

## Selected Samples of Al-Anbar's Narrators' Efforts In Serving The Prophet's Sunnah

By

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### Abstract

The present study tackles the efforts of Al-Anbar narrators in serving the prophet's Sunnah and explains the narrations that they narrated from the Companions and then from the Prophet (Peace be upon him and his household). The study consists of an introduction, two sections, and a conclusion. Section one is subdivided into three subsections. The first subsection gives a brief view about Anbar from the linguistic and terminological aspects. Anbari narrators are distinguished from others in the second subsection. The conquest of Anbar is tackled in the third subsection. Section two is devoted to presenting samples from Anbari narrators arranged according to their death dates.

### Introduction

Hadith science is one of the greatest sciences. The importance of the topic is due to the fact that it is related to the narrators who transmit the hadith from the Prophet (peace be upon him and his household).

### Anbar

#### *Linguistic and Terminological Definition of Anbar*

Its indication is the house of the merchant in which his goods are stacked (Al-Dimashki, 2002).

It is called by this name to indicate the house of the merchant in which his belongings are stacked. Persians used to provide their army with food stored in Anbar (Salman, 1926). It is a city on the Euphrates, ten leagues west of Baghdad. Persians used to call it Fairuz Sabour. It is 69.5 degrees long and 32.5 degrees wide. The first one to construct it was Sabour Ibn Hormuz. Then, Abu Al-Abbas Al-Saffah, the first caliph of Bani Al-Abbas, renewed it, built palaces in it, and lived there until his death.

#### *Distinguishing Anbari from other narrators*

There is much confusion among the narrators' names, which calls for scrutiny and investigation as follows;

1. It is a city on the shore of the Euphrates, 56 km to the west of Baghdad. It is an ancient city, in which Al-Saffah resided until he died. It is the most famous city.
2. It is one of the villages of Balkh, from which Abu Al-Harith Muhammad bin Issa Al-Anbari is.

3. It is a town at a high place. To that town, many prominent figures are attributed, such as Muhammad Bin Abi Bakr Ishaq.

### ***The Conquest of Anbar***

In the twelfth year of the migration of the Prophet Muhammad (peace be upon him and his household), the Islamic army headed towards Anbar, led by Al-Aqra bin Habis. In Anbar, there was a wise Persian man called Sherzad. The people of Anbar barricaded themselves and trenched so they prevented the Islamic army from reaching the trench. Hence, Muslims surrounded them and circumambulated their trench. Shirzad sent a peace treaty to the leader of the Islamic army who stipulated things that Shirzad refused to accept. The army came to the narrowest place in the trench and threw slaughtered camels into the trench until it was filled with them. Then, the army stormed the trench and passed over it. When Shirzad saw that, he responded to reconciliation on the conditions stipulated by the Islamic army.

## **Efforts of Anbar's Narrators in Serving Sunnah**

### ***The second century AH***

Hassan bin Sinan bin Awfa Ibn Awf, Abu Ala Al-Tanukhi (), Al-Anbari (Al-Dhahabi, 1998). Birth; Al-Khateeb said that Hassan was born in the sixtieth year of Hijrah.

He is from the people of Anbar. He was born Christian. Then, he converted to Islam and became a good Muslim. He writes in Arabic, Persian, and Syriac.

His sheikhs; Anas bin Malik.

His disciples; Ishaq bin Bahloul.

His death; He died in 180. He lived 120 years.

His narrations in the books of Sunnah; After tracing and extrapolating, only one narration was mentioned by al-Khateeb in his history. Abu Al-Hassan Al-Azraq mentioned that this narration is extensive according to them.

### ***The third century AH***

Yusuf bin Bahloul Al-Tamimi, Abu Yaqoub, Al-Anbari.

He is from the people of Anbar.

His sheikhs; Sufyan bin Uyaynah, Shareek bin Abdullah, Abdullah bin Idris, Abdullah bin Al-Mubarak, and others.

His disciples; Al-Bukhari, Ibrahim bin Ishaq Al-Harbi, Abu Bakr Ahmed bin Abi Khaithama, Muhammad bin Al-Ash'ath Al-Sijistani, Akhu Abi Dawood, Harun bin Abdullah Al-Hamal, Ya'qub bin Shaybah Al-Sadosi, Abu Zara' Al-Razi, and others.

His works; Ibn Saad said that Yusuf Ibn Al-Bahlul is the author of Maghazi.

Abu Jaafar Al-Mateen said that he is trustworthy.

Ibn Hibban said that he is from the trustworthy.

Al-Khateeb Al-Baghdadi said that he is trustworthy.

Al-Dhahabi said that he is Hafidh.

It is clear from the sayings of scholars that Youssef bin Bahloul is trustworthy.

His death; Muhammad bin Abdullah bin Suleiman Al-Hadrami states that Youssef bin Bahloul Al-Tamimi died in 218, in the month of Rabi' Al-Akhir or Jumada Al-Awwal in Kufa.

His narrations in the books of Sunnah; After following and deducting the narrations of Yusuf bin Bahloul in the books of Sunnah, the following has been found:

- A Two narrations were found in his Musnad.
- B One narration was found in the Book of Permission.
- C One narration was found in the chapter on Al-Qaf.

#### ***The fourth century AH***

Al-Qassim bin Muhammad bin Bashar bin Bayan bin Sama'ah bin Farwa bin Qatan bin Da'ama Abu Muhammad Al-Anbari.

He lived in Baghdad. He is the father of Muhammad bin Al-Qassim Abu Bakr Al-Anbari. He had many narrations. Abu Bakr Al-Zubaidi said that Al-Qassim bin Muhammad bin Bashar bin Al-Hassan Al-Anbari is the father of Abu Bakr.

His sheikhs; Amr bin Ali Al-Falas, Al-Hassan bin Arafa, Ahmed bin Al-Harith Al-Khazzaz, and others.

His disciples; his son Muhammad, Ali bin Musa Al-Razzaz, and others.

His books; Gharib Al-Hadith, Creation of Man, Creation of the Persians, Proverbs, the Closed and The Extended, and the Masculine and the Feminine.

Muslimah said that he was truthful and trustworthy.

Abu Bakr Al-Zubaidi Al-Andalusi said that he is trustworthy.

Al-Khateeb said that he is truthful, honest, well-versed in literature, and documented in narration.

Al-Dhahabi said that he is truthful, trustworthy, knowledgeable of literature, and well-versed in memorization.

Al-Dhahabi also said that Abu Muhammad Al-Qassim bin Muhammad bin Bashar is a scholar.

Ibn Al-Jazari said that Al-Anbari is trustworthy.

It is clear that Al-Qassim bin Muhammad bin Bashar is trustworthy.

His death; Al-Qassim Al-Anbari died in 304.

Al-Khateeb said that Abu Omar bin Hawiyah states that Al-Qassim Al-Anbari died in 305.

His narrations in the books of Sunnah; After following and deducting the narrations of Al-Qassim bin Muhammad bin Bashar in the books of Sunnah, his narrations were found in;

- A One narration in Al-Maqali
- B One narration in Al-Qudaei
- C One narration in Ornament of Guardians and Layers of Righteous.

## Conclusion

The following conclusions were reached:

- 1 The reason for giving Al-Anbar this name is to indicate the house of the merchant in which his goods are stacked.
- 2 The conquest of Anbar was during the reign of Khalid bin Al-Waleed.
- 3 Sabour Ibn Hormuz was the first to reside in Anbar. Then, Abu Al-Abbas Al-Saffah renewed it.
- 4 The narrators of Al-Anbar have made great efforts in serving Sunnah. They exceeded 150 narrators.
- 5 One of the most famous Anbari narrators, who was known for the abundance of narration, is Yahya bin Ma'in, the author of the history.
- 6 One of the most famous narrators is Suleiman bin Abi Dawood, the sheikh of Abu Dawood and the author of Sunan.

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