



ḤAKĪM TIRMIḌĤĪ'S NEWLY DISCOVERED TAFSIR

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ABOUT ARTICLE

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Abstract: Today, world conflicts arising in various forms clearly demonstrate the importance of the scientific heritage of Transoxiana (Mowarunnahr) in the field of Islamic sciences. One of the most important tasks in their research is to study the heritage of our scientists not in individual cases, but as a whole of the school, to evaluate intellectual development, to clarify the principles of continuity and to determine the general character. Another pressing issue is to introduce into scientific circulation as many works as possible that are still in manuscript form.

The discovery and study of Al-Ḥakīm Al-Tirmidhī's work on tafsir, considered "lost" by world researchers, was also extremely valuable, as it allowed us to draw valuable conclusions on the formation of the method of tafsir science in Transoxiana. This work and Tirmidhī's legacy of Qur'anic interpretation as a whole contain many important features. Among other things, he is distinguished by the fact that he combines the rational and traditional method a little earlier than Imam Moturidi, and at the same time he was one of the first in the history of the science of tafsir to describe the conditions of the rational method of tafsir. The work has many other important features and, according to Khalid Zahri, the famous researcher Al-Ḥakīm Al-Tirmidhī, deserves to be considered a great discovery.

This tafsir of Al-Ḥakīm Al-Tirmidhī was researched at the International scientific Research Center of Imam Termizi and published for the first time in Arabic under the title "Kitab Tafsir al-Quran al-musamma Bahr al-tafsir". An additional

part was added to it called “Wa taliyhi muktatafat min tafasir al- Ḥakīm Tirmidhī li-ba’zil ayat”. This work was published in 1444/2023 by “Dor al-Kutub al-Arabiya” in Istanbul.

INTRODUCTION

Although the printing press was invented in the 15th century, the scientific treasure of the 19th century, when the printing industry began to develop seriously, is preserved in the manuscripts. In this sense, manuscripts, which have been the main form of reading for a long time, are the main example of the book, which is the most valuable wealth of mankind. Even today, there is a huge amount of manuscripts in the collections of world libraries. In general, it is no secret that manuscripts are of special importance in solving the most pressing issues of science and determining its future. Naturally, these also belong to the scientific and spiritual heritage of Transoxiana.

MAIN PART

Abu Abdullah Muhammad ibn Ali ibn Hasan ibn Bishr ibn Harun Al-Ḥakīm Al-Tirmidhī (205-320/820-932), one of the greatest scholars and thinkers in the history of Islam, is considered one of the leading scholars in the field of tafsir along with many Islamic sciences. There is also a separate work by him dedicated to the interpretation of the Qur’an, which until today was known only through historical records.

Information about this belongs to Hujviri (d. approx. 467/1074). Later, based on this author, Abdurahman Jami (817-898/1412-1494), Alisher Navoi (845-907/1441-1501) and Adnahvay (or Adirnavayh) (XI/XVIII century) (Adnahvay, 1997: 58) also talked about it. Hujviri says: “Indeed, he had started a book of exegesis.” He did not live to complete it. The part of the book before he finished it was distributed among the people of knowledge” (Hujviri, 1974: I, 353). This means that people used this interpretation in the past. Jami says: “He started (a book) on the interpretation of the Qur’an, but he died before finishing it” (Jami, 1989: 397). Alisher Navoi also gives information about this, relying on Hujviri and Jami: “... and a tafsir also started. But it does not live up to its promise” (Navoiy, 2001: 79). However, in the works of Jami and Nawai, the sentence in Hujwiriyyah, “The part of it before the end of it was spread among the people of knowledge” is not mentioned. Perhaps this information was omitted from the manuscript, or they did not come across this work, and Hujviri was directly familiar with this work.

Until now, this tafsir is recorded as “lost” or “found in the book of Hujwiri” in the list of Tirmidhī’s works compiled by researchers (Brockelman, 1977: IV, 71; Heer, 1959: 132; Massignon, 1997: 194; Masud, 1965: 324 ; al-Geyoushi, 1970: 187; Zahri, 2013: 296-298; Çift, 2008: 174).

Husayni assumes that this tafsir is probably Tirmidhī’s book called “Ghawr al-Umar” (The Basis of Works) or “Kitab a’zou van-nafs wa tafsir ayotu azima” (Tafsir of the Organs and the Self and the Great Verses) and says: “But Tafsir Tirmidhī As for the possibility of a special work dedicated to him, his message has reached us only through a short reference by Hujviri. If we take into account that Tirmidhī may have been based on his sect and his own way when writing the book, the significance of such an interpretation will be enormous” (Husayni, 1968: 21).

DISCUSSION

In the course of our research, Dr. Hikmat Bashir Yasin's "Istidrokot 'ala kitab tarikh at-turos al-arabi fiy kutub at-tafsir" from pages 65-80 of the issue of Muharram 1406 / October 1986 of the Islamic University of Madinah. We came across the following information in the article "Additions to the book "The History of Heritage in the Arabic Language" regarding books on tafsir): "Hakim Abu Abdullah Muhammad ibn Ali Hakim At-Tirmidhi (died in 320/932). Tafsir al-Qur'an. A copy of it is kept in the Vatan (National) Library in Burdur under number 143. It consists of 134 leaves and was copied in 549/1154. This article deals with the manuscripts of tafsir, and this tafsir is listed under number 34. The quoted "Burdur" is one of the cities of Turkey. Hikmat Bashir Yasin later included this information in his self-published book (Hikmat, 2011: II, 191). Before that, it became known that the information about this tafsir was also in the index of manuscripts published in 1989, and Hikmat Bashir Yasin also referred to this index in his article (al-Fihris, 1989: I, 41).

After that, we tried to get hold of this manuscript. In the summer months of 2018, Alisher Sobirov, director of the "Scientific Center for the Study of the Holy Qur'an" in Kyrgyzstan, who was in Turkey at that time, received an electronic copy of this manuscript written on a disc from the library in Burdur based on the information we provided, and sent the disc and the printed copy to the Imam Tirmidhī International Research Center. It is also noteworthy that a copy of this manuscript was provided free of charge by the Burdur Library. During the study of the manuscript, it was found that it is kept under number 143 in the National Library in Burdur, Turkey. Its text consists of 139 pages, i.e. 70 pages, each page consists of two columns. It was copied in 549/1154 by Sharofiddin Muhammad ibn Abdulwahab ibn Abdulwahid ibn Muhammad ibn Ali Ansari Husayni originally Shirozi Dimashqi Hanbali. More precisely, on page 52 of the manuscript, after the completion of the interpretation of Surah Fatiha, there is the following note: "Muhammad ibn Abdulwahab ibn Abdulwahid ibn Muhammad ibn Ali Ansari Husayni successfully completed the translation of surah al-Hamd on the first day of the month of Zul-Hijjah in the forty-ninth year". However, due to the fact that this work was preserved under the name "Tafsiru Surati'l-Fatiha ve Hayratihi" (Tafseer of Surat al-Fatiha and its virtues), its belonging to Hakim al-Tirmidhi may have been unknown for many years, even centuries. It became known that even the representatives of the Burdur library were not aware that the manuscript of Ḥakīm Tirmidhī's commentary was kept in their possession.

As for Nasikh, he is "Muhammad ibn Abdulwahab ibn Abdulwahid ibn Muhammad ibn Ali Shirozi al-asl Hanbali Sharofiddin ibn Sharofulislam" (Buradi, 2001: II, 654). Ibn Rajab (736-795/1335-1393) gave information about him and did not record his death. This Shirozi was "a jurist, a scholar of fortune-telling, a connoisseur of the history of ghazavots, an interpreter of dreams. He was engaged in trade and did not enter the presence of kings. After his death, he was buried in the Small Gate" (Ibn Rajab, 2005: II, 377). Ibn Rajab mentioned him in the biography of his younger brother Najmiddin ibn Abd al-Wahhab in his recorded work and recorded the dates of Najmiddin's life as 498-586/1104-1190 (Ibn Rajab, 2005: II, 374-375). It is clear from this that the "forty-ninth year of Dhul-Hijjah month" in the manuscript is 549 years, which corresponds to 1155 AD.

In the process of preparing the manuscript for publication, it became known that two small parts of this commentary were published separately. The first of these is the introductory part of the work, in the book "Risalatani mansubatani lil- Hakim At- Tirmidhī" (Two treatises attributed to Hakim At- Tirmidhī) published in 2005 by the Moroccan scholar Khalid Zahri and the Frenchman Geneveve Kobilō. In this treatise there are two treatises of Ḥakīm Tirmidhī: "Mas'ala fiy kholqil-insan" (The issue of human creation and creation) and "Risalah fiy kholqil-adamiyy" (Treatise on the issue of human creation and creation). The last treatise (- p. 53-87) is actually the introduction to Tafsir. It is noted that the

manuscripts of these two treatises are stored in the Valiyiddin Library in Istanbul under number 770. The first manuscript is number 9 of the set under this number, folios 177b-182b, and the second is number 13 and the last, containing folios 194b-200a (21 lines, 15×23). Although the date of copying of this manuscript is not recorded, it is dated 888 (1483) in the ownership records (Risalatan, 2005: 15). It consists of pages 1-10 of the “Tafsir” manuscript. But it should be noted that the researchers did not know that it was the introduction to Tirmidhī’s sought-after exegesis and published it as an independent treatise. We used this brochure in the process of preparing the work “Tafsir” for publication, it is known. The two manuscripts have complementary and correcting features, which we have reflected in the publication of the work.

Another part of the book came through another author. Abu Muhammad Tahir ibn Ahmad ibn Muhammad Qazvini Najjar (d. 575/1179-1180) commented on Ḥakīm Tirmidhī’s words about the beginning of Nahv science in this “Tafsir” in his treatise “Sharh Nahv al-Buduww” (Commentary on the Beginning of Nahv). It is worth noting that Imam Najjar says in this treatise: “The origin of these words from the words of Tirmidhī is in the tafsir of Surah Fatiha, which is one of his classifications. A group of people removed it because it was difficult to understand. But it is in the copy classified by Imam (Ḥakīm Tirmidhī) as I have quoted it verbatim”. I don’t think anyone has paid attention to extracting its meaning until today, and it has been ignored. In it, he presented all the methods of nahv and the movement of characters in a short style. I interpreted it, and if Allah Almighty makes it easy, I will examine it carefully and extract from it all the things of the Nahw, including the merits, attributes, consequences and tawawa of the Nahw according to the method described by the author. It is God who succeeds”.

The manuscript of this treatise consists of folios 15a-20a in the collection of Imam Najjar books numbered 1216 in the Shahid Ali Pasha section of the Suleymaniye Library in Istanbul. The dates of its writing or copying are not recorded. The treatise was researched and published in 2017 by Turkish researcher Mehmet Faruq Çifçi, who noted that he could find only one copy. The researcher says that it is valuable because it is a part of Tirmidhī’s “Tafsir” that has not reached us, and Imam Najjar’s comment on it confirms the truth of Hujviri’s words that “the part of Tafsir before Tirmidhī finished it was spread among the people of knowledge” (Çifçi, 2015: 113-133 ; Chifchi, 2017:453-470).

It should be noted that the manuscript copy of the “Tafsir” edition that we used contains this section on Nahv science (pages 23-25). When we compared it with the text of Imam Najjar published by Chifchi, it became clear that the two texts complement each other, and we reflected this in the annotation of the publication of the work. Also, in the “Tafsir” publication, we have provided the full commentary on the words of Imam Najjar on the words of Tirmidhī in the comment section.

In general, Al-Ḥakīm Al-Tirmidhī in this tafsir names his book “Ilm al-Awliya” nine times (seven times as “Ilm al-Awliya”, twice as “Kitab al-Awliya”), “Nawadir al-Usul”, “Kitab al-Haj”, “Kitab al-sawm” and “Kitab al-furuq” mentioned the name of the books once. Although he did not mention “Kitab al-Salat” by name, he referred to it when he spoke about prayer: “We have explained the interpretation of this return”. This work can also be the book “Al-Manhiyot” of the scientist.

Ḥakīm Tirmidhī’s commentary manuscript was published for the first time in Arabic under the name “Kitab tafsir al-Qur’an al-musamma bahr at-tafsir” after being critically analyzed by Jorabek Cho’tmatov, a senior researcher at Imam Tirmidhī International Research Center. An additional part entitled “Wa taliyhi muqtatafat min tafasir al-Hakim al- Tirmidhī li-ba’zil ayat” was added to it. This work was published in 1444/2023 by the publishing house “Dor al-kutub al-arabiyya” of Istanbul (First Edition). Mahmud Normurodov, Fakhridin Khudoinazarov, Abbaskhan Abdullaev and Umarali Oljaev took part in editing the book. General supervision was carried out by Khalid Zahri.

As for the title of the book, initially during the work process it was named “Tafir al-Hakim al- Tirmidhī” by us. Such a name is mentioned in the information on the first pages of the book:

كتاب فيه تفسير سورة الفاتحة وآيات من سورة البقرة للشيخ الإمام أبي عبد الله محمد بن علي الترمذي

“Kitab fiyhi tafsiru suratil-Fatiha wa ayatun min suratil Baqara lish-shaikh al-imam Abi Abdullah Muhammad ibn Ali at-Tirmidhi” (Sheikh, Imam Abu Abdullah Muhammad ibn Ali, who has a tafsir of Surat al-Fatiha and some verses of Surat al-Baqara) A book attributed to Termizi)

Later, the famous researcher of Ḥakīm Tirmidhī, Khalid Zahri, after getting acquainted with this work in detail, made his suggestions regarding the naming of the book. The scientist notes in his introduction that there are a number of ways to determine the name of a manuscript:

1. Initially, attention is paid to the first and last pages of the manuscript. In it, the name recorded by the author or the scribe is significant;
2. Then it is noted what name the author called it in other works;
3. Then attention is paid to the name recorded by scholars, as they suggest a name for an untitled work and this is used among scholars;
4. If there is no result from the above, all aspects of the book will be carefully analyzed and an attempt will be made to give it a suitable name, and in this, the special names and terms used in the work will also be of particular importance.

In the case of this manuscript, we need a fourth way. Because Tirmidhī himself did not record any name for the book, scholars also recorded it only as “Tafsir”. So, the name must now be searched for in the manuscript itself, and this requires a careful analysis of the work. Ḥakīm Tirmidhī in his work “Kitab” (“We explained this at the beginning of the book”), “Tafsir” (“The interpretation of this is known only by scholars of vocabulary, scholars of vocabulary science, teachers of external wisdom and teachers of inner wisdom. Those are the people of interpretation. The rest are weak disciples”), “Tafsir al-Qur’an” (“People need the interpretation of the Qur’an. “Tafsir of the Qur’an is to discover and bring out its meanings”. At the same time, Al-Ḥakīm Al-Tirmidhī, concluding his interpretation of a verse in Surah Al-Baqarah on page 106 of this manuscript, quotes the next verse and says before moving on to its interpretation:

والله الموفق والهادي بحر التفسير

“Allahul muwaffiq wal-hadi bahr at- Tafsir” (Allah is the Succeeder and Guider of Bahr at- Tafsir (Sea of Tafsir).

In this place, the phrase “Bahr al-tafsir” came separately, disconnected from the previous and subsequent meanings, it did not acquire any relation to the previous and subsequent sentences. Khalid Zahri writes: “I looked at this phrase for a long time, tried to find its meaning, even if it was with a far-fetched interpretation, but it did not give any result.” The scientist goes on to say that this is not a miswritten phrase, but this phrase allows us to use it to derive the title of the work. If the author is mentioned in the title of the work, it will be the last part. This is an existing custom, which is reflected in “Tafsiri Tabari”, “Tafsiri Salabi”, “Tafsiri Zamakhshari” and many other such titles. Therefore, if we combine the names Tafsir, “Tafsir al-Qur’an”, “Kitab” and “Bahr at-tafsir” that Tirmidhī himself used in the book, the combinations “Bahr at-tafsir” and “Kitab tafsir al-Qur’an” appear and they are not directly connected to each other. In this case, it is possible to use the word “al-musamma” (named), which is used in naming Arabic books and is a word that connects two meanings. This results in the following sentence: “Kitab tafsir al-Qur’an al-musamma bahr at-tafsir”. Now there remains the step of attributing this work to its author, and the final view: It comes in the form of “Kitab tafsir al-Hakim al- Tirmidhī al-musamma bahr at-tafsir” (Ḥakīm Tirmidhī’s book of tafsir called “Bahr al-tafsir” (Sea of Tafsir))

(Tirmidhi, 2023: 44-47). We, in turn, agreed with the opinions of the master, who is a mature specialist in his field, and accepted this title for the work.

This book consists of several parts:

1. First, the book began with an introduction by the chairman of the Office of Muslims of Uzbekistan, mufti Nuriddin Khaliqnazarov (pages 5-7). It contains valuable information about the virtues of science, the importance of manuscript research, and the value of Ḥakīm Tirmidhī's legacy.
2. After that, a 40-page "Preface" was written for him by Dr. Khalid Zahri, a professor of Aqeedah at the "Usul al-Din" faculty of Abdulmalik Saadi University in Tatwan, Morocco. The remarkable aspect of this introduction is that it reveals the latest conclusions and new aspects related to Ḥakīm Tirmidhī's work. Tafsir and its importance are discussed in great detail and the great benefits of the work are analyzed in depth, divided into topics (pp. 9-48).
3. This is followed by a book researcher's introduction, which focuses on the place of Termiz and the Termizis in the Islamic world. In particular, it was shown that the introduction of Islam to Termiz, the companions who lived in Termiz and the subordinates of Termiz's nisbas, Termiz's activity at the school level in the fields of interpretation, hadith, aqeedah, fiqh, and mysticism were shown on the basis of the latest scientific news. Then, referring to the views of Ḥakīm Tirmidhī, the scholar's foundation in such directions as enlightenment, sainthood, psychology, "maqasid ash-shari'a" was shown, and it was also revealed that he was the founder of the theory of Islamic wisdom. After that, tafsir, its manuscripts and the work done in the framework of manuscript research were shown and samples of the first and last pages of the manuscript were given (pages 49-138).
4. Then he went directly to the text of Ḥakīm Tirmidhī's work on interpretation. In this tafseer, Surah Al-Fatiha is interpreted in full, and some verses of Surah Baqarah are interpreted. Because, as noted, the author did not live to finish this commentary (pages 139-600).
5. Then the part of the book called "Muqtatafat min tafasir al-Hakim al- Tirmidhī li-ba'zil ayat" (Examples of Ḥakīm Tirmidhī's commentaries on some verses) began, and it was added to the commentary as a separate section. In it, Ḥakīm Tirmidhī's narrations related to the interpretation quoted in other tafsirs were given. In this part, Imam Abu Lays Samarkandi's "Bahr al-Ulum", Sulami's "Haqaq at-Tafsir" and the continuation of this tafsir, "Ziyadot", Abu Ishaq Nishopuri's "al-Kashf wal-bayan", Abulfaraj Ibn Javzi's "Zad al-Masir" fi ilm at-tafsir", "Mafatih al-ghayb" by Fakhridin Razi, "al-Jame' li-ahkom al-Qur'an" by Qurtubi, "Madorik at-tanzil wa haqaiq at-ta'wil" by Abulbarakot Nasafi, "al-Bahr" by Abu Hayyan Andalusi al-muhit", Abu Zayd Sa'alibi's "al-Jawahir al-hisan fi tafsir al-Qur'an", Shirbini's "as-Siraj al-munir", Ismail Haqqiy Bursawi's "Ruh al-bayan", Ibn Ajiba's "al-Bahr al- Madid fi tafsir al-Qur'an al-majid" collected narratives related to the interpretation of the verses of the Qur'an transmitted by Hakim At-Tirmidhi. In this process, it was discovered that there is a work of Ḥakīm Tirmidhī called "Mushkil al-Qur'an" (Aspects of the Qur'an that require deep discussion to understand), which was recorded in Qurtubi's commentary and the author quoted from it. It should be noted that this work has not come to the attention of Tirmidhī researchers and its whereabouts are still unknown (pages 601-692).
6. Then, in accordance with the rules of the scientific publication, the index of verses, hadiths and narrations was given. In these indexes, the verses are placed according to the order in which they appear in the Qur'an (Fatiha, Baqara, Alim Imran...), and hadiths and narrations are listed in alphabetical order. (...أ، ب، ت) and on which page of the printed work they appear. In general, verses from 72 surahs are presented in this "Tafsir" (pages 725-745).
7. Then a list of used literature was given. It contains 210 references (pp. 745-771).

RESULT

As for the importance of Ḥakīm Tirmidhī's "Tafsir", there are many unique aspects of this work. For example, there is no doubt that he later played a major role in forming the basis of the Transoxiana school in terms of style. Today's studies show that Imam Moturidi's style of interpretation is based on analysis and critical thinking. This was an unusual feature in the commentaries before Maturidi. Because they were based only on the narration, and the critic himself did not have a critical look, clarification and analysis. According to Dr. Majdi Baslum, the publisher of Ta'wilot, "Imam Moturidi opened the door of great opportunities for those who came after him to take a broad path in analysis, commentary and interpretation of verses, using common sense and narration." In fact, Moturidi gave a wide latitude to the use of reason in his interpretation, but this depends on the Shari'i text. This was one of the new directions. After all, Moturidi managed to reconcile the balance between reason and narration. Those before him relied only on narrations in their interpretations. It is true that there are people who preceded Maturidi in using the mind, but it was not about the interpretation of the Qur'an, but about dogmatic and jurisprudential issues.

"Moturidi carefully approached religious issues in his interpretation. Perhaps no one has surpassed him in terms of a careful approach to religious issues. Because the previous interpretations would consist of a verbal explanation or a brief interpretation of the narrations surrounding the verse being interpreted. But we hardly come across tafsir that includes religious issues in the tafsir books before "Ta'wilotu Ahlis Sunna".

"It can be said that during the study of Moturidi's method and path in interpretation, it becomes clear that the reader is facing a very important interpretation that combines various aspects of a number of sciences, and this interpretation is in a critical-analytical style, and opposes those who rely only on reason and narration."

"As we have mentioned several times, the interpretations before Moturidi relied on narrations. But as for "Ta'wilotu Ahlis Sunna", Moturidi relied on his analysis, expressed different opinions, discussed them, commented on the Qur'an, and expressed his personal views about the verse. We can clearly feel the personality of Moturidi in his commentary. Because he did not limit himself to narrating or compiling narrations like his predecessors. Our previous examples clearly show this. These are the most important updates initiated by "Ta'wilotu Ahlis Sunna", and I think that the author worked according to his own style and followed a path that the commentators had not yet followed."

As for the educational aspects that Moturidi relied on in his commentary, the publisher of the work lists it as follows:

1. Interpreting the Qur'an with the Qur'an; 2. The reason is decline; 3. Sunnatul Mutahhara; 4. Words of previous commentators; 5. Word science; 6. Science of jurisprudence; 7. Vocabulary science; 8. Using the mind and interpreting with reason.

The innovation in Moturidi's style is that he was not satisfied with one of these, but relied on all of them (Moturidi, 2005: I, 329-334).

However, it should be noted here that as a result of our latest research, it became clear that when we found and studied this commentary of Ḥakīm Tirmidhī (205-320/820-932), which is considered "lost" and "not reached us" by world scholars, all the aspects listed above were found in it. It turned out to exist. In addition, it is distinguished by the fact that it dwells on the deep wisdom contained in the Qur'an and, in some cases, in its letters. Although this tafsir was not completed due to the death of the author, it discovered new aspects in terms of style and became one of the basic sources in the development of the science of tafsir, especially in the formation of the style of tafsir formed in Transoxiana.

Its rarity is that it contains verses of the Qur'an verse by verse (72 sura verses), hadith (160 hadiths) and the words of scholars (more than 130 narrations), as well as doctrinal, jurisprudential, mystical, and lexical aspects, as well as an independent intellectual approach to the verses. also interpreted. All of these show the reasons why Ḥakīm Tirmidhī was awarded the title of great sage - judge, and it can be considered that the style of interpretation was also based on wisdom. Later, such a large-scale analysis of the Holy Qur'an was also observed in the work of great scholars such as Imam Moturidi, Abu Lais Samarkandi, Abulbarakot Nasafi, and it became the main direction of Transoxiana commentators and caused the beginning of this direction in other scientific centers of the Islamic world. In general, this work is one of the first written commentaries on Transoxiana. Abd ibn Humayd's (d. 249/863) "Tafsir" is in narrative style, and in terms of this large-scale written interpretation, Tirmidhī can be said to be the first within the scope of our current knowledge.

There is a long debate about the use of ray in Qur'anic interpretation. It is like the Companions of Ray who used Ray in fiqh were condemned for a long time, and then it was known that there was a scientific basis for this work. In fact, Mujahid Makkii (d. 104/722) and Zayd ibn Aslam Madani (d. 136/753) are noted as the first commentators to interpret with ray. At the same time, in the early centuries, "Whoever speaks about the Qur'an with his own opinion (in another narration: without knowledge), let his place be prepared from Hell", "Whoever speaks about the Qur'an with his own opinion, even if he finds it right, he has indeed made a mistake" (Imam Tirmidhī, 2009: 3181 -83-numbers) and based on similar hadiths, naqli tafsir was preferred. The result of scholars' debates about ray and tafsir is that it is possible and necessary to use ray in the context of tafsir within the framework of solid and deep scientific foundations formed in the first centuries. This is also called the integration of speech and mind. That is, the age of bliss, the method based on the great potential and profound knowledge of the companions, subordinates and subordinates is developed with the help of reason and intelligence. In this case, an extremely great potential is required from the commentator, and it is considered necessary to be aware of all the scientific directions of the first three centuries and their reality. That's why in Moturidi's interpretation, an intellectual direction was formed on the basis of interpretation of verses according to verses, hadiths, aqeedah, fiqh, ishari-maqasidi, dictionary, naqli. Based on this, Imam Moturidi is still recognized as the author who formed and systematically applied ray.

However, it should be noted that Ḥakīm Tirmidhī's "Tafsir" brought news to this issue as well. He used ray direction in his exegesis and tried to shed light on this issue, which was the basis for important changes in the history of exegesis. Ḥakīm Tirmidhī quotes this hadith: "Whoever speaks about the Qur'an with his own opinion will not be rewarded. If he makes a mistake, let him take his place from hell." Then he explains this hadith as follows: "This is the ray of the mind mixed with the impurity of lust and overshadowed by its clouds (that is, such a mind cannot be used in interpretation). The mind is bewildered at this. Now if he speaks his mind, even if he finds it right, he will not be rewarded. Because he speaks without evidence and has no confidence in his own mind. How should he trust and rely on him, if he is blocked from God?! Listen to this word of Allah Almighty: "O David, the minds of the hearts attached to lusts are blocked from Me" (Tirmizi, 2023: 166-167). In addition to the fact that the mind acquires credibility by having evidence and being free from various inappropriate desires, the condition of the soul also plays an important role in the science of interpretation. According to him, whoever does not rely on Allah in the interpretation of the Qur'an, Satan will find a way to mislead him. He relies only on his own knowledge - the knowledge of the soul, and as a result, he is deceived by it and interprets the Qur'an incorrectly. "But if a person leans on the light of wisdom given to him, he knows the interpretation of the word of God with it. A cover made of light was also made for the Qur'an. Now,

whoever is given the light of wisdom, if he looks at the word of God with it, he will be able to make ma'ani (meanings), ta'wilat (ta'wilat) and latoif (flattering aspects) with it. That's why God said: "Whoever is given wisdom, he will be given much good" (Baqara, 269). Then Tirmidhī cites Abu Bakr's interpretation of the 30th verse of "Fussilat" as an example of reaching the truth of interpretation in this way (Tirmidhi, 2023: 587-588).

So, in these places, the rules regarding the use of reason and reason in the interpretation of the Qur'an are stated, and this can be noted as one of the first important considerations in the history of the science of interpretation. Even the quoted verse 269 of Surah Al-Baqara is proposed to be considered as a supporting factor in this matter, and it should also be taken into account. According to Tirmidhī, knowledge and understanding alone are not sufficient for tafsir, but divine interpretation is also necessary, and this is of great importance for the correctness of knowledge and understanding. That's why such a tafsir is not considered ray in principle. At-Tirmidhi says before starting the interpretation: "...After that. Of course, every person who has this virtue is grateful for this virtue, and its use is a matter of sincerity (recommendation) for God. It is from this sincerity that we begin this interpretation of the Qur'an in the amount of tolerance given to us. We seek refuge in Allah for help, and we rely on Him for guidance, and we seek refuge in Him from going astray. We ask him for tawfiq, surely tawfiq is a better helper than knowledge and deeds. After all, tawfiq leads the servant from his desires to great mercy. We are not speaking with our own opinion, but we are speaking with the knowledge given from His knowledge. Of course, imparted knowledge (knowledge produced by action) is different from propositional knowledge. The source of knowledge of taqleef is pencils made of madadi ink, and the source of knowledge of gifted knowledge is hadiths from Qurbat gatherings of madadi light. In fact, the Messenger of Allah, may God bless him and grant him peace, said: "Among the ummahs there were muhaddas (those who spoke with divine inspiration and understanding). If they are among my ummah, that is Umar ibn Khattab" (Tirmizi, 2023, 166). After that, Tirmidhī moved on to the above statement and its reasons for being right and wrong..

So, it can be concluded that according to Tirmidhī, tawfiq based on knowledge, intellect and enlightened soul is necessary in the interpretation of the Qur'an. Because, as mentioned, Termizi also gives a wide place to narrative knowledge, and even before starting the interpretation, he describes the interpretations of commentators such as Ibn Abbas, Ibn Mas'ud, Mujahid, Qatoda, Zakhok, and Zayd ibn Aslam (Tirmidhī, 2023: 239). But at the same time, it is said in the hadiths, "Each verse has an appearance and an essence." According to Tirmidhī, "Allah concentrates this (understanding of both aspects) only on those who are given knowledge and wisdom." It is done outwardly "with knowledge based on action, and on the inside with wisdom based on a pure heart" (Tirmidhī, 2023: 201). So, it is known that according to Tirmidhī, interpretation of the Qur'an requires a person to accumulate relevant knowledge and personal maturity, and then he will be able to understand and interpret the verses well. Al-Ḥakīm Al-Tirmidhī's work "Tahsilu Nazeer al-Qur'an" dedicated to the meanings of the words of the Qur'an is considered to be a radical change compared to the works written on this topic before it, it was written in a style that no one used before, it was interpreted with ray, and before that, in most cases, they relied on the narrative style in the interpretation (Salvo, 1998: 23-25).

According to Khalid Zahriy, this work is the first written source for Isharic tafsir, dogmatic tafsir, and "nahw al-qulub" (heart nahw) (Tirmidhī, 2023: 15). After all, it explains the difference between the will and the will, the meaning of the word istiva, the issue of interpretation, the belief in the issue of throne and wajh, and in some cases they are given in the form of a separate chapter (Tirmidhī, 2023: 472).

In this work, the word “ta’wilat” is also used as one of the three aspects of tafsir: “If a person is given the light of wisdom, if he looks at the word of God with it, he will be able to make maani (meanings), ta’wilat (interpretations) and latoif (flattering aspects) with it (Tirmidhī, 2023: 587). In this, a method is presented, which consists in knowing the subtleties of vocabulary science, understanding ta’wil based on this, and then understanding subtle meanings. Also, in the tafsir of the word “al-Hamd” in Surah Fatiha, quoted by Imam Moturidi in “ta’wilat”, the author says: Some said: “Surely, Allah spoke to Himself.” “It can also be given the meaning (ihtamala) that the one whose song is great praised himself and thereby showed the people that he has the right to praise his Son” (Moturidi, 2005: I, 349, 357). This is in accordance with Ḥakīm Tirmidhī’s interpretation of this word in his “Tafsir” (Tirmidhi, 2023: 265-271) and the noteworthy aspect is that Moturidi cited this interpretation in two places as the first interpretation of Surah al-Hamd and from “some” Murad may be Tirmidhī.

So, there are many new aspects in the interpretation, which the reader can understand well. In general, the following works were carried out within the framework of the publication:

1. Introductions have been made to the work that make it easier to understand its content and clarify its importance;
2. The verses were placed according to the Madinah Mushafi and their surah and verse numbers were indicated;
3. 160 hadiths in the text of the book were analyzed in detail - the source was indicated and the level of reliability was assessed;
4. The comparative and analytical biographies of each of the 256 persons appearing in the text of the book, based on about ten sources, were presented;
5. The book contains 133 narrations narrated from the righteous companions and predecessors, and their sources are mentioned only where necessary;
6. The source of all types of information given in the comment section: the volume, page and numbers of the work are indicated;
7. The exact meaning of the words in the work was explained using authoritative sources of the Arabic dictionary;
8. Indicators of verses, hadiths and works (narrations) were prepared;
9. At the end of the book, a list of literature used during the study of the work was given. Within this research publication, 210 literature were used, more than a thousand references were given.

In general, this tafsir was evaluated as a “great discovery” by the Moroccan scientist Dr. Khalid Zahri, one of the leading researchers of Ḥakīm Tirmidhī in the world, due to its rare source in all aspects (Tirmidhi, 2023: 15).

CONCLUSION

It can be concluded that this interpretation should be thoroughly studied in the future and analyzed in depth as a separate object of research. It is also an important task to carry out its scientific-explanatory translation in Uzbek. There are two reasons why it was not translated directly from the manuscript into Uzbek, but all the effort and attention was focused on preparing the work for publication in Arabic:

1. First of all, make the Arabic text of this work completely clear in cooperation with mature experts. After all, only then will the real basis for the correct translation be created;
2. Since this work is a long-awaited innovation at the world level, to present it to the Muslims of the whole world and the researchers of the relevant field at the world level.

It would be appropriate to take these two aspects into account in future manuscript research. Of course, one of our goals was to give a serious impetus to the work of creating a critical text of manuscripts and preparing them for publication in our country. After all, through such works, our scientific centers will be able to acquire the title of "international" and their integration into world science will increase, and they will be able to make a worthy contribution to the universal spiritual heritage. In addition, this type of research serves the formation of mature specialists in all aspects and raises the development of source studies, textual studies and Islamic sciences to a new level. In general, in the future, the study of the part of the legacy of our ancestors that remains in manuscripts will open new perspectives for our science and values and will be a solid foundation for great achievements in the religious and educational field.

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