

THE CONTRIBUTION OF OUR COMPATRIOT AND THE GREAT MUHADDIS ABU ISA TERMIZI TO THE SCIENCE OF HADITH

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ABSTRACT

Imam Abu Isa Muhammad Termizi is a well-known and famous scholar in the Islamic world. He made a significant contribution to spreading the knowledge of our country to the world with valuable works related to the science of hadith. Imam Tirmidhi was an example to the rest of the people. Imam Bukhari said, "I have benefited more than you have benefited".

In this article, a set of opinions expressed by his contemporaries about the contribution of Imam Tirmizi to the science of hadith is presented.

KEYWORDS: *Imom Abu Iso Muhammad Termiziy, Jomeulusul, Samoniyan sob, Al-Muxtasar, Ahmad Ibn Horismarvaziy, Abdulloh Ibn Abdurrahmondorimiy.*

INTRODUCTION

Imam Abu Isa Muhammad Termizi is a well-known and famous scholar in the Islamic world. He made a significant contribution to spreading the knowledge of our country to the world with valuable works related to the science of hadith. Our scientists and scholars have created many works about the scientist's scientific heritage. Studying the rich and rich scientific and spiritual heritage of Imam Termizi is of urgent importance in all eras¹.

IbnulAsir mentions the full name of Imam Tirmidhi as Abu Isa Muhammad ibn Isa ibn Sawra ibn Musa ibn Zahhak al-Bughi al-Sulami al-Tirmidhi in his book "JameulUsul". He was known by his nickname "Abu Isa". The reason why it is called Al-Tirmidhi is said to refer to a well-known and famous city in Mowaroonnahr. The reason why they are called Al-Bugyi is related to one of the villages of Termiz where they were born.

He was born in 209/824 AH and died in Termiz on Monday, 13th day of Rajab in 279/892. Some people add "zarir" after their names. Zarir means blind. Because at the end of his life, he lost his sight. Imam Hakim, I heard from Umar bin Allak that Imam Bukhari died. Now in Khorasan there is no one like Abu Isa in knowledge, discipline, piety and asceticism. He said that his eyes became weak from crying so much².

In the book SamoniAnsab, "Imam Termizi was the imam of his time without any competition. Zarbul was a parable in terms of sharpness of mind and strength of memorization ability".

Imam Bukhari said, "I have benefited more than you have benefited".

AbulFida al-Mukhtasar said in his book, “Imam Hafiz, blind, was one of the famous hadith scholars who was followed in the science of hadith”.

Abu Sa'd Abdurrahman ibn Muhammad Idrisi Astrobadi Samarkandi (d. 405/1015) says in his book “History of Samarkand”: Abu Isa was an exemplary person in terms of protection.

The scientist reached this level because he lived in the 3rd century, when the science of hadith reached its peak. Because this century began with the publication of hadiths in the form of a book. The interpretations of hadith were determined, and classified as sahih and others. The evidence for this is the division of hadiths into sahih, hasan and weak in the hands of Sheikh Ali ibn Madini of Imam Bukhari. Prior to this time, istelabs were not popular³.

Also, Imam Tirmidhi was an example for the rest of the people. I heard from the jurist Abu Bakr Muhammad ibn HarithMarwazi: Ahmad ibn HarithMarwazi said. I went to him, thinking that the fragments were with me. When he gave me permission, I took my fragments. When I looked, they were white (that is, nothing was written on them). I was surprised. The sheikh began to recite the hadith to me from memory. So 'ng looked at me and saw the white paper in my hand and said, Aren't you ashamed of me? I told him what had happened and said, "I will remember everything you said. He said, "Tell me." I said to him; tell me another one of these. He told me forty of his rare hadiths and said, Come on, tell me back. I recited them from beginning to end and did not miss a single letter. He said: “I have never seen someone like you”⁴.

His works: He has written many books. The books he wrote also show how mature a scientist he is, and the breadth of his knowledge. They are:

1. History book
2. Sunan at-Tirmidhi
3. Kitabulilal
4. Ash-Shamail
5. Companion of Asmaus
6. KitabulJarh and Tadil
7. Kitabuzzuhd
8. Kitabulasmawalkuna
9. KitabutTafsir
10. Rubaiyat fil hadith
11. Al-IlalusSaghir
12. Kitab fil asarilmavqufa⁵

Imam Tirmidhi, may God have mercy on him, received his initial knowledge from the sheikhs of the place where he was born and raised. If Imam Tirmidhi's life is thoroughly studied, it will be known that he traveled in search of knowledge after 235/850 Hijri. Because the narrators like Ali ibn Madini (d. 234/849) and Muhammad ibn Abdullah Kofi (d. 234/849) who died earlier, narrate with a teacher in the middle⁶.

So, around 235/850, at the age of 25, he studied science from the scholars of Khorasan, Iraq, Hijaz and other countries. In his place, he learned from the greatest scientists. As a result, they became mature imams of their time. Some Researchers have increased the number of mentors to 210 people. Al-Jameh directly narrated from 210 sheikhs. In particular, he learned from his famous teachers Imam Muslim ibn Hajjaj Qushayri, the owner of the authentic collection, Sulaiman ibn Ash'as, the owner of Sunan Abu Duvud, and narrated hadiths. The status of hadiths and narrators was taken from Muhammad ibn Ismail Bukhari, whose greatest teacher was called the Commander of the Faithful in the hadith. For a long time, he enjoyed the boon of knowledge after following his teacher.

Imam Tirmidhi said about Bukhari that he did not see anyone more knowledgeable than Muhammad ibn Ismail in knowing the meaning of illats, history and sanads in Iraq and Khorasan. In addition, he learned from Abdullah bin Abdurrahman Dorimi and Abu ZuraRazidan⁷.

Scientific-practical cooperation between Imam Bukhari and Imam Termizi We would like to dwell a little on the teacher-student activity and incomparable friendship between Imam Bukhari and Imam Termizi. Because this relationship and friendship gave many great results to the world of knowledge, the world of hadith, and the world of Islam.

Three important aspects can be seen in the activity of mentor-discipleship and friendship of these two benazirs.

First. To cooperate in maintaining the purity of religion and the authenticity of hadiths, to respect the teacher, to show loyalty and loyalty, to look at the word of the teacher with respect and trust, to consult with his heart on every controversial issue, on the issues of the isnad and quality of hadiths.

Second. Choosing an independent path in one's work while respecting the judgment and conclusion of the teacher, entering into arguments with the teacher in some places, avoiding repeating and imitating the teacher.

Third. Humility, impartiality, mutual respect and moral support.

As an example of the first aspect, it can be said that in more than one hundred places of "SunaniTirmidhi" Imam Tirmidhi "I asked Muhammad (al-Bukhari), or Muhammad (al-Bukhari) says or: Muhammad ibn Ismail (al-Bukhari)" I heard from there are places that refer to his knowledge by referring to his name, which shows how much attention and trust they paid to the teacher's knowledge and talent in his judgment and conclusion⁸.

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