

## “SUNAN TERMIZIY” COMMENTARY - THE WRITING STYLE OF “ARFUSHSHAZIY” AND ITS PLACE IN THE HANAFI SCHOOL

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### ANNOTATION

This article provides information about the book "Arfushshaziy" written by Anwarshah Kashmiri as a commentary on the work of Imam Termizi "Sunan Termizi" on the study of hadith, his style of writing, his approach to the interpretation of hadiths.

**Keywords:** islam, hadis, composition, scientist, book, lesson, sect, Kashmiriy, Prophet, imam, commentary.

### INTRODUCTION

Sunan al-Tirmidhi, the masterpiece of Imam Abu Isa Muhammad ibn Isa al-Tirmidhi, is of great importance in the study of hadiths. This work is a book that preserves the hadiths of our Prophet, who is second only to the Sahih of Imam Bukhari and Imam Muslim, in a very precise and beautiful order. This book by Imam Termezi has been studied and commented on for twelve or thirteen centuries. One of them is Arfushshazi, a commentary written in the twentieth century by Muhammad Anwar Shah Kashmiri (1877-1933). The scholar Anwarshah Kashmiri began his work Arfushshazi with the subject of Biography of Imam Termezi (rahimahullahu ta'ala) after Bismillahir Rahmanir Rahim. In it, he provided valuable information about Imam al-Tirmidhi, based on reliable, powerful sources, including his own sources. It is impossible to find some information in other commentaries on Imam al-Tirmidhi. After giving a detailed biography of Imam al-Tirmidhi, the scholar proved the superiority of this book under the title "The virtues of Jamiut al-Tirmidhi and its beauties." He enumerated the virtues of this book, from the ancient scholars to the present day, praising the work of Jamiut al-Tirmidhi. A clear example of this is the poem written by Hafiz Qutbiddin Qastaloni.

### MATERIAL AND METHODS

In the "Introduction of the Author", Anwar Shah, in addition to commenting on the document, explained some terms related to the science of hadith, the types of hadith books, their levels, the ranks of the "Six Sahih" books, his views on the sects of the authors. He also provided information about some of the virtues of Imam al-Tirmidhi and the name of Abu Isa. Kashmiri, while commenting on Sunan al-Termizi, took a different approach than other commentators. The peculiar ways in which the Kashmiri hadiths are interpreted can be studied in two parts. They are: -first, the general directions of the scholar in the study and teaching of hadiths, - Second, the peculiar ways of Anwar Shah Kashmiri in teaching the book "Sahih Bukhari"; If

we study the general directions of the scholar in the study and teaching of hadiths, the scholar has his own qualities and characteristics in this regard. Such features have not yet been seen in anyone after him. Their beauty was in their hearts: - The sheikh gave a brief account of the hadiths (people in the hadith). If there was a need to quote it in the chapter, or if he thought there was any other interest in mentioning it, he would certainly quote it in detail. Jarhu did not elaborate much on the alteration (the science of knowing the narrators as guilty or just). Anwarshah himself said: "I did not bring many narrations about the rijals, nor any rumors about them. Because I don't think that's the main criterion in finding it fair. Some are omitted by default when the subject is appropriate. He is found guilty of disagreeing or inciting controversy. This is a work that cannot change anything, that is not enough, but that needs to be debated.

- The Kashmiri sect has paid special attention to the issues that led to the differences between the imams, in particular, to the recurring issues in the presentation of evidence. He provided reassuring information on the subject. - The scholar narrated from the sayings of the ancient scholars, in particular, the best information that has not reached most of the scholars. - When he mentions a book or a work, he speaks about its scientific level and features without any bias or praise. In this way, he created ease for the seeker of knowledge and provided it as a vehicle for true, true knowledge. - The scientist repeatedly tried to find solutions to problems by quoting arguments and words. - Kashmiri tried to shorten the sentence, not to exaggerate the comments. As a result, he seems to be hiding his knowledge, stingy. In fact, it shows that his words are eloquent and profound. There is even a need to write a pamphlet to interpret some of the sheikhs' statements. - Anwarshah was not satisfied with mentioning statements related to the subject, but sometimes he mentioned things that had a subtle connection between him and the subject. He did so because he sought to explain it and his student wanted to benefit the sciences. Sometimes he criticized it scientifically by mentioning certain things and taught his students the ways of scientific criticism, and explained to them the basis of this thing. He then pointed out the peculiarity of the sayings of the scholars, emphasizing the need to be more careful in this matter. It is really desirable for our great scholars to speak after a thorough study of the value of dignity. These are the basis of the common features in the study of hadiths. Detailed information on this subject can be found in the books of the scholar "Arfushshazi", "Nafhatul anbar fi hayati Anwar", "Amoliy", "Fayzul boriy".

## RESULTS

The peculiar ways of Anwarshah Kashmiri in teaching the book "Sahihi Bukhari". Sheikh Kashmiri, may God have mercy on him, paid special attention to the study of the hadiths of the rules during the teaching of the book "Jamiut Termezi". In it, he described the ways of the imams of the sect according to their customs, the scope of their arguments, and preferred strong arguments. At the end of his life, the scholar limited himself to teaching only Sahih Bukhari, so in addition to paying special attention to his work as Arfushshazi in his commentary on Jamiut Termezi, he also solved other problems that arose. In this book, we will look at some of the unique ways in which Alloma behaved when teaching: - The sects in the hadiths of the Ahkam have fully covered the evidence, whether for their benefit or for their detriment. We

have witnessed this more clearly in the process of studying the habits of Anwar Shah mentioned in the subject of general teaching etiquette. - It was as if the scholar put the commentary books in front of him and said what he wanted and did not say what he did not want, and quoted the best narrations from Sahih's commentary. - After shortening the comments, if the student wanted to know more about the subject, he would refer them to those books. - The scholar faced many scientific problems while interpreting and teaching the book. Even in such a situation, he would mention sensitive and valuable information in solving them. In particular, he paid close attention to the issues of the word. Imam Bukhari himself was involved in this issue. We can see this clearly, especially in the Book of Tawhid. The scholar behaved in such matters as the ancient scholar, the learned scholar. For example, Bukhari's views on monotheism were similar to those of the ancient scholars. When the scholars who interpreted the following hadiths became accustomed to the views of the scholars on tawhid, their intellectual views became flawed to those of Imam Bukhari. It was then that Bukhari's words were interpreted in a way he did not want. That is why Kashmiri delved deeper into the subject and explained what to actually do about it.

### DISCUSSION

During his lessons, Anwarshah used to put many hadith books, especially hadith texts, on his right and left. If there was a problem with Sahih, he would immediately open the books and read them to the scholars, and he would solve the problem. If there were places relevant to the subject, he would mention them in his words. The hadith lessons of the scholar were similar to the lessons in other disciplines. When we study the hadiths of Kashmiri, we can see that he also approached it in a different way. While commenting on the hadiths, the scholar focused on trying to find the purpose of the shore. In this way, he worked very hard, collected evidence and compared it, and even though he was a Hanafi, he surrendered to the strongest evidence, and on this basis, he issued a fatwa and did not hold his opinion. li reported that this was the case. We can see that the scholar behaved like a skilled mujtahid and muhaddith in this matter. As an example, let us consider the hadith, "Actions are with intentions." This hadith is called the Hadith of Intention. There has been a long debate among hadith scholars and imams about this hadith. Kashmiri considered Imam Almai's words to be a worthy solution in this matter. The Imam said: I think it is far from the truth that what the scholars said about this hadith was intended by the Prophet (peace and blessings of Allaah be upon him). The real goal of the Prophet (peace and blessings of Allaah be upon him) is that his deeds are sincerely intended in the sight of Allaah. If the intention is good, very good, if it is bad, then it is bad for itself.

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That is, the appearance of good deeds, if it is done with a sincere intention and a healthy heart, such a deed is noteworthy. From the appearance of a righteous deed, if its owner does not intend to do it for the sake of Allah, he does not pay attention to it, but his deed becomes habata in the sight of Allah, and instead of being rewarded, he falls into sin. For example, learning science so that people can see it, being known as brave, going to fight to get prey, donating to a show, and so on. Actions are graded according to whether the intention is sincere or selfish, strong or

weak. There is no room for shooting here. " If there are several aspects of the hadith and the sheikh is unable to move it to one side, he will summarize them if possible, and if it is not possible, he will direct them according to the purpose of the shari'ah or to a meaning close to it. An example of this can be seen in the hadith, "Whoever reaches one rak'ah from the morning prayer before sunset, he has found the morning." In this hadith, the scholars differed as to what the true aims of the Prophet were. While the common imams said that it was specific to the mazurs, the views of the muhaddithin, the ulama ', and the Hanafi school differed. Commenting on the hadith, the scholar said: "The path taken by the Imams of the Republic is difficult. Because there is no evidence or sign to attribute the hadith to the excuses. The statements of the Hanafi scholars are not enough to solve the problem". In my opinion, this hadith is not about time, but about the issue of the congregation, and it is about the masbuq, that is, a person who is at least one rak'ah late from the obligatory prayer performed in congregation.

### CONCLUSION

This is evidenced by the fact that the hadith is mentioned in several places and in different ways ... " If there are two views from the Hanafis on a matter, Anwar Shah Kashmiri chose one without any hesitation as to which one is in accordance with the authentic, explicit hadith. If there was no clear, authentic hadith in this chapter, he preferred whichever of the four sects it corresponded to. In this work, he first chose the Shafi'i sect and then the Maliki sect. This was acknowledged by his disciples.

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