashtirib, moturidiy ta‘limoti tarixi va uning mazmunini ochib berish borasida aniq chora-tadbirlar belgilandi. Natijada, Imom Moturidiyning “Ta‘vilotu-Qur‘on”, “Kitobu-t-tavhid”, Hakim Samarqandiyning “Savodu-l-a‘zam”, Abu-l-Muin Nasafiyning “Tabsiratu-l-adilla”, Nuriddin Sobuniyning “Bidoya” asarlari o‘zbek tiliga ilmiy-izohli tarjima qilindi. Ushbu tadqiqot ishida Iyodiy oilasining tarixiy va ilmiy faoliyatini ochib berish orqali Samarqand kalom maktabi, xususan, Imom Moturidiy va uning izdoshlari faoliyatiga nazariy asos bo‘lib xizmat qilganini belgilash dolzarb ahamiyat kasb etadi.

O‘zbekiston Respublikasining Prezidentining 2018-yil 16-apreldagi PF-5416-son “Diniy-ma‘rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to‘g‘risida”gi Farmoni, O‘zbekiston Respublikasining Prezidentining 2017-yil 24-maydagi PQ-2995-son “Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi, 2020-yil 11-avgustdagi PQ-4802-son “Imom Moturidiy xalqaro ilmiy-tadqiqot markazini tashkil

etish chora-tadbirlari to'g'risida"gi, 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 qarorlarida hamda sohaga doir 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. Tadqiqot respublika fan va texnologiyalar rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" nomli ustuvor yo'nalishiga muvofiq amalga oshirilgan.

Muammoning o'rganilganlik darajasi. Movarounnahrlik mutakallimlar hayoti va faoliyati, xususan, iyodiyalar sulolasi tarixi hamda ularning ilmiy-ma'naviy merosiga oid ko'plab tadqiqotlar amalga oshirilgan. Jumladan, Abdulqodir Qurashiy, Abdul karim Sam'oni, Ibn Qutlubug'o, Abdulhay Laknaviy, Hoji Xalifa va Xayruddin Zirikliyning tabaqotlarida¹ "Daru-l-iyodiya" maktabi vakillari hayoti va ilmiy-ma'naviy merosi haqida muxtasar ma'lumot berilgan.

Yevropa sharqshunoslaridan K.Brokkelman, V.Madelung, M.Gyots, U.Rudolf, Y.Shaxt, D.Jimare, L.Garde, S.Bilxan, M.Allar asarlarida² ham iyodiy sulola vakillarining hayot yo'li haqida qisman ma'lumot uchraydi. Ushbu olimlarning, asosan, kalom ilmi tarixi, mutakallim va faqihlarning ilmiy merosiga oid tadqiqot olib borishgan. Yevropalik olimlar orasida iyodiyalar tarixiga oid ma'lumotlarni V.Madelung ijodida ko'proq uchratish mumkin.

Turkiyalik tadqiqotchilardan S.Uludag', K.Ishik, H.Atay, M.Yazichio'g'lu, M.O'zerverli, A.Ahmet, A.Shaban, S.Kutlularning moturidiy kalom maktabi tarixiga oid izlanishlari alohida o'rin tutadi³. Lekin ularning tadqiqotlarida Iyodiyalar

¹ عبد القادر قرشي. الجواهر المضوية في طبقات الحنفية. حيدر اباد: 1991؛ عبد الكريم سمعاني. الأنصاب. بيروت: دار الفكر. 1998؛ ابن قطيبي. تاج التراجم في طبقات الحنفية. ليبسيك: فلوكل. 1862؛ عبد الحي اللكنوي. فوايد البهية في الترجمة الحنفية. القاهرة. 1906؛ خواجه خليفة. كشف الزنون الأنساب الكتب والفنون. استنبول. 1941-1943؛ خير الدين زركلي. الأعلام. بيروت: دار العلم للمليين. 1998.

² Brokkelman K. Geschichte der arabischen Litteratur: T. I-II. – Weimar-Berlin: 1898.; Madelung W. The Spread of Maturidism and the Turks // Actas IV Congresso de Estudos Árabes Islâmicos. Coimbra-Lisboa. 1 à 8 de Setembro de 1968. – Leiden: Brill, 1971. – B. 109-168.; Madelung W. Abu l-Mu'in al-Nasafi and Ash'ari Theology // Studies in Honour of Clifford Edmund Bosworth. Vol. II: The Sultan's Turret: Studies in Persian and Turkish Culture / Edited by Carole Hillenbrand. – Leiden, Boston, Köln: Brill, 2000. – B. 318-330.; Götz M. Maturidi und sein Kitāb Ta'wīlāt al-Qur'ān // Der Islam. – 1965. – № 41. – 79 b.; Rudolf U. Al-Maturidi und die sunnitische Theologie in Samarkand. – Leiden, New York, Köln: Brill, 1997. – 396 b.; Schacht J. An Early Murci'ite Treatise: The Kitāb al-'Ālim wa-l-muta'Ilīm // Oriens. – 1964. – № 17. – B. 96-117.; Gimaret D. Théories de l'acte humain en théologie musulmane. – Paris: 1980. – 263 b.; Gardet L. Introduction à la théologie musulmane. – Paris: 1970. – 132 b.; Bilhan S. Les juristes hanafites de l'Asie centrale à l'poque des Qarahnides. – Paris: 1973. – 68 b.; Allard M. Le problème des attributs divins dans la doctrine d'al-As'ari et de ses premiers grands disciples. – Beyrut: 1965. – 632 b.

³ Uludağ S. Kelam İlmi ve İslām Akāidi (Şerhu'l-Akaid Tercümesi). Giriş. 34 vd. – İstanbul: 1980; İşik K. Maturidi'nin kelâm sisteminde İlmi, Allah ve Peygamberlik anlayışı. – Ankara: 1980. – 136 b; Atay H. Ebu'l-Mu'in Nesefi ve Tebsiretü'l — edille. «Tabūiratu-l-adilla» nashrining kirish qismiga yozilgan maqola. – Ankara: Diyanet işleri başkanlığı yayinlari, 1993. – B. 5-77; Yazicioglu M. Maturidi kelam ekolu'nun iki buyuk simasi: Ebu Mansur Maturidi ve Ebu'l — Mu'in Nesefi // Ankara universitesi basimevi. – Ankara: 1985. – B. 281-298; Yazicioglu M. S. Maturidi kelam ekolu'nun iki buyuk simasi: Ebu Mansur Maturidi ve Ebu'l — Mu'in Nesefi // Ankara universitesi basimevi. – Ankara: 1985. – B. 281-298; Özerverli M. Ebu'l-Mu'in en-Nesefi'e ait Tebsiretü'l — edille'nin kaynaklari. (Yüksek lisans tezi). – İstanbul: 1988. – 74 b; Ahmet A. Büyük Türk Âlimi Maturidi ve Maturidilik / Monografiya. – İstanbul: İnönü Üniversitesi İlahiyat Fakültesi, 2008. – 216 b; Şaban Ali Düzgün. Maturidi'nin Düşünce Dünyası,

oilasi va “Daru-l-iyodiya” maktabi haqida kengroq ma’lumot berilgan bo’lsa-da, maqsad Abu Mansur Moturidiy va uning ilmiy merosi tahliliga qaratilgan.

O‘zbekistonda U.Uvatov, A.Mansurov, A.Mo‘minov, Sh.Ziyodov, S.Oqilov, A.Alloqulov, O‘.Palvanov, M.Ataev, S.Primov, O.Muhammadiev, J.Sodiqov kabi tadqiqotchilar⁴ Movarounnahrda hanafiylikning kirib kelishi, kalom ilmi tarixi va moturidiylik ta’limotining tarqalishi, mutakallimlar ilmiy faoliyati hamda ahli sunna va-l-jamoaning aqidaviy qarashlariga oid izlanishlar olib borishgan. Xususan, S.Oqilovning tadqiqotlarida iyodiylar va “Daru-l-iyodiya” maktabi haqida kengroq ma’lumot berilgan bo’lsa-da, olim, asosan Abu Mansur Moturidiy va uning ilmiy merosini o‘rganishni maqsad qilgan. Shu nuqtai-nazardan kalom ilmining taraqqiy etishida Iyodiylar oilasiga oid ma’lumotlarni to‘liq, kompleks tarzda o‘rganish muhim ahamiyat kasb etadi.

Tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya O‘zbekiston xalqaro islom akademiyasida 2018-2020 yillarga mo‘ljallangan PZ-20170929709 – “Ahli sunna e’tiqod tamoyillariga mos bo‘lgan aqid (ilohiyot) matnlarining o‘zaro qiyosiy tahlili va zamonaviy mafkuraviy ahamiyati” mavzuidagi amaliy loyiha dasturiga muvofiq amalga oshirilgan.

Tadqiqotning maqsadi IX-X asrlarda Movarounnahrda Samarqand kalom maktabining shakllanishida Iyodiylar sulolasi vakillarining o‘rnini ochib berishdan iborat.

Tadqiqotning vazifalari quyidagilardan iborat:

Samarqand kalom maktabini tadqiq etishning nazariy asoslarini tahlil etish;

Hanafiylik aqidasi bilan integratsiyalashuvda Samarqand maktabining o‘rnini belgilash;

(Ed.: Şaban Ali Düzgün), Ankara: Kültür ve Turizm Bakanlığı Yayınları, 2011; Şaban Ali Düzgün Mâtürîdî Kayıp Aydınlanmanın İzinde, (Ed.: Şaban Ali Düzgün), Otto Yayınları, Ankara 2020; Kutlu Sönmes. Türklerin İslamlaşma Süresinde Murçie ve tesirleri. – Ankara: 2000; Kutlu Sönmes. Mâtürîdîlîğın Tarihi Arka Planı. – Ankara: 2003.

⁴ Уватов У. Имом ал-Мотуридий ва унинг таълимоти. – Тошкент: Фан, 2000.; Уватов У. Абул Муин ан-Насафий ҳаёти ва мероси. – Тошкент: Маънавият, 2003; Шайх Абдулазиз Мансур. Ақид матнлари. – Тошкент: Тошкент ислом университети, 2006. – 56 б; Шайх Муҳаммад Содик Муҳаммад Юсуф. Сунний ақидалар. – Тошкент: Шарқ, 2008. – 584 б, Самарқанднинг сара уламолари. – Тошкент: Ҳилол-Нашр, 2014. – 112 б, Ҳидоят имоми. – Тошкент: Ҳилол-Нашр, 2021 – 128 б.; Мўминов А. «Ката’иб а’лами-л-ахйār» ал-Кафави (ум. В 990/1582 г.) как источник по истории ислама в Мавераннахре (III/IX – VII/XIV вв.): Дис. ... канд. ист. наук. – Ленинград, 1991.; Муминов А. Роль и место ханафитских ‘уламā’ в жизни городов центрального Мавараннахра (II-VII/VIII-XIII вв.): Дис. ... док. ист. наук. – Тошкент: ТИУ, 2003; Зиёдов Ш. Абу Мансур ал-Мотуридий ёзма мероси ва унинг “Китоб ат-Таъвилот” асари / Тарих фан. номз... дисс. – Тошкент: Ўз.Р. ФАШИ, 2003. – 154 б.; Оқилов С. Мовароуннахрда мотуридия таълимотининг шаклланиш тарихи. – Тошкент: Мовароуннахр, 2012. – 192 б.; Оқилов С. Абу Мансур ал-Мотуридий илмий мероси ва мотуридия таълимоти. Монография. – Тошкент: Hilol nashr, 2020.; Оқилов С. Мовароуннахрда мотуридия таълимотининг шаклланиш тарихи. – Тошкент: Movarounnahr, 2012.; Alloqulov A. Abu Hafis Nasafiyning «Aqoid» asari va sharhlari tahlili. Monografiya. – Toshkent: «O‘zbekiston xalqaro islom akademiyasi» nashriyot-matbaa birlashmasi, 2022. – 140 b.; Sodiqov J. Abu Mansur Moturidiyning “Ta’vilot ahli-s-sunna” tafsiridagi dinlar va e’tiqodlar tahlili. / Islom. fan. bo‘y. fal. dok. (PhD).. diss. avtoref. – Toshkent: 2022. – 47 b.; Palvanov O‘. Sa’duddin Taftazoniyning temuriylar davri moturidiya ta’limoti rivojiga qo‘shgan hissasi / monografiya. – Toshkent: Toshkent islom universiteti, 2020. – 179 b.; Ataev M.P. Majduddin al-Ustrushaniyning Movarounnahr fikx ilmi tarixida tutgan ўрни: Дис. ... тарих фан. номз. – Тошкент: ТИУ, 2011; Атаев М. Жиззах алломалари. – Т. Adib, 2014.; Primov S. Abu Shakur Solimiy Keshiy va uning ilmiy merosi. Monografiya. – Toshkent: Complex print, 2021. – 208 b.; Muhammadiev O. Alouddin al-Usmandiy as-Samarqandiy hayoti va ilmiy merosi. – Samarqand: Imom Buxoriy xalqaro markazi nashriyoti, 2018. – 182 b.

IX-X asrda Samarqanddagi ijtimoiy, siyosiy va madaniy o'zgarishlarda Iyodiy olimlarning o'rini ko'rsatib berish;

Daru-l-juzjoniya va Daru-l-iyodiya maktablarining shakllanishiga ta'sir etgan omillarni ilmiy asoslab berish;

Iyodiy olimlar ilmiy merosini tasniflash;

“Masailu-l-ashru-l-iyodiya” asarining Moturidiy mutakallimlar ilmiy merosiga ta'siri va ahamiyatini ochib berish;

asarda ko'tarilgan masalalarning hozirgi kundagi ijtimoiy ahamiyatini ochib berish va olingan ilmiy natijalar asosida xulosa va takliflar ishlab chiqish.

Tadqiqotning ob'yekti sifatida Iyodiy oilasi vakillari hamda “Daru-l-iyodiya” aqidaviy maktabi olingan.

Tadqiqotning predmetini “Daru-l-iyodiya” vakillarining ilmiy merosi, undagi 10 ta aqidaviy masala va ularning moturidiy ta'limoti shakllanishidagi ahamiyatini ko'rsatib berish tashkil etadi.

Tadqiqotning usullari. Dissertatsiyada kompleks yondashuv, ilmiy bilishning tarixiylik, mantiqiylik hamda analiz va qiyosiy tahlil kabi usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

IX-X asrlarda “Daru-l-juzjoniya” va “Daru-l-iyodiya” oilasi vakillarining adashgan oqimlar tomonidan ko'tarilgan Alloh, uning ismi va sifatleri, kalomi, oxirat, Allohni ko'rish, qabr azobi, gunoh qilgan mo'minning hukmi va taqdir borasidagi bahsli masalalarni o'nta (مسائل العشر)ga jamlab, tizimlashtirgani va sodda tarzda keng ommaga etkazib bergani Movarounnahrda aqidaviy ixtiloflarni oldini olish hamda sog'lom e'tiqodni muhofaza qilishga xizmat qilgani aniqlangan;

“Daru-l-juzjoniya”ning eng yirik olimi bo'lgan Abu Nasr Iyodiyning qarashlari keyingi davr kalom ilmidagi bahsli mavzular sabab o'zgargani hamda o'g'illari – Abu Bakr Iyodiy va Abu Ahmad Iyodiy tomonidan rivojlantirilishi natijasida alohida “Daru-l-iyodiya” nomli maktabga asos solinishiga olib kelgani dalillangan;

Samarqand kalom maktabi vakillarining faoliyati asosan o'z davrida yuzaga kelgan aqidaviy ixtiloflarning oldini olishga qaratilgani “Daru-l-juzjoniya”larning imon, mutashobih oyatlar ta'vili, kalom haqida, “Daru-l-iyodiya” vakillari ko'proq Allohning ismi va sifatleri, Qur'on, shafolat, qabr azobi va taqdir borasidagi masalalarga urg'u bergani bilan dalillangan;

faqat aqlga tayanuvchi toifalarga raddiya berish maqsadida “Daru-l-juzjoniya” vakillari aqidaviy masalalarda aqliy-mantiqiy fikr va ta'vilga urg'u bergani, “Daru-l-iyodiya” vakillari esa salafi solihlar yo'lidan borib, faqat naqliy dalil (oyat va hadis)ga tayangani hamda ta'vildan mutlaqo chetda bo'lgani bois ikki oila o'rtasida bo'lib o'tgan bahs-munozaralar Samarqandda kalom ilmi rivojlanishiga nazariy asos bo'lib xizmat qilgani isbotlangan.

Tadqiqotning amaliy natijalari. Tadqiqot natijasida Abu Bakr Iyodiyning “Masailu-l-ashri-l-iyodiya” risolasining Turkiya Sulaymoniya kutubxonasida Hekimoglu Ali Pasa fondida 402-raqam va Berlin Davlat kutubxonasining Orient Quart fondida 1661-raqam ostida saqlanayotgan 2 ta qo'lyozma nusxasi aniqlangan;

Muhammad ibn Ibrohim Hasiriy o'zining “Havi fi-l fatovo” asarida Abu Bakr Iyodiyning “Masailu-l-ashri-l-iyodiya” va ahli sunna val jamoa aqidasi o'zida aks

ettirgan “Sifatu-s-sunna va-l-jama’a” nomli risolalar jamlangan holda saqlangan qo‘lyozma nusxasi aniqlanib, ilmiy muomalaga kiritilgan;

Abu Ahmad Iyodiy otasi Abu Nasr Iyodiy bilan bir qatorda, Abu Mansur Moturidiydan ham ta’lim olgani hamda qisqa muddatda etuk faqih bo‘lib iyodiy oilasi ilmiy an‘analarini davom ettirgani ko‘rsatib berilgan;

Abu Bakr Iyodiyning “Bayon asl mazhab ahl sunna va-l-jamoa” asari va “Sifatu-s-sunna va-l-jama’a”da ko‘tarilgan jami o‘nta masala konformistik yo‘nalishda bo‘lib, hukumatga qarshi qurol ko‘tarib chiqmaslik, jamiyatda osoyishtalikni saqlash, firqalarga bo‘linmaslik kabi g‘oyalari jamiyat farovonligi va o‘zaro birdamlikni ta’minlashda muhim ahamiyat kasb etishi ochib berilgan.

Tadqiqot natijalarining ishonchliligi Abu Bakr Iyodiyning “Masailu-l-ashri-l-iyodiya” risolasi Turkiya Sulaymoniya kutubxonasida “Hekimoglu Ali Pasa” fondida 402-raqam va Berlin Davlat kutubxonasining “Orient Quart” fondida 1661-raqam ostida saqlanayotgan 2 ta qo‘lyozma nusxasi hamda Abu Bakr Iyodiy asarlarining 1989-yilda nashr etilgan zamonaviy nashriga tayanilgani, zamonaviy qiyosiy-tarixiy usullardan foydalanilgani hamda Sharq va G‘arb islomshunoslik maktablarida shakllangan bir qancha ilmiy-tadqiqot usullaridan foydalanilgani, tadqiqot natijalarining vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati ularning kalom ilmida bu mavzuni yoritilishi bo‘yicha o‘rganuvchilarga muhim ma’lumotlarni bera olishi, yot g‘oyalardan qaytmaganlar bilan bog‘liq muammolarni o‘rganish va ularning da’volariga ilmiy raddiyalar berish bo‘yicha muhim ilmiy-amaliy manba bo‘lib xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati dissertatsiyada ilmiy jihatdan asoslangan ma’lumotlar, taklif va tavsiyalardan O‘zbekiston xalqaro islom akademiyasi hamda O‘zbekiston musulmonlari idorasi huzuridagi oliy diniy ta’lim muassasalarida o‘tiladigan “Kalom ilmi tarixi”, “Moturidiy ta’limoti asoslari” “Ahli sunna val jamoa aqidaviy ta’limotlari tarixi”, “Movarounnahrlik mutakallimlar faoliyati” kabi o‘quv kurslarini o‘qitishda foydalanish mumkin. Shuningdek, ushbu dissertatsiya natijalaridan islomshunoslik, sharqshunoslik, manbashunoslik, matnshunoslik sohalariga oid ma’ruzalar, o‘quv-uslubiy qo‘llanma va dasturlarini tayyorlashda hamda shu soha vakillari bilan innovatsion hamkorlik ishlarida foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. Samarqand kalom maktabining shakllanishida iyodiy oilasining o‘rnini tadqiq etish natijasida ishlab chiqilgan ilmiy xulosalar va takliflar asosida:

IX-X asrlarda “Daru-l-juzjoniya” va “Daru-l-iyodiya” oilasi vakillarining adashgan oqimlar tomonidan ko‘tarilgan Alloh, uning ismi va sifatleri, kalmi, oxirat, Allohni ko‘rish, qabr azobi, gunoh qilgan mo‘minning hukmi va taqdir borasidagi bahsli masalalarni o‘nta (مسائل العشر)ga jamlab, tizimlashtirgani va sodda tarzda keng ommaga etkazib bergani Movarounnahrdaq aqidaviy ixtiloflarning oldini olish hamda sog‘lom e’tiqodni muhofaza qilishga xizmat qilgani aniqlangani to‘g‘risidagi ilmiy xulosalar buyurtma asosida tayyorlangan “Islomshunoslik

qomusiy lug‘ati”ning I va II nomli kitoblar mazmuniga singdirilgan (O‘zbekiston Respublikasi Din ishlari bo‘yicha qo‘mitasining 17.02.2024 yildagi 02-02/02/1/452-sonli ma‘lumotnomasi). Natijada, kalom ilmiga oid atamalar va ularning mazmuni haqidagi ma‘lumotlar ilmiy jamoatchilikka etib borishiga xizmat qilgan;

“Daru-l-juzjoniya”ning eng yirik olimi bo‘lgan Abu Nasr Iyodiyning qarashlari keyingi davr kalom ilmidagi bahsli mavzular sabab o‘zgargani hamda o‘g‘illari Abu Bakr Iyodiy va Abu Ahmad Iyodiy tomonidan rivojlantirilishi natijasida alohida “Daru-l-iyodiya” nomli maktabga asos solishga olib kelgani dalillangani xususidagi ilmiy xulosalar buyurtma asosida chop etilgan “Samarqandlik allomalar”, “Movarounnahrda Moturidiya kalom ilmi maktabi” kitoblari mazmuniga singdirilgan (Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 06.01.2023 yildagi 02/14 sonli ma‘lumotnomasi). Natijada, moturidiylik ta‘limoti asoslari, tarixi va uning mazmun-mohiyatini yoshlarga etkazish hamda ularda sog‘lom e‘tiqodni shakllantirishda muhim kasb etgan;

Samarqand kalom maktabi vakillarining faoliyati asosan o‘z davrida yuzaga kelgan aqidaviy ixtiloflarni oldini olishga qaratilgani “Daru-l-juzjoniya”larning imon, mutashobih oyatlar ta‘vili, kalom haqida, “Daru-l-iyodiya” vakillari ko‘proq Allohning ismi va sifatleri, Qur‘on, shafolat, qabr azobi va taqdir borasidagi masalalarga urg‘u bergani bilan dalillangani xususidagi ilmiy xulosalar Imom Buxoriy nomidagi Toshkent islom instituti talabalari uchun tayyorlangan “Kalom ilmi”, “Moturidiya ta‘limoti tarixi” nomli o‘quv qo‘llanmalar mazmuniga singdirilgan (Imom Buxoriy nomidagi Toshkent islom institutining 04.01.2023 yildagi 01 sonli ma‘lumotnomasi). Natijada, talabalarning Samarqand kalom maktabi, “Daru-l-juzjoniya” va “Daru-l-iyodiya” oilasi vakillari faoliyati to‘g‘risidagi bilimlarining boyishiga xizmat qilgan;

Faqat aqlga tayanuvchi toifalarga raddiya berish maqsadida “Daru-l-juzjoniya” vakillari aqidaviy masalalarda aqliy-mantiqiy fikr va ta‘vilga urg‘u bergani, “Daru-l-iyodiya” vakillari esa salafi solihlar yo‘lidan borib, faqat naqliy dalil (oyat va hadis)ga tayangani hamda ta‘vildan mutlaqo chetda bo‘lgani bois ikki oila o‘rtasida bo‘lib o‘tgan bahs-munozaralar Samarqandda kalom ilmi rivojlanishiga nazariy asos bo‘lib xizmat qilgani isbotlangani to‘g‘risida olingan ilmiy xulosalardan O‘zbekistondagi Islom sivilizatsiyasi markazi ilmiy-tarixiy konseptsiyasining “Jaholatga qarshi ma‘rifat” bandini ishlab chiqish va amalga oshirishda foydalanilgan (O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi O‘zbekistondagi Islom sivilizatsiyasi markazining 09.01.2023 yildagi 08-17/12 sonli ma‘lumotnomasi). Natijada, aholining sog‘ islom aqidasi hamda sog‘lom e‘tiqod asoslariga doir keng bilimlarinig shakllanishiga xizmat qilgan.

Tadqiqot natijalarining aprotatsiyasi. Ilmiy tadqiqot ishining asosiy natijalari 4 ta, jumladan, 2 ta respublika va 2 ta xalqaro ilmiy-amaliy anjumanlarda jamoatchilik muhokamasidan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinishi. Dissertatsiya mavzusi bo‘yicha 24 ta ilmiy ish chop etilgan. Jumladan, O‘zbekiston Respublikasi Oliy ta‘lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasining doktorlik

dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy jurnallarda 9 ta maqola, shundan 7 tasi respublika va 2 tasi xorijiy ilmiy jurnallarda chop etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uchta bob, ettita bo‘lim, xulosa, foydalanilgan manba va adabiyotlar ro‘yxatidan iborat. Dissertatsiya hajmi 125 betni tashkil qiladi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslanib, tadqiqotning maqsadi va uning vazifalari, o‘rganish ob’ekti va predmeti aniqlangan. Tadqiqotning fan va texnologiyalar rivojlanishining ustuvor yo‘nalishlariga mosligi ko‘rsatilib, ishning ilmiy yangiligi va amaliy natijalari bayon etilgan. Olingan natijalarning ishonchliligi asoslangan holda ularning ilmiy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, ishning aprotatsiyasi, e‘lon qilingan ishlar va dissertatsiyaning tuzilishi to‘g‘risida ma‘lumotlar keltirilgan.

Dissertatsiyaning **“Samarqand kalom ilmi maktabini tadqiq etishning ilmiy-nazariy asoslari”** deb nomlangan birinchi bobida kalom ilmini tadqiq etishning metodologik asoslari, Abu Hanifa aqidaviy qarashlarining Samarqandda kalom ilmining shakllanishidagi o‘rni va Hanafiya aqidasi bilan integratsiyalashuv jarayoni tahlil etilgan.

Ushbu bobning *“Samarqand kalom maktabini tadqiq etishning nazariy asoslari”* nomli birinchi bo‘limida mavzuga oid mahalliy va xorijiy tadqiqotlar mazmuni va ularning yo‘nalishlari tavsiflangan. Jumladan, arab tilidagi manbalarda, asosan, mutakallim olimlarning hayoti va ilmiy faoliyati aks etgan bo‘lsa, evropalik tadqiqotchilarining izlanishlari kalom ilmi tarixi va undagi shaxslarga qaratilgan. O‘zbekistonda amalga oshirilgan ilmiy izlanishlar Abu Mansur Moturidiy shaxsiyati, ustoz va shogirdlari, moturidiy ta‘limoti asoslarini hamda ularda keltirilgan adashgan oqimlarga raddiya uslublariga e‘tibor qaratilgan. Shuningdek, mazkur bo‘limda kalom ilmini yuzaga kelish va shakllanish jarayoniga alohida urg‘u berilgan.

Islom dinining dastlabki davrlaridanoq musulmonlar orasida bir qancha aqidaviy mavzularda ixtiloflar yuzaga kela boshlagan. Ushbu ixtiloflarning negizida keyinchalik kalom ilmining eng nozik masalalaridan biriga aylangan “qazo va qadar” masalasi hamda Allohning zotini sifatlovchi mutashobih oyatlarini qanday talqin etish masalasi yotar edi. Tabiiyki, islomning dastlabki davrlarida bunday ixtilof va munozaralarga Payg‘ambar Muhammad (s.a.v.) tomonlaridan barham berilib, har qanday tortishuv, kelishmovchiliklarning oldi olingan. Lekin Payg‘ambar (s.a.v.)ning vafotlaridan keyin bunday bahs-munozara va tortishuvlar, hatto qonli to‘qnashuvlargacha borib etdi. Natijada, islom tarixida musulmonlar orasida eng katta fitnaga sabab bo‘lgan Siffin va Jamal janglari sodir bo‘ldi. Ushbu fitnaning yuzaga kelishiga keyinchalik kalom ilmining asosiy mavzusiga aylangan «imomat» (xalifalik, rahbarlik) masalasi asosiy omil bo‘lib xizmat qilgan. Ushbu qonli to‘qnashuvlar natijasida islom olamida ikki katta aqidaviy guruh: xorijiy va shialar paydo bo‘lgan.

Keyinchalik islom dinining rivojlanishi jarayonida arab tiliga turli falsafiy adabiyotlarning tarjima qilinishi natijasida ahli sunna val jamoa e'tiqodlariga zid deb e'tirof etilgan qadariya, jabariya, mo'taziliya, mushabbiha, murjiya va karromiya kabi oqimlar yuzaga keldi. Ushbu oqimlar orasida mo'taziliya ta'limoti o'zining ratsionalistik qarashlari bilan alohida ajralib turgan⁵. Lekin yuqoridagi aqidaviy firqa va ta'limotlar orasida ahli sunna val jamoa aqidasiiga muvofiq turgan moturidiya va ash'ariya ta'limotlarini ham alohida ta'kidlash joiz. Chunki ushbu ikki ta'limot o'zining faoliyati davomida adashgan aqidaviy oqimlarga qarshi g'oyaviy kurash olib borgan.

Moturidiya va ash'ariya ta'limotlariga nisbatan ham ulamolarning fikrlari turlicha bo'lgan. Shunga qaramay, aksariyat ulamolar moturidiya va ash'ariya ta'limotini ahli sunna val jamoa e'tiqodlariga muvofiq ta'limot sifatida e'tirof etganlar.

Kalom ilmining paydo bo'lish tarixini, shartli ravishda, uch qismga bo'lib, ochib berish mumkin:

Birinchisi, ilk aqidaviy ixtiloflar va kalomning dastlabki vakillari. Ilk islom davrida Qur'on ilmlari hali alohida fan sifatida shakllanmagan edi. O'sha davrda sahobalar ma'nosini tushunish qiyin bo'lgan (mutashobih) oyatlar borasida Muhammad (s.a.v.)ga ko'plab savollar berar edilar. Buning natijasida turli xil ixtiloflar kelib chiqar edi. Jaloliddin Suyutiy «Savn mantiq» («Sog'lom mantiq ilmi») asarida ta'kidlashicha, Ibn Abbos (r.a.): «Ixtiloflar avj ola boshlagach, Rasululloh (s.a.v.) qalblarga shak-shubha tushishiga sabab bo'layotgan mutashobih oyatlar haqida bahs yuritishni keskin taqiqlab qo'yanlar»ini aytadi. Yana u ilk ixtilof qilgan Abdulloh ibn Sabig' ekanini keltirib o'tadi.

Mazkur davr, ya'ni VIII asrda kalom ilmi paydo bo'ldi va bunga turli aqidaviy masalalarda o'zaro tortishuv va nizolar natijasida yuzaga kelgan turli oqimlarning (xorijiylar, qadariylar, jabariylar, murjiylar) o'zaro olib borgan bahs-munozaralari va boshqa din vakillaridan mazdaizm va xristianlarning ham yuqoridagi oqimlar bilan bo'lgan tortishuvlari sabab bo'ldi. Kalom ilmi bilan mashg'ul bo'lgan diniy ulamolar «mutakallim» deb atalgan⁶. Mutakallimlar aqidaviy masalalarni yechishda naqliy (Qur'on va hadis) dalillar bilan bir qatorda o'z tafakkurlari, ya'ni dunyoqarashlariga ham suyanib ish tutganlar. Naqliy dalillarni keltirganda ham Qur'onni sharhlar ekanlar, uning ta'viliga ham e'tibor qaratadilar. Mutakallimlarning Qur'onni bunday shaklda sharhlashlarini ba'zi ulamolar tafsirning «Tafsir bir-ra'y» turidan hisoblab, uni tafsir deb atasa bo'ladi, degan fikrga kelganlar. Ammo aksariyat ilk islom ulamolari Qur'onni bu shakldagi sharhini tafsir deb atash noto'g'ri, balki uni «ta'vil» deb atash kerak, degan fikrni bildirganlar.

Ikkinchisi, kalom ilmining tadrijiy rivojlanish bosqichlari. “Kalom” so‘zi (كلام) arab tilida lug‘aviy jihatdan “jumla” yoki “so‘z” ma‘nolarini anglatadi. Yunon faylasuflarining arab tiliga tarjima qilingan asarlarida esa “kalom” so‘zi yunoncha “logos” (“so‘z”, “sabab” va “dalil” ma‘nolarini bildiradi) so‘zining tarjimasini sifatida

⁵ Оқилов С. Абул Муин ан-Насафий илмий мероси ва мотуридия таълимоти. Монография. – Тошкент: Мухаррир, 2008. – Б. 35.

⁶ Ramazan Yildirim. Kelâm tarihi. – Istanbul: İşaret Yayınları. 2017. – Б.21.

ishlatilgan. Tarjimalarda “kalom” atamasi o‘ziga xos bilim sohasining nomi sifatida ham qo‘llanilgan. Ko‘plik shakldagi sifatdosh “mutakallimun” (birligi: mutakallim) so‘zi esa har qanday bilim sohasining peshvolari yoki vakillarini ifodalagan. Aqida ilmining “kalom” deb atalishi borasida Sa‘duddin Taftazoniy: “U ko‘p hollarda qat’iy dalillar ustiga naqliy dalillar bilan qurilgan, u qalbdagi eng ta’siri kuchli bo‘lgan ilm bo‘lib, “yaralash” va “jarohat” so‘zlari o‘zagidan olingan kalom bilan nomlangan”⁷ deb ta’rif bergan.

Istilohiy nuqtai nazardan “kalom” – spekulativ (quruq muhokamaga asoslangan) ilm bo‘lib, islom aqidasi masalalarini sharhlashda dindagi nufuzli manbalar (naql)ga emas, balki aqlga asoslanadi.

Uchinchisi, kalomga nisbatan ulamolarning bildirgan turli fikrlari. Kalom ilmi paydo bo‘lganda, dastlabki ulamolar unga keskin qarshilik bildirgan. Bunga ushbu olimlarning shar’iy masalalarni ochishda naqliy dalil (Qur’on va hadis) kifoyadir, degan aqidada turganlari va naql bilan bir qatorda aqliy tafakkurga ham o‘rin ajratgan kalom ilmini keskin qoralaganlari sabab bo‘lgan. Yana kalom ilmining qarshilikka uchrashiga quyidagi omillar ham sabab qilib ko‘rsatiladi:

– «O‘zi»ning Kitobi va Rasulining sunnati bilan Alloh musulmonlarni Allohni tanish va tavhidini isbotlash, ismlari va sifatlarini bilish uchun boshqa manbalarga murojaat qilishdan behojat qilgani;

– Islom dinida Rasululloh (s.a.v.) yoritib bermagan va komil bayon etilmagan birorta masala qolmagan. Ular ushbu fikrlariga quyidagi oyatni dalil qiladilar: *“Bugun diningizni kamoliga etkazdim, ne’matimni tamomila berdim va sizlar uchun Islomni din bo‘lishiga rozi bo‘ldim”* («Moida» surasi, 3-oyat).

– avvalgi ulamolar kalom ilmi masalalar, tushunchalar va bahslar bilan shug‘ullanish foyda bermaydigan ortiqcha gap sotish, deb hisoblagan. U bilan shug‘ullangan inson quvvatini va vaqtini zoe ketkazadi. Chunki Alloh o‘z bandalariga hozirgi va kelajak davrda kerak bo‘ladigan barcha vazifalarni bayon etgani aytiladi;

– kitob va sunnatda keltirilmagan kalom ilmidagi tushunchalarni qo‘llash fitnalari, qo‘rquv va gumonlarga sabab bo‘ladi, deb hisoblangan.

Shu bois mazhab imomlari: Abu Hanifa, Imom Shofe’iy, Ahmad ibn Hanbalning kalom ilmi bilan mashg‘ul bo‘lishga qarshi fikrlar aytgani mashhur.

Shunga qaramasdan, IX–X asrlarga kelib, mo‘tazila toifasining mutashobih oyatlar borasidagi qarashlariga raddiya berish, insonlarni sog‘lom e’tiqodlarini mustahkamlash hamda adashganlarni to‘g‘ri yo‘lga qaytarish maqsadida Darul iyodiy va Daru-l-juzjoniya maktabi vakillari aqidaviy masalalarga naqliy dalillar bilan birga, aqliy-mantiqiy dalil bilan ham javob berdilar. Mutashobih oyatlarni Qur’on va islom ta’limotining umumiy asoslariga zid bo‘lmagan mazmunda ta’vil qildilar. Bu esa mintaqada aqidaviy fitnalarning oldini olgan va noto‘g‘ri qarashlarning tarqalishiga chek qo‘ygan.

“Hanafiylik aqidasi bilan integratsiyalashuvida Samarqand maktabining o‘rni” nomli ikkinchi bo‘limida Movarounnahrda hanafiy

⁷ Сагдиев Х. Ақидавий асарлар номланишининг тадрижий босқичлари // СамДУ илмий ахборотномаси. – 2015. – № 2. – Б. 40.

mazhabining qaror topishi, rivojlanishi va bu jarayonda Abu Hanifa No‘mon ibn Sobit ta’limotining mintaqada o‘ziga xos kalom maktabi shakllanishidagi ahamiyati ko‘rsatib berilgan.

Movarounnahrda hanafiy mazhabi Abu Sulaymon Juzjoniy (vaf. 200/815 y.) va Abu Hafs Kabir Buxoriy (vaf. 216/831 y.)lar orqali tarqalgan bo‘lsa, hanafiy aqidaviy ta’limotining kirib kelishida esa Balx va Ray shaharlari muhim ahamiyat kasb etgani aytiladi. Tadqiqotchi S.Oqilov bu haqida to‘xtalib, ushbu ikki o‘lkadagi hanafiy olimlar haqida muhim ma’lumotlarni bergan. O‘sha davrda ilm markazi hisoblangan Bag‘dodga o‘zga yurtlardan, jumladan, Balxdan ilm istagida kelganlar Abu Hanifa bilan bir qatorda boshqa olimlardan ham ilm olib, o‘z yurtlariga qaytadi hamda olgan ilmlarini tarqatardilar. Shuningdek, ularning o‘lka shaharlaridagi qozilik faoliyati natijasida Samarqand, Buxoro va Nasafda kalom va fiqh maktablari yuzaga keladi. Bunda o‘lkadagi Iyodiylar sulolasi vakillari faoliyati bilan bog‘liq jihatlar muhim o‘rin tutib, IX-X asrlarda Samarqandda “aqida ilmi” degan tushuncha “kalom” degan iboraga aylana boshlaydi.

Dissertatsiyasining **“Iyodiylar sulolasi faoliyat olib borgan davrda Samarqanddagi ijtimoiy, siyosiy va madaniy holat”** nomli ikkinchi bobida Iyodiylar yashagan davrda ijtimoiy-siyosiy va ma’naviy-ma’rifiy muhit, “Daru-l-iyodiya” va “Daru-l-juzjoniya” aqidaviy maktabining shakllanishi, unda Abu Nasr Iyodiy hamda Abu Mansur Moturidiyning ta’siri ochib berilgan. Iyodiy oilasi vakillari ilmiy merosining tasnifi amalga oshirilgan.

Ushbu bobning *“IX-X asr Samarqanddagi ijtimoiy, siyosiy va madaniy o‘zgarishlarda Iyodiy olimlarning o‘rni”* nomli birinchi bo‘limida Movarounnahrning Somoniylar davri tarixiga doir Istaxriyning “Suvar aqolim val masolik val mamolik”, Ibn Havqal “Surat arz”, Maqdisiy “Ahsan taqosim” nomli asarlari hamda ingliz sharqshunosi Key Lastronj “Sharqiy xalifalik shaharlari”, venger sharqshunosi Arminiy Vamberi “Buxoro tarixi” hamda ingliz sharqshunosi Vulfrid Madelungning ilmiy maqolalari qiyosiy o‘rganilgan. Ularga ko‘ra, Somoniylar aslida Somon qishlog‘i oqsoqoli Somonxudotning avlodlari bo‘lib, IX asr birinchi yarmida Farg‘ona, Shosh, Samarqand, Hirot kabi yirik viloyatlarga hokimlik qilganlar. Movarounnahr o‘lkasi Damashqdan so‘ng Ma‘mun davriga qadar Bag‘doddagi xalifalikka bog‘liq bo‘lgan. Somoniylar IX asr boshlarida Ma‘mun xalifaligi davrida siyosiy ko‘tarilishni boshladilar. Ma‘mun xalifa bo‘lgach, Asad ibn Somonning farzandlarini o‘ziga yaqin kishilardan bilib, Movarounnahrda boshliq qilib tayinlagan. Shu bilan Movarounnahr somoniylar qo‘liga o‘tgan. Ma‘munning hokimi G‘asson ibn Abbod to‘rtta somoniy aka-ukalarini Xuroson va Movarounnahrda mahalliy hokimliklarga, xususan, Nuh ibn Asadni Samarqandga, Ahmad ibn As‘adni Farg‘ona shahriga, Shosh va Ustrushonaga Yahyo ibn Asad va Hirot shahriga Ilyos ibn Asadni amir etib tayinlaydi. Shu sababdan Somoniylar amirligining 875-yilga qadar xalifalikka qaramligi saqlanib qoladi. 875-yildan boshlab, ular mustaqil imperiya sifatida Somoniylar davlatini barpo qildilar. Shunga qaramay 874-yildan boshlab Buxoroni,

892-yildan boshlab butun Movarounnahrni boshqarishni boshlagan Ismoil Somoniy davriga kelibgina Somoniylar davlati tashkil topdi⁸.

IX asrning oxirlarida ijtimoiy-siyosiy va iqtisodiy sohalarda muhim o'zgarishlar yuz bergani va Somoniylarning bir necha yillar davomida tinch siyosat va sharoitlarni ta'minlab turgani Movarounnahrning asosiy ilmiy markazlaridan hisoblangan Samarqand shahrida ilmiy jarayonlarning yanada jonlanishiga zamin yaratdi. Tarixiy manbalarda Somoniylar davlatining poytaxti bo'lgan Samarqand o'sha davrning eng muhim ilm markazi hisoblangan Bag'dodni ham ortda qoldirgani haqida ma'lumotlar kelgan. Ayniqsa, Samarqandning Buyuk Ipak yo'lida joylashgani tijorat, san'at va ilm markazlaridan biriga aylanishiga sabab bo'lgan. Somoniylar davrida Samarqandda nafaqat islom dinining, balki boshqa dinlarning ham ta'lim markazlari faoliyat olib borgan.

II bobning "Daru-l-juzjoniya" va "Daru-l-iyodiya" maktablarining shakllanishiga ta'sir etgan omillar" deb nomlangan ikkinchi bo'limida Somoniylar davrida Samarqandda ahli sunna val jamoa mazhabiga mansub olimlar "Daru-l-juzjoniya" va "Daru-l-iyodiya" maktablarida faoliyat olib bergani va mazkur maktablar o'z davrida Movarounnahrda Hanafiy aqidaviy ta'limotining rivojlanishida katta o'rin tutgani ko'rsatib berilgan.

"Daru-l-juzjoniya" maktabi Samarqandda Abu Hanifa aqidaviy qarashlarining keng tarqalishida muhim ahamiyat kasb etgan markaz hisoblangan. X asrning o'rtalarigacha ahli ra'y yo'nalishida, undan so'ng ahli hadis yo'nalishida faoliyat ko'rsatgan ushbu markazda Abu Mansur Moturidiy etishib chiqqan va mingga yaqin talabalarga saboq bergan.

Ushbu maktabni taxminan IX asrda Abu Muqotil Samarqandiy (vaf. 208/823 y.) barpo etgan. Keyinroq Abu Sulaymon Juzjoniyy va Abu Bakr Ahmad ibn Is'hoq ibn Subayh Juzjoniyy tomonidan rivojlantirilgan. Abu Muqotil Samarqandiy Abu Hanifaning o'zidan tahsil olgan va Samarqandga qaytib, ustozining fikrlarini tarqatgan. Keyinchalik u mashhur "Olim val mutaallim" asarini Samarqandga keltirgan va undan saboq bergan.

Ko'plab manbalarda Samarqandga Hanafiy ta'limotining kirib kelishi bevosita Abu Muqotil Samarqandiy orqali sodir bo'lganiga ishora qilingan. Abu Hanifaning shogirdlari tashkil etgan ushbu maktab keyinchalik ko'p yillar davomida Hanafiy ta'limotida saboq berilgan muhim ta'lim markaziga aylangan. Ibn Zakariyo "Daru-l-juzjoniya"da ta'lim berish bilan shug'ullangan olimlar silsilasini quyidagicha tuzib chiqqan :

1. Abu Sulaymon Muso ibn Sulaymon Juzjoniyy (vaf. 200/816 y.).
2. Abu Bakr Ahmad ibn Is'hoq Juzjoniyy (vaf. 250/864 y.).
3. Imom Abu Abdulloh ibn Abu Bakr Juzjoniyy (vaf. 285/898 y.).
4. Abu Nasr Ahmad ibn Abbos Iyodiy (vaf. 275/889 y.).
5. Abu Mansur Moturidiy (vaf. 333/944 y.).

Ushbu silsilaga ahamiyat berilsa, "Juzjoniya" nisbasi bilan uch nafar olim tilga olingan. Manbalarda keltirilishicha, ushbu ta'lim markazining "Daru-l-juzjoniya" deb nomlanishiga ham aynan shu uch olim markazning ilk asosiy ustozlari hisoblangani

⁸ Азамат Зиё. Сомонийлар. <http://e-tarix.uz/vatan-tarixi/uzbek-davlati/364-samoniylar.html>.

sabab bo'lgan. Lekin ajablanarli holat shundaki, Ibn Zakariyo tuzgan ushbu silsiladan biz yuqorida tilga olgan Abu Muqotil Samarqandiyning nomi tushib qolgan. Fikrimizcha, ushbu markazning qaror topishida Abu Muqotil Samarqandiyning o'rni katta bo'lgan. Ibn Zakariyo o'z asarida "Daru-l-juzjoniya"ning tashkil topishida dastlab Abu Muqotilning ko'rsatgan xizmatlarini ta'kidlab o'tgan holda, nima sababdan uni ushbu markazda faoliyat olib borgan olimlar silsilasiga kiritmagani ma'lum emas.

Ushbu markazda faoliyat olib borgan olimlar faqat Abu Hanifaning aqidaviy qarashlarini qo'llab-quvvatlaganlar va lavozimlardan chetqoq holda faqat ilm bilan mashg'ul bo'lib asarlar yozganlar. Faqat yuqorida zikr etilgan Abu Nasr Iyodiy ilm bilan shug'ullanish bilan birga qozilik vazifasini ham bajargan.

Abu Mansur Moturidiy yuqoridagi jihatlar asosida "Daru-l-juzjoniya" maktabining rivojida katta ahamiyat kasb etgan. Natijada, "Daru-l-juzjoniya" maktabidan kalom ilmining mo'taziliya, qadariya, jabariya kabi yo'nalishlariga muxolif ravishda ortodoks kalom yo'nalishi tashkil topa boshlandi. "Daru-l-juzjoniya" maktabida kalom ilmiga oid quyidagi fikrlar asos sifatida qAbu-l qilindi:

Aqlning o'rni dinda vahiydan oldin turadi, shariatda esa vahiyga tobe' bo'ladi.

Imonning ta'rifi quyidagicha: "Imon qalb bilan tasdiq bo'lishi shart".

Ulul Amrga (rahbar) itoatda (bo'ysunish) bo'lishda adolat asos qilib olinadi.

Irjo masalasi ikki turga: maqtalgan irjo va la'natlangan irjoga bo'linadi.

Mutashobih oyat va hadislarni to'g'ri anglash uchun ta'vil qilish zarur hisoblanadi.

Kalom ilmini o'rganish va u bilan shug'ullanish zarur.

Fiqh (Usulu-l-fiqh) bilan kalom (Usul u-d-din) ilmlari bir-biri bilan o'zaro bog'liq.

"Daru-l-juzjoniya" maktabiga ko'ra diniy olimlarni bir vaqtda faqih va mutakallim deb atash joiz hisoblangan.

Movarounnahrda hanafiya aqidasi tarqalishida o'ziga xos o'rin tutgan olim – Abu Nasr Iyodiy bo'lib, u iyodiylar oilasining eng katta vakili hisoblangan. Manbalarda Abu Nasr Iyodiy haqida turli ma'lumotlar kelgan. Ba'zi tadqiqotchilar uni o'sha davrdagi "Daru-l-juzjoniya" maktabi vakili sifatida hisoblaganlar. Turk tadqiqotchilari esa Abu Nasr Iyodiy "Daru-l-iyodiya" vakili ekanini ta'kidlaganlar.

Shunday qilib, Movarounnahrda hanafiy mazhabi bo'yicha ikki fiqhiy maktab yuzaga keladi. Buxoro maktabida tarbiyalangan olimlar asosiy e'tiborni har doim fiqhga qaratilganligi bilan ajralib tursa, Samarqand maktabida tarbiyalangan olimlar fiqh bilan bir qatorda aqid ilmiga ham chuqur kirganliklari bilan ajralib turar edi.

Shu sababli Iyodiylar oilasi vakillari hamda Abu Mansur Moturidiyning ham fiqh, ham aqid ilmlari bilan shug'ullanganlarini va ikki sohaga oid qarash va risolalar yozganlarini ko'rish mumkin.

Abu Bakr Iyodiy o'zining ayrim aqidaviy qarashlarini o'z ichiga olgan "Masailu-l-asharu-l-iyodiya" risolasini vafotiga yaqin yozib tugatgan va mahalliy aholining mo'taziliy aqidalaridan uzoq bo'lishlari uchun uni xalq orasida e'lon qildirgan. Abu Bakr Iyodiy ushbu kitobida quyidagi o'nta aqidaviy masalani yoritib bergan .

1. Bandalarning fe'llarini yaratuvchi, shubhasiz, Allohdir. Ularning fe'llari Allohning qazosi va mashiati (xohishi) orqali paydo bo'ladi.

2. Alloh azaliy xoliqdir (yaratuvchi). Uning ilmi va sifatleri azaliydir. Bu sifatlar na Allohning o‘zi va boshqasidir.

3. Idrok va ihota qilmasdan Allohni oxiratda ko‘rib bo‘lmaydi. Ammo Alloh (ruiyat) ko‘rishni istagan bandasiga istagan shaklda o‘z jamolini lutf qiladi.

4. Qur‘on Allohning kalomi bo‘lib, u maxluq (yaratilgan) ham emas va muhdas (keyin paydo bo‘lgan) ham emas.

5. Katta gunoh sodir etgan mo‘minlarning holati Allohning mashiatidadir (xohishidadir). Alloh istasa, o‘z lutfi bilan ularni kechiradi, xohlasa, adolati bilan ularni o‘z gunohlariga yarasha jazoga tortadi.

6. Bandalar uchun foydali (aslah) yoki foydasiz bo‘lishidan qat‘i nazar, Alloh istagan ishni istagan shaklda qilishga qodirdir. Alloh o‘z ishiga javobgar emas, bandalar esa javobgardir.

7. Muhammad (s.a.v.)ning katta gunoh qilgan mo‘minlarni o‘z shafolatlariga olishlari haqdir.

8. Qabr azobi haqdir.

9. Alloh, albatta, o‘z bandalarining duolarini qAbu-l qiladi va bandaning duosida hikmat va foyda bordir.

10. Har qanday qadar (taqdir), xoh u xayrli bo‘lsin, xoh yomon bo‘lsin, Allohdir (ya‘ni, insonlarning yaxshi yoki yomon bo‘lgan barcha fe‘llarini taqdir qilgan Allohdir. Moturidiy aqidasi ko‘ra, banda fe‘lining xoliqi (yaratuvchi) Allohdir, foili (bajaruvchisi) esa bandadir.

Bu bilan Abu Nasr Iyodiy Movarounnahrda hanafiy aqidasi shakllanishi va moturidiy ta‘limotining yuzaga kelishida katta xizmat qilgan. Manbalarda moturidiy kalom maktabi tarixi haqida so‘z ketganda, iyodiy sulolasi alohida hurmat bilan tilga olinadi.

Umuman olganda, mintaqada ushbu ikki maktabning rivojlanishiga markazlashgan davlat (tinchlik) mavjudligi, davlat rahbarlarining g‘amho‘rligi, ilmiy muhit, xorijiy tajriba hamda adashgan oqimlarning da‘volari muhim omil bo‘lgan, deb hisoblash mumkin.

Mazkur bobning *“Iyodiy olimlar ilmiy merosining tasnifi”* nomli uchinchi bo‘limida *“Iyodiy”* nisbasi berilgan olimlar faoliyati va ularning o‘ziga xos jihatlari ko‘rsatib berilgan.

Abu Nasr Iyodiy *“Daru-l-juzjoniya”* maktabi vakili bo‘lib, *“Daru-l-iyodiya”* maktabiga uning o‘g‘li Abu Ahmad Iyodiy asos soladi va shu bois tadqiqotchilar ushbu maktabni X asrda tashkil topgan deb taxmin qiladilar⁹. Abu Mansur Moturidiy yashagan davrda hanafiylar orasida paydo bo‘lgan iyodiya tarafdorlari mutashobih oyatlarni ta‘vil qilish hamda aqlning asosiy hujjat bo‘lishiga keskin qarshi chiqqanlar¹⁰. Shu orqali ular Abu Hanifadan boshlab saqlanib kelayotgan «Ahli ra‘y»dan ajralib chiqadilar va «ahli hadis»ni qo‘llab-quvvatlaydilar. «Ahli hadis» g‘oyalarini ma‘qullagan iyodiya tarafdorlarining eng mashhur vakili Abu Ahmad Iyodiy bo‘ladi.

⁹ Оқилов С. Абу Мансур ал-Мотуридий илмий мероси ва мотуридия таълимоти. Монография. – Тошкент: Hilol Nashr, 2020. – Б. 44.

¹⁰ Ahmet A. Büyük Türk Âlimi Mâturîdî ve Mâturîdîlik / Monografiya. – Istanbul: İnönü Üniversitesi İlahiyat Fakültesi, 2008. – S. 108.

Abu Ahmad Iyodiy ham “Daru-l-juzjoniya”da Imom Moturidiydan ta’lim olgan va qisqa muddatda mashhur bir faqih bo’lib etishgan¹¹. Shu bois u “Daru-l-juzjoniya”dagi ustozlari e’tiboriga tushgan. Keyinchalik boshqa bir joyda “Daru-l-iyodiya” nomli bir ilm markazini ochgan. Samarqandda “Daru-l-iyodiya” vakillari Somoniylar qulashigacha etakchi bo’lib kelganlar. Bu jamoaga Somoniylar amirlari bilan yaxshi munosabatda bo’lgan Hakim Samarqandiy va Abu Bakr Iyodiy kabi olimlarni kiritish mumkin.

Abu Bakr Iyodiy Abu Ahmad Iyodiyning ukasi bo’lib, «Masailu-l-asharu-l-iyodiya» nomli asarning muallifidir¹². Somoniy sulton Alouddavla tomonidan ba’zi rasmiy lavozimlarga tayinlangan Abu Bakr Iyodiy Moturidiydan so’ng Abu Salamadan oldin 361/971 yilda vafot etgan. U Imom Moturidiyning zamondoshi va Samarqandning etakchi olimlaridan biri bo’lgan. “Sharh Jumal usul ad-din” kitobida keltiriladi: “Abu Bakr Iyodiy vafot qilgandan so’ng u haqida faqih Abdusamad ibn Ahmad Arbinjoniy Imom Moturidiyning shu so’zini naql qilgan: “Diniy ilmlarni va hukmlarni o’rgatish borasida bu ummatning olimlari o’tmish payg’ambarlar kabidirlar. O’tmishda bir payg’ambar davri nihoyasiga etib, hal qilinishi kerak bo’lgan yangi masalalar yuzaga kelganida va ushbu masalaga yechim topib beradigan biror olim qolmaganida yangi bir payg’ambar jo’natilgani singari, bu ummatning ichida har bir asrda vafot etgan faqihlarning o’rniga yo yangi olimlar keladilar, yoki qiyomat qoim bo’lishi kerak. Chunki Allohning insonlarni yo’l ko’rsatuvchi kishilardan mahrum qoldirishi mumkin emas”¹³.

Abu Bakr Iyodiy ba’zi e’tiqodiy qarashlarini o’z ichiga olgan “Masailu-l-asharu-l-iyodiya» nomli asarini vafotidan biroz oldin yozib, xalqni bid’at va mo’taziliy qarashlaridan yiroq bo’lishlari uchun Samarqand ko’chalarida e’lon qildiradi.

Umuman olganda, Iyodiy olimlar ilmiy merosini yozilgan davri va topilgan o’rilariga ko’ra, to’rt guruhga ajratish mumkin:

Birinchi guruhga kalom ilmiga oid bevosita X asrda Samarqandda yozilgan 4ta asar kiradi. Bular Abu Salama Samarqandiyning «Sharh Jumal usul din li Abi Salama Samarqandiy»¹⁴, Abu Bakr Muhammad ibn Ahmad Iyodiyning “*Bayan asl mazhab ahl sunna val jamoa* (ikkinchi nomi “*Ashar masail min asl din*”)”¹⁵, “*Sifot sunna val jamoa*” hamda Abu Hasan Ali ibn Sa’id Rustug’faniyning (vaf. 350/961 y.) “*Favoid Rustug’faniy*” asari¹⁶.

Ikkinchi guruhga Samarqand ulamolarining qabrisoni bo’lgan Chokardizadan topilgan qabr toshlaridagi yozuvlar kiradi. Ularning barchasining soni 100 parchadan ko’proqdir. Ularning bir qismi L.Dodxudoeva tomonidan nashr

¹¹ عبد الحي لكنوي. الفوائد البهية في تراجم الحنفي. القاهرة. 1906. ص. 152.

¹² Bu erda zikr etilgan asar Shukru O’zen tomonidan tanqidiy matn va tahlil qilinishi, turk tiliga tarjima qilingan. Qarang: Sh.O’zen. 4 (10) asrda Movarounnahrda ahli sunnat-mo’taziliylar mujodalasi. // İslam Araştırmaları Dergisi. № 9. – İstanbul, 2003.

¹³ ابن يحيى. شرح جمل أصول الدين. – ص. 18-19.

¹⁴ Abu Salama as-Samarqandiy va Aqoid risolasi. / Ahmad Soim Kilavuz. – İstanbul: Yayin, 1989. – S. 5.

¹⁵ Yazma: محمد ابن ابراهيم حسيري. الهاوي في الفتاوي. Turkiya. Sulaymoniya, Hekimoglu Ali Pasha. № 402. – 251 v.

¹⁶ مجموع الحوادث و النوازل. احمد ابنت موسى كاشاني. Turkiya. Sulaymoniya, Yeni Jamiy. № 547. – 285 v.

etilgan¹⁷. Qimmatli va muhim ma'lumotlarga ega 37 parchadan iborat ikkinchi qismi 2000 yildagi arxeologik qazishmalar chog'ida topilgan.

Uchinchi guruhga ikki tarixiy bibliografik asar kiradi. Abu Hafs Umar Nasafiyning (vaf. 537/1142) "*Qand fi zikr ulamo Samarqand*" kitobining bizgacha etib kelgan qismida Sug'di Samarqand viloyatiga aloqador 1010 olimning tarjimai holi ko'rsatilgan. Mazkur asarning har ikki nashri ham noqis holda nashr etilgan. Saudiyadagi nashrida juda ko'p xatolar va haqiqatdan yiroq ma'lumotlar bor¹⁸. Eronda qilingan nasharida esa noshir Yusuf Hodiy Turkiya (Sulaymoniya, Turxonvolda, №70, 1 b – 198 b) nusxasi va Parij (Arabe № 6284, 1 a – 75 b) nusxalarini kodikologiyaga zid ravishda birlashtirgan.

To'rtinchi guruhga Buxoro atrofida IV/X asrda yozilgan ikki qo'lyozma kiradi. Ular: Abu Muhammad Abdulloh ibn Muhammad Subazmuniyning (vaf. 340/952 y.) "*Kashf asror fi manoqib Abi Hanifa*"¹⁹ va Yahyo ibn Ali Zandavisatiy (vaf. 382/992 y.)ning "*Ravzatul ulamo*" asaridir²⁰. Ushbu asarlar Samarqandda moturidiylik va uning boshqa Samarqanddagi yo'nalishlar bilan munosabati haqida asosiy ma'lumotlarni beradi.

Dissertatsiyaning "**Masailu-l-asharu-l-iyodiya**"ning **Moturidiya ta'limoti rivojidadagi o'rni va hozirgi kundagi ahamiyati**" nomli uchinchi bobida "Masailu-l-asharu-l-iyodiya" risolasining moturidiya mutakallimlari ilmiy merosiga ta'siri va undagi mavzularning zamonaviy ijtimoiy va ma'naviy masalalar echimidagi ahamiyati ko'rsatilgan.

Mazkur bobning "*Masailu-l-asharu-l-iyodiya*"ning *Moturidiy mutakallimlar ilmiy merosiga ta'siri*" deb nomlangan birinchi bo'limida iyodiylar nomi bilan mashhur masalalar va ularning keyingi davr mutakallimlar faoliyatiga ta'siri ochib berilgan. Iyodiylarning siyosiy-mafkuraviy qarashlarini ifodalaydigan asosiy manba bu "Masailu-l-asharu-l-iyodiya" risolasidir. U.Rudolf uni Abu Ahmad Iyodiyga tegishli deb hisoblab, u mo'taziliylar bilan bahs-munozara olib borgan masalalarni ushbu risolaga jamlaganini aytadi²¹. Fiqhiy manbalarda bu risolani Abu Bakr Iyodiyga oid deb keltirilgan. Uni Abu Ahmadning shogirdi Abu Salama Muhammad ibn Muhammad Faqih Samarqandiy (X asr) saqlab qolgan. Bu matn Muhammad ibn Volid Samarqandiyning "*Jome'u-l-asg'ar*" asaridan olingan bo'lib, Hasiriy (vaf. 500/1107 y.)²²ning "Hoviy fi-l-fatavo" asari tarkibiga kiritgan. "*Masail min asli-d-din*" Abu Bakr Iyodiy tomonidan vafotidan oldin kasal bo'lib yotgan paytida yozilgan. Mazkur matn yana "*Bayan asl mazhab ahl sunna va-l jamoa*" degan nomni ham olgan. Bu matnlar asosan omma uchun sodda shaklda yozilgan.

¹⁷ Qarang: Додхудоєва Л.Н. Эпиграфические памятники Самарканды XI-XIV вв. – Душанбе: Дониш, 1992. Ж.1.

¹⁸ 1991. نجم الدين عمر ابن محمد ابن أحمد نسفي. القند في ذكر علماء سمرقند. التحرير: نظر محمد فريابي. الرياض: مكتبة الكوثر.

¹⁹ Qo'lyozma: كشف الأسرار في مناقب أبي حنيفة. O'zR FA Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti Qo'lyozmalar fondi – V. 3105.

²⁰ Qo'lyozma: روضة العلماء. يحيى زندوستي. O'zR FA Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti Qo'lyozmalar fondi – V. 2972.

²¹ Rudolf U. Al-Māturīdī und die sunnitische Theologie in Samarkand. – Leiden, New York, Köln: Brill, 1997. – B. 105.

²² الهاوي في الفتاوي. حسييري. V. 251^{a-b}. Bu erda zikr etilgan asar Shukru O'zen tomonidan tanqidiy matn va tahlil qilinib, turk tiliga tarjima qilingan. Qarang: Ş.Özen. 4. (10.) yüzyılda Mevarunnehr'de Sünnetler ile Mu'tezililer arasındaki mücadele. // İslam Araştırmaları Dergisi. № 9. – İstanbul, 2003.

Jahon kutubxonalarida ushbu asarning 9ta nusxasi mavjud. Shundan sakkiztasi Turkiyada, bittasi Berlinda saqlanadi.

Manbalarda yana “*Sifotu-s-sunna va-l jamoa*” degan nomli o‘nta anonim tezislarni uchratish mumkin²³. Ular ko‘proq siyosiy xarakterdagi oid matnlar bo‘lib, mazkur matn mazmuni quyidagicha:

1. Alloh taoloning sifatlari haqida noloyiq hech narsa gapirmaslik;
2. Qur‘on Allohning kalomidir. U yaratilgan (*maxluq*) emas;
3. Juma va ikki hayit namozlarini xoh yaxshi (*birr*), xoh yomon (*fojir*) bo‘lgan imom orqasidan turib o‘qish kerak;
4. Taqdirning yaxshisini ham, yomonini ham Alloh azza va jalladan deb bilish;
5. Mas‘hni mahsining ustidan tortish kerak;
6. (*Hech qachon*) Amirga qarshi qilich ko‘tarilmaydi;
7. Abu Bakr (r.a.) va Umar (r.a.)ni boshqa sahobalardan ko‘ra afzal deb bilish;
8. Qibla ahlidan hech bir gunohkor gunohi tufayli kofir bo‘lmaydi;
9. Qibla ahlidan kimki vafot etsa, unga namoz (*janoza*) o‘qiladi;
10. Jamoatni rahmat deb, firqalarga bo‘linishni ofat deb bilish zarur.

Bu masalalar, asosan, Imom Moturidiy va Abu-l Muin Nasafiy qarashlarida uchraydi. Shuningdek, ba‘zi qarashlar keyinchalik Imom Tahoviy asarlarida ham ko‘zga tashlanadi.

“*Masailu-l-asharu-l-iyodiya*”da ko‘tarilgan masalalarning hozirgi kungi ijtimoiy ahamiyati” nomli ikkinchi bo‘limida Qur‘on Alloh taoloning kalomi bo‘lib, u yaratilgan (maxluq) emasligi, keyin paydo bo‘lgan narsa (muhdas) ham emasligi ta‘kidlangan. Ahli sunna val jamoa aqidasi ko‘ra, Alloh taoloning Zoti ham, sifatlari ham azaliy va abadiyligi, uning sifatlari yaratilgan maxluqotlari singari keyin vujudga kelmagani, Alloh taoloning kalom – gapirish sifati ham boshqa sifatlari kabi azaliy ekanligi ko‘rsatib o‘tilgan. Unda: “Qur‘oni karim Uning kalomi bo‘lib, maxluq, ya‘ni keyin paydo bo‘lgan sifat emasdir. Ammo biz yod olganlarimiz, Qur‘on oyatlarini talaffuz qilishimiz va sahifalarga bitilgan Qur‘on maxluq, ya‘ni yaratilgandir”, deb keltirilgan. Shuningdek, Ahli sunna val jamoaning to‘rt fiqhiy mazhabi ulamolari Qur‘onni maxluq deb aytish kufr emas, balki bid‘at ekaniga, Allohning kalomi bo‘lmish Qur‘on maxluq emasligiga ijmo qilgan. Ulardan farqli ravishda, Qur‘onni maxluq degan mo‘taziliylar, jahmiylar, zaydiylar, iboziylar va imomiylar kabi toifa va mazhablar hamda ularning qarashlari tahlil etilgan.

Tadqiqotda manbaning qabr holati, undagi azob va rohat masalasi, qabr ahliga Qur‘on o‘qish joizligi, Alloh taoloni jannatda ko‘rishga doir masalalar yoritilib, ularning zamonaviy ahamiyati ko‘rsatib berilgan.

XULOSA

²³ .الهاوي في الفتاوي . V. 251^{a-b}. Bu erda zikr etilgan asar Shukru O‘zen tomonidan tanqidiy matn va tahlil qilinib, turk tiliga tarjima qilingan. Qarang: Ş.Özen. 4. (10.) yüzyılda Mevarunnehr’de Sünnetler ile Mu‘tezililer arasındaki mücadele. // İslam Araştırmaları Dergisi. № 9. – İstanbul, 2003. – V. 252^a

Samarqandda kalom maktabining shakllanishida iyodiyilar oilasining o'ri borasidagi tadqiqotning maqsad hamda vazifalari doirasida quyidagi xulosalar shakllantirildi:

1. Sharq va g'arb olimlarining tadqiqotda Samarqandda kalom ilmining taraqqiy etishi asosan, Imom Moturidiy shaxsiyati va moturidiy ulamolari faoliyati bilan bog'langan. Shu iyodiyilar oilasi borasida qo'shimcha ma'lumotlar sifatida qaralgan. Ammo ushbu tadqiqot natijasida Iyodiyilar oilasi va uning vakillari faoliyati, ularning diniy-ijtimoiy masalalarga oid aqidaviy qarashlari mintaqada kalom ilmi shakllanishida muhim rol o'ynab, keyinchalik Moturidiy ta'limoti rivojlanishiga nazariy asos bo'lib xizmat qilgani ochib berildi.

2. X asrga kelib, Samarqandda juzjoniya va iyodiya, Buxoroda Abu Hafs Kabir tarafdorlari, Balxda Nusayr ibn Yahyo tarafdorlari yuzaga kelgan bo'lsa, bularning barchasi ahli sunna val jamoa ulamolari deb hisoblangan. Ular orasida Abu Nasr Iyodiy, Abu Ahmad Iyodiy kabi olimlar bir tomndan hanafiy aqidasi musulmonlarga xalqchil tilga o'z risolalari oraqali etkazgan bo'lsalar, ikkinchi tomondan o'z davrida adashgan oqimlar bilan bahs qilish orqali kalom ilmini naqliy dalillar bilan boyishi va rivojlanishiga sababchi bo'lgan. Iyodiyilarning naqliy dalillarga ko'proq ahamiyat qaratgani va bu borada Abu Hanifa so'zlariga tayangani mintaqada Hanafiy aqidaning mustahkamlanishiga yo'l ochganligi dalillandi.

3. Samarqand va Movarounnahrning boshqa ilmiy markazlarida ham – kalom ilmi bilan bog'liq harakatlar: dars halqalari, shogirdlar va ustozlar orasidagi mustahkam ilmiy rishtalar orqali uzoq yillar davomida uzluksiz davom etib kelgan Abu Bakr Ahmad ibn Is'hoq Juzjoniyy va uning shogirdlari Abu Nasr Iyodiy, Muhammad ibn Yamon Samarqandiy kabi buyuk ulamolarning mehnati sabab kuchli ilmiy maktab shakllangan. Keyinchalik Daru-l-juzjoniyyadan alohida ajralib, Daru-l-iyodiyaga asos solgan Abu Nasr Iyodiy Movarounnahrda hanafiy aqidasi tarqalishida o'ziga xos o'rin tutganligi tahlillar asosida tasdiqlandi.

4. Samarqandda Ribot murabba' degan joyda Abu Bakr Juzjoniyy "Daru-l-juzjoniya"ga asos soladi. Bu erda asosan g'oziyilar va zohidlar ta'lim olishgan bo'lib, islom ilmlarining barchasi shu erda o'qitilgan. Abu Bakr Juzjoniyyning vafotidan so'ng "Daru-l-juzjoniya"ga Abu Nasr Iyodiy boshchilik qiladi. Uning vafotidan so'ng maktab ikkiga bo'linadi: biri zohidlik tarafdorlariga Abu Mansur Moturidiy, ikkinchisi – konformizm tarafdorlariga Abu Ahmad Iyodiy etakchilik qiladi. Bunda Iyodiyilarning naqliy dalilga tayangani, Juzjoniylar esa naqliy bilan bir qatorda aqliy dalillarga hamda ta'vilga e'tibor qaratgani keltirildi.

5. Kalom ilmiga oid yozilgan manbalar tahlil qilinganda, "Daru-l-juzjoniya" va "Daru-l-iyodiya" maktablari o'rtasida katta ixtiloflar bo'lmagan. "Daru-l-iyodiya" vakillari qalamiga mansub asarlarda faqat naqliy dalilga ko'proq ahamiyat berilgan. Shu sababli, "Daru-l-iyodiya" maktabi vakillari hanafiy-moturidiy aqidasi aqldan ko'ra naqliy dalillar bilan ifodalashga harakat qilgan. Iyodiyilar yashagan davrda Samarqandda kalom ilmi bo'yicha 4 ta asar yozilgan bo'lib, ulardan ikkitasi tadqiqotda tahlil etildi. Bu boradagi izlanishni davom ettirish zarur ekanligi ochiqlandi.

6. Iyodiylarga mansub “Masailu-l-asharu-l-iyodiya” aqidaviy masalalar sog‘ islom ta’limotini o‘zida aks ettirgani, unda Abu Hanifaning qarashlari asos qilib olingani, undan, asosan, Imom Moturidiy, Abu-l Muin Nasafiy asarlarida istifoda etgani, keyinchalik Imom Tahoviy kitobida ham iyodiylar qarashlariga murojaat etgani ochib berilgan. Shuningdek, Hakim Samarqandiyning “Savodu-l-a’zam” kitobini ta’lif etishda iyodiy oilasi vakillari qarashlariga ko‘proq to‘xtalgani ko‘rsatib berildi.

8. “Masailu-l-asharu-l-iyodiya” va “Sifot ahl sunna val jamoa” risolalari tahlili natijasida iyodiy oilasi qarashlarining bugungi kunda Qur’onni tushunish, uni ta’vil qilish, Qur’on o‘qilganda berilgan savobini o‘tganlarga bag‘ishlash, qabrdagi holatlar haqidagi masalalarga javob berishda qo‘shimcha manba bo‘lib xizmat qilinishi dalillangan. Shuningdek, Niso surasi, 59-oyatdagi: “... boshliqlarga itoat eting” jumlasidan davlat rahbarlari, sarkardalar, olimlarga itoat qilish nazarda tutilganiga doir fikrlar hozirda insonlarni hamjihat bo‘lishga, o‘z yurtidagi olim va rahbarlarga itoatda bo‘lib, farovon yashashga undashi ochib berildi.

Tadqiqot jarayonida olingan natija va xulosalardan kelib chiqib quyidagi taklif va tavsiyalar ishlab chiqildi:

1. Samarqand kalom ilmi maktabi namoyandalarining adashgan toifalarga naqliy va aqliy dalillar bilan bergan raddiyalarining zamonaviy ahamiyati muhim ekanini hisobga olgan holda Imom Moturidiy xalqaro ilmiy-tadqiqot markazi bilan hamkorlikda “Soxta salafiylarning iddaolariga ilmiy raddiyalar” nomli risola va videoroliklar tayyorlash.

2. Abu Bak Iyodiyning “Masailu-l-asharu-l-iyodiya” nomli risolasi islom aqidasi borasida asosiy masalalarni o‘z ichiga olgani va keng omma uchun yozilganini hisobga olib, uning o‘zbek tilidagi ilmiy-izohli tarjimasini amalga oshirish.

3. Samarqand kalom maktabida “Daru-l-juzjoniya” va “Daru-l-iyodiya” oilasi muhim rol o‘ynagani va ular tomonidan ilgari surilgan o‘nta masalalar islom aqidasi va mintaqaning o‘sha davrdagi tarixiy, madaniy, ijtimoiy dunyoqarashini ifoda etishini inobatga olib, “Daru-l-juzjoniya” va “Daru-l-iyodiya” aqidaviy qarashlarining qiyosiy tahliliga bag‘ishlangan alohida tadqiqot olib borish maqsadga muvofiq.

**SCIENTIFIC COUNCIL UNDER
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AT THE INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN**

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

MAMATAKHUNOV NOZIM AZIZOVICH

**THE ROLE OF THE IYADI FAMILY IN THE FORMATION OF THE
SAMARKAND SCHOOL OF KALAM (9th-10th CENTURIES)**

24.00.01 – History of Islam and Source Studies

**DOCTOR OF PHILOSOPHY (PhD) IN HISTORICAL SCIENCES DISSERTATION
ABSTRACT**

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Scientific adviser:	Islamov Zahidjon Mahmudovich Doctor Of Philological Sciences, Professor
Official opponents:	Hasanov Ahadjon Akhmadjonovich Doctor of Historical Sciences, Professor Primov Soatmurod Uralovich Doctor Of Philosophy In Islamic Sciences, PhD
Leading organization:	Imam Bukhari International Scientific-Research Center

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(Record protocol number 02 dated 08 oktoter 2024).

D.R. Mahsudov
Chairman of Scientific Council for
awarding scientific degrees, Doctor
of Historical Sciences, Professor

S.A. Rustamiy
Secretary of Scientific Council for
awarding scientific degrees, Doctor
of Philology Sciences, Professor

M.F. Alimova
Deputy Chairman of the Scientific
Seminar at the scientific council for
awarding academic degrees,
Candidate of Historical Sciences,
Associate Professor

INTRODUCTION (PhD Dissertation Abstract)

The relevance and necessity of the dissertation topic. In the context of the ongoing global religious processes, it is crucial to elucidate the sound principles of Islamic faith and the historical aspects of its formation. In this process, the Maturidi teachings and the activities of its representatives hold a special place. At the same time, uncovering the historical and religious-social characteristics of the «Dar al-Iyadiyya» (دار العياضية) - the Iyadi family, which served as a scientific-theoretical basis for the formation and spread of these teachings, as well as examining the content of the doctrinal views in «Masail al-Ashr al-Iyadiyya» (مسائل العشر العياضية) by Abu Nasr Iyadi, Abu Bakr Iyadi, and Abu Ahmad Iyadi from the Samarkand Kalam School, and demonstrating their historical significance in preserving the sound creed of Ahl al-Sunnah wa al-Jama'a, is one of the pressing tasks of today.

The ongoing research at several scientific institutions around the world into the fundamentals of Islamic belief, Maturidi and Ash'ari doctrines highlights the contemporary significance of the topic. In particular, studies on the history, sources, scholars, and especially the activities and scholarly legacy of Abu Mansur Maturidi, are considered substantial in this field. In these studies, the activities of the “Dar al-Juzzaniya” (دار الجزانية) and “Dar al-Iyadiyya” (دار العياضية) families, which were formed in Mawarannahr, are primarily examined within the context of Imam Maturidi’s personal development and scholarly work, with Abu Nasr Iyadi mentioned among his teachers. Therefore, the analysis of the factors contributing to the formation of the Samarkand Kalam School, the activities of its schools, and particularly the role of the “Dar al-Iyadiyya” family representatives in the development of the Samarkand Kalam School holds significant relevance.

In recent years, due to the attention given to the religious-educational sector in the New Uzbekistan, opportunities have expanded to comprehensively research the scholarly and spiritual heritage of scholars who made significant contributions to Islamic teaching and civilization, and to reveal their contemporary relevance. The establishment of the Imam Maturidi International Research Center in Uzbekistan has accelerated efforts in this area and has set specific measures to elucidate the history and content of Maturidi teachings. As a result, the works of Imam Maturidi such as “Tawil al-Qur'an,” “Kitab al-Tawhid,” Hakim Samarqandi’s “Sawad al-Azam,” Abu al-Mu'in Nasafi’s “Tafsirat al-Adilla,” and Nureddin Sabuni’s “Bidaya” have been translated into Uzbek with scientific annotations. In this research, elucidating the historical and scholarly activities of the Iyadi family holds significant importance in establishing the theoretical foundation for the Samarkand Kalam School, particularly in relation to the activities of Imam Maturidi and his followers.

The dissertation will serve to implement the tasks outlined in the following decrees and resolutions: the Decree of the President of the Republic of Uzbekistan dated April 16, 2018, No. PF-5416 “On Measures to Radically Improve Activities in the Religious-Educational Sector,” the Decree of the President of the Republic of Uzbekistan dated May 24, 2017, No. PQ-2995 “On Measures to Further Improve the System for Preserving, Researching, and Promoting Ancient Written Sources,” the Decree of the President of the Republic of Uzbekistan dated August 11, 2020, No.

PQ-4802 “On Measures to Establish the Imam Maturidi International Research Center,” and the Decree of the President of the Republic of Uzbekistan dated July 16, 2021, No. PQ-5186 “On Additional Measures to Further Improve the Activities of the Center for Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan.”

The research aligns with the priority areas of the development of science and technology in the Republic. Specifically, it corresponds to the priority area of “Forming and Implementing an Innovative Idea System for the Social, Legal, Economic, Cultural, and Spiritual-Educational Development of an Information Society and Democratic State.”

The Level of Studied Issues. Numerous studies have been conducted on the lives and activities of the mutakallimūn of Mawarannahr, particularly on the history of the Iyadi dynasty and their scientific and spiritual heritage. For instance, in the biographical works of ‘Abd al-Qadir Qurashi, ‘Abd al-Karim Sam‘ani, Ibn Qutlubugha, ‘Abd al-Hayy Lakhnawi, Haji Khalifa, and Khayr al-Din Zirikli, concise information is provided about the lives and scientific-spiritual heritage of the representatives of the «Dar al-Iyadiyya» school¹.

Among European Orientalists, partial information about the lives of the Iyadi dynasty representatives can also be found in the works of K. Brockelmann, W. Madelung, M. Götz, W. Rudolph, J. Schacht, D. Gimaret, L. Garde, S. Bilhan, and M. Allard². These scholars have primarily conducted research on the history of ‘ilm al-kalām and the scientific heritage of mutakallimūn and fuqahā’. Among European scholars, information about the history of the Iyadi dynasty is most frequently found in the works of W. Madelung.

Among Turkish researchers, the studies of S. Uludağ, K. Işık, H. Atay, M. Yazıcıoğlu, M. Özerverli, A. Ahmet, A. Şaban, and S. Kutlular on the history of the Maturidiyya kalām school hold a special place³. Although their research provides

¹ عبد القادر قرشي. الجواهر المضوية في طبقات الحنفية. حيدر اباد: 1991؛ عبد الكريم سمعاني. الأنصاب. بيروت: دار الفكر. 1998؛ ابن قطلبيعي. تاج التراجم في طبقات الحنفية. ليبسيك: فلوكل. 1862؛ عبد الحي اللكنوي. فوايد البهية في الترجمة الحنفية. القاهرة. 1906؛ خواجه خليفة. كشف الزنون الأنسام الكتب والفنون. استنبول. 1941-1943؛ خير الدين زركلي. الأعلام. بيروت: دار العلم للمليين. 1998.

² Brokkelman K. Geschichte der arabischen Litteratur: T. I-II. – Weimar-Berlin: 1898.; Madelung W. The Spread of Māturidism and the Turks // Actas IV Congresso de Estudos Árabes Islâmicos. Coimbra-Lisboa. 1 à 8 de Setembro de 1968. – Leiden: Brill, 1971. – B. 109-168.; Madelung W. Abu l-Mu‘īn al-Nasafī and Ash‘arī Theology // Studies in Honour of Clifford Edmund Bosworth. Vol. II: The Sultan’s Turret: Studies in Persian and Turkish Culture / Edited by Carole Hillenbrand. – Leiden, Boston, Köln: Brill, 2000. – B. 318-330.; Götz M. Māturīdī und sein Kitāb Ta’wīlāt al-Qur‘ān // Der Islam. – 1965. – № 41. – 79 b.; Rudolf U. Al-Māturīdī und die sunnitische Theologie in Samarkand. – Leiden, New York, Köln: Brill, 1997. – 396 b.; Schacht J. An Early Murci’ite Treatise: The Kitāb al-‘Ālim wa-l-muta‘llim // Oriens. – 1964. – № 17. – B. 96-117.; Gimaret D. Théories de l’acte humain en théologie musulmane. – Paris: 1980. – 263 b.; Gardet L. Introduction à la théologie musulmane. – Paris: 1970. – 132 b.; Bilhan S. Les juristes hanafites de l’Asie centrale à l’mpoqne des Qarahnides. – Paris: 1973. – 68 b.; Allard M. Le problème des attributs divins dans la doctrine d’al-As‘arī et de ses premiers grands disciples. – Beyrut: 1965. – 632 b.

³ Uludağ S. Kelam İlmi ve İslām Akāidi (Şerhu’l-Akāid Tercümesi). Giriş. 34 vd. – Istanbul: 1980; Işık K. Mātūrīdī’nin kelām sisteminde İlim, Allah ve Peygamberlik anlayışı. – Ankara: 1980. – 136 b; Atay H. Ebu’l-Muīn Nesefi ve Tebsiretü’l — edille. «Tabūiratu-l-adilla» nashrining kirish qismiga yozilgan maqola. – Ankara: Diyanet işleri başkanlığı yayinlari, 1993. – B. 5-77; Yazıcıoğlu M. Maturidi kelam ekolu’nun iki büyük simasi: Ebu Mansur Maturidi ve Ebu’l – Mu’in Nesefi // Ankara universitesi basimevi. – Ankara: 1985. – B. 281-298; Yazıcıoğlu M. S. Maturidi kelam ekolu’nun iki büyük simasi: Ebu Mansur Maturidi ve Ebu’l – Mu’in Nesefi // Ankara universitesi basimevi. – Ankara: 1985. – B. 281-298; Özerverli M. Ebu’l-Muīn en-Nesefi’e ait Tebsiretü’l — edille’nin kaynaklari. (Yüksek lisans tezi). – Istanbul: 1988. – 74 b; Ahmet A. Büyük Türk Ālimi Mātūrīdī ve Mātūrīdīlik / Monografiya. – Istanbul: İnönü Üniversitesi İlahiyat Fakültesi, 2008. – 216 b; Şaban Ali Düzgün. Mātūrīdī’nin Düşünce Dünyası,

extensive information about the Iyadi family and the «Dar al-Iyadiyya» school, the main focus is on the analysis of Abu Mansur Maturidi and his scientific heritage.

In Uzbekistan, researchers such as U. Uvatov, A. Mansurov, A. Muminov, Sh. Ziyodov, S. Okilov, A. Allakulov, O. Palvanov, M. Atayev, S. Primov, O. Muhammadiev, and J. Sodiqov⁴ have conducted studies on the introduction of Hanafism to Mawarannahr, the history of ‘ilm al-kalām, the spread of Maturidi teachings, the scientific activities of mutakallimūn, and the doctrinal views of Ahl al-Sunnah wa-l-Jamā‘ah. In particular, although S. Okilov’s research provides extensive information about the Iyadi family and the «Dar al-Iyadiyya» school, his main focus is on studying Abu Mansur Maturidi and his scientific heritage. From this perspective, it is crucial to study the information about the Iyadi family comprehensively and in detail in the development of ‘ilm al-kalām.

The Relevance of the Research to the Scientific-Research Plans of the Higher Education Institution where the Dissertation was Completed. The dissertation was carried out at the Uzbekistan International Islamic Academy within the framework of the practical project program PZ-20170929709 – «Comparative Analysis of Aqeedah (Theology) Texts Corresponding to the Principles of Ahl al-Sunnah and Their Modern Ideological Significance» for the years 2018-2020.

The aim of the research is to reveal the role of the representatives of the Iyadi dynasty in the formation of the Samarkand kalām school in the 9th-10th centuries in Mawarannahr.

The objectives of the research are as follows:

To analyze the theoretical foundations of studying the Samarkand kalām school;

To determine the role of the Samarkand school in the integration of Ḥanafī creed with ‘ilm al-kalām;

(Ed.: Şaban Ali Düzgün), Ankara: Kültür ve Turizm Bakanlığı Yayınları, 2011; Şaban Ali Düzgün Mâtürîdî Kayıp Aydınlanmanın İzinde, (Ed.: Şaban Ali Düzgün), Otto Yayınları, Ankara 2020; Kutlu Sönmes. Turklerin İslamlaşma Süresinde Murçie ve tesirleri. – Ankara: 2000; Kutlu Sönmes. Mâtürîdîlîğın Tarihi Arka Planı. – Ankara: 2003

⁴ Уватов У. Имом ал-Мотуридий ва унинг таълимоти. – Тошкент: Фан, 2000.; Уватов У. Абул Муин ан-Насафий ҳаёти ва мероси. – Тошкент: Маънавият, 2003; Шайх Абдулазиз Мансур. Ақид матнлари. – Тошкент: Тошкент ислом университети, 2006. – 56 б; Шайх Муҳаммад Содик Муҳаммад Юсуф. Сунний ақидалар. – Тошкент: Шарқ, 2008. – 584 б, Самарқанднинг сара уламолари. – Тошкент: Ҳилол-Нашр, 2014. – 112 б, Ҳидоят имоми. – Ташкент: Ҳилол-Нашр, 2021 – 128 б.; Мўминов А. «Катаъиб аълами-л-ахйёр» ал-Кафави (ум. В 990/1582 г.) как источник по истории ислама в Мавераннахре (III/IX – VII/XIV вв.): Дис. ... канд. ист. наук. – Ленинград, 1991.; Муминов А. Рол и место ханафитских ъуламъ в жизни городов сентарльного Мавараннахра (II-VII/VIII-XIII вв.): Дис. ... док. ист. наук. – Тошкент: ТИУ, 2003; Зиёдов Ш. Абу Мансур ал-Мотуридий ёзма мероси ва унинг “Китоб ат-Таъвилот” асари / Тарих фан. номз... дисс. – Тошкент: Ўз.Р. ФАШИ, 2003. – 154 б.; Оқилов С.. Мовароуннаҳрда мотуридия таълимотининг шаклланиш тарихи. – Тошкент: Мовароуннаҳр, 2012. – 192 б.; Оқилов С. Abu Mansur al-Moturidiy ilmiy merosi va moturidiya ta’limoti. Monografiya. – Tashkent: Hilol nashr, 2020.; Оқилов С. Мовароуннаҳрда мотуридия таълимотининг шаклланиш тарихи. – Тошкент: Movarounnahr, 2012.; Alloqulov A. Abu Hafs Nasafiyning «Aqid» asari va sharhlari tahlili. Monografiya. – Tashkent: «O‘zbekiston xalqaro islom akademiyasi» nashriyot-matbaa birlashmasi, 2022. – 140 b.; Sodiqov J. Abu Mansur Moturidiyning “Ta’vilot ahli-s-sunna” tafsiridagi dinlar va e’tiqodlar tahlili. / Islom. fan. bo‘y. fal. dok. (PhD).. diss. avtoref. – Tashkent: 2022. – 47 b.; Palvanov O. Sa’duddin Taftazoniyning temuriylar davri moturidiya ta’limoti rivojiga qo’shgan hissasi / monografiya. – Tashkent: Tashkent islom universiteti, 2020. – 179 b.; Атаев М.П. Маждуддин ал-Уструшанийнинг Мовароуннаҳр фикҳ илми тарихида тутган ўрни: Дис. ... тарих фан. номз. – Тошкент: ТИУ, 2011; Атаев М. Жиззах алломалари. – Т. Адиб, 2014.; Primov S. Abu Shakur Solimiy Keshiy va uning ilmiy merosi. Monografiya. – Tashkent: Complex print, 2021. – 208 b.; Muhammadiev O. Alouddin al-Usmandiy as-Samarqandiy hayoti va ilmiy merosi. – Samarqand: Imom Buxoriy xalqaro markazi nashriyoti, 2018. – 182 b

To highlight the role of Iyadi scholars in the social, political, and cultural changes in 9th-10th century Samarkand;

To scientifically substantiate the factors influencing the formation of the Dar al-Juzjaniyya and Dar al-Iyadiyya schools;

To classify the scientific heritage of Iyadi scholars;

To reveal the impact and significance of the work «Masā'il al-‘Ashr al-Iyādiyya» on the scientific heritage of Maturidi mutakallimūn;

To identify the contemporary social significance of the issues raised in the work and develop conclusions and recommendations based on the obtained scientific results.

The object of the research consists of the representatives of the Iyadi family and the «Dar al-Iyadiyya» doctrinal school.

The subject of the research includes the scientific heritage of the representatives of «Dar al-Iyadiyya,» the ten doctrinal issues within it, and their significance in the formation of Maturidi teachings.

Research Methods. The dissertation utilizes a comprehensive approach, employing methods such as historicity, logic, analysis, and comparative analysis of scientific cognition.

The Scientific Novelty of the Research Includes the Following:

It has been determined that in the 9th-10th centuries, representatives of the «Dar al-Juzjaniyya» and «Dar al-Iyadiyya» families systematized and conveyed in a simple manner to the general public the ten controversial issues (مسائل العشر) raised by misguided sects regarding Allah, His names and attributes, His speech, the afterlife, the vision of Allah, the torment of the grave, the ruling on a sinning believer, and predestination, thereby serving to prevent doctrinal disputes in Mawarannahr and to preserve sound beliefs;

It has been evidenced that the views of Abu Nasr Iyadi, the most prominent scholar of «Dar al-Juzjaniyya,» evolved due to subsequent controversial topics in ‘ilm al-kalām, and that the development of these views by his sons Abu Bakr Iyadi and Abu Ahmad Iyadi led to the establishment of a distinct school named «Dar al-Iyadiyya.»

The activity of the representatives of the Samarkand kalām school was mainly aimed at preventing the doctrinal disputes that arose in their time. This is evidenced by the fact that the «Dar al-Juzjaniyya» emphasized matters of faith, the interpretation of mutashābih (ambiguous) verses, and kalām, while the representatives of «Dar al-Iyadiyya» focused more on issues regarding Allah's names and attributes, the Qur'an, intercession, the torment of the grave, and predestination.

In order to refute the groups that relied solely on reason, the representatives of «Dar al-Juzjaniyya» emphasized rational and logical thought and interpretation in doctrinal matters. In contrast, the representatives of «Dar al-Iyadiyya» followed the path of the Salaf al-Salih (righteous predecessors), relying solely on naqlī (textual) evidence (verses and hadiths) and completely avoiding interpretation. It has been proven that the debates between the two families served as a theoretical foundation

for the development of 'ilm al-kalām in Samarkand.

Practical Results of the Research. As a result of the research, two manuscript copies of Abu Bakr Iyadi's treatise «Masā'il al-ʿAshr al-Iyādiyya» were identified, one being held in the Suleymaniye Library in Turkey, Hekimoglu Ali Pasa collection number 402, and the other in the Berlin State Library's Orient Quart collection number 1661.

A manuscript copy that combines Abu Bakr Iyadi's «Masā'il al-ʿAshr al-Iyādiyya» and a treatise reflecting the creed of Ahl al-Sunnah wa-l-Jamā'ah titled «Şifat al-Sunnah wa-l-Jamā'ah» was identified and introduced into scientific discourse in the work «Ḥāwī fī al-Fatāwā» by Muḥammad ibn Ibrāhīm Ḥasīrī.

It has been shown that Abu Ahmad Iyadi, alongside his father Abu Nasr Iyadi, also received education from Abu Mansur Maturidi, and that he became an accomplished faqīh in a short period, continuing the scientific traditions of the Iyadi family.

The work «Bayān aṣl maḍhab Ahl al-Sunnah wa-l-Jamā'ah» by Abu Bakr Iyadi and the ten issues raised in «Şifat al-Sunnah wa-l-Jamā'ah» are in a conformist direction, advocating for not raising arms against the government, maintaining peace in society, and avoiding sectarian divisions. These ideas are shown to have significant importance in ensuring social welfare and mutual solidarity.

The reliability of the research results is explained by the following factors: the identification of two manuscript copies of Abu Bakr Iyadi's treatise «Masā'il al-ʿAshr al-Iyādiyya,» one in the Suleymaniye Library in Turkey, Hekimoglu Ali Pasa collection number 402, and the other in the Berlin State Library's Orient Quart collection number 1661; the reliance on the modern edition of Abu Bakr Iyadi's works published in 1989; the use of contemporary comparative-historical methods; and the application of various scientific-research methods developed in Eastern and Western Islamic studies. Additionally, the research results have been confirmed by authoritative organizations.

The scientific significance of the research results lies in providing important information for scholars studying this topic within the field of 'ilm al-kalām. It also serves as a crucial scientific-practical resource for studying problems related to those who have not renounced foreign ideas and providing scientific refutations to their claims.

The practical significance of the research results includes the use of scientifically grounded information, proposals, and recommendations in teaching courses such as «History of 'Ilm al-Kalām,» «Foundations of Maturidi Teachings,» «History of Ahl al-Sunnah wa-l-Jamā'ah Doctrinal Teachings,» and «Activities of Mawarannahr Mutakallimūn» at higher religious educational institutions under the Uzbekistan International Islamic Academy and the Muslim Board of Uzbekistan. Additionally, the dissertation can be used in preparing lectures, educational-methodological manuals, and programs related to Islamic studies, Oriental studies, source studies, and text studies, as well as in innovative collaborative work with experts in these fields.

Implementation of Research Results

Based on the scientific conclusions and recommendations derived from the research on the role of the Iyadi family in the formation of the Samarkand kalām school:

It was found that the representatives of the «Dar al-Juzjaniyya» and «Dar al-Iyadiyya» families, in the 9th-10th centuries, systematized and conveyed in a simple manner to the general public the ten controversial issues (العشر مسائل) raised by misguided sects concerning Allah, His names and attributes, His speech, the afterlife, the vision of Allah, the torment of the grave, the ruling on a sinning believer, and predestination. This finding was incorporated into the content of the “Islamic Studies Encyclopedic Dictionary,” volumes I and II, prepared by order (Reference No. 02-02/02/1/452 dated 02.17.2024 of the Committee on Religious Affairs of the Republic of Uzbekistan). As a result, information about terms and content related to ‘ilm al-kalām has reached the scientific community.

The scientific conclusion that the views of Abu Nasr Iyadi, the most prominent scholar of «Dar al-Juzjaniyya,» evolved due to controversial topics in later kalām and that his sons Abu Bakr Iyadi and Abu Ahmad Iyadi developed these views, leading to the establishment of a distinct school named «Dar al-Iyadiyya,» was incorporated into the content of the published books “Samarkand Scholars” and “Maturidi Kalām School in Mawarannahr” (Reference No. 02/14 dated 06.01.2023 of Imam Bukhari International Scientific-Research Center). As a result, these findings have played a significant role in conveying the fundamentals, history, and essence of Maturidi teachings to youth and in shaping sound beliefs.

The scientific conclusions that the activities of the representatives of the Samarkand kalām school were primarily aimed at preventing doctrinal disputes of their time, and that the “Dar al-Juzjaniyya” family focused on issues related to faith, interpretation of ambiguous verses, and kalām, while the representatives of the “Dar al-Iyadiyya” family emphasized Allah's names and attributes, the Quran, intercession, the torment of the grave, and predestination, have been incorporated into the content of the educational manuals “‘Ilm al-Kalām” and “History of Maturidi Teachings” prepared for students at the Imam Bukhari Tashkent Islamic Institute (Reference number 01 dated 04.01.2023 of the Tashkent Islamic Institute named after Imam Bukhari). As a result, these findings have contributed to enhancing students' knowledge about the Samarkand kalām school and the activities of the representatives of the “Dar al-Juzjaniyya” and “Dar al-Iyadiyya” families.

The scientific conclusions showing that the “Dar al-Juzjaniyya” family focused on rational-logical thinking and interpretation in doctrinal matters to counter groups relying solely on reason, while the “Dar al-Iyadiyya” family adhered strictly to textual evidence (ayat and hadith) and completely avoided interpretation, thus serving as the theoretical basis for the development of kalām in Samarkand, have been utilized in developing and implementing the “Enlightenment Against Ignorance” section of the Islamic Civilization Center's scientific-historical concept (Reference No. 08-17/12 dated 09.01.2023 of the Center of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan). As a

result, this has helped in forming broad knowledge about the principles of sound Islamic belief and healthy faith among the population.

Application of Research Results

The main results of the scientific research have been presented and discussed at 4 scientific-practical conferences, including 2 national and 2 international conferences.

Publication of Research Results

A total of 24 scientific works have been published on the dissertation topic. Among them, 9 articles have been published in scientific journals recommended by the Higher Attestation Commission under the Ministry of Higher Education, Science, and Innovations of the Republic of Uzbekistan, including 7 in national journals and 2 in international journals.

Structure and Volume of the Dissertation

The dissertation consists of an introduction, three chapters, seven sections, a conclusion, and a list of references and bibliography. The total volume of the dissertation is 125 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction section, the relevance and necessity of the dissertation topic are substantiated, and the objectives and tasks of the research, as well as its object and subject, are defined. The alignment of the research with the priority directions of science and technology development is demonstrated, and the scientific novelty and practical results of the work are described. The reliability of the obtained results is substantiated, and their theoretical and practical significance is explained. Information is provided about the implementation of the research results into practice, the application of the work, published works, and the structure of the dissertation.

The first chapter of the dissertation, titled “**The Scientific-Theoretical Foundations of Researching the Samarkand Kalam School**,” analyzes the methodological foundations of studying Kalam science, the role of Abu Hanifa’s doctrinal views in the formation of Kalam science in Samarkand, and the process of integration of Hanafi doctrine with Kalam science.

In the first section of this chapter, titled «*The Theoretical Foundations of Researching the Samarkand Kalam School*,» the content and directions of local and foreign research on the topic are described. Specifically, Arabic sources primarily reflect the lives and scholarly activities of mutakallim scholars, while European researchers' studies focus on the history of Kalam science and its prominent figures. In Uzbekistan, scientific research has concentrated on the personality of Abu Mansur al-Maturidi, his teachers and students, the fundamentals of Maturidi doctrine, and the methods of refutation of erroneous sects. Additionally, this section emphasizes the emergence and development of Kalam science.

From the early days of Islam, several doctrinal issues began to emerge among Muslims. Among these disputes, the issue of «qada and qadar» and the interpretation of mutashabih (ambiguous) verses describing the essence of Allah became some of the most delicate topics in Kalam science. Naturally, during the early period of

Islam, such disputes and debates were addressed by Prophet Muhammad (peace be upon him), who sought to prevent any conflicts or disagreements. However, after the Prophet's (peace be upon him) death, such debates and disputes, even escalating to bloody confrontations, continued. As a result, significant conflicts in Islamic history, such as the battles of Siffin and Jamal, emerged, causing major divisions among Muslims. The primary factor leading to this discord was the issue of «imamate» (caliphate, leadership), which later became a central topic in Kalam science. These bloody confrontations resulted in the formation of two major doctrinal groups in the Islamic world: the Kharijites and the Shiites.

Later, during the development of Islam, various philosophical texts were translated into Arabic, resulting in the emergence of sects such as al-Qadariyya, al-Jabariyya, al-Mu'tazila, al-Mushabbihah, al-Murji'a, and al-Karramiyya, which were recognized as contrary to the beliefs of Ahl al-Sunna wa al-Jama'a⁵. Among these sects, the Mu'tazila doctrine is particularly distinguished by its rationalist views. However, it is also important to highlight the doctrines of al-Maturidiyya and al-Ash'ariyya, which align with the beliefs of Ahl al-Sunna wa al-Jama'a. These two doctrines are noted for their ideological struggle against the erroneous doctrinal sects.

Scholars have had varying opinions regarding the doctrines of al-Maturidiyya and al-Ash'ariyya. Nevertheless, the majority of scholars have recognized al-Maturidiyya and al-Ash'ariyya as doctrines that conform to the beliefs of Ahl al-Sunna wa al-Jama'a.

The history of the development of the science of Kalam can be conditionally divided into three parts:

First, the initial doctrinal disagreements and the early representatives of Kalam. In the early Islamic period, the sciences of the Qur'an had not yet formed as distinct disciplines. During that time, the companions would frequently ask Muhammad (peace be upon him) about the meanings of ambiguous (mutashabihat) verses. As a result, various disagreements emerged. Jalal al-Din al-Suyuti, in his work «Sawn al-Mantiq» («The Science of Healthy Logic»), notes that Ibn Abbas (may Allah be pleased with him) stated: «When disagreements began to escalate, the Messenger of Allah (peace be upon him) strictly prohibited discussions about the ambiguous verses that were causing doubts in people's hearts.» He also mentions that Abdullah ibn Saba was among the early disputants.

During this period, i.e., the 8th century, the science of Kalam emerged. This development was due to various sects (foreigners, Qadariyya, Jabariyya, Murji'iyya) engaging in disputes and controversies over doctrinal issues. Additionally, disputes with representatives of other religions, such as Zoroastrianism and Christianity, also contributed to the formation of Kalam. Religious scholars who engaged in the science of Kalam were known as «mutakallimun»⁶. These scholars approached doctrinal issues by relying not only on textual (Qur'an and Hadith) evidence but also on their own reasoning and worldview. When presenting textual evidence, they paid

⁵ Оқилов С. Абул Муин ан-Насафий илмий мероси ва мотуридия таълимоти. Монография. – Тошкент: «Мухаррир» нашриёти, 2008. – Б. 35.

⁶ Ramazan Yildirim. Kelâm tarihi. – Istanbul: İşaret Yayinlari. 2017. – Б.21.

attention to the interpretation (ta'wil) of the Qur'an. Some scholars considered this approach to interpreting the Qur'an as a form of «Tafsir bi al-Ra'y» (interpretation based on opinion) and debated whether it should be considered Tafsir. However, the majority of early Islamic scholars believed that such interpretation should not be termed Tafsir but rather «ta'wil.»

Secondly, the gradual development stages of the science of Kalam. The term “Kalam” (كلام) in Arabic linguistically means “utterance” or “word.” In the works of Greek philosophers translated into Arabic, “Kalam” was used as a translation for the Greek word “Logos” (which means “word,” “reason,” and “argument”). In translations, the term “Kalam” was also used to denote a specific field of knowledge. The plural form “mutakallimun” (singular: mutakallim) referred to the leaders or representatives of any field of knowledge. Regarding the term “Kalam” for theological science, Saad al-Din al-Taftazani defined it as: “It is a science built upon rational arguments supported by textual evidence, and is the most influential in the heart. It is named ‘Kalam’ due to the root words ‘yarlash’ and ‘jarahat’.”⁷

From a terminological perspective, “Kalam” is a speculative science based on reasoning rather than the authoritative sources of religion (textual evidence) in explaining Islamic doctrinal issues.

Thirdly, the various opinions of scholars regarding Kalam. Initially, when the science of Kalam emerged, early scholars strongly opposed it. This opposition was due to their belief that resolving religious issues required only textual evidence (Qur'an and Hadith) and their sharp criticism of Kalam, which involved both textual and rational reasoning. Additionally, the following factors were cited as reasons for the resistance against Kalam:

Allah has made it unnecessary for Muslims to refer to other sources for understanding and proving the oneness of Allah, knowing His names and attributes, as the Qur'an and the Sunnah are sufficient.

- Islam has no issue left unaddressed or inadequately explained by Prophet Muhammad (peace be upon him). They support this view with the verse: «*Today I have perfected your religion for you, completed My favor upon you, and have approved for you Islam as your religion*» (Surah Al-Ma'idah, 3).

- Early scholars considered engaging in Kalam's issues, concepts, and debates as futile and excessive talk that does not benefit and only wastes one's energy and time. They believed that Allah has explained all the necessary duties for the present and future.

- Using concepts from Kalam not mentioned in the Qur'an and Sunnah was thought to lead to fitnah, fear, and doubt.

For these reasons, it is well-known that the founders of the schools of thought, such as Abu Hanifa, Imam Shafi'i, and Ahmad ibn Hanbal, expressed opposition to engaging in the science of Kalam.

Despite this, by the 9th and 10th centuries, in response to the views of the Mu'tazilites regarding the mutashabihat verses, and with the aim of strengthening

⁷ Сагдиев Х. Ақидавий асарлар номланишининг тадрижий босқичлари // СамДУ илмий ахборотномаси. – 2015. – № 2. – Б. 40.

correct beliefs and guiding the misguided back to the right path, the representatives of Dar al-Iyadiyy and Dar al-Juzzaniyya schools responded to theological issues with both textual and rational-logical evidence. They interpreted the mutashabihat verses in a manner consistent with the general principles of the Qur'an and Islamic teachings. This helped prevent theological fitnah in the region and curbed the spread of incorrect views.

In the second chapter titled «*The Role of the Samarkand School in the Integration of Hanafi Doctrine with Kalam*,» the establishment and development of the Hanafi school in Mawarannahr are examined, highlighting the significance of Abu Hanifa Nu'man ibn Thabit's teachings in shaping a unique Kalam school in the region.

In Mawarannahr, the Hanafi school spread through figures like Abu Sulayman Juzzani (d. 200/815) and Abu Hafis Kabir Bukhari (d. 216/831). The cities of Balkh and Ray played a crucial role in the introduction of Hanafi doctrinal teachings. Researcher S. Oqilov discusses this, providing significant information about the Hanafi scholars from these two regions. During that time, scholars from other regions, including Balkh, traveled to Baghdad, which was a center of learning, to study from scholars like Abu Hanifa and others. They would return to their own lands and disseminate the knowledge they had acquired. Additionally, their activities as judges in the regional cities led to the establishment of Kalam and Fiqh schools in Samarkand, Bukhara, and Nasaf. In this context, the activities of the representatives of the Iyadiyya dynasty played an important role, and by the 9th-10th centuries, the concept of «science of belief» in Samarkand began to evolve into the term «kalam.»

In the dissertation's chapter titled «**The Social, Political, and Cultural Situation in Samarkand during the Era of the Iyadiyya Dynasty**», the social-political and intellectual environment of the time when the Iyadiyya lived is analyzed. The chapter examines the development of the Dar al-Iyadiyya and Dar al-Juzzaniyya doctrinal schools, including the influence of Abu Nasr Iyadi and Abu Mansur Maturidi. It also involves the classification of the scientific legacy of the members of the Iyadiyya family.

In the chapter titled «*The Role of the Iyadi Scholars in the Social, Political, and Cultural Changes in Samarkand during the 9th-10th Centuries*», the works of Istakhri «Suwar al-Aqalim wal-Masalik wal-Mamalik», Ibn Hawqal «Surat al-Ard», al-Maqdisi «Ahsan al-Taqaqim», as well as the scholarly articles of English Orientalist Kaye Lastroj, Hungarian Orientalist Arminius Vambéry, and English Orientalist Wolffried Madelung are comparatively studied. According to these sources, the Samanids were originally descendants of the chief of the village of Saman, Saman Khudadad, and governed large provinces such as Fergana, Shash, Samarkand, and Herat in the first half of the 9th century.

The region of Mavarannahr was under the control of the Abbasid Caliphate in Baghdad until the time of al-Ma'mun. In the early 9th century, during al-Ma'mun's caliphate, the Samanids began their political rise. When al-Ma'mun became caliph, he appointed the children of Asad ibn Saman as his close associates and made them governors of Mavarannahr. Consequently, Mavarannahr came under the control of the Samanids.

Al-Ma'mun's governor Ghasan ibn Abbad assigned four Samanid brothers to local governorships in Khorasan and Mavarannahr: Nuh ibn Asad to Samarkand, Ahmad ibn Asad to Fergana, Yahya ibn Asad to Shash and Ustrushana, and Ilyas ibn Asad to Herat. As a result, the Samanid emirate remained dependent on the caliphate until 875. From 875 onward, the Samanids established an independent empire. However, it was only during the reign of Ismail Samanid, who began governing Bukhara in 874 and the entire Mavarannahr in 892, that the Samanid state was formally established⁸.

In the late 9th century, significant changes occurred in the social, political, and economic spheres, and the peaceful policies and conditions maintained by the Samanids created a favorable environment for the revival of scholarly activities in Samarkand, which was one of the main scientific centers of Mavarannahr. Historical sources indicate that Samarkand, the capital of the Samanid state, surpassed Baghdad, the leading scientific center of that era. Especially, Samarkand's location on the Great Silk Road contributed to its rise as a major center of commerce, art, and science. During the Samanid period, Samarkand was not only a center for the education of Islamic religion but also for other religions.

In the second chapter titled «*Factors Influencing the Formation of the Dar al-Juzjaniya and Dar al-Iyadiya Schools*», it is highlighted that during the Samanid period, scholars affiliated with the Ahl al-Sunna wa al-Jama'a sect were active in the Dar al-Juzjaniya and Dar al-Iyadiya schools. These schools played a significant role in the development of Hanafi doctrinal teachings in Mavarannahr during their time.

The Dar al-Juzjaniya school in Samarkand played a crucial role in the widespread dissemination of Abu Hanifa's doctrinal views. Until the mid-4th century AH, this center operated under the Ahl al-Ra'y school of thought, and thereafter under the Ahl al-Hadith school. It was here that Abu Mansur al-Maturidi emerged and taught nearly a thousand students.

The school was founded by Abu Muqatil al-Samarqandi (d. 208/823) around the 9th century. It was later developed by Abu Sulayman al-Juzjani and Abu Bakr Ahmad ibn Ishaq ibn Subayh al-Juzjani. Abu Muqatil al-Samarqandi had studied directly under Abu Hanifa and, upon returning to Samarkand, disseminated his teacher's views. He later brought the renowned work «*Alim wa al-Muta'allim*» to Samarkand and taught from it.

Many sources indicate that the introduction of Hanafi teachings to Samarkand occurred directly through Abu Muqatil al-Samarqandi. This school, established by Abu Hanifa's students, later became a significant educational center for Hanafi doctrine for many years. Ibn Zakariya compiled a list of scholars who taught at the Dar al-Juzjaniya as follows:

1. Abu Sulayman Musa ibn Sulayman al-Juzjani (d. 200/816).
2. Abu Bakr Ahmad ibn Ishaq al-Juzjani (d. 250/864).
3. Imam Abu Abdullah ibn Abu Bakr al-Juzjani (d. 285/898).
4. Abu Nasr Ahmad ibn Abbas al-Iyadi (d. 275/889).
5. Abu Mansur al-Maturidi (d. 333/944).

⁸ Азамат Зиё. Сомонийлар. <http://e-tarix.uz/vatan-tarixi/uzbek-davlati/364-samoniylar.html>.

If we pay attention to this list, it is notable that three scholars are mentioned with the designation al-Juzjaniya. According to sources, the name of this educational center as Dar al-Juzjaniya is due to these three scholars being considered the primary founders of the center. However, it is surprising that Ibn Zakariya's list omits the name of Abu Muqatil al-Samarqandi, whom we previously mentioned. In our opinion, Abu Muqatil al-Samarqandi played a significant role in the establishment of this center. It is unclear why Ibn Zakariya did not include him in the list of scholars who worked at Dar al-Juzjaniya, despite highlighting Abu Muqatil's contributions to the establishment of the center in his work.

The scholars who worked at this center not only supported Abu Hanifa's doctrinal views but also focused solely on scholarly activities and wrote works, without holding any official positions. Only Abu Nasr al-Iyadi, who was mentioned earlier, combined scholarly pursuits with the role of a judge.

Abu Mansur al-Maturidi played a significant role in the development of the Dar al-Juzjaniya school based on the aforementioned aspects. As a result, an orthodox school of kalam began to take shape at Dar al-Juzjaniya, opposing other schools such as Mu'tazili, Qadariyya, and Jabariyya. The following principles were established at Dar al-Juzjaniya regarding the study of kalam:

- Aql (intellect) precedes wahy (revelation) in importance within the religion, but in shari'ah (Islamic law), it is subordinate to wahy.
- The definition of iman (faith) is: "Faith must be confirmed by the heart."
- In obedience to the Ulul Amr (ruler), justice is considered the foundation.
- The issue of irja (postponement) is divided into two types: praised irja and condemned irja.
- It is deemed necessary to interpret mutashabihat (ambiguous) verses and hadiths for proper understanding.
- The study and engagement with kalam is deemed essential.
- Fiqh (jurisprudence) and kalam (theology) are interrelated and mutually dependent.
- According to Dar al-Juzjaniya, it is permissible to refer to religious scholars as both faqih (jurisprudent) and mutakallim (theologian) simultaneously.

In Mavarannahr, a scholar who played a distinctive role in the spread of the Hanafi doctrine was Abu Nasr al-Iyadi, who is considered the most prominent representative of the Iyad family. Sources provide various details about Abu Nasr al-Iyadi. Some researchers have classified him as a representative of the Dar al-Juzjaniya school, while Turkish scholars have emphasized that he was a representative of the Dar al-Iyadiya school.

Thus, two jurisprudential schools of the Hanafi doctrine emerged in Mavarannahr. Scholars trained at the Bukhara school were noted for their primary focus on fiqh (jurisprudence), while those from the Samarkand school were distinguished by their deep engagement in both fiqh and aqidah (theological doctrine).

As a result, representatives of the Iyad family and Abu Mansur al-Maturidi were involved in both fiqh and aqidah studies, and they wrote treatises on both subjects.

Abu Bakr al-Iyadi wrote and completed his treatise «Masā'il al-‘Ashr al-Iyadiyya» (The Ten Issues of the Iyadi Doctrine) close to his death, and he had it publicly announced to ensure that the local people moved away from Mu'tazili beliefs. In this book, Abu Bakr al-Iyadi addressed the following ten doctrinal issues.

1. The actions of individuals are created by none other than Allah. Their actions come into existence through Allah's decree and will (desire).

2. Allah is the eternal Creator. His knowledge and attributes are eternal. These attributes belong neither to Allah Himself nor to others.

3. Allah cannot be perceived or encompassed in the Hereafter. However, Allah may bestow His jamal (beauty) upon His servant who wishes to see Him, in any form He desires.

4. The Qur'an is the speech of Allah and is neither a created thing nor something that came into being later.

5. The state of believers who commit major sins is under Allah's will (desire). If Allah wills, He will forgive them with His grace; if He wills, He will punish them according to their sins with His justice.

6. Allah is capable of doing whatever He wishes in whatever form, whether beneficial (aslah) or not. Allah is not accountable for His actions, but the servants are accountable.

7. It is true that Muhammad (peace be upon him) will intercede for believers who have committed major sins.

8. The punishment of the grave is real.

9. Allah surely accepts the prayers of His servants, and there is wisdom and benefit in a servant's prayer.

10. Whatever happens (predestination), whether good or bad, is from Allah (i.e., Allah is the one who predestines all good and bad actions of people. According to Maturidi doctrine, Allah is the creator of the action, while the servant is the doer).

With this, Abu Nasr Iyyadi played a significant role in the formation of the Hanafi doctrine and the emergence of Maturidi teachings in Mawarannahr. When discussing the history of the Maturidi theological school, the Iyyadi dynasty is mentioned with particular respect.

In general, the development of these two schools in the region can be attributed to the presence of a centralized state (peace), the concern of state leaders, an intellectual environment, foreign experiences, and the responses to the claims of deviant groups.

In the third section of this chapter titled «*The Classification of the Scientific Heritage of the Iyyadi Scholars*,» the activities and distinctive aspects of scholars with the Iyyadi affiliation are highlighted.

Abu Nasr Iyyadi was a representative of the Dar al-Juzzaniya school, while his son Abu Ahmad Iyyadi established the Dar al-Iyadiya school, which is why researchers estimate that this school was founded in the 10th century⁹. During the time of Abu Mansur Maturidi, the proponents of Iyyadi who emerged among the

⁹ Oqilov S. Abu Mansur al-Moturidiy ilmiy merosi va moturidiya ta'limoti. Monografiya. – Toshkent: Hilol nashr, 2020. – B. 44

Hanafi rejected the interpretation of mutashabih (ambiguous) verses and the idea that reason should be the primary evidence¹⁰. Through this, they diverged from the «Ahl al-Ra'y» (School of Opinion) preserved from Abu Hanifa and supported the «Ahl al-Hadith» (School of Hadith). The most prominent representative of the Iyyadi supporters who endorsed the ideas of the «Ahl al-Hadith» was Abu Ahmad Iyyadi.

Abu Ahmad Iyyadi also studied under Imam Maturidi at the Dar al-Juzzaniya and quickly became a renowned jurist¹¹. As a result, he gained the attention of the scholars at Dar al-Juzzaniya. Later, he established a new scholarly center named Dar al-Iyadiya elsewhere. The representatives of Dar al-Iyadiya in Samarkand remained prominent until the fall of the Samanids. This group included scholars such as Hakim Samarqandi and Abu Bakr Iyyadi, who maintained good relations with the Samanid rulers.

Abu Bakr Iyyadi, the brother of Abu Ahmad Iyyadi, was the author of the work titled Masail al-‘Ashri al-Iyyadiya¹². Appointed to some official positions by Samanid Sultan Alouddawla, Abu Bakr Iyyadi passed away in the year 361/971, after Imam Maturidi and before Abu Salama. He was a contemporary of Imam Maturidi and one of the leading scholars of Samarkand. It is mentioned in the book Sharh Jumal Usul ad-Din that, following Abu Bakr Iyyadi's death, the jurist Abdusamad ibn Ahmad Arbinjani transmitted the following words of Imam Maturidi:

“The scholars of this Ummah, in the field of religious knowledge and rulings, are like the past prophets. When a prophet's era concluded and new issues emerged that needed resolution, if no scholar remained to solve these issues, a new prophet would be sent. Similarly, in every century of this Ummah, if a jurist passes away, new scholars will arise in their place, or the Day of Judgment will be established. For Allah cannot leave people without guidance.¹³”

Abu Bakr Iyyadi wrote a work titled Masail al-‘Ashri al-Iyyadiya, which contains various doctrinal views. He had this work announced in the streets of Samarkand shortly before his death to guide the public away from bid'ah (innovation) and Mu'tazili views.

In general, the scholarly heritage of the Iyyadi scholars can be categorized into four groups based on the period in which they were written and their available sources:

1. *The first group includes four works directly related to kalam (Islamic theology) written in Samarkand during the 4th century Hijri. These are:*

- Sharh Jumal Usul ad-Din li Abi Salama Samarkandi by Abu Salama Samarkandi¹⁴,

¹⁰ Ahmet A. Büyük Türk Âlimi Mâturîdî ve Mâturîdîlik / Monografiya. – Istanbul: İnönü Üniversitesi İlahiyat Fakültesi, 2008.. – S. 108

¹¹ عبد الحي لكتوي. الفوائد البهية في تراجم الحنفى-2. القاهرة. 1906. – ص. 156.

¹² 251. ص. حسيري. الهاوي في الفتاوى. – ص. 251^{a-b}. The work mentioned here was critically analyzed by Shukru Ozen and translated into Turkish. See: Ş.Özen. 4. (10.) yüzyılda Mevarunnehr'de Sünnetler ile Mu'tezililer arasındaki mücadele. // İslam Araştırmaları Dergisi. № 9. – Istanbul, 2003.

¹³ ابن يحيى. شرح جمل أصول الدين. – ص. 18-19.

¹⁴ Abu Salama as-Samarqandiy va Aqoid risolasi. / Ahmad Soim Kilavuz. – Istanbul: Yayin, 1989. – S.5.

- Bayan Asl Mazhhab Ahl al-Sunna wa al-Jama'a (also known as Ashar Masail min Asl Din) by Abu Bakr Muhammad ibn Ahmad Iyyadi¹⁵,

- Sifat Sunna wa al-Jama'a by Abu Bakr Muhammad ibn Ahmad Iyyadi, and

- Fawaid Rustughfani by Abu Hasan Ali ibn Said Rustughfani (d. 350/961)¹⁶.

2. *The second group consists of inscriptions found on gravestones from the Chokardiza cemetery, which was a burial site for scholars from Samarkand.* There are more than 100 fragments, some of which have been published by L. Dodkhudoeva¹⁷. A particularly valuable and important subset of 37 pieces was discovered during archaeological excavations in 2000.

The third group consists of two historical bibliographic works:

1. Qand fi Zikr Ulama Samarkand by Abu Hafis Umar Nasafi (d. 537/1142). The part of this book that has come down to us includes biographies of 1010 scholars related to the Sogdian region of Samarkand. Both editions of this work have been published incompletely. The Saudi edition contains numerous errors and information that deviates from reality¹⁸. The Iranian edition, published by Yusuf Khadi, combines copies from Turkey (Sulaymaniya, Turkhonvili, No. 70, pp. 1b–198b) and Paris (Arab No. 6284, pp. 1a–75b) in a manner inconsistent with codicology.

The fourth group includes two manuscripts written around the 4th century Hijri in the vicinity of Bukhara:

1. Kashf Asrar fi Manaqib Abi Hanifa by Abu Muhammad Abdullah ibn Muhammad Subazmuni (d. 340/952)¹⁹.

2. Rawzat al-Ulama by Yahya ibn Ali Zandavisati (d. 382/992)²⁰.

These works provide essential information about Maturidism and its relationship with other theological directions in Samarkand.

In the third chapter of the dissertation, titled “**The Place of «Masā’il al-Ashr al-Iyādiyya» in the Development of Maturidi Doctrine and Its Contemporary Relevance,**” the impact of the «Masā’il al-Ashr al-Iyādiyya» treatise on the scientific heritage of Maturidi theologians and the relevance of its topics to contemporary social and moral issues are discussed.

The first section of this chapter, titled “*The Impact of «Masā’il al-Ashr al-Iyādiyya» on the Scientific Heritage of Maturidi Theologians,*” examines the well-known issues associated with the Iyadis and their influence on later theologians. The primary source reflecting the political and ideological views of the Iyadis is the «Masā’il al-Ashr al-Iyādiyya» treatise. U. Rudolph considers it to be attributed to Abu Ahmad Iyādi, suggesting that it compiles the issues debated with the

¹⁵ Turkiya. Sulaymoniya, Hekimoglu Ali Pasha. № 402. – 251 v.

¹⁶ Turkiya. Sulaymoniya, Yeni Jamiy. № 547. – 285 v

¹⁷ See: Додхудоєва Л.Н. Эпиграфические памятники Самарканда XI–XIV вв. – Душанбе: Издательство Дониш, 1992. Ж.1

¹⁸ نجم الدين عمر ابن محمد ابن أحمد نسفي. القند في ذكر علماء سمرقند. التحرير: نظر محمد فريابي. الرياض: مكتبة الكوثر. 1991

¹⁹ Manuscripts Fund of the Institute of Oriental Studies the Academy of Sciences of Uzbekistan – P. 3105

²⁰ Manuscripts Fund of the Institute of Oriental Studies the Academy of Sciences of Uzbekistan – P. 2972

Mu'tazilites²¹. However, fiqh sources attribute this treatise to Abu Bakr Iyādi. It was preserved by Abu Salama Muhammad ibn Muhammad al-Faqih Samarkandi (10th century), a student of Abu Ahmad. This text was included in Muhammad ibn Walid Samarkandi's «*Jām 'al-Asghār*» and later incorporated into Hasirī's (d. 500/1107)²² «*Hawī fī al-Fatāwā*». «*Masā'il min Asl al-Dīn*» was written by Abu Bakr Iyādi during his illness before his death. This text is also known as «*Bayān Asl Madhhab Ahl al-Sunnah wa-l-Jamā'a*». These texts were generally written in a simplified form for the public.

There are nine copies of this treatise in world libraries. Of these, eight are preserved in Turkey, and one is kept in Berlin.

Sources also mention ten anonymous theses titled «*Sifāt al-Sunnah wa-l-Jamā'a*»²³. These texts, which are mainly of a political nature, include the following contents:

1. Not to speak about the attributes of Allah in an inappropriate manner;
2. The Qur'an is the speech of Allah and is not created (makhlūq);
3. It is necessary to perform the Friday and Eid prayers behind any imam, whether righteous (birr) or wicked (fājir);
4. To believe that both good and evil in fate come from Allah Azza wa-Jalla;
5. The mash (wiping over the socks) should be done correctly;
6. One should never raise the sword against the Amir;
7. To consider Abu Bakr (r.a.) and Umar (r.a.) superior to other Companions;
8. No sinner among the people of Qibla becomes a disbeliever because of their sin;
9. Whoever from the people of Qibla passes away should be given the funeral prayer;
10. To regard the congregation as a mercy and division into sects as a calamity.

These issues are primarily found in the views of Imam Maturidi and Abu-l-Mu'in al-Nasafi. Additionally, some of these views later appear in the works of Imam al-Tahawi.

In the second section titled «*The Contemporary Social Significance of the Issues Raised in «Masā'il al-Ashr al-Iyyādīya»*,» it is emphasized that the Qur'an is the speech of Allah Ta'ala and is neither created (makhlūq) nor an event (muḥdath). According to the Ahl al-Sunnah wa-l-Jamā'a doctrine, both the essence and attributes of Allah Ta'ala are eternal and uncreated, and His attributes, including the attribute of speech, are not brought into existence like created beings. It is stated: “The Qur'an al-Karīm is His speech and is not a created, i.e., newly emerged attribute. However, what we memorize, our pronunciation of the Qur'anic verses, and what is written on the pages of the Qur'an are created, i.e., made.”

²¹ Rudolf U. Al-Māturīdī und die sunnitische Theologie in Samarkand. – Leiden, New York, Köln: Brill, 1997. – B. 105

²² 251^{a-b}. حسيري. الهاوي في الفتاوي. ص. The work mentioned here was critically analyzed by Shukru Ozen and translated into Turkish. See: Ş.Özen. 4. (10.) yüzyılda Mevarunneh'r'de Sünnetler ile Mu'tezililer arasındaki mücadele. // İslam Araştırmaları Dergisi. № 9. – İstanbul, 2003.

²³ 252^a. حسيري. الهاوي في الفتاوي. ص. The work mentioned here was critically analyzed by Shukru Ozen and translated into Turkish. See: Ş.Özen. 4. (10.) yüzyılda Mevarunneh'r'de Sünnetler ile Mu'tezililer arasındaki mücadele. // İslam Araştırmaları Dergisi. № 9. – İstanbul, 2003.

Moreover, the scholars of the four Sunni schools of jurisprudence have agreed that declaring the Qur'an as created is not disbelief but an innovation, affirming that the Qur'an, which is the speech of Allah, is not created. In contrast, various sects and schools such as the Mu'tazilites, Jahmites, Zaidis, Ibādīs, and Imāmites, who view the Qur'an as created, are analyzed in the research.

The study also addresses issues related to the state of the grave, its punishment and comfort, the permissibility of reciting the Qur'an for the inhabitants of the grave, and the matter of seeing Allah Ta'ala in paradise, highlighting their contemporary significance.

CONCLUSION

The conclusions regarding the role of the Iyadi family in the formation of the Kalam school in Samarkand, as outlined in the research objectives and tasks, are as follows:

1. Eastern and Western Scholars' Perspectives: The development of Kalam science in Samarkand is primarily linked to the personality of Imam Maturidi and the activities of Maturidi scholars. Additional information about the Iyadi family has been considered. However, the research reveals that the activities of the Iyadi family and its representatives, along with their doctrinal views on religious and social matters, played a significant role in the formation of Kalam science in the region. This later served as a theoretical foundation for the development of Maturidi teachings.

2. Influence of the Iyadi Scholars: By the 4th century AH, the emergence of schools like Juzjaniya and Iyadiya in Samarkand, the followers of Abu Hafṣ Kabir in Bukhara, and the supporters of Nusayr ibn Yahya in Balkh were all considered part of the Ahl al-Sunnah wa-l-Jamā'ah scholars. Among them, scholars such as Abu Nasr Iyadi and Abu Ahmad Iyadi conveyed Hanafī doctrine to Muslims through their treatises and engaged in debates with deviated sects of their time. This contributed to the enrichment and development of Kalam science with scriptural evidence. The emphasis of the Iyadis on scriptural proofs, along with reliance on Abu Hanifa's words, facilitated the solidification of Hanafi doctrine in the region.

3. Samarkand and Other Centers: In Samarkand and other scholarly centers in Mawarannahr, Kalam-related activities, including study circles, students, and teacher-student relationships, led to the formation of a strong academic tradition thanks to the efforts of great scholars like Abu Bakr Ahmad ibn Ishaq Juzjani and his students, such as Abu Nasr Iyadi and Muhammad ibn Yamon Samarkandi. Later, Abu Nasr Iyadi, who separated from Dar al-Juzjaniya and founded Dar al-Iyadiya, played a unique role in the spread of Hanafi doctrine in Mawarannahr.

4. Establishment of Dar al-Juzjaniya: Abu Bakr Juzjani established Dar al-Juzjaniya in a place called Ribbat Muraqqa' in Samarkand. This institution primarily educated scholars and ascetics, covering all aspects of Islamic sciences. After Juzjani's death, Abu Nasr Iyadi led Dar al-Juzjaniya. Following his death, the school split into two: one led by Abu Mansur Maturidi for the ascetic supporters, and the other led by Abu Ahmad Iyadi for the conformist supporters. The difference in the

approach of Iyadis, who relied on scriptural evidence, and Juzjaniyas, who considered both scriptural and rational proofs, is evident.

5. Analysis of Kalam Sources: Analysis of sources related to Kalam reveals that there were no significant differences between the Dar al-Juzjaniya and Dar al-Iyadiya schools. The works attributed to the representatives of Dar al-Iyadiya focused more on scriptural evidence. Thus, the Dar al-Iyadiya school aimed to express Hanafi-Maturidi doctrine through scriptural evidence rather than rational proofs. Four works on Kalam were written in Samarkand during the Iyadi period, of which two were analyzed in the research. Continued exploration in this area is necessary.

6. Theological Issues in Masā'il al-Ashr al-Iyyādīya: The treatise «Masā'il al-Ashr al-Iyyādīya» reflects the core Islamic teachings on theological issues, incorporating Abu Hanifa's views, and was later used in the works of Imam Maturidi and Abu-l-Mu'in Nasafi. It also influenced Imam Tahawi's writings. Additionally, it is noted that the views of the Iyadi family were influential in the compilation of Hakim Samarkandi's book «Sawd al-A'zam».

7. Contemporary Relevance: The analysis of «Masā'il al-Ashr al-Iyyādīya» and «Sifat Ahl al-Sunnah wa-l-Jamā'a» shows that the views of the Iyadi family serve as an additional source in addressing contemporary issues related to understanding and interpreting the Qur'an, rewarding recitations, and conditions of the grave. Furthermore, interpretations of the phrase «... obey those in authority» from Surah An-Nisa (4:59) are discussed in the context of obeying state leaders, commanders, and scholars, which encourages unity and adherence to local leaders and scholars for a prosperous life.

Based on the results and conclusions obtained during the research, the following proposals and recommendations have been developed:

1. Preparation of Refutations: Considering the contemporary significance of the refutations made by representatives of the Samarkand Kalam school against deviated groups using scriptural and rational proofs, it is recommended to prepare a treatise and video materials titled «Scientific Refutations to the Claims of Fake Salafis» in collaboration with the Imam Maturidi International Research Center.

2. Translation of «Masā'il al-Ashr al-Iyyādīya»: Given that Abu Bakr Iyadi's treatise «Masā'il al-Ashr al-Iyyādīya» covers fundamental issues of Islamic doctrine and was written for a broad audience, it is advisable to produce a scientific annotated translation of this work into Uzbek.

3. Comparative Study of Dar al-Juzjaniya and Dar al-Iyadiya: Considering the significant role of the «Dar al-Juzjaniya» and «Dar al-Iyadiya» families in the Samarkand Kalam school and the fact that the ten issues they proposed reflect the Islamic doctrine and the historical, cultural, and social worldview of the region during that period, it is advisable to conduct a separate research dedicated to the comparative analysis of the doctrinal views of «Dar al-Juzjaniya» and «Dar al-Iyadiya».

**НАУЧНЫЙ СОВЕТ DSC.35/30.12.2019.ISL/TAR/F.57.01 ПО
ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
МЕЖДУНАРОДНОЙ ИСЛАМСКОЙ АКАДЕМИИ УЗБЕКИСТАНА**

МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА

МАМАТАХУНОВ НОЗИМ АЗИЗОВИЧ

**РОЛЬ СЕМЬИ ИЯДИДОВ В ФОРМИРОВАНИИ САМАРКАНДСКОЙ
ШКОЛЫ КАЛАМА (IX-X ВВ.)**

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 Республики Узбекистан за номером В2020.3.PhD/Tar748.

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Научный руководитель: **Исламов Захиджан Махмудович**
доктор филологических наук, профессор

Официальные оппоненты: **Хасанов Ахаджан Ахмежданович**
доктор исторических наук, профессор

Примов Соатмурад Уралович
доктор философии по исламоведческим наукам, PhD

Ведущая организация: **Международный научно-исследовательский центр
Имама Бухари**

Защита диссертации состоится ___ ноября 2024 года в ___ часов на заседании Научного совета по присуждению ученых степеней 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@ii.au.uz).

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Д.Р. Махсудов

Председатель Научного совета по присуждению ученых степеней, доктор исторических наук, профессор

С.А. Рустамий

Ученый секретарь Научного совета по присуждению ученых степеней, доктор филологических наук, профессор

М.Ф. Алимова

Заместитель председателя научного семинара при Научном совете по присуждению ученых степеней, кандидат исторических наук, доцент

ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования – выявить место представителей династии Иядия в формировании самаркандской школы калама в Маварауннахре IX-X веков.

Объектом исследования являются представители семьи Иядитов и религиозной школы «Дару-л-Иядия».

Предметом исследования является научное наследие представителей «Дару-л-Иядия», 10 вопросов доктрины и их значение в формировании учения матуридия.

Методы исследования. В диссертации использованы такие методы научного познания, как комплексный подход, историчность, логичность, анализ и сравнительный анализ.

Научная новизна исследования заключается в следующем:

установлено, что обобщение и систематизация в рамках 10 проблем (مسائل العشر), а также донесение их до широкой общественности в доступной форме представителями семьи «Дару-л-Джужджания» и «Дару-л-Иядия» в IX-X вв. дискуссий об Аллахе, Его Именах и Атрибутах, Его Слове, загробной жизни, видении Аллаха, о муках в могиле, суде над согрешившими верующими и судьбе, поднятых заблудшими течениями, служили предотвращению идеологических разногласий и защите истинной веры в Маварауннахре;

доказано, что изменение взглядов Абу Насра Ияди, ведущего учёного «Дару-л-Джужджания», в результате возникновения противоречивых тем в богословской науке позднего периода и их дальнейшего продвижения и развития его сыновьями, Абу Бакром Ияди и Абу Ахмадом Ияди, привело к созданию отдельной школы под названием «Дару-л-Иядия»;

обосновано, что деятельность представителей самаркандской школы калама была направлена главным образом на предотвращение возникших в то время доктринальных конфликтов, о чем свидетельствует факт того, что в «Дару-л-Джужджания» внимание было обращено на вопросы веры, родственных аятов и калама, а представители «Дару-л-Иядия» больше акцентировали внимание на именах и атрибутах Аллаха, Коране, заступничестве, муках могилы и судьбы;

доказано, что представители «Дару-л-Джужджания» делали упор на интеллектуально-логическое мышление и интерпретацию в вопросах доктрины для опровержений групп, опирающиеся только на разум, тогда как представители «Дару-л-Иядия» следовали путем праведных предшественников и опирались только на повествования (аяты и хадисы), полностью избегая интерпретации (تأويل), в результате чего дискуссии между двумя семьями послужили теоретической основой для развития науки калама в Самарканде.

Внедрение результатов исследования. На основании научных выводов и предложений, разработанных в результате исследования роли семьи Иядия в становлении самаркандской богословской школы сделано следующее:

выводы о том, что обобщение и систематизация в рамках 10 проблем (مسائل العشر), а также донесение их до широкой общественности в доступной

форме представителями семьи «Дару-л-Джузджания» и «Дару-л-Иядия» в IX-X вв. дискуссий об Аллахе, Его Именах и Атрибутах, Его Слове, загробной жизни, видении Аллаха, о муках в могиле, суде над согрешившими верующими и судьбе, поднятых заблудшими течениями, служили предотвращению идеологических разногласий и защите истинной веры в Маварауннахре, вошли в содержание книг I и II «Энциклопедического словаря исламоведения» (Справка № 02-02/02/, 1/452 от 17.02.2024 Комитета по делам религии Республики Узбекистан). В результате информация о терминах науки калам и их содержании была доведена до сведения научного сообщества;

научные выводы о том, что изменение взглядов Абу Насра Ияди, ведущего учёного «Дару-л-Джузджания», в результате возникновения противоречивых тем в богословской науке позднего периода и их дальнейшего продвижения и развития его сыновьями, Абу Бакром Ияди и Абу Ахмадом Ияди, привело к созданию отдельной школы под названием «Дару-л-Иядия», вошли в содержание изданных по заказу книг «Самаркандские учёные», «Школа калама Маварауннахра», «Матуридия в Маварауннахре». (Справка №02/14 от 01.06.2023 Международного исследовательского центра Имама Бухари). В результате основы, история и суть учения матуридия были доведены до сведения молодежи в целях формирования у нее здоровой веры;

научные выводы о том, что деятельность представителей самаркандской школы калама была направлена главным образом на предотвращение возникших в то время доктринальных конфликтов, о чем свидетельствует факт того, что в «Дару-л-Джузджания» внимание было обращено на вопросы веры, родственных аятов и калама, а представители «Дару-л-Иядия» больше акцентировали внимание на именах и атрибутах Аллаха, Коране, заступничестве, муках могилы и судьбы, вошли в содержание книги и учебника «Наука калам», «История учения Матуридия», подготовленных для студентов Ташкентского Исламского института им. Имама Бухари (Справка № 01-01 от 04.01.2023 г. Ташкентского Исламского института им. Имама Бухари). В результате чего были пополнены знания студентов о деятельности самаркандской школы калама, семей «Дару-л-Джузджания» и «Дару-л-Иядия»;

научные выводы о том, что представители «Дару-л-Джузджания» делали упор на интеллектуально-логическое мышление и интерпретацию в вопросах доктрины для опровержений групп, опирающиеся только на разум, тогда как представители «Дару-л-Иядия» следовали путем праведных предшественников и опирались только на повествования (аяты и хадисы), полностью избегая интерпретации (تأويل), в результате чего дискуссии между двумя семьями послужили теоретической основой для развития науки калама в Самарканде, были использованы при разработке и реализации пункта «Просвещение против невежества» научно-исторической концепции Центра исламской цивилизации в Узбекистане (Справка №08-17/12 от 01.09.2023 г. Центра исламской цивилизации в Узбекистане при Кабинете Министров Республики Узбекистан). В результате это послужило формированию

широких знаний населения о здоровой исламской вере и основах здоровой веры.

Апробация результатов исследования. Основные результаты научных исследований публично обсуждались на 4-х, в том числе 2-х республиканских и 2-х международных научно-практических конференциях.

Опубликованность результатов исследования. По теме диссертации опубликованы 24 научных работ. В частности, в научных журналах опубликованы 9 статей, из них 7 опубликовано в республиканских и 2 - в зарубежных научных журналах.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, семи разделов, заключения, списка использованных источников и литературы. Объем диссертации составляет 125 страницы.

E'LON QILINGAN ISHLAR RO'YXATI
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