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Modern visual scholars in a book Al-Mukhtasar Al-Muhtaj from the History of Ibn Al-Dibithi by Al-Hafiz Al-Dhahabi, who died in the year (748 AH)

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Abstract

The Islamic sciences are of great and extreme importance as a result of their link and overlap with other sciences, especially the science of hadith, which began with the study of the mothers of history books by urging recitation, repetition of listening and proficiency. Collecting and auditing information, so we decided in this study to talk in a simplified way about the most important Basra scholars because of their wide influence in the city of Basra and the rest of the other cities. The city was historical and scientific, as well as scientists flocked to it from the first moment to Egyptianize it, as it was a center for the launch of Arab armies. This study came in accordance with many positive data, perhaps the most prominent of which is the historical and scientific status of the city of Basra on the one hand, and the great importance of the science of history. On the other hand, the study was based on dividing the research into three sections preceded by an introduction and a preface and then followed by a conclusion. The literature, and then we ended the topic by talking about his death. As for the second topic, it came to mention the science of hadith and its origin and definition. We relied on historical accounts that show the importance of this science and its distinction from other sciences. And here it must be pointed out that al-Hafiz al-Dhahabi in writing al-Mukhtasar did not translate for many of the visual scholars. That there is an adequate translation of many of the visuals in his other books that were not mentioned in his brief book, either the conclusion is a presentation of the most important findings of the researcher. In the light of this study, we relied on many sources and books Historical b, which provided us with valuable information that enriched the study, including the books of Al-Futuh by Al-Baladhari and the books of translations, the most important of which are the book "Sir of Media of the Nobles" by Al-Dhahabi, the book "Al-Tabaqa Al-Kubra" by Ibn Saad, and the book "Fawat Al-Wafayat" by Al-Safadi. A number of theses and university theses, the most important of which are the schools of Basra and Kufa in history by researcher Bin Hussein Al-Sanjari and others.

Keywords: Al-Hadith, Al-Basryoon, Al-Mukhtasar Al-Muhtaj book, Ibn Al-Dubaythi

Introduction

Basra is one of the ancient historical cities, as it was established during the era of Caliph Omar Ibn Al-Khattab, specifically in the fourteenth year of migration and at the hands of the leader Utbah bin Ghazwan ^[1], and it was called Basra because the Muslim Arabs when they arrived in its place and disembarked there and saw the pebbles in it, they said this land is Basra (meaning measles), and Basra is the thick land that contains stones that cut the hooves of animals ^[2], and the ancient Arabs called the Basra region, before its construction, the name of the land of India and Sindh ^[3], and the reason for this name is due to the presence of different human races in it constantly, as they call it Also Al-Abla ^[4] because the city of Al-Abla had a great and distinguished commercial role, and ships from the cities of Oman, Bahrain, Persia, India and China were anchored in it for the trade exchange that takes place through the port ^[5]. Basra had a great impact on the development of knowledge and science, and this was due to its scholars who tried to establish knowledge by transcribing hadiths after they were heard orally on the Sunnah of the people. From the mosques, the intellectual and scientific movement began, as is well known ^[6]. Therefore, Basra, after its Egyptianization, became one of the most important cultural and religious centers, not only in Iraq, but also in the whole world. The role of hadith, which later spread in Basra, had a prominent impact on the journey of a large number of students of knowledge from different lands to learn hadith on the most famous hadith scholars. Those countries, and among the most famous companions and hadith scholars who came to Basra is Abu Musa Al-Ash'ari who used to teach people to read the Qur'an, hadith and jurisprudence. It was also revealed by Anas bin Malik, Ibn Sirin, Al-Hasan Al-Basri and many others ^[7].

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Literature review

Shams Al-Din Al-Dhahabi biography

First: His name and lineage: He is Muhammad bin Sheikh Ahmed bin Othman Qaymaz, and his nickname is Shams Al-Din Al-Dhahabi, Sheikh Al-Allama Al-Imam Al-Hafiz^[8, 9] As for his grandmother known as Fakhr al-Din Ahmad Abu Othman, he did not have a share of knowledge, as he was illiterate, but he had a mastery of carpentry, and then he moved to the city of Damascus and lived there until his death^[10]. With his asceticism, religion, and love for science, he changed the craft that his father had mastered into a new craft, which is finely milled gold, and after that, the family later recognized the gold in relation to this craft^[11]. She was known as Sitt Al-Ahl. She had a license from Sheikh Abi Al-Yusr, Sheikh Jamal Al-Din bin Malik and other scholars of her time. Shams Al-Din spoke more about her and died in the year 703 AH^[12]. 673 AH and grew up and grew up In it, he was busy seeking knowledge at an early age^[13], as he joined the circles that were held for memorizing the Qur'an until its memorizers and was able to master it when he was young. The most famous scholars of hadith when he left and spoke to me in this matter a lot and served in it, and then he learned the seven readings and excelled in them until his feet set foot in it and the general community acquiesced to him, to the extent that one of his sheikhs when he fell ill gave up one of his rings for gold in the Umayyad Mosque in Damascus^[14] He also excelled in learning jurisprudence and excelled in it when he left for Egypt and when he returned to Damascus, he was appointed as a professor of hadith in the well-known mosque (Umm Saleh Mosque), and then he was appointed as a professor in one of the schools in Damascus, which is the Ashrafieh School^[15], and became a professor of hadith in Al-Nafisiyyah School and assumed its imam as well upon the death of the Sheikh and Al-Barzali scholar Alam Al-Din^[16]. In Damascus, they are Hafs Bin Omar Bin Al-Qawas, Sheikh Abi Al-Fadl Bin Al-Asaker and many others^[17], and when he traveled to Egypt he heard from Al-Damiati, Al-Abarquhi and on his visit to the Hijaz he heard from Al-Tawzari in Mecca, and in Baalbek he heard from Abd Al-Khaleq Al-Taj, and in Nablus he heard from Imad bin Al-Badran^[18] And after Al-Dhahabi received his knowledge from his sheikhs and became one of the most prominent scholars, and after he was given the opportunity to teach in different schools, many of his students had the opportunity to receive their sciences from him, and a large number of students of knowledge, including Muhammad Al-Husseini, Al-Ala'i, Al-Barzali, and Al-Morikh were delegated to him. Ibn Katheer, Ibn Rajab, Ahmad Ibn Rafi' and many others, until Judge Ibn Shahba al-Asadi said about him that the books of the eighth century are replete with hundreds of books by al-Dhahabi's students^[19]. To a large extent, he acquired the talent of authorship and writing, and this continuous scientific exchange between him and his professors on the one hand and his students who became interested in science on the other hand helped him. and other For sciences, and one of his most famous works is the history of Islam, the deaths of celebrities and the media: it is the most famous and largest book by Elfe Al-Dhahabi, located within fifty volumes. Alfh al-Dhahabi after his famous book, History of Islam, which includes fourteen volumes, in which consistency is organized in terms of the number of pages. The book begins by talking about the Prophetic biography of the Noble Messenger Muhammad (may God bless him and his family and grant them peace),

as well as talk about the Rightly Guided Caliphs^[21]. Small compared to other writers. A number of weak men were mentioned in its pages in hadith and Sunan. In its authorship, it relied on a number of references, as it took a lot from them^[22]. It contains the translations of the chroniclers and the narrators of antiquities and is located in four parts^[23] When, this book was shortened from the refinement of perfection by Al-Hafiz Al-Mazi, and the narrators were mentioned in the mentioned books^[24, 25] Al-Mukhtasar Al-Muhtaj in the History of Ibn Al-Dibaithy: This book is the focus of our study and it is one of the most important books, as Al-Dhahabi selected it from the book of Al-Hafiz Ibn Al-Dibithi and summarized it and was able to cut it in half and mentioned the translations of some personalities with wide influence in society^[26], including The visual figures that we will discuss in this study. In addition to the literature that was mentioned, there are many other books by Al-Hafiz Al-Dhahabi, but we only reviewed the large and important books that have a wide resonance with researchers and historians. Fifth / his death: Four years before the death of Al-Dhahabi, he had suffered from water that harmed him and fell in his eyes and felt hurt from him until he lost his sight completely and his strength became weak until he died in Damascus, specifically in the soil of Umm Al-Salih and was buried in the cemetery Al-Maarra in the small door and attended Many scholars and sheikhs prayed for him, and that was in the year 748 AH^[27].

Modern science

The science of hadith is one of the most honorable religious sciences, as it varies in the honor of its subjects, so that there is no dispute among scholars and people of insight that it is one of the most useful and useful sciences, and this is the science of Sharia, which is the path to happiness to the abode of immortality, as whoever adheres to it has survived and is guided^[28]. It also includes the jurisprudential study of the rulings of hadith, and the understanding of the most important understandings of the Prophetic Sunnah, which is not limited to transmission and narration only, but includes everything that the Holy Prophet came from God Almighty, and in what follows we learn about this science and its definition of language and terminology. Language: It is in the sense of the new command or the thing that is synonymous with the old thing, and the news is called a lot or a little^[29]. In the terminology: it is that science that researches the Sunnahs, sayings and actions of the Prophet^[30], and this science is divided into two main parts: the science of hadith and the narration. Through which he knows what was added to the Noble Prophet (may God's prayers and peace be upon him and his family) in terms of saying, doing, declaring or describing and transmitting what was added about that. They heard from him^[31], and the other type is the knowledge of hadith And through which he knows the laws and conditions of the bond and other texts^[32]. The science of hadith is one of the most prominent legal sciences and is the second source of legislation in the Islamic religion after the Holy Book of God. Therefore, it is important to pay attention to hadiths and preserve them from falsehood, distortion and alteration. His seat is in Hellfire) -, and this indicates that the science of hadith had gained great importance during the era of the Messenger, even if it was not in the broad sense that appeared after his death. As for the hadith narration, it was distinguished by two main features:

The first: investigating accuracy when recording, listening and transmitting hadith, and this is a good matter for memorizers and scholars of hadith.

Second: Witnesses to the hearing, and it is one of the most important steps that paved the way for the chain of transmission later on, as it is a prerequisite for the chain of transmission of hadiths and their narration, after the number of the Companions increased in various Islamic states and cities, and the disagreement occurred between many Muslims on different sects and their placement of hadiths in order to prove the matter of special belief. With every sect until the hadiths were taken later in order to win the Muslims to their side ^[34]. The great interest of hadith scholars in the chain of transmission was so great that they put a number of harsh conditions on the authors of this science, and the most important of these conditions is to ascertain the religion, justice and truthfulness of the narrator, and they also identified some words in order to modify the narrators and wound them, and they were also interested in the text and its investigation to determine the places of the fault ^[35]. This science discusses in many different places, the most important of which are the abrogating and abrogated, and the chain of transmission, and the research on the men who narrated hadiths and the extent of their authenticity and accuracy in them. And his great status by saying: (besides the Qur'an, these hadiths are considered the original sources of Islamic legislation). And the Prophet Muhammad said: "This knowledge is carried from every creation with its justness, they deny it the distortion of the valor, the plagiarism of the false and the interpretation of the ignorant." These hadiths and their likes motivate Muslims to listen and receive from the Messenger of God, and then tell what they receive to those of them who did not hear it, as the fabrication and slander of the hadith was a primary reason. Due to the emergence of a group of scholars, including the notable ones, in the second century of the Hijrah, they were called scholars of Al-Jarh and Al-Ta'deel, they made their concern sifting and sorting the hadiths and searching for the status of the narrators from among the followers, then the followers of the followers after them and describing each of them with the description that suits him of control, perfection, justice, wounding, modification and so on from some The descriptions were weighed on precise scales showing the description of the condition of each narrator, so whoever was fair to him by these figures has accepted his narration, and whoever hurt him and weakened him left his hadith, so they paid attention to the chain of transmission and began to ask about it accurately after people were receiving hadith and heard it without asking about its chain of transmission ^[37].

Modern visual scholars

A large number of hadith scholars emerged in the city of Basra, where they played an important and prominent role in spreading this science.

Abu al-Abbas ibn al-Dabiqi, who died (612 AH). He is Ahmed bin Yahya bin Baraka bin Mahfouz, originally from Baghdad and attributed to a village called Al-Dibaq in the vicinity of the Issa River ^[38], he lived in Basra and settled there, specifically in the area known as Bab ^[39]. And hadiths that are not satisfactory and he corrupted most of his speakers by inserting them into things he did not hear, just as he assigned to himself unknown sheikhs and composed some false isnads mixed with ignorance ^[40]. Al-Maqdisi, Ibn

Al-Sayrafi and many others ^[41]. Abu Abdullah Al-Hamami, who died (635 AH). He begot Ibn Abi al-Saadat Ibn Muhammad Ibn Abd al-Rahman al-Basri from among the righteous sheikhs and trustworthy hadiths. He heard from Abu Zara'a, Yahya Ibn Thabit, and Ibn al-Bati, and he heard many creations from him, including Isma'il Ibn al-Anmati, Ibn Nuqat, Ibn al-Najjar and others ^[42]. Ibn Mahawish al-Maliki The deceased (617 AH). Saeed bin Ahmed bin Ali Abu Mansour Al-Maliki from the people of Basra, from the righteous sheikhs known for the narration of hadith, as it happened in the Sunan Abi Dawood, and on the authority of Talha bin Ali, and Ibrahim Al-Imam, and many people narrated from him ^[43]. Abu Hafs Al-Baghdadi al-Saffar, who passed away (594 AH). Omar bin Ali bin Abdul Sayed, originally from Basra and later lived in the city of Baghdad ^[44], was among the righteous hadithers who heard from Hebat Allah Al-Hariri, Hibat Allah Al-Hosn, and Ibn Al-Samarkandi. and others ^[45]. He was buried in the cemetery of the Mansoura mosque at the ribat, which was known as Ribat Al-Zawaini ^[46]. Abu Al-Ala Al-Baghdadi, who died (579 AH). Muhammad bin Jaafar bin Aqeel Al-Maqri, originally from Basra, and then moved to Baghdad and resided there ^[47]. He was a scholar of readings and one of the memorizers of the Noble Book of God, in addition to being one of the prominent hadith scholars of his time. Abu al-Qasim ibn Bayan, al-Narsi, and Abd al-Wahed al-Qazzaz, Salem ibn Sari, and Ahmad ibn al-Kharrat ^[48] heard from him. The great Sheikh Yahya bin Fadlan, known as Jamal Al-Din, and Abu Jaafar Al-Muwaqiti, and Ibn Al-Bouqi ^[49], practiced teaching hadith in Basra and discussed many issues until he discussed controversial issues, many people narrated from him, including Ibn Al-Zahid, Sheikh of the hypothesis, and with permission he narrated from him Al-Abraquhi ^[50]. Abu Al-Hasan Al-Abdi, deceased (599 AH). Ali bin Al-Hussein bin Ismail, known as (Ibn Al-Ma'alim Al-Adib), one of the Maliki jurists and a scholar of poetry and presentations in addition to his knowledge and familiarity with the hadith ^[51]. He heard the hadith from Talha bin Ali Al-Maliki, and Al-Shahzouni And Jaber bin Muhammad, and many people heard from him ^[52] Abu Bakr Al - Maqri Al-Khayyat, who died (615 AH). Likewise, if we did not find a translation of it in other translations, we sufficed with mentioning it only to the extent that was mentioned in The Book of the Mukhtasar. Abu Ishaq Al-Maqri Al-Basri, who passed away (6 AH). Ibrahim bin Attia bin Ali bin Talha Al-Dharir, one of the righteous sheikhs and masters of hadith, narrated on the authority of Abu Omar Al-Nahawandi, the judge, and on his trip to Baghdad, he narrated on the authority of Malik Al-Baniasi, narrated by Ahmed bin Mubashir Al-Qadir. And Saeed bin Mahawish ^[54], Al-Dhahabi mentioned that Al-Hafiz Al-Dibithi said about him (he remained alive within the year five hundred and fifty-one) ^[55]. Abu Al-Fath bin Al-Kayali Al-Wasiti, who died (586 AH). Al-Maqri, originally from Wasit and then moved to Basra and resided in it after he took over the judiciary in it ^[56]. He is among the trustworthy and honest hadith scholars, as he heard the hadith from Abi Ali Al-Fariqi Al-Qadi, Abu Mansour Al-Hiti and many others ^[57]. Abu Al-Hasan bin Abi Al-Faraj, deceased (634 AH). Ali bin Muhammad bin Jaafar bin Maali, known as Ibn Kubba, originally from Basra and then moved to Baghdad for that reason he is also known as Al-Baghdadi ^[58]. Al-Din Abi Al-Abbas and many others ^[59]. Al-Mughaffal Al-Basri, who died (532 AH). He was deceived

by the trustworthy, but he was ignoring the things he was aware of. He heard the hadith from Ibn al-Husayn and Ali bin al-Mahdi ^[60], despite his short translation in the book al-Mukhtasar, but we did not find a translation of it in other translation books.

Conclusion

After we finished talking about this simple study of some of the Basra media famous for the science of hadith, it became clear to us some important matters that distinguished the city of Basra over other cities. The results of the study can be summarized as follows:

1. First - that the city of Basra, from the very beginning of its Egyptianization and the construction of the mosque and the residence in it, has become a beacon of knowledge and scholars. In addition, the encouragement and support of the Caliphs for science and scientists in Basra helped it greatly to be the center of intellectual and scientific radiation.
2. Secondly - Basra later became a place for the Arab and Islamic armies to launch conquests, both in the East and the West, due to its distinguished geographical location. Undoubtedly, most of those campaigns were accompanied by a large number of scholars. Therefore, the meeting of scholars leads to the exchange of opinions and ideas among them.
3. Thirdly - the distinguished economic factor of the city of Basra helped it greatly in the spread of science and scientists there. The trips that used to come to Basra for the purpose of trade acquire a scientific character in most cases through hearing and or modernization between the travelers and the residents of Basra, and there are many historical evidences that prove this.
4. Fourthly - the contributions of the Basri scholars were many and in various fields, and they were not limited to the science of hadith only, as they included the science of jurisprudence, interpretation, language and literature.
5. Fifthly - Some of the scholars of Basra became the focus of attention of the Abbasid caliphs, to the extent that they gained their trust, which led to the discipline of some of the caliphs' sons.
6. Sixthly - the expansion of scientific links between the city of Basra on the one hand and other Islamic cities, which led to the influx of a large number of scholars to Basra and vice versa.
7. Seventh - and finally, it can be said that the city of Basra and throughout the ages has become a point of wide attraction for scientists from different cities, and this is due to reasons that may be political, economic or scientific, which led to its high status and its distinction by intellectual and scientific radiation.

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