

SYAM STATE MADRASAH HADITH IN THE PERSPECTIVE OF REGIONAL HADITH STUDIES

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Abstract

Madrasah hadith is part of the effort to spread the hadith of the Prophet, which was carried out by friends spread across several countries; in this study, the author aims to reveal one of the hadith madrasahs which has advantages, namely Madrasah Hadith Syam. In this study, the author discusses several vital discussions in the study of Islamic hadith madrasahs, including, History of the State of Syam and its virtues, the History of Syam before and after Islam, the integrity of Syam mentioned in the Al-Qur'an and As-Sunnah and friends who have a role important in the establishment of the Syam hadith madrasah. The link between the hadith madrasah and a place and time is closely related to the concept of regional hadith studies. Therefore, the author views this hadith madrasah study from the perspective of regional hadith studies. At the same time, the method used in this research is a qualitative research method with a type of library research with a regional hadith study approach. From this research, the authors found three important figures from the companions of the Prophet who had a significant contribution to the establishment of the Syam hadith madrasah.

Keywords: Syam Hadith Madrasah, Regional Hadith Studies

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INTRODUCTION

The discussion related to hadith madrasas is a discussion of the typology of “learning” or the study of hadith in a particular group bound by one striking similarity.⁴⁵ Scholars of hadith studies agree that hadith is a science that has quite a lot of branches. Each of these scientific branches has its methodology, such as the science of *al-jarh wa al-Ta'dil*, the science of *al-tabaqat*, the science of *tarikh al-ruwah*, and so on. Sometimes there are slight differences between a *muhaddis* and other *muhaddis* in applying a rule or method. From here emerged differences in conclusions regarding a matter of hadith. Then this method was followed by some people who were with him so that, in the end, it became their trademark. In summary, this is where a hadith madrasah was formed, even fiqh madrasas and others.

The hadith madrasas are neither numbered nor diverse. Originally, hadith madrasas were part of efforts to spread the Prophet's hadiths carried out by friends who were spread across several countries. Then from these madrasas, the development phase of hadith science continued up to the stage of collecting and selecting the hadiths circulating among the ummah. So some hadith critics built some rules to sort and choose these hadiths. Thus, it can be formulated that what is meant by a hadith madrasah is a congregation of hadith experts or hadith narrators who have distinctive characteristics among them in terms of methodology or rules related to the means of disseminating and maintaining hadith both in the way of tradition and history, who are different from other than them without being bound by differences in countries or times. It's just that, in scientific studies, this definition will make an extensive discussion.⁴⁶

There are several hadith madrasas in Islamic history that differ from other hadith madrasas.⁴⁷ *First*, the hadith madrasah in Medina. Medina is the place where the Prophet and his companions emigrated. In this place he conveyed many hadiths. Because the majority of Islamic law was revealed there. The companions of the Muhajirin felt comfortable living in Medina. And they are reluctant to return to Mecca. After the death of the Prophet, Medina remained the capital of Muslims and the center of the caliphate. Senior friends stay in this city. They never left Medina except for very important purposes. Such as governance, economic, military or educational affairs. There were quite a number of famous and qualified companions in the field of hadith and jurisprudence in Medina. Among them were Abu Bakr, Umar, Ali (before he moved to Kufah), Abu Hurairah, Umm Mukmini Aisyah, Abdullah bin Umar, Abu Said al-Khudri, Zaid bin Thabit, and others. Zaid bin Thabit is known for his insight into the Qur'an and sunnah. In fact, Umar left some matters to consult Zaid. Namely when Umar encountered obstacles in several legal provisions.⁴⁸ Zaid also became one of the main people in giving legal decisions and fatwas. He was also an expert in qira-ah and fara-idh at the time of Umar, Uthman, Ali, until he finally died in 45 H, during the Muawiyah caliphate. Through these friends who lived in Medina, *tabi'in* figures were born such as: Said al-Musayyab, Urwah bin az-Zubair bin al-Awwam, Ibn Shihab az-Zuhri, Ubaidullah bin Abdullah bin Utbah bin Mas'ud, Salim bin Abdullah bin Umar, Qasim bin Muhammad bin

⁴⁵ Garrett Davidson, *Carrying on the Tradition: An Intellectual and Social History of Post-Canonical Hadith Transmission* (The University of Chicago, 2014).

⁴⁶ M. M. Azūz, *Madrasah Al-Hadīs Fī Bilād Al-Syām Khilāl Al-Qarn Al-Šāmin AlHijrī*, Cet-1 (Beirut: Dār al-Basyāir al-Islāmiyyah, 2000), 12–13.

⁴⁷ Mansoor Limba, *An Introduction to Hadith: History and Sources* (MIU Press, 2013).

⁴⁸ Alexander Knysh, *Islam in Historical Perspective* (Routledge, 2016).

Abu Bakr, Nafi' maula Ibn Umar, Abban bin Uthman bin Affan, and many other hadith memorizers who are always a source of references to sunnah and needed fatwas.

Second, the hadith madrasa in Mecca. When the Prophet succeeded in subduing the City of Mecca (*Fathu Mecca*), he assigned Muadz bin Jabal to live there in order to teach Islamic laws to its inhabitants. Explain halal and haram. Providing understanding of religious knowledge and the Qur'an to them.⁴⁹ Muadz is one of the Ansar youths who has virtue, politeness, scholarship, and spaciousness. He always participated in the war led by the Prophet. Abdullah bin Abbas, Umar bin al-Khattab, and Ibn Umar, narrated a lot from him. After Muadz, the preaching relay in Mecca was continued by Abdullah bin Abbas who had returned from Basra. This cousin of the Prophet became the main reference in Mecca. He is a storehouse of knowledge and hafizh hadith. al-Hakim mentioned in *Ma'rifatu Ulumi al-Hadith*, apart from Ibn Abbas, another friend who lived in Mecca was Abdullah bin Saib al-Makhzumi. He is a *qiraah* expert for the people of Mecca. Then there is Itab bin Usaid, Khalid bin Usaid, al-Hakam bin Abi al-Ash, Uthman bin Talhah, and others. From this gathering of companions emerged major tabi'in figures such as Mujahid bin Jabar, Ikrimah maula Ibn Abbas, Atha' bin Rabah and others.

Third, the hadith madrasah in Kufa. Kufah became the gathering headquarters of the Islamic armies. For this reason, many companions went there when there were various expansions of Islamic territory. Many of them are also buried there. Among them were Ali bin Abi Talib, Abdullah bin Mas'ud, Saad bin Abi Waqqash, Said bin Zaid, Khabbab bin al-Art, Salman al-Farisi, Hudzaifah bin al-Yaman, Nu'man bin Basyir, Abu Thufail, Abu Juhaifah, and others. The main scientific figure in Kufah was Abdullah bin Mas'ud. He was a scholar among friends and lived there for a long time. Through his guidance came great people such as Masruq bin al-Ajda' al-Hamdani, Ubaidah bin Amr as-Salmi. According to ash-Sya'bi, Ubaidah and Syuraih have the same level. Then there were Aswad bin Yazid an-Nakha-i and Syuraih bin al-Harith al-Kindi -whom Umar appointed as judges in Kufah-. There is also Ibrahim bin Yazid an-Nakha-i known as Faqih al-Iraq. Then Said bin Jubair, Amir bin Syarahil ash-Sya'bi. Asy-Sya'bi is a very deep knowledge among tabi'in, priests, and huffazh.⁵⁰

Fourth, the hadith madrasa in Basra. The main character here is Anas bin Malik. Abdullah bin Abbas also lived in this city, because he served as governor in Basra. Apart from these two senior friends, there are also other friends. Such as: Utbah bin Ghazwan, Imran bin Hushain, Abu Barzah al-Aslami, Ma'qil bin Yasar, Abu Bakrah, Abdurrahman bin Samurah, Abdullah bin ash-Syakhirah, Jariyah bin Qudamah, and others.⁵¹ Among the tabi'in who lived in Basra was Abu al-Aliyah Rafi' bin Mahran ar-Rayahi. Hasan al-Bashri who managed to meet 500 friends. Then Muhammad bin Sirin, Abu ash-Sya'tsa'. Jabir bin Zaid, friend of Abdullah bin Abbas. Qatadah bin Di'amah ad-Dawsi, Muthraf bin Abdullah bin ash-Syakhir, Abu Burdah bin Abu Musa, and many other names.

Fifth, hadith madrasas in Egypt. In 20 H, Egypt became the territory of the Muslims. Many residents are interested in this natural religion. During the time of Muawiyah bin Abu Sufyan, he assigned one of his main companions, Amr bin al-Ash, to Egypt. Amr brought along his son, a scholar among the companions of the Prophet, Abdullah bin Amr. Abdullah

⁴⁹ Gautier H A Juynboll, *Encyclopedia of Canonical Hadith* (Brill, 2007).

⁵⁰ Muḥammad ibn 'Abd Allāh Ḥākīm Al-Nīsābūrī, *Ma'rifat 'ulum Al-Hadith* (Beirut: al-Maktab al-Tijari, 1966), 1–20.

⁵¹ Al-Nīsābūrī, *Ma'rifat 'ulum Al-Hadith*.

bin Amr is a young man who is active in worship. He is also one of the most narrated companions of hadith. In fact, he has an advantage in the field of writing. With that he recorded the hadiths that the Prophet said. After his father died, Abdullah remained in Egypt. Other friends who spread knowledge in Egypt were Uqbah bin Amir al-Juhani, Kharijah bin Hudzafah, Abdullah bin Saad bin Abi Sarah, Mahmiyah bin Juzu', Abdullah bin al-Harith bin Juzu', Abu Bashrah al-Ghifari, Abu Saad al-Khair, Muadz bin Anas-al-Juhani and others. Muhammad bin Rabi' al-Jaizi stated that more than 140 companions lived in Egypt. From their teachings, the tabi'in emerged. Among them Abu al-Khair Murtsad bin Abdullah al-Yazini, an Egyptian mufti. He narrated many hadiths from Abu Ayyub al-Ansari. Then Abu Basrah al-Ghifari, and Uqbah bin Amir al-Juhani, Yazid bin Abi Hubaib and others.⁵²

Based on this, some researchers narrowed the discussion by juxtaposing. This hadith madrasa with a particular country or time or a specific figure. Among them are the Kufah, or Syam hadith madrasas, al-Bukhari madrasas and so on. Such a limitation is perhaps in line with the fourth definition mentioned by Muhammad' Azuzin his book *Madrasa Hadith Fi Biladi Al-Syam Khilal Al-Qarn Al-Tsamīn Al-Hijri*. That the methodology in the transmission and dissemination (teaching) of hadith is related. The elements of place and time, these two elements influence the similarity of methodology between the characters.⁵³

The link between the hadith madrasah and a place and time is closely related to the concept of regional hadith studies. Therefore, the author will look at this hadith madrasah study from the perspective of regional hadith studies; consequently, the author gives the title of this research with the title "Syam State Madrasah Hadith in the Perspective of Regional Hadith Studies."

METHODS

The method used in this study is a qualitative research method with the type of library research,⁵⁴ with an area hadith study approach. Conduct a careful review of the books or literature on the subject matter. Reading sources is an essential part of research support.

Madrasah Hadith is one of the branches of hadith science. There are still very few studies on this branch of hadith, especially in Indonesia, perhaps because there is no adequate intermediary study related to this material. Like Zuhendra's⁵⁵ work on the India-Pakistan hadith madrasah. He explained that the India-Pakistan hadith madrasas were actually a continuation of the Hijaz madrasas, in this case Makkah-Madinah. This is because the early figures from India-Pakistan who were concerned with the study of hadith and their knowledge and spread it in this region were alumni of the Mecca-Madinah Islamic religious schools and this greatly influenced them. This was the beginning of the relationship between the India-Pakistan madrasas and the Makkah-Madinah madrasas. In its journey, the India-Pakistan madrasa was built by two major entities of scholars, the first is the hadith expert

⁵² N K Yorulmaz, "From the Methodology of Hadith to the History of Hadith: The Courses of the History of Hadith in Dar Al-Funun Theology," *Cumhuriyet Dental Journal* 23, no. 2 (2019): 651–71, <https://doi.org/10.18505/cuid.616504>.

⁵³ Rizal Samsul Mutaqin and Firman Solihin, "Pengantar Studi Madrasah Hadis," *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 5, no. 2 (2022): 169–86.

⁵⁴ Norman K. Denzin and Yvonna S. Lincoln, *Qualitative Research*, Third Edit (Thousand Oaks, California: SAGE Publications, 2005).

⁵⁵ Zuhendra Zuhendra, "Madrasah Hadits India-Pakistan Sejak Abad XII Hingga Abad XIV Hijri: Studi Analitis Perkembangan Ilmu Hadits Di Anak Benua India Abad XII-XIV H" (UIN Sunan Gunung Djati Bandung, 2019).

madrassa and the second is the al-ahnaf madrassa, namely scholars who strongly adhere to the Abu Hanifah school of thought. Then there is the work of Muhammad Qasim Zaman and Barbara D. Metcalf⁵⁶ who studied the hadith madrasas in the early nineteenth century. According to both, the study of hadith occupies an important central position in the scientific culture of Muslim scholars. Since the 13th century, Sunnis have recognized the six early collections of hadith, compiled by scholars of the late 9th and 10th centuries, as containing the most authentic statements attributed to the Prophet and therefore the most authoritative. There was great development in hadith scholarship in northern India during the 17th and 18th centuries, and the study of hadith continued to receive serious attention from scholars in the 19th and 20th centuries. Indeed, since the late 19th century, the six “canonical” collections of Sunni hadith have become the “pinnacle” of further learning in traditional South Asian Islamic learning institutions, madrasas, and even more recent commentaries. The stories of the classic hadith collection are produced by eminent scholars.

Meanwhile, the study of hadith madrasas in Syria is still very rare, so this paper will fill in the gaps in this gap. The study of this hadith madrasa is important to study because Syam is a historical and important region in Islamic history. In addition, many hadith studies are also focused on the Mecca and Medina areas causing a scarcity of studies related to regional hadith studies.

RESULT AND DISCUSSION

Definition of Madrasah Hadith

Etymologically, the term “Madrasah Hadith (*al-madrassa al-hadisiyyah*)” is a term circulating later in hadith discipline; this study was popularized by contemporary scholars. Scholars of hadith use the term madrasa to refer to scientific movements (*al-harakah al-'illmiyyah*) which are attributed to (population) certain areas, such as Medina, Makkah, Kufah, and others⁵⁷. This is the meaning of the word madrasah hadith that we will find in hadith books, *al-'ilal* books, as well as in the expressions and works of classical scholars.

Linguistically, the word madrasa (المدرسة) is a derivation of the word darasa yadrusu-darsan (درس-يدرس-درس). Ibn Faris (395 H) in *Mu'jam Maqayis al-Lughah* explains, that the combination of the letters *al-dal*, *al-ra'*, and *al-sin* means “hidden (*al-khafa*),” “low (*al-khafd*),” and “damaged/obsolete (*al-'afa'*). The word *al-dars* means “secret way.” The expression darasa *al-manzil* means “a place where the house collapses.” The word *al-daris* means “worn clothes.” The expression darasat *al-mar'ah* means “a woman is menstruating.” When used for wheat, *darastu al-hantah*, or something else, the meaning is “throwing (aborting the seeds from the stalk).”⁵⁸

Meanwhile, al-Zubaidi (1205 H) explained, the expression: darasa al-kitab means “to master the book by reading a lot until it is easy to memorize it (*zallalahu bi kasrah al-qira'ah hatta khaffa hifzuhu 'alaih*).” Al-Zubaidi strengthens this opinion by quoting al-

⁵⁶ Muhammad Qasim Zaman and Barbara D Metcalf, “Studying Hadith in a Madrasa in the Early Twentieth Century,” *Islam in South Asia in Practice* 33 (2009): 225.

⁵⁷ M. M. 'Imārah, *Al-Madāris Al-Hadīsiyyah Al-Nasy'ah Wa Al-Taṭawwur* (Kairo: Maktabah al-Īmān, 2010), 9.

⁵⁸ A. a.-Ḥ. Fāris, *Mu'jam Maqāyīs Al-Luġah, Taḥqīq: 'Abd Al-Salām Muḥammad Hārūn* (Beirut: Dār al-Fikr, 1979), 267.

Zamakhsyari's explanation, that the expression *darasa/darrasa al-kitab* means "to repeat reading it to memorize (*karrarahu 'an hifz*).⁵⁹

In *al-Mu'jam al-Wasit*, we find a meaning that is closer to the meaning of the term we are discussing. Whereas the word *madrasa* means "a place for teaching and learning (*makan al-dars wa al-ta'lim*)," it also means "a group of philosophers, thinkers or researchers who adhere to a certain school of thought or hold the same opinion (*jama'ah min al-mufakkirin au al-mufakkirin au al-bahisin ta'taniqu mazhaban mu'ayyanan au taqulu bi ra'y musyatarik*)." This meaning was also determined by *Majma' al-Lughah al-'Arabiyyah* in Egypt. The etymological meaning of the latter is what the author means in this study.⁶⁰

As for terminology, the word *madrasa* today has developed and is used to refer to a special meaning in Islamic sciences in general, such as *al-madrash al-fiqhiyyah*, *al-madrasa al-lugawiyyah*, or *al-madrasa al-tafsir*. Likewise the term "hadith *madrasa*." Specifically for the term "hadith *madrakah* (*al-madrakah al-hadisiyyah*)," there are several definitions expressed by experts for this term. Amin al-Qudah stated that the definition of *Madrakah Hadith* is as *syuyukh* (teacher), *talamidzah* (student), and the methodology they use.⁶¹

Meanwhile, Muhammad bin' Azuz revealed that while researchers have summarized the meaning of *Madrakah Hadith* based on research into the history of hadith narrators and their distribution centers, it was found that the term *Madrakah Hadith* is used for the following meanings:

1. Transmission of hadith and illustration of the earliest method of transmission that first appeared in Medina during the time of the companions.
2. The transmission of hadiths and the formulation of research rules, both *sanad* and *matan*, based on the research bases illustrated by the companions in Medina in the second Hijri century, and in Iraqi *madrakahs* concentrated in four regions; (1) Kufah, (2) Baṣrah, (3) Wasit, and (4) Bagdad.
3. Hadith experts among friends who travel to various regions to spread hadith based on the transmission patterns that were previously illustrated in Medina. Each of them later became famous and many of his students became a source of hadith transmission.
4. The Methodology in the narration of hadith is related to a certain period and/or area. In reality, the hadith *madrakah* is actually one, the number of which is the area of distribution. This is because, the elements of transmission, namely narration, history, and methods of receiving history were originally one, even if after that some of the scientific branches experienced development, then this was adjusted to the needs, which included the development of forms and methods.⁶²

There is also a definition put forward by Muhammad al-Zuhair, that *Madrakah Hadith* is a community of narrators and experts on hadith with the same characteristics from one

⁵⁹ M. M. Al-Zubaidī, *Tāj Al-Arūs Min Jawāhir Al-Qāmūs*, Cet. ke-1, (Kairo: Dār al-Hidāyah al-Iskandariyyah, n.d.), 25.

⁶⁰ I. Muṣṭafā, *Al-Mu'jam Al-Wasit* (Kairo: Dār al-Da'wah wa al-Maktabah al-Islāmiyyah., n.d.), 28.

⁶¹ A. Al-Qudāh, *Madrakah Al-Ḥadīṣ Fī Al-Baṣrah Ḥatta Al-Qarn Al-Ṣālis Al-Hijrī*, Cet. ke-1 (Beirut: Dār Ibn Ḥazm., 1998), 280.

⁶² Azūz, *Madrakah Al-Ḥadīṣ Fī Bilād Al-Syām Khilāl Al-Qarn Al-Ṣāmin Al-Hijrī*, 12.

member to another, regarding the media for transmitting and maintaining hadith, both *riwayah* and *dirayah*, regardless of time. and place.⁶³

If we examine the definitions above, we find that some of these definitions hint at some aspects of Madrasah Hadith but ignore other aspects. The definition of al-Qudah alludes to the elements of Hadith Madrasah (teacher-student) and its methodology, but does not mention that there is actually an element that connects teacher and student methodology so that both have the same characteristics and features that distinguish them from madrasah-madrasas or other streams.

History of Syam and its virtues

A Brief History of Syam

The meaning of “Syam” and the reason for the name historians mention several reasons for calling this country “Al-Syam”, including the fact that it was called by this name because of the large number of villages and settlements of some of them one after another, thus resembling a mole, and they said: It was named Syam because it was attributed to Syumal or Sam bin Nuh.⁶⁴

As for the boundaries of Syam, it has been mentioned by the geographer Yaqut bin Abdullah Al-Hamawi (d. 626 H) in his book *Mu'jam Al-Buldan*. He said: *It is from “Euphrates” to “Arish” bordering the land of Egypt, and its width is from Mount “Thayyi” from Qiblah to the Roman Sea. Among his cities, he mentions “Manbij”, “Aleppo”, “Hama”, “Hamsh”, “Damascus”, “Al-Bayt Al-Maqdis” and “Al-Maarat”. On the beach: “Anthathiyah,” “Akka,” “Shur,” and “Ashkelon.” In Syam there is also Tsugur, namely: “Al-Mishishoh,” “Tartous,” “Athana,” and “Antakia,” and all the capitals of “Mur’ish”, “Al-Hadath”, “Al-Balqa”, etc.*⁶⁵

It should be noted that some boundaries are not the same as currently known boundaries. Jordan for example, which is one of five countries that covered several areas during the time of the Islamic conquest, including: Tiberias, Beisan, Tyre, and Acre.” Lebanon is affiliated with Homs, and extends to Damascus, Jordan, and Palestine under other names.

History of Syam Before and After Islam

“Al-Syam” is a country located in the Arab-Asian wing of West Asia. Formerly this country was subject to the Sumerians, Akkadians, and Hittites. Then Babylon ruled over it, and also went through a period of time to Pharaoh, then AsSyam and Chaldean rule. Then the Persians overtook it in 539 BC, and they formed a large empire. Then the Romans and Byzantines occupied it in 64 BC, led by the Roman commander “Bumbi”, then Syam became part of the Roman Empire, and then this country became part of the fourth century part of the time. The East Roman Byzantine Empire remained like this until the advent of Islam.

As for the Arab-Islamic conquest of Syam, it happened during the era of Caliphate Umar Ibn Al-Khattab (d. 23 H), when the whole country was opened. Battles in all parts of Syam,

⁶³ M. Zuhair, *Madrasah Al-Ḥadīsiyyah; Al-Dalālah Wa Al-Madmūn*, "Majallah Jāmi'ah Damsyiq Li Al-Ulūm Al-Iqtisādiyyah Wa Al-Qanūniyyah.", 2007, 7.

⁶⁴ Yaqut Hamawi, “Mu'jam Al-Buldan,” *Beirut: Dar Sadir*, 1995, 312.

⁶⁵ Hamawi, 311–12.

the most famous being the Battle of Yarmouk in 15 AH, where the Muslims fought the Romans, and they took over part of Syam, then laid siege to Jerusalem for four months under Amr ibn al-Ash (d. 43 AH). and Syam became part of the Rashidun Caliphate, then entered after that under the rule of the Umayyads, then the Abbasids, then ruled by independent states, then the Fatimids, then the Selaqqas, Atabegs, Zangids, Nouris, Ayyubids, and Mamluks, until this country was in under the rule of the Ottoman Empire in 922 AH, and remained under it until 1918 AD. Then Syam was divided into States and then into independent states throughout such as: Lebanon, Jordan and Palestine.⁶⁶

The most important priority of Syam is from the Al-Qur'an and As-Sunnah

There are several Al-Quran and Sunnah texts that mention the virtues of the Land of Syam and its blessings which will be mentioned below.

1. The priority of Syam from the Qur'an

Sheikh Al-Islam Ibn Taymiyyah Al-Harrani (d. 728 AH) mentions “five verses of the Qur'an, which show the virtues and blessings of the Land of Syam,⁶⁷ of which are:

a. Surah al-A'raf: 137

فِيهَا بَارَكْنَا الَّتِي وَمَعَارِبَهَا الْأَرْضِ مَشَارِقَ يُسْتَضْعَفُونَ كَانُوا الَّذِينَ الْقَوْمِ وَأَوْرَثْنَا
يَصْنَعُ كَانَ مَا وَدَمَرْنَا ۖ صَبَرُوا بِمَا إِسْرَائِيلَ بَنِي عَلَى الْحُسْنَى رَبِّكَ كَلِمَتٌ وَتَمَّتْ
يَعْرِشُونَ كَانُوا وَمَا وَقَوْمُهُ فِرْعَوْنُ

“And We have inherited to the people who have been oppressed, the eastern lands of the earth and the western parts of it that We have blessed them with. And the words of your Lord have been perfect (as a promise) to the Children of Israel because their patience. And We destroyed what Pharaoh and his people had made and what they had built.”
It is known that the Children of Israel only inherited the eastern and western parts of Syam after Pharaoh was drowned.

b. Surah al-Isra': 1

الَّذِي الْأَقْصَى الْمَسْجِدِ إِلَى الْحَرَامِ الْمَسْجِدِ مِنْ لَيْلًا بَعْبِدِهِ أَسْرَى الَّذِي سُبْحَانَ
الْبَصِيرُ السَّمِيعُ هُوَ إِنَّهُ ۖ آيَاتِنَا مِنْ لِنُرِيَهُ حَوْلَهُ بَارَكْنَا

“Glory to God (Allah), who has driven His servant (Muhammad) at night from the Grand Mosque to the Aqsa Mosque that We have blessed around him so that We show him some of Our signs (greatness). Verily He All-Hearing, All-Seeing.”
“Surrounding” in this verse is the Land of Syam.”

c. Surah al-Anbiya': 71

لِلْعَالَمِينَ فِيهَا بَارَكْنَا الَّتِي الْأَرْضِ إِلَى وَلُوطًا وَنَجَّيْنَاهُ

“And We saved him (Ibrahim) and Lut to a land that We have blessed for all the worlds.”
It is known that Lut was saved by Allah to the Land of Syam from the Land of Jazirah and Furat.

⁶⁶ Husin Muhammad Nassar, *Al-Mausuah Al-Arabiah Al-Muyassarah, Beirut: Al-Maktabah Al-Asriah*, 2010.

⁶⁷ Ibn Taymiyyah and Taqiyyuddin Ahmad bin Taymiyyah, “Majmu ‘ah Al-Fatawa,” *Kairo: Al-Sunnah Al-Muhammadiyah, Tt*, 2005, 505.

d. Surah al-Anbiya': 81

عَالَمِينَ شَيْءٍ بِكُلِّ وَكُنَّا ۖ فِيهَا بَارَكْنَا الَّتِي الْأَرْضِ إِلَىٰ بِأَمْرِهِ تَجْرِي عَاصِفَةً الرِّيحَ وَلَسَلِيمَانَ

“And (We submit) to Sulaiman a very strong wind that blows by his order to the land that We have blessed him with. And We are All-Knower of all things.”

The wind moves to the Land of Syam, in which there is the kingdom of Solomon As.

e. Surah Saba': 18

آمِنِينَ وَأَيَّامًا لَّيَالِي فِيهَا سَبْرُوا ۖ السَّيْرِ فِيهَا وَقَدَّرْنَا ظَاهِرَةً قُرَىٰ فِيهَا بَارَكْنَا الَّتِي الْفَرَىٰ وَيَبْنَ بَيْنَهُمْ وَجَعَلْنَا

“And We made between them (the inhabitants of Saba') and the countries that We blessed (Syam), several adjacent countries and We determined between the countries (distances) travel. Walk you in the countries it at night and day safely.”

The Priority of Syam in Hadith

The virtues of Syam are also mentioned in the hadiths and narrations which show the virtues of Syam in general, and Damascus in particular, there are quite a number of them as well, as for some of these hadiths as follows:

a. Sahih al-Bukhari, Kitab al-Istisqa'

From Ibn Umar, said: The Prophet said, “O Allah, bless us in Syam, O Allah, bless us in Yemen. They asked “O Messenger of Allah, where did you find us? The Prophet said: “O Allah bless us in Syam, O Allah bless us in Yemen”.

b. Sunan al-Tirmidhi, Chapter of the Primacy of Syam and Yemen.

The Messenger of Allah said: “Blessed Syam.” We asked: What is it for, O Messenger of Allah? He said: “Because an angel spreads its wings over it.

c. Sunan Abu Daud, The Book of Jihad

The Prophet said: “Go to Syam, because that country is God’s choice...”

d. Mustadrak al-Hakim

Rasulullah SAW. said: “Syam is the country of the elite of Allah. Whoever comes out of it will get dissatisfaction, and whoever enters it will get His mercy.

e. Mustadrak al-Hakim Rasulullah SAW. said: “I saw that the pillars of the Book were canals from under my pillow, so I followed it with my eyes, it was a light that shone on Syam.”

Syam Madrasa

Syam is one of the Islamic countries visited by the companions after the victory of Islam. They settled down to develop Islamic education in Syam. Ibn Sa'ad (d. 230 H) mentions 105 companions in *Tabaqah al-Kubra*,⁶⁸ beginning with Abu' Ubaidah bin al-Jarrah, Bilal Al-Habasyi, 'Ubadah bin Al-Jarrah Ibn Hibban al-Busti (d. 354 H) mentions 55 companions in his book *Masyahir' Ulama' al-Amsar*, (companions who became famous scholars in Syam),⁶⁹ of them Muaz bin Jabal, Abu ad-Darda', Bilal Al-Habasyi. Whereas an-Nasai' (d. 303 H) in his work *Tasmiyah al-Fuqaha'* only mentions Muaz bin Jabal and Abu ad-Darda'.⁷⁰

⁶⁸ I. Saad, *Tabaqah Kubra*. (Beirut: Dar Kitab al 'alamiyah, 1990), 269.

⁶⁹ Muhammad Ibn Hibban, *Masahir Ulama' al-Amsar* (Dar al-Kutub al-Ilmiyya, 1995), 63.

⁷⁰ An-Nasai', *Tasmiyah Al-Fuqaha'* (Madinah: Maktabah Salafiyah, 1969), 9.

These senior friends traveled to Syam after the caliph 'Umar bin al-Khattab r.a. received a letter from the Palestinian authorities, including Yazid bin Abi Sufyan bin Harb bin Umayyah (d. 19 H), the contents of the letter were: "O Amirul Mukminin, the people of Syam have filled many cities and they need someone who teaches them the Qur'an and gives them an understanding of religion, send some people to teach them." So, 'Umar bin Khattab sent three Ansar friends to Syam, and they were also friends who collected the Qur'an at the time of the Prophet, including Muaz bin Jabal, Ubadah bini al-Shamit, Abu ad-Darda'. Then they was drawn in lots, then Ubadah bin al-Shamit settled in Syam, Abu ad-Darda' headed for Damascus, and Muaz bin Jabal went to Palestine until he died from an infectious disease. Meanwhile, 'Ubadah left for Palestine and died there and Abu ad-Darda' stayed in Damascus until he died.⁷¹ That is the seriousness of the friends in planning a hadith madrasa in the country of Syam. They developed the hadith of the Prophet in Syam and became the pioneers and founders of hadith madrasas in this country.

The following is a brief profile of the companions who spread the hadith of the Prophet in the country of Syam:

1. Muaz bin Jabal

Muaz bin Jabal bin Amr al-Anshari al-Khazraji al-Madani, Abu 'Abd ar-Rahman al-Ansari al-Madani, including scholars and jurists of companions, priests who determine halal and haram. Entered Islam at the early age of 8 years, witnessed the battle of Badr, the Aqabah agreement, the battle of Uhud with Rasulullah SAW. He was once ordered by the Apostle to take care of the residents of Mecca when the Apostle left for Hanin and ordered him to teach the Qur'an and religious teachings to the people. Then the Apostle sent Muaz to the people of Yemen with Abu Musa al-Asy'ari, Malik bin 'Ubadah to instill Islamic teachings, the Qur'an and Hadith to them. He stayed there for a while then returned to Medina after Rasulullah SAW died when Abu Bakr became the caliph of the Muslims. Then he left for Syam to take part in the war of conquest of Syam, staying there until he died in Urdun due to an infectious disease.⁷²

He narrated the hadith of the Prophet SAW. And it was narrated from him by Abdullah bin Umar, Abdullah bin Abbas, Jabir bin Abdullah, Abdurrahman bin Samrah, Anas bin Malik, Abu Musa al-Asy'ari, and others. And among the Tabi'in who narrated from him were Abu Wail Syaqq bin Salamah al-Asadi al-Kufi, Abu Muslim al-Khaulani, Abdurrahman bin Ghanam, Abu Abdullah al-Marwazi, Masruq bin Al-Ajda', Amr bin Maimun al-Awadi, Atha' bin Yasar, Abdurrahman bin Abi Laila, and others.⁷³ During his stay in Syam, he was always with people to teach them at the Damascus mosque and the ams mosque. He became a reference for fatwas and felt afraid when there was a difference. Bukhari and Muslim narrated six hadiths from Mu'ad, both agreed on two hadiths, then three hadiths were narrated by Bukhari himself, and Muslim narrated one hadith himself.

2. Abu ad-Darda'

He is 'Uwaimir bin Malik bin Qais bin Umayyah al-Ansari al-Khazraji, known by the nickname Abu ad-Darda', a judge, imam, qadi of Damascus, judge of the people, and master of the Quranic experts of Damascus. Before the Prophet was sent, he was a trader. After

⁷¹ Al-Zahabi, *Siyar a'lam Al-Nubala'* (Beirut: Mawsu'ah Ar-Risalah, 1990), 344.

⁷² Hajar Al, *Al-Isobah*, vol. 1328 (Kairo: Markaz Buhuts wa Dirasah al Arabiyah, n.d.), 206.

⁷³ Ibn Hajar, *Tahdhib Al-Tahdhib* (Beirut: Mawsu'ah Ar-Risalah, 2008), 97.

converting to Islam before the badr war occurred, he was famous for his bravery and expert worship. The Prophet SAW rated it as 'Uwaimir the judge of my people, and "The beauty of the Persian 'Uwaimir". The Prophet PBUH connected brotherhood between him and Salman al-Farisi. Mu'awiyah bin Abi Sufyan placed him as the qadli of Damascus on the orders of 'Umar bin al-Khattab, and he became the first qadli in Damascus.⁷⁴

Abu ad-Darda' was one of the three companions sent by 'Umar bin Khattab to Syam to teach the Qur'an and religious teachings. Then Ab' u ad-Darda' chose Damascus to stay until he died during the caliphate of 'Usman bin 'Affan, was buried in Bab asagir in Damascus. Bukhari and Muslim narrated 13 traditions from Abu ad-Darda'. Both agree on two hadiths. Bukhari personally narrated 3 traditions, while Muslim 8 traditions. The majority of scholars narrated hadiths from him, it is estimated that his hadith narrations written in hadith books totaled 179 hadiths.⁷⁵

3. Ubadah bini al-Shamit

His name is 'Ubadah asamat bin Qais al-Ansari al-Khazraji. Abu al-Walid: one of the main companions, has the character of wara', and is one of the great scholars. Witnessing the Aqabah agreement, badr war. Then present at the conquest of Egypt. The Prophet SAW once ordered him to take zakat and brother him with Abi Marad al-Ganawi. 'Ubadah listened to a lot of hadith from the Prophet SAW. Then pass it on to people something that he memorized from Rasulullah SAW. Ubadah was one of the three companions sent by 'Umar bin Khattab to Syam to teach the Qur'an and religious teachings. And he kept himself busy with this noble activity until he died in Ramlah in early 72 H and was buried in Baitul Maqdis. He narrated 181 hadiths, Bukhari and Muslim narrated 10 hadiths. both agreed on 6 hadiths, each narrating two hadiths separately.⁷⁶

CONCLUSION

From the research that has been done, several important conclusions have been drawn, including: that the Syam Hadith Madrasah is one of the important Hadith Madrasas and has made a major contribution to the spread of hadiths, then the priority of the country of Syam as outlined in this study, that the country of Syam has several times mentioned in both the Qur'an and the Prophet's Hadith, and the most important thing from the research of the Syam Hadith Madrasah is the revelation of three of the Prophet's companions who were the pioneers of the establishment of the Syam hadith Madrasah, they are: Muaz bin Jabal, Abu ad-Darda' and Ubadah bini al-Shamit.

⁷⁴ Hajar, 240.

⁷⁵ A. Amiri, *Ar Riyadul Mustatobah* (Riyadh: Maktabah Al Ma'arif, 2008), 222.

⁷⁶ A. S. As-Syaikhi, *'Alam Huffadz Wal Muhaddisin*, n.d., 419.

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