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THE CONTRIBUTION OF IMAM AD-DARIMI TO THE DEVELOPMENT OF HADITH SCIENCE

ИМОМ АД-ДОРИМИЙНИНГ ҲАДИС ИЛМИ РИВОЖИГА ҚЎШГАН ҲИССАСИ

ВКЛАД ИМАМА АД-ДАРИМИ В РАЗВИТИЕ ХАДИСОВЕДЕНИЯ

Keywords: *Maverannahr, IX century, Imam ad-Darimi, "Sunan", hadith, ilm al-hadith, ilm al-fiqh, muhaddis, isnad (the chain of transmitters), transmitter, sulasiyyat.*

Таянч сўзлар: *Мовароуннаҳр, IX аср, Имом ад-Доримий, "Сунан", ҳадис, илм ал-ҳадис, илм ал-фиққ, муҳаддис, иснод, ровий, сулосийёт.*

Ключевые слова: *Мавераннахр, IX век, Имам ад-Дарими, "Сунан", хадис, илм ал-хадис, илм ал-фикх, мухаддис, цеп передатчиков, рави, суласийёат.*

In the 9th century, Samarkand became one of the scientific centers not only in Maverannahr but also in the whole Islamic world. Scientists from different countries came in search of knowledge in the region. Some of the scholars returned to their homeland, while others settled in the city and established their schools. Consequently, Samarqand's scientists' honor had been strengthened, and the urban scientific environment of the region developed. In the spiritual life of the city, the hadiths played a major role, and many well-known scholars came out.

Among the Samarkand scholars, who lived during this period, Imam Darimi had a special place. The full name of the scholar is Abu Muhammad Abdullah ibn Abdu-r-Rahman ibn Fadhl ibn Bahram ibn Abdu-s-Samad at-Tamimi as-Samarqandi ad-Darimi, who was born in 798 C.E.(181 A.H.). In the 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]. As his grandfather scholar, Darim ibn Malik ibn Hanzala ibn Zaid was one of the secretaries of the Banu Tamim tribe and one of the scribes of the Prophet (peace be

The purpose of the work is to show the contribution of Imam ad-Darimi to the development of the science of hadith based on an analysis of its scientific heritage.

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.

Practical significance: the study gives reason to classify Imam ad-Darimi among the leading muhaddis of Maverannahr and Khorasan of the 9th century, which had a significant impact on the development of ilm al-hadith. 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.

Ишнинг мақсади – Имом ад-Доримийнинг илмий-маънавий меросини таҳлил этиб, унинг ҳадис илми ривожига қўшган ҳиссасини кўрсатишдан иборат. Мақолада алломанинг "Сунан" асари манбашунослик нуқтаи назаридан тадқиқ қилиниб, унинг IX аср ҳадис илми ривожидаги ўрни ва аҳамияти ёритилган.

Мақолада IX асрда Мовароуннаҳр ва Хуросондан етишиб чиққан буюк муҳаддислар қаторида Имом ад-Доримий ҳам саҳиҳ ҳадисларни саралаш, асарлар яратиш бўйича ислом оламида етакчи ўринни эгаллагани таҳлил қилинга. Шунингдек, унинг ҳадис илми борасидаги илмий мероси атрофлича ёритилиб, "Сунан" асари таркибига киритилган 15 та уч ровийли ҳадислардан ташкил топган "ас-Сулосиййот" асарига доир маълумотлар тадқиқ этилган.

Цель работы – показать вклад Имама ад-Дарими в развитие науки о хадисах на основе анализа его научного наследия.

В статье комплексно исследованы жизнь и научное наследие самаркандского мухаддиса IX века Имамм ад-Дарими, выявлено его место в развитии илм ал-хадис. Также проведено источниковедческое исследование его единственного дошедшего до нас произведения «Сунан», определены его роль и значение в развитии науки о хадисах IX века.

Практическая значимость: проведенное исследование дает основание отнести Имама ад-Дарими к числу ведущих мухаддисов Мавераннахра и Хорасана IX века, оказавшего значительное влияние на развитие илм ал-хадис. Произведение ад-Дарими «Сунан» является одним из важных сборников достоверных хадисов. Изучение научного наследия ад-Дарими в области илм ал-хадис позволило выявить еще одно его произведение «ас-Сулосиййат», состоящие из 15 хадисов, которое было включено в его основной труд «Сунан».

upon him), the name Darimi was added to his name [al-Baghdadi, 2006:19].

Additionally, some call Imam Darimi as "Darami". As Abu Tahirkhadja mentioned about Imam Darimi in his work called "Samariya"-"... He is one of the hadith narrators. In the village of Spanish that belongs to Shavdar district. He came from Samarkand province and was known as Dorami because he was from a village called Doram ... not enough information is known about him…". Here Abu Tahirkhoja associated the origin of the scholar's name with the name of the place called "Doram." [Abu Tahirhoja, 1991:54].

From an early age, Imam Darimi amazed everyone with his mental capacity, sharp intellect, and especially with the extreme strength of his ability to remember. Muhammad ibn Ibrahim ibn Mansur Shirazi described him: "Imam Darimi was a great mufassir. He was mature in intellect, understanding, bounty, and religion. His memorizing skills, steadfastness, perseverance, asceticism features were respected and honored"

While the sources do not refer to the family of Imam Darimi, it is possible to know that he was the 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'oniy A., 2003:156].

Imam Darimi received his primary education in his hometown Samarqand. Then he expanded his knowledge in the field of religious and secular sciences, especially Hadith knowledge, among well-known scholars in Fustat (Cairo), Damascus, Baghdad, Mecca, Madina, and various cities of Khorasan which were considered as centers of science and culture of that time. During this period, the muhaddiths took reliable narrations to pass on the Sunnah of the Prophet (peace be upon him) in its original form to the next generation and collected it in its purest form, free from any falsifications [Uvatov U., 2002:5].

Imam Darimi also examines the narration of the hadith, carefully studying the way of life of each narrator, his lineage, his faith, his adherence to Islam, justice, level of intellect, and many other qualities. Imam Darimi accepts the text of the hadith only when its meaning does not contradict the Quran, and when it is compared to other similar narrations (if it is not confirmed the hadith of other stronger narrator was

selected), it becomes acceptable only after it has been convinced of the accuracy of the text.

Imam Darimi was one of the scholars who spent most of his life traveling in search of knowledge. During his travels, he not only listened to and collected the hadiths but also paid great attention to some aspects like the continuity of the chain of transmission and the small number of narrators in them. The scholar began his scientific journey from the cities of Khorasan. In particular, he listened to many hadiths and learned the science of hadith from the famous hafiz Nazr ibn Shumayl (d. 203/818) in Marv [Sezgin F., 1967]. Then, Imam Darimi acquired knowledge from some prominent scholars in the cities of Iraq. Specifically, in his seventeen and eighteen's, he listened to various narrators, such as Ravh ibn Aslam from in the city of Basra (d. 200/815). Afterwards, he visited the cities of Iraq such as Baghdad, Wasit, Kufa, and Heath, where he studied hadith from many famous hadith scholars of that time. Imam Darimi narrated hadiths from more than 250 sheikh-teachers in his work "Sunan". The main part of his teachers were narrators from cities such as Kufa, Basra, Baghdad ['Asqalani Sh.,1994:319].

Also, the muhaddith continued his scientific travels to Sham's famous cities in the medieval 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 Musahhar Dimashqi, 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 Hotam Jumahi, Zahhak ibn Muhammad, Ubaydullah ibn Musa, Abul-Mughira Faryabi, Abdusamad ibn Abdulwaris, Yahya ibn Hassan, Aswad ibn Amir, Bishr ibn Umar Zahrani were stated as his teachers.

Imam Darimi performed the Hajj at the age of about 40 and 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. His request was granted and he resigned, and the sign of Judge (Kitab ul-Qaza) sent the from Caliph Mu'tazz Billah. Imam Dorimi's boundless love for knowledge and his realization that the position of Chief Judge of the city required great responsibility led him to reject it [Nasafi N., 1991:172].

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 Hafs Nasafi, and Shamsuddin al-Dhahabi, say that Imam Darimi died in 255 AD at the age of 75, and buried on Arafa Day on the day of Tarwiyyah (the day when Zamzam water is given). This date matches with November 18th, 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'oniy, 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-mustahazat wa-l-mutahayyrat"** - "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 Dorimi. In turn, Haji Khalifa mentions that this work belongs to the famous jurist Abul Faraj Muhammad Darimi Baghdadi (358-449 / 969-1057) [Baghdadi I., 441].

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-musnad lisunan Rasulullah s.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 Sihah Sitta.

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[1] of Imam ad-Darimi's work "Musnad ad-Darimi" dated 1703 and 2 lithographs[2] 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. [3]

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.].

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

[1] Manuscripts – Murat Buhari / 82 /10 and Reisulkuttab 257.
[2] Lithographs – Tirnovali 343 and Izmirli I. Hakki 323/ 2.
[3] Appendix-2.

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 "Sihah Sitta", 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].

In the **preface** (**المقدمة**), given some information, concerning the relationship among people in the age of ignorance before the revelation of prophethood to Muhammad (peace and blessings of Allah be upon him), beautiful qualities of the prophet. There are also chapters on fatwas, scholars, the virtues of science and its value, traveling on the path of knowledge and enduring the difficulties in it, interpreting the hadiths of the Prophet and many other issues. In all time, knowledge enlightenment has been valued and scientists have been respected. The hadiths on this subject occupy the main part of the preface. A total of 649 hadiths are cited in 57 chapters of the Introduction.

"Kitab at-Tahara" (كتاب الطهارة) – "The Book of Purification" is about proper washing according to the Shari'ah, the state of the purified person and the place of worship, the ways of washing, the cases where it is permissible to face the qibla, miswak and its use, the virtues and implementation procedure of ablution.

This book also describes what kind of water to use for ablution (taharah), tayammum, how to use utensils touched by dogs, cats, mice, and given information about issues concerning purification and dress for men, women, and girls. The book consists of 120 chapters and contains a total of 521 hadiths.

"Kitab as-salat" (كتاب الصلاة) – "The Book of Prayer" is the largest of the two volumes of the Sunan, accounting for half of the first volume. It contains hadiths on all cases and issues related to prayer. In particular, There are hadiths about the times 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, their clothes, the virtues of congregational prayers, the norm of recitation in prayers, places where prayer can be performed, the etiquette of behaving in the mosque, the virtue of sitting in the mosque and waiting for the time of prayer, and the types of prayers.

The second book also contains hadiths on topics concerning the issues as the non-conversion of graves into mosques, the verses of prostration (sajda), the impeccable performance of prayers, the form of prayer during the journey, the situations in which the two prayers are performed together, the Friday prayer and the status of the imam, his sermon, his virtues, the vitr prayer, the prayer of Qunut, and others. The 10 chapters of this book are dedicated to holidays - Ramadan and Eid al-Adha. This book has 226 chapters and contains a total of 431 hadiths.

"Kitab al-zakat" (كتاب الزكاة) – "The Book of Zakat" deals with one of the Five Pillars of Islam, zakat is a religious duty for all Muslims who meet the necessary criteria of wealth. It describes the goods to be given as zakat, its amount, the people who give zakat, its time and order of giving, and other related issues. In particular, zakat for sheep, cows, and camels is divided into separate chapters.

The book of zakat also contains chapters on not giving one's everything as zakat, not refusing donation, zakat al-fitr, the ushr tax, giving alms to a relative, and other issues. This book consists of a total of 38 chapters, in which 67 hadiths are quoted [Dorimiy A., 1996:1J].

The second volume of Imam al-Darimi's **"Sunan"** begins with **"Kitab al-Sawm" (كتاب الصوم) - The Book of Fasting**. The book includes chapters on such issues as the starting the fast with the appearance of the new moon, the time of dawn and its virtues, not delaying the time of iftar and the things which are better to have iftar with.

The book includes 56 chapters, concerning all matters about the Ramadan month and fasting, such as fasting during the journey, the circumstances that invalidate it, what to do if the fast is intentionally broken, fasting in other months of Ramadan, the virtues of fasting and others. This book contains a total of 101 hadiths.

"Kitab al-manasiq" (كتاب المناسك) - "Book of Hajj and Umrah", the fifth book on prayer, is about the order and requirements of performing Hajj, wearing ihram, reciting talbiyyah, performing tawaf, and other issues. The book is divided into 91 chapters and contains a total of 160 hadiths.

"Kitab al-Adahiy" (كتاب الأضاحي) – "The Book of Sacrifice" describes what sacrifice is, its essence, the time and order of its performance, the animal to be sacrificed, and the order of slaughtering and other issues. This book consists of 28 chapters and contains a total of 56 hadiths.

"Kitab as-sayd" (كتاب الصيد) – "The Book of Hunting" is a book which gives information about such topics as hunting at sea, purposes of hunting, types of animals, can be eaten, and other issues related to hunting. This book consists of 9 chapters and contains a total of 16 hadiths.

"Kitab al-at'ima" (كتاب الأطعمة) – "The Book of Foods" includes such topics as the prayers before and after eating, proper nutrition, not eating with the left hand, peculiarities of some vegetables and fruits and others.

In this book, in addition to eating pumpkin, olives, garlic, onions, and other blessings, it is also mentioned that some things should not be added. There are also separate chapters on hospitality, sharing food with a guest, and others.

Also, this book describes strict adherence to cleanliness when eating food, what to do when something unclean comes into contact with food, and more. Divided into 42 chapters, the book contains a total of 68 hadiths.

"Kitab al-Ashriba" (**كتاب الاشربة**) –" The Book of Drinks", gives information about the types of forbidden drinks. Half of this book devoted to such topics as forbidden drinks, its trade, the negative aspects of drinking forbidden drinks and others.

The book also contains 47 hadiths in a total of 28 chapters, which describe the juices made from dried fruits, the etiquette of drinking water properly, drinking bowls, and other issues related to beverages.

"Kitab al-Ru'yya" (كتاب الرؤيا) –" The Book of Dreams" begins with a chapter on the word of Allah in verse 64 of Surah Yunus, which reads: "For them are good tidings in the worldly life…"[4].

There are also chapters on the dreams of the Prophet (P.B.A.H), the correct interpretation of a dream, types of dreams, and others. This book consists of 13 chapters and contains a total of 28 hadiths.

"Kitab an-nikah" (كتاب النكاح) – "Book of Marriage" deals with the family and marriage, which are at the heart of any society.

In this book, given hadiths on such topics as marriage, marriage conditions, the role of man and woman in the family, relationships, breastfeeding, husband's obligatory and many others.

"Kitab at-Talaq" – (كتاب ألطلاق) – "The Book of Divorce" describes the cases of dissolution of marriage in the Shari'a, the procedure for its implementation, the types of divorce, its consequences and responsibilities, the mourning of the widow, the issue of "iddah", the pension of the divorced woman and other issues related to divorce.

In this book, the Shari'ah stipulates the divorce, the order of its implementation, the types of divorce, its consequences and responsibility, the mourning of the widow, the issue of "iddaity", the disloyalty of the iddah, the divorcee's "nafaqa" and other issues related to divorce. "The Book of Divorce" consists of 18 chapters and contains a total of 33 hadiths.

"Kitab al-Hudud" (كتاب الحدود) – "The Book of Punishments" describes the punishment for a crime. It contains hadiths on the types of crimes and punishments, issues related to the types of punishment for crimes, methods of punishment, punishment for theft, and others.

There are also chapters on the punishment of the adulterer, that is, the persons to whom the punishment of stoning is applied, the application of the punishment in practice, and other similar matters. This book consists of 21 chapters and contains a total of 35 hadiths.

"Kitab an-nuzur va-l-ayman" (كتاب النذور و الأيمان) – "The Book of Vows and Oaths" is devoted to issues such as vows, covenants, and oaths in Islam. It is well known that the word "nazr" in the dictionary means to promise good or evil, to warn oneself, but in the terminology it is called a vow to take something that is not necessary according to the Shari'ah.

However, the book describes the specific circumstances of swearing, the correct swearing, not swearing by anyone other than Allah, the types of oaths, responsibilities, expiation, consequences, exceptions to which an oath may be changed, and other similar issues. The book consists of 12 chapters, with a total of 18 hadiths.

"Kitab ad-diyyat" (» – (كتاب الديات Book of "Blood Money" contains the hadiths about the absence of revenge (diyyat) between father and child, slave and its owner, the fact that a Muslim does not kill a disbeliever, and others. This book divided into 25 chapters, which contains a total of 28 hadiths.

"Kitab al-jihad" (كتاب الجهاد) – "the Book of Jihad", which contains hadiths about the virtues of jihad, about being in the way of Allah day and night, fasting one day in His way, the virtues of martyrs and others. This book consists of 40 chapters and contains a total of 45 hadiths.

"Kitab As-Siyar" (كتاب السير) – "The book about the biography", way of life and military campaigns of the Prophet (p.b.u.h.). In this book given information concerning what to pay attention to in the fight against the enemy and others.

The book also covers the issue of distribution of booty, the establishment of the Hudaybiyah peace, the

[4] Quran. 10: 64

Prophet's departure from Mecca, not insulting the dead and others.

"Kitab al-buyu'" (كتاب البيوع) – "The Book of Trade", which begins with the hadiths about halal and haram, the issue of usury, traders, honesty, not cheating, and openness.

In the book consists of 84 chapters that describe such issues as the selection and warranty period, non-sale of dangerous goods, sale of animals, debt and indebtedness, sale of fruits, including "No bargaining before the ripening of fruits", false oath, the sanctuary, the lease of land, the sale of housing, and others. 98 hadiths given in this book.

"Kitab al-Istizan" (كتاب الاستئذان) - "The Book of Asking Permission" contains hadiths about the etiquette of asking permission, the etiquette of greeting, how a woman should behave in the street and others.

Expenses related to providing for one's family, riding animals on a journey, dua (prayers) at bedtime and waking up, dua (prayers) when wearing new clothes, writing poems and many other moral issues are described. This book has a total of 69 chapters and contains 76 hadiths.

"Kitab ar-Raqa'iq" (كتاب الرقائق) – "The Book of Subtle Matters" is one of the largest and most important books in the second volume. In this book given hadiths regarding the signs of the Day of Resurrection, Paradise and Hell, the virtues of the people of the Battle of Badr, the reward of good and bad deeds, the trials of believers, good deeds, kindness, mercy, patience and justice, the comfort of the people of Paradise, and the visions of heaven and hell, the gates of heaven, buildings, rooms, tents, rivers, trees, gardens of Paradise, and then the valleys of hell, and others. This book has a total of 122 chapters and contains 143 hadiths.

"Kitab al-fara'id" (كتاب الفرائض) – "The Book about he Rules of Inheritance" begins with a chapter on "Teaching the Science of Fara'id." It is well known that in Islamic law, the issue of inheritance is given more attention than the issue of treatment, and the unjust customs of the ignorance period are put to an end. In Islamic law, great importance is attached to the study of the science of Fara'id and the proper distribution of heritage to ensure stability and justice in society. This book contains a total of 56 chapters and 324 hadiths, regarding all issues related to the inheritance

"Kitab al-vasaya" (كتاب الوصايا) - "Book of wills", which includes hadith about the nature of the will, the amount of property to be bequeathed, the types of will and others. The testament of property has existed since ancient times, and in pre-Islamic times it was carried out unfairly. And in the Shariah, it is clearly stated how the owner of the property will bequeath his property. A total of 130 hadiths are cited in 45 chapters of this book.

"Kitab al-Fazail al-Qur'an" (كتاب فضائل القرآن) – "The Book of Virtues of the Qur'an" is the last twenty-third book included in the "Sunan". It contains hadiths about the virtue of reciting the Qur'an, the fact that the Qur'an is the word of Allah, and the virtue of the Qur'an.

The last book of the "Sunan" also includes hadiths about virtue of such surahs of Qur'an as "Fatiha" (**سورة الفاتحة**), "Baqarah" (**سورة البقرة**), "Al-'Imran" (**سورة آل عمران**), "An'am" (**سورة الأنعام**), "Kahf" (**سورة الكهف**), "Sajdah" (**سورة تنزيل السجدة**), "Tabarak" (**سورة تبارك**), "Taha" (**سورة طه**), " Ya Sin" (**سورة يس**), "Dukhân" (**سورة الدخان**), "Kafirun" (**سورة الكافرون**), "Nas" (**سورة الناس**), "Falaq" (**سورة الفلق**), "Ikhlas" (**سورة الإخلاص**). 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 rd 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.

"Sunan" is a perfect work that covers social, moral, economic, spiritual, cultural, and other aspects of human life and reflects them consistently in certain laws and rules through hadiths. The rich scientific legacy of Imam Darimi is of great importance in the deep study of the history of science and culture of our country, in conveying it to our people, and in the restoration of our national values.

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