

THE ARABIC HADITHS USED IN THE WORK OF RABGUZI

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There was a wide tradition in the Middle Ages in classical Eastern literature to write works in the series of stories of prophets. Ali ibn Hamza al-Kisai's work «قصص الأنبياء» of the 8th-9th centuries is one of the first examples of classical Arabic literature in this field, while Abu Mansur al-Saalibi's work of the 10th-11th centuries is considered one of the famous works of this type (Haji Khalifa, 1328). Islamic literature connects with its predecessors to form an irrevocable Oriental literature and influence various national literatures over the centuries (Karomatov, 64). By the 13th-14th centuries, the work "Qisasi Rabguzi" in Turkic, which reflects the stories of the prophets, appeared.

A total of fifty-nine Arabic hadiths were included in the work «Qisasi Rabguzi». In particular, nineteen of the hadiths are from Imam Bukhari's «Al-jame' as-sahih», one is from «Al-adab al-mufrad», six are from Imam Tirmidhi's «Al-jame' al-kabir», three are from Muslim's «Al-jame' as-sahih» work, five of them are hadiths cited in the works of famous scholars such as Imam Bukhari, Imam Tirmidhi, Abu Dawud, Ibn Majah, Nisa'i and Imam Ahmad Hanbal.

Arabic sentences based on hadiths on various topics such as the virtues of the Prophet and Companions, religious and household issues, the reward of good habits, haste, arrogance, and the consequences of bad habits such as women's deceit are used to prove the information provided by the author in Turkic.

Despite the fact that "Qisasi Rabguzi" is a work of a religious nature, artistic expression prevails in it. This situation is also observed in the process of quoting examples from the hadith.

In the section of Qişsa-i mi'rāju-n-nabiy şallallāhu 'alayhi va sallam, the author wisely used a large volume of hadith number 3778 from Imam Bukhari's work «Al-jame'as-sahih» in order to describe the night of Miraj.

The description of the Night of Miraj is presented in Turkish, and the climax of the story is expressed through Arabic sentences based on authentic hadith. Hadith quote «Rasūl 'alayhi-s-salām yarlıqar: qačan kim Baytu-l-Maqdisğa tegdim ersä, burāqdın



indim, Masjid-i Aqşāğa kirdim, iki rak‘at namāz ötädim, salām berdim... Baqtım payğambarlarnı kördim, birägü qopti, aydi: الحمد لله الذي أتخذني صفيًا و جعلني خليفة وللملائكة مسجودًا و جعل حوًا زوجتي صالحًا عفيفًا وأباح لنا الجنة أنهرًا و قصورا و نعيما و طرد عدوي شيطانًا رجيمًا (209v17-20) – «Praise be to upon Him, who took me as His chosen servant, made me a caliph on earth, made the angels worship me, made my wife Hawwa a righteous and chaste woman, and gave us paradise with its rivers, castles and blessings, and drove my enemy, Satan, who was stoned from paradise. Then I knew that this person was Adam, peace be upon him (Nosuriddin Rabguziy, 272)» is presented in this form.

In this way, the qualities of Prophets such as Suleiman, Jesus, whom the Prophet (pbuh) met in Miraj, were expressed through Arabic sentences and given an artistic touch. Since the text of the hadith is large, the Turkic translation is given after the speech of some prophets. However, the Turkic translation of smaller hadiths is not provided and is limited to Arabic sentences. For example, after the Arabic speech of Prophets such as Noah, Abraham, Moses, and David, a Turkish translation is provided, but after the speeches of Adam and Solomon (a.s.), there is no Turkic translation. It can also be observed in the speech of the Prophet (pbuh) after his conversation with all the prophets on the night of Mi’raj. «Bu payğambarlar bu sözlärni aydılar ersä, ğayratım teprädi, ora qoptım, aydım: الحمد لله الذي قرن إسمي معي... (210v9-10) – «Praise be to God, when He created the throne and the chair, He wrote my name on the door of paradise» and continued with praise to the Creator, who elevated his name to a high status, which is mentioned five times in the sermon, prayer and Iqamat. In this case, the reader will have valuable information about the fortune teller. The purpose of the hadith presented in this way is to easily convey the essence of the hadith to the people while preserving the Arabic spirit.

Before quoting the text of the hadith in Turkic, Rabguzi was used clearly names many narrators like Abdullah bin Mas’ud, Abdullah Salam, Anas ibn Malik, Imam Atiyya Awfi, Arda ibn Daylami al-Lahmi, Yahya ibn Ma'az ar-Razi, Ka'bu-l-akhbar, Sheikh Hassan Basri, Kalbi, Abdullah ibn Abbas, Dahhak.

Hadiths in the Arabic language are sometimes confirmed by the Arabic phrases and sometimes this hadith is reinforced with sentences in the Turkic language such as rasul yarliqadi. This type of evidence predates more Arabic hadiths.



In general, every Arabic sentence used by the author was taken from reliable sources, which served to determine the level of reliability of the work.

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