

The Centrality of Medina Region in Hadith and The Appearance of Transregional Discourse in Hadith among Sunni Traditionists in the first two centuries of the Hijri

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Introduction

The Messenger of God (pbuh) established the knowledge of Hadith in Medina by interpreting the verses of the Qur'an and statement the Hadith. Listening and transmission of Hadiths by the companions and Successors in Medina, the appearance of jurists and traditionists such as the seven jurists of Medina and Mālik ibn Anas, and the religious policies of the Umayyads led to the centrality and authority of Medina in the transmission and publication of Hadiths. Until the second century, due to lack of familiarity, jurists and traditionists of Islamic lands did not accept Hadiths common in cities other than Medina (Trans-regional). The main issue of this article is to explain the authority and superiority of Medina Traditionists in the first two centuries; and analyzing the contexts and effective factors in the formation of the discourse of trans-regional in accepting of Hadith, recording and validating of the Hadiths that transmitted the non-Medina traditionists. In this research, will be examined, firstly, the effective factors in the centrality of Medina in hadith and its jurists, and in the continue the factors of appearance the trans-regional hadith discourse and the social, cultural and political backgrounds in different Islamic lands among the Sunnis in the acceptance of this discourse.

Materials and Methods

This article explains the developments and changes of social, religious and political phenomena with descriptive-analytical method and using historical and hadith sources. The efforts of the authors of this research have been based on identifying the social and political phenomena of the earlier centuries and adapting them to the internal developments of knowledge and jurisprudence. In such a way that it is possible to explain a series of developments in jurisprudence and hadith and its impact on the social context.

Results and Discussion

Since the first Islamic century, there was a discourse under the title of centrality of Medina and its jurists in hadith. A discourse that emphasizes the authority of the jurists of Medina and tries not to accept the hadith of the jurists of other Islamic lands. Beyond that, the jurist must be from Medina; The importance of Medina was such that the actions of the Muslims of this city can be considered as one of the ways to discover the Prophetic tradition. At the same time, the hadiths that introduced the people of Medina as the most knowledgeable; It has indicated the importance of the concept of superiority of the Hadith scholars and medina jurists. Since the time of Mālik, a discussion led by Laith ibn Sa'īd (175 AH) was growing and developing in Egypt and other Islamic cities; who did not accept the dominance and centrality of Medina in hadith. The beginning of Malik's correspondence with Laith ibn Sa'īd shows Malik's sense of danger from ignoring the centrality of Medina in hadith. In Malik's reply, Leith argued the differences between Medina jurists and the dispersion of Medina traditionists in different lands; And he created doubt the authority and centrality of Medina jurists in hadith. From the era of the four caliphs, some Companions migrated to the conquered lands for Jihad, Emirate, religious teachings and judgment. The presence of important people in other lands such as 'Abdullah ibn Masūd and 'Ammār Yāsir in Kufa, 'Abdullah ibn 'Abbās in Makkah, Abū Mūsā Ash'arī in Basra, 'Amru 'ās and his son 'Abdullah in Egypt, Abū Dardā Anṣārī, Ma'ādh ibn Jabal and AbūDhar Ghifārī in Syria; and the formation of hadith circles in these lands provided the backgrounds of breaking the authority of medina native hadith approach in Islamic lands. The formation of hadith circles in the lands of Kufa, Basra, Syria, and Egypt, centered on the Companions during the first century, was able to very slowly create the backgrounds for the appearance of the discourse of trans-region in hadith. Specializing in jurisprudence under the influence of the social needs of the newly established Abbasid government, development of Islamic lands and the entry of different ethnicities and nationalities into the Islamic society had an impact on the formation of the thought of trans-regional in hadith. Also, traveling for hadiths was one of the important factors in familiarizing traditionalists with hadiths of other lands and the formation of trans-regional thinking in hadith. By examining the leaders of the appearance of trans-regional thought in the second century, two points are noteworthy. First, persons like Awzā'i, Thawrī, Laith ibn Sa'īd, Ibn Mubārak, Shaibānī and Ibn 'Uyaynah all appeared from cities other than Medina. Second, unlike Mālik that he did not leave Medina to receive hadith; All of them had traveled to receive Hhadith.

Conclusion

Historical evidence shows that with the spread of Islam in different lands, Migration of companions from Medina for the conquests and propagation of Islam, the formation of Hadith circles in cities such as Kufa and Basra centered on the companions, the gathering of traditionists in Baghdad as the center of the Abbasid trans-ethnic government, the traveling of traditionists to different cities for receiving Hadiths; the main and effective factors were provided in the gradual formation and institutionalization of the trans-regional discourse in Hadith. The efforts of traditionists of Islamic lands to collect and write hadith; and the non-Arabic origin of a large number of jurists did not fit with the centrality of Medina approach in hadith. In the meantime, the traditionists who had a non-Medina origin were influenced by the travels for receiving hadith, and the listening to hadith by traditionists of different Islamic lands proposed trans-regional thoughts. Shāfiʿī institutionalized the flow of trans-regional discourse in hadith by providing criteria for evaluating the hadiths of different lands and writing the first book "Al-Riasālah" in Baghdad, the trans-ethnic city of the Abbasid era. In order to solve the problem of conflicting hadiths, he wrote the book "Ikhtilāf al-Ḥadīth"; And for the first time, he put together the hadiths of the transmitters of different cities and presented ways to resolve the inconsistencies of these hadiths. Therefore, it is not a coincidence that he wrote the book "Ikhtilāf al-Ḥadīth" and officially accepted the discourse of trans-regional in Hadith.

Keywords: The Centrality of Medina region in hadith, Trans-regional Discourse in Hadith, Abbasid Trans-ethnic Government, The Traveling for Hadith, Hadith School of Medina and Kufa, Malik ibn Anas.