
THE POETIC ORDER AND LOCATION OF HADITH TERMS IN “AL-MANZUMA”

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ABSTRACT: Taha ibn Muhammad Bayquni, while entering this work “Al-Manzuma” dedicated to the development of hadith science, according to tradition, after “Bismillahir rahmanir rahim” began his speech by saying praise to Allah and blessings to Prophet (pbuh). This means that, O Lord, I begin this work by praising You and sending blessings to Muhammad (pbuh), who is the best of all the prophets you sent.

KEYWORDS: Istilahs, muhaddis, hadith science, tradition, “mumotana”, weak, high, low, tolerance.

INTRODUCTION

To praise means to love and glorify the Bestower of blessings and mention His praiseworthy qualities. The first stanza of the work begins with the following sentences.

أَبْدَأُ بِالْحَمْدِ مُصَلِّيًّا عَلَى * مُحَمَّدٍ خَيْرِ نَبِيِّ أَرْسَلَا

Meaning:

1. (To Allah) Praise and salutations to Muhammad (pbuh), the best of the sent prophets.

Poem description of the verse:

1. So‘zimni boshlarman aytib sano hamd,

Eng afzal Nabiyyga yo‘llab salavot.

Imam Baiquni did not intend to mention all the istilahs of the muhaddis in this poem. Perhaps he has described some of the most important parts of the hadith in a concise form with their definitions. At the beginning, he mentioned that there are several different parts of the hadith and each of them has a different definition.

Muhammad ibn Abdulbaqi Zarqani, who died in 1122 Hijri, wrote a commentary on this work. That is, with the help of hadith science, the status of sanad and text is known as sahih, hasan and weak, high, low, tolerance and ado mood, quality of narrators and other information.

THE MAIN FINDINGS AND RESULTS

And Sanad is to inform about the way of textual narration. This word is taken from the saying of scholars that “such and such sanad is the basis”, and this sentence means that the hadith is based on the authenticity and weakness of the hadith, and the hafiz say that it is based on it. In addition,

“sanad” is also called “the part that rises from the foot of the mountain to the top.” Because the person who quotes the chain of hadith will raise it to the narrator.

And the text is a sentence that reaches the end of the sanad, this word is derived from the word “mumotana” which means “moving away from the goal”. Because the text is the original idea of the sanad - the end. Also, this sanad word is taken from the sentence “matantu-l-kabsha rezavor - I rubbed the skin of the fruit”. Because the person who recites the sanad takes the text out of the sanad and separates it. The text also refers to a solid place rising from the ground. Because the one who recites the sanad, lifts the text with the sanad and raises it to the top.

Hafiz, Jalaluddin Suyuti wrote in his work “al-Alfiya”: “The science of hadith is a science limited by limited laws, with the help of which the status of the text and sanad is known. Texts and sanads are the subject and the purpose, with which the accepted and the rejected are known. A sanad is a notification of a textual tradition, which is like an isnad in the eyes of that sect [1]. Text sanad is the word that reaches him. Scholars recorded the hadith as a word or verb and (or) taqir attributed to the Prophet (pbuh) and narrated something similar. It is said that the hadith is not specific to marfu’, but it also came for mawquf and maktu’. The hadith is therefore a report. They famously said that works are included in these two (mawquf and maktu’)”.

Atiyya Ajhuri, who died in 1190 Hijri, wrote a margin for this work, according to which the author Imam Baiquni said: “I will begin with Bismillahir Rahmanir Rahim Hamd.” He did this in obedience to the Prophet’s (pbuh) saying, “Surely, Allah loves to be praised.” This hadith was narrated by Tabarani and other narrators. Daylami narrated this hadith on the authority of Aswad ibn Sari, in which [2]: “Indeed, Allah loves the praise that He is praised, so that He may reward the one who praises Him. He reserved praise for Himself and for His servants.” Even though Hamd is part of Basmalah, the author quoted Basmalah after Hamd. Because a person who only recites tasmiya is not traditionally called a praiser. The word “Muhammad” in the sentence “Salute to Muhammad” is derived from the praised name of Allah, al-Mahmoud.

Imam Bukhari narrated from Ali ibn Zayd in al-Tarihu-s-saghir. He said: Abu Talib said, “His name was taken from the name of Him to be great, the Lord of the Throne is Mahmud, and this is Muhammad.” The word “ursilaa” meaning “sent as an ambassador” in the sentence “He is the best Prophet sent as a messenger” contains the letter “alif”, and this narrator - ishbo’ in the rhyming movement - is pronounced by lengthening the last movement of the word “ursilaa” which is actually a fatha movement. as a result, the letter “alif”, which is the same as that movement, appeared. He obeyed the command of Allah in the Qur’an and brought blessings to Mustafa (peace be upon him) in the second place. He did so because he had mental and verbal evidence for it. But the naqli evidence is in the 4th verse of Surah Sharh of Allah, the verse “and We have raised your remembrance”. The meaning of this verse is “If I am remembered, you will be remembered with Me”, and this angel Gabriel came with interpretation in the message that he brought from God. But when it comes to intellectual evidence, the Prophet (pbuh) taught his ummah to be grateful to the Giver of Blessings, and the perfection of this kind led the ummah to become perfect human beings. After all, there must be a relationship between the receiver of the blessing (man) and the benefactor (Allah). The human body is too powerful and unworthy, and the attributes of Allah are extremely high and bright. Divine wisdom requires a connection

between these two aspects. Through this connection, He who was of the human race also had very high attributes, and He also became one of the perfect attributes of God [3]. And for people to accept human qualities from Him [4]. That is why he insisted [5] that thanking him is close to thanking God [6].

REFERENCES

1. The word “Firqa” means a group (scholars) dealing with authentic hadith.
2. Al-Aswad ibn Sari’ Tamimi is a Saadi, and Imam Tabarani called him weak. See: al-Jame’. - p. 1714.
3. “For them to receive from God” that is, for them to receive God’s perfect qualities through Gabriel.
4. It is for people to receive “human qualities” from the perfect qualities of God (pbuh).
5. “Giving thanks to Him is close to thanking God”, that is, saying salutations to Rasulullah (s.a.w.) together with praising God is obligatory only on intellectual grounds, even without any narrative evidence.
6. “Required” that is, he demanded, it was considered right and it became obligatory.