

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

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**O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI**

**HASANOV ULUG‘BEK ABDUSALOM O‘G‘LI**

**VAHBA ZUHAYLIY “TAFSIRU-L-MUNIR” ASARINING  
ZAMONAVIY TAFSIRSHUNOSLIKDAGI O‘RNI**

**24.00.02 – Qur’onshunoslik. Hadisshunoslik**

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

**Toshkent – 2024**

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## KIRISH (falsafa doktori (PhD) dissertasiyasi annotasiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahonda islom dinining asl manbasi hisoblangan Qur'onning ma'no-mazmunini o'rganish va izohlashga qaratilgan ko'plab klassik va zamonaviy adabiyotlar yaratilgan. Zamonaviy tafsirshunoslik (أصول التفسير المعاصرة) adabiyotlari o'zida tafsirga oid mumtoz manbalardagi qarashlar hamda zamonaviy ilm-fan yutuqlarini jamlagani bilan ahamiyatlidir. Vahba Mustafu Zuhayliyning "Tafsiru-l-munir: fil aqida va-sh-shari'a va-l-manhaj – التفسير المنير في العقيدة والشريعة والمنهج" (Islom aqidasi, shariati va asoslarini yorituvchi tafsir) asari bugungi kunda Qur'oni karim ma'nolarini to'g'ri anglash, oyatlardagi ilmiy mo'jizalarni tushunishda ilm-fandagi nazariyalardan to'g'ri istifoda etish borasida mufasssarning ko'p yillik izlanishlarini o'zida mujassam etgani, dunyo olimlarining e'tiboriga sazovor bo'lgani bilan boshqa tafsir kitoblaridan ajralib turadi. Asardagi zamonaviy tafsirshunoslikka oid yondashuv va talqinlarni tadqiq etish Qur'onni o'rta asr manbasi sifatida jamiyatdan ajralib qolganini da'vo qiluvchi toifalarga asosli raddiyalar berishda dolzarblik kasb etadi.

Dunyodagi ko'plab islomshunoslik ilmiy tadqiqot markazlarida Qur'oni karim oyatlarini zamonaviy ilm-fan yutuqlaridan istifoda qilgan holda yanada kengroq ochib berish hamda amaliy ahamiyatini ko'rsatib berish, ular asosida yangi nazariyalarni ishlab chiqish borasida ko'plab izlanishlar olib borilmoqda. Bu borada, Qur'ondagi huquqiy mavzularni o'rganish (أحكام القرآن), Qur'on ilmiy mo'jizalari (إعجاز القرآن), Qur'on tarixi (تاريخ القرآن), Qur'on grammatikasi (إعراب القرآن), Qur'ondagi nodir, daqiq iboralar (غرائب القرآن), tafsir usullari (أصول التفسير), tafsir qoidalari (قواعد التفسير), Qur'on ma'nolarining milliy qadriyatlar va odatlar bilan uzviy aloqalarini aniqlash, oyatlardagi o'zgarish va o'zgarishga yo'l berilgan masalalarni tahlil qilish kabi yo'nalishlarda tadqiqotlar olib borilmoqda. Globallashuv davrida Qur'oni karim oyatlarini tafsir qilishda ilmiy talablarga rioya etmay noto'g'ri talqin qilish holatlarining oldini olishda zamonaviy tafsirshunoslikdagi ilmiy mezonlar va talablarni sohadagi mo'tabar manbalar asosida tadqiq etish dolzarb masalaga aylanmoqda.

Yangi O'zbekistonda diniy-ma'rifiy sohadagi islohotlar natijasida Qur'on ilmlari, tafsirshunoslik sohalarida bir necha yirik tadqiqotlar amalga oshirildi. Jumladan, Abu Mansur Moturidiyning "Ta'vilot al-Qur'on" nomli tafsir to'plamining ilmiy-izohli tarjimai nashrdan chiqdi. Najmiddin Kubro (544-618/1150-1221), Alouddin Samarqandiy (vaf. 538/1144), Najmiddin Umar Nasafiy (461-536/1069-1142) kabi allomalarning tafsirlarini o'rganishga bag'ishlangan ilmiy tadqiqotlar olib borildi. Shu bilan birga, "Qur'on va sunnatdagi ilmiy mo'jizalar" nomli kitob ham nashr etildi. Bu borada zamonaviy tafsirshunoslikka oid izlanishlar, sohadagi mo'tabar manbalar, xususan "ustoz-shogird" tizimi va oldingi mo'tabar manbalarga tayangani, shuningdek mo'tadilligi, mutaassiblik va jaholatni qoralashi bilan e'tirof etilgan "Tafsiru-l-munir" kabi akademik tafsir to'plamlari asosida olib borilishi muhim ahamiyatga ega.

O'zbekiston Respublikasining 2021-yil 5-iyuldagi O'RQ 699-son "Vijdon erkinligi va diniy tashkilotlar to'g'risida"gi Qonuni, O'zbekiston Respublikasi

Prezidentning 2018-yil 16-apreldagi PF-5416-son “Diniy-ma’rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to’g’risida”gi Farmoni, 2020-yil 11-avgustdagi PQ-4802-son “Imom Moturidiy xalqaro ilmiy-tadqiqot markazini tashkil etish chora-tadbirlari to’g’risida”gi va 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 qarorlarida belgilangan vazifalar ijrosini ta’minlashga ushbu tadqiqot ishi muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi.** Dissertatsiya respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan va huquqiy jamiyatni ma’naviy-axloqiy hamda madaniy rivojlantirish, innovasion iqtisodiyotni shakllantirish” nomli ustuvor yo‘nalishiga muvofiq amalga oshirilgan.

**Muammoning o‘rganilganlik darajasi.** Zamonaviy tafsirshunoslik hamda Vahba Zuhayliyning “Tafsiru-l-munir” asarini o‘rganishga bag‘ishlangan ilmiy izlanishlar jahonning etakchi olimlari, tadqiqotchilari tomonidan olib borilgan. G‘arb olimlaridan I.Goldziher, J. Wansbrough, R. Martin, T.Noldeke, S.Adams, M.Piotrovskiy, D.V.Frolov, E.Rezvan, F.Abdullaeva<sup>1</sup> kabilarning zamonaviy tafsirshunoslikka oid tadqiqotlari e’tiborga molik.

Sharq olimlaridan Muhammad Husayn Zahabiy, Manno‘ al-Qatton, B.Chetir, T.Ozders kabi olimlarning Qur‘on ilmlari yoki tafsir turlari mavzusidagi monografiyalari ko‘plab ma’lumotlarni o‘zida jamlagani bilan muhim ahamiyatga ega<sup>2</sup>.

Vahba Zuhayliy ilmiy merosiga bag‘ishlangan tadqiqotlardan eronlik olim Xadija Ahmad Big‘osh “Vahba Zuhayliyning “Tafsiru-l-munir”: aqida, shariat va manhaj asaridagi metodning tanqidiy tahlili”<sup>3</sup> nomli doktorlik dissertatsiyasida Zuhayliyning tafsir kitobidagi dalillash uslublari tahlil etilgan. Falastin Quds universiteti professori, doktor Arofat Abdul Hamid “Vahba Zuhayliy va ixtiyorotuhu-l-fiqhiyya fi-l-muomiloti-l-moliya al-mu’osira” (Vahbah Zuhayliy va uning zamonaviy moliyaviy munosabatlardagi fiqhiy qarashlari qiyosiy tahlili) nomli monografiyasida<sup>4</sup> Vahba Zuhayliyning islom iqtisodiyoti va moliyaviy

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<sup>1</sup> Goldsier I. Islom tafsiri yo‘nalishlari / Arab tiliga tarjima va izohlar muallifi Abdulhalim Najjor. – Qohira, 1955; Wansbrough J. Quranic Studies: Sources and Methods of Scriptural Interpretation. – Oxford, 1977; Martin R.C., “Understanding the Qur’an in text and context”, History of Religions, XXI/4, 1982; Rippin A., “The Qur’an as literature: perils, pitfalls and prospects”, British Society of Middle Eastern Studies Bulletin. – London, 1983; Nyoldeke T. Qur‘on tarixi / Arab tiliga tarjima va izohlar muallifi J.Tomar. – Bayrut, 2004; Adams C.J., “Abu ‘l-‘Ala’ Mawdudī’s Tafhīm al-Qur‘an”, Approaches to the History of the Interpretation of the Qur‘ān, ed. A. Rippin.– Oxford, 1988; Пиотровский М.Б., Коранические сказки. – Москва, 1991; Фролов Д.В. Мусульманская экзегетика и Коран // Восток, 1992, № 6. - С. 73-88; Резван Э.А., “Адам и бану Адам в Коране (к истории понятий “первочеловек” и “человечество”)", Ислам. Религия, общество, государство. – Москва, 1984; Абдуллаева Ф. И. Персидская кораническая экзегетика: тексты, переводы, комментарии. СПб.: Петербургское Востоковедение, 2000. – 192 с.

<sup>2</sup> Amir Abdulaziz. Dirasot fi ‘ulum al-Qur‘on. – Bayrut: Dor al-furqon, 1983; Manno‘ al-Qatton. Mabohis fi ulum al-Qur‘on. – Bayrut: Mavsu‘at ar-risola, 1980. – B. 285-349; Muhammad Husayn az-Zahabiy. At-tafsir va-l-mufasssirun. – Qohira, 1995.

<sup>3</sup> Ahmadh Bighash, K. (2019). A Review and Criticism of Wahba Zuhayliys Method in al-Tafsīr al-Munīr fī al-‘Aqīda wa al-Sharī‘a wa al-Munhaj. *Journal of Contemporary Islamic Studies*, 1(2), P. 327-341.

<sup>4</sup> Abdulhamid Muhammad ibn Ibrohim. Vahba Zuhayliy va ixtiyorotuhu-l-fiqhiyya fil muomiloti-l- moliya al-muosira. – Falastin: Quds universiteti, 2017. 198 b.

munosabatlar mavzusidagi asarlarini tadqiq qilgan. Muhammad Ibrohim Hasan 2016-yilda e’lon qilgan “Zuhayliy va juhuduhu-n-nahviyya fi kitab at-Tafsiri-l-munir” (Vahba Zuhayliyning “Tafsiru-l-munir” asaridagi grammatik yondashuvi) mavzusidagi tadqiqoti<sup>5</sup> “Tafsiru-l-munir” asaridagi tilshunoslikka oid tahlillarni o’rganish bag’ishlangan.

O’zbek olimlaridan zamonaviy tafsirshunoslikka oid muhim izlanishlar olib borganlar qatorida Shayx Alouddin Mansur, Shayx Muhammad Sodiq Muhammad Yusuf, Shayx Abdulaziz Manzur, Muftiy Usmonxon Temirxon o’g’li, R.Obidov, A.Abdullayev, H.Lutfullayev va D.Maxsudov<sup>6</sup> kabi olimlarning monografiya va dissertasiyalari keng qamrovligi bilan ajralib turadi. Shunga qaramay mazkur tadqiqotlar tafsir ilmining tarixini o’rganish, tafsir uslublariga oid zamonaviy yondashuvlar tahliliga bag’ishlangan bo’lib, ularda keltirilgan ma’lumotlar mazkur dissertasiyaga manba bo’lib xizmat qiladi.

Yuqoridagi izlanishlardan farqli ravishda ushbu dissertasiyada Vahba Zuhayliy “Tafsiru-l-munir” asarining zamonaviy tafsirshunoslik rivoji va takomillashuvidagi o’rni tadqiq etilgan.

**Tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog’liqligi.** Dissertatsiya O’zbekiston xalqaro islom akademiyasi 2019–2025 yillarga mo’ljallangan ilmiy-tadqiqot ishlari rejasining “Islomshunoslik sohasini takomillashtirish chora-tadbirlari dasturi” bandi doirasida bajarilgan.

**Tadqiqotning maqsadi** Vahba Zuhayliyning “Tafsiru-l-munir” asarining zamonaviy tafsirshunoslik taraqqiyotidagi o’rnini ko’rsatib berishdan iborat.

**Tadqiqotning vazifalari:**

- Zamonaviy tafsirshunoslikdagi yo’nalish va tendensiyalarni tahlil etish;
- Vahba Zuhayliy ilmiy faoliyatini o’rganish va asarlarini tasniflash;
- “Tafsiru-l-munir” asari manbalarini yoritish va aniqlash;
- asarning tarkibiy tuzilishidagi o’ziga xos jihatlarini yoritish;
- muallifning oyatlarni tafsir qilishdagi yondashuvlarini ochib berish;
- “Tafsiru-l-munir” asaridagi fikrlarni hozirgi ijtimoiy-axloqiy muammolarni hal etishdagi o’rnini ko’rsatib berish;
- asarda oilaviy munosabatlarni sog’lomlashtirishga oid qarashlar tahlilini amalga oshirish;
- manbaning zamonaviy masalalar echimidagi ahamiyatini aniqlash va olingan xulosalar bo’yicha taklif, tavsiyalar ishlab chiqish.

<sup>5</sup> Muhammad Ibrohim Hasan. az-Zuhayliy va juhuduhu-n-nahviyya fiy kitab-t-tafsiru-l-munir. – Falastin: G’azo Islom universiteti, 2016. 324 b.

<sup>6</sup> Shayx Alouddin Mansur. Qur’oni Azim muxtasar tafsiri. – Toshkent: “Sharq” nashriyoti, 2020. 615 b.; Shayx Muhammad Sodiq Muhammad Yusuf. Tafsiri hilol. – Toshkent: “Hilol-Nashr” nashriyot-matba’asi, 2023. 3808 b.; Shayx Abdulaziz Mansur. Qur’oni karim ma’nolarining tarjima va tafsiri. – Toshkent: “TIU” nashriyoti, 2018. 618 b.; Shayx Usmonxon Temurxon Samarqandiy. Tafsiri irfon. – Toshkent: “Sharq” nashriyoti, 2019. 4448 b.; Obidov R. Qur’on mavzularining ma’naviy-tarixiy ahamiyati. – Toshkent: Toshkent islom universiteti, 2006. – B. 60-145; Abu Lays Samarqandiyning Movarounnahr tafsirshunosligida tutgan o’rni / Abdullaev A.; mas’ul muharrir: Z.Islomov. – Toshkent: “Movarounnahr”, 2013; Lutfillayev X. Husayn Voiz Koshifiyning “Mavohibi Aliya” asari Markaziy Osiyo xalqlari ma’naviy hayotiga doir muhim manba: tar.fan.nomz. .dissert. avtoref. – Toshkent: “al-Faba-servis”, 2011; Abul Barakot an-Nasafiy va uning “Madorik at-Tanzil va haqiq at-ta’vil asari” (monografiya) / D.Maxsudov; mas’ul muharrir: Z.Islomov. – Toshkent: “Movarounnahr”, 2014.

**Tadqiqot obyekti** sifatida Vahba Zuhayliyning “Tafsiru-l-munir” asari olingan.

**Tadqiqotning predmetini** “Tafsiru-l-munir”ning o‘ziga xos xususiyatlari, manbadagi oyatlarni tafsir etish uslublari va muallifning zamonaviy ijtimoiy, oilaviy va iqtisodiy masalalar echimiga qaratilgan xulosalarining ilmiy ahamiyati haqidagi ma’lumotlar tashkil qiladi.

**Tadqiqotning usullari.** Dissertasiyada ilmiy bilishning tahlil va sintez, qiyosiy tahlil, induksiya va deduksiya, abstraktlashtirish kabi metodlar, strukturali-funksional tahlil, kompleks yondashish, tizimlilik, muammoviy-maqсадli, tarixiy-qiyosiy uslublar hamda matnlarni kontent-analiz qilish, ilmiylik, tarixiylik, diniy bag‘rikenglik, xolislik, islom diniga hurmat bilan yondashish hamda mutaassiblikka murosasizlik kabi usullardan foydalanilgan.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

muallif “Tafsiru-l-munir”da oyatlar tafsiridan so‘ng “voqelik fiqhi” (فقه الحياة) sarlavhasi ostida ularning inson va zamonaviy jamiyat hayotiga aloqadorligini ko‘rsatib bergani natijasida Qur’onni bugungi kun bilan bog‘lab tushunish imkoniyati oshgani asoslab berilgan;

Vahba Zuhayliy tafsiri tarkibiy tuzilishi qiyosiy tahlili natijasida mufassir mazmunan bir-biri bilan bog‘liq oyatlarni alohida sarlavha ostida sharhlab berishi orqali hozirgi kunda ularni kontekstdan ajratib olgan holda tushunish va talqin etish borasida yangi uslubga asos solgani aniqlangan;

“Kimni zalolatga ketkazishni iroda qilsa, uning ko‘ksini xuddi osmonga ko‘tarilayotgandek, tor va tang qilib qo‘yadir...” oyati sharhida mufassir klassik tafsir manbalaridan farqli ravishda, inson yuqoriga ko‘tarilgani sari kislorod etishmasligi oqibatida “ko‘krak qafasidagi torayish, siqilish”ning kelib chiqishi deb ta’vil qilish orqali zamonlar osha Qur’onning yangi ma’nolari ochilib borishini asoslab bergani dalillangan;

mufassir boshqa din vakillari bilan yaxshi munosabat o‘rnatishga oid oyatlar izohida ko‘rsatilgan hukmlar nasx bo‘lmagani (amaldan qolmagani)ni ta’kidlab, oyatlarda turli din vakillarini taraqqiyot va rivojlanish yo‘lida hamkorlik qilishga chaqirilgani asosida Ilohiy kitobda bag‘rikenglik targ‘ib etilgani ochib berilgan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

XIX-XX asrda mufassirlar ilmiy-faoliyatida Qur’onni zamonaviy ilmiy-taraqqiyot yutuqlari bilan qiyoslab, yanada chuqur ma’nolarini ochib berish muammosi yuzaga chiqqani sabab zamonaviy tafsirshunoslikning ilmiy tafsir, mavzuviy tafsir, vahiy tartibidagi tafsir, adabiy tafsir hamda ijtimoiy tafsir kabi tasniflar vujudga kelganligi asoslangan.

XX asrga kelib Vahba Zuhayliy tafsirshunoslik sohasida yaqqol burilish qilib, Qur’oni karimni sharhlashda ikki klassik uslub (tafsir bi-l-ma’sur va tafsir bi-r-ray)larni birlashtirib qorishiq uslubga asos solgani aniqlandi.

Vahba Zuhayliy “Tafsiru-l-munir” asari manbalari o‘rganilib, olim oyatlarni sharhlashda zamonaviy manbalar barobarida klassik tafsir kitoblaridan ham foydalangan bo‘lib, ulardan ba’zi o‘rinlarda aynan jumlani o‘zini iqtibos qilib keltirgan bo‘lsa, ba’zi o‘rinlarda manbadagi fikrlarni mazmunan keltirib, tafsir bil-



ma'sur toifasiga kiruvchi asarlarga 303 o'rinda, tafsir bir-ray toifasiga kiruvchi tafsirlarga esa 608 o'rinda murojaat qilgani ochib berildi;

olim Qur'oni karim oyatlarini mazmun-mohiyatiga binoan sarlavhalarga ajratib, ushbu oyatlardan kelib chiqadigan hukmlarga monand (misol tariqasida Isro surasining 66–70-oyatlariga “بعض نعم الله تعالى على الإنسان” - Alloh taoloning insonlarga bergan ayrim ne'matlari” mavzusi berilgan) nomlar berib chiqqani yoritilgan.

**Tadqiqot natijalarining ishonchliligi.** Tadqiqotda metodologik bazaning yaratilgani, Sharq va g'arb islomshunoslik maktablarida shakllangan qator ilmiy tadqiqot usullaridan foydalanilgani, ilmiy xulosalarni ilgari surishda “Tafsiru-l-munir” asarining 1998, 2015 yildagi nashrlari matniga tayanilgani, dalillar bilan asoslanganligi hamda zamonaviy qiyosiy-tarixiy usullardan foydalanganida o'z aksini topgan. Qolaversa, tadqiqotning maqsad va vazifalarini yoritishga qaratilgan axborotlarning asosiy qismi ilmiy va tarixiy adabiyotlar, soha olimlari asarlari, rasmiy saytlar materiallari, “Journal Impact Factor” kabi xalqaro ilmiy bazalar, respublika va xalqaro miqyosdagi ilmiy konferensiya to'plamlari, OAK ro'yxatidagi maxsus jurnallardan istifoda etilgani hamda tadqiqot natijalarining amaliyotga tatbiq qilingani, ularning vakolatli tashkilotlar tomonidan tasdiqlangani bilan izohlanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati zamonaviy tafsirshunoslik metodlari, oyatlarni sharhlash va izohlash amaliyotining o'ziga xos mezon va xususiyatlarini o'rganish hamda muqaddas manbalarni noto'g'ri talqin etilish muammolarini oldini olish bo'yicha ilmiy-nazariy bilimlar boyishi va yangi tadqiqotlarni shakllantirishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqotning nazariy ahamiyati zamonaviy tafsirshunoslik faoliyatini o'rganishning tarixiy, falsafiy va diniy-ilmiy asoslari, xulosalari, ta'lim-tarbiya jarayonida ajdodlar merosi va tajribasidan foydalanish bilan izohlanadi. Shu bilan birga tadqiqot materiallaridan “Qur'onshunoslik”, “Qur'on tafsirlarini qiyosiy o'rganish”, jumladan, “Tafsir ilmi” va “Qur'on ilmlari” fanlari bo'yicha fan dasturlari va o'quv qo'llanmalari tayorlashda foydalanish mumkin.

**Tadqiqot natijalarining joriy qilinishi.** Vahba Zuhayliy “Tafsiru-l-munir” asarining zamonaviy tafsirshunoslikdagi o'rni va asarda kelgan oyatlarni tafsir etishning o'ziga xos xususiyatlari bo'yicha olib borilgan tadqiqot natijasida ishlab chiqilgan taklif va ilmiy-amaliy tavsiyalar asosida:

muallif “Tafsiru-l-munir”da oyatlar tafsiridan so'ng “voqelik fiqhi” (فقه الحياة) sarlavhasi ostida ularning inson va zamonaviy jamiyat hayotiga aloqadorligini ko'rsatib bergani natijasida Qur'onni bugungi kun bilan bog'lab tushunish imkoniyati oshgani asoslab berilgani haqidagi ilmiy xulosa va tavsiyalardan O'zbekiston xalqaro islom akademiyasi huzuridagi Malaka oshirish markazida diniy ta'lim muassasasi o'qituvchilari hamda imom-xatiblar uchun tashkil etilgan malaka oshirish kurslari o'quv rejalarini ishlab chiqishda foydalanilgan. (O'zbekiston Respublikasi Din ishlari bo'yicha qo'mitaning 2024-yil 28-fevraldagi 02-02/02/1/580-sonli ma'lumotnomasi). Natijada diniy ta'lim o'qituvchilari va

soha xodimlarining zamonaviy tafsirshunoslikda shakllanayotgan yangi yondashuvlar va tamoyillar to'g'risidagi bilimlari oshishiga erishilgan;

Vahba Zuhayliy tafsiri tarkibiy tuzilishi qiyosiy tahlili natijasida mufassir mazmunan bir-biri bilan bog'liq oyatlarni alohida sarlavha ostida sharhlab berishi orqali hozirgi kunda ularni kontekstdan ajratib olgan holda tushunish va talqin etish borasida yangi uslubga asos solgani aniqlanganiga oid ilmiy xulosalardan Imom Termiziy xalqaro markazi tomonidan tayyorlangan "Sunani Termiziy sharhi" kitobining mazmuniga singdirilgan (Imom Termiziy xalqaro ilmiy-tadqiqot markazining 2024-yil 28-martdagi 01-08/26-son ma'lumotnomasi). Natijada oyatlarning mazmunan qamrovini o'rganish va ularni tushunishda shakllangan ma'lum tartib-qoidalar, mezonlar mavjudligi haqidagi ma'lumotlar ilmiy jamoatchilikka etib borishiga xizmat qilgan;

"Kimni zalolatga ketkazishni iroda qilsa, uning ko'ksini xuddi osmonga ko'tarilayotgandek, tor va tang qilib qo'yadir..." oyati sharhida mufassir klassik tafsir manbalaridan farqli ravishda, inson yuqoriga ko'tarilgani sari kislorod etishmasligi oqibatida "ko'krak qafasidagi torayish, siqilish"ning kelib chiqishi deb ta'vil qilish orqali zamonlar osha Qur'onning yangi ma'nolari ochilib borishini asoslab bergani dalillanganiga oid ilmiy xulosalardan O'zbekiston musulmonlari idorasi tasarrufidagi Toshkent islom instituti talabalariga o'qitiladigan "Tafsir", "Qur'on qiroati va ilmlari" fanlarining o'quv rejalariga "Zamonaviy tafsirshunoslik asoslari" modulini kiritish va ma'ruza matnlarini tayorlashda foydalanilgan (O'zbekiston musulmonlari idorasining 2024-yil 28-fevraldagi 02-03/527-sonli ma'lumotnomasi). Natijada talabalar hamda diniy soha xodimlari uchun tashkil etilgan darslar va o'quv kurslari mazmunan boyitilishiga erishilgan;

mufassir boshqa din vakillari bilan yaxshi munosabat o'rnatishga oid oyatlar izohida ko'rsatilgan hukmlar nasx bo'lmagani (amaldan qolmagani)ni ta'kidlab, oyatlarda turli din vakillarini taraqqiyot va rivojlanish yo'lida hamkorlik qilishga chaqirilgani asosida Ilohiy kitobda bag'rikenglik targ'ib etilgani ochib berilganiga oid ilmiy xulosalardan Imom Buxoriy xalqaro ilmiy-tadqiqot markazi tomonidan tayyorlangan "Sahihul Buxoriy sharhi" (1-jild) nomli kitob mazmuniga singdirilgan (Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2024-yil 19-fevraldagi 02/63 sonli ma'lumotnomasi). Natijada, shariatning asosiy manbalaridagi amalda bo'lgan shar'iy masalalarni to'g'ri tushunish va talqin etish, bu boradagi ayrim tushunchalar mazmuni to'g'risida aholida bilimlar oshishiga xizmat qilgan.

**Tadqiqot natijalarining aprobasiyasi.** Ilmiy tadqiqot ishining natijalari jami 11 ta, jumladan, 7 ta respublika va 4 ta xalqaro konferensiyalarda aprobatsiyadan o'tgan.

**Tadqiqot natijalarining e'lon qilinganligi.** Dissertatsiya mavzusi bo'yicha jami 17 ta ilmiy ish, shu jumladan, Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan nashrlarda 6 ta maqola, shundan 3 tasi respublika va 3 tasi xorijiy jurnallarda nashr qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya tarkibi kirish, sakkizta paragrafga bo'lingan uchta bob, xulosa, foydalanilgan manba va adabiyotlar ro'yxatidan iborat. Dissertatsiyaning hajmi 131 betni tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida tanlangan mavzuning dolzarbligi asoslanib, tadqiqotning maqsad va vazifalari, o'rganish obyekti va predmeti aniqlangan. Tadqiqotning fan va texnologiyalar rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilib, ishning ilmiy yangiligi va amaliy natijalari bayon qilingan. Olingan natijalarning ishonchliligi, ilmiy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, aprotasiyasi va e'lon qilinganligi, dissertasiyaning tuzilishi va hajmi to'g'risidagi ma'lumotlar keltirilgan.

Dissertasiyaning **“Zamonaviy tafsirshunoslik masalalarini o'rganishning metodologik yondashuvlari”** deb nomlangan birinchi bobida tafsir ilmining shari'at ahkomlarini tushunishdagi ahamiyati, uning tarixiy ildizlari, shakllanish va rivojlanish bosqichlari, fanning mavzularini tadqiq etishda yuzaga kelgan zamonaviy yondashuv va yo'nalishlar hamda zamonaviy tafsirshunoslikning yorqin vakili Doktor Vahba Mustafu Zuhayliyning ilmiy faoliyati, asarlari va tafsir sohasidagi takomillashuvida tutgan o'rni ochib berilgan.

Birinchi bobning birinchi paragrafi *“Zamonaviy tafsirshunoslikdagi yo'nalishlar va tendensiyalar tahlili”* deya nomlanib, unda mufassir olimlarning zamonaviy tafsirshunoslikning o'ziga xos xususiyatlari, uslublari va shakllanayotgan tendensiyalari hamda mavzularni tahlil qilishda farqli yondashuvlari o'rganilgan va ularning xulosalalari tahlil etilgan. Tafsir ilmi har doim zamon talablari va ehtiyojlarini inobatga olgan holda ularning Qur'oni karim oyatlari bilan munosabatini aniqlash va ochib berishga harakat qiladi. Shuningdek, vaqt o'tishi bilan o'rganilgan va kashf etilgan ilmiy yutuqlardan unumli foydalanib, oyatlardagi chuqur ma'nolar va mo'jizalarni ochib berish tafsir ilmining asosiy vazifalaridan hisoblanadi. Bir so'z bilan aytganda zamonaviy tafsirshunoslik ijtimoiy hayotdagi o'zgarishlarni o'zida aks ettiradi. So'ngi ikki asrda juda katta ijtimoiy o'zgarishlar ro'y berdi va jamiyatda yuzaga kelgan muammolarni hal etish masalasi tafsir sohasida markaziy o'rinni egalladi. Shu jihatdan aytish mumkinki, zamonaviy tafsirshunoslik ijtimoiy hayotdan ko'p ta'sirlangan. Zamonaviy tafsirshunoslik Qur'oni karimni zamonaviy talqin etishni, zamonaviy talqin esa, shar'iy asos va talablar doirasida bo'lishini taqozo etadi.

Zamon muammolariga echim topish, jamiyatni yaxshi tomonga yo'naltirish uchun yangidan-yangi tafsir manbalari yozilishi zarurligini zamonaviy tafsirshunoslar ko'p ta'kidlaydilar.

Zamonaviy tafsirshunoslik tamoyillaridan biri, Qur'on oyatlarini ilmiy kashfiyotlar bilan bog'liq holda tahlil etish. Amerikalik biolog olim Entoni Standen aytganidek ilm-fan modernizmning asosiga aylandi. Ya'ni, zamonaviy inson ilmga katta ishonch bildirgani tufayli ba'zi mufassirlar ham o'z ishlarida bu jihatga ahamiyat berishga majbur bo'ldilar, deydi. Zamonaviy tafsirshunoslik zamonaviy texnologiyalardan ham unumli foydalanganini Tantoviy (1870-1940) o'quvchiga tushuntirish niyatida tafsirlariga ko'plab o'simliklar, hayvonlar va tabiat manzaralarining suratlarni qo'yganida ko'rish mumkin. Mavdudiy (1903-1979) Qur'onda tilga olingan joylarga ilmiy safarlar qilib, o'z tafsir kitobiga kiritgani ushbu yo'nalishdagi ilk tadqiqot sifatida baholanadi. U tarixiy voqealar va

urushlarni o'rganar ekan, vaqti-vaqti bilan xarita va fotosuratlar, arxeologik topilmalar suratlarini ham tafsir kitobida ilova qilgan. Natijada u sayohati mobaynida qo'lga kiritgan xarita va chizmalardan iborat ma'lumotlarni 14 surada 29 ta ko'rgazmali material sifatida keltirganini ko'rish mumkin.

Zamonaviy tafsir harakati tanqidiy xususiyatga ega ekanligi bilan ajralib turadi. Jumaladan, ba'zi mumtoz davr mufassirlari asarlarida nahv, balog'at va fasohat kabi masalalarni kengaytirib, cho'zib yuborishgani tanqid qilinadi<sup>7</sup>. Shuningdek, Qur'onning mazmuni umumiy va umumbashariy degan tamoyilni qabul qilgan holda ba'zi oyatlarni tushunishga yordam beruvchi sababi nuzul rivoyatlariga asoslanib, oyatlarni xoslashtirishga e'tiroz bildiradi<sup>8</sup>. Biroq, klassik tafsirni tanqid qilish ularni chuqur o'rganishga hissa qo'shdi. Ayrim tadqiqotchilarning fikricha, so'nggi yillarda tafsir tadqiqotlaridagi eng katta sa'y-harakat va tadqiqotlar ilk davr tafsiri bilan tafsirshunoslikni rivojlantirish sohasida bo'lgani ko'zga tashlanadi. Shuningdek, bu yo'nalishda xurofotlarni – mifologik unsurlarni yo'q qilish va Qur'onni yanada aniqroq tushunishga qaratilgan sa'y-harakatlar mavjud bo'lishi bilan birga, ratsionalizmning salbiy oqibatlari va insonlar Qur'ondan yuz o'girishiga sabab bo'lishini ta'kidlaydi. Boshqacha qilib aytganda, haddan tashqari ratsionalizm Qur'onning muqaddasligini zaiflashtirish va unga zarar etkazishi mumkin. Ba'zi olimlarning fikriga ko'ra, musulmonlarning zaiflashuviga salibchilarga qarshi kurashishlari emas, balki g'arbda buzg'unchi aqidaning paydo bo'lishi, moddaparast va dahriylik sabab bo'lgan<sup>9</sup>.

Bugungi kunda zamonaviy tafsirlarda turfa-xillik yaqqol ajralib turadi. Ilmiy tafsir, mavzuviy tafsir, vahiy tartibida tafsir, adabiy tafsir ijtimoiy tafsir kabi turkumlar bularga yaqqol misol bo'la oladi. Lekin bu turfa-xillik tafsir uchun xos narsa emas. Chunki islom shariatidagi zamonaviylashishga nisbatan mufassirlarlarning munosabati din va siyosat-jamiyat borasida farq qiladi. Shuni tushunish kerakki, islom ulamolarining siyosiy-ijtimoiy qarashlari, ayniqsa, hozirgi kunda bir-biridan keskin farq qiladi.

Bobning "*Vahba Zuhayliy ilmiy merosi tasnifi*" deb nomlangan ikkinchi paragrafida Doktor Vahba ibn Mustafu Zuhayliyning hayoti va ilmiy faoliyati yozgan asarlari, maqolalari va amalga oshirgan tadqiqotlari haqida ma'lumotlar jamlanib, asarlarining sohalar kesimida tasnif etilgan.

Dunyo darajasida e'tirof etilgan suriyalik islomshunos olim, bir necha davlat va xalqaro tashkilotlarning doimiy a'zosi hamda ko'pgina yirik ilmiy markazlarning faol vakili sifatida islom huquqi va xalqaro huquq, islom moliyasi, tafsir, hadis ilmi, siyrat bo'yicha ko'plab asarlar muallifi Doktor Vahba ibn Mustafu Zuhayliy 1932 yil Suriyaning Damashq shimolidagi "Diyar Atiyya" shaharchasida tug'ilgan. Otasi Mustafu Qur'oni karimni to'liq yod olgan va din ilmlari bilimdoni edi. Shuningdek, dehqonchilik va tijorat bilan shug'ullangan. Onasi Fotima ham ziyoli, oqila ayol bo'lib, asosiy e'tborini farzand tarbiyasiga qaratgan edi.

<sup>7</sup> Muhammad ibn Sabbog'. Lamahot fi ulumi-l Qur'on. – Bayrut: al-Maktabatu-l islomiy, 1990. – B. 318.

<sup>8</sup> Rashid Rizo. Tafsiru-l-manor. –Qohira: Doru-l-Manor, 1947. – B. 298.

<sup>9</sup> Hamd ibn Sodiq Jamol. Ittijohotu-l-Fikri-l-Islami-l-Muosira fil-Misr. J. I. – Ar-Riyod: Doru olami-l-kutub, 1994. – B. 60.

Vahba Zuhayliy ilk tahsilni tug‘ilgan qishlog‘idagi o‘rta ta‘lim maktabda, keyinchalik 1952 yil Damashqga ko‘chib o‘tib maktab ta‘limini a‘lo baholar bilan tamomlagan. Zuhayliyning bu davrda asosiy ustozlari Shayx Abulhasan Qassob bo‘lganini o‘z yozishmalarida ta‘kidlab o‘tgan. Universitet ta‘limini Misr Arab Respublikasidagi al-Azhar universitetida davom ettirib, 1956-yili “Shariat-qonunchilik” yo‘nalishini tamomlagan. 1963 yilda Islom shariati ixtisosligi bo‘yicha “Islom huquqshunosligida harbiy qonunlari: sakkiz mazhab va xalqaro huquq o‘rtasidagi qiyosiy tadqiq” mavzusida doktorlik dissertatsiyasini muvaffaqiyatli himoya qilgan.

Vahba Zuhayliy fiqh, tafsir, arab adabiyoti sohalar bilan birga zamonaviy huquq va sotsiologiya fanlarini nazariy va amaliy tarzda chuqur bilgan olim bo‘lib shakllandi. Faoliyati davomida Damashq universitetida islom huquqidan dars berish bilan birga Liviyadagi Bing‘ozi universiteti yuridik fakulteti, Birlashgan Arab Amirliklari Milliy Universitetining shariat huquqi fakulteti va Ar-Riyod Islom universitetining shariat fakulteti talabalariga huquq va shar‘iy qonunchilik bo‘yicha muntazam ma‘ruzalar o‘qib borgan. Shuningdek, o‘nga yaqin respublika va xalqaro doiradagi ta‘lim va diniy tashkilotlarning mas‘ul vazifalarida faoliyat olib borgan. Jumladan, Suriyadagi Oliy Fatvo kengashi a‘zosi, Saudiya Arabistoni, Jidda shahridagi Islom Fiqhi akademiyasi a‘zosi, Saudiya Arabistoni, Makka shahridagi Islom Fiqhi kengashi a‘zosi, AQSH, Sudan va Hindistondagi Fiqh akademiyalari a‘zosi, Iordaniya qirollik akademiyasi a‘zosi, Bahrayndagi Islomiy mudoraba va lizing kompaniyasining Shariat kuzatuv kengashi raisi; keyinchalik Arab bank korporatsiyasi (Arab Banking Corporation) tarkibidagi ABC Xalqaro Islom banki Shariat kengashining raisi, Damashqdagi Buyuk arab ensiklopediyasi, Quvayt Fiqh ensiklopediyasi, Qiyosiy yurisprudensiya jurnalining maslahat kengashi a‘zosi bo‘lgan.

Doktor Vahba Zuhayliy ilmiy merosining mazmun va hajm qamrovi juda keng bo‘lib, ilm-fanning turli sohalariga yuzdan dan ortiq fundamental asarlar yozgan. Olimning asarlari orasida “Tafsiru-l-munir: fil aqida va-sh-shari‘a va-l-manhaj” (Islom aqidasi, shariati va asoslarini yorituvchi tafsir) 16 jild, “Mavsu‘a fiqhi-l-islamiy va qozoya-l-muosira” (Islom huquqi ensiklopediyasi va zamonaviy masalalar) 14 jild, “Fiqhu-l-islamiy va adillatuhu” (Islom huquqi va dalillari) 8 jild, Zavobitu-sh-shar‘iya (Shar‘iat mezonlari), 3 jildli “Al-Mustofa min ahadisi Mustofa” (Muhammad Mustafo (s.a.v.)ning hadislaridan saylanma) asarlari kabi bir necha jilddan iborat to‘plam shaklidagilari ham mavjud. Shuningdek, xalqaro doirada tayorlangan 4 ta Islom ensiklopediyasiga salmoqli hissa qo‘shgan.

Dissertasiyaning ikkinchi bobi **“Tafsiru-l-munir” asarining manbaviy asoslari va uslubiy xususiyatlari** “ deb nomlanib, unda “Tafsiru-l-munir” asarining yozilish tarixi, oyatlarni tafsir qilishda muallifning uslub va yondashuvi, tayanilgan manbalari, asar o‘z ichiga olgan mavzular qamrovi yoritib berilgan.

Bobning *“Tafsiru-l-munir” asari manbalarining tasnifi*” deb nomlangan birinchi paragrafida Vahba Zuhayliyning “Tafsiru-l-munir” asari tayanch manbalari aniqlanib, avvalo ular bir necha tur taqsimotda tasnif etilgan. Shuningdek, asar manbalarining o‘z sohasidagi ilmiy qiymati tahlil etilgan. Mashhur faqih va mufassir doktor Vahba Mustafo Zuhayliy “Tafsiru-l-munir”

nomli tafsir to‘plamini yozishga bir necha ilmiy asarlarini yozib tamomlaganidan so‘ng hamda o‘ttiz yillik ilmiy va amaliy tajriba to‘plaganidan keyin kirishganini muqaddimada takidlab o‘tadi. Avvalroq, boshqa bir tafsir kitobi “Tafsiru-l-vajiz” asarini ham ta’lif etgan bo‘lib, ushbu manbadan ko‘p o‘rinda iqtibos keltirgan. Biroq, Vahba Zuhayliyning ikki tafsir kitobi o‘rtasida bir necha farqli jihatlarni kuzatish mumkin.

Vahba Zuhayliy “Tafsiru-l-munir” manbalarni shartli ravishda uch turga: “Tafsiru-l-bilma’sur” toifasidagi tafsir manbalari, “Tafsir bir ra’y” toifasiga mansub tafsir manbalari, zamondosh olimlar qalamiga mansub tafsir manbalariga ajratish mumkin:

Birinchi tur manbalaridan asosan quyidagi asarlardan keng istifoda etgan:

“Jami’ul bayon fi tafsiri-l-Qur’on” (“Qur’on tafsiriga oid bayonlarni jamlovchi asar”) tafsiridan Vahba Zuhayliy 77 marotaba foydalangan. “Tafsiru-l-Qur’oni-l-karim” (Qur’oni karimning tafsiri) asaridan Vahba Zuhayliy 224 o‘rinda iqtibos keltirgan. “Fathu-l-Qodir” nomli tafsir asaridan faqatgin ikki o‘rindagina foydalangan.

Vahba Zuhayliy foydalangan ikkinchi turkum – “Tafsir bir ra’y”ga mansub tafsir manbalari ro‘yxati uzun va xilma-xil bo‘lib, bu muallifning asosiy mutaxassisligi (huquqiy) soha ekani va tafsir kitobida ham ko‘proq ushbu yo‘nalishga ahamiyat qaratgani bilan asoslanadi. “Tafsiru-l-munir”dagi ahkom oyatlar tafsirida quyidagi adabiyotlar asosiy manbalar bo‘lib xizmat qilgan:

Abu Bakr Ahmad ibn Ali Roziy qalamiga mansub “Ahkomu-l-Qur’on” (Qur’ondagi ahkomlar tafsiri) asaridan 97 o‘rinda istifoda etilgan va ba’zi o‘rinlarda muallif nomini zikr etmay iqtibos keltirilgan. Ibnul Arabiyning “Ahkomu-l-Qur’on” nomli tafsir kitobiga juda ko‘p muroja‘at qilgan. Bu borada eng ko‘p tayanilgan manbalardan ikkinchisi deyish mumkin va jami bo‘lib mazkur asardan 131 o‘rinda foydalanilgan. E’tiborli tomoni shuki, Zuhayliy havolalarda “Ahkomu-l-Qur’on” deb muallifiga nisbat bermay umumiy zikr etsa, undan Ibn Arabiyning “Ahkomu-l-Qur’on” asrini nazardan tutgan bo‘ladi. Ushbu nomdagi boshqa manbalarga muroja‘at qilganida esa, ularni muallif nomlari bilan birga keltiradi. Masalan, Jassosning “Ahkomu-l-Qur’on” asari ko‘rinishida.

Abu Abdulloh Muhammad ibn Ahmad Andalusiy Qurtubiyning “Al-Jome li Ahkomi-l-Qur’on” tafsiri Vahba Zuhayliyning eng ko‘p tayangan manbasi bo‘lib, undan jami 380 (uch yuz sakson) o‘rinda foydalangan.

Zamonaviy tafsir manbalari ham Vahba Zuhayliyning diqqat e’tiborida bo‘lgan, o‘rni kelganda hamasr mufasssirlar asarlari orqali oyatlar ma’no-mazmunini kengroq ochib berishga va ba’zan keltirgan xulosalarini asoslashga harakat qilgan. Ulardan eng ko‘p murojaat qilinganlari sifatida quyidagi ikki manbani alohida zikr etish lozim. Zamonaviy ilm-fan va texnologiya yutuqlaridan keng foydalangan Tantoviy Javhariy (1870-1940)ning “Al-javahir fi tafsir-l-Qur’oni-l-karim” nomli tafsir asaridan va Muhammad Mustafu Murog‘iyning “Tafsiru-l-Murog‘iy” nomi bilan mashhur “ad-Durusu-d-diniyyah” asaridan bir necha o‘rinda foydalangan..

Ikkinchi bobning “*Asarning tarkibiy tuzilishidagi o‘ziga xos jihatlari*”, deb nomlangan ikkinchi paragrafida “Tafsiru-l-munir” asarida oyatlar tafsir qilish

mobaynida muroja'at qilingan masalalar, manbaning mavzular qamrovi, tarkibiy tuzilishidagi ajralib turadigan o'ziga xos jihatlar tadqiq etilgan. "Tafsiru-l-munir" asari zamonaviy tafsir manbalari orasida katta mavqega ega bo'lib, hozirgi kunda qamrovi kengligi va malumotlarining ishonchliligi va oyatlar mazmuni, maqsadlari zamonaviy hayot bilan har tomonlama bog'liq tarzda bayon etilgani bilan sohaga oid tadqiqotlarning asosiy tayanch adabiyoti sifatida baholangan. Asarning to'liq nomi "Tafsiru-l-munir: fil aqida va-sh-shari'a va-l-manhaj" (التفسير المنير في العقيدة والشريعة والمنهج – "Islom aqidasi, shariati va asoslarini yorituvchi tafsir") bo'lib, unda mumtoz va zamonaviy tafsir manbalarining yutuqlari jamlangan holda oyatlardan olinadigan foydalar, ibrat va xulosalar naqliy hamda ilmiy-mantiqiy dalillar, tahlillar bilan asoslab berilgan. Oyatlarning maqsadi, ulardagi qilingan targ'ib va qaytariqlarni ochib berishda ularning nozil bo'lish sabablari, so'z va iboralarni lug'aviy hamda grammatik tahlillariga urg'u qaratgan.

Doktor Vahba Zuhayliy tafsir asarining qamrab olgan mavzulari va masalalari borasida quyidagi so'zlarni aytib o'tadi: "Men har bir yozganimda muayyan qaysidir fikr, ma'lum bir mazhab yoki o'zimning avvalgi qarashlarimdan iborat e'tiqodim ta'sirida yozmadim. Ammo mening uslubim va yondoshuvim arab tili lug'atiga muvofiq bo'lgan, shar'iy istilohlarga eng yaqin va munosib Quroni karim yo'naltirgan to'g'ri-haq yo'ldir. Shu bilan birga mufassir ulamolarning fikrlarini omonatdorlik va katta ahamiyat bilan o'rganib, mutaassiblik va tarfkashlik illatlaridan xoli bo'lgan holda yondashdim".

Muallif keltirgan har bir hadislarining manbasini hadis ilmidagi ishonchli manbalar "Sihohlar"dan keltirishga va ulardan olinadigan hukmlarni bayon qilishga katta e'tibor qaratgan. Shu bilan birga oyat ishora qilgan sobit sahih ma'noning o'zi bilan kifoyalanib qolmasdan gohida ular haqidagi ba'zi ilmiy nazariyalarga ham ishora qilgan. Lekin, bu borada oyatlar mazmuni qamrab olmagan ma'nolarni va masalarni keltirib, bog'lashga kata urg'u qaratmagan.

Asar muallif Vahba Zuhayliy hayotining oxirlarida hijriy 1408 yilda Zulqa'da oyining 13-sanasi (milodiy 1988-yil 27-iyun)da Damashq shahrida yozib tugatilgani qayd etilgan. Kitob birinchi bor 1991 yil Damashqda "Doru-l-fikr" matbaasida 16 jildda bo'lib, o'n ming nusxada chop etilgan. To'plamning oxirgi jildi manbada kelgan shaxs va joylar hamda asar nomlari, hadislar, mavzularlardan iborat ko'rsatgichlarga bag'ishlangan.

"Tafsiru-l-munir" asarida oyatlar tafsiridagi tartib dastavval oyatda kelgan so'zlarning lug'aviy, iste'moldagi mazmuni, grammatik tahlili, stilistik-balog'iy ma'nolari, ortidan oyatning umumiy mazmuni keltirilib, unda ko'tarilgan maqsad va vazifalar, hukm va tavsiyalarni ochib berish bilan davom etgan. Oyatlar qamrab olgan mavzudan kelib chiqib, unga munosib nom berilgan va uni sarlavha tarzida ochib berilgan. Muallif ketma-ket kelgan oyatlarni o'rtasidagi mazmun va mavzu doirasidagi o'zaro muvofiqlik munosabatini yoritib bergan. Oyatda mavjud ma'noning o'zi bilan kifoyalanib qolmay, unda ishora qilingan masalalarga, gohida zamonaviy-ilmiy nazariyalar hamda texnikaviy, tibbiy kashfiyotlarga to'xtalgan.

Ikkinchi bobning uchinchi paragrafi "*Muallifning oyatlarni tafsir qilishdagi yondashuvi*" deb nomlangan bo'lib, unda asarning uslubiy xususiyatlari, oyatlarni tafsir etishda qo'llanilgan yondashuv ochib berilgan. Zuhayliy Qur'ondagi

mo'jizalarni zamonaviy ilm-fan bilan asoslab tafsir qilgan hamda Qur'oni karim bundan bir ming to'rt yuz yil oldin aytib o'tgan masalalarning bugunga kelib ilm-fan amalda isbotlashi muhim voqeyilik ekaniga urg'u qaratgan.

Vahba Mustafu Zuhayliy "Tafsiru-l-munir"da oyatlarni quyidagi tartib asosida tafsir qilgan va ular atrofidagi masalalarni ochib bergan:

- 1) oyatlarni mavzusiga qarab taqsimlab, sarlavhalar qo'yish;
- 2) oyatning umumiy ma'nosini bayon qilish;
- 3) oyatdagi so'zlarning lug'aviy ma'nolarini izohlash;
- 4) oyatlarning nozil bo'lishi atrofidagi sabab bo'lgan voqealar, sahif rivoyslarni keltirish;
- 5) Payg'ambarlar qissalari, ilk islom davridagi yirik hodisa va voqealarni eng ishonchli siyrat kitoblari asosida yoritish;
- 6) tafsir va bayon qilish;
- 7) oyatlardan kelib chiqqan hukmlar haqida so'z yuritish;
- 8) oyatlarning grammatik tahlillari va ulardagi balog'iy ma'nolarni ochib berish.

Muallif o'zi keltirgan hadislarning manbasini va ulardan olinadigan hukmlarni bayon qilishga katta e'tibor qaratgan. Shu bilan birga oyat ishora qilgan asl ma'noning o'zi bilan kifoyalaniq qolmasdan, gohida ular atrofidagi ilmiy nazariyalar, zamonaviy kashfiyotlarga ham to'xtalib o'tgan. Oyatlardan kelib chiqqan shar'iy hukmlarni bayon qilishda bugunki zamonaviy jamiyat hayotiga aloqador turli masalalarni "voqelik fiqhi" (فقه الحياة) sarlavhasi ostida izohlab bergani natijasida Qur'on karimni bugungi kun bilan bog'liq tomonlarini tushunish imkoniyati oshgan.

Dissertasiyaning uchinchi bobi "**Tafsiru-l-munir**"ning zamonaviy masalalar echimidagi ahamiyati" deb nomlangan va unda "Tafsiru-l-munir" asaridagi jamiyat tarbiyaviy o'sishiga doir masalalar, bugungi kundagi axloqiy muammolar oldini olishga doir xulosalar, ijtimoiy munosabatlarni sog'lomlashtirishga qaratilgan taklif va echimlar hamda zamonaviy iqtisodiy masalalarning shar'iy asoslari, ularga qo'yilgan talablar tadqiq etilgan.

Bobning "*Tafsiru-l-munir*" asarining axloqiy muammolarni hal etishdagi o'rni" deb atalgan birinchi paragrafida Vahba Zuhayliyning jamiyatning turli bo'g'inlariga aloqador oyatlarni tafsir qilish orqali bildirgan fikrlari, olg'a surgan g'oyalari bugungi o'zbek jamiyatidagi mavjud muammo va masalalar echimidagi ahamiyati tahlil etilgan.

Zuhayliy sog'lom jamiyat asoslarini qurishda mustahkam oila instituti barpo etishning o'rni katta ekanligini ta'kidlaydi. Oila nikoh rishtasi bilan bog'lanishi zaruratdir. Jamiyatda axloqsizlik sabablaridan asrash va a'zolarni turli buzilish omillaridan tiyish uchun nikoh eng qulay echim ekanini, muallif aytib o'tadi. Olim nikohni iqtisodiyotni o'sishi va farovon hayot uchun vosita deb biladi. Kishi nikohlanish bilan o'z nafsini jiddiy va samarali ishlarga safarbar etadi hamda oilasi va atrofdegilar uchun yuqori ahamiyatli vazifalar bian mashg'ul bo'lishga kirishadi.

Vahba Zuhayliy jamiyatning bir bo'lagi bo'lgan etimlarga e'tibor masalasiga alohida ahamiyat bergan. Qur'on va sunnat etimlarga g'amxo'rlik qilishga



chaqirishiga qaramay, insonlarning ko'pchiligi bu masalaga kam e'tibor berishini ta'kidlaydi. Shuningdek, etimlarga e'tibor ularning huquqlarini ta'minlash jamiyatda turli jinoyatchilik holatlarini oldini olish, mulkchilik munosabatlarini sog'lomlashtirishga olib kelishini tahlillar orqali ochib beradi.

Olim tomonidan radikalizm hamda axloqiy buzulishning yomon bir ko'rinishi sifatida "jihod", "hijrat", "diyoru-l-islom" va "diyoru-l-kufr" kabi diniy tushunchalarni asl mazmun-mohiyati va ularni xato talqini ochib berilgan. Tarixdan ma'lumki, Movarounnahrda islom kirib kelganidan to hozirgi kungacha har doim aholi orasida musulmonlar mavjud bo'lgan. Balki aholining katta qismi har doim musulmon dini vakillari nisbatiga to'g'ri kelgan. Hatto o'tgan ikki asrda dindorlarga qarshi qattiq rejim o'rnatilgan va aholining kam sonli a'zolari majbur bo'lgani sabab yurtdan chiqib ketishgan bo'lsa-da, musulmon aholining aksari o'z yurtida yashab qolgan. Ushbu tarixiy fakt Markaziy Osiyo davlatlari, yuqorida keltirilgan Imom Abu Hanifaning shartlariga ko'ra, "Harb diyori" (kufr davlati)ga aylanib ketgani haqidagi adashgan toifalarning da'volari asosisz ekani, balki ushbu hududlar "Islom diyori" hukmida davomiy qolgani ma'lum bo'ladi.

Bugungi kunda tinch mamlakatda yashab kelayotgan musulmonlarning xorijdagi jangarilar huzuriga go'yoki hijratga chiqishi farz amal ekanini da'vo qilayotganlar qilmishlari "Tafsiru-l-munir" asarida tarixdagi ilk adashgan oqim xavorijlarning faoliyatlari bilan qiyos qilinadi. Ular Basradan chiqib ketib, o'zlarining harbiy qarorgohlariga joylasha boshlaganlar. Odamlarga: "Hijrat farz. Biz bilan hijrat qilinglar!", deb hammani shunga da'vat qila boshlaganlar. Odamlar buyuk sahoba Anas ibn Molik raziyallohu anhuning oldiga kelib, ular o'zlarini muhojirlar deb atashayotganini aytadilar. Shunda, Anas ibn Molik raziyallohu anhu: "Ular shaytonga hijrat qilganlar. Axir, Rasululloh (s.a.v.): "Fathdan keyin hijrat yo'q!", deganlarku!", deganlar.

Vahba Zuhayliy Moida surasi tafsirida "Hobil va Qobil qissasi"ni jinoyatchilikni oldini olish masalasiga bog'lab izohlagan: "Qobilning o'ldirish ila qilgan tahdidiga ukasi Hobil 3 asosga tayanib qarshilik qilmagan. Ular: birinchisi Allohdan haqiqiy qo'rquv sabab, bu esa jinoyatni qilish yoki u haqida o'ylashdan qaytaradigan asosiy omildir, ikkinchisi ikki gunohni bo'yniga olishdan qo'rqish sabab, ularning biri qatl gunohi, ikkinchisi esa qiyomatda o'ldirilgan kimsani hayotlik chog'ida qilgan gunohlarini zimmasiga olish, uchinchisi do'zax ahli va zolimlardan bo'lib qolishdan o'zini uzoq tutish sabab. Yuqorida zikr qilib o'tilganlar insonni jinoyat sodir etishdan tiyib turuvchi asosiy omillar hisoblanadi<sup>10</sup>. Jinoyatlar islom dinida qattiq qoralanishi va musulmon kishi eng avvalo iymon taqozosi bilan ulardan o'zini tiyishi zarur ekani ta'diklanadi. Ularni sodir etgan kimsaga shar'iy jazolar ham belgilab qo'yilishi jamoat xavfsizligini va tinchligini ta'minlash uchun joriy etilgan, hozirgi kunda vaz'iy (insonlar tomonidan ishlab chiqilgan) qonunlar islom shariatida ko'zlangan mazkur maqsadni ta'minlashga xizmat qilayotgani tahlil etilgan.

Uchinchi bobning "*Asarda ijtimoiy munosabatlarni sog'lomlashtirish masalalarining yoritilishi*" deb nomlangan ikkinchi paragrafida Vahba

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<sup>10</sup> Vahba Zuhayliy. Tafsiru-l-munir fil-aqidati vash-shariati val-manhaj. – J. 6. – Bayrut: Doru-l-fikr, 2003. – B. 156.

Zuhayliyning “Tafsiru-l-munir”dagi ijtimoiy munosabatlarni sogʻlomlashtirish va mustahkamlash muammolariga qaratilgan masalalar tadqiq etilgan. Avvalo kichik jamiyat boʻlgan oila va nikoh masalalariga oid oyatlar atroflicha oʻrganilgan. Yaxshi hayot baxtli oilaning alomati ekani, unda oilaning barcha aʼzolari ana oʻsha neʼmat bilan bahramand boʻlishi eʼtiborga molik. Bunday hayot Zuhayliy oyatni tafsir qilib aytganidek, faqat amaliyotda intilish bilangina boʻladi. Zuhayliy aytadi: “Yaxshi hayot rohatning barcha koʻrinishlarini oʻz ichiga olgan boʻladi”. Ibn Abbos roziyallohu anhu va bir jamoat yaxshi hayotni pokiza, halol rizq yoki baxt yoki toat yoki hayotdan mamnunlik yoki qanoat deb tafsir qilgan. Sahihi esa, Ibn Kasir aytganidek, yaxshi hayot qaysi jihatdan boʻlsa ham rohatning barcha koʻrinishlarini oʻz ichiga olgan boʻladi. Ibn Abbos roziyallohu anhu va bir jamoat uni pokiza, halol rizq deganlar. Ali ibn Abu Tolib, Ibn Abbos, Ikrima va Vahb ibn Munabbih roziyallohu anhumlar uni qanoat deb tafsir qilganlar. Ali ibn Abu Talha Ibn Abbosdan u saodatdir deb rivoyat qilgan. Mujohid, Hasan va Qatoda hech bir hayot yaxshi boʻlmaydi, faqatgina jannatdagina yaxshi boʻladi, deb aytganlar”.

Shuningdek, muallif Mumtahana surasi 8-oyat Baqara surasi 256-oyati va ahli kitoblarga uylanish hamda boshqa din vakillari bilan yaxshi munosabat oʻrnatishga oid oyatlar sharhida mavzuga oid hukmlar nasx boʻlmaganligi (amaldan qolmagani)ni taʼkidlab, oyatlarda turli din vakillarini taraqqiyot va rivojlanish yoʻlida hamkorlik qilishga chaqirilgani asosida Ilohiy kitobda bagʻrikenglik targʻib etilganini ochib bergan. Qurʼoni karim barcha inson uchun dasturul amal ekanligi undagi koʻrsatmalar jamiyat rivojlanishi hamda jamiyatdagi insonlarni oʻzaro hurmat qilgan holda rivojlanish yoʻlida kelishgan holda elkama elka turishligi lozimligi haqida bayon qilgan.

Vahba Zuhayliy bagʻrikenglikka dalolat qilgan oyatlarni amaldan qolmaganini taʼkidlab sharhlab berishi natijasida jamiyatdagi turli xil notoʻgʻri talqinlar kelishmovchiliklarga barham berishga erishgani tahsinga sazovordir. Oyatlar tinchlik masalasiga katta ayamiyat qaratgan. Tinchlik, osoyishtalik, bagʻrikenglik, tolerantlik islom dinidagi muqaddas manbalarning har bir kalimasida oʻz ifodasini topgan.

Shu nuqtai nazardan muqaddas manbalardagi tinchlikka, yaxshilikka daʼvat etuvchi tushunchalarni notoʻgʻri talqin qilayotgan, ushbu tushunchalardan oʻzlarining gʻarazli maqsadlarini amalga oshirish yoʻlida foydalanuvchi kuchlarning xatti-harakatlari, dinni obroʻsizlantirishga qaratilgan gʻoyalariga qarshi immunitetni shakllantirish, mustahkam maʼnaviy makonni shakllantirish masalasi har qachongidan ham muhimdir.

Uchinchi bobning uchinchi paragrafi “*Tafsirda zamonaviy iqtisodiy masalalarning sharʼiy asoslari*” deb nomlanib, unda iqtisodiy-moliyaviy mavzudagi oyatlar tafsirida keltirgan masalalari tahlil etilgan. Asarda zamonaviy iqtisodiy masalalar amaliy echimiga qaratilgan juda koʻp takliflar berilgan. Hozirda islom banklari davr talablari doirasida islom shariatida koʻrsatilgan talab va meyorlar asosida oʻz faoliyatini olib boradi. Jamiyat uchun iqtisodiyot har doim zarurat hisoblangan. Shuningdek, islom banklari daromad va jamiyat manfaatini oshirishda katta ulushga ega boʻlgan iqtisodiy tizim ekani hamda sarmoya kirgizish

tizimini hamda investisiya sohasini rivojlantirish uchun qulaylik yaratish masalasiga ijobiy ta'sir etgani e'tiborga molik.

Vahba Zuhayliy islom banklarida keng tarqalgan quyidagi investitsiya shakllarini bayon qiladi:

1. Sherikchilik bilan sarmoya kirgizish va ularni joriy qilishdagi amaliy vositalar.

2. Ulushlardagi sarmoya kiritish va ularga investitsiya qilish.

3. Tavarruk<sup>11</sup> bilan investitsiya qilish.

4. Xalqaro birja

5. Yopiq shakldagi debyut kartalar bilan investitsiya qilish.

Bugungi kunda ba'zi chakana savdo bilan shug'ullanuvchi kichik tijoratchilar o'zlarining sarmoyalari ozligi sababli katta tijoratchilardan ma'lum savdo molini olib, ma'lum muddatdan keyin xaridorga qimmatroq bahoga sotib, o'zi biroz foyda olgach, molning asl egasiga uning narxini qaytarib beradi. Bunda ikki taraf ham foyda oladi. Mol egasi molining o'zi istagan narxda sotilishiga, tavarruq savdosi bilan shug'ullanuvchi kichik savdogar ustama narxdan foyda ko'rishga erishadi<sup>12</sup>.

Agar savdo moli yoki uning narxida sotuvchi va xaridor orasida nizoga sabab bo'ladigan darajadagi ko'p noaniqlik bo'lsa, savdo fosid bo'ladi. Ko'p noaniqlikka misol, qo'radagi qo'ylardan birini falon so'mga sotdim, deyish (bunda qaysi qo'y, qo'chqormi yoki sovliqmi, qurbonlikka yaraydiganmi yo'qmi... bular mavhum, mavhumlik esa, albatta, tushunmovchilik va hatto nizoga sabab bo'ladigan narsadir.

## XULOSA

Dissertasiyada Vahba Mustafu Zuhayliy "Tafsiru-l-munir" asarining ilmiy-amaliy tadqiqi va tadqiqotning maqsad hamda vazifalaridan kelib chiqib, quyidagi xulosalar shakllantirildi:

1. Bugunga qadar tafsir ilmi bir qancha bosqichlarni bosib o'tgan bo'lib, ularning barchasi o'ziga xos xususiyatlarga ega. XIX-XX asr globallashuv jarayoni mufassirlar ilmiy faoliyatiga ham ta'sir qildi. Qur'onni zamonaviy ilmiy taraqqiyot yutuqlari bilan qiyoslab, yangi ma'nolarni ochib berish muammosi yuzaga chiqdi. Bu holat o'z o'rnida zamonaviy tafsirlarning yaratilishiga, bu borada yangi yo'nalishlarning ochilishiga imkon yaratdi. Zamonaviy tafsirlarda ilmiy tafsir, mavzuviy tafsir, vahiy tartibidagi tafsir, adabiy tafsir hamda ijtimoiy tafsir kabi turlar shakllandi. Mazkur tasnifning ba'zilarini klassik tafsirlarda ham uchratish mumkin bo'lsada, zamonaviylikning tafsirlardagi in'ikosi tufayli mufassirlarning yangi ma'nolarni yoritib berishiga turtki bo'ldi.

2. Doktor Vahba Zuhayliyning ijodi va ilmiy faoliyati tahlil qilinganda olim ko'proq fiqhiy asarlar ta'lif etgani aniqlandi. Olim shuningdek, hadis, tafsir, qiroat, usulul-fiqh, kalom ilmi, tasavvuf, tarix va tilshunoslik kabi ko'plab sohalarda ham samarali ijod qilgan hamda o'zidan mo'xtabar asarlar qoldirgan. Vahba Zuhayliy

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<sup>11</sup> Tavarruk – bir shaxs ikkinchi shaxsdan biror narsani nasiyaga sotib olib, uchunchi shaxsga olgan narhidan arzonroqqa naqd pulga sotishi. Buni bank tizimida "seklurizatsiya", deb nomlanadi.

<sup>12</sup> Abdulaziz ibn Roxil Matiriy. Qovid fi fiqhul islami. – Urdun: Afoqu-t-taysir, 2016. – B. 16.

ilmiy faoliyati davomida jami 100 dan ziyod asarlar muallifi bo'lib, ulardan 10 dan ortiq yirik to'plam adabiyotlari ham mavjud. Shuningdek, zamonaviy fiqhiy fatvolarga doir bir qancha ilmiy maqolalar hamda darsliklarni nashr etgan. Bular orasida "Tafsiru-l-munir" va "Usul-l-fiqhi-l-islomiy" kabi asarlari islomshunos olimlar orasida shuhrat qozongan. Vahba Zuhayliyning o'z davrida kalom fanining rivojiga ham ulkan hissa qo'shgan olimdir. Uning aqidaviy-ilmiy qarashlari "Nizomu-l-islom: al-aqiydatu-l-islomiyya val a'lami-l- arabiy va nizomi-l-hukm val a'loqati-d-duvaliyya fil islom va mushkiloti islami-l-mu'asira" asari kalomga oiddir.

3. Vahba Zuhayliy "Tafsiru-l-munir"da oyatlarni sharhlashda bir nechta klassik tafsirlardan manba sifatida foydalangan. Jumladan, "tafsir bil-ma'sur" toifasiga mansub asarlardan Abu Ja'far Tabariyning "Jomeu-l-bayon fi tafsiri-l-Qur'on", Ismoil ibn Kasirning "Tafsiru-l-Qur'oni-l-karim" va Muhammad Shavkoniyning "Fathu-l-Qodir" kabilardan jami 303 o'rinda iqtibos keltirgan bo'lsa, "tafsiru bir-ray" toifasiga kiruvchi Imom Jassosning "Ahkomu-l-Qur'on", Ibn Arabiyning "Ahkomu-l-Qur'on", Muhammad Qurtubiyning "Al-Jome li Ahkomi-l-Qur'on" asarlaridan jami 608 o'rinda iqtibos keltirgan. Shuningdek, Vahba Zuhayliy zamondosh olimlar tafsirlaridan ham foydalangan va ular orasida Tantoviy Javhariyning "Al-javohir fi tafsiri-l-Qur'onil karim", Muhammad Mustafo Murog'iyning "Tafsiru-l-Murog'iy" nomi bilan tanilgan "Ad-durusu-d-diniya" kabi yirik tafsirlarni ko'rish mumkin. Olim manbalardan foydalanish asnosida ba'zan havola orqali ayni matndan iqtibos keltirgan bo'lsa, ba'zan "Jassos bunday degan" kabi umumiy fikrni keltirish bilan kifoyalangan.

4. Vahba Zuhayliy bir qancha sohalarda qalam tebratgan bo'lsada, uning asarlari o'ziga xosligi bilan ajralib turadi. Xususan, "Tafsiru-l-munir"da har bir oyatning sharhida oyatdagi ma'lumotlar batafsil tarzda keltirilgan bo'lib, unda oyatning fazilati, undagi asosiy mazmun, hukm va qissalardan iborat mazmunini keng bayon qilgan. Shu bilan birga oyat ishora qilgan asosiy ma'noning o'zi bilan kifoyalanib qolmasdan, gohida ular haqidagi ilmiy nazariyalarga ham ishora qilgan. Asar faktik materiallarga boyligi, Qur'oni karimdagi qissalarning keng va atroflicha bayon etilishi va nihoyat ilmiy mahorat bilan yozilganligi bilan boshqa tafsirlardan farq qiladi. Olim asarda oyatlar sharhi bo'yicha yakuniy xulosalarni "voqelik fiqhi" (فقه الحياة) sarlavhasi ostida jamlab, uning inson va jamiyat hayotiga aloqadorlik jihatlarini yoritib bergani ham alohida e'tiborga molik.

5. "Tafsiru-l-munir" asarida, asosan, zamonaviy fiqhiy masalalar yoritilgani bois asarni mavzuviy yo'nalishi jihatidan fiqhiy tafsirlar sirasiga kiritish mumkin. Vahba Zuhayliy XX asrga kelib tafsirshunoslik sohasida yaqqol burilish yasadi. Olimning "Tafsiru-l-munir"ni sharhlashda ikki klassik uslub (tafsiru bil-ma'sur va tafsiru bir-ra'y)larni birlashtirib (إزدواجي) qorishiq uslubga asos soldi. Zotan, ushbu ikki uslubning bitta tafsirda namoyon bo'lishi "Tafsiru-l-munir" gacha biror manbada kuzatilmagan. Asarning uslubi zamonaviy tafsir bo'lgani bois, Qur'oni karimdagi oyatlar bugungi kundagi ko'plab masalalarga bog'lab ochib berildi. O'rni kelganda oyat mazmuniga muvofiq keladigan ba'zi masalalarda bugungi kunda tarqalib borayotgan ayrim adashgan toifalarga ham raddiyalar bergan.

Shunday bo'lsada, olim hukmlarni bayon etishda ayni bir mazhab yoki ta'limotga og'ishmay, xolisona yondashgani alohida tahsinga sazovordir.

6. Vahba Zuhayliy "Tafsiru-l-munir"da oyatlardagi ijtimoiy-axloqiy muammolarga ham o'z qarashlarini keltirib o'tgan. Jumladan, etimlarning haq-huquqlarini himoya qilish hamda hozirgi kunga qadar ko'plab bahs-munozaralarga sabab bo'layotgan hijrat masalasini ham batafsil yoritib bergan. Qolaversa, olim oyatlarning sharhida islom dini ta'limotiga oid umumiy qoidalarni aks ettirish bilan cheklanmay, mehr-muhabbat, saxiylik, ochiq ko'ngillilik, kattalarga hurmat, faqir-bechoralarga himmat, vatanga muhabbat, mehnatsevarlik, ehson, sabr-toqat, kamtarlik, vafo-sadoqat, poklik, atrofida bilan xushmuomala bo'lish, halollik singari chin insoniy fazilatlarini ham ulug'laydi. Shuningdek, oyatlarda axloqiy masalalar bilan bir qatorda ijtimoiy masalalar va ularning echimlari ham bayon qilingani muhim ahamiyat kasb etadi. Shulardan: g'iybat, hasad, ayirmachilik, tarafkashlik kabi salbiy illatlar va zakot, savdo-sotiq, etimlar, qarindoshlar, insonning ijtimoiy kamol topishi, yoshi ulug'larni e'zozlash kabi o'zaro muamaloqlar echimi ham ochib berilgan.

7. Asarda ijtimoiy munosabatlarga doir masalalar islom shari'ati ko'rsatmasi asosida bayon qilingan. Nikohning islom shariatidagi o'rni muhim ekani asoslab berilgan. Nikoh tuzish va uni buzish borasidagi zamonaviy fatvolar ham asoslab berilgan. Jumladan, kimlar bilan oila qurish mumkinligi, kimlar bilan mumkin emasligidan tortib, oilada kim rahbarlik qilishi, er va xotinning haq-huquq va majburiyatlari, hatto er-xotin o'rtasida chiqishi mumkin bo'lgan mojarolarni qay tarzda hal qilish, ularni yarashtirish maqsadida har ikki tomondan odil hakamlarni jalb etish, agar er-xotin ajralishga majbur bo'lgan taqdirda qay tarzda ajrim qilish holatigacha batafsil bayon qilib bergan. Vahba Zuhayliy oila qurishdagi milliy va diniy qadriyatlarni ahamiyati haqidagi amaliy ahamiyatga ega tavsiyalarni berib o'tgan.

8. "Tafsiru-l-munir"da olim islom iqtisodiyoti, xalqaro investitsiya tashkilotlari va islom banklari tizimi hamda iqtisodiy faoliyat bilan shug'ullanadigan kompaniyalar tuzilmalarining islom moliyasiga muvofiqlik tomonlarini yoritib bergan. Muzorabaga asoslangan turli loyihalarni qo'llab, ularga sarmoya kiritadigan shirkatlar faoliyatini shar'iy asosda ko'rsatib bergan. Murobaha savdosi kabi sotilgan mol yoki ko'rsatilgan xizmatning haqini kechiktirib to'lashga oid qonun-qoidalar va shartnomalar haqida batafsil to'xtalib o'tgan. Shuningdek, Qur'on oyatlariga izoh berishda bugungi kunda ommalashib borayotgan investitsiya, xalqaro birja, elektron shartnomalar, tavarruq savdosi, aksiyalar va qimmatli qog'ozlar savdosi kabi zamonaviy iqtisodiy masalalarga ko'proq ahamiyat bergani sabab, ushbu asar asosiy e'tiborini zamonaviy fiqhiy tafsir yo'nalishiga qaratgani ochib berilgan.

*Tadqiqot natijalariga tayangan holda quyidagi taklif va tavsiyalar ishlab chiqildi:*

1. “Tafsiru-l-munir” asarining zamonaviy tafsirshunoslikdagi muhim manba ekanini inobatga olgan holda, manbani O‘zbekiston musulmonlari idorasi tasarrufidagi Toshkent islom instituti hamda o‘rta maxsus islom bilim yurtlarida tafsirshunoslik fanidan adabiyot sifatida foydalanish;

2. Vahba Zuhayliyning “Tafsiru-l-munir” asaridagi zamonaviy masalalar, hamda oyatlar zamiridagi muhim ma’lumotlarni tadqiq etish hamda ularni jamoatchilikka etkazish maqsadida asarni o‘zbek tiliga ilmiy izohli tarjima qilish;

3. Islom sivilizatsiyasi rivojida Vahba Zuhayliy ilmiy merosining muhim ahamiyat kasb etgani sabab, O‘zbekiston xalqaro islom akademiyasida diniy-ma’rifiy soha mutaxassislari uchun “Zamonaviy tafsirshunoslik ilmi rivojida Vahba Zuhayliyning o‘rni” nomli monografiya tayyorlash.

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

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**INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN**

**HASANOV ULUGBEK ABDUSALOM UGLI**

**THE ROLE OF WAHBAH ZUHAYLI'S WORK "TAFSIRU-L-MUNIR" IN  
THE CONTEMPORARY EXEGESIS OF THE QUR'AN**

**24.00.02 – Qur'anic Studies. Hadith Studies**

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

**Tashkent – 2024**

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The dissertation may be accessed at the Information Resource Center of the International Islamic Academy in Uzbekistan. (№ 153). (Address: 11, A.Kadiri Street, Tashkent, 100011. Tel.: (99871) 244-00-56; Fax: (99871) 244-00-65; e-mail: [info@iiiau.uz](mailto:info@iiiau.uz)).

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

**Actuality and necessity of research.** The Qur'an is considered the primary source of the Islamic religion, and numerous classical and contemporary literary works have been written worldwide for understanding and interpreting its meaning and content. The contemporary tafseer science (exegesis) literature is significant for its inclusion of insightful perspectives on interpretation from distinguished sources as well as incorporating modern scientific and scholarly achievements. Wahbah Mustafa Zuhayli's work "Tafsiru-l-Munir: fil aqida va-sh-shari'a va-l-manhaj" ("Enlightenment Commentary on Creed, Sharia, and Methodology") is notable for drawing scholarly attention to the correct understanding of the meanings of the Qur'anic verses and for its use of scientific miracles found in the verses, effectively engaging the attention of scholars worldwide due to the comprehensive research conducted by the mufassir over many years. Investigating the adjustments and corrections in contemporary exegesis in this work contributes to the accumulation of scholarly opposition to those groups who claim the Qur'an is of middle age origin.

In various Islamic research centres around the world, there is a growing trend towards broader exploration and practical significance of the Qur'anic verses through the utilization of modern scientific methodologies. This entails not only expanding the scope of understanding and practical application but also developing new theories based on contemporary perspectives. Many studies are being conducted on legal topics in the Qur'an (أحكام القرآن), scientific miracles in the Qur'an (إعجاز القرآن), Qur'anic history (تاريخ القرآن), Qur'anic grammar (إعراب القرآن), rare and precise expressions in the verses (غرائب القرآن), principles of interpretation (أصول التفسير), rules of interpretation (قواعد التفسير), as well as identifying national values and traditions associated with Qur'anic meanings, and analyzing issues related to constants and changes in the verses. In the era of globalization, it is imperative to conduct research based on reputable sources in the field to address the improper interpretations that disregard scientific requirements in interpreting Qur'anic verses. In this context, it is essential to broaden research efforts using modern scholarly resources and criteria in contemporary exegesis to address the pertinent issues effectively.

As a result of the reforms in the religious and educational field in the New Uzbekistan, several significant research studies have been conducted in the fields of Qur'anic sciences and exegesis. For instance, the scientific-explanatory translation of Abu Mansur Maturidi's collection of exegeses titled "Tawilat al-Qur'an" has been published. Additionally, scholarly research has been dedicated to study the commentaries of prominent scholars such as Najmuddin Kubra (1150-1221 AD), Alauddin Samarqandi (died in 1144 AD), and Najmuddin Umar Nasafi (1069-1142 AD). Furthermore, a book titled "Scientific Miracles in the Qur'an and Sunnah" has also been published. In this regard, the significance lies in the comprehensive exploration of contemporary exegesis, reliance on reputable

sources in the field, especially the mentor-student system, and previous credible sources, as well as addressing the issues of balance, consistency, and addressing misconceptions. Works such as “Tafsiru-l-Munir,” based on academic collections of exegeses, are crucial in this regard.

This research work contributes to fulfilling the tasks specified in the laws and decrees of the Republic of Uzbekistan, including the Law of the Republic of Uzbekistan No. 699 of July 5, 2021, “On Freedom of Conscience and Religious Organizations,” the Decree of the President of the Republic of Uzbekistan No. PF-5416 of April 16, 2018, “On Measures to Further Improve the Activities in the Field of Religious and Educational Activities,” the Decree No. PQ-4802 of August 11, 2020, “On the Establishment of the Imam Maturidi International Scientific Research Center,” and the Resolution No. PQ-3080 of June 23, 2017, “On Measures to Establish the Center for Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan” at a certain level.

**Compliance of the research with the priorities of the republican 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 degree of study of the problem.** Significant scholarly contributions have been made by leading scholars and researchers worldwide towards the study of contemporary exegesis and Wahbah Zuhayli’s work “Tafsiru-l-Munir”. Western scholars such as I. Goldziher, J. Van Ess, R. Martin, T. Noldeke, S. Adams, M. Piotrovsky, D.V.Frolov, E.Rezvan, and F.Abdullaeva<sup>1</sup> have paid attention to research related to the theory of contemporary exegesis.

From Eastern scholars, individuals like Muhammad Husayn Zahabi, Manna al-Qattan, B. Chetir, and T. Ozders have significantly contributed through their books on Qur’anic sciences or commentaries, which contain a wealth of information<sup>2</sup>.

In her doctoral dissertation titled “A Critical Analysis of the Methodology in Wahbah Zuhayli’s ‘Tafsiru-l-Munir’<sup>3</sup>: Aqida, Sharia, and Method,” Khadija

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<sup>1</sup> Goldsier I. Directions of Islamic interpretation / Arabic translation and commentary by Abdulhalim Najjar. - Cairo, 1955; Wansbrough J. Quranic Studies: Sources and Methods of Scriptural Interpretation. - Oxford, 1977; Martin R.C., "Understanding the Qur'an in text and context", History of Religions, XXI/4, 1982; Rippin A., "The Qur'an as literature: perils, pitfalls and prospects", British Society of Middle Eastern Studies Bulletin. - London, 1983; Nyoldeke T. The history of the Qur'an / Arabic translation and comments by J. Tomar. - Beirut, 2004; Adams C.J., "Abu 'l-'Ala' Mawdudi's Tafhīm al-Qur'an", Approaches to the History of the Interpretation of the Qur'an, ed. A. Rippin. - Oxford, 1988; Piotrovsky M.B., Qur'anic tales. - Moscow, 1991; Frolov D.V. Muslim exegesis and the Koran // Vostok, 1992, No. 6. - pp. 73-88; Rezvan E.A., “Adam and Bani Adam in the Koran (to the history of the concepts of “first man” and “humanity”),” Islam. Religion, society, state. - Moscow, 1984; Abdullaeva F.I. Persian Qur’anic exegesis: texts, translations, commentaries. St. Petersburg: Petersburg Oriental Studies, 2000. - 192 p.

<sup>2</sup> Amir Abdulaziz. Dirasot fi ‘ulum al-Qur’ on. - Bayrut: Dor al-furqon, 1983; Manno‘ al-Qatton. Mabohis fi ulum al-Qur’ on. - Bayrut: Mavsu’at ar-risola, 1980. - B. 285-349; Muhammad Husayn az-Zahabiy. At-tafsir va-l-mufasssirun. - Cairo, 1995.

<sup>3</sup> Ahmadh Bighash, K. (2019). A Review and Criticism of Wahba Zuhayli's Method in al-Tafsir al-Munir fi al-'Aqida wa al-Shari'a wa al-Munhaj. *Journal of Contemporary Islamic Studies*, 1(2), P. 327-341.

Ahmad Bigosh explored the argumentative methods used by Zuhayli in his commentary. Arofah Abdul Hamid, a Ph.D. from Al-Quds University, investigated Zuhayli's works on Islamic economics and financial relations in his monograph titled "Wahbah Zuhayli<sup>4</sup> and Contemporary Financial and Legal Issues." Muhammad Ibrahim Hassan's 2016 research titled "Az-Zuhayli and His Linguistic Approach in 'Tafsiru-l-Munir'"<sup>5</sup> provided comparative analysis based on linguistic considerations in Zuhayli's work.

Among Uzbek scholars, Sheikh Muhammad Sadiq Muhammad Yusuf, R. Obidov, A. Abdullaev, H. Lutfullaev, and D. Makhmudov<sup>6</sup> have contributed significant insights through their monographs and dissertations on contemporary tafsir. These studies enrich the understanding of the history of exegesis and the contemporary developments in its methodologies, providing valuable sources of information for this dissertation.

Distinguishing itself from the aforementioned research, this dissertation focuses specifically on the contemporary advancements and completion in the field of contemporary exegesis represented by Wahbah Zuhayli's "Tafsiru-l-Munir."

**The link of the dissertation with the research plans of the higher educational institution where the dissertation is completed.** The dissertation was conducted within the framework of the scientific research plan of the International Islamic Academy of Uzbekistan for the 2019-2025 under the theme "Development Strategy of Islamic Studies Field."

**The research focused on** the development strategy of the Islamic studies field, specifically the role of Wahbah Zuhayli's "Tafsiru-l-Munir" in contemporary exegesis. The study aimed to achieve the following **objectives**:

1. Identifying trends and tendencies in contemporary exegesis.
2. Analysing the scientific activities and works of Wahbah Zuhayli.
3. Identifying the sources of "Tafsiru-l-Munir."
4. Exploring unique aspects of the structural composition of the work.
5. Examining the author's approaches to interpreting Qur'anic verses.
6. Discussing the role of "Tafsiru-l-Munir" in addressing social and ethical issues.
7. Conducting a comprehensive analysis of the solutions proposed for improving family relations in the work.
8. Highlighting the importance of addressing contemporary issues in the work and proposing recommendations based on the conclusions drawn.

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<sup>4</sup> Abdulhamid Muhammad ibn Ibrahim. *Wahba Zuhayliy va ixtiyorotuhu-l-fiqhiyya fil muomiloti-l- moliya al-muosira*. – Falastin: Quds University, 2017. 198 b.

<sup>5</sup> Muhammad Ibrahim Hasan. *az-Zuhayliy wa zhuduhu-n-nahiyya fiy kitab-t-tafsiru-l-munir*. – Falastin: Gazo Islam Universiteti, 2016. 324 p.

<sup>6</sup> Sheikh Muhammad Sadiq Muhammad Yusuf. - T.: "Hilal-Nashr" publishing house, 2013; Obidov R. The spiritual and historical importance of the themes of the Qur'an. - T.: Tashkent Islamic University, 2006. - B. 60-145; The role of Abu Lais Samarkandi in the hermeneutics of Movarounnahr / Abdullaev A.; responsible editor: Z. Islamov. - T.: "Movarounnahr", 2013; Lutfullaev Kh. Hossein Vaiz Koshifi's work "Mawahibi Aliya" is an important source on the spiritual life of the peoples of Central Asia: translation.fan.nomz. .dissertation. autoref. - T.: "al-Faba-service", 2011; Abul Barakat al-Nasafi and his work "Madorik al-Tanzil wa haqiq al-ta'wil" (monograph) / D. Maksudov; responsible editor: Z. Islamov. - T.: "Movarounnahr", 2014.

**The object of the research** is Wahbah Zuhayli's "Tafsiru-l-Munir."

**The subject of the research** provides information on the unique characteristics of "Tafsiru-l-Munir," as well as the contemporary significance of social, family, and economic topics covered in the text.

**The research methodology.** In this dissertation, a variety of scientific methods were employed to obtain knowledge. These methods include analysis and synthesis, comparative analysis, induction and deduction, abstraction, structural-functional analysis, complex approach, systematic, problem-objective, historical-comparative methods and content-analysis of texts. Furthermore, religious background methods such as impartiality, respectful approach to Islam and intolerance of bigotry were also used.

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

in "Tafseer-ul-Munir", after the interpretation of the verses, under the title "Fiqh of reality" (فقه الحياة), the author shows their relevance to the life of man and modern society;

by analysing the structural composition of Wahbah Zuhaili's exegesis, the commentator's novel approach to interpreting related Quranic verses under separate headings was discovered;

in the commentary of the verse "He makes his chest narrow and slim as if he were ascending to the sky..." in the commentary of the verse, the commentator, unlike classical tafsir sources, says that as a person ascends higher, due to the lack of oxygen, "the chest It has been proved that new meanings of the Qur'an are revealed over time by interpreting it as the origin of "narrowing breast constriction in the cage;

mufassir emphasizes that the Quranic verses about establishing good relations with representatives of other religions do not imply abrogation (naskh) of previous verses. Instead, the Quran promotes tolerance and calls for cooperation among people of different faiths in the pursuit of progress and development.

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

in the 19th and 20th centuries, scholars, basing their scientific activities on the advances of modern science, researched deeper into the profound meanings of the Qur'an, which led to the emergence of modern exegesis typified by scientific, thematic, sequential, literary, and social interpretations;

in the 20th century, Wahbah Zuhayli contributed significantly to the field of exegesis by synthesizing two classic methods (interpretation by transmitted reports and interpretation by personal judgment) into a unified approach;

Wahbah Zuhayli's work "Tafsiru-l-Munir" has been studied, and it has been found that the scholar utilized both modern and classic sources in interpreting Qur'anic verses. In some places, he directly incorporated his own ideas, while in others, he extracted the content from the sources, making 303 references to works of the transmitted reports category and 608 references to works of the personal judgment category;

scholars have categorized Qur'anic verses into chapters based on their content

and significance, thus labeling sections related to legal rulings (such as verses 66-70 of Surah Isra titled “بعض نعم الله تعالى على الإنسان” - “Some of the blessings of Allah the Exalted upon mankind”).

**Reliability of Research Results.** The research has been based on the establishment of a methodological foundation, utilizing a range of scientific research methods developed in Eastern and Western schools of Islamic studies, and relying on the text of the 1998 and 2015 editions of “Tafsiru-l-Munir” in supporting its conclusions with evidence, while also finding its opposite through the use of modern comparative-historical methods. Furthermore, the main body of information aimed at elucidating the goals and objectives of the research consists of scientific and historical literature, works by scholars in the field, materials from official websites, international scientific databases such as Impact Factor Journals, collections of national and international scientific conferences, and the utilization of specialized journals listed in the Higher Attestation Commission of Uzbekistan Academy of Sciences registry. Notably, the research findings have been put into practical application and have been approved by reputable organizations.

**The scientific and practical significance of the research results** lies in the exploration of modern methods of tafsir (exegesis), the unique features and characteristics of the process of explaining and interpreting Qur’anic verses, and the resolution of issues related to the accurate attribution of sacred sources. By doing so, this research contributes to the advancement of scholarly theoretical knowledge and the development of new research in the field.

The theoretical significance of the research is explained through an examination of the historical, philosophical, and religious-scientific foundations, conclusions, and experiences of predecessors in the field, as well as their utilization in educational processes and curricula. Alongside, the research materials can be utilized in the development of study programs for “Qur’anic Studies,” “Comparative Qur’anic Exegesis,” and related disciplines, contributing to religious education institutions.

**Implementation of research results.** Based on the research conducted on the distinctive features of Wahbah Zuhayli’s “Tafsiru-l-Munir” in contemporary Tafsir studies and the interpretation of the verses presented in the work, the following proposals and scholarly-practical recommendations have been developed:

it has been concluded that the "Reality fiqh" (الحياة فقهه) section of "Tafsiru-l-Munir" indicates the relevance of the verses to human life and contemporary society. This provides an increased opportunity for understanding the Qur'an in relation to the present day. This scientific conclusion and recommendations have been utilized in developing the curriculum for proficiency enhancement courses for religious education teachers and imams, conducted at the Training Centre for Excellence in Religious Education under the auspices of the International Islamic Academy of Uzbekistan. (Referevce No. 02-02/02/1/580 dated February 28, 2024 of the Committee on Religious Affairs of the Republic of Uzbekistan). As a result, religious education teachers and practitioners have gained knowledge on emerging

trends and perspectives in contemporary Tafsir studies;

According to the scientific conclusions drawn from the comparative analysis of the structural organization of Wahbah Zuhayli's Tafsir, which involves the separate elaboration of verses under distinct headings to facilitate understanding and interpretation in the current context, indicating a shift towards a new approach in comprehending and explicating them in their contextual relevance, Imam Tirmizi International Research Centre has prepared the content of the "Commentary on Sunan at-Tirmidhi" book. (Referevce No. 01-08/26 dated March 28, 2024 of the Imam Tirmizi International Research Centre). As a result, the presence of systematic principles, rules, and themes for understanding the comprehensive nature of the verses and interpreting them has served the scientific community in disseminating information to the public;

The verse "Whoever humiliates [another] by way of manifesting zeal, Allah will elevate his status, as though he were drawing the flesh of his face to the bones, and tangling or tightening them" has been interpreted in a manner distinct from classical exegesis sources. It suggests that as humanity progresses, new meanings of the Qur'an emerge, exemplified by interpreting the elevation as not ascending physically but rather metaphorically as being raised in status. This interpretation implies that in modern times, the elevation signifies a deeper spiritual or moral ascent. These scientific conclusions have been utilized to incorporate the "Foundations of Contemporary Tafsir Studies" module into the curriculum of the "Tafsir" and "Qur'an Recitation and Sciences" subjects taught to students at the Tashkent Islamic Institute under the auspices of the Muslim Board of Uzbekistan, (Referevce No. 02-03/527 dated February 28, 2024 of the Muslim Board of Uzbekistan). As a result, the content of classes and training courses for students and personnel in the religious field has been enriched.

The interpretation of verses calling for establishing good relations with representatives of other faiths without bias highlights scientific conclusions. These conclusions emphasize that the Divine book encourages inclusivity and that the injunctions mentioned in the verses do not prohibit cooperation with various religious representatives for progress and development. These conclusions have been elucidated in the content of the book "Explanation of Sahih al-Bukhari" (Volume 1) prepared by the Imam Bukhari International Research Centre (Referevce No. 02/63 dated February 19, 2024 of the Imam Bukhari International Research Centre). Consequently, these explanations have contributed to enhancing public understanding of correctly comprehending and imparting the practical application of legal issues based on the fundamental sources of Islamic law, thereby serving the growth of knowledge among the population.

**Authorisation of research results.** The main findings of the scientific research work have been discussed in 11 instances, including 7 discussions in national and 4 in international scientific-practical conferences.

**Announcement of research results.** Regarding the topic of the dissertation, 17 scientific works have been published, including 6 articles recommended for

publication in journals by the Higher Attestation Commission of the Republic of Uzbekistan, with 3 published in national and 3 in foreign journals. Additionally, abstracts have been announced at 5 international and 8 national conferences.

**Structure and volume of the dissertation.** The structure of the dissertation consists of three main sections divided into eight paragraphs, with a total volume of 131 pages.

## THE MAIN CONTENT OF THE DISSERTATION

**The introduction** section establishes the relevance of the selected topic and defines the purpose, objectives, research object, and subject. It indicates the alignment of the research with the main directions of the development of the science and technology of interpretation and highlights the scientific novelty and practical significance of the work. The reliability of the obtained results and their scientific and practical importance are emphasized. The implementation, validation, and announcement of research results, as well as information about the structure and volume of the dissertation, are provided.

In the first section titled **“Methodological Approaches to Studying Contemporary Issues in Tafsir Studies”** the importance of understanding the legal rulings of Tafsir science, its historical milestones, stages of formation and development, as well as modern approaches and directions that have emerged in researching the topics of the science are highlighted. The significant contribution of the prominent representative of contemporary Tafsir studies and the leading figure in modern Tafsir scholarship, Dr. Wahbah Mustafa Zuhayli, in scholarly activities, his works, and his role in advancing the field of Tafsir is emphasized.

The first paragraph of the first section, titled *“Analysis of Trends and Tendencies in Contemporary Tafsir Studies”* delves into the distinctive characteristics, methodologies, emerging trends, and differing approaches of eminent scholars in contemporary Tafsir studies, as well as their analytical conclusions. The science of Tafsir consistently endeavours to understand and clarify the relationship between the noble verses of the Qur’an and the demands of the time, always considering the contemporary requirements and needs. Furthermore, it utilizes significant scientific achievements discovered and revealed over time to reveal the profound meanings and miracles within the verses, which are considered fundamental tasks of Tafsir. In essence, contemporary Tafsir studies reflect the changes in societal life. The past two centuries have witnessed significant social transformations, and addressing the issues arising within society has become central to the field of Tafsir. From this perspective, it can be argued that contemporary Tafsir studies are deeply influenced by societal life. Contemporary Tafsir studies aim to interpret the Qur’an in contemporary terms, while ensuring that the interpretation remains within the boundaries of Shariah principles and requirements.

Many contemporary scholars of Tafsir emphasize the necessity of writing new

Tafsir sources to find solutions to contemporary issues and to guide society towards positive directions.

One of the trends in contemporary Tafsir studies is the analysis of Qur'anic verses through scientific discoveries. This approach has been likened to the foundation of scientific modernism, as described by American biologist Anthony Standen. That is, some mufassirun have felt compelled to give importance to this aspect in their works due to the immense trust placed in scientific knowledge by modern society. Contemporary Tafsir studies also make effective use of modern technologies, as illustrated by Tantawi (1870-1940), who included numerous illustrations of plants, animals, and natural landscapes in his Tafsir with the intention of introducing his readers to the benefits of contemporary technology. Mawdudi (1903-1979), on the other hand, is hailed for embarking on scientific expeditions to places mentioned in the Qur'an, incorporating his findings into his Tafsir as the first research of its kind in this direction. Having studied historical events and wars, he also included maps, photographs, and archaeological findings in his Tafsir over time. As a result, within his travelogue, one can observe that he presented information obtained during his travels in the form of 29 illustrated materials spread across 14 verses.

Contemporary Tafsir movement is characterized by its critical nature. Some notable modern mufassirun have been criticized for expanding on issues such as grammar, rhetoric, and eloquence in their works, which has been seen as digressing from the main focus<sup>7</sup>. Additionally, there is criticism directed towards those who interpret certain verses based on the general and anthropomorphic nature of the Qur'anic content, relying on the accounts of revelation (Nuzul) to aid in understanding the verses, and expressing reservations about individual interpretations<sup>8</sup>. However, critiquing classical Tafsir has contributed to a deeper understanding of the subject matter. According to some researchers, the greatest effort and advancements in Tafsir studies in recent years have been directed towards developing Tafsir alongside classical Tafsir. Moreover, in this direction, efforts to eliminate superstitions and mythological elements, as well as endeavours to understand the Qur'an more clearly, have been accompanied by movements to rationalize the negative consequences and human distortions caused by rationalism. In other words, beyond rationalism potentially weakening the sanctity of the Qur'an, it might also lead to its misinterpretation. According to some scholars, Muslims' struggle against their weakening is not against atheists but rather a manifestation of the emergence of scepticism in the West, which is rooted in materialism and secularism.<sup>9</sup>

In contemporary Tafsir, there is a notable diversity in approaches. Categories like scholarly Tafsir, thematic Tafsir, sequential revelation Tafsir, literary Tafsir,

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<sup>7</sup> Muhammad ibn Sabbagh's work "Lamahat fi Ulum al-Qur'an" was published by al-Maktabatu-l Islamiyya in Beirut in 1990, and it spans 318 pages.

<sup>8</sup> Rashid Rizo's "Tafsiru-l-Manor" was published by Doru-l-Manor in Cairo in 1947, comprising 298 pages.

<sup>9</sup> Hamd ibn Siddiq al-Jamal's work "Ittijahat al-Fikr al-Islami al-Mu'asirah fil-Misr" was published by Dar al-'Ulum al-Kutub in Riyadh in 1994. It is in Volume 1 and comprises 59 pages.



and social Tafsir serve as examples of this diversity. However, these categorizations are not unique to Tafsir. This is because the adaptation to contemporary changes in Islamic law differs among exegetes in terms of their views on religion and socio-political matters. It is important to understand that the socio-political opinions of Islamic scholars, especially in the present day, can vary significantly.

In the second paragraph of the book titled *“The Scientific Legacy of Wahbah Zuhayli”*, brief information is provided about the scholar’s works, research, and articles.

Renowned Syrian Islamic scholar, a frequent member of several states and international organizations, and a prominent representative of many major academic institutions as an active delegate, Dr. Wahbah ibn Mustafa Zuhayli was born in 1932 in the city of Diyar Atiya near Damascus. Zuhayli was born in Diyar Atiya, a suburb of Damascus in Syria. His father, Mustafa, was well-versed in the Qur’an and knowledgeable in religious sciences. He was also engaged in farming and trade. His mother, Fatima, was a virtuous and educated woman who played a significant role in his upbringing and education.

Wahbah Zuhayli received his primary education at the local elementary school in his village and later moved to Damascus, where he completed his secondary education with high honors in 1952. Zuhayli emphasized in his writings that during this period, his main mentor was Shaykh Abulhasan Qassob. He continued his university education at al-Azhar University in the Arab Republic of Egypt, graduating in 1956 with a degree in Sharia Law. In 1963, he successfully defended his doctoral dissertation on *“The Laws of War in Islamic Jurisprudence: Comparative Study between the Eight Schools of Thought and International Law”* in the field of Islamic jurisprudence.

Wahbah Zuhayli was a highly respected scholar with a deep knowledge of jurisprudence, tafsir, Arabic literature, contemporary law, and sociology, both in theory and practice. Throughout his career, he delivered regular lectures on law and Sharia jurisprudence to students at the University of Damascus, as well as to students at the Faculty of Law at the University of Benghazi in Libya, the Faculty of Sharia Law at the United Arab Emirates University, and the Faculty of Sharia Law at the Islamic University of Riyadh. Additionally, he actively participated in educational and religious institutions at both national and international levels. He served as a member of the High Fatwa Council in Syria, a member of the Islamic Fiqh Academy in Jeddah, Saudi Arabia, a member of the Islamic Fiqh Council in Mecca, Saudi Arabia, and a member of various Fiqh academies in the United States, Sudan, and India. He also served as a member of the Jordanian Academy of Jurisprudence, the head of the Islamic Investment and Leasing Company in Bahrain, and the chairman of the Sharia Supervisory Board at the Arab Banking Corporation. Furthermore, he contributed as a member of the editorial board for the Great Arab Encyclopaedia in Damascus, the Fiqh Encyclopaedia in Kuwait, and the advisory board of the Comparative Jurisprudence Journal.

Dr. Wahbah Zuhayli's scholarly legacy is vast and extensive, as he has authored over a hundred fundamental works covering various fields of knowledge. Among his notable works are the 15-volume "Tafsiru-l-Munir: fil aqida va-sh-shari'a va-l-manhaj" (Exegesis elucidating Islamic creed, law, and methodology), the 14-volume "Mavsu'a fiqhi-l-islamiy va qozoya-l-muosira" (Encyclopedia of Islamic jurisprudence and contemporary issues), the 8-volume "Fiqhu-l-islamiy va adillatuhu" (Islamic jurisprudence and its evidence), the 3-volume "Zavobitu-sh-shar'iyah" (Principles of Sharia), and the compilation "Al-Mustofa min ahadisi Mustofa" (Selections from the Hadiths of Muhammad S.A.W.) among others. Additionally, he has contributed sections to four international encyclopaedias of Islam.

The second chapter of the dissertation is titled "**The Source Foundations and Stylistic Features of the Work Tafsiru-l-Munir**" where the history of the composition of "Tafsiru-l-Munir" is discussed along with the author's style and approach in interpreting the verses, the identified sources, and the scope of topics covered within the work.

The first paragraph of the chapter titled "*Classification of Sources of the Work 'Tafsiru-l-Munir'*" identifies the primary sources used by Wahbah Zuhayli in his work "Tafsiru-l-Munir," which are initially categorized into several types. Additionally, the scholarly value of these sources within their respective fields is analysed. Renowned jurist and exegete Dr. Wahbah Mustafu Zuhayli emphasized in the introduction that he embarked on the compilation of the tafsir collection "Tafsiru-l-Munir" after completing several scholarly works and gathering thirty years of academic and practical experience. Initially, he authored another tafsir book titled "Tafsiru-l-vajiz," from which he extensively quoted in this work. However, it is possible to discern several differences between the two tafsir books authored by Wahbah Zuhayli.

Wahbah Zuhayli "Tafseer-l-Munir" sources can be conditionally divided into three types: Tafseer sources of the "Tafseer-l-bilma'sur" category, Tafsir sources belonging to the "Tafsir bir'y" category, Tafsir sources belonging to the pen of contemporary scholars:

Among the sources of the first type, he made extensive use of the following works:

"Jami'ul bayan fiy tafsiyiril Qur'an" ("a work that collects statements on the interpretation of the Qur'an") was used by Wahbah Zuhayli 77 times. "Tafsiru-l-Qur'ani-l-Karim" (Tafsir of the Holy Qur'an) was quoted by Wahbah Zuhayli in 224 places. He used the work of tafsir "Fathu-l-Qadir" only in two places.

In the second category, "Tafsir Bir Ra'y" (Personal Opinion Tafsir), the sources utilized by Wahbah Zuhayli are diverse and extensive, reflecting his expertise in the field of jurisprudence (fiqh) and highlighting the significance he attributed to this approach in his tafsir work. The main literary sources that served as fundamental references in the exegesis of legal verses in "Tafsiru-l-Munir" include:

The work “Ahkomu-l-Qur’on” attributed to Abu Bakr Ahmad ibn Ali Roziy has been referenced 97 times, and in some instances, the author's name has not been mentioned in the citations. Ibnul Arabi's “Ahkomu-l-Qur’on” has been extensively consulted, with a total of 131 references from this source. It is noteworthy that while Zuhayli does not attribute the citations directly to the author in the references to “Ahkomu-l-Qur’on,” the work is still evidently considered and utilized. However, when referring to other sources with the same title, Zuhayli includes the authors' names alongside the title. For example, in the case of Jassos's work titled “Ahkomu-l-Qur’an”.

Wahbah Zuhayli has extensively utilized the tafsir “Al-Jami' li Ahkami-l-Qur’an” by Abu Abdullah Muhammad ibn Ahmad al-Qurtubi al-Andalusi. This source has been referenced a total of 380 times throughout Zuhayli's work.

Wahbah Zuhayli also paid attention to the sources of modern interpretation, and when it came time, he tried to reveal the meaning of the verses more broadly through the works of Hamasr commentators and sometimes to justify his conclusions. Among them, the following two sources should be mentioned as the most frequently used ones. From the tafsir “Al-jawahir fi tafsir al-Qur'an al-karim” by Tantovi Jawhari (1870-1940), who made extensive use of the achievements of modern science and technology, and the famous “Tafsiru-l-Muroghi” by Muhammad Mustafa Muroghi. He used *Durusu-d-diniyyah* in several places.

The second paragraph of the second section, titled “*Unique Aspects of the Composition Structure*,” explores distinctive aspects of the “Tafsiru-l-Munir” in terms of its approach to interpreting verses, the breadth of its sources, and its structural organization. The “Tafsiru-l-Munir” holds a prominent position among modern sources of tafsir, owing to its extensive coverage, wide-ranging topics, and the reliability of its information. Its comprehensive coverage of verses, along with its elucidation of the content, objectives, and relevance of the verses to contemporary life, has been praised as a significant literary contribution. The full title of the work is “Tafsiru-l-Munir: fil aqida va-sh-shari’a va-l-manhaj” (“Illuminating Commentary on Creed, Sharia, and Methodology”). This work integrates valuable insights, explanations, and conclusions drawn from numerous reputable and contemporary sources of tafsir. It aims to interpret the verses by shedding light on the reasons behind their revelation, emphasizing the exhortations and admonitions they contain, and providing lexical and grammatical analyses of the words and expressions used.

Doctor Wahbah Zuhayli, regarding the topics and issues addressed in his tafsir work, expresses the following: “In each of my writings, I have not expressed any specific view, belief derived from a particular school of thought, or my own previous opinions that could influence my belief. However, my style and approach adhere closely to the Arabic language lexicon and are aligned with the most appropriate and suitable interpretations according to the Shariah terminology, which closely follows the true and correct path indicated by the Noble Qur'an. Alongside this, the commentator has carefully studied the opinions of other

scholars with respect and great importance, guiding without bias or partisanship.”

The author has given great attention to deriving each of their hadiths from reliable sources in the science of hadith, primarily from authoritative collections such as “Sahih” and has elaborated on the rulings derived from them. Additionally, they have referred to some scholarly theories concerning these collections, all while avoiding introducing meanings or issues not inherent in the content of the verses and hadiths and refraining from forced interpretations.

It is noted that the author Wahbah Zuhayli completed his work towards the end of his life, specifically in the Islamic month of Zulqad'ah, in the ear 1408 AH (equivalent to June 27, 1988 CE) in the city of Damascus. The book was initially published in Damascus in 1991 by the “Doru-l-fikr” printing press, spanning 16 volumes and printed in ten thousand copies. The final volume of the compilation includes references to individuals, places, and the titles of the works, as well as hadiths and topics.

In the “Tafsiru-l-munir” work, the interpretation of verses follows a systematic approach. Firstly, the lexical meaning of the words that appear in the verse is provided, followed by an explanation of the contextual content and grammatical analysis. The stylistic and rhetorical meanings are also explored. The verse is then placed within the broader context of the chapter or topic it pertains to, and its purpose and objectives are elucidated, along with any rulings or recommendations associated with it.

The third paragraph of the second section, titled “*The Author's Approach to Interpreting Verses*” explains how the author interprets the verses. This section outlines the techniques and stylistic features used by the author while interpreting the Qur'anic miracles. Zuhayli uses contemporary scientific knowledge to analyse and interpret these ancient events, and he believes in the importance of proving them using modern scientific practices. He structures the interpretation of verses in “Tafsiru-l-munir” according to the following principles:

1. Division of verses according to their topics and providing titles for them.
2. Explanation of the general meaning of the verse.
3. Commentary on the lexical meanings of the words in the verse.
4. Presentation of historical events and authentic narrations related to the occasion of revelation.
5. Incorporation of stories of the prophets, significant events from the early Islamic period, and reliable historical accounts.
6. Interpretation and explanation of the verses.
7. Discussion of the legal rulings derived from the verses.
8. Grammatical analysis of the verses and elucidation of their rhetorical meanings.

The author pays great attention to explaining the sources of the hadiths he mentions and elucidating the legal rulings derived from them. Alongside this, rather than solely relying on the literal meaning of the verses, he also delves into contemporary scientific discoveries and scholarly theories. In explaining the

Shariah rulings derived from the verses, he elucidates various issues relevant to modern society under the title “Contemporary Jurisprudence” (فقه الحياة), thereby enhancing the understanding of the Qur'an's relevance to present-day life.

The third section of the dissertation, titled “**The Significance of Tafsiru-l-munir in Addressing Contemporary Issues**” examines the societal educational aspects of “Tafsiru-l-munir,” its solutions to present-day ethical dilemmas, proposals and solutions aimed at improving social relations, and the exploration of the Shariah foundations of contemporary economic issues, along with the requirements placed upon them.

The first paragraph of the section titled “*The Role of Tafsiru-l-munir in Addressing Ethical Dilemmas*” delves into Wahbah Zuhayli's views on interpreting verses relevant to various aspects of society, along with the significance of his ideas and principles in addressing current social issues and problems in Uzbek society. Zuhayli emphasizes the importance of establishing strong family institutions in building a healthy society. He highlights the necessity of familial bonds through marriage, considering it as the most convenient solution to combat various social problems and to uphold moral values. The scholar regards marriage not only as a means for personal growth and prosperity but also as a vital responsibility towards one's family and community.

Wahbah Zuhayli has placed particular emphasis on the issue of attention to orphans, a significant segment of society. Contrary to the call of the Qur'an and Sunnah to care for orphans, he emphasizes that the majority of people often neglect this issue. Furthermore, he discusses the attention to orphans as a means of ensuring their rights, preventing various criminal situations in society, and improving property relations through analysis.

The scholar also highlights radicalism as a negative manifestation of ethical degradation, particularly criticizing the misinterpretation of religious concepts such as “jihad,” “hijrah,” “dar al-Islam,” and “dar al-Kufr.” Historical evidence shows that Muslims have always been present in society, from the time Islam entered Central Asia until today. In fact, the majority of the population has always aligned with Muslim religious representatives. Even in the past century, despite the establishment of harsh regimes against religious people and the forced emigration of some of their members, the majority of Muslim communities have remained in their homeland. This historical fact suggests that the claims of aggressive groups about the existence of disbelieving territories (dar al-harb) and the continuation of these boundaries as “Islamic territories” (dar al-Islam) are baseless.

In the “Tafsiru-l-munir” work, the activities of the first emigrants in history are compared with the claims of modern-day Muslims living in peaceful countries about the obligation of emigration to foreign conflicts. They left Basra and settled in their military garrisons. They began inviting everyone, saying, “Emigration is obligatory. Emigrate with us!” They came to the great companion Anas ibn Malik and declared themselves emigrants. Then Anas ibn Malik said, “They have emigrated to Satan. After all, the Prophet (peace be upon him) said, 'There is no

emigration after the conquest of Mecca!"<sup>10</sup> Wahbah Zuhayli explains the issue of preventing crime in his interpretation of the "Habil and Qabil story" in the Maida chapter. He states that Habil did not oppose Qabil's threat of killing according to the three main reasons. Firstly, the real fear from Allah, which is the fundamental reason for committing a crime or thinking about it, secondly, the fear of taking two sins upon oneself - one being the sin of murder, and the other being the sin of causing the death of a person who would be killed on the Day of Judgment, and thirdly, the fear of being left behind by being among the people of the fire and the oppressors. The mentioned factors are considered as fundamental causes that deter individuals from committing crimes<sup>10</sup>. Crimes are strictly prohibited in Islam, and it is confirmed that a Muslim should first protect himself from them with faith.

Legal penalties should be imposed on those who commit crimes to ensure the safety and security of the community. The purpose of these penalties is in line with the current laws, which have been created by humans to fulfil the same objectives as those specified in Islamic law.

In the second paragraph of the third section titled "*Highlighting Issues Related to Strengthening Social Relations in the Work*," Wahbah Zuhayli's investigation into issues related to strengthening and consolidating social relations in "Tafsiru-l-munir" is discussed. Initially, verses related to family and marriage, which are concerns of small communities, were studied. It was emphasized that a happy life is a sign of a blessed family, where all members of the family are content with the blessings. Such a life, as Zuhayli interprets the verse, is only possible through practical implementation. Zuhayli states: "A happy life encompasses all aspects of tranquility." Ibn Abbas (may Allah be pleased with him) and a group interpreted a good life as one of purity, lawful sustenance, contentment, satisfaction, and gratitude. Similarly, according to Sahih interpretations, as Ibn Kathir stated, a good life encompasses all aspects of tranquility, with Ibn Abbas (may Allah be pleased with him) and a group interpreting it as purity and lawful sustenance. Ali ibn Abi Talib, Ibn Abbas, Ikrima, and Wahb ibn Munabbih (may Allah be pleased with them) interpreted it as contentment. Ali ibn Abi Talha narrated from Ibn Abbas that it refers to happiness. Mujahid, Hasan, and Qatadah stated that no life is entirely good, except the one in Paradise.

Furthermore, the author emphasizes that in the explanation of verses related to encouraging good relations with other religions, such as Surah Al-Baqarah, verse 256, and other similar verses, there is no indication of intolerance or prohibition of cooperation with people of other faiths. It is highlighted that the Qur'an serves as a guide for all humanity, emphasizing societal development and the necessity for individuals within society to progress together in mutual respect. Wahbah Zuhayli, by emphasizing that the verses indicating tolerance and cooperation have not been abrogated, rejects any erroneous interpretations that promote intolerance. The issue of peace, tolerance, coexistence, and acceptance is emphasized in every sacred

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<sup>10</sup> Wahba Zuhayli. Tafsiru-l-munir fil-aqidati vash-shariati wal-manhaj. - J. 6. - Beirut: Doru-l-fikr, 2003. - P. 156.

source of Islam, highlighting their paramount importance.

By emphasizing verses that advocate tolerance, Wahbah Zuhayli rejects any misinterpretations that promote intolerance. As a result of his explanations, various misconceptions that lead to misunderstandings are addressed. The issue of peace is greatly emphasized in the verses. Peace, kindness, tolerance, and acceptance find their expression in every sacred source of Islam. From this perspective, it is crucial to form a strong spiritual foundation to counteract the intentions of those who misinterpret these concepts for their own purposes, aiming to immunize society against efforts to undermine religious harmony and to establish a firm spiritual stance.

The third paragraph of the third section, titled “*The Sharia Foundations of Contemporary Economic Issues in Tafsir*,” analyzes the economic and financial topics mentioned in the interpretation of verses. In the interpretation, numerous practical solutions have been proposed for addressing contemporary economic issues. Currently, Islamic banks operate based on the requirements and standards set forth in Islamic law. Economics is always considered essential for society. Furthermore, Islamic banks play a significant role in increasing income and societal benefits, as well as creating convenience in developing the economic system and investment field.

Wahbah Zuhayli explains various investment forms widely used in Islamic banks:

1. Investment through partnerships and the tools used in establishing them.
2. Investment in government bonds and other similar instruments.
3. Investing through tawarruq<sup>11</sup>.
4. International stock exchanges.
5. Investment using open-ended debit cards.

In today's world, some small retail traders use their own capital to purchase merchandise from larger traders and then resell it to end consumers at a higher price after a certain period. Once they make a profit, they return the original price of the merchandise to the original owner. This type of trading benefits both parties. The owner of the merchandise is able to sell it at their desired price, while the small trader makes a profit by buying it at a lower price and selling it for a higher price<sup>12</sup>.

If there is a significant level of uncertainty between the price of the merchandise or its sale between the seller and the buyer, it becomes speculative trading. For example, saying “I bought one of the sheep in the herd for such and such a sum” (which sheep, whether it is a ram, a ewe, or a castrated sheep, or whether it is suitable for sacrifice... are all unclear, and ambiguity itself, of course, is something that leads to misunderstanding and even causes uncertainty).

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<sup>11</sup> Tawarruk is when one person buys something from another person and sells it to a third person for less than the price he received. This is called "securitization" in the banking system.

<sup>12</sup> Abdulaziz bin Rokhil Matiriy. Qavid fi fiqhul islami. - Jordan: Afoqu-t-taysir, 2016. - P. 16.

## CONCLUSION

In the dissertation on the scientific and practical study of Wahbah Mustafu Zuhayli's work "Tafsiru-l-munir", the following conclusions were drawn:

1. Up to the present day, the field of Qur'anic exegesis has passed through several stages, each with its unique characteristics. The process of globalization in the 19th and 20th centuries also influenced the scholarly activities of interpreters. Comparing the Qur'an with modern scientific achievements led to the emergence of new interpretations. This situation contributed to the creation of modern interpretations and the opening up of new directions. Modern interpretations were classified into scientific, thematic, chronological, literary, and social interpretations. While some aspects of this classification can also be found in classical interpretations, the influence of modernity allowed interpreters to introduce new meanings.

2. After a thorough analysis of Dr. Wahbah Zuhayli's creations and scholarly activities, it is evident that he has made significant contributions to the field of Islamic jurisprudence and other areas. He has produced fruitful works in various fields such as hadith, exegesis, Qur'anic recitation, principles of jurisprudence, theology, mysticism, history, and linguistics, leaving behind more than 100 works, including over 10 major collections of literature. Additionally, he published numerous scholarly articles on contemporary juridical issues. His works like "Tafsiru-l-munir" and "Usul-l-fiqhi-l-islomiy" gained recognition among Islamic scholars. He played a significant role in the advancement of the science of theology during his time, especially with his work "Nizomu-l-islom: al-aqiydatu-l-islomiyya val a'lami-l-arabiy va nizomi-l-hukm val a'loqati-d-duvaliyya fil islom va mushkiloti islami-l-mu'asira".

3. In "Tafsiru-l-munir", Dr. Wahbah Zuhayli utilized several classical exegeses as sources for elucidating Qur'anic verses. For instance, he cited a total of 303 excerpts from works belonging to the "tafsir bil-ma'sur" category, including those of Abu Ja'far Tabari, Ismoil ibn Kasir, and Muhammad Shavkoni. Similarly, he included 608 excerpts from "tafsiru bir-ray" category, which include works by Imam Jassos, Ibn Arabi, and Muhammad Qurtubi. Additionally, he benefited from contemporary scholars' exegeses, including Tantawi Javhari's "Al-javohir fi tafsiri-l-Qur'onil karim" and Muhammad Mustafu Murog'iy's "Tafsiru-l-Murog'iy". Sometimes, he quoted directly from the same text, while at other times, he presented a general opinion like "Jassos said", with adherence to the same text.

4. Despite his involvement in various fields, Dr. Wahbah Zuhayli's works are distinctive. Particularly in "Tafsiru-l-munir", each verse is explained in detail, covering its merits, primary content, rulings, and anecdotes. Moreover, not only did he utilize factual materials, but he also referenced wide-ranging Qur'anic narratives and, most importantly, presented his scholarly theories. The way he summarized final conclusions under the heading "Fiqh of Life" shows his particular attention to the relevance of Qur'anic verses to human and societal life.

5. "Tafsiru-l-munir" primarily addresses contemporary juridical issues,



indicating its inclination towards the field of juristic exegesis. Dr. Wahbah Zuhayli made a distinctive blend of two classical methods (tafsir bil-ma'sur and tafsiru bir-ra'y), resulting in a unique approach. Consequently, the representation of both methods in a single commentary was not seen until "Tafsiru-l-munir". The adaptability of his commentary to contemporary issues demonstrates his foresight in addressing modern challenges. While adapting the interpretations to fit current circumstances, he did not align himself with any particular school of thought, showing a balanced approach.

6. Dr. Wahbah Zuhayli addressed various social and ethical issues in "Tafsiru-l-munir". For example, he extensively discussed the protection of orphans' rights and elaborated on the migration issue, which has led to numerous discussions and debates. Furthermore, he did not shy away from highlighting general ethical principles in the explanation of verses, such as kindness, compassion, honesty, respect for elders, courage for the poor and needy, patriotism, hard work, gratitude, patience, modesty, loyalty, and honesty, all of which elevate human virtues. He also addressed societal issues alongside ethical ones, such as backbiting, envy, divisiveness, and bias, and provided solutions for handling them.

7. Issues related to social relations were explained based on the framework of Islamic law. The importance of marriage in Islamic law was emphasized, along with contemporary fatwas related to marriage and divorce. For instance, issues such as who can marry, who cannot, leadership within the family, the rights and responsibilities of spouses, and even the process of reconciliation between spouses were discussed in detail. Dr. Wahbah Zuhayli also provided practical recommendations regarding the importance of national and religious values in family formation.

8. In "Tafsiru-l-munir," the scholar elaborated on the compatibility aspects of Islamic economics, international investment organizations, Islamic banking systems, and the legal structures of companies engaged in economic activities with Islamic principles. He discussed various projects based on profit-sharing and condemned usury, providing detailed explanations of laws and contracts related to transactions like Murabaha. Moreover, he emphasized the significance of contemporary economic issues such as investments, international markets, electronic contracts, Islamic bonds, and stock trading in interpreting Qur'anic verses. This indicates that the primary focus of this work aligns with modern juridical exegesis.

*Based on the research findings, the following recommendations have been formulated:*

1. Considering the significant contribution of "Tafsiru-l-munir" to modern exegesis, it is recommended to utilize this work as literature source in the field of Qur'anic studies at the Islamic Institute in Tashkent, managed by the Muslim Board of Uzbekistan, as well as in specialized Islamic education institutions.

2. To do the scientific-explanatory translation of the contemporary issues into

Uzbek discussed in "Tafsiru-l-munir" along with the important information embedded in the verses, aiming to disseminate them among the general public.

3. Recognizing the crucial importance of Wahbah Zuhayli's scholarly legacy in the development of Islamic civilization, it is recommended to prepare a monograph titled "The Role of Wahbah Zuhayli in the Development of Modern Tafsir sciences" for specialists in religious and educational fields at the International Islamic Academy of Uzbekistan.

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

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**МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА**

**ХАСАНОВ УЛУГБЕК АБДУСАЛАМ УГЛИ**

**РОЛЬ “ТАФСИРУ-Л-МУНИР” ВАХБА ЗУХАЙЛИ В СОВРЕМЕННОЙ  
ЭКЗЕГЕТИКЕ КОРАНА**

**24.00.02 – Корановедение. Хадисоведение**

**АВТОРЕФЕРАТ  
ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD) ПО ИСЛАМОВЕДЕНИЮ**

**Ташкент – 2024**

**Тема диссертации доктора философии (PhD) по исламоведению зарегистрирована в Высшей аттестационной комиссии при Кабинете Министров Республики Узбекистан за номером B2020.4.PhD/Isl47**

Диссертация выполнена в Международной исламской академии Узбекистана.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещен на веб-странице Научного совета ([www.iiiau.uz](http://www.iiiau.uz)) и на Информационно-образовательном портале “Ziynet” ([www.ziynet.uz](http://www.ziynet.uz))

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**Ведущая организация**

**Международный научно-исследовательский центр имени Имам Бухари**

Защита диссертации состоится “\_\_\_” мая 2024 года в \_\_\_ часов в виде онлайн/офлайн заседания Научного совета DSc.35/30.12.2019.Isl/Tar/F57.01 при Международной исламской академии Узбекистана (Адрес: 100011, г. Ташкент, ул. А.Кадыри, 11, Тел: (99871) 244-00-56; факс: (99871) 244-00-65; e-mail: [info@iiiau.uz](mailto:info@iiiau.uz)).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Международной исламской академии Узбекистана (зарегистрирована за № 153). (Адрес: 100011, г. Ташкент, ул. А.Кадыри, 11. Тел (99871) 244-00-91; факс: (99871) 244-00-65; e-mail: [info@iiiau.uz](mailto:info@iiiau.uz)).

Автореферат диссертации разослан “\_\_\_” апреля 2024 года.

(реестр протокола рассылки №04 от 18 апреля 2024 года)

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

**Цель исследования:** определение роли произведения “Тафсиру-л-мунир” Вахба Зухайли в развитии современной экзегетики (наука о толкованиях Корана).

**Объектом исследования** является произведение “Тафсиру-л-мунир” Вахба Зухайли.

**Предметом исследования** составляют сведения об особенностях “Тафсиру-л-мунир”, способы толкования аятов в источнике и научные значения выводов муфассира, направленные на решение современных социальных, семейных и экономических вопросов.

**Научная новизна исследования заключается в следующем:**

в “Тафсиру-л-мунир” автор под заголовком «фикхул хая» (фикх реальности), после толкований аятов показал их непосредственную связь с человеком и современной общественной жизнью. Это обоснуется в работе, как результатом расширения возможностей понимания и интерпретации Корана в современном мире;

в результате сравнительного анализа структуры тафсира Вахба Зухайли выявлено, что комментатор установил новый способ понимания и интерпретации аятов связанных друг с другом по смыслу под отдельным заголовком, позволяющий понимать их вне контекста;

в толковании аята “Кого Он пожелает сбить с пути, тому делает грудь узкой и узкой, так если бы он возносился к небу ...” муфассир в отличии от классических тафсиров, комментирует, что чем выше поднимается человек, тем больше происходит нехватка кислорода, и в последствии этого происходит сужение грудной клетки, ее сжатие. Это аргументируется в работе, что с течением времени раскрываются новые значения и смыслы Корана;

муфассир утверждает, что решения, указанные в комментариях к аятам по налаживанию хороших отношений с представителями других религий, не являются насхом (не вышедшие из применения), которые призывают представителей других религий к сотрудничеству на пути прогресса и развития. Основываясь на научные выводы автора уточняется, что в Священной Книге пропагандируются идеи толерантности.

**Внедрение результатов исследований.** На основе разработанных заключений и научно-практических рекомендаций по результатам диссертации на тему “Тафсиру-л-мунир” Вахба Зухайли в развитии современной экзегетики и особенности толкования аятов, приведенных в источнике, были внедрены следующие предложения:

автор в “Тафсиру-л-мунир” после комментариев к аятам под заголовком “фикх реальности” показал их связь с человеком и современной общественной жизнью, в результате которого обосновано расширение возможности понимания Корана в современном мире. Эти научные выводы были использованы в разработке учебных планов, Курсов повышения квалификации преподавателей религиозных учебных заведений, а также для

имам-хатибов в Центре повышения квалификации при Международной Исламской Академии Узбекистана (Справка № 02-02\02\1\580 Комитета по делам религии Узбекистана от 28 февраля 2024 года);

в результате сравнительного анализа структуры тафсира Вахба Зухайли выявлено, что муфассир толкуя связанные друг с другом по смыслу аяты, комментировал их по отдельному заголовку, которое способствовало появлению нового способа – понимания и интерпретации аятов вне контекста. Выявленные научные выводы вошли в содержание книги “Сунани Термизи”, подготовленной Международным центром Имама Тирмизи (Справка № 01-08\26 Международного научно-исследовательского центра Имама Тирмизи от 28 марта 2024 года). Это послужило доведению сведений до внимания научной общественности о существующих установленных определенных правилах и критериев при изучении смыслового охвата аятов и их интерпретации.

в толковании аята “Кого Он пожелает сбить с пути, тому делает грудь узкой и узкой, так если бы он возносился к небу ...” муфассир в отличии от источников классических тафсиров, комментирует, что чем выше поднимается человек, тем больше происходит нехватка кислорода, и в последствии этого происходит сужение грудной клетки, ее сжатие. Это аргументируется в работе, как обоснованием раскрытия новых смыслов Корана с истечением времени, результаты которых были использованы в подготовке лекционных материалов и в внесении модуля “Современные основы экзегетики” в учебные планы предметов “Тафсир”, “Наука о Коране и его чтение” для студентов Ташкентского исламского института при Управлении мусульман Узбекистана. (Справка Управления мусульман Узбекистана от 28 февраля 2024 года № 02-03/527). В результате удалось обогатить содержание занятий и учебных курсов, организованных для студентов и сотрудников религиозной сферы;

муфассир в тафсире утверждает, что решения, указанные в комментариях к аятам по поводу налаживания хороших отношений с представителями других религий, не являются насхом (не вышедшие из применения) которые призывают представителей других религий к сотрудничеству на пути прогресса и развития. В результате уточнено, что в Священной Книге пропагандируются идеи толерантности. Это нашло свое отражение в содержании книги “Комментарии к Сахихул-Бухари” (1-том), подготовленной Международным научно-исследовательским центром Имама Бухари. (№ 02/63 от 19 февраля 2024 года). В свою очередь, это послужило повышению знаний у населения о правильном понимании и интерпретации понятий и некоторых важных вопросов, имеющих в основных источниках шариата.

**Апробация результатов исследования.** Результаты исследования апробированы в ходе 11 научных конференций и семинаров, в том числе на 4 международных и 7 республиканских научно-практических конференциях.

**Опубликованность результатов исследования.** Всего по теме диссертации опубликованы 17 научных работ. В частности, 6 статей в журналах, рекомендованных к публикации основных научных результатов

докторских диссертаций ВАК Республики Узбекистан, из них 3 на республиканских и 3 на зарубежных журналах.

**Структура и объем диссертации.** Диссертация состоит из введения, трех глав, заключения и списка использованных источников. Общий объем диссертации составляет 131 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
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