



## History and Characteristics of Hadith *Madrassa* in The Sam Region During the Narration Period

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**Abstract:** Hadith scholars in Sham have distinctive characteristics compared to others, such as Makkah, Kufah, or Egypt. This is inseparable from the historical background behind the spread of hadith in this region and the war conflicts, which impact the stagnation of the recording of hadith, which is developing rapidly. The main objective of this study is to reveal the characteristics of the hadith *madrassa* in Sham. The method used is qualitative, in which documents are described and then analyzed, either by comparison with other papers or by developing a transmission model. Sham's hadith scholar was born when the embryo of recording hadiths began to be echoed, so many of the *sahabah* who recorded hadiths, Sham's hadith scholars, were known for their thorough nature. They were cautious in narrating hadiths where the hadith scholars of Sham had adopted the *sighatul ada'* method in the *tahammul wa al-ada'* hadith process. The strongest *sanad* in terms of '*ittishal*' in Syria is al-Auza'i [157 H], from Hasan Athiyah al-Muhāribī Abū Bakr al-Dimasqī [120 H], because the narrators in the *sanad* this goes beyond the standards set by the muddy. The implications of this research are expected to be able to develop hadith studies, especially those related to regional hadith studies.

Keywords: Ahl hadith, al-Auza'i, Regional Hadith, Sham.

**Abstrak:** Madrasah hadits di Syam memiliki karakteristik yang khas dibandingkan dengan madrasah hadits yang lain, seperti Makkah, Kufah ataupun Mesir. Hal tersebut tidak terlepas dari background sejarah yang melatarbelakangi penyebaran hadis di wilayah ini serta konflik peperangan yang berdampak pada tersendatnya pencatatan hadis yang sedang berkembang pesat. Tujuan utama penelitian ini adalah untuk mengungkap karakteristik madrasah hadits di Syam. Metode yang digunakan adalah kualitatif, dimana dokumen dideskripsikan dan kemudian dilakukan analisis, baik dengan cara perbandingan dengan dokumen lainnya maupun pengembangan model periwayatan. Madrasah hadits Syam lahir saat embrio pencatatan hadits mulai digaungkan, sehingga banyak dari kalangan sahabat yang mencatat hadits, ulama hadits Syam terkenal dengan sifat teliti dan sangat berhati-hati dalam meriwayatkan hadits dimana para ulama hadits Syam saat itu telah mengadopsi metode *sighatul ada'* dalam proses *tahammul wa al-ada' hadits* dan sanad paling kuat segi *ittishal*-nya di Syam adalah al-Auza'i, [157 H], dari Hasan Athiyah al-Muhāribī Abū Bakr al-Dimasqī [120 H], karena para perawi dalam sanad ini melampaui

standar yang ditetapkan oleh para muhaddits. Implikasi penelitian ini diharapkan mampu mengembangkan kajian hadis terutama berkaitan dengan studi hadis Kawasan.

**Kata Kunci:** Ahl al-Hadits; al-Auzā; Hadis Kawasan, Syam.

## 1. Introduction

After the death of Rasulullah saw, Islam continued to spread to various parts of the country; the development of Islam in Saudi Arabia cannot be separated from the contributions made by the companions of the Prophet saw (Abdullah, 2019). Caliph Abu Bakr ra was allegedly the pioneer of the idea of expanding Islamic territory, which later reached its peak during the leadership of Umar bin Khattab ra, and afterward was resumed by Uthman bin Affan as the heir to the leadership milestone after Umar's death (Abdullah, 2019). The territorial expansion during Umar's caliphate started from the city of Damascus, which at that time was the capital of Syria in 14H/635 AD; then, after the Yarmuk war, the entire Syrian region could be controlled by Muslims. This expansion continued into Egypt and Iraq (Wahidah, 2011).

The area of Islam that is increasingly expanding requires many needs to be met in all fields, including the most vital is the introduction of the teachings of Islam itself. Caliph Umar ra, who was sensitive to this problem, immediately devised an idea to dispatch the companions of the Prophet, who were known for their extensive religious knowledge, to various regions to teach the inhabitants religious knowledge, including knowledge of the Qur'an and al-Hadith. Among them were Abu Musa al-Asy'ari, Ibn Mas'ud, Muadz bin Jabal, Abu Darda, Amr bin Ash and many other *sahabah* (Aminah, 2015). Among the *sahabah* who departed, some stayed for a while, and some who lived in the area, taught Islamic laws, the Qur'an, and al-Hadith. From here, the hadith transmission then spread and gave birth to hadith figures from every Islamic territory.

Before the Companions were sent to teach religion to the conquered areas, a hadith study center had been formed in the city of Medina *al-Munawwarah*, which was the place where the Prophet Muhammad emigrated with his companions, Medina became the starting point for the transmission of hadith and the storehouse of the Ulama, because it was there that the Prophet Muhammad conveyed a lot hadith, where Islamic law has begun to be revealed in Medina (Zain, 2014). From Medina, the spread of hadith continued to spread to Makkah after the *Fathu* Makkah incident (conquest of Mecca). At the same time, Muadz bin Jabal became one of the companions sent by Rasulullah saw to settle in Makkah and teach Islamic law there, which was then continued by Abdullah ibn Abbas. It did not stop at

Makkah, the expansion of Islamic territory reached Kuffah, which at that time was the headquarters of the Islamic armies, Basra and Sham (Zain, 2014).

In line with the continued expansion of the region carried out by the Muslims, the spread of Companions to the region has increased, which also means an increase in the spread of hadith from generation to generation. The efforts to maintain hadith they carried out in each Islamic region are concluded in scientific movements, which have their characteristics from each region. Today's reviewers call this scientific movement the 'Regional Hadith'.

Regional hadith studies, or in other terms, also known as 'Madrasa Hadith', is part of a branch of hadith science. Studies related to the hadith region have become one of the most discussed studies lately. Among the references obtained was an Indonesian language research thesis entitled "*Madrasah Hadis India-Pakistan Sejak Abad XII Hingga Abad XIV Hijri: Studi Analitis Perkembangan Ilmu Hadis Di Anak Benua India Abad XII-XIV H*" (Zulhendra, 2019)', journal entitled '*Kajian Hadis di Kawasan Basrah: Sebuah Analisis Tentang Penyebaran dan Perkembangan Hadis di Basrah*' (Hamida & Sein, 2022), and several other journals, however, there are still not many specific discussions studying certain areas, mainly studies hadith in the Sham region.

Departing from the problems above, where research on hadith studies in the Sham region is minimal, this paper aims to examine the characteristics of hadith madrasa in the Syam region during the narration period. The Arabic-language research works that have been carried out in the study of Islamic hadith madrasa are '*Madrasa Al-Hadith Fī Bilādi Al-Syām Fī Qurunaini al-Awwal wa Tsânī Hijriyyah*' (Syed Abdul Majid Ghouri, 2014), this article discusses the affairs of the ahl hadith in the twentieth century I and II, from *asahhu min asanid* and *adh'afu asanid*. The second is research conducted by Muhammad bin Aziz entitled "*Madrasa al-Hadith Fi Bilād al-Syam; khilâl al-Qorni al-Tsâmin al-Hijri*" ('Azzuz, 2000); this study discusses the affairs of the four significant *muhaditsin* figures namely Ibn Taimiyah, al-Mizî, al-Dzahabî, and al-Barzālî.

This research was compiled using a qualitative method (Moleong, 2021). The approach used was descriptive-analytic, which was carried out through library research data collection techniques (library research), namely research on reading materials sourced from various literary literature, both in the form of data sourced from books, journals, and other scientific works related to the topics to be discussed in this study.

## 2. Madrasa Hadith

### *Definition of Madrasa Hadith*

The term "Madrasa Hadith (*al-madrasa al-ḥadīsiyyah*)" in hadith studies is a term that has recently emerged and been popularized by contemporary scholars. This term refers to the scientific movement (*ḥarakah illmiyyah*), which is attributed to (the population) of specific areas, such as Medina, Mecca, Sham, Basra, Kuffa, and others (Imarah, 2010).

Etymologically, the word madrasa is the synonym of lafadz *darasa-yadrusu-darsan wa dirasatan*, which has the meaning of a place in which learning and teaching are produced (al-Atsir, 2009) in line with what mentioned in the book 'al-Mu'jam al- Wasith', the word 'madrasa' is defined as "a place for teaching and learning (*makan al-dars wa al-ta'līm*)," (Dhaif, 2011), besides that madrasa is also interpreted as "a group of philosophers, thinkers, or researchers holding a particular school or adhere to the same opinion (Solihin & Muttaqin, 2022).

Meanwhile, the term 'Madrasa Hadith' is interpreted by Amin al-Qudāh as "a group of teachers and students and the methodology adopted by them" (al-Qudah, 1998). Then Muhammad bin Azuz tried to decipher the meaning of 'Madrasa Hadith', which refers to (1) the transmission of hadith and the description of the methodology of the narration at the time of its emergence in Medina, (2) the transmission of hadith and the formulation of research rules which departed from the basics of the research described by the *Sahabah* in Medina, and Iraqi madrasa centered in Kufa, Baṣrah, Wāsiṭ, and Baḡdād. (3) The ahl hadith among the *sahabah* who carried out *rihlah* to various Islamic territories to spread hadith based on the pattern of transmission previously described in Medina. Those who are sincere then have students and become a source of hadith transmission. (4) The methodology of narration of hadith, which is then attributed to a specific period or region ('Azzuz, 2000).

Many ulama has tried to define the term 'hadith madrasa' with various definitions. Among the closest ones is the definition given by Muhammad Zuhair, namely, a group of *rawi* or *muhaddits* with similar characteristics related to the methodology of conveying and maintaining hadiths. -both *riwayah* and *dirayah*- regardless of place or time' (Zuhair, 2007), but in this definition, Zuhair does not include elements of place or time in his definition, so it becomes difficult for hadith students if they do not include elements of place and time so that the definition This was refined by Samir Abd al-Mahdi who defines hadith madrasa as a group of *rawi* or *muhaddits* who have the same characteristics related to the methodology of conveying and maintaining hadith, both *riwayah* and *dirayah* at a specific time and place (Hatamalah, 2016).

### *Brief History of the State of Sham*

Geographically, Sham is the western part of Saudi Arabia, starting from Tunisia to Syria. Sham is located in the northeastern Mediterranean, west of the Euphrates river, north of the Arabian desert and south of the Taurus mountains. Gaza, al-Kahlil, Bethlehem, al-Quds, Asqalan, Ramlah, Nablus, Aljoun, Ladziqiyah, Akka, Beirut, Damascus, Tripoli, Hims, Hamah, Halb are cities in the country (al-Hamawi, 2015)( al-Mazaya, 2018). Each city has its specialties, even though today, the Syam region has been divided into several regional units.

Al-Baldzuri, in his book '*al-Mu'jam al-Buldan*', mentions the background of the name of this country, the name 'Sham', partly because the word 'Sham' comes from the word Saryaniyah which is attributed to Syam bin Nuh who is the eldest son Prophet Nuh as because it is said that he was the first person to occupy the area after the great flood occurred in the era of Prophet Noah as. Then the letter 'sin' is changed to 'syin' to read 'Sham' (al-Hamawi, 2015). The Sham region is the territory of the Islamic caliphate, which administratively includes Syria, Palestine, Lebanon, and Jordan. Therefore, the land of Syam in Islamic historical literature is the area that includes the four countries and Damascus as their capital (Abas, 2019).

This country has its privileges because it is mentioned in the Qur'an and al-Hadith. After tracing, there are approximately nine verses of the Qur'an that hint at the privileges of the land of Sham, including the Qur'an in Al-A'raf verse 137, al-Isra verse 1, al-Anbiya verse 81, Saba verse 18, al-Qashash verse 30, Thaha verse 12, an-Naziat verse 16 and al-Maidah verse 21. Almost all the verses that describe this country mention that the country of Sham is a land blessed by Allah swt. Moreover, this is in line with what has been conveyed in several hadiths of the Prophet, that this country is blessed.

Some ulama interprets the blessing referred to as the blessing of *sama'i*, namely the blessing of the sky where this area is the birthplace of the Prophets and Apostles, some of them argue that the blessing there is the blessing of *Ardhi*, namely a blessing in an earthly form because the country of Sham is a country famous for its fertility and very rich, where fruits and water sources are very abundant in the country. Thus, in its history, the country of Syam has always been the primary destination for Arab residents who want to find a new life. (Abas, 2019). The blessings that the country of Syam has, both worldly and from a religious standpoint, have their special features and advantages so this factor has become one of the great motivations for *sahabah* to visit this place.

### *Syam's Ahlu Hadith Among The Sahabah-Tabi'in And Tabi'ut Tabi'in*

After the conquest of the Syam region, which occurred during the leadership of Umar bin Khattab ra, many of the *Sahabah* came to this area; some of them

settled and spread Islamic teachings, including the transmission of hadith. Related to this, there is a difference in mentioning the number of *sahabah* who are in the Sham region; Ibn Sa'ad (d. 230 H) mentioned that there were approximately 105 *sahabah* who were spearheaded by Abu Ubaidah Ibn Al-Jarrah, Bilal al-Habsy, and Ubadah Ibn Shamit (Sa'ad, tt). In comparison, Ibn Hibban Al-Bustiy (d. 354 H) mentioned that 55 *sahabah* were included in the category of the most famous ulama of Sham pioneered by Muadz bin Jabal, Abu Darda and Bilal al-Habsy (al-Bustiy, tt; al-Bustiy, tt; al-Bustiy, tt).

As for the data collected by Fuad Jabali, more specifically, Fuad described the *sahabah* who lived in Sham into four distribution areas, including first: in the city of Sham, there were 324 *sahabah*; second: in the city of Hims, there were 117 *sahabah*, third: in the city of Damascus there are 48 *sahabah*, and fourth: in the city of Palestine there are 40 *sahabah* (Jabali, 2010). When totaled, there are approximately 529 *sahabah* spread across the land of Sham.

Regarding the *sahabah* who were the early pioneers who contributed to spreading hadith transmission in the Sham region were Mu'adz bin Jabal (d. 18 H) and Abu Darda (d. 32 H). At the same time, adz-Dzahabi said three *sahabah* from the Ansar were sent by caliph Umar ra, namely Muadz bin Jabal (d. 18 H), Abu Darda (d. 32 H) and Ubadah bin Shamit (d. 34 H). His statement stated that Muadz bin Jabal left for Palestine, Abu Darda in Damascus, and Ubadah bin Şhamit in the Himş area (adz-Dzahabi S. M., Siyar A'lam al-Nubala, 2006). In addition to the three *sahabah* who were allegedly the first pioneers of hadith transmission in Sham, Abdul Majid Ghouri mentioned two other *sahabah* who also had services in spreading hadith in Sham, namely Muawwiyah bin Abu Sufyan (d. 60 H) and Abu Umamah al-Bahili (d. 86 H) (al-Ghoury, 2014).

During the Caliphate of Usman bin Affan, Muawiyah bin Abu Sufyan was appointed governor of Damascus. After two years of ruling there, his territory was added to Palestine and Hims, an extensive area. The Sham region is considered a stable area, in contrast to Kuffah, Basrah, and Baghdad, which are areas that have caused many conflicts, even though many *sahabah* also made pilgrimages to these areas. Compared to early Islamic regions, such as Medina and Mecca, Sham is one of the areas where the presence of *faqih* is small compared to other regions; this is because this area is possible to be very stable because of its strong government.

Senior *sahabah* who live in the Sham area do not narrate too much; for example, Abu Darda is recorded in Musnad Ahmad, but only very few narrate; the total number of narrations is only around 189 hadiths, while Muadz bin Jabal is much fewer, his narrations are recorded only nine hadiths, Ubadah bin Shamit narrated 171 hadiths, and Muawiyah bin Abi Sufyan, only narrated 131 hadiths.

Muawiyah did not narrate many hadiths because, during his life, he was more preoccupied with government affairs.

According to Ali al-Madini, the Sham region is the second generation after the four regions with six famous ahl hadith, namely Medina with its famous figure Ibn Syihab al-Zuhri [d. 124 H], Mecca with its character 'Amr bin Dinar maula Jamih [d. 126 H], Basrah with its figure Qotadah bin Di'amah al-Sadusi [d. 117 H] and Yahya bin Abi Katsir [d. 132 H], Kuffah with its character Abu Ishaq [d. 132 H], and Sulaiman bin Mihran [d. 148 H.]. Of the six well-known figures among ahl hadith from various regions, they spread to 12 other ahl hadith. Among the 12 ahl hadith is al-'Auzā'ī, the most ahl hadith among the *atba'u tabi'in* famous in Sham (al-Madini, tt).

Generations of *sahabah* who live in Sham gave birth to more generations to follow (al-Ghoury, 2014). The following are some of the most famous *tabi'in* and have contributed to spreading hadith narrations in Sham, including:

Malik bin Yukhamir [w.82 H] died during the caliphate of 'Abdul Malik bin Marwān (Sa'ad, tt). He is included in the *rawi* who are considered *tsiqat* who narrated the hadiths of the Rasulullah Saw in *mursal*, Muadz bin Jabal, 'Abdurahman bin Auf, Abdullah Bin 'Amr bin 'Ash, 'Amr bin Auf, 'Abdullah bin al-Sa'adi and Muawiyah bin Sufyān (Sa'ad, t.t.).

Abu Idris al-Khaulani [8-70 H], *fuqaha* in the Sham region after Abu Darda (al-Asqalani, *Tahdzibut Tahdzib*, tt). Abu Idris narrated hadiths from 'Umar bin Khattab, Abu Darda, Muadz bin Jabal, Bilal, Tsauban, Khudaifan bin al-Yaman, 'Ubadah bin al-Shamit, Muawwiyah bin Abu Sufyan and Abu Hurairah. The hadith was narrated by Ibn Shihab al-Zuhri, Rabi'ah bin Yazid, Busr bin 'Ubaidillah, Yunus bin Maisarah bin Halas, Abu 'Aun al-Ansari, Makhul al-Syami, Syahr bin Hausab, Abu Hazim bin Salamah bin Dinar and many more (al-Asqalani, *Tahdzibut Tahdzib*, tt).

Makhul al-Dimasqi [d. 112 H], he is an ahl fiqh and an ahl hadith; apart from in Sham, he conducted scientific *rihlah* to Medina and Iraq. He narrated hadiths from Ubay bin Ka'ab, Tsauban, 'Ubadah bin Shamit, Abu Hurairah, 'Aisyah, Abi Tsa'labah al-Khasani, and many more (al-Asqalani, *Tahdzibut Tahdzib*, tt). Ibn Shihab al-Zuhri narrated the hadith, Rabi'ah al-Ra'i, al-'Auza'i, Hajjaj bin Arthah, 'Amir bin 'Abdul al-Wahid al-Ahwal, Ismail bin Umayyah, 'Ikrimah bin 'Amar, al-Nu'man bin Mundzir, Muhammad bin Ishaq and many more (Syamsudin al-Dzahabi, 1998, p. 82).

'Abdullah bin Muhairiji al-Quraisiyi [d. 99 H], he narrated the hadith from Abu Sa'id al-Khudri, Muawwiyah bin Abi Sufyan, Ubadah bin Shamit, 'Abdullah bin al-Sa'adi, Umm Darda, and many more, while the hadith was narrated by 'Abdul

al-Malik bin Abi Mahdzurah, 'Abdul Aziz bin 'Abdul al-Malik bin Abi Mahdzurah, Muhammad bin Yahya bin Hibban, Makhul al-Syami, Busr bin 'Abdullah al-Hadrami, Abu Bakr bin has bin 'Umar bin said, and still many more (al-Asqalani, Tahdzibut Tahdzib, tt); Khalid bin Ma'dan al-kala'iy [w. 104 H]; Raja' bin Haiwah [w. 112 H]; Maimun bin Mihran al-Jazari [ 37-117 H], dan Abu az-Zahiriyyah [w. 129 H]

After the *tabi'în* generation, the *ahl* hadith of Sham also gave birth to many *atba'ut tabi'în* generations, among the most famous *atba'u tabi'în* generations in Sham of whom was Sulaiman bin Musa al-Umawi [d. 119 H], Hasan bin Athiyah [d. 120 H], 'Abdurahman al-Auza'i [88-158 H], who is famous and became the most famous hadith madrasa figure in Sham, Sa'id bin 'Abdul Aziz [90-168H], Muhammad bin al-Walid al-Zubaidi [89-149 H], Thaur bin Yazid al-Kala'i [d. 153 H], Shua'ib bin Abi Hamzah [d. 162 H], Abu Ishaq al-Fazari [d. 188 H] and Baqiyyah bin al-Walid [110-198 H] (al-Ghoury, 2014).

#### *General Characteristics of Madrasa Hadith in Sham*

The study of Madrasa Hadith cannot be separated from discussing the distinctive methodology that belongs to a particular region or time. As stated by several ulama, such as al-Hakim, who argued, "if the people of Medina *rawi* from the people of Kufa, then they would be wrong." (al-Naisaburi, tt) al-Tawus when assessing *rawi* in Iraqi, said that, "If the Iraqis narrate 100 hadiths to you, then reject 99 of them." Al-Zuhri said, "Verily, there are many defects in the hadith that come from the people of Kufa." Moreover, Ibn al-Mubarak said, "The hadiths that come from the people of Medina are more authentic, and their *sanad* is closer." (al-Suyuti, pp. 85). Moreover, there are many other characteristics raised by ulama in this regard. Of course, this generalization is made in a manner that is based on thorough and careful research.

Madrasa hadith in Sham has its uniqueness and privileges compared to other hadith madrasa, such as Makkah, Kuffah, Medina, Basra, or Egypt. The Syam hadith madrasa of the first and second Hijriyah centuries was marked by several characteristics as will be explained as follows:

**First**, the Sham hadith Madrasa was born when the bookkeeping of hadiths began to form As explained by the previous author, the Sham hadith madrasa emerged when Umar bin Khattab ra expanded his territory to this area, where the embryo of hadith writing was seen during the revelation period, which was written in *suhf-suhf*; this pre-codified hadith recording activity was intended only for the personal interests of the recorders and have not been officially codified as in the era of the caliph Umar bin Abdul Aziz (Zain, 2014). This cannot be separated from the



controversy over the prohibition of the recording of hadith at the time of the Prophet because he was worried that the recording of hadith would mix with the Qur'an.

Umar bin Abdul Aziz was the caliph of the Umayyad dynasty, which ruled in the first-second century Hijriyyah. He gave orders to Ibn Shihab az-Zuhri, Amarah bint Abdu Rahman and Abu Bakar bin Hazm to codify the hadiths of the Prophet. What is meant by the codification of hadiths during Umar bin Abdul Aziz's time was the process of writing, compiling, and bookkeeping the hadiths of the Prophet, which were carried out on official orders from the caliph Umar bin Abdul Aziz. The method used by Umar in this codification was the *rihlah* method, in which the *ulama* searched for hadiths from people who were considered to know them in various regions, then reported them to Umar, who then disseminated them and became the opening way for codifying hadiths (Tyas & Bahrudin, 2018).

To expedite the hadith codification agenda, caliph Umar circulated orders throughout his territory so that everyone who memorized hadiths would write them down and keep them in a book. At this time, the books of hadith began to be composed by *ulama*; among the famous *ulama* at that time was Ibn Shihab az-Zuhri, a significant *ulama* in the Hijaz and Sham, whose work was considered more complete than that of Abu Bakr ibn Hazm. Ibn Abi Malikah, an *ahl* hadith in Makkah, was also mentioned as an *ahl* hadith who had recorded hadiths; in Sham, he was known for a *rawi* named al-Auza'iy bin Amr, who was the pioneer of the hadith recording movement, then there were Abu Bakar bin Hazm and Hasan Basri al -Sya'bi (Tyas & Bahrudin, 2018).

Some *sahabah* who live in Sham are accustomed to the tradition of writing; they write about religious knowledge such as Tafsir, Hadith, and Tarikh. Evidence of the existence of a writing process in Sham is from the history of Abdullah bin Mas'ud who said that he had seen the *suhf* in which the story of Abu Darda was recorded. He tore it up based on his concern that the *suhf* containing the story turned his attention away from people reading the Qur'an (al-Khatib al-Baghdadi, p. 57-58). The history of Abdullah bin Mas'ud shows *sahabah* in sham carried out a writing process in the first century of Hijriyyah.

Some Ulama says that the Sham *ahl* hadith first known to do *tashnif* was *Makhul al-Dimisyqa*. In contrast, Imam adz-Dzahabi al-Auza'i was the Sham *ahl* hadith who pioneered recording hadiths and doing *tashnif* for the first time in Sham. Then the recording of hadith was continued by later generations from among the *tabi'in*, such as Khalid bin Ma'dan al-Kala'iy (d. 104 H) and Raja bin Haiwah (d. 112 H) (al-Ghoury, 2014).

However, the hadith recording movement in later generations during the *tabi'in* and *atba'ut tabi'in* periods in Sham did not develop after the early second century of the Hijriyyah, in contrast to the hadith madrasa in Medina,

Makkah, Kuffah and Basra, where the hadith recording movement was getting stronger and continued to experience development. The stagnation of hadith recording occurred because, at that time, Sham was being hit by political problems, to be precise, when the *Abbasiyyin* began to enter the Damascus area and took over the caliphate. The *Abbasiyyin*, who were in power at that time, really hated Muslims, so at that time, the recording of hadith was banned; even al-Auza'i, a well-known hadith figure, had received threats of being killed. Syam's political upheaval at that time became the biggest obstacle to recording hadiths, so since the second century of Hijriyyah, no hadith writers from Sham were found even though there were many *tabi'in* and *atba'ut tabi'in* circles there.

There are approximately 17 Sham ahl hadith which are known to have recorded hadiths, including the following: Makhul bin Abi Muslim Syahrab Bin Syadzal, Abu Abdullah Al-Huzaliy (w 112 H), wrote a book about pilgrimage; Yazid bin Abdurrahman bin Abd al-Malik al-Hamdani al-Dimisyqa (60-130 H), who wrote the book *al-Masa'il*; Al-Auza'iy, Abdurrahman bin Amr bin Yuhmid, Abu Amr al-Dimisyqa al-Bairuty (88-157 H), he who was allegedly the pioneer of the *tashnif* movement in Sham as well as the first person to carry out *tashnif*; Abu Ishaq al-Fazariy, Ibrahim bin Muhammad bin al-Harith bin Asma bin Kharijah (d. 188 H), owner of the book '*al-sair*' on *khobar* and hadiths.

Baqiyyah bin al-Walid bin Sha'id bin Ka'ab al-Kala'iy al-Mitamiy, Abu Yuhmid al-Himsiy (d. 110-197 H), he wrote a hadith book narrated from Syu'bah bin al-Hajjaj; Abu Mushir Abdul A'la Bin Mushir al-Ghassaniy al-Dimisqa (140-218 H) was a shaykh who was 'pious in Sham. He narrated many hadiths from great *ulama* such as Malik bin Anas, Sufyan bin Uyainah and others; his books were printed in the printing press of *Dar al-Kutub* Cairo and *Maktabah Dzahiriyah* in Damascus; Yahya bin Salih al-Wuhadzi Abu Zakariyya, Abu Salih al-Himsiy (137-222 H), whose book was printed at the Dar al-Kutub printing press in Cairo and *Maktabah Dzahiriyah* in Damascus; Amr Bin Zurarah Al-Hadatsiy Abu Hafsh Al-Tharasusiy; Hisham Bin Ammar Bin Nushair Al-Sulamiy, Abu Al-Walid (153-245 H); Ibn Duham, Abdurrahman Bin Ibrahim Bin Amr Al-Dimisqa (170-245 H); Ibrahim bin Ya'qub bin Ishak As-Sa'diy Abu Ishak Al-Juzajaniy (W. 259 H); Muhammad bin Ibrahim bin Muslim al-Khuza'iy, Abu Umayyah al-Tharasusiy (180-273 H); Abdurrahman bin Amr bin Abdillah bin Shafwan al-Nashriy, Abu Zur'ah al-Dimisyqa (D. 280 H); Hilal bin al-Alai bin Hilal bin Amr bin Hilal, Abu Amr al-Raqiqiy (184-280 AH); Asbag bin Abdul Aziz bin Marwan al-Laitsiy al-Himsiy (286 H) Ahmad bin Ali bin Sa'id bin Ibrahim al-Qurashiy al-Umawiy, Abu Bakr al-Marwuziy (202-292 H) And Muhammad bin Yazid bin Abdu Shamad, Abu al-Hasan al-Dimisqa (d. 299 AH).

*Second*, the study of hadith criticism in Sham has begun to develop. The Sham region was not spared from *rawi* who narrated fake hadiths and lied. This was of great concern to the *ulama* at that time, especially in the Sham area, so *ulama* emerged who specifically studied this field, such as al-Auza'iy, Muhammad bin al-Walid al-Zubaidiy, Abu Ishak al-Fazariy and others known for his criticism in the field of hadith.

Abdul Majid al-Ghaury provided data that the *rawi* who lied and falsified hadiths in the Sham region were very few to be found in the early third century of the Hijriyyah, at first they were known for their weak *dhabt* and too easy to narrate hadiths (*tasahhul fi al-hadith*) (al- Ghoury, 2014). Ibn Hibban al-Busti, in his book '*al-Majruhin min al-Muhadditsin wa al-Dlu'afa wa al-Matrukin*', mentions that there are approximately 17 liars and forgers of hadith narrators and 26 *rawi* who have narrated fake hadiths, including:

Ahmad bin Ibrahim al-Muzani, ibn Hibban said that this *rawi* is a *rawi* who often lies and has narrated false hadiths (al-Busty, tt); Al-Jarrah bin Minhal al-Jazari (d. 168 H), according to *ibn hibban*, this *rawi* allegedly often drank *khamr* and liked to lie when narrating hadith (al-Busty, tt); Rauh bin Jinnah, according to Ibn Hibban, hadith he narrated was very evil (al-Busty, tt); Abdurrahman bin Marzuq bin 'Auf, is said to be a hadith forger; Sulaiman bin Basyar al-Khurasani, this *rawi* often falsifies hadith (al-Busty, tt).

In addition, Thahir bin Fadhl al-Hilbi, Abdullah bin Musallim bin Rusyaid ad-Dimisyqi, Abdurrahman bin Marzuq bin Auf, 'Amr bin Hutaif al-Hattawi, Aliyy bin Jamil bin Yazid al-Raqqiy, Muhammad bin Sa'id bin Abi Qais ash-Syami, Muhammad bin Yahya bin Razin, Mubasyir bin Ubaid, Muhammad bin Ibrahim bin 'Ala'i, al-Walid bin Salamah ath-Thabarani, Yaqub bin al-Walid al-Madini are *rawi* who are allegedly often lying and falsifying hadith (al-Busty, tt).

The efforts of Sham's hadith *ulama* in hadith criticism provided an excellent service for the development of hadith narration in Sham at that time so that it could be known which *rawi* were classified as liars, hadith forgers and also *rawi* who carried out the *tadlis* as previously described. So that at the beginning of the first century, during the narration period, studies related to al-Jarhu wa al-Ta'dil' had begun to develop and be applied in the Sham region.

***Third***, Syam's hadith experts are cautious in narrating and accepting hadiths.

Some of the *sahabah* in Shams are known for their firm, persistent, and meticulous nature in narrating hadiths from the Prophet Muhammad so that they do not dare to narrate hadiths if they only hear them once or twice. Abu Umamah al-Bahili, when he narrated a hadith and asked if he heard it from the Rasulullah, Abu Umamah replied: "I did not hear it except once, twice, three times to seven

times .." (al-Ghoury, 2014). This is because they want to narrate the hadith *bil-lafzhi* without the slightest mistake, even if it is only one letter, even though many Sham hadith experts narrate hadith meaningfully, like Abu Darda's *sahabah* ra and others.

In addition to the *sahabah*, the *tabi'in* in the Sham region have a very highly conscientious attitude when they are listening to a hadith from their teacher, even swearing three times for their honesty in hearing a hadith, the *tabi'in* who have this attitude is Umar bin Abdul Aziz (al-Ghoury, 2014). This kind of attitude became the advantage of the *Muhaddits* of Sham, even to the point that Ummul Mukminin Aisyah ra praised Ahlu Sham for this advantage in front of Ahlul Iraq.

In the study of hadith science, there is what is called *tahammul wa al-ada* (hadith transmission system), which is divided into eight methods, including *al-Sima' min lafdzi Shaykh*, *al-Qira'atu'ala Shaykh*, *al-Ijazah*, *al-Munawalah*, *al-Mukatabah*, *al-I'lam rawi li talib*, *al-Washiyah bil Kitab* and *al-Wijadah* (Shalah, tt) (Alfiah, 2002). The Sham hadith *ulama* strictly applied the Manhaj in narrating hadiths; they have a significant role in preserving the sunnah and quoting hadiths with authentic quoting.

Among the *ulama* of Sham who was very strict in using *Sighah al-Ada* when narrating hadith was al-Auza'iy. He forbids the use of '*haddatsana*' and '*akhbarana*' in *tahammul* of the *munawalah* type, in contrast to az-Zuhriy, which allows the use of *sighat* '*haddatsana*' and '*akhbarana*'. This shows the extraordinary care and thoroughness in conveying hadith's history.

Those are some of the general characteristics and advantages that characterize the hadith madrasa in the Sham region, where the Sham *rawi* hadith have started to pay great attention to the recording of hadiths written in the form of *mushnafs* in the early days of their spread in this region, besides that the hadith scholars Syam has started to apply *jarh ta'dil* method.

### 3. Conclusion

After the conquest of Sham, the spread of hadith to this region began to develop, especially when *sahabah* Muadz bin Jabal and Abu Darda were sent to teach hadith and spread it in the Sham region, among the most famous *ulama* hadith and became essential figures because of their prowess and work in the field of hadith is Abdurrahman Ibn Amr al-Auza'iy (d 158 H).

Madrasa hadith in the Syam region has its characteristics. First, the spread of hadith in Sham goes hand in hand with the development of hadith recording, so many Sham hadith *ulama* have produced works in the field of hadith. Secondly, Sham has hadith critics who have succeeded in applying the *al-Jarhu wa al-Ta'dil* method in very strict hadith narration; thirdly, Sham's hadith *ulama* is also

famous for the character of their ulama who are very firm, thorough, and careful both receiving and narrating hadiths, where the Sham hadith ulama at that time succeeded in strictly applying the *manhaj sighat al 'ada* in the process of *tahammul wa al-ada* hadith.

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