


DESCRIPTION OF FAMOUS MUHADDIS IN “KUTUBI SITTAH AND AUTHORS”

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Abstract

The science of hadith has not lost its importance as a sacred source of muslims for centuries. “Kutubi sittah and authors” by Rezauddin ibn Fakhridin is considered one of the educational literature written for the field of hadith studies of the 20th century. The article describes the authors of “Kutubi sittah” and their scientific activities.

Keywords: Imam Bukhari, Imam Muslim, Imam Nasa'i, hadith studies, Qur'an, muhaddis, sunnah, scientific trips, scientific activities, sources of hadith.

Introduction

The collections of “Kutubi sittah” have not been left out of the focus of attention of scholars, muslims and non-muslims since the eleventh century. At the beginning of the 20th century, with such scientific research, Rezauddin ibn Fakhridin researched reliable collections and their authors. Rezauddin ibn Fakhridin paid special attention to the muhaddiths and their works in order to substantiate his opinions on the science of hadith based on reliable and scientific evidence in his work “Kutubi sitta and authors”. In the work, the scientist explained the life of the authors of “Kutubi sittah” after Imam Malik and Imam Bukhari, their efforts in the path of science, scientific trips and scientific and spiritual activities.

Material

Abu al-Husayn Muslim Abu al-Hajjaj ibn Muslim al-Kushayri, one of the great hadith imams, was born in Naysabur in 206/821. According to some sources, Imam Muslim was born in 201/817, 202/818, 204/819. Imam Muslim's literacy came from his father, who was engaged in teaching students. He started studying hadith from the age of twelve. The encyclopedist Rezauddin ibn Fakhridin in his book “Kutubi sittah and authors” wrote Yahya ibn Yahya al-Minqari (d. 226/840) and Ishaq ibn Rahuya (d. 238/853) as Imam Muslim's hadith teachers[1:35].

Two years later, Imam Muslim went on scientific trips to study hadith science more deeply. He studied under Ismail ibn Uvais (d. 226/841) in Medina, Qonabiy (d. 221/836) and Said ibn Mansur (227/842) and other scholars in Mecca. In 230/825, Imam Muslim went on another trip to study hadith. He went to Basra with his friend and student Ahmad ibn Salama (d. 286/899). After that, he went to Balkh and learned from Qutayba ibn Said (240/855) and narrated hadiths[3:45]. He visited the city of Baghdad, which is the center of science of the East, many times and learned from the famous scholars of this place, Ahmad ibn Hanbal (d. 241/855) and



Ahmad ibn Moniy (d. 244/858). will try Imam Muslim's last scientific trip to Baghdad was in 259/873.

During his years of education in Kufa, he learned hadith from Ahmad ibn Yunus. Imam Muslim visited Rai several times, and the scholars who criticized his "Al-Jame as-sahih" were Abu Zura'a al-Razi (d. 264/878) and Abu Abdullah ibn Wara (d. 270/884) will re-read his work and discuss the hadiths in it. With the demand for knowledge, Imam Muslim went to Egypt in 250/864 and narrated a hadith there after learning from Yahya Ibn Main (d. 233/848).

Imam Muslim's teacher Muhammad ibn Bashshar Bundar (d. 252/866) says that there were four great hadith scribes in his time: Imam Muslim in Nishapur, Abdurrahman ibn ad-Dorimi in Samarkand, Abu Zura ar-Razi in Raya, Abu Zura al-Razi and Imam Bukhari were in Bukhara. In fact, Imam Muslim was known as a famous muhaddith in his time.

Methods

Rezauddin ibn Fakhridin quotes the works of Muslim ibn Hajjaj in the work "Kutubi sittah and authors" as follows:

1. "Al-jame as-sahih". It is a work on the science of hadith popularly known as "Sahih Muslim". The unique feature of the book is that it contains all the narrations of the hadith with several different proofs. "Sahih Bukhari" and "Sahih Muslim" are accepted as the second most reliable sources after the Qur'an, and these two books are also called "Sahihyn". Many studies have been carried out within the framework of the work.
2. "Kitab al-tamiyz". A work containing critical methods of the field of hadith. Part of the book is missing. The remaining part was published by Muhammad Mustafa al-Azami with an extensive introduction.
3. "At-Tabaqat". In some sources, the name of this book comes with the names "Tabaqatu at-tobein", "Tabaqatu ar-Rawi" and "Asma ar-Rijal". It is a work that brings together 2246 narrators from Madinah, Makkah, Kufa, Basra, Syria and Egypt.
4. The book "Kitab al-kuna wa al-asma" was written in order to avoid misunderstandings when narrators known by their names in the chain of narration are given by their kunyas, and by the names of narrators known by their kunyas in some other sanads.

In addition, Imam Muslim's "Kitab al-ilal", "Kitab al-wijdan", "Kitabu Amri wa Ibn Shuayb", "Kitabu mashoyihi-Malik", "Kitabu mashoyihi Savriy", "Kitabu mashoyihi Sho'ba", "Kitabu min laysa lahu illa rov va wahid", "Kitabu awlad as-sahoba", "Kitabu awham al-muhaddisin", "Kitabu afrad ash-shamiiyin" and other works that are not known to us.

The great scholar Imam Muslim, who was honored as the Imam of muhaddiths, died at the age of 55 in rajab/may 261/875. The scholar was buried in Nasrabod village of Nishapur[3:65].

Results

Abu Dawud Sulaiman ibn al-Asas ibn Ishaq al-Sijistani al-Azdi was born in Sijistan in 202/817-18. Sources also suggest that he was born in 203/818-19. The city of Sijistan is not the village of Basra, known as Sijiston, as some people think, but the border region between Iran and Afghanistan. As his family is originally from the Azd tribe, the Azdi nisab is also applied to him.



As the encyclopedist Rezauddin ibn Fakhriiddin reported in the work, Abu Dawud, who came from a wealthy family, began his education in Sijistan. In order to study the science of hadith, at the age of eighteen, he first traveled to Baghdad and then to Basra and stayed in these cities for a long time. He learned hadith from scholars such as Abu Dawood's Arim al-Basri (d. 224/839) and Abu Walid al-Taylasi (227/842).

According to Ibn Hajar al-Asqalani, Abu Dawud had about three hundred teachers.

During the educational phase of his life, Abu Dawood spent a long time in the scientific centers of the East. In particular, he lived in Tarsus for twenty years. After returning to Sijistan, his hometown, he went to Herat and Baghdad. For a while there, he teaches the science of hadith to students.

According to Rizauddin ibn Fakhriiddin's "Kutubi sittah and authors, after Abu Dawood arrived in Baghdad, Abu Ahmad al-Muwaffaq (d. 278/891), the brother of Caliph Mu'tamid Allallah (d. 279/892), said to Abu Dawood: "A prince's child cannot study with a common child, so teach my children privately!" Abu Dawud said: "This will not happen, there is no emirship, public opinion about knowledge".

He himself: I have collected 4800 hadiths in "Sunan", among which these four hadiths are sufficient for human beings: 1) Actions are based on intentions; 2) Leaving useless work is one of the beauty of Islam; 3) A believer cannot be a true believer until he sees what he sees in others.

Rezauddin ibn Fakhriiddin quotes the works of Abu Dawud as follows: "Al-Marasil", "Ar-raddu ala al-Qadariyya", "An-nasihah wa al-mansuh", "Fazail al-ansar", "Musnadu Malik ibn Anas", "Al-masail", "Ma'rifat al-avqot", "Ma tafarrada bihi ahlu al-amsar" and others. Imam Abu Dawud, one of the great scholars of hadith science, died in Basra on Friday 275/889 at the age of 73[3:87].

The 20th century community scholar Rezauddin ibn Fakhriiddin classifies Imam Nasai, one of the authors of the "Kutubi sittah" collections, with special attention. Imam Nasai's full name is Abu Abd al-Rahman Ahmed ibn Shuyab ibn Ali al-Nasai, and he was born in 215/830 in the city of Nisa, Khorasan province. There are those who call it |Nasa'i because of the city of Nisa[4:67].

Imam Nasai, who memorized the Qur'an completely from his youth, began to study the science of hadith from the age of fifteen. In 230/844-45, he went to the village of Balghan near Balkh to study hadith from his teacher Qutayba ibn Sa'id, who received the most education in the science of hadith, and stayed with him for fourteen months[5:90].

Discussion

Imam Nasai, the famous muhaddith Ibn Rahuya (d. 238/853), scholar of hadith and tafsir from Kufa Abu al-Hasan ibn Abu Shayba (d. 239/853), imam muhaddith of the Hanbali sect, jurist Ahmad ibn Hanbal (d. 241/855), the famous commentator and muhaddith Ahmad ibn Mani (d. 244/858/59), the famous hadith scholar Ali ibn Hujr al-Marwazi from Khurasan (d. 244/858-59), the master of recitation and hadith knowledge Hisham ibn Amr (d. 245 /859), he received hadith education from scholars such as Ibrahim ibn ad-Duhaym (d. 245/859), Abu Hafs al-Fallas (d. 249/864).



To study hadith, he traveled to science centers such as Khurasan, Hejaz, Egypt, Iraq, al-Jazeera, Syria and settled in Egypt. He learned hadith from the teachers of Imam Buzari and Imam Muslim. Narrated hadiths from Abu Dawud al-Sijistani and Ahmad ibn Hanbal. Along with hadith, he studied the Qur'an and the science of recitation from scholars such as Abu Shuayb al-Susi, one of the imams of recitation. Rezauddin ibn Fakhriddin mentioned that his teachers were more than 450 scholars in his work "Kutubi sittah and authors"[6:89].

If there are narrators such as Ibn Lahiya (d. 174/790) in the code of hadiths learned from his teachers, he did not narrate the hadith even if there is a sahih hadith narrated from them. When Imam Nasai's fame in hadith science spread, students started coming to Egypt to learn from him. The most famous among them are Qasim ibn Thabit, Abu Basr al-Dulabi, Tahawi, Abu Awana al-Isfarayi, tafsir scholar Nahhas, Abu Ali al-Nishapuri, Abu Said ibn Yunus, Ibn Habban and Tabarani, who narrated hadith from Imam Nasai[9:112].

Rezauddin ibn Fakhriddin quotes the following about Imam Nasai's ability in hadith science, and some people put Imam Nasai above Imam Muslim in terms of his powerful memorization. He says that Imam Nasai's words about jarh and ta'dil are acceptable and his testimony is reliable. He belonged to the Shafi'i sect, and it is known that he wrote the book "Manosik al-Hajj" based on this. Because Imam Nasai lived in Egypt, he wrote his works there, and thousands of people learned from him. In 302, he left Egypt and went to Damascus. He wrote a book called "al-Khasais" about the virtues of Hazrat Ali and his family in Damascus. Most of the narrations in this book are from Ahmad ibn Hanbal. He himself said about it: "When I entered the city of Damascus, I saw that the majority of the inhabitants of this place had a weak and weak belief about Hazrat Ali. They said that Allah will guide them to the right path. I took a lift" he says. This book "Al-Khasois" was published in Cairo in 1308/1890 in the size of 41 pages[10:79].

According to Ibn Yunus, a student of Imam Nasa'i, Imam Nasai left Egypt in 302/914 and died in Ramla in Palestine in 303/915 and was buried in Jerusalem. Imam Zahabi mentions this news in his work as the most reliable news[3:99].

Conclusion

Rizoudin ibn Fakhriddin did not ignore the scientific activity of the authors of "Kutubi sittah" collections. In the work "Kutubi sittah va authors", the scientist revealed aspects of Imams' life and scientific activities that have been overlooked by bibliographers. The ability of Rezauddin ibn Fakhriddin to research the works of muhaddiths during the 20th century, and to classify his books not only on the science of hadith, but also on other fields with a description, shows that the scientist has a high level of knowledge. In addition, the book "Kutubi sittah and authors" became famous in its time as a refutation of the goals of the Red Empire, which was against Islamic sciences, aimed at de-scientific people and people.



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