

Iso Termiziy(R.A.) 'S Place In The Science Of Hadith.

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Annotation: The article discusses the origin of the word "Hadith" and its meaning in the term. The role and advantages of Isa Termizi's work "Sunani Termizi" in the Islamic world are described.

Keywords: hadith, sunnah, taqdir, sahih, nosahih, hasan, weak, strange.

Since the period when the state of Uzbekistan has been operating as an equal subject in the international community, the Uzbek people have been able to freely enjoy its rich spiritual heritage. In the first years of independence, the Holy Quran was translated into Uzbek, a 4-volume hadith and a 2-volume Sahih Bukhari were published in large numbers. [2.b.4]. In particular, we were able to read the hadiths collected by great hadith scholars such as Imam Bukhari (r.a.), Imam Termizi (r.a.) in our native language.

The hadiths are a very important source in the field of jurisprudence, on the subject of human rights, and are mainly the basis of moral, cultural, spiritual and enlightenment. Hadith is an Arabic word: it means news, news, story, narration. The meaning of the narration is the narration of what Muhammad (s.a.v.) said, did, and instructed. It is the second source in Islam after the Qur'an. The hadith consists of 2 parts: the text and the isnad. Hadith is divided into 2 types: 1. Hadith is holy; 2. The hadith of the Prophet. The hadiths are further divided into three parts in terms of consideration: sahih, hasan, and weak. [2.b.632].

The origin of the word "hadith" is derived from the meaning of "new event", "news". Since every word spoken is a new phenomenon, the word is called "hadith" in Arabic. In the term, the words, verbs, taqdir, and hilqat attributed to the hadith of the Prophet (peace and blessings of Allaah be upon him) are biographical aspects of the body structure or character and character. [5.b.13]. It should also be noted that the words "hadith" and "sunnah" have always been used interchangeably.

"Circumcision" actually means "habit", "sect-spiritual path". The word Sunan in Arabic is a kind of collection of Sunnah, customs, traditions, narrations. In the Sunan collections, the rulings of the hadiths are grouped in the order of fiqh from the chapter on ablution to the chapter on wills. [2.b.429].

Hadiths "word", "verb". "taqdir", "people's qualities", "moral qualities". It is divided into "biographical" types.

The hadith "The Word" is one of such hadiths that the Prophet (peace and blessings of Allaah be upon him) said in various situations and relationships.

The Prophet (peace and blessings of Allaah be upon him) said: The words, "There is no harm, no harm," "Fear Allah wherever you are."

"Fe'l" hadiths — the deeds of the Prophet (s.a.v.) are understood.

Amr ibn Umayya (may Allah be pleased with him) said: I saw the Prophet (peace and blessings of Allah be upon him) mourning.

"Review"The hadiths are the confession of something, the confirmation of its correctness. In the science of hadith, taqdir is applied to the fact that the Companions of the Prophet (s.a.v.) approved some of the things that happened by the Kirams.

"Amr ibn As (r.a.) was the head of a large army sent by our Prophet (s.a.v.). He becomes junub wherever he goes and prays tayammum without ghusl for fear of the cold. His companions conveyed this to the Messenger of Allah (saas). Then the Messenger of Allah (peace and blessings of Allah be upon him) approved of what Amr ibn 'As (may Allah be pleased with him) had done. The Prophet (peace and blessings of Allaah be upon him) used to watch the Abyssinians play a military game. Approvement can also be done by saying "OK" or by remaining silent without denying it. This is called "taqdir hadith." [5.b.15]

"People's quality" attributes in body structure. Those who saw the Prophet (peace and blessings of Allaah be upon him) described his height, body structure, hair, eyes, etc. in detail. He described the Prophet

(peace and blessings of Allaah be upon him) as follows: When they turned around, they turned with their whole bodies. The sweat on their faces was like a stop. I swear, her sweat was more fragrant than musk. He was neither small nor small. They were neither weak nor to blame. I did not see him like him before or after him." [5.b.15].

"Moral and ethical qualities"The Companions carefully studied and narrated all the moral qualities of the Prophet (peace and blessings of Allaah be upon him), such as his patience, kindness, bravery, and generosity.

Anas (may Allah be pleased with him) said: I served the Prophet (peace and blessings of Allaah be upon him) for ten years. For my work, he did not say, "Why didn't you do it?" [5.b.16].

"Biography"The blessed lives of our Prophet (saas), from his birth to his ascension to his Lord, have been narrated with great precision and detail. The collection of narrations related to this chapter is called Siyarat.

Concluding our opinion on the types of hadiths, the hadiths serve to gain a deeper understanding of the foundations of Islam, its humane nature, the place of spiritual-enlightenment, moral-educational factors in human life. Collecting, sorting, and compiling them into a book requires deep knowledge, enormous potential, high intelligence, and spiritual courage.

Imam Bukhari is a classic who had the honor of compiling an authentic collection of the most reliable hadiths of the Prophet (saas). Sahih Bukhari has been unanimously recognized by Muslim scholars around the world as the most authoritative collection of hadiths. The collections of hadith that have received such praise are called the Sahih Nine among scholars. They are:

1. "Sahihi Bukhari"
2. "Sahihi Muslim"
3. "Sunani Abu Dawud"
4. "Jome'i Termiziy"
5. "Mujtaboi Nasoiy"
6. "Sunani ibn Moja"
7. „ Muvvattoi Molik ”
8. "Sunani Dorimiy"
9. "Sahihi ibn Hibbon".

We would like to comment on the work of Isa al-Tirmidhi, the representative of the Sahih Nine, "Sunan al-Tirmidhi."

Muhammad ibn Isa ibn Savra ibn Musa ibn az-Zahhak as-Sulami al-Bughi at-Termizi.

The genealogy of al-Tirmidhi is mentioned in this way in many sources. There are two other accounts of his genealogy. The first is Muhammad ibn Isa Savra ibn Shaddad. The second is Muhammad ibn Isa ibn Yazid ibn Savra ibn as-Sakan.

Sources do not give specific information about Termizi's (r.a.) family and parents. Historians are content to quote him as saying, "My grandfather was originally from Merv, he lived in the time of Lays ibn Sayyar, and then moved to Termez from there" [6.b.63].

At-Termizi was distinguished from his peers by his diligence, perceptiveness and intelligence from a young age. Due to his great interest in science, he mastered many sciences of that time, especially the science of hadith. [6.b.64].

Undoubtedly, Al-Jame'i plays an important role in the scientific heritage of Imam al-Tirmidhi (ra). This work is "Al-Jame'i as-Sahih" ("The Reliable Collection") ("Termizi Sunnahs"). This work differed from the rest of the Al-Jame'i in that it was written on the basis of jurisprudence and other chapters, in which the types of hadith were authentic, weak, strange, and flawed. There is no hadith in this hasan that is accused of lying in the isnad; weak - a defective hadith in which the qualities of sahih and hasan are not accumulated; a hadith that is sometimes unreliable or weak, alone in the text or isnad.

He also mentioned the hadith that was rejected and its narrator, and commented on the reasons for its rejection. They did not even take the hadiths of the narrators who were accused of lying.

Imam al-Tirmidhi (r.a.) collected hadiths related to fiqh. All this is clearly stated in the Sunan al-Tirmidhi, because he knew the hadith, its rijals (those who deal with it) and the flaws in the narration of the hadith and its knowledge. [3.p.19].

Al-Jame'i by Abu Isa al-Tirmidhi (may Allah be pleased with him) retains most of the terminology of the hadiths regarding the rulings of the narrators and the hadiths narrated, and it also tells us some of the rules of hadith science before his work. And these mustahals further increase the confidence in the development of the science of hadith terminology, which in turn has made an invaluable contribution to the science of world hadith narration.

Imam al-Tirmidhi collected some of the mustahals, so that such statements are not found in other books of hadith. For example, those who narrate that this hadith is hasan saheeh (hasan according to its texts, saheeh hadeeth according to its isnaad) or that it is saheeh gharib (alone in the isnaad, its texts are saheeh). These are discoveries in their own right. [4.b.22].

"After classifying this book, I presented it to the scholars of Hijaz, Iraq and Khorasan. They agreed and accepted. Whoever has this book in his house, it will be as if the Prophet (peace and blessings of Allaah be upon him) was speaking in that house. "[1.b.3]

The position of Imam al-Tirmidhi (ra) on the issue of attitudes towards different sects and views was based on the hadiths of the Prophet (saas) and only on the basis of evidence. Of course, in such cases, only authentic hadiths and the strongest evidence would play a major role. At that time, Isa al-Tirmidhi (ra) was primarily influenced by Imam Bukhari (ra) and other scholars of hadith, not the Ahl al-Ray sect. They expressed their views through in-depth research and study.

Another peculiarity of Imam al-Tirmidhi's (as) work is that when he speaks of the Ahl al-Rayy, he uses "Qala Ahl al-Kufa" ("People of Kufa") or "Qala Ahl al-Kufa" to describe their sect. Some of the Ahl al-Kufa ("Some of the Ahl al-Kufa") Another term used by Imam al-Tirmidhi (r.a.) is "asho buno" ("our companions"). [6.b.93].

In conclusion, Imam al-Tirmidhi (ra), a great scholar of the science of hadith, cites the words and teachings of jurisprudence of the scholars only on the basis of reliable hadiths specific to the hadiths, and draws scientific conclusions based on them.

Consequently, the isnads played an important role in knowing the opinions narrated from the sects. Imam al-Tirmidhi narrated jurisprudential isnads from Sufyan al-Sawri, Muhammad ibn 'Uthman al-Kufi, Ubaydullah ibn Musa al-Abasi, Maktum ibn Abbas al-Tirmidhi, and Muhammad ibn Yusuf al-Faryabi (may Allah be pleased with him).

Attention to the personality of Abu Isa Muhammad Termezi (r.a.) and his incomparable spiritual heritage has risen to the state level in our Republic. The souls of great geniuses would have been happy if the youth of our country had not wasted a single moment of their lives following the example of these great ancestors.

It would even be beneficial and significant to our society.

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