

A comparative analysis of the study of hadith science in the hadith schools of Mawarounnahr and al-Azhar

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Annotation: In the study of hadith sciences, a comparative analysis of the methods of the two schools of hadith schools, namely Movarounnahr and al-Azhar, was made. In the process of analysis, evidence was presented on the basis of historical and scientific sources. The differences and interrelationships between schools on these methods were also highlighted.

Keywords: Hadith, Qur'an, Sunnah, education, man, prayer.

"Hadith" means "speech" in Arabic. So, when we say hadith, we mean the words of the Prophet Muhammad (pbuh).

A scholar who studies the science of hadith is called a muhaddith^[1]. The muhaddithin are the scholars who determine the way in which the hadith was narrated from the Messenger of Allah (saas) and through whom it came to them. They have chosen very clear and reliable ways of carrying out this enormous responsibility. These methods and scientific approaches have been the basis of the humanities in the history of mankind.

The word "Sunnah" means "sect-spiritual path" in Arabic. So-and-so's circumcision means his way of life. Therefore, when we say the Sunnah of the Prophet (saas), we understand its teachings and ways.

Sunnah is defined in the terminology of the hadith scholars as follows:

"Speech, deeds, taqrir, folk (body structure), moral qualities, and biographical information left over from the Prophet Muhammad (pbuh) are called Sunnah."

This description includes a number of things that have been narrated from the Prophet Muhammad (saas) and narrated from reliable sources, and the collection of these things is called the Sunnah.

Allah commanded us to follow the Sunnah of the Prophet Muhammad (pbuh):

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

"O you who believe! Obey Allah and obey the Messenger."^[2]

Obedience to Allah is obedience to the Qur'an. Obedience to the Messenger of Allah (saas) is by obeying his people while he is alive, and by following his Sunnah after his death. Obedience to Allah and obedience to the Prophet are not two different things separately.

This is because the Prophet (saas) was always in obedience to Allah. He did not command anything other than obedience to Allah.

The Qur'an is a revelation sent by Allah to the Messenger of Allah (saas) in terms of words and meanings.

The Sunnah is a revelation whose meaning is from Allah and whose words are from the Prophet. In terms of religion, sharia, and other meanings, the Messenger of Allah (saw) presented the revelation of Allah in his own words, not his own thoughts. He said about Allahu ta'ala:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"He does not speak (the Qur'an) of his own accord. It is nothing but a revelation revealed."^[3]

That is, every word of the Prophet (saas) is a revelation from Allah. He does not speak for his own benefit. It is clear from this that the Sunnah is the second source of our Shari'ah.

Our country, Movarounnahr, also pays special attention to the study of these sciences and has been a leader in this regard.

A separate faculty of Tafsir and Hadith has been established in Azhari Sharif to thoroughly teach these two great masters of Islamic Sharia. At this faculty, the interpretation of the Qur'an and the science of hadith are taught in depth. Indeed, the hadiths are also an important source after the Qur'an.

Al-Azhar is one of the most influential and ancient dorulfuns in the world. The dorulfu was located in the Arab Republic of Egypt and was first built in Cairo by Sultan Al-Muizzu Lidinillah's commander Jawhar Siqilli in 359 AH (969 CE) and completed in 361 AH (971 CE).^[4]

In the process of studying the experience of Al-Azhar dorulfunu, the following peculiarities can be enumerated:

1 - One of the main reasons why Azhari Sharif has been around for ten centuries is that he keeps his curriculum up-to-date;

2 - In each subject, without abandoning the old style, add a new style and conduct it in a way that suits the level of students;

3 - One of the differences of Azhari Sharif from other schools of thought is that he teaches mental sciences and applied sciences along with the sciences of the Qur'an and Sunnah.

Then the graduate will be able to think in a way that suits social life, without thinking one-sidedly in applying the Qur'an and Hadith to reality.

The hadith schools of Movarounnahr use the Khatmul-kutub method, which is mainly the ancient Samarkand and Bukhara style.

This style is also unique in that students basically read a hadith book from beginning to end with the teacher commenting on it.

Given that religious education in Uzbekistan is after the age of eighteen, the method of "hatmul-kutub" is also good, but if the student is given a more detailed interpretation and detailed information based on the example of one hadith, based on the method of Azhari Sharif. will be more beneficial at. After all, it is not possible to read all the books of hadith with a teacher. We think that the Azhari Sharif method is more useful in teaching a student to work independently.

The results of the research in this article show that the special attention to the science of hadith in our country began in recent years, so we can study the experience of foreign universities in the field of education and apply them in our country.

The following conclusions can be drawn from the information and analysis conducted during the writing of this article:

The land of Egypt was conquered during the caliphate of Umar ibn Khattab (ra) in 640/1242, and a hundred Companions led by Amr ibn Oss (ra) entered the country. As a result, the natives began to learn religious teachings from the Companions. This has borne fruit and ensured the development of specialists in the sciences of tafsir, aqeedah, hadith, history and the like.

- In Egypt, especially in Azhari Sharif, scientific development flourished, and this land became one of the centers of science. This factor was one of the main reasons for the emergence of mature muhaddiths from there.
- During the period of increasing attention to the science of hadith in Movarounnahr, famous hadith scholars such as Imam Bukhari, Termezi, Dorimi emerged.
- The science of hadith studies is more developed because the hadiths contain instructions on activities that cover all aspects of human life, as well as solutions to social and religious issues and problems.
- The hadiths describe the rules of Islam, such as fard, wajib, sunnat, mustahab, halal, mubah, makruh and haram. In addition, instructions on ethics, enlightenment, and duties are also interpreted. In the hadiths, along with the rules of prayer and the call to perform them perfectly, human qualities are also widely propagated. The vile qualities that tarnish the dignity of humanity are strongly condemned. Such a teaching is taught by the science of hadith.
- The introduction of new pedagogical technologies in the education system, the organization of interdisciplinary integration, ensuring that education is conducted on the basis of advanced technologies are today's requirements.
- At a time when the exchange of information is rapidly gaining popularity, it is desirable that Islamic educational institutions conduct their education on the basis of new pedagogical technologies and the experience of prestigious educational institutions.
- It is more useful to study the information about the hadith in full, to have a general knowledge of the Prophet (saas), the Companions, the followers and narrators, and the hadith scholars.

- Use of sources related to this science and comparative study of the views of hadith scholars on each hadith, scientific analysis and learning to draw general and fiqh conclusions from the studied hadith.
- Thorough study of the hadiths on the basis of Ahl as-Sunnah wa'l-Jama'ah and the Hanafi Madhhab, and responding scientifically to the claims of other sects and sects.
- The subject of hadith should be taught in conjunction with other disciplines. The science of hadith is directly related to the Qur'an, the science of kalam (aqeedah), fiqh (a set of Islamic laws), method fiqh, philosophy, history, aesthetics, literature, and many other social, humanitarian, and concrete sciences. In turn, this connection constitutes the integration of the sciences.

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