

WESTERN CONCEPT OF HUMAN RIGHTS

MRS. SUMMER SULTANA *

HISTORICAL REVIEW

Western people begin their evolution history from 5th century B.C., but the history is silent during the period from 6th century B.C. to 10th century B.C., and later they enter in the circle of 11th century directly. In fact, the period from 6th century B.C. To 10 century B.C. is Islamic era and their base of progress is linked with Islam and Muslim thinkers, scientist and way of rule of Muslim rulers, but they do not accept it.

During B.C. era, they adopt Greek philosophers thoughts, who insisted upon a rule of law and justice and argued for its importance and necessity, but the fact is that they had based their thought upon class based society and form of government.

Plato in his book "Republic" considers only the Philosophers to rule, and divide rest of the people of the society into slaves, farmers and cop's. "The Ideal state therefore demands division of society in to three classes representing the elements of reason, spirit and appetite, one man one work, on the basis of functional specialization".¹ "He defines Justice as consisting in doing good to one's enemies".² "Justice is the interest of the stronger".³ He said about democracy, "Democracy as a system that grants equality to equals

*) Assistant Professor Department of political science, University of Karachi.

Al-Zuhri His Life & Services for Hadith

91. Ibid.
92. Al-Dhabi, Tadhkirah, I,112.
93. Ibid.:Bidayah, ix,344
94. Abu Nu'aym, Hilyah, iii, 63.
95. Ibn Ma'in, al-Tarikh wa-al-'Ilal, iii, 39.
96. Al-Dhabi, Tadhkirah, I,112.
97. Mizzi, Tahdhib al-Kamal,
98. Mizzi, Tahdhib al-Kamal,1, 255-6.
99. Bidayah, ix,345:Hilyah, iii, 366.
100. Bidayah, ix,344.

75. Ibn Abd al-Bar, Jami, 1, 125. Bidayah, ix, 343, Hilayah, iii, 369.
76. Abdul Razzaq, Musannaf, I, 130, 379, 547, 558, ii, 246, 296-297.
77. Al-Dhahabi, Tarikh, v, 137. Tadhkirah, 1, 110.
78. Bukhari, al-tarikh al-kabir iii, 73-74, 486; iv, 283; Abu Ubayd, Amwal, 10-11.
79. Al-Ramahurmuzi, al-Muhaddith al-Fasil. Ibn Abd-al-Barr, jami, 1, 107-108: Hilyah, iii, 364.
80. Al-Khatib al-Baghdadi, Taqyid, 8; Lisan al-Arab, viii, 54-55, ix, 414, Subh al-Ashah, ii, 484-485.
81. Al-Khatib al-Baghdadi, Taqyid, I; Lisan al-Arab, v, 375; viii, 77.
82. Al-Khatib al-Baghdadi, Taqyid, 8; Taj al-Urus, ix, 204, Hilyah, iii, 363.
83. Kattani, al-Risalah al-Mustatrafah, 4.
84. Al-Bidayah, ix, 345; Hilyah, iii, 363; Sifat al-Safwah, ii, 78. Bidaya, ix, 345.
85. Fath, al-Bari 1, 204.
86. Al-Khatib al-Baghdadi, Taqyid, 106; Darmi, al-sunan 1, 126.
87. Bukhari, al-tarikh al-kabir 1, 37-38; Muwatta, 390; Taqyid, 105-6.
88. Abdul Razzaq, al-Musannaf, ix, 337, 349..
89. Abu Zur'ah, v, 36.
90. Ibn Abdal-Barr, Jami'i, 86

55. Siyar, 5, 327-328; Tahdhib al-Tahdhib, ix, 396; xxvi, 327-328.
56. Ibn Hajar, Tahdhib al-Tahdhib, vii, 475.
57. Ibn Sa'd, Tahaqat, v, 24.
58. Abu Zur'ah, vi, 71.
59. Al-Ramaburmzui, al-Muhaddith al-Fasil.
60. Ibn Abd al-Barr, Jami, ii, 86.
61. Al-Dhahabi, Tarikh, 1, 119.
62. Al-Dhahabi, Tadhkirah, 1, 109. Ibn-Kathir, al-Bidayah wa Al-Nihayah, ix, 943.
63. Al-Dhahabi, Tadhkirah, I, 109. Bidayah, ix, 343.
64. Al-Dhahabi, Tarikh, v, 149. Ibn Sa'd, Tahaqat, ii, 136;
65. Ibn Sa'd, Tabaqat ii, 135-136. idayah, ix, 343.
66. Dhahabi Tarikh, v, 148 al-Bidayah ix, 343.
67. Abu Zur'ah, v, 60.
68. Ibn Sa'd, tabaqat vii, ii, 175.
69. Al-Dhahabi, Siyar, v, 334. Al-Bidayah, ix, 342.
70. Al-Dhahabi, Tarikh, v, 50.
71. Al-Bidayah, ix, 345.
72. Al-amhurmuzi, al-Muhaddith al-Fasil. Al-Kifayah, 248 see also al-Bidayah, ix, 342.
73. Mizzi, Tahdhib, 26, 427.
74. Al-Muhaddith al-Fasil. Ibn Abd al-Bar, Jami, 1, 19 Hilyah, iii, 365.

Al-Zuhri His Life & Services for Hadith

39. Al-Dhahabi, *Siyar*, v, 344.
40. Al-Dhahabi, *Siyar*, v, 333.
41. Al-Khatib al-Baghdadi, *al-Jam'i*, II, 20.
42. Al-Khatib al-Baghdadi, *al-jam'i*, II, 264.
43. Al-Khatib al-Baghdadi *al-Jami li-akhlaq al-Rawi* II, 262.
44. It is narrated in the Quran that honey is cure for people, Quran, 16, 69. Al-Khatib al-Baghdadi, *al-Jam'I*, ii, 262.
45. Abdul Razzaq, *al-Musannaf*, ii, 252. Ibn Abdul-Barr, *Jami Bayan al-Ilm*, I, 92. Al-Khatib al-Baghdadi, *Taqyid*, 106-107. Ibn Hajar, *Tadhib al-Tadhib*, ix, 396-7.
46. Jahiz, *al-Bayan wa-al-Tabyin*, ii, 230.
47. Ibn Abdul Barr, *Jami Bayyan al-ilm*, I, 88. Al-Dhahabi, *Siyar*, v, 332.
48. Al-Dhahabi, *Siyar*, v, 332; Ibn Kathir; *Al-Bidayah wa-al-Nihayah*, ix, 341.
49. Al-Mizzi, *Tadhib al-Kamal*, 26, 933.
50. Ibn Abdul Barr, *Jami'I*, I, 91-92.
51. Al-Dhahabi, *al-Tadhkirah*, 1, 122; *Siyar*, 5, 347.
52. Abu Zur'ah, v, 61.
53. Al Darmi' Abu al-Sunan, (*Dar-ul-Fikir Beirut*), I, 141, al-Khatib al-Baghdadi, *al-Jami li-akhlaq al-rawi*, 1, 159
54. *Siyar*, 5, 326-27, *Tadhib al-Tadhib*, ix, 395-396; *Tadhib al-Kamal*, xxvi, 420-427.

25. Abu Nu'aym, Hilyah, III, 362;
Ibn Asakir, al-Zuhri (Tarikh Madinah Dimashq), p.52;
Ibn Kathir, al-Bidayah wa al-Nihayah, ix, p.345.
26. Hilyan, III, 362. Al-Dhahabi, Tarikh, iv, 30; Siyar, v.332.
Al-Bidayah wa-al Nihaya, ix, 344-345
27. Ibn Sa'd; Tahaqat II, w, 135; al-Mizzi, Tahdhib al-Kamal, xxvi, 433.
28. Ibn Hajar, Tahdhib al-Tahdhib, (Dar-al-Fikr, Beirut, n.d) 9, 397.
29. Ibn Abd al-Barr, Jami Bayan al-Ilm wa-Fadlihi, (Dar al-Fikr, Beirut, n.d.) I.105.
30. Dhahabi, Siyar, A'lam al-Nubala, v, 327.
31. Al-Dhahabi, Al-Tarikh, v. 148. Muhammad Ajjaj al-Khatib al-sunnah Qabl al-Tadwin (Cario, 1963) 492.
32. Abu Nu'aym Hilyah, iii, 362. Dhahabi, al-Tarikh, v. 145.
Ibn al-Jawzi, Sifat al-Safwah (Hyderabad, 1357 A.H) ii, 78; Ibn Abdul al-Barr, Jami' Bayan al-Ilm, 1, 125.
33. Ibn Abdul al-Barr, Jami' Bayan al-Ilm, 1, 88; See also al-Mizzi, Tahzeeb-al-kamal xxvi, 434.
34. Qadi Iyyad, Tartib al-Madarik (Beirut, 1965), 1, 120.
35. Ibn Kathir, al-Bidayah, ix, 342. Al-Mizzi, Tahdhib al-Kamal, xxvi, 443.
36. Bukhari, al-Tarikh al-Kabir (Hyderabad, 1362 A.D), I, 1, 221.
37. Ibid.
38. Al-Ram Hurmuzi, Al-Muhaddith al-Fasil.

12. See for a few examples, al-Mizzi, *Tahfatal Ashraf bi Ma'rifah al-Atraf*, (Al Dar al-Qayyimah, Bombay, & al-Maktab al-Islami, Beirut, 1403/1982), vol.1, pp.375-400, vol.ii, pp.126-127, vol.iv, pp.130-131: see also Ibn Asakir, *al-zuhri, Tarikh Madinah Dimasshq*, p.10(Muqaddimah).
13. Al-dahabi, *al-Tarikh*, vol.v, p.226.
14. Ibid: see also al-Ghazali, *Ihya Ulum al-Din(urdu)*, Dar al-isha'at, Karachi, 1979), p.116.
15. Ibn Sa'd, *Tabaqat*, v, 141.
16. Al-Khatib al-Baghdadi, *al-Jami*, 1,136, Ibn Abd-al-Barr, *Jami Bayan al-ilm, lal tiha'ah al-Muneeriyah, cario*)1, 125.
17. The scholars mentioned above are famous teachers of al-Zuhri.
18. Ibn Sa'd, *Tahaqt*, II, 382.
19. Ibid, al-Dhahabi, *Tarikh*, v, 138.
20. Ibn Sa'd, *Tabaqat II*, 383.
21. Muslim b. al-Hajjaj, *Rijal Urwah b. al-Zuhri*(MS. No 55, *zabiriyah Damascus*) 3-5.
22. Abdul Razzaq, *al-Musannaf*, xi, 195, Ibn Sa'd, *al-Tabaqat viii*, 480, 483.
23. Al-Dhahabi, *Siyar*, v, 332-336; *Tadkhriah*, I, 109.
24. Abu Nu'aym, *Hilyah* (Cario, 1938) III, 366;
Ibn Kathir, *al-Bidayah wa-al-Nihayah*, ix, 345.

References

1. Quran Majid, al-Auraysh(106).
2. Ibn Khayyat, Khalifah, Kitab al-Tabaqat, (Matba'ah Ani, Baghdad, 1967/1387 A.H) pp.33-34.
3. Ibn Sa'd, al-Tabbaqat (Dar Sadir, Beirut, n.d.) vol,iii, pp 124-148, see also, qalashqandi, Abu al-Abbas Ahmad b. Ali, Nihayat al-Irab (Matba'at al-Najah, Baghdad, 1958/1378) pp,255-56.
4. Ibn Quaybah, al-Ma'arif(Qadimi kutub Khanah, Karachi, n.d.)p,57. Qalashqandi, Nihayat al-Irab, pp.256.
5. Khalifah b. Khayyat, Tarikh(Matba'ah al-Adab, Najaf, 1386/1968) vol.1, p.233.
6. Al-dahabi, Siyar, (Mu'assah al-Risalah, Beirut, 1406/1986) vol. V,p.326 al-Mizzi, Tahdhib al-Kamal (Muassasah al-Risalah, Beirut, 1413/1992) vol. 26, p.420.
7. Al-Mizzi, Tahdhib al-Kamal, vol.26, p.420.
8. Al-Dhahabi, Siyar, v.326.
Mizzi, Tahdhib al-kamal, vol.26, p.420.
9. Al-Khatib al-Baghdadi, al-Jami, 1, 359.
10. Ibn Asakir, al-zuhri, Tarikh Madinah Dimashq(Mu'assasah al-Risalah, Beirut, 1402/1982).11 (Muqaddimah).Al-Dhahabi, Siyar, vol.v, p.33.
11. Ibn Asakir, al-zuhri, Tarikh Madinah Dimashq, p.11(Muqaddimah).

ashabina) (99).

Ab-Zuhri's compilations of ahadith for Umar b. Abd-al-Aziz and Hisham b. Abd-al-Malik led to the spread of the art of compilation of hadith and sunan among the tadinionists and jurists who were his colleague and contemporaries; and to the growth and development of compilations in the realm of hadith and sunna.

(7) His death

Al-Zuhri was recognized a most prominent scholar by the beginning of the second century. He died in 124 A.H (100).

them in dafatir, and then he sent a daftar to every land ever which he exercised his authority (91). In the rule of Hashim b. Abdul Malik the caliph asked al-Zuhri to compile hadith. Al-Zuhri agreed to carry out the task on condition that Hisham would help him by giving him the assistance of one or two scribes. Hisham appointed two scribes from the state office(ad-diwan), who were noted for their skill in writing in clear and beautiful script (92). With their assistance, therefore, al-Zuhri commenced the work of compilation. Every day, he would dictate to them the ahadith, sometimes from memory, Sometimes from the collections which he had written when was a student at al-Madinah. The scribes used to write down what al-Zuhri dictated to them in dafatir (93). The work continued for at least a year (94). It took thirty dafatir to contain his ahadith (95). From these dafatir several copies were made. When al-Zuhri had completed the task of compilation, he handed over the dafatir and some of the copies to Hisham b. Abd-al-Malik, who deposited them in the library of the royal palace (96).

Of the remaining copies, one was given to Muhammad b. Abdullah and one was given to Shu'ayb b. Abi-Hamza (97). For the rest, it seems to me that al-Zuhri distributed them among his students (98) and asked them to lend them to any of their colleagues who wished to borrow them. Yunus b. Yazid reported: al-Zuhri said to me, O Yunus; Beware of the dishonesty of the books (ghulul al-Kutab). I asked him, what do you mean by the dishonesty of the books? He replied: Withholding them from our friends(habsuha an

and documents written on the instructions of the Prophet, Abu-Bakr and Umar b. al-Khattab to their emissaries, governors, army commander and judges, which were preserved by the families of older companions in Madinah. He also ordered him to collect some of the sunan relating to financial and legal matters which he had heard (when he was governor of Madinah) from al-Qasim b. Muhammad and Amra bint ' Abd-ar-Rehman and send them to him (87).

He also sent letters to some of the governors of other provinces ordering them to collect the sunan relating to blood-money (diyyat) from the reliable scholars in their provinces, and to send them to him (88). When the letters, documents and sunan which he had requested reached him, he formed a committee of distinguish scholars of Syria and others whom he had called from Hijaz and Iraq and entrusted them with the study of the letters, documents and sunan, and the assessment of their suitability for implementation (89). When the committee had completed the work entrusted to it, Umar b. Abd-al-Aziz ordered al-Zuhri to write down the selected materials. Al-Zuhri wrote them down in a daftar, arranging them according to the subjects of jurisprudence. He explained and commented upon some of them, indicating the manner of their adoption and implementation. Thereafter, Umar b. Abd-al-Aziz ordered copies to be made from this daftar and sent a copy to each province which came under his rule (90). Sa'id b. Ziyad stated: I heard Ibn-Shihab talking to Sa'd b. Ibrahim. He said: Umar b. Abd-al-Aziz ordered us to collect the sunan. We wrote

fanadiq (books) (81). All are comprehended in the single word dawawin, the plural of diwan. Diwan is an arabicised persian word which connotes, among other things, a collection of loose sheets of papyrus or thin leather which are joined together by stitching or by pasting together the end of the sheets. From the word diwan is derived the verbal noun tadwin which joined with al-ilm form the phrase tadwin al-ilm (82).

Al-Zuhri was the first to compile hadith in dawawin. He said: None compiled this al-ilm (hadith) before my compilation (tadwini) (83). Al-Darswardi stated: The first to compile al-ilm was al-Zuhri. Malik b. Anas said: The first to compile al-ilm and write it down in dawawin for the people was Ibn_shihab (84). Umar b. Abd-al-Aziz assumed the caliphate of the Umayyad dynasty in the year 99 A.H. He attached great importance to the hadith. And because of his eagerness and enthusiasm for its practical application and his fear of it being lost, he sent letters to the scholars of the various provinces in which he ordered the collection and compilation of the ahadith and their teaching to the people. Abu-Nuaym wrote: "Umar b. Abd-al-Aziz wrote to various provinces(afaq): "Search for the traditions of the Prophet and collect them (85). Abd-al-Aziz b. Muslim stated: Umar b. Abd-al-Aziz wrote to al-madina al-Munawwarah: "Search and find out the hadith of the Prophet and write them down, for I fear the extinction of knowledge(dhahab al-ilm) and the passing away of the scholars (86). He wrote letters to Abu-Bakr b. Amr b. Hazm his governor in Madinah, ordering him to collect the original letters

soundness of the ahadith which he received, and corrected any defects and errors which he found in them. The following examples will serve to illustrate this practice.

Al-Zuhri said: Muhammad b. jubyr b. Mut'am narrated part of a tradition to me on the authority of Malik b. Aws b. al-Hadthan. I went to Malik b. Aws and asked him about it; and he narrated it to me completely, as follows: I went to Umar b. al-Khattab at the end, al-Zuhri comments: I narrated this tradition to Urwa b. al-Zubayr. He said to me: Malik b. Aws was right. I heard Aisha, the wife of the Prophet, narrating it in the same form (78).

Al-Zuhri engaged in the task of warning the people against fabricating traditions and falsely attributing them to the Prophet an act which he regarded as being destructive of the very foundation and edifice of hadith (79). The writing of hadith witnessed two stages of development during the first century and the first third of the second century after the Hijra. Each stage of this development has a name by which it had its dominating influence and has its characteristic features.

Taqyid al-ilm implies the writing down of the ahadith and sunnah without any order or arrangement, on al-alwah (wooden tablets), alsuhuf (loose sheets of writing material), al-ruquq (parchments) al-tawamir (rolls of papyrus) and al-qaratis (loose sheets of papyrus) (80). Tadwin al-ilm implies the collection of the ahadith (recorded as described above) and writing them down in dafatir, kutub, kararis, ajza, nusakh and

men seek it while the effeminate shun it" (74). In holding fast to the sunna is deliverance (75). He was especially kind and affectionate to the young students of hadith. During the course of his sessions on hadith, he would narrate the traditions to his students slowly and clearly so that they would never miss any of them; and he would explain the meanings of strange and difficult words and phrases. He would explain to them the ways of following the sunna, teach them the legal aspects of the hadith (76). The great enthusiasm which al-Zuhri displayed in the teaching of hadith, and the efforts he made to spread them, is beautifully illustrated in his own statement, in which he says:

No-one exercised such patience in teaching this ilm(hadith) as I did. No one spread the ilm for the benefit of the people as I have done (77).

Verification of the Soundness of ahadith

Al-Zuhri was so seriously concerned about hadith that he went to great lengths to ascertain the soundness of all the ahadith which he received and to check them against the possibility of error and defect. Whenever he received a hadith from a narrator, he would go to another narrator who was at least equal in knowledge and reliability to the narrator from whom he had received the tradition. He would either narrate the tradition as he had received it or ask questions about it until he had assured himself about the trustworthiness of the narration, and verified that there were no errors or defects in the material, which he had received. In this way, al-Zuhri confirmed the

palestine to deliver lectures on the ahadith to the students, and to teach the people of these cities and villages in their mosques (70). Malik b. Anas said: Ibn-Shihab would go to the desert in order to teach hadith to the bedouins (al-a'rab). If it happened to be winter, he used to feed them with dates and fresh butter (al-Zubda); and if it was summer he would feed them with tharid (boiled meat with bread crumbled into it) and samn(fat) (71).

Besides his activities in the teaching and spreading of hadith in syria, al-Zuhri used to go to Hijaz during the season of the annual pilgrimage to fulfil the obligation of Hajj and to meet the Hijazi scholars, and other scholars who visited Makkah al-Mukarramah and al-Madinah al-Munawwarah. He would exchange narrations of ahadith with them; and deliver lectures to the Hijazi students, and to other students who would come to Hijaz from various countries to perform Hajj and to study. During his visits to Hijaz, he used to hold sessions for the teaching of hadith in his house at Mecca and in his circle in the Sacred Mosque; and in his house at al-Madinah al-Munawwarah and in his circle in the prophet's mosque (72).

As a result of the lively interest which he displayed in the teaching and spread of hadith in Syria and Hijaz, al-Zuhri attained great fame and popularity. Many Syrian, Hijazi, Egyptian, Iraqi and Yemeni students learned from him (73). He encouraged his students to study hadith, and to be concerned about them, saying to them: "Hadith is masculine. Masculine

The scholars of that time acknowledged his position. Malik b. Anas says: Ibn Shihab was unrivaled (62). In another report he says: He unrivaled in the whole world (63). Makhul says: Ibn Shihab was the best scholar (64). Ayyub al-Sukhtiyani says: I have not seen a person more learned than Ibn Shihab (65). Yahya b. Sa'īd al-Ansari says: None has the knowledge as al-Zuhri (66). Al-Awaz'I says: There was not anyone more learned in the rule of Hisham than al-Zuhri (67).

Among his pupils were Ibrahim b. al-Walid b. al-Walid b. Abd-al-Malik, who later become the caliph, Muhammad b. Abd-Allah (d. 152 A.H) al-Zuhri's nephew Ubayd-Allah b. Abi-Ziyad (d.158 A.H) Hisham's brother-in-law and Shu'ayb b. Abi-Hamza(d.162 A.H) (68). Umar b. Abd-al-Azia stated: I have never seen any one who is more beautiful in the narration of hadith than al-Zuhri (69).

Al-Zuhri regarded the hadith as a revelation from God to his Prophet (Muhammad), and as a trust which the Prophet had bestowed upon his community (Umma). He considered it to be one of the duties of the learned to engage in the teaching and in the spreading of them: because in these activities lie the honour of which he had for the hadith, with great zeal and enthusiasm he engaged in the task of teaching them and spreading them, spending much of his efforts and time in this noble task. He used to hold private classes and public lectures in hadith in his residence at Mahallat al-Rahib in Damascus and in his study circle in the mosque of Damascus. Sometimes he would visit some of the cities and villages of Syria and

Di'amah, Zayd b. Aslam, Ayyub Sukhtiyani, Yahya b. Sa'ïd al-Ansari, Ibrahim b. Sa'd al-Zuhri, Anas b. Malik, al-Awza'I, Ibn Abi Zi'b, layth b. Sa'd, Suleman b. Kathir, Sufyan b. Uyainah, his brother Abdullah b. Muslim al-Zuhri Ibn Jurayi, Muhammad b. Ali b. Husayn, Muhammad b. Abdullah al-Zuhri (nephew of al-Zuhri) (55).

(6) His Services for Hadith

Advisor to Umar b. Abdul Azia:

Both al-Zuhri and Umar b. Abdul Aziz studied under the same teachers in al-Madihan al-Munawwrah (56). In 87 A.H Walid appointed Umar b. Abdul Aziz as a governor of al-Madinah al-Munawwrah (57). The people of al-Madinah were very happy on this appointment. It was natural that al-Zuhri should be with Umar after his ascension to throne (58). When Umar intended to revive the sunnah which in his words died away (59), and wished that people who had been neglecting it for sometime should once again realise its importance and regulate their lives in its light, he called upon al-Zuhri to codify the sunnah. Al-Zuhri responded to the caliph's call and agreed to undertake the task of codification and accomplished it with great success (60). Umar himself acknowledges that Al-Zuhri possessed a more powerful memory. Thus Ma'mar quotes al-Zuhri as saying: I spent a night with Umar b. Abdul Aziz narrating the ahadith to him. The caliph remarked although I have that you have narated tonight, yet I have forgotten while you still remember (61). His status as a traditionist is very much famous.

and Tahdhib al-Tahdhib of Ibn Hajar al-Asqalani.

The names of his teachers are: From companions of the Holy Prophet (peace be upon Him), Abdullah b. Umar (d.74 A.H), Anas b. Malik (d.91 A.H) al-Sa'ib b. yazid (d. 91 A.H), Sahl b. Sa'd al-Sa'idi (d. 91.A.H); from followers of the companions, Sa'id b. al-Musayyib (d.94.A.H), Ali b. Husayn b. Ali b. Abi Talib (d.94 A.H.), Abu Bakr b. Abdul Rahman b. al-Harith b. Hisham al-Makhzumi (d.94 A.H), Urwah b. al-Zubayr (d.94. A.H), Humayd b. Abdul Rahman b. Awf (d.95 A.H) Ubaydullah b. Abdullah b. Utbah b. Mas'ud (d.98 A.H) Kharijah b. Zayd b. Thabit (d. 100 A.H), Abu Salman b. Abdul Rahman b. Awf (d.104 A.H), Salim b. Abdullah b. Umar b. al-Khattab (d.106 A.H), Qasim b. Muhammad b. Abi Bakr(108 A.H). Abu Idris b. Abdullah al-Khawlani (d.80 A.H), Alqamah b. waqqas al-Laythi (d.81 A.H) Ata b. Yazid al-Laythi (d.105 A.H), Sa'id b. Ubayd (d.98 A.H), Taus b. Kaysan(d.106 A.H), Sulayman b. Yasar (d.107 A.H) Ata b. Abi Rabah (d.114 A.H).

There were some women from whom he received knowledge directly. Some of them are; 'Amrah bint Abdul Rahman al-Ansariyah (d. 103 A.H) and Hind bint al-Harith al-farisiyya (54).

(5) His Students

Ata Ibn Abi Ribah,(older than him) Umar, b. Abdul Aziz (died before him more than twenty years) Amr b. Dinar, Salih b. kaysan, Amr b. Shu'ayb, Qatadah b.