

**THE SCIENTIFIC DESCRIPTION OF CONTENT, MANUSCRIPT, MODERN EDITIONS AND TRANSLATIONS OF THE BOOK NAMED "AL-AMSAL MIN AL-KITAB WAS-SUNNA"**

**Bahadirjon Azamov**

*PhD of International Islamic Academy of Uzbekistan, Teacher of Tashkent Islamic Institute named after Imam Bukhari*

The book named "Al-amsal min al-Kitab was-sunna" ("Parables from Quran and Sunnah") is one of the works which was written by Abu Abdullah Muhammad ibn Ali Hakim al-Termizi (820-932). In the work, the parables containing the advice, instructions and exemplary wisdom from several verses Hadiths and Holy Quran are distinguished, and the truths at their core are sharply explained and fluently manner. It can be considered an important source in the study of the verses found in Holy Quran and Hadith. Most researchers haven't had detailed information about this source until 1975, when Dr. Ali Muhammad Bijavi<sup>78</sup> (1321-1399) prepared a comparative text of it for publication. A.M. Bijavi, who conducted the first research on the study of this work, Bijavi compared several manuscripts and photocopies that were stored in the manuscript collections of the world, and based on them, he prepared a summary and comparative text of the work for publication in 1975. The researcher writes the following regard: "I have conducted research on this book, prepared it for publication and presented it to the dear readers. Unfortunately, until today, as far as I know, it was forgotten and no one tried to present it to people. Almost no one knows about him, only some authors who wrote works related to the genre of parables were satisfied with two lines of words about work of Khakim Termizi on this topic. For instance, the Egyptian scholar<sup>79</sup> Mahmud ibn Sharif mentioned this work under a slightly different name as "Rasail al-Khakim at-Termizi" ("The treatises of Khakim Termizi") in his book "Al-Amsal fil-Quran" ("Parables in Quran") (M.Sharif, 2010:120). The famous commentator Abu Abdullah Muhammad ibn Ahmad Ansari Qurtubi (1214-1273) referred to and quoted this book in his work entitled as "Al-Jami' li ahkam Quran" ("The complex of Quranic Rulings").

"Al-Amsal minal-Kitab was-sunna" is a source of Sufi interpretation and commentary of Hadiths, which is part of the Islamic sciences. Therefore, the author

---

<sup>78</sup> The name of this scientist is indicated as "Bajavi" in some Uzbek language studies (J. Hamrokulov, 2015:17). According to research, it turned out that it is more correct to call him "Bijavi". Because he is an Egyptian scholar. In the south-east of Egypt - on the coast of the Red Sea, there is a region called "Bija", whose inhabitants are given the nickname "Bijavi". Internet information in English about some of the scientist's researched books also confirms this. Based on these, it was recommended to give its ratio in the form of "Bijavi".

<sup>79</sup> When Mahmud ibn Sharif wrote the book Al-Amsal fil-Qur'an, he had not yet received his doctorate. For this reason, Ali Mohammad Bijavi did not call him a doctor in his research. During the study, it was revealed that he later received a doctorate degree, and all his subsequent books were written as "Doctor Mahmoud ibn Sharif". For this reason, his scientific degree was also indicated in the article.

acted by the criteria of Islamic decency in writing a book, started the introduction with "Basmala", that is, Bismillahir Rahmanir Raheem, after asking for help from Allah, he wrote praises and salutations to Prophet Muhammad, peace be upon him. Then he explained the reason for writing the work as follows: "أما بعد فإنك سألتني عن شأن الأمثال وضربها للناس"

Meaning: "You asked me about parables and giving people a hard time..." (H. Termizi, 1975:1).

The main reason for writing is the work based on the words of Khakim Termizi which was the questions of the lovers of science at that time about the fable and its meaning. Then he was directed to the main goal and finished the book by explaining first some verses of Quran in the form of fables, then some fables from the Hadiths, and then some fables of the sages.

The most reliable manuscript copy of the work which was written in Moorish script, is kept in the National Library of Paris under inv. no. 5018. It is not in the form of a complete book, but it is included on the pages 141-184 of the numbered collection inv. № 21817, which consists of several manuscripts. It is a manuscript belonging to the 11th century (A. Bijavi, 1975:13). It began with the following sentences:

... "أما بعد فإنك سألتني عن شأن الأمثال وضربها للناس".

Meaning: You asked me about parables and striking people...". From this, it can be understood that the work was written in response to the demands of science and fans. Such situation is often observed in classic works - they are written at the request of science lovers.

Another manuscript copy of his Nastaliq letter type is available in the "Eşir Efendi"<sup>80</sup> Library in Asitane (Istanbul)<sup>81</sup>, Turkey, and it is kept inv. № 1479. It is not an independent work, but it is included on the pages 42-97 of the numbered collection inv. No. 21816, which consists of fine manuscripts. This copy differs from the previous ones in the presence of marginal notes. In his research, Dr Ali Muhammad Bijavi which was focused on a manuscript collection of containing the work "al-Amsol" and said, "This book (al-Amsol) is part of the collection compiled in Jame' al-mutun, which includes the manuscript works of Hakim al-Termizi. The front page of the collection contains as follows : "This collection contains twelve independent books that were written by Khakim Termizi." After this sentence, the names of these twelve books were given. The work "Al-Amsol min al-Kitab was-sunna" is listed in the eleventh place. After the names of the books, it is noted that "All these works were classified by well-known Abu Abdullah Muhammad ibn Ali Hakim al-Termizi (may God bless him and grant him

<sup>80</sup> "Hurriyet" newspaper. (2012.21.03). Article titled "Where does the name Istanbul come from?" Turkey

<sup>81</sup> This is how Dr. Ali Mohammad Bijavi wrote the name of the library in his research. Dr. Muhammad Ibrahim Juyushi wrote "As'ad Efendi" (Esad Efendi). Both scholars stated that they were in Istanbul. As a result of studies, it was found that "Esad Efendi" library was included in Suleymaniye library in 1918.

peace)<sup>82</sup> (A. Bijavi, 1975:5/6). But A. Bijavi did not indicate where this complex is kept. It can be said that the collection are stored in the National Library of Paris under inv. No. 5018. That's why, according to the researched sources, it was determined that the complex containing the following twelve works of Hakim Termizi is kept only in the Paris fund <sup>83</sup>(M.Guyushi, 1980:57). They are:

1. "Kitab as-solati wa maqasiduha"<sup>84</sup> (Prayer and its goals).
2. "Al-haj wa asraruhu"<sup>85</sup> (Hajj and its secrets).
3. "Al-ihtiyatot"<sup>86</sup> (Beware of airy lust).
4. "Al-jumal al-lozimu marifatuha"<sup>87</sup> (Sentences to know).
5. "Al-furuq wa man'ut-taraduf"<sup>88</sup> (Declaration of differences in words and lack of synonym in them).
6. "Haqiqat al-Adamiyya"<sup>89</sup> (The Truth of Humanity).
7. "Urs al-muwahhidin"<sup>90</sup> (Wedding feast of Muwahhid-believers).
8. "Al-azou wan-nafs"<sup>91</sup> (About the organs and the soul).
9. Manozil al-ibad minal-ibada<sup>92</sup> (The ranks of servants in worship).
10. Al-aql wal-hawa<sup>93</sup> (About the mind and the air).
11. "Al-amsal minal-kitobi was-sunna" (Parables from Quran and Sunnah).
12. "Kitab al-Manhiyyat"<sup>94</sup> (The Book of Returned Deeds). This work is also a unique source in its sphere.

The researcher also mentioned that there is a third manuscript copy of the work in the work "Dar al-kutub al-Misriya" (Egyptian House of Books) fund, but it was not used

---

<sup>82</sup> Ali Muhammad Bijavi. (1975). The introduction to the publication of Hakim Termizi's work "Al-Amsol minal-Kitab was-sunna". Cairo: Maktabatu Dar al-Turos.

<sup>83</sup> Muhammad Ibrahim Juyushi. (1980). Al-Hakim at-Tirmidhi: his works and his opinion. Cairo: Dar an-nahda al-arabiyya.

<sup>84</sup> In the work, one of the greatest prayers of the archons of Islam - prayer and its goals are described.

<sup>85</sup> In this, the author covered the fifth pillar of Islam - Hajj prayer and its secrets and wisdom.

<sup>86</sup> In the book, there is a detailed discussion about making worship impartial and guarding against selfishness.

<sup>87</sup> A small pamphlet of four pages. It contains some of Hakim Termizi's Pandu advices to the students of the path of Sufism. Each instruction and instruction is a sentence, for example, the first sentence consists of an instruction about faith. According to M. Juyushiy, it is still in manuscript form. Even in recent research, no modern edition of it has been found.

<sup>88</sup> This book deals with virtuous deeds and morals and their opposites and differences between them. Imam Subkiy said about him, "In his chapter, there is no one like it, in which the author dwells on words that are close in meaning, such as mudarot and mudohana, muhaajja and mujodala, discussion and mughalaba, intisar and revenge, and explains the subtle differences between them."

<sup>89</sup> The work describes the Sufi's struggle with his ego in overcoming the obstacles on the way to God Almighty. It teaches the vices of the heart, such as lust and pride, and their cures.

<sup>90</sup> In this work of Hakim Termizi, it is mentioned about the perfect performance of ablution and prayer. He described the prayer as if it were a wedding feast. Just as various sweets and dishes are gathered on one table at a wedding, Allah has gathered several different prayers of the angels in one prayer for the believers.

<sup>91</sup> In it, the author wrote about the qualities and names of the soul, the quality and state of the heart, and the quality of the soul.

<sup>92</sup> In this book, the worship levels of worshipers in religion are described, and proofs from the Qur'an and Sunnah are given for each level.

<sup>93</sup> The theme of the work is the mind and the air, and the author says that there are fifty helpers of both the mind and the air. Both types are discussed in detail. In this version, only twenty types of intelligence are mentioned. It ends with a definition and statement of gratitude.

<sup>94</sup> In this book, the author has compiled the hadiths of the author regarding the actions prohibited by the Sharia

in the preparation of the summary-comparative text due to a number of errors" (A. Bijavi, 1975:13).

Another manuscript copy of the work is kept in the library of Al-jam'iyya al-Asiawiyya (Asiatic Society) in Calcutta, India. It is included on pages 1-81 of the complex numbered inv. No. 1056. The name of the book: "Tibyan al-amsol" (Exposition of Parables). Author: Hakim Termizi. Copy date: IX century BC. Copied in mixed mail. 81 pages in total. Size: 100x190.

The previous sentences of the text began with the words:

“فإنك سألتني عن تبيان الأمثال وضربها للناس...”

It can be obviously known that the work was recorded in the style of "Al-amsol" and "Tibyon al-amsol". Also at the end of this copy, there is a plot of the work, in which the copyist's notes are written.

The "Dar al-kutub al-Misriya" foundation in Cairo which is the capital of Arab Republic of Egypt, there are photocopies of manuscripts in these two libraries - Paris National Library (inv. № 5018), "Eshir Efendi" Library (inv. № 1479). In addition, in the fund of "Ma'had al-makhtutot al-arabiya" (Arabic Manuscripts Research Institute) in Cairo, a photo copy of the work numbered inv. № 3142 is stored. This manuscript is a photocopy of the manuscript numbered inv. No. (1)1056 in the library named "Al-jam'iyya al-Asiawiyya" in Calcutta, India. At the end of it, there are the following inscriptions: "The recording of this copy was completed on Monday, the 27th of the month of Rajab 1371 Hijri, on the 21st of April <sup>95</sup>1952 in the library named "Al-jam'iyya al-Asiawiyya" in Calcutta."

The summary and comparative text of the work in a modern and elegant form was first prepared for publication in 1975 by the Egyptian professor Dr Ali Muhammad Bijavi. Bijavi prepared this comparative text for publication based on these two photocopies of the work that were kept in the "Dar al-kutub al-Misriya" fund in Cairo, and published in "Dar an-nahda" and "Maktabatu dorit-turos" publishing houses. In it, the researcher put the letter "A" on the digital copy of inv.№ 21817, and the letter "B" on the digital copy of inv.№ 21816 (A.Bijavi, 1975:13).

Before the summary and comparative text of the work, the researcher wrote a thirteen-page preface to it, describing the biography Khakim Termizi, scientific activities, the confessions of scholars about the author, the compositional structure of the work, various manuscripts, photocopies, and research methods. Also, in the preparation of the collective comparative text of the work, he explained the different places in the copies and the places of the text that need comment on the basis of authoritative dictionary books. As the reader to easily realize the commentaries of Khakim Termizi with mystical and inner meaning, he referred to other famous

---

<sup>95</sup> Ma'had al-makhtutot al-arabiya. - Cairo. This information was prepared on the basis of a photocopy of the manuscript of "al-Amsol" stored in this Institute of Arabic Manuscripts.

commentary books and explained the commentaries of the verses based on them. For instance: the verses in the work show the number of verses of which sura is in the link. In places where the meaning of the verses was given in the manuscript was incomplete, he added them to the end.

In the work, Bijavi considered that he used 22 authoritative sources that related to the sciences of the vocabulary, syrat, tafsir and Hadith (A. Bijavi, 1975:14).

The Egyptian scientist Dr Sayyid Jumayli (1948-2018) also prepared the summary and comparative text of the book "Amsol" for publication. The total pages of the text are 341 pages. It differs from the previous comparative text, because it does not provide information about manuscripts and other copies of the book. It contains the text of the work, followed by a brief description of the author and the book and short comments with links to obscure words and phrases in the text. The biographies of scientists that were mentioned in the book are also included. The information about Hadith narrators in the work is explained. At the end of the book, there is a table of contents of topics. It came out in 1987 in the publishing houses "Ibn Zaydun" in Beirut and "Osama" in Damascus. According to the following information, it can be assumed that the book was printed earlier in Egypt. Because, at the end of the preface which was written by Dr Sayyid Jumayli, as usual, the researcher and the author of the foreword are indicated as Dr Sayyid Jumayli in the city of Cairo, March 1985. Based on this indicator, it is not unlikely that the book was published in Cairo in 1985 (S. Jumayli, 1987:10).

As a result of the research, a modern edition of the work was prepared by another scholar, a Syrian judge, jurist, writer, author of many works on the sciences of Quran and Hadith, the chairman of the "Ahl al Qur'an wa sunna" society, Sheikh Ali Ahmad Abdul-Al Tahtawi (1909-1999). The publication is a wonderful book called "Sharhu kitab al-Amsal min as-sunna wal-Kitab lil-Hakim at-Termizi" (Commentary on the book "Al Amsal min as sunna wal Kitab" by Khakim Termizi<sup>96</sup>) which was published in Beirut, the capital of the Republic of Lebanon. It was come out in 2007 by "Dar al-kutubi-l-ilmiyya" printing house. However, this name is a modification of the source's original name. Beyond all, the name of the work is indicated in historical sources and manuscripts of the work in the form "Al-amsal min al-kitob was sunna". This means that the level and quality of the "scientific" work claimed to be the review is not satisfactory. This edition consists of 200 pages and is still available in bookstores in Egypt. Despite the fact that it was published eight years after the death of the author. This publisher noted that it was the first edition of the book (A. Tahtovi, 2006:2). It can be assumed that Sheikh Ali Ahmad Tahtovi prepared a draft copy of the commentary during his lifetime, but he died before he had time to edit and publish it. Or it was come out in Syria before but not widely distributed.

---

<sup>96</sup> Ali Ahmad Abdul-Al Tahtavi. (2006). Book of Sharhu-l-Amsal minal-Kitab was-sunnah. Beirut: Dar al-kutub al-ilmiyya.

Maghreb professor Khalid Zahri mentioned in his research that the work "al-Amsol" was published in a modern form by two other researchers - Salim Mustafa Badri and Dr Ahmed Abdurrahim Soyih (1937-2011). Nevertheless, he strongly criticized both publications. For instance, the title "Research of Salim Mustafa Badri" is indicated, and although it is claimed to be a commentary on a copy which was published in 2002<sup>97</sup> by the publishing house "Dar al-kutub al-ilmiya" of Beirut. It is not worthy of this name at all, despite the fact that it is shown that the table of contents by verses, hadiths, places and famous persons and topics is attached, it does not have any scientific indicators except a list of titles. Also, H. Zahri warned Dr A.A. Soyih that he has a habit of appropriating the scientific works of other researchers, and was meant as his next "scientific research" (H. Zahri, 2013:85-88).

It should be noted that if you read this book page by page, it becomes clear that it is not a commentary. Because it does not contain information even as much as the comments given in the above summary and comparative texts. There are only 15 footnotes in the entire book.

As mentioned above, since the writing of the work, it can be seen that many famous scholars have referred to it and quoted it, and its comparative texts and modern editions have been prepared.

This means that the scientific legacy of Khakim Termizi, namely the book "al-Amsal" was recognized by later scholars. It also shows that it has retained its scientific value throughout the centuries.

As a conclusion, it should be said that this work can be regarded as the first source that laid the foundation for elucidating the essence of the Qur'anic and hadith sciences - the essence of the verses in them. This is confirmed by the famous commentator Imam Qurtubi (1214-1273) who quoted it in his work on the science of exegesis. Although few scientific studies have been conducted on the work by Egyptian and Syrian scholars, and two comparative texts and three modern editions have been published, they can only be used by specialists who know the Arabic language.

According to the analysis of source studies of the work named "Al-Amsol min al-kitob was-sunna" by Khakim Termizi. It was found that the information presented so far in Arabic, Uzbek and other languages consists of brief and repeated notes. Moreover, when they were compared with the source, it was obtained a different result. This means that the work has not been sufficiently researched and scientifically studied in terms of textual studies and source studies yet.

---

<sup>97</sup> Dr Khalid Zahri indicated that this study was published in 2002. On the Internet, a picture of the book is posted, and its publication date is written as 2003. See Salim Mustafa Badri's research. Al-Amsal min al-Kitab was-sunnah. Al-Hakim at-Termizi. - Beirut: Dar al-kutub al-ilmiya, 2003. - 192 p. Maybe this is a reprint.

**REFERENCES:**

1. Mahmud ibn Sharif. (2010). Al-Amsal fil-Qur'an. Beirut: Dar al-Hilal.
2. Muhammad ibn Ahmad Qurtubi. (2006). Al-Jami' li ahkami-l-Qur'an. Beirut: Muassasatur-Risala.
3. Ali Muhammad Bijavi. (1975). Introduction to the publication of Hakim Termizi's "Al-Amsal minal-Kitab vas-sunna". Cairo: Maktabatu Dar at-turos.
4. Al-Hakim at-Tirmizi. (1975). Al-Amsal minal-Kitab vas-sunna. Ali Muhammad Bijavi's research. Cairo: Maktabatu Dar at-turos.
5. Muhammad Ibrahim Guyushi. (1980). Al-Hakim at-Tirmizi: a study of his works and thoughts. Cairo: Dar an-nahda al-arabiyya.
6. Al-Hakim at-Tirmizi. (1987). Al-Amsol minal-Kitob vas-sunna. Sayyid Jumayli's research. Beirut: Dar Ibn Zaidun.
7. Ali Ahmad Abdul-Al Tahtawi. (2006). Sharhu kitab al-Amsal min as-sunna val-Kitab. Lebanon: Dar al-kutub al-ilmiiya.
8. "Hürriyet" newspaper. (2012.21.03). Article titled "Where does the name 'Istanbul' come from". Turkey.
9. Khalid Zahri. (2013). Hakimu Khoroson va anis az-zamon. Rabot: Dar al-Amon.
10. Translator and commentator: Jalaliddin Hamraqulov. (2015). Hajj and its secrets. Tashkent: Mavaro'un-nahr.
11. Sayyid Jumayli. (1987). Al-E'jaz at-tibbiy fil-Qur'an. Beirut: Dar wa maktabat al-Hilol.
12. Saalim Mustafaa Badrii's research. (2003). Al-Amsal minal-Kitab vas-sunna. Al-Hakim at-Tirmizi. Beirut: Dar al-kutub al-ilmiiya.