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THE APPLICATION OF THE FIRST DEFINITIONS USED IN THE SCIENCE OF HADITH IN THE WORK OF MANZUMATU-L-BAYQUNI

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ABSTRACT

This article discusses the application of early definitions used in the science of hadith in the work of Manzumatu-l-Bayquni. Before proceeding to the study of parts of hadith, it is appropriate to familiarize yourself with the initial definitions used in the science of hadith.

KEYWORDS

Hadith, saheeh, “Shozz”, isnadi mutasil, Munqate’, Mursal, Mu’zol, adl, sanad, Maqtu.

INTRODUCTION

Commenting on the preface to Imam Bayquni’s verse, Zarqani and Ajhuri are referring to something that exists in the mind with the sign “and this (“And this...” means the parts and types of the hadith)....” beginning with “and this...” in the second stanza of the work (“Present in the mind” means information that

appears in the mind through imagination. Everything that exists has 4 bodies; 1. What is available in the finger, i.e. writing, 2. Information, available in the language, i.e. pronunciation, 3. In the mind, i.e. what is available in the imagination, 4. In the eye, i.e. information known by sight). This state, even before

the work was written, consisted of “several parts”. The author later notes that “Hadith (science) is of several types”, that is, the science of hadith consists of 34 types [1]. By the word “parts”, the author meant the varieties included in those parts. Even if it is not intended, in fact, parts of the hadith do not go beyond the three types that most scholars consider: sahih, hasan, and weak. If those types include the qualities of acceptability, their highest level is authentic, the lowest level is hasan, and if they do not include any of them, then it is a weak message. Some scholars did not mention the hasan type separately, but added it to the list of sahih. “Each of them comes with its limit”, “with its limit” in the verse, the sentence is a limit that includes some features of hadith manifestations, and this phrase is brought to the mind of a person who has just started the science of hadith, and there is no example of that limit - limit. because in the next sentence there is a sentence beginning with “before them (parts of the hadith)”.

THE MAIN FINDINGS AND RESULTS

In the third verse of the author’s work, the authentic hadith narration is discussed as follows.

أَوَّلُهَا «الصَّحِيحُ» وَهُوَ مَا اتَّصَلَ * إِسْنَادُهُ وَلَمْ يُشَدَّ
أَوْ يُعَلَّ

Meaning:

3. The first of them (parts of the hadith) is “saheeh” and it is a hadith with a consistent chain of transmission, neither shazz nor flawed.

This is the poetic statement:

3. Avvali sahihdir muttasil isnod,

Shozz-u illatlardan mutlaqo u pok

Baiquni started with sahih when mentioning parts of hadiths. Because it is considered the most honorable of the parts of sahih hadith.

“Sahih” in the dictionary الصَّحَّةُ “” made from the word, means “steady” “healthy”.

Ajhuri, the poet of the work “Al-Manzuma” appeared in the verse; He commented that “the beginning of them (parts of the hadith)” that is, the first of those parts [2] is “saheeh” whose reliability is agreed upon by the muhaddis. “And it is like that” text is “isnadi mutasil” that is, the text is a hadith narrated in a continuous manner, and each of the narrators of that hadith heard the narration from his shaykh. Therefore, this definition does not include Munqate’ [3], Mursal and Mu’zol types of messages that come later. For example, “Shozz” is a hadith that does not contain any falsehood and “is not flawed” by narrating the hadith in a mursal [4] way and does not have any flaw that undermines the authenticity of the hadith. In this case, the vice is the same whether it is “maxfiy” [5] (hidden)

or “zohiriy” [6] (visible). The author [7] of “An-Nukhba” did not want to exclude the “hidden” evil from this definition by noting that the evil is “secret”. Because the hidden defect affects the authenticity of the hadith, while the apparent defect affects it. Anything that does not affect the authenticity of a hadith is not an illat [8].

Imam Bayquni expressed the statement of the narrators of the sahih hadith in the fourth verse.

يَرْوِيهِ عَنْ صَاحِبٍ عَنْ مِثْلِهِ * مُعْتَمَدٌ فِي صَبْطِهِ وَنَقْلِهِ

Meaning:

4. It is narrated by a righteous, officer narrator from a narrator like himself. Every one of them (those narrators) is reliable in his narration and narration.

This is a poetic statement:

4. Roviylari bari zobitu adl,

Mo'tamad zotlardan qilishar naql.

In this verse, Baiquni mentioned two more conditions of authentic hadith, “adl” and “zabt”. Adl means “right way” in the dictionary. In this sense, a virtuous person who is on the right path in his religion was described by the people of knowledge as adl, that is, just [9]. For a narrator to be fair, he must have the following four qualities:

1. Being in Islam.
2. Being an adult.
3. To be sane.
4. Being pious.

“The jurists said that in order for a witness to be considered fair, the following conditions should be found in him:

1. Performing obligatory deeds, abstaining from haram,
2. Protection of its unique qualities,
3. To be kind” [10].

“It is narrated by an adl (just narrator)” [11], that is, it (adl) is a skill that motivates a person to maintain piety and benevolence [12]. The purpose of justice in this place is justice in the narration, that is, the narrator’s being a Muslim, intelligent, mature, and healthy from immorality [13]. Wickedness is committing a major sin and continuing a minor sin. Also, the narrator [14] should be free from the work that makes the kindness imperfect [15] In this place, the storyteller’s freedom was not specified [16]. This definition excludes the wicked [17] and the person whose status is uncertain [18]. By the word piety [19], it is meant to avoid bad deeds consisting of polytheism, immorality or innovation [20]. “Officer Narrator” is a narrator who knows the hadith by heart, i.e. proves the ability to memorize or write down the information he heard

whenever he wants. In written form, it means that the narrator has kept that hadith in himself since he heard it, and when he passes it on to someone else, he repeats it as he believes it to be true. Because the purpose of the author to do so may have come from the understanding that absolute citation of information indicates perfection. Therefore, the hadith “hasan lizotihi”, which only contains the name of the officer, is excluded from the scope of this definition. Such information was clearly provided by the commentator of “Alfiya” and other scholars. He narrates “from a narrator like himself...” that is, he conveys the sanad from the beginning to the end to the Prophet (pbuh), his companion or the person after him. The sentence “Sahaba and the person after him” also includes the “Mawquf” narrated by the Companions and the “Maqtu” narrated by Tabiyy. Also, in order to explain the word “zobtli”, the author of the poem explained the word “momatad – reliable” with the sentence “zobti wa naqlida” and cited it in the main agreement. This means that the narrator is reliable in narrating the hadith from his book in the manner of reading and reading. However, authentic hadith narrators differ depending on the strength of their zabt, their popularity with hifz and wara’, and the correct selection and caution of the hadith narrators. That is why the scholars agreed that the most authentic hadiths are the ones narrated by Imam Bukhari and Imam Muslim. Then there are the hadiths narrated by Imam Bukhari, then Imam Muslim alone,

then the hadiths narrated according to the conditions of both of them, then the conditions of Imam Bukhari, then the condition of Imam Muslim, and then the hadiths narrated according to the conditions of the other two of them. Ibn Khuzayma’s sahih is more reliable than Ibn Hibba’s sahih. Ibn Hibban’s Sahih is more authentic than Hakim’s mustadrak. Because the caution of these scholars in classifying hadiths as authentic differs from one another. According to the narrations of some imams, the highest isnad that ranks first is known as the golden chain of Imam Bukhari, the following is the word “the highest isnad is on the authority of Imam Malik Nafa on the authority of Ibn Umar”. Also, the scholars firmly stated that the Companions of the Hadith agreed with the isnad narrated by Imam Shafi’i from Imam Malik and Imam Ahmad from Imam Shafi’i. Of course, the greatest of the narrators who narrated from Imam Malik is Imam Shafi’i and the greatest of those who narrated from Imam Shafi’i is Imam Ahmad. However, despite the fact that Imam Ahmad has extensive knowledge, only one hadith from Shafi’i was narrated in his Musnad. Imam Ahmad says: Shafi’i narrated to us, he narrated to us on the authority of Imam Malik Nafe and Ibn Umar. Of course, the Messenger of Allah (pbuh) said: “Do not trade on the trade of others...”, there is a continuation of the hadith. It is also said that Abu Bakr Muhammad ibn Muslim Imam Zuhri’s isnad on the authority of Salim, on the authority of his father, Abdullah ibn Umar, and the authority of Muhammad ibn Sirin on the

authority of Abiyda ibn Amr, on the authority of Ali ibn Abu Talib, and the authority of Ibrahim Nakha'i on the authority of Alqama, on the authority of Abdullah ibn Mas'ud, are the most authentic. An example of the chain of chains after their isnad is the chain of Buraydah ibn Abdullah ibn Abu Burda from his father (Abdullah), from his grandfather (Abu Burda), and from his father (father of his grandfather) Abu Musa Ash'ari. An example is also the isnad of Hammad ibn Salama on the authority of Thabit and on the authority of Anas. An example is the isnad of Suhayl ibn Abu Salih from his father on the authority of Abu Hurairah and al-Ala' ibn Abd al-Rahman from his father on the authority of Abu Hurairah. Because the title of "just and honorable" is the same for all the narrators whose names are mentioned, but the extra qualities of the narrators who came in the first rank are given above the narrations of the narrators who came after them. The narrations of the narrators who came after him were stronger than the narrations of those who came after them, so they were brought before them. Scholars put the hadiths that were narrated on the condition of two shaykhs before others because they agreed to accept the authentic works of the two shaykhs. There are different narrations about which of them is superior. Public scholars openly stated that Bukhari's signature was given priority. Because the qualities of authenticity in Bukhari's book are more complete and complete than the qualities of Muslim's authenticity. Bukhari's condition is stronger and tougher. Also, Sahih Bukhari

is superior in the consistency of its sanad, because according to Bukhari's condition regarding the sanad, the narrator must have met at least once with the narrator from whom he narrated the hadith. According to Imam Muslim, it is enough if those two narrators lived at the same time. However, Imam Muslim's sahih can be preferred in terms of justice and authority. Because the number of narrators narrated by Imam Muslim is more than the number of narrators narrated by Imam Bukhari. At the same time, Imam Bukhari did not quote many of their hadiths, but rather narrated hadiths from the sheikhs whose hadiths were studied by those narrators. Imam Muslim did not behave like Imam Bukhari in these two cases. Also, the supremacy of Imam Bukhari's sahih is known in the fact that the narrations are good and bad. The criticism of Bukhari's narrators is less than the criticism of Muslim narrators. According to this, the scholars agreed that Bukhari is greater in all knowledge and more knowledgeable about hadiths than Muslim.

CONCLUSION

Also, Imam Muslim is a disciple of Imam Bukhari, who always used his teacher and followed him. Even about this, Doraqutni said, "if it were not for Imam Bukhari, Imam Muslim would not have come back late." In one narration, it is said that the status of these two narrators is equal, while in another narration, it is said that they stopped talking about them. Benefit: on the

question of whether a hadith issued by two sheikhs or one of them is given a firm sahih verdict or whether this verdict is zanni, Humaydi, Ibn Tahir, Abu Ishaq, Sheikh Abu Hamid, Qazi Abuttib and his student Sheikh Abu Ishaq Shirazi and Sarakhsi from the Hanafis, Qazi Abdul Wahhab from the Malikis and many scholars say that it is strictly authentic, but Ibn Salah said that the hadiths cited by two imams are strictly authentic. Because the infallible ummah agreed to accept the hadiths of two imams according to the message that “my ummah does not gather because of error”. This represents theoretical science.

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1. In the 34th stanza of the poem, the author mentions that there are 4 more hadiths besides 30, saying that “out of thirty, four came.”
2. The sentence “reliability agreed upon” refers to the existence of authentic types of hadith whose authenticity is not agreed upon. An example of this is the hadith of the mursal type. Mursal hadith is considered authentic according to Imam Malik and some jurists. Also, among the hadiths whose authenticity is not agreed upon, there are Maqlub, Shazz and Muztarib types of hadiths. Imam Zarkashi in his short work; “Maqlub, shazlik and muztarib are included in the types of sahih and hasan”. Here, because the appearance of the author’s word “sahih” expresses the generality, it was recorded by the scholar as “agreed on its authenticity”. This information is abbreviated from Ali Adavi’s Hoshiyatu Sharhil-Alfia work. In fact, the term “authentic hadith” refers to those hadiths that have been found to be authoritative records among the Imams of hadith. They are the three records that are subuti - the continuity of the sanad, the justice and duty of the narrators. There are also two other notes not mentioned here, which are that the text should not be shozz and evil. These 5 notes are the conditions that must be taken into account in the eyes of muhaddith scholars in an authentic hadith. See: Tavziyhul-afkor. – 1/17.
3. The phrase “Munqate’ does not enter” also includes Mu’allaq, which the commentator mentions in the definition of the text below. According to him; It is said that every message whose isnad is not connected in any way is a disconnected message.
4. The phrase “in a mursal way...” refers to the secret mursal. A secret Mursal message is that a narrator narrates a hadith with the word “an” meaning “from” from a contemporary narrator, although he did not hear anything from him. See: Nuzhatun-nazar. - p. 43. Tadlis is when a narrator narrates a story that he did not hear from a narrator who had previously heard a hadith. Zahiri Mursal is said to convey a message with the word 'an' from a shaykh who

is known to have met him in the presence of people. See: Ibn Salah. Ulumu-l-Hadith. - p. 95.; This information also appeared in the margins of al-Alfiya's work.

5. The word “confidential” refers to a mural whose secrecy is not very deep.
6. The word “or outward” refers to immorality and poor hygiene.
7. The author of Nukhba was Hafiz Ibn Hajar Asqalani, who commented on Bukhari's Sahih, and he was buried in Quraafa near Imam Shafi's grave.
8. The word “there will be no evil” refers to an evil that does not have its effect, and the commentator says that an example of this is “disagreement in determining which of two Sikh narrators is Sikh”. Then, sometimes the defect in the sanad affects the text, and sometimes it does not. An example of this is the hadith “al-bayyi'ani bilkhiyar - two negotiators are willing”. This hadith was narrated by Ya'la ibn Ubaid on the authority of Imam Sawri, on the authority of Amr ibn Dinar, and on the authority of Ibn Umar. Critical scholars have openly stated the fear and uncertainty of the narrator (Ya'la) in relation to Savri. The hadith narrated by him on the authority of Abdullah Ibn Dinar and the other on the authority of Ibn Umar is well-known. But this flaw does not affect the hadith, because

each of Abdullah and Amr are Sikh narrators.

This information is Sahih of Imam Bukhari; Imam Muslim is sahih if it appears in hadith number 2113 in book 34 of Bay'lar, chapter 46, if the merchant is willing; Book 21 of the Bays, Chapter 10 of the decision of the assembly for two negotiators, in hadith number 46.

9. Eating and drinking in the market, and being free from the qualities and defects that do not correspond to diligence and nobility, such as behaving in the street, is considered to be virtuous. Abdullah ibn Abdurrahman Jibriyn. As-samarotul janiya sharhul manzumatil Bayqunia. - p. 14.
10. This sentence “he is narrated by an adl (fair narrator)” grammatically expresses the situation, and the main reason is to quote this sentence before the sentence “the report with a consistent isnaad” and to quote the sentence “which is neither shazz nor evil” after it. Because these three qualities belong to the isnad, and being evil and evil belong to the text. Aggregating homogeneous data is not an unknown task.
11. This word translated as “motivates” can also be given the meaning of “causing”. Attributing the words “motivation and cause” to qualification is a mental metaphor. In fact, God creates in a person the ability to carry that responsibility. The sentence “The obligatory

observance of piety” is a sentence in the form of an addition to the infinitive - object - complement of the stem of the sentence, and in fact it is given the meaning “the righteous narrator should observe piety”. Allama Adavi answered the question of whether “keeping the necessary” is a normal state, that it is an external work, like keeping one another in the right between “jawhar and araz”, which does not deny that keeping the right becomes difficult due to the absence of that skill, that is, it can be.

12. It is clear from the phrase “the purpose of justice” that it is about the transmission of narration, i.e. hadith, to someone else. Because the author of the poem quoted that “a righteous person narrates it”. This sentence is not opposed to the view that a young sabi and disbeliever accepted the hadith after hearing it, and if they narrated it correctly after reaching maturity, their narration would be accepted.
13. The word “muru’at” appears in the form of “muru’at” in the work called “al-Qamus”, and scholars of jurisprudence also called this form eloquent-literary. In the work “Jam’ul-Javami” it is mentioned that “qualification that encourages a virtuous person to refrain from major sins and to refrain from sagira, lowliness, and noble deeds.” This is a correct definition, and “modesty” is to refrain from doing dirty

things and to keep oneself above situations where people find fault with them. An example of this is that a person should not walk barefoot or bareheaded, even if it is not appropriate for people like him, not to eat in the market except for the marketer, and not to shop while standing, and so on. On page 2/5 of Sakhovi’s work “Fathul-mughyys”; “In the commentary of al-Wajiyz, Zanjani quoted the following very beautiful sentence. Knowledge of mur’at depends not only on Shariah but also on tradition, not all matters related to tradition are recorded in books. Perhaps they differ according to the situation of individuals and cities. How many cities there are, where the habit of the inhabitants is accepted as normal behavior, and others consider it impolite. In general, the focus should be on observing Sharia’ instructions and manners, following the path of the righteous predecessors and following them.” Zarkashi says; "Zanjani says that kindness is not common to all people. Maybe he pointed out that the way of those who are to be worshiped has been willed to them. Sakhovi also expressed the view expressed by Zarkashi.

14. In the work “Jam’ul-Javami” which is “defective”, it is mentioned that “Modesty is a qualification that prompts a person to avoid major sins and refrain from sagira, lowliness,

- and noble deeds.” This is a true description, and a poem by some poets fits it; I passed by the crying muruvat, I said to her why are you crying, little girl. Why don't you cry, he said, all people have died except the people of God!?
15. The sentence “here the narrator is not characterized by being free” does not mean that one of the qualities of a fair narrator must be a free person.
16. An example of the phrase “the same narrator is uncertain” is the phrase “a person narrated a hadith to us”. From this definition, it is necessary to leave the narrator, whose quality is uncertain.
17. The definition of “uncertain narrator” includes two pictures. They are inwardly vague-mastur-narrators and inwardly and outwardly indistinct narrators. An example of this is the sentence “Zayd told us a hadith”. In Jam'ul Jawame', it was determined that the narrator named “Zayd” is the only narrator named “Ibn Amr” in this example.
18. The word “Shirk” refers to the word “blasphemy”.
19. An example of “heresy” is “moderation”. In Jam'ul Jawame', although "heresy" is not a sign of wickedness, it is narrated that there are three different views on accepting the heretic's narration. According to him, the narration of a heretic who considers lying to be forbidden is accepted. The third of them; It is noted that “if there is no one who invites others to his heresy”.
20. The word “from memory” is given as “kalban” in the text, and with this word it is possible to know that the situation is willed. In fact, the word “heart” means “mind”.
21. Sheikhul Islam wrote a commentary on the work “Alfiya”.
22. By the word “other” scholars, Iraqi may be meant, because the Iraqi sheikh wrote a commentary on the works of Islam.
23. From a narrator like himself...that is, everyone narrates from a narrator who is fair like himself.
24. The sentence “the person after him” includes “the one who found the conversation of the Tabi'i-Sahaba” and the question of whether the taba'a Tabi'i also includes the person who found the conversation of the Tabi'i, Tukhi made tawaqf in the margin of his work on Islam, and the external view indicates that this is limited only to the Tabi'i.
25. “Wara” is only honest contentment, even though it exceeds the amount of need, and zuhd is not like that. Because zuhd is more special than wara, and it means to be satisfied with the amount of need even more than halal. “According to the terms of both of them”.

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