



## PICTURES FROM SAMARKAND MUHADDIS IMAM DORIMIY'S SCIENTIFIC ACTIVITY

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**Abstract:** This article examines the work of muhaddith scholars who grew up in the medieval Muslim East on the example of the muhaddith scholars of Samarkand. The analysis of scientific literature and scientific articles reveals the great contribution of Samarkand hadith scholars to the development of the science of hadith.

**Keywords:** hadith, muhaddith, Renaissance, Imam ad-Dorimi, history, philosophy, scholar, shaykh al-Islam.

The East, especially the Central Asian region, was a source of powerful scientific and cultural progress in the world in the IX-XII centuries and had an unprecedented positive impact on the Renaissance in other parts of the world. The Eastern Renaissance is rightly recognized by the scientific community as the Eastern Renaissance.

During the European Renaissance, new discoveries were made in the fields of literature and art, architectural masterpieces, medicine, and human understanding. The peculiarity of the Eastern Renaissance is reflected in the development of specific and natural sciences, such as mathematics, astronomy, physics, chemistry, geodesy, pharmacology, medicine, as well as history, philosophy and literature.

During this period, especially in the field of hadith, the services of our scholars in the Islamic world are invaluable. One of the great muhaddiths who grew up in our country is Imam Abu Muhammad Abdullah ibn Abdurahman ibn al-Fazl ibn Bahrom ibn Abdusamad at-Tamimi as-Samarkandi ad-Dorimi. ("Abu Muhammad" is the name of Muhammad's father, "Abdullah" is the name of the muhaddithin, "Abdur-Rahman" is the name of his father, he is the son of al-Fazl, he is the son of Bahrom, he is the son of Abdusamat li, (at-Tamimiy as-Samarkandiy ad-Dorimi is the pseudonym of the muhaddith).

Information about the great muhaddith Imam al-Dorimi is given in the works of famous Arab authors who lived in the Middle Ages. In particular, in the works of al-Khatib al-Baghdadi "History of Baghdad" (History of Baghdad), Shamsuddin az-Dhahabi "Siyar alam an-Nubalo" (biographies of noble scholars) about the activities of the famous muhaddith Imam Doromi information is given<sup>1</sup>.

Imam Abu Muhammad Abdullah ibn Abdurahman ibn Fazl ibn Bahrom ibn Abdusamad Tamimi Samarkandi Dorimi was born in 797 in Dorim, one of the ancient districts of Samarkand<sup>2</sup>. From his childhood, Abdullah ibn Abdurrahman Darimi was distinguished among his peers by his extraordinary intelligence, sharp intellect, and especially his ability to memorize. Sources also point out that there are a number of folk legends about the supernatural abilities and special potential of the scholar<sup>3</sup>.

<sup>1</sup> Qodirxon Maxmudov, Yoqub Mansurov. "Imom Dorimiy" Tafakkur" nashriyoti. Toshkent -2009 35-36 b

<sup>2</sup> Qodirxon Maxmudov, Yoqub Mansurov. "Imom Dorimiy" Tafakkur" nashriyoti. Toshkent -2009 38 b.

<sup>3</sup> "Samarqandlik Olimlar" "Fan" nashriyoti Toshkent 1969- yil 10 b.

He received his primary education in religious and secular sciences, especially hadith, in his hometown of Samarkand. He later studied with prominent scholars from Cairo, Damascus, Baghdad, Mecca, Medina, and many cities in Khorasan, the centers of science and culture of the time. During his many years of scientific travel, Imam al-Darimi recited hadiths from the leading hadith scholars of his time, Yazid ibn Harun Wasiti, Ubaydullah ibn Musa Abul Mughirah Firaabi, Abdusamad ibn Abdulvari, Yahya ibn Hasan, Aswad ibn Amir, Bishr ibn Umar Zahrani and others. rganadi. Dorimi reaches the level of a famous scholar of hadith, tafsir and jurisprudence. Imam Dorimi was especially famous as a great hadith scholar of his time.

Imam Dorimi also educated many disciples, among whom were many famous hadith scholars. The disciples of the scholar and the famous imams who narrated the hadith from him: Imam Bukhari (in the Sahih Mosque collection) and other books, Imam Muslim (73 in the Sahih) narrated the hadith, Abu Dawud, al-Tirmidhi and al-Nasa'i (except the Sunan). Well-known hadith scholars of his time, such as Abdullah ibn Ahmad ibn Hanbal, Hasan ibn Sabbah, al-Bazzar, al-Zuhali, and others, also narrated hadith from Imam Darimi.

Most of the authors, who gave information about the life and work of the scholar, said that Imam Dorimi "made a great contribution to the development of the science of hadith and al-osar in Samarkand." Imam Dorimi, who had a great reputation among scholars and scientists, also served as a sheikh in Islam in Samarkand for some time. According to sources, Dorimi was calm, fair and truthful by nature, honest and pious, intelligent, thoughtful and thoughtful in any situation.

He wrote many works of Imam Dorimi. Most of them are devoted to the science of hadith. The scholar tells us about Al-Musnad, At-Tafsir, Al-Jami ', As-Sulosiyyat fi-l-hadith, Kitab as-sunna fi-l-hadith and Kitab savm al-mustahozoti. wa-l-mutahayyrat. Dorimi's most famous work is Al-Musnad, also known as Sunan ad-Dorimi. The two-volume work was published in 1996 by Dor al-Kutub al-Ilmiya Publishing House in Beirut, Lebanon. This two-volume work consists of an introduction and twenty-three books<sup>4</sup>. Each book of Al-Musnad consists of a large number (fifty-seven chapters in total). The most famous hadith scholars of the Islamic world, Imam Bukhari, Muslim ibn Hajjaj, Abu Dawud Sijistani, Tirmidhi, Nasafi, Ibn Majah, and others, have made extensive use of the hadiths quoted in this work by Imam Darimi.

Al-Musnad consists of an introduction and 23 books, each of which is divided into chapters. A total of 1,306 chapters in the work contain 3503 hadiths of the Prophet Muhammad (saas). He is known throughout the Muslim world and is recognized as one of the six trustworthy collections of hadith, Al-Kutub Asitta<sup>5</sup>. However, Al-Musnad has not yet been widely studied in Uzbekistan.

There are almost no hadiths in the Sunan collections that do not belong to the rulings. These works usually contain hadiths that describe the first act of worship (the relationship between Allah and the slave), the treatment (the relationship between the slave and the slave), and the punishment (punishment for fulfilling or not fulfilling the requirements of the previous two relationships). The Sunan generally begins with ablution, which is one of the matters of worship, and ends with treatment and suffering. Imam al-Dorimi's Sunan also deals with the main pillars of Islam. In particular, the book of ablution - 120 chapters, the book of prayer - 216 chapters, the book of zakat - 38 chapters, the book of fasting - 56 chapters, the book of Hajj - 91 chapters and the book of Sacrifice - 28 chapters.

The next section deals with the following issues related to trade relations: Trade Book - Chapter 83, Marriage Book - Chapter 56, Divorce Book - Chapter 18, Oath Book - Chapter 12, Jihad Book - Chapter 40, Hunting Book - Chapter 9, Drinks Book - Chapter 28 , Book of Foods - Chapter 42, Book of Dreams - Chapter 13, Book of Distribution of Heritage - Chapter 56, Book of Testaments - Chapter 45.

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<sup>4</sup> Qodirxon Maxmudov, Yoqub Mansurov. "Imom Dorimiy" Tafakkur" nashriyoti. Toshkent -2009 38 b

<sup>5</sup> Ahmad Abdulqodir ar-Rafoi'y. Fahas ahadis va osor sunan ad-Dorimiy. Bayrut: A'lam al-kutub. 1988.-20 b.;

The issues of suffering are described in the play as follows: The Book of Compensation is written in 25 chapters, and the Book of Punishments is written in 21 chapters. Imam al-Dorimi's Sunan is written in a unique style, in which the issues specific to the collections of hadith in the Jome series are divided into separate books. These are the Book of Permission, Permission - Chapter 69, the Book of Subtle Matters - Chapter 122, the Book of Siyar - Chapter 83, and the Book of the Virtues of the Qur'an - Chapter 35<sup>6</sup>.

The "Namoz" section is the largest book of the work, which contains hadiths on all issues related to the subject. These include the time of prayer, the call to prayer and its virtues, the conditions of prayer, the order of its performance, which place of the row is preferable for men and women, the clothes of worshipers, the virtues of congregational prayers, the norm of recitation in prayers, violations of prayer, places of prayer. There are hadiths about the manners of praying in the mosque, the virtue of sitting in the mosque and waiting for the time, and the types of prayers<sup>7</sup>.

Zakat, on the other hand, deals with the worship of the wealthy by allocating the wealth of the rich to the nisab (the norm established by Islam) and allocating it to the widows, orphans, and the needy from the part that is not used for daily needs. It explains in detail from what property, how much to whom, when and in what order, and other issues related to zakat. In particular, zakat on sheep, cows, and camels is divided into separate chapters, as well as who should give alms and what kind of alms is preferable. In particular, 'Adi ibn Hatam (may Allah be pleased with him) narrated that the Messenger of Allah (may peace be upon him) said: If you can't find it, give alms with kind words!"<sup>8</sup>.

The famous scholar Imam Dorimi died in 255 / 868-869. The place where he died will be turned into a shrine by people. Today his grave is located in Taylak district of Samarkand region. After the independence of Uzbekistan, the government paid special attention to Islam and shrines. The Imam Dorimi shrine has been renovated and is planned to be turned into a large complex in the future. Research is being conducted to study and promote the scientific heritage of Imam Dorimi.

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<sup>7</sup> Sunan ad-Dorimiy. I jild. 1184-hadis.184 b.

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