

## Stalwarts

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Sayyidunā Abdullāh Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ had thousands of students. Among the outstanding ones was Alqamah Ibn Qays an Nakha'ī رَحِمَهُ اللَّهُ (62 A.H). Sayyidunā Abdullāh Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ said regarding him, "I do not know anything except that Alqamah also knows it."

Islām boasts of scholars that strove to preserve every single verse of the Qur'ān, every statement and action of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and every part of the lives of the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ. Not only preserve, but to enliven and spread it all over the world. They perfected themselves in every field of study and practice and left the world with a good remembrance until the Day of *Qiyāmah*. As manifestation of the statement of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we find that there were hundreds of scholars that preserved and learnt Islām to a greater level than the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ.

Jarīr narrates from Qābūs, he says that I said to my father, "How is it that you go to Alqamah and you leave the companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" he replied, "O my son, this is because the companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ask him, and he has journeyed to Abū Dardā' in Shām, and to Umar and Zayd and Ā'isha in Madīnah. In addition, he is the one who has gathered the knowledge of the cities."

Abū Abd ur Rahmān Abdullāh Ibn Habīb As Sulamī رَحِمَهُ اللَّهُ (72 A.H) also studied under Sayyidunā Abdullāh Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ. He freed himself for teaching the Qur'ān in the

Masjid of Kufa for forty years. Imām ‘Āsim رَضِيَ اللَّهُ عَنْهُ studied under him and Imām Hafs رَضِيَ اللَّهُ عَنْهُ from him. The *Qirā'ah* of Imām Hafs رَضِيَ اللَّهُ عَنْهُ is of the highest level of indisputability in every chain of narration. We in South Africa recite the Qur'ān every day and in every *Ṣalāh* according to the *Qirā'ah* of Imām Hafs رَضِيَ اللَّهُ عَنْهُ.

Another magnificent heir of Sayyidunā Abdullāh Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ was Shurayh Ibn al Hārith al Kindī رَضِيَ اللَّهُ عَنْهُ (70 A.H), famously known as Qādī Shurayh. He was appointed as judge in Kufa during the era of Sayyidunā Umar رَضِيَ اللَّهُ عَنْهُ. He remained the judge for sixty two years until the reign of Hajjāj. Sayyidunā Alī رَضِيَ اللَّهُ عَنْهُ said to him, "Stand, O Shurayh, for indeed you are the greatest in judgment among the Arabs." It should be noted that it is narrated regarding Sayyidunā Alī رَضِيَ اللَّهُ عَنْهُ himself that he was the greatest in judgment amongst the *Sahābah* رَضِيَ اللَّهُ عَنْهُمْ.

Most of these grand scholars met Sayyidunā Umar رَضِيَ اللَّهُ عَنْهُ and other *Sahābah* رَضِيَ اللَّهُ عَنْهُمْ and took knowledge from them. They used to pass *fatwa* in Kufa, in the presence of the *Sahābah* رَضِيَ اللَّهُ عَنْهُمْ. Allāmah Muḥammad Zāhid al Kautharī رَضِيَ اللَّهُ عَنْهُ states that a mad person would come to his senses if their *Aḥādīth* and *Fiqh* were read before him.

Kufa was also the home of other magnificent *Sahābah* رَضِيَ اللَّهُ عَنْهُمْ. Some of them were Sayyidunā Sa'd Ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Hudhayfah رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Ammār رَضِيَ اللَّهُ عَنْهُ and Sayyidunā Salmān رَضِيَ اللَّهُ عَنْهُ. They brought treasures of *Aḥādīth* to Kufa as well. The *tābi'in* not only studied under Sayyidunā Abdullāh Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ, but they drank from

the oceans of knowledge, practice and spirituality of hundreds of Sahābah رَضِيَ اللَّهُ عَنْهُم.

Sa'īd Ibn Jubayr رَضِيَ اللَّهُ عَنْهُ gathered the knowledge of Sayyidunā Abdullāh Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ - the leader of the *Mufasssirīn*. Whenever the people of Kufa came to Sayyidunā Abdullāh Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ asking him about *Dīn*, he would say, "Is not Ibn Umm ud Dahmā' amongst you? i.e. Sa'īd Ibn Jubayr." This implied that Sa'īd Ibn Jubayr رَضِيَ اللَّهُ عَنْهُ sufficed for the people of Kufa regarding the knowledge of Sayyidunā Abdullāh Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ. Āmir ash Sha'bī رَضِيَ اللَّهُ عَنْهُ was another grand personality of Kufa who studied under the Sahābah رَضِيَ اللَّهُ عَنْهُم. When Sayyidunā Abdullāh Ibn Umar رَضِيَ اللَّهُ عَنْهُ saw him narrating about the battles, he said, "He knows it better than I, even though I was present with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in them."

Ibrāhīm bin Yazīd an Nakha'i رَضِيَ اللَّهُ عَنْهُ met Sayyidunā Abū Sa'īd al Khudrī رَضِيَ اللَّهُ عَنْهُ, Sayyidah Ā'isha radiyallāhu anha as well as Sahābah after them. Ibrāhīm an Nakha'i رَضِيَ اللَّهُ عَنْهُ surpassed all the scholars of all the cities. Abū Nu'aym رَضِيَ اللَّهُ عَنْهُ has transmitted a narration from a person who attended the *Janāzah* of Ibrāhīm an Nakha'i رَضِيَ اللَّهُ عَنْهُ. It was said, "You have buried the greatest of jurists." Another person asked, "Greater than Hasan?" He said, "A greater jurist than Hasan, than those of Baṣra, than those of Kufa, those of Shām, and those of Hijaz." Ismā'il Ibn Abī Khālid says, "Sha'bī, Abū ad Duḥa, Ibrāhīm and his companions used to gather in the Masjid revising Aḥādīth. When a query came before them about which they did not have any narration (or knowledge), they used to all look at Ibrāhīm an Nakha'i."

It is narrated from Abdul Malik bin Iyās ash Shaybānī that he said, "I said to Ibrāhīm, "Who should we ask after you?" he replied, "Hammād." This is Hammād Ibn Abī Sulaymān رَحْمَةُ اللَّهِ (120 A.H).

Hammād Ibn Abī Sulaymān رَحْمَةُ اللَّهِ was the main teacher of the four thousand teachers of Imām Abū Hanīfah رَحْمَةُ اللَّهِ. He had a very close relationship with his teacher and was literally part of his household, drinking of his knowledge and witnessing his piety and practice. The sister of Hammād Ibn Abī Sulaymān رَحْمَةُ اللَّهِ says, "Nu'mān (Imām Abū Hanīfah) was at our door carding our cotton. He used to milk our animals and do other similar chores. When a person came with a query, he used to say, "What is your question?" the person would then pose his question. Imām Abū Hanīfah رَحْمَةُ اللَّهِ used to reply. He then used to say, "Wait a while." He used to then go to Hammād and say, "A person came and asked regarding such a matter and I replied in this way. What do you say of it?" Hammād used to reply, "We narrate like this. Our scholars say such and such and Ibrāhīm says such and such." Imām Abū Hanīfah رَحْمَةُ اللَّهِ used to ask, "Can I narrate from you?" Hammād used to reply, "Yes." He then came out and said, "Hammād says such and such."

By drinking from his knowledge, Imām Abū Hanīfah رَحْمَةُ اللَّهِ excelled and reached the heights in every field, whether it be *Tafsīr*, *Hadith*, *Fiqh* or anything else. It is for this reason that Abdullāh Ibn Mubārak رَحْمَةُ اللَّهِ said, "I saw the greatest of worshippers, I saw the most abstinent of people, and I saw the most knowledgeable people and the greatest jurist among people. As far as the greatest jurist among people, he is Abū

Hanīfah." Ibrāhīm Ibn Ikramah al Makhzūmī رَحْمَةُ اللَّهِ said, "I have never seen anyone more abstinent and a greater jurist than Abū Hanīfah."

All praise is due to Allāh سُبْحَانَهُ وَتَعَالَى, he has blessed us with a chain of scholars that are the pride of the *Ummah*. Not only did they study as is done in an institute, they lived amongst their teachers, witnessed their actions, strove to purify themselves, protected every aspect of *Dīn*, understood it correctly, and presented it to us. This is unlike many objectors who sit in front of screens or browse a few books and then come to conclusions and begin to pass *Fatwā*! May Allāh سُبْحَانَهُ وَتَعَالَى bless us with understanding and the ability to appreciate and practice like the grand class of scholars He has given us who strove to protect and pass the beautiful *Dīn* from generation to generation. *Āmīn*.

#### Sources:

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