



الرد البسيط على من ادعى  
التقليد المطلق للأئمة الأجلاء  
مستفاد من سير أعلام النبلاء

ترجمة وتعليق: نصر الله الأكيثو أبو حنيف رفع الله شأنه

# A SIMPLE REFUTATION OF THOSE WHO CLAIM ABSOLUTE TAQLEED OF THE NOBLE IMAMS

Derived from \_Siyar A'lam al-Nubala  
Vol 8/89 under the biography of  
Al-Imaam Maalik, Rahimahullah

*Translated and Annotated by  
Nasrullah Alaketu Abu Haneef,  
may Allah raise his status*

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# FOREWORD

All praise is due to Allah, the Lord of the worlds. May the peace and blessings of Allah be upon the noblest of all Prophets and Messengers, Muhammad (ﷺ), his family, his Companions, and those who follow them in righteousness until the Day of Judgment.

One of the greatest challenges that has confronted the Muslim Ummah across generations is the tendency of some to elevate the opinions of scholars beyond their rightful place, treating them as independent sources of legislation rather than guides that illuminate the way to understanding the Qur'an and Sunnah.

While scholars are indeed the inheritors of the Prophets, their words are not infallible, and their insights are valuable only to the extent that they align with the divine texts and the consensus (Ijmaa') of the noble Companions. True adherence to Islam necessitates that we always anchor our beliefs and practices upon the clear and pristine guidance of the Qur'an, the authentic Sunnah, and the understanding of the Salaf.

It is within this context that the present translation serves as an invaluable contribution to the Ummah. Our brother, Abu Haneef NasruLlaah, has undertaken the noble effort of translating excerpts from *Siyar A'laam an-Nubalaa*—the monumental work of the great historian and scholar, Al-Imaam adh-Dhahabi (رحمته الله). This effort is commendable, as it brings to light the biographies of the classical scholars of the Sunnah — those who

dedicated their lives to preserving and transmitting the pure teachings of Islam. Their lives serve as an inspiration for us to remain steadfast upon the authentic sources of our Deen and to treat scholarly opinions as guiding lamps rather than absolute proofs.

May Allah reward our brother, Abu Haneef NasruLlaah, for his dedication and grant him barakah in his knowledge and efforts. We pray that this work benefits the readers, strengthens their connection to the legacy of the Salaf, and instills in them the understanding that true guidance lies in returning to the Book of Allah and the Sunnah of His Messenger (ﷺ), upon the understanding of the best of generations.

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Simplysalafiyyah Team  
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A Shaykh<sup>1</sup> said: an Imaam is he who is to be followed unrestrictedly just as a prophet is with his people, it is not permissible to oppose his views.

I (Adh-Dhahabi) say: His statement "it is not permissible to oppose him" is a mere claim and an unknown intellectual effort for one is allowed to oppose his Imaam and follow the view of another (Imaam) whose evidence on a matter is stronger and not only that, following him (the other Imaam) based on the evidence that is clear to him, not like those who follow the madhab of an imam, not by following him based on an inclination for his school of thought once it is clear to him what aligns with his wish, he should act based on that no matter whose opinion it is or school of thought that has that view. As for the one who follows the concessions of the different madhaahib (schools) and the errors of the scholars, then his Deen will become compromised and watered down as Imaam

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1. The allusion here is to Al-Qaadi 'Iyaadh. He was a Maaliki and hence the reasons for making these statements to prove his chosen school of thought as the best one.

Al-Awzaa'ee<sup>2</sup> or other than him has said:

"Whoever follows the view of the people of Makkah that Nikaah Mut'ah is permissible<sup>3</sup> or the view of the

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2. He is Abu 'Amr 'AbdurRahmaan Ibn 'Amr Al-Awzaa'ee Ash-Shaamii Ad-Dimashqi. He was from the best of the Salaf of his time. He is from the 6th level according to Adh-Dhahabi. He was born in Ba'labak in 88 A.H. He narrated from 'Ataa Ibn Abi Rabah, Abu Ja'far Al-Baaqir, Yahyaa Ibn Sa'eed Al-Ansari and Az-Az-Zuhrii (even though the two also narrated from him). He also was a teacher to Maalik, Baqiyyah Ibn Al-Walid, Shu'bah Ibn Al-Hajjaj, Ibn Mubarak and others. He travelled to Beirut as a muraabit (missionary cum warrior) and was there till he died there. His madhhab was as well popular at a time in Shaam and Magrib before Malikiyyah became the preponderant madhhab there. Imaam Maalik said about him, "Al-Awzaa'ee is an Imaam of the Ummah" and Ibn Mahdii said he was an Imaam of the Sunnah (hadith). Al-Mizzi reported that he was the Imaam of the people of Shaam in his time as per hadith and Fiqh. He died in 158 A.H.

3. Mut'ah Nikaah is a temporary marriage. It is such that a man marries a woman only for a stipulated period after which they will be officially separated. This is impermissible. It is initially permitted before it was then abrogated and thus remains forbidden till the Day of Judgment in-shaa-Allaah. The deviant Shi'a sect still do it till date, may Allaah guide them aright.

view of the people of Kufah as per nabiidh<sup>4</sup>, the view of the Madaniyyun about music<sup>5</sup> or the view of the Shaamites that the caliphs are free from errors<sup>6</sup>, such has gathered in him a lot of evils."

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4. Nabiidh is gotten from the word nabadha (to throw a thing). It is the name of drinks made by dropping substances like dates, grapes etc into water and leaving it to ferment. Some scholars hold it permissible to drink while others see it otherwise. It was particularly made permissible by the scholars of Kufah, Iraq like Abu Haneefah, Ath-Thawri and others. Rather, Ath-Thawri wasn't used to drinking not out of it being haram in his view but out of having no desire for it. On a particular day in front of the masses, he drank it to make them know it was clearly permissible. However, the strongest position is that of impermissibility as no companion is known to have drunk it and this is the argument with which Ibn Mubarak crushed those who used to argue for it in his time. The position of the scholars of Hijaz like Imaam Maalik was that it is haraam and this is the correct opinion.

5. The scholars of Madeenah held music in a relaxed view hence it became well-known with the people (of Makkah) to use the musical instruments.

6. The people of Shaam (and worse were some people of Iraq) assumed infallibility for their leaders. Due to the power vested

Similarly, he who takes the opinion of those who permit the forbidden transactions of Ribaa<sup>7</sup> i.e. following the opinion of he who permits it or in the matter of An-Nikaah At-Tahliil<sup>8</sup> based on those who permit it and

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upon them, the caliphs usually did whatever they saw as right and no one could check them thus. They assumed anything done under the arm of leadership won't be called to question by Allaah. Many of the masses lived with that assumption too. This made them follow whatever is laid down as a rule even if it opposed the texts.

7. This is an allusion to the opinion of Ibn 'Abbaas (rodiyaAllaah 'anhumaa) on Ar-Riba An-Naseehah (delayed debts) i.e. he held the opinion that only An-Naseehah was haraam whereas the popular opinion is that both Al-Fadl and An-Naseehah are Ribaa and thus both haraam. An-Naseehah is allowed for non-measureable items like clothes, animals etc. See Ar-Risaalah, Al-Fiqh Al-Muyassar, Za'd Al-Mustaqni, Ar-Rawd Al-Murbi' and other books of Fiqh.

8. Contracted Nikaah with the intention of divorce for a previous husband. This occurs when a woman who has been divorced three is desired again by the husband. He then seeks out a man who will marry her and then divorce her so that he (the initial husband) can marry her again. This is Haraam and many books have been

the likes of these, such as exposed himself to a destruction of making permissible what is originally impermissible. We seek safety and success from Allaah.

However, the case of a student of knowledge is to study a book on Fiqh and when he memorizes it, he should research about it and look into its explanations. If he is one who is brilliant and naturally intelligent (to derive jurisprudential issues) and then sees the evidences of the scholars, he should then assume that Allaah is watching Him and be cautious for his Deen for the best of Deen is being pious and cautious of sins (al-wara') and the one who leaves off confusions and vague matters, such has cleared himself with regards to his Deen and his honour and the saved one is him whom Allaah has saved.

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written on it. See for example Bayaan Ad-Daleel fii butlaan Nikaah At-Tahleel of Ibn Taymiyyah, rohimohuLlaah. Imaam Adh-Dhahabi mentioned all these views for they are weak views scattered among the aforementioned regions of Islaam in spite of their being great citadels of knowledge. This is to show that no one (or land) is free from error hence the error is not to be followed.

The ones to be rightly blindfollowed are the companions of the prophet ﷺ with the condition that a chain is authentically proven that reaches them, following them are the Imaams among the Taabi'un (the successors) like 'Alqamah<sup>9</sup>, Masruuq<sup>10</sup>, 'Abeedah As-Salmaani<sup>11</sup>,

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9. 'Alqamah Ibn Qays Abu Shibl An-Nakha'ee is a Taabi' and a direct student of Ibn Mas'uud. He is also counted among the mukhadramuun. He was among the scholars of Kufah after the death of 'Ali and Ibn Mas'uud there. He is among the links in strongest isnad to Ibn Mas'uud (rodiyaAllaah 'anhu) i.e. Monsuur (Ibn Al-Mu'tamir) - Ibraahiim (An-Nakha'ee) - 'Alqamah - Ibn Mas'uud. He died in 162 A.H while some said 161 A.H and others 165 A.H.

10. Abu 'Aaishah Masruuq Ibn Al-Ajdaa Al-Waadi'ee Al-Hamdaani Al-Kuufi is a Taabi' and a direct student of Ibn Mas'uud as well. Rather, he is from the senior Taabi'uun and a mukhadhrom. He narrated from 'Aaishah as well as some companions. He died 162 A.H. He is one of those whose mursal hadith are accepted according to some of the scholars of hadith.

11. 'Abiidah Ibn 'Amr As-Salmaani Al-Muraadi is a mukhadhram (one who was a Muslim in the prophet's time but never met with him). He was one of the students of 'Aliy and Ibn Mas'uud at Kufah. He is one of the trustworthy reporters, rather the most authentic reporter to 'Aliy according to some experts in

Sa'eed Ibn Al-Musayyib<sup>12</sup>, Abu Sha'thaa<sup>13</sup>,

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the field of hadith. This is the opinion of 'AbdurRazzaaq Ibn Hammaam, the author of Musannaf 'AbdurRazzaaq. He has a hadith reported from him in Sahiih Al-Bukhaari.

12. Sa'eed Ibn Al-Musayyab Ibn Huzn Al-Qurashi Al-Makhzuumi Abu Muhammad is a foremost Taabi' who met 'Umar, 'Aliy, Zayd Ibn Thaabit, 'Aaishah and others. He is among the best narrators from Abu Hurayrah and he married his daughter. His father cum grandfather are both Sohaabah who narrated some ahaadith from the prophet. Ibn 'Umar (rodiyaAllaah 'anhu) even said about him (Sa'eed), "by Allaah, he is one of those who give verdicts" (muftis). His mursal (a hadith where a companion is dropped off in the chain to the Prophet ﷺ) ahaadith are acceptable to some of the scholars given that he was a major Taabi'ee. He is among the 7 Jurists of Madeenah. He died in 94 A.H. Among his prominent students are Az-Zuhrii, 'Ataa, Muhammad Ibn Al-Baaqir, 'Amr Ibn Dinar etc. He made Hajj fourth times. He refused his daughter to the household of the caliph Al-Waleed Ibn 'AbdulMaalik Ibn Marwaan and married her instead to his poor student, 'AbduLlaah Ibn Abi Wadaa'ah.

13. Abu Sha'thaa Jaabir Ibn Zayd is a student of Ibn 'Abbaas (rodiyaAllaah 'anhumaa) while he was at Basrah. He was perhaps on same level of knowledge as Hasan Al-Basri and Ibn Seereen and he used to pass religious edicts in the central mosque of the city.

Sa'eed Ibn Jubayr<sup>14</sup>, 'UbayduLlaah Ibn 'AbdiLlaah<sup>15</sup>,

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Ibn 'Abbaas used to say to the people of Basrah, "do you ask me questions while Jaabir Ibn Zayd is amongst you?", an indication of how well taught he is. He died 93 years after the Hijrah.

14. Sa'eed Ibn Jubayr Ibn Hishaam is one of the prominent students of Ibn 'Abbaas especially in the field of hadith and Tafseer. He is among the best exegetes of the Qur'aan produced from the school of Ibn 'Abbaas. He lived in Makkah and Kufah with Ibn 'Abbaas. He used to order him to narrate hadith and teach people. He lived from year 46 to 95 A.H and thus died at 49yrs old.

15. 'UbayduLlaah Ibn 'AbdiLlaah Ibn 'Utbah Ibn Mas'uud Al-Mas'uudi Al-Hudhali is a direct student of Ibn 'Abbaas and his ahaadith from him from the isnad of Az-Zuhrii (Az-Zuhrii - 'UbayduLlaah Ibn 'AbdiLlaah - Ibn 'Abbaas - the Prophet ﷺ) abound in the authentic works of hadith. He is a scholar per excellence and also among the 7 Jurists even though he was blind. Ibn 'Abbaas used to rate him highly and Az-Zuhrii said about him, "I used to find that I would already be aware of some points of knowledge whenever I sat with any teacher except with 'UbayduLlaah....for whenever I was with him, I used to find with him rare knowledge indeed". He taught 'Umar Ibn 'Abdil'Azeez. He died in 99 A.H.

'Urwah <sup>16</sup>, Al-Qaasim <sup>17</sup>, Ash-Sha'bi <sup>18</sup>,

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16. 'Urwah Ibn Zubayr, brother to 'AbduLlaah Ibn Zubayr Ibn Al-'Awwaam, the caliph of Makkah, and Al-Mundhir Ibn Zubayr. 'Urwah is a direct student of 'Aaishah and among the top three students and is the top narrator from her with 1479 ahaadiith. He also doubles as a relative i.e. nephew of hers, making direct transmission of hadith from her easy. He married Faatimah Ibn Al-Mundhir, his niece and narrated from her too. He is also one of the 7 Jurists. He narrated a few ahaadiith from his father and then his mum, Asmaa Bint Abibakr Dhat An-Nitaqayn (the woman of two belts). His children narrated from him, most notably Hisham. He died 94 A.H.

17. Al-Qaasim Ibn Muhammad Ibn Abibakr, the devout scholar and among the Al-Fuqahaa As-Sab'ah (seven jurists of Madeenah). He is a grandson of Abubakr and nephew of 'Aaishah also and thus narrated from her. Some scholars of hadith rate his reports from 'Aaishah as the best e.g. 'UbayduLlaah Ibn 'Umar to Al-Qaasim to 'Aaishah. His son, 'AbdurRahmaan, was also a great scholar. He is the 2nd most prolific reporter from 'Aaishah with 280 ahaadiith.

18. Ash-Sha'bi is Abu 'Amr 'Aamir Ibn Sharaaheel Al-Hamdaani. He is one of the foremost students of 'Aliy in Kufah. He learnt also from 'Aaishah, Ibn 'Abbaas, Abu Hurayrah etc. He is the reporter of the hadith of three people who will receive two

Al-Hasan <sup>19</sup>, Ibn Seereen<sup>20</sup>,

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from Abu Burdah 'Aamir Ibn Abii Musa Al-Ash'aree. Born in the era of 'Umar in 17 A.H, he died in 103 A.H. Abu Haneefah the Imaam learned a lot under him. He used to pass fatwaa while many of the Companions were still alive

19. Hasan Ibn Abi Al-Hasan Ibn Yasaar Abu Sa'eed is the great Taabi' who lived in Basrah and popularly known as Hasan Al-Basri. He was born just 2yrs before the end of 'Umar's caliphacy and died 110 A.H. He met many companions and is classified among the major Taabi'uun. He was a scholar of hadith and Fiqh and he had lots of good deeds. Imaam Al-Albaani says his mursal hadith are all weak. His mum was Khayrah but he was breastfed by the mother of the believers, Umm Salamah. He became a top scholar of the Muslims especially at Basrah.

20. His full name is Muhammad Ibn Seereen, Abubakr Al-Basri. He is a critic, Imaam, scholar of hadith and Fiqh, interpreter of dreams and a book on dream interpretations was attributed to him. He came from a family of scholars as his siblings like Anas and Hafsah are well-known among the people of knowledge. He was a colleague of Hasan Al-Basri and they both were scholars of the town and the Muslim world at large. He lived with Anas Ibn Maalik for many years and was thus a direct student to him. He is also among the top students of Abu Hurayrah. He has a tough stance against the people of Bid'ah as evident in the books of

Ibraahiim An-Nakha'ee<sup>21</sup>. Next to them are (scholars like) Az-Zuhrii <sup>22</sup>,

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hadith studies. He died same year as his pal, Hasan, in 110 A.H although both boycotted each other before their respective deaths. He died later than Al-Hasan.

21. He is Ibraahiim Ibn Yazeed Ibn Qays Ibn Al-Aswad An-Nakha'ee, the Imaam, Hafiz, the jurist of 'Iraq, Abu 'Imraan Al-Yamaani, Al-Kuufi. He was vast in the knowledge he took from the students of Ibn Mas'uud among whom were his relatives; Al-Aswad and Alqamah and he was a man of plenty narrations, naturally intelligent, a man of great importance and numerous lofty characters. He died 196 A.H. Among his prominent students is Al-A'mash.

22. Az-Zuhrii is Muhammad Ibn Muslim Ibn 'UbaydiLlaah Ibn 'AbdiLlaah Ibn Shibaab Az-Zuhrii Abubakr, the great scholar and a Taabi'. He is Zuhrii because he is from the clan of Zuhrah among the Quraysh, the same for 'AbdurRahmaan Ibn 'Awf, Sa'd Ibn Abi Waqqaas etc. He is the scholar of Madeenah and he travelled away from Madeenah to Sham at the later part of his life. He is popularly known to be the first to record ahaadith based on the order of the leader of the time, 'Umar Ibn 'Abdil'Azeez, although some of his teachers had that honour just before him according to the most correct opinion. He is found in the most authentic chains to many Companions. He died 124 A.H. May Allaah have mercy on him.

Abu Zinaad <sup>23</sup>, Ayyuub As-Sakhtiyaani<sup>24</sup>, Rabii'ah <sup>25</sup>

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23. Abu Zinaad is 'AbduLlaah Ibn Dhakwaan Al-Qurashi Al-Madani, one of the most trustworthy narrators down to Abu Hurayrah. Imaam Al-Bukhaari says the best route to Abu Hurayrah is that of Abu Zinaad to Al-A'raj to Abu Hurayrah and this is a testament to this great figure's level of knowledge. His reports abound in Sahiih Al-Bukhari. Born 64 A.H, he died 130 A.H and he is thus from the 5th generation according to Ibn Sa'd's ratings. He was a government agent as well and this made him a target for some of the scholars who hated that scholars should have affiliations with the leaders like Maalik even though he was also a teacher to Maalik. Nevertheless, his level of knowledge made him to be called "the leader of the Muslims as per hadith" by Sufyaan Ibn 'Uyaynah.

24. Ayyuub Ibn Abi Tameemah Kaysaan is popularly known as Ayyuub As-Sakhtiyaani, one of the popular names among the Salaf. He lived in Basrah and took knowledge from Muhammad Ibn Seereen and his companion, Hasan. He is however well-known with Abu Qilaabah and he has his express permission (wasiyyah) to narrate his reports. He was known to be from the nussaak (those who performed worship a lot) and the ascetics. He died 131 A.H.

25. Raabi'ah Ibn Abi 'AbdirRahman is a Madani scholar, ascetic and worshipper. He was also known as Raabi'ah Ar-Rayy due to

and those on their level. Next to them are Abu Haneefah<sup>26</sup>,

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his wealth of sound opinions. He is referred to by some as an amazement and a standard to his teachers. He was a teacher in the Masjid Nabawiy where he would take classes after Magrib. It is from the sessions that Maalik knew him and learnt a lot from him. He said about him when he died, “we haven't perceived the smell of Fiqh since Raabi'ah died”. He was a zaahid and at a point refused five thousand worth of dirham from the Abbasid caliph, Abu Al-'Abbaas As-Saffaah as well as a judge post. He died in 136 A.H. He never met his father until he had become an adult and a fracas occurred when the latter returned from where he went to and met an adult in his house till his wife told the two of them that they were father and son.

26. Abu Haneefah Nu'maan Ibn Thaabit Al-Kuufi is the great and popular Imaam of Fiqh, a man of substance, 'ibaadaat, Zuhd and great virtues. He is in the level of the senior Taabi'uun but didn't report from the Companions. The scholars of hadith said he was weak in hadith and this is quite evident as he doesn't seem to appear in many books of hadith however there are musnad books attributed to him to show that he reported quite some ahaadith too. His school of thought was predominant in 'Iraq - Kufah to be precise - and one of the popular four till this day. His main students are Abu Yuusuf, Muhammad Ibn Al-Hasan and the trio altogether are the Imaams of his madhhab Hanafiyyah or

Maalik<sup>27</sup>, Al-Awzaa'ee, Ibn Jurayj<sup>28</sup>,

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Hanafi school of thought. The school is also called Ahnaf by some scholars. Abu Haneefah died in Kufah in the year 150 A.H. Although many great scholars of the Sunnah castigated him for his positions, it is reported that he recanted from those positions (creedal errors). May Allaah have mercy on him.

27. Maalik Ibn Anas Abu 'AbdiLlaah, Imaam Daar Al-Hijrah and the scholar of Madeenah, the author of the great Muwatto and the founder of the Maaliki madhhab. Unlike the common thing with scholars, Maalik didn't travel in search of knowledge as he had all his knowledge from Madeenan scholars from his childhood among whom are the 7 Jurists of Madeenah and eventually became the top scholar of the city. Among his prominent students are Imaam Ash-Shaafi'ee. He also has a very stern to innovations and innovators and went through some tortures in his time. His madhhab today is prominent in West Africa and many other lands. He was born in 93 A.H and died in the year 179 A.H. May Allaah have upon him.

28. Ibn Jurayj is 'AbdulMaalik Ibn 'Abdil'Azeez Ibn Jurayj Al-Makki, one of the standout students after the direct students of Ibn 'Abbaas. He took knowledge directly from 'Ataa Ibn Abi Rabaah e.g. manaasik (Hajj rites), Solaah, Tafseer etc. He reported that he learnt from 'Ataa for 17yrs. His mode of observing the Solaah is a live example for he took the very lesson

Maalik<sup>27</sup>, Al-Awzaa'ee, Ibn Jurayj<sup>28</sup>, Ma'mar<sup>29</sup>, Ibn Abii 'Aruubah<sup>30</sup>,

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from his teacher down to the Prophet ﷺ. He lived in Makkah from 50-150 A.H and was born in the days of Mu'aawiyah and died in the days of Abu Ja'far Al-Mansuur so his age was close to a 100yrs while Adh-Dhahabi opined that he lived for 70yrs accurately. He is from the foremost authors in Islaam and among the earliest to write a Tafseer work. Hence, his mention cuts across the fields of hadith, Tafseer, Qiraa'at and more.

29. Ma'maar Ibn Raashid Abu 'Urwah is a student of Hammaam Ibn Munabbih, Az-Zuhrii and many others. He was a colleague of Maalik as a student to Az-Zuhrii and some raised his status above Maalik e.g. Imaam Ahmad. He taught the author of the Musannaf, 'AbdurRazzaaq hadith. He lived in Sanaa', Yemen and was rated as a strong narrator by Abu Haatim, Ibn Hajar, Adh-Dhahabi and others.

30. He is Sa'eed Ibn Abi 'Aruubah Mihraan Al-'Adawi Abu Nadr, from the first ever individuals to produce a book on hadith, rather the first as said by Adh-Dhahabi. He lived in Basrah and thus learnt from her scholars like Hasan, Ibn Seereen, Qatadah, Abu Nadrah (a namesake with his kunyah) and Abu Rajaa. From those who learned from him are: Nadr Ibn Shumayl, Al-Qattaan, Shu'bah, Ath-Thawri etc. He wrote Al-Manaasik and other books.

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Sufyaan Ath-Thawri<sup>31</sup> and the two Hammaaad<sup>32</sup>,  
Shu'bah Ibn Al-Hajjaaj<sup>33</sup>,

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31. Sufyaan Ath-Thawri is none other than Sufyaan Ibn Sa'eed Ibn Masruuq, the great Imaam whose name is frequently mentioned in books of the Sunnah (whether prophetic traditions or general creedal matters). He was born and lived in Kufah and died there as well in 161 A.H, a year after his contemporary, Shu'bah. He also had a school of thought which is regarded as the 5th madhhab despite living in Kufah just like Abu Haneefah, the first Imaam. He was an archenemy of Abu Haneefah especially in the creedal matters. He was a worshipper, ascetic in spite of his self-acquired wealth, a scholar especially in hadith and fiqh altogether. He was named “the leader of the scholars of hadith”.

32. Hammaad Ibn Zayd and Hammaad Ibn Salamah are colleagues and are both students of Anas Ibn Maalik at Basrah. They both are popular figures among the Salaf. Their reports are found in the major books of hadith and the latter is a common mention in heart-rending traditions (raqaa'iq). They both have another similarity in nomenclature i.e. the former is Ibn Zayd Ibn Dirham (silver coin) and the latter is Ibn Salamah Ibn Dinar (gold coin). The former died 197 while the latter died 167 A.H.

33. Shu'bah is one of the greatest names in the field of hadith. His full name is Abu Bastoom Shu'bah Ibn Al-Hajjaaj Ibn Al-Ward Al-Azdi Al-Waasiti. He was referred to as Amir Al-Mu'mineen in hadith. He is very strict in accepting reports that

## Al-Layth<sup>34</sup> and Ibn Al-Maajishun<sup>35</sup> and

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are not connected to the actual reporters. It is said that he is the first to make disparagement of reporters although this is incorrect. Some of his teachers are Abu Ishaq, Anas Ibn Seereen, Ayyuub, Thaabit Al-Bunaani, ‘Amr Ibn Deenaar, Al-A’mash, Ath-Thawri and many others while some of his students are Ibn Mubarak, Ibn Mahdi, As-Saffaar, ‘Aliy Ibn Al-Ja’d, Waki’, Yahyaa Al-Qattaan, Gundar etc. He died at age 77 in the year 160 A.H within a period of power transfer from the Umayyads to the Abbasids.

34. Abu Al-Haarith Al-Layth Ibn Sa’ad Al-Fahmi Al-Misri is one of the scholars of Misr and a friend and learning colleague to Imaam Maalik. Born 94 A.H; a year after Maalik, he died 175 A.H; 4yrs before him. He is one of the examples usually mentioned as per wealthy Muslims who also had massive knowledge. He used to spend so much that he never had to pay Zakaah. He used to spend a lot also on Maalik. It is popularly reported that he is more knowledgeable than Maalik. He was a student of Yazeed Ibn Abi Habeeb who was the first to start hadith classes in Misr. He also narrated from Az-Zuhrii. He was among the scholars recognised and tasked by the caliph Abu Ja’far Al-Mansuur in the year 143 A.H to document the different fields of Islaamic knowledge.

35. Ibn Al-Maajishuun is ‘Abdul’Azeez Ibn ‘AbdiLlaah Ibn Abi Salamah Ibn Al-Maajishuun (164 A.H). He was a mufti at the

Ibn Abi Dhi'b<sup>36</sup>.

Next to them are Ibn Mubaarak<sup>37</sup>,

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same period as Maalik. He had at first been a Qadari (who doesn't accept the last pillar of Faith) but later accepted the Sunnah and became a reporter of hadith in Baghdad even though he didn't report much hadith. Ibn Taymiyyah affirmed his scholarship when he mentioned three scholars of Madeenah and he mentioned him among them. He has a treatise wherein he countered some of the heretic views he once held i.e. arguing Qadar, Kalam etc.

36. Ibn Abi Dhi'b's full name is Muhammad Ibn 'AbdirRahmaan. His narrations abound in Sahiih Al-Bukhaari and he was an Imaam, a great scholar of Islam. He is the third person mentioned by Ibn Taymiyyah (as above) and they are Maalik, Ibn Al-Maajishuun and Ibn Abi Dhi'b.

37. Abu 'AbdurRahmaan 'AbduLlaah Ibn Mubaarak Ibn Waadih Al-Hanzoli Al-Khorasani is an eminent figure among the prominent figures in Islaam. He was from Merv (Marw). He is from the 8th level according to Ibn Sa'd. He learnt from Abu Haneefah, Maalik, Al-Awzaa'ee and many others and had students like Ath-Thawri. He lived from 118-181 A.H. He was a legendary example of the very few who merged the three great matters: knowledge, worship and Jihaad. He died and was buried

Muslim Az-Zanjii <sup>38</sup>, Abu Yuusuf Al-Qaadi<sup>39</sup>, Hiql Ibn Ziyaad<sup>40</sup>,

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in Hail in Iraq on the 13th day of Ramadan after returning from a battle. He made the popular quote about the isnaad system when he said, “the isnaad is from the Deen, were it not for the isnaad, anyone would say whatever they wished”.

38. Abu Khalid Muslim Ibn Khalid Az-Zanjii was an Imaam, the faqeeh of Makkah. He was born in 100 A.H and died 180 A.H. He reported from Ibn Abi Mulaykah, 'Amr Ibn Dinaar, Ibn Jurayj (who are Makkan scholars) as well as Az-Zuhrii, Zayd Ibn Aslam and others. It was said he was called Az-Zanji due to his complexion while some said it is due to his love for tamr (ripe dates).

39. Abu Yuusuf Al-Qaadi is the most popular student of Abu Haneefah. His real name is Ya'quub Ibn Ibraahiim Al-Ansari. He was an absolute scholar of Fiqh and this is well known to all and his status as the numero uno of his teacher is a testament of his knowledge. He also delved into hadith too. Although his jurisprudence was based on analogical opinions (qiyaas), he strongly opposed heresies and kalam (philosophical thoughts and opinions).

40. Al-Hiql Ibn Ziyaad Abu 'AbdiLlaah Ad-Dimashqii, the Imaam, Mufti, a student and scribe of Al-Awzaa'ee. He reported from Hisham Ibn Hassaan, Al-Muthannaa Ibn As-Sobbaah,

Wakee' <sup>41</sup>, Al-Waleed Ibn Muslim<sup>42</sup> and those who lived in their time.

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Talhah Ibn 'Amr Al-Makki, Hariiz Ibn 'Uthmaan, Al-Awzaa'ee and a host of others. Layth Ibn Sa'd reported from him even though he was older as well as Abu Soolih who was Layth's scribe. Ibn 'Asaakir said that his real name was Muhammad. He died 179 A.H in Beirut.

41. Imaam Wakee' Ibn Al-Jarraah is a prominent Imaam among the Imaams of the Muslims. He took from his dad as well as others like Ismail Ibn Abi Khalid, Ayman Ibn Naabil, 'Ikrimah Ibn 'Ammah, Hishaam Ibn 'Urwah, Al-A'mash and notably from Ath-Thawri. He taught the likes of Ahmad, Ibn Raahawayh, Ibn Ma'een, Ibn Abi Shaybah etc. He was a scholar and a worshipper who was given to fasting. He died while returning from Hajj. Although he had a good memory for hadith, he had memorization issues towards the end of his life. Al-Marwazi reports that he was not of the people (with the prowess) of Arabic language.

42. Abu Al-'Abbaas Al-Waleed Ibn Muslim is a scholar of Dimashq in Sham. He is also Qurashi as he is a mawla of the Quraysh tribe. He is among the popular students of Al-Awzaa'ee. He is popular among the list of those who used his defects in hadith (tadlees) rather he is among the worst of them although some of his reports are found in sound books too especially if from Al-Awzaa'ee. He died in Dhoo Marwa in 194 A.H.

And then Ash-Shaafi'ee<sup>43</sup>, Abu 'Ubayd <sup>44</sup>,

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43. Abu 'Abdillaah Muhammad Ibn Idrees Ibn Al-'Abbaas Ibn Shaafi'ee Al-Mutolib is the 3rd Imaam among the 4 popular madhaahib. He is called Al-Muttolib because he is from the lineage of Al-Muttolib, a brother to the prophet's third grandpa, 'AbdManaf. He is an encyclopaedia of knowledge as is evident in his works like Al-Umm and Al-Risaalah. The sciences of Hadith and Fiqh were derived from his book, Ar-Risaalah. He travelled around to gain and impart knowledge to places like Madeenah, Makkah, Iraq, Egypt etc. He was born in 150 A.H which coincides with Abu Haneefah's death year and died in 204 A.H the year in which Imaam Muslim was born. Imaam Shaafi'ee's legacy are quite countless and it suffices that he left behind many great students like Rabii' Ibn Sulaymaan, Al-Muzani, Al-Humaydi, Imaam Ahmad; the 4th Imaam etc.

44. Abu 'Ubayd Qaasim Ibn Sallaam was a contemporary of the great Imaams like Ash-Shaafi'ee, Abu Thawr, Ahmad etc. He was a scholar of Arabic language and hadith and this made him write a vital book which explained strange words in hadith (Ghareeb Al-Hadith). This book made the ruler of the time, 'AbduLlaah Ibn Toohir, reward him greatly with ten thousand dirham monthly. This book of his remains till date one of the most referenced books for the topic. He debated Shaafi'i at a time and this is a testament to his deep knowledge of Fiqh.

Ahmad<sup>45</sup>, Ishaaq<sup>46</sup>,

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45. He is the great Imam of Fiqh; the fourth among the popular schools, the Imam of Ahl As-Sunnah, the leader of the hadith scholars, Ahmad Ibn ‘Muhammad Ibn Hanbal Ash-Shaybaani Al-Marwazii of the Arab Shaybaani tribe. He was born in Marw (Merv) and was raised by his mother, Safiyyah Bint Maymoonah in Baghdad. He travelled to many places for knowledge like Basrah, Kufah, Yemen, Hijaz etc. It was at Baghdad he met Shaafi’ee (810 C.E) and just like him, he detested kalaam a lot. This approach also led him to greatly oppose the innovated Mu’tazilite view of the khalq Al-Qur’aan which was upheld by the Abbasid government of the time led by Al-Ma’moon and followed up by Al-Mu’tasim and Al-Waathiq until Al-Mutawakkil became the caliph in 231 A.H and put a stop to it and adopted the mainstream views of Ahl As-Sunnah around 234 A.H. He asked Imaam Ahmad for the correct positions and his response to him is among the various narrations of the popular Usul As-Sunnah treatise. These feats made him to be called “Imaam Ahl As-Sunnah”.

46. Abu Ya’quub Ishaaq Ibn Ibraahiim Ibn Makhlad Ibn Ibraahiim Al-Hanzoli Al-Marwazi An-Naysaburi. He is popularly called Ishaaq Ibn Raahawayh (Raahuuyah according to scholars of Nahw). He was a scholar of Nishapur, Khorasan and he is of Persian origin but became a great scholar in Islaam. He is one of the most popular teachers of Imaam Bukhaari and

Abu Thawr<sup>47</sup>, Al-Buwayti<sup>48</sup>,

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a colleague of Imaams Ahmad, Ibn Ma'een etc. He died in the year 236 A.H. He was vast in the knowledge of hadith and fiqh and for that he was reckoned among the few who attained the honorific title of fuqahaa al-hadith (the jurists among the scholars of hadith). He has a musnad work. Al-Humaydi said about him, "as long as I am in Hijaz while Ahmad is in Iraq and Ibn Raahawayh is in Khorasan, no one can defeat us (Ahl As-Sunnah)" and this is a proof of his status. His ahaadiith abounds in Sahiih Al-Bukhaari and other works.

47. Ibraahiim Ibn Khalid Abu Thawr Al-Kalbi a Baghdadi scholar and a vast figure in Fiqh (107-240 A.H). He was formerly of the Hanafi school of thought - like his mentor, Al-Karaabiisi - before becoming one of the graduates from the Shaafi'i school at Iraq and he eventually became an independent scholar in his own right. Imaam Ahmad used to warn against him - and his mentor - before his times with Imaam Ash-Shaafi'ee and he used to praise and pray for him after his death.

48. Al-Buwaytii is another scholar from among Shaafi'i's students. He is Yuusuf Ibn Yahyaa Al-Qurashi Al-Buwaytii. He is perhaps the foremost among the students of the great Imaam. He was greatly tested during the mihnah due to his steadfastness against the heresy until he was dragged from Egypt to Iraq with a horse. He eventually died from this.

Abubakr Ibn Abii Shaybah<sup>49</sup> and next after them like Al-Muzanii<sup>50</sup>, Abubakr Al-Athram<sup>51</sup>,

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49. Abubakr Ibn Abi Shaybah Al-Kufi is a teacher of Imaam Al-Bukhaari. His real name is ‘AbduLlaah Ibn Muhammad Ibn Abi Shaybah. He is the son of Abu Shaybah (Ibraahiim) who was the judge of Waasit in the time of Abu Ja’far Al-Mansuur. He had a brother, ‘Uthmaan who was equally a scholar and teacher of Al-Bukhaari and their narrations to him exist in the Saheeh. They were both chosen among the imaams of different provinces during the new rule under Al-Mutawakkil who strove to return people to the understanding of the Sunnah. Abubakr is the author of the popular Musannaf which has been published in 13 volumes.

50. Al-Muzani is Ismaa'eel Ibn Yahyaa Ibn Ismaa'eel. He was an ascetic and as well a knowledgeable individual. His kunyah is Abu Ibraahiim. He was born in the year 175 A.H. He took knowledge from Imaam Ash-Shaafi'ee and he (Shaafi'ee) used to praise him by saying he is the helper of his madhhab. He is related to Imaam At-Tohawii. Not much of an expert in hadith, he excelled however in fiqh. He died 264 A.H.

51. Abubakr Al-Athram is Ahmad Ibn Muhammad Ibn Hani At-Taai. He is one of the foremost students of Imaam Ahmad especially in the aspects of Fiqh. He learnt from Ibn Abi Shaybah, Al-Qa'nabii etc and he was a sharp memorizer. He wrote books as well like At-Tarikh, Al-'Ilal, An-Naasikh wa Al-Mansuukh.

## Al-Bukhaari<sup>52</sup>, Daawud Ibn 'Aliy<sup>53</sup>,

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He has a treatise on creed which focused a lot on anti-kalam. He died 273 A.H.

52. Al-Bukhaari is the well-known Imaam of Sahiih Al-Bukhaari fame. He is Muhammad Ibn Ismaa'eel from the city of Bukhaara in present day Uzbekistan. His father was a student to Imaam Maalik. His great-grandfather had accepted Islaam long before. Born 194 A.H, he was raised by his mother and he soon attained lots of knowledge years later. He was opportuned to inherit lots of wealth from his family who died before him and he expended all that in the quest for knowledge. He wrote many books and he had a very strong memory and lived a very pious life. Some of his teachers include 'Aliy Ibn Madeeni, Ishaq, Ahmad, Al-Qa'nabii while some of his own students are Muslim, At-Tirmidhi, Muhammad Ibn Yusuf Ibn Motor, Ibn Khuzaymah and more. He died in 256 A H in Samarkand.

53. He is the popular Imaam known as Daawud Az-Zaahiri Abu Sulaymaan. His name is Daawud Ibn 'Aliy Ibn Khalaf Al-Asbahaanii. Although, he was called Az-Zaahiri, he used to have lots of hadith. He once argued with Ishaq Ibn Raahawayh even when no one dared to refute him. Khateeb Al-Baghdadi praised him that he was devout, ascetic and an Imaam. He died 270 A.H. His attachment to the apparent meanings of texts made him get this appellation of Az-Zaahiri and this became a popular madhhab which grew after him.

Muhammad Ibn Nasr Al-Marwazi<sup>54</sup>, Ibraahiim Al-Harbi<sup>55</sup>, Ismaa'eel Al-Qaadii<sup>56</sup> and after them

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54. Muhammad Ibn Nasr Ibn Al-Hajjaaj Abu 'Abdillaah Al-Marwazii, the Imaam, Haafiz, jurist, the Imaam of Ahl As-Sunnah in his time without any arguments about his position as said by Al-Haakim. Born in Baghdad and bred in Nishapur, he spent a lot of time in Samarkand and as well searched for knowledge in different lands. He was 2yrs old when Imaam Shaafi'ee died. He was a student of Ishaq Ibn Raahawayh, Bundar, He also sat with Imaam Bukhaari and he was one of those who asked him about his view on lafz.

55. Al-Harbi is Abu Ishaq Ibraahiim Ibn Ishaq Al-Hanbali, the scholar of hadith, luggah and more. He wrote a compendium on strange words in hadith (gharaaib) and it was so large some scholars had to do away with it. He is one of the top students of Imaam Ahmad and this is perhaps a pointer to why his work on ghareeb al-hadith was also voluminous. He accompanied the great Imaam for 20yrs and thus became one of his greatest products. He lived from 198 to 285 A.H. Among his other works are Dalaail An-Nubuwwah, Sujuud Al-Qur'aan, Dhamm Al-Gheebah etc.

56. Ismaa'eel Ibn Ishaq Ibn Ismaa'eel Abu Ishaq Al-Maaliki. He took the knowledge of hadith from Ibn Al-Madeeni and thus became an expert. He also beat his contemporaries in Fiqh. He became a qaadi in Baghdad and he was so vast in the Fiqh of

Muhammad Ibn Jariir At-Tobarii<sup>57</sup>, Abubakr Ibn Khuzaymah<sup>58</sup>,

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Maalik, Yahya Ibn Sa'eed Al-Ansari (who was a teacher to Maalik) and Ayyuub. He has a musnad to his name and also many works in the field of Qur'aan. He died 282 A.H.

57. Ibn Jareer is the popular scholar of Tafseer. He is Muhammad Ibn Jareer At-Tobari, Abu Ja'far. A great scholar he was and his Tafseer eventually served as a foundation for many other works after his. It is highly praised as being the best Tafseer work closest to the Qur'aan and Sunnah and the farthest away from heretical views. His teachers in the reports in his Tafseer are a separate entity worth studying. His history work is also very valuable. Ibn Khuzaymah who is also a compatriot said of him, "I do not know anyone more knowledgeable than him". He had a fallout with the Hanaabilah when he opined that Imam Ahmad Ibn Hanbal was merely a muhaddith but no faqeeh and this was stretched till he died. He died a year before the likes of Ibn Khuzaymah and Al-Khallaal i.e. 310 after Hijrah while his birth was in the year 224. He had a widespread madhhab too which remained till after the fourth century as already mentioned by Adh-Dhahabi.

58. Abubakr Muhammad Ibn Ishaq Ibn Khuzaymah, the Haafiz, Imaam, faqeeh. He was nicknamed the Imaam Al-Aimmah (Imaam of the Imaams). He wrote At-Tawheed under

Abu 'Abbaas Ibn Surayj<sup>59</sup>, Abubakr Ibn Al-Mundhir<sup>60</sup>,  
Abu Ja'far At-Tohaawi<sup>61</sup>,

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creed, As-Sahiih which is a book targeted at saheeh narrations of hadith although it never attained the fame of Bukhaari and Muslim and his Sahiih also has weak narrations. His Sahiih is however rated higher than Ibn Hibban's. His death came by in 311 A.H.

59. Ahmad Ibn 'Umar Ibn Surayj Abu 'Abbaas is a Shaafi'ee scholar and judge who died 306 A.H. He was based in Iraq where he acted as qaadi in Shiiraaz. He spent time with the students of Ibn 'Uyaynah and learnt from Al-Anmooti and it is through him that the Shaafi'ee school gained prominence in Baghdad.

60. Abubakr Ibn Al-Mundhir is Muhammad Ibn Ibraahiim Ibn Al-Mundhir. His father was a contemporary of Ahmad whom he boycotted but Bukhaari narrated from him. Abubakr himself was distinguished in the knowledge of hadith as various scholars of the field like An-Nawawi and Adh-Dhahabi have said about him. He is said to be in the same rank as Ibn Jareer and Ibn Surayj by Adh-Dhahabi. He died 318 after Hijrah.

61. Abu Ja'far At-Tohaawi is Ahmad Ibn Muhammad Ibn Salaamah from Tohaa, Egypt. He was formerly a Shaafi'ee along with Al-Muzani who is his uncle. He later on changed to the Hanafi madhhab and became a scholar in it after he found out his

Abubakr Al-Khallaal<sup>62</sup>.

And then after this group, there is permissibility of verifying scholastic efforts and on that simplified books have been produced and some scholars chose the path of

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his uncle used to read Hanafi works. His book, 'Aqeedat At-Tahawiyyah even though on creed, is yet another testament that he was on the Hanafi madhhab. Although, the book has quite some few errors, scholars have explained it and the book remains a basic book still learned till today. He wrote many other books like Sharh Ma'aani Al-Aathaar, Mushkil Al-Aathaar which are two vital books on hadith as well as others like Al-Ikhtilaaf bayna Al-'Ulamaa. He died 321 A.H.

62. Abubakr Al-Khallaal is Ahmad Ibn Muhammad Ibn Haaruun. He is to Hanbaliyyah what Sahnun is to Maalikiyyah given that he travelled around and collected the jurisprudential views of Imaam Ahmad from his direct students like his sons; Soolih and 'AbduLlaah, Al-Harbi, Al-Athram and others and thus became a giant mention in the school. His Jaami' is a reference book for many Hanbalis. Like his direct teacher, Al-Athram, he also wrote a work on creed from these Imaams which he titled As-Sunnah which he used to read in the central mosque of Tarsus.

blind-following without considering who is more learned rather based on unanimity on a matter and (at times) self-desire, extollation (of some scholars), culture that is obtainable in a region or land (support for one's land or region or consideration of the dominant view in such land). Thus, if a student of knowledge today desires to follow the opinion of Abu Haneefah in Al-Magrib<sup>63</sup>, it would be a difficulty upon him. Similarly, if he intends to follow Ibn Hanbal in Bukhara<sup>64</sup> and Samarqand<sup>65</sup>, that would be tough upon him and no

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63. Magrib is the Islaamic Western world which comprises the Northern part of Africa and South-West of Europe notably Andalusia of Spain. It was a vital region in Islaamic history and from there many scholars were produced like Al-Qurtubi, Ibn Hazm, Ibn Al-'Arabi etc. A notable title in the field of hadith is "Haafiz Al-Magrib" which is borne by Ibn 'AbdilBarr. It is not to be confused with the local name for the North African country of Morocco even though it is also called that because it is in that region and also a vital area in Islam many centuries ago.

64. Bukhara is the origin of scholars like Imaam Al-Bukhaari, Muhammad Ibn Maqatil etc. It is located in Uzbekistan today.

65. Samarqand, like Bukhara, is also an Uzbekistan city. Both places fall under the region known as Khorasan in those days.

Hanbali would be produced through him just as no Hanafi would emerge from the teachings of a teacher in the Magrib or a Maliki descending from India. And in all cases, Malik's jurisprudential school is the highest of the schools given that the bulk of his opinions are balanced and if it were just for his removal of tough matters and his careful attention towards the fundamentals (principles derived from texts), then that suffices him.

His (Maalik) madhhab reached and encompassed the whole of Magrib, Andalus, a large part of Egypt, some part of Sham and Yemen and Sudan<sup>66</sup> and as well Basrah, Baghdad and Kufah<sup>67</sup> and parts of

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66. Sudan in those days refer to the black part of Africa as opposed to the complexion of the Arabized Arabs found in the North of Africa e.g. Egypt, Tunisia down to the last part of Morocco. Therefore, Sudan doesn't only refer to the country known today as North/South Sudan, rather it refers as far as the West of Africa where great empires also accepted Islaam like the Songhai and Malian empires.

67. All three cities of Basrah, Baghdad and Kufah are Iraqi cities

Khorasan<sup>68</sup>. The Awzaa'ee school also became prominent for a while and his students dedicated themselves to it and eventually, it died out and also the school of Sufyaan and others from those whom we already mentioned and nothing remains today except

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then and today. Kufah became the Islamic capital when 'Aliy (rodiya Allaah 'anhu) moved there. They are all cities of knowledge from time. Baghdad is nicknamed Daar As-Salaam or Madeenat As-Salaam. Kufah and Basrah are focal points as per the Arabic language generally as their opinions are usually mentioned across books of Nahw, Sarf and also down to qiraa'at (recitations of the Qur'aan) which would eventually influence the tafseer of verses.

68. Khorasan today is in Iran. However, it contains every stretch of land just after the Gulf of Arabia and thus covering the lands such as Nishapur, Bukhara, Samarqand (both mentioned above), Marw (Merv) in Turkmenistan today, Balkh in Afghanistan today etc. This bigger stretch is usually referred to as Greater Khorasan. It literally means in Persian, "where the sun rises from" and this meaning is vital to understand what some ahaadiith mention about that region. This land has produced perhaps the most scholars in Islaam especially as it can boast of the most scholars who contributed to the authorship of hadith books.

the four schools<sup>69</sup>.

It is only a few among these schools that became popular as expected and rarely did anyone become known by knowing these (the opinions of these) schools as expected let alone becoming a scholar by that. The students of Abu Thawr became dispersed after the 3rd century as well as the students of Daawuud<sup>70</sup> except a few of them. Ibn Jariir's school remained till after 400 A.H. As for the Zaydiyyah<sup>71</sup>, they had a predominant

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69. All these Imaams have been mentioned. The four schools are those of Abu Haneefah, Malik, Shaafi'ee and Ahmad Ibn Hanbal. Sufyaan refers to Ath-Thawri and Al-Awzaa'ee has preceded early in mention. These great Imaams all had followers ascribing to their madhhab till they evaporated. We have mentioned his in passing in their biographies.

70. Daawuud Az-Zaahiri has also been mentioned.

71. The Zaydiyyah are the best group among the Shi'ah sect. Largely, the Shi'a are a group upon deviation, however the Zaydis are only extreme in the love for 'Ali and the People of the Family of 'Ali. Their attribution is to Zayd Ibn 'Aliy Ibn Hisayn Ibn 'Aliy Ibn Abi Tolib. He held that Abubakr and 'Umar were

school of thought in Hijaz<sup>72</sup> and Yemen that revolved around non-fundamental matters of the religion, however their takes are considered as being among the takes of the deviants sects (Ahl Al-Bida') like the Imaamiyyah<sup>73</sup>. There is no blame on the school of Daawuud (those who follow only the apparent texts) for he had good opinions too as well as following and

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rightfully elected before 'Aliy although not better individuals than him. The Zaydiyyah are also so called for they have a Fiqh school of thought which follows the school of the Hanafis and Shaafi'ees a lot. This means anyone who is upon this madhhab will be termed a Zaydi whereas he may not be a Zaydi as per his lineage.

72. Hijaz is a famous region on the Western part of the Arabian Peninsula i.e. west of Saudi Arabia today. It consists of the two sacred cities of Makkah and Madeenah. It also includes the big city of Taif, Tabuk, the airport city of Jeddah and more.

73. The Imamiyyah are on the opposite pole of the Shi'a inclination of the Zaydis. While the Zaydis affirm that Abubakr and 'Umar were rightful leaders before 'Aliy, the Imamiyyah sect abhor this opinion and are the ones usually called Rafidah since they opposed Zayd's opinion (in footnote 71 above). They have been declared as disbelievers by the scholars.

and adhering to the texts although some of the scholars do not consider his opinion in a case of ikhtilaaf (difference of opinions) and he also had opinions that outrightly oppose the general opinions of the scholars (shudhuudh) and this therefore relegated his school of thought.

As for Al-Qaadi ('Iyaadh), he mentioned what permits blind-following the scholars and he states a consensus on his opinion and he also did mention the four schools, the Sufyaaniyyah<sup>74</sup>, the school of Al-Awzaa'ee, of Daawuud and verily he said after that:

"There is a general consensus (of the scholars) upon permissible blind-following of all of these schools - although this may not include all the individuals from these schools - and the unanimous agreement on following them and adherence to their schools and the studying of their books and learning jurisprudential knowledge based on their stances and basing derived

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74. See the mention of Sufyaan Ath-Thawri's school at footnote 69

matters upon their fundamental principles aside from those who preceded them or were even their contemporaries due to the reasons that we have mentioned and the people have today become divided into five schools (that is the popular four) and the fifth is the madhhab of Daawuud. So, it is imperative upon a student of knowledge to know the most rightful of them to be blindly followed so as to be on his madhhab and here we are, we have explained that that is Maalik - may Allaah have mercy on him - due to the fact that all the aspects of scholastic leadership is gathered in him and due to him being the most knowledgeable among them all."

Then Al-Qaadi directed his claim and then he sweetened and beautified it. Nevertheless, this kind of claim won't be hard to make by a Hanafi, Shaafi'ee, Hanbali or a Daawudi for the sake of he whom he (they) follow(s). Nay, this is the case of the one who is making a claim at any time due to his position (the school he inclines towards) even if he doesn't understand it.

Then the Imaam (Qaadi 'Iyaadh) says: "and to us

(Maalikis) - and all praise is due to Allaah - for each of every scholar mentioned above are virtues that affirm for him his (right to) leadership."

I (Adh-Dhababi) say: However, this Imam (Maalik) who is a star and a guide has been balanced and has taken a middle course and has made a clear statement when he said, "Everyone can have his sayings accepted or rejected save the one in this grave, may Allaah's peace and blessings be upon him."

And there is no doubt that everyone who knows in himself that he has learnt Fiqh and has a vast amount of knowledge and good intentions, it will not be enough for him to stick to one madhhab in each and every of his positions for he would verily find a clear-cut evidence in the madhhab of other than himself in matters and the evidences would come glaring to him and the proof would then be established and thus he should not then follow his Imaam, nay, he should act based on the clear evidence and thus follow the other Imaam based on that evidence and not based on self-desire and a specific interest. Nonetheless, he isn't to pass general religious edicts except with the opinions of his chosen madhhab or he should take to the path of silence on matters which their evidences are not open or clear to him.