

## A TAFSIR ON THE BASIS OF THE NARRATIVE

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### **Abstract**

This article is devoted to highlighting the direction of the science of interpretation based on narrations. In particular, information is provided about the heritage of scholars working in Termez. Their scientific travels and works are described. The information is periodically separated. This information is taken from reliable sources.

### **Keywords**

Tafsir, Rivoyat, Tafsir al-Ma'sur, science, enlightenment, religion, heritage, works, lesson, hadith, interpretation, scholar, hadith specialist, jurist, commentator, pious, righteous, ascetic, sheikh, mashaykh, hafiz, tradition.

"Tafsir al-Ma'sur" means explaining the meaning of a verse with another verse or a hadith of the Prophet (peace and blessings of Allah be upon him), or with a statement narrated from a companion or a follower. The word follower has been added here, even though there is a difference of opinion among scholars as to whether the opinion of a follower is called an opinion or a follower. This is because some commentators, such as Ibn Jarir, did not limit themselves to narrations from the Prophet (peace and blessings of Allah be upon him) and the companions in their tafsir al-Ma'sur, but also included narrations from the followers. The period of the emergence of tafsir al-Ma'sur consists of two stages: the first is the period of narration, when the Prophet (peace and blessings of Allah be upon him) revealed to his companions the secrets of the meaning of some verses of the Holy Qur'an. They preserved it in the minds of the companions of the Prophet and transmitted it to each other orally, and later to the followers.

In turn, the companions interpreted the meaning of some verses of the Holy Quran by ijthad in accordance with the additional needs of what they heard from our Prophet, may God bless him and grant him peace.

The followers also explained some of the secrets of the verses to the people through ijtiḥad and opinion based on the narrations from our Prophet, may God bless him and grant him peace, and the companions.

Such changes and expansion in interpretation continued during the era of the *tabaa'* followers (the generation after the followers).

The second is the period of *tadwin*. During this period, the first *tafsir ma'sur* (interpretation based on narrations) was written. However, the *tafsir* written during this period was not a separate book, but was written as a chapter in the book of narrated *hadiths*. The first person to write a commentary on the Quran, even as a chapter, was the Imam of Medina, Al-Imam Malik ibn Anas Al-Asbahi.

1. Later, *tafsir* was separated from the *hadith* and written as a separate book. The first person to write a *tafsir* of the Holy Quran in the form of a separate book was Ali ibn Abu Talha, who wrote it based on a narration from Ibn Abbas, may Allah be pleased with him.

2. Then a *tafsir* was written for one part of the Quran, written by Abu Rawq, and then three parts were written by Muhammad ibn Thawr, based on a narration from Ibn Jurayj.

3. The *tafsir* written by Ibn Jarir became the most perfect of the *tafsir ma'sur*. Over time, even in the *tafsir ma'sur*, narrations without chains of transmission began to be made, and it became impossible to distinguish between authentic narrations and unauthentic ones, and this even led to the increase in false narrations.

4. From the above, it is known that *tafsir ma'sur* consists of interpreting a verse of the Holy Quran with a verse of the Quran, the *Sunnah* of our Prophet (peace and blessings of Allah be upon him), and the narrations of the companions or followers. Therefore, the interpretation of the Quran with the Quran or the *hadith* is undoubtedly accepted.

5. If the chain of transmission or text of the narrations attributed to our Prophet (peace and blessings of Allah be upon him) is weak, it is not accepted, that is, it is rejected.

6. However, if it is interpreted with the *hadiths* narrated from the companions and followers, they are *halal* and are considered weak. This is because in the books of *tafsir*, there are many *hadiths* narrated in the name of the companions, which are not authentic. Especially, many false *hadiths* have been narrated in the name of Ibn Abbas (may Allah be pleased with him) and Hazrat Ali (may Allah be pleased with him). That is why Imam Ash-Shafi'i (may Allah have mercy on him) said: "About a hundred *hadiths* have been narrated from Ibn Abbas about *tafsir*." This means that many *hadiths* have been fabricated by attributing the

name of Ibn Abbas (may Allah be pleased with him). There are three reasons why Tafsir al-Ma'sur is considered weak:

7. a) The emergence of 'maze' (fabricated, unfounded) statements in tafsir;

The emergence of 'maze' (fabricated, unfounded) statements in tafsir began at the same time as their appearance in hadith. Because tafsir and hadith are closely related to each other, they cannot be independent of each other. Also, just as there are sahih, hasan, da'eef (authentic, weak) hadiths, reliable, doubtful, and liars among their narrators, there are also such in tafsir and among the commentators.

The emergence of 'maze' hadiths and tafsirs began in the forty-first year of the Hijrah. By this time, Muslims had been politically divided into several sects. In addition, there were those whose hearts were full of disbelief, but who outwardly pretended to be Muslims and religious, and this time of division created a favorable opportunity for them to realize their selfish goals, increase corruption in religion, and mislead the people of religion. As a result, many false narrations were fabricated, which were attributed to our Prophet (peace and blessings of Allah be upon him) and his companions, may Allah be pleased with them. For example: the Shiites, in order to explain the superiority of their sect and to instill love in people's hearts for Hazrat Ali, while the Khawarij tried hard to cite a verse from the Quran as evidence, and for this purpose they fabricated narrations and attributed these narrations to our Prophet (peace and blessings of Allah be upon him) or one of his companions in order to make them seem credible, but their aim was nothing other than spreading innovation and superstition. In particular, many of the narrations were attributed to Hazrat Ali (may Allah be pleased with him) and Ibn Abbas (may Allah be pleased with him). Since these two great companions were from the household of the Prophet (peace and blessings of Allah be upon him), Muslims believed them without any doubt. However, if you look closely, only the Shiites attributed Ali (may Allah be pleased with him) and only the Abbasids attributed Ibn Abbas (may Allah be pleased with him) in this way.

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