



## The Formation Of The Narrators Of Hadith According To Their Homeland

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### ABSTRACT

This article discusses the ordering of hadith narrators according to their homeland. Examples of the ordering of hadith narrators according to their homeland are given, and some analysis in this regard is given.

### KEYWORDS

Al-Djarḥ wa 'l-Ta' dil, narrator of hadith, isnād, Translation of hadiths, muhaddith, Tadlis, Da'if, tabakat, Biographical evaluation, genealogy.

### INTRODUCTION

The muhaddithin derived their knowledge about the narrators from the verses of the Qur'an and the words of Muhammad and his Companions. Indeed, the verses of the Qur'an have praised the righteous and warned them against hypocrites and immoral people. They relied on the interpretation of the verses of the

Qur'an and the interpretation of the hadiths of the Prophet (peace and blessings of Allaah be upon him) in identifying the Companions and the hypocrites in the books of hadeeth. The Qur'an says: "O you who believe! If he brings a bad news, find out ..." (49: 6). It is clear that he was commanded to identify the message he

heard and then spread it to the public, and that it is important to check the message of the narrators when narrating hadiths. In the books of hadith, we can see that the Prophet (peace and blessings of Allaah be upon him) praised some of the Companions, and in other reports, there were many hadeeths condemning hypocrites such as Uaynah ibn Hisn and Hakam ibn Abil As. This is the case when we study the history of the Companions, as well as in the books of history and religion.

Hadith books about narrators:

- 1- The lineage of the narrators,
- 2- The class of narrators,
- 3- The city where the narrators live,
- 4- The narrators arranged and classified the names according to the letters of the alphabet.

### THE MAIN FINDINGS AND RESULTS

In our article we will talk about sorting according to the city where the narrator lives. The purpose of this science is to know that the narrator of a hadith has been attributed to a country. Often, the narrator is attributed to a village or city where he was born and raised or traveled.

Benefits of this knowledge:

1. The sheikh of the narrator is known.
2. The identity of the narrator is determined.
3. An unknown narrator of the same name is distinguished.
4. Mudallas narrator is known.

For example, in the case of Mamar ibn Rashid al-Hafiz, it was revealed that the narrator was weak because of the narrator's homeland. Ya'qub ibn Shaybah said: He says. [2]

From the books about the narrators that have come down to us, sorted by city:

1. Caliph ibn Khayyat's "At-Tabaqat",
2. Muhammad ibn Saidni "At-Tabaqatul kubro",
3. Muslim ibn Hajjaj (d. 261.h / 875.m) in "At-Tabaqat",
4. Ibn Abi Haisam (d. 279.h / 893.m) "At-Tarikhul Kabir",
5. The works of Ibn Hibban al-Busti (d. 354.h / 965.m) "Mashahiru ulamail amsor".

The authors have expressed a broad worldview in their works. The cities of the Islamic world, with their vast borders, had become a learning ground for them. In his books, the popularity of cities was linked to the scientific level of the city and the level of hadith narration activities in it. The greater the number of scholars in the city, the more active it would be to narrate hadith in that city. If the authors mentioned a city a lot in their books, the popularity of that city would be high. For this reason, the contribution of Madinah Munawwara occupies a high position in all these books. The Caliph ibn Hayat devoted more than a third of his book to Madinah. Ibn Sa'd also had a high reputation in Madinah al-Munawwarah in Tabaqat. Three volumes of the six-volume book, which contains hadith narrators, are dedicated to the Companions and Companions of the People of Madinah. The fourth volume of the book contains the city of Madinah and other cities of the Hijaz. But the contribution of the city of Madinah is great. The contributions of the people of Madinah are also significant in Ibn Haysam's History and Ibn Hibban's Mashahiru Ulamail Amsar. The alliance of the two authors in attaching great importance to the city of Madinah, the large number of scholars in Madinah, and the high activity of the science of hadith in Madinah indicate that it was superior

to other scientific centers in the Islamic world in the previous two centuries of migration. This is not surprising. This is because Madinah, the homeland of the Sunnah, was a place where the Companions migrated during the time of the Prophet (peace and blessings of Allaah be upon him). The Companions heard the hadith from the Messenger of Allaah (peace and blessings of Allaah be upon him) face to face and narrated it. The Companions were the source of knowledge for the seekers of knowledge who came after them and for those who narrated the work. With the departure of many Companions from Madinah after the death of the Messenger of Allaah (peace and blessings of Allaah be upon him), knowledge spread to other cities and countries. The Companions went to the conquered lands and settled there. And in these lands they published the narration of knowledge and hadith. Madinah's level of science and literature did not allow other cities to surpass Madinah. Even Ibn al-Jawzi (6th century AH) wanted to make Baghdad a starting point in compiling his book *Sifat al-safwa* (The Quality of Pure People). Because Baghdad was more developed in science at that time than any other city. But he said, "In terms of the virtues of the cities of Madinah and Mecca, he could not bring Baghdad forward" [5]. He started his book from Madinah. He then brought Mecca before Baghdad. The role of hadith narration in other cities of the Hijaz was backward compared to Medina. Among these cities, the place of Mecca was evident in the fact that some of the people of Makkah were mentioned in the narrations of science and hadith, were religious centers, and gathered scholars during the Hajj season and organized scientific meetings during this season. The activity of the science of hadith was to be seen in Iraq, especially in some parts of Kufa and

Basra, with a strong picture similar to that of Madinah.

The cities of Kufa and Basra were inhabited by Abu Musa al-Ashari, one of the famous Companions in the field of recitation, and Abdullah ibn Mas'ud, a well-known scholar of jurisprudence and the founder of the Kufa School and a scholar of his disciples. The political conflict between Damascus and Kufa strengthened the need for hadith. It was necessary to support the arguments of those who claimed that their actions were in accordance with the Shari'ah based on the Qur'an and Sunnah with hadith. However, the popularity of the city of Basra was lower than that of Kufa. The number of the Companions who came to Basra was no less than the number of the Companions who came to Kufa. But the Basra, who were famous for narrating hadith from the Tabein, were less numerous than the Kufa. Ibn Sa'd said, "There are more than 500 people from the people of Kufa who are famous for narrating hadith from the followers. However, the number of those who narrated hadith from the followers of Basra is less than 200." Due to the large number of scholars in both cities and the spread of the science of hadith, the cities had reached a high level of popularity. With the exception of Kufa and Basra, other Iraqi cities became involved in scientific activities at a time when the books of the Caliph ibn Khayyat and Muhammad ibn Sad were widely used as textbooks. Considering that the cities of Wasit and Baghdad were built late at that time, it is clear that the Companions and the Tabein did not come to these cities. The flourishing of knowledge in Baghdad came later, after the Caliph and Ibn Sadr had written their books. Later, Baghdad became a city where scholars and scholars gathered. Even Ibn Hibban added it to the list of cities where

the Companions came due to bigotry. He later mentioned that none of the Companions came. The eastern lands of the Islamic world [8] were not famous for narrating hadith in the second century before the migration.

For this reason, it was not considered important by the Caliph ibn Khayyat and Ibn Sadr. In the 3rd and 4th years of the Hijrah, the narration of hadith flourished in the East. Scholars of hadith, such as Imam Bukhari, Imam Termezi, Imam Dorami, were born on this land. For this reason, Ibn Hibban called the eastern lands of the Islamic world “One of the most famous and well-known climates in Islam.” are evaluated.

## CONCLUSION

It should be noted that the distribution of narrators based on cities in a common class book or a book about a countryman allows us to know the narrators of a country and their relationship to their homeland and others. It is known that the narrator met other narrators without knowing his homeland. If the narrators are not from the same place, have not entered each other's cities, have not met during the hajj and similar seasons, and are not allowed to narrate to the narrator, then it is known that there is inqita, azl, or tadlis in the hadith. It is clear from the previous debates that the hadith narrators paid close attention to the homeland of the narrators of the hadith, preserved the hadiths of the Prophet as the apple of their eye, and passed them on to the next generation.

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