

SCIENTIFIC PRACTICAL COOPERATION BETWEEN IMAM BUKHARIY AND IMAM TERMIZIY

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“ One of my teachers said: I was in Khurasan when Mukhammad ibn Ismail al-Bukhariy died. No other person was left in the field of knowledge except the person like Abu Iysa Termiziy .The sorrow over the death of this great man caused Imam Termiziy to lose his eyesight due to crying much and he lived deprived of seeing for several years.”

Al-Khakim Abu Akhmad

Abstract

Thousands of thanks to Allah that during the independence years a great attention was paid to national identity , among a great number of other great scholars of our country, the life and priceless scientific heritage of Imam Bukhariy began to be studied. We had an opportunity to enjoy studying the works of our great ancestors thanks to the independence of our country. As our first president said: “We are bringing up our children with the works of Imam Bukhariy, Nakshbandiya and Yassaviya alongside with modern sciences. We should be grateful for such gifts and blessings given by Allah”.

Introduction

The sultan of Mukhaddithes , the person who collected the hadithes of our great profit Mukhammad SAV , the scholar who wrote “ Sakhikhi Bukhariy” which is considered as a second source after Koran,the Imam of the world, the prominent leader of scholars is Abu Abdullakh Mukhammad ibn Ismail ibn Ibrohim ibn Mugiya ibn Akhnaf ibn Bardazbikh al-Jufiy al-Bukhariy.

Abu Abdullakh Mukhammad ibn Ismail ibn Ibrohim ibn Mugiya ibn Akhnaf ibn Bardazbikh al- Jufiy al-Bukhariy was born in Bukhara on the 13 of Shavval in 194 (20th of July in 820) . Imam Bukhariy devoted all his life to the science of Hadith. His father died when he was young, therefore, he was brought up by his mother.He was very intelligent and zealous from young age and he studied various sciences ,especially the science of Hadith with great interest.Imam Bukhariy read and learnt by heart a number of collections of hadithes by scholars like Abdullakh ibn Mubarak and Vakiy and the stoires he heard by storytellers in his country, besides, he participated in debates with his teacher Shaykh Dokhiliy. In 825 16-year old Al-Bukhariy went to Khijaz with his mother and brother Akhmad, visited holy cities Makka and Madina .He lived in Khijaz for 6 years then in order to enhance his knowledge , he resided in



the cities Damask, Cairo, Basra ,Kufa ,Bagdad which were the grand centres of science at that time. He gained valuable knowledge of Islamic law and Hadithes from well-known scholars of that time. Al-Bukhariy participated in scientific debates with great scholars and teaches students himself. He spent most of his life travelling. He said: : I visited Egypt, Syria, Mesopotamiya twice ,Basra four times and lived in Khijaz for 6 years , but I cannot remember how many times I went to Bagdad and Kufa.”

While either travelling or staying at a place permanently he worked relentlessly to enrich his knowledge copied the hadithes which he collected. When he was living in Bagdad, he worked under moonlight and wrote his books in the light of a candle. His apprentice Ibn Abu Hotim said about his teacher: “ While we were travelling , we had to stay at one place. At that time I witnessed that Al-Bukhariy woke up from 15 times to 20 times and lit the candle, marked and wrote the hadithes which he had collected. Then he put out the candle and went to bed.”

The ability of learning by heart hadithes and his keen memory was widely well known among people. Al-Bukhariy mentioned that before writing the book” Jameus-sakhikh”, he learned by heart more than 600 hundred thousand hadithes. He was named as “ The Imam of the world” for his great job . As the contemporaries of Al-Bukhariy acknowledged that he was physically thin and a man of medium height. He ate less and was a patient person. He could set an example with his behavior. He was known for his honesty and sincerity. He was ready for everything in the way of honesty. Even in the time of difficulties he did not use to ask anyone for anything . He bore hunger, sometimes he had to eat only greens and drink water whereas he was a rich man and had inherited a large amount of property from his father. However , Al-Bukhariy was a humble person and rejected the luxury of the world not wanting to be responsible in the Judgement day.

Al-Bukhariy was educated by numerous scholars. As Khakim Nishopuriy wrote, the number of his teachers was over 90. At the same time he taught a large number of students himself. Great scientists like Ishak ibn Mukhammad Ar-Ramodiy , Abdullakh ibn Mukhammad Al—Masnadiy , Mukhammad ibn Khalif ibn Kutayba, Ibrakhim Al-Kharbiy, Abu Isa At-Termiziyy , Mukhammad ibn Al-Marvaziyy, Muslim ibn Al-Khajjojj are his apprentices.

Here we will mention several hadithes taken from the books of Imam Bukhariy :

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ " : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "فَلْيَصِلْ رَحْمَهُ".

Means: narrated by Anas Rodiyallohu anhu, our prophet said:” the one who wants long life and ample sustenance, should show compassion to his relatives.”(should keep good relationships)

قَالُوا: "مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ" : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "نَعَمْ يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ" : "يَا رَسُولَ اللَّهِ وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ ؟" قَالَ

Means: Abdullakh ibn Amr ibn Os narrated: “ Mukhammad S.A.V said: That a person scolds his parents is considered as the greatest sin” His followers asked: Prophet of Allah ! How can a person scold his father? Mukhammad S.A.V said: “ Yes ,he can. If he scolds another person’s parents, that person does the same. It means the first person does the great sin of scolding his own parents”

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ وَمَنْ كَانَ " : عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ".



Means: Abu Khurayra narrated that: “ The prophet of Allah said: if someone believes in Allah and The Judgement day, he should not hurt his neighbor The one who believes in Allah and The Judgement day must respect his neighbor and say good words or keep silence.”

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ " : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ".

Means: narrated by Abu Khurayra : “ Mukhammad S.A.V said: The person who wins the fight is not a winner , the one who can keep his temper is a real strong man”

A well known mukhaddith Abu Isa At –Termiziy was both his apprentice and counterpart, their relationships were a sample of great friendship to people. Having travelled in different countries for many years , in the late years of his life Al-Bukhariy lived in Nishapur and taught science of hadithes at Madrassah in 863-868 years. As at that time Nishapur became one of the most significant scientific centers , many prominent scholars gathered in this city .

Imam Al- Bukhariy left a real treasure of scientific heritage to humanity. The number of his books is over twenty. They are: “ Al-Jameus sakhikh , “ Al-adabu al-mufrad”, At –tarikhus – sigar” , “At tarikhul –avsat” ,

“At-tarikhul-kabir”, Kitabul-ilal”, “Barrul-validayn” “ Asomis-sahoba” , “ Kitabul-kuna” and others.

The most important work of the great scholar is undoubtedly “ Al-Jameus-sakhikh”. This book is also known by the name of Sakhiykh al-Bukhariy. The most significant feature of this book is that other scholars collected hadithes not paying attention to the source. Imam Al –Bukhariy created a book by selecting the most reliable hadithes separating them into categories. The scholars after him also used this method of systematizing them by subject matter and paying attention to reliability.

The scientist Ibn Saloh stated that the hadithes in his book consist of 7275 , 4000 of them are not repeated in the book, while others are given in the book in a repeated form. After him other scientists also used this method of creating collection of hadithes.

The hadithes which Imam Al-Bukhariy included in his works not only relate about general rules of Islam but they also reflect real feelings of humans such as passion , honesty ,generosity, respect for parents , women and elderly people, faithfulness to the motherland, kindness to orphans and poor people .

In his books valuable instructions how to distinguish good and bad , what things to keep from doing are given. It is a real useful collection of guidance and advice for young people.

One of the closest counterparts and followers of Imam Bukhariy is the great mukhaddith abu Isa At-Termiziy. At-Termiziy was born in 209 (824 AD). In his book “ Miyzanul Avzan , “Khafiz Az-Zakhabiy stated that When Termiziy died in 279 he was at the age of 70.” The well known scholar Mulla ali Al-Koriy stated the same in his book “Ash-shamoil” . Imam Termiziy was born in the place where the Republic of Uzbekistan is situated . His birth place is located in the village of Bugh 40 km from Termiz(the central city of Surkhandarya region in Uzbekistan). That was the reason why he was called al-Bugiy .Mulla Al-Koriy once heard from At-Termiziy himself that “ My grandfather lived in Marvaz in the time of Lays ibn Sayyar, then he moved to Termiz” 1

When Termiziy reached his twenties , he began to get lessons from Iskhak ibn Rakhavaykh Marvaziy , one of the sheikhs of Khurasan. When he was 25-26, he 1 Sharkhu shamoil p 136



went to Basra and was educated by the scholars of the city. His journeys continued for many years and he returned to Termiz in 250(864 AD). Taking into consideration that he spent 20 years studying and collecting hadithes in other countries.

The meeting between these two great mukhaddithes took place in Nishapur and many unforgettable, friendly, scientific debates were held there. After that Termiziy began to write “Al Jameus sakhikh”(“ Sunani Termiziy”).As he wrote that He gained much practical information for his books from the meetings with Bukhariy. However, Bukhariy also appreciated Termiziy’s knowledge said by showing deep respect : “ I have made use of your knowledge more than you have from mine” . At-Termiziy respected Al-Bukhariy all his life and was very faithful to him. As an Arabian historian Shamsuddin Az-Zakhabiy wrote in his “Tazkiratul-khuffoz” : At-Termiziy went blind as a result of deep anguish of crying for the death of his teacher and lived in this situation for many years”

Three noticeable features of the friendship between these two great people can be stated below.

1. Cooperating in order to keep the purity of religion and reliability of hadithes, paying respect to a mentor, being loyal and faithful, consulting on every controversial matter of hadithes.
2. Choosing his own style in his work as well as taking into consideration and respecting the teacher’s opinions and conclusions, avoiding plagiarizing the teacher and discussing and debating in some cases with him.
3. Being humble, objective, appreciative and supporter.

There are many people who narrated hadithes from Termiziy. In the book “ Tazkiratul-Khuffoz” some of them were stated.

Al-Makhtubuy was the first of people who related a hadith from him . Ibnul-Imod said about this man: “ Abul-Abbos al-Makhtubiy ,Mukammad ibn Akhmad ibn Makhtub al-Marvaziy is the mukhaddith , sheikh and chief scholar of the region Marv. He died in the month of Ramadan in 346 at the age of 97.He was the person who narrated hadithes in the book “Sunani Termiziy”.

2

Scientists claim that Imam Termiziy left the greatest works. In their opinion these are the works of Imam Termiziy:

- “Al-Jameus –sakhikh”(Sunani Termiziy)
- “Ash-Shamoil”(Shamoili Mukhammadiya)
- “Al-Khal”
- “At-Tarikh”
- “Az-Zukhd”
- “Al-Asma’ val –kuno”

There are possibly other works of Termiziy, however, we related about these books based on some reliable sources. 3

To conclude we can say that, our great ancestors Imam Al-Bukhariy, abu Akhmad Termiziy and their followers have left us rich, priceless, scientific heritage, Today many Uzbek scientists are studying their works. Public has very little information about their life and scientific works. For the purpose of studying and translating their works on the initiative of our president Sh.M.Mirziyoyev, a great number of educational institutions and funds are being opened and organized in our country.



It is important that the youth of XXI century should study their works and continue their immortal science and give them to the next generations.

I would like to finish my words with the hadith of Imam Al-Bukahariy.

Abu Khurayra Radiyallohu ankhu narrated”

“ Rasulullah Alaykhi Vassalam said:Allah is content with three things and angry about three things. He is content with you as long as you pray for only him and do not dare to say that he is not only god, keep strong bonds with him and obeying your chiefs which he appointed to you. He does not like if you waste too much speech and property.”(the narration of Bukhariy)
2 Shazaratuz Zakhhab

3 It was taken from preface of the book “” Termiziy” by Akhmad Mukhammad Shokir

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