

ANALYSIS OF IMĀM MUḤAMMAD'S WORK " MUWAṬṬA'" AND THE CHAPTER OF TAFSIR IN IT

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Abstract

The work " Muwaṭṭa'" played an important role in the development of Ḥanafī jurisprudence, and it was compared to the most important books in the school, "Zāhir ar- riwāyah ". Because it is one of the valuable works that provide evidence for the Ḥanafī sect. At the same time, it is one of the first published works in the field of comparative jurisprudence. The work is a beautiful example of pure scholarly discussion, and contains many ḥadīths that call for peace and morality that are very relevant today. The work " Muwaṭṭa'" is of great importance in improving the religious-educational and socio-spiritual environment.

Key words: Muwaṭṭa', Zāhir ar-riwāyah, Ḥanafī, Ḥadīth, Tafsir

Introduction

The full name of Imām Muḥammad (132/750-189/805) is Abū 'Abd Allāh Muḥammad ibn Ḥasan ibn Farqad Shaybānī. Muḥammad ibn Ḥasan is the son of the sister of 'Abd Allāh ibn Maslama Qanabi, one of the narrators of " Muwaṭṭa'" from Imām Mālik.

It was very convenient for Muḥammad ibn Ḥasan to live in Kufa, which was crowded with scholars and had a strong scientific atmosphere. Here he was educated in the circle of people of knowledge, learned from great scientists. When he regained consciousness, he learned the Qur'ān and attended Arabic language classes. At that time, Kufa was the cradle of Arabic language sciences, one of the centers of ḥadīth and jurisprudence. The fact that the great Companions lived in this city and that Caliph 'Alī ibn Abū Ṭālib made it the capital were important factors for this. When Muḥammad was 14 years old, he was present at Abū Ḥanīfa's meeting and studied with him for four years. After Abū Ḥanīfa's death, he continued his education under Abū Yūsuf. At the same time, he takes lessons in fiqh and ḥadīth from many other scholars. Then he travels to Mecca and Medina. He studied with Imām Mālik for three years. He continues to enjoy the knowledge of several other scientists. Finally, they become a leader in science and a document in the dictionary. He works as a judge during the reign of Hārūn al-Rashīd. After Abū Yūsuf's death, he remained the leader of jurisprudence in Iraq.

Imām Muḥammad's books have become a valuable reference for scholars as written sources that preserve the Ḥanafī school. Future generations built their works on the works of this breed, wrote new books, and were engaged in illuminating and expanding their topics there.

Imām Muḥammad ibn Ḥasan Shaybānī traveled to Madinah 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, learned it completely, and enjoyed the author's jurisprudence, science and narration. Imām

Shāfi'ī 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 Ḥajar quoted this word: " Mālik used to say ḥadīth with his own mouth only in rare cases. If Muḥammad did not stay in his presence for a long time, he would not have been able to achieve this result," he commented.

Main part

Analysis of Tafsir chapter from " Muwaṭṭa' ". The Tafsir chapter is the last chapter of Imām Muḥammad's Muwaṭṭa'. A total of 11 ḥadīths were reported there, of which 2 are permissible, 5 are permissible, and 4 are praiseworthy. In three places, Imām Muḥammad expressed his reaction to the quoted messages. Below, the location of the information in this chapter is given in the form of a table, and for comparison, the place of the ḥadīths in the " Muwaṭṭa' " of Yaḥyā Laythī's narration is also given:

	The composition of the Tafsir book of Imām Muḥammad " Muwaṭṭa' ".	The location of ḥadīths in " Muwaṭṭa' " narrated by Yaḥyā ibn Yaḥyā Laythī
1	A mawquf ḥadīth from Zāyd bin Thābit (r.a.).	Chapter on "Middle Prayer", Ḥadīth 313
2	A mawquf ḥadīth from 'Amr ibn Rafī' (r.a.).	Chapter on "Middle Prayer", Ḥadīth 312
3	Marfū' ḥadīth from Abū Yūnus	Chapter on "Middle Prayer", Ḥadīth 311
4	A Maqtu' ḥadīth from Umāra ibn Sayyad	Chapter on the remembrance of Allah, Ḥadīth 492
5	Maqtu' ḥadīth from Ibn Shihab	The chapter on "being virtuous", Ḥadīth 1176
6	A mawquf ḥadīth from 'Amrah bint 'Abd al-Raḥmān	No
7	A Maqtu' ḥadīth from Yaḥyā ibn Sa'īd	No
8	The words of Imām Muḥammad: "We will take it..."	No
9	A Maqtu' ḥadīth from 'Abd al-Raḥmān ibn Qāsim	Chapter of ḥadīths about matchmaking, Ḥadīth 1136
10	A mawquf ḥadīth from Nāfi'	The chapter of ḥadīths about the setting of the sun and the darkness of night, Ḥadīth 18
11	A mawquf ḥadīth from Dāwūd ibn Ḥusayn	The chapter of ḥadīths about the setting of the sun and the darkness of night, Ḥadīth 19
12	The saying of Imām Muḥammad: "This is the saying of Ibn 'Umar and Ibn 'Abbās..."	No
13	Marfū' ḥadīth from 'Abd Allāh ibn 'Umar	No
14	The words of Imām Muḥammad: "This ḥadīth proves that delaying the age is better than hastening it..."	No

The chapter titled "Tafsir" did not appear in other "Muwaṭṭa'" than Imām Muḥammad's "Muwaṭṭa'". Naturally, the arrangement of ḥadīths there is different from that of other copies. Ḥadīth 1. It was narrated by Yaḥyā Laythī (313), Abū Muṣ'ab Zuhrī (1/139/351), Qanabi (B. 183) and Suwayd ibn Sa'īd (136/216, Bahrain edition). The content of the Ḥadīth is mawqūf because it stopped when it reached the Companions. The Sanadī is authentic because it is consistent and free from faults.

Ḥadīth 2. It was also narrated by Yaḥyā Laythī (312), Abū Muṣ'ab Zuhrī (1/138-139) and Qanabi (182/192). The Ḥadīth belongs to the category of mawqūf. Other than 'Amr ibn Rafī' in the Sanad, the narrators are considered Sikh. 'Amr ibn Rafī's rank is slightly lower and he is truthful (saduq). Accordingly, the ruling of this Ḥadīth is ḥasan.

Ḥadīth 3. This Ḥadīth in the copies of Yaḥyā Laythī (311), Abū Muṣ'ab Zuhrī (1/138/348), Qanabi (182-183/193), Ibn Qāsim (230/177) is authentic. It is permissible because of 'Ā'ishah's (r.a.) saying, "I heard this from the Messenger of Allah (s.a.v.)."

Ḥadīth 4. It was also narrated by Yaḥyā Laythī (492), Abū Muṣ'ab Zuhrī (1/204/523), Qanabi (240/294) and Suwayd ibn Sa'īd (184/348, Bahrain edition). The Ḥadīth is praiseworthy. In terms of sanad, it is authentic. Umāra ibn 'Abd Allāh ibn Sayyad in the Sanad is known as a righteous and virtuous person. His father is a famous man named Ibn Sayyad.

Ḥadīth 5. It was also narrated by Yaḥyā Laythī (1176), Abū Muṣ'ab Zuhrī (1/590/1529) and Suwayd ibn Sa'īd (314/685). The Ḥadīth is praiseworthy and authentic.

Ḥadīth 6. The content of this Ḥadīth is considered mawqūf because it reached 'Ā'ishah (r.a.). The level of this ḥadīth, which is not found in other copies than Imām Muḥammad's "Muwaṭṭa'", is ḥasan.

Ḥadīth 7. Imām Muḥammad is not found in any other copies of Muwaṭṭa'. It is a praiseworthy, authentic ḥadīth.

Ḥadīth 8. Yaḥyā Laythī (1136), Abū Muṣ'ab (1/568/1468) and Suwayd ibn Sa'īd (303/657, Bahrain edition) also narrated. The news that reached tābī'īn is praiseworthy, and its verdict is authentic.

Ḥadīth 9. Yaḥyā Laythī (18), Abū Muṣ'ab (1/10/20), Qanabi (87/15), Suwayd ibn Sa'īd (62/19, Bahrain edition) also narrated. His judgment is valid.

Ḥadīth 10. Yaḥyā Laythī (19), Abū Muṣ'ab (1/11/21), Qanabi (B. 88), Suwayd ibn Sa'īd (62/20, Bahrain edition) also narrated. There is a break in the sanad of the ḥadīth. In the narration of Imām Muḥammad, it is said, "From Dāwūd Ibn Ḥusayn Ibn 'Abbās." In other "Muwaṭṭa'" it is said: "Dāwūd ibn Ḥusayn said: an informant informed me that 'Abd Allāh ibn 'Abbās used to say:..." The Ḥadīth is weak because the identity of this informant has not been established. Ibn 'Abd al-Barr says in "Istizkor" that the informant here is 'Ikrima, the mawla of Ibn 'Abbās. If the intended informant is indeed 'Ikrima, then the Ḥadīth is completely empty (revelation), as Dāwūd ibn Ḥusayn's narration from 'Ikrima is considered munkar.

Ḥadīth 11. This ḥadīth, which is only in the "Muwaṭṭa'" of Imām Muḥammad, is authentic. Imām Bukhārī and Imām Tirmidhī narrated it on the authority of Ismā'īl ibn Abū 'Uways and Man ibn Īsā, and these two narrated it on the authority of Mālik. Imām Tirmidhī said: "This is an authentic ḥadīth."

Conclusion

The work "Muwaṭṭa'" played an important role in the development of Ḥanafī jurisprudence, and it was compared to the most important books in the school, "Zāhir ar-riwāyah". Because

it is one of the valuable works that provide evidence for the Ḥanafī sect. At the same time, it is one of the first published works in the field of comparative jurisprudence.

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