Social Dynamics in the Evolution of Tashri' during the Period of the Madhhab Scholars: Factors that Triggered the Development of Islamic Law

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ABSTRACT   This research explores the social dynamics in the evolution of tashri' in the period of the ulama of the madhhab, focusing on the social factors that fuelled the rapid progress in the development of Islamic law. This era, known as the period of madhhab formation, witnessed significant growth in the formation and codification of Islamic laws influenced by various social, political, and economic interactions. Madhhab, such as Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hanbal, played an essential role in setting the foundations of the primary madhhabs of Islam. This study identifies and analyses the key social factors that contributed to the dynamics of tashri', including political patronage, the influence of local culture and traditions, interactions between Muslim communities, and the development of educational and scholarly centers. Through a historical approach and contextual analysis, this study provides a deep understanding of how the social conditions of the time influenced the development of Islamic law and accelerated the spread and acceptance of the madhhabs of fiqh in different regions. The results show that the advancement of tashri' in this period resulted from a complex interaction between madhhab and society, where social change was a significant catalyst in forming a more systematic and structured system of Islamic law.

KEYWORDS   Social Dynamics; Evolution of Tashri'; Madhhab Scolars.

INTRODUCTION

The evolution of tasyri', or the process of Islamic law formation, during the period of the ulama of the madhhabs is one of the most significant phases in the history of Islamic law. This period, which lasted from around the 8th to the 10th century AD, was characterized by the emergence of great scholars such as Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hanbal. They formulated the legal principles that became the basis of their respective madhhabs and codified these teachings in a more systematic and structured form (Faruq et al., 2024, pp. 95–100).

However, the evolution of tashri' did not occur in a vacuum; the social, political, and cultural dynamics of the time greatly influenced the development and spread of these madhhabs of fiqh. This article will explore the various social factors behind the rapid progress of tashri' in this period, focusing on the role of political patronage, local cultural interaction, and the development of educational centers. Through this analysis, it is hoped to gain a more comprehensive understanding of how socio-historical conditions contributed to forming and disseminating Islamic law as we know it today.

The following is a literature review on the development of Islamic law during the period of the madhhab scholars (Hallaq, 2005, p. 234) presents an in-depth analysis of the origin and evolution of Islamic law, focusing on the role of the madhhab scholars in the development of Islamic law. (Messick & Powers, 1996) discusses the interpretation of Islamic law by muftis and their fatwas, covering the role of madhhab scholars in legal interpretation. (Gleave, 2012) discusses the spirit of Islamic law and its interpretation by the madhhab scholars, as well as how social and cultural values influenced the development of Islamic law. (Weiss, 1998) discusses the spirit of Islamic law and its interpretation by the madhhab scholars, as well as how social and cultural values influenced the development of Islamic law. (Ballan, 2015a, pp. 10–18) Examines the challenges of interpreting the Prophet Muhammad's legacy, including the madhhab scholars' role in developing their interpretive approaches.

(Ballan, 2015b, pp. 10–18) Discusses the role of political influences and social factors in developing madhhabs of law, emphasizing the dynamic nature of tashri' in response to local needs and external pressures. (Mawardi, 2022, pp. 103–109) In general, the main process of the birth of the madhhab is the factor of the efforts of the students of the imams of the madhhab who spread and instill the opinions of the imams to the community and also due to the bookkeeping of the views of the imams of the madhhab to facilitate the spread of these opinions among the community.

This research is different from previous research. It specifically focuses on the social dynamics that influenced the evolution of Tashri (Islamic law) during the ulama madhhab. These include political patronage, the influence of local culture and traditions, interactions between Muslim communities, and the

development of educational and scientific centers. This study highlights how these factors played an important role in the formation of Islamic law by the ulama madhhab, which may have previously been under-researched.

METHODS / METODE

This research uses a historical approach to analyze the social dynamics that influenced the evolution of Tashri (Islamic law) during the period of the ulama madhhab. This method involves an in-depth study of relevant primary and secondary sources, including historical literature, Islamic legal texts, the works of the madhhab scholars, and historical records and biographies. This approach allows researchers to trace the development of Islamic legal thought from the period of the madhhabs' formation to the madhhabs' early days. The data and information collected are then analyzed historically to identify the social, political, and cultural factors that influenced the formation and development of Islamic law in major madhhabs such as Hanafi, Maliki, Shafi'i, and Hanbali. The analysis also includes inter-madhhab comparisons to show variations in the interpretation of Islamic law and how these factors influenced each madhhab's approach to the law. Using this historical approach, the study aims to provide an in-depth insight into the relationship between the scholars of the madhhabs and society and their contribution to the development of Islamic law in a broader historical context.

RESULT / FINDINGS AND DISCUSSION

The Influence of Political Patronage on Madhhab Development

Political patronage from rulers and caliphs played a significant role in supporting and spreading the teachings of a particular madhhab. This support often included funding, establishing educational centers, and patronizing ulama. At this time, caliphs and local rulers saw the importance of Islamic law in legitimizing their rule. Supporting certain scholars and madhhabs not only strengthened their position in the eyes of the people but also helped in the more systematic spread and acceptance of Islamic law. For example, the Abbasids were known to support Imam Abu Hanifah, who was influential in spreading the Hanafi madhhab.

The Abbasid caliphate provided significant financial support to certain scholars and their educational centers. For example, the Nizamiyah Madrasah in Baghdad was established in the 11th century AD with the full support of the caliph to promote certain madhhabs of law, such as the Shafi'i madhhab. This financial support allowed the ulama to focus on study and teaching and strengthened their societal authority, facilitating the formation of more systematic and comprehensive madhhabs of thought (Khairuddin, 2017).

The influence of political patronage on the development of madhhabs in the context of Islamic law has a significant impact. The following is an explanation of how political patronage affects the development of madhhabs (Al-Fuadi & Ulum, 2024, pp. 23–35):

a. Protection and Support
Political patronage can provide protection and support to scholars to develop their madhab without being disturbed by political opposition or pressure from other parties. Scholars who support political rulers can be free to issue fatwas on their views without fear of political consequences.

b. Influence on the Establishment of Law
Political rulers can influence the establishment of law in various ways, including appointing judges who adhere to a particular madhhab of thought or enforcing the law based on the views of the madhhab that enjoys their patronage. This can strengthen the influence of a particular madhhab in the Islamic legal system in that region or country.

c. Funding Education and Science Development
Political patronage could provide financial support for religious education and the development of Islamic legal scholarship in educational centers. This allowed the ulama to focus on the in-depth study of the madhhab and produce more systematic and detailed legal works.

d. Political Legitimacy
Political rulers can give legitimacy to certain scholars or a particular madhhab, increasing that madhhab's influence and acceptance in society. This can make the madhhab that receives political patronage more dominant and widespread in a particular region.

e. Influence Exchange
As opposed to political support, certain ulama and madhhabs can also provide ideological or theological support to political rulers, forming a mutually beneficial relationship between the two. This can strengthen the position of the sect in the social and political structure.

f. Controversies and Challenges
While political patronage can benefit the development of the madhhab, it can also generate controversy and challenges in the form of criticism of intellectual independence and favoritism towards political power. Some scholars can face the ethical dilemma of maintaining their authority as independent jurists and following the political wishes of the ruler.

Overall, political patronage has a significant influence on the development of madhhabs of Islamic law. It can affect all aspects of the formation of the madhhab, from the legal theories developed to their practical application in Muslims' daily lives.

In the context of tashri' or the legislation of Islamic law, each madhhab has a unique methodology and approach in formulating the law. The following are the main factors that influence the conditions of tashri' in the madhhabs of Shafi'i, Hanafi, Hanbali and Maliki:

The Shafi'i madhhab strongly prioritizes the use of the text of the Qur'an and Hadith as the main source of law. Imam Shafi'i, the founder of this madhhab, emphasized the importance of qiyas (analogy) and ijma' (consensus of scholars) as tools to resolve issues that the nash does not directly regulate. One of the unique characteristics of the Shafi'i madhhab is its highly textual approach, where interpretation and understanding of the text of the Qur'an and Hadith are key in determining the law. In addition, this madhhab tends to be stricter in following the text of the Nash and more cautious in using ratios and analogies than other madhhabs.

The Hanafi madhhab, founded by Imam Abu Hanifah, is known for its flexible and rational approach to tashri'. It not only relied on the Qur'an and Hadith but also gave a large role to ra'yu (personal reasoning) and istihsan (legal preference) in the legislative process. Imam Abu Hanifah believed that the use of logic and reasoning was essential to address contemporary issues that were not explicitly addressed in religious texts. The Hanafi madhhab is also famous for its flexibility in understanding and interpreting the texts, which allows for a more dynamic and contextual application of the law.

The Hanbali madhhab, founded by Imam Ahmad bin Hanbal, is very conservative and sticks to the text without much use of ra'yu or qiyas. This approach makes the Hanbali madhhab often stricter in the application of law and emphasizes the Hadith as the main source of law after the Qur'an. On the other hand, the Maliki madhhab, which was founded by Imam Malik bin Anas, uses amal ahl al-Madinah (the practices of the people of Medina) as an important source of law. The Maliki madhhab also recognized maslahah mursalah (public good) as a means of determining the law in situations where the nash does not provide a clear answer. This Maliki approach reflects a balance between the nash and the social context, allowing for the adjustment of the law to local realities and the needs of society. Overall, the factors that influence tashri' in each madhhab include the use of the nash, methods of reasoning and analogy, as well as consideration of social context and general benefit. Each madhhab offers different approaches, all of which contribute to the diversity and richness of the Islamic legal tradition.

The Role of Cultural Interaction and Local Tradition in the Formation of Islamic Law

Interaction with local culture and traditions played an important role in adapting and modifying Islamic law, making it more relevant and acceptable to the local community. Scholars during this period often had to adapt their teachings to harmonize with local traditions and customs. This is seen in how Imam Malik incorporated the practices of the residents of Medina into the Maliki madhhab. Thus, tashri' developed as a result of the dialog between the universal teachings of Islam and the diverse local cultural contexts (Bashori, 2021, p. 4).

The role of local culture and traditions in forming Islamic law is a significant and complex phenomenon. Islamic law adapts to the local social and cultural context while maintaining the essence of Sharia principles.

1. Adaptation to Local Realities

Interaction with local culture and traditions allowed scholars to adapt Islamic law to suit local communities' social realities and customs. For example, Imam Malik in the Maliki madhhab often referred to the practices of the people of Medina, which he considered the second source of law after the Qur'an and Sunnah. Malik ibn Anas codified the customs of Medina, which were considered to reflect authentic Islamic traditions due to their proximity to the time of the Prophet Muhammad (Hallaq, 2009, p. 158).

2. Formation of Madhhab Identity

Many classical scholars integrated local traditions into their fiqh teachings. This was done by considering 'Urf (local custom) as a valid source of law as long as it does not contradict the basic principles of Sharia. Al-Sarakhsi, a renowned Hanafi scholar, emphasized the importance of 'Urf in the law of contracts and transactions. For example, trade practices in a particular region can be accommodated in Islamic law as long as they are by Sharia values (Esposito, 1999, p. 95).

3. Formation of Madhhab Identity

Local traditions also helped in the formation of different madhhab identities. The Shafi'i madhhab, for example, showed flexibility in dealing with local traditions in different regions, such as Egypt and the Hijaz, while adhering to a strict ushul fiqh methodology. Shafi'i, in his book "Al-Umm," shows how legal methodology can be applied to different local contexts without sacrificing basic principles (Suma, 2014, p. 20).

4. Socio-Political Influences

The socio-political conditions of a region also play a role in how Islamic law develops and is adapted. During the Abbasid caliphate, for example, the political patronage of certain scholars helped spread and strengthen certain madhhabs of law. This support allowed the ulama to work more freely, adapting Islamic law to the local community's needs (Zaman, 2012, p. 245).

Development of Educational Centers as the Main Catalyst for the Advancement of Tashri'

The establishment and development of educational centers such as madrasas and halaqahs of knowledge in various major Islamic cities played a crucial role in codifying and disseminating fiqh. These centers brought together scholars and students from all over, enabling the exchange of ideas and the spread of the madhhab. A notable example is the Nizamiyah

Madrasah in Baghdad, which became the center of the Shafi'i madhhab of thought. The science of fiqh could be taught systematically through structured education, accelerating the codification process and ensuring the continuity and consistency of Tashri's teachings in the future.

This period began with the establishment of the Abbasid Dynasty (750-1258 AD) at the beginning of the 2nd century AD and ended in the middle of the 4th century AD. It is called the period of bookkeeping and Mujtahidin Imams because, during this period, the writing and bookkeeping efforts on Islamic law experienced rapid progress (Adam, 2020, p. 16).

In addition, the advancement of science at this time was in fiqh and other parts of science, namely hadith, tawhid, language, and adab. So this period deserves to be called an intelligent period, which is strong and matures in thought, a scientific life that extends the discussion, absolute ijtihad, bold freedom in reasoning, and istinbath. The Abbasid dynasty was an Islamic dynasty that brought the glory of Islam achieved during the dynasties of that time. During this period, Muslims also conducted many critical studies of science. Especially during the time of khaliah Al-Ma'mun who was known as a caliph who was very in love with science. During Al-Ma'mun's time, Baghdad became the center of culture and science.

This period is also known as the period of gathering and mujtahidin scholars because, during this period, there was a movement of writing and gathering activities: The Sunnah, the fatwas of the Companions, the fatwas of the Tabi'in and the Tabi'it Tabi'in, and extensive Qur'anic commentaries, and the fiqh of the Mujtahideen, as well as various treatises on ushul fiqh. A large number of mujtahideen and legal scholars were born during this period. The spirit of law-making arose among them, which had a lasting influence on legislation and legal istinbath on matters and cases that might occur (Rustina, 2021).

The development of education reflects the development and progress of science. This is very much determined by the development of Arabic, both as a language of administration that has been in effect since the Umayyad period and as a language of science. In addition, the progress was at least determined by two things: 1) The occurrence of assimilation between the Arabs and other nations that had previously experienced developments in the field of science. 2) The translation movement which took place in three phases. The first phase was during the time of the caliph Al-Manshur to Harun Al-Rashid. The second phase occurred from the time of caliph al-ma'mun until 300 H. The third phase occurred after 300 H (Aminullah, 2016, pp. 13–26).

The influence of the nation's advanced culture, especially through the translation movement, brought progress in general and religious science. In the field of interpretation, since the beginning two methods have been known, the first interpretation, tafsir bi al-ma'tsur, which is traditional interpretation by taking interpretations from the prophet and the companions. Second, tafsir bi al-ra'yi is a rational method that relies more on opinion and thought than hadith and companions. Both of these methods did develop during the reign of Bani Abbas. However, it is clear that the development of philosophical thought and science strongly influences the tafsir bi al-ra'yi method. The same thing is also seen in the science of fiqh and especially in theology. The development of logic among Muslims greatly influenced the development of these two fields of science (Aminullah, 2016, pp. 13–26).

The birth process of a madhhab is the effort of the followers or supporters to spread the results of the imam's ijtihad. This dissemination is done by oral and written methods (fiqh bookkeeping). Then, the followers of the ijtihad results grew, forming a community and calling the community the madhab of such and such imam.

When viewed in the history of Islamic tashri, madhhabs were born from a long journey. From the companions of the Prophet, who focused on science and law, to the tabi'een in each region, many scholars emerged during the time of the tabi'in and the mujtahid imams. Islam's various regions (lands) were filled with knowledge and scholars. Many of them reached the level of absolute mujtahid. Some of the best of these scholars developed methods of recognizing the rulings.

Eventually, each of his disciples and followers followed his method, which was later called a madhhab. In Medina, for example, many Tabiin paid great attention to law and science, such as Said bin Musayyab, Urwah bin Zubair, Salim Ibn Abdillah, Nafi maula Ibn Umar, Ibn Shihab az-Zuhri, and others. There were big names in Makkah, such as Ibn Abbas Mujahid ibn Jabir, Ikrimah, and others.

Likewise, we find great names in Kufa and Bashrah, such as Alqamah ibn Qais, Anas ibn Malik, Qatadah ibn Da'aman, and others. So, it is not surprising that in Islamic legal literature, there are terms such as the madhhab of Aisha, the madhhab of Ibn Mas'ud, and the madhhab of other tabiin.

The owners of these great names are very meritorious in developing scientific activities. Through their teaching, they encourage the emergence of new generations who focus on legal issues. This new generation did ijtihad and istinbath law according to the surrounding community's needs. They disseminated the results of their ijtihad, wrote, and became a legal reference for those who needed it.

According to Thaha Jabir al-Ulwani, this new generation numbered 13 madhhabs. However, not all these madhhabs know the basics and methods of legal istinbath. The founders of the 13 madhhabs are as follows: Sufyan b. Uyaynah (d. 198 AH) in Makkah, Malik b. Anas (d. 179 AH) in Madinah, Hasan al-Bashri (d. 110) in Bashrah, Abu Hanifah (d. 150 AH) in Kufa, Sufyan al-Tsauri (d. 160 AH) in Kufa, al-Auzai (d. 157 AH) in Sham, Abdullah b. Idris as-Shafii (d. 204 AH) in Egypt, al-Lanfee (d. 204 AH) in Egypt, Abdullah b. Idris as-Shafee (d. 204 AH) in Sham. 204 AH) in Egypt, al-Laits bin Saad (d. 175 AH) in Egypt, Ishaq bin Ruhawaih (d. 238 AH) in Naisabur, Abu Tsaur (d. 240

AH) in Baghdad, Ahmad bin Hanbal (d. 241 AH) in Baghdad, Daud adz-Dzhahiri (d. 270) in Baghdad, Ibn Jarir at-Thabari (d. 310) in Baghdad (Mun'im Sirri, 1995, pp. 79-80).

These thirteen madhhabs eventually formed their madhhabs. They have their reference books, methods of istinbat, and followers in each region. These thirteen madhhabs are classified in the Sunni community. Only a few madhhabs of Islamic law are still famous and still have followers today, including Hanafiah, Malikiah, Shafi'iah, and Hanabilah (Fadli, 2020).

1. Imam Abu Hanifah
a. Brief History

The Hanafi madhhab is the oldest of the four popular madhhabs of thought of Ahli Sunnah wal Jamma'ah (Mahatma, 2022, pp. 104–112). This madhhab is attributed to the great imam Abu Hanifah An-Nu'man bin Tsabit bin Zutha At-Tamimiy, born in Kufa in 80 A.H. and died in Baghdad in 150 A.H. It is said that his father was a servant of a man of Taimillah, so Abu Hanifah's name was attributed to Timi. However, Abu Hanifah's followers say he was a Persian freeman. It turns out that the issue of knowledge frees people from the title of slave or free. History shows that the title of a slave does not reduce respect for a scientist (Muhammad Zuhri, 1996, p. 93).

Abu Hanifah lived during the Umayyad dynasty for 52 years and during the Abbasid dynasty for 18 years. Thus, he knew the hustle and bustle of the change of power. Islam between the two. Abu Hanifah was already approaching adulthood when Umar Bin Abdul Aziz came to power (99-101 AH). Abu Hanifah mastered the science of kalam (known as al-Faqih al-Kabir) and the science of fiqh. Regarding where he grew up, it can be estimated that his religious thought was rational.

b. Teachers

Abu Hanifah's teachers included "Atha Bin Abi Rabah, Hisham bin Urwah, and Nafi Maula ibn Umar, but the teacher who took the most knowledge was Hammad bin Sulaiman Al- Ashari, who studied with Ibrahim a Nakha'I and Amir bin Shura bil al-Shafi'bi. Abu Hanifah became Hammad's apprentice for 18 years. One day, Hammad said, "O Abu Hanifah, you have taken all my knowledge, and I have been relieved (Muhammad Zuhri, 1996, p. 95).

c. The Experience

Abu Hanifah was known as a strong thinker; once, he lived in a mosque, a group of Khawarij approached him with drawn swords, and he said, "O Abu Hanifah, we will ask you two questions. If you can answer, you will be saved; otherwise, we will kill you. "He replied, "First, sheath your swords so I may not be affected by the drawn sword. "But they would not follow his orders. Then, they could ask questions.

There were two bodies at the door. One was an alcoholic who died of drunkenness. The other is a pregnant woman who died because of adultery and gave birth to her baby and had not repented. The question is whether they are disbelievers or believers. It should be noted that the madhhab followed by the questioner is to disbelieve those who commit sins. If Abu Hanifah had answered that they were believers, then they would have killed him. In the end, Abu Hanifah asked some questions so that they would answer what they were asking themselves, and then finally, they sympathized with Abu Hanifah (Muhammad Zuhri, 1996, pp. 96–97).

d. Teaching Methodology

The main educational centers of the Hanafi madhhab were located in Kufa, Baghdad, and its surroundings. As one of the scientific centers of its time, Kufa became a place where scholars like Imam Abu Hanifah and his students developed a more inclusive and flexible methodology of Islamic law. These centers produced important legal fatwas and spread Hanafi teachings to various parts of Central Asia and India.

Imam Abu Hanifah taught the principle of shura (deliberation). He presented some discussion issues to his students to discuss. They also discuss hypothetical problems and find solutions by supposing a problem that has not yet occurred, so he is known as the "what if or ahlu ra'yu."

In his time, in determining Islamic law, he was influenced by the social conditions of Kuffa, which lacked the treasury of hadith; besides that, Kuffa was in the midst of Persian culture, whose people had reached a high civilization. Therefore, many societal problems arose that required the determination of the law and many hadith forgeries, making it difficult for Imam Abu Hanifah to determine the law; because of this, he, in determining Islamic law, used much ra'yi.

Among the disciples of Imam Abu Hanifah who identified themselves with him were the following:

1. Abu Yusuf Ya'kub bin Ibrahim al-Anshori
2. Zufar bin Hudzail bin Qais al-Kufi
3. Muhammad bin Hasan bin Farqad Ash S yaibani
4. Hasan bin Zayadi al Lu'lui al -kufi maula Anshar.

e. Basic of Imam Abu Hanifah

Like other scholars, the sources of Islamic Shari'ah for Abu Hanifah were the Quran and Al-Sunnah/Al-Hadith. Regarding al-Hadith, Abu Hanifah was very selective in accepting hadith. Not every so-called hadith he immediately accepted as a source of Islamic law. He did not accept news from the Prophet except for news narrated by the jama'ah from the jama'ah. Alternatively, news that is agreed upon by the

fuqaha of a country and is practiced, or ahad news narrated from many companions (but not mutawatir), which is not disputed (Huzaimah et al., 1997, p. 99).

In addition, Imam Abu Hanifah had his way of inferring rulings that did not exist before. He once said, "I take from the Book of Allah; if there is none, then I take from the sunnah of the Messenger of Allah, and if there are neither, then I will take from the companions' opinion. If I come to the opinion of Ibrahim, Ash-Sha'bi, Hasan, Ibn Sirrin, and Sa'id ibn Musayyab, I will do jurisprudence as they did (Hudhari et al., p. 410).

As it is known that Abu Hanifah is the imam of ahlul Ra'yu, who deals with the text of the Qur'an and al-Sunnah, he tries to capture the message behind the text of the Qur'an. So, he is known as an expert in ta'lil al-ahkam and qiyas. From his stance it gave rise to the theory of istihsan. One example of his fiqh decision is when Abu Hanifah was asked, "What do you think is the ruling on drinking from a glass container that has silver on some of its sides?" He replied, "There is nothing wrong with that." He was asked again, "Is not drinking from gold and silver containers forbidden by the Prophet?" He replied, "What do you think if you pass a water channel, are thirsty, and then drink the water by scooping it up with your hand, which has a gold ring on one of your fingers?" The questioner replied, "There is nothing wrong with that." Abu Hanifah said (Hudhari Bik, n.d., p. 410).

2. Imam Malik
a. Brief History

He was Malik bin Anas al-Ashbahi al Madani. He was born in 93 A.H. and died in 179 A.H. He lived in Medina and never went anywhere except for the pilgrimage to Mecca. Imam Malik's admirers say that Imam Malik was in his mother's womb for three years, but it is unclear why (Hafizullah, 2016, pp. 37–56).

No different from Imam Abu Hanifah, he is also a scholar of two eras. He was born during the Umayyad era, precisely during the reign of al-Walid bin Al-Malik, and died during the Abbasid era during the reign of Harun Al-Rashid. The teacher of Imam Malik when studying Qiraah was Nafi' Maula ibn Umar; he studied hadith to Medina scholars such as Ibn Shihab al-Zuhri and Nafi'Ibn Umar.

b. The Experience

His most memorable experience was the minhah, a kind of threat from Caliph al-Manshur to him. It is reported that Imam Malik once issued a fatwa that a divorce pronounced by a coerced person is invalid. Such a fiqh ruling is not surprising. However, it is problematic compared to the issue of bait.

c. Imam Malik Teaching Method

The Maliki madhhab flourished in the Maghribi region, especially in Kairouan, Fes, and Qayrawan. The educational centers in the Maghrib became important places where Islamic law was adapted to the local conditions and customs (urf) of the Arab-Berber people of the region. Scholars such as Imam Malik taught in these centers, and the Maliki methodology developed by emphasizing the principle of urf in Islamic law.

Imam Malik had two assemblies: the hadith assembly and the fatwa assembly. The teaching method carried out by Imam Malik was based on the expression of the hadith and discussion of its meaning, then associated with the context of the problem at that time. Among the students and successors of Imam Malik are Abu Abdillah Abd al-Rahman bin Al-Qasim al Utaqi, Abu Muhammad Abdulah bin Wahhab bin Muslim, Ashhab ibn Abdul Aziz al-Kaisi, Abdullah ibn Abdul Hakam, Asbagh ibn Fajr al-Amawi, and many other students of his (Kasdi, 2018, pp. 315–329).

d. Basic of Imam Malik Madhhab

Like Imam Abu Hanifah, Imam Malik placed the Qur'an as the first source of law, followed by al-Hadith, mutawatir, or mashyur hadith, wherever possible. He was willing to use ahad hadith to share evidence if there was no other stronger evidence, but he remained selective in choosing hadith.

In addition, Imam Malik believes that because some of the people of Medina are direct descendants of the Companions and Medina itself is where the Prophet spent the last ten years of his life, therefore Imam Malik considers that the general practice of the people of Medina is an authentic form of sunnah. Like Imam Abu Hanifah, Imam Malik also adhered to Ijma'the companions as a source of law, then used Qiyas, ihtihshan and al-Mashalih al-Mursalah, Syaddz Adz-Dzara'I, and al-Urf.

3. Imam Syafi'i
a. Brief History

Abū ʿAbdullāh Muhammad bin Idrīs al-Shafiʿī or Muhammad bin Idris ash-Shafiʿī bin al- Saibah bin 'Ubaid bin Abd Yazid bin Hashim bin Abd al-muthalib bin Abd Manaf al-Qurash. He was born in Gazah or Asqalan in 150 A.H. As-Shafi'i's education began when he was in Makkah. He memorized the Qur'an and studied al-hadīth. By the age of 9, As-Syafi'i had completed reading and writing lessons, memorized 30 juz of the Qur'an, and mastered several hadiths of the Prophet. He is very interested in learning Arabic, so it encourages him to leave his mother to go to the village of Bani Hudhayl. This tribe is still pure Arabic, to explore the Arabic language. As-Shaafi'i obtained fasāhah from them and memorized many poems from them so that a saying was made about his eloquence (Hidayat, 2018).

Growing up, he studied fiqh ahl al-hadīth with Imam Malik in Medina and then with Muhammad bin al-Hasan al-Shayban in Iraq. Thus, he mastered two styles of fiqh, namely fiqh ahl al-hadīth and fiqh ahl al-ra'y. In 195 AH, Imam Shafi'I arrived in Baghdad and

stayed there for two years before returning to Mecca. In 198 AH, he traveled to Egypt until he died in 204 AH.

Dari pengembaraannya itu Imam Syafi'I memahami corak pemikiran fiqh al-ra'yu dan ahlul hadits. Hadits yang diketahuinya bukan hanya yang beredar di Hijaz melainkan hadits yang beredar di negeri lain. Kemudian ia berpendapat bahwa tidak seluruh metode ra'yi itu baik diambil seperti halnya metode from his wanderings Imam Syafi'I understood the style of thought of fiqh al-ra'yu and ahlul hadith. He knew the hadith circulating not only in the Hijaz but also in other countries. Then he argued that not all methods of ra'yi are good to take, as well as the method of ahlul hadith. However, it is not good to abandon all of them either. Thus, Imam Shafi'I was not fanatic about one madhhab of thought; he tried to place himself as a mediator between the two extremes. He argued that the qiyas method is appropriate for answering problems that are not man-made. Likewise, he argued that the sahih ahad hadith takes precedence over qiyas (Muhammad Zuhri, 1996, p. 113).

b. Teaching Methods

Educational centers such as Cairo, Baghdad, and Damascus became important hubs for developing the Shafi'i madhhab of thought. Scholars like Imam Shafi'i himself taught at these centers, which were not only places to study Islamic law but also places to refine and develop Islamic legal methodology. These centers provided an environment that allowed scholars to discuss, exchange ideas, and produce significant legal works.

Imam Shafi'I combined Hijaz Fiqh with Iraqi Fiqh and created a new Madhhab, which he dictated to his students as a book called Al-Hujjah (Proof). This book and scholarship are referred to as Madhhab Qadim. Moreover, in Egypt, he adopted the Fiqh of Imam Al-Laits bin Sa'ad and dictated the Jadid Madhhab to his students in another book, Al-Umm. Moreover, he systematized fiqh's basic principles, which he wrote in his book Al-Risalah. The main disciples of Imam Shafi'I who continued his thought were Imam Muzani, Imam Rabi, and Imam Yusuf Bin Yahya. (Muhammad Zuhri, 1996, p. 113).

c. Basic of Imam Syafi'i Madhhab

According to Imam Shafi'I, the order of the sources of Islamic law are:

1. Quran and Sunnah
2. If he is not there, he turns to Ijma'.
3. The opinion of some of the Prophet's companions which is not disputed.
4. The strong opinion of the companions of the Prophet when they differed.

5. Al-Qiyas.

Al-Sunnah is aligned with the Quran because both are included in revelation. However, he acknowledged that the Sunnah is not as strong as the Quran. Imam Syafi'I further argued that the Quranic verses can only be abrogated by the Quran, and the Sunnah is also abrogated by the Sunnah. Al-Sunnah cannot abrogate the Quran because its task is only to interpret, not to cancel.

4. Imam Ahmad Bin Hanbal
a. Brief History

His full name is Abu Abdullah Ahmad bin Muhammad bin Hanbal; he was born in Baghdad in 164 AH and died in 231 AH. The countries he visited to study were Basrah, Mekakh, Medina, Sham, and Yemen. The most prominent people who taught him were Hashim, Ibrahim ibn Sa'd, Sufyan ibn 'uyainah, etc. At the same time, his most memorable teacher was Imam Shafi'I whom he met in Baghdad (Muhammad Zuhri, 1996, p. 122).

Imam Ahmad Bin Hanbal's diligence in learning fiqh and hadith made him a great scholar in the field. During the time of Caliphs al-Makmun, al-Mu'tashin, and al-Watsiq, Imam Ahmad was sentenced to flogging and imprisonment because of his firmness in holding his beliefs. It is known in history that during the time of the three Abbas Caliphs, the Muktazilah ideology was the official government ideology (Muhammad Zuhri, 1996, p. 133).

b. Teaching Methods

The Hambali madhhab emerged and flourished in cities like Baghdad and its surroundings. The educational centers in Baghdad, especially under the leadership of scholars like Imam Ahmad bin Hambal, became important in upholding traditional and literal principles of Islamic law. These centers became places for scholars to explore and defend legal principles in the Salafi tradition.

Ibn Hanbal's main concern was the collection, transmission, and interpretation of hadith. His teaching method was the dictation of hadiths from his complete collection, known as Al-Musnad. His companions and students were Al-Athram Abu Bakr Ahmad bin Hani bin Hani al-Khurasani, Ahmad bin Muhammad bin al Hajjaj al Marmawi, Ibn Ishaq al Harbi, etc.

c. Basic of Ahmad Bin Hanbal Madhhab

1. According to Imam Ahmad, the first source of Law is al nushush, namely the Quran and al-Hadith marfu. When the answer to the legal question is found in these texts, he does not move on to other sources, nor does he use the "ijtihad method."
2. Fatwa of the Companions.

3. When there is a difference of opinion among the Companions, Imam Ahmad chooses the opinion closer to the teachings of the Koran and al-Sunnah.
4. Taking mursal and dah'if hadiths if there is no evidence to the contrary.
5. Qiyas is to be used in emergencies when no "weapon" exists.

The point is that qiyas (analogical) are placed backward and are an emergency; understandably, Imam Ahmad bin Hanbal and his followers are literalist thinkers (Muhammad Zuhri, 1996, pp. 123–125).

The development of educational centers during the time of the ulama of the madhhab not only provided a platform for formal education in the science of Islamic law but also facilitated discussion, debate, and the exchange of ideas among the ulama. This allowed the madhhabs to evolve and adapt to their respective social, cultural, and political contexts. These educational centers also play a role in extending the influence of the madhhabs to different regions of the Muslim world, promoting the development of a varied yet integrated body of Islamic law.

Educational centers became the main places where Islamic legal methodologies were debated and refined, and fatwas were issued in response to social and political changes. As such, educational centers can be seen as a major catalyst in the advancement of Tashri' during the time of scholars at Shafi'i, Hanafi, Maliki, and Hambali madhhabs.

CONCLUSION

In conclusion, social dynamics played a key role in the evolution of tashri' in the period of the ulama madhhab, with factors such as political patronage, local cultural interaction, and the development of educational centers contributing significantly to the rapid advancement of Islamic law. Political patronage helped spread and strengthen the madhhab through financial support and patronage, while adaptation to local traditions ensured the relevance and acceptance of the law in society. In addition, educational centers served as key catalysts, enabling the exchange of ideas that fostered the codification and dissemination of the science of fiqh. The combination of these factors created an environment conducive to developing a structured and widely accepted system of Islamic law.

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