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

**O'ZBEKISTON XALQARO ISLOM AKADEMIYASI**

# AXROROV IVADULLA ZIYATOVICH

# ABDULQOHIR JURJONIY "MIAT OMIL"ASARINING QUR'ONI KARIM MA'NOLARI TARJIMASINI IZOHLASHDAGI O'RNI

**24.00.04 – Mumtoz sharq adabiyoti va manbashunosligi**

**FILOLOGIYA FANLARI BO'YICHA FALSAFA DOKTORI (PhD) DISSERTATSIYASI AVTOREFERATI**

**Toshkent – 2024**

**Filologiya fanlari boʻyicha falsafa doktori (PhD) dissertatsiyasi avtoreferati mundarijasi**

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

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

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**24.00.04 – Mumtoz sharq adabiyoti va manbashunosligi**

**FILOLOGIYA FANLARI BO'YICHA FALSAFA DOKTORI (PhD)
DISSERTATSIYASI AVTOREFERATI**

**Toshkent – 2024**

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## KIRISH (falsafa doktori dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon miqyosida sivilizatsiyalararo to'qnashuvlarning tobora avj olishi konfessiyalar, millatlar va madaniyatlararo muloqotni yo'lga qo'yish, ziddiyatli masalalarga ilmiy yondashishni talab qilmoqda. Qur'on ma'nolarini to'g'ri tushunish zarurati lingvistik chegaralardan chiqib, global ahamiyat kasb etib ulgurgan. Hozirgi davrda turli adashgan diniy oqim va firqalarning Qur'on hukmlarini xato tushunishlari, noto'g'ri talqin qilishlari bu borada chuqur bilimga ega bo'lmagan jamiyatlarning tanazzuliga sabab bo'lmoqda. "Shu nuqtai nazardan, buyuk ajdodlarimiz bo'lgan islom olamining mutafakkirlari asarlarini, ularning butunjahon sivilizatsiyasi rivojiga qo'shgan bebaho hissasini chuqur o'rganish, teran anglash va keng ommalashtirish alohida ahamiyatga egadir. Bu masala yoshlarda ilm-fanga va ta'lim olishga intilish tuyg'usini kuchaytirish, barcha jamiyatlarda islom qadriyatlari va madaniyatini to'g'ri anglash hamda qabul qilish, dunyoning barcha xalqlariga Islom dinining haqiqiy mazmun-mohiyatini etkazish uchun muhimdir"[1].

Dunyoda islom dinining mohiyati, uning yozma manbalari mazmun-ma'nolarini ochishga qaratilgan soha va bilim yo'nalishlaridan Qur'oni karim ma'nolarini izohlashda arab tili grammatikasiga alohida ahamiyat qaratilmoqda. Bu o'rinda sarf (الصرف – morfologiya), nahv (النحو – sintaksis), kalom (gap tuzilishi), kalima (so'z yasalishi), harf (ko'makchi), e'rob va omillar (boshqaruvchi so'zlar) masalalari batafsil yoritilgan Imom Sibavayhning "Kitāb" (الكتاب) Mahmud Zamaxshariyning "Mufassal" (المفصل), Ibn Hojibning "Kāfiya" (الكافية), Abdurahmon Jomiyning "al-Favāid az-ziyāiya"(الفوائد الضيائية), Ibn Molikning "al-Alfiya" (الألفية), Ibn Hishomning "Qavāid al-e'rāb" (قواعد الاعراب), Ayman Abdulg'aniyning "an-Nahv al-kāfiy" (النحو الكافي), Abbos Hasanning "an-Nahv al-vāfiy" (النحو الوافي) singari arab tili grammatikasiga oid asosiy manbalarga murojaat qilish zarurati ortmoqda. Jumladan, butun musulmon olami diniy ta'lim muassasalarida darslik sifatida o'qitilgan grammatik qoidalarning ma'noga ta'sir qiluvchi 100 ta omil ko'rinishida shakllantirgan Abdulqohir Jurjoniyning "Miat omil" (مئة عامل) asarini tadqiq qilish mazkur yo'nalishdagi izlanishlarni olib borishda muhim bo'lib, fundamental yondashuvni ta'minlaydi.

Yangi O'zbekistonda qomusiy olimlar ilmiy merosini o'rganish uchun keng imkoniyatlar yaratilgan. Hozirgi kunda o'n ikki olim tomonidan Qur'on ma'nolari tarjimasi va tafsirlari hamda ko'plab ilmiy tadqiqotlar amalga oshirilgan. Sharq allomalarining bebaho ilmiy merosi butun insoniyatning ma'naviy mulki hisoblanadi. Ayniqsa, Qur'oni karimni o'qish va uni to'g'ri tushunishga yordam beruvchi kitoblar, qo'llanmalar va shu mavzudagi ilmlarga bo'lgan ehtiyoj barcha davrlarda bo'lganidek yuqoriligicha qolmoqda. Qur'on nozil bo'lgandan so'ng arab tili grammatikasi tarkibida sarf (morfologiya)*,* nahv (sintaksis) va balog'at

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[1] Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Ислом ҳамкорлик ташкилоти Ташқи ишлар вазирлари кенгаши 43-сессиясининг очилиш маросимидаги нутқи. – URL: https://president.uz/uz/lists/view/34

ilmlari yuzaga keldi. Abdulqohir Jurjoniyning ilmiy izlanishlari, ayniqsa, "Miat omil" asarining bu borada alohida o'rni bor. Alloma nahv va balog'at ilmlari borasida samarali mehnat qilgan. Qur'onning ayrim oyatlarini filologik nuqtai nazardan sharhlashga ham erishgan"[2]. "Miat omil" asarida arab tili grammatikasidagi ma'noga ta'sir qiluvchi 100 ta grammatik omil tanlab olinib, ularning grammatik vazifalari batafsil yoritilgan. Shu nuqtai nazardan, Qur'on ma'nolarini tarjima qilish va uni to'g'ri anglashda asarning o'rganilishi muhim sanaladi.

O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi PF-4947-son, 2018-yil 16-apreldagi "Diniy-ma'rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to'g'risida"gi PF-5416-son Farmonlari, 2017-yil 24-maydagi "Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida"gi PQ-2995-son Qarori, Vazirlar Mahkamasining 2018-yil 22-iyundagi "O'zbekiston xalqaro islom akademiyasi faoliyatini tashkil etish va qo'llab-quvvatlash chora-tadbirlari to'g'risida"gi 466-son Qarorida belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti 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.** O'rta asrlarda arab-musulmon madaniyati tarkibida til xususiyatlarini o'rganishga doir dastlabki qarashlar Abu Ubayda, Johiz, Ibn Mu'tazz, Farobiy, Qudama ibn Ja'far, Ibn Vahb, Rummaniy, Askariy, Qayravoniy, Abdulqohir Jurjoniy, Xaffajiy, Mahmud Zamaxshariy, Faxriddin Roziy, Yusuf Sakkokiy, Jaloliddin Qazviniy, Sa'duddin Taftazoniy kabi olimlarning adab ilmi, nasriy va nazmiy nutqqa oid asarlarida bayon qilingan[3].

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[2] Mullasodiqova N., Bobojonov H. Nahvda yuzta omil. – T: Toshkent islom universiteti, 2014. – B. 8.

[3] أبو عبيدة معمر بن المثنى البصري. مجاز القرآن \ بتحقيق محمد فؤاد سركين. – القاهرة: مكتبة الخانجي. الجزء الأول – ص. 414؛ الجزء الثاني – ص.452؛ أبو عثمان عمرو بن بحر الجاحز. كتاب البيان والتبيين. – مكتبة النور، 2006. – ص. 444؛ أبو العباس عبد الله بن المعتز. كتاب البديع \ شرحه وحققه عرفان مطرجي. مؤسسة الكتب الثقافية، 2012. – ص. 110؛ أبو النصر محمد بن الفارابي. كتاب في المنطق. الخطابة \ تحقيق وتأليف د. محمد سليم سالم. – القاهرة : مطبعة دار الكتب، 1976. – ص. 64؛ قدامة بن جعفر. نقد الشعر. – قسطنطينية: مطبعة الجوائب، 1302. – ص. 93؛ إسحاق بن إبراهيم سليمان بن وهب. البرهان في وجوه البيان. – القاهرة: مكتبة الشباب. – ص. 419؛ أبو الحسن علي بن عيسى بن عبد الله الرماني. النكت في إعجاز القرآن. – القاهرة : دار المعارف، 1976. – ص. 73-113؛ حسن بن عبد الله عسكري. كتاب الصناعتين. – القاهرة: إحياء الكتب العربية. الطبعة الأولى. 1952؛ أبو علي الحسن بن رشيق القيرواني. العمدة في صناعة الشعر ونقده وعيوبه. – القاهرة: المكتبة الخانجي، 2000 –ص.1509؛ أبو بكر عبد القاهر بن عبد الرحمن بن محمد الجرجاني. دلائل الإعجاز في المعاني – القاهرة: المكتبة التوفيقية – ص. 365؛ أبو محمد عبد الله بن محمد بن سعيد بن سنان الحفجي. أسرار البلاغة – جدة: دار المدني. – ص. 548؛ كتاب سر الفصاحة– لبنان: دار الكتب العلمية، 1982. – ص. 315؛ فخر الدين أبو عبد الله محمد بن عمر الرازي. نهاية الإيجاز في دراية الإعجاز \ حققه د. نصر الله حاجي مفتي أوغلي. – بيروت :دار صادر، 2004. – ص. 282؛ سراج الدين أبو يعقوب يوسف بن أبي بكر بن محمد بن علي السكاكي. مفتاح العلوم \حققه نعيم زرزور – بيروت: دار الكتب العلمية، 1987. – ص. 621؛ محمد بن عبد الرحمن بن عمر أبو المعالي جلال الدين القزويني، أبو عبد الله زكريا بن محمد بن محمود القزويني. الإيضاح في علوم البلاغة المعاني والبيان والبديع. – لبنان: دار الكتب العلمية، 2003. – ص. 415؛ أبو سعيد مسعود بن عمر بن محمد بن أبي بكر بن محمد بن الغازية التفتازانية السمرقندي. المطول. شرح تلخيص مفتاح العلوم. – بيروت: دار الكتب العلمية، 1971. – ص.856.

G‘arb davlatlarida o‘rta asrlar arab tili va grammatikasiga oid masalalar K. Brokelman, A. Sochin, E. Tomas, U. Rayt, U. Robertson Smit va M. Dj. de Godj[4] kabi olimlar tomonidan o‘rganilgan.

Rossiyada A.Dog‘istoniy, O.I.Redkin, O.A.Bernikova[5] kabi tadqiqotchilar tomonidan mavzuga doir izlanishlar amalga oshirilgan.

O‘zbekistonda ilk bor Qur’oni karim ma’nolari tarjimasi va tafsiri borasida Shayx Alouddin Mansur, Shayx Muhammadjon mullo Rustam o‘g‘li (Mavlaviy hoji Hindistoniy), Shayx Muhammad Sodiq Muhammad Yusuf, Shayx Abdulaziz Mansur, Shayx Usmonxon Temurxon Samarqandiy, Azizxo‘ja Inoyatov va G‘ani Zikrillaevlar salmoqli ishlarni amalga oshirganlar[6]. Shuningdek, N. Ibrohimov, Z. Islomov, E. Talabov, S. Rustamiy, B. Ibragimov, M. Nosirova, B. Hasan, A. Abdujabborov, A. Kazakbaev, A. Akmalxonov arab tili grammatikasi, arab adabiyoti tarixi va uning til xususiyatlari, tilshunoslikka oid o‘rta asrlar lingvistik nazariyalari, adab ilmi nazariyasi bo‘yicha tadqiqotlar olib bordilar[7]. N. Mullasodiqova hamda H. Bobojonovlar tomonidan Abdulqohir Jurjoniyning “al-Avomil al-mia fi an-nahv” asarining balog‘at ilmidagi o‘rni o‘rganilgan[8].

Biroq Qur’oni karim ma’nolari tarjimasini izohlashda “Miat omil” asarining xususiyatlari yaxlit holda tadqiq etilmagan. Mazkur ilmiy muammo o‘z yechimini kutayotgan dolzarb masalalardan hisoblanadi.

**Tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi**. Dissertatsiya O‘zbekiston xalqaro islom akademiyasi ilmiy-tadqiqot ishlari rejasining “Mumtoz sharq adabiyoti va manbashunosligi” mavzusi doirasida bajarilgan.

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[4] Carl Brockelmann, Albert Socin. A. Socin's arabische Grammatik: Paradigmen, Literatur, Übungsstücke und Glossar. – German: Copyright-region-US. Harvard University, 1904. – P. 374; Erpenius Thomas. Grammatica Arabica. Topics-bub_upload-Publisher-Lugdunum Batavorum-Collection europeanlibraries Book from the collections of Bavarian State Library Language. – Bavaria,1748. – P.846; Wright William, William Robertson Smith, M. J. de Goeje. A Grammar of the Arabic Language. V1 and V2. Attribution-Noncommercial-No Derivative Works 3.0. – Cambridge: Cambridge University Press, 1896.

[5] عبدالقاهر ابن عبد الرحمان ابن محمد الجرجاني. العوامل المئة. بيروت: دار المنهاج - 1430 ه.2009 م. عني به انور بن ابي بكر الداغستاني
Редькин О.И., Берникова. Грамматика арабского языка. (на примерах из Корана).- Санкт-Петербург, 2015.

[6] Шайх Алоуддин Мансур. Қуръони Азим мухтасар тафсири. – T: Sharq, 2019. – 604 б.; Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Тафсири Ҳилол. – Т: Шарқ, 2008. 1-жуз. – 663 б.; 2-жуз. –638 б.; 3-жуз. – 669 б.; 4-жуз. – 638 б.; 5-жуз. – 670 б.; 6-жуз. – 639 б.; Шайх Абдулазиз Мансур. Қуръони карим маъноларининг таржима ва тафсири. – T: Sano-standart, 2021. – 604 б.; Иноятов А., Зикруллаев Ғ. Қуръони карим оятлари мазмун-маъносининг ўзбекча изоҳли таржимаси. – T: Hilol-Nashr, 2022. – 604 б.; Шайх Усмонхон Темурхон Самарқандий. Қуръони карим маъноларининг ўзбекча таржимаси ва тафсири. – Т: Шарқ, 2019. 1-жуз. – 736 б.; 2-жуз. – 736 б.; 3-жуз. – 719 б.; 4-жуз. – 752 б.; 5-жуз. – 752 б.; 6-жуз. – 752 б.; Шайх Муҳаммаджон мулло Рустам ўғли. Баён ул-фурқон фи таржимат ул-Қуръон. – Т: Мовароуннахр, 2006. – 980 б.

[7] Иброҳимов Н., Юсупов М. Араб тили грамматикаси. – Т: Ғафур Ғулом, 2004. – 648 б.; Исломов З. Маҳмуд Замахшарийнинг “Муқаддамату-л-адаб” асарининг қўлёзма манбалари ва арабча-туркий феъллар сўзлигининг йиғма илмий-танқидий матни. Филол.фан.докт..... дисс.,ЎзР ФА Қўлёзмалар институти, 1999.; Талабов Э. Араб шеъриятида аруз тизими. Филол.фан.докт..... дисс. автореф. – Т: 2004.; Рустамий С. Балоғат илмида лингвистик назариялар ва тил ҳодисаларининг ёритилиши. Филол.фан.докт..... дисс. автореф.– Т: Navro’z, 2017. 172 б.; Ибрагимов Б. Араб тили дарслиги. – Т: Тошкент ислом университети, 2008. Носирова М. Маҳмуд Замахшарийнинг “Ал-Унмузаж фи-н-нахв” рисоласи. Монография. – Т: ТДШИ нашриёти, 2005. . – 75 б.; Ҳасан Б. Қуръон-и карим сўзларининг арабча-ўзбекча кўрсаткичли луғати. – Т: Ғафур Ғулом номидаги Адабиёт ва санъат нашриёти, 1995. – 518 б.; Абдужабборов А. Араб тили. – Т: 2007. – 307 б. Казакбаев А. Муҳаммад ал-Муъиззий.”Тасриф ал-афъал” асарининг сарф илми ривожидаги ўрни. Филол.фан.докт..... дисс. автореф. – Т: 2023. – 49 б.; Акмалхонов А. Саккокийнинг “Мифтаҳу-л-улум” асарида наҳв ва сарф масалалари. Филол.фан.докт..... диссертatsiя. – Т: 2020.- 152 б.

[8] Mullasodiqova N., Bobojonov H. Nahvda yuzta omil. – T: Toshkent islom universiteti, 2014. – 116 b.

**Tadqiqotning maqsadi** Abdulqohir Jurjoniy "Miat omil" asarining Qur'oni karim ma'nolari tarjimasini izohlashdagi oʻrnini ochib berishdan iborat.

**Tadqiqotning vazifalari** quyidagilardan iborat:

arab tili grammatikasiga oid asarlar va ularning qur'onshunoslik rivojidagi oʻrnini aniqlash;

arab tilida omil kategoriyasi va uning grammatik-sintaktik vazifalarini yoritish;

Qur'on oyatlarida grammatik tahlilni ochib berish;

Abdulqohir Jurjoniyning arab tilshunosligi rivojiga qoʻshgan hissasini koʻrsatish;

"Miat omil" asarining qoʻlyozma manbalarini tavsiflash va tahlil qilish;

asar tarkibiy tuzilishining oʻziga xos xususiyatlarini aniqlash;

asarda Qur'ondagi fe'l va ismga ta'sir qiluvchi omillarni bayon qilish;

Jurjoniy tasnifidagi fe'liy omil turlarini qiyosiy yoritish;

"Miat omil" asarida qiyosiy va ma'naviy omillar semantikasini aniqlash.

**Tadqiqotning obyekti** Qur'oni karim ma'nolari tarjimasini izohlashga oid grammatik omillar.

**Tadqiqotning predmeti**ni Abdulqohir Jurjoniyning "Miat omil" asaridagi Qur'on ma'nolari tarjimasi va ularni izohlashga oid grammatik omillar tashkil etadi.

**Tadqiqotning usullari.** Tadqiqot mavzusini yoritishda ilmiy tavsiflash, analiz va sintez, semantik, qiyosiy-tipologik tahlil kabi usullardan foydalanildi.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

"Miat omil" asarida fe'l soʻz turkumiga oid grammatik omillar morfologik va sintaktik xususiyatlariga koʻra: الْأَفْعَالُ النَّاقِصَةُ (yordamchi), أَفْعَالُ الْمُقَارَبَةِ (yaqinlik), أَفْعَالُ الْمَدْح وَالذَّمِّ (maqtash va yomonlash) hamda أَفْعَالُ الشَّكِّ وَالْيَقِينِ (shubha va ishonch)ni ifodalovchi fe'l turlariga boʻlib izohlangani natijasida ularning grammatik vazifalarini tushunish va qamrab olish soddalashgani aniqlangan;

"Miat omil" asarida "Moida" surasi 6-oyati: "qoʻllaringizni tirsaklarigacha, oyoqlaringizni toʻpiqlarigacha (yuving)" jumlasidagi إِلَى "-gacha" koʻmakchisi arab tilidagi مَعَ "bilan" ma'nosini va boshqa 18 ta oyatdagi koʻmakchilarning turli ma'nolarni ifodalaganini isbotlab berilishi natijasida manbaning aqidaviy va fiqhiy oyatlarni tushunish borasidagi ixtiloflarning oldini olish imkoniyati oshgani dalillangan;

"Miat omil" asarida asl ma'noga ta'sir oʻtkazmasdan jumlada qoʻshimcha boʻlib keladigan كَ (kaf) koʻmakchisiga "Shoʻro" surasidagi لَيْسَ كَمِثْلِهِ شَيْءٌ (Uning mislidek biror narsa yoʻq) oyatini misol qilish bilan muallif ahli sunnaning mutashobih (bir-biriga zid boʻlgan bir necha ma'nolarga dalolat qiladigan) oyatlar borasidagi e'tiqodini grammatik jihatdan qoʻllab-quvvatlagani isbotlangan;

Asarda egani bosh kelishikda, kesimni tushum kelishigida boʻlishini talab qiladigan كَانَ yordamchi fe'liga misol qilingan "Niso" surasidagi وَكَانَ اللّٰهُ عَلِيمًا حَكِيمًا (Alloh bilim va hikmat sohibidir) oyatida Alloh taoloning ilm va qudrat singari zotiy sifatlarini inkor qiluvchi moʻtazilalarga raddiya borligi asoslangan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

Abdulqohir Jurjoniy ilmiy merosini chuqur oʻrganish orqali uning arab tilshunosligi taraqqiyotiga qoʻshgan katta hissasi, arab tili grammatikasidagi omillarga oid qoidalarning yoritilish tamoyillari hamda oʻziga xos jihatlari ilmiy dalillar orqali asoslangan;

arab tilshunosligiga oid grammatik terminlarni oʻzbek tiliga oʻgirish mahorati tarjima adekvatligi kafolati ekanini isbotlash maqsadida Abdulqohir Jurjoniyning "Miat omil" asari tadqiqotchi tomonidan tarjima qilingan va ochib berilgan;

"Miat omil" asarida arab tilidagi grammatik omillarning turli ma'nolarda kelishi Qur'oni karim oyatlari va boshqa misollar yordamida yoritilgan;

arab tilshunosligida fundamental manbalardan boʻlgan Abdulqohir Jurjoniyning "Miat omil" asarida Qur'oni karimdagi jami 14 ta: البقرة Baqara, الحج Haj, الأحقاف Ahqof, النّساء Niso, المائدة Moida, طه Toha, الشّورى Shuro, الكهف Kahf, الفتح Fath الأنبياء Anbiyo, فصّلت Fussilat, الصّافّات Soffat, ص Sod, الأعراف A'rof, suralarining 19 ta oyatida omillarning turli ma'nolarda qoʻllangani aniqlangan;

omillarning ilmiy talqinlari, shuningdek, fonetika, semantikaga oid nazariy masalalar klassik davr tilshunoslari qarashlari asosida yoritib berilgan.

**Tadqiqot natijalarining ishonchliligi.** Dissertatsiyada Oʻzbekiston xalqaro islom akademiyasi "Manbalar xazinasi"dagi qoʻlyozmalar fondida 237/VI, 107/XI, 54/V, 180/IV, 54/VI, 33/V, 220/VII, 124/VI, 40/IV, 34/III, 54/V, 247/IV, 157/III, 176/IV, 391/VII, 394/IV, 395/V-inventar raqamli va Oʻzbekiston Respublikasi Fanlar akademiyasi Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti qoʻlyozmalar fondida 4850, 8820, 12310, 12455, 12018, 10895-inventar raqami ostida saqlanayotgan Abdulqohir Jurjoniy "Miat omil" asarining qoʻlyozmalari hamda 1847-yilda bosilgan toshbosma nusxasidan foydalanilgani, shuningdek, xorij va respublika ilmiy jurnallarida chop etilgan maqolalar, ilmiy-nazariy konferensiyalarda oʻqilgan ma'ruzalar, nashr etilgan tezis va monografiyalar, tadqiqot obyekti va predmetiga tizimli ilmiy yondashuv va istifoda etilgan metodologiyaning tadqiqot maqsadiga muvofiqligi, dalil, tahlil va xulosalarning dastlabki va ishonchli manbalarga tayangani, nazariy qarash, yechim va xulosalarning amaliyotga tatbiq etilgani, natijalarning tegishli tuzilmalar tomonidan tasdiqlangani bilan belgilanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati**. Tadqiqot natijalarining ilmiy ahamiyati asarda bayon qilingan ilmiy-nazariy qarashlar Qur'oni karim lugʻatiga asoslangan arab tilidagi grammatik omillarga oid darslik, lingvistik masalalarga bagʻishlangan istiqboldagi ilmiy tadqiqotlarga manba boʻlib xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati ularni Oʻzbekiston musulmonlari idorasi tasarrufidagi oliy va oʻrta maxsus diniy ta'lim muassasalari, "Filologiya va tillarni oʻqitish (arab tili)" ta'lim yoʻnalishi, "Lingvistika (arab tili)" mutaxassisliklarida maxsus kurs sifatida oʻqitilishi va manbashunoslik boʻyicha ilmiy tadqiqot ishlarida foydalanish mumkinligi bilan asoslanadi.

**Tadqiqot natijalarining joriy qilinishi.** Abdulqohir Jurjoniy "Miat omil" asarining Qur'oni karim ma'nolari tarjimasini izohlashdagi oʻrni boʻyicha olib

borilgan tadqiqot natijasida ishlab chiqilgan taklif va ilmiy-amaliy tavsiyalar asosida:

"Miat omil" asarida ma'no anglatmaydigan كَ (kaf) ko'makchisining misoli bo'lib kelgan Sho'ro surasidagi لَيْسَ كَمِثْلِهِ شَيْءٌ (Uning mislidek biror narsa yo'q) oyatida Yaratuvchini yaralmishlarga o'xshatish e'tiqodida bo'lgan mushabbihalarga, shuningdek, Allohga nisbatan "shay" so'zini ishlatish joiz emas deb e'tiqod qiladigan jahmiyalar (adashgan firqalardan biri)ga ham raddiya borligi isbotlangani haqidagi ilmiy xulosa va tavsiyalardan O'zbekiston xalqaro islom akademiyasi huzuridagi Malaka oshirish markazida diniy ta'lim muassasasi o'qituvchilari hamda imom-xatiblar uchun tashkil etilgan malaka oshirish kurslarida "Moturidiy ta'limoti asoslari", "Aqidaparast oqimlarga ilmiy raddiya berish asoslari: xalqaro tajriba" va "Hadislardan hukm olish asoslari" kabi fanlardan o'quv rejalarini ishlab chiqishda foydalanilgan. (O'zbekiston Respublikasi Din ishlari bo'yicha qo'mitasining 2024-yil 4-apreldagi 02-02//1059-son ma'lumotnomasi). Natijada diniy ta'lim o'qituvchilari va soha xodimlarining adashgan firqalarga nisbatan Qur'on oyatlari yordamida raddiyalar berish to'g'risidagi bilimlari oshishiga xizmat qilgan;

Jurjoniy asarda egani bosh kelishikda, kesimni tushum kelishigida bo'lishini talab qiladigan كَانَ yordamchi fe'lining misolida foydalangan Niso surasidagi وَكَانَ اللهُ عَلِيمًا حَكِيمًا (Alloh bilim va hikmat sohibidir) oyatida Alloh taoloning sifatlarini inkor qiluvchi mo'tazilalarga raddiya borligi asoslanganiga oid ilmiy xulosalardan O'zbekiston musulmonlari idorasi diniy ta'lim muassasalarida o'qitilayotgan Aburahmon Jomiyning "Sharhi Mullo", Abduqodir Abdurahimning "E'tiqod durdonalari", Abul Barakot Nasafiyning "Tafsir an-Nasafiy" kabi adabiyotlarning mazmuniga singdirilgan (O'zbekiston musulmonlari idorasining 2024-yil 1-martdagi 05-03/557-son ma'lumotnomasi). Natijada oyatlarning mazmunan qamrovini o'rganish va ularni tushunishda shakllangan ma'lum tartib-qoidalar, mezonlar asosida raddiyalar haqidagi ma'lumotlar soha vakillariga yetib borishiga xizmat qilgan;

"Miat omil" asarida Moida surasi 6-oyati: فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (qo'llaringizni tirsaklarigacha, oyoqlaringizni to'piqlarigacha (yuving)) jumlasidagi إِلَى "gacha" ko'makchisi arab tilidagi مَعَ "bilan" ma'nosini va boshqa 18 ta oyatdagi ko'makchilarning turli ma'nolarini ifodalagani isbotlab berishi natijasida manbaning Qur'on oyatlarini tushunish borasidagi ixtiloflarning oldini olish imkoniyati oshgani dalillanganiga oid ilmiy xulosalardan va "O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi O'zbekistondagi Islom sivilizatsiyasi markazi faoliyatini yanada takomillashtirishga doir qo'shimcha tadbirlar to'g'risida" PQ-5186-son qaroriga 1-ilova "Jahon ilm-fani taraqqiyoti va sivilizatsiyasiga hissa qo'shgan ajdodlar ilmiy merosini tadqiq qilish hamda yangi yuksalish davridagi yutuqlarni targ'ib qilish bo'yicha "Yo'l xaritasi"ning II yo'nalishiga oid "Ma'naviy-marifiy targ'ibot tadbirlari" 18-bandi "Ajdodlar merosi – ibrat va tarbiya manbai" mavzusida amalga oshirilgan targ'ibot ishlarida hamda ziyorat turizmining ilmiy asoslari bo'yicha yetarli nazariy bilim va ko'nikmalarga ega gid-tarjimonlar hamda soha

xodimlari uchun tashkil etilgan darslar va o‘quv kurslari mazmunan boyitilishiga erishilgan hamda ilmiy ishning nazariy xulosalaridan ilmiy takliflar sifatida foydalanilgan (O‘zbekistondagi Islom sivilizatsiyasi markazining 2024-yil 29-martdagi 06-07/52-son ma’lumotnomasi). Natijada gid-tarjimonlar hamda soha xodimlari uchun tashkil etilgan darslar va o‘quv kurslari mazmunan boyitilishiga erishilgan;

“Miat omil” o‘z davriga qadar yozilgan asarlardan farqli ravishda grammatik omillarni 13 turga tasniflab, ularni shartli ravishda so‘z bilan ifodalanadigan lafziy va mantiqan tushunib olinadigan ma’naviy omillar sifatida tartiblagani natijasida manbaning keyingi davr arab tili grammatikasiga oid adabiyotlarga uslubiy asos bo‘lib xizmat qilgani aniqlanganiga oid ilmiy xulosalardan O‘zbekiston milliy teleradiokompaniyasi qoshidagi “O‘zbekiston tarixi” telekanalida efirga uzatilgan “Buyuk yurt allomalari” ko‘rsatuvi tizimli ssenariylarini tayyorlashda foydalanilgan (O‘zbekiston milliy teleradiokompaniyasi qoshidagi “O‘zbekiston tarixi” telekanalining 2024-yil 3-martdagi 02-31-323-son ma’lumotnomasi). Natijada yangi dalil, fikr-mulohaza va nazariy xulosalar teleko‘rsatuvning sifati ortishiga, tomoshabinlarning ajdodlar merosi, jumladan, “Miat omil” asari mazmuniga qiziqishi kuchayishiga, arab grammatikasining o‘ziga xosliklari bilan tanishishlariga hamda Qur’on ma’nolari tarjimasidagi nozik mazmun-mohiyatlarini chuqurroq idrok etishlariga xizmat qilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Mazkur tadqiqot natijalari 2 ta xalqaro va 6 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o‘tkazilgan**.**

**Tadqiqot natijalarining e’lon qilinganligi**. Dissertatsiya mavzusi bo‘yicha jami 15 ta ilmiy ish chop etilgan, shulardan Oliy attestatsiya komissiyasining doktorlik dissertatsiyalarining asosiy ilmiy natijalarini chop etish tavsiya qilingan ilmiy nashrlarda 6 ta maqola, jumladan, 2 ta respublika va 4 tasi xorijiy jurnallarda nashr etilgan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovalardan iborat. Dissertatsiyaning hajmi 129 sahifani tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan hamda muammoning o‘rganilganlik darajasi tahlil etilgan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi va dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi hamda maqsadi, vazifalari, obyekti, predmeti va usullari aniqlangan, ilmiy yangiligi ma’lum qilingan, tadqiqot natijalarining ishonchliligi, ilmiy va amaliy ahamiyati ko‘rsatilgan, amalda joriy qilinishi va natijalari, aprobatsiyasi, e’lon qilinishi hamda dissertatsiyaning tuzilishi bo‘yicha ma’lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Arab tili grammatikasining Qur’on ilmlarini o‘rganishdagi ahamiyati”** deb nomlangan bo‘lib, uning birinchi fasli *“Arab tili grammatikasiga oid asarlar va ularning qur’onshunoslik rivojidagi*

*o'rni"* deb ataladi. O'zbekiston musulmonlari idorasi tizimidagi oliy va o'rta maxsus bilim yurtlarida diniy ta'lim yo'nalishi bevosita Qur'on va hadisga asoslangani bois arab tili klassik usulda o'rgatiladi. Bu tilni o'zlashtirishda asosan sarf (morfologiya), lug'at (leksikologiya) va nahv (sintaksis) kabi ilmlar Qur'on ma'nolarini to'g'ri anglashda asos bo'lib xizmat qiladi.

Arab tili grammatikasiga oid dastlabki asarlar VII asrda yozilgan. Bu til grammatikasining tuzilishiga Qur'on asos qilib olingan. Keyingi davr ulamolari Abul Asvad Dualiy (VII asr) tomonidan tuzilgan grammatikaga oid asarlar bitishgan. Jumladan, Xalil ibn Ahmadning "al-Aruz" va "Kitāb ash-shavāhid", Imom Sibavayhning "al-Kitāb" (VIII asr), Abdulqohir Jurjoniyning "Miat omil" (XI asr), Ibn Hojibning "Kāfiya", Mahmud Zamaxshariyning "Mufassal" va "Unmuzaj" asarlari (XII asr), Abdurahmon Jomiyning "al-Favāid az-ziyāiyya" (XV asr) kabi asarlari qur'onshunoslik rivojida asos hisoblanadi.

Ibn Hojib (1174 –1248) nomi bilan mashhur bo'lgan Jamoliddin Abu Amr Usmon ibn Umar ibn Abu Bakr Kurdiyning "Kāfiya" kitobi qur'onshunoslik rivojida muhim manbalardan biri sanalanadi. Doktor Toriq ibn Najm bu kitobga arab tilida yozilgan sharhlarning o'zi 142 taga etganini qayd etgan[9]. Mazkur asar fors va turkiy tillarda ham sharhlangan. 1492-yili Abdurahmon Jomiy unga "al-Favāid az-ziyoiyya" nomli sharh bitgan. Bu asar "Sharhi Mullo" nomi bilan shuhrat qozongan. Unga yigirmadan ortiq hoshiyalar yozilgan[10]. Mazkur sharh Markaziy Osiyo va Yaqin Sharq mamlakatlarida so'nggi vaqtlargacha madrasa va oliygohlarda arab tilidan qo'llanma bo'lib keldi[11]. "Kāfiya" asarini tushunish uchun mantiq ilmidan ham xabardor bo'lish talab etiladi. Hozirgi kunda Imom Buxoriy nomidagi Toshkent islom instituti, Imom Termiziy nomidagi islom instituti, Buxorodagi Mir Arab oliy madrasasi va Samarqanddagi Hadis ilmi maktabida Jomiyning "al-Favāid az-ziyāiyya" asari arab tilidan asosiy qo'llanma sifatida foydalanib kelinmoqda.

Qur'onshunoslik taraqqiyotiga hissa qo'shib kelayotgan manbalardan yana biri Ibn Molikning "Alfiya" asari sanaladi. U XIII asrga mansub bo'lib, ming baytdan iborat, nazmiy usulda yozilgan. Muallifning to'liq ismi Abu Abdulloh Jamoliddin Muhammad ibn Molik (1203 – 1273)dir. "Alfiya"ga misrlik olim Bahouddin ibn Aqiyl Hoshimiy (1298 – 1367) sharh yozgan. Kitob oxirida kelgan baytdagi "xulosa" so'zidan olinib, "Xulāsa" deb nomlangan bo'lsa-da "Alfiya" nomi bilan mashhur bo'lgan. "Alfiya" atamasi kitob avvalida kelgan baytdan olingan. Mazkur asar uchun ko'plab sharh va grammatik tahlillar bitilgan. Hozirgi kunda Qohiradagi "Al-Azhar", Madinadagi Madina islom universiteti va boshqa arab mamlakatlaridagi nufuzli oliygohlarda "Alfiya" asari darslik sifatida o'qitib kelinadi.

Qur'onshunoslik sohasi takomilida muhim o'rin tutgan grammatik asarlar qatorida Mahmud Zamaxshariy (1075–1144)ning "Mufassal" nomli kitobi ham muhim o'rin tutadi. U arab tili nahv va sarfini o'rganishda yirik qo'llanma sifatida

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[9] https://ia802209.us.archive.org/35/items/konsetkkonsetk/konsetk.pdf
[10] Qarang: www.arabic.uz.
[11] Qarang: https://ziyouz.uz/jahon-sheriyati/fors-tojik-sheriyati/abdurahmon-jomiy/(murojaat sanasi: 30.07.2023).

azaldan musulmon olamida shuhrat topgan. Asar oʻz davridayoq arablar orasida katta eʻtibor qozongan va arab tilini oʻrganishda asosiy qoʻllanmalardan biri sifatida keng tarqalgan. "Mufassal"ning ixchamlashtirilib, muxtasar holga keltirilgan nusxasi "Unmuzaj" (Namuna) deb ataladi.

Xulosa qilib aytganda, nahv olimlari oʻz asarlari bilan qurʼonshunoslik rivojiga salmoqli hissa qoʻshganlar.

*"Arab tilida omil kategoriyasi va uning grammatik-sintaktik vazifalari"* deb nomlangan ikkinchi faslda Qurʼon arab tilida bayon qilingani, undagi oyatlarning tuzilishi olimlar tomonidan diqqat bilan oʻrganilgani va shu asosda qoidalar ishlab chiqilgani yoritilgan.

Nahv ilmi tarixan juda qisqa vaqt ichida – VII asrning ikkinchi yarmidan VIII asrning birinchi yarmigacha boʻlgan davrda shakllanib, mukammal fan darajasiga yetdi, bu fakt ilm-fan tarixi bilan shugʻullanuvchi mutaxassislarni hanuzgacha hayratlantiradi[12]. Darhaqiqat, arab tili grammatikasini puxta oʻrgangan kishi bu tilning naqadar mukammal ekaniga guvoh boʻladi. Buning sababini izlagan olim va tadqiqotchilar bir qancha fikrlarni bildirganlar. Eng ishonchli va aniqrogʻi shuki, "Nahv ilmi tashqaridan hech qanday taʼsirsiz, faqat arab tilshunoslarining izlanishlari natijasida vujudga kelgan"; "Qurʼonning oʻzi moʻjiza, unga bogʻliq ilmlar, jumladan, nahv ham Allohning irodasi ila moʻjizaviy tarzda paydo boʻlgan"[13]. Nahv olimlari maʼnoga taʼsir qiluvchi sabab grammatik omil ekanligini aniqlashgach, bu borada koʻplab asarlar bitganlar. Jumladan, Abdulqohir Jurjoniy omillarga bagʻishlab "Miat omil" (Yuzta omil) kitobini yozgan. "Omil" soʻzi lugʻatda omil, faktor, sabab, harakatga keltiruvchi kuch mazmunini ifodalaydi, grammatik jihatdan esa boshqaruv yuklamasi, boshqaruvchi soʻz maʼnolarini anglatadi[14]. Masalan, جَاءَ زَيْدٌ misolida جَاءَ feʼli lafziy omil, u sababli زَيْدٌ lafzida ish-harakatni bajaruvchi maʼno kelib chiqadi. Feʼl uning bosh kelishikda kelishiga sabab boʻladi. زَيْدٌ قَائِمٌ maʼnaviy omil boʻlib, زَيْدٌ soʻzi unga koʻra bosh kelishikda kelgan.

Omillardan yana biri إِلَي (ilā) boʻlib, oʻrniga qarab مَعَ "birgalik" maʼnosini anglatadi. Masalan, Moida surasining 6-oyatida bunday kelgan: يَا أَيُّهَا الَّذِينَ آَمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ "Ey, imon keltirganlar! Namozga turmoqchi boʻlsalaringiz, yuzlaringizni va qoʻllaringizni chigʻanoqlari ila yuvinglar. Boshlaringizga masʼh tortinglar. Va oyoqlaringizni toʻpiqlari ila yuvinglar". Bu oyat tafsirida Shayx Muhammad Sodiq Muhammad Yusuf bunday degan: "Tahoratning farzligi va bu farz amalning ichida toʻrtta farz borligi ushbu oyatdan olingan. Baʼzi toifalar bu oyatni tushunishda va undan hukm chiqarishda musulmonlar jumhur ulamolariga zid borishgan. Bunga oyatni notoʻgʻri talqin qilish sabab boʻlgan. Oyatning matni "Boshlaringizga masʼh tortinglar va oyoqlaringizga ham!" – deganga oʻxshash maʼnoda kelgan. Bu tarzda tuzilgan jumlani shia mazhabidagi kishilar "va oyoqlaringizga ham masʼh

[12]Qarang: Маҳмуд Замахшарий. Ал-Унмузаж / Нашрга тайёрловчи: Абдулҳафиз Абдужабборов. – Т: Тошкент ислом университети, 2001. – Б. 5.

[13] Oʻsha manba. –B. 7.

[14] Qarang: Юсупов М., Раҳматуллаев Ю. Ан-Наим ул-кабир. Арабча-ўзбекча луғат. – Наманган, 2014. – Б. 473.

tortinglar" degan ma'noda tushunganlar hamda shundan kelib chiqib, tahorat qilganda, yuzini va qo'lini chig'anog'i bilan yuvadi, boshiga hamda oyog'iga mas'h tortadi, deb hukm chiqarganlar. Qur'on ma'nolari boshqa tillarga tarjima qilinganda ham shu xatoga yo'l qo'yilgan. Aslida unday emas. Tahoratning tartibiga muvofiq bo'lishi uchun oyoqni yuvish kerakligi oxirida zikr qilingan. Arab tilidan xabardor hech bir shaxs bundan boshqa ma'noni tushunmaydi. Qolaversa, Qur'onni birinchi qabul qilib olgan zot Payg'ambarimiz (s.a.v.) unga oyoqni yuvish ma'nosini berganlar va o'zlari doimo tahoratda oyoqlarini yuvganlar"[15]. Demak, Hanafiy ulamolari yuqorida zikri o'tgan oyatdagi إِلَي omilini shu o'rinda مَعَ (bilan) ma'nosida kelgan, deb tushuntirganlar. Arab tili grammatikasini chuqur bilmaslik, oyatlar ma'nosiga yuzaki yondashuvlar ko'plab ixtilof va musulmonlar o'rtasida firqalarga bo'linishning kelib chiqishiga sabab bo'ladi.

"Baqara" surasi 187-oyatda quyidagicha kelgan: ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ "So'ngra ro'zani kechasigacha batamom qiling". Oyatdagi "kechasi" so'zi "ro'za"ning tarkibiga kirmaydi. Shu ma'noga ko'ra kechasi ro'za tutilmaydi. Ulamolar yuqoridagi tahorat va ro'zaga doir oyatlarda zikr qilingan إِلَي ko'makchisiga turlicha ma'no berishgan. Jumladan, Burhonuddin Marg'inoniy "Hidoya" asarida quyidagicha zikr etgan: "Bizga ko'ra, tahoratda tirsak va to'piqlar yuviladi. Marg'inoniy fikricha, (tahoratdagi) chegara o'zidan keyingi joyni yuvishni soqit qilish uchun kelgan, aks holda yuvish majburiyati qo'lning hamma qismini qamrab olgan bo'lar edi. Ro'za bobida esa, chegara ro'zaning hukmini kechgacha davom ettirish uchun o'rnatilgan. Chunki "savm" (ro'za) so'zi aslida bir muddat (taom, ichimlik va jinsiy aloqadan) tiyilib turish demakdir"[16]. Mazkur misollardan Qur'on ma'nolarini tarjima va tafsir qilishda arab tili grammatikasini mukammal bilish muhimligi anglanadi. Zero, arab tilini yaxshi bilmaslik oyatlar ma'nosiga yuzaki yondashuvlarni kelib chiqishiga sabab bo'ladi. Oqibatda ko'plab ixtilof, kishilar o'rtasida kelishmovchiliklar yuzaga keladi. Shuningdek, adashgan turli firqalarning kelib chiqish manbai ham Qur'on ma'nolarini to'g'ri tushunmaslik, ularni noto'g'ri talqin qilish yoki o'zlarining siyosiy g'arazlarini dalillash oqibatida kelib chiqqanini ta'kidlash zarur.

Birinchi bobning uchinchi fasli *"Qur'on oyatlarida grammatik tahlil bayoni"* deb nomlangan. Qur'on oyatlarida bir so'z o'zidan keyin kelayotgan so'zga, ba'zilari oldingisiga ta'sir ko'rsatadi. Qur'on ma'nolari tarjimasini bilishda grammatik omillar muhim ahamiyatga ega. Jumladan, حروف الجر (huruf al-jar) ismni qaratqich kelishigida kelishini talab qiluvchi ko'makchilardan biri ب ("bi") omili turli o'rinlarda har xil ma'nolarda qo'llaniladi. Bu ko'makchi "bilan" ma'nosidan tashqari "Ta'avvuz" iborasida isti'āna (yordam) ma'nosini ifodalaydi. اعوذ بالله من الشَّيطان الرَّجيم "A'uzu billahi minash shaytonir rojim"ning ma'nosi "Quvilgan shayton yomonligidan Allohdan panoh so'rayman", ya'ni Allohdan yordam so'rayman, degan ma'no kelib chiqadi. Shuningdek, "Nahl" surasining 98-

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[15] Qarang: Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Тафсири Ҳилол. – Т: Шарқ, 2008. 2-жуз. – Б. 22.
[16] Бурхонуддин Марғиноний. Ҳидоя шарҳ бидоятил мубтади. Ўзбекча изоҳли-академик таржима. – Т: Hilol-Nashr, 2020. – Б. 44.

oyatida "فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ "Qachonki, Qur'on o'qisangiz, albatta, quvg'in etilgan shayton (vasvasasidan)dan Alloh panoh berishini so'rangiz!"[17] Mazkur oyatda ham "bi" omili "yordam so'rash" ma'nosini ifodalagan. Shu kabi "basmala"dagi "bi" ham mazkur ma'noni bildiradi. Basmala "Bismillāhir rohmānir rohim"ning qisqartma shakli bo'lib, Qur'onda 114 marotaba takrorlangan. "Tavba" surasidan tashqari 113 ta sura "basmala" bilan boshlangan. Yana bir o'rinda – "Naml" surasi 30-oyatda: إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ "Albatta, u Sulaymondandir, albatta, unda: "Bismillāhir rohmānir rohim" deb keltirilgan. Basmala "Mehribon va rahmli Alloh nomi ila yordam so'rab boshlayman" – degan ma'noni anglatadi. "Bi" ma'nolaridan yana biri ta'lil (sababni bildirish) uchun qo'llanadi. "Baqara" surasi 54-oyatda: إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِالتِّخَاذِكُمُ الْعِجْلَ "(Ey qavmim), buzoqqa sig'inib, o'zlaringa jabr qildinglar"[18], deyilgan. Ya'ni "buzoqqa sig'inganlaring sababli o'zlaringga jabr qildinglar" ma'nosida bo'lib, "bi" sababiyatni ifodalab kelgan. Bu omilning yana bir ma'nosi "ta'diya" o'timsiz fe'lni o'timligga aylantirish uchun qo'llaniladi: "Baqara" surasi 17-oyatda: ذَهَبَ اللهُ بِنُورِهِمْ "Alloh (bexosdan olov) nurini ketkazib..."[19], – deyilgan. Oyatdagi ذَهَبَ (ketdi) fe'liga أَذْهَبَ (ketkazdi) ma'nosining berilishiga "bi" omili sabab bo'lgan. Ba'zida bu omil ma'noni bildirmaydigan ortiqcha ko'makchi bo'lib ham keladi: "Baqara" surasi 195-oyatda: وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ "O'zingizni halokatga duchor qilmang"[20] ma'nosida bo'lib, "bi" omili ortiqcha ko'makchi bo'lgani uchun unga ma'no berilmaydi. Shuningdek, "Niso" surasi 166-oyatda: وَكَفَى بِاللَّهِ شَهِيدًا "Alloh (O'zi) etarli guvohdir"[21]. Bu oyatda ham "bi" ortiqcha ko'makchi hisoblanadi. Xulosa qilib aytganda, Qur'ondagi har bir omil "bi" kabi o'rniga qarab bir necha xil ma'nolarda qo'llanilgan.

"Abdulqohir Jurjoniy "Miat omil" asarining nusxalari va tarkibiy tuzilishi" deb nomlangan ikkinchi bobning birinchi fasli "Abdulqohir Jurjoniyning arab tilshunosligi rivojiga qo'shgan hissasi" deb ataladi. Abu Bakr Abdulqohir ibn Abdurrahmon ibn Muhammad Jurjoniy (1010 – 1078) iqtidorli olim, balog'at ilmi asoschisi, arab tili grammatikasi shayxi sanaladi. U nahv ilmini Abul Husayn Muhammad ibn Hasan Forsiydan o'rgandi. Jurjoniy arab tili grammatikasidan tashqari fiqh, kalom va balog'at ilmlarini puxta o'zlashtirgan. U ellikdan ortiq bebaho asarlar yozib qoldirdi. Olim balog'at ilmiga doir "Asror al-balog'a" (Balog'at ilmi sirlari), "E'joz al-Qur'ān" ("Qur'onning ojiz qoldirishi"), arab tili grammatikasiga oid "Miat omil" ("al-Avāmil al-mia" deb ham yuritiladi), "al-Jumal"; "at-Talxis", "al-Umda" (morfologiya haqida), "at-Takammulatu fin-nahv", "Kitāb al-a'ruz" (Aruz vazni haqidagi kitob), tafsir ilmiga doir "Sharh al-Fātiha"

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[17] Шайх Абдулазиз Мансур. Қуръони карим маъноларининг таржима ва тафсири. – Т: Sano-standart, 2021. – Б. 278.

[18] Шайх Усмонхон Темурхон Самарқандий. Қуръони карим маъноларининг ўзбекча таржимаси ва тафсири. – Т: Sharq, 2019. – Б. 63.

[19] Шайх Абдулазиз Мансур. Қуръони карим маъноларининг таржима ва тафсири. – Т: Sano-standart, 2021. – Б. 4.

[20] Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Қуръони карим ва ўзбек тилидаги маънолар таржимаси. – Т: Hilol-Nashr, 2019. – Б. 30.

[21] Шайх Абдулазиз Мансур. Қуръони карим маъноларининг таржима ва тафсири. – Т: Sano-standart, 2021. – Б. 104.

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("Fotiha"surasining sharhi), "Darj ad-durari fit-tafsir al-oya vas-suvar" (Sura va oyatlar tafsiri haqida marvarid pillapoyasi), "Risalat ash-shāfiya", "Dalāil al-e'jāz" (Ojiz qoldirish dalillari), "ar-Risālat as-sāniya fil-e'jāz" (Ojiz qoldirish haqida ikkinchi risola) kabi, bundan tashqari "al-Mug'niy fiy sharh al-Iyzoh", "al-Muqtasad" (muxtasar), ilm-fan va san'at sohasida qo'llangan atamalarni jamlab, arab manbalari orasida istilohlarning sharhiga atalgan ilk asarlardan "Kitāb at-ta'rifot"[22], ilmlar taqsimoti borasida "Risāla fiy taqsim al-ulum", "Sharh at-tazkirat an-nāsiriya" kabi asarlarni yozdi. Jurjoniy asarlaridan butun musulmon olami hozirgi kunga qadar foydalanib kelmoqda. Olim "Asror al-balog'a" asari bilan balog'at ilmiga asos solgan bo'lsa, "Miat omil" asari orqali grammatik omillarni alohida asar sifatida bayon qildi. Alloma din ilmlari, ayniqsa, sarf, nahv va balog'at ilmlari orqali arab tilshunosligi rivojiga katta hissa qo'shgan olim sifatida tarixda o'chmas iz qoldirdi.

Ikkinchi bobning ikkinchi fasli *"Miat omil" asarining qo'lyozmalari tavsifi va tahlili* deb nomlangan bo'lib, unda Jurjoniy "Miat omil" asariga doir qo'lyozmalarning tavsifi va ularga oid tahlillar keltirildi. Asarning uchta to'liq qo'lyozma nusxalari dunyo kutubxonalari fondlarida saqlanmoqda. Misrdagi Azhariya kutubxonasida 33707 umumiy, 2686 alohida raqamli nusxa. Jami 24 varaq, har bir sahifada 9 qator bo'lib, har bir qatorda oltitadan so'z mavjud. Qo'lyozma nasx xatida yozilgan. Qo'lyozmaning ikkinchi nusxasi Dog'istondagi xususiy kutubxonalarning birida saqlanmoqda[23]. 17 varaqdan iborat. Har bir sahifada 7 qator bo'lib, o'rtacha so'zlar soni sakkizta. Nasx xatida yozilgan. Qozi Abdussalom Buniyning "al-Avāmil al-mia" manzumasi ham mana shu kitob asosida yozilgan. Keyingi qo'lyozma nusxasi Turkiyaning Adana shahrida Salohiddin universiteti kutubxonasida saqlanmoqda[24]. 18 varaqdan iborat, har bir varaqda etti qator mavjud. Har bir qatordagi so'zlarning soni o'rtacha oltitani tashkil qiladi. Nasx xatida, ochiq va ravshan yozilgan. Hoji Bakr ibn Ahmad tomonidan 1597-yilda ko'chirilgan.

O'zbekiston Respublikasi Fanlar akademiyasi Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti qo'lyozmalar fondida Abdulqohir Jurjoniy "Miat omil" asarining 40 dan ortiq qo'lyozma nusxasi mavjud. Qo'lyozmalar raqamlanib, quyidagicha tavsif berilgan: "XV asrga oid asar العوامل في النحو (al-Avāmil fin-nahv) "Nahv ilmidagi omillar" deb nomlangan. Arab tilida, nasta'liq xatida yozilgan. 7 varaqdan iborat. 10895-sonli inventar raqami ostida saqlanmoqda. Nasta'liq xatida Mirlutfulloh tomonidan 1865-yilda ko'chirilgan. Arab tilida. 12 varaqdan iborat. عوامل المئة (Avomil al-mia) deb nomlangan. 8820-sonli inventar raqami ostida saqlanmoqda. Nasta'liq xatida yozilgan, 10 varaq, har bir sahifa 11 qatordan iborat".

O'zbekiston xalqaro islom akademiyasi "Manbalar xazinasi"da asarning 17 ta qo'lyozma, 6 ta asarga yozilgan sharhning qo'lyozma manbalari saqlanmoqda. "Miat omil" asariga oid 60 ta sharh, 20 ta manzuma va 2 ta grammatik tahlil

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[22] Mullasodiqova N., Bobojonov H. Nahvda yuzta omil. – T: Toshkent islom universiteti, 2014. – Б. 8.

[23] عبدالقاهر ابن عبد الرحمان ابن محمد الجرجاني. العوامل المئة. بيروت. دار المنهاج - 1430 ه. 2009 م.ص.20.

[24] O'sha manba. – B. 20.

yozilgan[25]. Asarga oid sharh va tahlillar ko'pligi uning ahamiyatli ekanligiga dalolat qiladi.

Ikkinchi bobning uchinchi fasli *"Asar tarkibiy tuzilishining o'ziga xos xususiyatlari"* deb nomlangan. "Miat omil" arab tili grammatikasidagi omillar borasida yozilgan asarlardan o'ziga xos xususiyatlari bilan ajralib turadi. Olim asarini hamd-u salovatdan keyin "yuzta omil bo'lib, ulardan lafziy va ma'naviy bo'lganlari bor" deb boshlagan. "Lafziy omillar ikkiga bo'linadi: samo'iy va qiyosiy. Samo'iy (arablardan shunday eshitilgan) omillar 91 ta, qiyosiysi 7 ta. Ma'naviy omillar 2 ta", deb umumiy omillarni qismlarga ajratgan. Samo'iy omillarning o'zini o'n uch turga tasniflagan. Jumladan, ismlarni qaratqich kelishigida kelishini talab qiladigan ko'makchilar, fe'lga o'xshash yuklamalar, لَيسَ fe'liga o'xshash ﻣﺎ va لا yuklamalari, otni tushum kelishigida bo'lishini talab qiluvchi yuklamalar, hozirgi-kelasi zamon fe'lini istak mayli shaklida bo'lishini talab qiladigan yuklamalar, hozirgi-kelasi zamon fe'lini shart mayli shaklida bo'lishini talab qiladigan yuklamalar, hozirgi-kelasi zamon fe'lini إنْ yuklamasi ma'nosida shart mayli shaklida bo'lishini talab qiladigan ismlar, noaniq holatdagi ismlarni cheklash, aniqlashtirish yo'li bilan tushum kelishigida bo'lishini talab qiladigan ismlar, fe'llarning otlashgan shakllari, yordamchi fe'llar, yaqinlikni ifodalovchi fe'llar, maqtash va qarg'ashni ifodalovchi fe'llar, shubha va ishonchni ifodalaydigan fe'llar deb nomlangan. Mazkur 13 turning har biriga ta'rif berilganidan keyin, ularning tarkibiga kiruvchi har bir omil va uning ma'nolari oyat yoki misol yordamida bayon qilingan. Undan keyin quyidagi etti qiyosiy omil yoritilgan. Ular o'timli va o'timsiz fe'llar, masdar (o'zak so'z), aniq darajali sifatdosh, majhul darajali sifatdosh, sifatdosh ma'nosidagi sifat, muzof (izofa birikmasining birinchi bo'lagi-aniqlanmish), to'liq ot. Asar nihoyasida ikkita mantiqan o'ylab topiladigan ma'naviy omilning ta'rifi bayon qilingan: 1) ega va kesimdagi ma'naviy omil, 2) hozirgi-kelasi zamon fe'lidagi ma'naviy omil. Omillar borasida yozilgan asarlar orasida "Miat omil" qadimiyligi va mashhurligi bilan ajralib turadi. Grammatikaga oid boshqa asarlarda bir omilning faqat birgina ma'nosi bilan cheklanilsa, bu asarda bir omilning bir necha ma'nolari ketma-ket yoritilgan. Asar ixcham tarzda bayon qilingan. Asarning ba'zi nusxalarida yuzta omil raqamlar orqali tartiblangan[26].

Uchinchi bob **"Miat omil" asarining oyatlar mazmun-mohiyatini anglashdagi o'rni"** deb nomlanib, uning birinchi fasli *"Asarda Qur'ondagi fe'l va ismga ta'sir qiluvchi omillar bayoni"* deb ataladi. "Miat omil" asarida asosiy o'rin fe'l va ismlarga ta'sir qiluvchi omillarga qaratilgan. Fe'lga ta'sir qiluvchi omillardan hozirgi-kelasi zamondagi fe'lni istak mayli shaklida bo'lishini va mazkur fe'lni shart mayli shaklida bo'lishini talab qiladigan yuklamalar hisoblanadi. Hozirgi-kelasi zamon fe'lini istak mayli shaklida bo'lishini talab qiluvchi omillar to'rtta: أنْ ("an" – ish, qo'shimchasi), لَنْ ("lan" – hargiz emas), كَى ("kay" – uchun), إِذَنْ ("izan" – unday bo'lsa). Qur'onning ko'plab oyatlarida mazkur yuklamalar omil bo'lib kelgan. "Baqara" surasi 26-oyatda: إنَّ اللَّهَ لَا يَستَحْيِي أنْ

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[25] عبدالقاهر ابن عبد الرحمان ابن محمد الجرجاني. العوامل المئة. بيروت. دار المنهاج - 1430 هـ. 2009 م.ص.135

[26] عبدالقاهر ابن عبد الرحمان ابن محمد الجرجاني. العوامل المئة. بيروت. دار المنهاج - 1430 هـ. 2009 م.ص.73

يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا "Alloh chivin, balki undan ham "yuqori" narsalar haqida zarbulmasal aytishdan uyalmaydi". Oyatdagi أَنْ omili يَضْرِبَ fe'lini istak mayliga aylantirgan. Fe'lga ta'sir etuvchi omillarning beshta اِنْ ("in"), لَمْ ("lam"), لَمَّا ("lamma"), لَا ("lā"), لَامُ الْأَمْرِ (lām al-amr), qolgan to'qqiztasi ism مَنْ ("man"), مَا ("mā"), أَيٌّ ("ayyun"), مَتَى (matā), مَهْمَا (mahmā), أَيْنَ (ayna), أَنَّى (annā), حَيْثُمَ ("haysumā"), إِذْمَا (izmā) sanaladi. "Ixlos" surasi 3-oyatda لَمْ يَلِدْ وَلَمْ يُولَدْ Ma'nosi: "U tug'magan va tug'ilmagan"[27]. Bu o'rinda ham لَمْ ("lam") omili fe'lni shart mayliga aylantirgan. "Niso" surasi 78-oyatda: الْمَوْتُ أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ. Ma'nosi: "Qayerda bo'lsangiz ham ... o'lim sizni topadi". Oyatda أَيْنَمَا omili ikkita fe'lni shart mayliga aylantirgan: تَكُونُوا fe'lidan ن tushib qolgan va يُدْرِكُكُمُ fe'li shartning javobi hisoblanadi.

Qur'ondagi ismga ta'sir qiluvchi omillarga sanoq sonlar va ularni ifoda qiladigan lafzlar kiradi. "Yusuf" surasi 42-oyatda: إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا – "Men (tushimda) o'n bitta yulduzni ko'rdim"[28]. Oyatda 11 sanoq sonidan keyingi كَوْكَبًا ismi cheklovchi bo'lgani uchun tushum kelishigida bo'lgan. Sanoqni ifoda etadigan "ko'pdan ko'p" ma'nosini ifodalaydigan omillar كَمْ (kam), كَأَيِّنْ (kaayyin), كَذَا(kaza). "A'rof" surasi 4-oyatda – وَكَمْ مِنْ قَرْيَةٍ "Qanchadan qancha qishloqni". Oyatda كَمْ omilining cheklovchisi qaratqich kelishigida kelgan. Agar bu omil so'roq ma'nosida kelsa, cheklovchisi tushum kelishigida bo'ladi: كَمْ كِتَابًا قَرَأْتَ؟ – "Qancha kitob o'qiding?", agar kesim ma'nosida kelsa, cheklovchisini qaratqich kelishigida bo'lishini talab qiladi: كَمْ رَجُلٍ ضَرَبْتُ! – "Qanchadan qancha kishini urdim!"(ko'p kishini urdim). Demak, sanoq sonlar va ularning ma'nosini ifodalovchi omil o'zidan keyin kelayotgan ismni tushum kelishigida bo'lishiga sabab bo'ladi.

Uchinchi bobning ikkinchi fasli "*Abdulqohir Jurjoniy tasnifidagi fe'liy omil turlarining qiyosiy tahlili*" deb ataladi. Jurjoniy "Miat omil" asarida fe'liy omil turlarini fe'llarning otlashgan shakli, yordamchi fe'llar, yaqinlikni ifodalaydigan fe'l turlariga ajratgan. Ulardan biri fe'llarning otlashgan shakli bo'lib, ma'nosi fe'l, ammo fe'lning alomatlarini qabul qilmaydigan so'zlarga aytiladi[29]. Ular to'qqizta, oltitasi buyruq mayli ma'nosida: عَلَيْكَ – lozim tut, دُونَكَ – ol, بَلْهَ – imkon ber, رُوَيْدَ – muhlat ber, حَيَّهَلَ – kel, هَا – ol. Bularning barchasi omil sifatida to'ldiruvchisini tushum kelishigida bo'lishini talab qiladi, egasi esa yashirin kishilik olmoshi hisoblanadi. "Moida" surasi 105-oyatda quyidagicha kelgan: عَلَيْكُمْ أَنْفُسَكُمْ "O'zingizga qaranngiz!"[30]. Oyatdagi fe'lning otlashgan shakli أَنْفُسَكُمْ so'zini tushum kelishigiga qo'ygan. Qolgan uchtasi o'tgan zamon ma'nosida هَيْهَاتَ – uzoqlashdi, سَرْعَانَ – tezlashdi, شَتَّانَ – ajradi. Bular omil sifatida egani aniqlik mayliga o'tkazadi. Zamaxshariyning "al-Mufassal" kitobida هَاتِ – "keltir" lafzi ham qo'shilgan. "Baqara" surasi 111-oyatda هَاتُوا بُرْهَنَكُمْ – "Hujjatlaringizni keltiring" shaklida

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[27] Qarang: Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Қуръони карим ва ўзбек тилидаги маънолар таржимаси. – Т: Hilol-Nashr, 2019. – Б. 604.

[28] Шайх Абдулазиз Мансур. Қуръони карим ва ўзбек тилидаги маънолар таржимаси. – Т: 2019. – Б. 240.

[29] حفني ناصف، محمد دياب، مصطفى طموم، محمد صالح. الدروس النحوية. الاسكندرية: دار العقيدة، 2015 م. 1436 هـ.ص.119.

[30] Шайх Абдулазиз Мансур. Қуръони карим маънолари таржима ва тафсири. – Т: Тошкент ислом университети, 2016. – Б. 125.

kelgan[31]. Bu omil ham to'ldiruvchisini tushum kelishigida bo'lishini talab qiluvchi sanaladi.

Yordamchi fe'llar egani bosh kelishikda, kesimni tushum kelishigida bo'lishini talab qiladi. Ular بَاتَ va ظَلَّ, أَمْسَى,أَضْحَى,أَصْبَحَ – aylandi, صَارَ – bo'ldi, كَانَ fe'llari ko'pincha كَانَ ma'nosida, مَا دَامَ – madomiki, مَا زَالَ , مَا بَرِحَ , مَاانْفَكَّ va مَا فَتِئَ fe'llari "davomiy bo'ldi", لَيْسَ –emas ma'nosida qo'llanadi. Mazkur fe'llar omil sifatida egani bosh kelishikda, kesimni tushum kelishigiga aylantiradi "Niso" surasi 170-oyatda: وكَانَ اللہ عَلِيمًا حَكِيمًا "U zot ilm-u hikmat sohibi-ku". Oyatda كَانَ fe'li اللہ lafzini bosh kelishikda, عَلِيمًا va so'zini tushum kelishigida bo'lishiga omil sanaladi.

Yaqinlikni ifodalaydigan fe'llar ish-harakat yaqin kelajakda amalga oshishini anglatadi. Ular "yaqin qoldi" ma'nosida qo'llanagan عَسَى ,كَادَ كَرَبَ va أَوْشَكَ fe'llari sanaladi. Bu fe'llar ismini bosh kelishikda, ot kesimni tushum kelishigiga qo'yadi. Ot kesimi masdar ta'vilidagi fe'l "أَنْ" bilan kelishi shart. "Moida" surasi 52-oyatda: عَسَى اللہُ أَنْ يَأْتِيَ بِالْفَتْح فَعَسَى – "Shoyad, Olloh musulmonlarga nusrat bersa"[32]. Oyatda عَسَى fe'lining ismi اللہ lafzi bosh kelishikda, xabari أَنْ يَأْتِيَ tushum kelishigida bo'ldi. Bundan ko'rinadiki, fe'liy omillarning bir-biriga o'xshash va farqli jihatlari mavjud.

Uchinchi bobning uchinchi fasli*"Miat omil" asarida qiyosiy va ma'naviy omillar semantikasi"* deb nomlangan. Jurjoniy "Miat omil" asarida ettita qiyosiy omil keltirgan: fe'l, aniq darajali sifatdosh, majhul darajali sifatdosh, sifati mushabbaha, masdar, muzof va to'liq ot (izofa bo'lmagan tanvinli ism). Avvalgi to'rttasi omil sifatida egani bosh kelishigiga, o'timlisi to'ldiruvchini tushum kelishigiga qo'yadi. Muzof keyin kelgan muzof ilayhni qaratqich kelishigida, to'liq ot esa keyingi ismni cheklovchi bo'lgani uchun tushum kelishigida bo'lishini talab qiluvchi omil sanaladi. زَيْدٌ حَسَنٌ وَجْهُهُ "Zaydning yuzi chiroyli". Misolda sifati mushabbaha omil bo'lib, وَجْهُهُ leksemasining bosh kelishikda bo'lishini taqozo qilgan. "Miat omil"da mantiqan bilinadigan ikkita ma'naviy omil keltirilgan. Bunga misol sifatida "Ixlos" surasi 2-oyatda bunday kelgan: اللَّہُ الصَّمَدُ – "Alloh behojatdir". Bu misolda Alloh lafzini bosh kelishikda kelishi ko'rinib turuvchi omillardan xoli ekanligi hisoblanadi. Ikkinchi ma'naviy omil hozirgi-kelasi zamon fe'lidagi omil bo'lib, shart va istak mayliga aylantiruvchi omillar fe'l oldidan kelmasligidir. "Baqara" surasi 216-oyatda shunday deyiladi: وَاللہُ يَعْلَمُ وَ أَنْتُمْ لَا تَعْلَمُون – "Alloh bilur, sizlar esa bilmaysizlar"[33]. Oyatda يَعْلَمُ fe'l oldidan omil kelmagan, shuning uchun u aniqlik maylida bo'lgan. Bu fe'lning omili mantiqan tushunib olinadigan ma'naviy hisoblanadi. Demak, Jurjoniy "Miat omil" asarida qiyosiy omillardan ettita va mantiqan tushunib olinadigan ma'naviy omillardan ikkitasini aytib o'tgan.

[31] ابو القاسم محمود بن عمر الزمخشري. المفصل في علم العربية. بيروت: دار الجيل. 2003 م. 1424ه. ص. 194

[32] Шайх Алоуддин Мансур. Қуръони Азим мухтасар тафсири. – T: Sharq, 2019. – Б. 179

[33] Шайх Абдулазиз Мансур. Қуръони карим маънолари таржима ва тафсири. – T: Тошкент ислом университети, 2016. – Б. 34.

## XULOSA

Dissertatsiyada keltirilgan maqsad va vazifalar doirasida amalga oshirilgan tadqiqot va tahlillardan quyidagi xulosalarga kelindi:

1. Arab tili grammatikasiga oid dastlabki asarlar VII asrda yozilgan. Abul Asvad Dualiy (VII asr) boshlab bergan grammatikani keyingi davr ulamolari davom ettirishgan. Jumladan, Xalil ibn Ahmad "al-Aruz" va "Kitāb ash-shavāhid", Imom Sibavayh "Kitāb" (VIII asr), Abdulqohir Jurjoniy "Miat omil" (XI asr), Ibn Hojib "Kāfiya", Mahmud Zamaxshariy "Mufassal" va "Unmuzaj" asarlari (XII asr), Abdurahmon Jomiyning "al-Favāid az-ziyāiyya" (Sharhi Mullo) (XV asr) kabi olimlar o'z asarlari bilan qur'onshunoslik rivojiga hissa qo'shdilar.

2. Qur'on ma'nolarini to'g'ri tushunishda arab tili grammatikasini mukammal bilish muhim shartlardan hisoblanadi. Bu tilni yaxshi bilmaslik oyatlar ma'nosiga yuzaki yondashuvlar, ko'plab ixtiloflar, kishilar o'rtasida kelishmovchiliklar paydo bo'lishiga sabab bo'ladi. "Miat omil" asarining Qur'on oyatlarini tushunish va hukm olishda ahamiyatli ekani tahoratning farzlarini ifoda etgan – "Moida" surasi, 6-oyati: "qo'llaringizni tirsaklarigacha, oyoqlaringizni to'piqlarigacha (yuving)" jumlasidagi إِلَي "-gacha" ko'makchisi arab tilidagi مَع "bilan" ma'nosini bildirishi va bu omil Hanafiy fiqhida "poklanishda qo'lning tirsagi va oyoqning to'piqlari ham qo'shib yuvilishi farz", deb Jurjoniy qarashlarini ifodalagan.

3. Qur'onga asoslangan arab tili grammatikasida bir so'z o'zidan keyin kelayotgan so'zga, ba'zilari oldingisiga ma'no va kelishik jihatidan ta'sir ko'rsatadi. Qur'on ma'nolari tarjimasida grammatik omillar muhim ahamiyatga ega. Ismni qaratqich kelishigida bo'lishini talab qiluvchi ko'makchilardan biri بِ ("bi") omili turli o'rinlarda har xil ma'nolarda keladi. Bu omil ta'avvuz va basmala iboralarida yordam so'rash, boshqa o'rinlarda sababiyatni bildirish, o'timsiz fe'lni o'timliga aylantirish, ortiqcha ko'makchi vazifalarida kelishi oyatlar orqali isbotlangan.

4. Jurjoniy arab tilshunosligi rivojiga munosib hissa qo'shgan olimlardan bo'lib, u ellikdan ortiq asar yozgan. Olim "Asrār al-balāg'a" asari bilan balog'at ilmiga asos solgan bo'lsa, "Miat omil" asari sababli grammatik omillarni alohida asar sifatida bayon qildi. Bundan tashqari olim "Dalāil al-e'jāz" ("Ojiz qoldirish dalillari"), sarf ilmida "al-Miftāh" (kalit), nahv ilmida "al-Muqtasad" (Muxtasar), "al-Jumal" (Jumlalar) va "at-Tatimma" (Mukammal) asarlarini, fe'l haqida "E'jāz al-Qur'ān" (Qur'onning ojiz qoldirishi) va "al-Umda" (Asos) kabi asarlarni bitgan. Buyuk alloma diniy ilmlar, ayniqsa, sarf, nahv va balog'at ilmlari orqali arab tilshunosligi rivojiga katta hissa qo'shgan.

5. "Miat omil" asarining uchta to'liq qo'lyozma nusxalari dunyo kutubxonalari fondida saqlanmoqda: Misrdagi Azhariya kutubxonasida, Dog'istondagi kutubxonada, Turkiyaning Adana shahridagi Salohiddin universiteti kutubxonasida. O'zR FA Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti qo'lyozmalar fondida asarning 40 dan ortiq qo'lyozma nusxalari, O'zXIA "Manbalar xazinasi"da asarning 17 ta qo'lyozma, asarga bag'ishlab yozilgan 6 ta

sharhning qo'lyozma manbalari saqlanadi. "Miat omil" asariga 60 ta sharh, 20 ta manzuma va 2 ta grammatik tahlil yozilgan.

6. "Miat omil" o'z davriga qadar yozilgan asarlardan farqli ravishda omillarni 13 turga tasniflab, ularni shartli ravishda so'z bilan ifodalanadigan lafziy va mantiqan tushunib olinadigan ma'naviy omillar sifatida tartiblagani natijasida manbaning keyingi davr arab tili grammatikasiga oid adabiyotlarga uslubiy asos bo'lib xizmat qilgani aniqlangan. Muallif samo'iy omillar ko'p (91 ta) bo'lgani uchun qiyosiy (7 ta) omildan muqaddam keltirgani, nahv ulamolari fikriga ko'ra, ismni qaratqich kelishigida bo'lishini talab qiluvchi ko'makchilarning barchasi omil hisoblangani uchun ixtilofli sanalgan nasb qiluvchi omillardan oldin tartiblagan.

7. "Miat omil" asarida fe'lga ta'sir qiluvchi omillar to'rt turga tasniflangan: 1) o'zidan keyin kelayotgan otni tushum kelishigida bo'lishini talab qiluvchi yuklamalar; 2) hozirgi-kelasi zamon fe'lini istak maylida bo'lishini talab qiluvchi yuklamalar; 3) hozirgi-kelasi zamon fe'lini shart mayli shaklida bo'lishini talab qiluvchi yuklamalar; 4) hozirgi-kelasi zamon fe'lini اِنْ yuklamasi ma'nosida shart mayli shaklida bo'lishini talab qiladigan ismlar. Noaniq holatdagi ismlarni cheklash yo'li bilan tushum kelishigida bo'lishini talab qiluvchi ismlar to'rtta 1) sanoq sonlar; 2) so'roq ma'nosidagi كَمْ (qancha) olmoshi; 3) "qancha", "ko'p" ma'nosidagi كَأَيِّنْ so'zi; 4) "shuncha" ma'nosidagi كَذَا ismi. Bular omil sifatida keyingi ismni tushum kelishigida bo'lishini talab qiladi.

8. "Miat omil" asarida fe'l so'z turkumiga oid grammatik omillar morfologik va sintaktik xususiyatlariga ko'ra الْأَفْعَالُ النَّاقِصَةُ (yordamchi), أَفْعَالُ الْمُقَارَبَةِ (yaqinlik), أَفْعَالُ الْمَدْحِ وَالذَّمِّ (maqtash va yomonlash) hamda أَفْعَالُ الشَّكِّ وَالْيَقِيْنِ (shubha va ishonch)ni ifodalovchi fe'l turlariga bo'lib izohlangan. Natijada ularning grammatik vazifalarini tushunish va qamrab olishi soddalashgan. Fe'llarning otlashgan shakllaridan uchtasi o'zidan keyingi ismni bosh kelishikda, qolgan oltitasi tushum kelishigida bo'lishini talab qiladi. Yordamchi fe'llar o'n uchta bo'lib, ular egani bosh kelishikda, kesimni tushum kelishigida bo'lishini talab qiladi. Yaqinlikni ifodalovchi fe'llar esa egani bosh kelishik, kesimni tushum kelishigiga qo'ysa-da, farqli jihati bularning kesimi hozirgi-kelasi zamon fe'li shaklida bo'ladi.

9. Jurjoniy "Miat omil" asarida grammatik omillarni qoidaga asoslangan ettita qiyosiy va mantiqan topib olinadigan ikkita ma'naviy omillarga ajratgan. Qiyosiy omillar: fe'l, o'zak so'z, sifatdoshning aniq darajasi, sifatdoshning majhul darajasi, sifati mushabbaha, moslashmagan aniqlovchi va to'liq ot. Egani bosh kelishikda va hozirgi-kelasi zamon fe'lini aniqlik maylida bo'lishini talab qiluvchi omillarni muallif ma'naviy omillar sifatida tasniflagan.

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

1. Abdulqohir Jurjoniyning "Miat omil" asari asosida "Avomil" nomli o'quv qo'llanma yaratish.

2. Ta'lim sifatini oshirish maqsadida O'zbekiston musulmonlari idorasi tasarrufidagi o'rta maxsus diniy ta'lim muassasalarining 3- va 4-bosqichlarida "Miat omil" asarini o'qitish maqsadga muvofiq.

3. O'zbekiston xalqaro islom akademiyasi huzuridagi malaka oshirish markazida diniy ta'lim muassasalari xodimlariga, viloyat, tuman va shahar bosh imom-xatiblariga, imom-xatib va noiblarga, O'zbekiston musulmonlari idorasi xodimlariga "Miat omil" asarini o'qitishni tavsiya qilish.

# SINGLE COUNCIL AT THE SCIENTIFIC COUNCIL DSc.35/30.12.2019.Isl/Tar/F.57.01 FOR AWARDING SCIENTIFIC DEGREES AT THE INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

## UZBEKISTAN INTERNATIONAL ISLAMIC ACADEMY

**AKHROROV IVADULLA ZIYATOVICH**

# THE ROLE OF ABDULQOHIR JURJANI'S WORK "MIAT AMIL" IN EXPLAINING THE TRANSLATION OF THE MEANINGS OF THE HOLY QUR'AN

**24.00.04 – Eastern classical literature and source Study**

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

**Tashkent – 2024**

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# Introduction (Abstract of the PhD Dissertation)

**Relevance and Necessity of the Dissertation Topic**. The increasing frequency of inter-civilizational conflicts on a global scale necessitates establishing interfaith, interethnic, and intercultural dialogue, as well as a scientific approach to resolving contentious issues. The need to correctly understand the meanings of the Quran has long transcended linguistic boundaries and acquired global significance. In the current era, the misinterpretation of Quranic rulings by various misguided religious sects and factions, as well as their erroneous exegesis, is leading to the decline of societies lacking in-depth knowledge. "From this perspective, deeply studying and widely disseminating the works of the great Islamic thinkers of our ancestors, and their invaluable contribution to the development of world civilization, holds special importance. This issue is crucial for enhancing the aspiration of the youth towards science and education, correctly understanding and accepting Islamic values and culture in all societies, and conveying the true essence of Islam to all peoples of the world[1]."

In the world, there are various fields and areas of knowledge dedicated to revealing the essence of Islam and the meanings of its written sources, with a particular emphasis on the grammar of the Arabic language when interpreting the meanings of the Quran. In this context, issues of sarf (الصرف - morphology), nahw (النحو - syntax), kalam (sentence structure), kalima (word formation), harf (particles), i'raab (syntax) and ʻamil (governing words) are thoroughly covered in key Arabic grammatical sources such as Imam Sibawayh's "Kitāb" (الكتاب), Mahmoud al-Zamakhshari's "Mufassal" (المفصل), Ibn Hujib's "Kafiya" (الكافية), Abdurrahman Jami's "al-Fawaid az-Ziya'iya" (الفوائد الضيائية), Ibn Malik's "Alfiya" (الألفية), Ibn Hisham's "Qawaid al-I'raab" (قواعد الاعراب), Ayman Abdulghani's "An-Nahw al-Kafi" (النحو الكافي), and Abbas Hasan's "An-Nahw al-Wafi" (النحو الوافي). There is an increasing necessity to refer to these fundamental sources of Arabic grammar. Additionally, examining Abdulqahir Jurjani's "Miat ʻAmil" (مئة عامل), which has shaped the grammatical rules taught as textbooks in religious educational institutions throughout the Muslim world into 100 factors leads to research in this field, will provide a main perspective in this field of study.

In the new Uzbekistan, there are extensive opportunities to study the scholarly legacy of classical scholars. Currently, translations and exegeses of the Quran's meanings, as well as numerous scientific studies in this area, have been carried out by twelve scholars. The invaluable scholarly heritage of Eastern scholars is considered a spiritual asset for all of humanity. Particularly, the need for books, manuals, and knowledge that aid in reading and correctly understanding the Quran remains as high as ever, as it has in all eras. After the Quran was revealed, the fields of sarf (morphology), nahw (syntax), and balagha (rhetoric) emerged within Arabic grammar. Abdulqahir Jurjani's scholarly research, especially his work "Miat ʻAmil" (مئة عامل), holds a special place in this regard. The scholar made

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significant contributions to the study of nahw and balagha and also managed to provide philological interpretations of some Quranic verses[2]. In his work "Miat 'Amil," 100 grammatical factors affecting meaning in Arabic grammar are selected and their grammatical functions are discussed in detail. From this perspective, studying the work is important for translating and correctly understanding the meanings of the Quran.

The research in this dissertation contributes to the implementation of the tasks outlined in the following decrees and decisions:

- The Decree of the President of the Republic of Uzbekistan dated February 7, 2017, No. PF-4947 "On the Strategy of Actions for Further Development of the Republic of Uzbekistan";

- The Decree dated April 16, 2018, No. PF-5416 "On Measures for the Radical Improvement of Activities in the Religious and Enlightenment Sphere";

- The Decision dated May 24, 2017, No. PQ-2995 "On Measures for the Further Improvement of the System for Preserving, Researching, and Promoting Ancient Written Sources";

- The Resolution of the Cabinet of Ministers dated June 22, 2018, No. 466 "On Measures for Organizing and Supporting the Activities of the International Islamic Academy of Uzbekistan."

This dissertation research serves, to a certain extent, in achieving these tasks.

**The Alignment of the Research with the Priority Areas of National Science and Technology Development.**

The research is aligned with the priority direction of national science and technology development, specifically: "Forming and Implementing an Innovative Ideas System for the Social, Legal, Economic, Cultural, and Spiritual-Educational Development of an Informational Society and Democratic State."

**The Degree of Research on the Issue.**

Preliminary perspectives on studying the characteristics of the Arabic language within the context of Arab-Muslim culture in the 9th-10th centuries were presented in the works of scholars such as Abu Ubaida, al-Jahiz, Ibn Mu'tazz, al-Farabi, Qudama ibn Ja'far, Ibn Wahb, al-Rummani, al-Askarī, al-Qayrawānī, Abdulqahir Jurjani, al-Hafiz, Mahmoud al-Zamakhshari, Fakhr al-Din al-Razi, Yusuf al-Sakkaki, Jalal al-Din al-Qazwini, and Sa'd al-Din al-Taftazani, among others[3].

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[2] Mullasodiqova N., Bobojonov H. Nahvda yuzta omil. – T: Toshkent islom universiteti, 2014. – B. 8

[3] أبو عبيدة معمر بن المثنى البصري. مجاز القرآن \ بتحقيق محمد فؤاد سركين. – القاهرة: مكتبة الخانجى. الجزء الأول – ص. 414؛ الجزء الثاني –ص.452؛ أبو عثمان عمرو بن بحر الجاحظ. كتاب البيان والتبيين. – مكتبة النور، 2006. – ص. 444؛ أبو العباس عبد الله بن المعتز. كتاب البديع \ شرحه وحققه عرفان مطرجي. مؤسسة الكتب الثقافية، 2012. – ص. 110؛ أبو النصر محمد بن الفارابي. كتاب في المنطق. الخطابة \ تحقيق وتأليف د. محمد سليم سالم. – القاهرة: مطبعة دار الكتب، 1976. – ص. 64؛ قدامة بن جعفر. نقد الشعر. – قنسطنطينية: مطبعة الجوائب، 1302. – ص. 93؛ إسحاق بن إبراهيم سليمان بن وهب. البرهان في وجوه البيان. – مصر: مكتبة الشباب. – ص. 419؛ أبو الحسن علي بن عيسى بن عبد الله الرماني. النكت في إعجاز القرآن. –القاهرة: دار المعارف، 1976. – ص. 73-113؛ حسن بن عبد الله عسكري. كتاب الصناعتين. – القاهرة: إحياء الكتب العربية. الطبعة الأولى. 1952؛ أبو علي الحسن بن رشيق القيرواني. العمدة في صناعة الشعر ونقده وعيوبه. – القاهرة: المكتبة الخانجي، 2000 –ص.1509؛ أبو بكر عبد القاهر بن عبد الرحمن بن محمد الجرجاني. دلائل الإعجاز في المعاني – القاهرة: المكتبة التوفيقية – ص. 365؛ أبو محمد عبد الله بن محمد بن سعيد بن سنان الخفجي. أسرار البلاغة – جدة: دار المدني. – ص. 548؛ كتاب سر الفصاحة ـ لبنان: دار الكتب العلمية، 1982. – ص. 315؛ فخر الدين أبو عبد الله محمد بن عمر الرازي. نهاية الإيجاز في دراية الإعجاز \ حققه د. نصر الله حاجي مفتي أوغلي. – بيروت :دار صادر،

In Western countries during the Middle Ages, issues related to the Arabic language and grammar were studied by scholars such as C. Brockelmann, A. Sochin, E. Thomas, W. Wright, W. Robertson Smith, and M. J. de Goeje[4].

Research related to the topic has been conducted by scientists such as Anvar Dagestani[5], O. I. Redkin, and O. A. Bernikova[6] in Russia.

In Uzbekistan, significant contributions to the translation and interpretation of the meanings of the Quran were made by figures such as Shaykh Alaudin Mansur, Shaykh Muhammadjon Mullah Rustam ogli (Mawlawi Haji Hindistaniy), Shaykh Muhammad Sadiq Muhammad Yusuf, Shaykh Abdulaziz Mansur, Shaykh Usmonkhan Temurkhon Samarkandiy, Azizkhodja Inoyatov, and Ghani Zikrillaev[7]. Furthermore, researchers such as N. Ibrahimov, Z. Islamov, E. Talabov, S. Rustami, B. Ibrogimov, M. Nasirova, B. Hassan, and A. Abdujabborov have conducted studies on Arabic grammar, the history of Arabic literature and its linguistic features, medieval linguistic theories, and literary theory[8].

The significance of Abdulqahir Jurjani's work "Al-Awamil al-Mi'a fi al-Nahw" in the science of rhetoric has also been examined by N. Mullasodikova and H. Bobojonov[9].

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2004. – ص. 282؛ سراج الدين أبو يعقوب يوسف بن أبي بكر بن محمد بن علي السكاكي. مفتاح العلوم \حققه نعيم زرزور – بيروت: دار الكتب العلمية، 1987. – ص. 621؛ محمد بن عبد الرحمن بن عمر أبو المعالي جلال الدين القزويني، أبو عبد الله زكريا بن محمد بن محمود القزويني.  الإيضاح في علوم البلاغة المعاني والبيان والبديع. – لبنان: دار الكتب العلمية، 2003. – ص. 415؛ أبو سعيد مسعود بن عمر بن محمد بن أبي بكر بن محمد بن الغازية التفتازانية السمرقندي. المطول. شرح تلخيص مفتاح العلوم.  – بيروت: دار الكتب العلمية، 1971. – ص.856.

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[9] Mullasodiqova N., Bobojonov H. Nahvda yuzta omil. – T: Toshkent islom universiteti, 2014. – 116 b.

However, the characteristics of the work "Miat 'Amil" have not been studied in their entirety in relation to the interpretation of Quranic meanings. This scientific issue remains one of the pressing matters awaiting resolution.

**The Relevance of the Research to the Research Plans of the Academic Institution Where the Dissertation Was Carried Out.**

The dissertation research was conducted within the framework of the research plan of the International Islamic Academy of Uzbekistan under the topic "Classical Eastern Literature and Source Studies."

**The aim of the research** is to elucidate the role of Abdulqahir Jurjani's work "Miat 'Amil" in the interpretation of the meanings of the Quran.

**The objectives of the research** are as follows:

To determine the role of works related to Arabic grammar and their place in the development of Quranic studies;

To elucidate the scientific and theoretical significance of studying grammatical issues in the Quran;

To analyze certain verses related to grammatical factors;

To reveal Abdulqahir Jurjani's contribution to the development of Arabic linguistics;

To describe and analyze the manuscript sources of the work "Miat 'Amil";

To identify the distinctive features of the structural composition of the work;

To explain the methods used in the work for addressing grammatical factors affecting verbs and nouns in the Quran;

To provide a comparative analysis of the types of verbal factors in Abdulqahir Jurjani's classification;

To clarify the scholar's approach to translating comparative and semantic factors.

**The object of the research** is the grammatical factors related to the interpretation of the meanings of the Quran.

**The subject of the research** consists of the grammatical factors related to the interpretation and explanation of the meanings of the Quran in Abdulqahir Jurjani's work "Miat 'Amil."

**Research methods** utilized in addressing the research topic include scientific description, analysis and synthesis, semantic analysis, and comparative-typological analysis.

**The scientific novelty of the research** is as follows:

In the work "Miat 'Amil," grammatical factors related to the verb category are explained based on their morphological and syntactic characteristics. Specifically, the types of verbs are classified into: النَّاقِصَةُ الْأَفْعَالُ الْمُقَارَبَةِ أَفْعَالُ (auxiliary verbs), (verbs of approximation), وَالذَّمِّ الْمَدْح أَفْعَالُ (verbs of praise and blame), and الشَّكِّ أَفْعَالُ وَالْيَقِينِ (verbs of doubt and certainty). This classification has led to a clearer understanding and simplification of their grammatical functions.

The work "Miat 'Amil" demonstrates that the particle إِلَي (ilā), meaning "to" or "until" in Arabic, and used in the verse from Surah al-Ma'idah (5:6): "wash your hands up to the elbows, and your feet up to the ankles," as well as in 20 other

verses, expresses various meanings. This finding enhances the ability to prevent doctrinal and jurisprudential disagreements regarding the interpretation of these verses.

In "Miat ʿAmil," the use of the particle كَ (kāf) as an additional element in a sentence without affecting the primary meaning is illustrated with the verse from Surah Ash-Shura: لَيْسَ كَمِثْلِهِ شَيْءٌ (There is nothing like Him). The author proves that this grammatical aspect supports the belief of Ahl as-Sunnah regarding the ambiguous verses.

The work provides an example of the auxiliary verb كَانَ (kāna) in the context of agreement in the nominative case and its requirement in the predicative case, using the verse from Surah An-Nisa: وَكَانَ اللهُ عَلِيمًا حَكِيماً (Allah is Knowing and Wise). This is foundational in countering the Mu'tazilites' denial of divine attributes like knowledge and power.

**The practical results of the research** are as follows:

Through a detailed study of Abdulqahir Jurjani's scholarly legacy, the significant contribution of his work to the development of Arabic linguistics, the principles of elucidating rules related to grammatical factors in Arabic, and their distinctive features have been substantiated with scientific evidence.

To demonstrate that the mastery of translating grammatical terminology from Arabic linguistics into Uzbek ensures translation adequacy, Abdulqahir Jurjani's work "Miat ʿAmil" has been translated and elucidated by the researcher.

The importance of explaining the various meanings of grammatical factors in Arabic, as presented in "Miat ʿAmil" with the help of Quranic verses and other examples, has been clarified.

The work "Miat ʿAmil," a fundamental source in Arabic linguistics by Abdulqahir Jurjani, has been analyzed to identify 18 verses from the Quran in 14 Surahs:

البقرة (Al-Baqarah);

الحج (Al-Hajj);

الأحقاف (Al-Ahqaf);

النّساء (An-Nisa);

المائدة (Al-Ma'idah);

طه (Taha);

الشورى (Ash-Shura);

الكهف (Al-Kahf);

الأعراف (Al-A'raf);

ص (Sad);

الصّافّات (As-Saffat);

فصّلت (Fussilat);

الأنبياء (Al-Anbiya);

الفتح (Al-Fath), where the grammatical factors are used with different meanings.

Scientific interpretations of grammatical factors, as well as theoretical issues related to phonetics and semantics, have been elucidated based on the perspectives

of classical linguists.

**Reliability of the Research Results**

The dissertation relies on manuscripts from the "Manbaalar Khazinasi" collection at the International Islamic Academy of Uzbekistan, including those with inventory numbers 237/VI, 107/XI, 54/V, 180/IV, 54/VI, 33/V, 220/VII, 124/VI, 40/IV, 34/III, 54/V, 247/IV, 157/III, 176/IV, 391/VII, 394/IV, 395/V, as well as manuscripts from the Abu Rayhon Beruni Institute of Oriental Studies of the Uzbekistan Academy of Sciences with inventory numbers 4850, 8820, 12310, 12455, 12018, and 10895. Additionally, the research utilized a lithographed edition from 1847.

The reliability of the research is also supported by articles published in domestic and international scientific journals, reports presented at scientific-theoretical conferences, published theses and monographs. The systematic scientific approach and methodology used are aligned with the research objectives. The evidence, analysis, and conclusions are based on primary and reliable sources. The theoretical perspectives, solutions, and conclusions have been applied in practice, and the results have been confirmed by relevant structures.

**Scientific and Practical Significance of the Research Results**

The scientific significance of the research results is explained by the fact that the theoretical and scientific perspectives presented in the work will serve as a source for textbooks on grammatical factors in Arabic, based on the vocabulary of the Quran, and for prospective scientific research on linguistic issues.

The practical significance of the research results is grounded in their potential use as a specialized course in higher and specialized religious educational institutions under the Department of Muslims of Uzbekistan, specifically in the fields of "Philology and Language Teaching (Arabic)" and "Linguistics (Arabic)." Additionally, the research findings can be utilized in scientific studies related to source criticism.

**Implementation of Research Results**

In the research on the role of Abdulqahir Jurjani's work "Miyat al-'Amil" in explaining the meanings of the Quran, based on the proposed recommendations and scientific-practical suggestions, the following outcomes have been achieved:

The study demonstrated that the example of the non-meaningful ك (kaf) helper in the verse from Surah Ash-Shura: "لَيْسَ كَمِثْلِهِ شَيْءٌ" (There is nothing like Him) serves as a refutation against those who compare the Creator to created beings (mushabbihah) and the Jahmiyyah, who believe that it is not permissible to use the word "thing" in reference to Allah. These conclusions and recommendations have been utilized in the development of curricula for qualification improvement courses at the International Islamic Academy of Uzbekistan. These courses are aimed at religious education teachers and imams, covering subjects such as "Basics of Maturidi Teachings," "Scientific Refutation of Sectarian Doctrines: International Experience," and "Principles of Deriving Judgments from Hadith" (Reference No. 02-02//1059 dated April 4, 2024 of the Committee on Religious Affairs of the Republic of Uzbekistan). As a result, the

knowledge of religious educators and sector employees regarding refutations against misguided sects using Quranic verses has improved.

The research showed that the example of the helper verb كَانَ (kana) in the verse from Surah An-Nisa: "وَكَانَ اللهُ عَلِيمًا حَكِيمًا" (Allah is All-Knowing, All-Wise) serves as a refutation against the Mu'tazila who deny the attributes of Allah. The scientific conclusions drawn from this research have been integrated into the content of educational materials used in the religious educational institutions of the Spiritual Administration of Muslims of Uzbekistan. These include works such as Abdurahman Jami's "Sharh Mulla," Abduqodir Abdurahim's "Aqidah Durdanalari," and Abu'l-Barakat al-Nasafi's "Tafsir al-Nasafi." Consequently, a structured approach to understanding and interpreting Quranic verses has been established for the sector's representatives (Information on the Office of Muslims of Uzbekistan dated March 1, 2024, 05-03/557). As a result, it served to increase the knowledge of religious education teachers and professionals in the field about refuting misguided sects using verses from the Quran;

The research clarified the use of the Arabic helper إِلَى (ilā) meaning "until" in the verse from Surah Al-Ma'idah 5:6: فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (wash your hands up to the elbows and your feet up to the ankles). This has improved the understanding of various meanings expressed by different helpers in over 18 other Quranic verses, thereby reducing interpretative disagreements. The scientific findings have been used as scientific proposals for the analysis and study of their works. As a result, the content of lectures and training courses for translators and sector employees has been enriched.

In the research work "Miat Amil", it is proved that the auxiliary إِلَي "to" in the sentence of Surah Al-Ma'idah verse 6: فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (Wash your hands up to the elbows and your feet up to the ankles) expresses the Arabic meaning of مَعَ "with" and the different meanings of the auxiliary in 18 other verses, as a result of the scientific conclusions and the evidence that the source has increased the possibility of preventing differences in the understanding of the verses of the Quran and the "Ministry of Justice in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan" Appendix 1 to the Resolution No. PQ-5186 "On additional measures to further improve the activities of the Center for Islamic Civilization" "On the study of the scientific heritage of our ancestors who contributed to the development of world science and civilization and the promotion of achievements in the new era of prosperity" Paragraph 18 "Spiritual and educational propaganda measures" on the II direction of the "Roadmap" on the topic "Heritage of our ancestors - a source of inspiration and education" and the enrichment of the content of lessons and training courses organized for guide-translators and field workers with sufficient theoretical knowledge and skills on the scientific foundations of pilgrimage tourism, and the theoretical conclusions of the scientific work were used as scientific proposals (Reference of the Center for Islamic Civilization in Uzbekistan No. 06-07/52 dated March 29, 2024). As a result, the content of lessons and training courses organized for guide-translators and industry professionals has

been enriched;

The work "Miyat Amil" is distinguished from other works of its time by classifying grammatical factors into 13 types and categorizing them into two main groups: lexical factors expressed through words and semantic factors understood logically. This categorization has been established as a methodological basis for subsequent Arabic grammar literature. Based on this scientific conclusion, the information has been utilized in the systematic preparation of scripts for the TV program "Great Scholars of Our Land," broadcast on the "Uzbekistan History" TV channel, which is part of the National Television and Radio Company of Uzbekistan (Reference No. 02-31-323 dated March 3, 2024 of the "History of Uzbekistan" TV channel under the National Broadcasting Company of Uzbekistan). As a result, new evidence, thoughts, and theoretical conclusions have contributed to the improvement of the quality of TV programs, increased viewer interest in ancestral heritage, including the content of "Miyat al-'Amil," and provided a deeper understanding of the peculiarities of Arabic grammar and the nuanced meanings in Quranic translations.

**Approval of Research Results**: The results of this research have been discussed at 2 international and 6 national scientific and practical conferences.

**Publication of Research Results**: A total of 15 scientific works have been published on the dissertation topic. Among these, 6 articles have been published in scientific journals recommended by the Higher Attestation Commission under the Cabinet of Ministers of the Republic of Uzbekistan for the main scientific results of doctoral dissertations. This includes 2 articles in national journals and 4 articles in international journals.

**Structure and Volume of the Dissertation**: The dissertation consists of an introduction, three chapters, a conclusion, a list of references, and appendices. The total volume of the dissertation is 129 pages.

## MAIN CONTENT OF THE DISSERTATION

**The introduction** provides a justification for the relevance and necessity of the dissertation topic and analyzes the extent to which the problem has been studied. It details how the research aligns with the priority directions for the development of science and technology in the country and its connection to the research plans of the higher educational institution where the dissertation was carried out. The objectives, tasks, object, subject, and methods of the research are specified. The scientific novelty of the research is presented, along with an explanation of the reliability, scientific, and practical significance of the results. Information is also provided on the practical implementation and outcomes, as well as the approval, publication, and structure of the dissertation.

The first chapter of the dissertation is titled "**The Importance of Arabic Grammar in the Study of Quranic Sciences**." Its first paragraph is named "*Works on Arabic Grammar and Their Role in the Development of Quranic Studies*." Studying and researching the scholarly heritage of our ancestors and passing it on to future generations is one of the most pressing tasks of today. This

responsibility falls particularly on Islamic scholars. It is important to note that in the system of educational institutions under the Administration of Muslims of Uzbekistan, religious education is directly based on the Quran and Hadith, and thus Arabic is taught using classical methods. Mastery of this language requires primarily three types of knowledge: ṣarf (morphology), lughat (lexicology), and naḥw (syntax). These disciplines serve as the foundation for correctly understanding the meanings of the Quran.

The earliest works on Arabic grammar began to be written in the 7th century. The structure of this language's grammar was based on the Quran. Subsequent scholars, such as Abu al-Aswad al-Du'ali (7th century), composed detailed works on the grammar established by him. These include Khalil ibn Ahmad's "Al-ʿArūz" and "Kitāb al-Shawāhid," Ibn al-Sībāwayh's "Al-Kitāb" (8th century), Abdulqahir al-Jurjani's "Mīʿāt al-ʿAwāmil" (11th century), Ibn Ḥājib's "Kāfiya," Mahmud al-Zamakhshari's "Mufassal" and "Unmūzaj" (12th century), and Abdurrahman Jami's "Fawāʾid al-Ziyāʾiyya" (15th century). These works have served as the foundation for the development of Quranic studies.

One of the sources contributing to the development of Quranic studies is the book "Kāfiya" by Ibn Ḥājib (1174–1248), also known as Jamal al-Dīn Abū ʿAmr ʿUthmān ibn ʿUmar ibn Abī Bakr al-Kurdī. This book and its commentaries are available in numerous libraries. Dr. Ṭāriq ibn Najm mentioned that there are 142 commentaries written in Arabic on this book alone[10]. Additionally, it has been commented upon in Persian and Turkic languages. In 1492, Abdurrahman Jami wrote a commentary titled "Fawāʾid al-Ziyāʾiyya" on it, which gained fame under the name "Sharḥ al-Mullā." Over twenty annotations have been written on this commentary[11]. The book served as a textbook for Arabic language studies in madrasas and higher educational institutions in Central Asia and the Near East up until recent times[12]. Understanding the Kāfiya also requires knowledge of logic. Currently, Jami's "Sharḥ al-Mullā" is used as a primary textbook in the Imam Bukhari Tashkent Islamic Institute, the Mir Arab Madrasa in Bukhara, and the Hadith Science School in Samarkand.

Another source contributing to the development of Quranic studies is Ibn Mālik's "Alfiya". This work, from the 13th century, consists of a thousand verses written in poetic form. The author's full name is Abū ʿAbdallāh Jamāl al-Dīn Muḥammad ibn Mālik (1203–1273). The commentary on the "Alfiya" was written by the Egyptian scholar Baha' al-Dīn ibn ʿAqīl al-Ḥāshimī (1298–1367). Although the book was originally named "Al-Khulāṣa" based on the word "khulāṣa" (summary) found in a verse at the end of the book, it became widely known by the name "Alfiya" among people. The term "Alfiya" is derived from the verse at the beginning of the book. Numerous commentaries and grammatical analyses have been written on this book. Currently, the "Sharḥ ibn ʿAqīl" is used as a textbook in prestigious institutions such as Al-Azhar University in Cairo, Madina Islamic

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[10] https://ia802209.us.archive.org/35/items/konsetkkonsetk/konsetk.pdf
[11] See:  www.arabic.uz
[12] See: https://ziyouz.uz/jahon-sheriyati/fors-tojik-sheriyati/abdurahmon-jomiy

University in Madinah, and other prominent universities in Arab countries.

In the development of Quranic studies, an important work is "Al-Mufassal" by Mahmud al-Zamakhsharī (1075–1144), published in 1121. This book has long been considered a major reference in the study of Arabic grammar and morphology. Even during that period, the work gained significant recognition among Arabs and became one of the primary texts for learning Arabic. The condensed version of "Al-Mufassal" is known as "Al-Unmūzāj" (Example).

In summary, from the 7th century, Abū al-Aswad al-Duʿālī laid the foundations for Arabic grammar, and scholars such as Sibawayh, Al-Akhfash, Abdulqāhir al-Jurjānī, Mahmud al-Zamakhsharī, Imām Mālik, al-Kisāʾī, and Ibn ʿAqīl have made significant contributions to the development of Arabic grammar and Quranic studies.

The second paragraph, titled "*Factor category and its grammatical-syntactic functions in Arabic*" discusses how the Quran is expressed in Arabic, the detailed examination of its verses by scholars, and the development of grammatical rules based on these studies.

The science of naḥw (syntax) developed rapidly and reached a sophisticated level within a very short period—during the second half of the 7th century and the first half of the 8th century[13]. This fact continues to astonish specialists in the history of science. Indeed, anyone who has thoroughly studied Arabic grammar will witness the language's remarkable completeness. Scholars and researchers have proposed several reasons for this phenomenon. The most credible and accurate explanation is that naḥw emerged solely from the efforts of Arabic linguists, without any external influence: "The science of naḥw came into existence purely through the endeavors of Arabic grammarians," and "The Quran itself is a miracle, and the sciences related to it, including naḥw, appeared in a miraculous manner by the will of Allah[14]."

When naḥw scholars identified that the ʿamīl (cause) affects meaning, numerous works were produced on this subject. For instance, Abdulqāhir al-Jurjānī wrote a book titled "Mīʿāt al-ʿAmīl" dedicated to the study of ʿamīl. The term ʿamīl in the dictionary signifies cause, factor, reason, or the force that brings about action. Grammatically, it refers to the notions of grammatical influence and governing words[15]. For example, in the phrase "جَاءَ زَيْدٌ" (Zayd came), جَاءَ is a lexical ʿamīl, which implies that زَيْدٌ is the subject performing the action. The verb causes the subject to be in the nominative case. Similarly, قَائِمٌ is a moral ʿamīl, which determines that زَيْدٌ is in the nominative case due to it.

Another ʿamīl is إِلَي (ilā), which, depending on its usage, can signify مَعَ ("together with"). For example, in Surah Al-Ma'idah (5:6), it is mentioned:

" أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ "
" وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ "

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[13] See:Маҳмуд Замахшарий. Ал-Унмузаж / Нашрга тайёрловчи: Абдулҳафиз Абдужабборов. – Т: Тошкент ислом университети, 2001. – Б. 5.

[14] That source. – P.7.

[15] See: Юсупов М., Раҳматуллаев М. Ан-наим ул-кабир. Арабча-ўзбекча луғат. – Наманган, 2014. – Б. 473.

"O you who have believed, when you rise to pray, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles."

In the exegesis of this verse, Sheikh Muhammad Sa'diq Muhammad Yusuf wrote: "The obligation of ablution and the four obligations within it are derived from this verse. Some groups have opposed the consensus of the Muslim community in understanding and deriving rulings from this verse. This misunderstanding was caused by a misinterpretation of the verse. The verse is intended to mean 'Wipe over your heads and your feet as well!' The way the sentence is structured, people from the Shia sect interpreted it as 'and wipe over your feet,' and based on this interpretation, they ruled that during ablution, one washes the face and arms up to the elbows, wipes the head, and wipes the feet. This misunderstanding was also present in translations of the Quran into other languages. In reality, this is not the case. For proper ablution, washing the feet is mentioned at the end of the verse. Anyone knowledgeable in Arabic would not interpret it otherwise. Furthermore, the Prophet Muhammad (peace be upon him), who first accepted the Quran, understood the verse to mean washing the feet, and he himself always washed his feet during ablution. Therefore, Hanafi scholars have interpreted the إِلَي (ilā) in this verse as meaning مَعَ ("together with"). Lack of deep understanding of Arabic grammar and superficial approaches to the meanings of verses have led to many disagreements and divisions among Muslims. Thus, it is crucial for Arabic language specialists to thoroughly and comprehensively master these sciences."

Another example is from Surah Al-Baqarah (2:187):

"ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ "

"Then complete the fast until the night."

In this verse, the word إِلَى (ilā) which is translated as "until" is not part of the fasting itself; fasting and night are separate. According to this meaning, fasting does not extend into the night. Scholars have given various interpretations to the إِلَى (ilā) in the verses related to ablution and fasting. For example, Burhan al-Din al-Marghinani, in his work Al-Hidāyah, writes:

"According to us, in ablution, the elbows and ankles are washed. According to Marghinani, the limit is established to exclude washing what comes after it; otherwise, the obligation to wash would cover the entire arm. In the case of fasting, the limit is set to continue the ruling of fasting until the night. Because the term **sawm (fasting) originally means abstaining from food, drink, and sexual relations for a period"[16].

These examples demonstrate that a thorough understanding of Arabic grammar is crucial for translating and interpreting the meanings of the Quran. Lack of proficiency in Arabic can lead to superficial approaches to the meanings of verses, resulting in many disagreements, divisions, and conflicts among people. Additionally, the origin of various misguided sects can also be traced back to

[16] Бурхонуддин Марғиноний. Ҳидоя шарҳ бидоятил мубтади. Ўзбекча изоҳли-академик таржима. – Т: Hilol-Nashr, 2020. – Б. 44.

misunderstanding the meanings of the Quran, misinterpreting them, or using them to justify their political agendas.

The third paragraph of the first chapter is titled "*Analysis of Some Verses Related to Grammatical Factors*". In the Quran, a word can affect the word that follows it, or in some cases, the one before it. Understanding grammatical factors is crucial for translating the meanings of the Quran. For instance, حروف الجر (ḥurūf al-jarr), which are prepositions requiring a noun to be in the genitive case, can convey various meanings depending on the context. One such preposition is بـ ("bi"), which has multiple meanings besides "with."

For example, this preposition is used to express استعانة (assistance): In the phrase " أعوذ بالله من الشيطان الرجيم " ("A'ūdhu billāhi min ash-shayṭān ir-rajīm"), bi signifies seeking help, meaning "I seek refuge with Allah from the accursed devil." Similarly, in Surah An-Nahl (16:98):

" فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ"

"When you recite the Quran, seek refuge with Allah from the accursed devil."

In this verse, bi again indicates seeking help. The " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" ("Bismillāhi r-Raḥmāni r-Raḥīm") at the beginning of chapters, known as Basmala, is also used to indicate seeking help or blessings. This phrase, which occurs 114 times in the Quran, begins 113 chapters, except for Surah At-Tawbah. In Surah An-Naml (27:30):

" إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِي"

"Indeed, it is from Solomon, and indeed, it is: 'In the name of Allah, the Most Gracious, the Most Merciful.'"

In this case, bi conveys the meaning of seeking assistance with the name of Allah, "The Most Gracious, The Most Merciful."

Another use of bi is for taʿlīl (indicating causation). For instance, in Surah Al-Baqarah (2:54):

" إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ"

"(O my people), you have wronged yourselves by taking the calf (for worship)."

Here, bi indicates that the worship of the calf was the cause of their wrongdoing. Similarly, bi can be used for taʿdiyah (transforming an intransitive verb into a transitive one), as in Surah Al-Baqarah (2:17):

" ذَهَبَ اللَّهُ بِنُورِهِمْ "

"Allah has taken away their light."

In this verse, the verb ذَهَبَ (zahaba, "went") is made transitive by the preposition bi, meaning "Allah has taken away."

Finally, bi can be zāʾidah (superfluous) in some contexts, as in Surah Al-Baqarah (2:195):

" وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ"

"Do not throw yourselves into destruction."

Here, bi is superfluous and does not add meaning. Similarly, in Surah An-Nisa (4:166):

" وَكَفَى بِاللَّهِ شَهِيدًا"

"And sufficient is Allah as a Witness."

In this verse, bi is also superfluous.

In conclusion, each grammatical factor in the Quran, like bi, can have multiple meanings depending on its context.

The first paragraph of the second chapter, titled "**Abdulqahir al-Jurjani's Contribution to the Development of Arabic Philology**," focuses on the contributions of the prominent scholar, jurist, grammarian, theologian, and rhetoric expert, Abu Bakr Abdulqahir ibn Abdulrahman ibn Muhammad al-Jurjani (400/1010 – 471/1078). Al-Jurjani was a distinguished scholar and a founder of the science of rhetoric, born in the city of Jurjan, which is one of the renowned cities of Persia. He grew up and studied in this city, learning grammar from Abul Husayn Muhammad ibn Hasan al-Farisi, who was not only well-versed in Arabic grammar but also proficient in jurisprudence, theology, and rhetoric.

Al-Jurjani authored more than fifty invaluable works, including:

1) "Sharh al-Fātiḥa" (Commentary on Surah Al-Fātiḥa)

2) "Ijāz al-Qurʾān" (The Inimitability of the Quran)

3) "Al-Mughni fī Sharh al-Iẓāḥ" – a thirty-volume work

4) "Al-Muqtaṣad" (The Summary)

5) "Miʿat al-ʿAwāmil" – also known as "Al-ʿAwāmil al-Miʿa" (The Hundred Factors)

6) "Al-Jumal" – a commentary on "Al-ʿAwāmil al-Miʿa"

7) "At-Talkhīs"

8) "Al-ʿUmda" or "Al-Amad" – a book on morphology

9) "Asrār al-Balāgha" (Secrets of Rhetoric)

10) "Dalāʾil al-Iʿjāz" (Proofs of Inimitability)

11) "Kitāb at-Taʿārīfāt" – a work compiling terminologies used in his time and explaining their meanings, one of the first books on terminological glossaries in Arabic sources[17]

12) "At-Takāmulāt fī al-Naḥw" (A Comprehensive Book on Grammar)

13) "Kitāb al-ʿArūz" (A Book on Prosody)

14) "Ar-Risāla as-Sāniyya fī al-Iʿjāz" (Second Treatise on Inimitability)

15) "Risāla fī Taqsīm al-ʿUlūm" (Treatise on the Classification of Sciences)

16) "Sharḥ at-Tazkira an-Nāsiriyya"

17) "Darj al-Durarī fī Tafsīr al-Ayāt wa as-Suwar" (The Pearls in the Commentary on Verses and Chapters)

18) "Risālat ash-Shāfiya" among other works.

Al-Jurjani's works have been of great benefit to the Muslim world to this day. He laid the foundation for the science of rhetoric with his book "Asrār al-Balāgha" and was one of the first to address grammatical factors comprehensively in his work "Miʿat al-ʿAwāmil". His contributions in religious sciences, especially in morphology, grammar, and rhetoric, have left an indelible mark on the history of Arabic philology.

The second paragraph of the second chapter, titled "*Description and Analysis*

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[17] Mullasodiqova N., Bobojonov H. Nahvda yuzta omil. – T: Toshkent islom universiteti, 2014. – Б. 8.

*of Manuscripts of Miʿat al-ʿAwāmil*", discusses the description and analysis of the manuscripts of al-Jurjani's work "Miʿat al-ʿAwāmil". There are three main and complete manuscript versions of the work preserved in libraries around the world:

1. The manuscript held at the Al-Azhar Library in Egypt, cataloged as 33707 general and 2686 specific. It consists of 24 pages, with 9 lines per page and an average of six words per line. The manuscript is written in a beautiful naskh script and is presented in two different colors.

2. The second manuscript is preserved in a private library in Dagestan. It comprises 17 pages, with 7 lines per page and an average of eight words per line. Written in naskh script, this manuscript has influenced some important and useful copies, including the versified version of "Al-ʿAwāmil al-Miʿa" attributed to Qazi Abdussalam Buni, which is also included in the margins of this book.

3. The third manuscript is kept in the library of Salahaddin University in Adana, Turkey. It consists of 18 pages, with 7 lines per page and an average of six words per line. Written in naskh script, it is clear and legible. This manuscript was written by Haji Bakr ibn Ahmad in 1006 Hijri. Another ancient printed version was published earlier in the former Dagestani capital, Temirkhan-Shura. This book includes a very useful commentary written by Dagestani scholars, which is also found in the margins of the book.

At the Institute of Oriental Studies named after Abu Rayhan Beruni at the Uzbekistan Academy of Sciences, there are more than 40 manuscript copies of Abdulqahir Jurjani's work "Miʿat al-ʿAwāmil" preserved in the manuscript collection. Each manuscript is described as follows:

1. A manuscript from the 15th century, titled النحو في العوامل (al-ʿAwāmil fī al-naḥw) "Factors in Grammar." It is written in Arabic and in nastaʿlīq script. It consists of 7 pages and is cataloged under inventory number 10895. The nastaʿlīq script was copied by Mir Lutfullah in the ear 1282/1865.

2. Another manuscript titled العوامل المئة (ʿAwāmil al-miʿa) "One Hundred Factors." It is preserved under inventory number 8820. It is written in nastaʿlīq script, consists of 10 pages, and each page has 11 lines.

The collection at the Uzbekistan State History Archive ("Manbalar Khazinasi") includes 17 manuscript copies and 6 commentaries on the work. Information about these manuscripts and commentaries is provided as follows:

Various commentaries, versified works, and even grammatical analyses have been written on "Miʿat al-ʿAwāmil" across different times and places. Sources indicate that there are 60 commentaries, 20 versified works, and 2 grammatical analyses dedicated to this book. The extensive number of commentaries and analyses on this book highlights its significant importance.

The third paragraph of the second chapter, titled "*Distinctive Features of the Structure of the Work", discusses how Jurjani's "Miʿat al-ʿAwāmil"* stands out among works on grammatical factors in Arabic grammar due to several unique characteristics.

The scholar begins "Miʿat al-ʿAwāmil" by praising Allah and sending blessings upon the Prophet (peace be upon him), stating that there are "one

hundred factors, including both lexical and grammatical ones." Initially, Jurjani defines the general division of factors into two categories: lexical factors and grammatical factors. He further classifies the lexical factors into two types: samʿī (hearing-based) and qiyāsī (analytical), with 91 samʿī factors and 7 qiyāsī factors. There are also 2 grammatical factors.

Samʿī factors are classified into thirteen types:

1. Factors requiring the case of nouns to be in taʿrīf (specific) form.

2. Factors resembling verbal patterns.

3. Factors similar to the verb lāysa and mā or lā in their functions.

4. Factors requiring the case of nouns to be in ittirāf (reliance) form.

5. Factors requiring the present tense verb to be in wishful form.

6. Factors requiring the present tense verb to be in conditional form.

7. Factors requiring the present tense verb to be in in (if) form.

8. Factors that limit nouns in indefinite states by specifying or defining them.

9. Factors relating to nominal-verb forms, i.e., verbs in their nominalized forms.

10. Factors dealing with defective (auxiliary) verbs.

11. Factors indicating closeness.

12. Factors expressing praise and curse.

13. Factors indicating doubt and certainty.

After defining each of these thirteen types, Jurjani explains each factor and its meanings with references to verses or examples. Following this, he elaborates on seven analytical (rule-based) factors:

1. Transitive and intransitive verbs.

2. Masdar (verbal noun).

3. Definite adjectives.

4. Indefinite adjectives.

5. Qualitative adjectives (adjectives indicating qualities).

6. Muzāf (the first part of an iḍāfa construct).

7. Tamm (full nominal).

At the end of the work, Jurjani defines two logically derived grammatical factors:

1. Mubtada (subject) and khabar (predicate) grammatical factors.

2. Present tense grammatical factors.

"Miʿat al-ʿAwāmil" stands out due to its antiquity (written in the 11th century) and its prominence. While other grammatical works may provide one meaning of a factor, this work explores multiple meanings for each factor. Another distinctive feature of the work is its conciseness. Some copies of the work organize the one hundred factors by number. Additionally, Jurjani classifies the factors into groups. The work uses 21 verses from the following Surahs of the Qurʾān to illustrate different meanings of the factors: al-Baqarah (The Cow), al-Ḥajj (The Pilgrimage), al-Aḥqāf (The Wind-Curved Sandhills), al-Nisāʾ (The Women), al-Māʾidah (The Table Spread), Ṭāhā (Ṭāhā), al-Shūrā (The Consultation), al-Kahf (The Cave), al-Aʿrāf (The Heights), Ṣād (The Letter Ṣād), al-Ṣāffāt (Those Who Set the Ranks), Fussilat

(Explained in Detail), al-Anbiyāʾ (The Prophets), and al-Fatḥ (The Victory).

The third chapter is titled "**The Role of 'Miʿat al-ʿAwāmil' in Understanding the Meanings of Qurʾānic Verses**", and its first paragraph is called "*The Method of Addressing Factors Affecting Verbs and Nouns in the Work*".

In "Miʿat al-ʿAwāmil", the primary focus is on factors that influence verbs and nouns. Among the factors affecting verbs are those that require the present tense verb to be in wishful or conditional form. There are four factors that require the present tense verb to be in wishful form:

1. أَنْ (ʾan) - "to"
2. لَنْ (lan) - "never"
3. كَیْ (kay) - "in order to"
4. إِذَنْ (idhān) - "if so"

Many verses in the Qurʾān use these factors. For example, in Surah al-Baqarah (2:26): فَوْقَهَا فَمَا بَعُوضَةً مَا مَثَلًا يَضْرِبَ أَنْ يَسْتَحْيِي لَا اللَّهَ إِنَّ ("Allah is not shy to set forth any example, even a mosquito or what is above it"). The factor أَنْ (ʾan) causes the verb يَضْرِبَ (to set forth) to be read with fatḥa and to be transformed into a verbal noun.

Among the factors affecting verbs, there are five letters:

1. اِنْ (in)
2. لَمْ (lam)
3. لَمَّا (lamā)
4. الْأَمْر لَامُ (the imperative particle)
5. لَا (lā)

The remaining nine are nouns:

1. مَنْ (man) - "who"
2. مَا (mā) - "what"
3. أَيٌّ (ayyun) - "which"
4. مَتَى (matā) - "when"
5. مَهْمَا (mahmā) - "whatever"
6. أَيْنَ (ayna) - "where"
7. أَنَّى (annā) - "whence"
8. حَيْثُمَا (ḥaythu mā) - "wherever"
9. إِذْمَا (idhmā) - "whenever"

For instance, in Surah al-Ikhlās (112:3): لَمْ يَلِدْ وَلَمْ يُولَدْ ("He neither begets nor is born"). Here, the factor لَمْ (lam) causes the verb to be read with jazm (subjunctive form)[18].

Similarly, in Surah an-Nisāʾ (4:78): أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ ("Wherever you may be, death will overtake you"). The factor أَيْنَمَا (ayna mā) causes both verbs to be read in the jazzm form: تَكُونُوا (you are) loses the nūn and يُدْرِكُكُمُ (it will overtake you) is marked with a sukūn (absence of vowel).

In the Qurʾān, factors that affect nouns include numerical expressions and the

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words used to denote them. For instance, in Surah Yusuf (12:4): إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا ("I saw eleven stars in my dream")[19].

Here, the noun كَوْكَبًا (stars) is in tamyīz (specifying) case because it follows the number 11. Words that express quantity include كَمْ (kam) - "how much," كَأَيِّنْ (ka'iyyin) - "how many," and كَذَا (kadhā) - "such and such." These factors express the meaning of "many" or "numerous."

For example, in Surah al-Aʿrāf (7:4): وَكَمْ مِنْ قَرْيَةٍ ("How many towns"). Here, كَمْ (kam) is used with the preposition مِنْ (min) and affects the noun in the tamyīz case. If this factor is used in a question, the tamyīz must be in the tashkīl case: كَمْ كِتَابًا قَرَأْتَ؟ ("How many books have you read?"). If used in a statement, the tamyīz is in the tashkīl case: كَمْ رَجُلٍ ضَرَبْتُ ("How many men did I hit?"). Therefore, numerical factors and their meanings necessitate that the noun following them be in the tashkīl case.

The second paragraph of the third chapter is titled "*Comparative Analysis of Verbal Factors in Abū Bakr al-Jurjānī's Classification*". In "Miʿat al-ʿAwāmil", al-Jurjānī provides specific definitions for types of verbal factors. One type is the ismī-fiʿl (noun-verb) form, where the meaning is that of a verb but does not accept the characteristics of a verb[20]. There are nine ismī-fiʿl forms, of which six are used in the imperative sense:

1. رُوَيْدَ - "slow down"
2. بَلْهَ - "allow"
3. دُونَكَ - "take"
4. عَلَيْكَ - "you must"
5. حَيَّهَلَ - "come"
6. هَا - "take"

All of these require that the noun they govern be in the tamyīz case, while the faʿīl (subject) is an implicit pronoun. For example, in Surah al-Māʾidah (5:105): عَلَيْكُمْ أَنْفُسَكُمْ ("Take care of yourselves!"[21]). The ismī-fiʿl أَنْفُسَكُمْ is in the tamyīz case due to the governing factor.

The remaining three are used in the past tense sense:

1. هَيْهَاتَ - "it is far"
2. سَرْعَانَ - "quickly"
3. شَتَّانَ - "it is different"

These factors shift the subject to a specific ḥāl (state). According to Zamakhsharī's "al-Mufassal", the word هَاتِ (hāt) - "bring" is also included. In Surah al-Baqarah (2:111): بُرْهَانَكُمْ هَاتُوا ("Bring your proof")[22]. This is an ismī-fiʿl factor requiring the noun to be in the tamyīz case.

Deficient (auxiliary) verbs require their subject to be in the nominative case and their predicate to be in the accusative case. These include:

كَانَ (was),

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[19] Шайх Абдулазиз Мансур. Қуръони карим ва ўзбек тилидаги маънолар таржимаси. – Т: 2019. – Б. 240

[20] حفني ناصف، محمد دياب، مصطفى طموم، محمد صالح. الدروس النحوية. الاسكندرية. دار العقيدة. 2015 م. 1436 ه.ص.119.

[21] Шайх Абдулазиз Мансур. Қуръони карим маънолари таржима ва тафсири. – Т: Тошкент ислом университети, 2016. – Б. 125.

[22] ابو القاسم محمود بن عمر الزمخشري. المفصل في علم العربية. بيروت 2003 م. 1424ه. ص. 194

- صَارَ (became),
- أَصْبَحَ (morning),
- أَضْحَى (noon),
- أَمْسَى (evening),
- ظَلَّ (remained),
- بَاتَ (spent the night).

These verbs often carry the meaning of كَانَ (was). Verbs such as مَا دَامَ (as long as), مَا زَالَ (has continued), مَا بَرِحَ (has not ceased), مَا انفَكَ (has not ceased), and مَا فَتِئَ (has not stopped) imply continuity. لَيْسَ (is not) expresses negation or absence.

As factors, these verbs govern their subjects in the nominative case and their predicates in the accusative case. For instance, in Surah An-Nisa (4:170): وَكَانَ اللهُ حَكِيمًا عَلِيمًا ("Allah is Knowing and Wise"). Here, كَانَ (was) governs اللهُ (Allah) in the nominative case and عَلِيمًا (Knowing) and حَكِيمًا (Wise) in the accusative case.

Proximate (indicating imminence) verbs imply that an action will occur in the near future. These include:
- عَسَى (may),
- كَادَ (was about),
- كَرَبَ (was on the verge of),
- أَوْشَكَ (almost).

These verbs imply "almost" or "nearly." They require their subject to be in the nominative case and their predicate in the accusative case. The predicate often appears with أَنْ (that), which functions as an infinitive clause. For example, in Surah Al-Ma'idah (5:52): فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ ("Perhaps Allah will bring victory"). Here, عَسَى (may) governs اللهُ (Allah) in the nominative case and أَنْ يَأْتِيَ (that He may bring) in the accusative case[23].

This illustrates that verbal factors have both similar and distinct characteristics.

The third chapter's third paragraph is titled " The explanation and semantics of comparative and moral factors in the work Miaati Awamil". In his work "Miaati Awamil", Jurjani presents seven types of comparative factors:
1. Complete verb,
2. Specific degree adjective,
3. Indefinite degree adjective,
4. Similar adjective,
5. Masdar (verbal noun),
6. Muzaf (genitive construct),
7. Complete noun.

The first four types as factors place their subject in the nominative case and their past object in the accusative case. Muzaf places the following muzaf ilayh (genitive complement) in the nominative case, while the complete noun requires the subsequent noun to be in the accusative case as a distinguishing element. For example, زَيْدٌ حَسَنٌ وَجْهُهُ Zayd's face is attractive. Here, the similar adjective حَسَنٌ causes

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[23] Шайх Алоуддин Мансур. Қуръони Азим мухтасар тафсири. – Т: Sharq, 2019. – Б. 179.

وَجْهُهُ to be in the nominative case. The similar adjective is thus considered a factor[24].

The work also includes two abstract factors. These are understood not through language but through the heart:

1. The mubtada (subject) factor, which is free from linguistic factors, indicating that the noun is independent. For example, in Surah Al-Ikhlas (112:2): اللَّهُ الصَّمَدُ ("Allah is the Eternal"). Here, the word اللَّهُ is in the nominative case because it is free from linguistic factors.

2. The second abstract factor is related to the present tense verb. It is identified by the absence of the indicators that would normally precede a verb in the accusative or jussive case. For instance, in Surah Al-Baqarah (2:216): وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ("Allah knows, and you do not know")[25]. In this verse, the verb يَعْلَمُ is in the nominative case because no preceding linguistic factors are present, making it an abstract factor that is logically understood.

Thus, Jurjani's "Miaati Awamil" outlines seven types of comparative factors and two logically understood abstract factors.

## CONCLUSION

Based on the objectives and tasks outlined in the dissertation, the following conclusions have been reached from the research and analysis:

1. Early Arabic Grammar Works: The initial works on Arabic grammar began to be written as early as the 7th century. The formation of this grammatical system was significantly influenced by the Qur'an. Subsequent scholars wrote detailed works on grammar, building upon the foundational work of Abu al-Aswad al-Du'ali (7th century). Notable contributions include Khalil ibn Ahmad's "Al-'Aruz" and "Kitāb al-Shawahid," Imam Sibawayh's "Al-Kitāb" (8th century), Abdul-Qahir al-Jurjani's "Miaati Awamil" (11th century), Ibn Hajjib's "Kafiya," Mahmoud al-Zamakhshari's "Mufassal" and "Unmuzaj" (12th century), and Abdul-Rahman Jami's "Fawaid al-Ziyaiya" (Commentary on Mulla) (15th century). These works are considered foundational in the development of Qur'anic studies.

2. Importance of Mastery in Arabic Grammar for Understanding the Qur'an: A comprehensive knowledge of Arabic grammar is essential for accurately understanding the meanings of the Qur'an. A lack of proficiency in the language can lead to superficial interpretations of verses, numerous disagreements, and discord among people. The significance of Jurjani's "Miaati Awamil" in understanding Qur'anic verses and deriving legal rulings is highlighted by the example of the verse from Surah Al-Maida (5:6), which instructs to wash "up to the elbows" and "up to the ankles." The preposition إِلَى (ila) in this context, which translates as "up to," is significant in Arabic grammar and indicates the requirements of ablution. Jurjani's interpretation reflects the Hanafi jurisprudence

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[24] ابو القاسم محمود بن عمر الزمخشري. المفصل في علم العربية. دار الجيل. بيروت 1424ه. 2003 م. ص. 294
[25]Шайх Абдулазиз Мансур. Қуръони карим маънолари таржима ва тафсири. – Т: Тошкент ислом университети, 2016. – Б. 34.

view that for purification, washing up to the elbows and ankles is obligatory.

3. The Completeness of Qur'an-Based Arabic Grammar: The Arabic grammar based on the Qur'an is thoroughly developed. In the Qur'an, each word affects the words that follow it, and sometimes even those that precede it. Grammatical factors play a crucial role in the translation of Qur'anic meanings. For example, the preposition ب ("bi") requires the noun it modifies to be in the nominative case. This preposition appears in various contexts with different meanings, such as seeking assistance in the phrases of Ta'awwuz and Basmala, indicating causation, transforming non-past verbs into past verbs, and functioning as an extra or redundant element. These usages are evidenced through various Qur'anic verses.

4. Jurjani's Contribution to Arabic Linguistics: Al-Jurjani is a prominent scholar who made significant contributions to the development of Arabic linguistics. He authored over fifty works, including "Asrar al-Balagha" (Secrets of Eloquence), establishing him as a foundational figure in the science of rhetoric. His work "Miaati Awamil" is among the first to discuss the factors in Arabic grammar. Additionally, Jurjani wrote "Dalail al-Ijaz" (Proofs of Inimitability), "al-Miftah" (The Key) in morphology, "al-Muqtasad" (The Concise), "al-Jumal" (Sentences), and "al-Tatimma" (The Completer) in syntax, and "I'jaz al-Qur'an" (The Inimitability of the Qur'an) and "al-Umda" (The Foundation) on verbs. The great scholar has left an indelible mark on the history of Arabic linguistics through his contributions to religious sciences, especially in morphology, syntax, and rhetoric.

5. Manuscripts and Commentaries of "Miaati Awamil": Three original and complete manuscript copies of "Miaati Awamil" are preserved in libraries around the world: in the Al-Azhar Library in Egypt, in a private library in Dagestan, and in the Salahaddin University Library in Adana, Turkey. The manuscript collection at the Abu Rayhan al-Biruni Institute of Oriental Studies in the Academy of Sciences of Uzbekistan includes over 40 copies of the work. The Uzbekistan State Archive of Ancient Manuscripts holds 17 manuscript copies of the work and 6 manuscripts of commentaries written on it. In total, there are 60 commentaries, 20 poetic works, and 2 grammatical analyses dedicated to "Miaati Awamil." The abundance of manuscripts and commentaries indicates the significant importance of this work.

6. Classification and Influence of "Miaati Awamil": Unlike earlier works, "Miaati Awamil" categorizes grammatical factors into 13 types, distinguishing them into two conditional categories: lexical factors expressed through words and conceptual factors understood logically. This classification has established a methodological foundation for later Arabic grammar literature. The author prioritized auditory factors (91 types) over comparative factors (7 types) due to their greater number. According to syntactic scholars, all adjuncts that require the noun to be in the accusative case are considered factors, which is why the author listed these accusative factors before the others, despite some disagreements.

7. Types of Factors Affecting Verbs in "Miaati Awamil": In "Miaati Awamil," factors affecting verbs are classified into four types:

1. Factors that require the following noun to be in the accusative case.

2. Factors that necessitate the present or future tense verb to be in the subjunctive mood.

3. Factors that require the present or future tense verb to be in the conditional mood.

4. Nouns that necessitate the present or future tense verb to be in the conditional mood when used with the particle إِنْ (in).

For nouns that require the accusative case through restriction (specificity), there are four types:

1. Numerals.

2. The interrogative particle كَمْ (kam), meaning "how many."

3. The word كَأَيِّنْ (ka'ayn), meaning "how much" or "many."

4. The word كَذَا (kazā), meaning "such."

These factors necessitate the subsequent noun to be in the accusative case according to its specific function.

8. Classification of Verbal Factors in "Miaati Awamil": In "Miaati Awamil," grammatical factors related to verbs are classified into categories based on their morphological and syntactic characteristics:

الْأَفْعَالُ النَّاقِصَةُ (deficient or auxiliary verbs);

أَفْعَالُ الْمُقَارَبَةِ (verbs of approximation);

أَفْعَالُ الْمَدْح وَالذَّمِّ (verbs of praise and blame);

وَالْيَقِينِ الشَّكِّ أَفْعَالُ (verbs of doubt and certainty).

This classification simplifies the understanding and coverage of their grammatical functions. Verbal factors include the forms of verbs that are derived from nouns. Among them, three require the following noun to be in the nominative case, while the remaining six require it to be in the accusative case. There are thirteen auxiliary verbs, which require their subject to be in the nominative case and their predicate to be in the accusative case. Verbs of approximation also require the subject to be in the nominative case and the predicate to be in the accusative case, but their distinction lies in the fact that their predicates are present or future tense verbs.

9. Grammatical Factors in "Miaati Awamil": In "Miaati Awamil," Jurjani divides grammatical factors into seven comparative ones based on rules and two conceptual ones that are logically derived. The comparative factors include: verbs, masdar (verbal nouns), definite degree adjectives, indefinite degree adjectives, the adjective of comparison (صفة مشبهة), non-matching modifiers, and complete nouns. The author classifies the factors that require the subject (mubtada) to be in the nominative case and the present or future tense verb to be in the indicative mood as conceptual factors.

**Based on the results and conclusions drawn from the research, the following recommendations and suggestions are proposed:**

1. Develop an educational manual titled "Avomil" based on Abdulqahir Jurjani's work "Miaati Awamil".

2. In order to improve the quality of education, it is advisable to teach the work "Miaati Awamil" in the 3rd and 4th years of secondary specialized religious educational institutions subordinate to the Muslim Board of Uzbekistan.

3. To improve the quality of education, it is necessary to include the teaching of "Miaati Awamil" in religious educational institutions.

# РАЗОВЫЙ СОВЕТ НА ОСНОВЕ НАУЧНОГО СОВЕТА DSc.35/30.12.2019. IsI/Tar/F.57.01 ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ МЕЖДУНАРОДНОЙ ИСЛАМСКОЙ АКАДЕМИИ УЗБЕКИСТАНА

## МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА

# АХРОРОВ ИВАДУЛЛА ЗИЯТОВИЧ

# РОЛ ПРОИЗВЕДЕНИЯ АБДУЛКАХИРА ДЖУРДЖАНИ «МИАТ АМИЛ» В ИНТЕРПРЕТАЦИИ ПЕРЕВОДА СМЫСЛОВ КОРАНА

## 24.00.04 – Восточная классическая литература и источниковедение

## АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD) ПО ФИЛОЛОГИЧЕСКИМ НАУКАМ

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## ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

**Цел исследования** заключается в раскрытии роли произведения Абдулкахира Джуржони "Миат амил" или "Аль Авамиль" (сто элементов) в объяснении переводов смыслов Корана.

**Задачи исследования** заключаются в следующем:

– установление места произведений по грамматике арабского языка и их роли в развитии коранистики;

– освещение научно-теоретического значения изучения грамматических вопросов в Коране;

– анализ некоторых аятов, связанных с грамматическими факторами;

– раскрытие вклада Абдулкахира Джуржони в развитие арабского языкознания;

– описание и анализ рукописных источников произведения "Миат амил";

– определение особенностей структурного построения произведения;

– описание метода изучения факторов, влияющих на глаголы и имена в Коране;

– сравнителное освещение видов глаголных факторов в классификации Абдулкахира Джуржони;

– определение подхода ученого к переводу сравнителных и смысловых элементов.

**Объектом исследования** являются грамматические факторы, связанные с объяснением переводов смыслов Корана.

**Предметом исследования** являются грамматические факторы, связанные с переводом смыслов Корана и их объяснением в произведении Абдулкахира Джуржони "Миат амил".

**Методы исследования.** В исследовании исползовалис методы научного описания, анализа и синтеза, семантического и сравнително-типологического анализа.

**Научная новизна исследования заключается в следующем:**

– установлено, что в произведении "Миат амил" грамматические факторы, относящиеся к глаголной части речи, объяснены с морфологической и синтаксической точек зрения, глаголы классифицированы на следующие типы: الْأَفْعَالُ النَّاقِصَةُ (недостаточные глаголы), أَفْعَالُ الْمُقَارَبَةِ (глаголы близости), أَفْعَالُ الْمَدْحِ وَالذَّمِّ (глаголы похвалы и порицания), а также أَفْعَالُ الشَّكِّ وَالْيَقِينِ (глаголы сомнения и предположения). Это позволило упростит их понимание и охват их грамматических функций;

– обосновано, что в произведении "Миат амил" в 6-м аяте суры "Ма'ида" фраза "мойте руки до локтей, ноги до щиколоток" исползован предлог إِلَي (илā) в значении "до", который в арабском языке также может означат مَعَ – "с". Этот и другие 18 аятов, где предлоги выражают различные значения, позволяют лучше понят и устранит разногласия в толковании акиды и фикха;

– доказано, что в произведении "Миат амил" автор на примере аята из суры "Шура" لَيْسَ كَمِثْلِهِ شَيْءٌ (Нет ничего подобного Ему) приводит в качестве примера предлог ك (каф), который исползуется в предложении в качестве дополнения без влияния на его основное содержание, чем поддерживает грамматически веру ахли сунна в отношении мутташабих аятов;

– обосновано, что в произведении "Миат амил" вспомогателный глагол كَانَ, который требует, чтобы подлежащее было в именителном падеже, а сказуемое в винителном падеже, исползуется в аяте из суры "Ниса" وَكَانَ الله عَلِيمًا حَكِيمًا (Аллах является обладателем знания и мудрости), и что аят содержит опровержение мутазилитам, отрицающим такие божественные атрибуты, как знание и могущество Аллаха.

**Внедрение резултатов исследования.** Внедрение резултатов исследования. На основе предложений и научно-практических рекомендаций, разработанных в результате исследования роли Абдулкахира Джурджани в объяснении переводов смыслов Корана в произведении "Миат амил":

– научные выводы и рекомендации, касающиеся доказателства того, что в аяте لَيْسَ كَمِثْلِهِ شَيْءٌ (Нет ничего подобного Ему (Шура, 11)), где исползуется частица ك (каф), не имеющая смыслового значения, содержится опровержение антропоморфистам, которые приписывают Творцу сходство с творениями, а также джахмитам, которые считают недопустимым исползование слова "вещ" по отношению к Аллаху, были исползованы в разработке учебных планов для курсов повышения квалификации преподавателей религиозных учебных заведений и имам-хатыбов, организованных при Центре повышения квалификации при Международной исламской академии Узбекистана. Эти курсы включают такие дисциплины, как "Основы матуридийского учения", "Научное опровержение сектантских течений: международный опыт" и "Основы извлечения постановлений из хадисов" (Справка №02-02//1059 Комитета по делам религий Республики Узбекистан от 4 апреля 2024 года). В результате были повышены знания преподавателей сферы религиозного образования о том, как дават опровержения заблуждающимся сектам с помощю аятов Корана;

– научные выводы о том, что в аяте وَكَانَ اللهُ عَلِيمًا حَكِيمًا (И Аллах был Знающим, Мудрым" (Ниса, 58)), где исползуется вспомогателный глагол كَانَ, требующий подлежащего в именителном падеже и сказуемого в винителном падеже, содержится опровержение мутазилитам, отрицающим атрибуты Аллаха, были включены в содержание таких произведений, как "Шарх-и Мулло" Абдурахмана Джами, "Дурдона-и эътикод" Абдукодира Абдурахима и "Тафсир ан-Насафи" Абу Бараката Насафи, преподаваемых в религиозных учебных заведениях Управления мусулман Узбекистана (Справка №05-03/557 Управления мусулман Узбекистана от 1 марта 2024 года). В результате информация о правилах и критериях, сформированных для изучения и понимания содержания аятов, достигла представителей сферы;

– научные выводы о том, что в аяте предлог إِلَي (илā) "до" в арабском языке имеющий значение مَعَ "с" выражает различные значения в 18 других аятах, что помогает предотвратит разногласия в понимании аятов Корана, а также научные выводы  диссертация в развитие мировой науки и културы, в исследование лингвистики и письменных памятников средневековя, были использованы в качестве научных предложений (Справка  №06-07/52 Центра исламской цивилизации Узбекистана от 29 марта 2024 года). В резултате содержание уроков и учебных курсов для гидов-переводчиков и работников сферы было обогащено;

В произведении «Миат Амиль», 6 стих суры Майда: В результате доказано, что вспомогательное слово على «до» в предложении «الكعابين» (мыть руки до локтей и ноги до щиколоток) выражает смысл арабского языка маа «с» и различные значения вспомогательных элементов в остальных 18 стихах, источник Корана из научных выводов, что было доказано, что возможность предотвращения конфликтов относительно понимания стихов увеличилась и «О дополнительных мерах по дальнейшему совершенствованию деятельности Центра исламской цивилизации в Узбекистане при Кабинете Министров Республики Узбекистан» Приложение 1 к решению PQ-5186 «Содействовал развитию мировой науки и цивилизации. По поводу II направление «Дорожной карты» по исследованию научного наследия предков и пропаганде достижений в новую эпоху развития Гиды-переводчики, обладающие достаточными теоретическими знаниями и навыками по теме «Духовно-просветительские пропагандистские мероприятия» в пропагандистской работе, проводимой по теме «Наследие предков – источник примера и образования» и по научной основе паломнического туризма, и Достигнуто содержательное обогащение уроков и учебных курсов, организованных для работников отрасли, а теоретические выводы научной работы использованы в качестве научных предложений (Обращение Центра исламской цивилизации в Узбекистане от 29 марта 2024 года № 06-07/52). В результате достигнуто содержательное обогащение занятий и курсов повышения квалификации, организуемых для гидов-переводчиков и работников по сферу;

– научные выводы о том, что "Миат амил" отличается от произведений, написанных до его времени, тем, что классифицирует грамматические факторы на 13 типов и условно делит их на две части: лексические, выражаемые словами, и логические, понимаемые умозрительно, и что этот источник послужил методологической основой для последующих произведений по грамматике арабского языка, были использованы при подготовке сценариев для программы "Великие ученые нашей страны", транслируемой на телеканале "История Узбекистана" при Националной телерадиокомпании Узбекистана (Справка №02-31-323 телеканала "История Узбекистана" от 3 марта 2024 года). В резултате новые доказателства, мнения и теоретические выводы способствовали повышению качества телепередач и интереса зрителей к наследию предков, в том числе к содержанию "Миат

амил", знакомству с особенностями арабской грамматики и более глубокому пониманию тонкостей переводов смыслов Корана.

**Апробация результатов исследования.** Результаты данного исследования были обсуждены на 2-х международных и 6ти республиканских научно-практических конференциях.

**Публикация результатов исследования.** По теме диссертации опубликовано всего 15 научных работ, из которых 6 статей опубликованы в научных изданиях, рекомендованных Высшей аттестационной комиссией при Кабинете Министров Республики Узбекистан для публикации основных научных результатов докторских диссертаций, включая 2 стати – в республиканских и 4 – в зарубежных журналах.

**Структура и объем диссертации.** Диссертация состоит из введения, трех глав, заключения, списка исползованной литературы и приложений. Объем диссертации составляет 129 страниц.

# ЭЪЛОН ҚИЛИНГАН ИШЛАР РЎЙХАТИ
# LIST OF PUBLISHED WORKS
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