

## THE DEVELOPMENT OF THE SCIENCE OF “TAFSEER” IN MOVAROUNNAHR

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### ABSTRACT

*This article analyzes the science of exegesis, its stages of development, the introduction of the science of exegesis to Movarounnahr, the activities of tafsir scholars, the famous tafsirs written in the country and their style, the services of the commentators from Movarounnahr in the development of the science of exegesis.*

**KEYWORDS:** *tafsir, ta'wil, Movarounnahr, verse, hadith, commentary, types of tafsir, mufasssir.*

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### INTRODUCTION

In Movarounnahr, the science of interpretation has its own characteristics of development. In this period, the science of interpretation was not as advanced as the science of hadith and jurisprudence. Although there is little information about the science of tafsir related to this period, it is possible to create an idea through the works created by the scientists of our country, which have reached our days by studying the stages of development of the science of tafsir in other Islamic countries.

In this period, interpretation with opinion was carried out without the opinion of the commentator contradicting the Qur'an, the Sunnah, and the words of the Companions. Scholars of all eras were opposed to interpreting the Qur'an and Sunnah, the words of the Companions, with opinions (ijtihad, opinion) contrary to the authoritative sources. Because in this case, certain groups and currents may try to adapt the interpretation of the verses of the Qur'an to their own views.

The history of Movarounnahr tafsir science is connected with the introduction of hadith science. Because the commentaries of Muhammad (pbuh) and companions on the Qur'an are summarized in the hadiths. As we mentioned before, according to the order of Umar ibn al-Khattab, the Arabs came to Marv and stayed here for 70 years and taught the local people the hadiths from the knowledge they had learned. Then the hadith narrated in Marv came to cities like Samarkand and Bukhara. In Movarounnahr, Samarkand becomes the center of hadith science, and Bukhara becomes the center of jurisprudence.

Elucidating the fact that Samarkand, unlike other Movarounnahr cities, produced several commentators and became the center of the science of the word is one of the important tasks facing the researchers.

It can be assumed that after the development of the science of hadith, the information on interpretation was spread in Samarkand, the center of hadith, in the form of narration. That is probably why, in Samarkand, where all kinds of narrations are widespread, it was the first time to compile the narrations and sort out the areas of interpretation.

The history of the science of tafsir in this period is very little studied. This is explained by the lack of resources. Although biographical sources say that some scholars of this period "wrote a work of exegesis", their methods of exegesis were not specifically mentioned. However, it is possible to talk about it, as the opinions of the scholars who worked in Movarounnahr and Khurasan are partially present in the works that have reached us.

It is appropriate to highlight the work of Abdullah bin Mubarak Marwazi in the field of tafsir, who was educated by Tabiyyim in the 8th century. He is considered one of the first scholars and commentators in Central Asia. He lived and worked in Marv, his father was Turkish, and his mother was from Khorezm. He became a disciple of Imam Azam Abu Hanifa in his youth. Rabi' ibn Anas ibn Ziyad Bakri, one of the naturalists, taught him. He wrote poems and glorified manners and the elegance of humanity. He also worked in the field of interpretation. His book "Kitab az-zuhd wa-r-raqa'iq" is one of the most famous books among scholars. He was one of the first scholars who compiled hadiths into a book. His contribution to the development of hadith science in our country is high. It is also mentioned in some sources that he wrote the work "Tafsir". But his interpretation has not reached our time. But among the hadiths in the works "Kitab az-zuhd wa-r-raqa'iq" and "al-Birr wa-s-sila" it is possible to observe comments on some verses of the Qur'an. In his works, he cites the hadiths on the interpretation of the verses, as well as the commentaries of the Companions and Tabiyy. These stories of his were used in the works of later scholars. Examples of narrations related to interpretation are as follows:

واخفيها لهما <sup>٩</sup>الذال mina <sup>٩</sup>الراحمي waqul rābī ḥamhumā kamā rabāyānī ṣaghīra<sup>٩</sup>

He cites the commentary of Hisham ibn Urwa on the authority of his father regarding the verse "Keep the wing of humiliation low for them": "Do not forbid them from doing what they want or do not do." Commentaries on more than 10 verses are narrated in "Al-Birr wa-s-sila".

Ahmad ibn Hafs Abu Hafs Kabir Bukhari (150/768–216/832) was one of the scholars of this period in our country, who spread the Hanafī sect in Movarounnahr from the 2nd century AH. He studied with Abu Hanifa's student Muhammad ibn Hasan Shaybani. He was one of the first to spread the Hanafi sect in Bukhara and trained many disciples. But his works in the field of interpretation have not reached us.

After them, Imam Dorimi (798-869), Imam Bukhari (810-870) and Hakim Termizi (820-905), who were mentioned as exegetes, are of great importance. In their scientific heritage, the works of tafsir are mentioned, and it is said that they have not reached our time. Analyzing the narratives and information on the science of tafsir in the surviving works of these scholars will show their place in tafsir studies.

Muhammad ibn Ismail Bukhari's hadith collection "Al-Jame' as-sahih" contains chapters on interpretation, in which the commentaries of some surahs are presented as narrated by Muhammad (pbuh). A separate book (chapter) named "At-Tafsir" is presented in the work, the chapters in it are arranged according to the order of the surahs in the Qur'an, and the hadiths with

the commentary of the verses are given. It contains comments on about 400 verses of the Qur'an, and in addition to hadiths, commentaries on the Qur'an by the Companions and Tabiyyah are also included. More hadiths are given for commenting on some surahs, and less for some. Among the hadiths, there are many narrations about the reasons for the revelation of the verse. Bukhari did not comment on all the verses of the Qur'an in his work because he collected only authentic narrations. It is noteworthy that the commentaries made by Ibn Abbas, Anas ibn Malik, Aisha bint Abu Bakr, Abdullah ibn Umar, Mujahid, Ikrima, Sa'id ibn Jubayr, were included in the work. Bukhari does not mention the series of narrators when quoting from the words of the Sahabi and Tabiyy like the commentators. It is known that when the commentators quote the words of the Sahabi and Tabiyy, they do not always mention the Silsila, and there are cases where they refer directly to the author of the words.

Unlike Dorimi and Abu Isa Tirmidhi, Bukhari, as a muhaddith, used the words of the Companions and Tabiyyah and his own knowledge in interpreting the verses, so he can be called the scholar who laid the foundation stone for Mowarunnahr tafsir studies.

Hakim Termizi is also considered one of the skilled commentators. Among his extant works can be seen commentaries on some verses. In particular, in his work "Tahsil nazeer al-Qur'an" there is a commentary on 80 words in the Qur'an such as "guidance", "kufr", "shirk", "wisdom", "Islam", "faith", "thanks", "truth". In it, attention is paid to the mystical interpretation of the meanings of the words of the Qur'an. In the work, Tirmidhi mentions that the main meaning of the most common words in the Qur'an can be transferred to related meanings.

In his research, Juyushi mentioned that Hakim Termizi's style of interpretation is manifested in three directions: 1. It is an apparent direction in understanding the verses, which is the style of all commentators. 2. Sufi direction, i.e. direction that calculates the outer and inner meanings of the Qur'an. 3. Taking a hint from the Arabic letters, that is, he believes that the knowledge of God's name and attributes is based on letters.

Hakim Termizi's work "Nawadir al-usul" on mystical interpretation of hadiths is devoted to issues of ethics and faith. It consists of 291 chapters divided into different topics. At the same time, the work also contains comments on the Qur'anic verses. The important point is that the contents of the hadiths in all chapters of the work have been tried to be explained more broadly using the verses of the Qur'an. It can be observed that in his method of commenting, rather than interpreting based on narrations, mystical interpretation of verses and paying more attention to their inner meaning is strong. For example, in the chapter on "Temptation's Obstruction of Faith," this comment is made:

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ  
وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ

The heart in the verse "He (Allah) has made faith dear to you and adorned it in your hearts" is described as "The heart is a part of the inner and a part of the outer." It is also called "fuad". It has two eyes and ears. It is God who turns the heart."

Also, in the work "Ilm al-Awliya" he gives the following comment on the word "hikma" in the Qur'an as "hadith" like other commentators:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

"Al-kitab" in the verse "He who teaches them the Book (Qur'an) and wisdom..." interprets the Qur'an's appearance, and "al-hikma" its essence, that is, its hidden meanings.

Hakim Tirmidhi's style of tafsir can be determined by the commentaries given to the Qur'an in his works that have come down to us, although he does not have a tafsir. According to the fact that he often pays attention to the mystical interpretation of the Qur'an without quoting narrations related to the interpretation of the verses, he can be said to be a scholar who initiated a unique mystical interpretation of the Qur'an in Mowarounnahr.

Imam Dorimi also occupies a special place in tafsir studies. In his work "Sunan" there is a book (chapter) called "Fazail al-Qur'an", which consists of 35 small chapters. It contains narrations related to the science of exegesis, information about the qualities of some surahs and verses. In particular, he cited several narrations about the meaning of the word "qintor". He cites narrations from Muhammad (pbuh) or companions with sanads. This shows the thoroughness of the scientist's scientific method.

Abu Isa Tirmidhi in his work "al-Jame' as-sahih" mentioned the topics of "Kitab Fazail al-Qur'an", "Kitab al-Qiroot" and "Kitab Tafsir al-Qur'an" and described narrations related to tafsir in it. Especially in the chapter "Kitab tafsir al-Qur'an" of the work, all the surahs of the Qur'an are given in the traditional order from "Fatiha (1)" to "an-Nas (114)" and their qualities are quoted from the hadiths of the Prophet (pbuh). The work begins with the chapter "Hadiths about a person who interprets according to his own opinion". It contains hadiths that discourage interpretation of the Qur'an, such as "Whoever interprets the Qur'an according to his own opinion, has made a mistake", and then quotes about the virtues of the surahs. It is noteworthy that the hadiths about the virtues of surahs such as "an-Naba'", "an-Noziot", "Humaza", "Adiyot", "Fil", "Asr" are not given in the work.

As Abu Isa Tirmidhi emphasized that interpretation is very responsible, in the chapter "Tafsir al-Qur'an" he first cites hadiths about the impossibility of interpretation by one's own ijtihad.

So, in the 9th century, the science of tafsir in Mowarounnahr, like in other Muslim countries, was mainly based on narration, and it was the beginning of the period when it was separated from the hadith structure and became an independent science. In this period, Imam Bukhari's citation of the commentaries of the Companions and Tabiyyah, unlike other muhaddiths, shows his unique character.

During this period, the science of tafsir developed in Mowarounnahr. Commentaries on the Qur'an, which used to be mentioned as a chapter in the hadiths, did not fully meet the requirements of the time. According to the introduction of Mowarounnahr commentators (also scholars from other countries) in the introduction of their tafsir works, people who do not know the Arabic language, who do not know the reasons for the revelation of the verse, and who do not know the hadiths, cannot comment on the Qur'anic verse based only on their own opinions. tried to divert. Abul Lais's opinion that "No one can interpret the Arabic language without knowing the reasons for the revelation of the verse" indicates that scholars of the Hanafi school of thought were very cautious in interpretation during this period. In general, in this period, the writing of tafsirs in Mowarounnahr and Khurasan was done mainly for two reasons.

1. The necessity of interpreting the Qur'an from the beginning to the end as a result of the proofs of the verses of different sects from different parts of the Qur'an in Movarounnahr that are consistent with their beliefs.

2. Compilation of hadiths, narrations of the Companions, comments on the interpretation of the Qur'an in one place.

These two reasons are related to each other, because the misinterpretation of the verses creates what the meaning of the verse should be in reality. Therefore, the commentators felt the need to interpret based on the sources. During this period, several commentators worked, and their works have come down to us. The different styles of each commentator in this regard are, of course, noteworthy.

It is appropriate to mention the commentaries of Tabari, Imam Moturidi and Abu Lais Samarkandi as the first sources that have reached us from the period of complete interpretation of the Qur'an.

In their commentaries, the authors of this period used a lot of authoritative sources - the narrations of Muhammad (s.a.w.), the Companions and the Tabiyyahs, and mentioned their narrations in series. This type of tafsir works are called "masur tafsirs". Zahabi in his work "at-Tafsir wa-l-mufasssirun" mentions the main 8 works of tafsir belonging to this category. But he does not mention it at all in his study of Moturidi's "Ta'wilot Ahlis-Sunna". Actually, this work of tafsir was created using narration and opinion. He could include it in the category of tafsirs created by masur or opinion-ijtihad.

In the later periods, tafsir began to be created by shortening the series of narrators without going beyond the limits of relying on reliable sources. The commentators quoted the names of the people who said the words of the scholars before them without mentioning them. In this way, various narrations entered the tafsir, and there were cases of mixing authentic narrations with malicious narrations.

Interpretation of the Qur'an also began to expand as a result of the translation of vocabulary, grammar, and usage into books. Issues related to jurisprudence and kalam caused disputes. During the Abbasid era, Islamic factions became fanatical and began to call people to their beliefs. It was at this time that mental interpretation began to take the place of figurative interpretation. But the narrations related to the reasons for the revelation of the verses continued to be received from reliable sources.

Tafsir of Abu Lais Samarkandi (911–985) and Kitab ta'wilot ahli as-sunna of Abu Mansur Moturidi (870–944) are among the first works in the form of a complete book written in Mowarounnahr. Maturidi made extensive use of the Qur'an in solving doctrinal issues because it served as the main source.

While Maturidi is more based on giving refutations to different currents and sects while writing tafsir, Abu Lais tried to rely on more reliable sources, in some places he gives refutations to religious and political currents. Moturidi introduced a unique new approach in the field of interpretation. He is the author of the only work of tafsir in which doctrinal issues are widely commented. Similarly, it is distinguished by its reliance on the method of interpretation through

analysis of these verses. Currently, this work is published in 10 volumes in the Arab Republic of Egypt.

The main reason for this was the abuse of the Qur'an by religious sects and movements in their arguments. Because his interpretation is focused on a wider interpretation of dogmatic issues, citing currents by name and refuting their concepts. In the reader of his commentary, it seems that Imam Moturidi attached importance to summarizing the comments on doctrinal issues.

Abu Lais Samarkandi is also distinguished by the fact that he compiled the knowledge of the Qur'an in his work. Because in it, recitations, sababun-nuzul, hadiths and narrations on tafsir, nasikh and mansukh cases were referred to more widely than the commentators of his time, which made it an important source for later periods. His mature scholarship on recitations is especially evident in his interpretation.

Ulrich Rudolph points out Abu-Qasim Ka'bi (d. 319/931), Muhammad ibn Mas'ud Ayoshi (d. 320/932) as commentators of this period, and says about Abu Lais's interpretation: "It is known that Abu Lais had a very conservative approach to the issues of Islamic doctrine. Therefore, his work can be particularly fruitful in the study of the first Hanafi interpretations of the East.

Unlike the methods of interpretation of the above-mentioned muhaddi scholars, Moturidi and Samarkandi were the first to interpret the Qur'an from beginning to end.

In the later period, the use of opinion-ijtihad in the interpretation of the Qur'an became widespread. Abu Hafs Nasafi and Alauddin Samarqandi's commentaries using their opinions and ijtihads can be an example of this. During this period, not only in Movarounnahr, but also in other countries, tafsir works were written based on opinion.

In Movarounnahr, the science of tafsir has developed as in other Islamic countries, and there is diversity in the interpretation of the Qur'an. This, in turn, shows that excellent schools have been formed for understanding and interpreting the Qur'an, such as masur tafsir, opinion interpretation, doctrinal interpretation, mystical interpretation, and lexical interpretation.

The development of the science of tafsir in Movarounnahr in the 10th century. During this period, the science of tafsir developed in Movarounnahr. Commentaries on the Qur'an, which used to be mentioned as a chapter in the hadiths, did not fully meet the requirements of the time. According to the introduction of Movarounnahr commentators (also scholars from other countries) in the introduction of their tafsir works, people who do not know the Arabic language, who do not know the reasons for the revelation of the verse, and who do not know the hadiths, cannot comment on the Qur'anic verse based only on their own opinions. tried to divert. Abul Lais's opinion that "No one can interpret the Arabic language without knowing the reasons for the revelation of the verse" indicates that scholars of the Hanafi school of thought were very cautious in interpretation during this period. In general, in this period, the writing of tafsirs in Movarounnahr and Khurasan was done mainly for two reasons.

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