



TIMELINE OF UZBEK EXEGESIS

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Abstract:

In this article, the chronological aspect of the tafsir books written in the “Uzbek language” was covered with scientific and practical examples.

Key words : Tafsir

The cousins of Rasulullah, who founded the science of Tafsir, are Abdullah ibn Abbas (died 687). The science of Tafsir developed widely, mainly in the 8th century and later. It should also be said that many of the interpretations written on the Quran were carried out by non-arab Muslim scholars.

The most famous of these are:

1. Abu Ja'far Muhammad ibn Jarir at-Tabariy (838-923). His major work “Jome' al-Bayan fi tafsiri al-Quran ” (a complex of statements in Quranic Tafsir) surpasses all the Tafsir before him. Published in Cairo in 1902 in 30 volumes, it was also translated into Persian.

2. Abulqosim ibn Umar az-Zamaxshariy (1074-1144) — famous khwarezmian scientist. He wrote a major exegesis, “Qazir al-haqayiq at-tanzil ” (the one who reveals the truths revealed). Islamic rabbis held that without a “pioneer”, the meanings of the Qur'an could not be opened, “a interpretation that was highly regarded.

3. Abulxayr Nosiruddin Abdulloh ibn Umar Bayzoviy (died in 1285 or 1316) — He wrote his exegesis “Anwor ut-tanzil and asror ut-Ta'vil ” (the light of the revelation and the mystery of interpretation). This is also an important interpretation.

4. Faxruddin Abu Abdulloh Muhammad ibn Umar ar-Roziy (died in 1209 year) Interpretation of “Mafotih ul-Ghaib ” (the key to something hidden). This tafsir is popularly known in the Islamic world as “Tafsiri kabir” (giant tafsir).

5. Imom al-Hofiz Abdulfido Ismoil ibn Kasir (died 1372 year) The book “Tafsiri ibn Kasir”. The work is also an important monument.

6. Najmiddun Abu Hafs Umar ibn Muhammad an-Nasafiy as-Samarqandiy (died in 1142 year) Book “Taysir fi-t-tafsir” (facilitating in interpretation).

7. Abulbarakot Abdulloh ibn Ahmad an-Nasafiy (died in 1310 year) a prominent fiqh scholar of his time, his work “Madorik ul-tanzil fi haqoyiq it-TA'vil ” (truths of reaching and interpreting the Revealed) is still a major guide in Islamic Studies and is being read by students.





Many of the authors of these mentioned interpretations are our compatriots. All of the above interpretations are written in Arabic. Some of the interpretations were published and popularized at a later time. Dozens of exegetical manuscripts of some, especially scholars from Central Asia, have been preserved in various libraries around the world. Later, the Koran karim began to be translated and interpreted into the languages of the non-arab peoples of the East. The best of such translations and interpretations **Kamoliddin Husayn voiz Koshifiy** (died in 1505 year) is a work written under the title “Mawahib aliya” (high gifts). This interpretation was created with the request and financial support of our great poet Alisher Navoi and was attributed to him. This interpretation has been used as a textbook in madrasas for 500 years under the name “Tafsiri Husayniy”. It was published in 1885 by the stonework. In the interpretation, the Qur'an is translated verbatim, then verses below half of any page are given in Arabic in a sentence or a word or two in parentheses, and in Persian it is interpreted and then interpreted with annotations.

"Tafsiri Husayniy “was translated into tatar by Muhammad Sadiq ibn Mullashoh Ahmad Imanquli and published in two volumes under the title” Taskhilu-l-Bayan fi tafsiri Quran “in the” example” printing house in Kazan in 1911. "Tafsiri Husayniy" and its Tatar translation are of great importance in the study of the Qur'an by Persian and Turkic speaking peoples with their commentary. This book was reprinted at the experimental printing house in Moscow in early 1991 by the creative production association “Nur”, which for five to six years was popular not only in the Republic, but also in foreign places, with private funds from the head of this association, publisher, scientist and writer Asror Samad, and 25 thousand copies were distributed in our republic, including Therefore, in our Republic at that time, the road for still religious books berk, not a single printer could take over the printing of the book, while still being bullied by the pressure of the communists, both publishing houses and printing houses heard the Qur'an, trembling in their bodies. But the repeated translation and interpretation of the Qur'an did not stop in our land for a moment.

In the XVII-XVIII centuries, an unknown scholar translated and interpreted the Quran into Uzbek. The only copy of the translation and interpretation found in Qarshi is the “middle Asian exegesis of the 17th and 18th centuries”, and is kept in the manuscript fund of the Research Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. The beginning of the manuscript was lost, the translation and interpretation began with the Qahf Surah and continued until the end of the Quran. At the end of each Surah before the Hujurot Surah, narratives are given regarding the content of this Surah, with translations and commentary of verses from the hujurot Surah onwards. This rare interpretation is relevant not only for the study of the Qur'an





itself, but also for the study of the history of the languages of Turkish-speaking peoples.

The Quran has been translated into several languages of Europe, as well as into Russian at the same time. The last Russian translation is I.Yu.Krachkovsky (1883-1951), a pen name, was published in Moscow in 1963, 1986. Hundreds of scientific works were written on the basis of this translation, and this Bible was comprehensively studied.

A Uyghur translation of the Quran by Karim was published in Beijing in 1986. The translator Muhammad ibn Alloma al-Hoj domla Salih Koshgari is Ortuji. The publication was carried out in the current reformed arab-Uyghur spelling. The original version of the Qur'an was printed separately with a small letter on the top side of any page. Some words and sentences that are necessary to explain the content of the verses are given in parentheses.

This Turkic script, based on the Arabic alphabet, is said in Arabic-language sources to be al-Khattu-l-arabiyyū or al-kitabatu-l-arabiyya (as Mahmud Koshgari called it). The history of the spread of the Arab letter to Central and Central Asia is a link with the introduction of Islam into these lands. In Central Asia, the oldest books written in an Arabic letter date back to the 9th century. They are in Arabic and Persian. In Arabic script, Turkic monuments were copied from the 10th century. From it the old one is not as it is found. Turkic chalkdar also began to use Arabic script from the korahani period, side by side with the Uyghur letter. Inscriptions on coins minted by the krrachonian rulers, some inscriptions of the Khans in an Arabic letter. From the XI century, large works also began to be copied in the Arabic letter. Namangan and Kokhira kulyozma copies of "Qutadgū bilig" by Yusuf Khos Hojib's pen, Turkic texts in Mahmud Koshgari's "Devonu lexicotit-turk", Arabic inscribed copies of Adib Ahmad Yugnaki's "Hibatu-l-hakoyik' epic, as well as the oldest Turkic monuments in the Arabic letter "Turkic Tafsir". In medieval Turko-Muslim states, official documents were written in the old Turkic Script, formed on the basis of the Arabic alphabet, in addition to the old Uyghur letter.

In Central Asia, Tafsir are trilingual: Arabic, Persian, Turkish. Turkic interpretations began to be created from the X century. Their preserved kulyozma copies are also significant. Among the preserved, the oldest is referred to as "Central Asian Tafsir "or" Turkic tafsir". This tafsir Quran is a Turkic translation of karim bir Kismi, a commentary on the biblical suras of kolgan kismi. Chunonchi, whose initial kism consists of translation, and the final sections of commentary.

The manuscript of the work was found opposite, now in the St. Petersburg Bulim of the Russian FA Institute of Oriental Studies (manuscript number S 197). The date of





the work's creation is ham, and the date of the transfer of the counter manuscript is also unknown. Experts regard it as belonging to the XII–XIII centuries. Uzbek scientist K. Although Makhmudov prepared a transcription of this work and an Uzbek interpretation for publication, but not published.

The first Turkic (old Uzbek) translation of the Karim meanings of the Quran was translated in 1956 by our compatriot in Saudi Arabia, Sayyid Mahmud ibn Sayyid Nazir Taraziy (Golden Torah), and became widespread in both the world and our country. The first translation of the divine book into modern Uzbek was made in 1991 (1412 Ah) by Alouddin Mansur. This translation was a great event in the spiritual and educational life of Uzbekistan. Millions of copies were printed, first in the 1992-1993 issues of "Morning Star", and later in "Chulpan" and Ghafur Ghulam.

Shaykh Abdulaziz Mansur's translation of the Qur'an, published in 2001, Karim is now the main copy of the Qur'anic meanings in Uzbek.

In 2013, "Tafsiri irfon" was published in 6 volumes by Sheikh Usman Khan Alimov. Sheikh Alouddin Mansur's "exegesis of the Qur'an Azim" was published as a holistic single book in 2020.

A translation of the Koran Karim's meanings has also been published by various scholars. Including A in 2022. Inoyatov and G'. One of the most recent works is the "Uzbek explanatory translation of the content and meaning of the Karim verses of the Qur'an", prepared for publication by the zikrillaevs.

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