



MODERN REVIEWS OF "SUNAN TERMIZIY"

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Received 20 th July 2022 Accepted: 20 th August 2022 Published: 30 th September 2022	The Sunan Termizi is one of the books of hadith that has been loved and read with interest over the 12th century by hadith scholars and the general public. Considering that those who have little or no knowledge of hadith and jurisprudence, or who are completely unaware of these sciences, will not be able to fully understand this book by reading it, the great scholars involved in the sciences of hadith and jurisprudence We wrote a lot. This article provides a brief analysis of the "Sunan Termizi" commentaries written over the past two centuries and the names, dates of birth or death of the authors of these commentaries. Also, this review provides information on the direction, scope and full or partial review of the book.
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It is impossible to determine the industry of comments on the "Sunan Termiziy". As these reviews are studied, they can be studied by classifying them into three categories, such as Published, available in manuscript form, but not published and not preserved to this day. The methods and Conditions used by scientists in the interpretation of works are an important factor in their popularity and recognition. It is appropriate to tell "Sunan Termizi" that not only the people of Sunnah and public scholars, but also representatives of the category besides him, have undergone reviews and tastings. But most of the reviews and tastes of the work correspond to the contribution of the people of Sunnah and scholars of the largest and most significant sect of the church – hanafism. In terms of reaching us, most of the reviews were written in the last two centuries, and here we found it necessary to tell about the most famous and most praised of them:

1) "Hadiyat al-lavza'i bi-nukot Termizi" written by Allama Abu al-Tayyib Muhammad Shams al-Haqq al-Aziimabadi (d. 1911) was left unfinished on the author's death. This commentary also contains a very sophisticated study of his isnads additions to the text.

2) "Tukhfat al-Ahvaji". Works by Abdulrahman Mubarakfuri. It is one of the most popular books among False Salafis today. Its introduction provides important information about hadith science. However, the author tends to lean toward non-denominationalism, and in this work, he goes beyond the framework of fairness to the Hanafi sect to criticize and refute. Imam Shavkhani, have mercy on him This commentary would have been one of his most useful works were it not for his fanatical views on Hanafis.

3) "Al-Kaukab ad-Dury". This is a commentary written by Rashid Ahmad Ganghi for his students. He was one of his scholars in his Devband "Dar al-Ulum", from 1246 he lived until 1322 and from 1831 AD he lived until 1905. The information you need to understand "Sunan at Tirmiji" by Hanafi will be provided in this recital.

4. "Al-Ward al-Shazi", a commentary written by Maulana Mahmud al-Hasan, who lived in 1268-1339 AH, 1852-1921 AD, with the title "Sheikh al-Hind". But it is as concise as the work of Allama al-Suyuti, may God have mercy on him.

5) "Sharh Sunan Thermij". Abu Abdullah Muhammad ibn Idriss al-Qadiri al-Husayni was one of the Maghrib scholars and died in 1350 AH, 1931 AD. "Tamiji Society". The author of this commentary is Muhammad Anwarshah ibn Mu'azamshah Al-Hanafi al-Kashmir, who lived from 1292 AD to 1352 AD and from 1875 AD to 1933 AD. This is his one of the key interpretations of Hanafi Madhhab. The author took a unique approach to interpreting the Sunan Termiziya, comparing Hanafi and Shafi evidence and opinions on a particular issue and showing that the Hanafi evidence and opinions were superior. Commentators briefly analyzed the hadith documents, the lexical analysis of the texts, and the case law derived from them.

6. "Arfush-shaziya taqir "Jame Termiziy". The author of this review is Muhammad Anwarshah ibn Muezzamshah al-Hanafi al-Kashmiri, who lived between 1292 and 1352 Ah, 1875 and 1933 ad. This is one of the important reviews in the Hanafi sect. The author took a specific path in the interpretation of "Sunan Termizi", comparative study of the arguments and opinions of the Hanafi and Shafe'i sects within a particular issue, and showed that the evidence and opinions of the Hanafi sect are superior. Shorih Hadith's paper, a lexical analysis of the text, and a brief analysis of

the Fiqh judgment to be deduced from it. Anvarshah Kashmiri also wrote a commentary on al-Ilal al-Sagheer mentioned at the end of Sunan al-Tirmidhi, entitled Shifa al-Gilal fiy al-Qaman Kitab al-Ilal.

The book was published in India in 1244/1828 and in the city of Beirut in 2004 by the publishing house "Dor ihya at-turos al-arabi".

7) "Education as a Sunan". The author of this commentary is Muhammad Yusuf ibn Muhammad Zakaria Al-Husayni Al-Hanafi Al-Bannuri, who lived from 1326 to 1397 AD, Hijra, from 1907 to 1977. The scholar wrote it based on ideas expressed by his teacher Ambershah al-Qashmiri during his class. This book is also one of his important commentaries on Hanafi Madhhab. The author did not go into the hadith text of the "Sunan Termiziya", but analyzed the text and the legal judgments derived from it. Even if specific ahadith are mentioned in other hadith collections, they are listed.

8) "Al-Misk az-Zakiy" and "Takrir Termiziyah". The author of these two works of his is Ashraf Ali al-Tahanawi, who lived from AD 1280 to 1362, from Hijri calendar 1863 to 1943, and is one of Pakistan's famous Hanafi scholars. He had the honorary title "Hakim al-Umma" ("Scholar of Umma"). He left about 1500 works.

9) "Commentary by Sunan Termizius". One of the Maghrib scholars, founder of the Rabat Manuscript Fund, and noted source scholar Abdulhay al-Qatani (1305 – 1382/1888 – 1962), wrote a commentary on Jame al-Snan under this name. rice field.

10) "Lessons of Termegius" and "Tacrly of Termegius". The author of this commentary is Muhammad Taki his Usmani, one of his modern jurists and scholars, and it is written in Urdu. An introduction to his first book provides very important information about hadith science, its history, Imam Azam Ab his Hanifa, Muhadith. Special mention was also made of the life and scientific legacy of the scholar Abu Isa Tirmidhi. One of his key features of commentary is that it is analyzed within the framework of Hanafi thought. In it, the Hanafi evidence is given in detail and full responses to criticisms and objections to the Hanafi are given. The first three chapters of this work are called "Darsi Termiziy" and describe hadiths on worship. His next two books, under the name 'Taqriri Termiziy', described hadiths devoted to social issues and trade. In it, the Hanafi evidence is presented in detail and full answers to the criticisms and counter-arguments against the Hanafi are given. His first three chapters of this work are called "Darsi Termiziy" and describe hadiths on worship. The next two books, under the name 'Taqriri Termiziy', describe hadiths dealing with social issues and social issues. This 'Darsi Termiziy' is superior to all commentaries written in Urdu and Arabic. The breadth, the fact that it contains evidence of Hanafi Madhhab, opinions of other Madhabs, and satisfactory answers to their evidence. This explanation is very important when studying the evidence of the Hanafi hadith school. Muhammad Taqi al-Usmani has over 50 of his works, most of which focus on contemporary legal issues, including banking and other economic issues. As such, the scientist is regarded worldwide as one of the most mature experts in Islamic economics

11). Maulana Ram Suddin al-Mazohiri, one of his headmasters of the famous madrasah called 'Mazohir Al-Urum' in the city of Sahoranpur, India, said during his four-year lectures for students, 'Dulshi Thermi I collected this statement called Jiya. The Urdu translation of each hadith, a detailed description of the hadith, the opinions of those who attested to it, the opinions of those who opposed it, and the narrator's interpretation of the hadith mentioned in the sanad are listed at the end. An important aspect of the commentary is the separate citation of current Wahhabist and Salafi objections, as well as Hanafi scholars' opinions and evidence against them.

12. Written by one of his contemporary scholars, Kamolidin Mustashid, his Seven Years of Tashri Hoti Termijiyyi, written in a question-and-answer format, proves the four hadiths of Madhab jurisprudence and Hanafis's answer are explained. one by one. It was written using 11 annotations contained in his earlier Sunan Termizium.

13) "Tuhfat al-alma'i". Commentary by one of the famous hadith scholars of India, Shaykh of Devband "Daru-l-Ulum" Madrasa, hadith teacher Muhammad Saeed Bolanpuri, reads: "Tuhfat al-Alma'i". 'i' in 8 volumes. Its peculiarity is that Imam Tirmidhi's other two of his works, 'Shamail An-Nabawiyah' and 'Kitab al-Ilal', are described. The scholar's five-volume work entitled 'Rahmatullahi-l-wasi'a' also became famous. It is Interest in these works is correspondingly high. Each one is accompanied by some important notes. These commentaries are notable for being written according to the Moturidi doctrine Hanafi his Madahab, and in this respect they are superior to the commentaries written in the Arab countries. Today, our great compatriot Imam Thermij's three works, Sunan Thermij, Shamer An-Nabawiyah and Kitab al-Ilal, are continuously published in Koranic schools and Islamic colleges in Pakistan and India. is taught by Interest in these works is correspondingly high. Each one is accompanied by some important notes. These commentaries are notable for being written according to the Moturidi doctrine Hanafi his Madahab, and in this respect they are superior to the commentaries written in the Arab countries.

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