

SPECIFIC TERMS OF SUNNAT SCIENCE**Bobokhojayev Sadulla Abdullayevich**

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ABSTRACT

This article describes the specifics of the sunnah the attributes of the Messenger of Allah (saw). It has been studied that the hadiths' terms in the chapters of the work are given a verbal, not a spiritual, significance.

Keywords. *Qur'an, sunnah, hadith, Qawli sunnah, tabligh, explanation, tabyin, verbal sunnah.*

INTRODUCTION

Before recognizing and understanding the science of hadith, it is necessary to become acquainted with terms and words that are close to the science of hadith. In order to better understand and comprehend the science of hadith, it is necessary to begin with the knowledge of the term sunnah. This article discusses the Sunnah, the attributes of the Messenger of Allah (saw) for the Islamic Ummah, and the scientific terms of the Ummah's relationship between Allah and His Messenger.

MATERIAL AND METHODS

The word sunnat (السنة) is derived from the Arabic s-n-n. Dictionaries say that circumcision is a way, a way, a habit, a law, an obligation or a non-obligation¹. The word circumcision refers not to things that are beautifully done from time to time, but to actions that are performed frequently and consciously throughout the habit. At the same time, what is done unconsciously and ignorantly is not sunnah. The meaning of the Sunnah in the science of hadith is the words, actions, deeds, and advice of the Prophet (peace and blessings of Allaah be upon him). That is, his way of life means his daily and constant activities. In this sense, the term sunnah is an abbreviated form of the expression "sunnah of the Messenger of Allah" (سنة رسول الله). The Sunnah is divided into three parts according to the deeds of the Messenger of Allah:

1. Qawli Sunnah (السنة القولي): The words of the Messenger of Allah.
2. Verbal Sunnah (السنة الفعلي): The deeds and actions of the Messenger of Allah.
3. Takriri Sunnah (السنة التقريرية): What is said by the Companions in the presence of the Messenger of Allah (saw) or inside him, his encouragement of the deeds done, his approval of them or his opposition to them. The fact that the Prophet (peace and blessings of Allaah be upon him) did not remain silent when faced with similar situations in the previous lines given to him by Allaah was not in accordance with the previous duties, which were not religiously appropriate or did not approve of what Allaah forbade.

The concept of Sunnah is related to the Qur'an. This is because the Messenger of Allaah (peace and blessings of Allaah be upon him) was obliged to follow all the commands and rulings of the Qur'aan in his life and apply them to his life. He said to Aisha, the wife of the Prophet, "What was the character of the Messenger of Allaah (peace and blessings of Allaah be upon him)?" When asked, he replied, "His morality was the Qur'an," as someone who knew him best. The Messenger of Allaah (peace and blessings of Allaah be upon him) was called the Living Qur'an and the Walking Qur'an.

¹ Al-qomus. Compilers (Nematulloh Ibragimov, Abdulhamid Zayriyev, Abdulhakim Aripov, Akmaljon Ikromjanov). Tashkent, 2017. G'ofur G'ulom. –P. 573.

RESULTS

The concept of Sunnah should be evaluated in terms of the tasks given to the Messenger of Allah by Allah. According to the Qur'an, the main duties of the Messenger of Allah (saw) are:

1- **Tabligh**: To convey the revelations, commands and rulings from Allah to the believers without any flaws or shortcomings. In the verse, Allah commands: "O Prophet! Tell the people what has been revealed to you from your Lord. If you don't, you won't have reached his embassy. God will protect you from the people"².

2- **Explanation / Tabyin**: It is the explanation of the book revealed to the Prophets to the Ummah and their clarification of the issues on which they differ. In the verse, Allah says to the Prophet, "*And we have sent down the Remembrance to you, so that you may explain to them what was revealed to you*"³. The task of narration in this verse is not just a verbal statement: it is a living example and ensures that the Qur'anic rules are applied to the public.

3- **Tazkiya**: Purification of people from bad habits, sins and evils means purification. This task of the Messenger of Allaah (peace and blessings of Allaah be upon him) is stated in the following verse: "*He sent a Messenger from among the illiterate who recited the verses and purified them and taught them the Book and Wisdom, even though they had been in clear error before*"⁴.

These three tasks are complementary and complementary. The next of these three tasks is to purify people. This also means the purpose of the Sunnah of the Prophet, spiritual purification and the society that arises from them.

A prophet charged with these duties of Allah is an ordinary human being like us, and unlike us, he receives commands from Allah through revelation. His every action is under the control and test of Allah through his words and revelation. Besides, all the prophets are infallible. That is, they are protected by Allah from making mistakes and sins related to their duties. This quality of the prophets is called ismat. Ismat is one of the five qualities that all prophets should have. If he makes a mistake in these characteristics, he will be warned by Allah, so that the apostles will quickly turn away from that mistake and repent. None of the mistakes of the prophets were persistent and they did not set an example for their ummah. There are verses in the Qur'an about the virtue and choice of the prophets.

Indeed, it is not right for Allah to mislead the common people with the mistakes of His chosen prophets to guide them to the right path. This is contrary to prophecy.

Muslims should follow the example of the Prophet, obey him, and surrender to his decisions without hesitation. A number of verses have been revealed on this path stating that it is not possible to choose a person:

*"Whoever obeys the Prophet, has obeyed Allah"*⁵.

*"No believing man or believing woman is free to do what Allah and His Messenger have decreed for them"*⁶.

*"No, I swear by your Lord, they will not be able to believe until they judge you for their differences, and then give in to your judgment without any hardship in their hearts"*⁷.

² The Holy Quran. - Surat al-Ma'ida, verse 67.

³ The Holy Quran. - Surat an-Nahl, verse 44.

⁴ The Holy Quran. - Surat al-Juna, verse 2.

⁵ The Holy Quran. - Surat an-Niso, verse 80.

⁶ The Holy Quran. - Surat al-Ahzom, verse 36.

DISCUSSION

Whether all the actions and deeds of the Messenger of Allah (saw) are sunnah or not is a very important issue for the Ummah to follow or not to follow his every action. Some scholars are of the opinion that the words and actions of the Prophet (peace and blessings of Allaah be upon him) on religious matters are Sunnah, and that his actions and deeds on non-religious matters are not Sunnah.

First of all, it is impossible to divide life into sharp divisions within religion and outside religion. The precepts of religion are for this world, not the world (heaven or hell). Religion also brings order to the world. In Islam, there are many rituals related to the most basic activities such as eating, drinking, sleeping, dressing, and living. Every aspect of human daily life is related to Islam. Religion changes and shapes people's spiritual worlds, their thoughts, their attitudes to life and events. That is why it permeates every sphere of life. Religion is the foundation and foundation behind all the actions of a religious person. A Muslim enters the field regulated by religion with the intentions and goals of human behavior. A Muslim must do everything for the sake of Allah.

The question of where the boundaries between religion and the world are drawn is also problematic. Reducing the field of religion can lead to the secularization of religion, its pushing it out of the center of life, depriving it of the regulatory nature of life, and returning it to its original mode of moderation. The expansion of the spheres of religion, on the other hand, leads to a result such as the reduction of life to religion. In that case, religion did not create order in some areas, it left people to establish order in those areas. This field expresses the concept of mubah in religion. The word Mubah is arranged by the human mind, knowledge, and agreement, provided that it does not contradict religion. Trying to integrate this field into the field of religion is against the purpose of the believer.

The word Sunnah is used in addition to the term "Sunnah of the Prophet" to refer to "the words, actions and lifestyles of the scholars of the first Muslim generations." Most Muslim scholars, and the first three generations, are seen as role models for the next Islamic Ummah. The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

“The best of my ummah are those who lived in my time. Then there are those who came after him, and those who came after him”. (Bukhari, Fazail al-Ash'ab an-Nabi).

In this sense, sunnah is the way of life and customs of the Islamic community. Not all the words and deeds of the Companions and the followers are considered hadith. Only words and thoughts on religious topics that cannot be answered by reasoning are considered hadith. This is because the Companions derived the source of their words and thoughts from the Messenger of Allah, and the followers derived their words and thoughts from the Companions.

⁷ The Holy Quran. - Surat an-Niso, verse 65.

CONCLUSION

it should be noted that the main source of Islam is the Qur'an and the next source is the science of hadith and the Sunnah of the Prophet (peace and blessings of Allaah be upon him). In order to enter the science of hadith and to understand the terms and terms in it, it is necessary to understand the science of sunnah, the biography of the Messenger of Allah. It is a bit difficult to understand a hadith without understanding the specifics of the science of Sunnah and the terms in it. The above article describes some of the features in this regard.

REFERENCES

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