

ANALYSIS OF THE TAFSIR CHAPTER IN THE WORK "MUWATTA"

Ahmedov Burkhan Abdurakhmanovich

Associate Professor, PhD in Philosophy

Department of Islamic Studies and Islamic Civilization, ICESCO

International Islamic Academy of Uzbekistan,

Abstract

The "Muwatta" holds a significant position in the development of Hanafi jurisprudence, being equated with the most authoritative works known as "Zahir al-Riwaya". This is due to its provision of substantial evidential support for the Hanafi school. Additionally, it stands as one of the earliest works in the field of comparative jurisprudence. The text exemplifies pure scholarly discourse and contains numerous hadiths advocating for peace and ethical conduct, which are highly pertinent in contemporary times. The "Muwatta" plays a crucial role in enhancing the religious, educational, and socio-spiritual environment.

Keywords: Muwatta, Zahir al-Riwaya, Hanafi, Hadith, Tafsir.

Introduction

Imam Muhammad (132/750–189/805), fully named Abu Abdullah Muhammad ibn al-Hasan ibn Farqad al-Shaybani, was the nephew of Abdullah ibn Maslama al-Qa'nabi, a prominent transmitter of Imam Malik's "Muwatta". Residing in Kufa, a hub of scholarly activity, he benefited immensely from its vibrant intellectual atmosphere. He was nurtured among scholars, receiving education from eminent figures, memorizing the Quran, and attending Arabic language classes. Kufa, at the time, was a cradle of Arabic sciences and a center for hadith and jurisprudence, partly due to the residence of major companions and its designation as the capital by Caliph Ali ibn Abi Talib.

At the age of 14, Muhammad attended the sessions of Abu Hanifa for four years. Following Abu Hanifa's demise, he continued his studies under Abu Yusuf and other scholars in jurisprudence and hadith. He later traveled to Mecca and Medina, studying under Imam Malik for three years. His relentless pursuit of knowledge led him to become a leading authority in jurisprudence and linguistics. During the reign of Harun al-Rashid, he served as a judge and, after Abu Yusuf's passing, emerged as the foremost jurist in Iraq.

Imam Muhammad's writings became invaluable references for scholars, preserving the Hanafi school's doctrines. Subsequent generations built upon his works, expanding and elucidating various topics.

After attaining scholarly maturity in Iraq, Imam Muhammad journeyed to Medina, where he studied directly under Imam Malik for three years, thoroughly assimilating his teachings. Imam Shafi'i recounted that Muhammad ibn al-Hasan said, "I stood at Malik's door for three years and heard over seven hundred hadiths from him." Ibn Hajar commented that Malik rarely narrated hadiths directly, implying that Muhammad's prolonged association with him was instrumental in acquiring such knowledge.

Main Body



Analysis of the Tafsir Chapter in "Muwatta".

The Tafsir chapter is the concluding section of Imam Muhammad's version of the "Muwatta." It comprises 11 hadiths: 2 marfu' (attributed directly to the Prophet), 5 mawquf (attributed to companions), and 4 maqtu' (attributed to successors). In three instances, Imam Muhammad provides his commentary. The following table presents the placement of these hadiths in Imam Muhammad's "Muwatta" alongside their corresponding positions in Yahya al-Laythi's narration for comparative purposes:

	Imam Muhammad's "Muwatta" Tafsir Chapter Content	Corresponding Position in Yahya al-Laythi's "Muwatta"
1	Mawquf hadith from Zayd ibn Thabit (RA)	Chapter on "Middle Prayer," Hadith 313
2	Mawquf hadith from Amr ibn Rafi' (RA)	Chapter on "Middle Prayer," Hadith 312
3	Marfu' hadith from Abu Yunus	Chapter on "Middle Prayer," Hadith 311
4	Maqtu' hadith from Umara ibn Sayyad	Chapter on "Remembrance of Allah," Hadith 492
5	Maqtu' hadith from Ibn Shihab	Chapter on "Being Muhsan," Hadith 1176
6	Mawquf hadith from Amra bint Abdulrahman	Not present
7	Maqtu' hadith from Yahya ibn Sa'id	Not present
8	Imam Muhammad's statement: "We accept this..."	
9	Maqtu' hadith from Abdurrahman ibn Qasim	Chapter on "Hadiths about Courting", Hadith 1136
10	Mawquf hadith from Nafi'	Chapter on "Sun's Decline and Night Darkness," Hadith 18
11	Mawquf hadith from Dawud ibn Husayn	Chapter on "Sun's Decline and Night Darkness," Hadith 19
12	Imam Muhammad's statement: "This is the saying of Ibn Umar and Ibn Abbas..."	
13	Marfu' hadith from Abdullah ibn Umar	Not present
14	Imam Muhammad's statement: "This hadith indicates that delaying Asr is preferable to hastening it..."	

The "Tafsir" chapter, as titled, is unique to Imam Muhammad's "Muwatta" and is absent in other versions, leading to differences in the arrangement of hadiths.

Hadith Analyses:

1. Hadith: Narrated by Yahya al-Laythi (313), Abu Mus'ab al-Zuhri (1/139/351), al-Qa'nabi (B. 183), and Suwayd ibn Sa'id (136/216, Bahrain edition). As it stops at a companion, it's classified as mawquf. The chain is continuous and free from defects, rendering it authentic (sahih).
2. Hadith: Narrated by Yahya al-Laythi (312), Abu Mus'ab al-Zuhri (1/138-139), and al-Qa'nabi (182/192). Classified as mawquf. All narrators are trustworthy (thiqa) except Amr ibn Rafi', who is considered truthful (saduq) but of slightly lower standing. Thus, the hadith is deemed good (hasan).
3. Hadith: Found in Yahya al-Laythi (311), Abu Mus'ab al-Zuhri (1/138/348), al-Qa'nabi (182-183/193), and Ibn Qasim (230/177). Classified as marfu' due to Aisha's (RA) statement: "I heard this from the Messenger of Allah (SAW)." The chain is authentic.
4. Hadith: Narrated by Yahya al-Laythi (492), Abu Mus'ab al-Zuhri (1/204/523), al-Qa'nabi (240/294), and Suwayd ibn Sa'id (184/348, Bahrain edition). Classified as maqtu'. The chain is authentic. Umara ibn Abdullah ibn Sayyad is recognized as trustworthy and virtuous.



5. Hadith: Narrated by Yahya al-Laythi (1176), Abu Mus'ab al-Zuhri (1/590/1529), and Suwayd ibn Sa'id (314/685). Classified as maqtu' and authentic.
6. Hadith: Stops at Aisha (RA), hence classified as mawquf. Not found in other versions of "Muwatta." Considered good (hasan).
7. Hadith: Unique to Imam Muhammad's "Muwatta." Classified as maqtu' and authentic.
8. Hadith: Narrated by Yahya al-Laythi (1136), Abu Mus'ab (1/568/1468), and Suwayd ibn Sa'id (303/657, Bahrain edition). As it stops at a successor, it's maqtu' and authentic.
9. Hadith: Narrated by Yahya al-Laythi (18), Abu Mus'ab (1/10/20), al-Qa'nabi (87/15), and Suwayd ibn Sa'id (62/19, Bahrain edition). Classified as authentic.
10. Hadith: Narrated by Yahya al-Laythi (19), Abu Mus'ab (1/11/21), al-Qa'nabi (B. 88), and Suwayd ibn Sa'id (62/20, Bahrain edition). The chain has a discontinuity. Imam Muhammad's narration states: "Dawud ibn Husayn from Ibn Abbas", whereas other versions mention: "Dawud ibn Husayn said: a narrator informed me that Abdullah ibn Abbas said..." The unidentified narrator renders the hadith weak (da'if). Ibn Abdul Barr, in "Istidhkar," suggests the narrator might be Ikrima, Ibn Abbas's freedman. If so, the hadith is extremely weak (wahiy), as Dawud ibn Husayn's narrations from Ikrima are considered munkar (rejected).
11. Hadith: Exclusive to Imam Muhammad's "Muwatta." Classified as authentic. Both Imam Bukhari and Imam Tirmidhi narrated it through Ismail ibn Abu Uways and Ma'n ibn Isa, who in turn narrated from Malik. Imam Tirmidhi stated: "This is a good and authentic (hasan sahih) hadith".

Conclusion

The "Muwatta" is pivotal in the evolution of Hanafi jurisprudence, equated with the most authoritative "Zahir al-Riwaya" texts. It offers substantial evidential support for the Hanafi school and stands as one of the earliest works in comparative jurisprudence. The text exemplifies pure scholarly discourse and contains numerous hadiths promoting peace and ethical conduct, which are highly relevant today. The "Muwatta" significantly contributes to the enhancement of religious, educational, and socio-spiritual environments.

References

1. Muhyiddin Abdul Qadir ibn Muhammad al-Qurashi. "Al-Jawahir al-Mudiyya fi Tabaqat al-Hanafiyya". Edited by Dr. Abdul-Fattah Muhammad Hulw. Giza: Hajr, 1993.
2. Ahmad ibn Muhammad Nasiruddin Naqib. "The Hanafi School (Its Stages and Classifications, Principles and Terminology, Characteristics and Literature)". Riyadh: Maktabat al-Rushd.
3. Muhammad Zahid al-Kawthari. *Bulugh al-Amani*. Al-Maktabat al-Azhariyya, 1998.
4. "Al-Muwatta" (Narration by Imam Muhammad). Edited by Abdulwahhab Abdullatif.
5. Ibn Hajar. "Ta'jil al-Manfa'a". Beirut: Dar al-Basha'ir al-Islamiyya, First Edition, 1996, Vol. 2.
6. D. Ali Nadwi. "Al-Imam Muhammad ibn al-Hasan al-Shaybani". Damascus: Dar al-Qalam, 1994.
7. Hamidulla Aminov, Soatmurod Primov. "The History, Sources, and Terminology of Hanafi Jurisprudence". Tashkent: "Mawaraunnahr" Publishing House, 2017.

