

CHARACTERISTICS OF STORIES IN HADĪTHS

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Abstract:

This article discusses the specific features of the stories described in the ḥadīths, their content and relevance to literary genres. The religious and educational significance of the stories, as well as the lessons and advice given through them, are analyzed. Detailed information is provided about the brief and meaningful presentation of the stories in the ḥadīths, the lessons conveyed to people through them. It also considers the role these stories play in the implementation of social and educational goals.

Keywords: Ḥadīths, stories, religious education, lessons, educational stories, Islāmic literature, spirituality, Islāmic culture.

Introduction

The word qissa in Arabic means history, story, narrative, novella, oral news, narrated news, news. Also, in several places in the Holy Qur'ān, Allah talks about past nations and calls them qissa. For example, "(O Muḥammad!) Thus do We relate to thee Some stories of what happened Before (O Muḥammad!) for We have sent Thee a Message from Our own Presence" (Tā-Hā, 99) and other verses.

In the literal sense, a story is a narrative that tells about something, someone, and the events related to them, passed down from mouth to mouth. In literature, it is also used for works that describe real events¹. Storytellers are called storytellers or praisers.

There are general and specific differences between a story and a report. A story is a report, but not every report can be a story. For example, the stories about Allah creating the heavens and the earth, the angels, and the jinn, as well as the names of the prophets and their fathers are reports and not stories. However, the mention of the prophets and their people, and the struggle between the righteous and the wicked are stories².

Scholars have made the following conclusions about the specific styles that distinguish short stories from other types of literature in their research. These can also be seen in short stories in Islāmic sources:

- the general quality of the narrative style. It is so sequential and interconnected that the reader always feels that it represents some purpose and remains attentive and interested until the end;
- the story is logically interconnected, concise, and irrelevant details are omitted; the style is different in the story, description, and dialogues;
- the phrases should be simple and clear so that the reader can connect with the events taking place

¹ Explanatory dictionary of the Uzbek language. – V:5. – T.: National Encyclopedia of Uzbekistan, 2006. – P. 113.

² 'Umar Sulaymān Ashqar. Ṣaḥīḥ al-qāṣaṣ al-Nabawī. – Jordan: Dor an-nafois, 1997. – P. 12.



in the story; the story should have a main meaning that is not continuous, understood in the text;

- there are several characters united around the main character; it is not necessary to describe in detail all the events that occurred in the life of the main character, therefore, a certain period of the person's life should be covered. Even then, one or more episodes of the person are selected;
- the social content of the short story will be wide and deep;
- the story does not continuously describe a complex life process, comprehensive events³;
- a short story is one of the means of psychological influence on a person using folk phrases⁴.

In other words, a story is an independent genre that subjectively tells about a certain period of a person's life, certain situations, and certain mental states, and is not devoid of some similar characteristics inherent in novels, short stories, and short stories⁵.

Stories had religious, educational, encouraging good and forbidding evil, preaching, calling for repentance, and other purposes. At the same time, storytelling also frequently reminds us of this miraculous, eternal consequence⁶.

However, the stories in the Holy Qur'ān and Ḥadīths differ from the literary stories that have developed today in that they are very short. For example, in the story narrated by Imām Bukhārī from Abū Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said: "There were two women and their sons were with them. Suddenly, a wolf came and took away the son of one of them. Then the woman whose son the wolf had taken away said to her friend, "The son that the wolf took away was your son!" Her friend said, "No, he was your son!" Then they quarreled and went to David (peace be upon him). He ruled in favor of the older of the women. After that, they went to Solomon ibn David (peace be upon him). He said, "Bring a knife, I will divide the son between you two!" - they said, the young woman begged: "May God bless you, don't do this, this is her child!" (because she felt sorry for her child and was even ready to give it up so that it would live). Then Solomon (peace be upon him) ruled in favor of the young woman.

Also, stories are a unique genre of literature, people are strongly attached to them, love them strongly, follow them, and awaken their hearts. Today, the types of stories have increased. That is, narratives are long and numerous stories of people in similar situations and circumstances, short, imaginary (fantastic), eventful, symbolic, lyrical, and we can cite stories about animals and animals that speak in the language of animals in order to call the author to thought.

The stories mentioned in the ḥadīths can be conditionally divided into two categories. One is those that are cited as explanations for stories mentioned in the Holy Qur'ān, for example, the incident between Khidr and Mūsā (peace be upon him) which was also mentioned by Imām Bukhārī in his Ṣaḥīḥ, and the second is the mention of stories that are not mentioned in the Qur'ān, for example, the ḥadīth about the leper, the bald, and the blind among the Bani Israel. Also, if the Prophet (peace be upon him) told stories about others, then it can be said that the events that happened during his life are also stories. For example, the splitting of the chest of the Prophet (peace be upon him) and

³ <https://referat.arxiv.uz/index.php?do=files&op=download&fileid=63024>.

⁴ Rajapova F. Style and poetic language in Uzbek short stories of the independence era. Abstract of the dissertation for the degree of Doctor of Philosophy (PhD) in Philology. – T.: Science and Education Polygraph, 2018. – P. 13.

⁵ Kholdarov D. The problem of artistic style in contemporary Uzbek short stories (on the example of the stories of Shoyim Botaev and Nazar Eshonkul). Abstract of the dissertation for the degree of Doctor of Philosophy (PhD) in Philology. – T.: Science and Education Polygraph, 2017. – P. 14.

⁶ Shermurodov T. Stories, anecdotes.... / <http://www.e-adabiyot.uz/adabiyotshunoslik/550-maqola.html>.



the events of the Isrā' and Mi'rāj are also stories that should be studied separately.

It should also be noted that the stories in the Qur'ān and ḥadīths mention events that people or certain tribes were aware of. They are told so that they can reflect on the situations of past nations, compare themselves to them, and as a result, draw lessons for themselves, if the past nations were unjust, reflect and distance themselves from their ways, and if they were righteous, take advice, lessons, and examples from them. For example, the Holy Qur'ān says, "Relate these stories (to them), perhaps they will reflect!" (Al-A'raf, 176), "Indeed, in their stories there is a (great) lesson for those of understanding" (Yusuf, 111). The story method is also widely used in modern education, and it helps individuals, especially children, to thoroughly acquire knowledge, skills, and habits. Indeed, telling stories quickly attracts the attention of a person, a reader, stimulates the desire to listen and arouses the desire to observe events. Therefore, the use of stories in education has been widespread among all peoples since ancient times. In the Holy Qur'ān, the educational and educational goal is to educate people's souls, to teach them lessons, stories are used more than examples and wisdom. The holy source expresses the effect of stories and stories on human education and upbringing as follows: "Indeed, in their stories there is a (great) lesson for those of understanding" (Yusuf, 111).

The Prophet (peace and blessings of Allaah be upon him) also used stories effectively to promote educational ideas among his companions. Because stories have a great educational effect in attracting their attention and understanding the essence of the wisdom and lessons presented in them. At the same time, the Messenger of Allah (peace and blessings of Allah be upon him) also used stories to teach his companions the essence of Islām. Through stories, the Messenger of Allah (peace and blessings of Allah be upon him) called upon his companions to believe in Allah, himself, the holy books, the prophets, and the Hereafter, to show mercy to people, to treat them well, to fear Allah for the sake of His pleasure, to perform obligatory deeds, and to acquire the character and qualities that should be manifested in the image of a believer.

It should be noted that Muslim scholars have published stories in separate books. However, people from different fields and people who do not have a scientific level have also written down stories, and there are many weak and fake, woven images in them. As a result, an ordinary student could not distinguish the real from the fake. This situation has not bypassed the science of ḥadīth⁷. For example, scholars of ḥadīth science, being historians, are distinguished from specialists in other fields by the fact that they have included information about stories in their works.

In conclusion, stories have a special place in Islāmic history and are a literary genre found mainly in the peoples of the East. A story is a short story that briefly describes a famous person, several people, or a certain period in the life of a people in history and aims to learn from them. However, there is a difference between them and the stories in Islāmic history and those spread among the people.

⁷ Muḥammad Abū Zahv. Al-ḥadīth wa al-muḥaddithīn. – Beirut: Dor al-kutub al-ilmiya, 1984. – P. 365-367.

