

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

O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI

BOBONAZAROV DAVRONBEK TO‘RANAZAR O‘G‘LI

**JAMOLIDDIN ZAYLAIYNING “NASBU-R-ROYA” ASARI HANAFIY
MAZHABIGA OID HADIS MANBASI**

24.00.02 – Qur’onshunoslik. Hadisshunoslik

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

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исламоведческим наукам**

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahonda musulmonlarning 45 foizi ergashuvchi hanafiy mazhabi (المذهب الحنفي)ni o'rganish, uning Qur'on (القرآن) va sunnat (السنة)dan hukm olishga doir uslublarini aniqlash hamda hadislarni tushunish bilan bog'liq muammolarga yechim topishda foydalanishga bo'lgan qiziqish ortib bormoqda. Hanafiy olimlari orasida yetuk muhaddis sifatida e'tirof etilgan Jamoliddin Zaylaiy (vaf. 762/1360)ning hadisga doir asarlari bu borada alohida e'tiborga molik. Uning "نصب الراية لأحاديث الهداية" (al-Hidoya hadislari uchun bayroq o'rnatish) asari hanafiy fiqhiy manbalaridan biri "الهداية شرح بداية المبتدى" (al-Hidoya – boshlang'ichlar uchun dastlabki ta'lim asariga sharh) hadislarining ilmiy-amaliy tadqiqi, ularning ishonchlilik darajalari va martabalarini bayon qilib bergani bilan ushbu mazhab hadisga oid asoslarini o'rganishda muhim ahamiyat kasb etadi.

Dunyodagi islomshunoslik ilmiy-tadqiqot markazlarida Jamoliddin Zaylaiyning hadis ilmlariga doir merosini o'rganish yuzasidan tizimli tadqiqotlar amalga oshirilmoqda. Ushbu tadqiqotlar hadisshunoslik doirasida amalga oshirilib, ularda muhaddisning hadislarni "taxrij" (التخرīj – manbalardagi asosini ko'rsatish) qilishdagi uslubi, kitoblaridagi "jarh va ta'dil" (الجرح و التعديل) ilmlariga doir ma'lumotlarga e'tibor qaratilmoqda. "Nasbu-r-roya" asarining hanafiy mazhabi hukmlarini dalillash, hadislardagi asoslarini ko'rsatib berishdagi ahamiyatidan kelib chiqib, mazhabsizlik, mazhablarni inkor etishga qaratilgan chaqiriqlarga raddiya berishda foydalanish imkoniyatlarini aniqlash yuzasidan tadqiqotlar olib borish mumkin.

Yangi O'zbekistonda diniy-ma'rifiy sohada olib borilayotgan islohotlar natijasida buyuk allomalimiz asos solgan hadis ilmi an'alarini qayta tiklash va rivojlantirish, ular qoldirgan boy ilmiy merosni o'rganish va keng jamoatchilikka yetkazish maqsadida Samarqandda "Hadis ilmi maktabi", Surxondaryoda "Imom Termiziy" o'rta maxsus islom ta'lim muassasalari ochildi, shuningdek, yurtimizdan yetishib chiqqan Imom Buxoriy, Imom Termiziy, Burhoniddin Marg'inoniy, Abu-l-Barokot Nasafiy kabi muhaddis va faqih allomalarning ilmiy meroslari tadqiq etilmoqda. Burhoniddin Marg'inoniyning "al-Hidoya" asari ilk bor to'liq akademik tarjima va sharh qilinib, nashr etildi. E'tiborli jihati, unda Jamoliddin Zaylaiyning "Nasbu-r-roya" asari asosida hadislarga izoh berib o'tilgan.

O'zbekiston Respublikasi Prezidentining 2018-yil 16-apreldagi PF-5416-son "Diniy-ma'rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to'g'risida"gi, 2022-yil 28-yanvardagi PF-60-son "2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida"gi farmonlari, O'zbekiston Respublikasi Prezidentining 2017-yil 14-fevraldagi PQ-2774-son "Imom Termiziy xalqaro ilmiy-tadqiqot markazini tashkil etish chora-tadbirlari to'g'risida"gi hamda 2017-yil 24-maydagi PQ-2995-son "Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida" qarorlarida belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. Jamoliddin Zaylaiy hayoti, faoliyati hamda ilmiy-ma’naviy merosini o‘rganish yuzasidan arab, turk va hind olimlari tadqiqotlar amalga oshirganlar.

Dastlab Ibn Hajar Asqaloniy (vaf. 852/1449), Jaloliddin Suyutiy (vaf. 911/1505), Abdulhay Laknaviy (vaf. 1304/1886) va Zohid Kavariy (vaf. 1371/1952)¹ kabi olimlar Jamoliddin Zaylaiyning ilmiy merosini chuqur o‘rganib, uning “Nasbu-r-roya” asariga muxtasar va muqaddima yozganlar.

So‘nggi yillarda arab tadqiqotchilaridan Hofiz Sanoullah Zohidiy, Ubaydulloh ibn Saydon, Muhammad ibn Ahmad, Muhammad Avvoma, Mansur Mahmud Muhammad Sharoyiriy, Shayma Badr Nosir Mutiriy hamda Zakiya bint Ahmad² kabilar Jamoliddin Zaylaiyning hayoti va asarlari, xususan “Nasbu-r-roya” asari uslubi haqida ma’lumotlar bergan.

Turk olimlaridan Nuri Tug‘lu, Yusuf Achar, Husayn Qahramon ushbu mavzu doirasida tadqiqot olib borganlar³. Nuri Tug‘lu Jamoliddin Zaylaiyning hayoti va “Nasbu-r-roya” asarini tadqiq qilib, muallifning hadisga doir metodologiyasini ochib bergan. Yusuf Achar “Nasbu-r-roya” asarini boshqa taxrij asarlar bilan qiyosiy tadqiq qilgan. Husayn Qahramon esa Jamoliddin Zaylaiyning fiqhiy qarashlariga e’tibor qaratgan.

Muhammad Ma’ruf Hanif Haraviy 2018-yil Pokiston xalqaro islom universitetida “an-Naqdu-l-hadisiy inda-l-hofiz az-Zaylaiy min xilali kitobihi Nasbu-r-roya fi taxriji ahodisi-l-Hidoya” mavzusida doktorlik⁴ ishini amalga oshirgan. Unda muhaddisning hadislar tadqiqidagi uslublari tahlil qilingan.

¹ Ibn Hajar Asqaloniy. Ad-Duraru-l-kaamina. – Haydarobod: Dairatu-l-maorifi-l-usmoniyya, 1993. – J. II. – B. 417; Ibn Hajar Asqaloniy. Ad-Diroya fi taxriji ahodisi-l-Hidoya. – Bayrut: Doru-l-ma’rifa. – 2 j; Jaloliddin Suyutiy. Tabaqotu-l-huffoz. – Bayrut: Doru-l-kutubi-l-ilmiyya, 1983. – B. 531; Abdulhay Laknaviy. Favoidu-l-bahiyya fi tarajimi-l-hanafiyya. – Misr: Matbaatu-s-saodat, 1906. – B. 228; Muhammad Zohid Kavariy. Zaylu tazkiroti-l-huffoz. – Damashq: al-Qudsiy. – B. 129; Muhammad Zohid Kavariy. Muqaddimatu Nasbu-r-roya // Jamoliddin Zaylaiy. Nasbu-r-roya li ahodisi-l-Hidoya. – Hindiston, 1938.

² Hofiz Sanoullah Zohidiy. Tahqiqu-l-g‘oya bi tartibi-r-ruvoti-l-mutarjami lahum fi Nasbu-r-roya. –1987; Ubaydulloh ibn Saydon. Al-Imomu-z-Zaylaiy va manhajuhu fi Nasbu-r-roya. – Zaytuniya universiteti, 1992; Muhammad ibn Ahmad. Al-Imomu-z-Zaylaiy muhaddisan. – Madina islom universiteti, 1992; Muhammad Avvoma. The Life & Works of Hāfiz al-Zayla‘i, Author of Nasb al-Rāyah. – 2018. <https://www.ilmgate.org>; Mansur Mahmud Muhammad Sharoyiriy. Manhaju-l-imomi-z-Zaylaiy fi kitobihi Nasbu-r-roya. – Urduniya universiteti, 1999; Shayma Badr Nosir Mutiriy. Al-Imomu-z-Zaylaiy va manhajuhu fi naqdi-r-rijol va ahvolihim fi-l-jarh va-t-ta’dil min xiloli kitobihi Nasbu-r-roya. – Quvayt universiteti, 2010; Zakiya bint Ahmad. Manhaju-l-imomi-z-Zaylaiy fi ilmi-r-rijol va ahvolihim fi kitobi Nasbu-r-roya. – Saudiya, 2019.

³ Nuri Tuğlu. Abdullah bin Yūsuf ez-Zeyla‘i ve Nasbu‘r-roye adlı eserindeki hadisciliği. – Konya, 1996; Yusuf Achar. Zeyla‘in İbnü‘t-Türkmânî İle Kuraşî Eleştirileri ve Üç hadisçi Arasındaki İlişkiler. – Ankara, 2011; Yusuf Achar. Hanefi fikih kitaplarındaki bazı rivayetlerin hadis açısından problemleri. – Ankara, 2011; Hüseyin Kahraman. Hadislere göre kusmanın abdeste etkisi. – Uludağ üniversitesi, 2009.

⁴ Muhammad Ma’ruf. An-Naqdu-l-hadisiy inda-l-hofiz Zaylaiy min xiloli kitobihi Nasbu-r-roya fi taxriji ahodisi-l-Hidoya. – Islomobod: Pokiston xalqaro islom universiteti, 2018. – 547 b.

O‘zbekistonda Jamoliddin Zaylaiyning ilmiy faoliyati alohida tadqiqot doirasida o‘rganilmagan bo‘lsa-da, bu borada bir qator olimlar muhim ma‘lumotlarni keltirib o‘tganlar. Jumladan, Shayx Muhammad Sodiq Muhammad Yusuf, Burhoniddin Ahmedov, Doniyor Muratov, Hamidulla Aminov, Soatmurod Primovning⁵ ilmiy tadqiqotlarini keltirish mumkin. Mazkur tadqiqotlarda muhaddisning ibratli hayoti va asarlarining mohiyati turli rakurslardan ochib berilgan.

Sanab o‘tilgan tadqiqotlarda olimning hayoti, muhaddislik faoliyati, jarh va ta‘dil ilmlarida tutgan o‘rni, hadislar taxrijida qo‘llagan usullari haqida keng ko‘lamli izlanishlar olib borilgan bo‘lsa-da, “Nasbu-r-roya” asarining hanafiy mazhabida tutgan o‘rni kompleks o‘rganilmagan.

Tadqiqotning dissertatsiya bajarilgan oliy ta‘lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya O‘zbekiston xalqaro islom akademiyasida 2020-2022-yillarga mo‘ljallangan FZ-202002146 – “Markaziy Osiyo mutafakkirlari asarlari asosida buzg‘unchi g‘oyalarga qarshi kurashning ma‘rifiy, tarbiyaviy asoslarini o‘zida jamlagan multimedia dasturi hamda mobil ilovasini yaratish” mavzuidagi ilmiy loyiha doirasida bajarilgan.

Tadqiqotning maqsadi. Jamoliddin Zaylaiyning “Nasbu-r-roya” asari hanafiy mazhabi dalillariga oid hadis manbasi ekanini ochib berishdan iborat.

Tadqiqotning vazifalari:

hanafiy muhaddislarining taxrij ilmi borasidagi ilmiy faoliyatlarini ochib berish;

Jamoliddin Zaylaiyning faoliyati va ilmiy merosining hanafiy mazhabi hadis ilmlari rivojidadagi o‘rmini belgilash;

“Nasbu-r-roya” asarining taxrij ilmidagi ahamiyati va uning boshqa taxrij asarlardan afzalliklarini ilmiy asoslab berish;

asarning dunyo kutubxonalarida saqlanayotgan qo‘lyozma nusxalari tahlilini amalga oshirish;

Zaylaiyning hadislarini taxrij va tahlil qilishda qo‘llagan uslublari xususiyatlarini aniqlash;

hadislarni taxrij qilishda foydalanilgan manbalarni turlarga ko‘ra tasniflash;

“Nasbu-r-roya” asari hanafiy mazhabi olimlari nazdida e‘tiborli hadis manbasi ekanini yoritish;

“Al-Hidoya”dagi hadislarini tadqiq etishda “Nasbu-r-roya”ning ahamiyatini ko‘rsatib berish;

“Nasbu-r-roya” asarida qo‘llangan hadis ilmiga oid tushunchalarning talqinini yoritish hamda mavzu yuzasidan taklif va tavsiyalar ishlab chiqishdan iborat.

⁵ Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Фикҳий йўналиш ва китоблар. – Тошкент: Хилол-Нашр, 2019. – Б. 210; Бурхониддин Аҳмедов. Ҳадислар ханафий мазҳаби ҳукмлари манбаси сифатида // монография. – Тошкент: Ўзбекистон халқаро ислом академияси, 2021. – Б. 90; Дониёр Муратов. Ҳадис тўпламларининг қиёсий таҳлили. Матн: ўқув қўлланма. – Тошкент: Комплекс принт, 2019. – Б. 48, 56; Ҳамидулла Аминов, Соатмурод Примов. Ҳанафий фикҳи тарихи, манбалари ва истилоҳлари. – Тошкент: Мовароуннахр, 2017. – Б. 74.

Tadqiqotning obyektini Jamoliddin Zaylaiyning “Nasbu-r-roya” asari tashkil etadi.

Tadqiqotning predmeti Jamoliddin Zaylaiyning “Nasbu-r-roya” asaridagi hanafiy mazhabi hukmlarini dalillovchi hadis ilmiga doir ma’lumotlardan iborat.

Tadqiqotning usullari. Dissertatsiyada kompleks yondashuv, qiyosiylik, tavsifiy va tasnifiylik, shuningdek, tarixiylik va mantiqiylik tamoyillaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Jamoliddin Zaylaiy “Nasbu-r-roya”da muhaddislar tomonidan zaif deya baholangan “al-Hidoya”ning ba’zi rivoyatlarini boshqa ishonchli hadislar bilan mustahkamlab, hadis ilmidagi “bir birini quvvatlovchi” (يقوي بعضها البعض) uslubini qo‘llash orqali hanafiy mazhabi kitoblaridagi hadislarning ishonchli yo‘llarini ko‘rsatib bergani isbotlangan;

Zaylaiy “al-Hidoya”da rivoyat qilinmagan, lekin mavzuga bog‘liq 7055 ta hadis va osor keltirib, ularning ishonchliligi va manbalardagi o‘rinlarini bayon qilib bergani bois bir mavzuga doir hadislarni “Nasbu-r-roya” asarida topish imkoni mavjudligi isbotlangan;

Zaylaiy “al-Hidoya”da kelgan hadislarning ishonchlilik darajasini bayon qilish uchun “g‘arib” (غريب), “g‘arib jiddan” (غريب جدا), “g‘arib bi haza-l-lafz” (غريب بهذا اللفظ), “g‘arib marfu” (غريب مرفوعا) kabi boshqa taxrij manbalarda uchramaydigan istilohlardan foydalanib, taxrij ilmiga yangi uslub olib kirgani ochib berilgan;

Zaylaiy hadis ilmi (علم الحديث)ga doir masalalarda o‘zidan oldingi taxrij olimlarida uchramagan “hadisning barcha rivoyat yo‘llarini keltirish”, “osorlarni keltirish”, “roviylarga doir ma’lumotlarni keltirish”, “turli fan manbalariga murojaat qilish”, “muxoliflarni tanqid qilmaslik” metodlarini “Nasbu-r-roya”da qo‘llab, umumlashtirish uslubidan foydalangani dalillangan.

Tadqiqotning amaliy natijasi quyidagilardan iborat:

Jamoliddin Zaylaiy “al-Hidoya”da kelgan 1080 ta hadisning manbalari haqida ma’lumot bergani hamda ularni quvvatlash, ishonchliligini oshirish maqsadida qo‘shimcha 7055 ta hadis va osor keltirgani natijasida “Nasbu-r-roya” jami 8135 ta rivoyatni jamlagan hadis to‘plamiga aylangani dalillangan;

Turkiya, Hindiston, Misr, Saudiya Arabistoni kabi davlatlar kutubxonalaridan “Nasbu-r-roya” asarining 11 ta noyob qo‘lyozmalari aniqlanib, qiyosiy tahlil qilinishi natijasida asar 52 ta mustaqil bo‘lim (kitob), 85 ta bob, 23 ta fasl va oxirida “turli masalalar” bo‘limidan iborat ekani, ushbu nusxalardagi juz’iy farqlar asarning umumiy holatiga ta’sir etmagani asoslangan;

“Nasbu-r-roya” asari o‘zida fiqhiy hukmlarni dalillovchi hadislar taxriji va roviylar haqidagi ko‘plab ma’lumotlarni qamrab olgani sabab hanafiy mazhabi olimlaridan Abdulhay Laknaviy “at-Ta’liq-l-mumajjad”da, Taqiyuddin Nadaviy “at-Ta’liq-l-mumajjad” tahqiqida, Muhammad Avvoma “Asaru-l-hadisi-sharif”da, Said Bektosh “al-Lubob” tahqiqida, A’zamjon Qambarov “al-Hidoya” tarjimasida fiqhiy ixtilofli masalalar va hadislar tahlilida undan unumli foydalanganlari ochib berilgan;

Zaylaiyning hadislarni saralash va rivoyatlar o'rtasidagi ixtiloflarni bartaraf etish borasidagi hadis ilmi (علم الحديث)ga doir masalalardagi "hadisning barcha rivoyat yo'llarini keltirish", "osorlarni keltirish", "eng sahihini birinchi keltirish", "turli fan manbalariga murojaat qilish", "muxoliflarni tanqid qilmaslik" kabi metodlari aniqlanib, ulardan hadislarni noto'g'ri tushunish va talqin etishning oldini olishning ma'rifiy asoslarini ishlab chiqishga doir amaliy taklif va tavsiyalar taqdim etish mumkinligi asoslangan.

Tadqiqot natijalarining ishonchliligi. Jamoliddin Zaylaiyning "Nasbu-r-roya" asarining Turkiya Respublikasi Istanbul shahri "Millet Yazma Eser Kütüphânesi Feyzullah Efendi Koleksiyonu"dagi 287 inventar raqami ostida saqlanayotgan va "Atif Efendi kütüphanesi"dagi 494 inventar raqami ostida saqlanayotgan qo'lyozma nusxalari hamda Muhammad Avvoma tomonidan amalga oshirilgan zamonaviy nashr matniga tayanilgani, dalillar bilan asoslangani, zamonaviy qiyosiy-tarixiy usullardan foydalanilgani hamda Sharq va G'arb islomshunoslik maktablarida shakllangan qator ilmiy tadqiqot usullaridan foydalanilganligi, tadqiqot natijalarining vakolatli tashkilotlar tomonidan tasdiqlangani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati musulmon huquqiy amaliyoti, xususan, hanafiy mazhabida hukmiy hadislarni dalil sifatida qo'llash tizimini tartibga solishning o'ziga xos mezoni va xususiyatlarini o'rganish bo'yicha ilmiy-nazariy bilimlarni boyitish va yangi nazariya hamda tadqiqotlarni shakllantirish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati oliy va o'rta maxsus diniy bilim yurtlarida o'qitiladigan "Hadisshunoslik", "Hadisshunoslikning zamonaviy masalalari", "Hadis roviylari, jarh va ta'dil ilmi", "Isnodlar tahlili va taxrij ilmi", "Hadis fihi" kabi fanlar mazmunini yangi nazariy ishlanmalar bilan boyitish, sohaga oid fakultativ darslar, seminar mashg'ulotlari va maxsus kurslarni ishlab chiqishda foydalanish mumkinligi bilan asoslanadi.

Tadqiqot natijalarining joriy qilinishi. Jamoliddin Zaylaiyning "Nasbu-r-roya" asari hanafiy mazhabiga oid hadis manbasi ekanligi bo'yicha olib borilgan tadqiqotning ilmiy natijalari asosida:

Jamoliddin Zaylaiy "Nasbu-r-roya"da muhaddislar tomonidan zaif deya baholangan "al-Hidoya" rivoyatlarini boshqa ishonchli hadislar bilan mustahkamlab, ularning "bir birini quvvatlovchi" (يقوي بعضها البعض) ekani sababidan "maqbul" hadisga aylanishini asoslash orqali hanafiy mazhabi dalillari hatto muhaddislar yo'li bilan ham ishonchli ekanini ko'rsatgani haqidagi ilmiy xulosalar Din ishlari bo'yicha qo'mitaning buyurtmasi asosida tayyorlangan "Islom ensiklopediyasi" kitobi mazmuniga singdirilgan (O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Din ishlari bo'yicha qo'mitaning 2024-yil 28-fevraldagi 02-02/02/1/573-sonli ma'lumotnomasi). Natijada, muhaddisning taxrij ilmi nazariyasi shakllanishidagi o'rni va xizmatlari haqidagi ma'lumotlar ilmiy jamoatchilikka yetib borishiga xizmat qilgan;

Zaylaiy "al-Hidoya"da rivoyat qilinmagan, lekin uning boblariga bog'liq hadislarni "shu bobning hadislari" (أحاديث الباب) nomi ostida keltirgani hamda

ularning ishonchliligi va manbalardagi o‘rinlarini bayon qilib bergani bois keyingi davr faqihlari uchun fiqhiy mavzular doirasidagi tadqiqotlar uchun asosiy manbalar qatoriga kirgani haqidagi xulosalardan Imom Buxoriy xalqaro ilmiy-tadqiqot markazining buyurtmasi asosida tayyorlangan “O‘rta asr sharq allomalari va mutafakkirlarining tarixiy-falsafiy merosi” nomli kitob mazmuniga singdirilgan (O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2024-yil 12-fevraldagi 02/50-son ma’lumotnomasi). Natijada, olimning hadis ilmi nazariyalari shakllanishidagi o‘rni va xizmatlari haqidagi ma’lumotlar ilmiy jamoatchilikka yetib borishiga xizmat qilgan;

Zaylaiy “al-Hidoya”da kelgan hadislarining ishonchlilik darajasini bayon qilish uchun “g‘arib” (غريب), “g‘arib jiddan” (غريب جدا), “g‘arib bi haza-l-lafz” (غريب بهذا اللفظ), “g‘arib marfu” (غريب مرفوعا) kabi boshqa taxrij manbalarda uchramaydigan istilohlardan foydalanib, taxrij ilmiga yangi uslub olib kirgani haqidagi ilmiy xulosalar Imom Buxoriy nomidagi Toshkent islom institutining “Hanafiy faqihlar nazdida hadis ilmi qoidalari” nomli o‘quv qo‘llanma mazmuniga singdirilgan (O‘zbekiston musulmonlari idorasining 2024-yil 13-fevraldagi 02-10/31-sonli ma’lumotnomasi). Natijada, talabalarning Jamoliddin Zaylaiy “Nasbu-r-roya” asari fiqhiy ixtilofli hukmlarning dalillarini tarjih qilishda faqih va muhaddislar uchun muhim bir hadis manbasi bo‘lib xizmat qilishi to‘g‘risidagi bilimlari boyishiga xizmat qilgan;

Zaylaiy hadis ilmi (علم الحديث)ga doir masalalarda o‘zidan oldingi taxrij olimlarida uchramagan “hadisning barcha rivoyat yo‘llarini keltirish”, “osorlarni keltirish”, “roviylarga doir ma’lumotlarni keltirish”, “turli fan manbalariga murojaat qilish”, “muxoliflarni tanqid qilmaslik” metodlarini “Nasbu-r-roya”da qo‘llab, umumlashtirish uslubidan foydalangani haqidagi ilmiy xulosalar O‘zbekiston xalqaro islom akademiyasida tayyorlangan “Hadisshunoslik” darsligi mazmuniga singdirilgan (O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Din ishlari bo‘yicha qo‘mitaning 2024-yil 28-fevraldagi 02-02/02/1/573-sonli ma’lumotnomasi). Natijada, talabalarda “Nasbu-r-roya” asari hanafiy mazhabi olimlari bilan birgalikda, qolgan mazhab olimlari ham murojaat qiluvchi muhim hadis manbasi ekani to‘g‘risidagi tasavvur va ko‘nikmalarni shakllantirgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 2 ta xalqaro va 4 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinganligi. Tadqiqot mavzusi bo‘yicha 10 ta ilmiy ish, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining dissertatsiyalar asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 5 ta maqola, shundan, 2 tasi xorijiy jurnalda chop etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uchta bob, xulosa, foydalanilgan manba va adabiyotlar ro‘yxati hamda ilovalardan iborat. Dissertatsiyaning hajmi 131 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

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

Dissertatsiyaning **“Jamoliddin Zaylaiy “Nasbu-r-roya” asarini o'rganishning metodologik asoslari**”, deb nomlangan birinchi bobning *“Hanafiy olimlarining taxrij ilmidagi faoliyatlari”* deya nomlangan birinchi paragrafida IV-VI/X-XII asrlar fiqh, tasavvuf, tarix, adabiyot manbalarida hadislarni sanadsiz keltirish an'anasi shakllangani, undan keyingi davrlarda esa mazkur manbalardagi hadislarga nisbatan shubha uyg'onib, mashhur asarlarning tanqid qilinishi natijasida hadislarning sanadi, manbasi va ishonchlilik darajasini aniqlash kabi vazifalarni o'z ichiga oluvchi yangi tadqiqot turi – *“taxriju-l-ahodis”* (تخریج الأحادیث) alohida ilm sifatida shakllangani o'rganilgan. Ba'zi olimlar hadislarga nisbat bergan, ularning manbalari haqida bahs yuritgan va darajalarini bayon qilgan ilk muhaddis Yahyo ibn Sharaf Navaviy (vaf. 676/1277) ekanini ta'kidlasalar-da, undan oldin Xatib Bag'dodiy (vaf. 463/1061) Abu Qosim Mihrovaniy (vaf. 468/1066)ning *“al-Favoidu-l-muntaxabatu-s-sihoh va-l-g'arob”*, muhaddis Hozimiy (vaf. 584/1189) shofeyy fiqhiga doir *“al-Muhazzab”* asarlarida kelgan hadislar manbasiga aniqlik kiritganlari ma'lum. Shundan so'ng, aqid, fiqh, tafsir, tasavvuf va tarixga oid manbalardagi hadislarni aniqlashtiruvchi taxrij asarlar soni ko'paydi. Bu o'z navbatida xalq orasida keng yoyilgan sahih, zaif va hatto to'qima hadislarning ishonchlilik darajalarini bayon qilishga hamda hadislariga ishonchsizlik bilan qaralgan mo'tabar asarlar borasidagi shubhalarni ketkazdi. Shu nuqtai nazardan taxrij ilmini o'rganish katta ahamiyatga ega hisoblanadi⁶.

Ilmiy tadqiqot jarayonida, mavzu nomidan kelib chiqqan holda hanafiy mazhabi olimlarining taxrij ilmida olib borgan ilmiy faoliyatlari ham o'rganildi. Aytish lozimki, hanafiy mazhabi olimlari bu sohada salmoqli ishlarni amalga oshirganlar. Jumladan, Alovuddin ibn Turkmoniy (vaf. 750/1349), Abdulqodir Qurashiy (vaf. 775/1373), Jamoliddin Zaylaiy (vaf. 762/1360), Qosim ibn Qutlubog'a (vaf. 879/1475), Mulla Ali Qori (vaf. 1014/1606), Shayx Abdulg'ani Nobulsiy (vaf. 1143/1731), Muhammad ibn Mahmud Tarabzuniy (vaf. 1200/1795) kabi olimlar fiqh, aqid, tasaffuv va siyrat yo'nalishiga doir manbalardagi hadislarni taxrij qilishgan.

Bobning *“Jamoliddin Zaylaiyning hadis ilmlari rivojiga qo'shgan hissasi”* deb nomlangan ikkinchi paragrafida Jamoliddin Zaylaiyning tug'ilgan va vafot etgan sanasi, ustoz va shogirdlari, ilmiy faoliyati hamda asarlariga doir

⁶ Mahmud Tahhon. Usulu-t-taxrij. – Bayrut: Doru-l-Qur'oni-l-karim, 1979. – B. 12-14.

ma'lumotlar jamlanib, tahlil etilgan. Jumladan, ma'lumotlarga tayanib, hofiz Jamoliddin Abu Muhammad Abdulloh ibn Yusuf ibn Muhammad Zaylaiy Hanafiy Misriy taqriban 720/1320-yilda tug'ilganini taxmin qilish mumkin. Olimning vafot etgan sanasi esa aniq sana 762-yil muharram oyi (mil. 1360-yil noyabr) bilan ko'rsatilgan⁷. Zaylaiy Misrda hadis ilmlari yangi bir bosqichga chiqqan, hadislardan ta'lim beriladigan maxsus darsxonalar – "doru-l-hadis"lar (دار الحديث) rivojlangan davrda yashab o'tdi. U yoshligidan ilmga kirishib, zamonasining eng mashhur fiqh va hadis ustozlari bo'lgan Faxruddin Zaylaiy (vaf. 743/1343), Alovuddin ibn Turkmoniy (vaf. 750/1349), Abu Hajjoj Mizziy (vaf. 742/1342) va Shamsuddin Zahabiy (vaf. 747/1347) kabi olimlardan ta'lim oldi. Nahv, lug'at, fiqh, tafsir ilmlarini egallaganidan so'ng hadis ilmlarini chuqur o'rganib, shu sohada mutaxassis bo'lgan.

Zaylaiydan qolgan ilmiy meros ko'p bo'lmasa-da, biroq manfaati ko'p va tez-tez murojaat qilinadigan asarlar hisoblanadi. Jumladan, olim hanafiy mazhabining mo'tabar fiqhiy manbalaridan biri "al-Hidoya" hadislarini o'rganib, taxrij ilmida muhim manba hisoblangan "Nasbu-r-roya li-ahodisi-l-Hidoya" ("al-Hidoya hadislarini uchun bayroq o'rnatish") va tafsir ilmiga doir mashhur "al-Kashshof" asari hadislarini o'rganib, "al-Is'of bi taxriji ahodisi-l-Kashshof" ("al-Kashshof hadislarini aniqlashga yordam") asarlarini yozgan. Ko'pchilik mutaqqaddim ulamolar uning faqat yuqoridagi ikki asarini tilga olishgan bo'lsa, bugungi kunning muhaqqiq ulamolaridan biri Muhammad Avvoma (tug'. 1940) Zaylaiyga taalluqli yana bir ilmiy meros: "Muxtasaru maoni-l-osor li-t-Tahoviy" ("Tahoviyning "Hadis va xabarlar ma'nolari" asari muxtasari") asari ham borlini aniqlagan⁸. Zaylaiyning ilmiy faoliyati uning yuksak saviyadagi taxrij asarlar yozib qoldirish orqali ahli sunna va-l-jamoa, ayniqsa, hanafiy mazhabi hadis ilmi rivojiga katta hissa qo'shgani bilan asoslanadi.

Ushbu bobning "*Nasbu-r-roya*" asarini tadqiq etishdagi yondashuvlar" deb nomlangan uchinchi paragrafida asarning taxrij ilmidagi ahamiyati, o'ziga xos xususiyatlari, boshqa taxrij asarlardan afzalliklari qiyosiy tadqiq qilingan.

"Nasbu-r-roya" asari hanafiy mazhabining muhim hadis manbalaridan biri bo'lishi bilan birga boshqa mazhablarda ham mo'tabar hisoblanib, keng miqyosda foydalaniladi. Zaylaiy keltirilgan dalillarning sanadlarini, ulardagi roviylarning holatini chuqur o'rgangan, sahihlik va zaiflik darajalarini aniqlagan hamda "fiqhu-l-hadis" ilmini rivojlantirgan. Hadislarni mo'tabar manbalardan taxrij qilarkan, ularga usulu-l-hadis qoidalari doirasida yondoshgan. Ham matn ham sanad bo'yicha tadqiqot olib borib, avval o'tgan muhaddislar hamda o'zining ilmiga suyanib, roviylarning zaif va ishonchliligi, jarh va ta'dilini amalga oshirgan.

Zaylaiyning asarida ko'plab hadis taxriji kitoblarida bo'lmagan bir xususiyat bo'lib, u roviylarga oid nasab, kunya, nisbat va boshqa ma'lumotlarning zikr

⁷ Ibn Hajar Asqaloniy. Ad-Duraru-l-kamina. – Haydarobod: Dairatu-l-maorifi-l-usmoniya, 1993. – J. II. – B. 417; Jaloliddin Suyutiy. Tabaqotu-l-huffoz. – Bayrut: Doru-l-kutubi-l-ilmiya, 1983. – B. 535; Jaloliddin Suyutiy. Husnu-l-muhodara. – Dor ihoyi-l-kutubi-l-arobiya, 1967. – J. I. – B. 359. Abdulhay Laknaviy. Favoidu-l-bahiyya. – Misr: Matbaatu-s-saodat, 1906. – B. 229.

⁸ Zohid Kavariy. Al-Hoviy fi siyrati Abu Ja'far Tahoviy. – Qohira: Matbaatu-l-anvor, 1949. – B. 33; Muhammad Avvoma. The Life & Works of Hāfiẓ al-Zayla'ī, Author of Nasb al-Rāyah // 2018. <https://www.ilmgate.org>

etilishi hisoblanadi. “Nasbu-r-roya”dan oldin va keyin yozilgan: Ibn Adiy (vaf. 365/976) va Ibn Abu Hotim (vaf. 327/939)larning asarlarida, Bayhaqiy (vaf. 458/1065)ning “al-Xilofiyot” va “Kitobu-l-ma’rifa”sida, Taqiyuddin ibn Daqiq Iyd (vaf. 702/1302)ning “al-Imom” va “al-Ilmom”ida, Ibn Javziy (vaf. 597/1201)ning “Jomeu-l-masonid”, “al-I’lalu-l-mutanohiya” va “Kitobu-t-tahqiq” kabi kitoblarida, Ibn Hajar (vaf. 852/1448)ning “ad-Diroya”sida, Qosim ibn Qutlubog‘a (vaf. 879/1474)ning “Nasbu-r-roya”ga yozgan ta’liqi “Munyatu-l-Almaiyy” asarlarida ushbu xususiyatlar (ya’ni, roviylarning nasabi, kunyasi, nisbati) uchramaydi.

Dissertatsiyaning “**Nasbu-r-roya**” asarining taxrij ilmi rivojidadagi o‘rni” deb nomlangan ikkinchi bobining “*Nasbu-r-roya*” qo‘lyozmalari manbashunoslik tahlili” nomli birinchi paragrafida asarning bugungi kunda dunyo kutubxonalarida saqlanib kelayotgan qo‘lyozma nusxalarining o‘ziga xos xususiyatlari tahlil qilingan.

“Nasbu-r-roya” asarining jahon kutubxona va fondlarida 11 ta qo‘lyozma nusxalari aniqlandi. Jumladan, Turkiya, Hindiston, Misr, Saudiya Arabistonida asarning noyob qo‘lyozma nusxalari saqlanadi⁹.

Mazkur qo‘lyozmalarning ko‘chirilish sanasiga e’tibor qaratsa, ularning ichida eng qadimiysi Turkiya milliy kutubxonasi “Fayzulloh Afandi” to‘plamidagi 287 raqam ostida saqlanayotgan nusxa hisoblanadi. U 808/1405- yil Hammud ibn Abdurahmon tomonidan ko‘chirilgan. Qadimiylik bo‘yicha ikkinchi o‘rinda Hindistonning Haydarobod shahri “Asafiya” kutubxonasida saqlanayotgan nusxa turadi. IX/XV asrga tegishli ushbu nusxa Jamoliddin Zaylaiy vafotidan bir asr o‘tib ko‘chirilgan. Makka shahri “Haram” kutubxonasidagi 1251 raqamli qo‘lyozma esa qadimiy nusxalarning uchinchisi hisoblanadi. U Hijriy 1134/1722-yilda ko‘chirilgan. Qolgan nusxalar esa 1730-1912-yillar oralig‘iga tegishli.

Turkiya milliy kutubxonasi (Millet genel kütüphanesi) “Fayzulloh Afandi” to‘plamidagi 287 raqam ostidagi¹⁰ qo‘lyozmaning birinchi betida asar hijriy 1113/1701-yil Fayzulloh Afandi tomonidan vaqf qilingani haqidagi muhr mavjud. Qiziq tomoni ushbu qo‘lyozmaning boshi va oxirida asarning nomi “al-Inoya bi ahodisi-l-Hidoya” deb keltirilgan. Muallifning ismi esa “Jamoliddin Abdulloh ibn Yusuf” sifatida to‘g‘ri berilgan. Ma’lumki, “al-Inoya” nomli taxrij asar Zaylaiyning hamasri Abdulqodir Qurashiyga tegishli¹¹. Demak, kotib asarning nomini yozishda adashgan bo‘lishi mumkin. Chunki, asar ichki qismining barchasi “Nasbu-r-roya”ning boshqa qo‘lyozmalari bilan bir xil.

Qo‘lyozmaning har bir sahifasi 25 satrdan iborat. Chetiga hoshiya yozilgan. Harflar asosan nuqtasiz keltirilgan. “Al-Hidoya” hadislarining tartib raqami (masalan, birinchi hadis – الحديث الأول), bobga doir hadislar (masalan, Misvok

⁹ Jamoliddin Zaylaiy. Nasbu-r-roya li ahodisi-l-Hidoya. – Istanbul: Ayasofiya kutubxonasi, № 465; Turkiya milliy kutubxonasi, Fayzulloh Afandi to‘plami, № 287; Atif Afandi kutubxonasi, № 494; As’ad Afandi kutubxonasi, № 281; Sulaymoniya kutubxonasi, № 196; Lolali kutubxonasi, № 415; Murod Mulla kutubxonasi, № 260; – Haydarobod: Asafiya kutubxonasi. <https://t.me/montakhababoahmed>; – Makka: Haram kutubxonasi, № 1251.

¹⁰ Jamoliddin Zaylaiy. Nasbu-r-roya li ahodisi-l-Hidoya. – Istanbul: Turkiya milliy kutubxonasi, Fayzulloh Afandi to‘plami, № 287.

¹¹ Abdulqodir Qurashiy. Al-Inoya bi ma’rifati ahodisi-l-Hidoya. – Istanbul: Turkiya milliy kutubxonasi, Fayzulloh Afandi to‘plami, № 34.

ishlatish buyurilgani borasidagi hadislar – (أحاديث الأمر بالسواك) qizil yozuv bilan ifodalangan. “Al-Hidoya” hadislarini quvvatlash uchun keltirilgan rivoyatlarning boshlanish nuqtasida qizil chiziq chizilgan. Biroq, 120 sahifadan keyin qizil yozuv ham chiziq ham deyarli ishlatilmaydi. Sahifalar raqamlanmagan, ularning soni 330 ta. Qo‘lyozmaning kalofon qismida asar va muallifning nomi zikr qilinib, uning haqqiga duo qilingan. Asar 808/1405-yil robiul oxir oyining 19-kuni kotib Hammud ibn Abdurahmon ibn Ali ibn Usmon ibn Ibrohim ibn Mustafu ibn Sulaymon Moridiniy Hanafiy tomonidan ko‘chirilgani qayd etilib, Allohga hamd, Rasululloh (s.a.v.)ga salavot bilan tugatilgan.

Yuqoridagi ko‘p sonli qo‘lyozmalar ular asosida chiqarilgan zamonaviy tahqiqiy nashrlarning ishonchliligini ta’minlaydi. Ya’ni, turli davrlarda yozilgan 11 ta qo‘lyozma bir-biriga muvofiq keladi hamda “Nasbu-r-roya” asari Zaylaiyning davridagi holatdan o‘zgarib ketmaganini ko‘rsatadi.

“Asarda qo‘llanilgan uslublar tasnifi” deb nomlangan ikkinchi paragrafida Jamoliddin Zaylaiyning “Nasbu-r-roya” asarini yozishda qo‘llagan usullari tadqiq qilindi. Shuni aytish lozimki, odatda hadislar taxrijiga doir ish olib borgan mutaxassislar o‘z uslubiga ega bo‘lib, qo‘llagan usullari haqida asarning kirish qismida aytib o‘tadi. Biroq, Zaylaiy “Nasbu-r-roya”ga muqaddima ham hadislar taxrijini qay yo‘sinda amalga oshirganini ham yozib qoldirmagan. Shu sababli, uning taxrijdagi usuli haqida aniq ma’lumot berish qiyin. Tadqiqot natijasida “Nasbu-r-roya” asarida Zaylaiy qo‘llagan metod aniqlanib, quyidagicha tasniflandi:

1. Asarning umumiy tuzilishi jihatidan metodi.
2. Hadis ilmiga doir masalalardagi metodi.
3. Fiqh ilmiga doir masalalardagi metodi.

Zaylaiy “Nasbu-r-roya”da mavzular sarlavhasini xuddi “al-Hidoya”da keltirilgan ketma-ketlikda, kitob, bob va fasllarga ajratib yozgan. Masalan, “Tahorat kitobi” (كتاب الطهارات), “Namoz kitobi” (كتاب الصلاة), “Tahorat qilish joiz bo‘lgan suv bob” (باب الماء الذي يجوز به الطهارة), “Vitr namozi bob” (باب صلاة الوتر), “G‘usl bo‘limi” (فصل في الغسل), “Ta’qiqlangan narsalar bayoni bo‘limi” (فصل في بيان المحرمات) kabi. Burhoniddin Marg‘inoniy bob yoki bo‘limlarga ajratmagan mavzulardagi hadislar uchun esa “Shahidga janoza namozi o‘qish borasida kelgan hadislar” (أحاديث الصلاة على الشهيد), “Mazmaza va istinshoq qilishga buyurilgani borasida kelgan hadislar” (أحاديث الأمر بالمضمضة والإستنشاق) kabi bo‘limlarni qo‘shgan. Shuningdek, Marg‘inoniy rivoyat qilmagan, biroq “al-Hidoya”ning boblariga bog‘liq hadislarini esa “Shu bobning hadislar” (أحاديث الباب) nomi ostida keltirib, ularni ham tahlil qilgan. Zaylaiy “al-Hidoya”dagi hadislarini har bir bobda alohida raqamlagan, lekin bobga oid o‘zi keltirganlarini esa u sanoqqa qo‘shmagan.

Zaylaiy hadislarini keltirish tartibi haqida bunday deydi: “Allohning yordami bilan men topgan hadislarini eng sahihlaridan boshlab zikr qilaman”¹². Bu so‘zi bilan Zaylaiy hadislarini birinchi navbatda topish oson va eng sahihlaridan boshlab

¹² Jamoliddin Zaylaiy. Nasbu-r-roya. – Bayrut: Muassasatu-r-rayyon, 1997. – J. I. – B. 162.

ketma-ketlikda quyi darajadagilarini yozib borganini aytmoqda. Zaylaiy taxrij qilgan hadisiga bog‘liq ilk keltirgan rivoyati eng sahih rivoyat hisoblanadi.

Zaylaiy tadqiq qilgan asar hanafiy mazhabi fiqhiy asari bo‘lgani e‘tiboridan, shu mazhab dalillarining manbalarini aniqlashga harakat qilgan. Shu bilan birga, boshqa mazhablarning dalillarini ham keltirgan va ularga tegishli izohlar yozgan.

Olim “Nasbu-r-roya” asarini yozishda ko‘plab manbalardan foydalangan. Iqtibos keltirilgan yoki ma‘lumoti olinganiga ishora qilingan manba ilm ahli orasida ma‘lum va mashhur bo‘lsa, asarning qiymati yanada ortishi tabiiy. Shu sabab, Zaylaiy fiqh, tafsir, hadis, tarix, lug‘at kabi fan tarmoqlaridagi eng mashhur va ishonchli manbalarning 240 dan ziyodidan istifoda qilgan. Shuningdek, u foydalangan hadis hukmlariga oid manbalarning deyarli 90 foizi hanafiy mazhabidan tashqari, qolgan mazhab ulamolarining asarlari hisoblanadi. Bu ko‘rsatkich Jamoliddin Zaylaiyning asarni yozish jarayonida o‘z mazhabiga mutassibona yopishib olmaganini tasdiqlaydi.

Dissertatsiyadagi **“Hanafiylik asoslarini mustahkamlashda “Nasbu-r-roya” asarining ahamiyati**” deb nomlangan uchinchi bobning *“Hanafiy mazhabi hukmlarini quvvatlashda asarning roli”*, deb nomlangan birinchi paragrafida “Nasbu-r-roya” yozilganidan keyingi davrda yashagan hanafiy mazhabi olimlarining ushbu asardan unumli foydalanganlari va u haqidagi fikrlari tahlil qilindi.

Jamoliddin Zaylaiyning “Nasbu-r-roya” asari o‘zida fiqhiy hukmlarni dalillovchi hadislar taxriji hamda roviylar haqida ko‘plab ma‘lumotlarni qamrab olgan ishonchli va nodir manba hisoblanadi. Ana shu ahamiyati tufayli asrlar davomida olimlar tomonidan asarga ko‘p murojaat qilib kelinmoqda. Xossatan, o‘z zamonasining yetuk hanafiy muhaqqiq ulamolari “Nasbu-r-roya”dan fiqhiy ixtilofli masalalar va hadislar tahlilida, shuningdek, “al-Hidoya” asari sharh va tarjimalarida samarali foydalanishgan. Ulardan: Abdulhay Laknaviy (vaf. 1304/1886), Taqiyuddin Nadaviy (tug‘. 1934), Muhammad Avvoma (tug‘. 1940), Said Bektosh, shuningdek, bugungi kundagi o‘zbek tadqiqotchilaridan A‘zamjon Qambarov, Akmaljon Ikromjonov, Ilhomjon Bekmirzayev, Hamidulloh Aminov va Mas‘udxon Ismoilov kabi olimlarni keltirish mumkin.

Abdulhay Laknaviy hanafiy mazhabining muhim hadis manbalaridan biri bo‘lgan “al-Muvatto”ning Muhammad Shayboniy rivoyatiga yozgan “at-Ta’liqul-mumajjad ala Muvattoi Muhammad” nomli sharhida, doktor Said Bektosh hanafiy mazhabining mashhur fiqhiy manbalari “Muxtasaru-l-Quduriy”, “Kanzu-d-daqiq”, “al-Lubob fi sharhi-l-Kitob” asarlari tahqiqida bir necha o‘rinda ma‘lum bir fiqhiy hukm uchun dalil sifatida olingan hadis “Nasbu-r-roya” asarida mavjudligiga ishora qilib o‘tadi. Masalan, “al-Lubob” asari tahorat bobida shorih tahoratning sunnatlari borasida hanafiy mazhabi hukmlarini bayon qilarkan, quloqqa mash tortishda yangi suv olish kerakmi yoki boshga olingan suv bilan mash qiladimi degan mavzuda bahs qiladi. Hanafiy mazhabida boshga olingan suv bilan mash qilish sunnat, muxoliflarda esa aksincha yangidan suv olish kerakligini aytadi. So‘ng ularning hukmini dalillovchi hadisni keltiradi, biroq u hadis namlik qurub qolsagina yangidan suv olishga dalolat qilishini aytadi. Said Bektosh bu

hadis “Nasbu-r-roya” asarida mavjud bo‘lib, bir necha manbalari ko‘rsatilganini qayd etgan.

“Al-Hidoya” asari o‘zbek olimlari A‘zamjon Qambarov, Akmaljon Ikromjonov va Ilhomjon Bekmirzayev kabi mutaxassislar tomonidan ilk bor akademik tarjima qilingan. Ushbu tarjimada ilmiy tabaqa va kitobxonlar ommasi e‘tiboridan “al-Hidoya”ning asl matnini berish bilan birga ayrim fiqhiy masalalarga qisqacha izohlar berilgan. Shuningdek, “al-Hidoya”dagi hadis roviylarining ismlari “Nasbu-r-roya” asari asosida aniqlab ketilgan.

“Jamoliddin Zaylaiyning *“al-Hidoya” hadislarini tadqiq etishdagi usuli*” nomli ikkinchi badda “al-Hidoya” asari, uning hanafiy mazhabida tutgan o‘rni, olimlarning u haqidagi e‘tiroflari, shuningdek, unda hadislarining sanadsiz keltirilishi tanqidlarga sabab bo‘lgani, ushbu tanqidlarga esa “Nasbu-r-roya” asari munosib javob bo‘lgani ochib berilgan.

“Al-Hidoya” ma‘nolarining kengligi va uslubining o‘ziga xosligi sabab ko‘plab ulamolarning e‘tiborini tortgan. Ba‘zi ulamolar, masalan Sirojiddin Kanoniy (vaf. 829/1426) “al-Hidoya”ni butun hayoti davomida takror-takror o‘qib, undan talabalarga dars bergani uchun “قَارِئُ الْهُدَايَةِ” (al-Hidoya qorisi) deya e‘tirof qilingan. Muhammad ibn Hasan Halabiy (vaf. 879/1474), Hofiz Jamoliddin Zarandiy (vaf. 750/1349) va Abu Abbos Sarujiy (vaf. 710/1310) kabi olimlar esa “al-Hidoya”ni yod olishgan. “al-Hidoya”ga bo‘lgan e‘tiborni unga yozilgan sharh, taxrij, hoshiya va muxtasarlarning ko‘pligidan ham bilish mumkin.

“Al-Hidoya” fiqhiy manba bo‘lgani uchun muallif hukmlarni dalillash maqsadida keltirgan hadislarining sanadlarini zikr etmagan. Shuningdek, hadisning ishonchliligi, manbasi haqidagi ma‘lumotlarga to‘xtalmasdan, ularni naql etish bilan kifoyalangan. Bu esa tanqidlarga sabab bo‘lgan. Shu sababli muhaddislar “al-Hidoya”ning hadislarini o‘rganib, ular haqidagi o‘z qarashlarini bayon qilganlar.

“Al-Hidoya”ga oltmishdan ortiq sharhlar yozilgani barobarida, uning hadislarini tahlil etilgan tadqiqotlar ko‘p emas. Abu Abbos Sarujiy, Badruddin Ayniy (vaf. 855/1451) va Kamol ibn Humom (vaf. 861/1457) asosan “al-Hidoya”ning fiqhiy jihatlarini yoritganlar, shu bilan birga hadislar haqida ham ba‘zi ma‘lumotlarni keltirib o‘tishgan. Alovuddin ibn Turkmoniy (vaf. 750/1349)ning “at-Tanbeh ala taxriji ahodisi-l-Hidoya va-l-Xulosa”, Abdulqodir Qurashiy (vaf. 775/1373)ning “al-Inoya fi taxriji ahodisi-l-Hidoya” hamda Jamoliddin Zaylaiyning “Nasbu-r-roya li-ahodisi-l-Hidoya” nomli asarlari esa “al-Hidoya”ning bevosita hadislarini tadqiqiga bag‘ishlangan.

“Nasbu-r-roya”da hadis ilmiga oid istilohlar talqini” deb nomlangan uchinchi paragrafda Zaylaiy asarda qo‘llagan hadis ilmiga doir istilohlar tadqiq qilinib, ularning o‘ziga xos ahamiyati ochib berilgan.

Jamoliddin Zaylaiy jarh va ta‘dil qoidalari doirasida o‘z tanqidlarini yoritgan. Jumladan, hadisning sanadini tadqiq qilar ekan, sanadni bir butunlikda olib, agar sanaddagi roviylar haqida gapirilmagan hamda hammasi ishonchli bo‘lsa, “هذا سند صحيح” (bu sanad sahih) yoki “إسناده جيد” (sanadi a‘lo) shaklida ibora ishlatgan. Agar sanadda bir, ikki yoki undan ko‘p zaif roviy bo‘lsa, o‘sha sanadni umumiy qilib “هذا سند ضعيف” (bu sanad zaif), “سنده ضعيف” (uning sanadi zaif) kabi iboralar bilan

ifodalagan yoki “هذا سند ضعيف لأن فيه ابن يحيى فيه مقال” (bu sanad zaif, unda Ibn Yahyo bo‘lib, u haqida gapirilgan), “هذا سند ضعيف لأن فيه راو مجهول” (bu sanad zaif, chunki unda noaniq roviy bor) kabi jumlar bilan esa hadisning zaifligiga dalolat qiluvchi illatlarni jamlab bayon qilgan.

Jamoliddin Zaylaiy jarh va ta’dilga doir “سكت عنه” (“sakata anhu” – “u borada hech bir so‘z aytilmagan”) iborasini boshqacha ma’noda ham ishlatgan. Ko‘p o‘rinlarda Hokim Naysaburiyning “al-Mustadrak” asaridan olingan hadisdan keyin keltiradi. Bu bilan Hokim hadisni Imom Buxoriy va Muslimning shartlariga ko‘ra yoki birlarining shartiga ko‘ra keltirgani haqida hech narsa aytmaganini ifodalagan.

Shuningdek, Jamoliddin Zaylaiy tomonidan “غريب” (g‘arib hadis) yoki “غريباً جداً” (juda g‘arib hadis) iboralari ham qo‘llangan bo‘lib, hadis ilmi istilohida bu ma’no uning bir yo‘ldan rivoyat qilinganini bildiradi. Biroq, Zaylaiy bu atamalarni manbasini topa olmagan hadislari uchun ishlatgan. Atama hamma bilgan ma’nodan boshqa ma’noni ifodalashini bilmagan o‘quvchi Zaylaiy hadisga “g‘arib”¹³ sifatida hukm chiqaribdi deb o‘ylashi mumkin. Shu narsani e’tiborga olgan hofiz Ibn Hajar “Nasbu-r-roya”ga yozgan muxtasarida “g‘arib” so‘zi o‘rniga “topa olmadim” lafzini almashtirgan. Demak, xulosa qilish mumkinki, “Nasbu-r-roya” asarini o‘qishdan oldin o‘quvchi Jamoliddin Zaylaiy qo‘llagan istilohlarning ma’nolarini o‘rganib olishi lozim bo‘ladi. Shundagina, muallifning ko‘zlagan maqsadi hamda hadisga berilgan asl hukmni bilib oladi.

XULOSA

Jamoliddin Zaylaiy “Nasbu-r-roya” asarining ilmiy-nazariy tadqiqi va tadqiqotning maqsad hamda vazifalaridan kelib chiqib, quyidagi xulosalarga kelindi:

1. Hanafiy mazhabi olimlari hadislar rivoyati va tadqiqiga jiddiy e’tibor qaratib, hadis ilmlarining “hadis istilohlari”, “rijol ilmi”, “jarh va ta’dil ilmi”, “taxrij ilmi” kabi sohalarida faoliyat olib borganlar. Taxrij ilmi hadis sanadi va matni bilan bog‘liq muhim ilmlardan sanalib, unda hadisning manbalardagi o‘rni, roviylari, rivoyat yo‘llari o‘rganiladi. Natijada hadisning asl manbasiga eng yaqin va oson yo‘l ochilib, hadisning sahih yoki zaif ekani yuzaga chiqadi. Hanafiy muhaddislardan Alovuddin ibn Turkmoniy, Abdulqodir Qurashiy, Jamoliddin Zaylaiy, Qosim ibn Qutlubog‘a, Mulla Ali Qori, Shayx Abdulg‘ani Nobulsiy, Muhammad ibn Mahmud Torobzuniy hadisga doir bir qancha asarlar yozib, taxrij ilmi rivojiga, ayniqsa, hanafiy mazhabi ishonchli hadislarga asoslanganini isbotlashga katta hissa qo‘shganlar.

2. Jamoliddin Zaylaiy hadis ilmlari yangi bosqichga chiqqan, hadislardan ta’lim beriladigan maxsus darsxonalar – “doru-l-hadis”lar (دار الحديث) rivojlangan davrda yashab o‘tgan. U zamonasining eng mashhur fiqh va hadis ustozlari: Faxruddin Zaylaiy, Alovuddin ibn Turkmoniy, Abu Hajjoj Mizziy va Shamsuddin Zahabiy kabi olimlardan ta’lim olib, hadis ilmlarini chuqur egallagan hamda ushbu

¹³ “G‘arib” so‘zi lug‘atda “yolg‘iz, qarindoshlaridan uzoq” ma’nolarida keladi. Ulamolar istilohida esa rivoyati bitta roviy bilan yolg‘izlanib qolgan hadisga aytiladi.

sohada “hofiz” darajasiga erishgan. Zaylaiy hanafiy mazhabini mahkam tutgan bo‘lib, ayrim kishilarning “Abu Hanifa hadisni kam biladi”, “hanafiylar hadislardan iborat dalillardan ko‘ra ko‘proq qiyosni afzal biladilar”, degan da‘volariga uning “Nasbu-r-roya li-ahodisi-l-Hidoya” asari hanafiy mazhabi hadislarga asoslanganligi va hanafiylardan yetuk muhaddislar yetishib chiqqanini ko‘rsatadi.

3. “Nasbu-r-roya” asarida “al-Hidoya”da kelgan hadislarning rivoyat yo‘llari va ularning hadis to‘plamlaridagi o‘rinlari, sahih va zaifligi hamda jarh va ta‘dil imomlarining roviylar haqidagi so‘zlari batafsil keltirilgan, natijada asar hanafiy mazhabida dalil sifatida keltirilgan hadislarga oid barcha ma‘lumotlarni o‘zida jamlagan. Zaylaiy sanaddagi roviylar borasida aytilgan gaplarni aniq va dalillari bilan keltirib, zohiran bir-biriga zid kelib qolgan hadislarni tushunarli tarzda muvofiqlashtirgan va hanafiy mazhabi dalillari tadqiqi masalalarida molikiy, shofey va hanbaliy mazhablarining ham dalillarini qiyosiy o‘rgangan. Mazkur yondashuv “mutaassiblik”ga yo‘l qo‘ymaslikda asosiy omil bo‘lib xizmat qilgan hamda “Nasbu-r-roya” qolgan mazhab ulamolarining ham murojaat qiluvchi muhim hadis manbasiga aylangan.

4. “Nasbu-r-roya” asarining 11 ta noyob qo‘lyozmalari Turkiya, Hindiston, Misr, Saudiya Arabistoni kutubxonalarida saqlanadi. Mazkur qo‘lyozmalar ichida eng qadimiysi Turkiya milliy kutubxonasi (Millet genel kütüphanesi) “Fayzulloh Afandi” to‘plamida 287 raqam ostida saqlanayotgan nusxa hisoblanib, 1405-yil Hammud ibn Abdurahmon tomonidan ko‘chirilgan. Qolgan nusxalar esa 1722-1912-yillar oralig‘iga tegishli. Asar nomi uning qo‘lyozma nusxalarida “Nasbu-r-roya li-ahodisi-l-Hidoya”, “Taxriju ahodisi-l-Hidoya” va “al-Inoya bi ahodisi-l-Hidoya” kabi nomlar bilan keltirib o‘tilgan. Shunga qaramasdan, asar ilmiy doiralarda “Nasbu-r-roya li-ahodisi-l-Hidoya” nomi bilan keng tanilgan. Tadqiqotga jalb qilingan nusxalarda juz‘iy farqlar asarning umumiy holatiga ta‘sir etmagan, qolaversa, zamonaviy nashr bilan solishtirilganda Zaylaiyning davridagi holatdan o‘zgarib ketmaganini ko‘rsatadi. Asar 52 ta mustaqil bo‘lim (kitob), 85 ta bob, 23 ta fasl va asar so‘ngida keltirilgan “turli masalalar” bo‘limidan iborat.

5. Jamoliddin Zaylaiy hadislarni tadqiq qilish jarayonida har bir masalaga chuqur e‘tibor qaratgan. Mavzular sarlavhasini xuddi “al-Hidoya”da kelgan ketma-ketlikda, kitob, bob va fasllarga ajratib yozgan. Burhoniddin Marg‘inoniy bob yoki bo‘limlarga ajratmagan mavzulardagi hadislar uchun esa yangi bo‘limlar qo‘shgan. Bir hadisning necha xil rivoyat yo‘li bo‘lsa, barchasini keltirishga harakat qilgan. Zaylaiy dastlab hadislarning eng ishonchlilarini undan so‘ng esa keyingi o‘rinlarda turuvchilarini taxrij qilgan, shunga ko‘ra, u keltirgan ilk rivoyat eng sahih rivoyatdir. Hadislar taxrijida birinchi o‘rinda hadis ilmidagi olti sahih to‘plamiga, so‘ng mashhur to‘plamlarga murojaat qilib, manbasini topa olmagan rivoyatlarini “buni bilmadim” (ما عرفته) yoki “uni topa olmadim” (لا وجدته) deya ochiq qoldirgan. Shuningdek, boshqa mualliflardan farqli o‘laroq, Zaylaiy qolgan mazhablarning qarashlariga asos bo‘lgan, biroq “al-Hidoya”da uchramaydigan hadislarni besh yuzdan ortiq o‘rinda “muxoliflarning hadislari” (أحاديث الخصوم) sarlavhasi ostida keltiradi, bu esa uning uslubidagi o‘ziga xoslik sifatida baholangan.

6. Asarni yozishda foydalanilgan ma'lumotlarning asl manbasiga ishora qilish, ayniqsa, ishora qilingan manbalarning ilm ahli orasida ma'lum va mashhurliigi "Nasbu-r-roya"ning ilmiy ishonchliligini yanada orttirgan. Zaylaiy taxrij ishida fiqh, tafsir, hadis va tarix ilmlariga oid ikki yuz qirq (240)dan ziyod manbalardan foydalangan. Ba'zi manbalarning bir necha nusxalarini qiyosiy tahlil qilishi manbalarning eng ishonchli nusxalariga suyanganiga dalolat qiladi. Asarda hozirgacha yetib kelmagan Abu Ja'far Tahoviyning "ar-Rad ala-l-Karobisiy", Xatib Bag'dodiyning "al-Qunut" va Zahiriddin Buxoriyning "Favoidu-z-Zahiriya" kabi asarlarning nomi uchrashi Zaylaiy taxrij mobaynida kamyob qo'lyozmalardan foydalanganini ko'rsatgan.

7. Jamoliddin Zaylaiy fiqhda tarjih sohibi, hadisda esa hofiz darajasiga yetgan, shu sababli uning asari nafaqat muhaddislar, balki faqihlar tomonidan o'qib chiqilishi lozim bo'lgan asarlar qatorida turadi. "Nasbu-r-roya" asaridan keyingi davrda yetuk hanafiy olimlari, jumladan, Abdulhay Laknaviy, Taqiyuddin Nadaviy, Muhammad Avvoma, Said Bektoshlar fiqhiy ixtilofli masalalar va hadislar tahlilida unumli foydalanishgan. Asarga asosan tahorat, namoz, ro'za, ijara hamda savdoga doir fiqhiy masalalardagi ixtilofli hukmlarga aniqlik kiritish va tarjih, ya'ni bir hukmni ikkinchisidan ustun qilishda ko'p murojaat qilingan.

8. "Al-Hidoya" fiqhiy manba bo'lgani uchun muallif hukmlarni dalillash maqsadida keltirgan hadislarining sanadlarini zikr etmagan. Shuningdek, hadisning ishonchliligi, manbasi kabi ma'lumotlarga to'xtalmasdan, ularni naql etish bilangina kifoyalangan. Ba'zi tanqidchilar Burhoniddin Marg'inoniy hadislarining manbasi va roviylarini keltirilmaganini kamchilik sifatida baholagan. Bu ta'naga qarshi ish olib borgan Zaylaiy unda keltirilgan har bir rivoyatning manbasi va roviysini aniqlab, deyarli barcha hadislariga hukm berishda "ahli hadis"larning usuliga amal qilgan va hadislarining bir-birini qo'llaydigan usul (يقوي بعضها البعض) dan foydalanib, ularning dalillikka yaroqli ekanini isbotlab bergan. Shu orqali u "ahli hadis"larga "al-Hidoya"da kelgan hanafiy mazhabining dalillari hatto ularning qoidalari bo'yicha ham e'tiborli ekanini ko'rsatgan.

9. Zaylaiy asarda "sahih" (صحيح), "zaif" (ضعيف), "ishonchli" (ثقة), "rostgo'y" (صدوق), "hadisi tark qilingan" (متروك الحديث), "holati shubhali" (فيه نظر), "juda zaif roviy" (ضعيف جدا), "bu roviy yengil qusurli" (فيه شيء), "bu roviy to'g'risida gap bor" (فيه مقال), "falonchini hujjat qilib bo'lmaydi" (لا يحتج به), "falonchining hadisi hujjat qilinmaydi" (ليس به حجة), "falonchi haqida tanqid bor" (متكلم فيه), "falonchi borasida hech bir so'z aytilmagan" (سكت عنه) kabi istilohlarni qo'llagan. Manbasini topolmagan hadislar uchun "g'arib hadis" (غريب) yoki "juda g'arib hadis" (غريب جدا) lafzlarini joriy qilgan. Zaylaiy qo'llagan ushbu istilohlardan asarning taxrij ilmidan tashqari "hadis illatlari" (علل الحديث) va "jarh va ta'dil" (الجرح والتعديل) ilmlariga ham muhim manba vazifasini o'tashi dalillangan. Shuningdek, Zaylaiy qo'llagan istilohlar hozirgi kundagi diniy matnlardan ko'r-ko'rona fatvo chiqaruvchi toifalarga raddiya berishda hamda ishonchliligida ixtilof bo'lgan ba'zi hadislar borasida aniq xulosalar chiqarishga yordam beradi.

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

1. “Nasbu-r-roya” asari hanafiy mazhabining hadisga oid asoslarini o‘rganishda muhim ahamiyat kasb etishidan kelib chiqib, O‘zbekiston xalqaro islom akademiyasida hanafiy mazhabi hukmlarini dalillovchi hadislarni o‘z ichiga olgan “Hanafiy mazhabiga qilingan ta’nalarga Zaylaiyning taxrijidan javoblar” nomli ilmiy nashrni tayyorlash tavsiya etiladi.

2. Asarning hanafiy mazhabi hukmlarini quvvatlovchi hadislar jamlanmasidan iborat ekani hamda sakkiz mingdan ziyod hadislar ishonchlilik darajasi bilan bayon qilingani sababidan Imom Buxoriy va Imom Termiziy xalqaro ilmiy-tadqiqot markazlarida “Nasbu-r-roya”ning o‘zbek tiliga ilmiy-izohli tarjimasini amalga oshirish tavsiya etiladi.

3. Manbaning “al-Hidoya”dagi hadislar manbalari va ishonchlilik darajalarini bayon qilib berishdagi ahamiyati yuqoriligini inobatga olgan holda asarning muxtasar nashrini amalga oshirish hamda Musulmonlar idorasi “Fatvo markazi”da foydalanish tavsiya etiladi.

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INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

BOBONAZAROV DAVRONBEK TURANAZAR UGLI

**JAMAL AL-DIN ZAYLA'T'S "NASB AL-RAYAH" IS A HADITH SOURCE
OF THE HANAFI MAZHAB**

24.00.02 – Qur'anic studies. Hadith studies

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

Tashkent – 2024

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The dissertation can be found at the information Resource Center of the International Islamic Academy of Uzbekistan (Registered number 151). (Address: 100011, Tashkent, A.Kadiri street, 11. Telephone: (99871) 244-00-56; fax: (99871) 244-00-65; e-mail: info@iiau.uz).

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INTRODUCTION (Doctor of Philosophy (PhD) dissertation annotation)

Actuality and necessity of research. There is a growing interest in studying the Hanafi mazhab (المذهب الحنفي), which is followed by 45 percent of Muslims in the world, in determining its methods of obtaining judgments from the Qur'an (القرآن) and Sunnah (السنة), and in finding solutions to problems related to the understanding of hadiths. Among the Hanafi scholars, the works of Jamal al-din Zaylai (d. 762/1360), recognized as a mature muhaddith, are particularly noteworthy in this regard. His work "نصب الراية لأحاديث الهداية" (Setting up a flag for hadiths of al-Hidayah) is a scientific and practical study of the hadiths of one of the Hanafi fiqh sources "الهداية شرح بداية المبتدئ" ("al-Hidayah" – Commentary on the work of elementary education for beginners) and it is of great importance in the study of the foundations of this school of hadith, as it describes their reliability levels and ranks.

Systematic researches are being carried out in research centers of Islamic studies in the world to study Jamal al-din Zaylai's legacy of hadith sciences. These studies are carried out within the framework of hadith studies, and they focus on the method of the muhaddith in "takhrij" (التخريج – show the basis in the sources) the hadiths, and the information on the sciences of "jarh and ta'dil" (الجرح و التعديل) in his books. Based on the significance of the work "Nasb al-rayah" in proving the rulings of the Hanafi mazhab, showing its basis in the hadiths, research can be carried out to determine the possibilities of using it in refuting calls aimed at denying sectarianism and sects.

As a result of the reforms in the religious and educational sphere in new Uzbekistan, the scientific heritage of scholars and jurists such as Imam Bukhari, Imam Termizi, Burhan al-din Marghinani, Abu-l Barakot Nasafi, who came from our country, is being researched. Burhan al-din Marghinani's work "al-Hidayah" was published for the first time after a complete academic translation and commentary. It is worth noting that it contains comments on hadiths based on Jamal al-din Zaylai's work "Nasb al-rayah".

This research to some extent, it serves to ensure the implementation of the tasks set out in the resolutions such as Decrees of the President of the Republic of Uzbekistan No. PF-5416 of April 16, 2018 "On measures to radically improve the activities of the religious sphere", No. PF-60 of January 28, 2022 "On the development strategy of New Uzbekistan for 2022-2026", Decree of the President of the Republic of Uzbekistan No. PQ-2774 of February 14, 2017 "On measures to establish the Imam Termizi International Research Center" and No. PQ-2995 of May 24, 2017 "On measures to further improve the system of preservation, research and promotion of ancient written sources".

Compliance of research with the main priorities in the field of science and technology development in the Republic. The dissertation is carried out in accordance with the priority direction of the development of science and technology of the republic I. "Formation of a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual and educational development of an informed society and democratic state".

The level of research of the problem. Arab, Turkish and Indian scientists have conducted research on the life, activities and scientific and spiritual heritage of Jamal al-din Zaylai.

At first, such as Ibn Hajar Asqalani (d. 852/1449), Jalal al-din Suyuti (d. 911/1505), Abdulhay Lakhnavi (d. 1304/1886) and Zahid Kawsari (d. 1371/1952)¹ scientists deeply studied Jamal al-din Zaylai's scientific legacy and wrote a summary and introduction to his work "Nasb al-rayah".

In recent years, provided information arab researchers such as Hafiz Sanaullah Zahidi, Ubaidullah ibn Saidon, Muhammad ibn Ahmad, Muhammad Awwama, Mansur Mahmud Muhammad Sharayiri, Shaima Badr Nasir Mutiri and Zakiya bintu Ahmad² have written about the life and works of Jamal al-din Zaylai, especially the style of the work "Nasb al-rayah".

Turkish scientists Nuri Tughlu, Yusuf Achar, KHusayn Kahraman conducted research within this topic³. Nuri Tughlu studied the life of Jamal al-din Zaylai and the work "Nasb al-rayah" and revealed the author's methodology regarding hadith. Yusuf Achar made a comparative study of the work "Nasb al-rayah" with other tahrij works. KHusayn Kahraman paid attention to the jurisprudential views of Jamal al-din Zaylai.

In 2018, Muhammad Ma'ruf Hanif Haravi completed his doctoral work at the International Islamic University of Pakistan on the topic "an-Naqdu-l-hadisi inda-l-hafiz az-Zaylai min khilali kitabihi Nasb al-rayah fi tahriji ahadisi-l-Hidayah"⁴. It analyzes the methods of the muhaddith in the study of hadiths.

Although Jamal al-din Zaylai's scientific activity in Uzbekistan has not been studied in the framework of a separate study, a number of scientists have provided important information in this regard. In particular, the scientific researches of Sheikh Muhammad Sadiq Muhammad Yusuf, Burhan al-din Ahmedov, Doniyor Muratov, Hamidulla Aminov and Soatmurad Primov⁵ can be cited. In these

¹ Ibn Hajar Asqalani. Ad-Duraru-l-kaamina. – Hyderabad: Dairotu-l-maorifi-l-usmaniya, 1993. – Vol.II. – P.417; Ibn Hajar Asqalani. Ad-Diraya fi takhriji ahadisi-l-Hidayah. – Beirut: Daru-l-marifa. – 2 vol; Jalal al-din Suyuti. Tabaqatu-l-huffaz. – Beirut: Doru-l-kutubi-l-ilmiya, 1983. – P. 531; Abdulhay Lakhnavi. Favaidu-l-bahiyya fi tarajimi-l-hanafiyya. – Egypt: Matbaatu-s-saadat, 1906. – P. 228; Muhammad Zahid Kawsari. Zayl tazkirati-l-huffaz. – Damascus: al-Qudsi. – P. 129; Muhammad Zahid Kawsari. Muqaddimatu Nasb al-rayah // Jamal al-din Zaylai. Nasb al-rayah li ahadisi-l-Hidayah – India, 1938.

² Hafiz Sanullah Zahidi. Tahqiqu-l-g`aya bi tartibi-r-ruvati-l-mutarjami lahum fi Nasb al-rayah. – 1987; Ubaidullah ibn Saidon. Al-Imam az-Zaylai va manhajuhu fi Nasb al-rayah. – Zaytuniya University, 1992; Muhammad ibn Ahmad. Al-Imam az-Zaylaiy muhaddisan. – Madina Islamic University, 1992; Muhammad Awwama. The Life & Works of Hāfiz al-Zayla'i, Author of Nasb al-Rāyah. – 2018. <https://www.ilmgate.org>; Mansur Mahmud Sharayiri. Manhaju-l-imam az-Zaylai fi kitabihi Nasb al-rayah. – University of Jordan, 1999; Shayma Badr Nasir Mutiri. Al-Imam az-Zaylai va manhajuhu fi naqdi-r-rijal va ahvalihim fi-l-jarh va-t-ta'dil min hilali kitabihi Nasb al-rayah. – Kuwait University, 2010; Zakiya bint Ahmad. Manhaju-l-imam az-Zaylai fi ilmi-r-rijal va ahvalihim fi kitabi Nasb al-rayah. – Saudi Arabia, 2019.

³ Nuri Tuğlu. Abdullah bin Yūsuf ez-Zeyla'i ve Nasbu'r-riyeh adlı eserindeki hadisciliği. – Konya, 1996; Yusuf Acar. Zeyla'înin İbnü't-Türkmânî İle Kuraşî Eleştirileri ve Üç hadisçi Arasındaki İlişkiler. – Ankara, 2011; Yusuf Acar. Hanefî fikh kitaplarındaki bazı rivayetlerin hadis açısından problemleri. – Ankara, 2011; Hüseyin Kahraman. Hadislere göre kusmanın abdeste etkisi. – Uludağ üniversitesi, 2009.

⁴ Muhammad Maruf. An-Naqdu-l-hadisi inda-l-hafiz az-Zaylai min hilali kitabihi Nasb al-rayah fi takhriji ahadisi-l-Hidayah.- Islamabad: International Islamic University of Pakistan, 2018. – 547 p.

⁵ Шайх Муҳаммад Содик Муҳаммад Юсуф. Фикҳий йўналиш ва китоблар. – Тошкент: Ҳилол-Нашр, 2019. – Б. 210; Бурҳониддин Аҳмедов. Ҳадислар ҳанафий мазҳаби ҳукмлари манбаси сифатида // монография. – Тошкент: Ўзбекистон халқаро ислом академияси, 2021. – Б. 90; Дониёр Муратов. Ҳадис тўпламларининг

studies, the essence of the exemplary life and works of Muhaddis is revealed from different angles.

In the listed studies, extensive research was conducted on the life of the scholar, his work as a muhaddith, his role in the sciences of jarh and ta'dil, and the methods he used in the analysis of hadiths, but the role of the work "Nasb al-rayah" in the Hanafi mazhab was not comprehensively studied.

Relevance of the research with the scientific-research plans of the higher education institution in which the dissertation was carried out. The dissertation has been carried out at the International Islamic Academy of Uzbekistan in 2020-2022 within the framework of the scientific project FZ-202002146 – “Creating a multimedia program and a mobile application that includes the basics of educational and spiritual struggle against destructive ideas based on the works of Central Asian thinkers”.

The purpose of the research is to reveal Jamal al-din Zaylai's work "Nasb al-rayah" it is a source of hadith related to the evidence of the Hanafi mazhab.

Tasks of the research:

to reveal the scientific activities of the Hanafi muhaddis regarding the science of takhrij;

determining the place of Jamal al-din Zaylai's activities and scientific heritage in the development of the Hanafi mazhab of hadith sciences;

scientific justification of the importance of "Nasb al-rayah" in the science of tahrij and its advantages over other takhrij works;

analysis of manuscript copies of the work stored in world libraries;

to determine the characteristics of the methods used by Zaylai in the analysis and analysis of hadiths;

classification of the sources used in the analysis of hadiths according to types;

clarifying that the work "Nasb al-rayah" is an important source of hadith among scholars of the Hanafi mazhab;

to show the importance of "Nasb al-rayah" in researching hadiths in "al-Hidayah";

It consists of elucidating the modern significance of the concepts of hadith science used in the work "Nasb al-rayah" and developing suggestions and recommendations on the subject.

The object of the research is the work of Jamal al-din Zaylai "Nasb al-rayah".

The subject of the research is the information on the science of hadith that proves the rulings of the Hanafi mazhab in the work "Nasb al-rayah".

Research methods. The dissertation used research methods such as a comprehensive approach, comparative, descriptive and classification, as well as historicity and logic.

The scientific novelty of the research is that:

қиёсий таҳлили. Матн: ўқув қўлланма. – Тошкент: Комплекс принт, 2019. – Б. 48, 56; Ҳамидулла Аминов, Соатмурод Примов. Ҳанафий фикҳи тарихи, манбалари ва истилоҳлари. – Тошкент: Мовароуннахр, 2017. – Б. 74.

it was revealed that Jamal al-din Zaylai in "Nasb al-rayah" strengthened the narrations of "al-Hidayah" which were evaluated as weak by muhaddiths with other reliable hadiths and showed the reliable ways of hadiths in the books of the Hanafi mazhab by using the method of "supporting each other" (يقوي بعضها البعض) in hadith science;

it is determined that Zailai cited 7,055 additional hadiths and traces related to the topic that were not narrated in "al-Hidayah" and explained their reliability and place in the sources, so the work "Nasb al-rayah" is one of the sources that allow you to find all the hadiths related to a certain topic in one place;

It is based on the fact that in order to describe the level of reliability of the hadiths in "al-Hidayah", Zailay uses the terms such as "gharib" (غريب), "gharib jiddan" (غريب جدا), "gharib bi haza-l-lafz" (غريب بهذا اللفظ), "gharib marfu" (غريب مرفوع) that it has a unique style in the science of tahrir, by determining that other tahrir used terms that are not found in the sources;

it was proved that Zaylai's methods of sorting hadiths and resolving conflicts between narrations related to the science of hadith (علم الحديث), which were not found in previous scholars of tahrir such as "quoting all the ways of the hadith", "bringing asars", "providing information about narrators", "referring to various science sources" and "not criticizing opponents" were identified and he used all these methods in "Nasb al-rayah".

The practical result of the research:

Has been proved that Jamal al-din Zaylai provided information about the sources of 1080 which narrated in "al-Hidayah" and in order to support them and increase their reliability provided additional 7055 hadiths, as a result, "Nasb al-rayah" became a collection of hadiths containing a total of 8135 narrations;

As a result of the identification and comparative analysis of 11 unique manuscripts of the work "Nasb al-rayah" from the libraries of countries such as Turkey, India, Egypt, Saudi Arabia, the work is divided into 52 independent sections (books), 85 chapters, 23 part and "various issues" at the end. It is based on the fact that the minor differences in these copies did not affect the overall condition of the work;

It was revealed that the work "Nasb al-rayah" contains a lot of information about hadiths and narrators that prove jurisprudential rulings so one of the scholars of the Hanafi mazhab Abdulhai Lakhnavi in "at-Ta'liq-l-mumajjad", Taqi al-din Nadawi in the study of "at-Ta'liq-l-mumajjad", Muhammad Awwama in "Asaru-l-hadisi-sharif", Said Bektash in the research of "al-Lubab", Azamjon Qambarov in the translation of "al-Hidayah" used it effectively in the analysis of jurisprudential issues and hadiths;

based on the fact that Zaylai's methods of sorting hadiths and resolving conflicts between narrations related to the science of hadith (علم الحديث), which were not found in previous scholars of tahrir such as "quoting all the ways of the hadith", "bringing asars", "providing information about narrators", "referring to various science sources" and "not criticizing opponents" were identified and it is possible to provide practical suggestions and recommendations for the

development of the educational basis for the prevention of misunderstanding and interpretation of hadiths.

Reliability of the research results. In the research is based on the manuscript copies of the work "Nasb al-rayah" by Jamal al-din Zaylai, stored under inventory number 287 in "Millet Yazma Eser Kütüphânesi Feyzullah Efendi Koleksiyonu" in Istanbul, Republic of Turkey, and under inventory number 494 in "Atif Efendi Library", as well as modern editions by Muhammad Awwama. It is explained by the fact that it is based on evidence, modern comparative-historical methods are used, and a number of scientific research methods developed in Eastern and Western schools of Islamic studies are used, and the research results are confirmed by authorized organizations.

The scientific and practical importance of the research results. The scientific significance of the research results is explained by the possibility of enriching scientific-theoretical knowledge and forming new theory and research on the study of the specific criteria and features of the regulation of the system of the use of judicial hadiths as evidence in Muslim legal practice, in particular, in the Hanafi mazhab.

The practical importance of the research results is based on the fact that the dissertation materials can be used in the following areas: in the teaching of subjects such as "Hadith studies", "Modern issues of Hadith studies", "Hadith narrators, jarh and ta'dil science", "Isnad analysis and takhrij science", "Fikh of hadith" taught in higher and secondary special religious educational institutions as well as it can be used in the development of field-related optional classes, seminars and special courses.

Implementation of the research results. Based on the scientific results of the research conducted on whether Jamal al-din Zaylai's work "Nasb al-rayah" is a source of the hadith of the Hanafi mazhab:

in "Nasb al-rayah", Jamal al-din Zaylai supported the narrations of "al-Hidayah", which were evaluated as weak by muhaddiths, with other reliable hadiths, and justified their transformation into "acceptable" hadiths due to the fact that they "reinforce each other" (يقوي بعضها البعض). With this way he showed that the evidence of the Hanafi mazhab is reliable even through the muhaddiths, these scientific conclusions were used in the Islamic encyclopedia published on the basis of the order (Reference number 02-02/02/1/573 dated February 28, 2024 of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan). As a result, information about the role and services of muhaddiths in the formation of the theory of takhrij science served to reach the scientific community;

Zaylai cited hadiths that not narrated in "al-Hidayah", but related to its chapters under the name "hadiths of this chapter" (أحاديث الباب) and explained their reliability and place in the sources, so they became among the main sources for research on fiqh topics for the jurists of the later period, these scientific conclusions were included in the contents of the manuals called "Historical and philosophical heritage of medieval Eastern scientists and thinkers" published by

the Imam Bukhari International Research Center (Reference number 02/50 dated February 12, 2024 of the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan). As a result, information about the role and services of the scientist in the formation of the theories of hadith science served to reach the scientific community;

in "Nasb al-rayah" Zaylai published the hadiths that are the basis of the views of the Maliki, Shafi'i and Hanbali mazhabs under the title "hadiths of the opponents" (أحاديث الخصوم) in more than five hundred places. As a result, this work has become an important source that scholars such as Ibn Hajar Asqalani, Badr al-din Zarkashi refer to, these scientific conclusions are included in the content of the textbook "Rules of Hadith Science among Hanafi jurists" of the Tashkent Islamic Institute named after Imam Bukhari (Reference number 02-10/31 of Muslim Board of Uzbekistan dated February 13, 2024). As a result, the work of Jamal al-din Zaylai "Nasb al-rayah" served to enrich students' knowledge that it serves as an important source of hadith for fakihs and muhaddiths in translating the evidence of jurisprudential rulings;

as a result of the comparative analysis of the source with Badr al-din Zarkashi's work of tahrij named "al-Zahabu-l-ibriz", it was found that the muhaddith relied on "Nasb al-rayah" in writing the book, and the scientist used the method of "citing all the narrations of the hadith" in quoting hadiths. For this reason, Zaylai was highly recognized not only by Hanafi, but also by Shafi'i scholars, the conclusions about this are included in the content of the textbook "Hadith Studies" prepared at the International Islamic Academy of Uzbekistan (Reference number 02-02/02/1/573 dated February 28, 2024 of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan).

The approbation of the research results. The results of this research were discussed at 2 international and 4 national scientific-practical conferences.

Publication of the research results. 10 scientific works on the topic of the dissertation, including 5 articles in publications recommended for publication of the main results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, 2 of which were published in foreign journals.

The structure and the scope of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of sources and references, and appendices. The total volume of the dissertation is 131 pages.

MAIN CONTENT OF THE DISSERTATION

In the introductory part is based on the relevance and necessity of the chosen topic, the goals and objectives of the research, the object and subject of study are defined. The relevance of the research to the priorities of science and technology, the scientific novelty and practical results of the work are described. Based on the reliability of the obtained results, their theoretical and practical significance is revealed. Furthermore, there is information on the implementation of research results in practice, approbation of the work, results, published works and the structure of the dissertation.

The first paragraph of the first chapter of the dissertation entitled "**Methodological principles of the studying of Jamal al-din Zaylai's work "Nasb al-rayah"**" is entitled "*Activities of Hanafi scholars in the field of takhrij science*" provides informations in the sources of fiqh, sufism, history, and literature of the IV-VI/X-XII centuries, the tradition of quoting hadiths without sanad was formed and in the later periods, doubts about the hadiths in these sources arose, criticism of famous works and the formation of a new type of research, which includes tasks such as determining the date, source and level of reliability of the hadiths, was studied as a – "takhriju-l-ahadis" (تخريج الأحاديث) separate science. Some scholars claim that Yahya ibn Sharaf Nawawi (d. 676/1277) was the first muhaddith who attributed hadiths, discussed their sources, and explained their levels, but before him Khatib al-Baghdadi (d. 463/1061) in the works of Abu Qasim Mihrovani (d. 468/1066) "*al-Favoidu-l-muntakhabatu-s-sihah wa-l-gharaib*" and muhaddith Hazimi (d. 584/1189) in the "*al-Muhazzab*" related to Shafi'i fiqh they clarified the source of hadiths. After that, the number of takhrij works clarifying hadiths in sources related to aqid, fiqh, tafsir, sufism and history increased. This, in turn, removed the widespread doubts among the people about the reliability levels of authentic, weak, and even fabricated hadiths, and about authoritative works whose hadiths were viewed with distrust. From this point of view, studying the science of takhrij is of great importance⁶.

In the process of scientific research, based on the name of the topic, the scientific activities of the scholars of the Hanafi mazhab in the field of tahrij were also studied. It should be said that scholars of the Hanafi mazhab have done significant work in this field. Among them scholars such as Ala' al-din ibn Turkmani (d. 750/1349), Abdul Qadir Qurashi (d. 775/1373), Jamal al-din Zaylai (d. 762/1360), Qasim ibn Qutlubgha (d. 879/1475). Mulla Ali Qari (d. 1014/1606), Sheikh Abdulghani Nobulsi (d. 1143/1731), Muhammad ibn Mahmud Tarabzuni (d. 1200/1795) studied they analyzed the hadiths in the sources related to the direction fiqh, aqid, sufism and syrat.

In the second paragraph of the chapter entitled "*Jamal al-din Zaylai's contribution to the development of hadith sciences*", information on Jamal al-din Zaylai's date of birth and death, teachers and students, scientific activities and works is collected and analyzed. In particular, it can be estimated based on the information that hafiz Jamal al-din Abu Muhammad Abdullah ibn Yusuf ibn Muhammad Zaylai Hanafi Misri was born around 720/1320. The exact date of the scientist's death is indicated by the month of Muharram 762 (November 1360 BC)⁷. Zaylai lived in Egypt during a period when hadith sciences reached a new stage, when special classrooms where education from hadiths were taught - "*darul-hadith*" (دار الحديث) were developed. He got into science from a young age and received education from scholars such as Fakhr al-din Zaylai (d. 743/1343), Ala'

⁶ Mahmoud Tahkhan. *Usulu-t-takhrij*. – Beirut: Daru-l-Qur'ani-l-karim, 1979. – P. 12-14.

⁷ Ibn Hajar Asqalani. *Ad-Duraru-l-kamina*. – Hyderabad: Dairotu-l-maorifi-l-usmaniya, 1993. – Vol. II. – P. 417; Jalal al-din Suyuti. *Tabaqatu-l-huffaz*. – Beirut: Doru-l-kutubi-l-ilmiya, 1983. – P. 535; Jalal al-din Suyuti. *Husnu-l-muhadara*. – Dor ihyoi-l-kutubi-l-arabiya, 1967. – Vol. I. – P. 359. Abdulhay Lakhnavi. *Fawoidu-l-bahiyya*. – Egypt: Matbaatu-s-saadah, 1906. – P. 229.

al-din ibn Turkmani (d. 750/1349), Abu Hajjaj Mizzi (d. 742/1342) and Shams al-din Dhahabi (d. 747/1347) who were the most famous faqih and hadith teachers of his time. After mastering the sciences of nahu, dictionary, fiqh and tafsir, he thoroughly mastered the sciences of hadith and became an expert in this field. Although the scientific heritage left by Zaylai is not much, it is considered to be of great interest and frequently referred works. For example, he studied the hadiths of "al-Hidayah" which one of the reliable jurisprudential sources of the Hanafi mazhab and wrote the most important and interesting work "Nasb al-rayah li ahadisi-l-Hidayah" ("Setting up a flag for hadiths of al-Hidayah") in the science of takhrij and "al-Is'af bi takhriji ahadisi-l-Kashshof" ("Help to identify the hadiths of al-Kashshof") by studying the hadiths of the famous work "al-Kashshof" on the science of tafsir. While most of the early scholars mentioned only the above two works of his, one of today's research scholars Muhammad Awwama (b. 1940), identified the existence of another scientific heritage related to Zaylai that "Mukhtasaru maoni-l-osor li-t-Tahawi" ("Summary of Tahawi's work "Meanings of Hadith and Messages")⁸. Zaylai's scientific activity is based on the fact that he made a great contribution to the development of ahl al-sunnah wal-l-jamaah, especially the Hanafi mazhab of hadith science, by writing down high-level takhrij works.

In the third paragraph of this chapter entitled "*Approaches to researching the work "Nasb al-rayah"*", the importance of the work in the science of takhrij, its characteristics, advantages over other takhrij works are comparatively studied.

The work "Nasb al-rayah" is one of the important hadith sources of the Hanafi mazhab, and it is also considered a valuable source for other mazhabs and is widely used by them. Zaylai deeply studied the sanads of the cited evidence, the status of the narrators in them, determined the levels of authenticity and weakness, and developed "fiqhu-l-hadith". While analyzing hadiths from reliable sources, he approached them within the rules of usul-l-hadith. Both the text and the text have been researched on the sanad, and the weak and reliable narrators, jarh and tadali, have been carried out by relying on the previous muhaddiths and his own knowledge.

One feature of Zaylai's work that is not found in many hadith tahrij books is the mention of nasab, kunya, nisba and other information about the narrators. Written before and after "Nasb al-rayah": in the works of Ibn Adi (d. 365/976) and Ibn Abu Hatim (d. 327/939), Bayhaqi (d. 458/1065) in "al-Khilafiyat" and "Kitabu-l-ma'rifa", Taqi al-din ibn Daqiq Iyd (d. 702/1302) in "al-Imam" and "al-Ilmam", Ibn Jawzi (d. 597/ 1201) in "Jomeu-l-masonid", "al-I'lalu-l-mutanahiya" and "Kitabu-t-tahqiq", Ibn Hajar (d. 852/1448) in "ad-Diraya", Qasim ibn Qutlubgha (d. 879/1474) in the commentary on "Nasb al-rayah", "Munyatu-l-Almai", these characteristics (nasab, kunya, nisba) are not found.

In the first paragraph of the second chapter of the dissertation entitled "**The place of "Nasb al-rayah" work in the development of takhrij science**" entitled

⁸ Zahid Kavsari. Al-Hawi fi sirat Abu Ja'far Tahawi. – Cairo: Matbaatu-l-Anwar, 1949. – P. 33; Muhammad Awwama. The Life & Works of Hāfiẓ al-Zayla'ī, Author of Nasb al-Rāyah // 2018. <https://www.ilmgate.org>.

"*Analysis of source studies of "Nasb al-rayah" manuscripts*", the specific characteristics of the manuscript copies of the work preserved in the libraries of the world today are analyzed.

11 manuscript copies of the work "Nasb al-rayah" were identified in the world libraries and funds. In particular, countries such as Turkey, India, Egypt, and Saudi Arabia keep unique manuscript copies of the work⁹. If we pay attention to the date of copying of these manuscripts, it can be seen that the oldest among them is the copy kept under number 287 in the collection of "Fayzullah Efendi" National Library of Turkey. It was copied by Hammad ibn Abdurrahman in 808/1405. The second oldest is the copy kept in the Asafia Library of Hyderabad, India. This 9th/15th century copy was copied a century after Jamal al-din Zaylai's death. Manuscript No. 1251 in the "Haram" library of Makkah is the third oldest copy. It was copied in 1134/1722 AH. The remaining copies belong to the period 1730-1912.

The first page of the manuscript No. 287 in the "Fayzullah Effendi"¹⁰ collection of the National Library of Turkey (Millet Genel Kütüphanesi) has a seal stating that it was endowed by Fayzullah Efendi in 1113/1701 AH. Interestingly, at the beginning and end of this manuscript, the title of the work is given as "al-Inaya bi ahadisi-l-Hidayah". The author's name is correctly given as "Jamal al-din Abdullah bin Yusuf". It is known that the tahrij work called "al-Inayah" belongs to Zaylai's contemporary Abdul Qadir Qurashi. So, the scribe may have made a mistake in writing the title of the work. Because the entire interior of the work is the same as other manuscripts of "Nasb al-rayah".

Each page of the manuscript consists of 25 lines. A border is written on the edge. The letters are mostly without dots. The sequence number of "al-Hidayah" hadiths (for example, the first hadith - الحديث الاول), the hadiths related to the chapter (for example, the hadiths about the command to use Miswak - احاديث الامر بالسواك) are expressed in red writing. A red line is drawn at the starting point of the narrations cited to support the hadiths of "al-Hidayah". However, after 120 pages, the red text and underline are hardly used. The pages are not numbered, there are 330 of them. In the last colophon part of the manuscript, the name of the work and the author is mentioned, and a blessing is given to that person. It is said that the work was copied by the scribe Hammad ibn Abdurrahman ibn Ali ibn Usman ibn Ibrahim ibn Mustafa ibn Sulaiman Moridini Hanafi on the 19th of the last month of Rabiul 808/1405.

The large number of manuscripts above ensures the reliability of modern research publications based on them. That is, 11 manuscripts written in different periods agree with each other and show that the work "Nasb al-rayah" has not changed from the state of Zaylai's time.

⁹ Jamal al-din Zaylai. *Nasb al-rayah li ahadisi-l-Hidayah*. – Istanbul: Aya Sophia Library, No. 465; Turkish National Library, Faizullah Efendi Collection, No. 287; Atif Efendi Library, No. 494; As'ad Efendi Library, No. 281; Solomonian Library, No. 196; Laleli Library, No. 415; Murad Mulla Library, No. 260; – Hyderabad: Asafia Library. <https://t.me/montakhababoahmed>; – Makkah: Haram Library, No. 1251.

¹⁰ Jamal al-din Zaylai. *Nasb al-rayah li ahadisi-l-Hidayah*. – Istanbul: National Library of Turkey, Fayzullah Efendi Collection, No. 287.

In the second paragraph called "*Classification of the styles used in the work*", the method used by Jamal al-din Zaylai in writing the work "Nasb al-rayah" was studied. It should be said that the experts who usually work on hadith analysis have their own method of work and tell about the methods they use in the introduction of the work. However, Zaylai did not write down the preface to "Nasb al-rayah" and the way in which he carried out the interpretation of hadiths. Therefore, it is difficult to give accurate information about his method of examination. However, "Nasb al-rayah" was studied, an attempt was made to determine the method used by Zaylai, and they were taken as follows:

1. Method in terms of the general structure of the work.
2. The method of issues related to the science of hadith.
3. The method of issues related to the science of fiqh.

In "Nasb al-rayah" Zaylai wrote the titles of topics in the same sequence as in "al-Hidayah", divided into books, chapters and chapters. For example, "Book of taharah" (كتاب الطهارات), "Book of salah" (كتاب الصلاة), "Chapter of Water in which it is permissible to perform taharah" (باب الماء الذي يجوز به الطهارة), "Chapter of salah witr" (باب صلاة الوتر), "Section in ghusl" (فصل في الغسل), such as "Description of prohibited items" (فصل في بيان المحرمات). He added sections for hadiths on topics that Burhan al-din Marghinani did not divide into chapters or sections like "Hadiths related to the funeral prayer for the martyr" (أحاديث الصلاة على الشهيد) and "The hadiths related to the command to do Mazmaza and Istinshaq" (أحاديث الأمر (بالمضمضة والإستنشاق)). Also, Marghinani did not narrate, but cited the hadiths related to the chapters of "al-Hidayah" under the name "Hadiths of this chapter" (أحاديث (الباب) and analyzed them as well. Zaylai numbered the hadiths in "al-Hidayah" separately in each chapter, but he did not include the ones that he cited in the chapter.

Zaylai says briefly about the order of quoting hadiths: "With the help of Allah, I mention the hadiths I found, starting with the most authentic"¹¹. With this word, Zaylai is saying that he wrote the hadiths that are easy to find first and lower levels in order, starting with the most authentic ones. The first narration related to the hadeeth of Zaylai is the most authentic narration.

Taking into account that the work studied by Zaylai is a jurisprudential work of the Hanafi mazhab, he tried to identify the sources of the arguments of this sect. At the same time, he presented the arguments of other schools of thought and wrote comments on them.

Jamal al-din Zaylai used many sources in writing "Nasb al-rayah". It is natural that the value of the work increases if the source from which the information is quoted or indicated is known and popular among scholars. For this reason, Zaylai used more than 240 of the most famous and reliable sources in the fields of fiqh, tafsir, hadith, history, and dictionary. Also, almost 90 percent of the sources of hadith rulings that he used are the works of mazhab of other mazhabs, except for the Hanafi mazhab. This indicator confirms that Jamal al-din Zaylai did not stubbornly stick to his mazhab while writing the work.

¹¹ Jamal al-din Zaylai. Nasb al-rayah. - Beirut: Muassasatu-r-rayyan, 1997. - Vol. I. - P. 162.

In the first paragraph of the third chapter of the dissertation entitled "**The significance of the work "Nasb al-rayah" in strengthening the fundamentals of hanafism**" entitled "*The role of the work in supporting the rulings of the Hanafi mazhab*", the Hanafi scientists who lived in the period after the writing of "Nasb al-rayah" was written the productive use of this work by the scholars of the Mazhab and their opinions about it were analyzed.

Jamal al-din Zaylai's work "Nasb al-rayah" is a reliable and rare source that contains a lot of information about narrators and hadiths that prove jurisprudential rulings. Because of this importance, this work has been frequently referred to by scholars since the time it was written. In fact, mature Hanafi scholar of their time effectively used "Nasb al-rayah" in the analysis of fiqh issues and hadiths, as well as in the commentary and translations of "al-Hidayah" work. Among them: Such scientists as Abdulhai Lakhnavi (d. 1304/1886), Taqi al-din Nadawi (b. 1934), Muhammad Awwama (b. 1940), Said Bektosh, as well as today's uzbek researchers Azamjon Kambarov, Akmaljon Ikromjonov, Ilhomjon Bekmirzaev, Hamidullah Aminov and Mas'udkhan Ismailov can be cited.

For example, in the commentary entitled "at-Ta'liqul-mumajjad ala Muwattai Muhammad" written by Abdulhay Lakhnavi on the narration of Muhammad Shaybani of al-Muwatta, one of the important hadith sources of the Hanafi mazhab, in the famous fiqh sources of the Hanafi mazhab are works such as "Mukhtasaru-l-Quduri", "Kanzu-d-daqiq", "al-Lubab fi shari-l-Kitab" Dr. Said Bektash refers in several places to the existence of a hadith taken as evidence for a certain jurisprudential ruling in Jamal al-din Zaylai's "Nasb al-rayah". For example, in the chapter on taharah in the work "al-Lubab", the narrator explains the rulings of the Hanafi mazhab about the sunnah of taharah, and discusses whether it is necessary to take fresh water when washing the ears or with the water taken from the head. In the Hanafi mazhab, it is sunnah to bathe with water taken from the head, while the opponents say that it is necessary to drink water again. Then he cites a hadith that proves their ruling, but he says that the hadith indicates that water should be taken again only when the moisture dries up. Said Bektash noted that this hadith is contained in the work "Nasb al-rayah" and several sources are indicated.

The work "al-Hidayah" was translated for the first time by specialists such as uzbek scientists Azamjon Qambarov, Akmaljon Ikromjonov and Ilhomjon Bekmirzaev. In this translation, the original text of "al-Hidayah" is given for the attention of the academic class and the reading public, along with brief comments on some jurisprudential issues. Also, the names of the hadith narrators in "al-Hidayah" were determined based on the work "Nasb al-rayah" by Jamal al-din Zaylai.

In the second paragraph entitled "*Jamal al-din Zaylai's method of researching the hadiths of al-Hidayah*", the work of "al-Hidayah", its place in the Hanafi mazhab, the recognition of scholars about it, as well as the fact that the hadiths are cited without sanad, caused criticism. It was revealed that the work "Nasb al-rayah" was a worthy response to these criticisms.

"Al-Hidayah" attracted the attention of many scholars due to the breadth of its meanings and the uniqueness of its style. Some scholars, such as Siraj al-din Kanani (d. 829/1426), were recognized as "Qari al-Hidaya" (قارئ الهداية) because he read "al-Hidayah" repeatedly throughout his life and taught it to students. Scholars such as Muhammad ibn Hasan Halabi (d. 879/1474), Hafiz Jamal al-din Zarandi (d. 750/1349) and Abu Abbas Saruji (d. 710/1310) memorized "al-Hidayah". The attention to "al-Hidayah" can be seen from the large number of commentaries, reviews, margins and summaries written on it.

Since "al-Hidayah" is a jurisprudential source, the author did not mention the sanads of the hadiths he cited in order to prove the rulings. Also, it was enough to convey the hadith without discussing the reliability and source of the hadith. This caused him to be criticized. For this reason, muhaddis studied the hadiths of "al-Hidayah" and expressed their views about them.

Although more than sixty commentaries have been written on "al-Hidayah", there are not many studies that specifically study its hadiths. Scholars such as Abu Abbas Saruji (d. 710/1310), Badr al-din Ayni (d. 855/1451) and Kamal ibn Humam (d. 861/1457) were more concerned with the jurisprudential aspect of "al-Hidayah", but also cited some information about hadiths. "Al-Tanbeh ala tahriji ahadisi-l-Hidayah wa-l-Khulosah" by Ala' al-din ibn Turkmani (d. 750/1349), "al-Inaya fi tahriji ahadis-l-Hidayah" by Abdul Qadir Qurashi (d. 775/1373) and Jamal al-din Zaylai's works entitled "Nasb al-rayah li ahadisi-l-Hidayah" are dedicated to the study of direct hadiths of "al-Hidayah".

In the third paragraph, entitled "*Interpretation of istilahs related to hadith science in "Nasb al-rayah"*", the terms of the science of hadith used by Zaylai in "Nasb al-rayah" are researched and the importance of knowing them is revealed.

Jamal al-din Zaylai wrote his criticisms in various forms within the framework of jarh and tadil rules. For example, when researching the sanad of a hadith, he takes the sanad as a whole, if the narrators in the sanad are not mentioned and all of them are reliable, then he uses the phrase "this sanad is authentic" ("هذا سند صحيح") or "this sanad is excellent" (إسناده جيد). If there is one, two or more weak narrators in the sanad, then that sanad is generally expressed by expressions such as "هذا سند ضعيف" (this chain is weak), "سنده ضعيف" (its chain is weak) or "هذا سند ضعيف لأن فيه ابن يحيى فيه مقال" (this chain is weak, Ibn Yahya is mentioned in it) and "هذا سند ضعيف لأن فيه راو مجهول" (this chain is weak because it has an uncertain narrator) and he clearly stated the flaws that indicate the weakness of the hadith.

Jamal al-din Zaylai also used the phrase "سكت عنه" ("sakata anhu" - "no word was said about it") regarding jarh and taddil in a different sense. In many places, KHakim quotes after the hadith from Naysaburi's work "al-Mustadrak". By this, KHakim expressed that he did not say anything about Imam Bukhari and Muslim narrating the hadith according to the conditions of both of them or according to the conditions of one of them.

Jamal al-din Zaylai also used expressions such as "غريب" (strange hadith) or "غريب جداً" (very strange hadith), which in the term of hadith science means that it

was narrated in one way. However, Zaylai used these terms for hadiths for which he could not find the source. A reader who does not know that the term expresses a different meaning than the one everyone knows may think that Zaylai has judged the hadith as a "stranger".

A reader who does not know that the term expresses a different meaning than the one everyone knows may think that Zaylai has judged the hadith as a "stranger"¹². Hafiz Ibn Hajar, who took this into account, replaced the word "gharib" with the word "I could not find" in his summary to "Nasb al-rayah". So, it can be concluded that before reading "Nasb al-rayah" the reader should learn the meanings of the terms used by Jamal al-din Zaylai. Only then will he know the purpose of the author and the original judgment given to the hadith.

CONCLUSION

Based on the scientific-theoretical research of the work "Nasb al-rayah" by Jamal al-din Zaylai and the goals and objectives of the research, the following conclusions were drawn:

1. Scholars of the Hanafi school paid serious attention to the narration and research of hadiths and worked in the fields of hadith sciences such as "hadith istilah", "rijal science", "jarh and tadil science", "takhrij science". The science of tahrij is one of the most important sciences related to the hadith and its text. It studies the place of the hadith in the sources, the narrators, and the ways of narration. As a result, the closest and easiest way to the original source of the hadith is opened, and it is revealed whether the hadith is authentic or weak. Among the Hanafi muhaddiths, Ala' al-din ibn Turkmani, Abdul Kadir Kurashi, Jamal al-din Zailai, Kasim ibn Kutlubaga, Mulla Ali Qari, Sheikh Abdulghani Nobulsi, Muhammad ibn Mahmud Torabzuni wrote several works on hadith, and contributed greatly to the development of the science of tahrij, especially to proving that the Hanafi mazhab is based on reliable hadiths.

2. Jamal al-din Zaylai lived in the period when hadith sciences reached a new stage, when special classrooms where hadiths were taught - "daru-l-hadith" (دار الحديث) were developed. He learned from the most famous jurisprudence and hadith teachers of his time, such as Fakhr al-din Zaylai, Ala' al-din ibn Turkmani, Abu Hajjaj Mizzi and Shams al-din Dhahabi, and he deeply mastered the sciences of hadith and reached the level of "hafiz" in this field. Zaylai firmly adhered to the Hanafi mazhab, and to the claims of some people that "Abu Hanifa knows little about hadiths", "Hanafis prefer comparisons more than the evidence of hadiths", his work "Nasb al-rayah li ahadisi-l-Hidayah" is based on the Hanafi mazhab hadiths and shows that mature muhaddiths emerged from the Hanafis.

3. In the work "Nasb al-rayah" collected the ways of narration of the hadiths found in "al-Hidayah" and their places in the hadith collections, their authenticity and weakness, as well as the words of the imams of jarh and tadil about the

¹² The word "garib" in the dictionary means "alone, far from relatives". In the opinion of the scholars, it is said that the hadith is narrated by a single narrator.

narrators are presented in detail, as a result, the work contains all the information about the hadiths presented as evidence in the Hanafi mazhab. Zaylai cites what was said about the narrators in the sanad clearly and with evidence, he reconciled the apparently contradictory hadiths in a comprehensible way, and he comparatively studied the evidences of the Maliki, Shafi'i and Hanbali mazhabs in the issues of researching the evidence of the Hanafi mazhab. This approach served as the main factor to prevent "fanatism" and "Nasb al-rayah" became an important source of hadiths that the scholars of the rest of the sect also refer to.

4. 11 unique manuscripts of "Nasb al-rayah" are kept in the libraries of countries such as Turkey, India, Egypt, and Saudi Arabia. Among these manuscripts, the oldest one is the copy stored in the National Library of Turkey (Millet Genel Kütübanesi) under number 287 in the collection of "Fayzullah Efandi" and was copied by Hammad ibn Abdurrahman in 1405. The remaining copies belong to the period 1722-1912. The title of the work is mentioned in his manuscript copies with names such as "Nasb al-rayah li ahadisi-l-Hidayah", "Takhriju ahadisi-l-Hidayah" and "al-Inaya bi ahadisi-l-Hidayah". Nevertheless, the work is widely known in scientific circles under the name "Nasb al-rayah li ahadisi-l-Hidayah". The partial differences in the copies included in the research did not affect the general condition of the work, and, moreover, compared to the modern edition, it shows that it has not changed from the condition of Zaylai's time. The work consists of 52 independent sections (books), 85 chapters, 23 parts and a "various issues" section at the end.

5. Jamal al-din Zaylai paid deep attention to each issue in the process of researching hadiths. He wrote the titles of topics in the same sequence as in "al-Hidayah", divided into books, chapters and chapters. Burhan al-din Marghinani added new sections for hadiths on topics that he did not divide into chapters or sections. He tried to cite all the different narrations of a hadith. Zaylai first analyzed the most reliable hadiths and then the ones that were in the following places, so the first narration he gave is the most authentic narration. In the analysis of hadiths, he first referred to six authentic collections of hadith science, and then to popular collections, leaving the narrations that he could not find the source of, saying "I did not know this" (ما عرفته) or "I could not find it" (لا وجدته). Also, unlike other authors, Zaylai cites the hadiths that are the basis of the views of the rest of the sects, but which are not found in "al-Hidayah" in more than five hundred places under the heading "hadiths of the opponents" (أحاديث الخصوم), which is evaluated as the uniqueness of his style.

6. Referring to the original source of the information used in the writing of the work, especially the fact that the mentioned sources are known and popular among scholars, has increased the scientific reliability of "Nasb al-rayah". Zaylai used more than two hundred and forty (240) sources related to the science of fiqh, tafsir, hadith and history. The comparative analysis of several copies of some sources indicates that the sources relied on the most reliable copies. The names of such works as "ar-Rad ala-l-Karabisi" by Abu Ja'far Tahawi, "al-Qunut" by Khatib Baghdadi, and "Favoido-z-Zahiriyya" by Zahiriddin Bukhari, which have not been

reached so far, show that Zaylai used rare manuscripts during the takhrij.

7. Jamal al-din Zaylai is a scholar of fiqh, and he has reached the level of hafiz in hadith, so his work is among the works that should be read not only by muhaddiths, but also by jurists to get acquainted with fiqh. In the period after the work "Nasb al-rayah", mature Hanafi scholars, including Abdulhai Lakhnavi, Taqi al-din Nadawi, Muhammad Awwama, Said Bektash, were useful in the analysis of jurisprudential issues and hadiths. In particular, the work is often referred to for clarifying conflicting rulings on fiqh issues regarding ablution, prayer, fasting, rent, and trade, and for tarjih, i.e., one ruling is superior to another.

8. Since "al-Hidayah" is a fiqh source, the author did not mention the sanads of the hadiths he cited in order to prove the rulings. Also, it was enough to convey the hadith without discussing the reliability and source of the hadith. Some critics objected that the sources and narrators of the hadiths and works cited by Burhan al-din Marghinani were not cited as a defect. Zaylai, who worked against this accusation, determined the source and the narrator of every narration mentioned in it, followed the method of "ahl al-hadith" in judging almost all hadiths, and proved that they are suitable for evidence by using the method of using the hadiths with each other. In this way, he showed the "ahl al-hadith" that the evidence of the Hanafi mazhab of thought in "al-Hidayah" is valid even according to their rules.

9. In the work Zaylai used revolutions such as "authentic" (صحيح), "weak" (ضعيف), "reliable" (ثقة), "truthful" (صدوق), "hadith abandoned" (متروك الحديث), "questionable" (فيه نظر), "a very weak narrator" (ضعيف جدا), "this narrator is slightly flawed" (فيه شيء), "there is a question about this narrator" (فيه مقال), "so-and-so cannot be documented" (لا يحتج به), "the hadith of such-and-such is not documented" (ليس به حجة), "there is criticism about so-and-so" (متكلم فيه), "no word was said about so-and-so" (سكت عنه). He introduced the words "gharib hadith" (غريب) or "very strange hadith" (غريب جدا) for the hadiths that did not find their source. From these words used by Zaylai, it is proven that the work serves as an important source for the sciences of "ilal al-hadith" (علل الحديث) and "jarh and ta'dil" (الجرح والتعديل) in addition to the science of takhrij. Also, the istilahs used by Zaylai help to refute the categories of blindly issuing fatwas from today's religious texts and draw clear conclusions about some hadiths whose reliability is disputed.

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

1. Based on the important importance of the work "Nasb al-rayah" in the study of the foundations of the Hanafi school of hadith, it is recommended to prepare a scientific publication "Answers from Zaylai's takhrij to the reproaches of the Hanafi school" that containing hadiths proving the rulings of the Hanafi school at the International Islamic Academy of Uzbekistan.

2. Due to the fact that the work consists of a collection of hadiths supporting the rulings of the Hanafi mazhab, and because more than eight thousand hadiths are narrated with a high level of reliability, it is recommended to carry out a scientific and explanatory translation of "Nasb al-rayah" into uzbek at the international research centers of Imam Bukhari and Imam Termizi.

3. Taking into account the high importance of the source in explaining the sources and levels of reliability of the hadiths in “al-Hidayah”, it is recommended to make an abridged edition of the work and use it in the “Fatwa Center” of the Muslim Board of Uzbekistan.

**НАУЧНЫЙ СОВЕТ DSc.35/30.12.2019.Is1/Tar/F.57.01 ПО
ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ МЕЖДУНАРОДНОЙ
ИСЛАМСКОЙ АКАДЕМИИ УЗБЕКИСТАНА**

МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА

БОБОНАЗАРОВ ДАВРОНБЕК ТУРАНАЗАР УГЛИ

**ПРОИЗВЕДЕНИЕ «НАСЪ АР-РАЯ» ДЖАМАЛУДИНА ЗАЙЛАИ КАК
ИСТОЧНИК ХАДИСОВ ХАНАФИТСКОГО МАЗХАБА**

24.00.02 – Корановедение. Хадисоведение

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

Ташкент–2024

Тема диссертации доктора философии (PhD) по исламоведению зарегистрирована в Высшей аттестационной комиссии при Кабинете Министров Республики Узбекистан за номером B2020.4.PhD/Isl46.

Диссертация выполнена в Международной исламской академии Узбекистана.

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

С диссертацией можно ознакомиться в Информационно-ресурсном центре Международной исламской академии Узбекистана (зарегистрирована за № 151). (Адрес: 100011, г. Ташкент, ул. А.Кадыри, 11. Тел: (99871) 244-00-91; факс: (99871) 244-00-65; e-mail: info@iiiau.uz).

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

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования раскрыть то, что произведение «Насб ар-рая» Джамалуддин Зайлаи является источником хадисов для доводов ханафитского мазхаба.

Объектом исследования является произведение Джамалуддин Зайлаи «Насб ар-рая».

Предмет расследования: сведения из произведения Джамалуддин Зайлаи «Насб ар-рая» из сферы науки о хадисах, служащие доказательством для хукмов ханафитского мазхаба.

Научная новизна исследования состоит из нижеследующих:

в исследовании доказываемся, что Джамалуддин Зайлаи в своем произведении «Насб ар-рая» усилил степень риваятов «аль-Хидая», которые были отмечены со стороны мухаддисов как слабые, другими достоверными хадисами, путем применения способа «усиления друг друга» в науке о хадисах (يقوي بعضها البعض), чем и указал достоверные пути хадисов в книгах ханафитской школы;

доказано, что существует возможность найти хадисы близкой темы в произведении «Насб ар-рая», так как Зайлаи не только привел близкие по теме 7055 хадисов и рассказов, но и подробно изложил их степень достоверности и указал их места в источниках;

изложено, что для указания степени достоверности приведённых в «аль-Хидая» хадисов Зайлаи использовал не встречающиеся до него в остальных исторических источниках термины, такие как «гариб» (غريب), «гариб жиддан» (غريب جدا), «гариб би хаза-л-лафз» (غريب بهذا اللفظ), «гариб марфуъ» (غريب مرفوعا) и другие, тем самым и привнес новую методологию в науку «тахриж»;

доказано, что Зайлаи в вопросах хадисоведения (علم الحديث) использовал в «Насб ар-рая» не встречающиеся у более ранних учёных по науке «тахриж» такие методы, как «изложение всех вариантов риваятов хадиса», «изложение рассказов», «приведение информации о равиях», «обращение к разным научным источникам», «отсутствие критики оппонентов» и использовал обобщающий метод.

Внедрение результатов исследования. На основании научных результатов данного исследования о том, что произведение Джамалуддин Зайлаи «Насб ар-рая» является источником хадисов для ханафитского мазхаба:

научные выводы о том, что Джамалуддин Зайлаи в своем произведении «Насб ар-рая» усилил степень риваятов «аль-Хидая» - которые были отмечены со стороны мухаддисов как слабые - другими достоверными хадисами, путем применения способа «усиления друг-друга» в науке о хадисах (يقوي بعضها البعض – некоторые слабые хадисы иногда достигают из-за усиливающих их риваятов уровня хасан и даже сахих), чем и указал достоверность доводов ханафитской школы даже с точки зрения пути мухаддисов, были использованы в материалах книги «Энциклопедия

ислама», подготовленной по запросу Комитета по делам религий (справка №02-02/02/1/573 от 28 февраля 2024 г.). В следствие чего, сведение о месте и заслугах мухаддиса в становлении теоритической части науки тахридж стали достоянием научной общественности;

заклучения о том, что Зайлаи привел хадисы - которые не были приведены в «аль-Хидая», но были тесно связаны с параграфами этой книги - под общим названием «Хадисы данного параграфа» (أحاديث الباب) и разъяснил степень их достоверности и места их расположения в различных источниках, произведения Зайлаи стали одними из основных источников исследований в сфере фикха для поздних ученых факихов, были использованы в материалах книги «Историческое и философское наследие ученых и мыслителей Востока средних веков», подготовленной по запросу Международного научно-исследовательского центра имени Имама Бухари (справка №02/50 от 12 февраля 2024 г. Международного научно-исследовательского центра имени Имама Бухари при Кабинете министров Республики Узбекистан). В следствие чего, сведения о месте и заслугах ученого в становлении теоритической части науки о хадисах стали достоянием научной общественности;

такие научные заключения, как то, что в следствие того, что Зайлаи в своей книге «Насб ар-рая» под заголовком «Хадисы оппонентов» (أحاديث الخصوم), которые стали основанием для точек зрения маликитов, шафиитов и ханбалитов, осуществил тахридж для более пятиста хадисов, вследствие чего это произведение стало важным источником, к которому взывают такие мухаддисы, как Ибн Хаджар Аскаляни, Бадруддин Заркаши, были использованы в материалах учебного пособия «Правила науки о хадисах с точки зрения ханафитских факихов» Ташкентского исламского института имени Имам Бухари (справка №02-10/31 от 13 февраля 2024 г. Управления мусульман Узбекистана). Вследствие чего, эта книга послужила увеличению информированности студентов о роли произведения Джамалуддин Зайлаи «Насб ар-рая» как важного источника хадисов в деле тарджиха доводов противоречивых хукмов фикха для факихов и мухаддисов;

в ходе сравнительного анализа данного источника с произведением по тахриджу Бадруддина Заркаши «аз-Захабу-л-ибриз» было выявлено, что мухаддис при написании данной книги опирался на книгу «Насб ар-рая», и было выявлено, что ученый использовал способ «приведение всех путей риваята хадиса» при приведении хадисов вместе с цепочкой равиев, и заключение о том, что произведения Зайлаи были высоко оценены со стороны не только ученых-ханафитов, но и ученых-шафиитов, были использованы в материалах учебника «Хадисоведение», подготовленного со стороны Международной исламской академии Узбекистана (справка №02-02/02/1/573 от 28 февраля 2024 г. Комитета по делам религий при Кабинете министров Республики Узбекистан). В следствие чего, были укреплены понятия и навыки студентов о том, что произведение «Насб ар-рая» является важным

источником хадисов не только для ученых ханафитского толка, но и для ученых других мазхабов.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключительной части, списка использованных источников и литературы, а также приложения. Объем диссертации составляет 131 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
LIST OF PUBLISHED WORKS
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