

## About Imam at-Tirmizi and his Work “Al-Jama”

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**Abstract:** All over the world there is no doubt that the land of Uzbekistan with its great thinkers has taken a worthy place on the historical stage. The life and work of our ancestors were studied and are being studied by scientists. In particular, the great muhaddith Imam at-Tirmidhi is a scientist known for his scientific wealth throughout the Islamic world. Among all his works, the famous work of Tirmizi “Al-Jameh” is considered the most useful, compact and unique work. In the next article, we will think about the essence of this work.

**Keywords:** “Ash-shamail an-nabawiyya”, “Al-Jome` as-sahih”, Mitoh, storytellers, Mash, Tashkubrizadeh, “Kitab al-ilal”, “Shurut al-aymma as-sitta”, “Sunan at - Tirmizi.

Imam at-Tirmizi created more than ten works during his creative activity. One of the major works of Imam at-Tirmidhi is Ash-Shamail an-Nabawiya (Special Qualities of the Prophet). This work is also called Ash-Shamail al-Muhammadiyya, Ash-Shamail fiy Shamail an-Nabi, may Allah bless and greet him. This work was translated into Uzbek by our compatriot Said Mahmud Tarazi (died in 1992), who lives in Saudi Arabia (it was published several times in Tashkent in Arabic and Cyrillic).

And also “Kitab at-tarikh”, “Kitab al-ilal as-sagiir wa al-ilal al-kabiir”, “Kitab al-zuhd” (“The Book of Piety”), “Kitab al-asma wal-kuna”. “(Book on the names and nicknames of the transmitters)”, “Al-ilal fil-hadith” (“On the shortcomings or deviations in the hadiths”), “Treatise fil-khilaf wal-jadal” (“Treatise on disagreements and disputes in hadiths”), “Asma us-sahoba” (“The names of the companions of the Prophet”) also belong to the pen of Imam at-Tirmizi.

The work of Imam at-Tirmizi “Al-Jome” is undoubtedly of great importance in his creative activity. This work is also known as “Al-Jome' al-Kabir” (“Great Assembly”), “Sahih at-Tirmizi”, “Sunan at-Tirmizi” (“Sunnahs of Termizi”).

According to the historian Ibn Hajar al-Asqalani, Imam at-Tirmidhi wrote this work in the year 270 AH (884 AD), that is, when he was about sixty years old, after acquiring great experience in science and achieving the rank of imam.

Manuscripts of this work are kept in several cities of the world, as well as in our country, at the Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of Uzbekistan. Al-Jome as-sahih has been published several times as an important source. In particular, it was published in Mitoh in 1283 (1866), in Cairo in 1292 (1875) and in Beirut in 1980. A number of commentaries were also written on this important work by Imam at-Tirmidhi, including by Imam Hafiz Abu Bakr Muhammad ibn Abdullah al-Ashbili, known as ibn al-Arabi (died 543 AH, 1148 Ahvazi ala kitab at-Tirmidhi”, which consists of 13 zhuzs (parts). This review was originally published in Cairo in 1931. Another commentary written by the Imam, Hafiz Abu Ali Muhammad Abdurrahman ibn Abdurrahim al-Mubarakfuri (1283 - 1353) is called “Tuhfat al-Ahwazi bisharhi at-Tirmidhi” This work, consisting of four volumes, was published in Beirut in 1979 ( There is also an Indian edition).

In addition to them, “Sharh Sunan at-Tirmidhi” by Muhammad ibn Abdukadir Abu at-Tayyib al-Madani, “Tahkik wa sharh Jame' at-Tirmidhi” by Ahmad Muhammad Shakir (two tenths published by Mustafa al-Babi al-Madani). - Chalabi in 1937), Muhammad Yusuf al-Bannuri's “Maarif sunan sharh sunan at-Tirmidhi” (the first part of which was published in Pakistan in 1963), a Persian commentary by Siraj Ahmad as-Sarkhandi entitled “Sharh sunan at- Tirmizi”, as well as “Al-kawkab ad-durri ala at-Tirmizi” by Rashid Ahmad al-Kanukhi (published in India), two-volume Muhammad Anvarshah al-Kashmiri “Al-Urf ash-Shazi ala Jame at-Tirmizi” ( this work was also published in India) and, finally, one can show the comments of Abul Hasan Muhammad ibn Abdulhadi as-Sanadi (he died in 1138), such as “al-Hashiya ala sunan at-Tirmizi”•.

As mentioned above, the third century AH (ninth century AD) is considered the golden period in the development of hadith studies. Of great importance is the fruitful work of such scholars as Imam al-Bukhari and Imam Muslim, who lived and worked during this period.

The teachers of Imam at-Tirmidhi, Imam al-Bukhari, with deep responsibility and great understanding, continued the good work begun by Imam Muslim. Having made a great contribution to the development of hadith on a scientific basis, he rose to the level of one of the most influential scholars in the Muslim world. The main work of Abu Isa at-Tirmidhi “Al-Jameh as-Sahih” is of great importance in the science of hadith as a result of the scientist's hard work. First of all, it should be said that the author divides his work into separate chapters and quotes the transmitters of each hadith as much as possible. After each hadith, the level of its authenticity or unreliability is determined and shown. Earlier we mentioned that the work is called “Sunan at-Tirmidhi” after the name “Sunan at-Tirmidhi”. One of the main reasons why he is called by this name is that there are many authoritative hadiths on the subject of fiqh. In addition, the work contains many hadiths about instructions, morals and good manners.

Structurally, the work is divided into several chapters. From him ablution, prayer (prayer), zakat, fasting, pilgrimage, funeral, marriage, breastfeeding, divorce, trade, court, compensation, standard, hunting, sacrifice, offering, niyaz, faith, syrats, jihad, clothes (clothes) . , food, drink Mana shu boblar asarda sarlavha tarzida bo`lingan bo`lib, bobga doir hadislar bo`lim mazmunini to`la-to`kis ifodalaydi. Ushbu bobga doir masala bo`yicha muallif bir qancha hadislarni keltiradi, so`ng bu masala yuzasidan boshqa ulamoyu faqihlarning fikrlarini ham batartib bayon etadi. Undan keyin rivoyat qilingan hadisning “sahih”, “hasan”, “zaiif” yoki “g`arib”ligi darajasiga o`z munosabatini bildiradi. Shundan so`ng hadis roviylari, “sanad”lari va “sanad”ning o`z ichiga olgan illatlari xususida o`z fikrini bildiradi.

As an example, let us dwell in detail on the hadith in the work of Abu Isa at-Tirmidhi “Al-Jame` as-sahih” in the chapter “Vudu” that “a person who is on the road and stays in one place performs the ritual of mahsis”:

Kuteiba narrated to us, narrated Abu Uwan to him, he narrated from Sayyid ibn Masruq, he narrated from Ibrahim at-Taimi, he narrated from Amir ibn Maimun, he narrated from Abu Abdullah al-Jadali, he narrated from Khuzayma ibn Thabit, he transmitted from Prophet, peace be upon him. When the Holy Prophet (peace and blessings be upon him) was asked about preparing a mixture for his mahsi, he replied: “He who is on the road spends three nights and one day for a person living in one place.” place.” This hadeeth, narrated by Yahya ibn Mu'in from Khuzayma about messi, is considered authentic. The above-mentioned Abu Abdullah al-Jadali was called Abu ibn Abd, and sometimes he was also called Abdurrahman ibn Abad.

Imam Abu Isa at-Tirmidhi says: “This hadeeth “hasan” is “sahih”. This chapter includes a hadeeth from Ali, Abu Bakr, Abu Hurayrah, Safwan ibn Ussal, Awf ibn Malik, Ibn Umar and Jarir. Allah told us from Abu-l-Ahwas, from Asim bin Abi an-Najud, from Zurr bin Hubaysh, from Safwan bin

Ussal, who said: “When the Messenger of Allah, may Allah bless him and grant him peace, was with us in his travels he told us three nights and three days - they ordered us not to take off our maxi. We used to take it off only when we were in junub, we didn’t take it off even when doing ablution, big or small, or after sleeping.” Abu Isa at-Tirmidhi said: “This hadith is sahih - hasan. The hadith reported by al-Hakam ibn Utaiba and Hammad Ibrahim al-Nakhay, that is, from the words of Abu Abdullah al-Jadali, and from the words of Khuzayma ibn Thabit, is not reliable. Ali ibn al-Madini reported: “I was told by Yahya ibn Sa’id, to whom Shuaba said:” Ibrahim an-Nakha’i never heard a hadith about Masha” from Abu Abdullah al-Jadali. Based on what he heard from Mansoor, Zayda says: “We were sitting in the room of Ibrahim al-Tayimi, and Ibrahim al-Nakhay was with us. Then Ibrahim at-Tayimi conveyed to us a hadith from Amr ibn Maimun, he is from Abu Abdullah al-Jadali, he is from Khuzayma ibn Thabit, and he is from the Prophet, peace and blessings be upon him, a hadith about “Mahsi - burning fire.” Muhammad ibn Ismail al -Bukhari says: “The best hadith in this chapter is the hadith narrated by Safwan ibn Ussal.”

Abu Isa at-Tirmidhi says: “This word in the chapter of Mash means most of the companions and followers of the Prophet and the faqihs who came after them, such as Sufyan, Ibn al-Mubarak, ash-Shafi’i, Ahmad and Ishaq are words. They say: “A person staying in one place spends one night and one day, and a person on the road spends up to three days and nights.” According to the stories of some scientists, when preparing mahsi, no time limit is set. These are the words of Malik ibn Anas. Abu Isa at-Tirmidhi said: “It is correct to set the time (period) and observe it.” Actually this hadeeth (as mentioned earlier) was narrated from Safran ibn Ussal.

The work of Imam at-Tirmizi “Al Jame`” contains many hadiths about the Prophet Muhammad (S.A.V.) and his qualities. In particular, according to a hadith narrated by Abbas ibn Abdul Muttalib in Al-Jama, one day a group of companions were waiting for the Prophet. When the Prophet came out and approached them, they heard them praising Prophets such as Ibrahim Khalilullah, Musa Najiullah, Jesus Ruhollah, Adam Safiyullah among themselves. The Prophet, who greeted them and joined in the conversation, confirmed their words and added: “Beware, I am the favorite of Allah, and there is no (excessive) pride in this. I am the giver of praise and the first intercessor on the Day of Judgment, and there is no (unnecessary) pride in this. I am a pioneer of the Annat peoples. So Allah will open it (for sure) for me and allow me and the poor of my ummah to enter it. I am the most noble of the first and second, and there is no (excessive) pride in this. Imam at-Tirmidhi expresses his opinion about the hadeeth based on the opinions of transmitters, companions close to the Prophet, and other scholars. It is not difficult to imagine that such a study of several thousand hadiths included in the work required tireless work, patience and will from the author. For example, a certain number of hadiths of this type in the books of at-Tirmidhi is evidence of his inexhaustible research. At-Tirmidhi himself said about this work: “When I finished writing Al-Jamah and showed it to the scholars of Hijaz, Iraq and Khorasan, they unanimously approved it with pleasure. In fact, whoever has this book in their home is as if the Prophet himself is speaking in that home, he writes.

The famous scholar Tashkubrizada highly appreciated the work of Imam at-Tirmizi and writes: “Imam at-Tirmizi has many classifications in the field of hadith studies. His work As-Sahih is the best and most useful of these books. This book describes various hadiths such as “sahih”, “hasan”, “gharib”. Part of the book “Kitab al-ilal” is devoted to bad hadith and contains useful comments. Anyone who reads this work will not remain indifferent to its unique masterpieces.

Scholars of the time of Imam at-Tirmidhi highly appreciated his merits in the science of hadith. One of the imams of hadith, Abdurrahman ibn Muhammad al-Idrisi, writes that “at-Tirmidhi is one of the most respected imams in the science of hadith”, and Takyuddin ibn Taymiyyah writes that “Abu Isa at-Tirmidhi was the first to classify hadith as” sahih “, “hasan”, “weak”. Is the scientist

who distributed them,” he testifies.

Hafiz ibn Rajab in his book “Sharh Ilal al-Jameh” says that “Imam at-Tirmizi was one of the first who in his books divided the hadiths into “sahih”, “hasan” and “gharib”. merits of a scientist in hadith studies. Al-Hafiz Abul Fazl Muhammad ibn Tahir al-Muqaddasi (died 507 AH - 1113 AD) on the benefits of the works of At-Tirmidhi for everyone - for the general public: “For me, the classification of Imam at-Tirmidhi Al- Jame' Imam al-On is more useful than the writings of Bukhari and Imam Muslim ibn al-Hajjaj. For example, the books of al-Bukhari and Muslim are often used only by educated and intelligent people. But anyone can freely use the work of Abu Isa at-Tirmidhi,” he wrote. It should be noted that in this work of Imam at-Tirmidhi, special attention is paid to the issue of transmitters, as well as various issues of hadith science. In this respect, this work is fundamentally different from other works of the author.

Concerning these useful aspects of the work of Imam at-Tirmidhi

al-Hakim al-Naisoburi in “Al-Madhal ila marifat kitab al-ilal”,

al-Muqaddasi emphasized in his writings such as Shurut al-aymma as-sitta. At the same time, the contribution of Imam at-Tirmidhi to the creation of hadith studies is also great. All the reforms contained in the books “Uloom al-Hadith” (“Science of Hadith”), which are the main sources for studying reforms in the science of Hadith, are widely represented in the work “Al Jama`”.

Imam ad-Darukutni (died 995) is one of the authors who created works that imitate the style of Imam at-Tirmizi. When creating his great work “As-Sunan”, he divided the hadith into different categories and brought them into “sahih”, “hasan” and “weak” levels. Also, Imam Abdulazim al-Munziri (died in 1258) in At-Targ'ib wat-Tarhib follows the style of Imam at-Tirmidhi and gives a separate opinion about each hadith. Allama al-Idrisi classified the great works about Imam at-Tirmizi, such as “At-Jame'”, “At-Tawarikh”, “Al-Ilal”. The historian Ibn al-Athir wrote about him: “One of the great scholars in the field of hadith studies, he is also considered one of the greatest scribes.”

In conclusion, it can be noted that Abu Isa at-Tirmidhi was the first scholar to divide the hadiths into “authentic”, “Hasan” and “weak”. Imam at-Tirmizi created more than ten works during his creative activity. The work of Imam at-Tirmizi “Al-Jome'” is undoubtedly of great importance in his creative activity. These are the works “Al-Jome' as-Sahih” (“Reliable Assembly”), “Al-Jome' al-Kabir” (“Great Assembly”), “Sahih at-Tirmizi”, “Sunan at-Tirmizi”. (“Sunnas of Termizi”).

Structurally, the work is divided into several chapters. These chapters are divided into titles in the work, and the hadiths about the chapter fully express the contents of the chapter. Manuscripts of this work are kept in several cities of the world, as well as in our country, at the Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of Uzbekistan. The first volume of “Sunan at-Tirmizi” by Imam at-Tirmizi was translated into Uzbek and published in 1999 in Tashkent.

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