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THE METHOD USED BY JAMAL AL-DIN AL-ZAYLA'I IN WRITING “NASB AL-RAYAH”

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Abstract: This article provides information about the writing method of the work “Nasb al-Rayah li Ahadith al-Hidayah” dedicated to the study of hadiths in the famous work "al-Hidayah" by hafith muhaddith, faqih Jamal al-din al-Zayla'i, a mature scholar of the Hanafi school.

The article also reveals the meaning of the invasions of Hadith science as applied by Imam Al-Zayla'i as well as the author's thought Ijtihad in some places.

Keywords: Zayla'i, al-Hidayah, Nasb al-Rayah, hadith, takhrij, hanafi, Al-Kutub As-Sittah, Sunan.

INTRODUCTION

Hafiz Jamal al-din al-Zayla'i (d. 762/1361) in his work “Nasb al-Rayah li Ahadith al-Hidayah” described the narrations of the hadiths quoted by Imam Burhanuddin al-Marginani (d. 593/1196) in "al-Hidayah" and their places in the hadith collections, as well as the rights of the narrators of the imams of Jarh and Ta'dil brought them in a beautiful form.

The work "Nasb al-Rayah" is one of the treasures of knowledge of the Hanafi school. Also, the work is considered a valuable resource for other sects and is widely used by them. Because the unique feature of Zayla'i's work is that his work includes not only Hanafi, but also the arguments of all schools of thought. In this respect, the work "Nasb al-Rayah" was highly recognized by all Islamic scholars.

Experts who usually work on the Hadith takhrij have their own style of work, and mention the methods they use in the introduction to the work. However, Zayla'i did not even record the way in which the preamble to the “Nasb al-Rayah” carried out the

Hadith takhrij. For this reason, it is difficult to give accurate information about his method in the taxrij. But, "Nasb al-Rayah" was studied, in which the following conclusion was made regarding the method used by Zayla'i. It can be divided into four types:

1. Method in terms of the overall structure of the work;
2. His method in matters of Hadith science;
3. His method in matters of Fiqh science;
4. Form of giving titles and narratives.

Zaylai wrote the title of the themes in "Nasb al-Rayah" in the same sequence as in "al-Hidayah", dividing it into books, chapters and seasons. "Kitab al-taharah", "Kitab al-salat", "Babu al-mau alladhi yajudhu bihi al-taharah", "Babu salat al-witr", "Fasl fi al-ghusl", "Fasl fi bayoni al-muharrimah" [1:1:1; 1:2:108].

In contrast, Burhanuddin al-Marginani added sections such as "Ahadith as-salat ala ash-shaheed", "Ahadith al-amr bi al-madmadah and al-istinshaq" for hadiths on subjects that did not assign to chapters or seasons. Also, Marghinani did not narrate, but he also analyzed the hadiths related to the chapters of "al-Hidayah", citing them under the name "Ahadith al-bab [1:1:16; 1:2:81]. Zaylai numbered the hadiths in the "al-Hidayah" separately in each chapter, but he did not add to the numeration what he had given the chapter.

Hadith is quoted as follows: The book of Taharah: Second Hadith: The Prophet, peace and blessings be upon him, said, **"When one of you awakens from sleep, do not let him dip his hands into the vessel until he washes them three times. Verily, he does not know where his hand spent the night."** I (Zaylai) say, "this hadith is narrated by the six imams¹ in their books". After that, he quotes the muhaddiths who narrate the Hadith and their narrations [1:1:2,3].

¹ Imam Bukhari, Muslim, Abu Dawud, Tirmidhi, Ibn Majah, Nasa'i

Zailai says briefly about the order of quoting hadiths: “With the help of Allah, I will mention the hadiths I have found, starting with the most authentic ones” [1:1:162]. With this word, Zaylai is saying that it is easy to find the hadiths first, and he wrote down the lower levels in order, starting with the most authentic ones. The first narration related to the hadith narrated by Zaylai is the most authentic narration.

An example of this is the book “Roza”, the tenth hadith tahrij. Zaylai first cites the hadith "The Messenger of Allah (PBUH) said to a person who forgot to eat and drink (in the case of a fasting person): **“Finish your fast, Allah has given you food and drink.”** After this narration, Abu Dawud's hadith on the same topic, "A man came to the Prophet (pbuh) and said, 'O Messenger of Allah, I was fasting, I forgot to eat and drink,'" then the Prophet (pbuh) said, **“Allah made you eat and drink.”** From this order, it is understood that Zaylai initially wrote narrations that were close to Marginani's word for word and accepted as the most authentic [1:1:162; 1:2:157; 1:4:345].

If Marginani did not produce a hadith on the subject in any chapter or season, Zaylai says of that section, “there is nothing in it (depending on the Hadith)” [1:3:305].

If the hadiths were narrated by many muhaddiths, Zaylai sometimes called them without mentioning the name of each of them separately: رَوَاهُ الْجَمَاعَةُ (This hadith was narrated by a group of muhaddiths), أَخْرَجَهُ الْجَمَاعَةُ (This hadith was revised (takhrij) by a group of muhaddiths) or رَوَاهُ الْأَئِمَّةُ السَّتَّةُ (This hadith was narrated by six imams), أَخْرَجَهُ الْأَئِمَّةُ السَّتَّةُ (This hadith was revised (takhrij) by six imams). The expression "Six Imams" refers to the authors of "Al-Kutub As-Sittah". By the expressions أَخْرَجَهُ أَصْحَابُ السُّنَنِ (This hadith was revised (takhrij) by the Sunan Sahibs) and أَخْرَجَهُ الْأَرْبَعَةُ (The hadiths were revised by four of them) he meant Abu Dawud, Tirmidhi, Nasa'i and Ibn Majah [1:1:16].

If the information about some hadith comes in later sections, it is expressed by words like قَرِيبًا وَسَيَأْتِي ((Information about this hadith) will come soon), بَيَانُهُ وَسَيَأْتِي (Its explanation will come soon). At this point, he did not say in which chapter or topic it will appear. But in some he said تَعَالَى اللَّهُ شَاءَ إِنْ الثَّانِي الْحَدِيثِ فِي عَلَيْهِ الْكَلَامُ سَيَأْتِي (The

information on this topic will come in the second hadith, in shaa Allah) or حَدِيثٍ فِي سَيَاتِي (The extensive information on this topic comes in the hadith "Isfar") he partially said where it will come from [1:1:86,137].

Also, if Zaylai spoke about a hadith in the previous pages, it is not known where he said عَلَيْهِ الْكَلَامُ تَقَدَّمَ وَقَدْ (This was mentioned before) or "الإمامة باب" فِي تَقَدَّمَ وَقَدْ (About this in the "Chapter of Imamate" passed at) clearly stated in which chapter it is [1:2:126; 1:3:128].

The form of quoting the ways of narration of the hadith. With his deep knowledge and sharp mind, Zaylai determined the ways of narration of the hadiths and tried to bring them all in the takhrij. He quotes them as follows:

For example, in the takhrij of the hadith of Aisha (ra) about refusing to take ghusl in water heated by the sun, he says: "طُرُقٍ خَمْسٌ فَلَهُ" (There are five ways of this hadith). Then He narrates them one by one "The first - in the Sunan of al-Daraqutni and al-Bayhaqi, from Khalid ibn Ismail, from Hisham ibn Urwa, from his father, from Aisha", "The second - Ibn Hibban, in "Kitabu az-Zuafa" Abul Bakhtari, from Wahb ibn Wahb, from Hisham. ", "Third - Daraqutni this hadith from Haysam ibn Adi and Hisham", "Fourth - Daraqutni Amr ibn Muhammad from Asam, Falih, Urwa and Aisha", "The fifth way - Ismail ibn Amr in Daraqutni "Gharaibu Malik" this hadith from Kufi, from Ibn Wahb, from Malik, from Hisham [1:1:304].

The author usually cites the narrations of hadiths one by one, but sometimes he begins to write several lines. In this case, after phrases like "آخَرُ طَرِيقٌ" (another way) or "آخَرُ وُجُوهٌ" (another view), he pointed to other ways of the hadith.

While writing the takhrij, Zaylai states that he does not know some narrations or that he could not find them. In such places, it does not provide information about the text and narrators in the sense of "The hadiths we knew about this topic passed a while ago" or "I did not know this hadith." Maybe he says "عَرِيبٌ" (gharib hadith) or "جِدًّا عَرِيبٌ"

(very gharib hadith) for such hadiths. These phrases are usually used for hadiths that have not been found [1:1:51,60; 6:9].

If he can't find the exact version of a hadith found in "al-Hidayah" in other books, عن "الصديقين" في أخرجهما ما ال نوع هذا من وجدناه والذي وجدته، ولا رفته، ع ما حديث ف هذا say: "I didn't know this hadith, I couldn't find it. Both of them narrated something similar in "Al-Sahihayn" from Abu Hurairah (ra), he cites other narrations close to the meaning of that hadith.

It is clear from this that Zaylai carefully studied the available sources in the process of finding hadiths. If he does not have knowledge about the hadith, he clearly stated that he does not know the hadith. Through this work, Zaylai showed the loyalty and honesty of a scientist. Qasim bin Qutlubgha (d. 879/1474), who lived after Zaylai, researched some of the hadiths left by him and wrote the work "Munyat al-Almai".

Also, if the text of some of the hadiths quoted by Zaylai is long, in order not to drag out the topic and save time, he used some expressions to indicate that there is a continuation of it, citing only a part of it or a part of it related to the topic. For example: *مُخْتَصَرٌ* (abbreviated), *قِصَّةٌ وَفِيهِ* (this hadith has a story), *الْحَدِيثِ بَقِيَّةٌ تَنْظُرُ* (see the continuation of the hadith), *بِطَوَّلِهِ الْحَدِيثِ* (this hadith is long) [1:2:66; 1:3:48].

The fact that Zaylai did not avoid quoting the proofs of other madhhabs is one of his remarkable features that distinguishes him from other authors who search for the hadiths used as evidence in a certain madhhab and collect them in one place.

The evidences of the Maliki, Shafi'i and Hanbali madhhabs are "الْخُصُومُ أَحَادِيثُ" (hadiths of the opponents), "الْخُصُومُ آخِرُ أَثَرٍ" (another work of the opponents), "أَحَادِيثُ" (hadiths of the opponents that indicate the commonality), "الْخُصُومُ أَحَادِيثُ" (characteristic hadiths of the opponents) with expressions like Then he cites their hadiths and narrations that they used as evidence [1:1:40; 1:2:266].

In some places, he found that the hadiths they used were weak (dhaif) and criticized them. He stated the opinions and final conclusions of the scholars about those

hadiths. Of course, he was far from bigotry in this process. He also analyzed some weak hadiths in his book of takhrij. He cited in his hadiths that are evidence for or against his madhhab[1:2:261]. Marginani also mentioned the hadiths that the Hanafis did not use. "Another hadith that refutes their interpretation of this hadith", "Another hadith that supports our madhhab" [1:1:238; 1:3:386] and he touched on the hadiths that invalidated the evidence of other schools and applied his own school.

Zaylai says: "You should know that the musannif (Marginani) says, "The patient perform salah while standing. If he does not have the strength to do this, he sits down, and if he does not have the strength to do this, he prays by gesturing with his head. If he is not strong enough to do this, Allah is the most worthy to accept his excuse" while quoting the evidence of the hadith, if the patient is unable to sit, he says, "He lies on his back and stretches his legs towards the Qibla." Shofei contradicts this and says: "He prays lying on his side and facing the Qibla." Its proof is the hadith of Imran ibn Husain. Ali's hadith will not be a document for us" [1:2:176]. In this way, Zaylai writes who made what ruling from the hadith. He also said that one of the reasons why he does not accept the hadith as evidence is that the narrator of the hadith has been criticized too harshly.

Hadiths close to Marginani's wording or using his words **جَيِّدٌ دَلِيلٌ هُوَ وَ** (this is an excellent argument) [1:1:77; 1:2:90], as described by other madhhabs in the relevant arguments, he gave expressions to this effect.

Conclusion

In conclusion, it can be said that the work "Nasb al-Rayah" was written by Jamoliddin Zaylai with great care and precision. It can also be seen that Imam Zaylai used some istilahs that are not found in other takhrij works. This shows that the author has deep knowledge in hadith science. By studying the writing style of "Nasb al-Rayah", it becomes possible to fully understand the work and use it effectively, as well as to get

enough information about the hadiths cited by Burhanuddin Marginani as evidence in “al-Hidayah”.

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