

The Efforts of the Hadith Basri School to Remove Doubts About the Sunnah of the Prophet Through Their Attention to the Chain of Transmission and the Journey in Seeking Hadith in the Second and Third Centuries AH

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Abstract

The research dealt with the efforts of the distinguished scholars, critics, and critics in the Basra school in the second and third centuries AH, and these efforts are represented by the efforts they made, in collecting, compiling, and classifying various hadith works, and the journeys they took to other hadith schools, in which they benefited, and benefited from, in increasing Collecting the Prophetic hadith, disseminating it, seeking high mastery, learning about the conditions of the narrators in it, and explaining the reasons for the hadiths in the hadith narrations, all of that and more, helped in preserving the Sunnah of the Prophet, may God bless him and grant him peace. When he touched on it, substitution, change, and distortion, they explained that from Through an integrated curriculum, drawn up by its scholars, the eminent critical imams of the time, who were able to explain these defects, along with the rest of the eminent critical imams in the other hadith schools.

Keywords: Modern School, Suspicious.

INTRODUCTION

Praise be to God who has enabled the scholars of every age to memorize the purified Sunnah of the Prophet, and has given them success in narrating the Noble Hadith, and whoever among them has chosen to follow the straight path, so he does not deviate from the path of correctness.

I bear witness that there is no god but God alone, with no partner, a testimony by which I seek the pleasure of the Lord of creation, and I bear witness that our Master Muhammad is His servant and messenger, the master of Sadat, may God bless him and his family and companions at all times, a lasting, interconnected blessing and peace from which we rain showers of happiness.

As for what follows:

The sciences of the honorable Sunnah are for the sake of sciences and they are given priority in learning, education, care and attention. The importance of the pure Sunnah lies in its being the second source of legislation after the Holy Qur'an. It explains its rulings and clarifies its entirety. It is specific to its year and restricts its absolute meaning. It is the basis for some rulings, and that there is no perfection for Islam without it, and it is not possible to work with much. Of the rulings contained in the Qur'an.

The righteous predecessors realized the importance of the Prophet's Sunnah, so their eagerness to adhere to it increased, and the efforts of the sincere people joined together to serve it and take care of it, by preserving, transmitting, teaching, codifying, and classifying, which is what thousands of works that contain the Islamic library say, and among their basic efforts in preserving them is establishing rules. Modernization and repelling doubts about it, and the scholars of Iraq excelled at it, and their goal was to distinguish authentic hadith from incorrect ones, and their approaches to that were numerous, so it was necessary for us to acknowledge their merit, and to make people aware of their exploits, and mention their news.

In recognition of the right of the modern schools of Iraq, I decided that the subject of this research would be (the efforts of the Hadith Basra school to remove suspicions about the Sunnah of the Prophet through their attention to the chain of transmission and the journey in seeking hadith in the second and third centuries AH), as I wanted to highlight the role of the Basra school in this time period, To show the bright picture of their

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efforts, and in particular that this school had the honor of laying down the foundations of many hadith rules, and they also made an effective contribution to spreading the noble hadith and defending it against the suspicions that tried to distort the second source of Islamic legislation.

After this introduction, the research plan included an introduction and two requirements

The first requirement: visual visionaries should pay attention to attribution.

The second topic: The journey of the Basrans in seeking hadith.

Preface

In this research, I will explain the efforts of the Hadith Basri school in defending the Sunnah of the Prophet by examining two important matters. The first is their care in the chain of transmission, and the second is their journey in seeking the hadith.

After the fabricated hadiths appeared, especially those that promoted a certain doctrine, and the lies against the Messenger of God were revealed by heretics and those who supported his doctrine and loyalty and by the ignorant, doubt seeped into the justice of some of the narrators, and it became necessary to mention the chain of transmission, otherwise the hadith would be neglected and not taken into account, and it would become narrators. Hadiths mention the chain of transmission automatically, whether they were asked to do so or not. See: (Muhammad Ajaj Al-Khatib, 1987 AD: p. 224)

Their motto became: "If a man tells you something, say who it is about" (Ibn Rajab al-Hanbali, 1987 AD, vol. 1, p. 361).

Although some of the followers who were transmitting hadiths did so briefly; And because their goal is to deliver information to the recipients, and because they trust what they narrate, and that it is first of all impossible to imagine them lying to the Messenger of God (may God bless him and grant him peace), see: (Muhammad Ajaj Al-Khatib 1987 AD: p. 224).

After this era, the science of chain of transmission became famous, and writings on al-Jarh and al-Ta'deel appeared, highlighting the weak and trustworthy men. This science expanded and flourished greatly, and great scholars appeared in it. Who spent their lives rooting and consolidating this great knowledge through the journey to test the narrators and ask about their situation. See: (Maurice Bucaille 1978 AD / p. 275).

In this regard, it is sufficient to show that the first among the Tabi'een to search for the chain of transmission was an Iraqi, and if the scholars differed regarding it, it was said: He was the Shuabi al-Kufi. See: (Al-Ramaharzi 1404 AH / p. 208).

It was said: He is Shu'bah ibn al-Hajjaj, see: (Ibn Rajab al-Hanbali, 1987 AD, vol. 1, p. 30) and it was said: Ibn Sirin, see: (Ibn Rajab al-Hanbali, 1987 AD, vol. 1, p. 355). They are both Basri.

It is known that the scholars of Basra exerted their efforts in establishing many of the sciences of hadith, and they had a prominent role in most of them. It is most likely that the science of jurisprudence and modification originated in Basra at the hands of Muhammad ibn Sirin, who was the first to criticize men and distinguish the trustworthy ones from others. "The scholars are the knowledgeable critics." There are very few individuals among the scholars of hadith who explain the reasons for the hadith, and the first one who became famous for speaking about the criticism of hadith is Ibn Sirin." (Ahmad bin Rajab al-Hanbali 1987 AD: p. 256).

Yaqoub bin Shaybah said: I said to Yahya bin Ma'in, "Do you know any of the Tabi'een who used to select men the way Ibn Sirin used to select them?" He said with his head, meaning: "No." (Ibn Rajab al-Hanbali, 1987 AD, vol. 1, p. 52).

Yaqoub bin Shaybah also said: "I heard Ali bin Al-Madini say: He was one of those who looked into the hadith and searched for the chain of transmission, and we do not know of anyone more worthy than him than Muhammad bin Sirin" (Ibn Rajab Al-Hanbali, 1987 AD, vol. 1, p. 52).

Ibn Sirin was keen to know the connection of the hadith's chain of transmission. Habib ibn al-Shahid narrated,

saying: "Ibn Sirin ordered me to ask al-Hasan who had heard the hadith of the Aqeeqah, so I asked him, and he said: From Samurah ibn Jundub." Sahih al-Bukhari: vol. 7/p. 184/no. (5471)).

Based on the fact that the report is not accepted except after knowing its chain of transmission, the knowledge of narration and modification, speech on narrators, knowledge of the continuous or disconnected chain of narrations, knowledge of hidden causes, and speech appeared in some narrators, but on a few, due to the lack of narrators who were narrated in the beginning. See: (Mahmoud Al-Tahan: p. 10).

In addition to Ibn Sirin and Shu'bah bin Al-Hajjaj, there were Yahya bin Saeed Al-Qattan and Abd al-Rahman bin Mahdi, among the imams of this matter.

They would abandon a man's speech if he made more mistakes, or was accused of lying, or narrated on the authority of well-known people what the well-known people did not know, such as:

"Abd al-Rahman bin Mahdi said: It was said to Shu'bah: When should a man abandon a hadith? He said: If he narrates from the known people what the known do not know, and if he makes a lot of mistakes, and if he is accused of lying, and if he narrates a hadith that is unanimously agreed upon, and he does not accuse himself, then he leaves it for that reason, he discards his hadith, and what it was other than that, so they fled from him." (Ibn Abi Hatim: Part 2, p. 31, and Al-Ramharzi: p. 410).

Ibn Mahdi said: "There are three people who cannot be blamed: a man accused of lying, a man who is full of delusion and mistakes, and a man who is possessed by desires and calls for heresy." (Ahmad ibn Hanbal: vol. 3/p. 218, Al-Uqaili: vol. 1/p. 8).

Abu Musa Muhammad bin Al-Muthanna said: "Abd al-Rahman bin Mahdi said to me: O Abu Musa, the people of Kufa narrate on the authority of everyone. I said: O Abu Saeed, they say: You speak on the authority of everyone. He said: Who did they narrate on the authority of? So I mentioned Muhammad bin Rashid Al-Makhoul, so he said to me: Memorize from me. There are three people: a man who memorizes people well, and there is no disagreement about him, and another who is important, and whose hadiths are mostly authentic, so he does not abandon his hadiths. If he left a hadith like this, the people's hadiths would disappear, and another who is important, and whose hadiths are mostly fabricated This leaves out his hadith." (Ibn Abi Hatim: vol. 2, p. 38, Al-Ramharzi: p. 406).

They were keen to explain the state of the weak narrator. See: (Ahmad ibn Hanbal: vol. 3/p. 154).

It is clear from the words of these imams that they were careful to classify their narrators, whether they were trustworthy or not, and their judgment of the narrator was based on that knowledge. In criticizing and modifying, they relied on the scholars of the hadith industry and referred to them, most of whom were the scholars of Iraq, and among the evidence for that is: Nu'aym ibn Hammad said: "I said to Abd al-Rahman bin Mahdi: How do you know an authentic hadith from others? And in a narration, how do you know these men? He said: As he knows. The crazy doctor" (Al-Mazzi: vol. 17/p. 438).

Ali bin Al-Madini said: "A man came to Ibn Mahdi and said: O Abu Saeed, you say this is weak, and this is strong, and this is not authentic, so what do you say that?" He said: If I came to the cashier and showed him dirhams, he said: This is good and this is satuq - that is, false. And this is nonsense - that is, falsehood - were you asking him about that, or were you handing over the matter to him? He said: "Rather, I was handing the matter over to him," and Abd al-Rahman said: "This is like that. This is as long as sitting, debating, studying, and learning about it." (Al-Mazzi: vol. 17/p. 439).

Sometimes they would judge a narrator as a defect or an amendment in relation to a certain country or a certain sheikh, and this includes the fact that the narrator spoke in a place where he did not have his books, so he mixed them up, and he spoke in another place from his books, and it was caught, or because he heard in a place from a sheikh, but it was not recorded from him. He heard from him in another place and was arrested.

Abu Hatim said in the biography of Muammar bin Rashid Al-Azdi: "What Muammar narrated in Basra contains errors, and he is valid in the hadith" (Ibn Hajar Al-Asqalani: vol. 10/p. 219).

Yahya bin Ma'in said: "If Muammar narrates to you on the authority of the Iraqis, then disagree with him except on the authority of Al-Zuhri and Ibn Tawus, then his hadith on their authority is straight." (Ibn Hajar Al-Asqalani: vol. 10/p. 219).

Al-Bukhari said about Zuhair bin Muhammad al-Khorasani, then al-Makki: "Whatever the people of the Levant narrated from him is objectionable, and what the people of Basra narrated from him is authentic." (Ibn Hajar al-Asqalani: vol. 9/p. 418).

Because of the prevalence of the situation, some Iraqi imams became more strict in their hadith. Because "discussion about wounding and modification is based on *ijtihad*, and exerting one's utmost effort in judging the narrators, and since the matter is *ijtihad*, the possibility of falling into error with an abundance of correctness is possible. Hence, it was necessary for the approaches of the distorters and the modifiers to differ, and their views on some men to differ." (Qasim Ali Saad: p. 104).

Among those who were known to be strict: Shu'bah bin Hajjaj. Qurra bin Sulaiman Al-Jahdhami said: Malik said to me: "Your division is tough on men, and it was narrated on the authority of Asim bin Ubaidullah" (Al-Jurjani: vol. 5/p. 225, Al-Mazzi: vol. 13/p. 503, Ibn Hajar Al-Asqalani: vol. 5/p. 42).

Ali bin Al-Madini said: "I heard Yahya say: Everything that Shu'bah narrates on the authority of a man, you do not need to say about that man that he heard so-and-so; his matter is enough for you." (Ibn Abi Hatim: vol. 1/p. 162).

Al-Dhahabi said: "Abu Al-Dahhak, on the authority of Abu Hurairah, and on the authority of Shu'bah: He does not know, but Shu'bah is stubborn." (Al-Dhahabi: vol. 2/p. 792).

Ibn Hajar said: "Shu'bah does not narrate from his sheikhs, except what he knows that they heard from their sheikhs" (Ibn Hajar: vol. 12/p. 712).

Among them is Yahya bin Saeed al-Qattan: Ibn al-Madini said: "If Yahya bin Saeed and Abd al-Rahman bin Mahdi agreed to leave a man, I did not talk about him. If they disagreed, I took Abd al-Rahman's opinion, because he meant them both, and Yahya was strict." (Al-Khatib al-Baghdadi: Part 10/ p. 234, Al-Mazzi: vol. 17/p. 438).

Ibn al-Madini said: "I said to Yahya: Muhammad ibn Amr, how is he? He said: Do you want to pardon or be harsh? I said: No, but be tougher. He said: He is not one of those you want." (Al-Jurjani: vol. 4/p. 310, Al-Mazzi: vol. 26/p. 215, Ibn Hajar al-Asqalani. (Part 9/p. 333).

Ahmad ibn Hanbal said: "If Abd al-Rahman ibn Mahdi narrates on the authority of a man, then his narration is proof." (Al-Khatib al-Baghdadi: p. 192).

Al-Dhahabi said: "Yahya bin Saeed Al-Qattan is very stubborn regarding men" (Al-Dhahabi: vol. 2/p. 171).

He said: "Yahya bin Saeed was stubborn in criticizing men. If you see him trusting a sheikh, rely on him. But if he is soft on someone, be patient with his matter, until you see what others say about it. He was soft, such as: Israel and Hammam, and a group that the two sheikhs used as evidence." (Al-Dhahabi) (Chapter 9/p. 183).

THE FIRST REQUIREMENT

Opticians Care About Attribution

Before starting to explain the most correct chain of transmission, I must first consider several things. We must know how the science of chain of transmission appeared? The question about attribution? Who was the first to search for men?

Researchers agree that research into chain of transmission and theology of men began in the era of the Successors, as a result of the growth and spread of lying, as a result of the spread of Islamic conquests, and the entry of many unfaithful people into Islam. They entered Islam for goals, but its screen did not mix with their hearts. Rather, they were waiting for opportunities to pounce on this. Religion, and the personality of Muhammad bin Sirin (who died in the year 110 AH) is considered the first to search for chain of transmission

and talk about men. Muslim narrated from him in his Sahih that he said: They were not asking about chain of transmission, so when the strife occurred, they said: Name for us your men, and he looked at the people of The Sunnah, so their hadith is taken, and the people of innovation are looked at, and their hadith is not taken. He also said: (This knowledge is a religion, so be careful from whom you take your religion. See: (Muslim bin Al-Hajjaj: vol. 1/p. 16, and Abd al-Karim al-Sam'ani: p. 11, adapted).

That is, legal knowledge is not taken from the people of whims and innovations, nor from the people of sin. Therefore, it has become one of the priorities of Muslim scholars to verify and confirm the information before publishing and explaining it. They associated their religion with the validity of the chain of transmission and its safety from defects.

He was succeeded by Ayyub al-Sakhtiyani (died 130 AH), from whom Shu'bah ibn al-Hajjaj (died 160 AH) took his place, who was described as the first to speak about men, meaning that he was the first to expand on the discussion of jarh and ta'deel, the connection and discontinuity of chains of transmission, and delve into the subtleties of the knowledge of causes and the imams in this matter. After him, he followed him in this knowledge. See: (Ibn Rajab al-Hanbali: vol. 1/p. 30, adapted).

He was very inquisitive and searching in taking and narrating hadiths, so in most cases he would only narrate from trustworthy people. Among his conditions regarding someone who narrates, Abd al-Hamman bin Mahdi asked him: (When should he abandon a man's hadith? He said: If he narrates on the authority of well-known people what the well-known people do not know, then there is a lot of error. If he is accused of lying, and if he narrates a hadith that is unanimously agreed upon, and he does not accuse himself, then he should abandon it and throw out his hadith, and if it is otherwise, then renounce it. See: (Al-Dhahabi: vol. 7/p. 221).

Likewise, he does not narrate from his sheikhs except what they explicitly stated hadith in, as he relied on direct hearing from the sheikh, and in that regard he said: (Every hadith in which there is no idolatry is vinegar and herbs). See: (Al-Khatib Al-Baghdadi: p. 283).

He said: (I was looking at Qatada's mouth, and if he said, "I heard" or "He narrated to us," I wrote, and if he said, "He narrated," I did not write.) See: (Ahmad ibn Hanbal: vol. 3/p. 244).

He was not satisfied to listen to the hadith once, but rather repeated his companion repeatedly, making sure that there was no mistake in it. Abu Hatim said about that on the authority of Hammad ibn Zaid: (I do not care if someone disagrees with me if Shu'bah agrees with me, because Shu'bah was not satisfied to hear a hadith once, so he would repeat it repeatedly to its companion. If we heard it once, we would accept it. Shu'bah also said about that: (I spoke to Amr bin Dinar five hundred times, and I only heard one hundred hadiths from him.) See: (Abdel Nasser Abdel Latif: p. 8).

This was taken from him by Yahya bin Saeed Al-Qattan (who died in 189 AH), and Abdul Rahman bin Mahdi (who died in 189 AH), about whom Al-Shafi'i said: I do not know of his counterpart in this world. See: (Al-Hakim Al-Naysaburi: p. 112, and Magaltay: vol. 8/p. 235).

Abu Qudamah said: I heard Ibn Mahdi say: (Because I know the reason for a hadith, it is more beloved to me than to benefit from ten hadiths.) (Abu Naeem Al-Asbahani: Part 9/Page 5).

Ali bin Al-Madini said: A man came to Ibn Mahdi and said: O Abu Saeed, you say: This is weak, and this is strong, and this is not correct, so what do you say that? Ibn Mahdi said: If you had gone to the cashier and shown him dirhams, and he had said: This is good, this is good, this is satiation, and this is tinsel, would you have asked him about that? Or do you hand it over to him? He said: Rather, I was handing over the matter to him. Ibn Mahdi said: This is so, this is the length of sitting, debating, studying, and learning about it. (Abu Zakaria al-Nawawi: vol. 1/p. 305).

As for Yahya bin Saeed Al-Qattan, when he asked: Are you not afraid that those whose conversation you left behind will be your opponents before God Almighty? He said: Because these are my opponents is more beloved to me than the Prophet (may God bless him and grant him peace) being my opponent. He says to me: Why did

you not remove the lies from my hadith? (Al-Suyuti: pp. 115-116).

All these methods were developed by these scholars to pay attention to the chains of transmission, the knowledge of men, and their interest.

During this stage, from the year 140 AH until the year 200 AH, the dangers became stronger, and consequently the efforts of the scholars intensified in confronting them. The reliance was on controlling the chest with the encouragement to control the book, but at this stage relying on controlling the book became much more important than controlling the chest, to the point that the preference was given among the major The imams of narration and narration among themselves were in control of the book, so whoever wrote took precedence over whoever did not write, and therefore dictation councils spread, and as soon as the third century began, the language of narration and narrations in this century reached the highest peak, whose approach in transmission and criticism cannot be surpassed, and at this stage it was classified The most important books, and this stage was characterized by the lack of fear of losing the Sunnah. (Ibn Rajab al-Hanbali: vol. 1/p. 453).

This is Ali bin Al-Madini (who died in 234 AH) was one of the great imams of hadith and one of the many compilers. Al-Kattani said: (The trustworthy memorizer, the author of books that number about two hundred). See: (Othman bin Abi Shaybah: p. 119).

All of this indicates the attention of the scholars of Basra to the chain of transmission and the sciences of hadith, and that its beginning originated from Basra. They searched for chains of transmission and spoke about men to explain their situation and classified the works in them. This is what distinguishes the Basra school from the rest of the schools, as it had the first credit in defending the Sunnah of the Prophet.

As for the widespread use of the term “the most authentic of chains of narrations” to explain its highness and authenticity, this term may be linked to the Companions, such as their saying: The most authentic of the chains of transmission is on the authority of Ibn Umar, or to narrators such as the most authentic of the chains of transmission of Malik, or to the country, such as the most authentic of the chain of transmission of Kufa, and here is an explanation of the most correct chain of transmission of Basra:

What is worth noting is that there is no control over this matter. Al-Hakim says: “These memorized imams have mentioned everything that their diligence led to in the most authentic chains of narrations, and every companion has narrators among the followers, and they have followers, and most of them are trustworthy, so it is not possible to conclude the ruling on the most authentic chain of narrations.” The chains of transmission are from one Companion.” (Al-Hakim Al-Naysaburi: p. 55).

Ibn al-Salah said: “For this reason we see refraining from ruling based on a chain of transmission or hadith as being the most correct of all, even though a group of the imams of hadith were immersed in that, and their statements became confused.” (Ibn al-Salah: p. 81).

Based on this, it cannot be said that this chain of narration is more correct than that one. But in general terms, it indicates its high rank and its authenticity. The issue is relative, linked to the companion, the narrator, or the town, and even in this matter it is not possible to prefer one chain of transmission over another, as there can be more than one authentic chain of transmission.

Al-Sakhawi explained this by saying: “If it is necessary, each translation should be restricted to its companions, or to the country from which the authors of that translation came, as it is less widespread or closer to being limited, as was said in the best of the Successors, the most authentic books, and the hadiths of this chapter, so they say: The most authentic hadiths of such-and-such a chapter.” Or such-and-such a matter and such-and-such hadith” (Al-Sakhawi: Part 1/p. 40).

He explained the benefit of this by saying: “Its benefit is giving preference to some chains of narration over others, and distinguishing what is suitable for consideration” (Al-Sakhawi: vol. 1/p. 40).

Although the matter cannot be decided with certainty; But mentioning the most correct chains of narrations is important in knowing the correct and reliable chains of narrations that can be trusted.

As for the most correct chains of narrations that were reported regarding the Iraqis’ narration, I arrange them

according to the Companions (may God be pleased with them). As for the absolute most correct chains of narrations, I did not separate them in order to explain the scholars about them. Because it is a relative issue, it cannot be determined with certainty.

Ibn Omar (may God be pleased with them both):

Ahmed bin Hanbal was asked which of the chains of narrations was proven? He said: “Ayoub, on the authority of Nafi’, on the authority of Ibn Umar, and if it is from the narration of Hammad bin Zaid on the authority of Ayoub, then what a blessing.” (Al-Khatib Al-Baghdadi: p. 2).

“Yahya bin Saeed Al-Qattan, on the authority of Ubayd Allah bin Omar, on the authority of Nafi’, on the authority of Ibn Omar” (Al-Suyuti: Part 1/p. 5).

Among his evidence: Imam Al-Bukhari said: “Abu al-Nu’man and Qutaibah bin Saeed told us, they said: Hammad bin Zaid told us, on the authority of Ayyub, on the authority of Nafi’, on the authority of Ibn Umar: “The Prophet (may God’s prayers and peace be upon him) came to Mecca and called Uthman bin Talha. So he opened the door, and the Prophet (may God’s prayers and peace be upon him), Bilal, Osama bin Zaid, and Uthman bin Talha entered, then he closed the door and stayed in it for an hour, then they left. Ibn Omar said: So I turned and asked Bilal, and he said: He prayed in it, so I said: In what? He said: Between the two cylinders, he said: Ibn Omar: So I went to ask him how much he prayed.” (Al-Bukhari: Vol. 1/p. 101/No. (468))

Aisha (may God be pleased with her):

The most authentic chain of narrations is: “Yahya bin Saeed, on the authority of Ubayd Allah bin Omar, on the authority of Al-Qasim, on the authority of Aisha” (Al-Suyuti: vol. 1/p. 85).

Among his evidence, Imam Muslim said: Al-Qawariri narrated to me, Yahya bin Saeed narrated to me, on the authority of Ubayd Allah bin Omar, Nafi’ narrated to me, on the authority of Ibn Omar, that the Messenger of God (may God’s prayers and peace be upon him) stood at the door of Hafsa and said: With his hand towards the east, “Sedition.” “Here is where the horn of Satan emerges.” He said it two or three times. (Muslim: Part 4/Page 229/No. (2905)).

It is noted here that the chain of transmission in it is from Nafi’, and not from Al-Qasim, as scholars mentioned in the most authentic chains of narrations. The truth is that this chain of narration is more correct. Because Nafi’s chain of transmission on the authority of Ibn Umar (may God be pleased with them both) is considered one of the most authentic chains of narrations. See: (Al-Hakim Al-Naysaburi: p. 53).

Anas bin Malik (may God be pleased with him):

“Hammad bin Zaid, on the authority of Thabit Al-Banani, on the authority of Anas” (Al-Suyuti: vol. 1/p. 87, and Al-San’ani: vol. 1/p. 41)

“Hammad bin Salamah, on the authority of Thabit Al-Banani, on the authority of Anas” (Al-Suyuti: vol. 1/p. 87)

“Shu’bah bin Al-Hajjaj, on the authority of Qatada, on the authority of Anas” See: (Al-Suyuti: vol. 1/p. 87, Al-San’ani: vol. 1/p. 41, and Mahmoud Al-Minyawi: p. 120)

“Hashim Al-Dastawi, on the authority of Qatada, on the authority of Anas” (Al-Suyuti: vol. 1, p. 87, and Mahmoud Al-Minyawi: p. 120)

Among his evidence, Imam Muslim said: “Saeed bin Mansour and Abu Al-Rabi’ told us, they said: Hammad bin Zaid told us, on the authority of Thabit Al-Bunani, on the authority of Anas bin Malik, he said: I served the Messenger of God (may God bless him and grant him peace) for ten years, and by God, he did not tell me “Ah, he never said to me for anything: Why did you do this and why did you do that?” (Muslim: Part 4/p. 1804/No. (2309)).

THE SECOND REQUIREMENT

The Journey of the Basrans in Seeking Hadith

Iraq had its important location and status in the region, and this importance increased after the conquest of Iraq. Its position and importance were previously defined in the first chapter, and we also learned about its great scientific status and the number of companions (may God be pleased with them) who settled there, or the Iraqi followers, or those whom Iraq attracted and they dissolved. In addition, making Kufa the capital of the Arab-Islamic Caliphate twice also had a great impact in strengthening Iraq's scientific standing, in addition to its economic standing and its abundance of resources.

If we add to this that Iraq was a base for the launch of Islamic conquests to the East, we would know the extent of its influence and influence on neighboring countries. There is also an inevitable relationship with some countries that the Iraqis must deal with, such as Damascus, which was the capital of the Umayyad Caliphate, and the Hijaz, to which moving was a religious duty. To perform Hajj and Umrah.

Not to mention the keenness of scholars to spread knowledge and convey the Islamic call, in addition to the journey in seeking knowledge, especially the noble Prophet's hadith.

What most distinguished the scholars of hadith from other scholars of other arts was traveling throughout the lands to meet the sheikhs and listen. Because this knowledge is rarely attained by one scholar, or by the people of one country, due to the differences in Sunnahs in the regions due to the differences in their narrators from among the Companions and Followers, this is where the journey in seeking hadith arose.

The journey in seeking hadith was not limited to the followers and those after them. Rather, the companions of the Messenger of God (may God's prayers and peace be upon him) also embarked on the journey in order to verify the hadith of the Messenger of God (may God's prayers and peace be upon him), enduring great hardships that could not be eased except by those who People with high determination and big souls.

God Almighty said: "And it is not for the believers to go forth all together, unless a group of them sets out from every group of them, that they may understand the religion and warn their people when they return to Me Perhaps they will beware. (Surat Al-Tawbah: Verse 122).

In response to this matter, Muslims were keen to spread Sharia knowledge among people, and if that required a journey and hardship, the reward was proportional to the hardship.

Among the evidence for this is that Abdullah bin Buraida said: "A man from among the companions of the Prophet (may God bless him and grant him peace) went to Fadala bin Ubaid, while he was in Egypt, and he came to him and said: As for me, I did not come to you as a visitor, but you and I heard a hadith on the authority of the Messenger of God." (May God's prayers and peace be upon him) I hope you have knowledge of him. He said: What is it? He said: So and so. He said: Why do I see you disheveled when you are the prince of the earth? He said: The Messenger of God (may God's prayers and peace be upon him) forbade us from many luxuries. He said: Why do I not see shoes on you? He said: The Prophet (may God's prayers and peace be upon him) used to order us to celebrate sometimes) (Abu Dawud: Vol. 6/p. 237/No. (4160)).

On the authority of Ata' bin Abi Rabah, he said: "Abu Ayyub went out to Uqba bin Amer and asked him about a hadith he heard from the Messenger of God (may God's prayers and peace be upon him) that no one had heard before from the Messenger of God (may God's prayers and peace be upon him) except him and Uqba. So when he came Abu Ayyub was at the house of Maslama ibn Mukhlid al-Ansari, the Emir of Egypt, so he told him, so he went to him, so he went out to him and hugged him, then said: What brings you, Abu Ayyub? He said: A hadith that I heard from the Messenger of God (may God bless him and grant him peace). No one is left who heard it from the Messenger of God (may God bless him and grant him peace). May God's prayers and peace be upon him) other than me and others in covering the believer. Uqba said: Yes, I heard the Messenger of God (may God's prayers and peace be upon him) say: "Whoever covers a believer's private parts in this world, God will cover him on the Day of Resurrection." So Abu Ayyub said to him: You have spoken

the truth, then Abu departed. Ayoub went to his mount, and he rode it back to Medina) (Al-Ruyani: vol. 1/p. 149/no. (159), and Al-Hakim Al-Naysaburi: p. 7, Abu Bakr Al-Baghdadi: p. 118).

These two witnesses show that the purpose of these trips is to verify the hadith. The purpose of the trip may be to seek hadith, as it was narrated on the authority of Ibn Abbas (may God be pleased with them both) who said: "When the Messenger of God (may God's prayers and peace be upon him) died, I said to a man from the Ansar: O so-and-so, come, let us ask the companions of the Prophet (may God's prayers and peace be upon him). Today there was a lot of people, so he said: I am amazed at you, Ibn Abbas. Do you see that people need you, and among the people among the companions of the Messenger of God (may God bless him and grant him peace) who do you think? So he left that and I went to the question. If he was to inform me of the hadith about the man, then I would go to him and he would put my cloak on his door, so that the wind would blow away On my face with dirt, he comes out and sees me and says: O cousin of the Messenger of God, why did you not send for me so I can come to you? I say: No, I have the right to come to you and ask him about the hadith. So the man stayed until he saw me and the people gathered around me, so he said: This boy was wiser than me.). (Al-Darimi: Part 1/p. 647/No. (590)).

The trip may be to seek a higher support; As is the case with Jabir bin Abdullah (may God be pleased with them both), that he heard the hadith on the authority of Abdullah bin Anis, but he was not convinced until he left, so he took it from him without intermediary. On the authority of Abdullah bin Muhammad bin Aqeel, that he heard Jabir bin Abdullah (may God be pleased with them both). He says: ((I was informed of a hadith narrated by a man who heard it from the Messenger of God (may God bless him and grant him peace). So I bought a camel, then I put my saddlebags on it, and I traveled to him for a month, until I came to him in the Levant, and I saw Abdullah bin Anis. I said to the doorman: Tell him: Jabir.) At the door, Ibn Abdullah said? I said: Yes, so Yata came out in his garment and embraced me, and I embraced him, so I said: I heard a hadith from the Messenger of God (may God bless him and grant him peace) about retaliation, so I feared that you would die, or that I would die before I heard it. He said: I heard the Messenger of God, may God bless him and grant him peace, saying: "On the Day of Resurrection, the people - or he said: the servants - will be gathered naked and with their uncircumcised hands." He said: We said: What is wrong with them? He said: "They will not have anything with them." Then he called them with a voice: He heard it from a distance as well as hearing it from up close: I am the King, I am the Judge, and it is not appropriate for any of the people of Hell to enter Hell, and he has a right to any of the people of Paradise, until I remove him from it It is necessary for one of the people of Paradise to enter Paradise, and for one of the people of Hell to have a right, so that I can protect him from it. Even the blow." He said: We said: How can we, when we only come to God Almighty naked and uncircumcised? He said: "With good deeds and bad deeds." (Ahmad ibn Hanbal: vol. 25/p. 341/No. (16042)).

Likewise, Ibn Masoud (may God be pleased with him) said: "By Him besides whom there is no god, there is no surah in the Book of God but I know where it was revealed, and there is no verse but I know what it was revealed. And if I knew anyone who knew the Book of God more than me, and camels could reach him, I would ride to him."). (Muslim bin Al-Hajjaj: Part 4/p. 1913/No. (2463)).

On the authority of Abu Al-Aliyah, he said: "We used to hear about the Companions of the Messenger of God (may God bless him and grant him peace), but we were not satisfied until we went out to them and heard from them" (Al-Darimi: Vol. 1 / p. 464 / No. (583), and Al-Khatib Al-Baghdadi: p. 402).

The Companions, may God be pleased with them, were able to plant this authentic principle in the souls of their disciples among the followers, so the journey in seeking hadith was at its most intense and became widespread until it became an established method in seeking knowledge, as it is a realistic application of the hadith of the Messenger of God (may God bless him and grant him peace): "And whoever follows a path seeks it." Knowledge, may God make easy for him a path to Paradise." (Muslim bin Al-Hajjaj: Vol. 4/p. 2074/No. (2699)).

On the authority of Al-Sha'bi, he said: "If a man traveled from the farthest part of the Levant to the farthest Yemen, and memorized a word that would benefit him in the future of his life, I would see that his travel would not be wasted" (Abu Nu'aym Al-Asbahani: vol. 4/p. 313, and Abu Bakr Al-Baghdadi: p. 96).

These purposes that the Companions and Followers (may God be pleased with them) intended during their travels expanded later, so the man began to travel to search for the conditions of the narrators, or to study the hadith, or to learn about other methods for it, although the multiplicity of methods required the scholars of hadith to collect the hadith of every hadith and study it. Knowing what is correct from what is incorrect, then issuing a ruling on its owner. See: (Aziz Rashid Al-Daini: p. 44).

Despite "all these journeys, they cannot be compared to the journeys of the followers of the Successors and those after them to seek knowledge" (Mustafa Al-Azami: pp. 14-15).

Among the scholars of Basra who traveled in search of hadith was Hammad bin Salamah, who said: "I came to Mecca, and Ata bin Abi Rabah was alive. He said: So I said: If I break my fast, I will enter upon him. He said: Then he died in Ramadan, and Ibn Abi Laila used to enter upon him, so he said to me: Amara bin Maimun: Stick to Qais bin Saad, for he is more knowledgeable than Ata' (Abu Bakr al-Baghdadi: p. 171).

Arbadah Al-Tamimi Al-Basri went to Ibn Abbas and his companion, and he was sitting with Al-Baraa, and Arbadah said: "I have never heard of a land in which there is knowledge except that I came to it" (Al-Tahawi: vol. 1/p. 43).

Some Muslim bin Yasar came to Mecca and stayed there spreading his knowledge. See: (Ibn Hajar al-Asqalani: vol. 2/p. 531, and al-Tahawi: vol. 3/p. 40).

And so did Abu Al-Minhal Abd Al-Rahman bin Mut'im, who also descended on Mecca. See: (Yahya bin Ma'in: vol. 4/p. 108).

As for Abu Qilabah, he left for Medina, and about this he says: "I stayed in Medina for three days, and I had no need there, except for a hadith that reached me on the authority of a man whom I stayed with until he came and I asked him" (Muhammad bin Saad Al-Zuhri: vol. 7/p. 137, and Ibn Asakir: vol. 28/p. 295).

The Levant was also an alternative to Iraq when the paths of its scholars were limited, as happened with Abu Qilabah. Who traveled to Syria to settle there after he refused to accept the judge, so he had his council to narrate the noble hadith in Damascus until his death, and he was distinguished by his narration on the authority of Bilal al-Habashi, and he had students who became prominent in narrating the noble hadith, including Layman bin Dawud Abu Dawud al-Khawlani al-Darani. See: (Ibn Muhanna: p. 32, and Ibn Asakir: vol. 22/p. 303).

Abdullah bin Shaqiq said: "I lived in Medina with Abu Hurairah for a year" (Ibn Asakir: vol. 29/p. 156).

One of them might have a good stay in Medina until he was burdened by his companion, for example, "When Qatada came to Sa'id ibn al-Musayyab, he began questioning him for days and more. He said: So Sa'id said to him: Did you remember what you asked me about? He said: Yes. I asked you about such-and-such, and you said such-and-such about it. And I asked you about such-and-such, and you said such-and-such about it, and Al-Hasan said such-and-such about it, until he responded to him with many hadiths, saying: Saeed says: I did not think that God had created someone like you." (Muhammad bin Saad Al-Zuhri: vol. 7, p. 172, and Al-Mazzi: vol. 23, p. 506). Al-Asqalani: vol. 8/p. 352), and when he "stayed with Saeed bin al-Musayyab for eight days and said to him on the eighth day: Go, blind man, for you have caused me to bleed." (Muhammad bin Saad al-Zuhri: vol. 7/p. 172, Muhammad bin Hibban: vol. 5/p. 127, and Abu Bakr al-Isbahani: Part 2/p. 150).

Among those who settled in the Levant and narrated there until his death was Uqba bin Wasaj Al-Basri, and it was said: He settled in Palestine. See: (Al-Bukhari: vol. 6/p. 432, Ibn Abi Hatim: vol. 6/p. 318, and Al-Mazzi: vol. 20/p. 228).

Abu Abdul Rahman Saeed bin Bashir Al-Azdi stayed in Damascus until his death. See: (Muhammad bin Saad: vol. 7/p. 324, and Ibn Asakir: vol. 21/p. 24).

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Al-Khalil bin Murrah Al-Basri descended from the Levant and Raqqa, and he narrated on the authority of Al-Hasan and Ibn Sirin. See: (Yahya bin Ma'in: vol. 4/p. 111, Ibn Abi Hatim: vol. 3/p. 379, and Al-Mazzi: vol. 8/p. 342).

Jarir bin Hazim heard from Issa bin Asim in Armenian. See: (Yahya bin Ma'in: vol. 4/p. 149, and Al-Mazzi: vol. 22/p. 621)

CONCLUSION

Praise be to God, by whose grace good deeds are accomplished, and may blessings and peace be upon the Messenger as a mercy to the worlds, and his family and companions and those who follow them until the Day of Judgment. After presenting this research, I reached the results, the most important of which are:

The Basra school addressed fabricated hadiths after the spread of lying, and they made it obligatory to mention the chains of transmission.

Some of the followers used to transmit hadiths seeking brevity; Because their goal is to convey information to the recipients, and because they trust what they narrate, they therefore abandon a man's narration if he makes more mistakes, or is accused of lying, or narrates from well-known people what the well-known people do not know.

Among the etiquettes of hadith that the people of Basra established to preserve hadiths are: verifying the narration, and that the narrator be characterized by the etiquette of hadith scholars, so that he does not do anything that violates these etiquettes, and that reading to the sheikh is like hearing from him.

The people of Basra have been writing for ten years.

After the fabricated hadiths appeared, especially those that promote a certain doctrine, and the lies against the Messenger of God were revealed by heretics, those who supported his doctrine and loyalty, and by the ignorant, doubt seeped into the justice of some of the narrators, and it became necessary to mention the chain of transmission.

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