

ANALYSIS OF THE HADITHS IN THE WORK “AL-YAWAQIT FIL MAWAQIT”

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ABSTRACT

The hadiths from the work "Al-Yawaqit fil mawaqit" were analyzed. Through this research, the writing style of the hadith books of the period when the work was written, the traditions of reciting hadith in the hadith classes were known, and a comparative analysis was made with the style of the muhaddis of the previous period.

KEYWORDS: *Hadith, Narration, Sunan, Hadith Said, Reported, Musalsal, Tahwil, Haylula.*

INTRODUCTION

XI-XII century is an important period in the scientific environment of Movarounnahr. Because this period embodies the period before the Mongol invasion. Questions such as how attention was paid to hadith science during this period, how the narration of hadiths changed, and what kinds of hadiths scientists paid attention to in their collection arise. To answer these questions, it is necessary to study and research the works written in that period.

Abu Hafs Umar Nasafi's work "al-Yawaqit fil mawaqit" shows the style of studying hadiths, teaching and writing books in the field of hadiths in the 11th and 12th centuries. The selection of this work has its own characteristics. Because, apart from the fact that the work was written in the XI-XII centuries, it is explained by the fact that the author knew the scholars of his time well, wrote a separate book about them, was described by the scholars of his time as an expert in the science of hadith, that the work has come down to us in a perfect form, and that there are only a few manuscript copies and it has not been published. In addition, it is possible to determine the names of geographical places, ancient cities and villages of that time based on the origin of the narrators in the work.

Through this work, it is possible to study the customs and style of the muhaddis of the time when the author lived. In particular, the author narrates the first hadith from Abul Yusr Pazdavi, who was his teacher in jurisprudence, and mentions it with many adjectives:

"Abul Yusr Muhammad ibn Muhammad ibn Husain Nasafi, may God's mercy be upon him, informed us of the Sheikh, the great Imam, the teacher, the head of Islam, the sword of the Sunnah, the best of Imams and Muslims." The scientist mentioned all his teachers with these qualities. If he narrates the next hadith from his previous teacher, he quotes it as "اخبرنا ابو اليسر" (this Abul Yusr informed us) or "قال صدر الاسلام" (the head of Islam said).

If you look at the sahih books of Imam Bukhari or Imam Muslim, such a style is not observed in them. In particular, Imam Bukhari quoted the first hadith as follows:

"Humaydi Abdullah bin Zubayr told us a hadith, he said Sufyan told us a hadith, he said Yahya bin Sa'id Ansari told us a hadith, he said Muhammad bin Ibrahim Taymi told me."

No extra qualities and titles are mentioned in the narration of this hadith. It is clear from this that by the time of Abu Hafs Nasafi, scholars, especially muhaddiths and jurists, used many titles and attributes in writing to express their prestige and rank.

While quoting hadith, the author omits narrators from himself to a certain person. The reason for this was mentioned in the previous hadith of the middle narrators. Since new narrators were involved when it came to a known person, he brought them together with the next hadith. This style can also be observed in the works of muhaddiths who contributed greatly to the development of hadith science. In particular, scholars call this practice "Tahwil".

In particular, Imam Sakhawi defines "tahweel" as follows: "If a hadith has two or more sanads (series of narrators), the letter ح (ha) is written as a sign when moving from one sanad to another sanad. The meaning of this word is to pass from one to another. Some scholars say that this letter means the word حيلولة (Haylulah) and means "blocking the middle of two sanads".

But usually they have the same text of the hadith, and when the narrators converge at some point in the sanad, they have taken down the text and brought the sanad. In the work of Abu Hafs Nasafi, he mentioned the practice of tahweel where a certain part of the hadith chain is the same and at the same time the text is different.

A popular and authoritative way of narrating hadith among the muhaddith is to cite the hadith in the "musalsal" manner, and Abu Hafs Nasafi also used this method in several places. Muhaddith defined "Musalsal" as follows: "Musalsal is the succession of narrators in the Sanad or the narrated Hadith in one quality or condition. The quality of words or actions of the narrators, their names, and the origin of their adjectives may be the same. For example, all the narrators put their hands together when narrating a hadith, all the narrators are from the same place, or all of them are jurists. As for the quality of the narrated hadith, every narrator narrates it with words such as "I heard", "he informed me", "I swear to Allah".

The author also narrated the hadith through the same chain of transmission from himself to the companion who narrated the hadith:

May God be pleased with him, he said: May my ears become deaf if I do not hear from Sheikh Imam Khatib Abul Qasim Ubaydullah bin Umar Kushani, he says: May my ears become deaf if I do not hear from Sheikh Imam Husain ibn Ali ibn Khalaf Kashghari, he says: Sheikh Imam Hafiz Abu Bakr Ahmad ibn May my ears become deaf if I do not hear from Muhammad ibn Ibrahim, he told me word to mouth in the style of Ijaza: May my ears become deaf if I do not hear from Qazi Abu Muhammad Sabit ibn Husain Naysoburi in the city of Khojand, he says: May my ears become deaf if I do not hear from Muhammad ibn Tahir, he says : May my ears become deaf if I do not hear from Muhammad ibn Abdullah ibn Yusuf, he says: May my ears become deaf if I do not hear from Ibrahim ibn Ali, he says: May my ears become deaf if I do not hear from Muhammad ibn Yahya ibn Diris, pointing to his two ears, he says: Yaqub Ibn Musa pointed to his two ears so that if I did not hear from Madani, my ears would become deaf, he

said: If I did not hear from Salama ibn Rashid, then my ears would become deaf, he said: If I did not hear from Rashid ibn Abu Muhammad, then my ears would become deaf, he said: Anas ibn Malik may Allah be pleased with him. If I don't hear it, let my ears become deaf, he says: If I don't hear from the Messenger of God, may my ears become deaf, He says: "Whoever fasts for three days in the month of Muharram: Thursday, Friday and Saturday, he will be credited with seven hundred years of prayer." . Koshgari says: it is not known whether seven hundred or nine hundred were written in the original copy. For the sake of clarity (it is clear that there are seven hundred in the nine hundred) I have given the minimum here. In my opinion, nine hundred is probably correct.

In this hadith, Abu Hafs Nasafi has cited a sanad in which every narrator from himself to the companion who narrated the hadith said, "If I do not hear, let my ears become deaf." Therefore, it can be concluded that hadiths were preserved until the time of the author.

At the end of the hadith, the sentence that begins with "Koshghari says" does not apply to Abu Hafs Nasafi, nor to "Shaykh Imam Husain ibn Ali ibn Khalaf Koshghari" who appears in the sanad. This statement is related to Muhammad ibn Umar Koshghari, the scribe of this book. Because his words are related to the verification of information, Koshghari, who appeared in the sanad, will not be. Such statements are usually added by the author's students. Also, the saying "May Allah be pleased with him says" does not belong to the author. This style can also be found in other hadith books.

Imam Bukhari's "al-Jame' al-Sahih" also mentions "Abu Abdullah said" in many places. At this point, his students are quoting information from the author.

After quoting a hadith, if the narrators in the next hadith are the same person, he writes the word "this" in front of him, referring to the person in the previous sanad.

May Allah be pleased with him said: this Jamaluddin narrated a hadith, he said this Abu Muhammad narrated a hadith, he said this Hadari narrated a hadith, he said Abdullah ibn Muhammad ibn Yaqub narrated a hadith.

In this hadith, the word "this" refers to the narrator of the previous hadith. When it came to Abdullah ibn Muhammad ibn Ya'qub, the word "this" was not used. Because it did not appear in the previous hadith.

Abu Hafs Nasafi also placed special emphasis on quoting the places where the hadith was mentioned. In this, he mentioned in which city he heard the hadith from his teacher and where his teachers heard it from their teacher.

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