

REVIEWS OF "SUNAN TERMIZIY" IN THE MIDDLE AGES

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ABSTRACT

This article contains commentaries on the "Sunan Thermizi" written in the Middle Ages, and a brief analysis of the names, dates of birth and death of the authors of these commentaries. Also, this review provides information on the direction, scope, and full or partial review of the book. It also mentions his three abbreviations and selection of Sunan Termizy.

KEYWORDS: *Treatise, Sunan, Society, Knowledge, Science-Based, Book, Author, Allama, Sahih, Termiziyya, Hadith, Muhaddis, Pre-Jurisdictions, Jurisprudence.*

INTRODUCTION

Imam Tirmizi's work "Sunan Tirmizi" was approved by Almighty Allah and repeatedly studied, studied and analyzed by later scholars. We are happy that this sacred tradition continues to this day. Over the centuries, the Sunan Termiziy manuscript has spread to different parts of the world. Read again and again by renowned and experienced calligraphers. In particular, Abu His Nasr al-Motaman Al-Sozi (445-507/1053-1113), who lived in Jerusalem, is said to have copied this collection six times.

The text of Imam Tirmiji's work Sunan Tirmiji was first published in Burak, Egypt in 1292/1875, with comments by Ahmad al-Rifai al-Maliki, one of the scholars of al-Azhar. placed in the margin. It was later published several times in Delhi.

How many Tajrids, Mustakrazis, Hoshiyas and Muftasars picked up Sunan Thamizui? For example, Ibn al-Kaysarani (448–507/1057–1114) catalyzed his ten boatload of sources dedicated to the 'surroundings' of Sunan Tirmidhi. The "Atlov" is one type of hadith included in today's index series.

It is impossible to enumerate the number of comments written on Sunan Termizy. Through studying these commentaries, they fall into three categories: published, available but unprinted manuscripts, and nonexistent manuscripts. The methods and conditions employed by scholars in interpreting works are important factors in their dissemination and recognition. It is worth noting that Sunan Tirmizi was written not only by Sunnah and community scholars, but also by other categories of people. However, most of the commentaries and interpretations written in the works belong to scholars of Hanafism, the largest and most important sect of the Sunnah and Jamaat people. I felt that.

1) "Sharh Jame' Termiziy". Its author is Abu Ahmed Muhammad ibn Muhammad al-Naisaburi al-Karabisi (285 - 378/898 - 988), known by the nickname "al-Hakim al-Kabir". This

commentary has not reached our days and is considered one of the first written commentaries on "Sunan Termiziy". Al-Hakim al-Kabir al-Naisaburi, may God have mercy on him, worked as a kozikalon in ancient Shosh - Tashkent.

2) "Orizatu-l-Ahvazi bi-sharh "Sahih Termiziy". The author of this commentary is Abu Bakr Muhammad ibn Abdullah ibn Muhammad ibn Abdullah ibn Ahmad ibn al-Arabi al-Mu'afiri al-Ishbili (468 - 546/ 1076-1151), a prominent jurist and muhadith of the Maliki school, "Ibn al-Arabi al", known as Maliki. The commentary is very detailed and the author mainly focuses on interpreting and complementing Abu Isa Tirmidhi's thoughts on Fiqh. Also, in the commentary, each hadith is analyzed in his four aspects.

-Chains of hadiths were analyzed.

- Hadith texts were considered from a Na'vi perspective.

- Judicial judgments from hadith are reviewed.

-Also pay attention to ideology.

For this reason, all late Muhadi commentators have referred to this work.

Also al-Ilalu-s-saghir's work was commented in his Orizatu-l-Ahwazi.

The book was published in his 13 volumes in his 1299/1882 and his 1350-1352/1931-1933 in Conipur and Cairo and in 1997 in the famous Beirut publishing house "Doru-l-kutub al-ilmiya " published in his 14 volumes.

3) "An-Nafhu-sh-Shazi fi sharh "Jame` Tirmidhi". The author of this commentary is known as Hafiz Abu-l-Fath Muhammad ibn Muhammad ibn Muhammad al-Yamuri (671-734/1273-1334). Ibn Sayyid al-Nass al-Andalusi This commentary was widely used, but the author was unable to complete it. We have been able to interpret 316 hadiths. Researchers believe that this commentary, when completed, will be one of the most complete and detailed commentaries on Jame' al-Sunan. Although he had completed ten volumes of commentary, he did not have time to complete it. The reason for his lengthy commentary is that the author did not limit the scope of his work to only subjects related to hadeeth science, but also included information on other sciences.

Allama Chalabi said: "If the author had limited his commentary only to the science of hadith, he would have completed it, but he (the author), we praise God, did a diligent job. Then al-Hafiz Zainuddin Abdurahim ibn Husayn al-Iraqi, who completed the rest of it, is the author of "al-Alfiya" (d. 1403). A complete copy of this book is kept in the library in Madinat Munawwara.

4) "Takmilat Ann Naf Shazi". This commentary complements the above commentary by Ibn Sayyid al-Nath entitled "an-Nafhu-sh-Shazi". This work belongs to the pen of Zainuddin Abdurrahman ibn Husayn al-Iraqi al-Kurdi (725 - 806/1325 - 1404). Zayniddin al-Iraqi tried to finish this commentary in the style of a true commentator, but he was unable to do it either. , and although this review did not end because of his death.

5) "Sharh zavoid Termiziy 'ala-s-Sahihayn". The author of this commentary is Sirajuddin Abu Hafs Umar ibn Ali ibn Ahmad al-Umar, known under the pseudonym "Ibn al-Muraqin". It was Ansari al-Andalusi (723 – 804/1323 – 1402). This book describes the ahadith not found in the

authentic hadith collections of Imam Bukhari and Imam Muslim. Much attention is also paid to the commentaries of hadiths that do not appear in Sunani Abu Dawud.

6) “Sharh al-Hafiz ibn Hajar”. This commentary is attributed to Ibn Hajar al-Askalani (d. 1148), a prominent Muhadi scholar. He became famous for his excellent detailed commentary on Sahi al-Bukhari titled Fas al-Bahri. He mentioned this commentary in his book Fas al-Bahri. However, so far, the manuscript of the famous commentary has not been found and has not been published. It is also the work of scholar al-Lubab fi sharh qawl al-Tirmizi "wa fi-l-bab". Imam Tirmidhi is known to indicate who told the hadith for each subject. "Al-Lubob" is devoted to the analysis and commentary of the mentioned hadeeth.

7) “Sharh al Burkini”. Works of Egyptian Judge and Mufti Abu Hafs Sirajuddin Umar ibn Ruslan ibn Nasir al-Misri al-Kinani al-Askalani al-Burkini (724-805/1324-1403) is. The annotation is called "al-Arf ash-Shazi `ala "Jame" Tirmidhi". But it didn't complete. The author is one of the Shafi scholars he is considered Ibn Hajar al his Askarani teacher.

8) “Sharh ibn Rajab”. This work belongs to the Hanbari scholar Zainuddin Abdurrahman ibn Ahmad ibn Rajab al-Hambari (736 - 795/1336 - 1393). He also became famous for his works 'Tabaqati Hanabila' and 'al-Qawaid al-fiqhiya'. According to his work Kashf az-Zunun, this commentary consisted of his twenty volumes and was burned during the fitna. Part of this commentary has survived, as well as a commentary written in Al-Ilal al-Saghir, an appendix to Sunan Tirmidhi.

9) “Qutu al-Mughazi”. This work by Jalaluddin al-Suyuti (d. 1505) is one of his most concise commentaries on Sunan Termiziy. He has several publications in India and Arab countries. This is told in Haji Khalifa's work Kashf az-zunun. In this review, Jalaluddin al-Suyuti praised Tirmidhi's work Sunan, explaining: His Sunan of Imam Tirmizi is divided into chapters. It's also science. The jurisprudence of works is also a science. It is also a science to explain the ilal (mistake, cause) that separates the sahhi from the sakim (disease, sahima), and it is also a science to mention the types of hadith within it. Narrator names and nicknames are also a special science. Jarl and Tadil, who identify the narrator who found God's messenger and the narrator who did not find him, is a chained tale. Everything stated there is some kind of common sense. But there are many more details. So, the valuable part of this work is a collection of complexes.

10) Maghrib scholar Ali ibn Sulaiman and Dimnani al-Bajmavi al-Maghribi al-Maliki al-Shajiri (1234 – 1306/1819 – 1888) describes Kut al-Mughtazi, I made a detailed comment. He called it "Naf" Qut al-Mughtazi". Mughtazi' has lost its meaning. This work was published in Cairo and Delhi.

11) “Sharh Jomeh Thermizhi”. The author of this commentary is Abu Muhammad al-Husayn ibn Massoud al-Bhagavi (436-510/1044-1117), known by the nicknames “Muhiy al-Sunnah” and “Al-Faro”. He rose to fame with his work Masobeh as Sunnah, the original of Mishkot Al Masobeh. It is also famous for Tafsir "Maorim al-Tanjir". A scholarly commentary on "Sunan Termiziy" has been written but has not yet been found and published.

13) “Sharh al-Sindi”. Commentary by Abu Tayyib Ramatullah al-Sindi (d. 993/1585), famous for Rubab al-Manosik's book. His commentary on Sunan Thermizhi was published in Egypt.

14. Shall al-Jami lit Tirmidhi, by Al-Sheikh Abul Hassan ibn Abdulhadi Al-Sanadi Al-Madini (died 1728), this commentary is very beautiful and the author • Published in Haram Al. Sharif (Mecca), this work consists of his 40 parts (juz').

15. The author of "Sharh al-Jami' lit-Tirmizi" is Allama Abu al-Tayyib (Muhammad ibn al-Tayyib) al-Sanadi al-Madini (d. 1698), this commentary is called "bi qawlihi" "waqawluhu" in Arabic. a part of it is also printed.

16) Shah Siraj Ahmad. This commentary was written by Shaykh Siraj Ahmad al-Sarhindi al-Hanafi, who died in the Islamic calendar of 1815 AD 1230, and was published in Konipur in 1295/1878. Explanation in Persian.

17) The commentary entitled "Joizat ash-Sha'uzi" was written by Allama Badi' uz-Zaman (d. 1892). This work is a tafsir translation into Urdu by Jami Termiziy.

Many scientists in the world independently make the abbreviation and selection of "Sunan Termiziy". In particular, the source provides information on three of them:

1) "Mukhtar Jame' Termiziy". The author of this summary was Najmuddin Sulaiman ibn Abdulqawi ibn Abdulkarim al-Baghdadi al-Hanbali, who lived from 657 to 716 AD and from 1259 to 1316 AD. He is known by the nickname "Ibn al-Sarsari".

2) "Mukhtar Jame" Thermij. The author of this summary is Najmiddin Muhammad ibn Aqil al-Balisi al-Shafi'i, who died in 729 AD, a hijra.

3) "Al Muntakat". Among them, 100 long ahadith were selected from Sunan Termiziy. The author of this work is Abu Said Khalil ibn Kecardi ad Dimishki, who became famous under the name of "Sarahiddin al-Arai" and was the Hijra from 1295 to 1359 AD and from 694 to 761 AD. lived in

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