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Historical Sciences

AN INCOMPARABLE BOOK OF A GREAT SCHOLAR

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Abstract

This article is devoted to the analysis of “Al-Shamail an-Nabawiyya”, one of the most important works of Abu Isa at-Tirmidhi. As it is known that Central Asian scholars made invaluable contributions to Islamic civilization. They played a special role in the development of secular and religious sciences in the Middle Ages. Indeed, since the creation of mankind in Central Asia, especially in the territory of Uzbekistan, the processes of civilization have not stopped, even for a moment. The advent of Islam further accelerated the ongoing processes. Ancient cities of Uzbekistan, such as Samarkand, Bukhara, Shosh, Nasaf, Termez, became major cultural centers. Scholars such as Imam Bukhari, Imam Darimi and Imam Tirmidhi grew up in these areas and founded a school of hadith scholars, which led to a special recognition of Islam.

While Imam Bukhari was the first to form the Ahl al-Hadith tradition, Imam al-Tirmidhi took it to its highest peak. In Islam, the most reliable book after the Qur'an is six hadith collections. The author of the first reliable collection was Imam Bukhari, while Imam al-Tirmidhi authored the third collection of authentic hadiths through the book Sunan at-Tirmidhi. The scholar's book “Ash-Shamoil an-Nabawiyya” is one of the most published works in the world. Indeed, this book has a special significance as it details the inner and outer aspects of the Prophet Muhammad (S.A.W.). Although Imam al-Tirmidhi's Sunan at-Tirmidhi was the basis for many studies, there is no comprehensive analytical study of the book Al-Shamoil an-Nabawiyya. “Ash-Shamail an-Nabawiyya” is a collection of hadiths compiled by the IXth-century scholar Tirmidhi regarding the intricate details of the Islamic prophet Muhammad's appearance, belongings, manners and life. The book contains 399 narrations from the successors of Muhammad which are divided into 56 chapters. We analyzed the full content of the work and gave information about the scholar's life, important works.

The paper gives a brief account of the life and works of the scholar, the main focus is on the history of writing the book of “Ash-Shamail an-Nabawiyya”, its internal structure, its place in the Islamic world.

Keywords: “Al-Shamail an-Nabawiyya”, Imam at-Tirmidhi, Prophet, “Sunan al-Tirmidhi”.

I. INTRODUCTION

In Islamic world, there are six most reliable hadith collections. In particular, they are “Sahih al-Bukhari”, “Sahih Muslim”, “Sunan Abi Dawud”, “Sunan al-Nasa’i”, “Sunan al-Tirmidhi” and “Sunan ibn Maja”. As it is seen that one of the most important collection was written by Abu Isa at-Tirmidhi [9]. Abu Isa at-Tirmidhi was a student of Imam al-Bukhari and his collection follows and improves upon the techniques of classifying the hadith as proposed by his master. “*Jame*” of at-Tirmidhi contains all the traditions – legal, dogmatic and historical – that had been accepted by the Muslim jurists of one school or another, as the basis of Islamic law. “Ash-Shamail an-Nabawiyya” (The Special Qualities of the Prophet) is the second most valuable work of Imam at-Tirmidhi.

“Ash-Shamail an-Nabawiyya” is a collection of hadiths compiled by the 9th-century scholar Tirmidhi regarding the intricate details of the Islamic prophet Muhammad's appearance, belongings, manners and life. The book contains 399 narrations from the successors of Muhammad which are divided into 56 chapters.

II. METHODOLOGY

The article uses chronological data, systematic periodic data, comparative and quantitative methods, and previous researches. About ten scientific works on “Ash-Shamail an-Nabawiyya” (The Special Qualities of the Prophet) are used to explain the article called “An Incomparable Work of a Great Scholar”. Besides that, the researcher had used journals and articles to collect data related to the research.

III. DISCUSSION

Many medieval scholars paid close attention to the development of the religious sciences as well as the secular sciences in various fields of science. The religious sciences played a special role in the development of society, the perfection of people and the formation of their worldview [10].

One of the great scholars who created works of universal significance is the famous hadith scholar Abu Isa Muhammad at-Tirmidhi. His full name is Abu `Isa Muḥammad ibn Isa as-Sulami aḍ-Ḍarir al-Bughi at-Tirmidhi often referred to as Imam al-Termezi/Tirmidhi, was an Islamic scholar and collector of hadith from Termez (in present-day Uzbekistan). He was born in 824 in Bugh (it is located in the territory of Sherabad district of present-day Surkhandarya region) and died in 892 [1].

Sources do not provide specific information about at-Tirmidhi's family and parents. Historians are limited to quoting 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”. There are also various reports in the written sources about at-Tirmidhi's blindness. Some authors say he was born blind, while others write that the scientist became blind later in life [8]. At-Tirmidhi stood out from his peers because of his diligence, intelligence from a young age. Due to his great interest in science, he mastered many sciences of that time, especially the science of hadith. He is one of the scholars who diligently studied the works of famous scholars and hadith scholars living in Termez, Samarkand, Merv and other major cities of Central Asia, and made a worthy contribution to the establishment of scientific contacts with scientists in the neighboring cities of Balkh and Hayraton. From an early age, at-Tirmidhi, thirsty for science, traveled to distant lands, a number of foreign countries and cities from the age of 850, that is, from the age of twenty-six. In particular, in the Hijaz - in Mecca and Medina, Iraq, in a number of cities in Khorasan, he interacted with and learned from many muhaddiths and scholars, and participated in heated scientific debates and discussions. According to the historian Shamsuddin al-Dhahabi, [4] at-Tirmidhi did not personally visit Egypt and Damascus, so he narrated indirect hadiths from the scholars of these countries.

During his many years of travel, at-Tirmidhi learned not only from the science of hadith, but also from other fields of science, such as al-qiraat, al-bayan, fiqh, and history, as well as from many teachers [2].

At the same time, at-Tirmidhi pays special attention to the collection of hadiths of the Prophet (peace and blessings of Allah be upon him). In this respect he endures all kinds of hardships. He would record the hadiths he read or heard from a narrator on separate pieces of paper, and only on special pieces of paper, if he was sure of their authenticity and correctness. When in doubt as to the authenticity of the hadiths, he wrote them separately. Thus, the hadiths are divided into sahih (true, reliable), hasan (good, acceptable), weak (empty, unreliable), and gharib (strange) [1].

At-Tirmidhi began the study of hadith at the age of 20. From the year 235 AH (849/850) he traveled widely in Khurasan, Iraq, and the Hijaz in order to collect hadith. His teachers and those he narrated from included: al-Bukhari, Abu Raja Qutaybah ibn Sa'id al-Balkhi al-Baghilani, Ali ibn Hujr ibn Iyas as-Sa'di al-Marwazi, Muhammad ibn Bashshar al-Basri, Abd Allah ibn Mu'awiyah al-Jumahi al-Basri, Abu Mus'ab az-Zuhri al-Madani, Muhammad ibn Abd al-Malik ibn Abi ash-Shawarib al-Umawi al-Basri, Isma'il ibn Musa al-Fazari al-Kufi, Muhammad ibn Abi Ma'shar as-Sindi al-Madani, Abu Kurayb Muhammad ibn al-Ala al-Kufi, Hanad ibn al-Sari al-Kufi, Ibrahim ibn Abd Allah al-Harawi, Suwayd ibn Nasr ibn Suwayd al-Marwazi, Muhammad ibn Musa al-Basri, Zayd ibn Akhzam al-Basri, Al-Abbas al-Anbari al-Basri, Muhammad ibn al-Muthanna al-Basri, Muhammad ibn Ma'mar al-Basri, ad-Darimi, Muslim, Abu Dawud [3].

During his career, at-Tirmidhi created more than a dozen works. Undoubtedly, "Al-Jami'" is of great importance in his cultural heritage. This work includes "Al-Jami' as-Sahih" (The Trustworthy Collection), "Al-Jami' al-Kabir" (The Great Collection), Sahih at-Tirmidhi, "Sunan at-Tirmidhi" ("The Circumcision of at-Tirmidhi"). Another of the author's major works is Ash-Shamail an-Nabawiyya (The Special Qualities of the Prophet). This work is also known as "Ash-shamail muhammadiyah", "Ash-shamail fi shamail an-nabi sallallahu alayhi wassalam" [9]. This work was translated into Uzbek by Said Mahmud Tarozi (died in 1992), a compatriot living in Saudi Arabia (published several times in Tashkent in the Arabic alphabet and Cyrillic). "Kitab at-Tarikh", "Kitab al-ilal as-saghir and al-ilal al-kabir", "Kitab az-zuhd" ("The book about piety"), "Kitab al-asma val-kuna" ("The book on the names and nicknames of the narrators"), "Al-ilal fil-hadis" ("On the defects or deviations in the hadiths"), "The treatise fil-khilaf val-jadal" ("The treatise on disputes and controversies in the hadiths"), "Asma as-Sahaba" ("Names of the Companions of the Prophet") are among them.

IV. RESULTS

1. A Portrait of the Prophet : As Seen by His Contemporaries "Ash-Shama'il Al-Muhammadiyah".

The "Shama'il" of Imam at-Tirmidhi is one of the most extensive and celebrated works on the description and attributes of the Messenger of Allah (PBUH). The 415 narrations were carefully selected by the great muhaddith to craft a vivid depiction of the Prophet (PBUH). Through this, a portrait of his blessed physical appearance, habits, worship, daily routine, spirituality and much more is painted by those most beloved to him: his noble companions and family members.

Ibn Kathir said, "Scholars authored many titles on the depiction of the Prophet (SAWS), some of which were dedicated books and some of which were chapters in books. From the best books authored about the depiction of the Prophet (PBUH) is the book of Abu 'Isa, Muhammad ibn 'Isa al-Sulami at-Tirmidhi, known as al-Shama'il". Abdul Razzaq al-Badr said, "This blessed book is from the best and most beneficial books written about the character and depiction of the Prophet (PBUH) and its author made it such an excellent work through his structuring of it and the hadiths he included therein. This is the reason why many scholars praise the book and consider it from the best books authored about this topic". "The Shama'il Muhammadiyah" ("The Appearance of Muhammad"), often referred to as "Shama'il at-Tirmidhi", "Shama'il Muhammadiyah", "Ash-Shamail an-Nabawiyya", "Ash-shamoil fi shamoil an-nabi sallallahu alayhi wassallam" or simply "Shama'il", is a collection of hadiths compiled by the 9th-century scholar Tirmidhi regarding the intricate details of the Islamic prophet Muhammad's appearance, belongings, manners and life.

The book contains 399 narrations from the successors of Muhammad which are divided into 56 chapters.

2. The meaning of “Shamail”.

The Arabic word *shamail* is the plural form of *shimal*, a word that acts as a root for words of many different meanings, some which are even antonymous. Some of these meanings are temper, nature, character, mood and action, behavior and attitude. Plural forms of the words that are used with these meanings are used in the form of *shamail*.

Islamic scholars have used the term in a more narrow sense than its broad lexical meaning, deriving a term that means the life story of a person, that is, their biography. Over time the word has become more specified and it has become a term meaning "*the human aspect, life style and personal life of Prophet Muhammad (pbuh)*".

Shamail became a separate science at the end of the second half of 3rd century after the Hijrah (AH) (9th century AD). It is known that the word *shamail* was first used and systematized by the Islamic scholar at-Tirmidhi. No hadith (sayings of the Prophet) scholar or historian before him or any of his contemporaries used this term[6].

It should be noted that this subject, that is, the collection of hadiths about the virtues and customs of the Prophet (peace and blessings of Allah be upon him), has been studied by many scholars and hadith scholars, and such hadiths have appeared in various books. However, the advantage and difference of at-Tirmidhi's work is that the author collected as much as possible all the hadiths about the virtues of the Prophet (peace and blessings of Allah be upon him) in a systematic manner and classified them as a kind of independent, coherent book.

"Ash-Shamail an-Nabawiyya" attracted the attention of Islamic scholars and researchers. A number of commentaries and footnotes were written for the work. Among them are Abdurauf al-Munawi al-Misri (d. 1003 AH), "Sharh ash-Shamail", Ali ibn Sultan al-Harawi al-Qari (d. 1192 AH), "Jam al-Wasa'il fi Sharhi al-Shama'il", and Sulayman Ibn Umar ibn Mansur al-Jumal's "Al-Mawahib al-Muhammadiyya bisharh ash-shamail at-Termiziyya". A manuscript of this work is kept in the al-Azhar library in Cairo under the number 144 of the science of hadith, according to Muhammad ibn Jasus al-Maliki (d. 1182 AH), "Al-Fawaid al-jalila al-bahiyya ala "Ash-shamail al-Muhammadiyya" (this is the work was published in 1927) and finally the commentaries of the former sheikh of al-Azhar University Ibrahim al-Bajuri (died 1277 AH) as "al-Mawahib al-Laduniyya ala ash-shamail at-Termiziyya".

The language of the work is simple and fluent. "Ash-Shamail an-Nabawiyya" was also translated into Persian and Turkish as an important historical source. His translation into Turkish by Hisamidin al-Naqshbandi in 1248 AH is a very useful guide for Turkic people who do not know Arabic. Sheikh Ibrahim al-Bajuri, who commented on al-Tirmidhi's work, said: His voice reached the West and the East". The famous scholar Ali ibn Sultan al-Harawi al-Qari, in his above-mentioned commentary, "Jam 'al-wasa'il fi sharh ash-Shamail", writes of al-Tirmidhi's work: the most beautiful and best of the classified musannafats are the perfect and concise books of Imam at-Tirmidhi on the biographies of the prophets. It is as if everyone who reads this book has seen the Prophet (peace and blessings of Allah be upon him) and enjoyed his majesty in every chapter". As mentioned earlier, a brief translation of the work into our native language by our compatriot Sayyid Mahmud Tarazi, who lives in Saudi Arabia, was republished in Tashkent in 1990 on the occasion of the 1200th anniversary of Imam at-Tirmidhi.

The 16th-century manuscript of "Ash-Shamail an-Nabawiyya" is kept in the library of the Muslim Religious Board of Uzbekistan in Tashkent. In 1980, by order of this religious department in Tashkent, this manuscript of "Ash-shamail an-Nabawiyya" was published as an offset, with a brief foreword by the former chairman of the board of the Central Asian and Kazakh Muslim Religious Board. , written by the late Mufti Ziyovuddin Khan ibn Eshan Babakhan. In addition, some manuscripts of "Ash-Shamail an-Nabawiyya" are kept at the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan.

3. The structure of “Ash-Shamail an-Nabawiyya”.

“Ash-Shamail an-Nabawiyya” has a collection of 397 ahaadith and is divided into 56 chapters on the physical description and character of our beloved Nabi Sallallahu 'Alayhi Wasallam. The topics of “Ash-Shamail an-Nabawiyya” are as follows:

1. The Noble Features Of Rasoolullah
2. Seal Of Nubuwwah (Prophethood) Of Rasoolullah
3. The Mubarak Hair Of Rasoolullah
4. The Combing Of The Hair Of Rasoolullah
5. Appearing Of The White Hair Of Rasoolullah
6. Rasoolullah Using a Dye
7. Kuhl Of Rasoolullah
8. The Dressing Of Rasoolullah
9. The Standard of Living of Rasoolullah
10. The Khuff (Leather Socks) Of Rasoolullah
11. The Shoes Of Rasoolullah
12. The Mubarak Ring Of Rasoolullah
13. Stating That Rasoolullah Wore The Ring On His Right Hand
14. The Sword Of Rasoolullah
15. The Armor Of Rasoolullah
16. The Helmet Of Rasoolullah
17. The Turban Of Rasoolullah
18. The Lungi Of Rasoolullah
19. The Walking Of Rasoolullah
20. The Qinaa Of Rasoolullah
21. The Sitting Of Rasoolullah
22. The Pillow Of Rasoolullah
23. Rasoolullah Leaning On Something Other Than a Pillow
24. Description Of The Eating Of Rasoolullah
25. The Bread Of Rasoolullah
26. Description Of The Curry Of Rasoolullah
27. Rasoolullah Performing Wudu At The Time Of Eating
28. The Words That Of Rasoolullah Said Before and After Eating
29. The Cup Of Rasoolullah
30. The Fruits Eaten By Rasoolullah
31. Description Of The Things Rasoolullah Drank
32. Hadith Describing The Manner Rasoolullah Drank
33. Rasoolullah Using 'Itr
34. The Speech Of rasoolullah
35. The Laughing Of Rasoolullah
36. Description Of The Joking Of Rasoolullah
37. Description Of The Saying Of Rasoolullah On Poetry
38. Story Telling Of Rasoolullah At Night
39. The Sleeping Of Rasoolullah
40. Worship And Devotion Of Rasoolullah
41. Salaatut Duha (Chaast Prayers)
42. Sayyidina Rasoolullah Performing Nawaafil At Home
43. The Fasting Of Sayyidina Rasoolullah
44. The Recital Of Sayyidina Rasoolullah
45. The Weeping Of Sayyidina Rasoolullah
46. Narrations Of The Bed Of Sayyidina Rasoolullah
47. The Humbleness Of Sayyidina Rasoolullah
48. Noble Character And Habits Of Sayyidina Rasoolullah

49. Modesty Of Sayyidina Rasoolullah
50. Hajaamah (Cupping-Cautering) Of Sayyidina Rasoolullah
51. The Names Of Sayyidina Rasoolullah
52. The Living Of Sayyidina Rasoolullah
53. The Noble Age Of Sayyidina Rasoolullah
54. The Death Of Sayyidina Rasoolullah
55. The Legacy Of Sayyidina Rasoolullah
56. The Seeing Of Rasoolullah In a Dream

V. CONCLUSION

Indeed, the book *Al-Shama'il al-Muhammadiyah* is the most famous source in the Islamic world dedicated to the personal lives of the Prophet (peace and blessings of Allah be upon him), his images and biographies, and his great virtues and customs. The main reason for this is that the “*Ash-Shama'il al-Muhammadiyah*” is based on the most reliable hadiths. That is why this book is the most published work in the Islamic world. It can be said that this work of Imam at-Tirmidhi, which contains 408 hadiths, is a detailed description of the life of the Prophet Muhammad (peace and blessings of Allah be upon him). The first part of the hadiths contains hadiths depicting images of the Prophet. The hadiths in the second part describe the biography, moral and human qualities of the Messenger of Allah. Some of these hadiths are also found in the works of other authors without regulation. Imam at-Tirmidhi's special merit is that he carefully separated the hadiths on this subject and compiled them into a single book. This added to the value of his work compared to similar works by other authors.

The educational and moral aspects of at-Tirmidhi's works are enormous. They, on the one hand, encourage people to goodness, nobility, compassion, justice, honesty, mutual understanding, and on the other hand, strongly condemn lying, fraud, arrogance, hypocrisy, oppression and other negative traits. Therefore, the great interest in the personality and work of this scientist is not in vain. Imam at-Tirmidhi's works are still among the main textbooks in Islamic schools around the world, as well as books used daily by many scholars, religious, public and government figures in Muslim countries.

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ВЫДАЮЩАЯСЯ КНИГА ВЕЛИКОГО УЧЕНОГО

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Аннотация

Статья посвящена анализу «Аш-Шамаил ан-Набавийя», одной из важнейших работ Абу Исы ат-Тирмизи. Как известно, ученые Центральной Азии внесли неоценимый вклад в развитие исламской цивилизации. Они сыграли особую роль в развитии светских и религиозных наук в средние века. Действительно, с момента создания человечества в Центральной Азии, особенно на территории Узбекистана, процессы создания государства не прекращались. Принятие ислама еще больше усилило происходящие процессы. Древние города Узбекистана, такие как Самарканд, Бухара, Шош, Насаф, Термез, стали крупными культурными центрами. Такие ученые, как Имам Бухари, Имам Дарими и Имам Тирмизи, выросли в этих областях и основали школу хадисистов, что привело к особому признанию ислама. В то время Имам Бухари был первым, кто сформировал традицию Ахл аль-Хадис, Имам аль-Тирмизи.

В исламе самая надежная книга после Корана - это шесть коллекций хадисов. Автором первого достоверного собрания был Имам Бухари, в то время как Имам аль-Тирмизи создал третий сборник аутентичных хадисов в книге «Сунан ат-Тирмизи». Книга ученого «Аш-Шамуил ан-Набавийя» является одной из самых известных работ в мире. Действительно, эта книга имеет особое значение, поскольку в ней подробно рассматриваются внутренние и внешние аспекты Пророка Мухаммеда (С.А.В.). Хотя «Сунан ат-Тирмизи» имама аль-Тирмизи послужил основой для многих исследований, нет всеобъемлющего аналитического исследования книги «Аль-Шамуил ан-Набавийя». «Аш-Шамаил ан-Набавийя», которая представляет собой сборник хадисов, составленный ученым IX-го века Тирмизи, касающийся запутанных деталей внешности, вещей, манер и жизни исламского пророка Мухаммеда. Книга содержит 399 рассказов от преемников Мухаммеда, которые разделены на 56 глав. Мы проанализировали полное содержание работы и дали информацию о жизни ученого, его важных работах.

В статье дается краткое изложение жизни и творчества ученого, основное внимание уделяется истории написания книги «Аш-Шамейл ан-Набавийя», ее внутренней структуре, ее месте в исламском мире.

Ключевые слова: «Аш-Шамаил ан-Набавийя», Имам ат-Тирмизи, Пророк, «Сунан аль-Тирмизи».

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