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Abu Abdullah Muhammad bin Ibrahim Al-Bushangi (T.: 290 AH / 902 AD) and His Hadith Efforts

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Abstract---Modern industry has great importance in the literature of hadith sciences, hadith scholars paid special attention to the hadith of the Prophet because of its sanctity linked to human belief, as well as the slander of lying against the Messenger of God (may God bless him and grant him peace). And they were interested in the methods of his narration, because among the basics of accepting the hadith is the methods of its transmission, and one of the scholars who have a long history in this field is Abu Abdullah Al-Bushinji, who died in the year 290 AH / 902 AD. The focus of attention and attention of scholars and narrators of hadith.

Keywords---Al-Bushangi, hadith efforts, hadith sciences, human belief, Prophet.

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon our master, our beloved, and our intercessor, Abu al-Qasim Muhammad, and upon his good and pure family and his chosen companions, and may the peace be abundant. Then: The science of hadith is a science of great rank, of a high level, which has gained the greatest luck from the attention of scholars, because of its importance in the hearts of Muslims, and it is also considered the second legislative source after the Holy Qur'an. Therefore, we find that scholars exert themselves on scientific journeys to extract hadith from the scholars' publications, and to find out the details and generalities of hadith, and they made exceptional efforts in this field. Among these scholars is Abu Abdullah Muhammad bin Ibrahim Al-Bushinji, who died in the year 290 AH ([Ibn Al-Atheer, 1996](#)). This research came to shed light on this personality and to explain his hadith efforts, which became the focus of attention of scholars. He reported in this field of knowledge and enriched the hadith library with his novels ([Al-Baghdadi, 1951](#)).

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Literature Review

The position of scholars

Scholars are those who know the law of God Almighty, understand it and act upon it, and who follow the Book of God and the Sunnah of His Prophet Muhammad (peace and blessings of God be upon him and his family) on guidance and insight. It is necessary to talk about the qualities and characteristics that distinguished scientists with them, due to the prestigious scientific status they reached (Al-Bahooti, 1997).

The Holy Qur'an and the pure Sunnah of the Prophet referred to the status of scholars, and the attributes they were characterized by without others, as God Almighty has associated them with the angels in testimony and monotheism, the Almighty said: *((God testified that there is no god but Him and the angels and the angels of God. The Mighty, the Wise.))*

Al-Qurtubi (d. 671 AH): *((... in this verse is evidence of the virtue of knowledge and the honor and merit of scholars, for if one of the scholars were more honorable, God would have associated them with his name and the name of the angels as he combined the name of scholars... This is a great honor for scholars, and they have a place in the Religion is dangerous....))*

Ibn Katheer (d. 774 AH) said: *((He corroborated the testimony of his angels and the most worthy of knowledge with his testimony, and he said, "God bears witness that there is no god but Him and the angels and those who are endowed with knowledge," and this is a great specialty for scholars in this respect....))*

So make them Bari Almighty, a reference to the nation of enlightened their knowledge and Norm, he says: *((he said and sent by you only men Lament them ask the people mentioned that you do not know ,((as a result of this knowledge became known as God Almighty is not ignorant of the laws, and hence the fear came from God, the Exalted, the Exalted, and not others, He, the Most High, said: ((And among the people, the beasts, and the ostriches of different colours. Likewise, it is only from the servants of God that fears God.))*

As for the honorable Sunnah of the Prophet, there are many narrations in it about the virtues of science and scholars, including the saying of the Prophet Muhammad (peace and blessings of God be upon him and his family): *((Whoever follows a path seeking knowledge in it, Allah will make easy for him a path to Paradise))*.

And God Almighty wanted the scholars to be good, and distinguished them with better when they understood the religion, as the Prophet (peace and blessings of God be upon him and his family) said: *" Whoever God wants good for, He makes him understand the religion "*. We have summarized it according to the requirements of the research (Al-Bayhaqi, 1997).

The importance of the journey in seeking knowledge

The journey in seeking knowledge is a great mission, and it is considered one of the most important reasons for acquiring knowledge, and it is one of the advantages of the people of knowledge in Islam from ancient times. A hadith narrated by the companion Ubayy bin Kaab - may God be pleased with him - on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "While Moses was in a gathering of the Children of Israel, a man came to him and he said to you: Did he say to you? Moses said: No, so God Almighty - Almighty - revealed to Moses: Yes, we worshiped Khader, so he asked for the way to meet him.: Shall I follow you so that you teach in a right way from what you have been taught? (Al-Dhahabi, 1993).

What has learned from this hadith: that Moses, peace be upon him - despite his lofty status in mission and knowledge - was keen to meet with al-Khidhr, peace be upon him, and traveled to him, and endured hardships on his journey, when he met al-Khadr; He followed the path of a learner with his teacher, and asked him with all manners and humility.: Shall I follow you so that you teach in the right way from what you have been taught? (..Although Musa is better than al-Khidhr, higher in rank, and higher than him in a message, no doubt, and despite that, his grace and high rank over al-Khidr did not prevent him from traveling to him to seek knowledge, and enduring hardships in that with him, and all this was met by the keenness of the workers to learn from him, What he is ignorant of. The story is well-known as it was mentioned at the beginning of Surat Al-Kahf (Al-Arnaout, 1995).

The best of those who set the highest example in seeking knowledge in the Muhammadan nation are the Companions, may God be pleased with them, and one of them used to travel from Medina to the Levant or to Egypt; To take the hadith from someone who singularly narrated his narration from the Prophet, may God's prayers and peace be upon him, or to be reliable from the narration of a hadith he heard (Al-Zarkali, 1998).

Also, it hits the wonderful examples of those who followed and imams as well, and they gave so very interested in, and made for it all in their power, so they journeyed long distances, a flat bone hardship and Gul road, a request for an interview, and in search of isnaads conversations, but about assigning one to talk, in compliance with the order of God Almighty:) (Al-Samani, 1989). Without a group of each band, including a range of Itvgahoa in religion and warn their people when they return to them so that they might warn), and an investigation as urged by the Prophet teacher - peace be upon him - said: «from wire to seek a way note; Easy God has a path to paradise », and saying peace be upon him:« came out of the application of science; It is in the way of Allah until he returns », and saying peace be upon him:« who came out of his house, in order to science; Put his angel's wings satisfaction, including manufacturing »

The journey in seeking knowledge became a primary destination in the souls of former scholars, for the increase of science, its revision, diversification and deepening. This is because they made the "journey" the center of their trust in the world, and they said their famous word: "Whoever does not leave, there is no

confidence in his knowledge,” and they considered the journey as a sign of man’s knowledge; And that is because they saw the benefits of the trip and its beneficial effects, the formation of personal talents, the development of scientific knowledge, the expansion of intellectual horizons, and the feasting of minds and knowledge and its people (Al-Safadi, 2000).

Benefits of the journey in seeking knowledge

The student may ask himself: that the most important reason for the journey among the ancients is the collection of hadith, for it is over. A remote country were they from his country?.

However, there are still many benefits for the journey in the pursuit of knowledge, the most important of which are:

- **Alienation:**

This helps the student to devote himself to seeking knowledge, for as long as a person is in his home and environment and among his family, he does not find time and space to seek, and one of its evidences is that the Prophet, may God’s prayers and peace be upon him, did not send down the revelation to him until he was loved in the cave of al-Khara’. The number, as in the hadith of the Mother of the Believers, Lady Aisha, may God be pleased with her, which Al-Bukhari included in the Sahih in the first book of the beginning of revelation (Ibn al-Imad, 1989). And this endearment, which was endeared to the prophets, is an example and an example to be endeared to the seeker of knowledge as well.

- **Meeting scholars and sheikhs and benefiting from them:**

And the one who travels to seek knowledge can have a lot of meeting with the people of knowledge who were known for the abundance of knowledge and the diversity of knowledge, and he takes from them their knowledge and knowledge and is adorned with their virtues and morals. For if he encounters people like them, sits with them and rubs them together, So he reaches him from their goodness, and he is firmly rooted in himself from what is imprinted on him in terms of their morals and traits. This will be strong (Ibn Katheer, 1988). Likewise, the scholars have traveled, read, and benefited, so if the student meets them and sits with them, then He takes benefits from them that he may not have obtained in books for many years.

- **The etiquette of the journey in seeking knowledge**

These are etiquettes that should be observed by those who want to journey in the pursuit of knowledge. Until the trip bears its fruits, and its goals are achieved, no matter what science the student travels in, and here is a summary of those manners:

- **Devotion to God Almighty**

Sincerity to God - Glory be to Him - is the head of the matter in seeking knowledge. As the Prophet, may God’s prayers and peace be upon him, said: “Whoever treads a path seeking knowledge therein, God has made easy for him a path to Heaven.” He who goes out seeking God’s pleasure; God - the Mighty and Sublime - gives him a great reward, and this journey will be a reason for him to enter Paradise.

- **Istikharah from God Almighty:**
And it is one of the things that are legally required in fulfilling one's needs, and in the hadith: "Of the happiness of the son of Adam, God Almighty asked him for supplication, and from the distress of the son of Adam, God the Almighty left him."
- **Consultation**
Before leaving to seek knowledge, the student should consult the people of merit, knowledge, and experience, to know what he starts with from countries and sheikhs, and what he is keen to acquire of knowledge and benefits, and what helps him to achieve his goal, and it was said: ".
- **Parents' permission:**
Likewise, whoever wants to travel in pursuit of knowledge, must first seek the permission of his parents, and it is not permissible for him to travel without their permission. What is bothering them.
- **Choosing the right place:**
Also, one of the most important conditions of the journey in seeking knowledge is for the student to choose a Muslim country for its sake, known for knowledge and virtue, full of scholars and virtuous people, and inhabited by religious schools and Islamic universities, so that, with seeking knowledge, he can benefit from the religious environment around him, praiseworthy customs, good traditions, and fine customs, if they are not. Contrary to creed and Sharia ([Al-Nisaburi, 1990](#)). But if the student intends to travel to the countries of the infidels in the name of the journey to seek Islamic knowledge - as many students do in our time - what is - in reality - but the dissolution of religion, corruption of morals, falling into the clutches of the infidels, and then returning with distorted minds, confused minds, and hearts empty...
- **Seek companion before the road:**
It is good for the student to choose to accompany him, someone who helps him in worshiping and obeying God, encourages him to continue his scientific career, and someone who agrees with him and agrees with him on his purpose and demand.
- **Make more use of the scholars and study with them:**
Students should take advantage of alienation in the country to go around; Because the duration of alienation or residence is limited, science Ksear, he has to take advantage of the opportunity, and is keen to inherent scientists, and a lot of benefit from them, and takes care of them Palmmakrh in scientific matters. It will gain new so doing, these views we were able to increase his knowledge and depth in it, or displace what happened to him from the problem with it, an important benefit of the world complements and elevates. These are some of the most important benefits and etiquette on the journey in seeking knowledge ([Wang & Xie, 2004](#); [Jantunen et al., 2011](#); [Zohdi, 2017](#)).

First: His name and lineage

Abu Abdullah Muhammad bin Ibrahim bin Saeed bin Abdul Rahman bin Musa Al Abdi Imam Al-Allamah, Al-Hafiz, Dhu al-Funun, Sheikh of Islam, Al-Maliki Al-Bushnji jurist , the sheikh of the people of hadith in his time in Nishapur, born in the year (204 AH) in the town of Bushing, where he grew up and grew up (He

traveled east and west, met adults, collected and sorted, and his remembrance followed, and after his reputation, he has died in Nishapur in the last day of the year (290 e)

Second: His scientific journey

Among the basics of seeking knowledge and being a student at the hands of scholars is the scientific journey. Al-Bushangi had a scientific journey. He traveled to Egypt, Baghdad, Hijaz, Kufa, Basra, and Levant. And he was one of the vessels of knowledge and was a student at the hands of the gurus of knowledge and knowledge, and he heard from scholars who were the pioneers in knowledge and from its sheikhs: Yahya Ibn Abdullah Ibn Bakir, Ismail Ibn Abi Uwais, Musaddad Ibn Masrad, Ali Ibn Al-Jaad, Youssef Ibn Uday, and Abi Al-Rabi` Al-Zahrani. and others. As for his students, he has benefited from those he studied, after he acquired a long experience in science, knowledge, and modern industry, and from his students who drew their knowledge from him : Abu Bakr Muhammad ibn Ishaq al-Saghani, Abu al-Abbas al-Dagholi, Muhammad ibn Ishaq ibn Khuzaymah, Yahya ibn Muhammad al-Anbari, and others.

Third: His academic standing

Abu Abdullah Al-Bushanji was a jurist, hadith, and eloquent tongue, and his station was in Nishapur on the Lithiya. When their days were over, he went out to Bukhara, and stayed there for a while, then he asked its prince, Ismail bin Ahmed, to write his livelihood in Nishapur. It was great in Nissabur and was in an excessive position. Abu Ali Al-Thaqafi asked him about a question, and he answered it with an answer. Abu Ali said to him: O Abu Abdullah, it is as if you were saying about this issue with the words of Abu Ubaid. Al-Bushanji said: Whoever wants knowledge and jurisprudence without etiquette, then he breaks into the idea that he is lying about God and His Messenger. Al-Hafiz Abu Ali Al-Naysaburi said: Abu Abdullah Al-Bushanji memorizes what he is unable to, and I do not know that I have seen the like of it. Al-Hakim said about him: He is the imam of the people of hadith in Khurasan, the most ascetic of scholars I have seen and the most worshipful of them. He died in Rabi' al-Awwal, at the age of seventy-two years, and he was praised by creation, and he is one of the trustworthy ones (Pilditch et al., 2020; Aumeeruddy et al., 2018).

Fourth: His modern resources:

There are multiple ways to narrate the hadith, which differ according to the narrator's scientific status, his diligence and his keenness to narrate the hadith and take from the narrator directly (Power, 2017; Platteau, 2008; Wijaya, 2016). Has been used in the transfer of the modern phrase (Tell us) is one of the finest words to hear in the modern novel, it is the direct means of the novel without Sheikh mode gives this force in the novel, so bestowed the people of his time in the modern. Among his modern methods and resources in narrating the hadith, we mention them:

- The first way: (Tell us) Professor Imam Abu Al-Waleed, may God be pleased with him, from Abu Abdullah Al-Bushnji, from Ahmed bin Hanbal, from

Abdul Razzaq, from Muammar, on the authority of Shaddad bin Jaban Al-San'ani, on the authority of Hajar bin Qais Al-Madri, who said that he was with the Commander of the Faithful Ali bin Abi Talib (peace be upon him).) about him, so I heard him while he was shining from the night reciting, so pass by this verse, then do you see what you wish, you create it, or are we the creators? He said: "But you, O Lord, three times." Then he recited, then did you see what you sow, you sow it, or are we the sowers? He said, "But you, O Lord, but you, O Lord, but you, O Lord." Then he recited. So did you see the water that you drink, did you bring it down from the pit, or did we bring it down? He said, "But you, O Lord, three times." Then he recited, then did you see the fire that you see, you made its tree, or we are the originators? He said, "But you, O Lord, three times." This is a hadith with a true chain of narrators, and it was not narrated by Husayn bin Abd al-Rahman on the authority of Saeed bin Jubayr on the authority of Ibn Abbas, may God be pleased with them both, who said the Qur'an was sent down on the Night of Decree from the highest heaven to the lowest heaven in one whole, then divided in years, he said and recited this verse, so I do not swear by the locations of the stars. An authentic hadith according to the conditions of the two sheikhs, and they did not narrate it ([Kamarulzaman & Saifuddeen, 2010](#); [Suryasa, 2019](#)).

- The second way: Abu Abdullah Muhammad bin Yaqoub al-Hafiz told us on the authority of Ali bin al-Hasan, on the authority of Abdullah bin al-Walid, on the authority of Sufyan (and told us) Abu Zakaria Yahya bin Muhammad al-Anbari, on the authority of Abu Abdullah al-Bushnji, on the authority of Ahmed bin Hanbal, on the authority of Waki', on the authority of Sufyan, on the authority of Ata bin al-Sa'ib. On the authority of Abu Abd al-Rahman al-Sulami, on the authority of Ali, may God be pleased with him, he said, "A man from the Ansar called us before wine was forbidden, so Abd al-Rahman Ibn Awf came forward and prayed Maghrib with them. On Ata' bin Al-Sa'ib from three aspects, this is the first and the most correct, and the second is narrated by Abu Zakaria Al-Anbari from Abu Abdullah Al-Bushinji from Ahmed bin Hanbal told us by Abdul Rahman Ibn Mahdi to us by Sufyan from Ata bin Al-Sa'ib from Ibn Abdul Rahman on the authority of Ali, may God be pleased with him that it was him and Abdul Rahman And another man who drank wine, and Abd al-Rahman ibn Awf prayed with them, so he recited, "Say: O you disbelievers." Then he was mixed in it, and it was revealed: Do not approach prayer while you are drunk. Rahman that Abd al-Rahman When he made food, he said, So Samn invited us, the companions of the Prophet, may God bless him and his family, among them Ali bin Abi Talib, may God be pleased with him ([Saputra et al., 2021](#); [Plyth & Craham, 2020](#)). These chains of transmission are all authentic, and the ruling is for the hadith of Sufyan al-Thawri, for it is more memorized than everyone who narrated it on the authority of Ata bin al-Saib.

- The third way: Abu Zakaria al-Anbari told us, according to Abu Abdullah al-Bushnji, from Ahmad ibn Hanbal, from Abd al-Razzaq, from Sahel ibn Abi Saleh, from his father, on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and his family, said, “Whoever drinks alcohol, flog him, then if he drinks So flog him, then if he drank, flog him, then if he drank on the fourth, kill him. Muammar said, so I told him to Muhammad bin Al-Munkadir, and he said: He left that after the Prophet, may God bless him and his family, came to Ibn Al-Nu’aiman and flog him, then brought him and flogged him, then brought him and flogged him, then he brought him in the fourth, and he flogged him, and he did not do more than that (Rostam & Malim, 2021; Fauzan & Rohmadi, 2021).
- The fourth way: (Tell us) Abu Abdullah Al-Hafiz told us Abu Bakr Muhammad bin Jaafar Al-Muzaki told us Abu Abdullah Muhammad bin Ibrahim Al-Bushinji told us Al-Nufaili said I read on Ma’qil bin Ubaid Allah on the authority of Maymoon bin Mahran on the authority of Abdullah bin Omar said he mentioned the Messenger of God, peace and blessings be upon him God, peace and blessings of God be upon him, the Magi, he said, “They save their hair and shave their beards.” So they differed from them. He said, “Ibn Umar was reviewing his path, so shear it as she is shearing a sheep or shearing a camel. ”.
- The Fifth Way: (Tell us) Abu Abdullah Al-Hafiz told us Abu Bakr Bin Ishaq Al-Faqih, Yahya Bin Mansour Al-Qadi and Muhammad Bin Jaafar Al-Mazki, Abu Bakr said I and they said to us Abu Abdullah Muhammad Bin Ibrahim Al-Boshanji told us Ibn Bakir told us Al-Layth told me Jaafar Bin Rabia on the authority of Al-Araj On the authority of Umair, the freed slave of Ibn Abbas, that he heard him say: Abdullah Bin Yasar, the freed slave of Maymouna, the wife of the Prophet, may God bless him and grant him peace, and I came until we entered Abu Al-Juhaym Bin Al-Harith Bin Al-Samma. Abu al-Juhaym said, “The Messenger of God, may God bless him and grant him peace, came from the direction of a camel well, and a man met him and greeted him, but he did not respond to him until he came to the wall, so he wiped his face and hands, and then replied, peace be upon him.
- The sixth way: We were told by Muhammad bin Ibrahim bin Saeed Al-Bushanji, Abdullah bin Jaafar told us, Ibrahim bin Fahd told us, they said, Ubaid bin Ubaidah told us, Mu`tamir bin Suleiman told us on the authority of his father, on the authority of Al-Amash, on the authority of Ibn Amr bin Sharhabil, with his chain of transmission, on the authority of Abdullah bin Masoud, on the authority of the Prophet, may God’s prayers and peace be upon him The Prophet, peace and blessings be upon him, said: “The slain person will come attached to his killer on the Day of Resurrection, taking his head with his other hand, and he will say, O Lord, ask this one why did

he kill me? He said, "I killed him, so that honor may be yours." He says, "It is mine." He says he killed him to be the pride of so and so said they had nothing to burden his iniquity said Vihoj in the fire seventy years, "was narrated by women from Ibrahim bin continuous Awfi Amr bin Asim bin Suleiman by pilgrims. Then Albohng said: Perhaps scientists have spoken for them lose the amount of the minds Hadharehm, discipline them and alert on the flag, and a test of their illusions, this son Jaber, one of Sham scientists, and has written in science, says this, and Almklat: the position of Damascus market flour, wants to The idol does not thirst, and if he thirsts, he goes down and drinks, and he negates his thirst (Almazrooie et al., 2020; Aqel & Zaitoun, 2015).

- The seventh way: Abu Abdullah bin Al-Akhram said: Al-Bukhari narrated a hadith in "Al-Sahih", on the authority of Abu Abdullah Al-Bushnji, Ibn Al-Dhahabi said: In "Al-Sahih": Muhammad told us, Abu Ja'far Al-Nafili told us, and he mentioned a hadith in the interpretation of Surat Al - Baqarah, because He was not Al-Bushanji, he was Muhammad bin Yahya, and most likely he was Al-Bushangi, because the same hadith was narrated by Al-Hakim: Abu Bakr bin Abi Nasr told us, Al-Bushanji told us, Al-Nufaili told us, Miskin bin Bakir told us, Shu'bah told us, on the authority of Khaled Al-Zahta', on the authority of Marwan Al-Asfar, on the authority of A man, and he is Ibn Umar: It transcribed: (If you reveal what is within yourselves...).

Conclusion

After delving into the details of this topic, the research came up with several results, the most important of which are:

- The modern industry has gained great importance among scholars, as they have devoted their lives to refining the methods of hadith and choosing the best means of transportation to ensure its safety from the situation.
- The hadith scholars laid certain bases for the acceptance of the hadith or not. Among these scholars is Abu Abdullah al-Bushinji. He explored the methods of hadith and its narrators, which led to the selection of its chain of transmission as a source for the narration of hadith approved by the great hadith scholars.
- The high level in the chain of narrators was very interested in Abu Abdullah Al-Bushanji, as we see him roaming between countries to take the hadith directly from the sources of the blind, as he attended the scientific councils and discussion sessions that are the source of the hadith.
- Abu Abdullah Al-Bushanji used the finest words of hearing, which are (Tell us and tell us) and) Tell me and tell me).
- Abu Abdullah Al-Bushanji was a source for the great scholars of hadith, and almost no chain of transmission is missing from him, and this is an indication of the strength of his chain of transmission in choosing his men.

Al-Rijal scholars praised Al-Bushanji for his clear imprint in supporting the modern industry.

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