

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

O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI

MUSTAFAYEV DOSTON SHUXRATOVICH

**SAYYID SHARIF JURJONIYNING TEMURIYLAR DAVRI QUR’ON
ILMLARI RIVOJIGA QO‘SHGAN HISSASI**

24.00.02 – Qur’onshunoslik. Hadisshunoslik

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

Toshkent - 2024

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

Content of dissertation abstract of the Doctor of Philosophy (PhD) on History

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

Mustafayev Doston Shuxratovich

Sayyid Sharif Jurjoniyning Temuriylar davri Qur'on ilmlari rivojiga
qo'shgan hissasi..... 3

Mustafaev Doston Shukhratovich

The contribution of Sayyid Sharif Jurjani to the development of Quranic
sciences in the Timurid period..... 23

Мустафаев Достон Шухратович

Вклад Сайида Шарифа Джурджани в развитие коранических наук в
эпоху Тимуридов..... 43

E'lon qilingan ishlar ro'yxati

List of published works
Список опубликованных работ..... 48

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

O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI

MUSTAFAYEV DOSTON SHUXRATOVICH

**SAYYID SHARIF JURJONIYNING TEMURIYLAR DAVRI QUR’ON
ILMLARI RIVOJIGA QO‘SHGAN HISSASI**

24.00.02 – Qur’onshunoslik. Hadisshunoslik

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

Toshkent - 2024

Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Oliy attestatsiya komissiyasida B2020.4.PhD/Tar836 raqam bilan ro‘yxatga olingan.

Dissertatsiya O‘zbekiston xalqaro islom akademiyasida bajarilgan.
Dissertatsiya referati uch tilda (o‘zbek, ingliz, rus (rezyume)) Ilmiy kengashning veb-sahifasida (www.iiu.uz) hamda «ZiyoNET» Axborot ta’lim portali (www.ziynet.uz) manzillariga joylashtirilgan.

Ilmiy rahbar:	Islomov Zohidjon Maxmudovich filologiya fanlari doktori, professor
Rasmiy opponentlar:	Muhammadsiddiqov Muhammadolim Muhammadroziq o‘g‘li siyosiy fanlari doktori, professor
	Lutfullayev Hamidillo Murodillayevich tarix fanlari nomzodi, dotsent
Yetakchi tashkilot:	O‘zbekiston Milliy universiteti

Dissertatsiya himoyasi O‘zbekiston xalqaro islom akademiyasi huzuridagi ilmiy darajalar berish DSC.35/30.12.2019.Isl/T/F.57.01 raqamli Ilmiy kengashning 2024-yil «__» may soat ____ dagi majlisida bo‘lib o‘tadi. (Manzil: 100011, Toshkent shahri, A.Qodiriy ko‘chasi 11-uy, Tel: (99871) 2440056, Faks: (99871) 2440056, e-mail: info@iiu.uz.)

Dissertatsiya bilan O‘zbekiston xalqaro islom akademiyasining Axborot-resurs markazida tanishish mumkin (№152 raqam bilan ro‘yxatga olingan). Manzil: 100011, Toshkent shahri, A.Qodiriy ko‘chasi 11-uy. Tel: (99871) 2440056, Faks: (99871) 2440056, e-mail: info@iiu.uz.)

Dissertatsiya avtoreferati 2024-yil «__» aprel kuni tarqatildi.
(2024-yil 18 apreldagi 04-raqamli reyestr bayonnomasi).

D.R. Maxsudov

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

S.A. Rustamiy

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

N.A. Muxamedov

Ilmiy darajalar beruvchi ilmiy kengash qoshidagi ilmiy seminar raisi o‘rinbosari, tarix fanlari doktori, dotsent

KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tarixida ulum al-Qur'on (علوم القرآن) sohasiga doir ilmlarning Qur'oni karimni to'g'ri tushunish va talqin qilishdagi o'rni alohida ahamiyat kasb etadi. Temuriylar davrida faoliyat olib borgan olimlar tafsir, qiroat, tajvidga oid asarlari bilan Qur'on ilmlari rivojiga o'ziga xos hissa qo'shganlar. Sayyid Sharif Jurjoniylar ushbu davr olimlari orasida islom ilmlarining barcha sohalarida mo'tabar manbalar yaratgani bilan ajralib turadi. Uning "Hoshiya ala al-Kashshof" (الحاشية على الكشاف), "Tarjumon al-Qur'on" (ترجمان القرآن) va "at-Ta'rifot" (التعريفات) kabi asarlarini qur'onshunoslik nuqtai nazaridan tahlil etish Temuriylar davri ilmiy muhitini baholash, uning rivojiga ta'sir etgan omillarni aniqlashda dolzarb hisoblanadi.

Dunyodagi islomshunoslikka ixtisoslashgan ilmiy-tadqiqot markazlarida Qur'on ilmlari, xususan, o'rta asrlarda yozilgan tafsirlarni (تفاسير) aniqlash, ularning tanqidiy nashrini amalga oshirish bo'yicha tizimli tadqiqotlar olib borilmoqda. Ularda Sa'duddin Taftazoniy, Ali Qushchi, Abdurahmon Jomiy kabi Temuriylar davri olimlarining tafsirga oid asarlari tadqiq etilib, mazkur davr tafsirshunosligiga oid tadqiqotlar yangi pog'onaga olib chiqildi. Jurjoniylarning tafsir, Qur'on lug'ati (لغات القرآن) va qur'onshunoslik atamalarini (اصطلاحات علوم القرآن) o'z ichiga olgan asarlarini ilmiy jihatdan tahlil etish mazkur tadqiqotlarning mazmunini yanada boyitishga xizmat qiladi.

Yangi O'zbekistonda yurtimizdan yetishib chiqqan allomalarning ilmiy merosini tadqiq etishga keng imkoniyatlar yaratilmoqda. Jumladan, so'nggi yillarda Imom Buxoriy, Imom Termiziy, Imom Moturidiy xalqaro ilmiy-tadqiqot markazlari tashkil etildi. Natijada Abu Hafs Nasafiyning "Taysir fi at-tafsir", Ya'qub Charxiyning "Tafsiri Charxiy", Koshifiyning "Mavohibi Aliyya" kabi tafsir asarlari ilmiy jihatdan tadqiq etildi. Bu tadqiqotlarning uzviy davomi sifatida Temuriylar davrida ilmiy faoliyat olib borgan Sayyid Sharif Jurjoniylarning "al-Kashshof" asariga yozgan hoshiyasi, Qur'on ilmlari istilohlari va Qur'on lug'atiga oid asarlarini o'rganish orqali Movarounnahrda islom ilmlari rivojini baholash hamda hozirgi kundagi dolzarb masalalarning yechimlarini topishda foydalanish mumkin.

O'zbekiston Respublikasi Prezidentining 2018-yil 16-apreldagi PF-5416-son "Diniy-ma'rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to'g'risida"gi Farmoni, O'zbekiston Respublikasi Prezidentining 2017-yil 24-maydagi PQ-2995-sonli "Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida"gi, 2017-yil 23-iyundagi PQ-3080-son "O'zbekiston Respublikasi Vazirlar Mahkamasi huzurida O'zbekistondagi Islom sivilizatsiyasi markazini tashkil etish chora-tadbirlari to'g'risida"gi, 2022-yil 10-fevraldagi PQ-126-son "Qadimiy yozma manbalarni saqlash va tadqiq etish tizimini takomillashtirishga doir qo'shimcha chora-tadbirlar to'g'risida"gi qarorlari hamda sohaga doir boshqa normativ-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. Sayyid Sharif Jurjoniyning Qur‘on ilmlariga oid asarlari Sharq va G‘arb tadqiqotchilari tomonidan ko‘plab tadqiqotlar doirasida o‘rganilgan.

Sharq musulmon olimlaridan: Hoji Xalifa, Muhammad ibn Ali Shavkoniy, Muhammad Bakr Isfahoniy, Taqiyuddin Tamimiy, Shamsuddin Saxoviy, Alouddin Ali Hinnaiy, shuningdek, o‘tgan asrda yashagan Abdulhay Laknaviy, Muhammad ibn Ali Dovudiy, Xayriddin Zirikliy, Odil Nuvayhiz, Ali Shavvoh Is‘hoq kabi olimlarning tabaqot yo‘nalishidagi asarlarida Sayyid Sharif Jurjoniyni hayoti, ilmiy faoliyati va Qur‘on ilmlariga oid asarlariga doir ma’lumotlar uchraydi¹.

Bu mavzudagi zamonaviy tadqiqotlarning asosiy qismini arab va turk tillarida, qisman fors tilida olib borilgan ilmiy ishlar tashkil etadi. X.Yinanç, H.Alper, E.Shahin, N.Abdulmun‘im, M.Somir, M.Shekibaniya, L.Bahmaniy kabi olimlarning tadqiqotlari Jurjoniyni hayoti va ilmiy merosini yoritib berishga qaratilgan. Turk tadqiqotchisi doktor Sadreddin Gumush Sayyid Sharif Jurjoniyni barcha asarlari qatorida Qur‘on ilmlariga oid asarlarining qisqacha tavsifini yoritgan. Shu bilan birga, tadqiqotchi Jurjoniyni hayoti va “Hoshiya ala al-Kashshof” asari haqidagi tadqiqotida olim hoshiyasining mazmuni va uslublarni ochib bergan. Marokashlik tadqiqotchi doktor Rashid bin Umar Aroziy olimning “Hoshiya ala al-Kashshof” asarining zamonaviy tanqidiy nashrini amalga oshirib, kitobning kirish qismida Jurjoniyni mazkur asari xususiyatlari va unga yozilgan hoshiyalar haqida batafsil to‘xtaladi. M.Mar‘ashliy esa Jurjoniyni “at-Ta‘rifot” asarida zikr etilgan ulum al-Qur‘on istilohlariga boshqa asarlarda kelgan istilohlarni ham ilova qilgan holda uning qayta nashrini amalga oshirgan².

G‘arb tadqiqotchilaridan K.Brokkelman, J.Van Ess, M.Hasan, O.Leman, T.Hokey kabilar Jurjoniyni hayoti va ilmiy merosiga oid ma’lumotlarni

¹ Muhammad ibn Ali Shavkoniy. Al-Badr at-tole. – Qohira, 1929. – 489 b.; Abdulhay Laknaviy. Al-Favaid al-bahiyya. – Bayrut. Nashr sanasi ko‘rsatilmagan; Hoji Xalifa Mustafu bin Abdulloh. Kashf az-zunun an asomiya al-kutub va al-funun. – Bayrut: Dor ihyo at-turoso al-arabiy, 2008; Alouddin Ali Hinnaiy. Tabaqot al-hanafiyya. – Bag‘dod: Devon al-vaqf as-sunniy, 2005; Muhammad Bakr Isfahoniy. Ravzat al-janna. Nashr etilgan joy va sanasi ko‘rsatilmagan; Xayriddin Zirikliy. Al-A‘lom. – Bayrut: Dor al-ilm lil-malayin, 2002; Odil Nuvayhiz. Mo‘jam al-mufassirin min sodr al-islam va hatta al-asr al-hazir. Nashriyot ko‘rsatilmagan, 1988; Muhammad ibn Ali Dovudiy. Tabaqot al-mufassirin. – Bayrut: Dor al-kutub al-ilmiyya, 2012; Ahmad ibn Muhammad Adnoviy. Tabaqot al-mufassiriyn. – Madina: Maktaba al-ulum va al-hikam, 1997; Dr. Ali Shavvoh Is‘hoq. Mo‘jam al-musannafot al-Qur‘an al-karim. – Riyoz: Dor ar-Rifoyn, 1984.

² M.Halil Yinanç, "Seyyid Şerif Curcani", – Istanbul: Tarihten Sesler, II/15 (1944), S. 22–23; Dr. Sadreddin Gümüş. Seyyid Şerif Curcânî. – Istanbul: Fatih yayinevi, 1985; Hulya Alper. Düşünmenin anlamı. – Istanbul: İz yayincilik, 2017; Eşref Şahin. Seyyid Şerif el-Cürcânî'nin Şerhu'l-Mevâkıf'ında varlık düşüncesi. – Ankara: Akademisen kitabevi, 2018; Nabila Abdulmun‘im, Odil Abduljabbor Somir. Dirosa fi siyrati muallif ash-Sharif al-Jurjoniyni. – Bag‘dod: Majalla al-ulum al-insaniyya, 23-son, 2012; Muhammad Abdurahmon Mar‘ashliy. Kitob at-Ta‘rifot. – Bayrut: Dor an-Nafois, 2018; Mehdi Shekibaniya, Rizo Purjevadi. Kitobshunosi Mir Sayyid Sharif Jurjoniyni. – Tehron: Ma‘orif, 19-son, 2003. – B. 134–192; Leyla Rahimi Bahmaniy. Munozaraho Mir Sayyid Sharif Jurjoniyni va Sa‘duddin Taftazoniyni. – Tehron: Oyinayi Meros, 29-son, 2006. – B. 63–84.

jamlagan³. Mazkur tadqiqotchilar orasida J.Van Essning izlanishlari qamrov jihatidan to‘liq va batafsil hisoblanadi.

O‘zbekistonda Sayyid Sharif Jurjoniyning Qur’on ilmlariga oid asarlari borasida kompleks tadqiqotlar amalga oshirilmagan bo‘lsa-da, uning hayoti va ilmiy merosiga doir ilmiy izlanishlar olib borilgan. Jumladan, Shayx Muhammad Sodiq Muhammad Yusuf “Samarqandning sara ulamolari” asarida Sayyid Sharif Jurjoniyni haqida ma’lumotlar keltirgan. Tafsirshunos olim D.Maxsudov o‘z tadqiqoti doirasida Jurjoniyning “Hoshiya ala al-Kashshof” asari haqida muhim ma’lumotlar berib o‘tgan. M.Xayrullayev, Sh.Ziyodov, M.Qodirxonov kabi tadqiqotchilar tomonidan amalga oshirilgan izlanishlarda olimning hayoti va ilmiy merosiga oid ma’lumotlar jamlangan⁴.

Sanab o‘tilgan tadqiqotlardan farqli ravishda mazkur tadqiqotda Sayyid Sharif Jurjoniyning Samarqandda olib borgan ilmiy faoliyati batafsil ochib berilgan hamda olimning Qur’on ilmlariga oid asarlari kompleks o‘rganilgan.

Tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasa-sining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya O‘zbekiston xalqaro islom akademiyasining 2020–2022-yillarga mo‘ljallangan FZ-202002146 – «Markaziy Osiyo mutafakkirlari asarlari asosida buzg‘unchi g‘oyalarga qarshi kurashning ma’rifiy, tarbiyaviy asoslarini o‘zida jamlagan multimedia dasturi hamda mobil ilovasini yaratish» mavzusidagi ilmiy loyiha doirasida amalga oshirilgan.

Tadqiqotning maqsadi Sayyid Sharif Jurjoniyning Temuriylar davri Qur’on ilmlari rivojiga qo‘shgan hissasini ochib berishdan iborat.

Tadqiqotning vazifalari quyidagilardan iborat:

Temuriylar davrida Qur’on ilmlari rivojiga doir tadqiqotlar uslubi va ularning ilmiy-nazariy asoslarini yoritish;

Sayyid Sharif Jurjoniyni asarlarini islom ilmlari sohalari bo‘yicha tasniflash; olim ilmiy merosining Sharq va G‘arbda tadqiq etilishi va ularning xususiyatlarini ko‘rsatib o‘tish;

XIV–XV asrlarda Movarounnahrda yozilgan Qur’on ilmlariga oid asarlarning o‘ziga xos xususiyatlarini ochib berish;

Sayyid Sharif Jurjoniyning Samarqanddagi ilmiy faoliyatini yoritish orqali uning Temuriylar davlati ilmiy hayotida tutgan o‘rnini baholash;

olimning Qur’on ilmlariga oid asarlarini kodikologik jihatdan tavsiflash;

³ Carl Brockelman. Geschichte der Arabischen Literatur. – Leiden: 1937. Volume. 2; Jozef van Ess. Die traume schulweisheit: Leben und Verk des Ali ibn Muhammad al-Jurjani. – Weisbaden: Harrassowitz Verlag, 2013; Moiz Hasan. Foundations of science in the post-classical islamic era: the philosophical, historical, and historiographical significance of Sayyid al-Sharīf al-Jurjānī’s project. Indiana, Notre Dame, 2017; Oliver Leaman. The Biographical Encyclopaedia of Islamic Philosophy. Bloomsbury Academic, 2010; Thomas Hockey et al. (eds.). The Biographical Encyclopedia of Astronomers, Springer Reference. New York: Springer, 2007, pp. 603–604.

⁴ M.M.Xayrullayev. Ma’naviyat yulduzlari. – Toshkent: Abdulla Qodiriy nomidagi xalq merosi nashriyoti, 2001; Sh.Ziyodov, M.Qodirxonov. Samarqandlik allomalar. – Toshkent: G‘afur G‘ulom, 2019; Shayx Muhammad Sodiq Muhammad Yusuf. Samarqandning sara ulamolari; – T: Hilol-Nashr, 2019; O‘rta asr Sharq allomalari ensiklopediyasi. – Samarqand, 2016; D.Maxsudov. Movarounnahr hanafiy mazhabi tafsirlarining qiyosiy tahlili (XIII–XV asrlar). [matn: monografiya]. – Toshkent: O‘zbekiston xalqaro islom akademiyasi nashriyot-matbaa birlashmasi, 2019.

“Tarjumon al-Qur’on” asarining tarkibiy tuzilishi hamda olimning Qur’on kalimalarini yoritishdagi uslubini aniqlash;

“At-Ta’rifot” asarining zamonaviy qur’onshunoslik nuqtai nazaridan ahamiyatini yoritib berish;

“Hoshiya ala al-Kashshof” asarining tafsirshunoslikdagi, xususan, Zamaxshariy tafsirini tushunishdagi ahamiyatini ochib berish hamda mavzu yuzasidan taklif va tavsiyalar ishlab chiqish.

Tadqiqotning obyektini Sayyid Sharif Jurjoniyning Qur’on ilmlariga oid asarlari tashkil etadi.

Tadqiqotning predmeti Sayyid Sharif Jurjoniyning Qur’on ilmlariga oid ilmiy atamalar va mufradot al-Qur’on ma’nolarini yoritishdagi uslubini tadqiq etishdan iborat.

Tadqiqot usullari. Dissertatsiyada kompleks yondashuv, tarixiylik, mantiqiylik, xronologik, tahlil va sintez, matnlarni kontent-analiz qilish va qiyoslash kabi tadqiqot usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

allomaning “at-Ta’rifot”da “tafsir” (تفسير) va “ta’vil” (تأويل) atamalariga bergan ta’riflari keyingi davrda yozilgan “Kashshof istilohot al-funun va al-ulum”, “al-Kulliyot”, “at-Ta’rifot va al-istilohot” kabi mo’tabar manbalarda “tafsir” rivoyatga, “ta’vil” esa Qur’on va sunnat doirasidagi ijtihodiy fikrga asoslanishi haqidagi qarashlar uchun asos bo’lib xizmat qilgani dalillangan;

Jurjoniyning “Hoshiya at-Tajrid” nomli asari ifoda uslubining yengilligi sababli asrlar davomida Usmoniylar davlati, Eron, Turkiston, Hindiston ta’lim muassasalarida darslik sifatida foydalanilib, Usmoniylar davlatida mazkur asar o’qitilgan madrasalarga “Hoshiyai Tajrid madrasalari” degan nom berilgani aniqlangan;

Jurjoniyning Qur’onni arab tili (اللغة العربية) va balog’at (علم البلاغة) qoidalari orqali sharhlash uslubini o’zidan keyingi tafsirlarga kuchli ta’sir o’tkazgani, natijada Temuriylar davri olimlaridan Abdurahmon Jomiy, Ali Qushchi asarlarida so’zlarning grammatik vazifalarini aniqlash, ularning lug’aviy hamda balog’iy ma’nolarini yoritish bilan bog’liq uslubda namoyon bo’lgani ochib berilgan;

Sayyid Sharif Jurjoniyning “Tarjumon al-Qur’on” asarida Qur’onda kelgan so’zlar (مفردات القرآن) ma’nolarini sodda ifodalar bilan talqin etish orqali Qur’on ma’nolarining oddiy xalq zehninga oson singishini ta’minlagani ochib berilgan.

Tadqiqotning amaliy natijasi quyidagilardan iborat:

Sayyid Sharif Jurjoniyning Qur’on ilmlariga oid 7 ta asar yozgani aniqlanib, ularning kodikologik tavsifi amalga oshirilishi natijasida “at-Ta’rifot” asari mutaxassislar uchun, “Tarjumon al-Qur’on” esa oddiy xalq uchun mo’ljallangani dalillangan;

Jurjoniyning “al-Kashshof”da kelgan tushunilishi qiyin o’rinlarni Zamaxshariyning “al-Mufassal”, “al-Foiq” asarlaridan olingan misollar hamda balog’at qoidalari asosida sharhlash orqali muallifning oyatlar ta’vilidagi uslubini yaqqol ochib bergani natijasida “al-Kashshof” tafsirining yana keng tarqalishiga hissa qo’shgani asoslangan;

“Tarjumon al-Qur’on” asarida Qur’oni karimda takrorsiz kelgan so‘zlarning qariyb to‘rt dan bir qismi, ya’ni 4000 ga yaqin so‘z ma’nolari zikr etilgani, olimning shaxs va joy nomlarini hamda aholi orasida iste’molda bo‘lgan Qur’on so‘zlarini ifodalashda, qolaversa, muqattaot harflarini sharhlashda sodda va ravon uslubdan foydalangani yoritib berilgan;

Sayyid Sharif Jurjoniyning Samarqandda qariyb yigirma yilga yaqin vaqt davomida olib borgan ilmiy faoliyati atroflicha yoritilib, uning Temuriylar davri shar’iy va aqliy ilmlar rivojidadagi o‘rni yuksak ekani ta’lim dargohlarida uning arab tili (اللغة العربية), mantiq (المنطق), balog‘at (البلاغة), meros (الفرائض), hadis ilmiga (علوم الحديث) oid asarlari o‘qitilishi kabi dalillar asosida ochib berilgan.

Tadqiqot natijalarining ishonchliligi Jurjoniyning Qur’on ilmlariga oid asarlarining Eron, AQSH, Turkiya, O‘zbekiston kutubxonalarida saqlanayotgan qo‘lyozma nusxalari hamda ularning zamonaviy nashrlariga tayanilgani, tadqiqot natijalarining vakolatli davlat tashkilotlari tomonidan tasdiqlangani, shuningdek, ularning respublika va xalqaro ilmiy, ilmiy-amaliy konferensiya materiallari to‘plamlari, OAK ro‘yxatidagi ilmiy nashrlarda chop etilgani bilan belgilanadi.

Tadqiqotning ilmiy va amaliy ahamiyati. Tadqiqotning ilmiy ahamiyati Sayyid Sharif Jurjoniyning Movarounnahr, xususan, Temuriylar davri Qur’on ilmlari rivoji tarixida tutgan o‘rnini aniqlash orqali to‘plangan tarixiy, ijtimoiy, bio-bibliografik ma’lumotlarning o‘zbek davlatchiligi asosi bo‘lgan Temuriylar davlati ilmiy muhiti haqidagi nazariy bilimlarni boyitishda, qolaversa, mintaqada Qur’onshunoslik va tafsir ilmi rivoji tarixi bo‘yicha olib boriladigan navbatdagi ilmiy izlanishlar uchun o‘ziga xos tayanch bo‘lib xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati oliy va o‘rta maxsus o‘quv yurtlarida “Islomshunoslik”, “Qur’onshunoslik”, “Manbashunoslik”, “Tafsir matnlari” kabi fanlar mazmuni hamda pedagogik jarayonni yangi ma’lumotlar bilan boyitish, shuningdek, ta’lim muassasalari hamda aholi o‘rtasida olib borilayotgan ma’naviy-ma’rifiy tadbirlar saviyasini ilmiy jihatdan oshirish mumkinligi bilan belgilanadi.

Tadqiqot natijalarining joriy qilinishi. Sayyid Sharif Jurjoniyning Temuriylar davri Qur’on ilmlariga qo‘shgan hissasi bo‘yicha tadqiqotning ilmiy natijalari asosida:

allomaning “at-Ta’rifot”da “tafsir” (تفسير) va “ta’vil” (تأويل) atamalariga bergan ta’riflari keyingi davrda yozilgan diniy istilohlarga oid “Kashshof istilohot al-funun va al-ulum”, “al-Kulliyot”, “at-Ta’rifot va al-istilohot” kabi mo‘tabar manbalarda “tafsir” rivoyatga, “ta’vil” esa Qur’on va sunnat doirasidagi ijthodiy fikrga asoslanishi haqidagi qarashlar uchun asos bo‘lib xizmat qilgani xususidagi ilmiy xulosalardan O‘zbekistondagi islom sivilizatsiya markazida chop etilgan “Buyuk ajdodlarimiz” nomli kitobni tayyorlashda foydalanilgan (O‘zbekistondagi islom sivilizatsiya markazining 2024-yil 18-martdagi 01-07/49-sonli ma’lumotnomasi). Natijada, “ta’vil” so‘zining mohiyati kengroq ochib berilib, mazkur tushunchani noto‘g‘ri talqin etuvchi toifalarga raddiya berishda asosli manba bo‘lib xizmat qilgan;

Jurjoniyning “Hoshiya at-Tajrid” nomli asari ifoda uslubining yengilligi sababli asrlar davomida Usmoniylar davlati, Eron, Turkiston, Hindiston ta’lim tizimida darslik sifatida keng foydalanilib, hatto Usmoniylar davlatida mazkur asar o’qitilgan madrasalarga “Hoshiyai Tajrid madrasalari” degan nom berilgani haqidagi xulosalar Imom Buxoriy xalqaro ilmiy-tadqiqot markazining buyurtmasi asosida tayyorlangan “Samarqandlik allomalar” nomli kitob mazmuniga singdirilgan. (O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2024-yil 4-martdagi 02/89-son ma’lumotnomasi). Natijada Sayyid Sharif Jurjoniyning o‘rta asrlar islom ilmlari rivojiga qo‘shgan hissasi ilmiy jamoatchilikka yetib borishiga xizmat qilgan;

Jurjoniyning Qur’onni arab tili (اللغة العربية) va balog‘at (علم البلاغة) qoidalari orqali sharhlash uslubi o‘zidan keyingi tafsirlarga kuchli ta’sir o‘tkazgani Temuriylar davri olimlaridan Abdurahmon Jomiy, Ali Qushchi asarlarida so‘zlarning grammatik vazifalarini aniqlash, ularning lug‘aviy hamda balog‘iy ma’nolarini yoritish bilan bog‘liq uslubda namoyon bo‘lgani haqidagi ilmiy xulosalar Din ishlari bo‘yicha qo‘mitaning buyurtmasi asosida tayyorlangan “Islom ensiklopediyasi” kitobi mazmuniga singdirilgan. (O‘zbekiston Respublikasi Din ishlari bo‘yicha qo‘mitasining 2024-yil 28-fevraldagi 02-02/02/1/574-sonli ma’lumotnomasi). Natijada, Jurjoniyning Temuriylar davri tafsir sohasi rivojiga qo‘shgan hissasini asoslash imkonini bergan;

Sayyid Sharif Jurjoniyning “Tarjumon al-Qur’on” asarida Qur’onda kelgan so‘zlar (مفردات القرآن) ma’nolarini sodda ifodalar bilan talqin etish orqali Qur’on ma’nolarining oddiy xalq zehniga oson singishini ta’minlagani xususidagi ilmiy xulosalar “O‘zbekiston tarixi” telekanalida efirga uzatiladigan “Buyuk yurt allomalari” ko‘rsatuvi ssenariysini tayyorlashda foydalanilgan. (O‘zbekiston milliy teleradiokompaniyasining 2024-yil 4-martdagi 02-31-320-sonli ma’lumotnomasi). Natijada, olimning ilmiy faoliyati va ma’rifatparvarlik g‘oyalari keng xalq ommasiga yetib borishiga xizmat qilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 8 ta ilmiy anjuman va konferensiyalarda, shu jumladan, 4 ta xalqaro va 4 ta respublika ilmiy-amaliy konferensiyalarda aprobatsiyadan o‘tgan.

Dissertatsiyadagi natijalarning e’lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 16 ta ilmiy ish chop etilgan. Jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tarafidan doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etishga tavsiya etilgan ilmiy nashrlarda 5 ta, xorijiy jurnalda 3 ta maqola chop etilgan. Shuningdek, respublika va xalqaro konferensiya to‘plamlarida 8 ta tezis e’lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uchta bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovalardan iborat. Dissertatsiya xajmi 136 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslanib, tadqiqotning maqsadi, vazifalari, o‘rganish obyekti va predmeti aniqlangan.

Tadqiqotning fan va texnologiyalar taraqqiyotining ustuvor yo‘nalishlariga mosligi ko‘rsatilib, ishning ilmiy yangiligi hamda amaliy natijalari bayon etilgan. Olingan natijalarning ishonchliligi asoslangan holda ularning nazariy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, ishning aprobatsiyasi, e‘lon qilingan ishlar va dissertatsiyaning tuzilishi to‘g‘risidagi ma‘lumotlar keltirilgan.

Dissertatsiyaning **“Temuriylar davri Qur‘on ilmlarini o‘rganishdagi ilmiy-metodologik yondashuvlar tahlili”**, deb nomlangan birinchi bobining *“Temuriylar davrida Qur‘on ilmlari rivojiga doir tadqiqotlarning ilmiy ahamiyati”*, deb nomlangan birinchi paragrafida Qur‘on ilmlari sohasidagi ilk ilmiy harakatlar, Temuriylar davri Qur‘on ilmlarini o‘rganishga oid tadqiqotlar tahlili yoritilgan.

Birinchildan bo‘lib Abu Ubayd Qosim ibn Sallom (vaf. 224/839) nosix va mansux ilmi haqida kitob yozgan. Keyinchalik Ali ibn Madiniy (vaf. 234/848) sababi nuzul ilmiga oid kitob tasnif etgan, tom ma‘nodagi Qur‘on ilmlarini qamrab olgan asar esa Ali ibn Ibrohim ibn Said Hufiy (vaf. 430/1038) tomonidan yozilgan *“al-Burhon fi ulum al-Qur‘on”* asari hisoblanadi⁵.

G‘arbda O‘rta asrlarda Qur‘oni karimning lotin, italyan, rus tillaridagi tarjimalari amalga oshirilganiga qaramay, qur‘onshunoslik sohasi fan sifatida XIX asrga kelib rivojlana boshlagan. G‘arb tadqiqotlarida Qur‘onni tanqidiy nuqtai nazardan o‘rganish ustuvor hisoblanib, ayrim tadqiqotlar obyektivlik asosida yoritilgan.

Sharqda turk tadqiqotchilaridan Sadreddin Gumush, Chetin Kaska, O‘zjan Tabaklar, Muhammad Chechak kabi tadqiqotchilar Jurjoniyning *“Hoshiya ala al-Kashshof”*, Koshifiyning *“Mavohibi Aliyya”*, Ali Qushchining Taftazoniy tafsiriga yozgan hoshiyasi, Temuriylar davrida adabiyot mavzularida tadqiqot olib borgan bo‘lsalar, arablardan marokashlik Rashid ibn Umar Aroziy, iroqlik Ali Hikmat Fozil, misrlik Abdulfattoh Iso Barbariy, Abdulmuttolib Arba kabi tadqiqotchilar Jurjoniyy va Taftazoniyning *“al-Kashshof”* asariga yozgan hoshiyalari, Abdurahmon Jomiy tafsirini o‘rganganlar.

Zamonaviy G‘arb tadqiqotlarida Temuriylar davrida Qur‘on ilmlarining o‘rganilish xususiyatlari yoxud rivojlanish bosqichlariga oid kompleks tadqiqotlar deyarli uchramaydi. Balki g‘arblik tadqiqotchilarning o‘sha davr mufassirlari va ularning asarlariga, yoxud Qur‘on tarixiga oid ilmiy ishlari orqali G‘arbdagi zamonaviy tadqiqotlar haqida umumiy xulosa qilish mumkin. Bu borada rus olimi Y.A.Rezvaning *“Коран и его мир”* (*“Qur‘on va uning olami”*), *“Введение в коранистику”* (*“Qur‘onshunoslikka kirish”*), *“Коран Усмана”* (*“Usmon Mus‘hafi”*) nomli hamda Niderlandiyaning Utrech universiteti doktori Muhsin Godarzining *“Books on exegesis (tafsīr) and Qur‘anic readings (qirā‘āt): Inspiration, intellect and the interpretation of scripture in post-classical islam”* (*“Tafsir va qiroatga oid kitoblar: Ilhom, aql va post-klassik islomda muqaddas bitiklar talqini”*) nomli tadqiqotlaridagi Temuriylar davriga oid tahlil va mulohazalar o‘rganildi.

O‘zbekistonda olib borilgan tadqiqotlar Temuriylar davrida Qur‘on ilmlari, xususan, tafsir ilmining rivojlanishi haqida to‘liq ma‘lumot berish xususiyati bilan

⁵ Qarang: Shayx Muhammad Sodiq Muhammad Yusuf. Qur‘on ilmlari. – Toshkent: Hilol-Nashr, 2017. – B. 11.

boshqa mintaqalardagi tadqiqotlardan farqlanadi. Tafsirshunos olim D.R.Maxsudov o‘zining “Movarounnahr hanafiy mazhabi tafsirlarining qiyosiy tahlili (XIII–XV asrlar)” nomli tadqiqotida Amir Temur va Temuriylar davrida faoliyat yuritgan mufasssirlar haqida to‘xtalib o‘tib, o‘ndan ortiq movarounnahrlik mufasssirlar va ularning tafsir asarlari haqida batafsil ma’lumotlar bergan⁶. Tadqiqotchilar I.Usmonov va G.Saidova Ya’qub Charxiyning tafsiri ustida tadqiqotlar olib borib, naqshbandiya tariqati doirasida amalga oshirilgan XVI asrga oid turkiyga tarjima qilingan ilk tarjimalardan biri – “Tarjimai tafsiri Charxiy” asarning faksimilesini e’lon qilgan bo’lsalar, tadqiqotchi H.Lutfullayev “Husayn Voiz Koshifiyning “Mavohibi Aliyya” asari Markaziy Osiyo xalqlari ma’naviy hayotiga doir muhim manba” nomli tadqiqotida Temuriylar davrida Movarounnahr va Xurosondagi ma’naviy hayot rivojlanishi, Alisher Navoiyning Qur’on ilmlari borasidagi faoliyati, Koshifiyning hayoti va ilmiy merosi, markaziy osiyolik olimlarning tafsirga oid asarlari tahlilini amalga oshirgan.

“Sayyid Sharif Jurjoniylarining qiyosiy-tipologik klassifikatsiyasi”, deb nomlangan ikkinchi paragrafda Jurjoniylarning hayoti va ijodi, olim asarlarining tasnifi, ularning xususiyatlari va tarqalish hududlari haqidagi ma’lumotlar yoritilgan.

Sayyid Sharif Jurjoniylar 740/1340-yili Jurjon yaqinidagi Toku qishlog‘ida tavallud topgan. Olimning to‘liq ismi Abul Hasan Ali ibn Muhammad ibn Ali bo‘lib, sayyid nisbati unga payg‘ambar Muhammad alayhissalomga nasab jihatidan bog‘liqligi sababidan berilgan⁷. Olim tug‘ilgan va voyaga yetgan Jurjon shahrining bunday nom bilan atalishi borasida turli qarashlar mavjud bo‘lib, “Tarixu Jurjon” asarida zikr qilinishiga ko‘ra, Nuh payg‘ambarning avlodidan hisoblangan Jurjon ibn Lovuz ibn Som ushbu shaharni bunyod etgan⁸. Boshqa qarashga ko‘ra, Jurjon forscha گرگان [go‘rgon] – “bo‘rilar” so‘zining arablashgan shaklidir. Shahar geografik jihatdan Kaspiy dengizining janubi-sharqida, Eronning shimolida joylashgan⁹.

Jurjoniylar ilm yo‘lida Hirot, Anado‘lu, Qohira, Bursa, Sheroz, Samarqand shaharlariga safar qilgan. Misrda aqliy ilmlarni Muborakshohdan ta’lim olgan Jurjoniylar, naqliy ilmlarni hanafiy faqih Akmaluddin Bobartiy (vaf. 786/1384)dan ta’lim oldi. Misrda o‘tgan o‘n yillik tahsildan so‘ng 776/1374-yilda Anado‘lu shahriga yo‘l oldi. Bu yerda qisqa muddat bo‘lib, so‘ng yana o‘z vataniga qaytdi. So‘ng alloma Sa’duddin Taftazoniy (vaf. 792/1390) bilan tanishdi va uning tavsiyasiga binoan o‘sha vaqtning hokimi Shoh Shujo tomonidan Sherozdagi Dor ash-Shifo madrasasiga muddaris etib tayinlandi¹⁰. 789/1387-yilda Sherozni ishg‘ol qilgan Amir Temur Jurjoniylarni Samarqandga taklif etdi. Olim Samarqandda o‘n sakkiz yil bosh mudarris sifatida faoliyat olib bordi va ko‘plab asarlarini shu yerda yozdi.

⁶ Qarang: Maxsudov D. Movarounnahr hanafiy mazhabi tafsirlarining qiyosiy tahlili. Tarix fanlari bo‘yicha fan doktori (DSc) darajasini olish uchun tayyorlangan dissertatsiya. – Toshkent: O‘zbekiston xalqaro islom akademiyasi, 2020. – 362 b.

⁷ Muhammad ibn Ali Shavkoniylar. Al-Badr at-Tole. J. I. – Qohira: Dor al-kutub al-islomiy. – B. 488.

⁸ Hamza ibn Yusuf Sahmiylar. Tarixi Jurjon. – Qohira: A‘lam al-kutub, 1981. – B. 5.

⁹ O‘zbekiston milliy ensiklopediyasi. – Toshkent: O‘zbekiston milliy ensiklopediyasi, 2005.

¹⁰ Qarang: Muhammad Bakr Isfahoniylar. Ravzat al-janna. J. 3, – B. 426; Abdulhay Laknaviylar. Al-Favaid al-bahiyya. – Bayrut. – B. 134; Islam ansiklopedisi. Curcani maddesi. – Istanbul, 1940. C. 3, – S. 246.

Sayyid Sharif Jurjoniyy va uning asarlari haqida olib borilgan tadqiqotlarga ko‘ra, olim diniy va dunyoviy ilmlarga bag‘ishlangan yuzga yaqin asar yozgan. Bularning orasida bir necha sahifali risolalardan tortib, yirik hajmli asarlar ham mavjud.

Olimning kalom ilmiga oid “Sharh al-Mavoqif” asari Adududdin Ijyning kalom va falsafaga oid “al-Mavoqif” asari sharhidir. Sharhda butun kalom va falsafa bahslari tadqiq etilgan¹¹. Mazkur sharh Jurjoniyyning eng ko‘zga ko‘ringan asarlaridan biri bo‘lishi bilan birga, “al-Mavoqif”ga yozilgan sharhlarning eng mashhur va keng tarqalgani hisoblanadi. Abdulhay Laknaviy (vaf. 1304/1886) hadis usuliga oid “al-Muxtasar al-jome’ li-ma’rifat al-hadis” asarining Jurjoniyyga tegishli ekanini isbotlagan va unga “Zafar al-amoniyy muxtasar al-Jurjoniyy” nomli sharh yozgan¹².

Jurjoniyyning yozib qoldirgan asarlari o‘sha vaqtda rivoj topgan ilmlar haqida tasavvur hosil qilish imkonini beradi. Xususan, u yashagan davrda mantiq ilmi juda rivojlangan. Bugunga qadar mantiq ilmida asosiy manbalardan hisoblangan “Hoshiya ala sharh ash-Shamsiyya” asari Najmiddin Qazviniyyning (vaf. 693/1294) “Shamsiyya” nomli asariga Qutbiddin Roziy Tahtoniyy yozgan sharhning hoshiyasi sanaladi. Ma’lumotlarga ko‘ra, Jurjoniyyning ushbu asari Taftazoniyyning “Sharh ash-Shamsiyya” nomli asaridan ko‘proq e’tibor va e’tirofga sazovor bo‘lgan.

Ta’kidlash lozimki, olim asarlariga yuzaki yondashmay, balki ularni kuchli tadqiqot va tahqiqot natijalariga ko‘ra yozgan. Shu sababdan, uning eng kichik risolasi ham o‘zidan keyingilar uchun muhim manba bo‘lib xizmat qildi. Hattoki, كلام السيد سيد الكلام – “Sayyidning so‘zi so‘zlarning sayyididir” iborasi ilm ahllari orasida zarbulmasalga aylangan.

Birinchi bobning “Zamonaviy tadqiqotlarda olim ilmiy merosining o‘rganilish xususiyatlari” nomli uchinchi paragrafida hozirgi kunga qadar Jurjoniyyning hayoti va ilmiy merosi yoritilgan bio-bibliografik asarlar, G‘arb va Sharqda, qolaversa, O‘zbekistonda olim ilmiy merosini o‘rganishga bag‘ishlangan zamonaviy tadqiqotlar tahlili yoritilgan.

Sayyid Sharif Jurjoniyy hayoti, ilmiy faoliyati va asarlariga doir ma’lumotlar o‘rta asr olimlaridan Shamsuddin Saxoviyy (vaf. 902/1497), Alouddin Ali Hinnaiyy (vaf. 979/1572), Taqiyuddin Tamimiyy (vaf. 1010/1601), Hoji Xalifa (vaf. 1069/1659), Muhammad ibn Ali Shavkoniyy (vaf. 1250/1835), Muhammad Bakr Isfahoniyy (vaf. 1313/1896), shuningdek, o‘tgan asrda yashab ijod qilgan Abdulhay Laknaviy, Xayriddin Zirikliyy (vaf. 1396/1976) kabi olimlarning tabaqot asarlarida yoritilgan.

Jurjoniyy ilmiy merosi haqidagi tadqiqotlarni ham shartli ravishda uch guruhga bo‘lib: G‘arb, Sharq va mahalliy tadqiqotlar kesimida o‘rganish maqsadga muvofiq sanaladi. Zero, olim hayoti va asarlariga oid tadqiqotlar asosan mana shu mintaqalarda amalga oshirilgan.

¹¹ Qarang: Dr. Sadreddin Gümüş. Seyyid Şerîf Curcânî. – İstanbul: Fatih yayinevi matbaası, 1985. – S. 144.

¹² Sayyid Muhammad ibn Ja’far Kattoniyy. Ar-Risola al-Mustatrafaya bayan mashhur kutub as-sunna al-musharraf. – Qohira: Maktaba al-kulliyot al-azhariyya, nashr sanasi ko‘rsatilmagan. – B. 162.

G‘arb tadqiqotlari Jurjoniyning biografiyasi va asarlarining kodikologik tahlili hamda ularning mazmuni haqidagi umumiy ma‘lumotlarni o‘rganish bilan cheklanadi. Xususan, Karl Brokkelman (vaf. 1376/1956) “Arab adabiyoti tarixi” asarida Jurjoniylar faoliyati haqida to‘xtalib o‘tib, olim asarlarining dunyo qo‘lyozma fondlarida saqlanish ko‘rsatgichlarini keltirib o‘tgan. Ammo Brokkelman Jurjoniylarga mansub bo‘lmagan bir necha asarni unga tegishli deb zikr etadi¹³. G‘arb olamida Jurjoniylar va uning ilmiy merosi haqida eng mukammal tadqiqot niderlandiyalik olim Jozef Van Ess tomonidan amalga oshirilgan. Olim o‘zining “Die traume schulweisheit: Leben und Verk des Ali ibn Muhammad al-Jurjani” (“Sxolastik hikmat orzulari: Ali ibn Muhammad al-Jurjoniylar hayoti va ijodi”) nomli kitobida Sayyid Sharif Jurjoniylar hayoti va ijodi, uning islom tafakkuri olamidagi o‘rni va ta‘siri haqida so‘z yuritadi¹⁴.

Turk tadqiqotchilari Jurjoniylar ilmiy merosini o‘rganish bo‘yicha salmoqli ishlarni amalga oshirgan. Ular orasida Jurjoniylar ilmiy merosini nisbatan to‘liq o‘rgangan tadqiqotchi Sadreddin Gumush o‘zining “Seyyid Şerîf Cürçânî ve arap dilindeki yeri” (“Sayyid Sharif Jurjoniylar va uning arab tilidagi o‘rni”) nomli kitobida islom olamidagi til maktablari, Jurjoniylar yashagan davrdagi ilmiy harakatlar, olimning hayoti, ilmiy merosi, arab tili va adabiyotidagi o‘rni, qolaversa, olimning barcha asarlari va ularning tavsiflari haqida batafsil ma‘lumotlar keltirgan¹⁵.

Olim ilmiy merosi haqida Misr, Marokash, Iroq, Eron, Malayziya tadqiqotchilari ham salmoqli ishlar amalga oshirgan. Mazkur tadqiqotlarda olimning “at-Ta‘rifot”, “Sharh al-Mavoqif”, “Sharh al-Faroiz as-Sirojiyya” kabi mashhur asarlari tadqiq etilgan.

O‘zbekistonda ham Sayyid Sharif Jurjoniylar hayoti va ilmiy merosiga doir kamsonli ilmiy izlanishlar olib borilgan. Shayx Muhammad Sodiq Muhammad Yusuf (vaf. 1436/2015)ning “Samarqandning sara ulamolari”, Sh.Ziyodov va M.Qodirovlar tomonidan nashrga tayyorlangan “Samarqandlik ulamolar” va “O‘rta asr Sharq allomalari ensiklopediyasi”, professor U.Uvatov (vaf. 1441/2020)ning “Buyuk yurt allomalari”, M.Xayrullayev (vaf. 1425/2004)ning “Ma‘naviyat yulduzlari” nomli kitoblarida, O‘zbekiston milliy ensiklopediyasi, Islom ensiklopediyasi kabi qomuslarda umumiy ma‘lumotlar keltirib o‘tilgan.

Yuqoridagilardan kelib chiqib aytish mumkinki, Jurjoniylar asarlarini alohida tadqiqot doirasida o‘rganish asosan arab va turk olimlari faoliyatida kuzatiladi. G‘arb olami tadqiqotlari esa olim asarlarida keltirilgan nazariya va qarashlarni yoritishi bilan xususiyatlanadi. O‘zbek tilidagi tadqiqotlarning deyarli barchasi bio-bibliografik yo‘nalishda bo‘lib, Jurjoniylar birorta asarini to‘liq tadqiq etishga bag‘ishlangan ilmiy izlanishlar deyarli uchramaydi.

Dissertatsiyaning **“Temuriylar davrida Movarounnahrda Qur‘on ilmlarining rivojlanishi”** deb nomlangan ikkinchi bobining *“XIV–XV asrlarda Movarounnahrda yozilgan Qur‘on ilmlariga oid asarlar tahlili”* nomli birinchi paragrafida Temuriylar davrida Qur‘on ilmlari asosan tafsir ilmi negizida

¹³ Carl Brockelman. Geschichte der Arabischen Literatur. – Leiden: 1937. Volume. 2. – P. 217.

¹⁴ Qarang: Jozef van Ess. Die traume schulweisheit: Leben und Verk des Ali ibn Muhammad al-Jurjani. – Weisbaden: Harrassowitz Verlag, 2013.

¹⁵ Qarang: Dr. Sadreddin Gümüş. Seyyid Şerîf Cürçânî. – İstanbul: Fatih yayinevi matbaasi, 1985. – S. 182–190.

rivojlangani ochib berilgan, bu davrda yozilgan tafsir, qiroat, tajvid ilmiga oid asarlar tahlil etilgan.

XIV–XV asrlar Movarounnahr hududida XII–XIII asrlarda yozilgan Mahmud Zamaxshariyning “al-Kashshof”, Abul Barakot Nasafiyning “Madorik at-tanzil”, Qozi Bayzoviyning “Anvor at-tanzil” kabi mashhur tafsir asarlariga sharh va hoshiyalar yozish, to‘liq tafsirlardan ko‘ra ma‘lum suralar tafsiriga bag‘ishlangan asarlar yozish an‘anaga aylandi. Shu bilan birga, qiroat va rasmi mus‘haf ilmlarining keng miqyosda o‘rganilishi ham bu davrda Qur‘on ilmlarining rivojlanish xususiyatlarini ko‘rsatib beradi.

Temuriylar davrida qiroat va tajvid ilmiga oid asar yozgan kamsonli olimlardan biri Shamsuddin Muhammad Samarqandiy (vaf. 780/1378) bo‘lib, uning yetti qiroat haqidagi “al-Qiroat as-sab” (“Yetti qiroat”), “al-Mabsut fi al-qiroa as-sab” (“Yetti qiroat haqida batafsil kitob”), tajvid ilmiga oid “at-Tajrid fi at-tajvid” (“Tajvid ilmiga oid Tajrid kitobi”) nomli asarlar ta‘lif etgan. Shuningdek, mashhur qiroat va hadis olimi Muhammad ibn Jazariy (vaf. 883/1478) Movarounnahrda ilmiy faoliyati davomida qorilar tarixiga oid “G‘oya al-maharo fi az-ziyada ala al-asharo”, qiroat ilmiga oid “Toyyiba an-nashr fi qiroa al-ashr”, nahvga oid “al-Javharo”, hozirga qadar tajvid ilmining asosi bo‘lib xizmat qilib kelayotgan “al-Muqaddima fi ma yajibu ala qori al-Qur‘on an yalamah” (“Qur‘on o‘quvchi bilishi zarur bo‘lgan qoidalarga doir muqaddima”) kabi asarlarini ta‘lif etdi.

Bu davrda tafsir yozgan olimlar qatorida Sa‘duddin Taftazoniy (vaf. 792/1390), Sayyid Sharif Jurjoniy (vaf. 816/1413), Xoja Muhammad Porso (vaf. 823/1420), Ya‘qub Charxiy (vaf. 851/1447), Alouddin Ali Samarqandiy (vaf. 861/1457 y.dan keyin), Ali Qushchi (vaf. 879/1474), Abdurahmon Jomiy (vaf. 897/1492) kabilarni sanab o‘tish mumkin. Mazkur tafsirlar asosan oyatlarning grammatik tahlillari, qiroatlar va tajvidga oid qarashlarga boyligi bilan xususiyatlanadi.

Shuningdek, Temuriylar davrida rasmi mus‘haf ilmi rivojlandi. Bu davrda Markaziy Osiyoning yirik madaniy markazlarida qo‘lyozma manbalarni ko‘chirish, ularga badiiy bezaklar berish taraqqiy etib, XIV–XV asrda kitobat ishlari san‘at darajasiga ko‘tarildi. Amir Temurning buyrug‘i bilan xattot Umar Aqto tomonidan ko‘chirilgan ulkan Qur‘oni karim mus‘hafi sahifalari hozirga qadar saqlanib keladi. Amir Temurning nevarasi Ibrohim Sulton (818/1415–839/1435 yy.) kitobat san‘ati homiysi va mohir xattot bo‘lgan. Manbalarda Ibrohim Sulton beshta Qur‘on nusxalarini ko‘chirgani, shu bilan birga, shaxsiy xattotlik yozuvlarini tuzgani aytiladi.

Movarounnahrda yozilgan tafsirlar haqida umumiy xulosa qilinsa, tafsirlarda eng ko‘p so‘z yuritilgan mavzular til va balog‘at ilmlari doirasida ekani namoyon bo‘ladi. Bu esa mazkur hududlarda qadimdan tilshunoslik, xususan, arab tili qoidalarining yuqori saviyada o‘rganilganiga dalolat qiladi. Bu davrda yozilgan tafsirlarning deyarli barchasi tafsir bir-ra‘y yo‘nalishida yozilgan tafsirlar hisoblanadi.

Bobning “*Samarqand ilmiy muhitida Sayyid Sharif Jurjoniyning tutgan o‘rni*” deb nomlangan ikkinchi paragrafida Jurjoniyning Samarqanddagi ilmiy faoliyati, Amir Temur huzuridagi ilmiy bahslar, Movarounnahrda yozgan asarlari va bu

o'lkada olimdan tahsil olgan shogirdlar, Samarqand ilmiy muhitida olim ilmiy faoliyatining ta'siri haqida so'z yuritilgan.

789/1387-yilda Sherozni ishg'ol etgan Amir Temur Jurjoniylar bilan ko'rishgach, uni Samarqandga taklif etdi. Jurjoniylar taklifni qabul qilib, Samarqandga yo'l oldi. Olim bu shaharda o'n sakkiz yil bosh mudarris sifatida faoliyat olib bordi, ko'plab shogirdlar yetishtirdi va hayoti davomida ta'lim etgan asarlarining bir qanchasini bu yerda yozdi.

Movarounnahrda kechgan hayoti davomida Sayyid Sharif Jurjoniylar ham qator olimlar, xususan, alloma Taftazoniy (vaf. 794/1392) bilan bir qancha ilmiy bahs va munozaralar olib bordi. Hatto mazkur ilmiy munozaralarga doir alohida risolalar ham bitildi. Munozaralarda ustun kelgan Jurjoniylarning shuhrati olimlar orasida tanilishi bilan birga Amir Temur nazdida ham uning e'tibori yanada yuksaldi. Natijada Amir Temur uni Samarqanddagi birinchi darajali olim mavqeiga chiqardi¹⁶.

Bu davrda Jurjoniylar Samarqand madrasalarining bosh mudarrislaridan hisoblangan. Olim Samarqandda yashagan muddatda yuzlab mahalliy va xorijlik talabalar undan ta'lim oldilar. Bular qatorida, "Bahr al-ulum" tafsiri muallifi Alouddin Ali Samarqandiy, mashhur matematik Muso Posho ibn Muhammad Qozizoda Rumiy (vaf. 834/1430), Oyat al-Kursiy tafsirini yozgan Fathulloh Shirvoniy (vaf. 857/1453), asli eronlik Sayyid Ali Ajamiylar, Fahriddin Ajamiylar (vaf. 865/1460), mashhur tarixchi Ibn Arabshoh (vaf. 854/1450) kabi olimlarni sanab o'tish mumkin.

Sayyid Sharif Jurjoniylarning yigirma yilga yaqin vaqt mobaynida Samarqandda o'tkazgan hayoti va ilmiy faoliyati Movarounnahrda olimning asarlari va ularda ilgari surgan qarashlari tarqalishiga omil bo'ldi. Uning meros ilmiga oid "Sharh al-faroiz as-sirojiyya" asari 1401-yilda, "Sharh al-Mavoqif" nomli dunyoga mashhur asari 1404-yili Samarqandda yozilgan. Shu bilan birga, "Miftoh al-ulum" asariga yozgan hoshiyasi "al-Misboh" asarining muqaddima qismida Samarqandda "al-Miftoh" asarining mohiyatiga yo'l ochuvchi asarlar mavjud emasligini ta'kidlab, shu asarga qo'l urganini aytadi. Hoji Xalifa "Kashf az-zunun"da mazkur asarning 804/1401-yilda yozilganini ta'kidlaydi¹⁷.

Umuman olganda, Jurjoniylarning Samarqanddagi qariyb yigirma yilga yaqin faoliyati o'lkada arab tili, kalom va mantiq ilmlarining yana ham keng ko'lamda o'rganilishi va ilm ahllari orasida mazkur ilmlarga doir turli qarashlarning ommalashuvida o'ziga xos ahamiyat kasb etdi.

Olimning ilmiy safarlari haqidagi ma'lumotlardan kelib chiqib aytish mumkinki, u Samarqandda umrining eng sermahsul davrini o'tkazdi. Amir Temurning Sayyid Sharif Jurjoniylariga ko'rsatgan ehtiromi va bildirgan ishonchi olimning Samarqanddagi samarali ilmiy faoliyatida muhim omil bo'lgan.

"*Olim Qur'on ilmlariga oid asarlarining kodikologik tavsifi*" nomli uchinchi paragrafda esa Jurjoniylarning Qur'on ilmlariga oid asarlari kodikologik tahlil etilib, olimga xato nisbat berilgan Qur'on ilmlariga oid asarlarning mualliflari aniqlashtirilgan.

¹⁶ Dr. Sadreddin Gümüŝ. Seyyid Şerif Curcânî. – Istanbul: Fatih yayinevi, 1985. – S. 92.

¹⁷ Qarang: Selim og'a kutubxonasi. Uskudar. Qo'lyozmalar: № 1036. 1b–2a; № 1051, 1b–2a.

Hozirga qadar olib borilgan tadqiqotlarga ko'ra, olimning Qur'on ilmlari sohasiga kiruvchi yetti asari mavjudligi aniqlandi. Ular quyidagilar: "Hoshiya ala avail tafsir al-Kashshof an haqiq at-tanzil va uyun al-aqovil fi vujuh at-ta'vil" ("Hoshiya ala al-Kashshof"), "Hoshiya ala avail tafsir anvor at-tanzil va asror at-ta'vil" ("Hoshiya ala tafsir al-Bayzoviy"), "Tafsir az-zahrovayn" ("Tafsiri Sayyid Sharif"), "Tarjumon al-Qur'on" ("at-Tarjumon fi at-tafsir", "Tarjumoni lug'ot"), "Risola fi qovlihi ta'ala "Sanuriyhim ayatina fi al-fofi va fi anfusihim"" hamda "at-Ta'rifot" ("Ta'riflar").

Jurjoni "Hoshiya ala al-Kashshof" asarini yetarli ilm tahsil qilganidan so'ng hamda 791/1389-yilda Taftazoniy bilan olib borgan munozaralari vaqtida yoxud bundan bir muddat keyin ta'lif etgan. Chunki Jurjoni bu asarida "Ba'zilar shunday iddao qiladi" kabi ifodalar orqali Taftazoniy va o'zi o'rtasida kechgan munozaralarga ishora etadi¹⁸.

Bugungi kunda asarning yuzga yaqin qo'lyozma nusxalari O'zbekiston, Turkiya, Saudiya Arabistoni, Misr, Tunis, AQSH kabi dunyoning bir qator davlatlaridagi kutubxonalarda saqlanadi.

Jurjoni qalamiga mansub "Tafsir az-zahrovayn" asarining nusxalari dunyo kutubxonalarida saqlanishi haqida ma'lumotlar mavjud emas. Hoji Xalifa u haqda kitobining ikki o'rnida to'xtaladi. Bir o'rinda asarni "Tafsiri Sayyid Sharif" shaklida, boshqa bir o'rinda "Tafsir az-zahrovayn" shaklida zikr qiladi.

Sayyid Sharif Jurjoni Qur'on lug'atiga oid asar ta'lif etgan bo'lib, asar nomi turli manbalarda "Tarjumon al-Qur'on", "at-Tarjumon fi at-tafsir", "Tarjumoni lug'ot" kabi nomlar bilan zikr etilgan. Asarning yozilgan vaqti va joyi haqida ishonchli ma'lumotlar mavjud emas. "Tarjumon al-Qur'on" asarining yigirmaga yaqin qo'lyozma nusxalari saqlanib qolgan bo'lib, ular O'zbekiston, AQSH, Turkiya, Eron kutubxonalarida saqlanadi. O'zbekiston Respublikasi Fanlar Akademiyasi Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti qo'lyozmalar fondida 48/6 inventar raqamli jamlanmada "Tarjumon al-Qur'on" asarining Odil ibn Ali tomonidan tartiblangan qo'lyozma nusxasi saqlanmoqda.

Shuningdek, "Kashf az-zunun"da "Risola fi qovlihi taala "Sanuriyhim ayatina fi al-fofi va fi anfusihim"" nomli risola Sayyid Sharif Jurjoni qalamiga mansub ekani haqida to'xtalib o'tiladi. Asar Fussilat surasi 53-oyati tafsiriga bag'ishlangan bo'lib, asarning qo'lyozma nusxalari aniqlanmagan. Oyat mazmuni va Jurjoniyaning astronomiya ilmida ham yetuk olim bo'lganidan kelib chiqib, mazkur risolada oyat dunyoviy ilmlar vositasida sharhlanganini taxmin qilish mumkin.

Islomiy ilmlar sohasida o'z davriga qadar yozilgan butun boshli asarlardan saralab olingan "at-Ta'rifot" asari ilm talabidagi kishilarga qulaylik tug'dirish maqsadida tasnif etilgan bo'lib, alifbo harflari tartibida tuzilgan. Asarning qo'lyozma nusxalari butun dunyo bo'ylab keng tarqalgan. Bugunga qadar uning zamonaviy nashrlari qayta-qayta chop etilmoqda.

Shuningdek, mazkur paragrafda AQShning Prinston universiteti kutubxonasida 2390 inventar raqam bilan saqlanayotgan "Sharh mushkilat al-Kashshof" nomli

¹⁸ Sayyid Sharif Jurjoni // Rashid ibn Umar Aroziy tahqiqi. Hoshiya ala al-Kashshof. – Bayrut: Dor al-kutub al-ilmiyya, 2016. – B. 386.

hamda Sulaymoniya qo'lyozma kataloglarida Turkiyadagi Amasya Boyazid II xalq kutubxonasida 1/556 inventar raqam ostida saqlanayotgan "Sharh mufradot al-Qur'on" nomli asar Sayyid Sharif Jurjoniya xato nisbat berilgani dalillar asosida isbotlangan.

Dissertatsiyadagi "**Jurjoniyy asarlarining qur'onshunoslik sohasida tutgan o'rni**" deb nomlangan uchinchi bobning "*Tarjumon al-Qur'on*" – *Qur'on lug'atiga oid xalqchil risola*" deb atalgan birinchi paragrafida Movarounnahrda yozilgan tafsirlarning xususiyatlari, "Tarjumon al-Qur'on" asarining bibliografik ko'rsatkichlari, asarning Qur'on so'zlari ma'nolarini yoritishdagi uslubi, olimning muqattaot harflar ma'nolarini yoritishdagi yondashuvi kabi ma'lumotlar yoritilgan.

Sayyid Sharif Jurjoniyyning "Tarjumon al-Qur'on" asari haqida "Kashf az-zunun", Kofiy taxallusi bilan mashhur Abul Fath Hamd ibn Ahmadning "Kitab al-mulaxxas fi al-lug'at", Muhammad Muhsin Tehroniy (vaf. 1390/1970)ning "az-Zariy'a" kabi bibliografik manbalarda zikr qilingan¹⁹.

Jurjoniyy ushbu asarni Qur'oni karim suralari tartibida yozgan bo'lib, so'zlarning Qur'oni karimda kelgan ayni shaklini emas, balki masdar shakllarini keltirgan. Masalan, Hujurot surasi 12-oyatidagi وَلَا يَعْتَبْ [va laa yag'tab] iborasidagi "g'iybat qilmoq" so'zi ma'nosini yoritishda اغْتِيَاب [ig'tiyaab] so'zini qo'llagan. Qur'onda ko'plik shaklida kelgan so'zlarning esa birlik shakllarini zikr etgan.

"Tarjumon al-Qur'on" asarida الْإِسْتِعَاذَةُ [al-istioza] va بِسْمَلَةَ [basmala] hamda Qur'oni karimda mavjud to'rt mingga yaqin so'zlarning ma'nolari fors tilida izohlangan. Qur'oni karimda 77434 ta so'z bo'lib, ularning 14721 tasi takrorsiz zikr etilgan. Demak, Jurjoniyy asari Qur'oni karimda takrorsiz qo'llangan so'zlarning taqriban to'rt dan bir qismini qamrab olgan.

Asarda Qur'onning turli suralarida turli adaddagi so'zlar yoritilgan. Masalan, Baqara surasida 1213, Oli Imron surasida 266, Niso surasida 257 ta so'z ma'nolari berilgan bo'lsa, Mumtahana, Sof, Juma, Buruj, Sharh, Qadr, Bayyina, Zalzala, Qoria, Asr, Nos suralaridan birgina so'z ma'nosi zikr etilgan. Bu ko'rsatkichlarda suralar hajmining ta'siri ham bor, albatta.

Jurjoniyy asarda ayrim so'zlarning ta'rifini keltirmay, shunchaki مَعْرُوفٌ [ma'ruf] so'zini yozib ketgan. سَاق [soq] – "boldir", زَنْجَبِيل [zanjabil] – "zanjabil", سَيْل [sayl] – "sel", يَأْقُوت [yoqut] – "yoqut", نَعْل [na'l] – "shippak", مَرْجَان [marjon] – "marjon", كَافُور [kofur] – "kofur, hushbo'y modda", زَيْتُون [zaytun] – "zaytun", دَلْو [dalv] – "chelak" va هُدْهُدٌ [hudhud] – "hudhud, qush turi" so'zlari misolida buning guvohi bo'lish mumkin. Ushbu so'zlarning maishiy buyum, o'simlik, inson tana a'zosi yoki qush nomi ekanidan kelib chiqib, olim yashagan zamon va makonda ushbu so'zlarning kundalik so'zlashuvda qo'llangani haqida xulosa qilish mumkin.

"Tarjumon al-Qur'on" asarini o'rganish Temuriylar davridagi oddiy xalq uchun Qur'ondagi qaysi so'z va iboralarni izohlash va sharhlashga ehtiyoj bo'lgani haqida xulosa qilish imkonini beradi. Asarning uslubi bugungi kunda ham dolzarb bo'lib turgan xalqchil risolalar tayyorlash masalasi o'sha zamonda ham ahamiyatli bo'lganini ko'rsatadi.

¹⁹ Muhammad Muhsin Og'o Buzurg Tehroniy. Az-Zariy'a ila tasonif ash-shia. – Tehron: Eron davlat nashriyoti, 1959. J. 22. – B. 351.

Uchinchi bobning ““*At-Ta’rifot*” asarida qur’onshunoslik atamalari va mufradot al-Qur’onning yoritilishi” deb nomlangan ikkinchi paragrafida olimning ilmiy istilohlarni ta’riflashdagi uslubi, o’zidan keyin yozilgan asarlar yuzaga kelishidagi ta’siri, Qur’on ilmlariga oid istilohlarning yoritilishi va ularning zamonaviy qur’onshunoslikda qabul qilingan ta’riflarga mosligi kabi mavzular o’rganilgan.

Muallifning so’ziga ko’ra, islom ilmlari sohasida o’z davriga qadar yozilgan butun boshli asarlardan saralab olingan ushbu qomus ilm talabidagi kishilarga qulaylik tug’dirish maqsadida tasnif etilgan bo’lib, alifbo harflari tartibida tuzilgan.

Olim o’zining ushbu qomusida so’zlarning masdar shakllarini alifbo harflari tartibi asosida keltirgan. Kitobda ikki mingdan ziyod islomiy ilmlarga oid istilohlarning ta’riflari keltirilgan bo’lib, ular asosan kalom, falsafa, mantiq, nahv, sarf, aruz, qofiya, fiqh, meros, usul, hisob, balog’at, Qur’on ilmlari, tasavvuf kabi ilmlarning istilohlarini o’z ichiga qamrab olgan.

“At-Ta’rifot” asarida istilohlarning lug’aviy ma’nolari bayon qilinganidan so’ng ularning boshqa ilmlardagi ta’riflari keltiriladi. Ba’zi istilohlarning lug’aviy ma’nolari yoritilmasdan to’g’ridan to’g’ri ta’riflarga kirishilgan. So’zlarning daqiq jihatlarigacha bayon etilgan.

Jurjoniyning “at-Ta’rifot” asarida yuqorida sanab o’tilgan ilmlarga oid istilohlar bilan birga Qur’on ilmlariga tegishli istilohlarning ta’riflari ham keltirilgan. Jumladan, olim asarda الْقُرْآنُ [al-Qur’on], مُحْكَمٌ [muhkam], مُتَشَابِهٌ [mutashobeh], مُطْلَقٌ [mutlaq], مُقَيَّدٌ [muqayyad], نَسَخٌ [nasx], مُجْمَلٌ [mujmal], مُقْتَضَى النَّصِّ [muqtado-n-nas], تَفْسِيرٌ [tafsir], تَأْوِيلٌ [ta’vil], مُؤَوَّلٌ [muavval], لَحْنٌ [lahn], مَجَازٌ [majoz], مُتَوَاتِرٌ [mutavotir], مَفَسَّرٌ [mufassar], بَيَانُ التَّفْسِيرِ [bayon at-tafsir] kabi yigirmaga yaqin istilohlarning ta’riflarini zikr qilib o’tgan.

“At-Ta’rifot”da zikr etilgan “tafsir” va “ta’vil” so’zlari ta’rifidan mazkur ikki istiloh o’rtasidagi farqni osongina anglash mumkin: “Tafsirning asl ma’nosi kashf etish va izhor qilish. Shariatda esa oyat ma’nosi, maqsadi, unga oid qissa va nozil bo’lish sababini ochiq-oydin dalolat qiluvchi lafz bilan bayon etishdir”. Ta’vil so’zi ta’rifida: «Ta’vil aslida “qaytish” ma’nosini anglatadi. Shariatda esa lafzni zohiriy ma’nodan ehtimolli ma’noga yo’naltirishdir. Ehtimolli ma’no Yunus surasi 31-oyati ta’vilidagi kabi Kitob va sunnatga muvofiq bo’lishi lozim: “Tirikni o’likdan, o’likni tirikdan kim chiqaradi?” Agar (mufassir) bu oyatdan qushni tuxumdan chiqarish (ma’nosi)ni nazarda tutsa, bu tafsir hisoblanadi. Agar kofirdan mo’minni chiqarish, johildan olimni chiqarish nazarda tutilsa, bu ta’vil hisoblanadi», deydi.

Asarni g’arib al-Qur’on yo’nalishini o’z ichiga olgan asar sifatida ham baholash mumkin. Ma’lumki, Qur’oni karimda 77347 ta so’z kelgan bo’lib, ulardan 14721 so’z takrorsiz qo’llangan. “At-Ta’rifot” asarida Qur’on ilmlariga oid istilohlar qatorida Qur’oni karimda zikr etilgan 341 ta so’z va iboralarning ma’nolari ham yoritib o’tilgan.

Sayyid Sharif Jurjoniyn qomusiy olim hisoblangan va o’z davrida keng o’rganilgan ilmlarning barchasiga oid asarlar bitgan. “At-Ta’rifot” asari ham o’sha davrdagi diniy istilohlar qomusiga bo’lgan mavjud ehtiyojdan kelib chiqib yozilgan bo’lsa-da, nafaqat o’z davri, balki hozirga qadar islomshunoslik yo’nalishida barcha

soha mutaxassislari uchun muhim manba bo‘lib kelmoqda. Bu esa asarning ahamiyatini belgilovchi muhim omildan sanaladi.

“*Hoshiya ala al-Kashshof*” asarining tafsirshunoslikdagi ahamiyati” deb atalgan uchinchi paragrafda “al-Kashshof” sharh va hoshiyalari yozilishining ommalashuvi sababi, “Hoshiya ala al-Kashshof” asarida ko‘tarilgan masalalar tahlili, Jurjoniyning “al-Kashshof”da zikr etilgan qiroatlarning kelib chiqishi haqidagi qarash va iymon masalasidagi yondashuvga munosabati kabi bir qator mavzular yoritilgan.

Sakkokiyning (vaf. 626/1229) balog‘at ilmiga oid yangicha uslub va tamoyillar bilan boyitilgan “Miftoh al-ulum” asari yozilganidan so‘ng arab adabiyoti va Qur‘oni karim iboralariga nisbatan yangicha yondashuv imkoni paydo bo‘ldi. Zamaxshariyning “al-Kashshof” tafsiriga yozilgan aksar sharh va hoshiyalar ham “Miftoh al-ulum” asarining keng miqyosda o‘rganilishidan so‘ng yozila boshladi.

Jurjoniyni hoshiyasining ahamiyati shundaki, olim Zamaxshariyning tafsiridan tushunilish qiyin va izohtalab o‘rinlarni sharhlab, musannifning maqsadini, u qo‘llagan til va balog‘at qoidalarini ochiqlab o‘tgan. Hoshiyada til qoidalari, lug‘at va e‘rob yo‘nalishlariga katta ahamiyat berilgan. Izohtalab so‘zlar sarf va nahv qoidalariga ko‘ra izohlangan. Buning uchun hatto arab she‘riyatidan dalillar keltirilgan. Aqid va islom tushunchasi yo‘nalishidagi masalalar borasida ham bahs yuritilgan. Qiroatlar va tajvid ilmiga oid tafsilotlar sharhlanib, ayrim o‘rinlarda “al-Kashshof” sohibi tanqid qilingan.

Qur‘on suralari tartibi haqida Jurjoniyni ularning ilohiy asosga ko‘ra tartiblanganini ta’kidlaydi. Bu esa ahli sunna val jamoa ulamolari ittifoq qilgan hukmdir. Jurjoniyni Zamaxshariyning وَجَعَلَهُ بِالتَّحْمِيدِ مُفْتَتِحًا وَبِالْاِسْتِعَاذَةِ مُخْتَمِمًا [va ja’alahu bit-tahmid muftatih va bil-istiozati muxtamiman] – “Va Qur‘onni hamd bilan boshladi va istioza bilan yakunladi” so‘zlarining ma’nosini ochiqdikan: “جعل [ja’ala] fe’lining Allohga nisbat berilishida Qur‘onning bu shaklda Lavhul Mahfuzdagi tartibga muvofiq tartib etilishi Allohning amri va Rasululloh (alayhissalom)ning ta’limi bo‘lganiga ishora bordir”, deydi²⁰.

Jurjoniyni hoshiyada fosiq, ya’ni gunohi kabiraga qo‘l urgan insonlar haqida ahli sunna val jamoaning e’tiqodini yoritib beradi: “Salafi solihlar bunday kishining mo‘min ekanligiga ittifoq qilganlar. Zero, bunga sahih hadislar dalolat qiladi. Salaflardan naql qilingan iymon qalbning ma’rifati, tilning iqrori va (islom) ruknlariga amal qilishdir degan so‘z komil iymon haqida aytilgandir”. Jurjoniyni ushbu izohlar orqali bugungi kunda ham dolzarb bo‘lib qolayotgan, amal qilmaganlarni kofirga chiqarish natijasida yuzaga kelayotgan muammolarning sunniylik e’tiqodidagi yechimini taqdim etadi.

Jurjoniyni hoshiyasi “al-Kashshof” va Movarounnahrda yozilgan boshqa tafsir asarlariga xos bo‘lgan lug‘at va til qoidalarining ustuvorligi an’anasini o‘zida aks ettirgan muhim manbalar qatoridan o‘rin oldi va asrlar davomida nafaqat mazkur hudud, balki butun dunyoda sunniylik ta’limoti tafsirlari qatorida o‘rganib kelinmoqda.

²⁰ Sayyid Sharif Jurjani. Hashiya ala al-Kashshof // Research by Rashid ibn Umar Arazi. - Beirut: Dor al-kutub al-ilmiiya, 2016. - P. 85.

XULOSA

Dissertatsiya ishida belgilangan maqsad va vazifalar asosida olib borilgan tadqiqotlar natijasida quyidagi xulosalar shakllantirildi:

1. Temuriylar davrida Qur'on ilmlari asosan tafsir sohasi negizida rivojlandi. Bu davrda ulum al-Qur'onga oid alohida asarlar yozilgani ma'lum emas, balki tafsirlarda oyatlarni sharhlash jarayonida sababi nuzul, nosix-mansux, muhkam-mutashobeh, g'arib al-Qur'onga oid ma'lumotlarga to'xtalib o'tilgan. Mazkur davrdagi Qur'on ilmlari bilan bog'liq izlanishlarning aksar qismini Sharq tadqiqotlari tashkil etadi. Ularda asarlar tarkibi, uslubi va mavzulariga ko'ra yoritilgan bo'lsa, G'arb tadqiqotlarida mualliflarning maqsadlari, yondashuvlarini o'rganishga e'tibor qaratilgan.

2. Sayyid Sharif Jurjoniy o'rta asrlar ilm markazlari hisoblangan Sheroz, Hirot, Qohira, Anado'lu, Samarqand shaharlarida faoliyat olib borgan. Olim o'z davrida rivoj topgan arab tili va adabiyoti, fiqh, kalom, tafsir, tasavvuf, meros, balog'at, mantiq, falsafa, astronomiya, matematika, geometriya kabi diniy va dunyoviy ilmlarda samarali ijod qilib, yuzga yaqin asar yozgan qomusiy alloma bo'lgan. Uning arab tili, mantiq, meros ilmlariga oid asarlari uzoq vaqt Temuriylar va Usmoniylar davlatida darslik sifatida o'qitib kelingan. Olimning ilm sohasidagi qarashlari kuchli va barcha tomonidan e'tirof etilganidan "Sayyidning so'zi – so'zlarning sayyidi" iborasi ilm ahli o'rtasida mashhur bo'lgan.

3. Jurjoniy ilmiy merosi asosan Sharq, xususan, arab va turk tadqiqotchilari tomonidan izchil o'rganilgan. G'arbda esa olimning borliq, "vahdat al-vujud" kabi mavzulardagi falsafiy qarashlari, astronomiya va matematikaga oid nazariyalari o'rganilgan. O'zbekistonda Sayyid Sharif Jurjoniyning ma'lum asari tahliliga doir yirik tadqiqotlar uchramaydi. O'zbek tilida mavjud ma'lumotlar asosan olimning hayoti va ilmiy merosi tasnifiga bag'ishlangan.

4. XIV–XV asrlarda Movarounnahrda yozilgan tafsirlarning aksari tafsir bir-ra'y yo'nalishida yozilgan. Ularda Qur'on oyatlari asosan lug'at, arab tili va balog'at ilmlari nuqtai nazaridan tahlil etilgan. Temuriylar davriga kelib to'liq tafsirlar o'rnini muqaddam yozilgan tafsirlarga sharh va hoshiyalar yozish, ayrim suralar, hatto birgina oyat tafsiriga bag'ishlangan risolalar ta'lif etish an'anasi shakllangan. Bu davrda rasmi mus'haf ilmi takomillashib, Shamsiddin Samarqandiy kabi olimlar bu ilmda alohida asarlar tasnif etgan. Qur'onni bir necha xat turlarida, turli hajmlarda ko'chirish ishlari jadallashgan.

5. Sayyid Sharif Jurjoniy ilmiy faoliyatining aksar qismini Samarqandda olib borgan va kalom ilmiga oid "Sharh al-Mavoqif", merosga oid "Sharh al-faroiz as-sirojiyya", balog'atga oid "al-Misboh", tafsirga oid "Hoshiya ala al-Kashshof" asarlarini ushbu shaharda yozgan. Shu bilan birga, Samarqanddagi mudarrislik faoliyati davomida Qozizoda Rumiy, Fathulloh Shirvoniy, Ali Ajamiy kabi islom olamida mashhur shogirdlarni yetishtirgan. Olimning Movarounnahrda faoliyati ta'sirida mantiq ilmi Temuriylar davrida aqliy ilmlarning barchasida qo'llanadigan mezonga aylangan.

6. Jurjoniy Qur'on ilmlari doirasida oltita asar ta'lif etgan bo'lib, uning "Hoshiya ala tafsir al-Bayzoviy" asari Qozi Bayzoviyning "Anvor at-tanzil va

asror at-ta'vil" tafsiriga yozilgan ilk hoshiyalardan biri sanalgan. "Hoshiya ala al-Kashshof" asari olimning alloma Taftazoniy bilan olib borgan ilmiy bahslardan so'ng Samarqandda yozilgan. AQSH va Turkiyadagi qo'lyozma kataloglarida "Sharh mushkilat al-Kashshof" va "Sharh mufradot al-alfoz al-Qur'on" asarlari Jurjoniya xato nisbat berilgan.

7. Olim Qur'on ilmlariga doir asarlarida bir masala yuzasidan turli yondashuvlarni ilgari surgan. Buni "Hoshiya ala al-Kashshof", "at-Ta'rifot" va "Tarjumon al-Qur'on" asarlari misolida ko'rish mumkin. Jumladan, olimning "Tarjumon al-Qur'on" asari sodda usulda yozilgan bo'lib, fors tilida so'zlashuvchi oddiy xalq yoxud boshlang'ich diniy ta'lim o'quvchilari uchun mo'ljallab yozilgan. Asarda Qur'onda takrorsiz qo'llangan so'zlarning qariyb to'rtidan biri, ya'ni 4000 ga yaqin so'z tarjimalari zikr etilgan.

8. "At-Ta'rifot" asari o'z yo'nalishi bo'yicha arab tilida yozilgan qomuslarning birinchilaridan hisoblanib, unda islom ilmlari va fanga oid atamalarning ma'nolari qisqa va tushunarli usulda bayon etilgan. Jurjoniya asarda Qur'on ilmlariga oid yigirmaga yaqin istilohlarning ta'riflari va uch yuzdan ortiq mufradot al-Qur'on ma'nolarini ahli sunna val jamoa tamoyillari asosida yoritib o'tgan. Asar bugungi kunda ham o'z dolzarbligini yo'qotmagan. "At-Ta'rifot" asarida zikr etilgan istilohlarning ta'riflari zamonaviy qur'onshunoslik sohasida ham qabul qilingan. Jumladan, Nuriddin Itrning "Ulum al-Qur'on", Abdulazim Zarqoniya "Manahil al-irfon fi ulum al-Qur'on" kabi asarlarini bunga misol qilish mumkin.

9. Mahmud Zamaxshariya "al-Kashshof" asariga yozilgan sharh va hoshiyalarning aksari Sakkokiya "balog'at ilmiga oid yangicha uslub va tamoyillar bilan boyitilgan "Miftoh al-ulum" asari yozilganidan so'ng ta'lif etilgan. Jurjoniya "Hoshiya ala al-Kashshof" asarida lug'at, arab tili, balog'at, kalom ilmi, qiroatlar va tajvid yo'nalishlaridagi sharhlarga katta ahamiyat qaratgan. Ba'zi o'rinlarda muallifning qiroat masalalaridagi qarashlarini tanqid qilgan. U "al-Kashshof"ga yozilgan mazkur hoshiya orqali Zamaxshariya Qur'onni til qoidalari bo'yicha sharhlash metodini ochib bergan.

Tadqiqot jarayonida olingan natija va xulosalar asosida quyidagi taklif va tavsiyalar ilgari surildi:

1. Islom sivilizatsiyasi markazida Sayyid Sharif Jurjoniya "Tarjumon al-Qur'on" asari qo'lyozma nusxalari asosida uning ilmiy-tanqidiy nashrini hamda o'zbek tilidagi izohli tarjimasini amalga oshirish;

2. Imom Moturidiya xalqaro ilmiy-tadqiqot markazida "Temuriylar davri mufasssirlarining Movarounnahr tafsirshunosligi rivojida tutgan o'rni" nomli monografiya tayyorlash;

3. O'zbekiston xalqaro islom akademiyasida o'qitiladigan "Qur'onshunoslik", "Tafsir matnlari", "Tafsir ilmiga kirish" fanlari mavzulariga Sayyid Sharif Jurjoniya "Qur'on ilmlariga oid asarlari haqidagi ma'lumotlarni kiritish.

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

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

MUSTAFAEV DOSTON SHUKHRATOVICH

**THE CONTRIBUTION OF SAYYID SHARIF JURJANI TO THE
DEVELOPMENT OF QURANIC SCIENCES IN THE TIMURID PERIOD**

24.00.02 – Quranic studies. Hadith studies

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

Tashkent - 2024

The topic of the Doctor of Philosophy (PhD) dissertation on historical sciences was registered by the Supreme Attestation Commission under B2020.4.PhD/Tar836.

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

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

Scientific supervisor:

Islamov Zoxid Maxmudovich

Doctor of philological sciences, professor

Official opponents:

Muhammadsiddiqov Muhammadolim

Muhammadroziq ugli

Doctor of political sciences, professor

Lutfullaev Hamidillo Murodillaevich

Candidate of historical sciences, associate professor

Leading organization:

National University of Uzbekistan

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

Doctoral dissertation is available in the Information Resource Centre of the International Islamic Academy of Uzbekistan. (Registration number №152). (Address: 100011, Tashkent city, A.Kadiri Street, 11. Phone number: (99871) 244 00 56)

Abstract of dissertation was distributed on «_____» April, 2024.
(Registry record №04 dated 18 April, 2024).

D.R. Makhsudov

Chairman of the scientific council for awarding scientific degrees, doctor of historical sciences, professor

S.A. Rustamiy

Scientific secretary of scientific council for awarding scientific degrees, doctor of philological sciences, professor

N.A. Muxamedov

Deputy chairman of the scientific seminar under the scientific council, doctor of historical sciences, associate professor

INTRODUCTION (Abstract of doctoral dissertation (PhD))

Relevance and necessity of the dissertation topic. In the history of the world, the role of sciences related to the field of Ulum al-Quran (علوم القرآن) in the correct understanding and interpretation of the Holy Quran is of particular importance. Scholars who worked during the Timurid period made a unique contribution to the development of Quranic sciences with their works on tafsir, recitation, and tajwid. Sayyid Sharif Jurjani is distinguished among the scholars of this period by the fact that he wrote reliable sources in all fields of Islamic sciences. Analyzing his works such as “Hashiya ala al-Kashshaf” (الحاشية على الكشاف), “Tarjuman al-Quran” (ترجمان القرآن) and “al-Tarifafat” (التعريفات) from the point of view of Quranic studies is relevant in evaluating the scientific environment of the Timurid period and determining the factors that influenced its development.

In scientific research centers specializing in Islamic studies in the world, systematic research is being carried out on the identification of Quranic sciences, especially the interpretations (تفاسير) written in the Middle Ages, and their critical publication. In them, the works of scholars of the Timurid period such as Sa’duddin Taftazani, Ali Qushchi, Abdurrahman Jami, related to tafsir were studied, and the research on tafsir studies of the Timurid period were brought to a new level. The scientific analysis of Jurjani’s works, which include tafsir, Quranic dictionary (لغات القرآن), and Quranic terms (اصطلاحات علوم القرآن), serves to further enrich the content of these studies.

In the new Uzbekistan, ample opportunities are being created to research the scientific heritage of scholars who grew up in our country. In particular, Imam Bukhari, Imam Tirmidhi, Imam Maturidi international scientific research centers were established in recent years. As a result, books of tafsir such as “Taysir fi at-tafsir” by Abu Hafs al-Nasafi, “Tafsiri Charkhi” by Ya’qub al-Charkhi, and “Mawahibi Aliyya” by al-Kashifi were scientifically studied. As a continuation of these studies, by studying the works of Sayyid Sharif Jurjani, who was engaged in scientific activity during the Timurid period, called “Hashiya ala al-Kashshaf” and works related to the terms of Quranic sciences and the vocabulary of the Quran, the development of Islamic sciences in Mawarannahr can be evaluated and they can be used to find solutions to current issues.

This dissertation serves to a certain extent in the implementation of the tasks defined in the decrees and resolutions such as the Decree of the President of the Republic of Uzbekistan No. PD-5416 dated April 16, 2018, “On measures to fundamentally improve the activities of the religious and educational sphere”, Resolution No. PR-2995 dated May 24, 2017, “On measures to further improve the system of preservation, research, and promotion of ancient written sources”, and Resolution No. PR-3080 dated June 23, 2017, “On measures to establish the Center of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan”, and Resolution No. PR-126 dated February 10, 2022, “On additional measures to improve the system of preservation and research of ancient written sources”.

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

The level of study of the problem. Sayyid Sharif Jurjani's works on Quranic sciences have been studied in many studies by Eastern and Western researchers. Among the Muslim scholars of the East: Haji Khalifa, Muhammad ibn Ali Shavkani, Muhammad Bakr Isfahani, Taquiuddin Tamimi, Shamsuddin Sakhawi, Alauddin Ali Hinnai, as well as scholars who lived in the last century such as Abdulhay Laknawi, Muhammad ibn Ali Davoudi, Khayriddin Zirikli, Adil Nuwayhiz, Ali Shawvah Ishaq's works in the field of *tabaqat*, information about Sayyid Sharif Jurjani's life, scientific activities and works related to the sciences of the Quran can be found¹.

The main part of modern researches on this subject is scientific works conducted in Arabic and Turkish languages, partly in Persian. The researches of scientists such as H.Yinanç, H.Alper, E.Shahin, N.Abdulmun'im, M.Somir, M.Shekibaniya, L.Bahmani are aimed at illuminating Jurjani's life and scientific heritage. Turkish researcher Dr. Sadreddin Gumush has covered a brief description of Sayyid Sharif Jurjani's works on Quranic sciences among all his works. At the same time, the researcher revealed the content and methods of the scientist's margin in his study of Jurjani's life and the work "Hashiya ala al-Kashshaf". Moroccan researcher Dr. Rashid bin Umar Arazi made a modern critical edition of the scholar's work "Hashiya ala al-Kashshaf", and in the introduction of the book, he dwells in detail on the features of this work of Jurjani and the margins written on it. M.Marashli reprinted it by adding the changes found in other works to the *Ulum al-Quran* changes mentioned in Jurjani's work "al-Tarifat" ("Definitions")².

Western researchers such as K. Brockelman, J.Van Ess, M.Hasan, O.Lehman, T.Hokey, etc. collected information about Jurjani's life and scientific heritage³.

¹ Muhammad ibn Ali Shawkani. *Al-Badr at-tole*. - Cairo, 1929. - 489 p.; Abdulhai Laknawi. *Al-Fawaid al-Bahiyyah*. - Beirut. Publication date not given; Haji Khalifa Mustafa bin Abdullah. *Kashf az-zunun an asomiya al-kutub wa al-funun*. - Beirut: Dor ihyo at-turos al-arabi, 2008; Alauddin Ali Hinnai. *Tabaqat al-Hanafiyyah*. - Baghdad: Devon al-Waqf al-Sunni, 2005; Muhammad Bakr Isfahani. *Rawza al-jannah*. Place and date of publication not specified; Khayriddin Zirikli. *Al-Alam*. - Beirut: Dor al-ilm lil-malayin, 2002; Adil Nuwayhiz. *Mo'jam al-mufassirin min sadr al-islam wa hatta al-asr al-hazir*. Publisher not specified, 1988; Muhammad ibn Ali Davoudi. *Tabaqat al-mufassirin*. - Beirut: Dor al-kutub al-ilmiyya, 2012; Ahmad ibn Muhammad Adnavi. *Tabaqat al-mufassiriyn*. - Medina: Maktaba al-ulum wa al-hikam, 1997; Dr. Ali Shavvah Ishaq. *Mo'jam al-musannafat al-Qur'an al-karim*. - Riyaz: Dor ar-Rifai, 1984.

² M. Halil Yinanç, "Seyyid Şerif Curcani", - Istanbul: Tarihten Sesler, II/15 (1944), P. 22-23; Dr. Sadreddin Gümüş. *Sayyid Şerif Curcani*. - Istanbul: Fatih yainevi, 1985; Hulya Alper. *Düşünmenin anlamı*. - Istanbul: Iz yayincilik, 2017; Ashraf Sahin. *Seyyid Şerif el-Cürçânî'nin Şerhu'l-Mevâkıf'ında varlık düşüncesi*. - Ankara: Akademisyen Kitabevi, 2018; Nabila Abdulmun'im, Adil Abduljabbar Samir. *Dirosa fi siyrat muallif ash-Sharif al-Jurjani*. - Baghdad: Majalla al-ulum al-insaniyya, No. 23, 2012; Muhammad Abdurahman Marashli. *Kitab at-Tarifat*. - Beirut: Dor an-Nafois, 2018; Mehdi Shekibania, Reza Purjevadi. *Bibliographer Mir Sayyid Sharif Jurjani*. - Tehran: Ma'arif, No. 19, 2003. - P. 134-192; Leyla Rahimi Bahmani. *Munozarahoi Mir Sayyid Sharif Jurjoniy va Sa'duddin Taftazoniy*. - Tehran: Oyinayi Meros, No. 29, 2006. - P. 63-84.

³ Carl Brockelman. *Geschichte der Arabischen Literatur*. - Leiden: 1937. Volume. 2; Jozef van Ess. *Die traume schulweisheit: Leben und Verk des Ali ibn Muhammad al-Jurjani*. - Weisbaden: Harrassowitz Verlag, 2013; Moiz Hasan. *Foundations of science in the post-classical islamic era: the philosophical, historical, and historiographical significance of Sayyid al-Sharîf al-Jurjânî's project*. Indiana, Notre Dame, 2017; Oliver Leaman. *The Biographical*

Among these researchers, the research of J. Van Ess is considered complete and detailed in terms of coverage.

Although no comprehensive researches have been conducted in Uzbekistan on the works of Sayyid Sharif Jurjani on Quranic sciences, scientific researches on his life and scientific heritage have been carried out. For example, Sheikh Muhammad Sadiq Muhammad Yusuf provided information about Sayyid Sharif Jurjani in his work “Samarqandning sara ulamolari” (“Selected scholars of Samarkand”). Tafsir scholar D. Maksudov provided important information about Jurjani's work “Hashiya ala al-Kashshaf” as part of his research. The research carried out by researchers such as M. Khairullaev, Sh. Ziyodov, M. Kadir Khanov gathered information about the scientist's life and scientific heritage⁴.

In contrast to the listed studies, in this study, Sayyid Sharif Jurjani's scientific activities in Samarkand were revealed in detail, and the scholar's works related to Quranic sciences were comprehensively studied.

The relevance of the dissertation research to the research plans of the higher education or research institution where the dissertation was completed. The dissertation was carried out at the International Islamic Academy of Uzbekistan within the framework of the scientific project FZ-202002146 – “Creating a multimedia program and a mobile application that includes the educational and spiritual foundations of the fight against destructive ideas based on the works of Central Asian thinkers” which was intended for 2021-2022.

The purpose of the research is to reveal Sayyid Sharif Jurjani's contribution to the development of Quranic sciences during the Timurid period.

The tasks of the research are as follows:

to reveal the method of research on the development of Quranic sciences during the period of Timurids and their scientific-theoretical foundations;

to classify the works of Sayyid Sharif Jurjani according to the fields of Islamic sciences;

to show the extent to which the scholar's scientific heritage was studied in the East and in the West and their characteristics;

to reveal the specific features of works related to Quranic sciences written in Mawarannahr in XIV-XV centuries;

to describe Sayyid Sharif Jurjani's place in the scientific life of the Timurid state by highlighting his scientific activities in Samarkand;

to describe the scholar's works on Quranic sciences according to codicology;

to determine the structure of the work “Tarjuman al-Quran” and the scholar's method of illuminating the words of the Quran;

to explain the importance of the work “al-Tarifat” from the point of view of contemporary Quranic studies;

Encyclopaedia of Islamic Philosophy. Bloomsbury Academic, 2010; Thomas Hockey et al. (eds.). The Biographical Encyclopedia of Astronomers, Springer Reference. New York: Springer, 2007, pp. 603–604.

⁴ M.M. Xayrullayev. Ma'naviyat yulduzlari. – Toshkent: Abdulla Qodiriy nomidagi xalq merosi nashriyoti, 2001; Sh. Ziyodov, M. Qodirxonov. Samarqandlik allomalar. – Toshkent: G'afur G'ulom, 2019; Shayx Muhammad Sadiq Muhammad Yusuf. Samarqandning sara ulamolari; – T: Hilol-Nashr, 2019; O'rta asr Sharq allomalari ensiklopediyasi. – Samarqand, 2016.

to reveal the importance of the work “Hashiya ala al-Kashshaf” in tafsir studies, in particular, in understanding Zamakhshari’s tafsir, and to develop proposals and recommendations on the subject.

The object of the research is the works of Sayyid Sharif Jurjani on Quranic sciences.

The subject of the research is to research Sayyid Sharif Jurjani’s method of explaining the scientific terms of the Quranic sciences and the meanings of the mufradat al-Quran.

Research methods. The methods of comprehensive approach, historical method, rationality, chronological method, analysis and synthesis, content analysis and comparison of texts were used in the dissertation.

The scientific novelty of the research is as follows:

it was proven that the definitions of the terms such as “tafsir” (تفسير) and “ta’wil” (تأويل) in the work “al-Tarifaf” served as basis for the views that “tafsir” is based on narration, and “ta’wil” is based on a possible opinion that does not contradict the Quran and Sunnah which can be seen in authoritative sources written in the later period such as “Kashshaf istilahat al-funun wa al-ulum”, “al-Kulliyat”, “at-Ta’rifaf wa al-istilahat”.

it was determined that Jurjani’s work “Hashiya al-Tajrid” was used as a textbook in educational institutions of the Ottoman state, Iran, Turkestan, and India for centuries due to its lightness of expression and that, in the Ottoman state, the madrasahs where this work was taught were named “Hashiya-i Tajrid madrasahs”.

it was revealed that Jurjani's method of interpreting the Quran through the rules of the Arabic language (اللغة العربية) and Arabic rhetoric (علم البلاغة) had a strong influence on subsequent interpretations. As a result, this influence was manifested in the works of Abdurahman Jami, Ali Kushchi, scholars of the Timurid era, in the style of defining the grammatical functions of words, clarifying their lexical and rhetorical meanings;

it was identified that Sayyid Sharif Jurjani, in his work “Tarjuman al-Quran”, ensured that the meanings of the Quran were easily assimilated into the minds of ordinary people by providing the meanings of the words in the Quran (مفردات القرآن) with simple expressions.

The practical result of the research is as follows:

It was determined that Sayyid Sharif Jurjani wrote 7 works related to the sciences of the Quran. As a result of the codicological description it was proved that the work “al-Tarifaf” is intended for specialists, and “Tarjuman al-Quran” is intended for ordinary people.

Jurjani, commenting on the difficult-to-understand themes of al-Kashshaf with examples taken from al-Mufasssal and al-Faiq, owned by Zamakhshariy, clearly explained the method of tawil of verses, which is his contribution to simplifying the people’s perception of tafsir “al-Kashshaf”.

In the work “Tarjuman al-Quran” the meanings of about a quarter of the words that are not repeated in the Holy Quran, i.e. about 4000 words, are mentioned, the scientist used a simple and fluent style in expressing the names of people and places,

as well as the words of the Quran that are in use among the population, and in addition, he used a simple and fluent style in interpreting the letters of muqattaat explained;

Sayyid Sharif Jurjani's scientific activity in Samarkand for almost twenty years is detailed and Jurjani's high place in the development of Shari'i and intellectual sciences during the Timurid period is revealed on the basis of evidence such as the teaching of his works on the Arabic language (اللغة العربية), logic (المنطق), puberty (البلاغة), heritage (الفرائض), hadith science (علوم الحديث).

The reliability of the research results is based on the manuscript copies of Jurjani's works on Quranic sciences kept in the libraries of Iran, USA, Turkey, Uzbekistan and their modern editions. The research results have been confirmed by authorized state organizations, as well as their collections of republican and international scientific, scientific and practical conference materials, in the list of SAC is determined by the publication in scientific publications.

Scientific and practical significance of research results is to enrich the theoretical knowledge about the scientific environment of the Timurid state, which is the basis of Uzbek statehood, by determining the place of Sayyid Sharif Jurjani in the history of the development of Quranic sciences, especially the period of the Timurids. It is determined by the fact that it serves as a unique support for the next scientific researches conducted on the history.

The practical significance of the research results is the enrichment of the contents of subjects such as "Islamic studies", "Quranic studies", "Source studies", "Tafsir texts" and the pedagogical process with new information, as well as spiritual and educational activities conducted among educational institutions and the population. It is determined by the possibility of increasing its level scientifically.

Implementation of research results. It was proven that the definitions of the terms such as "tafsir" (تفسير) and "ta'wil" (تأويل) in the work "al-Tarifat" is proved in authoritative sources were written in the later period such as "Kashshaf istilahat al-funun wa al-ulum", "al-Kulliyat", "al-Tarifat wa al-istilahat" that "tafsir" is based on narration, and "ta'wil" is based on a possible opinion that does not contradict the Quran and Sunnah. The conclusions in this regard were included in the content of the book entitled "Our Great Ancestors" prepared by Center for Islamic Civilization of Uzbekistan (Reference No. 01-07/49 dated March 15, 2024, Center for Islamic Civilization of Uzbekistan). As a result, this book, which broadly explains the meaning of the word "ta'wil", has become a fundamental source for refuting a group of people who misinterpret this concept.

It was determined that Jurjani's work "Hashiya al-Tajrid" has been used as a textbook in educational institutions of the Ottoman state, Iran, Turkestan, and India for centuries due to its lightness of expression. In the Ottoman state, it was found that the madrasahs where this work was taught were named "Hashiyai Tajrid madrasahs". Scientific conclusions in this regard were used in the book "Scientists of Samarkand" which prepared at the request of the International Center for Scientific Research named after Imam Bukhari (Reference No. 02/89 dated March 4, 2024 of the International Center for Scientific Research named after Imam Bukhari under the

Cabinet of Ministers Republic of Uzbekistan). As a result, this book became a source of popularization of the contributions to Islamic sciences of the Middle Ages by Sayyid Sharif Jurjani.

It was revealed that Jurjani's method of interpreting the Quran through the rules of the Arabic language (اللغة العربية) and Arabic rhetoric (علم البلاغة) had a strong influence on subsequent interpretations. As a result, this influence was manifested in the works of Abdurahman Jami, Ali Kushchi, scholars of the Timurid period, in the style of defining the grammatical functions of words, clarifying their lexical and rhetorical meanings. Scientific conclusions were used in the materials of the "Islamic Encyclopedia", prepared at the request of the Committee for Religious Affairs of the Republic of Uzbekistan (Reference No. 02 -02/02/1/574 dated February 28, 2024 of the Committee on Religious Affairs of the Republic of Uzbekistan). As a result, this material became evidence of Jurjani's contribution to the field of tafsir during the Timurid era.

It was identified that Sayyid Sharif Jurjani, in his work "Tarjuman al-Quran", ensured that the meanings of the Quran were easily assimilated into the minds of ordinary people by providing the meanings of the words in the Quran (مفردات القرآن) with simple expressions. Scientific conclusions formed the basis for the script for the program "Buyuk yurt allomalari" of the TV channel "O'zbekiston tarixi" (Reference No. 02-31-320 dated March 4, 2024, National Television and Radio Company of Uzbekistan). As a result, this program became a source of popularization of the scientist's scientific activities and progressive ideas.

Approval of research results. The research results were approved at 8 scientific conferences, including 4 international and 4 national scientific-practical conferences.

Publication of research results. A total of 16 scientific articles were published on the topic of the dissertation. In particular, 5 articles were published in scientific publications recommended by the Supreme Attestation Commission of the Republic of Uzbekistan to publish the main scientific results of doctoral dissertations, and 3 articles were published in foreign journals. Also, 8 articles were published in national and international conference proceedings.

The structure and size of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of sources and references, and appendices. The total volume of the dissertation is 136 pages.

THE MAIN CONTENT OF THE DISSERTATION

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

The first chapter of the dissertation entitled “**Analysis of scientific-methodological approaches to the study of Quranic sciences in the the Timurid period**”. The first paragraph of this chapter is entitled “*Scientific importance of research on the development of the Quranic sciences in the period of the Timurids*”, in this paragraph highlighted about the first scientific activities in the field of the Quranic sciences, the analysis of studies related to the Quranic sciences of the Timurid period.

Abu Ubaid Qasim ibn Sallam (d. 224/839) was one of the first to write a book about the science of nasikh and mansukh. Later, Ali ibn Madini (d. 234/848) classified a book on the science of revelation, and a work covering the literal sciences of the Quran was written by Ali ibn Ibrahim ibn Said Hufi (d. 430/1038). “al-Burhan fi ulum al-Quran” is considered a work⁵.

In the West, in the Middle Ages, translations of the Holy Quran into Latin, Italian, and Russian languages were carried out, but the field of Quran studies as a science began to develop in the 19th century. In Western studies, the study of the Quran from a critical point of view is considered a priority, and some studies are covered on the basis of objectivity.

In the East, Turkish researchers such as Sadreddin Gumush, Cetin Kaska, Ozjan Tabaklar, and Muhammad Chechak conducted research on Jurjani's “Hashiya ala al-Kashshaf”, Kashifi's “Mawahibi Aliyya”, Ali Kushchi's commentary on Taftazani's tafsir, and literature topics during the Timurid period. Arab researchers such as Rashid ibn Umar Arazi from Morocco, Ali Hikmat Fazil from Iraq, Abdulfattah Isa Barbari from Egypt, Abdulmuttalib Arba studied the margins written by Jurjani and Taftazani in the work “al-Kashshaf”, Abdurrahman Jami's tafsir.

In modern Western studies, there are almost no comprehensive studies on the characteristics of the study of the Quranic sciences or the stages of their development during the Timurid period. Perhaps it is possible to make a general conclusion about modern research in the West through the scientific works of Western researchers on the commentators of that time and their works, or on the history of the Quran. In this regard, Russian scientist Y.A.Rezvan's books “Коран и его мир” (“The Quran and its world”), “Введение в коранистику” (“Introduction to Quranic studies”), “Коран Усмана” (“Mushaf of Uthman”) and the Netherlands “Books on exegesis (tafsīr) and Quranic readings (qirā’āt): Inspiration, intellect and the interpretation of scripture in post-classical Islam” by Dr. Muhsin Godarzi of Utrecht University. The analysis and comments related to the period of the Timurids in the research entitled “The Interpretation of Inscriptions” were studied.

Research conducted in Uzbekistan differs from research in other regions by the feature of providing complete information about the development of Quranic sciences, especially the science of interpretation during the Timurid period. D.R. Maksudov in his research “Comparative analysis of the interpretations of the Hanafi school of Mawarannahr (13th-15th centuries)” focused on Amir Temur and the commentators who worked during the Timurid era, and detailed about more than ten

⁵ See: Shayx Muhammad Sodiq Muhammad Yusuf. Qur'on ilmlari. - Toshkent: Hilol-Nashr, 2017. - P. 11.

Mawarannahr commentators and their works of tafsir⁶. Researchers I.Usmanov and G.Saidova conducted research on Ya'qub Charkhi's commentary and published a facsimile of one of the first translations into Turkish of the 16th century, "Tarjimai Tafsir Charkhi", carried out within the framework of the Naqshbandi sect. Lutfullayev in his research titled "Husayn Vaiz Kashifi's work "Mawahibi Aliyya" is an important source for the spiritual life of the peoples of Central Asia", revealed the development of spiritual life in Mawarannahr and Khorasan during the Timurid era, Alisher Navai's work on Quranic sciences, Kashifi's life and scientific heritage, analyzed the works of Central Asian scholars on interpretation.

After studying all these studies from a comparative point of view, it can be concluded that during the Timurid era, Quranic sciences were studied and developed on the basis of the science of interpretation.

The second paragraph entitled "*Comparative-typological classification of Sayyid Sharif Jurjani's works*" and contains information about Jurjani's life and work, the classification of the scientist's works, their characteristics and areas of distribution.

Sayyid Sharif Jurjani was born in 740/1340 in Toku village near Jurjan. The scientist's full name is Abul Hasan Ali ibn Muhammad ibn Ali, and the title of "Sayyid" was given to him because of his lineage to the Prophet Muhammad⁷. There are different opinions about the name of the city of Jurjan, where the scientist was born and grew up. According to the "Tarikh Jurjan" ("History of Jurjan"), Jurjan ibn Lovuz ibn Som, who is considered a descendant of Prophet Noah, built this city⁸. According to another view, Jurjon is an Arabicized form of the Persian word گرگان [gurgan] – "wolves". The city is geographically located in the southeast of the Caspian Sea, in the north of Iran⁹.

Jurjani traveled to cities such as Herat, Anatolia, Cairo, Bursa, Shiraz, Samarkand in the pursuit of knowledge. In Egypt, Jurjani learned intellectual sciences from Mubarakshah, and learned religious sciences from the Hanafi jurist Akmaluddin Bobarti (d. 786/1384). After ten years of study in Egypt, he went to Anatolia in 776/1374. He stayed here for a short time and then returned to his homeland. Then he got acquainted with Allama Sa'duddin Taftazani (d. 792/1390), and on his recommendation, he was appointed as the headmaster of the Dar al-Shifa madrasa in Shiraz by Shah Shuja, the governor of that time¹⁰. Amir Temur who occupied Shiraz in 789/1387 invited Jurjani to Samarkand. The scientist worked in Samarkand for eighteen years as a head teacher and wrote many of his works there.

According to the research conducted about Sayyid Sharif Jurjani and his works, the scientist wrote about a hundred works on religious and secular sciences. These range from pamphlets of a few pages to large-scale works.

The scientist's work "Sharh al-Mawaqif" on the science of kalam is a

⁶ See: D.Maksudov. Movarounnahr hanafiy mazhabi tafsirlarining qiyosiy tahlili. Dissertation prepared for the degree of Doctor of Science (DSc) in History. - Tashkent: International Islamic Academy of Uzbekistan, 2020. - 362 p.

⁷ Muhammad ibn Ali Shawkani. Al-Badr al-Tole. Vol. I. - Cairo: Dar al-kutub al-Islami. - P. 488.

⁸ Hamza ibn Yusuf Sahmi. Tarikh Jurjan. - Cairo: A'lam al-kutub, 1981. - P. 5.

⁹ O'zbekiston Milliy ensiklopediyasi. - Toshkent: O'zbekiston Milliy ensiklopediyasi, 2005.

¹⁰ See: Muhammad Bakr Isfahani. Ravzat al-jannah. Vol. 3, - P. 426; Abdulhai Laknawi. Al-Fawaid al-Bahiyah. - Beirut. - B. 134; Islam ansiklopedisi. Curcani maddesi. - Istanbul, 1940. S. 3, - S. 246.

commentary on Adududdin Iji's work "al-Mawaqif" on kalam and philosophy. The commentary explores the entire word and philosophical debate. In addition to being one of Jurjani's most prominent works, this commentary is considered to be the most famous and widespread of the commentaries written on al-Mawaqif¹¹. Abdulhay Laknawi (d. 1304/1886) proved that the work "al-Mukhtasar al-jame' li-marifat al-hadith" on the method of hadith belongs to Jurjani, and wrote his commentary "Zafar al-Amani mukhtasar al-Jurjani"¹².

Jurjani's writings allow us to create an idea about the sciences that developed at that time. In particular, the science of logic was very developed during his lifetime. The work "Hashiya ala sharh ash-Shamsiya", which is considered as one of the main sources in the science of logic until today, is considered the background of the commentary written by Qutbuddin Razi Tahtani on the work called "Shamsiya" by Najmuddin Qazvini (d. 693/1294). According to information, this work of Jurjani received more attention and recognition than Taftazani's work called "Sharh al-Shamsiya".

Jurjani carried out scientific works in the field of Arabic language and literature that could meet the demands and needs of his time. He wrote about twenty works in this field. It should be noted that the scientist did not approach his works superficially, but wrote them based on the results of strong research and research. For this reason, even his smallest pamphlet served as an important source for his successors. In fact, the phrase *كلام السيد سيد الكلام* – "The word of the Sayyid is the Sayyid of words" has become a proverb among scholars.

The third paragraph of the first chapter entitled "*Study characteristics of the Jurjani's scientific heritage in modern research*". The paragraph contains the bi-bibliographical works covering Jurjani's life and scientific heritage until now, as well as the analysis of modern studies dedicated to the study of the scholar's scientific heritage in the West and the East, as well as in Uzbekistan.

Information about the life, scientific activities and works of Sayyid Sharif Jurjani is provided by medieval scholars Shamsuddin Sakhavi (d. 902/1497), Alouddin Ali Hinnai (d. 979/1572), Taqiuddin Tamimi (d. 1010/1601), Haji Khalifa (d. 1069/1659), Muhammad ibn Ali Shawkani (d. 1250/1835), Muhammad Bakr Isfahani (d. 1313/1896), and also in the last century It is covered in *tabaqat* works of scholars such as Abdulhai Laknawi, Khairiddin Zirikli (d. 1396/1976).

It is reasonable to study the researches about the scientific heritage of Jurjani, conditionally divided into three groups: Western, Eastern and local studies. After all, research on the life and works of the scientist was mainly carried out in these regions.

Western studies are limited to the codicological analysis of Jurjani's biography and works, as well as general information about their content. In particular, Carl Brockelman (d. 1376/1956) in his book "History of Arabic Literature" spoke about Jurjani's work and cited evidence of preservation of the scholar's works in the world's manuscript funds. But Brockelman mentions several works that do not belong to

¹¹ See Dr. Sadreddin Gümüş. Sayyid Şerif Curcanî. - Istanbul: Fatih Yaynevi Printing House, 1985. - P. 144.

¹² Sayyid Muhammad ibn Ja'far Kattani. Ar-Risala al-Mustatrafaya bayan mashhur kutub as-sunna al-musharraf. - Cairo: Maktaba al-kulliyot al-azhariyya, publication date not indicated. - P. 162.

Jurjani as belonging to him¹³. The most comprehensive study of Jurjani and his scientific heritage in the Western world was carried out by the Dutch scientist Joseph Van Ess. The scientist in his “Die Träume der Schulweisheit: Leben und Werk des 'Ali b. In the book "Muhammad al-Ğurğani" (“Dreams of Scholastic Wisdom: The Life and Work of Ali ibn Muhammad al-Jurjani”), Sayyid Sharif talks about the life and work of Jurjani, his place and influence in the world of Islamic thought¹⁴.

Turkish researchers have done a lot of research on Jurjani's scientific heritage. Among them, the researcher Sadreddin Gumush, who has studied Jurjani's scientific heritage relatively fully, in his book “Seyyid Şerîf Cürçânî ve arap dilindekiye yeri” (“Sayyid Sharif Jurjani and his place in the Arabic language”), language schools in the Islamic world, where Jurjani lived scientific activities of the period, the scientist's life, scientific heritage, his place in the Arabic language and literature, as well as all the works of the scientist and their descriptions¹⁵.

Researchers from Egypt, Morocco, Iraq, Iran, and Malaysia have also done significant work on the scientist's scientific heritage. In these studies, famous works of the scientist such as “al-Tarifât”, “Sharh al-Mawaqif”, “Sharh al-Faraiz al-Sirajyya” were studied.

Few scientific researches on the life and scientific heritage of Sayyid Sharif Jurjani have been conducted in Uzbekistan. Sheikh Muhammad Sadiq Muhammad Yusuf (d. 1436/2015) “Samarqandning sara ulamolari” (“Selected scholars of Samarkand”), “Samarqandlik ulamolar” (“Scholars from Samarkand”) prepared for publication by Sh.Ziyadov and M.Kadirov, and “O'rta asr Sharq allomalari ensiklopediyasi” (“Encyclopedia of medieval Eastern scholars”) by professor U.Uvatov General information is given in the books of “Buyuk yurt allomalari” (“Great Country Scholars”), “Ma'naviyat yulduzlari” (“Stars of Spirituality”) by M. Khairullayev, encyclopedias such as the National Encyclopedia of Uzbekistan and the Encyclopedia of Islam.

Based on the above, it can be said that the study of Jurjani's works as part of a separate study is mainly observed in the activities of Arab and Turkish scholars. The studies of the Western world are characterized by the illumination of the theories and views presented in the works of scientists. Almost all researches in the Uzbek language are in the bio-bibliographic direction, and there are almost no scientific researches dedicated to the complete research of any of Jurjani's works.

In the first paragraph of the second chapter of the dissertation entitled **“Development of Quranic sciences in Mawarannahr during the Timurid period”**, the first paragraph entitled *“Analysis of works related to Quranic sciences written in Mawarannahr in the 14th-15th centuries”* revealed that during the Timurid period, Quranic sciences developed mainly on the basis of the science of interpretation, which was written during this period. The works related to the science of tafsir, recitation, and tajvid were analyzed.

In the XIV-XV centuries, it became a tradition to write commentaries and

¹³ Carl Brockelman. Geschichte der Arabischen Literatur. – Leiden: 1937. Volume. 2. – P. 217.

¹⁴ Jozef van Ess. Die traume schulweisheit: Leben und Verk des Ali ibn Muhammad al-Jurjani. – Weisbaden: Harrassowitz Verlag, 2013.

¹⁵ Dr. Sadreddin Gümüş. Seyyid Şerîf Cürçânî. – İstanbul: Fatih yayinevi matbaası, 1985. – S. 182–190.

annotations on famous works of tafsir, such as "al-Kashshof" by Mahmud Zamakhshari, "Madorik at-tanzil" by Abul Barakat Nasafi, "Anwar at-tanzil" by Qazi Bayzawi, written in the 12th-13th centuries in the Mawarannahr area. At the same time, the large-scale study of the sciences of recitation and rasm al-mushaf shows the characteristics of the development of the sciences of the Quran in this period.

One of the rare scholars who wrote works on the science of recitation and tajwid during the Timurid period was Shamsuddin Muhammad Samarqandi (d. 780/1378), and his "al-Qiraat as-sab" ("The Seven Recitations"), "al-Mabsut fi al-qiraa as-sab" ("Detailed book on the seven recitations"), authored works on the science of Tajwid called "at-Tajrid fi at-tajwid" ("Tajrid on the science of Tajwid"). Also, during his academic activities in Mawarannahr, the famous recitation and hadith scholar Muhammad ibn Jazari (d. 883/1478) wrote "Gaya al-mahara fi az-ziyada ala al-ashara" on the history of reciters, "Tayyiba an-nashr fi qiraa al-ashr", "al-Jawhara" related to Nahv, "al-Muqaddima fi ma yajibu ala qari al-Quran an yalamah" which has been serving as the basis of tajwid science until now. He published works such as "Introduction to the rules that the reader needs to know".

Sa'duddin Taftazani (d. 792/1390), Sayyid Sharif Jurjani (d. 816/1413), Khoja Muhammad Porso (d. 823/1420), Yakub Charkhi were among the scholars who wrote tafsir in this period. (died 851/1447), Alauddin Ali Samarkandi (died after 861/1457), Ali Kushchi (died 879/1474), Abdurahman Jami (died 897/1492) can pass. These commentaries are mainly characterized by grammatical analysis of verses, recitations and wealth of views on tajweed.

Also, during the period of the Timurids, the science of painting developed. During this period, in the large cultural centers of Central Asia, the copying of manuscript sources and their artistic decoration progressed, and in the 14th-15th centuries, book reading was raised to the level of art. The pages of the huge Mus'haf of the Holy Quran, copied by the calligrapher Umar Aqta on the order of Amir Timur, have been preserved until now. Amir Timur's grandson Ibrahim Sultan (818/1415–839/1435) was a patron of book art and a skilled calligrapher. It is said in the sources that Ibrahim Sultan copied five copies of the Quran and, at the same time, made personal calligraphy notes.

If we make a general conclusion about the tafsirs written in Mawarannahr, it can be seen that the most discussed topics in the tafsirs are in the field of language and adult sciences. This indicates that linguistics, in particular, the rules of the Arabic language have been at a high level in these regions since ancient times. Almost all of the tafsirs written in this period are tafsirs written in the direction of one opinion.

In the second paragraph entitled "*The role of Sayyid Sharif Jurjani in the scientific environment of Samarkand*". In this paragraph revealed about Jurjani's scientific activity in Samarkand, scientific debates held in the palace of Amir Timur, works written in Mawarannahr and students who studied under the scientist in this country, about the impact of the scholar's scientific activity in the scientific environment of Samarkand spoken.

After meeting Amir Timur Jurjani, who occupied Shiraz in 789/1387, he invited him to Samarkand. Jurjani accepted the offer and went to Samarkand. The scientist

worked as a head teacher in this city for eighteen years, trained many students and wrote some of his published works here.

During his life in Mawarannahr, Sayyid Sharif Jurjani held several scientific debates and discussions with a number of scholars, especially Allama Taftazani (d. 794/1392). Even separate treatises on these scientific discussions have been published. The fame of Jurjani, who prevailed in the debates, became known among scientists, and his attention in the eyes of Amir Temur also increased. As a result, Amir Temur promoted him to the position of a first-class scientist in Samarkand¹⁶.

During this period, Jurjani was considered one of the head teachers of the Samarkand madrasas. Hundreds of local and foreign students studied with the scientist during his stay in Samarkand. Among them, Alauddin Ali Samarqandi, the author of the commentary "Bahr al-Ulum", famous mathematician Musa Pasha ibn Muhammad Qazizada Rumi (d. 834/1430), Fathullah Shirvani (d. 857/1453), who wrote the commentary on Ayat al-Kursi. Iranian-born Sayyid Ali Ajami, Fahridin Ajami (d. 865/1460), famous historian Ibn Arabshah (d. 854/1450) can be listed.

Sayyid Sharif Jurjani's life and scientific work spent in Samarkand for nearly twenty years contributed to the spread of the scholar's works and the views he expressed in them in Mawarannahr. His work on the science of inheritance "Sharh al-faraiz al-sirajiya" was written in 1401, and his world-famous work "Sharh al-Mawaqif" was written in 1404 in Samarkand. At the same time, in the preface of the work "Miftah al-Ulum", he wrote a note in the preface of the work "al-Misbah", stating that there are no works that open the way to the essence of the work "al-Miftah" in Samarkand, and says that he started this work¹⁷. Haji Khalifa states in Kashf az-Zunun that this work was written in 804/1401.

In general, Jurjani's work in Samarkand for almost twenty years gained special importance in the study of the Arabic language, kalam and logic sciences in the country on a wider scale and popularization of different views on these sciences among scholars.

Based on the information about the scientific trips of the scientist, it can be said that he spent the most productive period of his life in Samarkand. Amir Temur's respect and trust in Sayyid Sharif Jurjani was an important factor in the scientist's effective scientific activity in Samarkand.

In the third paragraph entitled "*Codicological description of the scientist's works related to the Quranic sciences*". In this paragraph analyzed codicologically Jurjani's works related to the Quranic sciences, and identified the authors of the works related to the Quranic sciences which were wrongly attributed to Jurjani.

According to the research carried out so far, it was found that there are six works of the scientist in the field of Quranic sciences. They are as follows: "Hashiya ala avail tafsir al-Kashshaf an haqaiq at-tanzil wa uyun al-aqawil fi wujuh at-ta'wil" ("Hashiya ala al-Kashshaf"), "Hashiya ala avail tafsir anwar at-tanzil wa asror al-ta'wil" ("Hashiya ala tafsir al-Bayzawi"); "Tafsir al-zahrawayn" ("Tafsiri Sayyid Sharif"), "Tarjuman al-Quran" ("at-Tarjuman fi at-tafsir", "Tarjumani lughat"),

¹⁶ Dr. Sadreddin Gümüş. Seyyid Şerîf Curcânî. – Istanbul: Fatih yayinevi, 1985. – S. 92.

¹⁷ See: Library of Selim Agha. Uskudar. Manuscripts: No. 1036, - P. 1b–2a; No. 1051, 1b–2a.

“Risala fi qavlihi taala “Sanuriyhim ayatina fi al-afaqi wa fi anfusihim” and “al-Tarifaf” (“Definitions”).

Jurjani wrote the work “Hashiya ala al-Kashshaf” after studying enough knowledge and during his discussions with Taftazani in 791/1389 or some time after that. Because in this work, Jurjani refers to the discussions between Taftazani and himself through expressions such as “Some people claim that”¹⁸.

Today, about a hundred manuscript copies of the work are stored in libraries in a number of countries of the world, such as Uzbekistan, Turkey, Saudi Arabia, Egypt, Tunisia, and the USA.

There is no information about whether copies of “Tafsir al-Zahrawayn” written by Jurjani are stored in world libraries. Haji Khalifa spoke about him in two parts of his book. In one place he mentions the work in the form of “Tafsir Sayyid Sharif” and in another place in the form of “Tafsir al-Zahrawayn”.

Sayyid Sharif Jurjani wrote a work on the dictionary of the Quran, the name of the work in various sources is “Tarjuman al-Quran”, “at-Tarjuman fi at-tafsir”, “Tarjumani lughat” mentioned with There is no reliable information about the time and place of writing of the work. About twenty manuscript copies of the work “Tarjuman al-Quran” have been preserved and are stored in the libraries of Uzbekistan, the USA, Turkey, and Iran. In the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, the manuscript copy of the work “Tarjuman al-Quran” sorted by Adil ibn Ali is stored in inventory number 48/6.

Also, in “Kashf az-zunun” it is mentioned that the treatise “Risala fi qawlihi taala “Sanuriyhim ayatina fi al-afaqi wa fi anfusihim”” belongs to the pen of Sayyid Sharif Jurjani. The work is dedicated to the interpretation of verse 53 of Surah Fussilat, and the manuscript copies of the work have not been identified. Judging from the content of the verse and the fact that Jurjani was also an accomplished scientist in the field of astronomy, it can be assumed that the verse was interpreted by means of worldly sciences in this treatise.

The work “al-Tarifaf” selected from the entire works written in the field of Islamic sciences up to its time was classified in order to make it easier for people who are in need of knowledge, and it was compiled in the order of letters of the alphabet. Manuscript copies of the work are widely distributed throughout the world. To this day, its modern editions are being published again and again.

Also, in this paragraph, “Sharh mushkilat al-Kashshaf” stored in the library of Princeton University of the USA under inventory number 2390 and “Sharh mufradot al-Quran” stored in the Sulaymanian manuscript catalogs in Amasya Bayazid II Public Library in Turkey under inventory number 1/556 It has been proven on the basis of evidence that the work was wrongly attributed to Sayyid Sharif Jurjani.

The third chapter entitled **“The place of Jurjani's works in the field of Quranic studies”**. The first paragraph of this chapter called *““Tarjuman al-Quran” - a popular treatise on the dictionary of the Quran”*. The paragraph covered

¹⁸ Sayyid Sharif Jurjani // Research by Rashid ibn Umar Arazi. Hashiya ala al-Kashshaf. - Beirut: Dor al-kutub al-ilmiiyya, 2016. - P. 386.

information such as the bibliographic indicators of the work “Tarjuman al-Quran”, the way the work illuminates the meanings of the words of the Quran, the approach of the scientist to illuminate the meanings of muqattaat letters.

About Sayyid Sharif Jurjani’s work “Tarjuman al-Quran” mentioned in bibliographic sources such as “Kashf az-zunun”, “Kitab al-mulakhas fi al-lugha” by Abul Fath Hamd ibn Ahmad known as Kafi, Muhammad Muhsin Tehrani’s (d. 1390/1970) “az-Zariya”¹⁹.

Jurjani wrote this work in the order of the Quranic surahs, and gave the infinitive forms of the words, not the exact form that appears in the Holy Quran. For example, he used the word اغتيااب [igtiyaab] to clarify the meaning of the word "gossiping" in the phrase in verse 12 of Surah Hujurat. In the Quran, plural words are mentioned in singular forms.

In the work “Tarjuman al-Quran” istiaza and basmala and the meanings of about four thousand words in the Holy Quran are explained in Persian. There are 77,434 words in the Holy Quran, 14,721 of which are mentioned without repetition. Therefore, Jurjani's work covers about a quarter of the words that are used without repetition in the Holy Quran.

In the work, different numbers of words in different surahs of the Quran are highlighted. For example, 1213 meanings of words are given in Surah Al-Baqara, 266 in Surah Al-Imran, and 257 in Surah An-Nisa, but only one word from Surahs Mumtahana, Saf, Juma, Buruj, Sharh, Qadr, Bayyina, Zalzala, Qaria, Asr, Nas. Of course, the size of the surahs also affects these indicators.

Studying the work “Tarjuman al-Quran” allows us to conclude what words and phrases in the Quran needed to be explained and interpreted for the common people during the Timurid period. The style of the work shows that the issue of preparing popular pamphlets, which is still relevant today, was important even at that time.

In the second paragraph of the third chapter, entitled “*Terms of Quranic Studies and meanings of Mufradat al-Quran in the work “al-Tarifat”*”. In this paragraph studied the scientist's method of describing scientific innovations, his influence on the creation of works written after him, the Quran topics such as the clarification of terms related to human sciences and their compatibility with the definitions accepted in modern Quranic studies.

According to the author, this encyclopedia, which was selected from the entire works written in the field of Islamic sciences up to his time, was classified in order to make it easier for students, and it was compiled in the order of letters of the alphabet.

In this encyclopedia, the scientist listed the infinitive forms of the words based on the order of the letters of the alphabet. The book contains definitions of more than two thousand terms related to Islamic sciences, which are mainly kalam, philosophy, logic, nahw, sarf, aruz, fiqh, inheritance, usul al-fiqh, mathematics, balagha, Quranic sciences, tasawwuf. It is recognized by scholars that this work is better than all the works written before and after it.

After explaining the dictionary meanings of terms in “al-Tarifat”, their

¹⁹ Muhammad Muhsin Aga Buzurg Tehrani. Al-Zariya. - Tehran: Iran State Publishing House, 1959. Vol. 22. - P. 351.

definitions in other sciences are given. The dictionary meanings of some terms are entered directly into the definitions. In this work, which is explained down to the precise aspects of the words, the definitions of some terms related to the sciences of Sufism and philosophy have become ambiguous.

The difference between these two terms can be easily understood from the definition of the words “tafsir” and “ta’wil” mentioned in “al-Tarifat”: “The original meaning of Tafsir is discovery and interpretation. In Sharia, the meaning, purpose, story of the verse and the reason for its revelation are to be stated in clear words. In the definition of the word Ta’wil: “Ta’wil actually means “return”. In Shari'ah, it is the direction of the word from the apparent meaning to the probable meaning. The probable meaning should be in accordance with the Book and the Sunnah, as in the interpretation of verse 31 of Surah Yunus: “...Who brings the living out of the dead, and the dead out of the living?”. If (the commentator) refers to the (meaning) of hatching a bird from this verse, then this is tafsir. If it is intended to make a believer out of a disbeliever and a scholar out of an ignorant person, this is ta’wil”.

The work can also be evaluated as a work containing the direction of Gharib al-Quran. It is known that there are 77,347 words in the Holy Quran, of which 14,721 words are used without repetition. In the work “al-Tarifat” the meanings of 341 words and phrases mentioned in the Holy Quran, among the interpretations of the Quranic sciences, are also explained.

Sayyid Sharif Jurjani was considered an encyclopedic scholar and wrote works on all the widely studied sciences of his time. Although the work “al-Tarifat” was written based on the existing need for the encyclopedia of religious reforms of that time, it is an important source not only for its time, but also for all specialists in the field of Islamic studies until now. This is one of the important factors determining the importance of the work.

In the third paragraph, which is called “*The importance of the work “Hashiya ala al-Kashshaf” in tafsir studies*” revealed the reason for the popularization of “al-Kashshaf” commentaries and margins, the analysis of the issues raised in the work, Jurjani's mention in “al-Kashshaf” a number of topics are covered, such as the view of the origin of the recitations and the approach to the issue of faith.

After the writing of the work “Miftah al-ulum” by Sakkaki (d. 626/1229), enriched with new methods and principles related to the science of puberty, a new approach to Arabic literature and the expressions of the Holy Quran appeared. Most of the commentaries and footnotes written on Zamakhshari's commentary “al-Kashshaf” were also written after a large-scale study of the work “Miftah al-Ulum”.

The importance of Jurjani's frame is that the scholar explained the difficult to understand places from Zamakhshari's tafsir and clarified the purpose of the author, the rules of language and maturity used by him. In the margin, language rules, vocabulary and spelling directions are given great importance. Explanations are explained according to usage and grammar rules. There is even evidence for this from Arabic poetry. Issues related to Aqeed and the concept of Islam were also discussed. The details of recitations and the science of tajwid were commented on, and the owner of “al-Kashshaf” was criticized in some places.

Regarding the order of the Quranic surahs, Jurjani emphasizes that they are arranged according to the divine basis. This is the ruling agreed upon by the scholars of Ahl Sunna wal Jamaa. Explaining the meaning of Jurjani Zamakhshari's *وَجَعَلَهُ بِالْتَّحْمِيدِ مُفْتَتِحًا وَبِالْإِسْتِعَاذَةِ مُخْتَمِمًا* [wa ja'alahu bit-tahmidi muftatihān va bil-istiozati muhtamiman] – “And he began the Quran with praise and ended it with istiaza”: “جعل [ja'ala] The attribution of the verb to Allah indicates that the arrangement of the Quran in this form according to the order in Lawhul Mahfuz was the command of Allah and the teaching of the Messenger of Allah (peace be upon him)²⁰.

Jurjani sheds light on the belief of the Ahl Sunna wal Jamaa about people who are wicked, i.e. people whose sins are heinous. After all, this is evidenced by authentic hadiths. The saying that faith is the enlightenment of the heart, the confession of the tongue and adherence to the pillars of (Islam) was said about perfect faith. Through these comments, Jurjani provides a solution to the problems, which are still relevant today and arise as a result of disbelieving those who do not follow them according to Sunni doctrine.

Jurjani's “Hashiya” has become one of the important sources that reflect the tradition of the priority of vocabulary and language rules typical of “al-Kashshaf” and other exegetical works written in Mawarannahr, and for centuries Sunnis not only in this area, but throughout the world is being studied among the interpretations of his teachings.

CONCLUSION

The following conclusions were formed as a result of the research conducted on the basis of the goals and tasks defined in the dissertation:

1. During the period of Timurids, Quranic sciences developed mainly in the field of interpretation (tafsir). In this period, it is not known whether separate works related to Ulum al-Quran were written or not. On the contrary, in the process of interpretation of verses in tafsirs, information related to the reason for revelation, nasikh-mansukh, muhkam-mutashabih, and Gharib al-Quran were touched upon. Most of the research related to the Quranic sciences in this period consists of Eastern studies. In them, the works are covered according to their content, style, and themes, while in Western studies, attention is focused on studying the goals and approaches of the authors.

2. Sayyid Sharif Jurjani worked in cities such as Shiraz, Herat, Cairo, Anatolia, and Samarkand, which are considered centers of knowledge of the Middle Ages. He was an encyclopedic scholar who was prolific in religious and secular sciences such as the Arabic language and literature, jurisprudence, kalam, tafsir, Sufism, faraid (inheritance), balagha, logic, philosophy, astronomy, mathematics, geometry, which developed in his time, and wrote about a hundred works in these fields. His works on the Arabic language, logic, and faraid have been taught as textbooks in the Timurid and Ottoman states for a long time. Since the views of the scholar in the field of science were influential and recognized by everyone, the phrase “Sayyid’s word is the

²⁰ Sayyid Sharif Jurjani. Hashiya ala al-Kashshof // Research by Rashid ibn Umar Arazi. - Beirut: Dor al-kutub al-ilmiyya, 2016. - P. 85.

sayyid of words” became famous among the people of science.

3. Jurjani’s scientific heritage has been consistently studied mainly by Eastern, especially Arab and Turkish researchers. In the West, the scholar’s philosophical views such as existence, wahdat al-wujud, theories of astronomy, and mathematics were studied. In Uzbekistan, there are almost no large-scale studies on the analysis of the known work of Sayyid Sharif Jurjani. The available information in Uzbek is mainly devoted to the classification of the scholar’s life and scientific heritage.

4. Most of the commentaries written in Mawarannahr in the 14th-15th centuries were written in the direction of tafsir bil-ra’y (opinion-based interpretation). In them, the verses of the Quran were analyzed mainly from the point of view of vocabulary, Arabic language, and balagha sciences. By the time of Timurids, instead of full interpretations, there was a tradition of writing commentaries and super-commentaries on pre-written tafsirs, writing treatises dedicated to the interpretation of some surahs, even a single verse. During this period, the science of rasm al-Mushaf was improved, and scholars such as Shamsuddin Samarkandi wrote special works in this science. The work of copying the Quran in several scripts and in different volumes was accelerated.

5. Sayyid Sharif Jurjani conducted most of his scientific activities in Samarkand and wrote “Sharh al-Mawaqif” on the science of kalam, “Sharh al-faraid al-sirajiyya” on inheritance, “al-Misbah” on balagha, “Hashiya ala al-Kashshaf” on interpretation in this city. At the same time, during his work as a teacher in Samarkand, he trained famous students in the Islamic world, such as Qadizada Rumi, Fathullah Shirvani, and Ali Ajami. Under the influence of the scholar’s activity in Mawarannahr, the science of logic became the criterion used in all rational sciences during the Timurid period.

6. Jurjani wrote six works in the field of Quranic sciences, and his work “Hashiya ala tafsir al-Baydawi” is considered one of the first super-commentaries written on Qazi Baydawi’s “Anwar at-tanzil wa asrar at-ta’wil”. The work “Hashiya ‘ala al-Kashshaf” was written in Samarkand after the scholar’s scientific debates with Allama Taftazani. Manuscript catalogs in the USA and Turkey erroneously attribute the works “Sharh mushkilat al-Kashshaf” and “Sharh mufradat al-alfaz al-Quran” to Jurjani.

7. The scholar put forward different approaches to the same issue in his works on Quranic sciences. This can be seen in the works “Hashiya ala al-Kashshaf”, “al-Tarifaf” and “Tarjuman al-Quran”. In particular, the scholar’s work “Tarjuman al-Quran” was written in a simple way and intended for the common people who speak Persian or students of elementary religious education. In the work, about a quarter of the words used without repetition in the Quran, i.e., translations of about 4,000 words, were mentioned.

8. The work “al-Tarifaf” is considered one of the first dictionaries written in Arabic in its field, in which the meanings of terms related to the science were explained in a short and understandable way. In his work, Jurjani explained the definitions of about twenty terms related to the Quranic sciences and the meanings of more than three hundred mufradat al-Quran based on the principles of the Ahl al-Sunna wal-Jama’a. The work has not lost its relevance even today. The definitions of

the terms mentioned in “al-Tarifāt” are also accepted in the field of contemporary Quranic studies.

9. Most of the commentaries and super-commentaries on Mahmud Zamakhshari’s work “al-Kashshaf” were written after Sakkaki’s work “Miftah al-ulum”, which was enriched with new methods and principles related to the science of balagha. In his work “Hashiya ala al-Kashshaf”, Jurjani paid great attention to commentaries in the fields of vocabulary, Arabic language, balagha, kalam, recitations, and tajwid. In some places, he criticized the views of the author on the issues of recitation. He revealed Zamakhshari’s method of interpreting the Quran according to the rules of language through this super-commentary on “al-Kashshaf”.

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

1. Preparation of the scientific-critical text and annotated translation of Sayyid Sharif Jurjani’s work “Tarjuman al-Quran” into Uzbek based on its manuscript copies at the Center of Islamic Civilization;

2. Preparation of a monograph entitled “The role of commentators of the Timurid period in the development of the tafsir studies in Mawarannahr” at the Imam Maturidi International Scientific Research Center;

3. Including information about the works of Sayyid Sharif Jurjani on Quranic sciences in the subjects of “Qur’an Studies”, “Tafsir Texts”, “Introduction to the Science of Tafsir” taught at the International Islamic Academy of Uzbekistan.

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

МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА

МУСТАФАЕВ ДОСТОН ШУХРАТОВИЧ

**ВКЛАД САЙИДА ШАРИФА ДЖУРДЖАНИ В РАЗВИТИЕ
КОРАНИЧЕСКИХ НАУК В ЭПОХУ ТИМУРИДОВ**

24.00.02. – Корановедение. Хадисоведение

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

Ташкент–2024

Тема диссертации доктора философии (PhD) по историческим наукам зарегистрирована в Высшей аттестационной комиссии за номером B2020.4.PhD/Tar836.

Диссертация выполнена в Международной исламской академии Узбекистана.

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

Научный руководитель	Исламов Захид Махмудович доктор филологических наук, профессор
Официальные оппоненты	Мухаммадсиддиков Мухаммадолим Мухаммадрозик угли доктор политических наук, профессор Лутфуллаев Хамидилло Муродиллаевич кандидат исторических наук, доцент
Ведущая организация	Национальный университет Узбекистана

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

С диссертацией можно ознакомиться в Информационно-ресурсном центре Международной исламской академии Узбекистана (зарегистрирована за №152). (Адрес: 100011, г. Ташкент, ул. А.Кадыри, 11. Тел: (99871) 244-00-91; факс: (99871) 244-00-65; e-mail: info@iiau.uz).

Автореферат диссертации разослан «_____» апреля 2024 года.
(Реестр протокола рассылки №04, от 18 апреля 2024 года).

Д.Р. Махсудов

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

С.А. Рустамий

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

Н.А. Мухамедов

Заместитель председателя научного семинара при научном совете по присуждению ученых степеней, доктор исторических наук, доцент

ВВЕДЕНИЕ (аннотация к диссертации доктора философии (PhD))

Цель исследования – выявить вклад Сайида Шарифа Джурджани в развитие коранических наук в эпоху Тимуридов.

Объектом исследования являются труды Сайида Шарифа Джурджани по кораническим наукам.

Предметом исследования являются исследование метода Сайида Шарифа Джурджани по объяснению научных терминов коранических наук и значений муфрадат ал-Коран.

Методы исследования. В диссертации были использованы методы комплексный подход, историчность, хронологический, логический, анализ и синтез, контент-анализ и сравнение текстов.

Научная новизна исследования заключается в следующем:

Доказано, что определения терминов «тафсир» (تفسير) и «таъвиль» (تأويل), высказанные учёным в книге «ат-Таърифат» послужили основанием для высказываний о том, что в поздних достоверных источниках, таких как «Кашшаф истиляхат аль-фунун ва аль-улум», «аль-Куллият», «ат-Таърифат ва аль-истиляхат», понятие «тафсир» основывается на повествовании, а «таъвиль» – на доводы разума, не противоречащее Корану и сунне;

Определено, что произведение Джурджани «Хашия ат-Тажрид» благодаря доступному стилю повествования использовалось в учебных заведениях Османского государства, Ирана, Туркистана и Индии в качестве учебника в течение многих веков, а в Османском государстве медресе, в которых обучение осуществлялось на основании этой книги, назывались «Медресе Хашия Тажрид»;

Выявлено, что метод Джурджани, состоящий из комментирования Корана на основании правил арабского языка (اللغة العربية) и аль-балага (علم البلاغة) сильно повлиял на более поздние тафсиры, что и видно из произведений ученых эпохи тимуридов, таких как Абдурахман Джами, Али Кушчи, где они делают грамматический разбор слов и объясняют их этимологию и их значения с точки зрения науки аль-балага;

Выявлено, что Сайид Шариф Джурджани в своём произведении «Таржуман аль-Коран» объяснил значения коранических слов (مفردات القرآن) простыми словами, чем и обеспечил легкое усвоение этих значений в сознании простого народа.

Внедрение результатов исследования.

Научные выводы, о том, что определения терминов «тафсир» (تفسير) и «таъвил» (تأويل), высказанные учёным в «ат-Таърифат» послужили основанием для высказываний о том, что в поздних достоверных источниках, таких как «Кашшаф истиляхат аль-фунун ва аль-улум», «аль-Куллият», «ат-Таърифат ва аль-истиляхат», «тафсир» основывается на повествовании, а «таъвиль» - на предположительное мнение, не противоречащее Корану и сунне, были взяты на основу книги «Наши великие предки», изданной Центром исламской цивилизации Узбекистана (рапорт №01-07/49 от 15 марта 2024г. Центра исламской цивилизации Узбекистана). В результате, эта

книга, где широко раскрыто значение слова «таъвиль» стала основополагающим источником для опровержения группы людей, которые неправильно толкуют это понятие.

Научные выводы, о том, что произведение Джурджани «Хашия ат-Тажрид» благодаря доступному стилю повествования использовалось в учебных заведениях Османского государства, Ирана, Туркестана и Индии в качестве учебника в течение многих веков, а в Османском государстве медресе, где обучали по этой книге назывались «Медресе Хашия Тажрид» были использованы в материалах книги «Самаркандлик алломалар» («Самаркандские учёные»), которая подготовлена по запросу Международного центра научных исследований имени Имама Бухари (справка №02/89 от 4 марта 2024г. Международного центра научных исследований имени Имама Бухари при Кабинете министров Республики Узбекистан). В результате, эта книга стала источником популяризации вклада в исламские науки средних веков Сайида Шариф Джурджани.

Научные выводы, о том, что метод Джурджани, состоящий из комментирования Корана на основании правил арабского языка (اللغة العربية) и аль-балага (علم البلاغة) сильно повлиял на более поздние тафсиры, что и видно из произведений ученых эпохи тимуридов, таких как Абдурахман Джами, Али Кушчи, где они делают грамматический разбор слов и объясняют их этимологию и их значения с точки зрения науки аль-балага были использованы в материалах «Исламской энциклопедии», подготовленной по запросу Комитета по делам религий Республики Узбекистан (справка №02-02/02/1/574 от 28 февраля 2024г. Комитета по делам религий Республики Узбекистан). В результате, этот материал стал доказательством вклада Джурджани в сфере тафсир эпохи тимуридов.

Научные выводы о том, что Сайид Шариф Джурджани в своём произведении «Таржуман аль-Коран» объяснил значения коранических слов (مفردات القرآن) простыми словами, чем и обеспечил легкое восприятие этих значений со стороны простого народа, легли в основание сценария передачи «Буюк юрт алломалари» («Учёные великого государства») телеканала «История Узбекистана» (справка №02-31-320 от 4 марта 2024г. Национальной телерадиокомпании Узбекистана). В результате, эта передача стала причиной популяризации научной деятельности и прогрессивных идей учёного.

Апробация результатов исследования. Результаты исследования апробированы в ходе 8 научных конференций и семинаров, в том числе 4 международных и 4 республиканских научно-практических конференциях.

Публикация результатов исследований. По теме диссертации опубликована всего 16 научных работ. В частности, опубликованы 5 статей в республиканских научных изданиях, а также, 3 статьи в зарубежных журналах, которые были рекомендованы к публикации основных научных результатов докторских диссертаций ВАКом Республики Узбекистан. Также

8 тезисов были опубликованы в национальных и международных сборниках материалов конференций.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка источников и литературы и приложений. Общий объем диссертации составляет 136 страниц.

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

I бўлим (I part, I часть)

1. Mustafayev D. Axrorov I. Jurjonlik allomalar // Imom Buxoriy. Samarqand, 2021. №3. – B. 36–39. (24.00.00. № 13)
2. Mustafayev D. Sayyid Sharif Jurjoniyning Qur'on ilmlariga oid asarlari tahlili // “Islom tafakkuri” O'zbekiston xalqaro islom akademiyasi ilmiy-ma'rifiy, diniy-madaniy, axborot jurnali, (maxsus son) 2021. – B. 68–73. (24.00.00. № 1)
3. Mustafayev D. “At-Ta'rifot” asarining Qur'on ilmlariga oid istilohlarning o'rganilishidagi ilmiy ahamiyati // Молодой ученый. № 51 (393)/2021. – С. 549–551.
4. Mustafayev D. Sayyid Sharif Jurjoni va uning ilmiy merosi // “Moturidiylik” ma'naviy-ma'rifiy, ilmiy-adabiy jurnal. (№1/2022). – B. 89–95. (28.02.2019. 262/9.2-q.)
5. Mustafayev D. Sayyid Sharif Jurjoniyning Qur'on ilmlariga oid asarlarining manbashunoslik tahlili. Islom ziyosi. – Toshkent, O'zbekiston xalqaro islom akademiyasi nashriyot-matbaa birlashmasi, 2022. – № 3. – B. 32–40. (24.00.00. № 17)
6. Mustafayev D. Scientific activities of Sayyid Sharif Jurjani in Samarkand // Asian Journal of Multidimensional Research. Vol. 12, Issue 1, January 2023. – P. 105–112. (SJIF 2022 = 8.179)
7. Mustafayev D. “Hoshiya ala al-Kashshof” asarining tafsirshunoslikdagi ahamiyati // “Moturidiylik” ma'naviy-ma'rifiy, ilmiy-adabiy jurnal. (№2/2023). – B. 28–35. (28.02.2019. 262/9.2-q.)
8. Mustafayev D. Sayyid Sharif Jurjani and his scientific heritage // International Scientific Journal (ISJ) Theoretical & Applied Science Philadelphia, USA. Vol. 126, Issue 10, October 30, 2023. – P. 180–183. (SJIF 2023 = 6.630)

II бўлим (II part, II часть)

9. Mustafayev D. Sayyid Sharif Jurjoni – qomusiy olim // “Zamonaviy ta'lim tizimini rivojlantirish va unga qaratilgan kreativ g'oyalar, takliflar va yechimlar” mavzusidagi 10-sonli Respublika ilmiy-amaliy online konferensiya materiallari to'plami. 28-fevral, 2021-yil. – B. 128–131.
10. Mustafayev D. Sayyid Sharif Jurjoni “Tafsiri Kashshof”ga bitgan hoshiyasi // Dinshunoslikning dolzarb muammolari. – Toshkent, 2021. – B. 175–176.
11. Mustafayev D. Sayyid Sharif Jurjoniyning diniy istilohlar qomusi // “Islom sivilizatsiyasi rivojida allomalar merosining o'rni” yosh olimlar III an'anaviy ilmiy-amaliy to'plami. – Toshkent: “O'zbekiston xalqaro islom akademiyasi” nashriyot-matbaa birlashmasi, 2021. – B. 171–173.

12. Mustafayev D. Sayyid Sharif Juroniyning “At-Ta’rifot” asarida Qur’on ilmlariga oid istilohlar bayoni // Moturidiylik ta’limoti va hozirgi zamon. – Toshkent: O‘zbekiston xalqaro islom akademiyasi, 2021. – B. 250–252.

13. Mustafayev D. Sayyid Sharif Juroniyning arab tili va adabiyotiga oid asarlari // “Markaziy Osiyoda islom sivilizatsiyasi: o‘tmish va hozirgi zamon” xalqaro ilmiy-amaliy konferensiya materiallari to‘plami. – Toshkent: “O‘zbekiston xalqaro islom akademiyasi” nashriyot-matbaa birlashmasi, 2021. – B. 238–240.

14. Mustafayev D. Temuriylar davrida Qur’on ilmlari rivoji // “Sharq allomalarining islom sivilizatsiyasiga qo‘shgan hissasi” mavzuidagi xalqaro ilmiy-amaliy konferensiya to‘plami. – Toshkent, 2022. – B. 185–188.

15. Mustafayev D. Sayyid Sharif Juroniyning tasavvufiy yo‘nalishi // “O‘zbekistonda diniy-ma’rifiy soha rivoji va istiqbolli rejalar” Yosh olimlar ilmiy-amaliy to‘plami. – Toshkent: “O‘zbekiston xalqaro islom akademiyasi” nashriyot-matbaa birlashmasi, 2022. – B. 110–112.

16. Mustafayev D. Jurjoniyning “Hoshiya ala-l-Kashshof” asarida iymon masalasining yoritilishi // Moturidiylik ta’limoti va hozirgi zamon. – Toshkent: O‘zbekiston xalqaro islom akademiyasi, 2022. – B. 73–75.

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

Bosmaxona litsenziyasi:



9338

Bichimi: 84x60 ¹/₁₆. «Times New Roman» garniturası.
Raqamli bosma usulda bosildi.
Shartli bosma tabog‘i: 3,25. Adadi 80 dona. Buyurtma № 21/24.

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