

## THE STRUCTURE OF RAZIYUDDIN CHAGHANI'S MASHARIQUL ANWAR

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### Abstract:

This article describes the specifics of the chapters in Raziuddin Chaghani's Mashariqu-l-Anwar. It has been studied that the hadiths summarized in the chapters of the work are given a verbal, not a spiritual, significance.

### Keywords.

Mashariqu-l-anwar, hadith, spiritual, lexical, word, letter, method, sound harmony.

Imam Chaghani's Mashariqu Anwar is a work dedicated to authentic hadiths. The hadiths in the play are not divided into themes, that is, they are written into verbal chapters, not into spiritual chapters, such as the chapter on prayer and the chapter on zakat. The scholar Ibn Malik said, "Imam Chaghani selected this book in a precise order and wrote it with perfection." The work consists of twelve chapters and several units.

**The first chapter** consists of two units: the first chapter contains hadiths beginning with the pronoun "من" meaning the subject and condition, and the second unit: the hadiths beginning with the pronoun "من" meaning "interrogative." For example:

مَنْ آوَى ضَالَّةً فَهُوَ ضَالٌّ، مَا لَمْ يُعَرِّفْهَا<sup>1</sup>

*(He gives shelter to a stray animal, but unless he announces it to the people, he is lost.)*

**The second chapter** consists of ten units. The first unit is a collection of hadiths beginning with the word "إن" which means emphasis, and the second unit is a collection of hadiths that begin with the word "إني" it means "of course I". The third unit is a collection of hadiths beginning with the word "إنه" means "of course he is". Unit fourth: A collection of hadiths beginning with the word "أنا" " of course we are". The fifth unit is a collection of hadiths that begin with the word "إنهم" " of course they are" (meaning "male"). Unit six: The hadiths that begin with the word "إنها" and "Of course she is" (female). Unit seven: "إنك" is a collection of hadiths beginning with the word "Of course you". Unit eight: The hadiths that begin with the words "إنكم" "Of course, you" (plural). Unit nine: The hadiths that begin with the words, "إنكن" "Of course, you" (meaning women). Chapter ten: The hadiths that begin with the words "إنما" meaning "certainly but".

**Chapter Three.** The hadiths beginning with the word "لا" are summarized. For example:

لَا تَأْكُلُوا بِالشَّمَالِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشَّمَالِ<sup>2</sup>

*(Do not eat with the left hand, for the devil eats with the left hand)*

**The fourth chapter** consists of two chapters. The first unit: "إذ" is a collection of hadiths beginning with the word "while". The second unit is a collection of hadiths beginning with the word "when".

**The fifth chapter** consists of two units. The first unit consists of five parts: the first part is the hadiths beginning with the negative load "ما", the second part is the hadiths beginning with the words "ما" meaning the question, the third part is the hadiths beginning with the message "ما", the

<sup>1</sup> Raziuddin Chogani. Mashariqu-l-anwar. № 213 copies in the manuscripts fund of the Royal University of Saudi Arabia - P. 8.

<sup>2</sup> Raziuddin Chogani. Mashariqu-l-anwar. № 213 copies in the manuscripts fund of the Royal University of Saudi Arabia - P. 37.

fourth part is the "ما" means necessary. The fifth part is a collection of hadiths that mean "بين" "between, which". The second unit consists of four parts: the first part is the hadiths beginning with "يا" the pronunciation word "ey" and their names (for males), the second part is the hadiths with "يا" the pronunciation word "ey" "before the tribe, the third part is each The fourth part is a collection of hadiths that come with different meanings, and the fourth part is a collection of hadiths "يا" with the word "ey" in the sense of calling them before the female gender.

**The sixth chapter** consists of twelve units: the first unit is the hadiths beginning with the word "ليس" and the second unit is the hadiths beginning with the words "نعم" and "بس" meaning "how good" and "how bad", the third The hadiths that begin with the words meaning "بيننا و بيننا" the fourth unit is "لعن الله", the hadiths begin with "the curse of Allah", the fifth unit is "لو" hadiths beginning with the words meaning "if", chapter six hadiths beginning with the words "لولا" meaning "if not", chapter seven "ان" meaning conditional" the eighth unit: the hadiths that begin with the words "خير" that mean "good" The ninth unit: hadiths that begin with the words "أفعل" hadiths that come with words that give the "ism tafdzil" an increased degree of quality meaning. Unit tenth: hadiths that begin with the words "كل" means "everyone, all", the eleventh unit "قد" - hadiths that begin with words that mean that something happened in the past, the twelfth unit: contains hadiths beginning with the words "لقد" and the hadiths beginning with the words meaning that the event took place. For example:

بُنْسَ الطَّعَامِ طَعَامَ الْوَلِيْمَةِ يُدْعَى إِلَيْهِ الْأَغْنِيَاءُ، وَيُتْرَكَ الْمَسَاكِينُ، فَمَنْ لَمْ يَأْتِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ<sup>3</sup>

*(How bad the wedding meal is, only the rich will be invited to it, the poor will be left behind, and whoever does not come to the invitation, he has disobeyed Allah and His Messenger.)*

**The seventh chapter** consists of seventeen chapters: the first unit is a hadith that begins with the possessive phrase that comes with "ل", the second unit is a hadith that begins with the words "أيما" meaning "which, whatever", the third unit is the hadiths that begin with the words "أيكم" meaning "which one of you", the fourth unit is the hadiths that begin with the words meaning "أي", the fifth unit is the hadiths that begin with the words "أ", the sixth unit, the hadiths beginning with the words "إلا" meaning "only", the seventh unit: the hadiths beginning with the words "ألم", the eighth unit, the hadiths beginning with the words "أفلا" denying the question, the ninth unit, the ninth unit "وليس أليس" hadiths beginning with words meaning "not, not", tenth unit "أما" hadiths beginning with words meaning "pay attention", eleventh unit "مثل" admonition, the twelfth unit "إيكم" the hadiths beginning with the words meaning "you alone", the thirteenth unit the hadiths beginning with the words meaning "أنا" the "I", the fourteenth unit hadiths beginning with the verb "اسم الفعل" that is, hadiths beginning with the words "لك" meaning "for you" in the fifteenth unit, hadiths beginning with the words "لم" in the sixteenth unit, unit seventeen hadiths beginning with words that mean "but"

**The eighth chapter** consists of six chapters: the first unit is "العدد", ie the hadiths with numbers, the second unit is "الذي" with the hadiths beginning with the word before the word, the third chapter is with the words "واو القسم" after the word of "الله", the fourth unit is a collection of hadiths that begin with the verbs of the past tense, the fifth unit is a hadith that begins with the verbs of the present tense, and the sixth unit is a hadith that begins with the verbs of the present perfect tense.

**The ninth chapter** consists of five units: the first unit is a hadith that begins with the verbs of the past tense, the second unit is a hadith that begins with the verbs of the past perfect tense, the third unit is a hadith that begins with the first person singular, the fourth unit is a collection of hadiths beginning with the interrogative pronoun "هل", and the fifth unit is a collection of hadiths beginning with the imperative verbs.

**The tenth chapter** consists of two chapters: the first unit is a hadith that begins with the letter "ل", and the second unit is a collection of hadiths that begin with different groups.

<sup>3</sup> Raziuddin Chogani. Mashariqu-l-anvor. № 213 copies in the manuscripts fund of the Royal University of Saudi Arabia - P. 65

**The eleventh chapter:** A Compendium of Qudsi Hadiths. For example:

إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُهَا عَلَيْهِ، فَإِنْ عَمَلَهَا فَكْتُبُهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَكْتُبُهَا حَسَنَةً، فَإِنْ عَمَلَهَا فَكْتُبُهَا عَشْرًا<sup>4</sup>  
(If my servant intends evil, do not write to him (sin), if he does it, write one evil, if he intends good and does not do it, write one good, if he does it, write ten (good).)

**Chapter Twelve:** hadiths on duas For example:

اللَّهُمَّ إِنَّا فِي الدُّنْيَا حَسَنَةٌ، وَفِي الآخِرَةِ حَسَنَةٌ، وَقِنَا عَذَابَ النَّارِ<sup>5</sup>

*(O Allah, grant us good in this world and good in the Hereafter, and save us from the torment of the Fire)*

In conclusion, it should be noted that Raziuddin Chaghani's Mashariqul anwar is classified only in authentic hadiths. To make it easier to memorize the hadith, the author mentions the name of one hadith narrator at the beginning and one narrator at the end. The chapters of the work are not spiritual, but verbal. The structural structure of the work can be applied to the religious literature being written today.

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<sup>4</sup> Raziuddin Chogani. Mashariqu-l-anvor. № 213 copies in the manuscripts fund of the Royal University of Saudi Arabia - P. 135.

<sup>5</sup> Raziuddin Chogani. Mashariqu-l-anvor. № 213 copies in the manuscripts fund of the Royal University of Saudi Arabia - P. 140.