

Contribution of Abu Isa Tirmidhi to the Science of Hadith

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Abstract: *Indeed, the hadiths are one of the topics that have been causing extensive discussions in the West since the 19th century. Many western scholars believe that the hadiths were fabricated and they have no historical significance. At the same time, there are many researchers who totally reject these views. Most researchers, in particular, Ignaz Goldziher, Schacht denied most hadiths and they claimed that hadiths have no historical significance. According to them, rulers and jurists all fabricated hadiths to reinforce their legal views or to validate already-existing practices. Other groups of scholars, such as John Burton, Motzki, and N.Abbot, admit the hadiths as reliable sources after the Qur'an. The superficial conclusions of Western scholars have been denied by Muslim researchers by F.Sezgin, Abu Shuhba, al-Marsafi, al-A'zami, Maloush on the basis of historical facts. However, scholars on both sides have not seriously objected to "al-Kitab as-Sitta" which translates as "The Authentic Six". The six major hadith collections ("Sahih Bukhari", collected by Imam Bukhari, "Sahih Muslim", collected by Muslim b. al-Hajjaj, "Sunan Abu Dawood", collected by Abu Dawood, "Jami al-Tirmidhi", collected by al-Tirmidhi, Sunan al-Sughra, collected by al-Nasa'i, Sunan ibn Majah, collected by Ibn Majah have been considered as valuable source on the history of Islam. "Jami al-Tirmidhi" plays an important role among them. Some researchers think this work second or third vital source after "Sahih Bukhari". In the article, the life of hadith scholars, his scientific legacy, structure and importance of "Jami al-Tirmidhi", special style of Abu Isa Tirmidhi in hadith methodology, opinions of other scholars on this work, differences between Imam Bukhari and Imam Tirmidhi on writing and selecting hadiths and legal issues of them will be discussed.*

Keywords: Imam Tirmidhi's "Sahih", hadith, "fake" hadith, sahih, hasan and weak.

I. INTRODUCTION

One of the greatest thinkers of Central Asia is the famous scholar Abu Isa Muhammad Muhammad Tirmidhi. His full name is Abu Isa Muhammad ibn Isa as-Sulami ad-Darir al-Bughi at-Tirmidhi.

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He was born in 824 in Termez whis is located in the southern part of Surkhandarya region in Uzbekistan, in a poor family. His youth was spent in Termez, where he received his first education [10].

In his childhood, he had extraordinary intelligence, vigor and memorable abilities, Termidhi took a keen interest in various disciplines, especially hadiths, and visited many Eastern countries in order to continuously improve his knowledge. He lived in Iraq, Isfahan, Khurasan, Mecca and Medina for many years [1]. Throughout his many years of journey, Tirmidhi was taught by various scholars - the great scholars of his time - from qiraat (the science of reading), bayan (the science of explanation), fiqh, history, especially the hadiths in his childhood. His teachers were Imam Bukhari, Imam Muslim, Imam Abu Dawud, Qutayba ibn Said, Ishaq ibn Musa, Mahmud ibn Ghaylan and other famous scholars. According to sources, Tirmidhi used every opportunity to collect and study hadiths. He immediately wrote down the hadiths he had heard from his teachers and narrators, whether on a journey or staying in a place. Termidhi taught many students who were the leading scholars of the time. Returning from the journey, Termizi gained fame as a major scholar in his own country and engaged in creative work and apprenticeships. He died in 892 in the village of Bugh, not far from Termez, where he was buried [10].

II. MATERIAL AND METHODS

This is a qualitative research using the content, comparative-historical, characteristic analysis approach. About fifteen scientific works on heritage of Abu Isa Tirmidhi and hadith methodology are used to explain what kind of contribution Abu Isa Tirmidhi made in the science of hadith. Besides that, the researcher had used journals and articles to collect data related to the research.

III. RESULTS AND FINDINGS

A. The Works of Imam al-Tirmidhi

During his life, al-Tirmidhi wrote more than ten works. In his cultural heritage, "Al-Jami` as-Sahih" (known as Jami` at-Tirmidhi) undoubtedly plays a major role. This work also has other names such as "al-Jomi' al-Sahih" (Reliable Collection), "Al-Jomi' al-Kabeer" (The Great Collection), "Sahih al-Tirmidhi", "Sunan at-Tirmidhi"). This work is considered as one of "the six books" ("Kutub al-Sittah" - the six major hadith collections). One of the great works of the author is Shama'il Muhammadiyah (popularly known as Shama'il at-Tirmidhi and Ash-Shama'il

An-Nabawiyyah wa Al-Fada'il Al-Mustafawiyyah), a compilation of hadiths concerning the person and character of the Islamic prophet, Muhammad. At-Tirmidhi was also well versed in Arabic grammar, favoring the school of Kufa over Basra due to the former's preservation of Arabic poetry as a primary source [5]. "Al-'Ilal As-Sughra", "Az-Zuhd", "Al-'Ilal Al-Kubra", "Al-Asmaa' wa Al-Kuna", "Kitab al-Tarikh" were written by Abu Isa Tirmidhi as well [2].

B. "Al-Jami' as-Sahih": Publications and Commentaries

"Al-Jami' as-Sahih" is one of the most important book in Sunni Islamic world. According to the historian Ibn Hajar al-Asqalani, al-Tirmidhi wrote this work in 270 AH (884 AH), when he was about sixty years of age, after having gained considerable experience in science and becoming an imam [3]. Manuscripts of this work have been preserved in many cities around the world, as well as in the Academy of Sciences of Uzbekistan, Oriental Studies Institute named after Abu Raykhan Beruni. "Al-Jami' as-Sahih" has been repeatedly published as an important source. For instance, it was published in Mitoh 1283 (1866), Cairo in 1292 (1875), and in Beirut in 1980.

Several commentaries were written for this work such as "Aridhat al-Ahwathi bi Sharh Sunan al-Tirmidhi" by [Ibn al-Arabi](#) (d. 543H) (1148-49 CE), "Sharh Jaami' al-Tirmidhi" of which only the last portion of remains – "Sharh 'Ilal at-Tirmidhi" by Ibn Rajab, "Commentary on al-Tirmidhi's Hadith Collection" by al-Zayn al-Iraqi, Footnotes, including explanation and verification, of approximately the first third of the Sunan by Ahmad Muhammad Shakir, "Al-'Urf al Shadhi Sharh Sunan Al-Tirmidhi" by Anwar Shah Kashmiri, "Tuhfat Al-Ahwadhi Bi Sharh Jami' Al-Tirmidhi" by 'Abd al-Rahman al-Mubarkafuri, "Fuyoodh Un Nabi, Sharh Jami Al Tirmidhi" (in Urdu Language) by 'Allama Mufti Muhammad Arshad ul Qadri' [3].

C. Structure and contents

It should be mentioned that the third century of the Hijri (ninth century AD) is a golden period in the development of hadith science. The fruitful work of such scholars as Imam al-Bukhari and Imam Muslim, who lived and worked at that time, is of great importance. Abu Isa Tirmidhi made a great contribution to the hadith science which was started collecting and sorted by his teachers: Imam Bukhari and Imam Muslim. He became one of the most influential scholars in the Muslim world. "Al-Jami' as-Sahih" plays an important role in hadith [4]. The author divides his work into separate chapters and, whenever possible, quotes each hadith. After each hadith, it specifies the degree of reliability or weakness. Earlier we mentioned that the work was called "Al-Sunan" ("Sunan at-Termizi"). One of the main reasons for this name is that it contains a great deal of hadiths concerning fiqh. In addition, there are many hadiths about discipline, ethics, and good manners in the work, and it is not an exaggeration to say that hadiths of this level are not found in any author's work. Structurally, the work is divided into the following chapters: purification, salat (prayer), al-witr, the day of Friday, the two eids, traveling, zakat, fasting, hajj, jana'iz (funerals),

marriage, suckling, divorce and li'an, s on judgements from the messenger of allah, blood money, legal punishments (al-hudud), hunting, sacrifices, vows and oaths, military expeditions, virtues of jihad, jihad, clothing, food, drinks, righteousness and maintaining good relations with relatives, medicine, inheritance, wasaya (wills and testament), wala' and gifts, al-qadar, al-fitan, dreams, witnesses, zuhd, the description of the day of judgement, ar-riqaq, and al-wara', the description of paradise, the description of hellfire, faith, knowledge, seeking permission, manners, parables, the virtues of the qur'an, recitation, tafsir, supplication. Overall, this work consists of 48 chapters [3]. These chapters are divided into chapters in the title, and the hadiths of the chapter fully reflect the contents of the chapter. The author cites a number of hadiths on the subject of this chapter and then expresses the views of other scholars on the subject [12].

D. Special Style of Abu Isa Tirmidhi in Hadith Methodology

The hadith then transmits its relation to the level of sahih, hasan, weak or gharib (strange). Then he would comment on the hadith narrators, the chain of transmission, and the evidences of the hadith. As an example of the aforementioned opinion, we read in detail in the hadith of Abu Isa al-Tirmidhi in "Al-Jami' as-Sahih" in the chapter "Purification" that "one who is settled on a journey and in one place is subjected to it".

"Qutayba told us, he was narrated by Abu Uwana, narrated by Sa'id ibn Masruq, from Ibrahim at-Tayami, from Amir ibn Maymune, from Abu Abdullah al-Jadali, from Khuzaima bin Thabit, from the Prophet. The Prophet was asked about wiping over the Khuff. So he said: "Three (days) for the traveler, and one day for the resident". Yahya ibn Mu'een said this hadith narrated by Khuzaima as authentic" [6]. The name of Abu Abdullah al-Jadali mentioned above is Abu ibn 'Abd, sometimes known as Abdurahman bin Abad. Imam Abu Isa al-Tirmidhi said: "This hadith is hasan and authentic". This hadith is narrated by Ali, Abu Bakr, Abu Hurayra, Safwan ibn Ussal, Awf Ibn Malik, Ibn Umar and Jariyr. Khudad narrated to us that he was heard from Abul Ahwaz, from 'Asim ibn Abi An Nu'jud, from Dhar bin Khubaysh and from Safwan ibn Ussal: "When we were traveling, Allah's Messenger would order us not to remove our Khuff for three days and nights, except for Janabah, but not for defecating, urinating, and sleep" [6]. Abu at-Tirmidhi said: "This hadith is authentic (sahih) and hasan. The hadith narrated by Al-Hakam ibn Utayba and Hammad Ibrahim al-Nahai from Abu 'Abdullah al-Jadali and from Khuzaima ibn Thabit is not authentic. Ali ibn al-Madini reports: "Yahya ibn Sa'id told me that Shu'ba said to him: Ibrahim al-Nahai never heard the hadith about 'Mash' from Abu Abdullah al-Jadali". Zaida relates what he heard from Mansur: "We were sitting in the room of Ibrahim al-Tayami and Ibrahim al-Nahai was with us. Ibrahim al-Tayami narrated to us a hadith from 'Amr b. Muhammad ibn Ismail al-Bukhari said: "The best hadith in this section is the hadith narrated by Safwan ibn Ussal". Abu Isa at-Tirmidhi said:

This word in the Mash is the words of most of the Prophet's companions and followers, and of those who came after them, such as Sufyan, Ibn al-Mubarak, al-Shafi'i, Ahmad and Ishaq. They said: "Three (days) for the traveler, and one day for the resident". Some scholars reported that the prophet did not set a period of Mash. This is the saying of Malik ibn Anas. Abu 'Isa al-Tirmidhi said: "It is right to set a time limit of Mash and follow it". Indeed, this hadith was narrated by Safran ibn Ussal, as mentioned before [10].

The author relates the opinions of the narrators, the companions and other scholars close to the Prophet (peace and blessings of Allah be upon him). It is easy to imagine that such a study of the several thousand hadiths included in the work required hard work, patience and will. For example, many of these hadiths in al-Tirmidhi's books shows his unique search. The author himself also wrote about this work: When I finished writing "Al-Jami` as-Sahih", I showed it to the scholars of Hijaz, Iraq and Khorasan, and they gladly accepted it. He said: "Indeed, whoever has a book in his house, it is as if the Prophet himself was speaking in this house" [3].

E. Opinions of Other Scholars on the Work

The famous scientist Tashkubrizada highly appreciated the work of Imam al-Tirmidhi: "Imam al-Tirmidhi had many classifications in the field of hadith science. The book of "Al-Sahih" is the best and most useful in these sort of books. In this book, there are various kinds of hadiths such as sahih, hasan, and gharib. The book's part which is called "Kitab al-Ilal" provides valuable insights into defected hadiths. Anyone who has read this work will be immune to its unique masterpieces [1].

Scholars of the time of Tirmidhi appreciated his merits in the science of hadith. One of the leading scholars of hadith, Abd al-Rahman ibn Muhammad al-Idrisi wrote that al-Tirmidhi was one of the leading imams in the science of hadith. Taqiuddin ibn Taymiya said: "Abu Isa al-Tirmidhi was the first scholar to divide the hadiths into sahih, hasan and weak. Al-Hafiz ibn Rajab in his book "Sharh ilal al-Jami" said: "Know that Imam al-Tirmidhi was one of the first to have hadith in his books authentic, hasan, and gharib (weak)". Al-Hafiz Abul-Fazl Muhammad ibn Tahir al-Muqaddas (who died in 507 AH - 1113 AH) commented on the usefulness of al-Tirmidhi's work to the general public: "Imam al-Tirmidhi's "al-Jami" classification is more useful to me than the works of Imam al-Bukhari and Imam Muslim ibn al-Hajjaj. The books of al-Bukhari and Muslim are often used by educated and intelligent people. But the work of Abu Isa al-Tirmidhi is open to anyone who wishes" [3].

It should be noted that Imam al-Tirmidhi's work pays particular attention to the issue of narrators, as well as various issues of hadith science. In this respect, the work is radically different from the other works of the author. These benefits of Imam al-Tirmidhi's work were specifically emphasized by al-Hakim al-Naysaburi in his works such as "al-Madkhah il-ma'rifat Kitab al-iqlil and al-Muqaddasi's "Shurut al-Aimmat as-Sitta" [7]. At the same time, Imam al-Tirmidhi played a great role in creating the terminology of hadith science. All the terms found in the books of "Science of al-Hadith", which are the main sources for the study of

theories of hadith, are detailed in "Al-Jami` as-Sahih". We can mention that the authors of Imam al-Daruqutni (d. 995), who imitated At-Termizi's method. In creating his great work, "Al-Sunan", he categorizes the hadiths into different categories and quotes them in sahih, hasan and weak levels. Also, Imam Abdulazim al-Munziri (d.1258), in the "At-Targiy wat-Targhiyb", followed Imam al-Tirmidhi's style of commenting on each hadith. The great scholar al-Idrisi classified about Imam al-Tirmidhi, such as "al-Jami", "Al-Tarikh", and "Al-Ilal". They quoted parables about his memorization [7]. The historian Ibn al-Asir wrote of him: "He is one of the greatest scholars in the science of hadith and is considered to be one of the greatest scholars".

When Imam al-Tirmidhi spoke with his mentor and companion, Imam al-Bukhari, he praised al-Tirmidhi's knowledge and understanding, saying, "The benefits I have from you are more than what you have from me". It is clear from these statements that Imam al-Tirmidhi was a great scholar who made a worthy contribution to the development of hadith science. At the same time, there were some scholars who criticized the activities of Imam al-Tirmidhi. According to their opinions, he was a bit reluctant in determining the level of hadith of "sahih" and "hasan". This is to say that some of the "sahih" or "hasan" hadiths are regarded as "sahih" and "hasan", even though they are not worthy of this level. One of the critics of al-Tirmidhi is the historian Shamsuddin al-Zahabi, who expressed this objection in his work "Mizan al-E'tidol" [3]. However, a number of scholars who thoroughly studied Imam al-Tirmidhi's work proved that al-Zahabi's claims were often groundless [2]. At the same time, Imam al-Tirmidhi himself wrote this work and referred it to the leading scholars of his time and discussed with them. Abu Isa Tirmidhi says himself about it that "When I finished writing "Al-Jami` as-Sahih", I showed it to the scholars of Hijaz, Iraq and Khorasan, and they gladly accepted it" [1].

2.6. Differences from Other Reliable Hadith Books

The hadith scholars focused on dividing the hadiths into chapters, translators and titles. These issues required great potential from the author. Works that had a good deal of chapters, on the one hand, were of great scientific value, and on the other hand, these works had great practical value. In particular, anyone using it can have the necessary information on any issue. Six books of such scientific and practical value are the most reliable. They are called six books (al-Kutub as-Sitta) or six sahih books ("As-Sahih as-Sitta"): Sahih Bukhari, collected by Imam Bukhari (d. 256 AH, 870 CE), includes 7,275 ahadith (2,230 without repetitions) Sahih Muslim, collected by Muslim b. al-Hajjaj (d. 261 AH, 875 CE), includes 9,200 ahadith (2,200 without repetitions), Sunan Abu Dawood, collected by Abu Dawood (d. 275 AH, 888 CE), includes 4,800 ahadith, Jami al-Tirmidhi, collected by al-Tirmidhi (d. 279 AH, 892 CE), includes 3,956 ahadith, Sunan al-Sughra, collected by al-Nasa'i (d. 303 AH, 915 CE), includes 5,270 ahadith, Sunan ibn Majah, collected by Ibn Majah (d. 273 AH, 887 CE), over 4,000 ahadith [1].



Imam al-Tirmidhi relied on two methods in dividing the hadiths into chapters.

The first method: the Hadiths that combine various topics such as purification, salat (prayer), marriage under one title ... For example: *Abwab al-Purification ar-Rasulullah* (chapters on purification from what the Prophet said), *Abwab al-Zakat ar-Rasulullah* (chapters on purification from what the Prophet said) and others.

The second method: One or more hadiths referring to a particular issue by the author in the title and chapter in the title. In these cases, al-Tirmidhi wrote based on the keyword of this chapter. For example: "Bob mo joa fis-miswok" ("Hadith about miswok ...").

Imam al-Tirmidhi used the phrase "Bab" in the narrative of the hadith, and Imam al-Bukhari used the word "Book" for the same purpose. Al-Tirmidhi inevitably added the phrase "Messenger of Allah" after each chapter.

It is important to note that in each chapter's translation, knowledge of the method used by Imam al-Tirmidhi is of particular importance because these translations ultimately reflect the author's diligence, his power, and his deep knowledge of jurisprudence. Studying this issue to some extent requires the Imam al-Tirmidhi's translations into three types:

First, the outward form of the translation is clearly understood from its content and there is no need to think or reason about it.

Secondly, expletive translations are understood to be consistent with the content of the chapter through some degree of (deep or somewhat superficial) debate and reflection.

Third, the Mursali transitions are omitted and are not limited to the title of the chapter, rather than the title that refers to the meaning of the hadith. These three ways of translation are found in Imam al-Tirmidhi's "Al-Jami" and in Imam al-Bukhari's "Sahih al-Bukhari" [13], which is a very important method of deep study of translators. First of all, when it comes to outward translators (At-tarajum az-Zahira), these kinds of translations occur in al-Tirmidhi's work. Even his work, as some authors pointed out, [9] is considered to be one of the easiest in the line. For example, every student who is familiar with At-Termizi's work can easily understand this. The author's emphasis on "mo joa" (concerning, circular) or, more often, "boboon mo joa fi kazoo" ("so-and-so chapter") clearly illustrates the essence of this translation. This expression is rarely found in the work of Imam al-Bukhari. These kinds of translations, which are very common in Imam al-Tirmidhi's work, have specific purposes and meanings.. In this regard, we see the scientific significance of comparing Imam al-Tirmidhi's ideals with that of Imam al-Bukhari. We see that the works of Imam al-Bukhari and Imam al-Tirmidhi are in common with a number of principles of apparent translators. This is evident in the following matters:

1. A general narrative is a translation that reveals the true meaning of the chapter, the meaning of the chapter, the general message, the likelihood, and then only the hadith that is quoted in the chapter. As mentioned earlier, it is more common in Imam al-Tirmidhi and less frequently in Imam al-Bukhari. Here is an example of al-Tirmidhi's work, "Al-Jami". In the book, the author says, "If it had not been in

trouble for my ummah, I would have ordered to clean their teeth with a miswok before every praying" [3]. He clearly explained his true purpose. Or, based on the narration of Abu Musa al-Ash'ari, in the chapters on clothing, "Babun mo joa fil-hariyer vak-Zahab": According to the hadith of Rasulullah: "Silk and gold jewelry is haram for men of my Ummah and they are halal for women to wear silk and gold jewelry" [10]

2. It is a translation with a specific message, and this chapter clearly explains the problem. An example of this is the hadith about "Salat" from Imam al-Tirmidhi's work [9].

3. Question-style translation (at-tarajuma bi-siigarat-istifhom) is a case in which the translation of the chapter consists of questions. It is used more and more accurately in the work of Imam al-Bukhari. And, it is really rare in Imam al-Tirmidhi's work. According to the scholars, these types of translations are mostly controversial and controversial, such as the chapter on what the Imam al-Tirmidhi said in his work (standing in prayer). Different sects (such as the Shafi'i and Hanafi) differ in this regard, as the author also stated in his work.

4. The translation of the hadith or the words of the whole hadith is quoted in whole or in part in the translation that were given in this chapter. We can see this in a hadith narrated by Imam al-Tirmidhi. This hadith is reflected in the chapter "Allah likes sneezing and does not like yawning". "Indeed, Allah loves to sneeze and hates to yawn [3]. Because of this, if someone sneezes, he says, "Alhamdulillah", and everyone who hears it will say, "Yarhamaku Allah"(May Allah's mercy be upon you), and so on". As can be seen from this example, a portion of the hadith that was expounded is in the translation. This is also the case in Imam al-Bukhari's work. For example, the hadith of "medicine, which Allah gives illness and cures it [13]

5. Translations to warn about the beginning of an issue and the emergence of something. Imam al-Tirmidhi and al-Bukhari cite transcriptions indicating the beginning of something. For example, Imam al-Tirmidhi's reference to salat is "The chapter about the beginning of the call to praying". It contains detailed information on how to get started with this topic [3]. That is why they are so valuable to scholars, students and researchers that they have extensive knowledge of the history of the Shariah. At the same time, it is important to note that Imam al-Tirmidhi has frequently cited specific hadiths in his writings on the controversial issues among scholars of various denominations, especially in jurisprudential matters.

In the chapters, known as Arabic translation, authors place titles in their books based on their content and subject matter. In this case, the title clearly corresponds to the content of that chapter. The main purpose of this is to achieve the result that the author of the book did not directly reach the hadiths contained in a particular chapter. That is why the author achieved this goal only with his help. This method was used extensively in Imam al-Bukhari's book, but was used relatively less in Imam al-Tirmidhi. At the same time, we can see that these two great writers shared common principles in religious translations.



In the chapters entitled “Mursalian Translations” though translators were cited, they were not fully mentioned, and its title was limited to the word “bob”. In Imam al-Tirmidhi's work, “Al-Jami”, these kinds of translations came in two words - "bob" and chapter minhu. As for Imam al-Bukhari, he was limited to using only one urg (ie chapter). From the comments above, we can conclude:

- Following Imam al-Bukhari's style, Imam al-Tirmidhi also sorted his book first into chapters, and then taught the transcriptions based on the methods and practices that Al-Bukhari used earlier;

— Imam al-Tirmidhi was greatly influenced by his mentor Imam al-Bukhari and used his creations in the classification of his work “Al-Jami”;

— It is easier to comprehend the translations contained in the work of Imam al-Tirmidhi;

— Another advantage of Imam al-Bukhari over Abu Isa al-Tirmidhi is the diversity of translators' guidance, their many scientific and other benefits;

— Imam al-Tirmidhi regards translators as proof of the contents of this chapter, but Imam al-Bukhari also expresses their jurisprudence and knowledge to them.

F. Fiqh Issues of “al-Jami”

The study of the rules of hadiths began in the middle of the second century of the Hijra, at the time of Imam Malik ibn Anas. Since that time, the fabrication of hadiths was based on fiqh chapters, and for this purpose, temporary works began to appear. For example, al-Qazi Iyad wrote in his work “Al-Mudorak” that “Abdullaziz ibn Abdul-Malik ibn al-Majishun was the first to create the work of al-Muwatta” [1].

Then Imam Malik ibn Anas greatly approved his work and classified the work of al-Mwatto himself [3]. He selected and incorporated it from the hadiths he had written from al-Madinah al-Munawwara and other scholars in other cities. The author considers these hadiths to be pure sources and did not travel to other countries to collect hadiths. It is also worth noting that “Al-Muwatta” includes not only the hadiths, but also the hadiths of the Medinan Companions and the scholars. At the same time, the author expressed his views and opinions on the issues of jurisprudence. Al-Qadi Iyad quoted about Malik ibn Anas's “al-Muwatto” in his “Al-Mudorak”: “It contains the Hadith of the Prophet, the words of the Companions and the followers, and my own thoughts” [13]. Malik ibn Anas took great care in the creation of this work. The number of selected hadiths in the work is four thousand hadiths. Many scholars believe that this work is of great importance for the development of Islam and for Muslims [3]. The author's expressiveness on various issues is reflected in the statement, “If one stands up for praying, it is necessary to make a purification”[14]. Some authors (such as Ibn Abu Shayba, Abdurrazaq ash-Shafi's), who followed Malik ibn Anas in the study of jurisprudence in hadith, also classified the works in this way [13]. Imam al-Bukhari, who thoroughly studied the works of these authors, as well as the views of the Ahl al-Ray on jurisprudential issues, in his work as “Al-Sahih”, paid particular attention to fiqh matters [8]. One of the scholars involved in the field after Imam al-Bukhari was his student Imam al-Tirmidhi. By that time a number of

hadiths on fiqh matters had been created and developed to some extent in the hadiths. In this case, Imam al-Tirmidhi used his own style in his “Al-Jami”. The author incorporated jurisprudence and rules into the content of his chapters. He gave the opinions of the scholars of fiqh and warned them of the various sects, and in some cases, he chose the best and preferred ones. In his works, he reasoned based on hadiths that were accepted by the people of knowledge.

By summarizing Imam al-Tirmidhi's methods in fiqh matters, the following conclusions can be drawn:

- belief in translations;

—expressing the opinion of the scholars and scholars in the wording of the chapter;

— highlighting their preferences among ideas;

— dividing the chapters into types based on the rules that followed from them.

Imam al-Tirmidhi's work, “Al-Jami” is a major source for the discussion of controversial issues. He is recognized as one of the most unique works in the study of ancient (almost forgotten) doctrines. For example, Imam al-Awza'i's sectarian doctrines of Sufyan al-Sawri, a well-known imam in Iraq, was long in practice. Imam al-Tirmidhi plays an important role in the study of the madhhab of Imam Ishaq Ibrahim al-Hanzali, a scholar from Khorasan, known as Ibn Rawhayh. This work was important not only in the study of a number of sectarian doctrines but also in the comprehensive study of the controversial issues among the scholars. For this reason, the work is highlighted as “The earliest source that has come down to us about controversial issues”. The proximity of the work of Imam al-Tirmidhi to the era of the followers and leaders of that sect requires that the work be viewed as a reliable source. This is especially important for scientists and researchers. For example, the least amount of mistakes are made in the work, and then the preference is given to the works written.

Imam al-Tirmidhi's book “Al-Jami” also contains fiqh issues, and it is advisable to focus on three important aspects in their study.

The first issue is the jurisprudence of Imam al-Tirmidhi.

The second issue is the role of sectarian isnad in the hadiths he narrated.

The third issue is the expression of jurisprudence.

A detailed discussion of these issues fully elucidates al-Tirmidhi's views on jurisprudence.

The second century of Hijri was a time of awakening in Islamic jurisprudence. At the same time, there was an issue of ijthad, and the scholars of the various sects - the great scholars - came to this field [11].

Ijthad is based on the Quran and the hadiths of the Prophet, taking into account the demands of the time, creating useful ideas and ideologies that can contribute to the development and prosperity of society, and finding the best ways to solve problems [8] This is, of course, one of the peculiarities of Islam. Therefore, a profound understanding of the developments in science, and the timely interpretation of Shari'ah rules was always a powerful tool for the comprehensive development of people at any time.



From that time on, the way of Ijtihad was divided into two groups: the teaching of Ahl al-Ray and the teaching of Ahl al-Hadith. The center of Ahl al-Ray's school was in Iraq, especially in al-Kufa and Basra, and its scholars were called Ahl al-Ray. The school of Ahl al-Hadith was in al-Hijaz (Mecca, Medina) and their scholars were called Ahl al-hadith. Being the leading imams of every class, their followers were diligent in the favor and victory of their denominations, and sought to find new followers by calling them to increase their numbers. Authors of six authentic books, including Imam al-Tirmidhi, lived and worked in the science of hadith in the third century of the Hijri. At this time, there was a sectarian imitation among Muslims of the famous Imams. In that case, the imitators would favor a particular imam and support him in every way, and often there would be fights and controversies among them. This is how the conflict among them began to grow

The influential scholars like Imam al-Bukhari and Imam al-Tirmidhi took up the Qur'an, the hadiths, and the works of the Companions in their essence, although they had religious views but were not imitators. They spoke loudly about their own creative ideas and adhered to it, especially in situations of controversy [14]

Imam al-Tirmidhi's position in relation to different sects and ideas was based solely on the conclusions of the Prophet (peace be upon him) and on the evidence. Certainly, only the authentic hadiths and the strongest evidence played such a role in such cases. He was steadfast in the way of Ahl al-Hadith, not in the Ahl al-Ray madhhab, under the influence of his mentors, first of all Imam al-Bukhari and other scholars of hadith, and expressed his views through a profound study and inquiry.

Another peculiarity of Imam al-Tirmidhi's work is that he used the following words such as Ahl ar-Ray in his work with: "Qola ahl al-Kufa" (Ahl al-Kufa says) or "Qala ba'zu Ahl al-Kufa" (Some Ahl ar-Ray say) [3].

One of the common words in Imam al-Tirmidhi is "ashabuno" ("our companions"). In this general term, al-Tirmidhi referred to the Ahl al-Hadith, a mujtahid of jurisprudence, such as Malik ibn Anas, Muhammad ibn Idris al-Shafi', Ahmad ibn Hanbal, and Ishaq ibn Rahwaih [13].

Imam al-Tirmidhi, who is a great scholar of hadith science, quotes the scholars' teachings and their jurisprudential doctrines solely with the most authentic derogations inherent in the hadiths, and draws conclusions based on them. Conversely, reproaches were important in understanding the views expressed by the scholar. Imam al-Tirmidhi quoted fiqhs from Sufyan al-Thawri, Muhammad ibn Usman al-Kufi, Ubaydullah ibn Musa al-Abasi, Maktum ibn Abbas at-Tirmidhi, and Muhammad ibn Yusuf al-Firoubi [13].

A number of great scholars have worked in this field, including Imam al-Bukhari, Imam Ahmad ibn Hanbal, Imam al-Bukhari, Muslim ibn al-Hajjaj, Imam at-Termizi, Ibn Abu Hatam, ad-Doruqutni can be mentioned. The works of Imam al-Daruqutni, devoted to the twelve volumes of illuminated hadiths, are of particular importance in the works of these authors [3].

Imam al-Tirmidhi created two works on illuminated hadiths, called "Al-Ilal al-Saghir" and "Al-Ilal al-Kabir" or "al-Mufrad". "Al-Ilal al-Saghir" was written by by Imam

al-Tirmidhi as the conclusion of "al-Jami". "Al-Ilal al-kabir" or "Mufrad" is a separate independent work, which contains defected hadiths that are not included in their first work.

IV. CONCLUSION

In conclusion, first and foremost, at-Tirmidhi's fascination with science and his ardent interest in science, and his endeavor to overcome all difficulties in this regard, was greatly admired by his desire to increase his knowledge. Written sources say that the science of hadith became one of the most important and necessary subjects from the second half of the eighth to the mid-eleventh century. During this time, more than four hundred authors from different countries of the East were engaged in this hadith. As is known, al-Tirmidhi visited many foreign countries to increase his knowledge. He traveled around the country, wandering through deserts, and learning what he had heard from the narrators. While writing them in an orderly manner, they repeatedly investigated the extent to which these hadiths are authentic, hasan, or weak, subject (fake, invented), and deeply researched. There were representatives of different nationalities. At-Termizi, more than forty years old and educated by various scholars, was known as a prominent scholar at the time of Imam al-Bukhari's popularity. Between the two scholars, between 863 and 6868, there were many fruitful scientific discussions and sincere friendly meetings in Nishapur. Al-Tirmidhi writes that he received many useful information from his meetings with al-Bukhari [12]. The works of Abu Isa al-Tirmidhi are still valuable today. His hadiths, such as "Al-Jami' al-Sahih and "Al-Shamail an-Nabawiyya", have great educational value and encourage people to be honest, just, sincere, devout, honest, hard-working, kind, compassionate, and kind. and encourages respect for parents and women.

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