

## **The Scholars Coming to Baghdad Included Judiciary, History, Biography, Poetry, and Literature**

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### **Abstract**

*Praise be to God, much praise and much praise, and prayers and peace be upon our master, beloved, and intercessor, the Messenger of God (may God's prayers and peace be upon him and his family), as for what follows.*

*Since its founding, Baghdad has been characterized by an active scientific movement. This has helped in the influx of scholars and virtuous people to it, in addition to its proximity to scientific centers, especially Basra and Kufa, where prominent imams in various sciences have emerged. In my research, I dealt with : those who came to Baghdad from the scholars, judges, history, biographies, mysteries, and poetry.*

**Keywords:** *Judiciary, History, Biography.*

### **INTRODUCTION**

Praise be to God, much praise and much praise, and prayers and peace be upon our master, beloved, and intercessor, the Messenger of God (may God's prayers and peace be upon him and his family), as for what follows.

Since its founding, Baghdad has been characterized by an active scientific movement. This has helped in the influx of scholars and virtuous people to it, in addition to its proximity to scientific centers, especially Basra and Kufa, where prominent imams in various sciences have emerged. In my research, I dealt with : those who came to Baghdad from the scholars, judges, history, biographies, mysteries, and poetry. First: the judicial scholars. Second: Scholars of history, biographies, and mysteries. Third: Scholars of poetry and literature.

Summary: The city of Baghdad is considered one of the centers of intellectual and civilizational radiation because it is the qibla of the Islamic world, the metropolis of the world, and the focus of attention of the scholars of the countries, and they turn to it in most fields of knowledge to gain from its sciences. Despite the strife and turmoil that Baghdad has been exposed to, its scientific and cultural role has not ceased, and scholars have flocked to it from all over the world. Its importance was increased by its geographical location and the interest of the Abbasid caliphs in science and scholars.

The influx of scholars to Baghdad was not absent from the minds of historians and scholars in their writings. One of the most prominent scholars who dealt with this subject

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was Ibn Hajar al-Asqalani (d. 852 AH/1448 AD) in his book *Taqrib al-Tahdhib*, in which he presented the biographies of scholars, especially the scholars of jurisprudence, history, biography, battles, and poetry. This reflects the extent of creativity and accuracy with which Ibn Hajar al-Asqalani excelled in dealing with the scholars who arrived in Baghdad in a time period in which he was not born.

First: Judicial Scholars:

The meaning of the judiciary: the ruling and in the language the final arbitrator of the matters that are decided and terminologically the settling of disputes and disputes and the judge is the one who decides the matters between the litigants in the legal rulings, the Messenger (may God's prayers and peace be upon him and his family and grant them peace) had assumed the judiciary himself (The Companions were appointed in his presence, and Ali bin Abi Talib (peace be upon him) was appointed to rule over Yemen. The judiciary was distinguished in the Umayyad era in that the judge applied diligence in his rulings and the emergence of records for judges to record rulings in a special register, and development occurred in the judiciary in the Abbasid era due to the emergence of Islamic doctrines, so the judge began to issue his rulings according to one of the doctrines and from that in Iraq the judge used to rule according to the doctrine of Abu Hanifa (d. 150 AH/767 AD) and in the Levant and Morocco according to the doctrine of Malik (d. 179 AH/795 AD). In Egypt, there is the Shafi'i school of thought (d. 204 AH/819 AD), and if two disputants submit to a doctrine other than the common doctrine in a country, a judge will be appointed on his behalf to rule according to the doctrine of the disputing parties. The judge's reference in his rulings was the Holy Qur'an, the Sunnah of the Prophet, analogy, and diligence.

In the view of Imam al-Sadiq (peace be upon him), there are four types of judgments: three are in Hell and one is in Paradise: a man who judges unjustly while knowing is in Hell, a man who judges unjustly and does not know is in Hell, a man who judges justly and does not know is in Hell, and a man who judges justly and does not know is in Hell. He knows that he will be in Paradise, and we seek from this that whoever assumes the position of judge must be just because of the danger and sin it entails for those who do not fulfill what is due in it. Many people were very abstaining from it and feared for themselves its danger and an example of this is Imam Abu Hanifa Al-Numan (d.: 150 AH / 767 AD) who refused to assume the position of judge during the reign of Abu Jaafar Al-Mansur (136-158 AH / 753-774 AD), and the Abbasid caliphs adopted the system of judge judges, and the first to hold this position was Abu Yusuf during the reign of Caliph Harun Al-Rashid (170- 193 AH/786-808 AD). The Chief Justice in Baghdad had an office known as the Office of the Chief Justice. Among the most famous employees of this office were the clerk, the chamberlain, the judge of judgements, the treasurer of the court of judgement, and his assistants.

Here I list the scholarly judges who arrived in Baghdad mentioned in the book *Taqrib al-Tahdhib* by Ibn Hajar al-Asqalani (d. 852 AH/1448 AD) and in alphabetical order as follows:

1- Ibrahim bin Saad bin Ibrahim bin Abdul Rahman bin Awf bin Ubaid bin Al-Harith bin Zahra and his nickname is Abu Ishaq. He was born in Medina in the year (108 AH/726 AD) and it was said that the year (110 AH/631 AD) of arrivals to Baghdad, He was familiar with the judiciary. He took over the judiciary in Medina and it was said that he took over the judiciary in Baghdad, then he moved with his family to Baghdad in the year (184 AH / 800 AD), and Harun Al-Rashid (170-193 AH / 786-808 AD) appointed him as the treasury. He died in Baghdad in the year 184 AH/800 AD. He was 75 years old and was buried in Bab al- Tabhan cemetery.

2- Al-Hasan bin Amara bin Al-Mudarrab, whose nickname is Abu Muhammad, from the people of Kufa. He is one of the prominent people who came to Baghdad. Ibn Hajar

mentioned that he was “ the judge of Baghdad ” he took over the judiciary during the caliphate of Al-Mansur He died in the year (153 AH/770 AD).

3- Saeed bin Abd al-Rahman bin Abdullah bin Jamil bin Amer bin Hathem bin Salaman bin Rabi'ah bin Saad bin Jumah Al- Madani, one of the arrivals to Baghdad. Ibn Hajar referred to him as “ the judge of Baghdad ” and others came with this meaning. He had assumed the judiciary during the reign of the two Caliphs Musa (169-170 AH / 785-786 AD) and Harun al-Rashid, and he was in charge of the judiciary on the eastern side of Baghdad , and he continued to hold the judiciary for a period of (17) years He died in the year (174 AH/790 AD).

4- Siwar bin Abdullah bin Siwar bin Abdullah bin Qudamah bin Anbara bin Naqab bin Amr bin Al-Harith Ibn Mujafar Ibn Ka'b Ibn Al-Anbar Ibn Amr Al-Basri Al-Anbari , whose nickname is Abu Abdullah. One of the arrivals to Baghdad, and he is from the House of Knowledge and Judiciary. Judge of Al-Rusafa , and in the year (237 AH / 851 AD) Caliph Al-Mutawakkil appointed him as judge of Baghdad After Abdul Salam bin Abdul Rahman was dismissed He took over the judiciary in the eastern side of Baghdad. Died In the year (245 AH/859 AD).

5- Abdul Salam Ibn Abdul Rahman Ibn Sakhr Ibn Abd al-Rahman Ibn Wabisa Ibn Ma'bad Abu al-Fadl al-Wabisi was one of those who came to Baghdad and was one of the judges. Al-Mutawakkil appointed him as judge of Baghdad in the year (234 AH/848 AD) after he had been the judge of Raqqa It was said that I was appointed as the judge of Raqqa and Harran and the judge of Aleppo, then I was appointed as judge of Baghdad Al-Mutawakkil removed him from the judiciary in the year (237 AH/851 AD) and appointed Siwar bin Abdullah bin Siwar He died in the year 247 AH/861 AD.

6- Ali bin Dhabyan bin Hilal bin Qatada bin Harb bin Harith bin Maqil bin Ubaid bin Rabi'ah bin Mazen bin Al-Harith bin Qati'a bin Abs Al-Kufi His nickname is Abu Al-Hasan , one of the immigrants to Baghdad. Ibn Hajar mentioned that he was (( the judge of Baghdad )) He was knowledgeable about the judiciary. He took over the judiciary of Al-Sharqiya, then he took over the judiciary during the days of Caliph Harun Al-Rashid after Abu Yusuf and he used to sit in the mosque that is attributed to Until eternity and it will be decided He died in Qarmisin in the year (192 AH/807 AD)

7- Muhammad bin Omar bin Waqid Al-Aslami Al-Waqidi He is called Abu Abdullah. He was born in Medina in the year (130 AH / 747 AD). He moved from Medina to Baghdad in the year (180 AH / 796 AD ) in a religion that followed him. He went to the Levant and Raqqa and then returned to Baghdad ( Al-Waqidi has many books, and when he moved to the western side of... Baghdad, he carried it with him on 120 qamars and it was said that he had (600) qamatars books, and Ibn al-Nadim mentioned (( After his death, Al-Waqidi left behind six hundred qamatars, of which two men carried and he had two slave boys who wrote down night and day, and before that books were sold to him for two thousand dinars ) ) ) , and he was knowledgeable about the judiciary took over the judiciary in Baghdad, and when Al-Ma'mun (198-218 AH / 813-833 AD) came to Baghdad in the year (204 AH / 819 AD) he appointed him as judge on the eastern side He remained a judge until he died in Baghdad on Tuesday in the year ( 207 AH / 822 AD ) and was buried in the bamboo graves and he was 78 years old on the day of his death.

8- Ma'la bin Mansour His nickname is Abu Ya'la al-Razi He was born around the year (150 AH/767 AD) Among the arrivals to Baghdad, Ibn Hajar mentioned that he (( he asked for a judge but was refused )) Others came with this meaning , when Al-Ma'mun presented the judiciary to him and said, “ I am not fit He said: Why? He said: Because I am a man in debt, I am wanted He demanded , He said: We order that your debts be paid and you receive your debts. Whoever gives you, we will accept it, and whoever does not give you, we will compensate you with your money. He said: There are doubts about the ruling, and this means that people's money will be destroyed. He said: The people of religion, your brothers, will attend your gathering , So I doubted it, I asked them about it,

and what was correct for you, I fulfilled it, and he said: Oh, Glory be to God, I have been visiting for forty years a man to whom I would recommend, but I cannot. So, where can I find someone to help me fulfill God's obligatory rights until I achieve my goal? Spare me So he relieved him. )) It seems that Mu'alla was a hadith scholar, but he feared the position of judge because of its importance and consequences in governance, and he died in the year (211 AH/826 AD)..

Second: Scholars of history, biographies, and mysteries

Historical events were marred by distortion and alteration until the beginning of the second century AH, when the Arabs began researching their history and writing it down , especially after the Muslims became busy collecting the Qur'an, interpreting it, and collecting the hadiths. They needed to investigate the places and conditions in which the verses were revealed or the hadiths were said, so they decided to collect the biography of the Prophet because it includes everything. that.

Here I mention the history, biographies, and battles of scholars who arrived in Baghdad mentioned in the book Taqrib al-Tahdheeb by Ibn Hajar al-Asqalani (d. 852 AH/1448 AD) and in alphabetical order as follows:

1- Amer Ibn Saleh Ibn Abdullah Ibn Urwa Ibn Al- Zubayr Ibn Al-Awwam Ibn Khuwaylid Ibn Asad Al-Qurashi Al-Asadi Al-Zubayri, and his nickname is Abu Al-Harith Al-Madani He was born in Medina and moved to Baghdad and settled there. Ibn Hajar mentioned that he was (( knowledgeable )) And by genealogy and matters the people. Ibn Hajar mentioned his death around the year (190 AH/805 AD) While others disagreed with him in the year 182 AH/798 AD..

2- Omar bin Shibah bin Ubaidah Zaid bin Rabat al-Numairi , whose nickname is Abu Zaid al-Nahwi al-Basri. He was born in the year (173 AH/789 AD), from the people of Basra. He moved to Baghdad and stayed there He was knowledgeable about the history, battles, and days of the people and he wrote many books, including the Book of Kufa, the Book of Basra, the Book of the Princes of Medina, and the Book of the Princes of Mecca. And in the book Akhbar Al-Mansour and others , Ibn Hajar mentioned his death in the year (262 AH / 875 AD) and others came with this meaning and Al-Isfahani opposed it in the year (263 AH / 876 AD)

3- Muhammad bin Ishaq bin Yasar bin Khayar and it was said that bin Kuthan His nickname is Abu Abdullah and it was said that Abu Bakr was born in Medina in the year (80 AH/699 AD) and he was one of the immigrants to Baghdad. He is the oldest Arab historian, and he was a sea of knowledge Knowing the paths, the battles, and the days of the people The owner of the Prophet's biography and everyone who spoke about the biography after him must rely on him ( D ). He traveled to Alexandria in the year ( 115 AH / 733 AD ) and a group of Egyptians narrated on his authority, including Yazid bin Abi Habib Thumama bin Shafi then traveled to many cities such as Al-Jazira and Al-Hira And Kufa And irrigation and the situation finally stabilized in Baghdad, and Ibn Ishaq wrote many books, including the book of the Caliphs, the biography, the battles, and others.

4- Muhammad bin Omar Al-Waqidi, one of those who came to Baghdad. He was knowledgeable about battles, biography, and conquests, and he taught in the city's mosque, Al-Maghazi Al-Waqidi has written many books, including the book Al-Tarikh, Al-Maghazi, Al-Mu'ba'at, the Book of Mecca News, the Book of Classes, the Book of the Killing of Imam Hussein (peace be upon him), the Book of Apostasy, the Book of Siffin, and many other books.

5- Yahya bin Saeed bin Aban bin Saeed bin Al-Aas bin Saeed bin Al-Aas bin Umayyah bin Abd Shams, whose nickname is Abu Ayyub He was nicknamed "Jamal " from the people of Kufa One of the arrivals to Baghdad , and he is a historian who narrated Al-

Maghazi on the authority of Muhammad bin Ishaq and one of his works is *Kitab Al - Maghazi*. He died in the year 194 AH/809 AD at the age of 80 years.

Third: Scholars of poetry and literature

Poetry is considered one of the most important manifestations of the expression of the Arab mentality among the Arabs before Islam. The culture at that time relied on intuition and improvisation and relied mainly on memory and away from craftsmanship, and the Arabs were interested in narrating and circulating poetry because it expresses their feelings and depicts their events, as it is their record that preserved their exploits. And their days, and the customs and traditions they had in it, and the spiritual beliefs and human meanings they were led to, and there is a clear keenness among the Arabs to preserve poetry because of the information it contains related to their history and the events that occurred in it, and the soundness of memory and speed of memorization helped them to do that, and this characteristic continued after the emergence of Islam, so we do not read Stories of the days of the Arabs, except that we find in them poetry attributed to one of the heroes who contributed to it, or poetry in which the speaker mentions his people or their opponents. The tribe was happy when a poet emerged from among its sons, and other tribes would come to congratulate it. Belonging to kinship, clan, and family is one of the customs that the Arab is proud of. From poetry, people extracted news of their days and wars, and extracted descriptions of countries and mountains. The sincerity of the poet's emotion and his sincerity to his belief pushes him to imagination. Formulas and styles are his means of expression and poetry has become a means of meeting the tastes, feelings and ideas of all Arabs.

Poetry includes descriptions of the environment and nature, including pride, praise, satire, and flirtation, in addition to the facts and events it deals with. Therefore, poetry was considered among the Arabs before Islam to be the collection of their knowledge and the ultimate point of their wisdom. Poetry went through several stages, perhaps the most prominent of which was in the Abbasid era, as the study of the poetry of this era serves general history with the news it receives that it has forgotten or has forgotten, and with the pages that are brought back to it that have been tampered with by the hands of time, and it serves the history of literature because they remained, rightly and unjustly, unknown or semi- unknown.

Here, the poetry scholars who came to Baghdad mentioned in the book *Taqrib al-Tahdeeb* by Ibn Hajar al-Asqalani (d. 852 AH/1448 AD) are cited here, according to the alphabetical order as follows:

1- Siwar bin Abdullah bin Siwar, one of the immigrants to Baghdad, among the people of literature, eloquence, and eloquence. Poetry says including his saying :

Ask - my mother bit his flesh - a - so she left it - a... my bones are broken in her skin

And I took out his brain, and it was as if... Bottles in whose hollows the wind whistles

Take my hand, then lift the dress and see... My body is ok, but I cover myself

2- Amer bin Saleh bin Abdullah One of the immigrants to Baghdad, a scholar and a poet. He has a poem about that, saying :

Perhaps you have been united with its people... and the morphology of an-Nawa has many similarities and similarities.

Sidnik, from the people of Al-Baqi'in, Damar... km - Thal Al-Qasi, Hail Al-Haqa'at - B

3- Omar bin Shibah bin Ubaidah, one of the immigrants to Baghdad, was a man of literature and poetry. Among his works were the book of poetry and poets, the book of poems of buyers, the book of seeking help from poetry, and the book of classes of poets.

4- Yahya bin Ziyad Al-Farra', One of the immigrants to Baghdad , he was the most brilliant of the Kufans and the most knowledgeable of grammar And language and literary arts Al-Farra ' had decided to contact Al-Ma'mun and was hesitating at the door when Thumama came. Ibn Al-Ashras said : I saw the splendor of a writer, so I sat down to him and asked him about the language I found him in search of grammar, then I saw him in Naseej alone, and in jurisprudence, I found him to be a man of jurisprudence He is knowledgeable about the differences between people, skilled in the stars, expert in medicine, and skilled in the days and poetry of the Arabs. So I told him : Who are you? I don't think you're anything but fur He said, "I am him." So I entered and informed the Commander of the Faithful, Al-Ma'mun , so he ordered him to be brought, and the reason for his contact with him was ( Ibn Hibban mentioned ) ( and it was mostly his knowledge of etiquette. )) , he has a poem about that, saying :

O prince of a stranger in the land... the land has nine Hajj - Ibb

Sitting in the ruins, veiling it... We have never heard of someone who veils the ruins

The eye will not see me for you...no one like me can bear to wear the veil

## Conclusion

- The antiquity of the city of Baghdad and its cultural precedence made it occupy a wide space in the minds of historians, including Ibn Hajar al-Asqalani, as a number of expatriate scholars came to Baghdad.
- The book Taqrib al-Tahtheeb is one of the important and indispensable sources for knowing the biographies of scholars in various sciences
- The study revealed that although Ibn Hajar was one of the later scholars, he dealt with scholars in an era in which he was not born by relying on primary sources.
- The letter explained that a number of scholars coming to Baghdad were characterized by encyclopedism, as the knowledge of one scholar was multiplied to include more than one field of knowledge

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