Publisher: Master Journals

Research Article

ABOUT THE WORK "MANZUMATU-L-BAYQUNI"

Jaloliddin Kh. Khamrokulov
Researcher of the International Islamic Academy of Uzbekistan

ABSTRACT

Actually, the name of the author who wrote this poem is not recorded. No information about his personal life is known. He is only known as Baiquni. This is a natural state. Because the scholars did not reveal their names because they were impartial in their service to the cause of knowledge.

KEYWORDS

Muhaddiths, the Usulis, hadiths, istilahs, Muhaddiths, basmala, targib and tarhib, hasan.

INTRODUCTION

The author traditionally begins the poem with a basmala and continues with praise. Then the author started the distribution of hadiths by mentioning them and placed "Sahih hadith" first. Then he explained about the part. At the beginning of the poem, the author talked about the sahih, hasan and weak parts of hadiths. But in reality, as Ibn Hajar said, they are five parts. They are:

1. A hadith narrated by a righteous person with an authentic Sanad without interruption from a person like him to the end without any fault or defect;

2. Sahih due to the reason of another A hadith narrated by a person from another person like him or someone stronger than him is a hadith that is hasan. The Muhaddiths, the Usulis and all the jurists agreed that it is necessary to follow the sahih hadith and that it is one of the documents of the Sharia, and it is not correct for a Muslim not to follow it. Usul and Furu'a are also proven from Sahih;

3. Narration of a righteous person who is a hasan, with a light zobt, that is, one who is not strong in memorization, in a continuous sanad, free from evil and bad vices;

4. The Self, which is the cause of the other, is weak, but there are many ways of narration, which force each other into one view. In fact, if we consider each sanad individually, it does not reach the level of hasan. But if it is combined with each other, it rises to the level of hasan;

5. Weak is weak, the opposite of strong, in the dictionary. Will be weak emotionally and spiritually. The weak point here is spiritual weakness. In "weak" istilah, the quality of hadith is not embodied and one of its conditions is absent [1].

"Weak" hadiths also differ from each other depending on the weakness and lightness of the narrators. They are: Weak, very weak, revelation and evil, and the worst among them is the theme (texture).

It is known that if a hadith is free from the rank of "hasan", then it is also free from the rank of "saheeh". And by itself that hadith is "weak". The conditions of authenticity and hasan are not embodied in Zaif. That is, when a righteous person narrates, but the officer is weak in keeping it in mind. Hasan is not light like hadith, but very strong and weak. If it was narrated with a chain link, then the hadith is also weak.

THE MAIN FINDINGS AND RESULTS

Except for Zaif, the above four are acceptable and documentable hadiths. It is not permissible to speak to people without telling the weak that they are weak. Because telling people about a weak hadith without explaining that it is weak is telling a lie about the Prophet (pbuh). Imam Muslim in his sahih books narrates from the Prophet (pbuh) as follows.

"Whoever says a hadith attributing to me, and it is known that it is false, that person is one of the liars."

In another hadith, it is said: "Whoever lies about me, that is, says something that I did not say, let him choose his place in hell."

So it is permissible to say a weak hadith under one condition. It is to state that he is weak when speaking that hadith to people. For example, when he narrates a weak hadith, he says that this hadith was narrated from the Prophet (pbuh), but it is a weak hadith.

Some scholars say that it is permissible to recite weak hadiths such as targib and tarhib (excitement and fear) under four conditions.

1. If the hadith is for targib and tarhib (amusing and scaring);
2. If the weakness is not too strong;
3. The existence of a weak hadith in the original Qur'an and authentic Sunnah.

For example, if it is exhorted to do good to one's parents, or it is exhorted to recite the Qur'an, or it is exhorted to do similar virtuous deeds, it is also permissible to say a weak hadith;

4. Not believing that it was said by the Prophet (pbuh) [2].

Bayquni did not intend to mention all the istilahs of the Muhaddiths in this verse. Perhaps he described some of the most important parts of the hadith with their definitions in a concise form.

First, he says that there are several parts of the hadith and each of them has a different definition. Before starting to study parts of hadith, it is advisable to familiarize yourself with the initial definitions used in the science of hadith.

The author of the book expresses the opinion that it is possible to judge with marfu' hadith. It also states that there are five types of things related to sanad and they are: musnad, musnid, musnad ilayhi, isnad and sanad [3].

The author gives the following in the definition of "Musnad":

It is a chain of narrators that is connected without interruption from the narrator to Mustafa (pbuh). So, in the eyes of the author, "musnad" is an unbroken "marfu". But "mawquf" is not a musnad because it is not tied to the Prophet (pbuh). Also, "Mungote" is not a musnad, because some of its narrators have been lost. Because in order to be "Musnad" it is required to be related

But some said that "Musnad" is more general than that. That is, they said, "Musnad" is anything that is attached. So "Musnad" includes marfu', mawquf, maktu', mutasil and munqate. There is no doubt that this definition was given by the lexicographers. But the "musnad" according to the muhaddiths goes back to his date (pbuh).

"Musnid" is when a narrator relates a hadith to a previous narrator. For example, as it is said that so-and-so told me.

"Musnidu ilayhi" means the person to whom the hadith is attributed.

Some scholars say that "isnad" is a sanad. Muhaddiths often refer to the sanad as "Isnadi sahih".

"Sanad" - people who narrated hadith, for example: So-and-so narrated from so-and-so, and he narrated from so-and-so. These are the people who are the basis of the hadith because the hadith is based on these and becomes a sanad.

In addition, the author sets two conditions for the sanad to be complete: each narrator hears it from his narrator and it must be linked to the Messenger of Allah (pbuh). Accordingly, hadiths of mawquf and maktu' type are not considered to be continuous.

The author did not stipulate that the sacred part of hadiths should be marfu'. He has gathered in himself marfu', mawquf and maktu. The reason this section begins as a saint is because it is strengthened by the second narration. The more the narrators, the stronger the hadith or message.

As the author introduced, it is said that there are few narrators in Sanad. It is said that there are many narrators in Sanad. It is known that the smaller the error probability, the closer the acceptance. If a hadith is narrated with one sanad, and there are five people between it and the narrator, and in a narration narrated in another way, if there are three people between the narrators, this three-person narration is "higher". The former will be "nozil". Because the probability of error in three people is less than the probability of error in five people.

So anything that doesn't have a relationship in date is said to be disconnected. For example, a hadith narrated by five people. The first was narrated from the second, the second from the third, the third from the fourth, and the fourth from the fifth. Then, if you

look at the first one from the third, he from the fourth and he from the fifth, he got the name "munqote" (interrupted) because the second was omitted. If the first one falls, it will be a disaster. The scholars have divided the munqat into four parts:

1. Discontinuity should be at the beginning of the sanad. In this case, the first interruption of the sanad is called "Muallaq" (hanging). It is, as the name suggests, that if something is hung from the ceiling, if the lower part breaks off, it will not all fall to the ground. It is also said that the previous date of "Muallaq" has been cut off. Most of the scholars also say that "Muallaq" is weak. Because the condition of sahih is that the sanad is related.
2. The discontinuity is at the end of the sanad. In this case, the ring is at the end of the sanad. This part is called "Mursal".
3. One person falls and is interrupted in the middle of the sanad. The loophole in this case is that one person falls in the middle of the sanad. This is called "istilohdagi uzuqlik".
4. If two or more people fall down and the break is in the middle of the sanad. And in this case, the ring is a break between two or more people in the middle of the sanad. It is called "Mozal".

It is known that the narration in the alternative of munkar is called marfu'. It will be divided into four parts: Shozz is the story of a confident man who opposes those who are stronger than him;

Mahfuz is a strong person who opposes someone who is inferior to him in confidence. This is an alternative to shozz;

Munkar is a narration of a weak person against a reliable person;

Ma'ruf is a narrative of the reliable against the weak. It is an alternative to munkar.

Maqlub has two parts: replacing the narrator with the narrator and replacing the date of the text. The author refers to the first part as the part where the narrator is replaced by the narrator.

How to know if an isnad has been replaced. In response to the question, the author said, "If another more reliable narrator narrated contrary to this replaced form, or if this narrator himself recorded and narrated in the correct form when he was young, and later replaced it when he was old, then his approval is known, and in this case, the correctness of the previous isnad is judged" , he answers [4].

The author mentions the second part of Maqlub as "the part of changing the date of the text" and by this he means to change the date of one text to another text.

Also, the author of the verse quotes the three parts of the fard:

1. An individual recorded with one reliable narrator;

2. An individual registered with a congregation;

3. An individual recorded with a narration.

In most cases, "fards" are considered vulnerable. But sometimes you can find authentic and acceptable ones. However, most of them are weak, especially if it happened after the previous three centuries. After all, by that time, the number of narrators had increased. Even one sheikh would have 600 narrators. In such a case, the narrating of it by only one narrator would raise doubts. That is, how can a hadith not be known to so many narrators, and only one person can narrate it. In the age of the Companions, there was a lot of individualism. It was the same in the age of subjugation. But it was less compared to the age of the Companions, because there were more subjects. There was a lot of individuality in the age of Taba'a

subjugation, but in turn, it was less compared to the age of subjugation. There are 3 types of it [5]:

1. A hadith recorded by one reliable narrator, not narrated by anyone else, but no one can contradict it.

An example is the hadith of Umar ibn Khattab: "Every action depends on the intention, for each person there is something that he intended." This hadith is divided among three categories of narrators, and even so, it is authentic. It is also narrated by a reliable narrator, which is called fard and gharib.

2. Recorded with one congregation. The purpose of the congregation here is the people of a city or a village or a tribe or similar communities, and if one person from the people of the city narrated it. For example, if it is said that this hadith was narrated by one of the people of Sham or one of the Hijaz, then the hadith is fard, but it is not completely fard. Maybe muayyaan in one city will be different in relation to the muhaddis of that city.

For example, if there are a thousand Muhaddiths of Syria and a hadith was narrated by only one narrator out of the thousand, and no one else narrated it, then this hadith is called fard. But it will be a relative individual. Relative means that it is attributed to the people of Syria. Individuality registered to a congregation has a different meaning. It is a narration from a single person by the people of one city. It is said that the people of Sham narrated a fard from a person.

3. Confinement to one narrative. For example, no one narrated this hadith in this sense except so-and-so, that is, it is similar to saying that no one narrated this hadith in this sense except so-and-so, one person. In this we find the limitation of narration from one narrator, because the hadith is known from other ways, and its ways are many. The author divided the individual to describe its relative or absolute individuality. If this hadith is narrated in one way in relation to the people of Syria or a certain city, it will be a relative fard. The same is true of one person. If such and such a person says that he narrated this hadith from this shaykh, then this hadith is called nisbi fard. The strangeness of the relative person is relative, the strangeness of the absolute person is absolute. Relative personal is closer to authenticity. Because it will be individual to certain people, but it will be famous or dear to others, that is, it will be narrated in several ways.

At the end of the poem, the author said, "I organized these texts like a hidden book and called them Baiquni's poem." By dividing these bytes into more than thirty, i.e., thirty-four bytes, a good conclusion was made, he concludes.

So, the author gives the message that he wrote the title of the book with his pseudonym, putting it in poetic weight and rhyming it in the order of a major. He divides all the verse poems written in that order into thirty-four stanzas and concludes the book by noting that he ended it in a good way. In a word, Bayquni began to complete his composition after describing the main reforms he aimed at the science of hadith. He described the verses he wrote at the end of his speech as like a pearl inside a pearl. Because the pearl inside the mother-of-pearl is protected from sunlight and dust, it is polished in a pure state and remains permanently valuable. The words of this poem, which are similar to each other like typed words, and the bright meanings, which are free from complications, are always valid.

Baiquni concluded by saying that this work had thirty-four stanzas and that it ended as he wished. With these words, he indicated that he aimed to explain the reforms of hadith science in a short and concise

manner and that he achieved this goal. A careful study of the work will show that it is really beautifully arranged. The work is organized in such a way that at the beginning, the best of the hadith types, "saheeh", is presented, and at the end, it ends with the explanation of the "subject", which is considered the worst of them. The remaining varieties are listed between the two.

CONCLUSION

In short, complete information about Toha ibn Muhammad ibn Futuh Bayquni is rarely found in the sources. But his work "Manzumatul Bayquniya" can be recognized as one of the main manuals of hadith scholars and students over the years.

REFERENCES

1. Хамроқулов Ж. Ҳадис илми истилоҳлари. Манзумату-л-Байқуний шарҳи. – Тошкент. Мовароуннаҳр, – Б.

2. Karimov, N., & Doniyorov, A. (2019). Conflicting views regarding the hadiths. IJITEE, ISSN, 2278-3075.

3. Saloot, M. A., Idris, N., Mahmud, R., Ja'afar, S., Thorleuchter, D., & Gani, A. (2016). Hadith data mining and classification: a comparative analysis. Artificial Intelligence Review, 46(1), 113-128.

4. Mirsodiq, I., Rahima, A., Nodir, R. K., Jasur, S., & Timur, M. (2019). Contribution of abu isa tirmidhi to the science of hadith. International Journal of Innovative Technology and Exploring Engineering, 9(1), 593-599.

5. Brown, J. A. (2017). Hadith: Muhammad's legacy in the medieval and modern world. Simon and Schuster.

6. Karimov, N. (2022). Importance of studying and promoting oriental culture and heritage. Oriental Journal of History, Politics and Law, 2(03), 28-33.

7. Doniyorov, A. K., & Karimov, N. R. (2019). ―KITAB AL-HIKMAH‖ AND―HIKMAH‖ IN HAKIM TIRMIDHI 'S SCIENTIFIC HERITAGE. Central Asian Problems of Modern Science and Education, 4(2), 236-246.

8. Doniyorov, A., Kariev, A., Aminov, H., & Karimov, N. (2021). The Level of Study of the Religious Image of Mavarounnahr in the IX-XII Centuries. Journal of Contemporary Issues in Business & Government, 27(1).

9. Burton, J. (2022). An introduction to the Hadith. In An Introduction to the Hadith. Edinburgh University Press.

10. Kariev, A., & Aminov, H. (2020). New information about Imam al-Zarnūjī and his work "Ta'līm al-Muta'allim". Solid State Technology, 63(6), 2372-2387.

11. Kariev, A., & Aminov, H. (2020). New Findings in the Scientific Heritage of Burhan Ad-Din Al-Marghinani. PalArch's Journal of Archaeology of Egypt/Egyptology, 17(6), 8975-8983.

12. Motzki, H. (Ed.). (2016). Hadith: Origins and developments. Routledge.

13. Kariev, A. (2022). A New Example from the Scientific Heritage of the Scholars of the Fergana School of Fiqh. Telematique, 5322-5326.