



THE ANALYSIS OF RESEARCHES ON KORAN AND THEIR DEVELOPMENT IN UZBEKISTAN

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ABSTRACT

The present article elucidates the science of Koran, the history of researches on “Tafsir” and their current development in foreign and Uzbek languages. As well as this article brings to light the data about the scientific directions and branches of the above mentioned researches. The author suggests the scientific directions of the researches that are necessary to be done in Uzbek language. According to him a lot of researches on science of Koran have been done in Uzbek language. However, when they are compared with those in Arabic it is revealed that great a deal of work should be done by the Uzbek scientists and in the article he focuses his attention on them.

KEY WORDS: Science of Koran, science of “tafsir”, the basis of “tafsir,” interpretation, “mufassir.”

DISCUSSION

In recent years, there has been noticed an increase in the number of studies on the theoretical and practical study of the Holy Quran. The Quranic sciences- علوم القرآن, known as the “Quranic Studies,” have not only been formed as a separate discipline, but it also has also been expanded in a number of fields. We should mention that a lot of researches have been done on this discipline and as well as new sciences have emerged on the basis of it. In the Middle Ages it was acknowledged as the science of Quran deeply admitted by the narrators and tellers.

In the Middle Ages it was acknowledged as the Quranic science, the narrators, the narrators, and the narrators, because they were descended, ominous, and peculiar. .

The scientific miracles of the Qur'an (القران في جازالعلمي'إل), medicine, astronomy, translation, and other fields are also developing in the Qur'an. For sure, it is hard to say with certainty about Coverage of the Quranic Areas at this time. Every year, the expansion of science and technology extension have given a rise to new research in the field of Quranic studies. In addition, the following four types of sciences should be considered when referring to the Qur'anic sciences:

- Sciences pertaining to information in the Quran;
- Recitation and issues related to it

- The science of interpretation;

- Traditionally the formation of sciences, which have been formed as the traditional sciences, which are relevant to only the studies of Quran. The studies about Quran demonstrate the knowledge about scriptures. Scholars such as Imam al-Zarkashi wrote the books under the title the Quranic sciences [4, p. 107-108].-

Scholars like Imam az-Zarkashi have written the Qur'anic sciences - that is, that title of books written by him.

The article mainly aims at exploring the fundamental sciences; To put it another way, it provides an information about the conventional sciences, so it does not focus on abovementioned intensively developing new fields of Quran.

Another part of the problem is that “tafsir,” which provides such explanations as “comment”, which is one of the basic tools in understanding the meaning of the “Quran.” Though “tafsirs” are a part of the Quranic knowledge, they cannot fully express their essence without commentary.

For example, the concept of “nasikh” and “mansukh” is related to the abrogation of the preceding verse in the next verse and cannot be understood without commentary.

The science of Makki and culture, or the cause of Nuzul, also depend on its content and interpretation.—The other Quranic sciences have also



such kind of correlation. (4, p. 110-111]. From this it can be said that although the knowledge of the “Quran” is vast, it is hardly possible to imagine them apart from the interpretation.

The sciences of “Quran” are well elucidated in the books of the Quranic studies. However, their number and scope are interpreted differently. The Quranic studies, interpretation of Quran, and “tafsir” related disciplines are analyzed traditionally in the researches in Arabic and Western languages, whereas we suggests to learn them by dividing into 5 sections in terms of their scope and essence. While Arabic and Western studies have traditionally analyzed Quranic, interpretative, and related fields, they are here divided into 5 sections, in terms of their scope and substance.

. In our view, we can reveal the essence of the topic in depth by compacting and generalizing themes. In our view, the essence of the essence can be more broadened by compacting and summarizing themes.

Thus they are followings:

1) Science of the Quran. It is a broader concept than science of tafsir, it also deals with exegesis to some extent. The science “Quran” is directly related to the lore of the Quran. Some scholars have also used the name "Basics of Tafsir" in relation to the knowledge of the “Quran”, and have thus, accepted the knowledge of the principles of interpretation as an important part of the knowledge of the Quran.

It is noteworthy to note that a number of books, which have been written on this subject because of the vast scope of the studies about “Quran”. The researches in Arabic outnumber those in other languages. -There are many studies in Arabic,.

Among the first books written in Arabic were “al-Havi fi -Ulumil Quran” by Muhammad ibn Khalaf ibn al-Marzban (dated by 309/921) and "The Wonderful Quran" ("The Wonders of Quran Science") which was written by a scholar of the linguistic field -Muhammad ibn Qasim ibn al-Anbari who was originally from Bagdad]. After the release of the latter book, the phrase sciences of “Quran” began to be used. The Egyptian linguist Ali Ibn Ibrahim al-Khufi (dated b. 430/1039) along with interpreting the verses in “al-Burhan fi Ulumil Quran” states that there exist –various sciences related to the “Quran.” Later such books as "Fununul Afnon fi ajib al-ulum al-Quran" (The various sciences about the wonders of the “Quran”) by Ibn al-Jawzi's and "Al-Murshidul vajiz fima yataallaq bilan Qur'onil aziz" (The Short Guide to the Holy Quran) by Abu Sham (dated by 665/1267) brought into light science of Quran in detail. The excellent

source in this regard is the work of Jalaluddin as-Suyuti (doctrine. 911/1505) by Al-Itqan Fi Ulumil of Quran. It includes all the successes of the books of Muhammad ibn Bakhodir az-Zarkashi, (doctrine. 794/1393), there are given the books of “Al-Burhan fi Ulumil,” as well as in the books of “Jalaluddin al-Balquni.” (doctrine. 824/1421) and Muhuddin al-Kofiji. [7]

In this context, one might also wonder what the accomplishments of such scholars as al-“Zarkashi” and “Al-Balqini” were in the field of interpretation. It is worth noting that there is a great deal of variation in the interpretation of the words التفسير “tafsir” and التويل-“tawil” (allegoric interpretation). It is precisely the definition given by al-Zarkashi to be more comprehensive. Tafsir is understanding of the Quran which transmitted to mankind through the prophet Muhammad with the knowledge of lexicon, grammar, morphology, eloquence (*balāghat* and *faṣāḥat*-, principles of fikḥ (Islamic Law), recitation, nuzul (circumstances of the revelation of a Quranic verse), nasikh' and '*mansukḥ*' (A text or ruling which has been abrogated is called *mansukḥ*; a text or ruling which abrogates is known as the *nasikh*) and explaining the words and meaning of the Quran.(5, page13).

True, this definition is broad, but the description of “Al-Zarqani” is relatively straightforward: "Tafsir is a science that the studies the Qur'an, with which a person realizes the purpose of Allah's Word". 3]. In this sense, the science of interpretation is a broad knowledge, and it is not right to limit it to certain definitions or concepts.

“For example, I also define this science as accurate comprehension the content of Quran”.- From XX century onwards the number of researches in Quranic studies significantly increased. For instance, the progress of the studies of “Quran” are specifically investigated by Muhammad Abdulazim, Az-Zarkani (doctrine. 1367/1948) “Manahil al-'Urfan fi 'Ulum al-Qur'an” (sources of learning Quran) and by Muhammad ibn Abdullah "An-Nabaul Azim" (Great News), and also by Subhan Salih, “Mabahis fi Ulumil Quran” by Manna al-Qattan, "At-Tashil liulumit Tanzil" by Muhammad ibn Ahmad al-Garnoti, “Mafotih Tadabburil Qur'an” (Revealing the Qur'an) Khalid Abdulkarim al-Lahim, “Dirasot Fi Ulumil” by Fahd al-Rumi. Furthermore, Al-Imam Al-Shatabi Institute for Quranic Studies has published a study entitled "Dalilul Kitab Al-press Fid Dirosotit Qur'an" [10]. Since that time, it was deeply investigated a great deal of knowledge in the field of the Quranic studies. It was done a research about separate studies, which also have been made in this regard. including:



- Hibatullah al-Muqri's *An-Nasih Wal Mansukh* related to the field of narration-science of eloquence and, also -Abu Ja'far al-Nuhhos' *'an-Nasih Wal Mansukh fil Quronil karim* [11];

- Abu Zakariyya al-Nawawi's *"al-Tibyan fi adab hamalat al-Quran*, related to the science of recitation, and Abu Bakr Muhammad al-Ajri's *"Ihtilofu hamalat al-Quran,"* (Discrepancy among reciters of Quran) Muhammad Umar ibn Salam Bozmu's *"Al qiroat va asaruho Fit Tafsir Wal Ahkom"* (Recitations and their impact on tafsirs), Abu Al-Khair Muhammad al-Jawzi's *"ar-Rawzatun nadiya sharx matn fit tawjeed"* Ibn al-Jazari's *"Ṭayyibat al-nashr fī al-qirā'āt al-'ashr"* (publication about ten types of recitation.)"

- Abu Ubayda al-Qasim al-Hirawi's *"Fasoilul Quran"* on the virtues of Surahs and verses, Munira Muhammad Nasir al-Dusoury's *"Asmou Suaril Qur'an and Alaihiluha"* [12];

- Al-Baqei's works entitled *"Masoidun Nazar Lil Ishrof Ala Maqosidus Suvar"* about purposes of Surahs and the Relationship between Surahs and Verses, and *"Nazmud durar fi tanosibil oyati vas suvar"* (Pearls that strung with adequacy of surahs and ayahs) [13];

- the scriptures written by Abul Hasan al-Wahidi on the science of the revelation of verses, such as the *"Quran" Asb-ul-Nuzulil* [14].

It is worth noting that despite the fact that such books have been written extensively, all of them are devoted to the knowledge of the Quran. Therefore, it is possible to observe the essence of the themes and issues covered in them. However, there are differences in methods, depending on the time period and the researcher's approach.

The Arabic is not the only language in the field of investigation of the "Quran." We can also meet literature on the "Quranic" studies in other languages, such as English, French, Russian and Uzbek. Most of them, however, are translations of Arabic studies or scholarly works based on these studies.

In the Western world, interest in the "Quran" began to appear in the Middle Ages. Ioan Damaskin (d. 749), Nikita Byzantium (IX), Dionysia Bar Salibi (doctrine. 1170), Maimonides (doctrine. 1204) were among the first to interpret the "Quran." Later, the Latin translation of Quran also came into play. However, the serious researches began to take shape in the 19th century and these attempts paid off in the 20th century. A lot of books by Richard Bella (d.—1952), John Edward Wonsbrough (dated by 2002), and William Montgomery Watt (dated by 2006) came to life. A Significant contribution in this field of science were made by Friedrich Schwall (d. 1919), Theodore Northold (dated by 1930), Otto

Pretzill (dated by, 1941) and Arthur Jeffery (dated by. 1959). Julius Velhausen (dated by. 1918), Ignats Goldtsier (dated by 1921), Hartwig Hirschfeld (dated by 1934), Leon Kaetani (dated by 1935), Joseph Schacht (d. 1969), and John Barton. But we can notice ~~are~~ skeptical aspects in the views of John Bartold.—[15]. This is because the hadiths have been invented by Muhammad for the next two centuries, suggesting that other religions and doctrines have been influenced by Islam.

However, it should be noted that in the Western world, there were a number of scholars, who objectively approached towards Islam. In particular, the French orientalist, Imil Dermangam Muhammad was far from being the author of the Quran itself. For instance, Emile Dermangham said that Quran could not be written or made up by Muhammad, because he had been waiting for the verses to be revealed for a long period of time. According to Shibs, the orientalist: "Some scholars say that the "Quran" is the word of Muhammad. This is clearly a mistake. It is the Word of "God" and it was revealed by God to [or it was transmitted through] his Messenger. Having been illiterate Mohammed could not say such wise words that might lead him from darkness to light and —guide to rightful path to truth. At times, you might be surprised when a European man confesses about these truths. Do not be misled, I have studied the "Quran" and found in it the supreme truths, clearer ideas, and the eloquence which nowhere exists." [16, p. 18-19].

An enormous work on the studies of "Quran" can be found in the Encyclopedia of the "Quran," published in Leiden in the years of 2001-2006. It contains about 1000 articles on this topic. K. Brockkelman [21], F. Muller [22], C. Ryo [23], C.A. Stori [24], J. Wansbrough [25], R.Martin [26], S. Adams [27], M. Sister [28], A. Rappin [29], F. Denny [30] and other scholars focused on the study of the Quran in their works. From Russian scientists A.E. Krymsky (died 1942), academician. IU Krakkovsky [31] (died in 1951), M. Piatrovskiy [32], E. Rezvan [33], AT Tagirzhanov [34], F.I Abdullaeva [35], K. Koshtalyova, D.Frolov [37] and T. Ibrahim [38] put their effort on the translations of "Quran."

It is worth noting that prolific works have been done in this field of science by Uzbek scholars. For example, "Quran Science" by Sheikh Muhammad Sodiq Muhammad Yusuf, Ph.D A. Abdullaev's manual on the studies of Quran, "Quranic Studies" by a group of scientists. [39] Ph.D., Assoc.professor Abidov chose another method compared to the traditional books on the "Quran" science. His monography is devoted to the



spiritual and historical significance of the subjects of Quran", so it is possible to include it in the series of publications related to Quranic studies. Here we can deduce that a system of the Quran-based sciences is being formed in Uzbekistan today.

Further research will focus on replenishing existing databases, developing new techniques, and penetrating networks. There are also a number of books in Uzbek today regarding the virtues and prayers of the Nuzul, Surahs and verses of the Qur'an [41, p. 304]. However, the lack of in-depth scientific research indicates that there is still a need for further research in areas such as reading, narcissus, and "mansukh," as well as instruments.

2) The basics of interpretation. Scholars have a number of controversial views on the similarity of this knowledge with the Quran and interpretive sciences. However, many researchers claim that it is a science that is separate from Quran and even the science of interpretation. For this reason, some books have been written in this regard. For example, there were written created the following works of the mentioned below writers: such as Khalid Abdurahman Ak "Usulut Tafsir va Qawaiduhu" (Principles of tafsir and its rules), Fahd ibn Abdurahman al-Rumi "Buxus fi usulit tafsir va manohijih" by Musaud ibn Sulaymon,, At-Tayyar "Fusul fi Usit Tafsir", Toha Obidin Hamad "at-Tahrir fi Usit Tafsir" -Hindi "at-Takmil Fi Method of Translation," Abdus Salam coherent Majidiy 'at-Tanwir Fi methods of interpretation", Muhiddin Baltojjiy and "Dirosot Fit Usulih of interpretation" (" interpreted and learn the basics of his works like"), [42].

Indeed, there are many studies on the interpretative science and the fundamentals of interpretation, and the manner and style of writings are often the same. For example, there are similarities in the subject matter, such as the greatness of the science of "tafsir," the terminology, the views of Islamic scholars, the similarities and differences of interpretations and the development of interpretative science, and the transnational and intellectual interpretations. Of course, this process may be specific to the Arab researchers. However, in recent years, some research methods have shown some differences and changes. In particular, Toha Obidin, a lecturer at Umm al-Qura University in Mecca, talks about the phonology and terminology of "Tafsir" in the book "At-Tahrir Fi Usit Tafsir" [43], but divides the terms also with regard to the studies of Quran, the order of the Quran and the science of interpretation. It is noteworthy to say that such a distinction is not observed in all studies, and in the choice of terminology, it interprets both traditional interpretations and interpretations of words, such as

tasteful and expletive, and reveals their differences and similarities [43, p. 85-125].

The following chapters focus on the development of traditional interpretive science, the types of "tafsir," and the Prophet's interpretations, but focuses on the appearance, types and peculiarities of the Prophet's interpretations that are not likely to be encountered in other studies. . In the commentary of the Companions and "Tabieen," the same can be observed for the classification of species, and types. It is also noteworthy to say that this book contains interpretations of interpreters' controversies and how to distinguish them, with directions such as the interpretive, analytical, sociological, comparative, thematic, social, scientific, interrelation of interpretations with realities. .

All of this suggests that, firstly, it is possible to see the uniformity and repetition of themes in Arab-Muslim commentary. This in turn indicates the complementarity and improvement of research.

Second, due to the fact that these scholars are the Muslim scholars, their books contain the interpretive science and high regard for commentators and self-restraint. It is true that there are the mistakes, which are made by Muhammad ibn Ali in interpreting a hadith, narration or quotation [44], the reasons for errors [45, p. 1164], who conducted a number of scientific studies, such as the Israelis, highlighting the shortcomings. However, they still maintain a good standard of conduct.

Third, there have been recent changes in the methods of research in the field of interpretive science, the deepening of the analysis, and the broader distribution of topics. This is also an indication of the extent to which interpretive studies are improving.

In the studies of modern Arabic scholars, it is common to quote the medieval scholars such as Ibn Taymiya (dated by, 728/1327). This can be seen in the studies of Muhammad ibn Ali al-Matari, Hasan ibn Muhammad Shabola, and Taha Obidin [44]. They mainly consist of thoughts on the phases of interpretation and the methods of interpretation. In particular, whether the Prophet conveyed all the meanings of the Quran or was it necessary to clarify the meaning [44, p. 25], where the verses are interpreted as other verses. Refer to Ibn Taymiya, "Introduction to Tafsir Tafsir" (Introduction to the "Tafsir" Science) [46, p. 9-10], and later scholars refer to it. However, it is important to note that the interpretive research is a scientific book, with little or no deviation, and not everyone can read and understand such books.

Today, an international conference of researchers for the Holy Quran and its sciences is being held in Fas, Morocco. We have several



scientific collections of such conferences in which specialists from different parts of the Islamic world regularly participate in the scientific work [47, p. 1318].

Turkish scholars have developed a number of fundamental studies on the basics of interpretation and the science of interpretation in the 20th century. These include Omar Nasuhi Bilme's History of the Great "Tafsir" (History of the Great Interpretation, Ankara, 1960), Ismail Jarrah's son's Tafsir Method (Ankara, 1991) and Muhsin Demirci's Tefsir Style (Istanbul, 2003). These scientific works include the systematic analysis and a mixture of Western and Eastern views.

3) The science of interpretation. A number of studies have been carried out in this regard, including one of the most comprehensive works by Muhammad "Hussein al-Zahabi's At-tafsir Wal Mufasssirin." This is the reason why many researchers turn to him. Also, Hafmat Bashir Yasin at-Tafsiri Sahih, Khalid Uthman al-Sabt's Qawoodut Tafsir Janir and Dirasat, and Muhyiddin al-Kofiji's at-Taysir Fi Rabbit Ilham Tafsir. "The Tanzanul ayat alal waqi "indal Mufasssirin" by Abdulaziz Abdurahman az-Zomir, "The Revelations of the "Quran" to the Prophets." cord). It is important to note that all of these studies have a wide variety of methods along with the proximity of themes. In the Uzbek language, the Associate Professor R.Abidov published in the book "the "Quran" studies and the interpretive sciences" [49]. True, this work is based on the Arabic sources but is one of the first books, which is written in Uzbek.

Nowadays, students of Islamic Studies (Quran) education, which have been prepared on the Introduction to "Tafsir." It provides an overview of the science of interpretation and its fundamentals. However, in the context of the development of interpretive science, these are only books that give basic information. Therefore, more research is needed here.

Books of tafsir have been divided into intellectual and transitional forms since ancient times. Combining them together has also attracted the attention of researchers, and has been quoted by Muhammad ibn Ali al-Shawkani as "The Gift of the Almighty, which combines the narration and narration of the Tafsir." prepared scientific work.

As a result of the development of intellectual interpretations, it has written dozens of commentary books on various topics such as doctrine, jurisprudence, linguistics, and history. An important issue for researchers has been the study of commentary on these topics. These studies include Zayed Omar Abdullah's at-tafsir al-Ma'alithil al-salam (Theoretical and Practical Commentary) and

Salah Abdulfattah al-Khalidi's Theory and Practice of At-Tafsirul. Theoretical Interpretation of the Qur'an by Ziyad Khalil al-Daghamin "At-Tafsirul Thematic and Manhajuhu" by Zahir ibn Iwaz al-Almai "Dirasot fit tafsiril Theorem of the Qur'an." study of thematic interpretation "), Such as Ahmad ibn Muhammad al-Umri's "Dirasot fit tafsiril thematic lil intentionally reciting the Qur'an" (such as the study of thematic interpretations of the narrations of the Qur'an), such as Mustafa Muslim's "Prophetic interpretation".

It is important to note that in our modern age, intellectual interpretations are being written more often than translators. Due to their variety and orientation, further research in this area is required not only in Arabic but also in Uzbek.

Scholars have commented on the difference between interpretation and interpretation since medieval times. A book by Salah Abdulfattah al-Khalidi, at-Tafsir vat ta'wil elephant, is also written in this regard.

Studies in the field of Tafsirism have evolved so much that books have now been written, not in the general sense, but in the development of interpretative science at a particular time. For example, the famous Fahd ibn Abdur-Rahman ibn Sulayman al-Rumi's "Ittijahotut tafsir elephant qurunir robi 'ashara"; The corrections of the early three centuries in interpretations: practical, political analysis ", such as Abdulqadir Muhammad Salih's "at-tafsir wal mufasssirin elephant century hadith "

As a result of his scientific research in the field of comparative interpretation, Mustafa Ibrahim al-Mishani's work, "At-Tafsirul muqarin diriratan methiliyya" ("Exploring the Origin of Comparative Studies") [52]. In addition, the book Ikhtilaful mufasssirin explains the differences between some books of commentary. At the same time, researchers have focused on explaining which interpretations are superior and acceptable in the eyes of commentators, and have published books such as "Qawidut translate indal mufasssirin dirasatan theoretically" (53). Comparative Critical Studies is one of the most evolving areas. It is possible to clarify many issues in the comparison. Therefore, it is time to do research in this area. The study of about a dozen translations in one Uzbek language is considered as a separate scientific work. At the same time, special attention should be paid to the comparison of Arabic interpretations. After all, the International Islamic Academy of Uzbekistan is a subject of comparative study of interpretations of the Qur'an, with a master's degree in "Quranic studies", with a focus on comparisons.

By the twentieth century, studies on the scientific activities of a particular commentator were also prepared. They mainly explain the contribution



of a commentator to the field of interpretation. These include Muhammad Bakr Ismail's "Ibn Jarir al-Tabari and the Minhajuhu Fit Tafsir," by Ahmad Mohammed al-Sharqani, "The Role of Shawkani in Tafsir Science Relationships", by Bahreddin Setir's "Ebu'l-Berekâ" Nasafî and Medârik Tafsîr "(Interpretation of Abul Barakot an-Nasafi and Madaric), Ph.D., Assoc. A.Abdullaev "The role of Abu Lays Samarkand in the interpretation of Movarounnahr", Ph.D. H.Lutfullaev, Ph.D., Assoc. Mahsudov's "Abul Barakot al-Nasafi and his work" Madarik at-Tanzil and True At-Tawil ". Researchers are still looking at the manuscripts available and preparing their facsimile editions. This is supported by Ph.D. One example is the publication of the Turkish translation of the Jacob Tarki commentary by I.Usmanov and G.Saidova. It is true that there is some research in the Uzbek language to study the legacy of certain interpreters. However, it must be acknowledged that they are far behind research in other Muslim countries. So much has to be done in this regard, too.

With the development of modern science and technology, interpretation has developed, and it has blended with modern science. In this context, studies have also been conducted that reflect the advances in modern science. These include Suleiman ibn Salih al-Qarawawi's book "At-Tafsirul Scientific Contemporary and the Most Beautiful and the Most Beautiful." Books in the series "Miracles of the Qur'an" have even been published in Uzbek. But in today's fast-paced science, there are probably hundreds of such studies. In this regard, there is still much to be done in this area.

4) Interpretation terms. Mohammed Abdur-Rahman ash-Shawi's 'Mujamul Mustalahot ulumil Qur'an', by 'Abul Hasan Ali al-Jurjani' at-Ta'ifat, by At-Tayyib al-Buhali's 'Mafhumus salam al-Qura wa hadith Sharif', such as the Dirosot Mustalahiya (The Explorations of the Unseen) by Idris Mawliidi, The Idea of the Unseen in the Qur'an and Hadith. Therefore, it is necessary to do research in the Uzbek language on the Qur'an.

5) Another area of study in the field of interpretation is the study of the life and work of commentators. This area is known as the stratum mufassirinom, and many studies have been done in this regard. The earliest such works were written in general, not separated from scholars in other fields. Examples of compact classification are Imam al-Bayzawi's "Mukhtasar min tabaqatil mufassirin." Later, in the 10th century Hijri (16th century CE), a separate book of Tabaqat was devoted to commentators. For example, the book Tabaqat al-Mufassirin by Jaloluddin al-Suyuti contains

biographies and academic heritage of 136 commentators.

Shamsuddin al-Dawudi, a disciple of al-Suyuti, also included in his book Tabaqatul mufassirin, supplementing the information quoted by As-Suyuti. Muhammad ibn Ali ibn Ahmad Shamsuddin al-Dawudi al-Maliki (d. 945/1538) was one of the leaders of the science of Hadith of his time, the author of the perfect work in the Tabaqat series. He quotes alphabetical commentators from the tenth century onwards in his work. A manuscript copy of Ad-Dawudi's own handwriting is available in the Turkish Asad Efendi Library, which has 193 pages. The work begins with the name of 'Umar' [56, p. 8].

Not only did the authors of Tabaqat report the life and scientific heritage of the commentators, they also divided them into different communities. One such scholar, Manno al-Katton, divided the interpreters into nine teams. Ahmad ibn Muhammad al-Adnawi, in his "Tabaqat al-Mufassirin," has been to a number of groups, from the Companions to the 100th year of the Hijri.

As-SuyutiMufassers were assigned to the following four communities [57, p. 8-9]:

- Interpreters of the Companions, the Taabi and the Tabi'in;

- The commentators of the hadiths. The commentators of the two communities mentioned above are also mentioned in the books on jurisprudence;

- The rest of the commentators of the Ahl as-Sunna wa'l-community. They used such interpretations as interpretations, kalam, nahw, glossary in their interpretations. Today, this group of commentators is very popular

- Mu'tazilah, Shi'a, and so on.

Those in the first and second teams are called "translators", those in the third team are "translators," and those in the fourth team are "heretics." The scholars of the Hanafi madhhab, considered in this article, are third-party commentators.

In his time, Ahmad al-Adnawi also wrote the book Tabaqatul mufassirin, which in our book contains information about 638 commentators in a more compact way. According to the author, the book is a source of historical, stratified, tarojim and manoque works. In particular, the book Nafahatul uns by Abdurahman Jami was used. However, these are compact data. In addition, Muhammad Mahmud Hur's book At-Tafsir wa Rijoluhu: Manhajun Teaching lil Maohidil Qur'an (58) explores commentators who are commentators.

So far, Adil Nuwayhiz has done a great deal of research in this area and has tried to thoroughly



study the commentators from the Companions to the twentieth century. From this point of view, this is one of the most complete books in the category of caste we know. When interpreting books, it was found that there were more than two thousand two hundred. They include all of the Qur'an, some of which are written or commented on, or commentary on, existing interpretations.

It is noteworthy that there are also books on the controversial views among the commentators, among them Saud ibn Abdullah al-Fanison's book "The Differential Instruments."

REFERENCES

1. There are a number of studies on Quran studies that some see as interpretations, or some distinguish them as separate sciences, some say it is about three hundred, others say it is three thousand. Researchers say that the three thousand copies are not the Qur'anic sciences, but the Qur'an. See Musaid ibn Sulayman ibn Nasir at-Tayyar. *Ulumul Koran: History and Classification Anvoihi / al-Imam al-Shatabi lid dirosotil Quran Institute of Journal. No. 1. 1427 h. - B. 99. 104.*
2. Currently, as a result of the development of science, studies are being made on the basics of eye cataract correction in medicine, biology, zoology, astronomy, geography, and even in oculistics. It is natural for them to move. See <https://ar.wikipedia.org/wiki/http://quran-m.com/quran/suncategory/9/>
3. In fact, the field of the Quran-based translation is not recognized as a separate science, but today it is necessary to study it separately. Due to the fact that the Russian translations have reached the thirtieth place, and Uzbek translations have reached the tenth place. If you include other languages, then you will come to the conclusion that it is important to study them separately. When it comes to Quran translations, it is also important to note that they are permissible, that is, literal translations and non-verbal translations.
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