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THE EMERGENCE OF THE SCIENCE OF HADITH IN THE EAST

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ABSTRACT

In addition to accepting the beginning of the hadith translation at the end of the first century AH and the beginning of the second century AH, the emergence of the original hadith works dates back to the first half of the second century AH. Those who deal with the hadiths of the Prophet (peace and blessings of Allaah be upon him) are called those who deal with hadeeths, incidents, stories, and so on. In this regard, the fact that the hadith is synonymous with the Sunnah, which consists of words, verbs and takr, has been strongly proven in this regard. There was an incident with Abu Hurayra and the Messenger of Allaah (peace and blessings of Allaah be upon him) about the first use of the hadeeth in this sense. The word hadith is a very broad concept in terms of terminology and lexicography, and it is a synonym for the word sunnah. Hadiths were not written down by the Companions in the early days, but some Companions like Abu Hurayrah recorded the hadith in pages.

KEYWORDS: *Lexicography, Synonymous, Terminology,*

INTRODUCTION

The science of hadith is the first Islamic science to emerge historically. The science of hadith was formed at the end of the third century AH with all its terms and interpretations. Although books on the science of hadith were written much later, the methods, rules, interpretations and definitions were used by hadith imams at the end of the first century, and in the second century AH, these terms were debated by hadith scholars means that it is a pre-established Islamic science. This is evidenced by the fact that the most complete collections of hadiths are classified in the third century AH, which is described as the "Golden Age."

MATERIAL AND METHODS

There are a number of differences between the lexical and terminological meanings of the word hadith. The hadith, which literally contradicts the ancient (old) meaning of the jadid (new), also comes in the sense of the message. The word is used in some senses, such as to inform, to preach, and to narrate. For example:

"If they don't believe it, you're probably going to kill yourself out of pity for them"¹

In the above verse, the word "hadith" is used in the sense of word and message.

The hadith is described by the scholars of the method. The hadith is deeds, actions and decisions of the Messenger of Allaah (peace and blessings of Allaah be upon him) are called hadith. According to some hadith scholars, the hadith is not only the words of the Messenger of Allaah (peace and blessings of Allaah be upon him) but also the narrations of the Companions and the followers' applies to messages².

RESULTS

Accordingly, the meaning of the word hadith must be the same as the meaning of the word message. In this sense, the words of the Prophet (peace and blessings of Allaah be upon him) before the Prophet Hood must also have the meaning of a hadeeth. In this regard, there are clear differences between the hadith and the message. Those who deal with the hadiths of the Prophet (peace and blessings of Allaah be upon him) are called those who deal with hadeeths, incidents, stories, and so on. According to the methodology of some scholars, the hadith is used in reference to the words, actions, and takrirs of the Prophet (peace and blessings of Allaah be upon him), and the word is synonymous with the Sunnah in the same sense³. Another group of scholars said that there is a common absolute between the message and the hadith, and that every hadith is a message, but not every message can be a hadith. In this regard, the message has a more general meaning, including the words of the Messenger of Allah, may Allah bless him and grant him peace, and the words narrated from the Companions and the followers⁴.

Although there are many differences in the above opinions regarding the tariffs of the hadith, it is certain that when we say a hadith, the words, actions or takrirs (decisions) narrated from the Messenger of Allaah (peace and blessings of Allaah be upon him) come to mind. In this regard, the fact that the hadith is synonymous with the Sunnah, which consists of words, verbs and takr, has been strongly proven in this regard. There was an incident with Abu Hurayra and the Messenger of Allaah (peace and blessings of Allaah be upon him) about the first use of the hadeeth in this sense. Abu Hurayra asked, "Who is the happiest person to have your intercession on the Day of Resurrection?" The Messenger of Allaah (peace and blessings of Allaah be upon him) said to him, "*I knew that you were passionate about hadeeth, so I assumed that no one would ask you about it before you. The blessed person who will attain my intercession on the Day of Resurrection is La ilah illallah*"⁵". It is clear from this hadith that the first use of the word hadith in this sense dates back to the Messenger of Allaah (peace and blessings of Allaah be upon him).

DISCUSSION

Ibn Shihabaz-Zuhri (50-124) is the first to compile the hadiths into pages. Malik ibn Anas said: "The first person to compile the hadith was Ibn Shihab"⁶". Ibn Shihab himself said, "No one has

compiled this knowledge before me⁷". There is information that Ibn Shihabaz-Zuhri collected hadiths and wrote the collected hadiths. Salih ibn Qaysan, another person who helped him in this matter, said: "Zuhri and I came together to seek knowledge and said that we should write the Sunnah. We have written hadiths from the Messenger of Allaah (peace and blessings of Allaah be upon him). Then Zuhri said, "Let us write down what came from the Companions, and they are Sunnah." I said no, it's not like that. He wrote, I did not write; He succeeded and I lost⁸". It is possible that Zuhri wrote the hadiths first in order to memorize them and then rejected them, because the Messenger of Allah (Allah bless him and grant him peace), forbade them from recording and writing down the hadiths. Over time, various foreign sects emerged in Islam: political and sectarian sects such as the Shia, the Rafidis, the Apostles, the Qadariyya, and the Mu'tazilites. The Islamic Ummah has been tasked with preventing it from happening. At that time, the Umayyad kingdom was in the time of Caliph Umar ibn Abdulaziz. At the same time, the muhaddith began their work of jarh and ta'dil, critically examining the narrators of the hadith, classifying the narrators as trustworthy or unreliable, and classifying each narrator's narration as authentic or weak. In carrying out this work, the Haliha Umar ibn Abd al-'Aziz, known for his jurisprudence, knowledge and piety, also commanded Abu Bakr ibn Muhammad ibn 'Amr ibn Hazm, a scholar from Madinah, to compile authentic hadiths into one book: start by searching for and writing down the hadiths narrated; for I fear the loss of knowledge and the death of the scribes⁸" Imam Suyuti narrated from Abu Nuaym that he wrote this message "in all directions"⁹. After these events, it became clear that Zuhri began to compile hadiths.

In addition to accepting the beginning of the hadith translation at the end of the first century AH and the beginning of the second century AH, the emergence of the original hadith works dates back to the first half of the second century AH. The first hadiths were compiled only and were very difficult to use. This meant that the hadith scholars had to sort and classify the hadiths according to their themes. In such books, there is a section on the subject of each hadith. For example, hadiths about prayer are classified as prayer, and hadiths about zakat are classified as zakat. Another form of classification is the inclusion of the names of the Companions of the Hadith next to this type of books called Musannaf, and books of this form are called Musnad. Only the so-called musnads appear a little later than the musannafs.

Ar-Ramahurmuzi (d. 360 AH), the author of the first work on mustalahu-l-hadith, gives the following information about the first muhaddithin that he considered to be musannif: " As far as I know, the first person to classify and divide the hadiths into chapters was Rabe 'ibn Shubayh of Basra (d. 160), and Sa'd ibn Aruba (d. 156), who was called abd in Yemen but whose real names were Khalid ibn Jamil and Ma'mar ibn Rashid (d. 153), Ibn Jurayj (d. 150) in Makkah, Sufyan al-Sawri (d. 161) in Kufa, Hammad ibn Salama (d. 167), Sufyan ibn Uyayna (d. 198) in Makkah, Walid ibn Muslim in Damascus (d. 195), and Jarir ibn Abdulhamid in Ray (d. 182) , Abdullah ibn Mubarak (d. 181) in Khurasan and Marv, Ibn Abu Zayda (d. 193) in Kufa, Ibn Fuzayl (d. 196), then Abdurrazzaq ibn Hammam (d. 211) and Abu Qurra Musa ibn Tariq in Yemen¹⁰".

Ibn Hajar said that the reason for the non-collection of hadiths in the time of the Messenger of Allah (Allah bless him and grant him peace) was: " The first is that the Companions were forbidden to compile hadiths to avoid interfering with the verses of the Qur'an, as is stated in the Sahih of Muslim, and the second was that there was no need to write hadiths due to the breadth of their memorization. Most of the Companions did not know how to write. It was only in the

last period of the Tabain that the spread of the scholars in different lands and the emergence of heretics such as the Khawarij and the Ravafiz led to the compilation of the hadiths. Imam Malik classified the book Muwatta. In this book, he collected the hadiths of the people of Hijaz, classified them by mixing the words of the Companions, the fatwas of the followers and those who came after them ...¹¹”.

CONCLUSION

It should be noted that the science of hadith is one of the earliest Islamic sciences. The word hadith is a very broad concept in terms of terminology and lexicography, and it is a synonym for the word sunnah. Hadiths were not written down by the Companions in the early days, but some Companions like Abu Hurayrah recorded the hadith in pages. The period of development of the science of Hadith in the East dates back to the end of the first century AH and the second and third centuries AH. Many collections of hadiths of the Sunan and other types were classified at that time.

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