

DESCRIPTION OF THE NARRATIVES RELATED TO SANADISAHABA WRITTEN IN THE TA'WILAT AL-QUR'AN

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ABSTRACT

This article is part of Imam Moturidi's work "Ta'wilat al-Qur'an", in which the narrations related to the Prophet Muhammad (pbuh) are classified according to individuals, and the information in it is Tabari, Muqatil, Abu Lays has been compared with the works of commentators such as Samarkandi and Vahidi.

KEYWORDS: *Qur'an, Verse, Asbab Al-Nuzul, Narration, Rovey, Sanad, Wahidi, Suyuti.*

INTRODUCTION

In order for the reason of the sanad to be accepted as a revelation, it is necessary that it comes from the Sahabah first. Because the Companions were considered to be the ones who witnessed the revelation of the verses and who knew the connection between the verses and the events best. That is the reason why they have priority in the science of interpretation. For this reason, the number of Nuzul sanads is given in the sources in connection with the Companions.

Imam Moturidi attributed the 52 reasons of the sanad of revelation to the Companions in his work "Ta'wilat al-Qur'an". In the sanads he cited, there are names of companions such as Ibn Abbas, Aisha, Umar ibn Khattab, Abdullah ibn Umar, Abu Huraira, Jabir ibn Abdullah, Abdullah ibn Salam, Anas ibn Malik (r.a.). Among these, Maturidi has narrated 31 reasons from Ibn Abbas (r.a.) [3]. It was narrated from Ibn Abbas (RA) that the hypocrites will build a mosque. When it was over, he came to the Prophet (pbuh) who was preparing for the Tabuk raid and said: "O Messenger of God! We built a mosque because of our need and rainy nights. We want you to come and pray there." The Prophet (pbuh): "We are on a journey now, we are busy. Inshallah, if we return from the trip, we will go there and pray there for you." Because of this incident, Allah's Messenger was told, "There are also those who built mosques to harm (believers), disbelief, divide among believers, and to keep an eye on (one) who fought against Allah and (His) Messenger before." ... revealed the verse [1].

Maturidi narrated three reasons from Aisha (r.a.). "If you fear that you will not be able to be fair (relative to) orphans, do not marry women whose (marriage) is lawful for you, two, three, four..." The author Aisha (r.a.) narrated two different reasons about the verse. quoted. The first of them has the following narration. According to him, this verse was revealed about orphan girls under the care of men. A man takes care of an ugly girl because of his lack of wealth, does not marry her because of her ugliness, and does not allow her to marry someone else in order not to give

away his wealth. Because if the girl died, he thought of becoming the heir to his property. Because of this incident, Allah revealed this verse [1:307-308].

In "Ta'wilot al-Qur'an" three reasons are associated with Jabir ibn Abdullah (RA). It is narrated from him that when the Prophet (pbuh) performed funeral prayers for Najoshi, some hypocrites said: "He is performing funeral prayers for an Abyssinian who died in Abyssinia." Then Allah revealed the verse "Indeed, among the People of the Book there are those who believe in Allah, in what has been revealed to you (the Qur'an) and in what has been revealed to them (the Books), and bow to Allah in obedience..."³

It was narrated from Ibn Abbas (RA) that the hypocrites will build a mosque. When it was over, he came to the Prophet (pbuh) who was preparing for the Tabuk raid and said: "O Messenger of God! We built a mosque because of our need and rainy nights. We want you to come and pray there."

The Prophet (pbuh): "We are on a journey now, we are busy. Inshallah, if we return from the trip, we will go there and pray there for you." Because of this incident, Allah's Messenger was told, "There are also those who built mosques to harm (believers), disbelief, divide among believers, and to keep an eye on (one) who fought against Allah and (His) Messenger before." ..."(Surah Tawba, verse 107).

Maturidi narrated three reasons from Aisha (r.a.).(Surah Baqarah, verse 199; Surah An-Nisa, verse 3)

"If you fear that you will not be able to be fair to the orphans, then marry two, three, four women whose (marriage) is lawful for you..."(Surah An-Nisa, verse 3).About this verse, the author narrated two different reasons from Aisha (r.a.). The first of them has the following narration. According to him, this verse was revealed about orphan girls under my care. A man takes care of an ugly girl because of his lack of wealth, does not marry her because of her ugliness, and does not allow her to marry someone else in order not to give away his wealth. Because if the girl died, he thought of becoming the heir to his property. Because of this incident, Allah revealed this verse [1:307-308].

In Ta'wilot al-Qur'an, three reasons are associated with Jabir ibn Abdullah (r.a.) (Surah Ali Imran, verse 199; Surah An-Nisa, verses 11, 176).

It is narrated from him that when the Prophet (pbuh) performed funeral prayers for Najoshi, some hypocrites said: "He is performing funeral prayers for an Abyssinian who died in Abyssinia." Then Allah said, "Indeed, among the People of the Book there are those who believe in Allah, in what has been revealed to you (the Qur'an) and in what has been revealed to them (the Books), and bow to Allah in obedience..."(Oli Imron surasi, 199-oyat) reveals his verse (Tabari and Vahidi also cited this narration in their works. See: Jame' al-bayan and Ta'wili verse al-Qur'an. - J. IV. - B. 289; the instrument is the revelation of the Qur'an. – B. 143–144).

The three reasons mentioned in "Ta'wilot al-Qur'an" are attributed to Anas ibn Malik (r.a.)(Surah Ma'ida, verse 33; Surah Sajdah, verse 16; Surah Sajdah, verse 16). According to one of them, a group from Ukl or Urayna tribe came to the Prophet (pbuh) and complained of illness. The Prophet (pbuh) sent them a shepherd and milking camels. He says to them: "Drink their milk and heal with their urine." When they recover, they kill the shepherd, take the camels and run away,

leaving Islam and becoming apostates. The Prophet (pbuh) sent people after them. At sunset they will be caught. The Prophet (pbuh) ordered to cut off their feet, hands and tongues, cut out their eyes and leave them in a place until they died. Because of this incident, God said, "Indeed, the punishment for those who fight against God and His Messenger and who commit mischief on Earth is death or crucifixion or having their hands and feet cut off from the opposite side or banishment from the land (homeland) is to be done. This (punishment) is a shame for them in this world and a great punishment for them in the Hereafter (Surah al-Maida, verse 33.) Reveals his verse [3:209-210].

Maturidi cited two narrations in "Ta'wilot al-Qur'an" dating back to Abdullah ibn Umar (r.a.).(Surah Baqarah, verse 198; Surah Ali Imran, verse 128).

In one of these narrations, the Prophet (pbuh) said on the day of Uhud, "May God curse Abu Sufyan. Curse so-and-so," he cursed a group of them. On this matter, "There is no choice for you (O Muhammad!) In this matter. God Himself will (perhaps) accept their repentance or punish them..."(Surah Ali Imran, verse 128) the verse will be revealed [3:410].

The number of narrations of the Prophet (pbuh) narrated from Abu Saeed Khudri (r.a.) is two (Surah An-Nisa, verse 24; Surah Yasin, verse 12), in one of them, it is said that Abu Saeed Khudri (r.a.) was given a trophy in the battle of Avtos. When he was taking her away, he suddenly put his head out of the Haram (al-hill alhl) and said, "This is my husband." Then Allah said: "Again, married women (marriage was also prohibited), except for your dependents (except for)..." (Surah An-Nisa, verse 24) reveals his verse [1:4-5].

There are two reasons for the narration of the sanad of Abu Umama Bohili (r.a.).(Surah Tawba, verse 103; Surah Anfal, verse 1) cited by Moturidi.According to one of them, Abu Umama said, "They will ask you (O Muhammad!) about the spoils. Say: "The booty belongs to Allah and His Messenger..."(Surah Anfal, verse 1) he asked Uboda bin Somit for the verse. And he reported that this verse was revealed about a group of the participants of Badr who had a dispute about themselves, i.e. about the booty. [3:166].

In Ta'wilot, one reason related to verse 215 of Surah Baqara was narrated from Amr ibn Jamuh Ansari (RA). According to him, Amr ibn Jamuh said: "O Messenger of Allah! How much should we spend and to whom?" When he asked, Allah said, "They ask you (O Muhammad!) how to donate. Say: "Whatever you give in charity, give it to parents, relatives, orphans, the needy, and the sojourner. God is all **He is the One who knows what you have done.**"(Surah Al-Baqara, verse 215) reveals his verse [3:15].

Only in one place of "Ta'vilot"(Surah al-Maida, verse 91).

From Umar (r.a.) the following narration of the reason is given. According to him, Umar (r.a.): "Allah! When he prayed, "Send us a letter about your clear cure for drinking." Say: In both of them there is a great sin and (some) benefits for people. The sin of both of them is greater than their benefit..." the verse was revealed(Surah Al-Baqara, verse 219)the verse was revealed. Despite the fact that this verse was revealed to him, Umar (r.a.) said again: "Allah! "Send us a statement about your clear recovery from drinking." Then he said, "O you who believe! Do not approach the prayer drunk until you know what you are saying. And even in your junub (unclean) state, do not (approach the prayer) until you are purified..."(Surah An-Nisa, verse 43)

the verse will be revealed. Umar (r.a.) is called and the verse is read. And he said again: "Allah! "Send us a statement about your clear recovery from drinking." Then, "Satan wants to create enmity and hatred between you with the help of gambling and turn you away from the remembrance of Allah and prayer. So now, do you refrain from (drinking oil)?" (Surah al-Maida, verse 91) the verse will be revealed. Umar (r.a.) is called again and the verse is recited. "Are you abstinent now?" when he hears that, he says, "we refrained, we refrained" (Tabari and Vahidi also mentioned this reason. See: Jame' al-bayan an Ta'wili verse al-Qur'an. - J. VII. - B. 44-45);

Maturidi narrated one narration from Abdullah ibn Salam (r.a.). According to him, Abdullah ibn Salam (r.a.) "...Say: "Those among you and me who have knowledge of Allah and the Book (Qur'an) are sufficient as witnesses." (Surah Ra'd, verse 43) said that the verse was revealed about him [3:452].

Author Ka'b ibn Ujra (r.a.) has also narrated the narration of one reason, according to which, "...If you are surrounded (due to illness or robbers), you can take something that you can afford (a bush, a cow, (like a sheep) slaughter alive..." (Surah Baqarah, verse 196) about the verse, he mentions his own experience as follows: According to the narration, the Prophet (pbuh) said to Ka'b, "O Ka'b! Do head lice bother you? says. Ka'b replies: "Yes." The Prophet (pbuh) said to him: "Then take your hair, sacrifice a sheep or marry sixty poor people." After this narration narrated by Ka'b, he reports that the relevant verse was revealed about him [8:171-172]. In Ta'wilot, there is one narration related to Sa'd ibn Abu Waqqas (r.a.), which was narrated by Mus'ab, the son of Sa'd (r.a.). According to him, Sa'd ibn Abu Waqqas (r.a.) said: "Four verses were revealed about me. I won a sword on the day of Badr. I brought him to the Prophet and said, "Give him to me as a prey." The Prophet (pbuh) said: "Put it down" and stood up. I said again: "O Prophet of God, give me that sword as a reward, will I be considered innocent?" I said. The Prophet (pbuh) said: "Put the sword where you took it" and then "They will ask you (O Muhammad!) (Surah Anfal, verse 1) about the spoils. Say: "The booty belongs to Allah and His Messenger..."the verse was revealed" (Tabari also recorded this narration in his works. See: Jame' al-bayan an Ta'wili verse al-Qur'an. - J. IX. - B. 231-232). Maturidi cited the narration of the revelation from Abu Huraira (r.a.) for one reason. It says that the Prophet (pbuh) said: "No black-headed nation before you was given lawful booty. A fire fell from the sky and devoured the prey. On the day of Badr, when the people ran to the prey, Allah said, "If it were not for the letter of Allah (forgiving the mistake in destiny), surely there would have been a great punishment for what you received (compensation). * Eat the spoils you have taken honestly..." (Surah Anfal, verses 68-69) revealed his verses" [3:169].

Maturidi mentioned only one companion in almost all of his Nuzul narrations. Only Surah Yasin says, "Indeed, We raise the dead and record their deeds (before their death) and their consequences (deeds beneficial or harmful to the public)..." (Surah Yasin, verse 12). In the place where the reason of the said verse was narrated, he attributed the chain of narrations to two companions, namely Ibn Abbas and Abu Said Khudri (r.a.). According to him, the houses of the Ansaris are far from the mosque, so they want to move to a place near the mosque. Then this verse will be revealed. After the revelation of the verse, the Prophet (pbuh) said: "Your steps are being recorded." And they remain in their places without moving [1:184-185].

So, Maturidi gave the sanad of 52 out of 302 narrations of revelation in "Ta'wilot al-Qur'an" by linking it to the Companions. 31 of them were given to Ibn Abbas (r.a.), Aisha (r.a.), Jabir ibn

Abdullah (r.a.), Anas ibn Malik (r.a.), 3 each to Abdullah ibn Umar (r.a.), Abu Said Khudri (r.a.), Abu Umama Bohili (2 each, Amr ibn Jamuh Ansari (r.a.), Umar (r.a.), Abdullah ibn Salam (r.a.), Ka'b ibn Ujra (r.a.), Sa'd ibn Abu Waqqas (r.a.) and Abu Hurairah (r.a.) is connected by one to .

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