



## IMAM AD-DARIMI AND HADITH SCIENCE

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### ABSTRACT

The article comprehensively explores the life and scientific heritage of the 9th-century muhaddis Imam ad-Darimi from Samarqand reveals his place in the development of ilm al-hadith. A source study of his only surviving work “Sunan” was also carried out, his role and significance in the development of the science of hadiths of the 9th century were determined. The work of ad-Darimi “Sunan” is one of the important collections of authentic hadiths. A study of the scientific heritage of al-Darimi in the field of ilm al-hadith revealed another of his works, al-Sulasiyyat, consisting of 15 hadiths, which was included in his main work, Sunan.

**Keywords:** IX century, Imam ad-Darimi, “Sunan”, hadith, ilm al-hadith, muhaddis, isnad, transmitter, sulasiyyat.

The full name of the scholar Imam Darimis Abu Muhammad Abdullah ibn Abdu-r-Rahman ibn Fadhl ibn Bahram ibn Abdu-s-Samad at-Tamimi as-Samarqandiad-Darimi, who was born in 798 C.E.(181 A.H.). Inthe same year, the great muhaddith Abdullah ibn al-Mubarak had died. The sources say that because of this historical event, Imam Darimi was named “Abdullah” [adh-Dhahabiy, 173].

While the sources do not refer to the family of Imam Darimi, it is possible to know that he wasthe father of Muhammad by his kunya “Abu Muhammad”. The relatives and friends of the scientist were also scholars. In particular, the scholar's uncle Abu Usama Ahmad ibn Mu'awiyah and his nephew(brother's son) Abu Ahmad Fazl ibn Muhammad Darimi also narrated the hadith [Sam'oniya A., 2003:156].

Also, the muhaddith continued his scientific travels to Sham's famous cities inthemedieval period - Damascus, Homs,Tabaria, and Caesarea. Then he reached Mecca and Medina, where he studied and lived for a while [Alimova M., 2019:65].

In the sources, Muhammad ibn Bashar, Abu Abdullah Muhammad ibn Yusuf Faryabi, Abu MusahharDimashqi, Marwan ibn Muhammad, Abulwahhab ibn Said, Yazid ibn Harun Wasiti, Said ibn Amir Zabi, Ja'far ibn Avn, Zayd ibn Yahya ibn Abid Dimashqi, Wahb ibn Jarir, Khalid ibn Muhammad, Habban ibn Hilal, Ashhal ibn HotamJumahi, Zahhak ibn Muhammad, Ubaydullah ibn Musa, Abul-MughiraFaryabi, Abdusamad ibn Abdulwaris, Yahya ibn Hassan, Aswad ibn Amir, Bishr ibn Umar Zahrani were stated as his teachers [Alidjanova, L. A., 2019: 33] .

Imam Darimi performed the Hajj at the age of about 40and continued to research his books during the journey. The scholar strengthened his knowledge in many cities of the Arab Caliphate and finally returned to his homeland - Samarkand. Imam Dorimi, who had a reputation among the scholars of his time, also worked in the position of Sheikh-ul-Islam in Samarkand for some time[Alimova M., 2019: 54].

Considering the role of Imam Darimi in the socio-cultural life of the country and his contribution to the recognition of the hadiths of the Prophet (pbuh) as the second source of Sharia law, he was appointed to the post

of Chief Justice despite being a scholar of hadith. Najmuddin Umar Nasafi in his book "Kitab al-qand fi zikri 'ulama'i Samarqand" gives the following information concerning the fact that in the last years of his life he was offered the position of Chief Judge and was sent a certificate of sign: "...in any case, he is invited by the governor to the post of (the main) chief judge of Samarqand, as he acts with intelligence, deep thinking and reflection. The scholar initially refused the suggestion, but after the governor insisted on his opinion, he agreed. However, after only one case was heard in the court, he asked to be relieved of his post.

There are various opinions on the date of death of Imam Darimi and his buried place. However, many reliable sources, such as Khatib Baghdadi, Abu Hafsnasafi, and Shamsuddin al-Dhahabi, say that Imam Darimi died in 255 AD at the age of 75, and buried on Arafat Day on the day of Tarwiyah (the day when Zamzam water is given). This date matches with November 18<sup>th</sup>, 869 AD [Baghdadi, 2006:22].

In 2000, the mausoleum of Imam Darimi and the mosque in the village of Ispandi, Taylak district, Samarkand region, were reconstructed [Alimova M., 2019:56].

According to the sources, Imam Darimi wrote work "**Kitab at-Tafsir**", devoted to the interpretation of the Qur'an. It is not clear whether Imam al-Darimi interpreted the Qur'an in full or in part in this work [Sam'oni, 1998:504]. However, the historical significance of this work is great. This is because it was written about half a century before the Tafsir of Ibn Jarir at-Tabari (224-310 / 839-922), which is considered to be the first book of Qur'an interpretation that has been inherited to us. Also, Imam Darimi's interpretation of various verses of Surah 51 of the Qur'an in the "Sunan" through hadiths testifies to the fact that he was mufassir.

Another valuable book of the scholar is "**Al-Jami**" - "Collection". Although this work was mentioned in several sources, its manuscript or lithographic copies have not been found [Darimi A., 1996:6].

There is also a work by Imam ad-Darimi called "**as-Sulasiyyat fi-l-hadith**" - "A collection of hadiths with three narrators". This work of the scholar is a collection of fifteen hadiths included in the "Sunan", consisting of hadiths with three narrators [Hajji Khalifa, 1941-43:668 Hajji Khalifa].

Despite the scholar's book on fiqh, "**Kitab as-Sunna fi-l-hadith**" - "About the Sunnahs in hadith" was stated in several sources, has not survived to this day.

There are various opinions in the sources about the last work of the scholar "**Kitab savm al-mustahazatwa-l-mutahayyirat**" - "The book about the fast of excused women". Sheikh Muhammad Abdulaziz Khalidi, an Arab researcher, included this work in the list of Imam Darimi's works based on the information given in "Hadayyat al-arifiin". However, other sources do not assert the existence of that work by Imam Darimi. In turn, Hajji Khalifa mentions that this work belongs to the famous jurist Abul Faraj Muhammad Darimi Baghdadi (358-449 / 969-1057) [Baghdadi I., 441], [Ra'no, T. U., 2017:61].

The Musnad, known as the "**Sunan**" (literally, the Base or Collection of Isnad Hadiths), is a masterpiece of the scholar. It is a comprehensive work that covers almost all aspects (issues) encountered in the personal and social life of a Muslim. Scientists have different views on the name of Sunan. Scholars Hafiz al-Iraqi, Imam al-Dhahabi called the work as al-Musnad, because all the hadiths in the work are given with complete isnad, and another scholar Alouddin Mugultoiy named it as "as-Sahih" due to the reliability of the hadiths included in the work. Other scholars, such as Ibn Hajar and as-Suyuti, called it as al-Sunan because the work comprised fiqh hadiths. However, some researchers speculate that the author called the work by a common name. This is because Imam al-Bukhari described his work "Al-Jami' as-Sahih" as "Al-Jami' as-Sahih al-Musnad al-Mukhtasar min 'umuri Rasulillahi wa Sunanihi wa Ayyamihi" ("The short and reliable Musnad

collection of Muhammad (peace be upon him)'s, works sunnahs and days") Imam Muslim also called his "Sahih" as "Sahih al-Musnad" (Reliable Musnad). Therefore, some scholars give the opinion that Imam Darimi also called his work "al-Jame 'as-sahih al-musnadlisunanRasulullahs.a.v." ("A Reliable Collection of Musnad of the Sunnah of the Prophet (peace be upon him)") [ar-Rifoiy A., 1988:20]. However, numerous scholars are in favor of calling it "Sunan" since the work is written in jurisprudential chapters, which contain various hadiths (marfu', mawquf, maqtu'). Nevertheless, it can be rightly said that all the names given to the work are derived from the essence of its content.

In later times, this work became known as the "Sunan ad-Darimi", and it is under this name that it has survived to the present day. Some scholars, such as Ibn Hajar al-Asqalani, consider Imam al-Darimi's Sunan to be the sixth book of the SihahSitta.

Manuscript of "Sunan" was not found in the manuscript funds of the Republic of Uzbekistan. However, in the library of Sulaymaniyah in Istanbul, manuscripts and lithographic copies of the work were noticed. According to the sources, the library contains 2 manuscripts<sup>1</sup> of Imam ad-Darimi's work "Musnad ad-Darimi" dated 1703 and 2 lithographs<sup>2</sup> dated 1876 published by Nizami printing house.

There is no information about the people who copied both manuscripts. It is found that works were copied in the naskh script. The lithographs consist of 446 and 447 pages and were published in the same year and on the same lithograph Kanpur.

According to research results, two more manuscripts of the "Musnad" were kept under numbers 253 and 254 at the library. The former manuscript depends approximately on the 13th century and is copied in a naskh script. This copy gives a chain of narrators from the fourteenth century to Imam ad-Darimi. The second, dated 1810, was written in a nastaliq script. Sources point out that the manuscripts kept in the Murat Bukhari and Ra'isu-l-kuttab funds are relatively accurate and complete than others.<sup>3</sup>

Imam Darimi's work, known as the Sunan, is a work on the level of six great books. Abdullah Aydinli, a Turkish scholar, researched on the Sunan and translated it into Turkish. In this edition, special attention is paid to the narrators of the Sunan, and the researcher gives an overview of the chain of narrators from the ninth to the fifteenth century, and brief information about each of the narrators. The number of narrators, who narrated "Sunan", was ten from Imam Darimi to 'Isa ibn 'Umar to Muhammad 'Asil. This chain of narrators is the same as that narrated in the Egyptian edition of the Sunan, except that the last narrator, Muhammad 'Asil, was added, but 'Abdullah Aydinli did not give more details about this narrator [Aydinli A., 1994-1996].

It is known that Imam Darimi transferred his work to a group of his followers. This can be learned through mutual questions and answers between the teacher and the students on some of the fiqh issues in the work. The scholars who prepared the work for publication described each narrator with their own unique titles and degrees, and gave their full names in the introductory part of the book. According to the manuscripts that were published based on the 15th century, the work came from a series of ten narrators, from the famous narrator, 'Isa ibn 'Umar, who memorized the Sunan from Imam Darimi and later narrated it, to Muhammad 'Asil, who lived in the 15th and 16th centuries [Alimova M., 2019: 60.].

<sup>1</sup>Manuscripts – Murat Buhari / 82 /10 and Reisulkuttab 257.

<sup>2</sup>Lithographs – Tirnovali 343 and Izmirli I. Hakki 323/ 2.

<sup>3</sup>Appendix-2.

There is a modern edition of "Sunan" published in 1996 by Sheikh Muhammad Abdu-l-'Aziz Khalidi in "Dar al-Kutub al-Ilmiyya" printing house in Beirut. In the process of studying the work, Khalidi identifies the verses of the Qur'an quoted in the "Sunan" and gives the numbers of the surahs and verses in parentheses. He compared the hadiths in "Sunan" with the hadiths in "SihahSitta", the "Musnad" of Ahmad ibn Hanbal, and the "Muwatta'" of Malik ibn Anas, and if the hadith was given in other two books, he quotes it in detail. It also numbers the hadiths, chapters, and books in the work and develops content for them. The book consists of a 163-page introduction, concerning some of the pre-Islamic customs of the Arabs, the biographies of the Prophet (peace and blessings of Allah be upon him), the period of writing the hadiths, and the virtues of knowledge and 23 books. The "Sunan" consists of 1403 chapters containing 3506 hadiths [Darimi A., 1996].

The last book of the "Sunan" also includes hadiths about virtue of such surahs of Qur'an as "Fatiha", "Baqarah", "Al-'Imran", "An'am", "Kahf", "Sajdah", "Tabarak", "Taha", "Ya Sin", "Dukhan", "Kafirun", "Nas", "Falaq", "Ikhlas". This book consists of a total of 35 chapters and contains a total of 197 hadiths.

This last book of the "Sunan" ends with 3503<sup>rd</sup> hadith. The first volume of the work consists of 441 chapters, 1681 hadiths, 326 pages, and the second volume contains 932 chapters 1822 hadiths, 382 pages [Alimova M., 2019:110].

A comprehensive work "Sunan", having a special place in the multifaceted scientific heritage of the great hadith scholar, has been revered for centuries and is still highly valued as one of the most reliable sources in the science of hadith. It has been thoroughly studied, researched, and translated into many languages of the world by several scholars.

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