

CHARACTERISTICS OF IMĀM MUḤAMMAD "MUWAṬṬA".

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Abstract: This article provides information about the merits, characteristics, terms used in the work "Muwaṭṭa'" by Imām Muḥammad Shaybānī, one of the mujtahid scholars of the Ḥanafī school, and the comments written on the work.

Imām Muḥammad followed his own way in narrating the work, and if he did not accept Imām Mālik's fatwa, he mentioned his own words and Abū Ḥanīfa's fatwas in short phrases. He enriched the book with additional scientific information, giving evidence to prove his point of view.

The work "Muwaṭṭa'" played an important role in the development of jurisprudence, especially in Ḥanafī jurisprudence. At the same time, he was an example to the jurists in terms of conducting a scientific debate, dealing with opponents within the framework of etiquette, and explaining the topic clearly.

Keywords: Ḥadīth, isnād, marfū', mawqūf, haddathana, akhbarana, Muwaṭṭa'.

Imām Muḥammad ibn Ḥasan Shaybānī (132/750-189/805) traveled to Medina after studying in Iraq and reaching the level of a scholar. He stayed with Imām Mālik for three years, heard the work directly from him, completely mastered it, and enjoyed the fiqh, knowledge and narration of the author. Imām Shafei narrated that Muḥammad ibn Ḥasan said to him: "I stood at Mālik's door for three years and heard seven hundred ḥadīths from his mouth." After Ibn Hajar quoted this word: "Mālik used to say ḥadīth with his own mouth only in rare cases. If Muḥammad had not stayed in his presence for a long time, he would not have been able to achieve this result.[1:175]

It was said above that the most famous version of "Muwaṭṭa'" in the world is the version in the narration of Yaḥyā ibn Yaḥyā Laythī. Comparing "Muwaṭṭa'" in the narration of Imām Muḥammad with "Muwaṭṭa'" in the narration of Yaḥyā Laythī, the following advantages of it are revealed:

- 1) 1) Yaḥyā Laythī did not hear all parts of "Muwaṭṭa'" directly from Imām Mālik. Imām Muḥammad heard the entire book from the author [2:142];
- 2) 2) Yaḥyā Laythī went to Imām Mālik in the year of his death and benefited from his knowledge. Imām Muḥammad studied under Imām Mālik for three years. It is known that the narration of a person who has held the skirt of a shaykh for a long time is considered more important than the narration of a person who had a short conversation with that shaykh;
- 3) In "Muwaṭṭa'" by Yaḥyā Laythī, many jurisprudential issues and ijtihad of Imām Mālik are presented. Under several headings, without quoting a single ḥadīth, it was content with

ijtihād and fatwas and moved on to the next chapter. In Imām Muḥammad's "Muwaṭṭa'", there is not a single chapter that is free of marfū' or mawqūf news;

4) Yaḥyā's "Muwaṭṭa'" contains only ḥadīths narrated from Imām Mālik. Imām Muḥammad's "Muwaṭṭa'" also includes ḥadīths narrated from other sheikhs;

5) Imām Muḥammad "Muwaṭṭa'" has another important aspect for the Ḥanafīs. In Yaḥyā's "Muwaṭṭa'", there are many fatwas and ḥadīths that were canceled because of a flaw in their sanad or were left out for a similar reason. One who reads them may be surprised or reproach the leaders of the sect for setting aside ready and reliable evidence. Imām Muḥammad responded to such objections and provided the necessary proofs. Examples of this are the subjects of raising both hands in prayer and standing behind the imām [3:142].

After learning the work directly from the author, Imām Muḥammad, while narrating it, expressed his views on the matter presented in the book, as well as the opinion of his teacher Abū Ḥanīfa, and stated whether he agreed with it or not. Sometimes the sheikh mentioned the opinions of Imām Mālik and Ḥanafī jurists.

At the end of many chapters, the meaning of the ḥadīth, how to follow it, and aspects such as sunnah, mustahab, and makruh are discussed. Sometimes he begins to show in detail the differences between his views and those of his teachers, Abū Ḥanīfa and Mālik, and describes the various cases and rulings of the issue. An example of this can be seen in chapter 18 (the chapter on ablution for nosebleeds). In some cases, additionally narrates a number of ḥadīths from Mālik's route to support his anti-authorship view.

The number of ḥadīths narrated by Imām Muḥammad in a different way than Imām Mālik reached 16 in some chapters. An example of this can be seen in Chapter 5 (the chapter on the ablutions due to the capture of Penis). Muḥammad ibn Ḥasan tried to prove with 16 ḥadīths that holding penis does not break ablution. And this one chapter scope is a huge addition.

In some chapters, except for the participation of Imām Mālik, he cites 6-7 ḥadīths with sanad. For example, in chapter 17 (the chapter on performing ghusl on Friday), 6 additional ḥadīths are given, of which 2 are mawqūf and 2 are praiseworthy. This is also a huge plus.

Fatwas beginning with "Mālik said:..." appearing in most chapters in other copies are not available in Imām Muḥammad's "Muwaṭṭa'". Due to the large number of ḥadīths narrated by Mālik in a way other than Mālik's, as well as the fact that in almost every chapter the narrator gives a lot of space to his own ijtihād, his conclusion from the ḥadīth, and the statement of Abū Ḥanīfa's jurisprudence. . There is no husband to be surprised by this. Because Muḥammad's "Muwaṭṭa'" is not among the books that the narrator narrated word for word after hearing from the author. Perhaps it is a jurisprudential-comparative collection compiled based on the jurisprudence of the people of ḥadīth and the people of opinion in Hejaz and Iraq and enriched by comparing their opinions on various issues. For those in the know, this is a valuable feature. Imām Muḥammad ibn Ḥasan's "Muwaṭṭa'" contains 1180 marfū' ḥadīths and mawqūf works with or without isnād, of which 1005 were narrated by Imām Mālik and 175 others. Of these 175, 13 are from Abū Ḥanīfa, 4 from Abū Yūsuf, and the rest from others [3:58].

The uniqueness of Imām Muḥammad "Muwaṭṭa'" can be seen in the following:

1. Imām Muḥammad removed the words and fatwas related to Imām Mālik, which are often found in other "Muwaṭṭa'", and left the marfū', mawqūf and maktu' messages in the book, and fatwas narrated from Imām Mālik are rare in this copy. This is the most different aspect of Imām Muḥammad's copy from other copies.

2. There is no section called "season" in "Muwaṭṭa'" by Muḥammad Shaybānī. However, such a title appears only in some copies. It seems that this word was added by the copyists of

the book. Titles in this copy are titled with the word "book" or "chapter." Sections that are often expected to be named with the word "book" are named with the word "chapters" (abwab). An example of this is "chapters of prayer", "chapters of funeral", "chapters of Zakāt", etc.[4:31-109-114].

3. In "Muwaṭṭa'", Imām Muḥammad mentions his ijtihad, either in agreement with or against Imām Mālik or other scholars of Hejaz and Iraq, "We accept this", "fatwa is like this", "fatwa is issued according to this", "trust is like this", "the action of the ummah is based on this", "this is correct", "this is obvious", "this is more famous" words.

4. He cites ḥadīths narrated by his teachers with the words "he informed us" ("akhbarana"), he does not use the words "I heard" ("sami'tu") or "he told us" ("haddathana").

5. After mentioning the fatwa of his choice, he says "...and this is the word of Abū Ḥanīfa" to show that he and his teacher Abū Ḥanīfa share the same opinion. There are very few places where he disagrees with Abū Ḥanīfa.

6. After quoting the words of Abū Ḥanīfa, he sometimes adds: "...and our public jurists." This means the jurists of Iraq and Kufa. The word "mass" is used in the sense of "many".

7. Imām Muḥammad did not quote Abū Yūsuf's ruling on any issue in "Muwaṭṭa'" or "Kitāb al- Aṭḥār ". This does not mean that he is in agreement with or against Abū Yūsuf in that matter. However, he behaved differently in " Jāmi' al-ṣaghīr", that is, where he did not say Abū Yūsuf's words, he usually meant that he agreed with him.

8. "There is nothing" ("la ba'tha") means "permissible".

9. When he says "it is necessary to do so" ("yanbaghiy kaza"), he has in mind a wider meaning that includes wājib and sunnat muakkadah.

10. The word "Aṭḥār" is also a broad term used by Imām Muḥammad, which includes marfū', mawqūf and maqtū' messages.

11. There are some weak ḥadīths in Imām Muḥammad's Muwaṭṭa'. Some of them are ḥadīths whose weakness can be overcome by the multiplicity of narrations. The ḥadīth there, "Whatever Muslims consider good, it is good in the sight of Allah..." is the subject ḥadīth. 'Abd al-Ḥayy al-Laknawī (1847-1886), who commented on Imām Muḥammad's "Muwaṭṭa'", tried to justify this situation by saying that a copy of Imām Aḥmad's "Musnad" came into his hands and it contained such a narration. The truth is that the copy of Musnad that came into Laknawī's hands is an unknown copy. This narration is missing from the copies of Ḥāfiẓ writings, so it cannot be relied upon. Among the copies of Imām Aḥmad's "Musnad", this copy is similar to a shādh qawl that is not correct to follow in the chapter of narration and fiqh.

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