

## The Seven Jurists of Medina and Their Impact on Economic Life

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### KEYWORDS

Evident, Distributing,  
Economic,  
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### ABSTRACT

The seven jurists had a significant impact on the economic life of Medina. They were considered among the wealthy of their time, owning substantial amounts of coined money, orchards, and real estate, which were worth vast sums in that era. Some of them engaged in trade and enjoyed the good things and wealth that God had bestowed upon them. This wealth was evident in their clothing, housing, food, and drink. Despite their wealth, they maintained a humble outlook on life, which was reflected in their actions. They used their wealth in obedience to God and to get closer to Him by spending it for His sake and helping those in need. They were quick to do good deeds, such as giving alms to the poor, paying blood money on behalf of others, settling debts for the indebted, arranging marriages for young people, providing food, distributing water, and other charitable acts where they invested their wealth.

### 1. Introduction

The economic life in Medina at the time of the noble Prophet's mission at the beginning of Islam and shortly after the migration there was characterized by simplicity and its economy depended on agricultural and pastoral activity. It had few markets. Trade before the migration was mostly restricted to the Jews of Banu Qaynuqa, who had a market known by their name. They sell goods to the Arabs, and the basis of their economy and profits in it is based on dealing with usury and similar activities. After the migration, the Muslim immigrants began working in trade, so the Messenger of God (may God bless him and grant him peace) planned a special market for Muslims, for several reasons, so economic life developed a little. After the launch of the Islamic conquests and the influx of their imports, the economic situation in Medina flourished greatly, as a result of the conquests' yield of spoils that God Almighty granted to the Muslims. Money flowed to the Muslims from the profits of the capitals that were managed by merchants from the people of Medina, as well as from The returns they receive from the pilgrims and Umrah visitors of the Prophet's Mosque who come to visit the Prophet's Mosque to pray there, and thus the standard of living of the people of Medina has increased, and the purchasing power of the residents of Medina has also increased, many of whom have become rich, expanding trade and agriculture, and the number of workers in the economic field has increased. , which led to a decrease in unemployment; Due to the availability of work in agriculture, trade and other professions. The seven jurists of Medina had an influential and effective role in the economic life of Medina during the first century AH in which they lived. Some of them were workers in trade, which constitutes one of the economic resources of Medina. I wanted to shed light on the impact of these jurists on economic life through My writing of this research, which I divided into three sections: The first section included: an introduction to the seven jurists and the factors that led to the emergence of the council of these jurists. It included the impact of wealth in the lives of the seven jurists and the manifestations that indicated that they were among those with wealth. The second section: It included the sources of the wealth of Saeed bin Al-Musayyab and Urwa bin Al-Zubayr and the means of spending this wealth. The third section included: the sources of the wealth of Abu Bakr bin Abdul Rahman bin Al-Harith and the means of spending it, the wealth of Kharijah bin Zaid bin Thabit, and the wealth of Al-Qasim bin Muhammad. The First Topic: The Seven Jurists: They are a group of jurists who lived in Medina and who had a great influence in spreading knowledge in Medina after the Companions (may God be pleased with them). From these seven, the jurisprudence of the people of Medina spread, and through them the jurists who came after them graduated, and it is considered The

School of the Seven Jurists was the first jurisprudential school in this era, until it was named after them. It was called the era of the Seven Jurists, and their jurisprudential knowledge was the basis for the Islamic jurisprudence approach in research and systematization. ( ) That the seven jurists are:

First: Saeed bin Al-Musayyab bin Hazn (d. 94 AH / 712 AD).

Second: Urwa bin Al-Zubayr bin Al-Awwam (d. 94 AH / 712 AD).

Third: Ubaid Allah bin Abdullah bin Utbah (d. 98 AH/716 AD).

Fourth: Kharijah bin Zaid bin Thabit (d. 100 AH/718 AD).

Sixth: Qasim bin Muhammad bin Abi Bakr (d. 106 AH / 724 AD).

These six are agreed upon, but regarding the seventh, historians disagreed on three opinions:

The first saying: The saying of Abu Zannad (d. 130 AH) (Who said that the seventh jurist is Abu Bakr bin Abdul Rahman bin Al Harith bin Hisham) .

The second saying is by Abdullah bin Al-Mubarak (d. 181): Who said that the seventh jurist is Salem bin Abdullah? .

The third saying: The saying of Al-Hakim (d. 405 AH), who counted the seventh, Abu Salamah bin Abdul Rahman bin Awf ( It is most likely that the seventh jurist is Abu Bakr bin Abdul Rahman, based on what Abdullah bin Dhakwan (64-140 AH) said. What supports the validity of this opinion is that Abdullah bin Dhakwan was a contemporary of the seven jurists and studied under them, unlike Abdullah bin Al-Mubarak (118 -181 AH) who was born after the death of all seven jurists, as well as Al-Hakim who was born (321-405 AH), that is, three centuries after the death of the seven jurists, and this is what supports the opinion of Abdullah bin Zakwan. We add to that that Abdullah bin Dhakwan has quoted from these jurists. Their fatwas, and he wrote a book about their jurisprudence. The reason for the emergence of these jurists was the result of the development of public life in all its aspects in the middle of the first century AH until its end, the expansion of the field of application of Islamic law. Because of the expansion of land areas conquered by Muslims, the building of new Islamic cities, and the contact of Muslim Arabs with individuals and peoples of conquered countries, which led to an influence and influence on the lives of these individuals and groups, which resulted in the development of scientific life, as a result of the development of social life and the emergence of many jurisprudential issues that need to be addressed and deduced. New provisions did not exist during the time of the Messenger of God (may God bless him and grant him peace) and the Rightly Guided Caliphs (may God be pleased with them), as life during their era was still characterized by simplicity and ease. When the conquests began and life developed and became more complex, scientific life developed to keep pace with the development taking place in society. This led to the activity of the scientific movement and its great development and the emergence of many schools of jurisprudence in Islamic Egypt, the most famous of which was the Al-Athar School in Medina, whose first professors were The Companions of the Messenger of God (may God bless him and grant him peace), and those who came after them among the great followers (may God be pleased with them all), from those who studied under them. They were the most knowledgeable of people about their rulings, and they transmitted knowledge from them. All of these seven jurists enjoyed a high economic level, and the effect of this wealth was evident in their clothing, food, housing, and other possessions, to the point that some of them were considered among the people of wealth at that time, such as his robe from Al-Zubayr, and Abu Bakr bin Abdul Rahman bin Al-Harith ( )The sources of wealth of these jurists were different. Some of them made their wealth from working in trade, such as Saeed bin Al-Musayyab, who had four hundred dinars with which he traded in oil, and his father also traded in that ( )So if he inherited the work in the oil trade from his father, and the wealth of some of them came from his inheritance from his fathers, such as Urwa bin Al-Zubair, who inherited a lot from his father, then his father is the venerable companion Al-Zubair bin Al-Awwam (may God be pleased with him).Among the rich people during the era of the Messenger of God (may God bless him and grant him peace) and even in the Rashidun era. Some of them also received donations, gifts and gifts from the caliphs and people of

power, such as the money that Urwa bin Al-Zubair obtained from Ibn Abbas (may God be pleased with him) when he was governor of Basra (36-39 AH) for the Commander of the Faithful Ali bin Abi Tali (may God be pleased with him. As for the ways in which this wealth was spent, many of it was spent on the pursuit of knowledge, some of it was spent on charity, and some of it was spent on personal needs of clothing, food, and housing, and this will be discussed in the following pages, God willing.

### **The second topic**

As for Saeed bin Al-Musayyab (may God have mercy on him), the source of his wealth was from his oil trade only. Al-Ajli mentioned: (Saeed bin Al-Musayyab had four hundred dinars and he used to trade in oil) )His wealth was only from trade, so he did not accept gifts from the Sultan. )On the authority of Imran bin Abdullah bin Talha, he said: (Saeed bin Al-Musayyab was invited to visit more than thirty thousand people), and he said: (I have no need for it.)Nor the children of Marwan until I meet God and judge between me and them.) Ibn Saad reported on the authority of Imran that he said: (Saeed bin Al-Musayyab had thirty-some thousand in donations in the treasury, and he was invited to it and refused, saying: (I have no need for it, until God judges between me and the Banu Marwan. He was so careful with his money that he would exchange two-thirds of a dirham for his servant. )This eagerness for him was not out of love for money or out of greed for it, but rather out of his self-esteem and his elevation of people's neediness, and this is proven by his saying one day: (There is no good in one who does not want to collect money from his share, giving it his right, and with it keeping his face away from the people) )When he was waiting, he used to pray for the money he had left behind: (Oh God, you know that I did not leave it except to protect my religion and sufficiency with it).

He was also careful about the money he had so that he would not need himself to the Sultan. On the authority of Aslam Abu Umayyah, a client of Banu Makhzum, he said: (Saeed's daughter made a lot of food from Al-Musayyab when he was imprisoned, so he sent it to him. When the food came, Saeed called me and said: (Go to my daughter and say Never do something like this again. This is his need. Hisham bin Ismail wants my money to go, so he needs what is in their hands, and I do not know what I am keeping, so look at the food that I used to eat in my house and send it to me. She used to send it to him.) Saeed bin Al-Musayyab did not accept from anyone a dinar, a dirham, or anything. What was indicative of the high standard of living of Saeed bin Al-Musayyab was that he used to wear clothes ( ) (precious eggs) )And he was wearing a And he wears a cover ( )Eastern) . The standard of living also appears in the food of Saeed bin Al-Musayyab, as it was narrated that Abdullah bin Yazid Al-Hudhali entered the prison and found a slaughtered and cooked sheep and a wet penis. )Saeed bin Al-Musayyab died and left behind two or three thousand dinars, and he said: (I only left them to protect my religion and my religion) ). As for Urwa bin Al-Zubair (may God Almighty have mercy on him), he is also considered one of the wealthy people, and he had a lot of money that he inherited from his father Al-Zubair bin Al-Awwam (may God be pleased with him). He was one of the rich, and what indicates the extent of his wealth is the money he used to spend, so he spent The maintenance of one who does not fear poverty. When Al-Zubayr (may God be pleased with him) was killed, he did not leave any money, but he left two lands in the forest, eleven houses in Medina, two houses in Basra, a house in Kufa, and a house in Egypt, so Abdullah bin Al-Zubayr sold the forest for one thousand six hundred. A thousand, and he paid with it the deposits that had been placed with his father, and divided the remainder of the inheritance among his brothers, the most prominent of whom was Urwa, who had a prominent role in the Umayyad era and was one of the owners of wealth. Although we have reservations about the amounts of the numbers mentioned above, this is evidence of what we have come to based on historical narrations. He had money from the donations of people of power. His son Hisham narrated that he was given a delegation to Abdullah bin Abbas (may God be pleased with them both) when he was working on Basra (36-39 AH) so recite it: I died with relatives close to you, and there is no closeness with relatives unless they are brought close. He said to Urwa: (Who said this?) He said: (Abu Ahmad bin Jahsh) Ibn Abbas said: (Do you know what the Messenger of God (may God bless him and grant him peace) said to him?) He said: (No) He said: (He said to him: You have spoken the truth. Then he said to him: (How brought you to Basra?) Urwa said: (The situation became severe, and Abdullah refused

to perform seven Hajj and went away until al-Zubayr's debt was paid off) - and this was before Urwa took his share of his father's inheritance - Urwa said: (so he rewarded me and gave me) ( ).

Urwa had deposited money with Talha bin Ubaid Allah bin Abdul Rahman bin Abi Bakr Al-Siddiq (may God be pleased with him), and Urwa heard that Talha was building and buying slaves, camels and sheep. When he came, he hated to reveal it or to demand money from him, so he began to meet him and was ashamed to pay him, so Talha told him One day: (Don't you want your money?) He said: (Yes) He said: (So send his thigh) Urwa said: (When?) He said: (Whenever you want) So Urwa sent a messenger with him, and he found that he had demolished a house on it, took out money and brought it. )From looking at the narration, Talha was buying slaves, camels, and sheep, so Urwa thought that Talha was trading his money. This indicates that the money was not little, but rather it was a lot, enough for trade. The money originally belonged to Banu Musab bin al-Zubayr, and Urwa was entrusted with it. What indicates Urwa's wealth is the palace that he built with agate and lived in it ( )And the well he dug with agate, which was known for its sweet water. )Among his wealth was a wall with many palm trees and fruits. )Urwa had bought his land in Al-Aqiq from Abdullah bin Abbas bin Alqamah, and it was part of a large land that had been given to him by the Umayyad Caliph Abdul Malik bin Marwan. Urwa bought it from him, and he built, dug, withheld, and won. It was said to him, "O Abu Abdullah, that you are not in a productive place," so he said: (God will bring it from Al-Baqi') Then a torrent came and entered his farms and covered them from a bay that was his bay.. When Urwa finished building his palace and well, he called a group of people, and among those he called was Ibn Abi Atiq. He said: (So the people ate, began to bless themselves, and left, saying: (We have not seen fresher or better water, nor a more honorable abode.))

As for the well of Orwa, which is located in agate, it is famous for the goodness and sweetness of its water, so much so that poets sang about it.Saying:

If Sheikh Ghadawi knew about magic, he would have deliberately entered the well that he had dug

There are deceptions in youth like dinars, may God protect them from hypocrisy and boredom.

Between Abu Bakr, Zaid, and Omar, then the disciple, Jad Aghar.

The glory there rose and roared, and they came upon it in the evening and the morning.

They give drink to whoever comes, and no human being is harmed. He would have increased gratitude, even if he was thankful.)

Among the wealth of Urwa Majaj was His brother Abdullah bought it for himIn thousands of dinars) It is the place where he died. On the authority of Abu Farwa, he said: (Urwah bin Al-Zubair died with his money in Majaj in the district of Al-Fur' and was buried there). As for the ways in which Urwa ibn al-Zubayr used to spend his wealth, they were many, the effect of which was evident in his clothing, his housing, and the alms he gave in charity. Urwa was careful about his appearance by wearing the best clothes and adornment with the best jewelry. On the authority of his son Hisham, he mentioned that his father used to wear a talisman buttoned with brocade. He said: (I saw a shawl cloak on my father), and he said: (Urwah used to wear a silk cloak lined with silk in the heat) It was also reported on the authority of his son Hisham that the last garment his father wore was a safflower garment, which he got for a dinar. As for what Urwa spent from his wealth on building his palace, which he built with agate, we can infer it from the narration mentioned about Ibrahim bin Hisham, who was the governor of Medina (106-117 AH), during the reign of Caliph Hisham bin Abdul Malik, and it mentioned his infringement on the rights of Banu Urwa and his demolition of Urwa's palace. Abdullah bin Urwa complained to Caliph Hisham bin Abdul Malik that Ibn Hisham had wronged him and demolished Urwa Palace. So Caliph Hisham bin Abdul Malik wrote to Ibn Ataa, his handler at the city court, to restore the palace to what it was, until he put the stake in its place. The fine for that was thirty. A thousand dirhams and a thousand dinars until he restored it as it was. It is clear from this text the amount of spending that Urwa made to maintain the construction of this palace and the completion of its construction. Urwa's building of this palace was a move away from the city and a desire for isolation,



due to the distraction and preoccupation with worldly affairs that was common in the city, and its construction was not ostentation or a desire for fame. Urwa responded with this when he was asked. Concerning the reason for his desertion of the mosque of the Messenger of God (may God bless him and grant him peace) and his residence in Al-Aqiq, he said: (I saw their mosques being dilapidated, their markets empty, and the immorality in their private places was high, so there was relief from what they were in). But at the same time, building in Al-Aqiq in that era was not possible for anyone who wished. Rather, it was for the elite, people of wealth and money, due to its good housing, the freshness of its air, and its distance to some extent from the hustle and bustle of the city, so that it was the destination of those with money and prestige at that time, and it was reported on the authority of Ibn Abu Rabia said that he passed by Urwa while he was building his palace with agate, and he said: (You wanted to plow, Abu Abdullah?) Urwa said: (No, but he mentioned to me that a torment would befall it - meaning Medina - so I said that if something happened to it, I would refrain from it.) If the content of this narration is true, it also bears witness to what was said previously. As for his impact on economic life, it was his spending of his wealth on charitable causes, charity, and public benefit, many of which were that Urwa had donated his palace, land, and well to the Muslims before his death, and he bequeathed this, and it is the best witness to the economic exemption of the jurists in their society. Urwa bequeathed this to Caliph Al-Walid bin Abd. King and his sons Yahya and Abdullah appointed him as ruler's. An example of him spending his wealth on charitable causes is what was mentioned about the condition of his orchard full of palm trees and fruits, which he fenced throughout the year, in order to protect it from the tampering of children and animals. When the wet days came, he would make a hole in its wall, then he would give permission for people to enter, eat, and carry, and people from the people of the city would camp around him. The Bedouins would enter, eat, and carry, and whenever he entered, he would repeat this verse: Until they come out of the wall, and this is the best evidence of the positive economic effects on the people of their time.

### **The third topic**

As for Abu Bakr bin Abd al-Rahman bin al-Harith, his condition was not unusual for the aforementioned jurists. He was also one of the wealthy, and possessed a lot of money and property. He used to spend as much as someone who did not fear poverty, and he had a lot of real and cash properties. We infer that this was done by selling some of his personal property in order to compensate for the money that he had deposited with him, but it was destroyed. As for the sources of his wealth, they are numerous, including trade, which was the profession of the masters and nobles of Quraysh, and he is one of them, as he had money that he invested in trade, and this was witnessed by his story with the Banu Asad and those who came to him, and they asked him to bear the blood money for people they had killed, so he bore four blood money from it. Then he sent his son to his brother to help him pay the blood money, and when his brother was not satisfied with his help, he sent his son to the market and bought a sample and sold it to people, and Abu Bakr bin Abdul Rahman bin Al Harith paid the rest of the blood money with it. . Also among the sources of his wealth is what he inherited from his father. It is known that Abd al-Rahman bin al-Harith bin Hisham had a house in Medina, opposite the house of Ammar bin Yasser in the east, and between it and the court were two houses. Also, gifts and donations were among the sources of Abu Bakr bin Abdul Rahman bin Al-Harith's wealth. The caliphs used to single him out for gifts and gifts due to his status among them. The Caliph Abdul Malik bin Marwan, as we mentioned, revered and respected him, and used to give good advice to his two sons, Al-Walid and Suleiman. It is known that when Caliph Abd al-Malik ibn Marwan died, he advised his son, my newborn son, saying:, I have two friends in Medina, so protect me with them: Abdullah ibn Jaafar ibn Abi Talib, and Abu Bakr ibn Abd al-Rahman) One day, he came to see Caliph Al-Walid bin Abdul-Malik and honored him, made him sit on his bed, and granted him money - that is, granting him agricultural lands that yielded crops and fruits.

As for the ways in which he spent his money, they also expressed the economic impact of that jurist on the lives of the people of his time. He was quick to pay blood money and debts, as people used to benefit from him, hoping for his goodness and generosity, because he was known to have those good

qualities. A man came to him asking him about... He was in debt to him, so Abu Bakr was responsible for paying his debt.) )He returned from the gifts of Caliph Al-Walid bin Abdul Malik to the Bani Talha, money that he had taken from them because of his discontent with them ( )One of the economic effects of this jurist on the people of Medina, especially his relatives, is that he invested his money in maintaining his ties of kinship. In one day, he married ten of his brother al-Mughirah's children. Thus, he seeks to protect them, make them chaste (socially), and enrich them with livelihood (economically). As for Kharijah bin Zaid bin Thabit, he had two homes, a home in Medina, which he had inherited from his father Zaid bin Thabit (may God be pleased with him). Ibn Asakir mentioned it in his history, saying: (And next to it is the house of Kharijah bin Zaid bin Thabit Al-Ansari, and his father was the Companion. Who used to say about inheritance) He also had a house in Damascus called Dar Kharijah bin Zaid. Among his economic influence on the people of his time was that when he prayed the Friday prayer, he would go from the mosque to his house in Medina and sit there, and the Ansar would come to him and greet him out of respect and honor for him. One of the aspects of his spending that indicated his good economic impact on the people of his time was that he would command the night Friday prayers with water cooled in the closet, and people were given to drink with honey.

After the Friday prayers, there were bones from the faience of Assas, and their windows were of such beauty and greatness that there would be no other destination. From this text it is evident the extent of his economic and financial ability, to the point that he was able to buy large quantities of honey with which he would freshen the water of springs and wells, to offer it cold and palatable to the worshipers, in large-sized, very clean containers. Kharijah had excelled at writing, and perhaps he had practiced it as a profession, so it would have benefited him in the form of money. Ibn Abi Khaythamah narrated that Kharijah used to write documents for people. As for Al-Qasim bin Muhammad bin Abi Bakr Al-Siddiq (may God be pleased with him), he was not less wealthy than other jurists, as his wealth was estimated in the thousands. On the authority of Hammad bin Zaid, on the authority of Ayyub, he said: (I saw on Al-Qasim a sackcloth cap, and a sari's robe, marked and colored, He dyed himself with some saffron... and left a hundred thousand to feel his breath from it. From the previous text, we can see the high economic level enjoyed.

## **2. Conclusion**

Al-Qasim bin Muhammad, which was evident in his appearance. Al-Qasim bin Muhammad's legacy when he died was one hundred thousand dinars. On the authority of Wahib, he said: I heard Ayyub mentioning Al-Qasim, and he said: (I saw a shaggy hood on him, and I have never seen a better man than him. He left behind a hundred thousand, and it is permissible for him. What distinguishes Al-Qasim bin Muhammad is that all his wealth was from his free money, so he did not accept money from anyone. On the authority of Suleiman bin Qatah, he said: (Omar bin Ubaidullah bin Muammar Al-Qurashi sent me five hundred dinars to Al-Qasim bin Muhammad, but he refused to accept it. )( )And according to Ibn Saad: (So I went to Al-Qasim bin Muhammad, but he refused to accept, and his wife said: If Al-Qasim bin Muhammad is his cousin, then I am his cousin, so give it to me, so he gave it to her).

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- [20] ( )Burdah: Plural of Burdah: It is part of the outer body clothing for men. And the coldHA garment to cover oneself with. It is a type of clothingHWhich was distinguished by the caliphs, especially the Abbasids, Al-Ubaidi, Salah Hussein, and Arab clothingHIslamicHIn the Abbasid era in historical sourcesHAnd the archaeologicalHAl-Rasheed Publishing House, (Iraq 1980),p. 232
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