THE EDUCATIONAL SYSTEM AND ITS DEVELOPMENT IN THE MUSLIM WORLD DURING THE 7th AND 8th CENTURIES [A.D.]

ABSTRACT

THESIS SUBMITTED FOR THE DEGREE OF Doctor of Philosophy IN EDUCATION

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ABSTRACT

THE EDUCATIONAL SYSTEM AND ITS DEVELOPMENT IN THE MUSLIM WORLD DURING THE 7th and 8th CENTURIES (A.D.).

Modern Education has greatly contributed to the material prosperity of man but it has not adequately provided for the growth of morality. The result has been extremely hazardous. The happy balance between the moral and material selves of a man has been overthrown causing great human distress.

But the system of Education under Islamic teaching had definitely taken care of the moral aspect of man. It had opened up new avenues for intellectual, moral and cultural achievements and even influenced the entire process of the transformation of science into modern science and technology.

Muslims had, in fact, refuted the validity of the old ideas and concepts based on one or the other superstition and discovered new theories with a view to keeping alive the activities of study and cultivation of sciences from the shores of the Atlantic to the Pacific coast. Also they steadily passed on the quest for knowledge to Europe and thus established a link between ancient and modern sciences and civilization.

The holy Quran manifestly attaches supreme importance to knowledge. Reading, writing, reflecting and teaching - all is divinely commanded. In fact the theory of education under Islamic teaching
was based on the concept of unity of God and that of His creation. The chief objective of man's life is to worship God and acquire knowledge so that he can discriminate between good and bad. The experimental knowledge or for that matter the knowledge acquired through intellect was only inadequate and therefore the merciful God sent the Prophet—teacher and revealed the Quran which constitutes a perennial source of knowledge.

The Arabs were among the most backward communities but Islamic teachings completely transformed them. The teaching was very simple and practical and aimed at ensuring the well-being in the life in this world and the world hereafter. The Prophet and his Companions dedicated themselves to the task of practicing, interpreting, preserving, transmitting the revealed knowledge and the prophetic traditions. Before the end of the orthodox caliphate Arabia was full of Quran readers and mosques as educational centres. Many scholars established free educational centres in Medina, Mecca, Yemen and other places.

Child education was compulsory. It was the duty of parents and heads of the families to take care of the education of their children. There were schools where elementary education was given. Besides, rich people employed tutors to educate their children.

Equal and free opportunities were provided to all. The Islamic culture as a matter of fact produced galaxies of savants among slaves and freed slaves, who were highly venerated because of the integrity of their knowledge and character.
Female education had been compulsory. The Quran had made obligatory for women to know Divine commands. The Prophet himself had paid much attention to female education. Women offered prayers in the mosque of the Prophet, learned and followed his teachings carefully. Some of them became good teachers like Ayesha Siddiqa.

Religion provided a forum for the articulation of different units of knowledge contradictory in essence into a single unit. The Quran gave them the knowledge of that unifying force. This unity of knowledge was known as the cognition of God and was considered the best form of worship. The next generation of Muslims produced numerous scholars of great abilities, different aptitudes and interests, which obviously widened the scope of the subjects of study. Muslim world was a combination of heterogeneous people with different languages, cultures, systems of thoughts and intellectual traditions of ancient civilizations. They challenged the unity of simple monotheistic religion of Islam by constant interplay of social systems and subtle speculative traditions of Greece, Rome and Persia. The savants faced the problem successfully, as the dynamic education of universal ideals endeavoured to effect the forward movement of culture and inner unity of the society by the process of continuous interpretation and universal application of knowledge especially by the systems of jurisprudence of Imams like Malik b. Anas, Abu Hanifa and Shafi'i.

Secular and natural sciences were being studied by means of translation accepting and adapting freely which was in conformity with the principles of Islam and rejecting what was against its
fundamental teachings. This was done with a view to meeting the evergrowing needs of the advancing society in which Arabs and non-Arabs both were participating throughout the Muslim world. Intellectual freedom and flowering of sciences began to make their influences to achieve social cultural advancement with economic prosperity.

Communities of Muslim settlers and traders brought with them their own culture, love of sciences and arts to the provinces and far off lands of Syria, Iraq, Khurasan, Africa, China, India, Spain and there emerged centres of great learning like Kufa, Basra, Baghdad, Fustat, Qairawan, Merw, Cordova, etc., where countless savants were engaged in transmission of knowledge.

**Major Findings and Suggestions:**

Education in the Muslim world during the 7th and 8th centuries A.C. was the Quran and hadith centered which covered every field of private and social life, aimed at the well-being of the people in this world and their well-being in the life hereafter. It was based on the principles of the unity of God and the unity of His creation.

The Arabs were among the most backward communities, but Islamic teachings brought in them sudden and complete transformation. This education was the only source of their moral and social uplift refining their way of thinking and conduct and restored a balance between spiritual and material. It was a simple practical teaching,
endeavoured for disciplined life. It insisted on the practical side of life and consciously contributed to solve the problems of mankind. It was not the theory only but the guidance with illustrations by countless exemplars. Their intellectual activity advanced scientific knowledge. They utilized it in the service of humanity. Their moral and material prosperity went high parallel with their activity of mind.

The transformed industrial culture of today in highly developed countries needs moral and spiritual advancement to keep pace with their rapid progress in science and technology, to inspire and produce minds for total surrender to the Divine will as His vicegerents. Man should realize and acquire the ultimate values of beauty, goodness and truth while determining the course of conduct for the struggle of material existence.

We have the most authentic records of the everlasting philosophy of this education stated in the Quran in general and universal form, and in the records of the deeds of the Prophet and his Companions which gave practical shape to this guidance. If genuinely followed it will meet the needs of life even today.
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1988
CERTIFICATE

I hereby certify that the original work presented in this thesis entitled "The Educational System and its Development in the Muslim World during the 7th and 8th Centuries [A.D.]", has been done by Miss Nazia Bilgrami under my supervision. The work is suitable for the submission for the award of the degree of Doctor of Philosophy in Education.

[Signature]

(DR. KAMAL UDDIN)
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Fehimra Razia Bilgrami

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TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acknowledgement</td>
<td>1</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>ii</td>
</tr>
<tr>
<td>Abbreviations</td>
<td>v</td>
</tr>
<tr>
<td>Transliteration</td>
<td>v</td>
</tr>
<tr>
<td>Chapter One 1 - 49</td>
<td></td>
</tr>
<tr>
<td>i) Introduction</td>
<td>1</td>
</tr>
<tr>
<td>ii) The Motivating Force Behind Knowledge</td>
<td>20</td>
</tr>
<tr>
<td>Chapter Two 50 - 158</td>
<td></td>
</tr>
<tr>
<td>The Emergence of the Educational System:</td>
<td></td>
</tr>
<tr>
<td>i) Setting the Stage</td>
<td>50</td>
</tr>
<tr>
<td>ii) The Unlettered Prophet's Educational Campaign -</td>
<td></td>
</tr>
<tr>
<td>A) Education Before the Migration of the Prophet</td>
<td>73</td>
</tr>
<tr>
<td>B) Education in Medina Before and After the Migration of the Prophet</td>
<td>84</td>
</tr>
<tr>
<td>iii) The State's Educational Policy and Official Administration for Education</td>
<td>109</td>
</tr>
<tr>
<td>iv) Galaxies of Savants</td>
<td>120</td>
</tr>
<tr>
<td>Academic Activities at Medina</td>
<td>138</td>
</tr>
<tr>
<td>Mecca - Its Well-Attended Assemblies</td>
<td>141</td>
</tr>
<tr>
<td>Some of the Academic Circles in Yemen</td>
<td>145</td>
</tr>
<tr>
<td>v) Types of Teachers</td>
<td>146</td>
</tr>
<tr>
<td>vi) Types of Educational Institutions</td>
<td>152</td>
</tr>
<tr>
<td>Chapter Three 159-197</td>
<td></td>
</tr>
<tr>
<td>Education in Weaker Sections of the Society</td>
<td></td>
</tr>
<tr>
<td>i) Elementary Education</td>
<td>159</td>
</tr>
<tr>
<td>ii) Education of Slaves and Clients(Mawai) in the Islamic Cultural Set-up</td>
<td>169</td>
</tr>
</tbody>
</table>
iii) Female Education and Lady Teachers in Early Islam ... 182

Chapter Four 198-320

DEVELOPMENT OF CURRICULUM MATERIAL: ASSEMBLIES OF ADVANCED STUDIES, SPECIALIZATION IN SUBJECTS AND EVOLUTION OF DISCIPLINES:

i) Some of the Basic Principles ... 198

ii) Assemblies of Advanced Studies and Specialization in Subjects:

A - Specialization in the Science of the Recitation of the Quran ... 215

B - Some of the Specialists in the Science of Tafsir ... 219

C - Some of the Assemblies of Great Traditionists ... 223

D - preservation of Knowledge of Hadith and Compilation of Books ... 224

E - Specialization in the Science of Jurisprudence ... 233

a) The School of Jurisprudence of Imam Malik b. Anas ... 235

b) The Hanafi School of Jurisprudence ... 238

c) The Juristic School of Sufyan Thawri ... 246

d) The School of Auza'i ... 246

e) The School of Muhammad b. Idris ash Shafi'i ... 247

F - Literary and Linguistic Sciences:

a) Preservation Cultivation and Transmission of Poetical Art ... 252

b) Preservation Development and Transmission of Linguistic and Philological Sciences ... 259

G - Growth and Transmission of Social Sciences:

a) History ... 265

b) Maghazi ... 271

c) The Science of Geneology ... 272

H - Some of the Systems of Schisms and Sects ... 275
I - Translation Activity
   The Commencement of the Era of Widespread Activity of Translation
   ... 284

J - Medicine and Physical Sciences:
   a) Medicine
      ... 290
   b) Geography
      ... 294
   c) Astronomy
      ... 299
   d) Mathematics
      ... 301
   e) Practical Chemistry (Al Chemy)
      ... 302

iii) Military Training
     ... 304

iv) Technical Education and Vocational Training
    ... 305

Chapter Five 321 - 416

THE SPREAD OF THE EDUCATIONAL SYSTEM AND TRANSMISSION OF KNOWLEDGE IN PROVINCES AND FAR OFF LANDS:
   ... 321

i) Iraq
   A - Kufa
      ... 322
   B - Basra
      ... 326
   C - Baghdad
      ... 329

ii) Syria
   A - Some of the Assemblies of Companions
      ... 334
   B - The Assemblies of Followers and Their Disciples in Syria - Damascus, Ghota, 'Asqalan, Massyssa, Jerusalem
      ... 338

iii) Education in North African Countries
     ... 341
   A - The Nilé Valley
      Fustat, Alexandria, Dimyat
      ... 342
   B - Tunis - Qairawan
      ... 345

iv) East African Countries
    ... 346

v) Spread of Knowledge in the Provinces of Central and North Eastern Asia
   ... 350
   A - Bukhara
      ... 350
   B - Neshapur
      ... 354
   C - Merw ar Rudn
      ... 355
vi) Muslim's Education in China ... 360
vii) Muslim's Education in India ... 376

A - Companions, Followers ... 377
B - Some of the other Shaykhs who came to India ... 378
C - Some of the Indian Shaykhs in the Arab Towns ... 381
D - Islamic Centres in South India ... 387

viii) Sri Lanka ... 388
ix) Education in Muslim Spain ... 391
Conclusion and Suggestions ... 415
Bibliography ... 417

Abbreviations used in the present work:

H = hijra: The migration of the Prophet from Mecca to Medina which counts as the beginning of the Muslim era.

b. = bin (son).

d. = daughter (bint).

Transliteration:

Th represents ظ

dh " ظ

dh " ض

' and a' " ع
"say : My Lord ! Increase me in knowledge."

(Al Quran-20:114)

CHAPTER - ONE

I Introduction

II The Motivating Force Behind Knowledge
i) INTRODUCTION

Intellectual life of Pre-Islamic Arabia was not on a high level except linguistic elements. With arid atmosphere of vast desert it did not have a flowering civilization. But as soon as they accepted the revealed knowledge, with the sudden showers of this blessed knowledge the whole atmosphere of the waste land was filled with the fragrance of the flowers blooming in the meadows of the healthy Muslims civilization.

Like the intense wave of the desert wind, the Muslims made rapid scientific progress which the heaven never saw before. It established a heritage of immense significance which proved blessings to the world at large. They saved the legacy of antiquity from getting extinct and transmitted it to the world. They drew it from Greek Aramaean, Persian and Indian sources, spread civilization to the distant parts of the world from Transoxiana and China to Spain and became its ardent protectors.

Soon they started their own independent research inquiries and devoted themselves to scientific investigations, particularly in the fields of mathematics, astronomy, medicine, geography and other natural sciences.
They carried knowledge to a high degree of excellence and commenced the new age of the glory of sciences and arts under the principles of free inquiry and intellectual freedom in the pursuit of scientific knowledge in Islam. They collected, created and contributed wisely to every field of knowledge.

They evolved sciences from the groundwork of the centuries old crude knowledge, improved them, gave them new shape, and new dimensions and immortalized them as a living force and passed them on to the European countries. Their accomplishments and contributions are the most precious intellectual treasures which opened new horizons for intellectual, cultural, industrial achievements. Its bearing to bring about the development of modern sciences and technology are highly valuable. They laid the foundation of modern sciences. With the spirit of inquiry, originality and industry they became pioneers in the field of new inventions and discoveries.

The part played by the Muslims' vitality of scientific activities is of utmost importance. The scientific spirit of Islam encouraged them to ponder over natural phenomena, to know and discover the truth, to cultivate knowledge systematically and enrich life. It enabled them to establish a heritage. They saved the world intellectual treasure, acquired compre-
hensive knowledge of the secular sciences revived and added much to them. As a natural religion based on rational foundations Islam encouraged investigations in His creation. Their study would reveal the astonishing facts about truth. The Arabs were among the most backward communities, morally economically and politically. But Islamic teaching brought sudden and complete transformation. The Arabs the most disunited people achieved a strong feeling of brotherhood. It united people of different colour, culture and countries who accepted this teaching, and created among them harmony and a bond of love.

They at once adapted themselves to the more complicated tasks of the attainment of perfection in civilization and culture.

As long as they were willing to be guided by its teachings, it produced in them the superior qualities of character. It emphasized the more important and higher aspects of life, with belief in the continuity of life after death. It developed a living sense of the presence of God in their practical life.

The sole purpose of Islamic teaching was to set man on the path of progress. Islam never tried to create escapist
outlook. Islamic education was not of a speculative philosophy isolated from life. It had been a practical and experimental science of purity of soul, radiating faith in the life hereafter, insisting on righteous deeds, and advance concepts of social and scientific activities, based on the higher vision as vicergerent of God. It thereby controlled his worldly desires. This approach made lasting contribution to man's spiritual regime.

This dynamic education was the endeavour for forward movement of culture and the inner unity of the society by the process of continuous and universal application of knowledge. The promotion of scientific activity was the direct impact of this teaching and intellectual awakening, which made them eager to acquire knowledge from all sources and advance from the known to the unknown.

They continued researches with brilliant records. They adapted the old ideas and on the foundation of ancient knowledge they extended all the branches of knowledge.

This education produced eminent scientists, deeply varying great inquisitive innovators and encyclopaedic minds
who have been involved painstakingly in precise and objective study and survey of ancient sciences as excellent systematizers of knowledge. They endeavoured to find out the facts and tested them critically and impartially, ascertained them by observations and experimentations without any prejudice. By their understanding, devotion to the scientific investigations and strivings they discovered and elaborated various facts. They refuted the old established ideas of superstitions and ultimately discovered new theories and concepts to fill the gap.

They widened the scope of the subjects and put them on new foundations. Sciences achieved new heights and new capacities. And with new set of values they combined religion philosophy and science and attained a high degree of excellence. Their philosophy of education by its simplicity and directness made possible unrestricted development of positive sciences. Its principles of democracy equality and freedom of inquiry and thought, helped to spread education among the masses; which generated deeper currents in the culture and set highest ideals for civic life and new standards of conduct and gave rapidly practical shape for the welfare of the assimilative progressive and creative society free from stagnation and evolved the civilization to the great heights par excellence.
They wrote books with practical objectives that knowledge had to serve the needs of life, and for all the seekers of knowledge not for individuals for themselves alone. This spirit was unknown among their predecessors throughout the world.

Learning was held high in honour at each stratum of the Muslim society. Free schools were coming up in every town of the Muslim world under their generous patronage. Every village had its own mosque, which were used as educational institutions. Sciences were flourishing under their loving care and protection, and the same spirit was at work from Transoxiana to Spain and Morocco.

Travelling in quest of knowledge as a sacred duty, was common. They used to travel thousands of miles to seek knowledge from the renowned teachers at different seats of learning unmindful of their financial resources.

The Muslims under the inspiring influences of Islamic teachings gave impetus to the great intellectual movement, and kept alive the intellectual activities and the study and cultivation of sciences from the shores of the Atlantic to the Pacific coast when the Christian West was sleeping in the darkness.
There are statements regarding secular subjects which were considered indicating concern and encouragement for acquisition of secular knowledge useful for the benefit of humanity. The Muslims took keen interest in scientific works. This has been manifest in the veneration and honour extended by the Muslim sovereigns to the knowledge and cultivation of sciences.

Before the twelfth century of the Christian era, the European who had some desire for light or science had to travel to the Muslim countries. Thousands of European Christians and Jews had been studying different sciences in the mosques of Spain. They studied in Cordova, Seville, Malaga, Granada, Aleppo, and other towns of the Muslim world where which had hundreds of colleges, philosophy, history, literature and sciences were being taught.

They had superior skills and technical knowledge in ship building and navigation. Their mercantile fleet made regular voyages from the Mediterranean sea to the Pacific ocean touching all the important ports on the coasts of Spain, Africa, India and to the Port of Kanfu, modern Canton and even further north of China.

1. Baron Carra De Vaux: "Astronomy and Mathematics"
   Legacy of Islam.
   T.W. Arnold and A. Guillame eds. (Oxford University Press)
   P. 377,
In their world trade they linked Baghdad and Basra to Kanfu (Northern China) and Constantinople. The centres of their commercial communication including Malabar, Indian archipelago, coastal areas of east Africa, south west Asia, Malacca, Java, Sumatra and China, etc., become places of transmission and borrowing of knowledge.

Besides their sea trade expeditions, they had regular caravan traffic to central Asia, China, Afghanistan and African countries, for hajj pilgrimages and active trade, they had their immemorial land routs and caravan tracks through the steppes of Asia and Africa.

In Africa the Muslim travellers and traders travelled from north African countries e.g. Morocco, Egypt, Sudan, Algeria, Tunisia etc., to the south of the Dark continent trade centres. The prosperous towns of those regions which were frequently visited or inhabited by the Muslims, mosques were the centres of learning where teachers sitting by its column with a ring of students discussed knowledge.

In their lively commercial activities, their cultural influences penetrated from Transoxiana and Khwarizim, (the countries of the river Volga and the river Oxus) as far north as to the Scandinavian countries by the Bulgarians and the Russians through the Baltic Sea.
There was no direct commercial intercourse between the Muslims and the North Western European countries. But over wide areas of the Scandinavian countries numerous Muslims' coins belonging to seventh to eleventh centuries of the Christian era have been found.

In the north west the Muslims had commercial relations with the Khazar empire, through the course of the river Volga and the Caspian sea. The empire of Khazars was like a buffer state between the Muslims and the Byzantine Empire and contributed in transmission and spread of Islamic culture and values to the west.

Through the delta region of Khwarizm of the rivers Oxus and Volga, where was situated Atil the capital of Khazars, the Muslims exchanged the merchandise. The chief import being fur, hide, goat, wax, fish, honey, swords, nuts, and among them were also the slaves who played an important role in the transmission of Muslim culture and learning to the West.

These mutual commercial relations were among the strongest factors in the transmission of Muslim culture.

The Muslims communicated their spirit of search after knowledge to Europe and formed a connecting link between ancient and modern sciences and civilizations.
By their manifold relations the Muslims as teachers for all humanity poured down to the west the riches of their civilization and cultural heritage which they had acquired and enriched for some five centuries. They passed the knowledge to the west and introduced the same spirit of inquiry.

The knowledge gained by Muslims deeply influenced the European nations. The Andalusians communicated many ideals and ways to European countries. They borrowed them deliberately, imitated and adopted in many fields including architecture, agriculture, irrigation, food, dress, music and military arts, etc.

The magnificence of the Muslim civilization attracted them; their zeal for acquiring knowledge was quickened. Thus the oldest European universities were started in the twelfth century, among those were Paris, Montepellier, Bologna, Padua and Oxford.

The Muslim learning had powerful influence on these earliest Western universities. They accepted the Muslim method of knowledge. The Muslims' works remained university text bookd for centuries, providing enormous material for study. The widespread influence of Muslim learning and culture can be traced in the development of sciences in the Western World.
The universities of medieval Europe not only drew from Muslim learning, but the nature of systematic study, their manifold activities, and customs of those institutions had indications that they had resemblance to the Muslim patterns of knowledge of the tenth and eleventh centuries, A.C.

**Delimitation of the Topic:**

The present study covers a span of two centuries i.e. 7th and 8th and a vast canvas of three continents of Asia, Africa and Europe. The Muslim world is not synonymous with Muslim states in this study, and it covers besides Arabian peninsula, Syria, Palestine, Iraq, Iran, Afghanistan, Khurasan upto Transoxiana and northern China, coastal areas of India from Sind to Sri Lanka and coastal areas of the Pacific Ocean upto the present Peking and Koria, North Africa from Indian to Atlantic Ocean including Egypt, Sudan, Tunisia, Morocco, island ports of Sicily Mumbasa and Spain in South Western Europe.

Muslim world was a combination of heterogeneous people with different languages, distinct cultures, systems of thought and intellectual traditions of ancient civilizations challenging the unity of simple monotheistic religion of Islam by constant interplay of social systems and subtle speculative traditions of Greece, Rome and Persia.
Purpose of the Study:

Modern education has brought humanity the greatest material progress. And the greatest problem of modern civilization is that man could not develop his hidden moral and spiritual forces. It has disturbed the balance between the spiritual and the material. Man's spiritual development is lagging far behind. This disbalance has increased human miseries. He is constantly developing deadly weapons, making war more destructive, hatred greed selfishness and avarice is increasing. World nations have come closer to each other physically but political and social upheavals and tangles are confronting humanity with distress.

In this psychological background there is a dire need to change the too materialistic mental outlook of man to bring about the actual solutions of the problems of this age. To pave the way for real social peace purification of man's soul is needed.

History of the past provides lessons that may serve as guide towards better future. This gave importance to the present study. It would be interesting that the facts concerning
the educational system in the Muslim world, during the early period of Islam, should be brought into light for the benefit of man.

Review of the Literature:

Besides the studies which have been utilized as a source material, al Quran the divinely revealed book has the fundamental importance. It is the most authentic source of information of Muslim philosophy of education as their epistemology, ontology and ethics, have been described in it, their law and their whole way of life was based on it. It was their main text book and the fountain of all their knowledge by mentioning principles in brief, and it urged Muslims to study, reflect and act, with reasonable arguments.

Its English translation by W.M. Pickthall only has been quoted throughout the present study.

The other important source are the collections of hadith especially the six authentic compilations i.e.

Sahih Bukhari compiled by Abu Abdallah Muhammad b. Ismail Bukhari (d. 256 H.), is the supreme collection of highly trustworthy ahadith.
Sahih Muslim compiled by Muslim b. Hajjaj Qushalri (d. 261 H.) which is regarded/authenticity next to Sahih Bukhari only.

Sunan Abu Dawud by Abu Dawud Sulaiman b. Ashath (d. 275 H.), Jame' Tirmidhi by 'Isa Muhammad b. 'Isa Tirmidhi (d. 279 H.), Sunan Nasai by Ahmad b. Shu'eb Nasai (d. 303 H.). Sunan Ibn Majaj Muhammad b. Yazid, known as Ibn Maja (d. c. 273 H.), all of them were compiled with extra ordinary carefulness and under the strict principles of scrutiny by the most God fearing men of piety. These collections of prophetic traditions are the rich source of highly valuable material. The Prophet had made acquisition of knowledge obligatory, and a deliberate and conscious process, inspiring his people by harmonizing knowledge and action in his personal life.

Among the biographical accounts of the prophet, which have been consulted is Sirat Muhammad Rasulallah by Muhammad b. Ishaq b. Yasar (85-c. 151 H), revised by 'Abd ul Hakik b. Hisham (d. 219/834), the oldest comprehensive work available, which is the deliberate striving by the erudite savants for gathering organizing and systematizing the vast body of original knowledge of the life of the Prophet gained from the Companions through their disciples.
Material has been collected from biographical dictionaries and vast works dealing with the lives of Companions, Followers and their successors and savants by the recognized authorities like Tabagat al Kabir by Ibn Sa'd (168-230 H); Tadhkiratul Haffaz by Muhammad' b. Ahmad adh Dhahbi (d. 748H), Usudul Ghaba by Ibn Athir (d. 606 H) and Al'Iqd al Farid by Ibn 'Abd Rabbihi, Tahdhib ut Tahdhib by Ahmad b. 'Ali Ibn Hajar al 'Asqalani (d. 852 H.).

The importance of all of them has long been recognized, they are the sources of valuable information. They shed light on educational activities culture and intellectual atmosphere also of the then Muslim world.

Kitab ul Fehrist compiled by Muhammad b. Ishaq b. Abi Yusuf an Nadim (d. 385 H.) is a mine of information. It is an important source book on ancient sciences, authors and their works.

Mu'jam ul Buldan: the great encyclopaedic work by Yaqut Hamawi, the scribe of Ibn Sa'd the compiler of Tabagat, and Muqaddima, the enormous compendium by Ibn Khaldun as introduction to his History these compilations give very important descriptions in their, diversity of subjects, alchemy, geography, stronomy, mathematics, history, linguistic
and philological sciences, etc., and provide valuable information by their richness of contents.

Classical works on early history of Islam by the authorities like 

Futuhul Buldan by Al Baladhuri (d. 279 H); Futhush Sham by Muhammad 'Umar al Waqidi (130 - 207 H), and Futuhul Misr by the same author, and Nafh ut Tib by Shahabuddin 'Abbas at TilmiSani al Maqri (d. 1041 H) \[\text{and}\]

 compilations with wide and deep knowledge and earnest zeal by the great scholars, have been consulted.

Al Itqan fi 'Uloomil Quran by Shaykh Jalaluddin 'Abdur Rahman b. Abu Bakr as Suyuti (848 - 911 H), occupies an important place in sound works. It is a detailed and complete description of sciences related to the Quran and their early history.

Al Farq bain al Firaq by Abu Mansur 'Abd ul Qahir Baghdadi, is an important source work on the philosophies and development of systems of various sects and schisms among Muslims.

Jame' Bayan ul 'Ilm wa Faqlhi is an important work by the great scholar Abu 'Umar Yusuf b. 'Abdullah ibn 'Abdul ul Barr (368-463 H) of Cordova (Spain). He had discussed the importance of knowledge and the learned in the Muslim society.
when striving for knowledge was regarded as a form of worship. He had dealt with aims of acquisition and transmission of knowledge and methods of transmission and preservation of knowledge in early Islam.

Another important work is Kitab ul'Ilm, a part of Ihya ul 'Ulum, the encyclopaedic compilation by Imam Ghazzali (1059 - 1111 A.C.), which occupy an important place in medieval Islamic literature. He has highlighted the excellence of knowledge, the qualification and importance of the learned, the classification of subjects religious and non-religious and the sciences acquisition of which was obligatory or optional.

Ta'lim ul Muta'llim Tariq ut Ta'llum, is a small treatise composed by Burhan uddin az Zarnuji, a Hanafite scholar from Iran (died in the sixth century of Islamic era). It is one of the old essays on instructions and methods of learning according to the Hanafite school.

Special mention is to be made of the treatise 'Ahd-i-Nabwi ka Nizam-i-Ta'llim, by Dr. M. Hamidullah. This important work has covered many aspects of education during the life time of the Prophet.
Sahifa-i-Hammam b. Munabbih, edited by the same scholar, M. Hamidullah. The learned editor has discussed in its introductory pages some of the activities related to preservation and transmission of knowledge during the early period of Islam.

Two books by a Chinese author are also worth mentioning; they are Cheeni Musalman, and Cheen wa Arab ke Ta'llugat, both in Urdu, by Huei Badruddin (Cheeni), a scholar from south China who came to India studied and taught at Nadwat ul 'Ulama Lucknow. Here he learned Urdu also and composed Cheeni Musalman, a cultural history of Chinese Muslims and discussed Muslims' first arrival in China. He then proceeded to Egypt for further study in Arabic and Islamic sciences and compiled Cheen wa Arab ke Ta'llugat, on ancient relations of Muslims with China, after consulting Arabic sources also. The two books are the valuable works on the topics in a foreign language by a Chinese Muslim.

Material for the present study has been collected from primary as well as secondary sources.

All this is given in the bibliography at the end of the dissertation.
The method of the study employed is critical interpretative and evaluative study of the original and other available material.

Though seeking knowledge has been a religious obligation and Muslims paid great attention to acquisition of knowledge, and it has been very important aspect of their life but the scholars and the historians of the old did not pay due attention to record ideas and practices concerning education prevalent among the Muslims. Later Imam Ghazzali, Ibn Khaldun, Ibn 'Abdul Barr, Haji Khalifa, az Zarnuji, Qadi Ibn Jumah were among those who have discussed about education. They have recorded the sayings of the old people and some of them reviewed, the state of education during that period.

But most of the records of intellectual activities and thriving learning in the domain of sciences and arts during that period were perished in the political turmoil of the next centuries.

Scientific investigations in the field of Muslim education have received little attention. There is a need of problem oriented study in this direction. An humble attempt is made to investigate and evaluate its merits critically to find out its contribution to the emancipation of humanity.
The Motivating Force Behind Knowledge:

To trace and recognize the educational motives and movements of Muslims that led them to an extraordinary process of the evolution of knowledge, one has to study the Quran and the traditions of the Prophet which were the greatest stimulating factors leading to the sudden elevation of the believers.

The supreme importance of knowledge is manifest in the Quran itself, the first revelation and the first Divine command was 'Read'\(^1\). It was in praise of the pen. Knowledge has been described as the great blessing from the Creator and the Cherisher the Most Bounteous. It is revealed just after mentioning the creation of man. It refers that by knowledge humankind has been distinguished from all other creation which testifies His immense beneficence:\(^2\)

96 : 1 - "Read : In the name of thy Lord who createth,
96 : 2 - Createth man from a clot
96 : 3 - Read: And thy Lord is the Most Bounteous,
96 : 4 - Who teacheth by the pen;
96 : 5 - Teacheth man that which he knew not."

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2. The numbers of the verses of the Quran mentioned throughout the present dissertation, are according to M.M. Pickthal's work: the Meaning of the Holy Quran, (The, Glorious Koran).
Those who know the history of Pre-Islamic Arabia, and are aware of the condition in which the Arabs were leading their life in those days; it is astonishing and quite unexpected that in the first revelation mention was made of pen. The pen which was unfamiliar in that environment. It was neither used there generally nor its need was felt.

This is the greatest historical contrast the most distinguished and the most brilliant educational movement revealed to and launched by an unlettered prophet, born in the midst of unlettered people:-

62 : 2 - "He it is who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest.

Thus began an era of the glory of knowledge:

42 : 52 - 'And thus We inspired in thee (Muhammad) a Spirit of Our Command. Thou knewest not what the Scripture was nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo ! thou verily dost guide unto a right path.'

According to 'Allama Zamakhshari, (d. 1144 A.C.), the famous commentator of the Qur'an and the author of al Kashshaf,
to understand the secret of the Muslims scientific advance one should understand the deep spirit and intense religious fervour which was working behind their engagement in the pursuit of knowledge and research.

Explaning the meaning of the verse 96 : 4-'Who teacheth by the pen,' he writes that this demonstrates His Most Bountifulness that He taught His slaves what they did not know. He brought them out of the darkness of ignorance to light of knowledge and made them aware of the immense blessings and utility of the gift of the art of writing which God alone compasseth. Without the knowledge of the art of writing neither the sciences (ulum) could be comprehended nor the wisdom, nor the books revealed by God be preserved by committing them to writing. Without the art of writing the affairs of this world and the hereafter could not be regulated. Had there been no other proof of the wisdom and knowledge of the glorious God, the teaching by pen and the art of writing alone were its sufficient proof.

The tremendous significance of knowledge cannot be understood fully. Other creatures live and die with those

1. 'Allama Zamakhshari (d. 538 H), : Al Kashshaf part 2 commentary on 96th chap. the Clot. (Egypt, Matba' Muhammad Afindi) p. 553.
instincts and qualities with which they are born. Man is born ignorant, but he starts to discover, learn and improve his knowledge slowly and gradually. For man its limits are unknown. God alone compasseth its unlimited blessings, and His bondman is commanded to pray, 20:114—'and say: My Lord! Increase me in knowledge.'

'Abdullah Yusuf 'Ali commenting the verse 96:2 writes:

"The lowly origin of the animal in man is contrasted with the high destiny offered him in his intellectual, moral, and spiritual nature by his 'most bountiful' Creator. No knowledge is withheld from man. On the contrary through the faculties freely given to him, he acquires it in such measure as outstrips his immediate understanding and leads him ever to strive for newer and newer meaning."

Thus according to the Qur'an the evolution of man depends upon knowledge. The Qur'an infused a spirit in his believers and gave a remarkable impetus to the acquisition of knowledge which resulted in the growth of a new civilization.

In the commentary of the verse 96:4 - 'who teacheth by the pen'.

'Abdullah Yusuf 'Ali writes:-

"The Arabic words for 'teach' and 'knowledge' are from the same root. It is impossible to produce in a translation the complete orchestral harmony of the words for 'read' 'teach' 'pen' (which implies reading, writing, books, study, research) 'knowledge' (including science, self-knowledge spiritual understanding) and 'proclaim' an alternative meaning of the word 'to read'. Thus proclaiming or reading implies not only the study of blazoning forth God's message as going with the prophetic office but also the duty of promulgation and wide dissemination of the Truth by all who read and understand it. The comprehensive meaning of qara refers not only to a particular person and occasion but also gives a universal direction. And this kind of comprehensive meaning, as we have seen, runs throughout the Quran - for those who will understand^1.

The purpose of the creation of man, as declared by the Quran is:

51:56 - 'I created the jinn and humankind only that they might worship Me."

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1. Ibid
The word Ya'budun which has been translated as worship does not mean the service only. Its root is 'ABD which signifies slavery. A slave does not follow his own desires. It is the total obedience to the Divine will and complete submission to the commands of his Lord.

It is not man alone, but everything in the universe is worshiping Him, and is subservient and obedient to Him:-

22: 18 - "Hast thou not seen that unto Allah payeth adoration whoever is in heavens and whoever is in the earth and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind," And:-

24: 41 - "Hast thou not seen that Allah, He it is whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise, and Allah is Aware of what they do."

Every thing in the universe is obeying Him willingly:-

41: 11 - Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you willingly or loth. They said: We come, obedient.

The purpose of man's creation, according to the commentators of the Quran, was not the adoration only in which every thing in the universe is busy willingly.
The Follower Mujahid (d.103/721), the great commentator of the Quran, explained the meaning of the verse: 51:56.

That it means that the aim of the creation of jinn and humankind is that they should achieve the cognition of God\(^1\).

Ibn Juraij (80-150/699-767) said that liya'budun in 51:56 meant to gain the knowledge of that good and evil on which man has been created\(^2\).

According to the commentary of Imam Fakhruddin ar Razi (d.606 H.), by ibadah was meant the respect of the Divine command and love for His creatures. There had been no Divine law without these two kinds of worship though in details these had been different in their appearance and outward forms in intensity, wants, time and space, in conditions and in pillars. The suitable respect of which the glorious God is worthy, could not be known through the human intellect alone, for which to follow the Law and sayings of the prophets had been necessary, God by His grace had been sending Prophets (may peace be on them) to explain the two kinds of worship\(^3\).

Acquisition of knowledge was necessary because of the trust also which man has accepted. To accomplish the lofty mission, he has to gain knowledge and follow the truth.

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1. Ibn 'Abdul Barr (368-463H) : Jame' Bayan ul 'Ilm,'Abdur Razzaq Malihabadi (translator, Urdu) p. 155.
2. Ibid.
It was the trust and grave responsibility which the heavens and the earth could not bear and were afraid of it.

33:72 - 'Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it, Lo! he hath proved a tyrant and a fool.'

The trust which heavens and the earth could not accept was the vicegerency of God and free will with duties and responsibilities, which none in the whole universe could dare to accept. It was the grave responsibility on the fulfilment of which the one could gain the pleasure of God and His is the promise of the reward of the gardens of eternity. The misuse of the trust would result in His anger and punishment. To achieve success and prosperity in this world and in the hereafter he has to follow a complete code of conduct; a complete and comprehensive way of life, as prescribed by his Creator.

11:7 - "And He it is Who created the heavens and the earth in six Days - and His Throne was upon the water - that He might try you, which of you is best in conduct."

18:7 - "Lo! We have placed all that is in the earth as an ornament thereof that we may try them; which of them is best in conduct."
and:-

6 : 166 - "He it is who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you."

67 : 2 - "Who hath created life and death that He may try you, which of you is best in conduct;"

The vicegerent has no personal rights, neither he has the right to work according to his personal views, his duty is to obey his master. If he tries to become the master and use the powers given to him to obey the real master for the fulfilment of his own desires, or accepts another in place of his real master, and follows his commands, it is revolt and perfidy.

Man is the vicegerant of God which is the highest position and supreme honour bestowed upon human kind only, and to no other creation, no idea can be higher than this position.

God has described this unique blessing in an unusual manner, which has an extraordinary importance.

In the verses 2 : 30 - 39 the reality of man and his position in the universe has been described and it presents the chapter of the history of the mankind which could not be known by any other source. The results according to some commentators, gained by these verses are more valuable and instructive, than by the excavations, modern researches and propounding hypotheses by the study of human fossils.
And if an obedient slave of God, adores and prays Him humbly, and begs his Lord to help him, these services cannot make him vicegerent of God because every creature is doing so. It is the virtue of a creature and not the attribute of God to act as vicegerent of God, man must have such knowledge which even the angels do not have.

2 : 31 - "And He taught Adam all the names then showed them to the angels, saying : Inform Me of the names of these, if ye are truthful.

2 : 32 - They said : Be glorified : We have no knowledge saving that which Thou hast taught us. Lo ! Thou, only Thou, art the knower, the Wise.

2 : 33 - He said : O Adam ! Inform them of their names and when we informed them of their names He said : did I not tell you that I know the secret of the heavens and the earth?"

It is the knowledge which distinguished humankind and established his supremacy over all the creations in the universe.

These verses prove the excellence and superiority of knowledge over worship. The angels are greater worshippers and innocent but they are lesser in knowledge than man therefore the dignity of vicegerency was bestowed on man, which
the angels accepted and it was because that to worship is the quality of the creature and not of the Creator. But knowledge is an attribute of God.

It would be utter disgrace for man also, if he bowed his head before other creations of God, to rule on whom he had been created, as vicegerent of God. And if he followed his own desires without caring the Divine will it would be misuse of the trust.

It is the superiority of knowledge that the angels who are all goodness and there is no evil in them had to prostrate before Adam who had the qualities of good and evil both. And says the Quran:-

3 : 190 - "Lo! In the creation of the heavens and the earth, and the difference of night and day are tokens (of His sovereignty) for men of understanding.

3 : 191 - Such as remember Allah, standing, sitting, and reclining and consider the creation of the heavens and the earth, (and Say) : Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire."

To understand the wisdom of the Creator of the wonderful design of the universe and its value in relation to man, the Quran inspires man to observe and ponder:-
10 : 6 - "He it is who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detailleth the revelations for people who have knowledge.

10 : 7 - Lo ! in the difference of day and night and all that Allah has created in the heavens and the earth are portents, verily, for folk who ward off (evil).

13 : 3 - 'And He it is who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo ! herein verily are portents for people who take thought.'

And :-

6 : 100 - 'He it is who sendeth down water from the sky and therewith We bring forth buds of every kind, we bring forth the green blade from which we bring forth the thick - clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes and the olive and the pomegranate, alike and unlike.Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo ! herein verily are portents for a people who believe."
13:2 - 'Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ondereth the course; He detaileth the revelations that happily ye may be certain of meeting with your Lord.'

And:-

13:12 - 'He it is Who showeth you the lightening, a fear and a hope and riseth the heavy clouds.'

47:24 - "Will they not then meditate on the Quran, for there locks on the hearts?"

The cognition of God needs the knowledge of God, the knowledge of the works of God, that is His entire creation, the universe, man's own self, and the knowledge of the hereafter. It can be a useful means to attain perfection.

According to Imam Ghazzali "every science is a religious science" if it helps to bring about perfection and "aprehension of realities". Every science is the knowledge of facts the realisation of facts may help him to advance at the right path.

The true knowledge is a means to approach God. The value and significance of the study of the world of matter and contemplation over the scheme of creation is that it testifies the Supreme Creator. Every thing reveals supersensory realities. But due to his excessive attachment to this world man fails to achieve the cognition of God which is the real purpose of his creation.

It is related on the authority of Hazrat Anas the companion, that a person came to the prophet and asked "which deed is the best?"

The prophet replied "Your knowledge of God". The person repeated the question and the prophet gave the same reply. Then the person said: "O Apostle of Allah! I ask about the deed and you answer about the knowledge".

The Prophet explained: "with your knowledge of God a few deeds will suffice, but without such knowledge, your deeds however numerous, will not avail." 2

Islam reconciled religion and knowledge. The development of the one was the development of the other. The end and object of one was related to the other. Religion could not remain lively without knowledge; and the correct knowledge

2. Ibn 'Abd ul Barr: Jame' Bayan ul 'Ilm, Abdur Razzaq (translator urdu) p. 45
could not be even imagined without faith and religion. Islam had enlarged the scope of knowledge. It has provided the link which has united the different units of knowledge which were separated and contradicting each other. Before the dawn of Islam, subjects like philosophy, physics etc., had been considered against religion. But Islam removed this controversy. Its eternal teaching is full of life and vitality, eagerness for piety, moral uprightness and courage etc.

By reconciling knowledge and religion, Islam made the greatest service in the cause of knowledge. The Muslim scholars extended the span of knowledge. They cultivated and enriched knowledge, improved its qualities to flourish in every time and clime. It was because of the Quran which gave them the knowledge of that unifying force, which combined the different units of knowledge and harmonized them. This unity of knowledge is the cognition of God:

3 : 190 - "Lo ! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding."

The impetus and importance given by the Quran to the knowledge study, observation, pondering and understanding, of natural phenomena motivated and encouraged the Muslims in 1. All this will be discussed in chapter IV of the present study.
developing special disciplines, on the foundation of the Quranic and the Prophetic teachings, they evolved elaborate systems of knowledge which covered every field of life, and made vast expansion in various directions in the light of brief references to those problems in the Quran and the traditions of the Prophet. They interpreted the Quran, and the words of the Prophet, his acts, and even his silence.

With all consuming religious fervour they endeavoured and made sacrifices in the achievement of knowledge because the Quran urged Muslims to reflect over the world of matter:—

16 : 11 - "Therewith He causeth crops to grow for you, and the olive and the date - palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect."

The natural forces the sun, the moon, etc., were for the service of man, not to be worshipped by man:—

16 : 12 - "And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense."
16 : 13 - And whatsoever He hath created for you in the earth of diverse hues, lo! therein is indeed a portent for people who take heed.

The Muslims were required to ponder and reflect over the world of nature, and thank Allah, by proper utilization of His creation:-

16 : 14 - And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks.

16 : 16 - And landmarks (too), and by the star they find a way.

Everything has been created for the benefit of man. Man has to find out its utility. The rightful use of the bounties of God, is the thankfulness to Him.

and:-

31 : 20 - "See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or Scripture giving light."
The Muslims diverted their mental energies towards the intellectual movements they borrowed, studied and developed many sciences of general utility, like history, geography, astronomy, chemistry, medicine, etc.

The main idea of this education was unity of His creation in the whole universe, unity of knowledge, unity of the institution of prophecy and the brotherhood of the prophets and unity and equality of mankind; and they believed in the easy path of direct access to their Lord for every individual:

50 : 16 - "We are nearer to him than his jugular vein."

There is no intermediary between God and man:

40 : 60 - "Pray unto Me I will hear your prayer."

The Economic and Social Context of Policy Making:

This education did not ask for the renunciation of the world and ascetic practices to please God.

To earn wealth by lawful means and spend it on the poor and deserving, is a praiseworthy and righteous deed. The Quran has exhorted this at various places.

Caliph 'Umar al Farooq and other Companions and the learned men have been counselling people to earn their livelihood by lawful ways and not to be a burden on the society,
but they believed that to avoid the risk of the fondness of the world which leads to sin, abstinence from the luxuries is better than indulgence. They would prefer simplicity and economy.

Many traditions of the Prophet, and sayings of the Companions, their Followers and the learned men have been recorded.

Some significant Quranic verses are quoted here:-

62 : 10 - "And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much."

5 : 88 - "Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in whom ye are believers."

But :-

59 : 7 - "that it become not a commodity between the rich among you."

2 : 275 - "Allah permitteth trading and forbiddeth usury."
7:31 - "O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals."

2:60 - "Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief on the earth."

The Quran has given principles and has made it clear what is permissible and what is forbidden, and stopped the practice of personal likes and dislikes in the name of religion, and showed the limits to be observed to save humankind from corruption.

Social reformation was the chief object of this education and to make social life pure, it taught beneficial ascetic disciplines besides equality and brotherhood of mankind.

To remove the assumptions of ignorance based on misunderstanding, the Quran urged them for fresh interpretations and creative unfolding of the secrets of the universe. Allah has created man and the universe and He made inquiry and investigation man's nature; man has to investigate in the universe and seek knowledge to utilize them and thank the Lord of the universe for their benefit; according to a tradition an hour's contemplation is better than a thousand years worship.
The Quran and the traditions of the Prophet created such a spirit that Muslims engaged zealously in achieving knowledge. They suffered all the hardships and difficulties in the path of acquisition of knowledge cheerfully.

Besides the Quran and the traditions of the Prophet, there have been records of many sayings and practical lives of the Companions of the Prophet and the Followers of the Companions. Though some of the traditions and sayings may be of doubtful authority in their chain of narrators; but they reveal the significance and importance, and the respect for knowledge and learning in the then Muslim world.

There are many verses in the Quran which testify the significance, importance and excellence of knowledge, and there are so many traditions of the Prophet on the subject that Bukhari, Muslim and other great traditionists have devoted whole chapters on knowledge in their collections.

The verses emphasizing knowledge are mostly of Meccan surahs and they were revealed during the pre-migration period. whereas at Medina, when the Muslims had greater freedom of action, the surahs dealt with the practical side of knowledge. 6:92 - "Ye were taught that which ye knew not yourselves nor (did) your fathers (know)"  
(Revealed at Mecca)
31 : 27 - "And if all the trees on earth were pens, and the sea, with seven more seas to help it (were ink), the words of Allah could not be exhausted."

(Revealed at Mecca)

68 : 1 - "Nun. By the pen and that which they write (therewith),"

(Revealed at Mecca)

52 : 1 - "By the Mount,

52 : 2 - And a Scripture inscribed

52 : 3 - On fine parchment unrolled"

(Revealed at Mecca)

16 : 44 - "With clear proofs and writings; and we have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect."

(Revealed at Mecca)

39 : 9 - "Are those who know equal with those who know not? But only men of understanding will pay heed."

(Revealed at Mecca)

16 : 43 - "Ask the followers of the Remembrance if ye know not."

(Revealed at Mecca)

16 : 125 - "Call unto the way of thy Lord with wisdom and fair exhortation and reason with them in the better way."

(Revealed at Mecca)
17:85 - "and of knowledge ye have been vouchsafed but little.

(Revealed at Mecca)

20:114 - "and say: My Lord! increase me in knowledge.

(Revealed at Mecca)

7:52 - "Verily we have brought them a Scripture which we expound with knowledge, a guidance and a mercy for a people who believe."

(Revealed at Mecca)

29:49 - "But it is clear revelations in the hearts of those who have been given knowledge, and none deny our revelations save wrong doers."

(Revealed at Mecca)

7:7 - "Then verily we shall narrate unto them (the event) with knowledge."

(Revealed at Mecca)

29:43 - "As for these similitudes, we coin them for mankind, but none will grasp their meaning save the wise."

(Revealed at Mecca)

13:19 - "Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? but only men of understanding heed;"

(Revealed at Mecca)

Importance and the superior ranks of the learned men:-
4 : 83 - "Whereas if they had referred it to the messenger and such of them as are in authority, those among them who are able to think out the matter would have known it."

In this verse, the learned men are placed next to the messengers of Allah. By their understanding and efforts, they can gain knowledge of the Divine will and make it known.

And :-

13 : 43 - "Say: Allah and whosoever hath true knowledge of the Scripture, is sufficient witness between me and you."

Referring to the above quoted verse, Imam Ghazzali writes that it shows the power of knowledge, through which it has been possible to be witness with Allah between the Prophet and the disbelievers.

And says that Quran:-

3 : 18 - "Allah (Himself) is witness that there is no god save Him. And the angels and the men of learning (too are witness)"

In this verse Allah has mentioned the men of learning after Himself and the angels, In which according to Imam Ghazzali, is honour, distinction and excellence.

1. Imam Ghazzali: *Ihya:Kitab ul 'Ilm*, Nabi 'Amin translator p.10
2. Ibid.
It was because of knowledge that Adam got superiority over the angels. And knowledge is the source of strength and greatness says the Quran that 2:247 - Allah hath increased him abundantly in wisdom and stature.

5:11 - "Allah will exault those who believe among you, and those who have knowledge to high ranks."

Imam Ghazzali writes that 'Abdullah ibn 'Abbas (d A.H. 69/A.D. 688), the cousin of the Prophet said that the rank of the men of learning would be seven hundred grades above the believers, the distance between each of two of which is five hundred years long.

Knowledge is superior than worship. It has been placed on equal footing with prophecy, writes Imam Ghazzali that despite the fact the worshipper might not be ignorant of the worship he observed and the Prophet said:

"The superior rank the learned man holds in relation to the worshipper is like the superior rank I hold in relation to the least of men."

"Anas b. Malik the Companion narrated that the Prophet said that the best part of your faith is that which is the easiest and the best form of worship is figh (insight).

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1. al Quran 2:31
2. Ghazzali op.cit p.10
3. Ibid p. 13
4. Ibid, and Ibn 'Abd ul Barr: Jame Bayan ul 'Ilm, Abd ur Razzaq Malihabadi, translator, Delhi: Nadwat ul Musannifeen, 1974 p.53
The Prophet said:-

The learned believers hold a rank seventy degrees higher than that of the ordinary believer\(^1\).

The Prophet said that the learned men are the heirs of the Prophets.

Commenting this tradition Imam Ghazzali writes that this is the highest honour because there is no rank above the Prophets\(^2\).

Said the Prophet: "God revealed unto Abraham the friend of God, 'O Abraham! verily I am knowing and I love every knowing person'\(^3\).

Companion Mu'adh b. Jabal narrated that the Prophet said "The learned is the trustee of God on earth"\(^4\).

Said the Prophet: "On the day of resurrection the ink of the learned men will be linked to the blood of the martyrs"\(^5\).

The Prophet said:

"What is in the heavens and in the earth intercedes for the learned men"\(^6\).

1. Imam Ghazzali : Kitab ul 'Ilm p. 13.
2. Ibid. p. 11.
3. Ibid. p. 12 and Ibn Abdul Barr: op. cit. p. 47.
5. Ghazzali: Kitab ul 'Ilm, P. 12.
Said the Prophet:

"The passing away of a whole tribe is more tolerable than the death of a learned man."¹

and:

"There are two groups among my people when they become righteous the populace becomes righteous, and when they become corrupt the populace becomes corrupt; these are the rulers and the jurisprudents"², (fuqha) i.e. those learned scholars who have religious insight.

'Ali b. Abi Talib said:-

"The learned is superior to the fasting, praying and self-mortifying man. Should the learned die, a gap would be created in Islam (by his death) and no one would fill this gap save one of his successors."³

'Umar al Farooq said:-

"O men seek ye knowledge. For verily God has a mantle of love which He cast upon him who seeks knowledge, even a single section. Should he then commit an offence, God will remonstrate with him thrice in order not to rob him of his mantle, even though that offence may persist with him until he dies."⁴

¹. Ibid. P. 12
². Ibid.
³. Ibid. p. 14
⁴. Ibid.
A tradition of the Prophet reported by Mu'adh b. Jabal is:

"Acquire knowledge, for its acquisition is (equivalent to) the fear of God, its pursuit is (equivalent to) worship, its study is (equivalent to) praise, searching for it is (equivalent to) jihad, teaching it to him who does not know is (equivalent to) almsgiving, and imparting it to those who are worthy is meritorious. Furthermore, it is the bosom friend of the lonesome, the companion in solitude, the guide to religion, the comforter in both happiness and misfortune, the aid to the lonely the relative among strangers, and the beacon on the road to Paradise. Through it God exalts a few and makes them leaders in virtues, chiefs and counsellers worthy of emulation, pioneers in righteousness whose footsteps should be followed and whose deeds should be observed. The angels seek their friendship and with their wing they touch them to gain thereby their favour. And even the whales and the fish of the sea, the lions and beasts of the field, as well as the heaven and its stars intercede for them, because knowledge is the protection of hearts against blindness, the light of the eyes in darkness, and the fortification of the body against decay. Through it man attains sainthood and the loftiest ranks. To reflect upon it is (as meritorious) as fasting and its study, as continual prayer. Through it God is obeyed,
worshipped and glorified; through it he admonishes and forewarns; through it His unity is declared, and through it also (man) abstains from sin. Through knowledge the ties of relationship are made close by kindly deeds and the lawful and the unlawful are made known. Knowledge is like an imam whereas works are his followers. Knowledge is bestowed upon the fortunate and from the unfortunate withheld.\(^1\).

Imam Ghazzali writes about the seekers of knowledge that "they are like those who have undertaken to guard the outpost of Islam where they are encamped, or like the conquerors who are warring on behalf of them some are active fighters, others are on the reserve, others are in charge of water supply, while others look after the mounts; but all will receive their reward if their aim is the glory of God rather than the possession of spoil."\(^2\)

Said the Prophet:

"Whoever follows a path in search of knowledge, God will guide him unto a path leading into paradise."\(^3\)

"To rise up before day break and learn but a section of knowledge is better than prostrating yourself in prayer a hundred times."\(^4\).

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1. Ibid P. 24
2. Ibid P. 138
3. Muslim: Sahih, cited by Imam Ghazzali op.cit P. 138
4. Ibn Maja: Sunan cited by Ghazzali op.cit P. 138
From the above quoted some of the Quranic verses, Prophetic traditions and sayings of his companions, can be judged the importance of knowledge in Islam.

'Ali b. Abi Talib narrated that the Prophet said:

Why shall I not tell you the identity of a learned (faqih); who is a perfect learned (faqih). He is that who neither disappoints people from God, nor leaves the Quran carelessly. Be aware! there is no goodness in that worship which has no insight, and knowledge without understanding (fahm) is useless; the recitation (of the Quran) without tadabbur (reflection), has no profit.¹

"Arise and warn;"
(Al Quran-74:2)

CHAPTER - TWO

The Emergence of the Educational System
THE EMERGENCE OF THE EDUCATIONAL SYSTEM

1) Setting the Stage

A Brief Account of the History of Education of Pre-Islamic Arabia:

A major part of the hot desert of Arabia is barren and uncultivable except in a few separated oases. Its scanty population fell into two groups, nomadic and settled. In an inhospitable environment of the hot desert, they were constantly moving in search of water and pasturage. They had to depend on the produce of their camels and sheep. Without any permanent habitation the pastoral life was hard, vigorous and rootless. They spent most of their time and energy in constant struggle and feuds for water and pasture lands for their folks and herds. Human sufferings from time immemorial made them hostile to each other. Their restless life made them adventurous and brave, with remarkable endurance and patience in misfortune. They were generous and hospitable to their guests.

These people had simple legal ideas of nomadic life; with personal freedom and cherishing ties and rights of kinship in a network of tribal organization which created
social solidarity and a bond of union among the families without any sense of national unity.

With low cultural level, in their practical and materialistic life, they had little interest and inclination for religion, speculative thought or philosophy. They were polytheists with vague beliefs.

Their system of knowledge was based on their experience. Their nomadic mode of life compelled them to spend greater part of their life under the open sky thus they became keen observers of nature. By their experience they knew the movement and the directions of the winds, stars and other heavenly bodies and their relation to weather. They had given many beautiful names to the stars. By their long experience they were able to predict the weather conditions.

Experience alone was the source of their knowledge of camel, sheep and other animals and birds, and they were expert horsemen and also in the use of arms.

'Ilm Firasa: By skilful face reading, they could know an stranger.

'Ilm Qiyafa: By this art they could trace a stranger, a thief, a raider.

Kihana was the art of divinity. They believed that Kahina knew unknown matters and secrets and they could tell about
past and future. They believed that the **kahins** surely had some contact with the good and evil spirits, through some mystical practices, which they had learnt from their masters i.e. the elder **kahins** who were supposed to be learned in the art of magic.

**Al-Kamil** : Those who knew the art of reading and writing, riding, swimming and the use of bow and arrow, were known as **al-kamil**, i.e. perfect.

Their ideal virtues were endurance, courage, hospitality and generosity, etc.

**Preservation and Transmission of Knowledge** :

The nomads insisted their children to specialize in genealogy. They were proud of the nobility of their families, and took great pain in preserving the genealogical order of their families; and transmitted war records and memory of great works of their families to their descendents.

They insisted on eloquence, poetry, oratory and preservation of purity of their language.

With the absence of fine arts like painting sculpture, they developed their language and zealously cultivated poetry as the only way of expression of their aesthetic sense, opinion and sentiments.
By realistic expression, thrilling and musical language of poetry, they received their social intellectual and moral training. Poetry was a means to express their feeling of joy, sorrow, gratitude, hatred, and threat, etc., and to preserve and transmit the memories of their great virtuous deeds of hospitality, endurance, generosity, courage and manliness, etc.

Their poetry was called diwan ul Arab, i.e. the public register of the Arabs through which they specialized in and transmitted the authentic records of their historical events, battles, traditions, customs and genealogies thus protecting their honour.

In pre-Islamic Arabia very few individuals could read and write, majority of the Arabs were illiterate. The Prophet had said:

"We are unlettered people, we do not know writing and reckoning."¹

The Quran testifies it:

62:2 "He it is who hath sent among the unlettered ones a messenger of their own, to recite unto them the scripture and wisdom, though heretofore they were indeed in error manifest;"

And:

29 : 48 - "And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand."

Their hard pastoral life did not allow them to learn the art of reading and writing. Due to universal illiteracy, they preserved and transmitted their history, poetry or whatever they thought worth while to be preserved for the future generations, they transmitted it orally.

Ruwat

Some of the tribes had professional transmitters, (ruwat) for their poets. They used to memorize and recite the poetry of the poet.

But inspite of the absence of written literature their language was highly developed and refined. They developed rich vocabulary, fixed grammatical rules, endeavoured to excell in rhetoric and other qualities, with a high degree of perfection.

They were proud of the enormous power of their oratory and eloquence. They were confident that they could make
effective use of these skills and called the rest of mankind 'ajam' i.e. dumb! One of the meanings of the word Arab is 'One who speaks clearly.'

Their literature that has come down to us, is of two sorts: a mass of poetry, and the prosaic literature in the form of orations, sermons, anecdotes, proverbs, etc., with highly refined language and rich vocabulary.

In their common discourses, they made frequent use of celebrated passages of their poetry with ease and elegance. Those who excelled in oration were honoured with the title of Khatib. Thus the poets were held in high esteem and enjoyed a privileged position in the ancient Arab society.

The Institution of Periodical Fairs:

To continue the advance of their literary activities still a higher standard, the tribes had general annual meetings and literary gatherings at the fairs of 'Ukaz, Dhu'l Majaz, Majinna and Mecca, etc., among which 'Ukaz near Mecca was very famous, where they held weekly fairs,

1. Dr. M. Hamidullah: "Educational System in the Time of the Prophet" - Islamic Culture, Hyderabad January, 1939 p.49
and the annual fair at 'Ukaz lasted a whole month. During which they employed themselves not only in trading, but engaged in poem recitation, discussions and criticism. They conferred the highest distinction and repute by their approval of a poem, which was the sure testimony of high literary taste, and the Arab bards gifted with extraordinary talents recited and repeated their poetical compositions to win the repute and renown for their clan in the Arab society, contending and vying each other for the glory of the lofty destination.

By the records of discussions and criticisms held in the assemblies at 'Ukaz and other places, their minute observation and fine taste is manifest. They knew the meaning and weight of what did they say, and what should they say. They could see the deep points to solve the complicated literary and linguistic problems.

The great literary activities during these fairs played an important role in the development of Arabic language and literature. By these activities they standardized, enriched and developed their language wonderfully. Dr. M. Hamidullah the renowned scholar of Islamic sciences writes:
"We are bewildered at the refinement of the language, richness of the vocabulary, fixedness of grammatical rules and vastness of poetical literature of a high standard, so much so that it is the diction of jahiliya and not of the literary golden age of Islam which is considered as classical and standard diction. If we compare two authors of some modern language, German, Russian, French or English, one author of today and one from ten centuries ago, their language will be so different that these writers of the same language would not be able to understand each other. The vocabulary and the grammar of the language of Imru‘ul Jais is exactly as that of Shawqi and Hafiz of modern Egypt. The Qu‘ran and records of the utterances of the Prophet and his Companions written in the language of jahiliya, uninfluenced by the later culture of the Arab empire and intelligible to the Bedouins of Pre-Islamic Arabia, is not the less intelligible to the student of modern Arabic. Already at that time the Arabic language was so rich that it can compare favourably with the developed languages of modern Europe."¹

¹ Dr. M. Hamidullah: "Educational System in the Time of the Prophet" Islamic Culture, monthly, Hyderabad January 1939 p. 49.
As the pagan Arabs generally had no written records of their poetry. They committed it to memory only; and it was lost with the death of the person who had memorized it; and before the introduction of the art of printing Muslims had collected this oral material and committed it to writing. They had accumulated hand written books in their great and small libraries, those thousands of manuscripts were burnt and destroyed in Spain, Iraq, etc., during the wars, by the invaders who unlike the Muslims did not then know the value of knowledge. Therefore, Arabic poetry cannot be traced more than 150 years before Islam.

The first poet who composed ode was Mahlhil b. Rabi'a. He was the maternal uncle of Imru'ul Qais the great poet of the Arabs. Imru'ul Qais lived about 40 years before the Prophet.

Ibn Rashiq has described the origin and spread of poetical art in different Arab tribes in his work Kitab ul Umda which is one of the best source books.

Ibn Rashiq writes that the famous poets of the tribe of Rabi'a were Mahlhil b. Rabi'a, Marquash, Asghar and Akbar, the sons of 'Abd ul Harith b. Halizza, Multamis,
A'isha, two of them were among the authors of seven suspended odes.

In the tribe of Banu Qais, Nabigha Zubyan, Nabigha Ja'di, Zuhair b. Abi Salama, Ka'b b. Zuhair, Labid b. Rabi'a, Hutiya, and Shamakh had been famous, two of them also were among the authors of seven suspended poems.

In the tribe of Tamim, Aws b. Hajar was their famous poet.

The themes of the ancient Arab poetry were: fakhr, i.e. the glorification of himself, his family or tribe, himasa bravery, fortitude, madah (praise); panegyrics, the bedouin ritha: elegy, hija: satirical poetry and humorous verses, waaf: description of riding beasts and camels, dawns, evenings hunting and other scenes.

Their compositions were generally restricted to the few subjects, like the remnants of a forsaken camp or preserving the memory of events of some bloody feuds in which he or his tribe had fought; quarrels over a pasturage, water or stolen camels, etc.

Story Telling: Night-tales had been an important branch of prose literature. At night mainly during the nights of moon light, people assembled in their clubs and spent sometimes the whole night in story telling. There were some
professional story tellers and others engaged themselves in extempore story telling known as musamara. Says the Quran:

23:67 - "Nightly did ye rave together."

Life in Some Arab Settlements and Oases:

Mecca with its sanctuary of Ka'ba was the cosmopolitan town a reputed place of meeting tribes for annual worship. Its tribe Quraysh has the privilege of being the custodian of the sacred house of Ka'ba built by the prophet Abraham and his son Ishmael. They acted as the hosts at the annual pilgrimage when the pilgrims used to come from every part of Arabia to perform hajj under their stewardship. As the hosts of pilgrims they even contributed funds among themselves to feed the pilgrims and received honour by their traditional hospitality.

Mecca had developed in a powerful town and became an international trade centre in the West Asia. The Quraysh with their extensive commercial activities, had devoted themselves in organizing great trade caravans to visit countries like Syria, Iraq, Egypt, Abyssinia, India, China and other far off lands. Says the Quran:

106:2 - "For their taming (We cause) the caravans to set forth in winter and summer."

1. Dr. M. Hamidullah, 'Ahd-i-Nabwi ka Nizam-i-Ta'lim p.19
Their trade relations and contacts with so many countries had improved their talents and broadened their intellectual horizon.

Their main free time activities were gambling, reciting and listening poetry and stories sipping wine of date and barely.

In these gatherings by the delightful enchantment of poetry and competitions to seek appreciation and distinction the sons of desert were inspired and stimulated for intellectual activities and they had developed a higher literary taste.

The annual meeting with many tribes from every corner of Arabia, at the time of hajj pilgrimage, gave them opportunity to improve the power and beauty of their language.

Yathrib (Medina):

People of Yathrib were engaged in agriculture and trade. Among their chief products were barely, grapes and dates, etc.

Here Jews were a community of traders, bankers and craftsmen. The Jews had a school at Medina, known as Bait ul Midras, which had been the centre of religious and literary activities of Jews.¹

Taif:

The oasis of Taif is forty miles from Mecca. Here the tribe of Thaqif cultivated arable land. They were engaged in agriculture and horticulture, tending and nursing their poetical literature were their intellectual activities.

Ghilan b. Salama of Thaqif tribe patronizing these activities, had fixed a day of week to hold weekly literary gatherings, which offered opportunities to the citizens of Taif to satisfy their cravings of high literature manifesting themselves in poem recitations and critical discussions.¹

Al Yemen and Hadramaut, of Sabaens and Himarids, in South Arabia, once had a prosperous civilization, from B.C. 850 to A.D. 525.

They grew crops in its fertile lands with a slightly better rainfall. They had tanning industry, like other parts of Arabia, and silk industry. They were on the great trade rout of Arabs and engaged in commercial activities. Najran in northern Yemen was a wealthy and thickly populated centre of Christianity.

They spoke a dialect which was slightly different from Arabic.

¹. Ibid. p. 13.
The Jews of Yathrib, Fadak, Khaibar, Wadil Qura, etc., were leading a settled life. They had been engaged in trade, agriculture and in different crafts of blacksmiths, goldsmiths and other metal works and manufacturing arms, etc.¹

The oasis cities were isolated over the wide waste land. They were ruled by their tribal leaders, who controlled their external and internal affairs. Some of these settlements had regular schools.

In the tribe of Hudhai, who lived near Mecca, and had relations with the tribe of Ārıysh² in Taif³ in Medina, there were schools⁴. They might be "crude" and "primitive" but were attended by their boys and even some girls, to learn the art of reading and writing.⁵

The Christian communities in Syria and Mesopotamia were very strong and firmly organized religiously as well as politically.

1. Ibn Wutaiba: Kitab ul 'Marif, chapter the religion of Pre-Islamic Arabia.
4. Ibid p. 583.
They had numerous monasteries, churches, hermitage and convents, where they were engaged in teaching and translating theology, Neo-Aristotelian philosophy, psychology, medicine and natural science, etc.

In southern Mesopotamia the long narrow strip facing the Persian empire was the Ghassanid State of Hira. Its population was the mixture of Arameans and Arabs. The people of Hira now Kufa, were using Aramaic and Arabic both the languages. Aramaic was used for the translation and preservation of the scriptures and scientific literature while Arabic was used as spoken language.

Aramaic was the vernacular language of the west of the river Tigris in Asia¹ and Syriac was the dialect closely related to Aramaic used by the Christians in northern Mesopotamia for the preservation of knowledge in writing. The Ghassanids and other tribes of the Syrian border, the peninsula of Sinai and the Abyssinians were Monophysite Christians.

In Mesopotamia on the Persian border of Arabia in the east, there was a Syriac speaking community of Nestorian Christians. They were separated from the State Church of

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Byzantine, and were hostile to it. They had an attitude of loyalty to the Sassanid Empire and represented its culture and customs.

The Nestorians were ambitious teachers. The Nestorian missionaries had differences with the Greek Church. They wanted to teach their own theories. To explain their teachings they took help of Greek philosophy. They did not like that their Asian students should learn Greek language and theology which they had been opposing. Therefore, they translated theological literature, Aristotelian and Neo-Platonic Philosophy and Greek medical and scientific works into Aramaic and Syriac, the Oriental dialects. Thus a mass of Hellenistic material had been translated into Aramaic and Syriac languages.

The Nestorian Christians had been imparting knowledge not only of their religion and philosophy, but their chief influence was in translating and teaching medical literature specially at the academy of Jundishapur in Khuzistan, Iran founded by the Persian Emperor Anusherman (A.D. 531-578); where the Nestorian the Zoroastrian and the Indian medical doctors were engaged in academic medical activities.

In the Byzantine sphere of influence in the west of Arabia, Alexandria in Egypt had been the chief centre of
study and research in medicine with its allied subjects, theology, philosophy, mathematics and astronomy, etc.

The Syriac speaking and Nestorian clergymen studied here and translated Hellenistic sciences and philosophy into Aramaic and engaged themselves in writing commentaries of Aristotelian philosophy during the 6th and 7th centuries of Christian era.

The Christians of Syria and Mesopotamia continued their activities and turning the mass of Hellenistic philosophy, medicine and other sciences into Aramaic, Syriac and later on through their medium into Arabic, under the generous Muslim patronage, living in perfect liberty. Even during the wars the Muslim soldier was not allowed by Islam to disturb the peace of the monasteries.

They had great influence on the Muslims' thoughts especially on the schismatic bodies of the neoconverts, at the newly sprung camps and towns of Kufa, Basra, and Baghdad, etc.

Muslims in their turn took great interest in the oriental version of Greek knowledge. But the Pre-Islamic primitive Arab civilization had remained almost unaffected by the Greek sciences and philosophy which were being studied in their surrounding communities; though the Arabs had continual trade relations and contacts with these communities which
were on their trade caravan routs and sea high way.

But it was not that the Arabs were absolutely without books, for example, Ibn Abi Usaibi'a has recorded that Harith b. Kilda of Taif who had studied medicine at the school of Jundishapur, Iran, he had dictated a work on medicine in Arabic.¹

Warqa b. Naufil of Mecca, knew Syriac and he translated Old and New Testament into Arabic. His sister, used to read them.²

Naḍar b. al Harith had brought Mecca, the Arabic translation of Shahname of Iran which he translated at Hira. He used to bring the same type of literature from Syria, these might be some books on Byzantine History.³ And the Jews had book trade in Arab markets.⁴ They used to render Christian theological works into Arabic.⁵ Among the

5. Ibid.
pagans of Arabia, a book named Mujalla-i-Lugman is traced
which was presented to the Prophet. 1

The Development and Cultivation of The Art of Reading
and Writing In Pre-Islamic Arabia:

Ahmad b. Yahya al Baladhuri (d. A.H. 279/A.C. 893)
writes in his work Futuh ul Buldan that:

"'Abbas b. Hisham b. Muhammad b. Sa'id al Kalmi said
to me that his father related to him that he heard from
his grand father and al Sharqi b. al Gatani that three
persons from the tribe of Tayy, Mura'ir b. Hurrah, Aslam
b. Sidra., and 'Amir b. Ja'dra gathered in the village of
Baqqa and invented the Arabic script. They designed the
alphabets in the light of Syriac script.

The people of Anbar learned this art from them; and
from the people of Anbar, gained it the people of al Hirah,
present Kufa.

Bishar b. 'Abdul Malik, was the brother of Ukaidir b.
'Abd ul Malik b. 'Abd ul Jinn al Kindi, the ruler of Dumat
ul Jandal. Bishar used to live in al Hira, he picked up
Arabic script from the people of al Hira. Once he came
to Mecca. Here Sufyan b. Umayya b. 'Abd Shams (the uncle

1. Ibid.
of Abu Sufyan b. Harb), and Abu Qais b. 'Abd Manaf b. Zuhra b. Kilab (the uncle of Amina, the mother of the Prophet), requested him to teach them the art of writing and Bishar taught them. According to another report Harb b. Umayya the brother of Sufyan b. Umayya once went to Hira where he learned the technique.

Then Bishar, Sufyan and Abu Qais went to Taif where Ghilan b. Salama ath Thaqafi, the chief of Taif and some others picked this art from them.

Bishar separated from them and went to the place of Muḍar, there 'Amar b. Zuraqa acquired it from him and became famous as 'Amar al Katib (Amar the Scribe).

Then Bishar went towards Syria where many people gained this art from him.

In the same way, from those three persons of the tribe of Tayy (who invented this art), a person from the tribe Tanjat ul Kilab learned the art of writing. He


2. Ibn Abi Dawud; Al Mushif, cited by M. Hamidullah; And-i-Nahwi ka Nizam-i-Ta'lim, p. 16. margin.

3. Al Baladhuri; Futuhul Buldan, op. cit. p. 665 and Ibn an Nadim (d. 385 H.) also has provided similar information in his Kitab ul Fehrist, p. 7.
settled in Wadi'l Qura and a community of this valley received this art from him.¹

Abu Bakr b. Dawud has given that Imam Sha'bi asked the immigrants that from where did they learn the art of writing. They replied that they took it from the people of Anbar.²

And Asma'i reported that Abu Sufyan b. Harb was asked that from whom his father gained this art. He replied that from Aslam b. Sidrā.³

'Umar b. al Khattab (al Farooq) grasped the art of writing from Harb b. Umayya and Mu'awia the Companion acquired it from his uncle Sufyan.⁴

Al Baladhuri writes that "at the dawn of Islam, there were seventeen persons among the Quraysh who could read and write. They were: 'Umar b. al Khattab, 'Ali b. Abi Talib, 'Uthman b. 'Affan, Abu 'Ubaida b. al Jarrah, Talha, Yazid b. Abi Sufyan, Abu Hudhaifa b. 'Itban, Ibn Rabi'a, Hatib b. 'Amar, brother of Suhail b. 'Amar al 'Amiri, Abu Salama b. 'Abd ul Asad al Makhzumi, Aban b. Sa'id, ibn al 'As

¹. Al Baladhuri, op. cit. p. 665.
². Raghib at Tabhakh: Thiqafat ul Islamia, Iftikhar Ahmad Balkhi translator (Urdu) part 1. p. 74(margin).
³. Ibid.
b. Umayya, and his brother Khalid b. Sa'id, 'Abdullah b. Sa'd b. Abi Sarah al 'Amiri, Huwaitab b. al 'Uzza al 'Amiri, Abu Sufyan b. Harb b. Umayya, Mu'awia b. Abu Sufyan, Juha'im b. as Salat, Ibn Mahzama b. 'Abd al Muttalib b. 'Abd Manaf, and from the halifs (allies) of al Quraysh was al 'Ula b. al Hadrami.¹

A lady Shifa d. 'Abdullah al 'Adwia a relative of 'Umar b. al Khattab, had learnt the art of reading and writing in pre-Islamic period.²

Those of them who accepted Islam, became the first scribes (katib) of the Prophet at Mecca.

Medina : According to al Waqidi (d.822 A.C.), writes al Baladhuri, that in the tribes of Aus and Khazraj of Yatrib those who could read and write were still fewer. Those who could read and write among the tribes of Aus and Khazraj, were:


And among them Rafe' b. Malik, Sa'd b. 'Ubada, Usaid b. Hudair, 'Abdullah b. Ubbay and Aus b. Khawli were kamil, i.e. they knew reading and writing, the art of the use of bow and arrow, swimming and riding.¹

The people of the tribes Aus and Kazraj learned the art of reading and writing from a Jew, and on the eve of Islam some of their children had learnt this art.² The Jews of Medina spoke Arabic, but used Syriac for writing purpose and keeping records.³

The Himarid script of al Yemen was known as musnad. Its letters were not joint, but separated from each other. Those who knew the art of reading and writing among the people of Himair, they had closed its doors to the common folk; without their special permission no one was allowed to teach it and the result was that at the dawn of Islam, none was there who could read or write this script.⁴

In 7th A.H. the Prophet sent a missionary letter to a place named Jamatha, in al Hisa in eastern Arabia

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there was not a single person in the whole region who could read it, they had been in search of such a person till a child read it for them.¹

During the same period when an Nimar b. Tawlib, the chief of a big tribe and a great poet, accepted Islam, the Prophet appointed him the head of the tribe of 'Akal in Yemen and gave him an appointment letter; he was unable to read it. He came to the market and asked whether anyone could read it for him.²

11) The Unlettered Prophet's Educational Campaign

A. Education before the Migration of the Prophet:

The Quran had been revealed from A.C. 610 to A.C. 632, out of the period of over twenty two years,³ the first twelve years are of Mecca. The mission of this education can be divided into two main divisions (a) education related to belief, (b) education in relation to practical side of life.

2. Ibid.
Education during the pre-migration period was simple and direct, it was mainly concerned with matters of beliefs and universal truths, based on daily experiences that is unquestionably believing in the existence and unity of God, the life in the hereafter, the Day of judgement, retribution and warning against the grave consequences of disbelieving and evil doing. It appealed to human intellect and urged them to ponder over natural phenomenon.

The matters related to beliefs had been frequently repeated in the Meccan chapters of the Quran, admonishing in the form of short discourses and sermons in earnest and most beautiful rhetorical language, to register in their minds and impress fully the consequences of their behaviour; the everlasting glorious rewards of the eternal abode or the severe punishment according to their deeds. There is a description of an educational travel in Surah al Kahf (the Cave 18:62-79), a Meccan chapter of the Quran, in the answer of one of the three questions of the Jewish rabbis of Medina, which they asked through al Nadir b. al Harith and 'Uqaba b. Abu Mu'ait, the two Qurayshites. Since the Meccan education dealt mainly with the matters of beliefs, by this marvellous story, the believers could learn that the

disciple was to observe passively. He should neither interfere, nor check, nor criticize the teacher. Knowledge could be gained by the companionship of the learned; and by travel, observation and pondering over the manifestations of God, one could recognize His existence, unity, majesty, glory and wisdom. He is the Creator of every thing. His attributes are manifest in His creative activity; and we are surrounded by them; contemplation on things which He has created, can turn us to know Him the Creator. The Meccan chapters of the Qur'an are, full of this method, they had to purify their hearts by intuitive knowledge. Knowledge was the light of God. It was the guidance which provided true insight and certainty. It was based on the most sure and certain knowledge of the most real Being which is the synonym for truth. It is purified and above all doubts and infallibility. This certitude was to be gained by intuition and God fearing activities. The sweetness of faith never departed; when it entered into their hearts.

1. Q. 18:67 "Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught?
18:68 - He said: Lo! thou canst not bear with me.
18:69 - How canst thou bear with that whereof thou canst not compass any knowledge?
18:70 - He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.
18:71 - He said: Well, if thou go with me, ask not concerning aught till I myself mention of it unto thee." And when Moses could not remain patient says the Quran:
18:79 - "He said: this is the parting between thee and me!"

2. Q. 56:95
Teaching and Transmission of Knowledge was Divinely Planned

15:94 - "So proclaim that which thou art commanded."

It was ordained by God, and propagation of the mission was to be done in stages. After the first revelation 'Read' and Q. 96:1-5, divine exposition came to train the Prophet himself, to prepare him to teach the message a very early Meccan chapter begins:

Q. 73:1 - "O thou wrapped up in thy raiment:

73:2 - Keep vigil the night long, save a little
73:3 - A half thereof, or abate a little thereof
73:4 - Or add (a little) thereto - and chant the Quran in measure.
73:5 - For We shall charge thee with a word of weight.
73:6 - Lo! the vigil of the night is (a time) when impression is more keen and speech is more certain.
73:7 - Lo! thou hast by day a chain of business
73:8 - So remember the name of thy Lord and devote thyself with a complete devotion.
73:9 - Lord of the East and the West; there is no God save Him; so choose thou Him alone for thy defender -
73:10 - And bear with patience what they utter, and part from them with a fair leave-taking.
73:11 - Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them a while."
The Prophet was charged to extend his preaching:

J. 74:2 - "Arise and warn!"

First he invited to the call, his near kindred (Q.26:214), then the people of his town (Q.6:92-93), and finally all mankind (Q.21:107).

To warn his nearest relatives, the Prophet ordered his cousin 'All to prepare food and invite sons of 'Abdul Muttalib. When they came, they were about forty persons including his four uncles. The Prophet addressed them at this get together. They remained silent except 'Ali, then a boy, who offered his help.¹

Once the Prophet went on the top of a hill of Mecca, and called by the names, Banu 'Abdul Muttalib, Banu 'Abdul Manaf, Bany Qusayy, and all the Juraysh tribes. When they came and gathered below the hill, he asked a question that being on the top of the hill he could see on either sides of the hill, if he warned them that there was an army behind the hill to attack them, would they believe him? They replied in affirmative and admitted that he had never told a lie, then the Prophet

¹ Ibn Ishaq (d. 151/768): Sirat Muhammad Rasulallah, revised by Abdul Malik b. Hisham (d. 219/834), A. Guillaume, translator (London, Oxford University Press, 1955 pp. 117-118.)
called them to God, and warned them of His punishment to unbelievers in the life hereafter. They refused to listen him and departed.

Whenever the Prophet recited the Quran and invited the Uraysh to know the message; they disliked and went away.

The Meccans knew the truthfulness of this teaching; But due to envy they did not admit and recognize the truth. When they argued or debated or called upon the Prophet to answer the questions, God revealed better answers concerning the matters about what they said; and guided the Prophet to what was right. But they did not confirm the truth and treated it as if it was nonsense and false and refused to listen. When the Prophet recited these verse of the chapter Ha Mim (Fusilat):

41 : 1 - "Ha Mim
41 : 2 - A revelation from the Beneficient, the Merciful,
41 : 3 - A scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge.
41 : 4 - Good tidings and a warning. But most of them turn away so that they hear not.
41 : 5 - And they say: Our hearts are protected from that unto which thou(0 Muhammad) callest us, and our ears there
is a deafness, and between us and thee there is a veil. Act, then. Lo! We also shall be acting.

41:6 Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your God is one God, therefore take the straight path unto Him and seek forgiveness of Him. And woe unto the idolators."

'Utba b. Rabi'a, one of the chiefs of the Quraysh tribe listened it, he went back to his assembly and told them that he had never heard such thing before, that it was neither poetry nor witchcraft, and that the message would soon be accepted. The Quraysh did not allow people to listen the Quran, If anyone wanted to listen the Quran chanted by the Prophet, he had to pay attention stealthily in fear of the Quraysh. When the Prophet recited the Quran aloud, and the Quraysh saw that someone was listening, they punished the listener. For that reason God revealed to His Prophet :

17:110 "And thou (Muhammad), be not loud voiced in thy worship nor yet silent therein, but follow a way between."

'Abdullah ibn 'Abbas explained the reason of revelation of this verse that if the Prophet would read : the

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Quran aloud, those who wanted to listen it might not go near him in fear of the Quraysh. But he adopted the middle course in recitation of the Quran in his prayers; those who wished to listen him might do the same secretly and gain benefit from it.  

Abu Bakr as Siddiq had made a mosque in front of his houses, in which he used to recite the Quran and polytheist women and boys gathered around him to listen the Quran. The polytheist Quraysh became afraid of it that their women and children might accept Islam.

The Quraysh banned the reading of the Quran. They persecuted, tortured and imprisoned the early Muslims. The Muslims were afraid of reading aloud the Quran. 'Abdullah b. Mas'ud the sixth Muslim, was the first person after the Prophet who went to Ka'ba and recited aloud the Quran in the presence of Quraysh chiefs. The Quraysh attacked on the face of 'Abdullah b. Mas'ud.

Therefore all the Companions were engaged in propagation of knowledge in their circles secretly and silently.

1. Ibid p. 141.
and the method of teaching and learning was generally conversation and discussion.

But the first command 'Read'(96:1) had suggested to commit the revelation to writing and in the chapter al Waqiah, (the Events), an early Meccan surah, was mentioned:

56 : 78 "In a Book kept hidden  
56 : 79 which none toucheth save the purified"

The Quran had used the word kitab (book) for itself frequently. And the first Muslims had been preserving it by memorizing and committing it to writing.

The chapter al Furqan, (the Criterion) which belongs to the middle group of Meccan surahs says:

25:5 "And they say : Fables of the men of old which he hath had written down."

Among the early Muslims, 'Uthman b. 'Affan, Sharahil b. Hasana, al Tanji, Juhaim ibn as salat b. Mahzama, Khalid b. Sa'id, Aban b. Sa'id, and al 'Ula b. al Hadrami were among those who knew the art of reading and writing, and worked for the Prophet as scribes. Whenever the Prophet received the divine message he recited it to his Companions

those who could read and write, committed it to pen regularly. They made its copies which were circulated among themselves to read and teach simultaneously. And Umme Khalid daughter of Khalid b. Sa'id b. al 'As said that her father Khalid who was the fifth person in Islam, wrote

When 'Umar b. al Khattab embraced Islam, he found in his sister's house, a teacher Khabbab b. al Arltt, with a manuscript of Taha, the 20th chapter of the Quran, teaching his sister Fatima d. al Khattab and brother in law Sa'id b. Zaid.2

During the perilous journey when the Prophet and Abu Bakr as Siddiq were leaving Mecca for Medina, they kept with them writing material. The famous incident of Suraqa b. Ju'shun when the certificate was written for him3 proves the same.

But the majority of the Muslims was engaged in oral recitation, by committing it to memory, as much as was possible to them, according to their retentive power, and the Prophet's revolutionary policy of universal education, made the Quran most widely read book of the world, from

1. Isti'ab, vol.1, p.155.
3. By the command of the Prophet, 'Amir b. Fuhaira, the freed man of Abu Bakr wrote it. Ibid p. 226.
its early period to the present.  

The first school in Islam was Darul Arqam b. Abi Arqam, at the hill of Safa in the city of Mecca, where the Prophet stayed from the 5th year of his call/A.C. 614. He used to teach here his Companions who had stayed here and had not migrated to Abyssinia. His uncle Hamza his cousin 'Ali and Abu Bakr and other Companions about forty in total including women, were with him when 'Umar b. al Khattab knocked the door of the house to accept Islam.

Here Amir b. Bukair, Iyas b. Bukair, 'Amil b. Bukair and Khalid b. Bukair accepted Islam. They had been taught the Qur'an, and they were appointed as mu'allims, and they used to teach the Qur'an to Muslims.

The Divine command in a late Meccan chapter was:

16:125 - "Call unto the way of thy Lord with wisdom and fair exhortation and reason with in the better way."

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1. Edward D. Myers writes "The word Qur'an means 'reading' 'lecturing' 'discourse' the book is a strong and living voice intended for oral recitation. It is perhaps the most widely read book ever written, for in addition to its use in worship, it is the text book from which nearly every Muslim learns to read and write". Edward D. Myers: Education in the Perspective of History (Longmans 1963) p.197.


B. **Education in Medina Before and After the Migration of the Prophet:**

In the obedience of the Divine command to display His teaching openly, the Prophet used to go to fairs where he invited people to obey God and preached the message of Islam.

The Medinite tribes of Aus and Khazraj were polytheists. They were allies of Jews who were professing Judaism. The Jews had the knowledge of the revealed Books, and knew that a Prophet was about to come; and they used to warn the polytheists of Yathrib that by the help of that Prophet they would destroy them. The Jews believed that the coming Prophet would be among the Jews.

The battle of Buath between Aus and Khazraj had divided them by hatred. Most of their leaders had been killed in the battle when the Medinite came to Mecca for Hajj pilgrimage. The Prophet met six persons of the Khazraj tribe at al Ḥaqaba. He invited them to Islam, recited the Quran and told them that he was God sent Prophet. This reminded them the warnings of the Jews. They heard the Quran attentively accepted Islam in the hope that God would unite them by this teaching. These were the first

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2. Ibid, p.198.
Medinite believers in Islam. Their names were: Asad b. Zurara, and 'Auf b. al 'Harith, from Banu an Najjar; Rafeb. Malik from Banu Zurayq; Qatada b. 'Amir from Banu Salim; 'Uqba b. 'Amir from Banu Haram; and Jabir b. 'Abdullah from Banu 'Ubaid.

They returned to Yathrib as Muslims and introduced Islam to their people. They taught them the religion and soon it became well-known in Medina. Next year twelve persons from Medina met the Prophet at al 'Aqaba, they were: Asad b. Zurara, 'Auf b. al 'Harith and his brother Mu'adhb. of Banu Zurayq; Rafeb. Malik; Dhakwan b. 'Abdu Qais of Banu 'Auf of the clan of Banu Ghanam; 'Ubada b. as Samit; Abu 'Abdur Rahman Yazid b. Tha'alaba of Banu Salim of the clan of 'Ajlan; al 'Abbas b. 'Ubada of Banu Salima; 'Uqba b. 'Amir of Banu Sawad; Qutba b. 'Amir of the tribe of Aus of the clan of 'Abdul Ashhal; Abul Haitham Malik b. at Taihan of Banu 'Amir b. 'Auf; 'Uwaim b. Sa'idab.

They gave allegiance and pledged themselves to the Prophet. When they returned to Yathrib, the Prophet sent with them Musa'b b. 'Umair b. Hashim b. 'Abd Manaf to teach them religion and read the Quran. He was called there the Reader (Qari) He led their prayers and the

1. Ibid.
2. Ibid. pp. 198-199.
3. Ibid. p. 199.
Prophet sent him an order to deliver sermon after the Friday congregational prayer. By the efforts of Asad and Musa b. 'Umar who stayed here with Asad b. Zurara the chiefs of Banu 'Abdul Ashhal Usaid b. Huqair and Sa'd b. Mu'adh became Muslims and their clan followed them. They continued to explain the teachings and engaged themselves in discourses and requesting their families to embrace Islam.

The second oath of allegiance of the people of Yathrib at al 'Aqaba was taken when the Muslims of Yathrib came to Mecca for hajj with other polytheists from Yathrib next year. Seventy three men and two women met the Prophet at 'Aqaba in the darkness of night. They took the pledge of complete obedience of the Prophet. The Prophet told them to bring twelve leaders who could be made incharge of their affairs.

They were presented to the Prophet who bestowed upon them the responsibility of teaching their tribes about the new religion. They were nine from the Khazraj and three from the Aus tribe.

1. Ibid, p.200.
2. Ibid.
3. Ibid. p. 208.
From the tribe of Khazraj were Asad b. Zurara of Bau an Najjar, Sa'd b. ar Rabi', 'Abdullah b. Rawaha, Rafe' b. Malik, al Bara' b. Ma'rur, 'Abdullah b. 'Amar 'Ubada b. as Samit, Sa'id b. 'Ubada b. Dulaim, al Mundhir b. 'Amar, from the Aus tribe were, Usaid b. Hudair, Sa'd b. al Khathama, Rifa'a b. 'Abdul Mundhir.¹

Ibn Ishaq has recorded the names of all the seventy three men and the two women, who attended this meeting, and before the migration of the Prophet all houses of ansar had men and women who had accepted Islam except a few families who had a poet among them, the poet's name was Saifi.²

After the coming of Islam every believer had to undergo a basic educational process, which emphasized to acquire the knowledge of the dealings of humankind as determined by their Creator through this universal religion, to follow His commands and prohibitions and tenets of Islam for the well-being here and in the hereafter.

16:113 — "And verily there had come unto them a messenger from among them,"

Everyone was teaching and exhorting each other as to discharge his obligations, for which he was accountable on

1. Ibid. p. 208. and ff.
2. Ibid. p. 201.
the Day of Reckoning.

It was a deliberate and most earnest attempt to educate one another to lead a noble life according to the Divine Law. The Prophet declared that it was the duty of every Muslim male and female to acquire knowledge. Zaid b. Thabit said that he had memorized seventeen chapters of the Quran, when the Prophet migrated to Medina. Zaid was then twelve years old.¹

After his migration to Medina the first thing which the Prophet did was that he built a mosque with a pavilion (suffa) in which the students stayed and studied. The Prophet appointed 'Abdullah b. Sa'id to teach people of Suffa reading and writing. During the pre-Islamic period 'Abdullah b. Sa'id was known for his good handwriting, and was famous as Katib (scribe).²

The Prophet had appointed 'Ubada b. Samit also to teach the people of Suffa, the Quran and reading and writing.³

The Prophet was so concerned to remove illiteracy that in 2H/623 A.C. among the 43 captives of Badr⁴ who

1. Dhahabi: Tadhakiratul Huffaz, vol. 1, p. 27.
could not afford to pay their ransom in cash, each of them was offered freedom after teaching ten Muslim boys reading and writing.¹

The Quran was the last divinely revealed book for all humankind to guide them in all ages. Therefore it was the mission of the Prophet and the duty of his people to preserve it very carefully. The Muslims taught it to one another, preserved it to their memories and committed to writing.

The Quran itself had commanded to write important matters in order to preserve them and not to depend entirely on memory.

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\text{2:282 - "O ye who believe! When you contract a debt for a fixed term record it in writing."}
\]

It shows that the gain of literacy was so quick that within a few months after the migration of the Prophet, it became so common that every contract of debt was to be recorded in writing before two witnesses. By this command people knew also that God liked written records which

was the best way to remove doubts.¹

The Courses of Study Comprised: The study of the Quran, methods of correct recitation of the Quran, the reasons of revelations, the practical religion and methods of ablution and prayer, study, observation and memorization of the Prophet's sayings and doings, the art of reading and writing, were the main subjects of study.

Companions pondered over the verses of the Quran, and held conversation in their small circles to gain cognition of God, which was known as remembrance of God (adhkar).

The Teaching and Learning of the Quran: The Prophet said that best among the Muslims was he who learned and taught the Quran.²

In spite of his numerous engagements the Prophet himself taught the Quran to his Companions, supervised its teaching and trained them to read with correct intonation. The Quran itself says that the Prophet 'teaches you the Book and wisdom.' Abu Darda said that he learned the Quran from the Prophet.³

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Jabir said that the Prophet imparted *istikhara* prayer as he taught them the *Quran*.¹ According to Bukhari in the famous incident of the differences on the recitation of the chapter *al Furqan*, 'Umar b. al Khattab and Hisham both said that the Prophet had guided them.² 'Abdullah b. Mas'ud said that the Prophet taught him *at-tahiyat* as he used to teach him the *Quran*.³

Once 'Abdullah b. Mas'ud delivered a sermon before the Companions and said that he learned more than seventy chapters of the *Quran* from the Prophet.⁴ 'Uthman b. Abi al 'As said that he came to the Prophet with the deputation of the Thaqif and the Prophet taught him the *Quran*.⁵ Ibn 'Abbas said that the Prophet taught him a prayer with the same diligence and care as he taught the *Quran*.⁶ These narrations reveal that the Prophet himself used to teach the *Quran* and taught his Companions with diligence and care.

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The Prophet not only taught the Quran himself but he appointed other Companions also to teach. He commanded the Muslims: 'Read the Quran from four persons; 'Abdullah ibn Mas'ud, Salim the freed man of Abi Hudhaifa, Ubayy b. Ka'b and Mu'adh b. Jabal.'¹ 'Ubadah b. Sa'um narrated that whoever accepted Islam the Prophet either taught the Quran himself or commanded one of his Companions to teach him.² And people of Suffa used to go to streets of Medina and taught Muslims the Quran.³

In the year of 10 H., ten persons of the tribe of 'Amir came and accepted Islam the Prophet commanded Ubayy b. Ka'b to teach them the Quran. They remained in Medina till they completed the Quranic education.⁴ In the same year the tribe of Bani Hanif came to Medina and accepted Islam, they lived here so long as they finished the Quran in the company of Ubayy who had also been teaching other people.⁵ Seventy or eighty persons of the tribe of Tamim came to Medina and accepted Islam and stayed here

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5. Ibid.
till they had read the Quran. Tufail b. 'Amar ad Dausi was taught the Quran by Ubayy, during the time of the Prophet.

The quantity of the daily exposition of the Quran was fixed. They were taught not more than ten verses a day. Ibn 'Asakir has recorded that Abu Nadra narrated that Abu Sa'id al Khudri used to teach them five verses of the Quran in morning and five verses in evening. And the practical side of the Quranic teachings was more emphasized:

'Abdullah b. Mas'ud said: We used to learn ten verses of the Quran from the Prophet and did not proceed further till we had not practised according to the commands of the verses already learnt.

The Science of Correct Recitation of the Quran:

The Quran was revealed in plain and clear Arabic speech. The angel Gabriel had taught the Prophet the Quran on seven letters of the dialects of the Quraysh, its

1. Ibn 'Abdul Barr; Isti 'ab Vol. 2, p. 255.
2. Ibid.
3. Raghib at Tabbakh; Thiqafat ul Islamia, Ifitkhar 'Ahmad Balkhi translator (Urdu) Part 1, p. 94.
5. The Quran (26:195, 16:103).
neighbours and other Arab tribes. There was no rigidity in reading of the Quran for the Arab tribes in the beginning, but attention was being paid to its correct reading and great care was being taken that varied accents and articulations of different Arab tribes, should not change the elocution of the Quran, and Quran readers were being sent to different parts of the Muslim world. Researches were made by the Followers and their Followers to correct the pronunciation. And the methods of recitation verified only by the Prophet were followed. ¹

The seven Companions who had been very famous in teaching of reading of the Quran were: 'Uthman b. 'Affan, 'Ali b. Abi Talib, Ubayy b. Ka'b, Zaid b. Thabit, 'Abdullah b. Mas'ud, Abu Darda, Abu Musa al Asha'ri. ²

From thousands of Companions countless Followers learned the Quran in many parts of the Muslim World.

To learn the Quran, the Companions listened very carefully the Prophet's recitation of the Quran in prayers.

1. Ibn Hajar 'Asqalani: Fatah ul Bari Sharah al Bukhari, Vol.9, p.27.
Umm ul Faḍal said that the Prophet read the chapter The Emissaries, in the evening (maghrīb) prayer.¹

Jabir added that the Prophet recited in the morning prayer, the chapter Qaf, or others like that.²

Abu Huraira said that the Prophet chanted in the first raka‘t of the morning prayers the Prostration, the 32nd chapter and Time,³ the 76th chapter of the Qur’an.

Once Abu Huraira led the congregational Friday prayer and recited the chapter The Congregation, in the first raka‘t and The Hypocrite, in the second raka‘t and informed that the Prophet recited the same in the Friday prayer.⁴

Na‘ūman said that the Prophet read in the two Eid and Friday prayers the chapters, The Most High, and The Overwhelming,⁵ the 87th and the 88th chapters of the Qur’an.

‘Ayesha the mother of believers told that the Prophet recited the whole chapter of The Heights (the 7th chapter of the Qur’an) in the two raka‘t of evening prayer.

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² Ibid.
³ Mishkat cited by Mufti ‘Abdul Latif, op. cit. p. 83
⁴ Ibid.
⁵ Ibid.
(majhrīb) prayer. Once in the evening (majhrīb) prayer the Prophet chanted The Smoke, the forty fourth chapter of the Quran.

Hudnaifa said that one night he saw that the Prophet offered four rakat (extra prayers) in which he uttered the chapters The Cow, The Family of Imran, Women, and The Table Spread, or Cattle. ‘Ali said that the Prophet offered three rakat of Witr prayer in which he recited nine mufassal (short) chapters thrice and in the end he read the 112th chapter, The Unity.

The Companions listened very carefully reading the Prophet aloud in prayers, and remembered them.

To encourage his Companions to read the Quran the Prophet told them the importance of the chapters of the Juran for example he said every thing has its heart, the heart of the Juran is the chapter Ya Sin, and he praised the chapter The Beneficient, and said it 'urus ul quran.

1. Mishkat cited by Mufti 'Abdul Latif op. cit, p.83.
2. Ibid.
3. Ibid.
5. Tirmidhi, Darmi, Mishkat, cited by Mufti 'Abdul Latif op. cit. p. 86.
Once the prophet was asked which of the deeds is the best, He said reading the Quran and further explained that the Quran reader who recites it from beginning to end, and turns from the end to begin it again.  

To finish the whole Quran once in a week, the Companions had divided it into seven stages (manazil).


Muhammad, Victory, The Private Appartments. On the seventh day they revised all the mufassal chapters from Qaf to the end.\(^1\)

Thus there was a party of Companions who had memorized the whole Qur'an, they had revised it before the Prophet, and they had been engaged in teaching the Qur'an to others. Among them were the seven reciters on whose authority, the Qur'an is recited even up to this day. They dedicated themselves to its teaching and propagation. And once in response to a circular of Caliph 'Umar al Farooq, governor Abu Musa Ash'ari sent a list of more than three hundred huffaz. They taught and published the same text which they had learnt from the Prophet himself. The Qur'an which is read today is the same which the Prophet taught to his Companions and the Companions taught to their Followers and the Followers taught to their Followers, which was transmitted throughout the Muslim world by their pupils.

**Improvement of Arabic Script and the Use of Orthographical, Vowel and Diacritical Signs by the Command of the Prophet:**

The Arabic script was developed from Syriac, which had the letters but Arabic language needed six more

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\(^1\) Mufti 'Abdul Latif, op. cit. p.110.
letters that were \textit{خ} and \textit{ص}. In the beginning of Islam they had to write \textit{خ} with \textit{ل} and \textit{ص} with \textit{ع} and these letters were to be read by guess only because the existing letters had no dots.\footnote{M. Hamidullah: \textit{Ahd-i-Nabwi ka Nizam-i-Ta’lim}, p.46.}

It was difficult to distinguish between \textit{ث}, \textit{ج}, \textit{ح}, \textit{خ}, \textit{س}, \textit{ش}, \textit{ظ}, \textit{ض}, \textit{ع}, \textit{غ} especially in the middle and in the beginning of a word.

To remove such doubts and difficulties and to make the words and their meaning more clear the Prophet commanded to use diacritical dots on such letters, and not to leave them vague.\footnote{M. Hamidullah: \textit{Sahifa Hammam b. Munabbih}, p.13.}

In 8H, when Mu‘awia b. Abu Sufyan accepted Islam and migrated to Medina, the Prophet included him among his amanuensis. Thus Mu‘awia received this training under the guidance of the Prophet. The Prophet himself told him to put the diacritical dots.\footnote{Xhatib Baghdadi: \textit{Al Jame’ul Akhlaq ir Rawi wa Adab is Same}, part 3 manuscript, cited by M. Hamidullah: \textit{Ahd-i-Nabwi ka Nizam-i-Ta’lim}, p. 47, And Suyuti: \textit{Tadrib ur Rawi}, printed at Cairo, p. 15 cited by M. Hamidullah, op. cit. p.47.}

Caliph ‘Umar al Farooq also had the same practice. His papyrus dated 22/643 (PERF, No. 558) rediscovered in Egypt

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3. Xhatib Baghdadi: \textit{Al Jame’ul Akhlaq ir Rawi wa Adab is Same}, part 3 manuscript, cited by M. Hamidullah: \textit{Ahd-i-Nabwi ka Nizam-i-Ta’lim}, p. 47, And Suyuti: \textit{Tadrib ur Rawi}, printed at Cairo, p. 15 cited by M. Hamidullah, op. cit. p.47.
Another report worth mentioning narrated by Mu'awia is that one day he was writing in the presence of the Prophet who commanded him to check the ink in the inkpot, to put the pen slanting while writing and to make it erect, clear, and not to misshape to write 'Allah beautifully,'ar Rahman' lengthy; and 'ar Rahim' plain (not to make it flowery). This was the beginning of the teaching of the art of calligraphy in Islam. Another important recount of a hadith is that the Prophet said that if you feel doubt it is or then write (e.g. write ya'lamun and not ta'lamun).

These records reveal that they had started to distinguish different letters with the use of dots, which is the method still used for the same purpose. The aim was that the writing should be such that the reader should not feel any difficulty in reading and understanding its meaning. The Prophet directed them to write (with three curves and not to dash it carelessly with a single stroke as).

1. Adolf Grohmann; From the World of Arabic Papyri (Cairo Maarif Press) 1952, p.82.
Another tradition is that the Prophet said to put sand on their writings to dry it before folding the paper. And said the Prophet that if the scribe had to wait during the writing, he should place the pen on his ear. During the intervals by this method, it would be easier to remind the person who was dictating. Dr. Mohammad Hamidullah adds that this meant that the scribe should not speak during writing which might disturb the person who was dictating, neither he should drop the pen on the floor.

The Prophet did not keep a copy of the Qur'an for himself, and he left no written copy of the Quran in his personal belongings at the time of his departure from this world. The verses revealed were immediately dictated to his Companions and included in the Qur'an at a place suggested by him.

Zaid b. Thabit said that the Prophet dictated him the revelation when he finished writing, the Prophet commanded him to read the same, the Prophet used to correct the mistakes if any. This written text was then taken to the believers.

'Uthman b. 'Affan said that when any verse was revealed the Prophet called those who used to write and told them

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1. Tirmidhi, Ibn Maja, and al Kattani cited by Dr. M. Hamidullah, And-i-Nabwi ka Nizam-i-Ta'lim, p.49
3. Ibid.
to write the verse in so and so chapter, for which it was revealed and they wrote at the same time, at the place of a chapter where the Prophet told them. This report gives that there had been a group of Companions who used to write the Quran dictated by the Prophet, and they wrote where the Prophet told them to write. In this way, the Prophet dictated the whole Quran; and the Companions committed to writing the whole Quran dictated by the Prophet. The whole Quran compiled by this way was with the Companions who were the scribes of revelation (katib ul wahi). They had kept these copies with them. And Zaid b. Thabit said that during the last days of the Prophet he read the whole Quran before the Prophet which he had written dictated by the Prophet. Its arrangement of the verses, and chapters was the same as it is today.  

For writing the Quran, the prophet either dictated it to a scribe or to a group of Companions who sat in a circle around him and wrote as dictated by the Prophet.

The Prophet transmitted the Quran in the same order as it was revealed to him without any change in its arrangement.

1. Ibn Qutaiba: Kitab ul M'arif, cited by Mufti 'Abdul Latif, Tarikh ul Quran, p. 76.
Companions and the scribes memorized the chapters and revised them in the presence of the Prophet to make sure that they have correctly remembered it what was dictated to them.

Companions kept with them copies of the Quran even when they travelled or when they were sent to teach the Muslims in other lands. There was great demand of the Quran throughout the Muslim world, thus many people in different towns and settlements started copying the Quran and in 37 H. in the battle of Siffin five hundred copies of the Quran were lifted by one party only.¹

At Medina the number of the scribes of the Quran had increased during the lifetime of the Prophet, and the following Companions were among the famous scribes.


¹ Mas'udi, Muruj udh Dhahab, vol.2, p. 20.
Ibn 'Abdul Barr has given twenty four names of the Prophet's scribes in his Al Isti'a b.²

The Prophet's Residential School of Suffa:

A portion of the northern part of the mosque of the Prophet with a roof, was used as the residential school where the homeless immigrants, the students who had no means or shelter as well as those who used to come to learn Islamic teachings from places other than Medina stayed.

Large number of Companions attended the assembly of the Prophet daily at his Mosque, besides the resident scholars, local people, tribal delegates, casual riders, deputations and batches of the seekers of knowledge used to come to

the Prophet and stayed for the acquisition of knowledge. The
Prophet always liked and emphasized discipline and
organization even in offering prayers or while travelling.

The residents of Suffa had an a'rif to represent his
colleagues, once Abu Huraira was assigned this job.¹
He came to Medina from al Yemen in 7 H., and accepted
Islam. There were twenty students before his arrival, and
Wathla b. Asqa' performed this duty.²

People of Suffa, were called the guests of Islam.
Mu'adh b. Jabal was appointed to look after their bread.³
To solve their food problem, some of the wealthy Muslims
of Medina had come forward to help the Prophet each of
them had taken the responsibility of a few students for
their daily food.⁴ Sa'd b. 'Ubada al Ansari invited
sometimes as many as eighty persons for dinner.⁵ The
Prophet also shared his food with some of the students.⁶

But the students did not like to be a burden on the
society. During their free time they tried to earn their

¹. Dr. M. Hamidullah, Ahd-i-Nabwi ka Nizam-i-Ta'lim, p.34.
². Ibid.
³. Ibid.
⁴. Ibid p. 32.
⁵. Ibn Hajari Thadhib ut Thadhib, Vol.3, p.475, No. 883,
bread and shared it with others,¹ and those who had left their homes in search of knowledge spent most of their time in the acquisition of knowledge.

The number of resident students in Suffa was not always the same; it varied from seventy to four hundred and even nine hundred according to different reports.² But it cannot be said with certainty that it was the daily attendance or the total number of the Companions who stayed here.³

Hafiz Abu Na'im Isbahani (d430H) has given in his book Ashab us Suffa the names of 96 resident of Suffa.

Among the people of Suffa were:

Abu Dharr, and Anas b. Malik of the Ghifari tribe, Abu Tufail and Abu Huraira, Abu Musa Ash'ri and Mu'adh b. Jabal, from al Yemen, Dammad b. Tha'lab of the tribe of Banu Izd, 'Ubaid and Ja'far the chiefs of Oman, Farwa b. 'Amir from Ma'n near Syria, Bilal from Abyssina, Suhaib the Roman, Salman the Persian, Firoz from Dailama, Sanjit and Markabud from Persia.

The alma mater of Medina produced the most gifted and the most qualified scholars and specialists in different subjects who excelled in varied professions and jobs.

1. Ibid. p.33.
3. M. Hamidullah, op. cit. p. 34.
The businessmen of Mecca and the farmers of Medina as the alumni of this institution proved themselves excellent legists very able and successful administrators and ideal rulers who had very few parallels in the then known world.

The Prophet had looked after their education personally and changed the rude and unlettered Arabs into polite, and sagacious learned and savants with consuming love for knowledge and rememberance of God. Their lives were in complete harmony with his teaching, manifesting God’s will in their activities. The devotees of the Mosque of the Prophet enjoying the patronage of the Prophet, included the most gifted students who had been engaged in acquiring knowledge with maximum devotion, single mindedness and indifference to the world and its attractive pursuits. The eminent scholars of the Suffa were excelled as men of wisdom. They enjoyed the highest religious status and won fame and recognition by virtue of their academic achievements. Among the students of the Medina school were Abu Bakr b. Abi Quhafa, 'Umar b. al Khattab, 'Uthman b. 'Affan, and 'Ali b. Abi Talib, besides Bazan b. Sasan, Khalid b. Sa'id, Muhajir b. Umayya, Ziyad b. Walid, 'Amr b. Hazm, Yazid b. Sufyan, Al 'Ula b. al Haḍrami, the governors and rulers of Yemen, Sana'a, Kinda, Ḥaḍramaut,
Najran Tima and Bahrain respectively.

Talha, Zubair, Mughira, Miqdad, Sa'd b. Mu'adh,
Sa'd b. 'Ubada, Usa'id b. Huqair, Asad b. Zurara, 'Abdur Rahman b. 'Auf, Sa'd b. Zubair and many others were among them who excelled as scholars and specialists as legists, administrators, generals, secretaries, qurra, waiz. They were once the students of this school.

There was established another residential school in Medina in 2H. known as Darul Qurra, the home of the Quran readers. It was in the house of Makhrama b. Naufil.¹

Many of the Companions became learned during the lifetime of the Prophet. They were busy in teaching the Quran and religion and in 4 H. when Abu Bara from Banu 'Amir of Najd requested to send teachers with him. The Prophet sent with him seventy teachers, all of them were highly educated and excellent religious doctors and Quran readers.² Similarly on the request of the deputations from R'al, Zakwan, Usaiyya and Banu Lahyan the Prophet sent teachers.³

The Prophet used to send his Companions who were trained and educated in the Mosque to different tribes as teachers who stayed with them for some time, taught them religion and returned to Medina.

Ibn Sa'd: Tabagat, vol. 4, p. 150 cited by M. Hamidullah;
Sahifa Hammam b. Munabbih, p. 18


3. Bukhari: Kitab us Siyyar, cited by 'Abdul Latif;
Tarikh ul Quran, p. 40.
iii) The State’s Educational Policy and Official Administration
for Education

Q: 110 : 2 - "And thou seest mankind entering the religion
of Allah in troops."

When the tribe of Quraysh was defeated, after the
Tabuk expedition in Byzantine territories and the surrender
of the Thaqif tribe of Taif, 9H., was the year in which
many chiefs, deputies, deputations, representatives and
riders of the tribes came to the Prophet from all parts of
Arabia in batches with their poets and orators and held
discussions with the Prophet¹ and returned after accepting
Islam to impart the positive and negative commands of the
institution of Islam. The flow of deputations continued
and Ibn Ishaq has recorded about fifty tribes who sent
their envoys and deputations to the Prophet during the years
of 9 and 10H². When the tribes were accepting Islam, Arabia
was becoming a united state, and with the spread of Islam
extensive educational system was needed to introduce Islamic
teachings and to eradicate the evils of ignorance. The Prophet
had kindly paid due attention to educate the masses. He had
been sending his Companions, who had received education
under his supervision, to the tribes.³

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1. Ibn Ishaq: Širat Muhammad Rasulallah, A. Guillaume
   translator, p. 627.
2. Ibid pp. 632, ff.
3. The Divine command in a late Medinan chapter was 1:
   5:67 - "O Messenger! 'Make known that which hath been
   revealed unto thee from thy Lord."

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The Prophet sent Qur'an readers and teachers with the deputations who accepted Islam. The Quran readers and teachers were appointed in each, town, village or tribe who had adopted Islam. And the first congregational mosque after the mosque of the Prophet had been built in al Hisa in Bahrain, by the command of the Prophet.¹ The teachers kept themselves busy educating the masses with all seriousness and those thus educated taught their children and women. The number of seekers of knowledge was increasing constantly throughout the Arabian peninsula including Yemen, Bahrain, Oman, and the tribes of Muddar, Tayy, Rabia, Quda'a.

All the governors and other high ranking officials were entrusted the task of teaching in addition to dispensing justice and other administrative duties. They were expected to make provision for the instruction and guidance of the people for study of the Quran, hadith, beliefs and practices, training in personal cleanliness, prayers, fasting, hajj rituals and other Islamic sciences related to spiritual, moral and social good. Which initiated a number of activities besides the memorization of the Quran like copying and reading of the text, preservation of hadith, etc. In 10H, the Prophet sent Mu'adh b. Jaual to Yemen and Hadramaut to

¹ Bukhari, cited by M. Hamidullah: Al wathiq us Siyasiva, Wathiga No. 77.
teach the Quran, Tabari has mentioned that the Prophet sent Mu'adh to Yemen as an inspector of schools to supervise education. Mu'adh used to visit different districts to steer teaching.¹ Mu'adh himself taught the Quran. In Yemen, he delivered a sermon and urged the Muslims to gain insight into the Quran and in Islam.²

The Prophet gave instructions to Mu'adh b. Jabal to deal with people gently, not harshly and to announce good news and not to repel them.³

When the Prophet appointed 'Amr b. Hazm governor of Yemen, 'Amr was given a written directive, which included the instructions for propagation of knowledge. It had been mentioned in it that he had to make arrangements for the education of people and he was directed to encourage people politely to acquire knowledge of religion.⁴

After the demise of the Prophet, the orthodox caliphs considered themselves responsible to take necessary measures for the welfare and guidance of Muslims and took special care for the same.

The first caliph Abu Bakr as Siddiq made official arrangement for the compilation of the Quran.\(^1\)

The second caliph 'Umar al Farooq also sent Quran readers in different parts of the Muslim world to discourse there. He sent Mu'adh b. Jabal, 'Ubada b. Samit and Abu Darda to Syria to teach. 'Ubada stayed in Hims, Abu Darda in Damascus, and Mu'adh in Palestine. The three Companions spent all their lives in Syria transmitting knowledge.\(^2\) Caliph 'Umar sent teachers to all the conquered cities to impart the wuran and hadith to Muslims.\(^3\) Caliph 'Umar al Farooq sent 'Imran b. Hisin and 'Abdullah b. Ma'qil with eight other Companions to teach in Basra, and Hayyan b. Abi Jabala with a party to teach in Egypt.\(^4\)

When Abu Musa al Asha'ri came to Basra in 20H. as the governor, he announced: 'Umar has sent me to teach you the Book of your Lord and the sunnah of your Prophet.'\(^5\)

Since the Quran education was compulsory, a person named Abu Sufyian was appointed to visit villages and bedouin

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1. Bukhari; Sahih, Kitab Fadail il Quran, chap: Jama'ul Quran.
settlements to test their knowledge of the Quran. Elementary schools had been founded throughout the Empire and great care was taken. And the boys from prisoners of war were sent to schools.

Caliph 'Umar al Farooq paid special attention to the correct recitation of the Quran. He sent orders for the same throughout the Empire, and commanded that those who were not experts in linguistic sciences, should not teach the Quran.

Caliph 'Umar al Farooq made tawwih a congregational prayer, due to which the whole Quran was recited in every mosque in the month of Ramadán.

He himself taught tashahud from the pulpit. He gave sermon at the Arafat ground and taught the problems of hajj. In the same way he used to teach juristic and other problems in his sermons.

Although the governors, collectors and district officers had been the learned Companions and to impart knowledge and supervise the task of transmission of knowledge was among their

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primary duties, but caliph 'Umar al Farooq used to remind them their duties towards acquisition and transmission of knowledge, and he wrote them letters also giving instructions for the same. Once he sent a circular to all the governors and gave details about five time prayers.¹

Caliph 'Umar al Farooq wrote Abu Musa the governor of Basra to understand deeply the traditions of the Prophet and to study Arabic, to read the Quran correctly and the Quran was in clear and eloquent Arabic and counselled him to adopt the ways of hard work and simplicity of 'Adnan b. 'Adnan, because Abu Musa belonged to the Progeny of 'Adnan.²

In a letter caliph 'Umar al Farooq advised Abu Musa, to gain insight in religion, to acquire knowledge of the Prophet's traditions and to learn and gain understanding of Arabic. And he wrote Abu Musa Asha'ri to give nice interpretations of dreams, and to ask Abul Aswad ad Duaili to teach grammar to the people of Basra.³

In another letter Caliph 'Umar al Farooq bade Abu Musa the governor of Basra, to command the people of Basra to learn Arabic so that they would gain the correct way

of speech, and to urge them to recite Arabic poetry. Which would in his opinion, create in them good morals.\(^1\)

He once wrote Abu Musa, counselling to study the book of Allah, which was the fountain of knowledge and the prime of the bosom.\(^2\) Caliph 'Umar al Farooq urged the People of Kufa for special study of the chapters of the Quran: The Cow, The Table Spread, The Pilgrimage, and light, (the second, the third, the fourth, the twenty second, and the twenty fourth chapters of the Quran)\(^3\) and made it compulsory for all Muslims.\(^4\)

Caliph 'Umar al Farooq wanted to divert the attention of Muslims from poetry to the Quran and in 21H., he directed Mughira b. Shu'ba the governor of Kufa to call the poets of Kufa and listen from them their poetry of pre-Islamic and Islamic periods.

Caliph 'Umar al Farooq sent a circular to all the governors to send annually the lists of the students of the Quran to award them stipends from the state treasury, and to send them to different places as teachers, and in response to this order Abu Musa al Asha'ri sent him a list of more than three hundred Quran readers.\(^5\)

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1. Ibid, Letter No. 264.
Once some amount of money was surplus in the state treasury of Kufa. Sa'id b. Waqqas the then governor of Kufa informed caliph 'Umar al Farooq, who wrote him to distribute the same among those who had memorized the Quran, which motivated many persons to learn the Quran by heart, and their number increased considerably in a year. Next year the governor again reported to the caliph, about the surplus sum but the caliph did not allow to distribute the money because he did not like to encourage people to read the Quran in greed of money.

Caliph 'Uthman published authentic copies of the Quran and sent orders to read and teach the same text only.

Caliph 'Ali followed the same policy, According to a report he awarded stipends of two thousand coins to the students of the Quran.

'Umar b. 'Abdul 'Aziz was known as the first century revivalist of Islamic sciences. Towards the end of the first century, when he became caliph in 99 H., most of the Companions had left the world, and the number of older Followers who were alive was also few the caliph thought of compiling and preserving the knowledge. 'Umar b. 'Abdul 'Aziz sent orders not only to the governor of Medina, but to all the governors of the Muslim world to collect and compile the hadith.

1. Isaba, Tadhkira Bashir b. Rabi'a.
With the preservation of knowledge 'Umar b. 'Abdul 'Aziz took keen interest in its transmission and propagation. Imam Bukhari has reported that 'Umar b. 'Abdul 'Aziz wrote that people should transmit knowledge. They should spare much of their time to teach so that those who were ignorant should know, because knowledge was not destroyed until it became a secret. He wrote to another governor to command the learned to transmit knowledge to others in their mosques. He made arrangements for financial assistance of those who busied themselves in the transmission of knowledge. He wrote to the governor of Hims to give hundred gold coins from the treasury to those who were engaged in communication of knowledge and have confined themselves in the mosques renouncing the world.

He was generous not only to savants but also granted stipends to students according to a report by Ibn 'Abdul Barr. When Qasim b. Makhmira, a traditionist came to him, he paid his debt of seventy gold coins, gave him a mount, and awarded him an stipend of fifty dinars.

1. Imam Bukhari: Sahih Kitab ul 'Ilm, chap. waifa yaqbid al 'Ilm.
3. Ibid. p. 95.
He sent teachers to far off lands to teach there including Nafe, the freedman of 'Abdullah b. 'Umar, the jurist of Medina to Egypt to teach hadith. Ja' thal b. 'Ahan who was among the Qur'an readers, he sent him from Egypt to Maghrib, to teach there girat (the Qur'an reading). He appointed Yazid b. Abi Malik ad Dimashqi and Harith b. Yamjad al Asha'ri to teach bedouins and awarded stipends to Yazid and Harith who refused to receive it while the former accepted it.

Besides teachers he appointed waiz (preachers) and mujtisa (jurists) to guide people in different parts of the Muslim world such as he appointed Hallaj Abu Kathir, a freedman of 'Abdul 'Aziz, his father, as waiz to Alexandria.

The waiz who was appointed in Hijaz was ordered to give sermons on alternate days.

He commissioned able jurists to inform people what was lawful and what was unlawful. Yazid b. Habib appointed

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4. Ibid.
by 'Umar b. 'Abdul Aziz in Egypt emphasized teaching of jurisprudence and what was lawful and what was forbidden. He paid attention to the teaching of the authentic narrations of maghazi, biographies and practices of Companions on scientific basis and entrusted 'Asim b. Qatada, who had specialized in Sirah and maghazi, to give lectures on the subject in the mosque of Damascus.

Most of the Umayyad rulers (41-132/661-749) of their period of ninety years rule took more interest in Arabic language and literature, eloquence of speech, history, genealogy and pre-Islamic traditions. Abbasid rulers from 133/750 and onwards paid special attention to Greek philosophy, logic, medicine and other foreign and physical sciences.

But all the Islamic sciences the Quran, hadith, tafsir, jurisprudence and their auxiliary and allied subjects including history, Arabic grammar and literature, were being studied, preserved, developed and transmitted very carefully and enthusiastically by the galaxies of savants, and Muslim masses were studying them zealously.

IV. Galaxies of Savants

Q. 24 : 37 - "Men whom neither merchandise nor sale beguileth from remembrance of Allah."

Besides the state policy of education and guidance of the people, the pious Companions, their Followers and the learned savants devoted their lives to the transmission of knowledge voluntarily; and very rapidly Arabia became the cradle of knowledge. Instructions and guidance were being provided in every place in the home, the mosque, the tent, the desert, the high way every where and for every one. And during his farewell pilgrimage at the ground of Mina, where is the mosque of Khif, the Prophet had prayed Allah for him who listened from him, remembered it, and conveyed it to him who had not listened.  

At the end of this sermon before more than hundred thousand Companions, he said: Those present should preach to the absent. And he further said: Preserve them and inform those who are behind you. Caliph 'Umar once remarked to Companions that they were imams and the whole (Muslim) world followed them. And says the Quran:

2 : 143 - "Thus we have appointed you a middle nation, that you may be witness against mankind, and that the messenger may be a witness against you."

2. Ibid.
and :

3 : 110 - "Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency."

Savants of high repute during the period under study, generally belonged to three groups: The Companions who had seen the Prophet after accepting Islam, the Follower was he who had seen any Companion after accepting Islam. Follower or successor of the Followers was the Muslim who had seen a Follower.

Imam Muslim has recorded a hadith that the Prophet, has said: 'The best people are of my time, then those who are near to them then those who are near to them.'

Another report is that the Prophet has said that the best time was of his time, then those who would come after them then those who would come after them.

The Muslim doctors have divided the three periods in this way:

The first era was with the dawn of Islam to 110H i.e. the time of the Prophet and his Companions.

1. Muslim: Sahih, Kitab Fadail il Sahaba.
The second epoch of Followers of Companions (Tabi'in), was from 111H. to 170H. According to a report the last Follower died in Baghdad in 180H.

The third age is said from 171H. to 220H. that was the period of Followers of Followers of Companions, (Tab. 'Tabi'in). But there have been differences of opinion about the duration of the third period. According to Shaykh 'Abdul Haq, the well known traditionist of Delhi, the third period was up to the year of 260H.¹

After the death of the holy Prophet, his celebrated Companions with absolute faith in God, followed the life of piety and virtue, emanating from his teachings and traditions.² Their intimate association with the Prophet gave them the best and the highest position. They were the guardians of the heritage of Prophetic teachings.

25:63 - "The (faithful) slaves of the Beneficient are they who walk upon earth modestly, and when the foolish ones address them answer: Peace;

25:64 - And who spend the night before their Lord, prostrate and standing."

¹. Ibid.
². Q. 59:7
Companions, Followers were unanimously regarded endowed with such qualities in different degrees.

People realized their importance and so long their society was available, people sat in their feet, and gained knowledge.

After the selected class of Companions, their Followers and Followers of Followers who had been reputed for their veracity fidelity, intelligence industry and enthusiasm, had been engaged in scholarly attainments and cultivation and development of various sciences. Islam brought for humanity a system of life which combined knowledge and practice. The height of knowledge was the cognition of God and the heighest standard of practice was the perfection of truth and justice. The whole universe was the direct revelation of God for their guidance.

The perfect example of this pious life was the Prophet himself, all the higher aspects of human life have the examples in the life of the Prophet. After him his Companions followed his example each of them tried his best to follow his foot steps according to his ability and strength. The best of them were four rightly guided caliphs and the trust which came to them was the burden which could not

1. Q. 33:21
2. Q. 3:31
bear the heavens and the earth. ¹ Those sages took this trust and enlightened the world by their righteous conduct and the integrity of knowledge and character. ² After fulfilling their obligations to the trust, they handed it over to the next generation that is Followers. Followers preserved and propagated the Quran and hadith the perennial source of knowledge and inspiration.

They kept clean the pure fountain of Islamic sciences and took its blessings to the masses, and the beauties of the character and conduct (uswah) of the Prophet and his Companions continued as a source of light in the Muslim society till the age of Followers' and their successors.

The students of Followers laid the foundation of the most important branches of Islamic sciences on which the religion rests today. The successors of the Followers found the time more seditious than Followers. With the expansion of the empire Muslim society became the home of sects, seditions and evils. The philosophies and beliefs of the conquered people were being commended and exposed skillfully and many schools of sects and schisms appeared and commenced to propagate their false views. The erudite

1. Q. 33:72
2. Q. 6:166
savants faced this challenge and saved Muslim consciousness and society from the crises of split and disintegration and insisted on the binding forces of fundamental teachings of Islam as the basis of education and took the righteous way to vindicate controversies and ended the conflicts by ardent refutation and steered education to solve the problems in the light of the Quran and hadith with vivid awareness. They defended Islamic teachings compiled religious sciences, preserved and propagated knowledge, and ventured on their own resources, courage and moral prestige and excellence, without government's patronage or sanction.

After the orthodox caliphs, with the emergence of new aristocracy and luxury and all manners of accesses, the jahiliya traditions were coming back. The prestigious scholars arose with deep concern, enthusiasm and devotion to combat evils like hypocrisy, and lust for wealth and power and disregard for the life hereafter and the Day of Reckoning. They saved the masses from moral decadence and degeneration and desintegration of society, and too materialistic outlook, by constant and conscious efforts of teaching and by the unity and integrity of their knowledge and practice. Millions of Muslims repented sincerely from self indulgence in the world of pleasure to lead a righteous life maintaining the true form of religion alive. They engendered a deep penetrating
unity among the Muslims. The Muslims belonging to various lands Spain to Khurasan, of various cultures, customs, habits and material relations living in varied environments and trades, facing complexity of problems legal, economic, social and cultural had been educated in Islamic daily life and to live as one people with a distinct ideology of Islam as a world religion, a unified theory of man, a practical goal of moral good and a just society. It was not an easy task. The contribution of those teachers has been of immense significance.

They saved Muslims from social anarchy, and brought them closer guiding the education of masses through proficient handling by enlightenment, and carving for knowledge, as the unifying force, and set the masses in action to follow the revealed word emphasizing it as the first source of knowledge in all matters, of all aspects of life, legal economic, political of individual and society. Those devout followers of the practices and traditions of the Prophet, kept themselves busy whole heartedly in adapting even the Law to the circumstances by the art of synthesis and analysis of knowledge and careful study and deep understanding of the lives of the Prophet and his Companions. Their most earnest efforts were to restore the Muslims to the fold of Divine Law and surrender to the Divine will to achieve blissful life. Extracts from
one of the discourses of Imam Hasan of Basra in which he has described the characteristics and qualities of the Companions explaining the verses of the Quran (Chap. 25 verses 63-64), are given below. Which also reveals the method of teaching tafsir, and whatever they exposed in explaining the word of God was not their personal opinion they proved the meaning from the science of lexicography:

"When the first Muslims heard this call from their Lord they immediately affirmed it from the depth of their responsive hearts. They surrendered themselves implicitly to the Most High, their hearts and eyes nay their whole existence, lived under constant consciousness of the omnipotent power of God Almighty. By God, when I saw them I could discern from their faces that the unseen realities taught by the revelation were not beyond the ken of their perception as if they had perceived these realities through their senses. They never indulged in futile discussions or quibblings. They had received a message from the Lord and accepted it."

"Allah has Himself depicted their character in the Qur'an thus:

The (faithful) slaves of the Beneficient are they who walk upon the earth modestly (Al Furqan 63)."
the word used here for the faithful is symbolic, according to Arab lexicographers of their humility yet full of dignity. Therefore, the Lord says:

And when the ignorant address them they say peace.

(al Farqan 63)

It means that they are disciplined and patient and they never answer the arrogant and foolish in the same coin. If anyone joins an issue with them they do not loose their temper or patience. They spend their days in acquiring knowledge from the learned.  

Companions believed that transmission of knowledge was obligatory by Divine command and for the same reason some of them narrated hadith till their last moments.

Abu Huraira the greatest narrator of hadith, said that he would not narrate any hadith if God had not revealed in the Quran:

2:159 - "Those who hide the proofs and the guidance which We revealed, after We had made it clear in the Scripture; such are accursed of Allah and accursed of those who have the power to curse.


2: 160 - Except such of them as repent and amend and make manifest (the truth).¹

For the same reason Companion Abu Dharr Ghifari said that if the sword were put on his neck, to check him even then he would narrate hadith.²

More than 80 years after the demise of the Prophet, some of his Companions had been alive, and remained engaged in transmission of knowledge orally and practically, throughout of their lives.

Among them were Anas b. Malik (d.92/710), the servant of the Prophet, who observed his public and private life closely for nine years, and occupied himself in propagation of that knowledge and large number of Followers gained the same from him.

The last Companion on whom the period of the Companions ended, was Abu al-‘Uqail ‘Amir b. Mathla who died in 110H in Mecca, that is 99 years after the demise of the Prophet.

Jarir b. Hazm has said that he was in Mecca in 110H and confirmed this.³

¹ Bukhari: Sahih, (Tajrid) Kitab ul ‘Ilm, p.50.
² Bukhari: Sahih, chap, al Ilm qabl al qawl.
³ Hafiz ibn Hajar has quoted the report of the eye witness Jarir b. Hazm, who was a trustworthy narrator:- Tahdhib ut Thadhib, vol.7, p. 110.
The Table Showing the Centenarian and Some Long Lived Companions:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the Companion</th>
<th>No. of years of his life after the death of the Prophet</th>
<th>Place where he died</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Haib b. Yazid</td>
<td>84</td>
<td>Medina</td>
</tr>
<tr>
<td>2.</td>
<td>Murthad b. 'Abdullah</td>
<td>79</td>
<td>&quot;</td>
</tr>
<tr>
<td>3.</td>
<td>'Abdullah b. Basr al Mazini</td>
<td>86</td>
<td>Hims (Syria)</td>
</tr>
<tr>
<td>4.</td>
<td>Sahl b. Sa'd as Sa'di</td>
<td>81</td>
<td>Medina</td>
</tr>
<tr>
<td>5.</td>
<td>'Abdullah b. Abi 'Aufa</td>
<td>77</td>
<td>Kufa</td>
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<tr>
<td>6.</td>
<td>'Utba b. 'Abdus Slama</td>
<td>77</td>
<td>&quot;</td>
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<td>7.</td>
<td>Miqdam b. Ma'dikarb</td>
<td>77</td>
<td>Syria</td>
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<tr>
<td>8.</td>
<td>'Abd b. al Harith b. Juz</td>
<td>77</td>
<td>Egypt</td>
</tr>
<tr>
<td>9.</td>
<td>Abu Umama Bahili</td>
<td>76</td>
<td>Hims</td>
</tr>
<tr>
<td>10.</td>
<td>'Abdullah b. Ja'far</td>
<td>80</td>
<td>Medina</td>
</tr>
<tr>
<td>11.</td>
<td>'Umar b. Hurairth</td>
<td>75</td>
<td>Kufa</td>
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<tr>
<td>12.</td>
<td>Abu al Waqid al Laithi</td>
<td>75</td>
<td>&quot;</td>
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<tr>
<td>13.</td>
<td>'Amar b. Salama al Jummi</td>
<td>75</td>
<td>Basra</td>
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<tr>
<td>14.</td>
<td>Wathla b. al Asq'</td>
<td>75</td>
<td>Egypt</td>
</tr>
<tr>
<td>15.</td>
<td>'Utba b. an Na'gar</td>
<td>74</td>
<td>lived in Basra died in Arabian desert.</td>
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<tr>
<td>16.</td>
<td>'Abdullah b. Harith</td>
<td>78</td>
<td>&quot;</td>
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<tr>
<td>17.</td>
<td>Zaid b. Khalid al Juhani</td>
<td>68</td>
<td>Hims</td>
</tr>
<tr>
<td>18.</td>
<td>Urbaq b. Saria</td>
<td>65</td>
<td>Syria</td>
</tr>
<tr>
<td>19.</td>
<td>Abu Tha'labab al Khashni</td>
<td>65</td>
<td>Medina</td>
</tr>
<tr>
<td>20.</td>
<td>Abu Sa'id al Khudri</td>
<td>64</td>
<td>Desert</td>
</tr>
<tr>
<td>21.</td>
<td>Salama b. al Akwa</td>
<td>64</td>
<td>Medina</td>
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<td>22.</td>
<td>Rafe' b. Khudaij</td>
<td>64</td>
<td>&quot;</td>
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</tbody>
</table>

1. This table has been taken from Manazir Ahsan Gilani's work Tadwin-i-Hadith pp. 75-76.
In Medina came the deputations and riders from different tribes, and the newly converted Muslims who migrated to Medina, the Prophet often asked them to stay with the ansars. The ansars treated them as their guests and taught them the religion.

When the deputation of 'Abdul Qais a tribe of Bahrain returned from Medina they said with gratitude.

"Verily the ansars teach us the book of our Lord and the traditions of our Prophet."¹

Once Salman al Farsi wrote to Abu Darda:

'Knowledge is a fountain, people come and take out drains from it, and God blesses many people from it. But if any wisdom is silent, it is a body without soul. If knowledge is

plundred, it is a buried treasure. A learned is like the person who shows lamp on a dark path so that people would gain light and pray for him.¹

The Companion Transmitters of Hadith:

The Companions are divided into 5 divisions:

In I division are those Companions whose narrations are 1000 or more

In II division are of 500 - 999 narrations

In III division are of 100 - 499

In IV division are of 40 - 99

In V division are of 39 or less than 39 narrations.²

There are seven Companions whose narrated traditions are one thousand or more than one thousand, they are:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name</th>
<th>Total No. of his/her narrated traditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Abu Huraira (d.58 H.)</td>
<td>5374</td>
</tr>
<tr>
<td>2.</td>
<td>'Abdullah b. 'Abbas (d.68 H.)</td>
<td>2660</td>
</tr>
<tr>
<td>3.</td>
<td>'Ayesha Siddîqa (d.57 H.)</td>
<td>2210</td>
</tr>
<tr>
<td>4.</td>
<td>'Abdullah b. 'Umar (d.74 H.)</td>
<td>1630</td>
</tr>
<tr>
<td>5.</td>
<td>Jabir b. 'Abdullah Ansari (d.78 H)</td>
<td>1540</td>
</tr>
<tr>
<td>6.</td>
<td>Anas b. Malik Ansari (d.90 H.)</td>
<td>1286</td>
</tr>
<tr>
<td>7.</td>
<td>Abu Sa'id al Khudri (d.74 H.)</td>
<td>1170</td>
</tr>
</tbody>
</table>

Those whose narrated traditions are 500 or more than 500, but less than 1000 they are four in number.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name</th>
<th>Total No. of narrations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>'Abdullah b. Mas'ud (d. 32H.)</td>
<td>848</td>
</tr>
<tr>
<td>2.</td>
<td>'Abdullah b. 'Amr b. al 'As (d. 65H.)</td>
<td>700</td>
</tr>
<tr>
<td>3.</td>
<td>'Ali b. Talib (d. 40H.)</td>
<td>586</td>
</tr>
<tr>
<td>4.</td>
<td>'Umar b. al Khattab (d. 23H.)</td>
<td>539</td>
</tr>
</tbody>
</table>

The Companions whose narrations are 100 or more but less than 500 are:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name</th>
<th>Total No. of narrations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Umme Salma the mother of believers</td>
<td>378</td>
</tr>
<tr>
<td>2.</td>
<td>Abu Musa Asha'ri</td>
<td>360</td>
</tr>
<tr>
<td>3.</td>
<td>Bara b. 'Azib</td>
<td>305</td>
</tr>
<tr>
<td>4.</td>
<td>Abu Dharr Ghifari</td>
<td>281</td>
</tr>
<tr>
<td>5.</td>
<td>Sa'd b. Abi Waqqas</td>
<td>215</td>
</tr>
<tr>
<td>6.</td>
<td>Sahal b. Sa'd Ansari</td>
<td>188</td>
</tr>
<tr>
<td>7.</td>
<td>'Ubada b. Samit</td>
<td>181</td>
</tr>
<tr>
<td>8.</td>
<td>Abu Darda</td>
<td>179</td>
</tr>
<tr>
<td>9.</td>
<td>Abu Watada Ansari</td>
<td>170</td>
</tr>
<tr>
<td>10.</td>
<td>Ubayy b. Ka'b</td>
<td>164</td>
</tr>
</tbody>
</table>
12. Mu'adh b. Jabal 157
13. Abu Ayub Ansari 150
14. 'Uthman b. 'Affan 146
15. Jabir b. Samura 146
16. Abu Bakr, Siddiq 142
17. Mughira b. Shu'ba 136
18. Abu Bakrah 130
19. Imran b. 'Hisin 130
20. Mu'awia b. Abi Sufyan 130
21. Tha'laban the freed man of the Prophet 127
22. Usama b. Zaid 128
23. Na'uman b. Bashir 124
24. Sumra b. Jundab Fazari 123
25. Abu Mas'ud 'Uqba b. 'Umar 102
26. Jarir b. 'Abdullah al Bijli 100

Companions whose narrations are between 40 and 100, are:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name</th>
<th>No.of Narrations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>'Abdullah b. Abi 'Awfa</td>
<td>95</td>
</tr>
<tr>
<td>2.</td>
<td>Zaid b. Thabit</td>
<td>92</td>
</tr>
<tr>
<td>3.</td>
<td>Abu Talha Zaid b. Sahl</td>
<td>92</td>
</tr>
<tr>
<td>4.</td>
<td>Zaid b. Arqam</td>
<td>90</td>
</tr>
<tr>
<td>5.</td>
<td>Zaid b. Khalid al Juhani</td>
<td>81</td>
</tr>
<tr>
<td>6.</td>
<td>Ka'b b. Malik Aslami</td>
<td>80</td>
</tr>
</tbody>
</table>
7. Rafe' b. Khudaij 78
8. Salama b. Akwa' 77
9. Abu Rafe' Qibtî 68
10. 'Awf b. Malik Ashja'i 67
11. 'Adi b. Abi Hatim at Tai 66
12. 'Abdur Rahman b. Abi'Aufa 65
13. Umme Habiba the mother of believers 65
14. 'Ammar b. Yasar 62
15. Salman Farsi 64
16. Hafsa the mother of believers 60
17. Jabair b. Mut'im Warshi 60
18. Asma d. Abi Bakr 56
19. Wathla b. Asqa' Kinani 56
20. 'Uqba b. 'Amir Juhanî 55
21. Fadala b. 'Ubaid Ansari 50
22. 'Umar b. 'Utba 48
23. Ka'b b. 'Amar Ansari 47
24. Fadala b. 'Ubaid Aslami 46
25. Maimuna the mother of believers 46
26. Umme Hani 46
27. Abu Hujaifa b. Wahab 45
28. Bilal b. Rabah Tamimi 44
29. 'Abdullah b. Maqhfal 43
30. Miqdad b. Asad Kufi 42
31. Umme 'Atia Ansari 41
32. Hakim b. Hizam Asdi 40
33. Salama b. Hanif Ansari 40

**IV Division**

The Companions whose narrated traditions are less than forty, are:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name</th>
<th>No. of narrations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Zubair b. al 'Awwam</td>
<td>38</td>
</tr>
<tr>
<td>2.</td>
<td>Fatima d. Qais</td>
<td>34</td>
</tr>
<tr>
<td>3.</td>
<td>Khabbab b. al Aritt</td>
<td>32</td>
</tr>
<tr>
<td>4.</td>
<td>'Iyadh b. Hammad Tamimi</td>
<td>30</td>
</tr>
<tr>
<td>5.</td>
<td>Malik b. Rabi'a Sa'di</td>
<td>28</td>
</tr>
<tr>
<td>6.</td>
<td>'Abdullah b. Salam</td>
<td>25</td>
</tr>
<tr>
<td>7.</td>
<td>Umme Qais d. Mehdi</td>
<td>24</td>
</tr>
<tr>
<td>8.</td>
<td>Fadil b. 'Abbas</td>
<td>25</td>
</tr>
<tr>
<td>9.</td>
<td>'Amir b. Rabi'a</td>
<td>22</td>
</tr>
<tr>
<td>10.</td>
<td>Rabi' d. Madiq</td>
<td>21</td>
</tr>
<tr>
<td>11.</td>
<td>Usaid b. Huqair Ashhali</td>
<td>18</td>
</tr>
<tr>
<td>12.</td>
<td>Khalid b. Walid</td>
<td>18</td>
</tr>
<tr>
<td>13.</td>
<td>'Umar b. Huraith</td>
<td>18</td>
</tr>
<tr>
<td>14.</td>
<td>Khawla d. Hakim</td>
<td>15</td>
</tr>
<tr>
<td>15.</td>
<td>Thabit b. Dhahak</td>
<td>14</td>
</tr>
<tr>
<td>17.</td>
<td>'Urwa b. Abi al Ja'd al Asdi</td>
<td>13</td>
</tr>
<tr>
<td>18.</td>
<td>Yasrah d. Safwan</td>
<td>11</td>
</tr>
<tr>
<td>No.</td>
<td>Companion</td>
<td>Narrations</td>
</tr>
<tr>
<td>-----</td>
<td>----------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>19.</td>
<td>'Urwah b. Muqras</td>
<td>10</td>
</tr>
<tr>
<td>20.</td>
<td>Majma'b. Yazid</td>
<td>10</td>
</tr>
<tr>
<td>21.</td>
<td>Salama b. Qais</td>
<td>7</td>
</tr>
<tr>
<td>22.</td>
<td>Qata'a b. Lugman</td>
<td>7</td>
</tr>
<tr>
<td>23.</td>
<td>Qubaisa b. Mukhariq 'Amri</td>
<td>6</td>
</tr>
<tr>
<td>24.</td>
<td>'Asim b. 'Adi Qa'da'i</td>
<td>6</td>
</tr>
<tr>
<td>25.</td>
<td>Salama b. Nu'main Ashja'i</td>
<td>5</td>
</tr>
<tr>
<td>26.</td>
<td>Malik b. Sa's'a</td>
<td>5</td>
</tr>
<tr>
<td>27.</td>
<td>Mahjan b. Adra'</td>
<td>5</td>
</tr>
<tr>
<td>28.</td>
<td>Saib b. Falah</td>
<td>5</td>
</tr>
<tr>
<td>29.</td>
<td>Khafaf Ghifari</td>
<td>5</td>
</tr>
<tr>
<td>30.</td>
<td>Dhu Fajr Habshi</td>
<td>5</td>
</tr>
<tr>
<td>31.</td>
<td>Malik b. Hubair Kindi</td>
<td>4</td>
</tr>
<tr>
<td>32.</td>
<td>Zaid b. Haritha</td>
<td>4</td>
</tr>
<tr>
<td>33.</td>
<td>Thabit b. Wadi'a</td>
<td>2</td>
</tr>
<tr>
<td>34.</td>
<td>Ka'b b. 'Iyaq Asha'ri</td>
<td>2</td>
</tr>
<tr>
<td>35.</td>
<td>Kulthum b. Hisin Ghifari</td>
<td>2</td>
</tr>
<tr>
<td>36.</td>
<td>Dihia Kalbi</td>
<td>2</td>
</tr>
<tr>
<td>37.</td>
<td>Ja'dana d. of Wahab</td>
<td>2</td>
</tr>
<tr>
<td>38.</td>
<td>Malik b. Yasar</td>
<td>1</td>
</tr>
<tr>
<td>39.</td>
<td>'Abdullah b. Zum'a</td>
<td>1</td>
</tr>
<tr>
<td>40.</td>
<td>Kulthum b. 'Alqama</td>
<td>1</td>
</tr>
</tbody>
</table>

There are other Companions with small number of narrations who could not be included in this list.

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1. This table has been taken from Abdus Salam Nadwi's work Uswah-i-Sahaba part 2 pp. 280-283 but there are differences of views about the numbers of narrations of the Companions, for example Ibn Hazm has given in his treatise the number of narrations of Ibn 'Abbas as 1660 Ibn 'Umar 2630, Anas b. Malik 2286, 'Ali b. Abi Talib, 536 and 'Umar al Farooq 537.
Besides large scale introduction of the Prophetic traditions in Islamic jurisprudence as a major source of law the collection and codification of hadith became an independent activity. The traditionists preserved and transmitted the minute details of the Prophet's sayings and doings. By the course of time there emerged a new class among the Muslims, living throughout the Muslims world, who had greater anxiety and keen interest in acquisition and compilation of hadith. With the transmission of hadith, inquisitive activities and literature brust out, to evaluate the authenticity of hadith which had come down through Companions Followers, and Followers of Followers.

**Academic Activities at Medina**

After the demise of the Prophet Medina became famous as the mine of knowledge, being the city of the Prophet it was here that his Companions acquired knowledge direct from him. It had been the centre of the Muslim world during the orthodox caliphate till the fourth caliph 'Ali transferred the capital from Medina to Kufa.

A large number of students came to Medina during the days of Companions their Followers and disciples of Followers like Imam Malik b. Anas (d. 179 H.).
The names of some of the Companions with the numbers of years they remained alive in Medina after the death of the Prophet is quoted below:

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saib b. Yazid</td>
<td>84</td>
</tr>
<tr>
<td>Murthad b. 'Abdullah</td>
<td>79</td>
</tr>
<tr>
<td>Sahal b. Sa'd as Sa'di</td>
<td>81</td>
</tr>
<tr>
<td>'Abdullah b. Ja'far</td>
<td>80</td>
</tr>
<tr>
<td>Salama b. al Akwa'</td>
<td>64</td>
</tr>
<tr>
<td>Rafeb. Khudaj</td>
<td>64</td>
</tr>
<tr>
<td>Muhammad b. Hatib</td>
<td>64</td>
</tr>
<tr>
<td>Abu Hujaifa</td>
<td>64</td>
</tr>
<tr>
<td>Sa'id b. Khalid al Juhani</td>
<td>63</td>
</tr>
<tr>
<td>Asma d. Abi Bakr</td>
<td>63</td>
</tr>
<tr>
<td>'Abdullah b. 'Umar b. Khattab</td>
<td>63</td>
</tr>
<tr>
<td>'Awf b. Malik al Ashja'i</td>
<td>63</td>
</tr>
<tr>
<td>Bara b. 'Azib</td>
<td>62</td>
</tr>
<tr>
<td>Jabir b. 'Abdullah Ansari</td>
<td>68</td>
</tr>
</tbody>
</table>

Some of the Most Important Assemblies of Followers in Medina:

During the days of Followers, Medina remained important as a seat of learning. There were assemblies of many illustrious scholars including Sa'id b. al Musayyab al Makhzumi (d.94/712H), 'Urwah b. Zubair (d.94/712), Wasim b. Muhammad b. Abi

Bakr (c. 106/724), Kharija b. Zaid (d.99/717), 'Ubadullah b. 'Abdullah b. 'Utba b. Mas'ud (d.98/716), Sulaiman b. Yasar (d.c. 109/727), Salim b. 'Abdullah b. 'Umar (d.106/724) Abu Bakr b. 'Abdur Rahman b. al Harith (d. 94/712), Imam Baqir Muhammad b. 'Ali b. Husain (57-c117/735), Qubaisa b. Abi Dhuaiib (d.85/705). He died in Syria. Muhammad b. 'Ijlan (d.48/668) His assembly was in the mosque of the Prophet. Imam Ja'far as Sadiq (80-148/765), Rabi'b. Farukh (d.136/753) Nafe' b. Kays (d.117/735) the Qur'an reader. Among their disciples the most distinguished were Imam Malik b. Anas (93-179) Sulaiman b. Bilal (d.172/288) Ibrahim b. Sa'd (c.108-181/797) Isma'il b. Ja'far (d.180/796) Ibn Shihab Zuhri (50-124/751), Abu Az Zinnad (d.131/748), Yahya b. Sa'id Ansari (d.143/760) Sufyana b. 'Umayna (d.198 H.) All these people were famous for excellence and perfection in knowledge. They knew more about the narrations and juristic decisions of 'Umar al Farooq, 'Ayesha Siddiqa 'Abdullah b. 'Umar and traditions narrated by Abu Huraira and other Companions at Medina.
In 102H. when Abu Hanifa (d. 150H) came to Medina, he found here Sulaiman b. Yasar, and Salim b. 'Abdullah the grand son of 'Umar al Farooq. Salim had received education from his father 'Abdullah b. 'Umar. He was also among the seven jurists of Medina. Abu Hanifa attended the circles of Sulaiman and Salim to complete his education.¹

**Mecca - Its Well Attended Assemblies**

In the early days of Companions Mecca was not an important centre of learning because most of the Companions had deserted it for Medina after the migration of the Prophet, and they never came back to settle in Mecca. It became important seat of learning with Companion 'Abdullah b. 'Abbas and his students.

'Abdullah b. Abbas b. 'Abdul Muttalib (d.69/688) was the best interpreter of the Quran. 'Abdullah b. Mas'ud also praised him for his efficiency in interpretation of the Quran. Ma'mar (d. 153 H.), said that the sources of Ibn 'Abbas' knowledge were 'Umar, 'Ali and Ubbay b. Ka'b and the basis and the source of the knowledge of people of Mecca was Ibn 'Abbas.

¹ Shibli Na' umani: *Sirat un Na'uman*, p.43.
The most distinguished among the Follower savants of Mecca were the disciples of 'Abdullah b. 'Abbas.

'Ikrima (c.105/723) the mawla and disciple of Ibn 'Abbas, was one of the greatest commentators of the Qur'an and a great traditionist and a jurist.

Among 'Ikrima's students were Ibrahim Nakh'i (d.96/714), Imam Sha'bi, (19-c.104/721) 'Amr b. Dinar, (46-116 H.) Yahya b. Katnir (d.129/746).

Number of 'Ikrima's students was very large. Whereas he went mobs of seekers of knowledge gathered around him. Once in Yasa he had to climb on a roof top to address a big mob.\(^2\)

Majahid b. Jubair (d.103/721) a slave of Qais Makhzumi. He was most distinguished in the sciences of tafsir, Quran reading and hadith. He had revised the whole Quran several times in the presence of Ibn 'Abbas\(^3\) and from Ibn Abbas, Mujahid had gained the knowledge of reasons of revelations of the verses of the Quran and had asked many other things related to the sciences of the Quran.\(^4\)

\(^1\) Ibn Sa'd: \textit{Tabagat}, vol.5, p. 212.
\(^2\) Ibid. p. 213.
\(^3\) Ibn Sa'd: \textit{Tabagat}, vol.5, p. 343.
\(^4\) Ibn Hajar: \textit{Tahdhib ut Tahdhib}, vol.10, p. 43.
Among his students were Ayyub Sakhtyani (d.131/747) 'Amar b. Dinar, 'Ikrima, Abu Az Zutair, Abu Ishaq Sabi'i (d.147) and Al A'mash, Sulaiman b. Mihran (61-314/755-833).

'Ata b. Abi Rabah (d.115/733), a slave of Fehri family was one of the greatest jurist of his time.1 He was the most knowledgeable person in the rituals of hajj.2

Among his students were Ibn Shihab Zuhri (d.124/251), Mujahid, Ayyub Sakhtyani, Al A'mash, Abdur Rahman Auza'i, 'Abdul Malik Ibn Jurajj (80-150/699-767), Imam Abu Hanifa. (80-150/699-767).3

'Amar b. Dinar was one of the great jurist traditionists. He sometimes narrated hadith bi'l ma'ni, i.e. not in the words of the Prophet,4 and he did not like that his narrations and decisions be recorded in writing5 due to fear of God.

Imam Ja'far as Sadiq (d.148/765): Abu Qatada, Hammad b. Abi Sulaiman (d.120/737) Mis'ar b. Kidam and Ibn Abi Najih were the renowned scholars among his students.6

Among the great teachers from the students of followers teaching in Mecca was: Imam 'Abdullah b. Zubair b. 'Isa Asadi, Humaidi (d. 219H), the student of Sufyan b. 'Uyayna (d. 198H):

Large number of students attended his assembly, one of his great disciples was Imam Bukhari the compiler of the Sahih. ¹

'Abdullah Asadi wrote books also. His musnad had eleven parts. ²

Muslim b. Khalid Zanjii (100-180H) was also one of the noted teachers among Followers of Followers. Many scholars attended his assembly Imam Shafi'i (150-204H).

'Abdullah b. Wahab, 'Abdul Malik b. Majshun were among his students.³

When Abu Hanifa came Mecca in 102 H., Mecca was an important centre of learning. Many savants who had seen Companions and had extensive knowledge, were engaged in teaching here.⁴

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2. This musnad has been edited by Hafiz ur Rahman Azmi, and published from Karachi in 1963.
Many learned used to come Mecca every year to perform hajj pilgrimage. They used to meet with each other, held discussions and gained knowledge and discoursed here, Imam Abu Hanifa, Imam Auza'i, Makhul Shami (d.c.113/731) 'Abdullah b. Mubarak mere among distinguished visiting professors.

During the third century of Islamic era the importance of Medina and Mecca as centers of learning was decreasing while many new places were emerging as seats of sound learning.¹

Some of the Academic Circles in Yemen:

Yemen became an important centre of hadith and attracted many seekers of knowledge. Some of its most famous assemblies were:

Hammam b. Mu'nabbih b. Kamil (d.110) was the student of Companion Abu Huraira (d. 58H). He had been transmitting hadith throughout his life.² One of his student was Ma'mar b. Rashid (d.153H.).³

Ma'mar b. Rashid: He had gained knowledge from many shaykhs. Very large number of students of hadith used to come to him to listen hadith. He not only taught but compiled a book in hadith known as Al Jame'.⁴

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¹ Hafiz Dhahabi, cited by Shibli Na'umani: Sirat un Na'uman, p.32.
² M. Hamidullah: Sahifa Hamman b. Munabbih, pp. 53-54
³ Ibid.
⁴ Ibid, p.55.
'Abdur Razzaq b. Hammam b. Nafe' (d.126-211) had said that he had written ten thousand hadith from Ma'mar.  

'Abdur Razzaq also became a renowned teacher. Great scholars came to him to listen hadith including Ahmad b. Hanbal, Ishaq b. Rahwia, Yahya b. Mu'in.  

Among his contemporary immams and great teachers who narrated from him were Wali', Hammad b. Salama, and Sufyan b. 'Uyayna.  

'Abdur Razzaq b. Hammam had compiled hadith in his Al Musannaf, which is in two volumes. This work has been published recently.  

V) Types of Teachers:  

With the spread of education there appeared different categories of teachers. During the life time of the Prophet those who were engaged in providing education were known as mua'llims. The Prophet himself had used this word.  

Al magri was the title used for those who taught the Quran. Musa'b b. 'Umair was the first Companion who

was called maqri and was deputed to teach the Quran to the people of Medina.

The title maqri was used till the third century of Islamic era. Those who taught the Quran, the sciences related to its understanding and the science of the recitation of the Quran were known as maqri. Many of the distinguished teachers of the Quran at Medina, Mecca, Kufa, etc, were known as maqri.

Qari, the teachers and the students engaged in teaching and learning of the Quran were known as qari, just as the teachers of the Quran and Quranic sciences were known as maqri. But the reading of the Quran was not limited to the recitation of the Quran. They had to study all the sciences related to the study of the Quran. During the time of the Prophet the qurra were known by different titles such as faqih, muhaddith, etc. These titles indicated special branch of study.

Those who had the knowledge of the Quran, its abrogating and abrogated commands (nasikh and mansukh)

and had learnt and gained that knowledge from the Prophet were called al qurra, (the readers). Because till that time the Arabs were illiterate and those who could read or recite the Quran were known as al qari.

Sa'd b. 'Ubada was the first among the Companions who was called qari, then very soon many Companions became al qari and all those who had learnt the Quran and memorized it during the life time of the Prophet were known as qari. They were appointed to teach the Quran to others. They had their assemblies in the mosque of the Prophet and in different other places in Medina. Sometimes they were sent to places away from Medina to teach the Quran to the neo-converts. In the well known incident of Bir Ma'una the seventy qurra Companions, who were sent by the Prophet to teach were slain there.

During the first century of Islam thousands of qurra were engaged in teaching the Quran throughout the Muslim world.

When juristic science was evolving and developing as a separate science, the scholars of this science were

1. Ibid.
2. Imam Muslim: Sahih, Kitabul Imaam, chap. Thurbut ul Jannah lish Shahid,
known as fugaha i.e. those who have insight in religion, or 'ulama (the learned) instead of qurra.

Some of the teachers were called dhakara or 'allama because they imparted 'ilm (knowledge).

Khatib i.e. the public orator. In the absence of other facilities for mass communication, the art of public speaking and eloquence had been the most effective means of spreading ideas, religious knowledge and moral teachings. Many khatibs had been famous for their forceful speeches. Thabit b. Jais b. Shamas was known as Khatib of the Prophet of God. The Prophet had appointed him to answer the speeches of unbelievers.¹

The sermons of the four orthodox caliphs especially those of caliph 'Ali, and the eloquent discourses of ascetics like Hasan al Basri had been most valuable, in addition to many other khatibs.

Then there were waiz, the preacher who gave sermons in public, besides the Friday noon sermon. During the caliphate of 'Umar al Farooq many Companions started to

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¹ Imam Bukhari: Kitab ul Maghazi, chap. Uissa al Aswad al 'Ansi.
give sermons in moral instructions, twice a week among them were 'Abdullah b. 'Umar and Tamim Dari.

With the advancement of culture there appeared other types of teachers such as mu'addib an important figure at the Ummayyad court, who taught adab, linguistic sciences, pre-Islamic poetry, oratory. And new branches of studies that developed as a result of contact with foreign sciences e.g. philosophy, logic and other speculative and physical sciences, were being studied from Christian or mawali tutors.

The Qass (pl. qassas) were story tellers. There were several types of qassas.

The qassas who discoursed with the object of moral uplift of the masses. Tamim Dari is said to be among the earliest story tellers who related in the mosque of Medina during the time of caliph 'Umar al Farooq. Imam Hasan Basri narrated in the mosque of Basra.

Sulaym b. 'Iti was a story teller in the mosque of Fustat in 38-39 H, who was appointed as qadi. Some of the qassas recited from the Quran and explained the same

1. Imam Bukhari: Sahih, Kitab ul 'Ilm
to evoke the fear of God among the common folk.  

Some of the popular street story tellers recounted foreign myths and stories, Egyptian, Persian, Babylonian, lore. Their stories were usually full of forged and unscrupulous material.

As long as these stories were harmless, they continued their business without objection. 'Ulama also tolerated those liberal orators, because qassas taught the common folk in the bazars and streets at their own level, while the scholars and learned savants were busy in solving difficult problems, like jurisprudence and teaching more important subjects at higher level.

Jahiz in his book, Kitab ul Bayan and Abul Faraj Ishahani in Kitab ul Aqhani have referred to such story tellers. Jahiz has quoted passages from their sermons, which are not reliable however they conveyed the ideals of social and cultural life of that period.

The Status of Teachers: It was classified according to their merits and calibre, e.g. deep knowledge of the subject, penetrating intelligence, foresightedness, eloquence and mastery over the language and proficient

handling of the subjects of their specialization e.g. jurisprudence, tafsir, Quran reading, hadith, etc.

Reliability of the Teacher:

Integrity of knowledge and character, piety, indifference to this world, independent scholarship, bold declaration of views, etc., were some of the qualities of the dignified teachers.

VI) Types of Educational Institutions

Mosque was the earliest and most important institution of teaching and learning in Islam.

Companions built many mosques. It has been reported on the authority of Jabir b. ‘Abdullah that even before the migration of the Prophet mosques were built in Medina and prayers were offered there. With the increase of population due to migration of Muslims to Medina the number of mosques also increased. According to Darqutni there were nine mosques in Medina belonging to the tribes of Banu‘Umar, Banu Sa‘ada, Banu‘Ubaid, Banu Salama, Banu Raij, Banu Zuraiq, Banu Aslam, Banu Sanan, Banu Juhaina where

prayers were offered at the call of Bilal in the mosque of the Prophet. The Companions offered prayers in these mosques five times daily but came to the mosque of the Prophet for Friday congregational prayers. Besides these there were mosques of other tribes such as of Banu Ghifar, Banu 'Abd ul Ashhal, Banu Mu'awia, also known as Masjid ul Ijaba, mosques of Banu Khatma, Banu Sabah and many others. There was not a single tribe or village without its own mosque. Each settlement of ansar had its own mosque. The Prophet used to go to the mosque of Uuba, near Medina, every week and personally supervised teaching and training activities there.

Imam Bukhari has mentioned that there were several mosques on the highways leading to Medina where the Prophet had offered prayers. Some of them existed till the time of 'Umar b. 'Abdul 'Aziz who rebuilt them with carved stones.

Ibn Ishaq has given the names of seventeen mosques between Medina and Tabuk where the Prophet had offered prayers during his march to and from Tabuk and Muslims had been offering prayers there till Ibn Ishaq's time. The mosques were used not only for prayers but for providing education to children and adults alike.

The Companions, their Followers and other Muslims built mosques in Adhharbijan, Iraq, Spain, Syria, Palestine, Egypt and in other African and Asian lands. The Prophet had commanded to build nice mosques and keep them neat and clean.

Caliph 'Umar al Farooq wrote his governors to build mosques in each town of their provinces.

Around some of the mosques emerged big cities which became the most renowned seats of Muslim learning and culture like the mosque of Basra built by 'Utba b. Ghazwan (d. 37H) in 14 or 17 H, and reconstructed by Abu

1. Ibn Ishaq: Sirat Muhammad Rasulaillah, A. Guillaume translator, p. 610.
Musa al Asha'ri, the mosque of Kufa made by Sa'd b. al waqqas in 17 H. and the mosque of Fustat by 'Amr b. al 'As.¹ And each tribe of Kufa and Basra had its own mosque.²

In the earlier days the mosques were very simple, erected with reed, mud or sun dried bricks and thatched with grass or palm leaves. Before the demise of the Prophet, Islam had spread throughout the Arabian peninsula. Those who had accepted Islam built mosques near their settlements, villages and towns. All these mosques were used for teaching the Qur'an and also for higher education.

During the caliphate of 'Umar al Farooq mosques had been built in the provinces of Persia, Egypt and Syria which became centres for teaching learning and copying the Qur'an. When 'Umar died there were at least hundred thousand copies of the Quran in Egypt, Iraq, Syria, Yemen, etc.³

From the very beginning the mosques were used as an important centre of teaching and learning from the elementary to higher education (except the teaching of

medicine) throughout the then Muslim world.

The teachers like Abu az Zinnad (d, 131H) and Imam Malik b. Anas (d, 179H) entered in the mosque of the Prophet like kings with mobs of hundreds of respectful scholars. Besides prayers, extra prayers during the nights recitations of the Quran and remembrance of God (dhikr) and sermons in Friday congregational prayers, they busied themselves in scientific discussions guiding the education of the masses.

Some of the congregational mosques had libraries mostly with copies of al Quran.

The teachers of the Quran, the traditionists, the jurist consults when present in the mosques, were surrounded by seekers of knowledge to widen their knowledge. In gatherings like majlis ul mudhakira debates on scientific problems were held and in majlis ul fatwa wan nazar, discussions on legal problems were common.

For discussions on literary problems there were majlis ul adab, and majlis ush Shu’ra were the meeting places for poets where they held poetical contests exchanged poetical recitations and discussed problems
and points related to poetry.

Caliph 'Umar al Farooq had made a terrace in a corner of the mosque of the Prophet where people recited poetry or discussed other non-religious things.¹

Many savants taught religious sciences in majlis ut tadris, at their homes and dictated notes in their majlis ul imla.

Then there were majlis ul 'ilm at the houses of many learned doctors and judges of repute, where they had scientific discussions, and the Quran, jurisprudence language and poesy etc., were taught here.

In these educational circles there was no compartmentalization of knowledge in general.

The increasing contact with Christians in Syria, where John of Damascus (d.c.748 A.C.) was one of the most distinguished Christian savants, and under the influence of Zoroastrians, Mazākas and others in Persia, Khurasan and Iraq, who commended their own philosophies and theology,

¹ Imam Malik b. Anas: Muwatta, Kitab us Salat, al 'Amal fi Jame' is Salat,
mailis ul manazira, for disputation were more common.

Rationalists equipped with skills in the art of debate by the study of logic and philosophy, had their own circles, where they kept themselves busy in exercising logical argumentation to plead their own beliefs and opinions.

In Iraq, Kufa and Basra were more important centres of such mailis ul manazira.

Mailis ul manazira and mailis ul mudhakira were held at some of the houses of rich members of the aristocratic society. These were the meeting places of the gifted speakers who used to participate in debates, dialogues, discussions and dogmatic interpretations. At Baghdad the courts of the Bermecide viziers of the Abbasid caliphs, Khalid Yahya Ja'far and his brother Fadl were renowned for such discussions and scientific activities.¹

Some of their details will be given in the fourth and fifth chapters of the present study.

¹ 'Abdur Razzaq Kanpuri; Al Baramaka (Kanpur: Intizami Press 1938), pp. 259-60.
"Lo! The noblest of you, in the sight of Allah, is the best in conduct."
(Al Quran-49:13)

CHAPTER - THREE

Education in Weaker Sections of the Society
EDUCATION IN WEAKER SECTIONS OF THE SOCIETY

1) **Elementary Education**: It was unanimously agreed that in Islam the education of the local children and the slaves was compulsory. The Divine command states: 66:6 - "O ye who believe: Ward off from yourselves and your families a Fire."

Thus the parents and the guardians were made responsible for the education of their children. A child was like a clean slate, and he was not a sinner by birth and according to a tradition 'it is the parents who make him a Jew or a Christian.' Therefore, the child was the trust in the hands of his parents capable of highest development and if due attention was not paid, he would be the lowest of the low. He was to be educated carefully. It was the duty of parents to take care of their children's proper education and their mental, physical and spiritual health. If their carelessness ruined the child, they would be held responsible. The parents and the teachers would be answerable for the ignorance of their wards on the Day

1. Hammam bin Muznabbih: *Sahifa*, Dr. M. Hamidullah, editor, p. 100, Hadith No. 66.
2. Q.95:4
3. Q.95:5
of Reckoning. The Prophet has said that a father can confer upon his child no more valuable gift than a good education and according to another hadith, it is better that a man should secure education for his child than give a sa' in charity.

The educational ideals of Islam not only emphasized the responsibilities of the parents for their children, but even for slave girls also it was a meritorious act which had a double reward. So much so that adhan (prayer call) was said into the ears of the newly born baby which may be interpreted as the beginning of a child's education. When the child was able to speak a few syllables, he or she was taught the first article of belief: 'There is no God but Allah'. In the family of 'Abdul Muttalib when a child could speak words and sentences, the Prophet taught him the verses of the Quran and the last two verses of the chapter Exile (Al Hashr):

59:23 - "He is Allah, than whom there is no other God, the Soveriegn Lord, the Holy One, Peace, the Keeper of Faith, the Gardian the Majestic, the Compeller, the Superb, Glorified be Allah from all that they ascribe as partner (unto Him)."
59:24 - "He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise."

The Prophet commanded children to gain knowledge from their neighbours and study in the neighbourhood mosques. The Prophet enjoined his people to train the child to offer prayers at the age of seven, at the age of nine he was to be given a separate bed; and he was to be inflicted corporal punishment if he neglected and missed his prayers. At the age of seventeen, the father should give him in marriage. Then the father should recite:

Allah! Do not make him a sedition for me (in this life or in hereafter).  

The development of scientific activities under Islam gave impetus to the advancement of elementary education. Kuttab as a teaching and learning place of the quran and other elementary subjects including the art of reading and writing spread early in the Muslim society particularly in 2 H. when the Prophet offered freedom to the captives of Badr who could teach reading and writing to ten Muslim boys.

Under the four orthodox caliphs their whole empire was resounding with the voice of the Qur'an. A network of mosque schools had been established during the period under study throughout the Muslim world and a sort of compulsory educational system grew up. Where the poor, the free, the slave every one alike enjoyed the same right to education. During the rule of Caliph 'Umar al Farooq elementary schools had become common, according to a report of Sulaym Abu 'Amir that when he came to Medina as a prisoner of war, he was sent to a teacher to teach him; and when he could not write properly the twenty-fourth letter of the Arabic alphabet, the teacher said: "Write it round like the eye of a cow." 1

Kuttab i.e. the elementary schools have been mentioned in some ancient works and historical records of the early period of Islam for example, according to a report of Bukhari, once Umme Salma the mother of believers called some boys from the school to help her in cleaning wool. 2 Another report is that once several Christian slave boys were brought to Caliph 'Umar al Farooq who sent them to a Kuttab. 3 This reveals that

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2. Bukhari: Kitab ud Diyat, chap: min isti'ar 'abda aw sayya.
3. Al Baladhuri: Futuh ul Buldan, p.149.
attention was being paid to educate even the slave children and they were studying in the schools meant for Muslim children.

Ibn S'ad has recorded that once Companions Abu Huraira, 'Abdullah b. 'Umar, Abu Sa'id and Abu Daud happened to pass by a kuttab and the fragrance of their dresses attracted the school boys. Thus we came to know that kuttabs were separate places for teaching elementary subjects. The Companions and the learned scholars were engaged in greater tasks than teaching children as highly qualified scholars did not teach in elementary schools, but we find some famous personalities who had taught school children for example Sa'd b. Shaddad began his career as a teacher in school before holding the office in government, the poet Kumait (d.82H.) a companion of Caliph 'Ali in Kufa, was a school teacher, Jabir b. Hayyan was a school master in Taif, Dahhak b. Muzahim (d.102 or 106/720 or 724) was running an elementary school in Kufa, where free education was imparted and no tuition fee was charged. The growing interest in education encouraged enterprising teachers to start schools which

1. Ibn Hajar: Isaba fi Tamiz is Sahaba, P. 460.
were fee charging schools such elementary schools were established even in Bedouin settlements.\(^1\) There are very famous verses of al-Farzdaq (23-110/64-728) satirizing Hajjaj b. Yusuf (d.95/713) the famous Umayyad governor of Iraq: 'There was a time when he was a humble person who used to teach village children in return of bread.'\(^2\) This evidence shows that there had been elementary schools even in remote villages and the community paid to the teachers of the elementary schools. However the elementary school teachers were low paid and had a low social status. There were many proverbs and anecdotes in Arabic describing the elementary school teachers as fools e.g. More foolish than an elementary school teacher or seek no advice from (elementary school) teachers.\(^3\) So much so that a judge during the period of Caliph al Mamun refused to accept evidence by an elementary school teacher\(^4\) because of his low status in the society. The elementary school teacher could use rod and inflict corporal punishment. One of the captives of Badr used to beat the boys severely, who were sent to him to learn from him reading and writing, because of his enmity towards the Muslims.\(^5\) During the Abbasid

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period the school masters could use force and it was officially allowed to cane the soles of the feet only of the boys but not to injure them. Most often kuttabs were attached to mosques or private houses, where a mu'alla'lim was expected to give lessons in reading Quran, in art of reading and writing, and simple arithmetic. For young children studying in kuttab, there was no choice of subjects. Caliph 'Umar al Farooq had circulated letters to all the districts to teach their boys swimming riding and proverbial usages and good poetry. The children repeated the Quranic verses to memorize them and copied the Quranic verses on their wooden tablets for their writing practices, and those who had learnt reading and writing, copied the verses of the Quran on their tablets to memorize them. More emphasis was on memorization and oral work in elementary schools. There was no fixed age for admission in elementary schools but more often the boys between the age six to ten came to school. Sometimes the elders had to attend kuttab to learn reading and writing. Small girls were also allowed to come and learn in those schools. There was no age limit to complete the kuttab education, and probably examinations were not

1. Hitti: op. cit.
held at the end of education. It depended on the teacher's satisfaction on a child's performance.

It had been a custom of people of Mecca that they sent their small boys desert where they stayed in bedouin tribes and learned pure Arabic language and eloquence. The Prophet also had such experience.¹

There were no secondary schools during the period under discussion. After completing their elementary education most of the boys worked with their fathers. Besides the mosque schools, private tutors were a common feature in urban areas. The rich who had settled in towns, compelled by the sedentary life of the area engaged private tutors to educate their sons. The private tutors and preceptors were expected to give lessons to the boys in reading the Quran the hadith and in history maghāzī and provide instructions in oratory, literature, grammar, penmanship, polite conversation, swimming, riding, and rudiments of astronomy, etc., as supplementary subjects.

Some literature for moral training of children was also produced to educate boys through stories, and proverbial usages (amthāl) were collected and compiled to be

¹ Ibn Hishām: Sirah, p. 103.
taught to children to give them good moral training.

For this purpose educative material was borrowed from foreign cultures also for example *Kulaila wa Dimna* was translated into Arabic by different persons including Ibn al-Muqaffa who translated some other educative works also from Persian, e.g. *Adab al Saghir* and *Adab al Kabir*.¹

The expenses of the education of a child were to be borne by the child; if the child had no property, it was the responsibility of his guardian to look after his education.

The Aristocratic Education of Princes at the Royal Courts

Besides compulsory religious subjects for the education of princes the main subjects were language and literature, battle narratives, swimming, hunting, riding, discipline and noble conduct (adab). For higher education greater importance was attached to artistic activities like poetry and oratory. The educational ideals of some of the Umayyad and the Abbasid rulers can be grasped by the instructions given by them to the tutors of their sons. Caliph 'Abd al Malik (685 - 705 A.C.) gave instructions to the tutor of his sons to teach them swimming and to accustom them to sleep little.²

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Hajjaj the famous governor advised the tutor of his sons to instruct them in swimming before teaching them writing because they could find one who could write for them but not a swimmer in their stead.¹

Sulaiman b. 'Abd ul Malik said to the preceptor of his sons to teach them poetry for soundness of their wisdom, intelligence, liberality and dignity and gave him instructions to bring his sons in closer contact with nobles to acquaint them and to follow their qualities of conduct.

'Umar b. 'Abdul 'Aziz was very strict in the education of his sons. He made Salih b. Kaisan their tutor. He wrote him to teach his children hardship (kushunat) to establish in them faith to draw their attention to denounce companionship because companionship creates negligence (of religion) let them laugh less, as too much laughing makes the heart dead. The first thing which they should learn from the trainer, should be a dislike for music.

The days programme started with recitation of passages from the Quran after that the use of bow and arrow. The boys were required to go out barefooted and use seven arrows then come back for noon rest (qiliwla) because

¹ 'Uyun ul Akhbar, II, 166.
'Abdullah b. Mas'ud used to say: 'children' do qiliwla because Satan does not do qiliwla.' Caliph 'Umar b. 'Abd ul 'Aziz was very particular about the linguistic studies of his sons. He could not tolerate grammatical mistakes in their speech.

The Abbasid Caliph Harun (d. 809 A.C.) gave instructions to the tutor of his son Prince Amin that he should neither be too strict to spoil the qualities of the prince nor he should be too lenient which would make him idle. If the prince is careless to pay heed to the admonitions of the tutor, the tutor could use force, otherwise he should give him training with kindness and gentleness.2

ii) Education of Slaves, Clients (Mawali) in the Islamic Cultural Setup

The Islamic principle of equality was fully recognized in the educational systems throughout the Muslim world. The teachers extended equal treatment to all the students, and the students who belonged to the weaker sections of the society, had no difficulty in getting admission to educational circles. This principle has been so much emphasized in Islam, that even the Prophet

1. Ibn ul Jawzi: Sirat 'Umar b. 'Abdul 'Aziz, Chap. 38.
was exhorted by the Lord of the universe: During the early period of Islam at Mecca, the Prophet was once engaged in conversation with Al Walid, one of the leaders of the tribe of Quraysh, to persuade him to understand the truth of Islam. A blind man Ibn Umme-Maktum came and asked a question to the Prophet. This interruption which was spoiling the chance of Al Walid's conversion annoyed the Prophet and he did not pay attention to the blind man. So Allah revealed the verses of the chapter 80 of the Quran, He Frowned. Therefore, there were neither intermediaries between Allah and His bondmen in Islam, nor was segregation in education allowed. And says the Quran:

49:13 O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct.

On the occasion of the Farewell Pilgrimage the Prophet again taught the lesson of equality and brotherhood among those gathered there:

'Lo! you are all sons of Adam and Adam was created of clay, the blacks have no precedence over the whites nor

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the whites over blacks: Arabs enjoy no superiority over non-Arabs nor the non-Arabs over Arabs. The best amongst you is one who is more pious, God-fearing.  

The Prophet had made all Muslims brethren unto one another. This brotherhood transcended all the man made barriers of countries and nations. The seekers of knowledge from all parts of the Muslim World, black and brown, the Arabs, the Turks, the Iranians, the Spanish, submerged their differences in the brotherhood of this teaching which was common to all. All mankind, formed the family of God. Basic needs of all must be satisfied. Whatever one likes for himself, he should like the same for his fellow brothers. Everyone should be given cooperation in righteous conduct but not in evil and wrong deeds, says the Quran:

5:2 - "help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression"; 'Ubada b. Samit narrated that the Prophet said : 'Learn from me; learn from me'.

Khalid b. Arara narrated that caliph 'Ali said: 'Is there anyone to ask from me questions, and make use of it for himself and for others'.


2. Ibn'Abd ul Barr: Jame' Bayan ul 'Ilm, Abdur Razzaq Maliha-badi translator, Urdu p. 87.

3. Ibid.
Sa'id b. Jubair told that he was anxious that people should gain knowledge from him.¹

Sufyan Thawri used to say: By God*. I should go to the students of hadith (to teach them) if they would stop to come to me.² Rabi'b, Sulaiman narrated that Imam Shafi'i once told him: "Had it been possible to make knowledge a drink for you, I would have done it."³

It had been the custom of great teachers that they did not accept any remuneration from their students. Prophetic traditions also discouraged the same. 'Ubada b. Samit whom the Prophet had appointed to teach the students of Suffa, narrated that the Prophet did not allow him to accept the bow which a student presented him.⁴ The rich and the dignitaries clad in best attire came riding on horse back, and the poor in patched garments, on foot, and sat side by side with the same confidence in the circles and assemblies of the learned which were open to all. And the promising poor students were encouraged and sometimes helped financially by the erudite shaykhs who imparted free education. For the financial assistance of the needy students some of the savants worked and the money thus

1. Ibid.
2. Ibid.
3. Ibid.
earned was spent on deserving students so that they could devote themselves whole heartedly to their studies.

Imam Abu Hanifa was a businessman. He bought silk articles from Baghdad and sold them in Kufa. He spent his profit on students and exhorted them to thank God only and that there was no need to thank him, because whatever he had spent on them, it was the profit that he earned and not from the capital. It was His beneficence that He made him a means of their assistance. Thus a number of intelligent students from the poor class had an opportunity to receive higher education. 'Abdullah b. Mubarak (d. 181 H.) the great traditionist was a trader. His aim of trade was to help the scholars from his earnings. Once he remarked that had there not been Sufyan b. 'Uyayna (d. 198 H.), Sufyan Thawri (d. 161 H.), Fuţail b. 'Iyaţ (d. 197 H.) Ibn Samak, and Ibn'Ulaţyya (d. 193 H.) the five famous scholars he would have not engaged in that business. The Prophet himself helped the needy students. The students of Suffa, the residential school of Medina had been a concern of the Prophet. He refused his daughter Fatima when she requested him for a maid slave on the ground that no provision had been made for the people of Suffa, therefore her request

could not be granted.\(^1\) According to a tradition of the Prophet, the teacher should never allow his students to beg but encourage them to help themselves and not be a burden on the society.

The teachers had been kind, considerate affectionate and sympathetic to their students. The Prophet said: 'I am to you like a father, who desires to save his child from the fire of hell, which is more important than any of the efforts of the parents to save their children from the fires of the earth.'\(^2\)

The spiritual basis was the binding force in education, and by maximum devotion, single mindedness and purity of motives of the teachers and the taught, the Muslim scholars from different parts of the Muslim world attained perfect command over the Arabic language and lexicography; and by their ambitions and continuous activity the mawali surpassed the Arabs in acquisition of the Islamic sciences. They made important contribution to the study of world religion; and helped the neo-converts to be the zealous adherents of the faith. 'Ikrima the mawla of Ibn 'Abbas was his famous disciple and narrator.

\(^1\) Sulaiman Nadwi; \textit{Ideal Prophet}, op. cit. p.119.

Companion Ibn 'Umar's mawla Nafe' was his famous disciple and narrator, Companion Anas b. Malik's mawla was Imam Mohammad b. Sirin, and the Companion Abu Hurairah's narrator 'Abdur Rahman b. Humruz, was also a mawla. The above mentioned four Companions were of very high rank, they were distinguished transmitters of hadith and other Islamic sciences, their narrations and juristic decisions were transmitted and spread by these four above mentioned mawali disciples which have been accepted and followed throughout the Muslim world. Some of the most distinguished learned among the slaves and freed slaves (mawali) were:

Sulaiman b. Mehran Al -Amash (61-167H) a Persian slave was the savant of Kufa, 'Amar b. Dinar (46-116H) was a slave learned at Mecca. Hakam b. 'Utaba (d.115H) was a slave of Kinda tribe and the learned of Kufa; Makhul ad-Dimashqi (d.112H) in Syria, Muhammad b. Ishaq was a slave of Qais b. Makhrama; Mujahid b. Jubair (d. 102 or 103H.) was a slave of Qais b. Makhzumi; Muhammad b. 'Ajlan (d.48H.) was a slave and the savant of Medina. Mansur b. Zadhan (d. 136H.) was a slave of the Thaqif tribe and a savant in Wasit. Maimun b. Mehran (40-117H) a slave was a learned in Jazira. Imam Rabi'a ar Raiy (d.100 or 136H.) the savant of Medina was the son of a slave. Salama b. Dinar
(d.140H.) was the son of a slave. Tawus b. Kaisan (d.106H.) was slave and a learned of Yemen, Yazid b. Abi Habib (53-118H.) a slave and savant of Egypt. Zaid b. Aslam, was a slave of 'Umar al Farooq and a learned savant.

'Abdul Malik b. Marwan (685-705A.C.) the Umayyad caliph once questioned Imam ibn Shihab Zuhri: Who is the chief of the Muslims and exercising authority over the people of Mecca?

Zuhri : 'Ata b. Abi Rabah, a mawla.

Caliph: Who is the Imam of Yemen?

Zuhri : Tawus b. Kaisan, a mawla.

Caliph : Who is the Imam of the people of Egypt?

Zuhri : Yazid b. Abi Habib, a mawla.

Caliph : Who is the Imam of Syria?

Zuhri : Makhul, a freed slave of a woman.

Caliph : Who is the Imam of the people of Jazira? (the land between rivers of Tigris and Euphrates)

Zuhri : Maimun b. Mehran, a mawla.

Caliph : Who is the greatest man of Khurasan now a days?

Zuhri : Dahhak b. Muzahim a mawla.

Caliph : Who is the Imam of Basra?

Zuhri : Hasan b. Abi al Hasan, a mawla.

1. This dialogue has been recorded in different works such as Hakim in his Marifat 'Uloom il Hadith, P. 198, Ibn Salah in Muqaddima, Suyuti in Tadrib, Sakhawi in Fatah ul Mudith, and Manazir Ahsan Gilani in Tadwin-i-Hadith, pp. 137-139, have cited it.
During this discussion ibn Shihab explained to the Caliph that it was their knowledge and character that they were held high in esteem by the masses. The same caliph wanted a tutor for his children and he selected Ismā'īl b. ʿUbadullāh b. Abī al-Munajir, a mawla for the job, and said that the relationship between Arabs and non-Arabs as teacher and taught was very strange and unprecedented, the Iranians had been ruling for hundreds of years. They never required the help of the Arabs during the whole period of their rule except once, when Nāʿūm b. Mundhir, an Arab was engaged for a very short period and at last they killed him. The Arabs within a very short period of their rule had become subordinate to non-Arabs in the realm of knowledge. Even the tutor of the royal children was a non-Arab who taught them Arabic, linguistic sciences and social values.¹

The reason was obvious that Islamic education was universal, it was for all humankind, while the Iranians worked for Iran alone like the rest of the world, they did not allow others to prosper in their country. Islam made no distinction between the Arabs and non-Arabs. The majority of the scholars from the first century and onward were

mawali and non-Arabs so much so that even in the heart of the Muslim world i.e. the holy city of Mecca, the most distinguished teachers like 'Ata b. Abi Rabah, Mujahid b. Jubair, 'Ikrima, Sa'id b. Jubair, Sulaiman b. Yasar, Muhammad b. Muslim Tardus were mawali. Yahya b. Kathir (152-234H.) the great teacher in Spain was also a freed slave, Muslims masses and mighty rulers of Spain respected him and followed his advice.

Majority of the students who came to Companions were mawali and non-Arabs and were most welcomed. The freed slaves had been given all the respect and rights of a citizen of the state. Thus the non-Arab mawali made rapid progress and surpassed the Arabs in all the branches of knowledge. The Umayyad and Abbasid rulers appointed them as tutors and preceptors for their princes, secretaries, revenue collectors, record keepers, and other administrative posts such as viziers and governors, on their part the mawali played a significant role in the transmission of intellectual traditions of their ancient civilizations. The Bermecide family at the court of the Abbasids was one of the examples of Islamic cultural set-up, and its educational policy encouraged the new converts to dedicate themselves in the search after knowledge, with the sole object of inner perfection and the betterment of the society. The Arab
Muslims recognized their superior knowledge and they enjoyed respect and prestige in the society:

Once a bedouin came to Basra and asked who was the greatest imam of the people of Basra, al Hasan Basri, he was told. He questioned that being a non-Arab how did he qualify for such a high rank.

He was told that the Arabs needed the knowledge of al Hasan, while he did not need their world.

The bedouin then laughed and said: "By your life! this is the chiefship." When anyone asked a question from Anas b. Malik a servant of the Prophet, in his old age, he used to refer it to mawla Ibn Sirin.

Imam Zain ul 'Abidin the great grandson of the Prophet used to attend the assembly of Zaid b. Aslam in the mosque of the Prophet. Zaid b. Aslam was a freed man of 'Umar al Farooq. Someone asked Imam Zainul 'Abidin, the reason for attending the assembly of Zaid an ex-slave and not that of the Quraysh, the Imam replied that one should go to the place where he could gain profit.2

Abul 'Alia ar Riyahi (d.93H.) said that when he came to the assembly of Ibn 'Abbas the cousin of the Prophet, Ibn 'Abbas offered him a seat by his side on his throne and recognized his superior knowledge while the Qurashites were sitting on the floor. Ibn 'Abbas remarked that knowledge raises the honour of a person and he sits like kings on their thrones. ¹ Mujahid b. Juwair (d.c.102) a freed man of Banu Makhzum and an Imam in the science of tafsir was seen on horse's back while 'Abdullah b. 'Umar held the rein. This was revealed by Mujahid himself. ²

When Mansur b. Zadhan a learned mawla in Wasit died, the crowd attending his funeral as reported by 'Abbad b. al 'Awwam was so large that his maternal uncle held his hand to protect him from being lost. 'Abbad was a child then. ³

When Hakam b. Utba a mawla came to Medina, people vacated for him the place where the Prophet used to offer prayers in his mosque. ⁴

Hasan Basri, Muhammad b. Sirin and Ayyab b. Abi Tamima Sakhtyani (d.131H.) were great mawali Savants and

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the chiefs of the youths of Basra both Arabs and non-Arabs.

'Abdullah b. Mubarak (d. 181H.) who was a highly respected savant among the mawali once happened to pass from Raqqa when caliph Harun ar Rashid was also here. The people of Raqqa had come out of their houses to receive Abdullah b. Mubarak. On seeing this a maid slave of Harun remarked that he was the true king and not Harun for whom people were compelled by the police and officials to receive him.

When 'Ikrima the freedman of 'Abdullah b. 'Abbas and the savant of Medina arrived in Basra, people rushed to see him and many climbed on roof tops to have a glimpse of the man.\(^1\)

And the Quran had said: –

3: 104 - And there may spring from you a nation who invite to goodness and enjoin right conduct and forbid indecency. Such are they who are successful.

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iii) FEMALE EDUCATION AND LADY TEACHERS IN EARLY ISLAM

Importance was given to women education in Islam from the beginning. The incident of Fatima d. al Khattab's learning of the Quran from Khabbab has been mentioned in the previous chapter due to which 'Umar al Farooq accepted Islam. According to a hadith of the Prophet the person who had a slave-girl and gave her good education and married her would be rewarded twice. The girls were blessing for their parents because the prophet had said that daughters became veils from Hell for their parents.

The Prophet had kindly paid attention to female education. Women used to offer prayers behind the Prophet in his mosque where he gave sermons. He once said: Do not check women of their share in the mosques. And for their regular exhortations the Prophet had set aside one particular day. He used to speak to women separately when he felt that they could not listen his sermons properly because of distance.

'Ayesha Siddiqa praised *ansar* ladies because they did not feel shy in acquiring knowledge. She used to say; 

May God bless the *ansar* ladies whom shyness could not stop from learning religious facts and asking questions from the Prophet. Because to acquire knowledge was as important for women as for men, and Allah had revealed in the Quran.

33:35 - "Lo! men who surrender unto Allah, women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who preserve (in righteousness) and women who preserve, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward."

The women remembered the Quran when the Prophet recited it in congregational prayers.

They attended and listened Friday and 'eid sermons of the Prophet. The women were to make their line at the

1. Ibid; P.79 and Ibn 'Abd ul Barr: *Bayan ul 'Ilm*, PP.69-70.
end of the congregation, and the Prophet raised his voice so that they could listen him clearly.

The Prophet repeated his deliberations for them because of the distance between him and the last row of the women.

The Prophet sometimes sent one of his Companions in the gatherings of women to exhort them; among them was 'Umar al Farooq. Besides the arrangements made by the state it had been the responsibility of the head of the family to guide members of his family, and teach them right conduct to save them from Hell fire in the life hereafter. The Quran had enjoined them and the Prophet had warned Muslims that they will be questioned on the Day of Reckoning about the conduct of their dependants and subjects. It was their duty to enjoin right conduct and forbid indecency. Islam has promised great rewards to those who impart education to wives, children and other dependants like slave girls, those who bring up girls give them education and behave well and then get them married will have their abodes in Paradise. Islamic teachings made women fond of learning, and they wanted to acquire knowledge to obey and please God.

1. al Quran 66:6
3. al Quran 3:104.
When _sahabiat_ read the Quran they followed its teachings and also pondered over its meaning like male Companions. One report is quoted here:

'Abdur Rahman b. Abi Laila a Follower, once went to a lady while reciting the chapter _Hud_. She said: "O 'Abdur Rahman! Are you reciting the Quran so carelessly By God! I have been engaged in its (chap. _Hud_) reading for six months,¹ but I have not yet completed it."² There were many _sahabiat_ old, young, middle aged who accepted Islam with their male Companions they were slaves like Sumiya, Labina, Zanira, Nahdia, and Umme 'Abis³ and free, rich and poor from all sections of the society. In the early days of Islam they faced torture and difficulties with courage and endurance; and in later years of economic prosperity they preferred the life of simplicity, but never neglected their duties towards Allah and His bond - men.

Islamic history is full of records of numerous examples of honesty, trustworthiness, courage, endurance, sacrifices and devotion among the _sahabiat, tabi'at_, and

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1. _Hud_ is the eleventh chapter of the Quran and contains 123 verses only.
tab'tabi'at. Most important among them were 'Ayesha d. Abu Bakr and Umme Salma the mothers of believers.

There were few women who could read and write during the early period. They were: Hafsa d. 'Umar al Farooq, Umme Kulthum d. 'Uqaba, 'Ayesha d. Sa'd, Karima d. Miqdad, and al Shifa d. 'Abdullah, al 'Adwia, who had taught Hafsa d. 'Umar al Khattab and whom the Prophet had asked to continue teaching even after he married her. Two more wives of the Prophet 'Ayesha d. Abu Bakr and Umme-Salma, could read only.

In the pre-migration period when Umme Sharik embraced Islam she used to go from house to house in Mecca to preach Islam. The Meccans became so angry with her that they expelled her from Mecca. Umme Salim accepted Islam and she used to go to different settlements of Medina and spread Islam. Likewise Najia daughter of Suhaib b. 'Umar the chief of the tribe of Aslam, accepted Islam after the migration of the Prophet to Medina. She was very active in preaching Islam, every month she used to go twice to each tribe near-by and explained the teaching of Islam among the women.

Traditionists have divided narrators of hadith into five divisions. Among the first division those Companions have been included whose accounts are one thousand or more than one thousand of hadith. In this division is Ayesha bint Sa'd bint Qays.

The second division of the reporters is of the Companions who have narrated five hundred or more but less than one thousand; there is no female Companion in this division.\(^1\)

In the third division which is of those Companions whose reports are one hundred or more than one hundred but less than five hundred. In this division is Umme Salma the mother of believers.

Among the fourth division which includes the relaters of forty to hundred traditions are Umme Habiba, Maimuna and Hafsa the mothers of believers, Umme 'Atia Ansaria, Asma b. Abu Bakr, and Umme Hani.

In the fifth division which is of the narrators of forty or less than forty traditions are Umme Qais, Fatima b. Qais, Rabia b. Mas'ud, Subrah b. Safwan, Kulthum b. Hisin and many others.\(^3\)

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2. Ibid.
3. Ibid.
Sahabiat's services in the cause of education is recorded in several works; such as Imam Ahmad b. Hanbal (d. 241H) had compiled *musnad* of one hundred and thirty *sahabiat*, which contains 424 pages and includes several thousand traditions narrated by the female Companions.

Hafiz ibn *Abdul Barr has mentioned 398 *sahabiat* in *Al Isti'ab* and records are found of five hundred lady Companions in *Usudul Ghaba* by Ibn Athir and in *Isaba fi Tamiz Is Sahaba* by Ibn Hajar. There will be hardly any record of a *sahabia* who had not narrated a tradition.

According to Ibn Hajar, Imam Bukhari has recorded traditions in his *Sahih* reported by female Companions, they are:

1. Asma d. Abi Bakr Siddiq 16
2. Asma d. 'Umais 1
3. Hafsa d. 'Umaral Farooq 5
4. Hamna d. Khalid 2
5. Khansa ' d. Hizam 1
6. Khawla d. Qais Ansari 1
7. Rabi' d. Maudh 3
8. Ramla d. Abi Sufyan 3
9. Zainab d. Jahash the mother of believers 2
10. Zainab d. Abu Salama 2
11. Zainab Thaqfia wife of Ibn Mas'ud 2
12. Sab'ia d. Harith 1
13. Sauda d. Zum'a 'Amria 1
14. Safia d. Huy the mother of believers 1
15. Safia d. Shaiba 1
16. 'Ayesha Siddiqa 242
17. Pakhta Umme Hani 2
18. Fatima d. Qais 1
19. Fatima daughter of the prophet 1
20. Lubaba Umme Faqih 1
21. Maimuna d. Harich, mother of believers 2
22. Ansiba Umme 'Atia Ansaria 7
23. Hinda d. Umayya ibn Mughira Makhzumia Umme-Salma 5
24. Umme Haram d. Malhan 16
25. Umme Ruman (the mother of 'Ayesha Siddiqa) 2
26. Umme Salim Ansaria 2
27. Umme Sharik 'Amria 2
28. Umme 'ula Ansaria 1
29. Umme Qais d. Mohsim 1
30. Umme Kulthum d. Aqia 2
31. Daughter of Khafath ibn Iyama 1(1)

Total 330

1. Tajrid ul Bakhari 'Abd ud Daim al Jalali, translator (Urdu) Introduction, p. 15.
The Divine to command to the wives of the Prophet was:

33:34 - "And bear in mind that which is recited in your houses of the revelations of Allah and wisdom."

Therefore the wives of the Prophet as narrators and teachers of hadith had great importance particularly 'Ayesha, Umme Salma and Hafsa had been most distinguished.¹

Ummul muminin 'Ayesha Siddiqa (d.57/676), the wife of the Prophet, was the daughter of Abu Bakr as Siddiq. Her parents embraced Islam when she was a child Abu Bakr her father had made a mosque in his house at Mecca where he used to recite the Quran and the Prophet came to their house daily.² She enjoyed the company of the Prophet for about 8 1/2 years as his wife. She died at the age of sixty five in the year 57H/676 A.C.

She was endowed with excellent retentive memory and a keen critical faculty and her importance and excellence is not due to the number of her narrations the main thing is that she employed a good deal of reasoning, insight, understanding and critical appreciation and deducted law, in which none can equal her accept Ibn ʿAbbas.


By her keen critical faculty and reasoning, she corrected the mistakes of many Companions which they committed in understanding and narrating the hadith. Numerous instances of her criticism of the traditions have been recorded in hadith works which prove her understanding and judgement. She was thoroughly acquainted with the poetry, geneology and the history of Arabs which she had learnt from her father Abu Bakr, who was one of the most knowledgeable persons in those sciences.

‘Urwa b. Zubair once said to ‘Ayesha: ‘O Mother I do not astonish on your insight and understanding because you are the wife of the Prophet and the daugheter of Abu Bakr as Siddiq and I am not astonished on your knowledge of history and poetry because you are the daughter of Abu Bakr who was the most learned among people, but I am astonished on your knowledge of medicine that how and from where did you learn it.’

She used to listen from her apartment the conversations, discourses and sermons given by the Prophet in his mosque. Whenever, she could not comprehend a saying of the prophet she discussed them with the Prophet who encouraged her by giving answers to all such questions. She

1. Imam Ahmad b. Hanbal; Musnad, Vol.6, p.27.
had an advantage over others as she remained in the
company of the Prophet for 8 1/2 years as his wife. The
Quran was being revealed in her house. She listened it
first and knew the reasons of revelation of all its verses.

The Prophet himself paid attention to her education. He
encouraged her to have discussions with him; and
whatever the Prophet told her she remembered it carefully
and followed it strictly. Whenever she narrated from the
Prophet, a command or an incident she pointed out the reason,
behind it and explained the wisdom underlying that tradition
and reported with its object and spirit, which made her
narrations more important and effective. Her positive and
logical attitude motivates to act accordingly because of
its objectivity, utility and wisdom shown by her.

If anyone asked her, a question and she knew that
someone had more knowledge about that problem than her,
she would send him to that person. Once she was asked about
masah on socks, she said: "Ask 'Ali, he has been with the

3. One example is quoted here out of many, Ibn Umar narrated a tradition: 'I listened the Prophet saying: those of
you come on Friday, should take bath.' Ayesha Siddiqa narrated the tradition and added giving the reason that
people had to work in their fields and they came for Friday prayer in the same dirty condition, therefore,
they were directed that they should have taken bath before coming to the mosque.
Prophet during the travels,\textsuperscript{1} Once she was asked about to offer prayer after the obligatory prayer of 'Asr. She directed the questioner to ask Umme Salma, the mother of believers.\textsuperscript{2}

Whatever she had not listened from the Prophet directly and had listened from some other persons, she was very cautious about it and did not trust the narrator easily, sometimes she asked the reporter to repeat the same after sometime to check the retentive memory of the narrator and the authenticity of the hadith.\textsuperscript{3}

It was on account of Ayesha's extensive and intensive knowledge of the Quran and hadith that even the great Companions sought her advice.\textsuperscript{4} Medina was the heart of the Muslim world. People who visited this centre of Islam from different countries used to come to her. 'Ata b. Abi Rabah the Follower, says that Ayesha was the greatest jurist, the most learned and the most popular.\textsuperscript{5}

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Imam Zuhri was a Follower and a great scholar who had seen many great Companions, he said: Ayesha was the most knowledgeable among all great Companions, he used to ask her questions.¹

Salama b. 'Abdur Rahman b. 'Awf said that he had not seen greater learned than Ayesha in traditions of the Prophet, jurisprudence, opinion (if needed) and the Quranic sciences.²

'Urwah b. Zubair said that he had not seen more knowledgeable than Ayesha the mother of believers in what was the lawful and what was the unlawful (jurisprudence), in the science of hadith, in poetry and medicine.³

The apartment of Ayesha was in the mosque of the Prophet, women, boys and others closely related to her used to come in her apartment to attend her assembly, and other students with whom purdah was necessary sat in the mosque near the door. She sat behind the curtain.⁴ Her method of teaching was through questions and answers. The students asked her questions and she gave the answers.

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At times there were discussions in which the students also took part occasionally she herself asked a question and explained it while the audience listened silently.

She paid great attention to the students' language, pronunciation and articulation also. Besides the students who came from different places of the Muslim World, she took under her care boys and girls of different families and orphans and taught them.

She used to go to perform hajj pilgrimage every year. Her tent was pitched near the Mountain of Thibir. Seekers of knowledge from different countries gathered around her tent to attend her assembly. They asked questions and wanted to remove their doubts. Sometimes they hesitated, but she used to encourage them saying: 'I am your mother, you can ask me, whatever you can ask from your mother.' She behaved in the same way with the great Companions like Abu Musa Asha'ri.

At Mecca she sometimes sat under the roof of the well of Zamzam, students gathered there. She answered the questions of every type from the Quran and the hadith.

1. Ibid.
2. Muslim: Sahih, Kitab us Salat.
Sometimes the seekers of knowledge sent their female relatives to 'Ayesha Siddiqa to ask questions and she explained the knowledge to them.\(^1\)

Ibn Hajar has given a list of Companions, Followers, her relatives, slaves, in his *Tahdhib ut Tahdhib*, who acquired knowledge from her.

Among her female students the most outstanding was 'Umra d. of 'Abdur Rahman. She was a Companion and the granddaughter of Asad b. Zurara al Ansari. She loved her greatly, and because of that people tried to please her.\(^2\) According to Imam Bukhari she served as 'Ayesha's secretary. Dhahabi has included 'Umra in the third division of traditionists.\(^2\)

The name of Umme Salma the mother of believers may also be mentioned here who took keen interest in hadith. She gave many juristic decrees and Ibn al Qayyim has written that if the juristic decisions given by Umme Salma were collected, it would make a treatise. And so were Umme Habiba and Maimuna, the mothers of believers.

There were many female Companions of the Prophet most distinguished among them were Umme Faqal, Umme Ruman, Umme-'Amara, Umme 'Atia, Umme Hani, Asma d. 'Umais, the wife of Abu Bakr and Asma d. Abu Bakr.

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1. Imam Bukhari writes that Mukhariq b. Shamasa the chief of Basra sent his sister to ask 'Ayesha her opinion about the sedition against 'Uthman the 3rd caliph. She replied that she had seen in the same apartment that angel Gabriel had brought revelation from God, 'Uthman was sitting beside the Prophet.'Uthman!' The Prophet put his hand over the shoulder of 'Uthman and said: 'Yes 'Uthman! Write this.' Imam Bukhari: Adab ul Mufrad, cited by S. Sulaiman Nadwi, op. cit. p. 320.

After them their daughters came forward, who had grown up under the care of the Companions. They imparted knowledge which they had achieved from Companions, many scholars of hadith used to come to them to gain knowledge of hadith. Some of them were outstanding in knowledge and great tabiʾīn had come to them to learn hadith.

The number of the female Followers who narrated tradition is very large. Ibn Saʿd has recorded about 93 female Followers who had been imparting knowledge.

Besides the Followers there had been many female teachers of tradition and religion. Unfortunately the material compiled on them, is now extinct, but their mention had been made in other works.

By the end of the second century of Islamic era, there had been numerous female Followers of Followers, who had been engaged in transmission of knowledge. Among them were Umme-ʿUmar c. Hasan b. Zaid; Zainab d. Sulaiman the granddaughter of 'Abdullah b. 'Abbas, there was another Zainab from the same family. She was in Hims. 'Ubada d. 'Abdur Rahman was the great granddaughter of Abu Qatada Ansari the famous Companion.

These were some of the famous transmitters of knowledge who had distinguished themselves because of their intelligence, religious knowledge, insight and understanding.

Slave-girls were also engaged in seeking knowledge and learning. Many incidents have been recorded which are informative about the education of slave-girls in literary and religious sciences.
'Wisdom is the lost property of a believer he can gain it wherever he finds it.'

(Al Hadithi)

CHAPTER - FOUR

Development of Curriculum Material:
Assemblies of Advanced Studies,
Specialization in Subjects and
Evolution of Disciplines
DEVELOPMENT OF CURRICULUM MATERIAL: ASSEMBLIES OF ADVANCED STUDIES, SPECIALIZATION IN SUBJECTS AND EVOLUTION OF DISCIPLINES

1) Some of the Basic Principles:

"According to its Latin origin, a curriculum is a runway, a course which one runs to a goal as in a race ... it describes the ground which pupil and teacher cover to reach the goal or objective of education."¹

And:

"A discipline exists only when there are rules of inquiry and when its participants produce new knowledge."²

Education is integrally related to the culture of a society and is a means for transmission and advancement of cultural heritage of a society. One cannot judge the efficiency of education of a society without perceiving the correlation of the curricula of a place or time, and the ideals, thinking modes, etc., because;

"A particular culture is the total shared life of a given people their modes of thinking, acting, and feeling, as expressed in religion, law, language, art, technology, child-rearing, and of course, education."³

To understand the contribution to the advancement and transmission of culture, one has to recognize all the institutions men lived by, culture is said to be the whole way of life of a society, and education is to produce citizens who can discover knowledge or use the knowledge already discovered, and to sum up:

"The philosophical issues underlying the curriculum can perhaps, best summarized under the well-known trinity of the true, the good and the beautiful."  

In the Muslim world during the period under discussion principles of study and research work were being evolved carefully, and knowledge was being used as mental tool to discover more knowledge to solve the problems of life under the guidance of the Quran and the Prophetic traditions and for righteous conduct in all aspects of life on this planet, to live as vicegerents of God; and the Lord of the worlds by His mercy and grace had made every thing subservient to man in this world of matter including the sun the moon for man's earthly sojourn.

Once the Prophet saw a man surrounded by people. He asked the matter and was told that the man was a learned authority "On what the Prophet said, and was told on poesy and Arab Geneology. Thereupon the Prophet said, (this is a science whose) knowledge availeth not and (the) ignorance

(of) which harmeth not"¹ i.e., ... “knowledge is an attested wonder, or an observed law or a just ordinance"². Ibn 'Abd ul Barr had explained this hadith that without study of Divine revelations, Prophetic traditions and knowledge of man's obligations and duties, the knowledge of literary and linguistic sciences and genealogy could not be useful³.

And before leaving this world the Prophet said:-

“I have left you two things, and you will not go astray as long as you hold these fast. The one is the Book of God and the other is my own way"⁴.

And the Prophet is reported to have said that he prayed that his people should never be unanimous in error, and his prayer was granted⁵.

The Quran their main text book, was the foundation stone of their education and culture. The truth revealed by God, was the source of guidance in all walks of life. Its objective reflected moral, ethical, social and aesthetic values. The Quran had redefined the role of knowledge by emphasizing that everyone is responsible before God for his deeds. It taught man's duties towards God, towards his fellow-beings and his own self. It increased their capacity to learn and set new objectives to participate in discovering new knowledge to solve problems of man.

1. Ibn Maja, Intro, 8:3; Abu Dawud, al-Paraid, cited by Ghazzali, Book of knowledge, Nabih Amin, translator p. 76.
2. Ibid.
3. Ibn 'Abd ul Barr, Jame* Bayan ul 'Ilm, 'Abdur Razzaq Malihabadi translator (urdu) p.144. According to Ibn 'Abd ul Barr two narrators in the chain of the transmitters of this hadith were untrustworthy(ghair thiga).
The Quran was the link between God and man, between man and the universe. The creative process of ideas and concepts of Muslims was based on revelation, the most authentic, the highest and infallible source, which informed Muslims potentialities of man in the universe and defined and directed their techniques of study:

7:54 - "His verily is all creation and commandment".

By their vision of unity of creation of God and awareness of complete unity of faith and action, all the subjects of study were interrelated and their methods of knowledge were not contradictory but complementary to each other due to this realization of unity and principles of inter-relationship. They did not face the theoretical anarchism of pluralistic methodology.

Islam made the faith in the unity of the Creator and the creation a vehicle for cultural evolution and advancement. Says the Quran:-

6:96 - "Lo ! Allah (it is) who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?

6:97 - "He is the Cleaver of the Daybreak and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the wise."
6:103 - "Such is Allah, your Lord. There is no God save Him, the Creator of all things so worship Him. And He taketh care of all things."

6:104 - "Vision comprehendeth Him not but He comprehendeth (all) vision. He is the Subtitle, the Aware."

6:105 - "Proofs have come unto you from your Lord so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you."

Neither life nor subjects of study were divided into watertight compartments; and the most excellent knowledge was the cognition of God. Divinely revealed Islamic epistemology was basically different from others. It presented a unified vision of the whole cosmos, the unity of the Creator, the unity of the real and existing world of matter, the functions and powers of His creations, the place and final destiny of man in this universe, the unity of life here and hereafter.

The individual was not an isolated creation, it was an integral part of the society, its moral material spiritual and secular problems were not separated, man had to organize life and solve all his problems in a definite social scheme. Fear of God was the sum total of wisdom, man had to obey the Divine will to attain highest position. This intellectual awakening gave rise
to general speculative thinking to further advance the teachings of Islam and to keep pace with the time and clime. Subjects were being evolved as separate disciplines for systematic study. Curriculum material was being organized. To realize clearly defined ends, analytical function of rational faculty was being exercised in the methods of tafsir, hadith and fiqh for the required knowledge provided and not provided in the Quran, and the progress of culture as a unified view of knowledge and action, continued to function effectively in a world of social change.

The Muslims developed comprehensive system of science of jurisprudence and interpreted Law for administration of justice and social insurance, organisation and mutuality, on the basis of ma'ruf and munkar (good and evil).

The same active system of ruling of public and private life was prevailing throughout the Muslim world with equality and brotherhood by educating authority which rested in the hands of the learned who had devoted themselves individually, throughout the Muslim world, and made the educational movement a constant conservative force of Divinely revealed knowledge, moderated by reason, and provided a solid front against the distracted from the righteous path including some of the mighty Umayyad and Abbasid rulers of the Muslim World. For the same reason intellect had been attached great importance and it was related on the authority of Abu Sa'id al Khudri that the Apostle of God said:
"For everything there is a support and the support of the believer is his intellect, in proportion to his intellect will his worship be."¹

Man's every deed and every stage in his forward march will be determined by his intellect:

"It was related on the authority of Abu Huraira that when the Apostle of God returned from the raid of Uhd he heard the people say that so and so was braver than so and so, and so and so fought better than so and so and so and so on. Thereupon he said, 'Ye have no knowledge concerning this'. How, O Apostle of God? they inquired. He replied: Verily they have fought each according to the intellect which God hath given them, their victory and hope were also proportional to their intellect. Consequently those of them who were injured in the fray were injured at various stages (manazil), and on the day of resurrection they will occupy those stages, each according to his intentions and to intellect"².

It has been reported on the authority of 'Ayesha the wife of the Prophet, that she once asked: "O Apostle of God! Wherein do people excell one another in this world?" He replied: "In intellect". "And in the hereafter?" she added. "In intellect" he again replied she said, "But are they not rewarded according to their works?" to which the Apostle replied: "O 'A'ishah! Have they ever achieved anything except in proportion to what God has

². Imam Ghazzali, op. cit. p. 224.
given them of intellect? Their works will always be in proportion to an intellect which God has given them, and their reward will be in proportion to their works"¹.

The Prophet once said: "Verily the believer who is most beloved of God is he who toils in the service of God and gives counsel to his people, whose understanding is complete who admonishes himself and consequently sees (the truth) and acts accordingly all the days of his life, with the result that he himself prospers and leads others to success."²

Once Umme Darda was asked about the best form of worship. Reflection and faith, was her reply³.

Because of the positivistic outlook of Islamic teachings speculative studies and secular sciences took early root among Muslims. They excelled in logic and took interest in natural and secular sciences.

The Quran urges man very frequently to think, to ponder, to consider, to see and hear, and is full with such admonitions 'don't you think?' 'don't you reflect?' The Quran appeals man's reason and it does not demand 'child like faith'. Imam Ghazzali has recorded: "It was also related on the authority of Ibn 'Abbas that the Apostle of God said:

1. Ibid. 2. Ibid. 3. 'Abdus Salam Nadwi: Uswah-i-Sahaba, Vol. 2, p. 336
'For every thing there is an instrument and a tool, and the instrument of the believer is his intellect, for every thing there is a mainstay, and the mainstay of man is his intellect, for everything there is a support and the support of religion is intellect, for every group of men there is a goal and the goal of the worshippers is the intellect, for every people there is a missionary (who calls him to the true faith), and the missionary of the devout is the intellect, for every merchant there are merchandise and merchandise of the scholars is the intellect, for every house there is a keeper and the keeper of the houses of the saints is the intellect, for every ruin there is rehabilitation and the rehabilitation of death is intellect, for every man there is an offspring who bears his name and perpetuates his memory and the offspring of the saints, who bear their names and perpetuate their memory are their intellects and finally for every journey there is a shelter, and the shelter of the believers is the intellect.

There was an harmony of intellect and knowledge with deep religious feelings in Islamic education. And the Prophet's teachings were more rationalistic than dogmatic. Although human intellect the highest faculty of knowledge was subjective to the revealed knowledge in realization of the final goal of man but intellectual intuition was operative in purification of soul; and the awareness of the presence of God was the integral part of their methodology of knowledge.

Says the Quran:-

16:65 - "Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo herein is indeed a portent for a folk who hear."

16:66 - "And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers."

16:67 - "And of the fruits of the date palm and the grapes whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent for people who have sense."

Assimilation of Foreign Culture:

Translation of foreign scientific works was started in the middle of the first century of Islam. Secular learning was thriving under the Quranic evidences and references to the natural phenomena as signs of Allah. Islamic culture impressed free inquiry. Muslims subsequently went further in the process of adaptation to the new culture. Grand patronage was extended to men of learning in the domain of arts and sciences and literary culture. They were drawn to the royal courts; the courts of princes, viziers, wealthy persons were the

resorts of illustrious scholars from over the wide spheres of the Muslims world. The crude knowledge gained by the oriental version of the Hellenistic sciences and the translations of foreign heritage, furnished the basis for further studies and intellectual discoveries, which made a greater headway under, Mansur (A.C. 754-775), Harun (A.C. 786-809)\(^1\), and Mamun the Abbasid caliphs and attained in future a high degree of excellence in different subjects like practical medicine, practical chemistry, astronomy, mathematics, philosophy, etc. Caliph Harun ar Rashid established a scientific academy with a rich library\(^2\) where copyists and translators were engaged in multiplying books; great importance was attached to the translations of the treasures of the sciences of ancient world. And the curriculum attained more flexibility by the vigorous activity of translation. The Islamic spirit of toleration and freedom led Muslims to an unparallel cultural advancement. As the Hungarian writer Gula Germanus records:

"It preserved the culture of Greeks, it gathered and absorbed the folklore and literature of India, and science of China and transmitted all these treasures to the West which slowly absorbed during succeeding centuries the illumination which had already been kindled in the East. The Arabic numerical and hundreds of Arabic words enriching the vocabularies


\(^2\) It was reestablished and enlarged by al Maman (813-833 A.C.)
of European languages indicate the superior culture of Islam in algebra, medicine, chemistry, astronomy, physics and military arts. In its period of growth the culture of Islam remained eclectic, its course was guided by liberal spirit which accepted knowledge from every source, and which gladly profited by all suitable influences. By the second century of Islam Muslims started to study secular and physical sciences like physics, astronomy, alchemy, philosophy, metaphysics, logic, biology, geometry, mathematics, geography, etc. They introduced them in their curriculum, besides the Quran, the hadith, the tafsir, jurisprudences and the sciences related to them e.g., Arabic grammar, literature and history, etc.

When the quest for more knowledge started attracting a large number of Muslims to foreign sciences; to save them from disintegration and illusion of those subjects, savants emphasized the operative spirit of the Quran oriented education. The awareness behind such arguments and discussions was to constitute the basis for the real knowledge and enlightenment to help man to fulfill his just requirements, to solve his complex problems for integrated and dynamic life. The scholars provided valuable guidance to identify and decide that which of the subjects were directing to the development of enormous resources in man and in his environment, according to Islamic concepts.

Enlightened by the Islamic epistemology and code of ethics, the learned scholars guided scientific activities for systematic study of material phenomena, world's scientific heritage and history, to understand and follow the Divine will, with continuous interpretation of knowledge by inventions, innovations, improvements, assimilations, and adaptations what was "the true, the good and the beautiful", in the past civilizations. As the Prophetic tradition is that wisdom is the lost property of a believer he can gain it, wherever he finds it.

Compulsory and Optional Subjects:

There is a famous tradition of the Prophet that acquisition of knowledge is an ordinance obligatory for every Muslim.

Ibn 'Abdul Barr writes that Ishaq b. Rahawia (d. 238 H) used to say that according to the science of scrutiny of hadith, this might be of doubtful authority, but to the traditionists its content is correct, though in detail there are some differences. The learned scholars explained that knowledge was of two kinds, one was obligatory for every Muslim, (fard-i-'ain) and the other was fard-i-kifaya, i.e. a collective obligation binding the Muslim community as a whole, it could be discharged by few members of the community; and was not obligatory for every individual to learn them.

1. Ibn 'Abdul Barr: Jame' Bayan ul 'Ilm, 'Abdur Razzaq Malihabadi translator (Urdu) p. 39.
2. Fard-i-Kifaya is a collective duty; if one person fulfils, would suffice and cease to be binding on the rest of the Muslims of that place.
The primary consideration and persistence was on the study of five pillars of Islam. Every Muslim should know the essentials and the duties which were Divinely commanded and every Muslim should know how to perform them.

According to the learned scholars and traditionists this tradition meant that it was absolutely necessary for every Muslim to have the knowledge of the five pillars of Islam, and to follow them. It was binding on every Muslim to learn the tenets of religion; i.e. the confession of faith without least doubt, and every Muslim was obliged to learn about the unity of God. and was must for him to have some knowledge about His essence, His attributes; and the knowledge of the acts of worship.

According to the school of Imam Abu Hanifa, it was obligatory for every grown up Muslim man and woman to acquire knowledge of the unity of God. His attributes, the rules of prayers, hajj, how zakat and to perform these obligations and duties. Higher studies in jurisprudence, etc., were optional. It was enjoined on the ruler to see that at least one well qualified learned in those subjects should be available in each town¹.

This school advocated that higher knowledge should be acquired after learning some craft, to make the student self supporter, which would provide him peace of mind for higher studies².

When Imam Malik b. Anas (d. 179 H.) was asked about the acquisition of knowledge obligatory for every individual Muslim, he replied in negative but added that a person must achieve such knowledge that should help him in understanding his religion.

Ishaq b. Rahwia used to say that this tradition (acquisition of knowledge is obligatory) meant that it was obligatory to acquire the knowledge of the essentials of religion such as ablution, prayers, poor due (zakat) hajj pilgrimage, etc., and to seek the permission of the parents to travel for the pursuit of such knowledge that was obligatory was not required.

When Hasan b. Rabi' asked 'Abdullah Mubarak, (118-181 H) about this tradition he replied that it did not mean the knowledge of the sciences which people then began to acquire but it meant that if a person had some doubt about religion, it was obligatory for him to find out so as the doubt might be removed.

According to Sufyan b. 'Uyayna (d. 198 H), knowledge and jihad were fard-i-kifaya; and he recited the verse of the Quran:

9:122 -"The believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in reli-

1. Ibn 'Abdul Barr: Jame' Bayan ul 'Ilm, 'Abdur Razzaq Malihabadi translator (Urdu) p. 39.
2. Ibid.
3. Ibid.
region and that they may warn their folk when they
return to them so that they may beware'.

When Ahmad b. Salih was asked about this tradition he
explained that obligatory acquisition of knowledge was like
jihad (i.e. to fight in the cause of God), if a party should
engage in it then other people would be relieved from it.

Shaykh Shahab uddin Suhrwardi (1145-1234 A.C.) writes that ac­
cording to Abu Talib al Makki (d. 336 H.), this tradition meant
that it was absolutely necessary for every Muslim to have the
knowledge of the five pillars of Islam and how to fulfil the
tenets of the practical religion. And it was enjoined on every
Muslim at least to acquire knowledge of the commands and prohi­
bitions related to the daily five time prayers, poor-due, fasting,
performance of hajj pilgrimage and the law related to purchase
and sale of commodities, marriage and divorce.

Imam Ghazzali explains that the obligation of the
acquisition of knowledge varies with the new developments,
individual's conditions and the divergent circumstances. It
might be modified with the changing life-style, the time
and place. Imam Ghazzali writes that a tradition of the
Prophet is that:

1. Ibid p. 40.
2. Ibid.
Willerforce Clark translator, (Calcutta 1891, Revised edn. 1984
Taj Co. Turkman Gate Delhi-6) p. 238.
4. Ghazzali: Book of knowledge, Nabih Amin translator, p. 34.
"three things in life are destructive avarice, vehement passion, and self conceit"; and to Imam Ghazzali their eradication was fard-i-'ain; and it was obligatory to gain the knowledge of their causes, symptoms and cures\(^1\). To eschew evil, which was the basic idea of the religion one should know the influences that would lead to corruption, perplex the hearts and provoke evil.

Imam Ghazzali writes that there had been differences on the problem that which branch of knowledge was obligatory to acquire; and there had been twenty groups of the scholars, each of them insisted its own subject\(^2\).

According to Imam Ghazzali, to seek that kind of knowledge on which the activities of life depended like mathematics, medicine, and other sciences and technical training on which industries, etc., rested was fard-i-kifaya and he has mentioned some more such as agriculture, weaving, tailoring, etc., the sciences without which the community would suffer or reduced to narrow straits. To learn these sciences was considered meritorious; though not obligatory for every muslim\(^3\).

\(^1\) Ibid. p. 35.
\(^2\) Ibid. p. 30.
\(^3\) Ibid. p. 37.
ii) Assemblies of Advanced Studies and Specialization in Subjects:

Attention was being paid to special aptitude and interest of the students contributing to effectiveness, and it is found in different traditions of the Prophet that so and so were experts in so and so science\(^1\) for example Zaid b. Thabit was known as the great expert in the law of inheritance\(^2\).

Caliph 'Umar al Farooq asked the Companions to teach that science only in which he was distinguished and at Jabia during his travel to Syria he gave a sermon and announced that those who wanted to learn the Quran should go to Ubayy b. Ka'b, those who needed to ask about the law of inheritance should go to Zaid b. Thabit, and those who wished to acquire jurisprudence should go to Mu'adh b. Jabal\(^3\).

Specialization in the Science of Recitation of the Quran:

The Prophet commanded to learn the recitation of the Quran from four persons: Abdullah b. Mas'ud, Salim b. Ma'qil, Mu'adh b. Jabal and Ubayy b. Ka'b\(^4\).

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2. Ibid.
Seven Companions as teachers in recitation of the Quran had been very famous they were: 'Uthman b. 'Affan 'Ali b. Abi Talib, Ubbay, Zaid b. Thabit, 'Abdullah b. Mas'ud, Abu Darda and Abu Musa al Asha'ri.

The Quran reading became a permanent science, and some of the most distinguished assemblies of Follower specialists in the Quran reading were:


In Basra: Abul 'Alia ar Riyahi (d. 93/711), Abu Raja Imran 'Ataridi (d. c. 108 at the age of 120), Nasr b. 'Asim, Yahya b. Ya'mur (d.c. 129/746), Hasan b. Yasar (d. 110/728) Muhammad b. Sirin (d. 110/728) and Qatada b. Di'ama (61-117/735).

In Syria: The most distinguished Quran readers were: Mughira b. Abi Shihab the student of 'Uthman b. 'Affan and Khulaid b. Sa'd the disciple of Abu Darada.

These assemblies produced hosts of scholars who took special interest in the science of the Quran reading only and became specialists in this science and mobs of students gathered around them to gain the knowledge of this science.

The most renowned specialists among the disciples of the above mentioned savants were:

In Medina: Abu Ja'far Yazid b. al Qa'a'a, Shaiba b. Nassah and Naseh b. Na'im.


In Basra: 'Abdullah b. Abi Ishaq, Abu 'Umar b. al 'Ula (d. 151 H) and Asim.


B - Some of the specialists in the science of Tafsir:

In categories of the commentators of the Quran, ten Companions are mentioned as most knowledgeable. They were the four orthodox caliphs and 'Abdullah b. Mas'ud, 'Abdullah b. 'Abbas, Ubbay b. Ka'b, Zaid b. Thabit, Abu Musa Ash'ari and 'Abdullah b. Zubair'.

Many persons narrated from 'Ali, Abu Tufail said that he once saw 'Ali saying: 'Ask me whatever you want to ask I shall give you answer'. He invited them to ask about the Quran. And he declared that there was not a single verse in the Quran about which he did not know that it had been revealed at night or day time, on a mountain or on a plain.

'Abdullah b. Mas'ud also had said that he knew about each verse that about whom it was revealed when, where and how it was revealed, but said he that if he knew that any person had more knowledge of the Quran than him, he would go to him to learn.

1. Hafiz Suyuti has given the names and details in Al Itqan, nau' 80.
2. Ibid.
3. Iftikhar Ahmad Balkhi on the margin of Thiqafat ul Islamia part 1 p. 264.
'Abdullah b. 'Abbas was also one of the greatest commentator teachers of the Quran. 'Abdullah b. 'Abbas had been teaching in Mecca therefore Mecca had become a centre of the specialists in the teaching of the Quran.

Among them the most renowned were: Mujahid, 'Ata b. Abi Rabah, 'Ikrima, Tawus b. Kaisan, Jabir b. Zaid and Sa'id b. Jubair and their students.

In Kufa: The most distinguished students of 'Abdullah b. Mas'ud in tafsir were 'Alaqama, 'Amar b. Yazid (d. 75H), Ibrahim an Nakhí and Sha'bi.

In Basra: Hasan b. Yasar, Qatada b. Di'ama and Shu'ba b. al Hajjaj (d.160/776).

Sufyan Thawri used to advise to gain knowledge of tafsir from Sa'id b. Jubair, Mujahid, 'Ikrima and Dâhhabak b. Muzahim (d. 102/720).

Qatada said that among Followers most knowledgeable in hajj rituals was 'Ata b. Abi Rabah, in tafsir was Sa'id b. Jubair, in Siyar (biographical accounts) 'Ikrima; and in the science of lawful and unlawful, i.e. jurisprudence was Hasan Basri.

4. Ibid.
In the category of Followers of Followers some of the most prominent savants who not only taught but wrote books also in tafsir and compiled sayings and teachings of Companions and Followers on the subject were Sufyan b. 'Uyayna, (d. 198 H), Waki', b. al Jarrah (d. 197 H), Shu'ba b. al Hajjaj, Yazid b. Harun (d. 117 H), Abdur Razzaq (d. 121 H), Adam b. Abi Iyas (d. 220 H), Ishaq b. Rahwia (d. 238 H.), and many others.

With the growing intellectual awakening, Kufa, Basra, Baghdad and other big towns of the Muslim world were filled with teachers and scholars as philosophers, rationalists, theologians, traditionists and jurists, etc. The scholars started writing permanent works on different topics and subjects related to Quran also 'Abdullah b. 'Abbas noted down tafsir. Sa'ïd b. Jubair (d. 74/693) wrote commentary of the Quran on the request of 'Abdul Malik b. Marwan, the Umayyad caliph, then Abul 'Alia Rafi' b. Mihran ar Riyahi Basri (d. 93/711), Muhammad b. Ka'b Qaraqî (d. 198 H),

1. Ibid. p. 272.
and 'Ata b. Abi Rabah (d. 115/733) wrote commentaries of the Quran. Majahid (d. 103H), Dahhak b. Muzahim (d. 102 H), Malik b. Anas and Saib al Kalbi (d. 146 H) produced works explaining different Quranic subjects.

Fadail il Quran: On this topic the first author was Ubbay b. Ka'b the great Companion. 'Ikrimia (d.c. 104 H) committed to pen the reasons of revelations of the Quranic verses.

Abul Aswad Duaili a Follower (d. 69H) wrote a treatise on diacritical points then Khalil Ahmad Basri composed a memoir on the same subject. 'Amar b. al 'Ula al Basri (d. 150H) furnished a monograph on the science of Quran reading even before the birth of Abu 'Ubaid Qasim b. Sallam. 'Ali b. Hamza al Kisai (d. 189H) and Farra (d. 207H) compiled books on the grammar of the Quran. Besides these there were other scholars whose names and works have been mentioned by Ibn an Nadim in his Kitab ul Fehrist.

1. Abu Ishaq Ahmad b. Muhammad Neshapuri (d. 427) al Kasnful Bayan an Tafsir il Quran, cited by Halim chishti op. cit. p. 60.
5. Ibid.
C - Some of the Assemblies of the Great Traditionists:

Hafiz Dhahabi has mentioned one hundred and thirty followers in the second third and fourth categories of the narrators of hadith in his Tadhkiratul Huffaz, among them the most distinguished were:—

'Alqama b. Qais; Abu Ishaq Sabi'i (d. 128 H) Ibn Shihab Zuhri; Rabi'ar Raiy (d. 136 H); Sa'id b. al Musayyab, 'Umar b. 'Abdul 'Aziz.

In the fifth division of the same work some of the most learned scholars in hadith were:—

'Abdur Rahman Aqza'i (d. 157/773); Jarir b. Abi Hazim (d. 170 H); Hisham Dastwai (d. 153 H)

'Abdul Malik b. Juraij (80-150/699-767); Ibn Shurayh (d. 158 H); Laith b. Sa'id (d. 175) Malik b. Anas (d. 179 H); Muhammad b. Abi Dhuaib (d. 159 H) Sa'id b. Abi 'Uruba (d. 156 H)

Shu'ba b. al Hajjaj (d. 160/776) Sufyan Thawri (d. 161 H); Sufyan b. 'Uyayna (d. 198 H) 'Ubaid-ullah b. 'Umar b. Hafs (d. 149 H).
The Quran was a miracle of God, its every letter was revealed from God, and any change in it was not allowed. The Prophet had arranged to commit it to writing from the very beginning. As soon as a passage was revealed, it was broadcast and the believers memorized it, and the Prophet dictated it to one of his scribes to record it in writing, contrary to the Quran, hadith was not the revealed word of God. It was the knowledge from God, which the Prophet expressed in his own words. Most of the traditions of the Prophet were to explain the teachings and the practical interpretations of the Quran which was to be followed by Muslims. For twenty three years all his actions, speech and even silence was observed carefully by his followers and family members. The Prophet used different words to explain things according to the needs and abilities of the listeners, and it was not obligatory for his people to relate them in the same words as his. Some of the Companions and the Followers conveyed the substance of hadith (bil ma'ni) to others, in their own words. However in the beginning it was not compulsory to commit into writing the sayings of the Prophet and generally oral transmission was the common practice.
After the battle of Badr when many chapters of the Quran had been revealed and the believers had become familiar with the Quranic style and taste, and there was no fear that they would confuse the hadith with the Quran, they were allowed to record hadith also. And the Prophet had counselled some of his companions to preserve hadith by committing it to writing. Thus some of the Companions like Rafe b. Khudaij Ansari, 'Abdullah b. 'Amar b. al 'As and others had memorized and written some of the sayings of the Prophet who did not object to it. 'Abdullah b. 'Amar b. 'As collected and compiled hadith which he called Sahifa al Sadiga.

On the request of Abu Shah of Yemen the Prophet commanded to write the sermon which he delivered at Mecca.

But in general the Arabs because of their excellent memory and extraordinary power of retention did not like writing. They said: 'One word preserved in your heart is better than ten in your books'. A poet has said that it is not knowledge which is recorded in books.

Knowledge is only that which is preserved in the heart.

2. Tirmidhi 'Jame' chap. Ar. Rukhsat fi kitabat il 'Ilm.
6. Ibid.
In short, from the life time of the Prophet his Companions had been following both the methods i.e. memorizing and writing for preservation of knowledge. They memorized the hadith and transmitted it orally to others, while some of them committed it to writing. Sometimes by the encouragement from the Prophet himself, which later helped them especially in their old age. They read out to their disciples and other scholars of hadith with the help of the notes. These records were preserved by the families of the Companions and by their disciples.

Some of the Compiled Works: Abu Bakr as Siddiq had noted down five hundred traditions which he burnt in fear of unauthenticity of any word of the collection. 'Umar al Farooq also had recorded traditions about poor-due. 'Ali b. Abi Talib also had written some hadith, Jabir b. 'Abdullah had compiled small collections of the traditions. 'Amr b. Hazm, Abu Rafe' the freed man of the Prophet had note books containing traditions, during the life time of the Prophet.

The Sahifa al Sadiqa of Companion Abdullah b. 'Amar b. al As (d. 65 H), contained one thousand traditions. This collection remained in his family for a long period of time, and his grandson 'Amar b. Shu'eb narrated and taught traditions keeping this copy in his hand.

Anas b. Malik Ansari (d. 92H) the attendant of the Prophet had learnt reading and writing at the age of ten. He remained in the services of the Prophet till the later's demise i.e. for ten years. Being a child he used to go inside the private apartments of the Prophet, and had observed and learnt many such things which others could not. He had been writing the traditions. He not only recorded them but when he found a chance he used to present the collection before the Prophet, for his approval, verification and correction. He had collections of hadith with him and counselled his children to commit hadith to writing. When the Prophet appointed 'Amr b. Hazm as the governor of Yemen, he gave him written instructions regarding duties, penalties, taxes, inheritance and divorce etc. 'Amar b. Hazm preserved not only this directive but collected twenty one other documents which the Prophet had written to the Jews of the tribes of Bani 'Ad, Bani 'Uraido, Tamim Dari and the tribes of Juhainia, Judham, Tayy and Thaqif etc., and compiled them in a book form, which can be considered as the first book on official circulars and political records of the time of the Prophet.

2. M. Hamidullah, op. cit p. 35.
3. It has been included and printed as a supplement of Ibn Tulun's A'lam us Sallim 'an Kutub Siyyid il Mursalin, reported by M. Hamidullah, Sahifa-I-Hamam E Munsabin, P. 35.
'Ali b. Abi Talib wrote traditions he said that he had written nothing from the Prophet except this sahifa and the Quran, His treatise contained some juristic traditions regarding the rules of blood wit, prisoners, poor-due, murder, and the sanctity of Medina, etc.¹

Sa'd b. Ubada who was known as kamil in pre-Islamic period, had compiled traditions in a sahifa which his son narrated.² 'Abdullah b. 'Umar himself wrote hadith or not, it could not be confirmed, but he allowed his students to note down his narration and Ibn Sa'd has recorded on the authority of Sulaiman b. Musa, that he had seen 'Abdullah b. 'Umar dictating traditions to his freed man, Nafe, who put them in writing.³

Nafe had been living with 'Abdullah b. 'Umar for 30 years and might have preserved from him greater part of his knowledge.⁴

Sahifa Jabir b. 'Abdullah: Jabir b. 'Abdullah had compiled a treatise. Jabir b. 'Abdullah had his circle in the mosque of the Prophet. His students who taught from his Sahifa and to whom he had dictated traditions, among them were Wahab b. Munabbih, the historian, and Sulaiman b. Qais.⁵

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¹ M. Hamidullah, op. cit., pp 40-43.
² M. Hamidullah, op. cit., p. 45.
³ Ibid.
⁵ Hamidullah: Sahifa Hammam b. Mu'izzabibih, p. 36.
Caliph 'Ali once delivered a sermon in Kufa and said 'who wants to buy knowledge in one dirham?' Harith A'ur bought paper of one dirham and came to 'Ali, who engraved on those leaves 'abundant knowledge'. Companion Samura b. Jundab had compiled traditions, which his son Sulaiman b. Samurah taught to his students. Ibn Hajar has recorded that Sulaiman narrated a big manuscript (nuskhatun kabiratun) from his father. Imam Ibn Sirin reported that the treatise which Samurah wrote for his sons, contained ample knowledge (ilmun kathirun). 'Abdullah b. 'Abbas had compiled books, he used to dictate from them.

Hujr b. 'Adi had recorded traditions preached by 'Ali b. Abi Talib. 'Ali's son Mohammad b. al Hanafia also had collections of 'Ali's narrated traditions. Imam Ja'far as Sadiq had collections of hadith and he said that the traditions which he related from his father, he had found them in the books of his father.

2. Ibn Hajar: Tahdhib ut Tahdhib, cited by Dr. M. Hamidullah, op. cit. P. 44.
3. Ibn Hajar: op. cit. Vol. 4, P. 236 No. 401, cited by Dr. M. Hamidullah, op. cit p. 44.
6. Ibid.
The traditions which Abu Huraira propagated, were with him in writing. Abu Huraira dictated traditions to his students. One of his students Hammam b. Munabih (d.c.102H) from Yemen, had compiled hadith which he listened from Abu Huraira. It was known as Sahifa-i-Sahiha, it contained 138 traditions. Hammam used to buy books for his brother Wahab b. Munabih (d.110H). Hammam taught from this Sahifa to his students throughout his life. Abu 'Urwah Ma'amar b. Rashid (d.153H) was one of the students of Hammam b. Munabih, he compiled a book which he had listened from different shaykhs and gave it the name Al Jame', and narrated to his students.

'Abd ur Razzaq b. Hammam b. Nafe'al Himayri was a student of Ma'mar who had been transmitting hadith and composed a musannaf.

Then many traditionists began to write hadith. Some of the great scholars who compiled books in hadith were: Imam Malik b. Anas (d. 179 H), Ibn Shihab Zuhri (d. 124H), Ibn Abi Dhuaib (d. 159H). Muhammad b. Ishaq (d.151H), Sulaiman b. Bilal (d.172H) in Medina; 'Abdul

2. Ibid.
4. Ibid.p. 55. margin (This also has been published).
5. Ibid.p. 56.
Malik b. 'Abdul 'Aziz b. Ibn Juraij (d. 150H), Sufyan b. 'Uuyayna (d. 198 H), in Mecca; Rabî b. Sabih (d. 160H), Sa'id b. Abi 'Uruba (d. 156H), Hammad b. Salama (d. 167H), in Baṣra; Shu'bâ b. al Hajjaj (d. 160H), Wâki', b. al Jarrah (d. 196H), Sufyan Thawri (d. 161H), Qâdi Abu Yusuf (d. 182H) in Kufa; 'Abdur Rahman al Auzâ'i (d. 157H) in Syria; Laith b. Sa'd (d. 175H), Imam Shafi'i, Ibn Abî Lahi'a (d. 174H) in Egypt; 'Abdullah b. Mubarak (d. 181H) in Khurasan; besides many other shaykhs in different parts of the Muslim world.

Most of these books have been used as important text books.

**Methodological Compilation**

According to Hafiz Dhahabi, in 132 H., when the Abbasids came into power, many learned scholars were slain in seditions and political disturbances in the transfer of rule from the Umayyad dynasty to the Abbasids. The savants became more conscious to preserve knowledge and paid more attention to commit knowledge into writing and compilation activity increased. They composed works

in jurisprudence, religion, history and linguistic and literary sciences, etc. and numerous books on religious and secular sciences came into public by the time of Harun ar Rashid. Now with the increasing publication of the written material the astonishing memory of the learned was decreasing, they depended more on written works, while the hearts of the Companions of the Prophet and their Followers were treasures of knowledge. 1.

Hafiz Suyuti has cited from Dhahabi that from 143H, the savants began to compile traditions on jurisprudence and commentaries of the Quran and arranged them chapterwise, they started to write books in linguistic sciences and teachers history also. Before that the learned/discoursed and delivered lectures either trusting their memories or from their unarranged notes. (Sahifa ghayr murattaba) 2.

The period of collection and compilation of hadith can be divided into two parts, one from the life of the Prophet to the first half of the second century; and the next part from 150H. Upto 150H, it had been the custom of the traditionists that they recorded in their note books and registers whatever they had listened but till

2. Suyuti: Tarikh ul Khulafa, pp 177-78.
the second half of the second century they had developed a
taste for writing and they arranged the subject material subject-wise in separate chapters, under different headings\(^1\). Imam Malik, and Imam Muhammad compiled Muwattas. Great scholars in the middle of the second century produced chapterwise separate works\(^2\), and before the end of the second century they began to arrange musnad (i.e. narrator wise, and the text and subject matter of a hadith reported by a continuous chain of narrators); 'Ubaidullah b. Musa Baghdadi (d. 213 H), and Asad b. Musa al Umawi (d. 212 H) were among those who had composed musnad\(^3\) and their students began to record with every hadith all its channels and the differences of the narrators to make it clear that the hadith was mursal, muttasil, mauquf or marfu', in the beginning of the third century. And in the third century the compilation work on the sciences related to hadith began on such a large scale that countless works came out. Among them were the famous six authentic collections.

E - Specialists in the Science of Jurisprudences:

After Companions some of the assemblies of the most prominent scholars in jurisprudence were:

1. Iftikhar Ahmad Balkhi translator (Urdu) of Ath Thiqafat-ul-Islamia, part 1. P. 426. on its margin.


In Yemen: Yahya b. Abi Kathir (d. 129/746).


In Syria: Abu Idris Khw lan i (8-80H), Quba isa b. Dhuaib, (d. 86/705), Mak hul b. Abi Muslim (d. 113/731) Raja b. Haiwa (d. 112/730).

In Egypt: Mart had b. ' Abdulla h, Yazid b. Abi Habib, (53-118H).
The most important schools of Islamic jurisprudence which were founded and propagated during the period under discussion were: the school of jurisprudence of Imam Malik b. Anas in Medina, the school of Imam Abu Hanifa in Kufa and the school of jurisprudence of Imam Shafi'i al. Qarshi. All these schools were spread and followed throughout the Muslim world.

a) The School of Jurisprudence or Imam Malik b. Anas in Medina:

Malik was known as Imam Darul Hijrat and as Imam ul Hadith. He was Follower of Followers, the number of his shaykhs according to Imam Nudi was nine hundred, among them were three hundred Followers and six hundred Followers of Followers.  

Imam Malik adhered the agreed practice of the scholars living in Medina for his legal decisions. He first looked in the the Book of God and in the traditions of the Prophet. The reliable narrators of the hadith for him were the traditionists of Hijaz only and took his precedents from them, among whom he preferred 'Imran.

1. Imam Nudi; Tahdhib ul Asma, cited by Badr-i-‘Alam; Tarjuman us Sunnah, p. 241.
And according to Ibn 'Abdul Barr, when Imam Malik says that he had seen this practice of the people of Medina, he meant Imam Rabi'a b. 'Abdur Rahman and Ibn Hurmuz.

In the science of tradition Imam Malik's chief shaykh was Nafe', the freed man of 'Abdullah ibn 'Umar, 'Abdullah ibn 'Umar was one of the most knowledgeable savants of the Prophet's practices.

Imam Malik attended the assembly of Nafe' (d. 117H) at least twelve years. After the death of Nafe' Imam Malik started teaching in 117 H.

He held his circle in the sacred precincts of the Prophet's mosque, where 'Abdullah b. 'Umar and Nafe' had been teaching.

Imam Malik said that the science of jurisprudence required knowledge, understanding, experience, and the jurist should know what was he saying. The abstinence without insight, maturity, and wisdom, was not useful in this path and he said that one should not gain knowledge from the teachers who did not possess the above mentioned qualities.

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Because of his strict principles to ascertain reliability and authenticity of hadith, he was held very high in esteem for his trustworthiness, sound judgement and excellent memory.

Some of the Compilations and Dictations by Imam Malik b. Anas:

Muwatta, a collection of hadith which are related to jurisprudence and the Imam had compiled between 130-140 H.

Al Mudawanna al Kubra, Risalah Malik ila ar Rashid, Kitab ul 'Aqdia (for judges). Risala Malik ila Ibn Abi Matarraf, (on problems of predestination and human free will). Kitab ul Manasik, (on commands and problems related to hajj pilgrimage), Tafsir ul Quran, Tafslr Gharib ul Quran (commentary on the Quran by hadith of the Prophet.) Some of these compilations have been used as text books throughout the Muslim world.

Imam Malik's school was propagated throughout the Muslim world, specially in Spain and in Africa by his students¹. Among his chief disciples were: Abu Muhammad 'Abdullah b. Wahab (d. 197 H). 'Abdur Rahman b. al. Qasim (d. 191 H). Ashhab b. 'Abdul 'Aziz (140-204) 'Abdullah b. al. Hakam (144-214) All of them were among the pillars of Imam Malik's school of jurisprudence².

2. Ibid.p. 335 ff.
b) The Hanafi School of Jurisprudence:

Imam Abu Hanifa Nāʿūman b. Thabit (80-150 H), whose forefathers belonged to Khurasan, born at Kufa, when Iraq was subject to the governorship of Hajjaj b. Yusuf (d. 96 H). Abu Hanifa spent his early life during the seditions of the stormy days of the governors of Iraq, like Yazid b. Muhallab, Khalid b. 'Abdullah al Qasri, Nasr b. Sayyar, under 'Abdul Malik b. Marwan (d. 86 H) Walid b. 'Abdul Malik (d. 96 H) and Sulaiman b. 'Abdul Malik (d. 99 H).\(^1\)

At the end of the first century Hijra, the main subjects of study were the Quran, hadith, Arabic language and literature, battle narrations, genealogy, biography of the Prophet, jurisprudence logic, philosophy, and an elementary and simple science of kalam.\(^2\) Then emerged different sects like: Qadria, Murjia, Mu'tazila, Jahmia, Kharjia etc., who had their own circles and assemblies where they discussed these problems. In his early student life Abu Hanifa took active interest in dialectical theology. But he soon realized the uselessness of those debates. He

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1. Shibli: *Sirat un Naʿuman*, pp 27-29
2. Ibid., pp 30-31.
himself had expressed his views that in the beginning he
preferred the science of kalām; and believed that faith
and religion were based on it; he later realized that
Companions did not indulge in such disputation but they
paid attention to the juristic problems and transmitted the
same to others.¹

Whether Imam Abu Hanifa had seen any Companion of
the Prophet, has been a controversial problem. But
according to Ibn Khallikan, Abu Hanifa had seen four
Companions: Anas b. Malik, 'Abdullah b. Abi 'Aufa, in Kufa,
Sahl b. Sa'd as Sa'di in Medina, and Abu Tufail 'Amir b.
Wathla in Mecca.²

The science of jurisprudence was based on traditions,
and deep insight and understanding was very necessary for
a scholar of jurisprudence.

Therefore Imam Abu Hanifa had to work hard for
collection of authentic traditions. He attended all circles
of traditionists in Kufa.

Abu Hanifa listened hadith from a very large
number of traditionists among whom 29 belonged to Kufa, and
most of them had seen Companions.

¹. Hafiz Abul Muhasin: 'Ugood ul Jaman, chap, Sadia cited by
Shibli, op.cit. p. 31.
In the science of jurisprudence Imam Abu Hanifa was a student of Hammad (d. 120H). But this contentedness was not possible in the science of hadith where intelligence and reasoning could not help him. He had to go to the transmitters of hadith and attended those assemblies where hadith was narrated.

He travelled to Mecca and Medina in search of correct hadith. In Mecca he went to the meetings of 'Ata b. Abi Rabah, (d. 115) and 'Ikrima the freed man and disciple of 'Abdullah b. 'Abbas and other savants. In Medina he joined the assemblies of Sulaiman and Salim b. 'Abdullah.

During his second visit to Medina, Imam Abu Hanifa presented himself before Imam Baqir. Imam Baqir asked him: "Are you the same person who oppose my grandfather's (Prophet's) hadith, on the basis of analogy?" Imam Abu Hanifa replied respectfully that how could one dare to oppose the hadith of the Prophet; and he proved by his questions and the answers given by Imam Baqir, that he followed the Prophetic tradition in deduction of law, and Imam Baqir was quite satisfied with him. Imam Abu Hanifa stayed in Medina and gained the knowledge of hadith and jurisprudence from Imam Baqir and his son Imam Ja'far as Sadiq.

2. Shibli, op.cit.p. 45.
The system of jurisprudence which was started from 'Abdullah b. Mas'ud had come down to Hammad, who had been busy delivering lectures issuing legal decisions proficiently, when Abu Hanifa decided to study jurisprudence, he selected the assembly of Hammad.

Hammad was the most outstanding jurist of Kufa after Ibrahim Nakh'i. When Hammad left the world, Abu Hanifa started regular teaching on the advice of many savants. Very soon his circle became very famous and students of other teachers left them to join Abu Hanifa's meetings.

Before Abu Hanifa, jurisprudence was not a separate and permanent branch of Islamic science, when he started to deduct law, embracing all aspects of life and he did not find the solution to a problem in the Quran, hadith and in the precedents of the Prophet's Companions and their disciples, he referred to analogous opinion. When Abu Hanifa had to make jurisprudence a permanent science, he had to use reason and opinion frequently, and he formulated principles for the same. And he became famous as the Imam of the people of opinion (raiy). Abu Hanifa used reason in

selection of hadith also, and he formulated principles to check the authenticity of a hadith. He was very careful in selection of hadith for the same reason he took hadith narrated by the authorities of the Iraqi school, because he knew their trustworthiness personally.

Abu Hanifa undertook the task of devising an authentic system for the codification of law to solve the countless problems faced by the Muslims in all walks of life throughout the world. For weighty and precise juristic decisions on thousands of civil, criminal and constitutional problems and queries related to all aspects of economic, social and personal life, he formed a council of law makers of his hardworking, trusted and distinguished students under his supervision and guidance. Imam Kauthari has reported in the muqaddima (proligima) for Zaylī that the Hanafite juristic system was not the personal opinion of an individual, but it was a collective decision which had been evolved with the consultation of his forty disciples, who were prominent scholars, jurists and specialists in the sciences of the Quran, hadith, biography of the Prophet, Arabic language, lexicography and logic etc., and who had

acquired the knowledge of those sciences from many shaykhs of repute beside Abu Hanifa. According to Muwaffaq b. Ahmad al Makki (d. 568 H/1172) he never insisted that his students should accept his opinion on legal problems but only after carefully weighing the pros and cons of each problem. He was more cautious in approach to hadith. He took hadith narrated by the authorities of the Iraqi school, for which he was criticized.

But Hafiz ibn 'Abdul Barr, who belonged to Spain, and therefore was the follower of the Malikite school of jurisprudence and not of Imam Abu Hanifa, writes that people of hadith had gone immoderate in criticizing Imam Abu Hanifa. They blamed him that he introduced analogous opinion in the tradition, that criticism was unjust. Imam Abu Hanifa had rejected some hadith, but he had done not without reason, and that was neither new nor undesirable.

For thirty years Imam Abu Hanifa remained engaged in discourses, delivering lectures interpreting the law solving complicated legal problems and answering numerous queries and developed a practical system of law.

1. Ibid.
2. Ibn 'Abdul Barr; Jame' Bayan ul 'Ilm,' Abdur Razzaq Malihabadi translator (Urdu), pp 234-35.
Shaddad b. Hakim stated that he had not seen more learned than Abu Hanifa. Makki b. Ibrahim has written that he was the greatest learned of his time. Waki remarked that he had not met any one who had superior understanding of fiqh and offered his prayer better than him. Naqr b. Shamal said people were ignorant of the science of jurisprudence, Abu Hanifa awakened them. Yahya b. Sa'id al Qatan reported, 'We have not listened finer jurisprudence than Abu Hanifa.' Imam Shafi'i suggested that any one who wants to get acquaintance with the science of jurisprudence must not ignore Abu Hanifa and his disciples.

His students enjoyed the esteem and confidence of the masses and transmitted the collective decisions of the council which were willingly followed by the Muslims.

Among the distinguished students of his law college were 'Abdullah b. Mubarak (d. 181 H), Hafs b. Ghiath (d. 194 H) and Waki b. al Jarrah (d. 198 H), Yahya b. Zakaria (d. 182/799) the imames of hadith, Qasim, b. Ma'n the literaturist and lexicographer, Abu Yusuf and Zafar b. Hudhail, the experts in analogous opinion and ascetics like Dawud Tai (d. 165 H) and Fu'dail b. Iyaq.

2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
Among the contemporaries of Imam Abu Hanifa, Sufyan Thawri, Qaḍī Shurayh b. 'Abdullāh (96-177), Muhammad b. 'Abdur Rahman b. Abī Laila (74-148) were the most prominent scholars in this science in Kufa who criticised and opposed the method of Abu Hanifa.

Imam Hafiz uddin ibn al Bazaz after giving a detailed account of the students of Abu Hanifa at the end of Manaqib ul Imam il Azam, had mentioned the names of about seven hundred thirty outstanding savants, as his students district-wise, with their geneologies.

The names of all the places from where students came to him could not be known but the list of places known from where students came, is also long and includes Mecca, Medina, Damascus, Basra, Wasit, Mawsil, Jazira, Raqqa, Nasibin, Ramla, Baghdad, Ahwaz, Kirman, Isfahan, Halwan, Astar abad, Hamdan Rayy, Nahawand, Neshapur, Sarakhs, Tirmidh, Herat, Bukhara, Samargand, Nasa, Khwarizm, Massyssa, Hims, Sijistan, Madain, Qumis, Wamighan, Tabristan, Jurjan, Yamama and from many other places in Yemen, Egypt, Bahrain etc. besides almost from every corner of Iraq.

1. Muhammad al Khudri; Tarikh ul Tashri il Islami, Abdus Salam Nadwi translator (Urdu) p. 323.
3. 'Uqudul Jaman, chap 10 cited by Shibli Naumani; Sirat um Nauman pp. 54-55.
When Abu Hanifa was kept under house arrest (146H) by caliph Mansur he did not discontinue teaching. Imam Muhammad the great scholar of Hanafite school of jurisprudence learned from him during the period of his imprisonment. Sometimes caliph Mansur himself had scientific discussions with him though he was under arrest.

c) The Juristic School of Sufyan Thawri:
Sufyan b. Sa'id Thawri (d.161 in Basra) was a great traditionist. He was known as Amir ul Muminin fi al Hadith. He was the founder of a juristic system at Kufa which was similar to the Hanafite school, but he discarded the principles of qiyas and opinion and decided the cases under the structure of traditional practices. And people of hadith and people of opinion had some misunderstanding about each other's method of deduction of law.

d) The School of Auza'i:
Imam 'Abdur Rahman al Auza'i (88-157H) was born in Ba'lbak in Lebanon. He was a traditionist and he founded a juristic school, which was based on the authority of hadith. He rejected qiyas. He gave thousands of juristic decrees. The followers of this school were in Syria and in Spain but this school eclipsed after the second century.

1. Ibid. pp. 61-62.
2. 'Uqud ul Jaman, cited by Shibli, op. cit.
of Islam, when Imam Shafi'i's school in Syria and Imam Malik's school in Spain dominated.

e) The School of Muhammad b. Idris Ash Shafi'i Al Qarshi (150-204H): Imam Ahmad b. Hanbal had said that jurisprudence was a lock for the jurists till Allah opened it by Imam Shafi'i

He had extraordinary power of retention and memorized Imam Malik's Muwatta in nine nights. He attended the assembly of Sufyan b. 'Uyayna. Sufyan was so impressed by his intelligence and search for knowledge that he described him as superior to all the youths of the time. Whenever tafsir or legal problems were brought to Sufyan b. 'Uyayna he referred the questioner to Shafi'i.

Imam Abu Sulaiman who is recognized as the pillar of the science of lugha and a disciple of Imam Shafi'i, expressing his views about Imam Shafi'i mentioned that his language was sweet, his writings were attractive, and phrases used by him were perfect, superb.

Abu Hatim Razi, Imam Ahmad, Harun b. Sa'id, Bishar al Marisi, Ibn Hisham the grammarian, Za'frani, have all praised his superiority in the use of language and in the science of fiqh.

3. Dr. Na'im Siddiqi: op. cit. p. 343
Imam Shafi'i gained knowledge from all the great savants of Mecca, Medina, Yemen, and he was a disciple of Imam Malik b. Anas.

In 134 H, he went to Iraq, and he continued his learning activity. Imam Abu Yusuf had died, and he found there Imam Muhammad b. Al Hasan ash Shaibani, another distinguished disciple of Abu Hanifa, as the chief jurist of Iraq. He studied the jurisprudence of Iraq from Imam Muhammad, for three years. Besides Imam Muhammad ash Shaibani, he gained knowledge in Iraq from Waki' b. al Jarrah, Hammed b. Usama Hashmi (d. 211 H), 'Abul Wahab Abdul Majid al Misri (d. 194 H).

Imam Shafi'i spoke about Imam Muhammad Shaibani with gratitude. He used to say that whatever he had gained and narrated from him was a camel's load. Imam Muhammad also respected him because of his intelligence and other qualities.

When he came back to Hijaz, he remained engaged in teaching and learning at Mecca; where savants from different parts of the Muslim world used to come. Imam Shafi'i exchanged views with most of them, which was taken as a good method of acquiring knowledge from the learned. He had

Imparted knowledge in the haram-i-kāba for nine years. He laid the foundation of his new jurisprudence, and formulated the principles of the deduction of law and ijtihād here. Imam Ahmad b. Hanbal (164-241 H) met him here and became his disciple, who himself became the founder of a new school of jurisprudence, in 9th century (C.E.).

He had excelled all the learned of his time in the sciences of hadith, jurisprudence philology, etc., His scholarly attainments illuminated every soul of the audience surrounding him; and he inspired his audience and students by his encyclopaedic knowledge, incomparable eloquence and beauty of speech in his discourses.

With this enthusiastic devotion to knowledge and transmission of knowledge, his words carried weight, and he once said to his students and audience, ask whatever you please, I shall give answer with the proof from the Quran. And he did so.

Imam Shafi'i was known as Nasir ul Hadith. He created an awakening among the traditionists.

1. Ibid.
He did not allow in his method to discover a law from a murjat hadith\(^1\) which is attributed to the Prophet directly without quoting the link of Companions, and is considered to be a weak hadith. He accepted a non-universal tradition (ahad) provided its narrators were highly trustworthy, and the chain of the reliable narrators reached to the Prophet. When he got an authentic hadith, he cared neither Hijazi nor Iraqi rules to discover the law\(^2\).

His new school of jurisprudence was based on authentic hadith\(^3\). He used to say to Imam Ahmad b. Hanbal his student: 'you have more knowledge about the hadith and the science of the chains of narrators, if you find an authentic tradition, tell me, I shall accept it, if it is authentic, whether it is Kufi, Basri or Shami\(^4\) (Syrian). If he found any hadith which was proved to be authentic, he followed it. He wanted to remove regionalism from the knowledge. He discarded the principle of istehsan and avoided local and traditional practices in favour of the hadith of the Prophet, which was for all and for ever irrespective of time and place.

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1. Dr. Na'im, op. cit. p. 362.
His *ar. Risalah* is known as the first book composed in the principles of the science of jurisprudence.¹

The greatest contribution of Imam Shafi'i is that he formulated rules of analogical reasoning. Badr uddin Zarkashi has said that Imam Shafi'i was the first person who compiled works on fundamentals of jurisprudence. *'Allama Fakhruddin Razi*, Ibn Khaldun had expressed the same opinion.² He produced works in the principles of this science such as *Kitab ar Risalah*, *Kitab Ahkam ul Quran*, *Ikhtilaf ul Hadith*, *Ibtal ul Istehsan*, *Kitab Ijmāl 'Ilm*, and *Kitab ul Qiyaṣ*, which had been praised by the people of knowledge.³

His students in the science of jurisprudence, can be broadly divided into two groups. One group taught his old theories and usages that is his Iraqi method of jurisprudence, and the other group which discoursed in his new system of law, included many industrious scholars like Imam Muzani, Rabi', Ibn Sulaiman Buwaytī, Yunus, b. Abdul A'la, Humila b. Yahya (161–242) Ibn 'Abdul Hakim and many others. They propagated his books and methodology and compiled works in his system of figh.

Imam Shafi'i's system of law was spread in many parts of the Muslim world, especially in Iraq, Khurasan, Syria, Egypt; Kuwait, Hadramaut, Indonesia, Malay. The Muslims of the coastal areas of India also follow this school of jurisprudence.

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2. Dr. Na'im, op. cit. p. 366.
Islam denounced cultivation and transmission of immoral poetry. The Quran called such poets as the misguided fellows, who produced poetry for sensual pleasure, used lie, exaggeration and false imagination, glorification and incitement; whatever the subject the poets selected, they exaggerated it whether it was in praise of their patron or censure, satirizing someone to expose his vice, says the Quran:

26:224 - "As for poets, the erring follow them.
26:225 - Hast thou not seen how they stray in every valley,
26:226 - And how they say that which they do not?"

Therefore, under Islam, poetical tradition underwent a change and Islam taught them to distinguish between good and bad, and showed them the limits to be observed. The prophet checked the evils of poetry.

The Prophet himself was not a poet. The Quran says:
36:68 - "And we have not taught him (Muhammad) poetry, nor it is meet for him."

But he liked to listen sober, simple and unexaggerated good poetry, which reflected unity and praise of God and
contained good ethical values, moral lessons; and he sometimes admired such poetry. There are a number of records which show that the same verses from the nice pre-Islamic poetry were exchanged in the pious assembly of the Prophet by his Companions and the Prophet listened and pleased.

The Prophet guided them to select right kind of poetry and good use of this talent. The Prophet once said:

'Some poetry indeed contains gems of wisdom, and some prose act like magic.'

During long journey the Prophet had asked his Companions to recite nice commendable pre-Islamic poetry.

The Prophet once said about the verses composed by the Companion Ka'b that to the unbelievers they were harder than arrows.

Among a dozen of poets who were attached to the Prophet, Hassan b. Thabit, Ka'b b. Malik, 'Abdullah b. Rawaha, were most distinguished. By the command of the Prophet, they paid the unbeliever satirists in their

1. Bukhari; On the authority of Ubbay b. Ka'b.
own coins in a very effective way, and defended consistently, the Prophet, his mission and his Companions, and refuted the unbelievers' charges against them. They satirized the polytheists but their areas and topics for condemnation and satirizing were different from each other, e.g. Hassan b. Thabit attacked the genealogy of the polytheists, 'Abdullah b. Rawaha condemned their infidelity and Jahiliya beliefs, and Ka'b b. Malik warned them and made them afraid of war, the true Dus accepted Islam because of his poetry. Great Companions like Abu Bakr as Siddiq and 'Umar al 'arooq had extensive and deep knowledge of pre-Islamic poetry.

The Prophet used to sit after morning prayer in his mosque and the Companions recited verses of pre-Islamic poetry and narrated events and anecdotes of that period. The Prophet listened those talks and smiled. He listened dreams and interpreted them in these morning meetings.

Besides this pious assembly of the Prophet, there had been scientific and literary discussions in the assemblies of the Companions and they exchanged poetical recitations, and told incidents of Jahiliya days.

Pre-Islamic poetry had been an important source of the knowledge of their intellectual and social life and behaviour and represented the salient features and characteristics of the ancient Arab culture.

Abu Bakr as Siddiq and 'Umar al Farooq had remembered many poetical verses of the great pre-Islamic poets, and recited them on proper occasions Abu Bakr and 'Umar al Farooq were great critics of poetry and had very sound and correct views about the poetry of all the poets. Although 'Umar al Farooq was not at the same height of knowledges as was Abu Bakr, but all the literaturists generally accept the fact that he was a great critic of poetry.

Ibn Rashiq of Qairawan has given that 'Umar was the greatest critic and had sound understanding of poetry.\(^1\) Jahiz has expressed the same views.\(^2\)

Caliph 'Umar al Farooq also liked to listen good poetry during the journey following the tradition of the Prophet. Once journeying for hajj pilgrimage, he asked Khawat b. Jubair to recite poetry and he did so till down. At dawn 'Umar al Farooq said now chant the Quran.\(^3\)

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2. Jahiz, Kitab ul Bayan, (Printed at Egypt)P.97.
3. Isaba, Tadhkira Khawat b. Jubair
Onee he asked 'Abdullah b. 'Abbas to relate poetry, who recited for the whole night; at down the caliph asked 'Abdullah b. 'Abbas to read the Quran.\(^1\)

'Umar al Farooq liked the poetical compositions of the great poets Imru ul Jais, Zuhair, Nabigha. 'Umar al Farooq liked Zuhair's poetry because as 'Umar has said Zuhair had not been in search of unfamiliar words, his poetry was not ambiguous and it was free from subtlety. When the poet praised anyone he described those qualities only which were really found in him.\(^2\)

Caliph 'Umar al Farooq wrote his governor Abu Musa Asha'ri to command people to learn poetry which according to him led to good morals, right thinking and to the science of genealogy.\(^3\)

He sent a circular to all districts making compulsory education for the boys, of swimming riding and memorizing of proverbs and good poetry.\(^4\)

Amir Mu'awia also directed people to learn poetry\(^5\) to him it was the duty of man to train his children

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1. 'Abdus Salam, op. cit. p. 362.
2. Ibn Rashiq al Jairawan: Kitab ul 'Umdah, vol.1, p.262
and poetry was for the high degree of training (adab)\textsuperscript{1}.

By sublimation of their vigorous poetic talents, the first believers became consistent transmitters of Islamic teachings. With their powerful style they advocated Islamic ideas like the unity of God, His attributes, unity and brotherhood of humankind, fear of God, honesty and other values and virtues clearly and pleasantly, in the traditional pattern as well as in a fresh style; their poetic genius produced a good deal of poetry commending Islamic way of life.

Reports show that the Prophet sometimes asked Hassan b. Thabit to recite his poetical compositions from the pulpit of the mosque of the Prophet. But it has been denounced in Islam to adopt poetical career and to earn money by satirizing anyone or by exaggerated glorification of one's patrons. The orthodox caliphs especially 'Umar al-Farooq checked and discouraged indulgence in such kind of poetic activity and cultivation of poetry had been controlled under Islamic teachings. Caliph 'Umar al-Farooq dismissed the governor 'Adi b. Nadla, because the governor composed some verses which were below the Islamic standard of morality, and

\textsuperscript{1} 'Abdus Salam Nadwi, op.cit.p.373.
imprisoned the satirist poet Ḥutiya, because of his exaggeration and lie. Satirical poetry was checked and thabit (an open praise of female's beauty) was banned by the Caliph 'Umar al Farooq.¹

He wrote to the governor Abu Musa Aḥṣā'ī, to reduce the stipend of those who indulged themselves in poetical composition and add the same to those who had renounced this activity and devoted themselves to the study of the Qur'an.

During the early formative period of Islam, their pursuit of the study of the pre-Islamic poetry was not for inspiration and enjoyment, or entertainment of the audience only. Muslims collected and studied pre-Islamic poetical compositions for the authentication of the meaning of the words and for formulation of rules of Arabic grammar. They utilized this splendid literature for continuous interpretation of the Qur'an, teaching of tafsīr, and application of the rules of Arabic grammar, and for the study of history and genealogy, etc.

¹ Caliph 'Umar announced that if anyone praised openly the beauty of a female in his poetical compositions, he would be punished. Usūd ul Ghāba: Tadhkira Ḥumāid b. Thaur (ibn Thaur).
b) Preservation Development and Transmission of Linguistic and Philological Sciences:

Arabic language and literature had a long tradition but Arabic prose made tremendous advance during the period under discussion and huge prose literature was evolved around the religious sciences.

Arabic was the medium of instruction and communication of ideas. And teaching and learning through Arabic united the countless multitude from the Atlantic coast to the confines of China throughout the Muslim world.

Caliph 'Umar al Farooq had paid attention to the teaching of language also. He wrote Abu Musa al Asha'ri the governor to ask Abul Aswad ad Duaili to teach grammar to the people of Basra. Abul Aswad wrote a treatise on the subject. Caliph 'Umar al Farooq sent orders that in teaching of the Qur'an care should be taken to communicate correct pronunciation and articulation, vowels and consonants, to avoid grammatical mistakes; and he commanded that those only who were experts in lexicographical sciences should teach the Qur'an.

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2. Abu'Amar (d.444 H.); Kitab ul Muhkam P.4 cited by Halim Chisti; Introduction, Al Itqan fi uloomil Qur'an, Halim Ansari translator (Urdu)p. 61.
This expressive language had an extensive vocabulary, the illustrious scholars realized the importance of the ancient Arabic literature when they aimed to interpret the sublime rhetoric language of the Quranic verses, their exact meanings, explanation of particular words and the inimitable expressions of the Message would not be accepted and acknowledged if it were not proved that the sense was expressed by the words and expressions of the pre-Islamic desert poetry and usages of the bedouin tribes.

The lexicographers had to decide the linguistic problems and syntactic rules by the unique authority of the desert philological precedents. And the philological rules formulated and perfected by the prestigious grammarians in the early Islamic period could not be accepted and firmly established unless they were confirmed by the citations from the rich desert literature which gave impetus to the philological studies.

The lexicographers, the students of subjects like *tafsir*, the Quran reading rushed to collect and utilize the pre-Islamic poetry, proverbial usages and idioms, etc., of the dialects of different tribes. The students of
classical Arabic language and literature visited and stayed in the deserts of Arabia and devoted themselves to study, collect and compile pure desert poetry and prose.

The distinct sciences of rhetoric and grammar were studied, developed and classified under such heads in prose and poetry:

- Lexicography (lugha)
- Accidence (as sarf)
- Syntax (an nahw)
- Eloquence (bayan)
- Meaning or sense (ma'ani)
- Derivation (ishtiga)
- Prose Composition (insh-i-nathr)
- Diction (muhazara)
- Caligraphry (rasm ul khat)
- Versification (gard ush shi'r)
- Rhyme (gafiyah)
- Prosody (arud)

The illustrious philologists, lexicographers, rhetoricians, grammarians set models for the students of those sciences. Valuable literature was collected and transmitted by deeply learned savants.
Rhymed prose and subtlety in speech was checked.

The students studied literature and linguistic sciences besides the above mentioned motives of the study of religious sciences; for enjoyment and entertainment, for purity of expression eloquence excellence of diction, polite speaking and to guard writing against error in language which were required for jobs as scribes, secretaries, tutors at royal courts and at the courts of viziers, governors and other grandies, in government offices for different administrative posts, and as orators, teachers, jurists, etc., by students of all classes Arabs and non-Arabs in and outside Arabia.

Some remarkable theorists who originated and formulated rules of Arabic grammar, flourished during the period under discussion. These masters were the founders of the studies in philological sciences and were extremely well-versed in ancient poetry and in almost every branch of philology and exercised greatest influence in the development and transmission of those sciences. Some of the scholars who had been most famous for the development and transmission of those sciences were: Abul Aswad ad Duaili (d. 69/688) the inventor of syntax, Khalil b. Ahmad (100-175H) who lived in Basra. He is known as the founder of Arabic metre, and
prosody. He wrote *Kitab ul Ayn* which was the first book on linguistic science in Arabic. Abul Hasan 'Ali b. Hamza al Kisai, great Quran reader was the imam of the grammarians of Kufa.  

Abu'Amr ibn al 'Ala (d.c.154/770) was authority in lexicographical sciences. He was among the seven Quran readers, he is known as the founder of school of philology at Basra. He was the contemporary of Hammad ar Rawia of Kufa, the famous specialist and transmitter of pre-Islamic poetry.  

'Abu ul Malik ibn Kurra b Al Asmai (d.213/828) was a student of Abu 'Amar b al Ala. Asmai was a noted grammarian and compiled many works. Numerous students of grammar gained the knowledge of grammar from him.  

Al Farra Abu Zakaria b. Jahm b. Khalaf al Mazini, was the contemporary of Asmai. He had specialized in the rare expressions and in *jahiliya* poetry.  

'Amar b. 'Uthman b. Janbar Sibawaih (d. 180H.), a native of Persia, was known as Imam an Najah. He was

1. Raqhib at Tabbakh: *Ath Thigafat ul Islamia*, Iftikhar Balkhi translator (Urdu) part 1 p.211.  
3. B.Lewin, Ibid.p.177.
distinguished in the knowledge of the sciences of grammar.

Al-Farra Abu Zakaria Yahya b. 'Abdullah b. Mansur ad Dailami (144-207): He was the student of Kisai. Al Farra was one of the founders of Kufa school of grammar and one of the most renowned grammarians.¹

Abu'Ubaid al Qasim b. Sallam al Harawi (154-224): He was also a student of Asma'i. He was born in Herat and lived in Khurasan etc., and compiled a dictionary and 20 other books.

Abu al Khattab 'Abdul Hamid b. Abdul Majid al Akhfash (d. 177H), hailed from Hajar. He had collected dialectical expressions of the Arabs.¹ There had been several scholars by the name of al Akhfash, who had specialized in the science of grammar.²

In matters of language and grammar, Kufa and Basra schools had differences in systems of grammar and there had been discussions and rivalry between the students of Kufa and Basra schools of grammar. Kufi school gave importance to rāiy (opinion) in grammar, and both the towns of Kufa and Basra had been important centres

of the evolution of the linguistics sciences and grammar during the period under discussion till Baghdad school emerged on the foundations of the two schools. \(^1\) But the school of Basra had greater influence on the Baghdad school than Kufa school of grammar.

Some more details will be given in the next chapter under Kufa and Basra.

G. Growth and Transmission of Social Sciences:

a) History:

Muslim scholars took interest in historical studies and continued to accumulate, preserve and transmit such material with different aims and motives and many researches had been made. The study of history was required to understand and interpret the Qur'an also. The Qur'an has many references to history of prophets and tales of previous peoples. Therefore to understand and interpret the Qur'anic verses and anecdotes, to know the reasons of revelations of the Qur'anic passages the knowledge of history was needed.

The Qur'an had repeatedly urged Muslims to study history with the objective to know the consequences of the deviation from the right path of the people of the past, and the ways of God. The growth and development of

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the institution of transmission of history maghazi, akhbar, siyer, etc. had been very fast.

Their researches supplied them stores of knowledge in these sciences. After the coming of Islam, the Muslims did not destroy it but preserved and utilized the Bedouin and pre-Islamic poems, elegies, etc., to study history also. The Companions who were distinguished in the sciences of genealogy and battle days, etc., among them Abu Bakr as Siddiq was most knowledgeable, after him was 'Umar al Farooq. Then was Jubayr b. Mu'tim who had learnt those sciences from Abu Bakr as Siddiq.¹

But 'Ayesha Siddiqa had the greatest opportunity to receive the knowledge from Abu Bakr, her father. She had vast knowledge in battle days, old Arab traditions, genealogy and poetry.

During the period of the orthodox caliphs till 40 H. the historical knowledge had been preserved in their hearts then Amir Mu'awia (d.60H.) the first Umayyad ruler took interest in history. He spent two third part of his might time daily in listening battle days and history of Arabs and non-Arabs, history of king, Arabs and non-Arabs,

their polity and their methods of warfare, etc. He called Abid b. Shariya from Yemen, who compiled a book for Amir Mu'awia. Thus transmission and compilation work in history was commenced during the age of Companions.

Muslims collected and compiled historical material which deal with Arab lore their adventures, military confrontations, rebellions and other important events during pre-Islamic and Islamic periods. Some of the learned scholars who were recognized as authority in history maghazi (battle narratives) and biographical accounts and produced works in any of the subjects were: Wahab b. Munabbih (34-110H) who compiled Kitab ul Mabda, legends on early world history, and maghazi work and put in writing a history of Yemenite princes and kings. Muhammad b. Ishaq (85-151) who wrote Sirat Muhammad Rasulallah, Muhammad b. Muslim ibn Shihab Zuhri who collected and preserved traditions of the prophet. Musa b. 'Uqba (55-141), Sharahil b. Sa'd, 'Abdul Aswad Muhammad b. 'Abdur Rahman b. Naufil (d.c. 131H.) recorded maghazi.

4. Ibid. p. XV-XVI.
Ibn al Muqaffa (102-139/720-756) translated some Persian works on history into Arabic.

Abu Mikhnaf (d. 157/773) is said to have recorded historical information related to Arabia, Syria, Persia, Egypt in more than thirty works.¹

Besides them many scholars had collected historical information, compiled books, preserved and transmitted lectures of their teachers in the form of notes and dictations on history, maghazī and biographical accounts in Iraq, Syria, Yemen and throughout the Muslim world.

Some of the most important circles where historical information was transmitted were of the savants:

In Mecca: 'Abdullah b. 'Abbas and 'Ikrima (d. 105/722).

In Medina: 'Urwah b. Zubair, Musa b. 'Uqba, Muhammad b. Ishaq. He created an interest in history among royal families and others in Baghdad and diverted their attention from useless tales and stories towards maghāzi, sīrah (biographical accounts) and history.² Abu Bakr b. Muhammad b. Hazm, his son Amr b. Hazm (d. c. 130H), and Muhammad b. Muslim ibn Shihab Zuhri were among the historians who wrote books on maghāzi.³ Zuhri:


It was his assembly where interest was created in history among students. And his students Muhammad b. Ishaq, Ya'qub b. Ibrahim, Muhammad b. Sa'lih, Abdur Rahman b. 'Abdul 'Aziz and Musa b. 'Uqaba became famous as historians.¹

In Yemen : Wahab b. Munabbih.²
In Kufa : 'Amir b. Sharahil ash Sha'bi³, Muhammad b. Sa'id al Kalbi (d.146H), 'Awana b. Hakam (d.147H),
Abu Mikhnaf Lut b. Yahya.
In Egypt : Yazid b. Abi Habib (53-118H), and 'Abdullah ibn Lahia (Abu Kharita) (96-174H).
In Syria : Asim b. 'Amir b. Qatada al Ansari (d.c.120H)
Abdur Rahman b. 'Amir al Awzai.

Lectures of these authorities in history were preserved and survived in the form of notes and dictations taken by their disciples.

Besides the religious motives of the study of history, there have been made secular studies and transmission of

historical material. The reports of religious and political events, experiences, adventures, battle narratives and glorious deeds of their forefathers in the form of akhbar, maghazi, significant achievements and glories gained in Islamic period and before, and tribal tales, tales of prophets, legend of the kings and qasas, (stories) reflecting pre-Islamic religion social behaviour had been transmitted.

In tafsir of the anecdotes many popular interpreters of the Quran related Biblical stories and Jewish folklore, which prevailed among the neo-converts. Quite unlike the orthodox traditionists and savants, transmitters and interpreters of the Quran converted from the people of Book borrowed and imparted such stories freely, which was not the aim of the wuranic education. The Quran was the book of commands and prohibitions and was more concerned with practical education as a code of conduct, the great Companions and their disciples did not indulge in such narrations while teaching tafsir and the Companions like 'Abdullah b. 'Abbas checked people to consult people of Book for tafsir \(^1\) And Amir Mu'awia declared them unreliable in such accounts. \(^2\) Abu Huraira did not report from the

1. Bukhari: Kitab ul A'tisam Qawl un Nabi ... la tasalu ahlal kitab.
converted people of Book.¹

b) **Maghazi**: Maghazi reports of the heroes of early Islam were transmitted to glorify their war deeds, bravery and sacrifices to inspire and motivate the audience and to arouse enthusiasm in troops by their narrations in the form of stories. Sometimes they took help of poetical verses.

Among the early **maghazi** transmitters were the eminent personalities who were either the participants and eye witness to the battles and other such important and significant events, or had seen such persons, like the Companions 'Abdullah b. 'Abbays, 'Abdullah b. 'Umar, Zubair b. al 'Awwam, Zaid b. Thabit, Usama b. Zaid, Abu Huraira 'Agil b. Abu Talib, the brother of 'Ali, among Followers were 'Urwah b. Zubair (23-94/712), Aban b. 'Uthman (22-95 or 105H) son of 'Uthman the 3rd caliph, Mughira b. 'Abdur Rahman (d. before 124H).

'Ali the fourth Caliph, allowed Hasan al Basri to narrate **maghazi** in the mosque of Kufa, 'Urwah b. Zubair and 'Agil the brother of 'Ali, had their assemblies in the mosque of the Prophet.

¹ *Fatihul Bari* Vol. 6, p. 256
C) **The Science of Genealogy**:

It was the science through which family trees of the people could be traced. It has been important in the days of *Jahiliya* and Islam both.

The Quran has said:

"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another." ¹

The Muslims took interest in this science due to various reasons.

The Arabs mentioned family descent in poetry of praise and in satirical compositions; for which the knowledge of the science of genealogy was required.

In (5/625) the Prophet decided to allow the Muslim poets to denounce satirists of the Quraysh and to use the same weapon to defend the Prophet and his Companions and satire the Quraysh. The Prophet directed Hassan b. Thabit, to seek the knowledge of the genealogy of the Quraysh from Abu Bakr, who was the most knowledgeable in the ancestry of Quraysh and other tribes of Hijaz.² When the Quraysh listened the bitter compositions of Hassan, they

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¹ Al Quran-49:13
exclaimed: 'Verily the son of Abi Juhafa is not away from these verses.'

Every tribe cared to preserve its genealogy, personal descriptions of their chiefs, their forefathers, to glorify their achievements and qualities. They collected the lineage informations of their enemies also to ensure them.

But the Muslim state utilized the ancestral data for constructive purposes. Therefore geneological studies had new aims and direction. Caliph Umar al Farooq focussed it with a new set of revolutionary values for the newly formed institution of stipend (a'ta) and the Prophet had said that the Arabs had no superiority over non-Arab and the importance had been given to the righteous deeds in Islam.

The state continuously needed genealogical information to fix the grades of stipends and for preparation, correction and reorganization of the stipend registers. To gain their proper share provided the Muslims incentive to study this science and verify the genealogical information.

With the growing sedentary life in new settlements, colonies and towns, the Muslims studied this data

1. Isti 'ab: Tadhkira Hassamb. Thabit cited by 'Abdus Salam Nadwi op cit. p.357.
to gain information for tribal affiliation and family ancestry. With the expansion of the Muslim world, Arabs settled in far off lands. They wanted to preserve their Arab background in their foreign environment. They continued geneological studies and paid attention to preserve the same, so that their younger generations brought up in the non-Arab parts of the Muslims world should not forget their ancestors, their characteristics features and their original background and social behaviour.

To determine and prove nobility in the new social stratum of the emerging new aristocracy, the Arabs accumulated and studied parental data to boast or describe their tribal qualities, which encouraged forgery and alterations to prove or condemn the nobility of anyone.

By the time the activity of the preservation of genealogical knowledge increased and a class of professional genealogists emerged. During the Umayyad period the professional genealogists specialized in blood line information regarding various tribes. Some of them kept the records in black and white, and compiled books on the subject ansab ul Arab. In the early period it was preserved in poetry also, and the transmission was almost oral.
The Companions 'Abdullah b. 'Abbas, Aqil b. Abi Talib and Makhrama b. Naufl were among the outstanding knowledgeable persons in this science. Caliph 'Umar al Farooq wrote the governor Abu Musa al Asha'ri to direct people to learn this science.¹

The traditionists studied the geneological data of the transmitters of hadith to scrutinize the authenticity of their narrations of hadith. They wanted to gain the knowledge of the family background of the narrators in the chain and channels of the transmitters. Therefore, they accumulated and studied the material for the same purpose which influenced its growth and character.

And learned scholars had been examining the compilations of collectors to sift the forged and falsified from the original and accurate literature. The transmitters of poetry akhbar, maqhazi, history, etc., could never enjoy the same reputation, status, veracity and authenticity as was of hadith transmitters.

H- Some of the Systems of Schisms and Sects:

When this simple monotheistic religion came out of Arabia, in more complex societies than Medina, the unity of Islam was challenged especially in Syria, Iraq and Khurasan by their ancient beliefs and culture. There had been intensive strifes and conflicts of thoughts.

The Persian, the Greek and other foreign traditions were introduced, many sects were emerged by the interplay of subtle speculative genius. Speculative and philosophical sciences were organized as the dominating source to justify ideas and public versification under the Islamic spirit of intellectual freedom. The period of widest sway of Islamic education corresponded with the perfect freedom of expression and teaching. The formulatores of sects made public their false approaches and esoteric doctrines to win the favour of masses and gain footing among neo-converts. Those discussions, argumentations and contests led the masses to acute controversies. The heterogeneous elements who appeared in the garb of Islam, the protected non-Muslims under the tolerant spirit of Islam, held heated debates advocating their beliefs and finding faults in Islam. Muslims' intellectual activities were influenced by them and were incorporated into their political and social structure. Theological and political problems were discussed vigorously in their assemblies. The gifted speakers under the effective influences of their chiefs impressed the masses among the neo-Muslims shifting their outlook on problems of faith and theology by their eloquence and logical argumentations.
There had been separate educational circles before the end of the first century of Islam of the sects like the Khawarij, the seceder terrorists, who violated the law in their misguided zeal. They rejected faith without deeds. They had been divided into different twenty sub-sects and had their separate schools of law based on the text of the Qur'an and on their ijtihad. They exploited and interpreted the text according to their whims without caring the reasons of revelation of those verses of the Qur'an and they discarded hadith.

Some of the noted founders and teachers who developed and propagated the systems of sects and sub-sects, were:
Nafe' b. Arzaq (d. 65/684), of Azariqa sub-sect; Najda b. 'Awaimar (d. 72/691), of Najdat, 'Abdullah b. 'Ibad of 'Ibadis and Zaid b. al Asfur of Asfuria; 'Abdul Karim b. Ajrad was the chief of Ajradia; Wattari b. Fura'a (d. 77/696), Abu Bilal b. Mirdas (d. 61/680), 'Imran b. Hattan (d. 89/707), Yazid b. Abi Anisa. of Yazidia sub sect; Maimun b. al Ajardi of Mainunia. The Khawarij had been active and were the leading elements of Kufa and Basra in Iraq, Khurasan.

1. 'Abd ul Qahir Baghdadi; Al Farq Bainal Firaq, Its English translation, Moslem Schisms and Sects; Abraham S. Halkins, Ph.D. translator (Tel-Aviv, 1935) part 2. p. 32.

2. Ibid, p. 32 ff.
and in Berber tribes of Africa. The Shi'ites who had claimed to base their law on the juristic decisions of their two imams, Muhammad 'Ali al Baqir (d.117/735) the grand son of Imam Husain the grand son of the Prophet, and his son Ja'far as Sadiq (d.148/765), the sixth imam of the twelvers and the great grand son of Imam Husain. The Shi'ias also had sub-sect and were divided into many sub-sects.

They were developing their tafsir jurisprudence and science of Kalam separately.

The Murji'ites advocated the doctrine of the postponement of judgement of God on grave sinners till the Day of Reckoning.

The Qadarites: The upholders of human free will, M'abad al Juhani (d.80/699) and Ghilan of Damascus both of them mawali, were among the outstanding teachers of this sect.

Al J'ad b. Dirham propagated the non-eternality of the Quran, in Damascus and in Kufa.

The determinists (Mujabbara): Jaham b. Safwan (d. 128/745) the disciple of Al Ja'd was in Khurasan; He was the founder of this sect. Besides the non-eternity of the Qur'an, he propagated the predetermination of human will, and he advocated that the attributes of God were the part of His essence, and were not separate from the essence of God.

The Mushabbiha in Khurasan advocated the physical resemblance of God with human beings in His attributes, e.g., sami', basir, and in verses of the Qur'an like: 54:14 and 55:27. Its founder was Muqatil b. Sulaiman (d. 150/767).

The Mutazilites: They called themselves people of unity and justice they advocated human free-will, God's unity and justice, the Qur'an as a created object and the attributes of God as His integral part.

Under the royal patronage of the Abbasid caliphs al Mansur (754-775) and Harun (786-809) these rationalists interpreted the Quranic verses in the light of the Greek philosophy and logic and remained engaged in polemic controversies. They specialized themselves in Hellenistic philosophies and laid the foundation of reconciliation of Greek heritage with Islam, dismissing the obvious meaning,
reference to context, and reasons of the revelations of the Quranic verses, in favour of their own interpretations of the Quran and made very harmful innovations. 1

The Muslim society was much troubled by their severe debates and it was at the brink of destruction, especially in its new environment. It provoked the orthodox adherents of the Quran and the prophatic traditions, they realized that those upholders of foreign thought were weakening the faith of masses, they came forward with wide knowledge of facts. They started studies and investigations in the same material on logic, scholastic theology, Greek philosophies and made keen analysis counselling the same human reason and used the same knowledge to defend beliefs and adopted the same techniques and methods of exposition.

Kalam: The subtle and intricate discussions carried out between them, led the learned scholars to the development of religious dialect which in future was elevated into the science of kalam (scholasticism) to guard religion against the unhealthy influences and controversies. During the

1. The origin and development of all those sects and their teachings have been discussed by many scholars including: Abu Mansur Abd al Qahir b. Tahir al Baghdadi in Al Fary bahr al Firaq, Sharistani in Al Milal wan Nihl, Tahari Abu Ja'far Muhammad ibn Jarir in Annaia (Leiden 1885-93); and Ibn Khaldun, Maqrizi, Ibn Hazm, have discussed them in their works.

A History of Muslim Philosophy, M.M. Sharif, ed. Vol. I (Pakistan Philosophical Congress 1963) also deals with some of them.
reign of 'Ali the fourth rightly guided caliph, 'Abdullah ibn 'Abbas and later on 'Umar ibn 'Abdul 'Aziz the Umayyad Caliph, held discussions and argumentations with the Kharijites and explained to them the verses of the Quran and convinced them on some of their basic principles and problems as a result of which thousands of the Kharijites turned to them denouncing the teachings of Khawarij. Kufa and Basra were the main centres of polemical contests and dialectical theology which till the time of Abu Hanifa had become a burning problem. He had been taking active part in debates and rational argumentations to defend religion before his devotion to jurisprudence.

He supported scholastic studies, to him, Companions did not need scholastic science because of the absence of such people in their age who by the time of Abu Hanifa, were engaged in finding faults in religion by their hair-split argumentations and making lawful killing of Muslims or defending and advocating their own views and ancient thoughts. Imam Abu Hanifa emphasized the intellectual realization of faith and relationship between man and God, and urged that it had to be confirmed by reason and

1. Ibn 'Abdul Barr: Jame' Bayan ul 'Ilm 'Abdur Razzaq translator (Urdu) pp. 198 ff.
should be rooted in the mind on firm intellectual basis.¹

His rational theories of intellectual emphasis were widely studied and accepted, particularly to defend their beliefs. Rational studies and logic became a part of their syllabus.

Although scholars studied medicine, philosophy, astronomical and mathematical and other natural and speculative sciences in one curriculum, and all the branches of knowledge were referred to one Creator, and their faith in unity of Creator and creation had no conflict in their education, and the development of curriculum was more humane in conformity with Islamic transcendental ideals and spiritual values, sacrificing their personal gain for the integrity of all human relationship and for the reward in the life hereafter, but unlike the Hanafis, there were the educationists who held that divinely revealed knowledge, through His Prophet needed not to be confirmed by human intellect.


The treatise is in the form of forty four questions by the student and answers given by the teacher.

The authorship of the treatise to Imam Abu Hanifa is said to be doubtful, and it might have been composed by his son or a disciple but it conveys the ideas of Imam Abu Hanifa.
They disliked the philosophical and dogmatic studies. According to them these sciences were useless. Therefore, one should not waste his time in the study of such subjects which were useless and one should devote himself to the study of fiqh (Jurisprudence). The subject if grasped correctly will be rewarded in the hereafter, and there was no sin if he misunderstood this science.¹

Many articles, treatises, etc., refuting or advocating those ideas and beliefs were composed and published besides oral transmission and exposition; most of them are extinct now.

Imam Shafi'i was among those who disliked scholastic theology, and in his system and method of knowledge he discouraged purely intellectual studies, which were not required in practical life.

During his time three main groups of sciences were commonly studied. They were religious sciences, linguistic sciences and medicine. He was known as perfect in all of them. When he arrived in Egypt, physicians of Egypt requested him to teach them Greek works on medicine.²

¹ Imam Shafi'i: Tabagat ush Shafi'ia, a counsel to his student Abu Ibrahim al Muzani, Vol. 1 pp. 221 and 228, and Qadi Badr uddin Ibn juma'a (a Shafii scholar); Tadhkiratus Same' p. 47.
² Ibn Mjar: Tawali at Tasis. p. 66.
I. Translation Activity:

The Prophet as the head of a state had to send letters to chiefs and rulers of different lands, he needed a scribe who could read and write foreign languages and by the command of the Prophet Zaid b. Thabit acquired Syriac.

Zaid b. Thabit was the translator for the Prophet in the languages of Persian, Greek, Coptic and Abyssinian. He had learnt those languages from the individuals who spoke those languages, and some of them were found in Arabia as slaves.

Zaid gained Persian from an ambassador of the king of Persia (Kisra) Greek and Ethiopic from the door keepers of the Prophet, and writes Dr. M. Hamidullah that Zaid might have learnt Coptic and Greek from Babur the slave sent to the Prophet, as a gift, by Muqauqis, the Byzantine ruler of Egypt, and the Abyssinian language from Yasar a freed slave of the Prophet. Yasar was a Naubi (Abyssinian).

Companion Salman al-Farsi had translated al Fatiha the first chapter of the Quran into Persian on the request of some of the Iranians who lived somewhere in Arabian peninsula (possibly in Bahrain, Oman or in Yemen) and accepted Islam, and wrote to Salman al Farsi to send them the translation of the first chapter of the Quran. By the permission of the Prophet, Salman sent the wording, and the Iranians recited it in their prayers till they acquainted themselves with the Arabic language and memorized the Quranic text.

In the beginning people of Bukhara and Samarqand were allowed to read the Persian rendering of the Quran in place of the Arabic text to make the Quran intelligible to them.

The Commencement of the Era of Widespread Activity of Translation:

As soon as Muslims got the opportunities of exchange of views with the people of conquered lands which had been

1. Dr. M. Hamidullah: Sahifa-1 Hammam b. Munabbih, p. 29.
2. Farid Wajdi, an Egyptian learned: Al Adallatul Ilmia 'Ala Jawaz Tarjuma Ma'ani Il Quran Ila al Luqhatil Ainabiya (printed at Cairo) p. 58, cited by M. Hamidullah: op. cit. p. 29.
the cradle of knowledge, they took positive steps and borrowed it from them without hesitation, as patron of knowledge. They immortalized the intellectual achievements of the past and invited outstanding non-Muslim scholars and eminent scientists from the important centres of learning in Syria, Iraq, Persia, India, Egypt and central Asia. Who did remarkable work under the generous Muslim patronage and encouragement. The Muslims managed earnestly for getting excellent translations of philosophical works and works in medical, astronomical mathematical and other sciences. They provided necessary means to the scholars to travel in Syria, Iraq, Palestine, Persia, Egypt, etc. in search of manuscripts.

The first incident of this type of intellectual contact is recorded by Ibnal Qifti (d.646 H.) that by about 20 A.H., John a philosopher came to 'Amar b. al. 'As the Companion of the Prophet and the conqueror of Egypt. He received the philosopher warmly, venerated and listened his philosophical speech with respect, and never parted him. The Arabs called him Yahya Nahwi (Yahya the grammarian). ¹

¹ Ibnal Qifti Tarikh ul Mukama, (the biographical dictionary of 414 philosophers scientists and Physicians) (Leipzig 1903) p. 354. and Ibn al 'Ibri (a Christian, writer) Mukhtasir ad Daul Printed at Beirut in 1891 p. 176.
During the reign of 'Umar b. 'Abd ul 'Aziz, Antioch and Harran became more important seats of Greek sciences than Alexandria.

Caliph Hisham b. 'Abd ul Malik (105-125/724-743) was also fond of learning. During his time the task of translation was continued.

Aristotle's letters to Alexander, were among the important works translated during his period. A considerable quantity of neo-Platonic literature and some Greek works on logic have been translated into Arabic, some of them under false ascriptions. 'Abdullah b. al Muqaffa (102-139/720-756) the famous Persian orator was one of the first translators of Indian and Iranian works into Arabic.  

Khudaynama, Ainnama, Tajnama, and Kulailah wa Dimnah, were some of his translations.

'Abdullah b. al Muqaffa who became caliph Mansur's scribe also, he translated three books on Aristotelian logic Categories (Kitab ul Ma'qulat) Propositions, (Kitab ul Ibarah) and Prior Analytics (Kitab ul Qiyas). And he translated the work on logic known as Isaqoge of Prophyry.  

2. Qadi Sa'ad Andalusi: Tabagat ul Ummam, p.77.
Translations of Greek works and general intellectual contact brought new trends and several movements during the Umayyad period. Predestination and free will were the burning questions, among them.

Under the Umayyads, Greek was still serving as the language of administration, book keeping, finance, and maintaining public registers, etc., by the non-Muslim officials. The translation from Greek, Syriac, Pahlawi, into Arabic was slow under the Umayyads.

The learned men specially physicians from Jewish and Christian communities had been coming to the important towns and capitals of the Empire, and Muslims welcomed them as bearers of Hellenistic knowledge.

The second Abbasid Caliph al Mansur (136-158/754-775) was a scholar of traditions of the Prophet, jurisprudence, philosophy, astronomy and medicine.

He founded a medical school, Furat b. Shanatha was its chief teacher. 1 Mansur was the warm patron of scholars. He had collections of works on Indian astronomy, Indian fables, the books of Aristotle, Euclid and Almagest of Claudius Ptolemy, etc.

When Muslims studied the Greek works, their desire for the rest of intellectual sciences grew stronger. And the caliph al Mansur sent his ambassador to the Byzantine Emperor, with the request to send him books. He also sent translators to the Byzantine Empire to search and translate Greek works into Arabic or Syriac. The Byzantine Emperor sent him Euclid's work and some books on physics.¹

The activity of translation continued intensely at the academy of Jundishapur, in Christian monasteries of Syria and Mesopotamia, and other intellectual centres of the Muslim world, with the increasing interest of Muslims.

These translations helped Muslims to form concepts and theories and evolve the subjects on scientific basis, and the cultivation in every branch of sciences commenced.

Till the 9th century of Christian era, the Greek works were mostly translated into Syriac and then turned into Arabic, through the medium of Syriac.

Prominent among the translators were Christian Physicians.

¹ Wadi Sa'ad al Andalusi: Tabaqat ul Ummam (Printed at Egypt) P. 75 and Haji Khalifa: Kashf uz Zunnun, Vol.3.p.91.
Pre-Islamic Arab customary medicine was mainly based on their experience of bedouin life, inherited by old men and women.

Islamic teaching encouraged them to advance this science. According to the traditions of the Prophet, there was not a single disease for which God had not created a medicine. To take medicine when ill was the following of the tradition of the Prophet of Islam. Therefore, to take medical advice and treatment with the intention to follow the prophetic tradition was a deed to be rewarded in the life hereafter. When Companion Sa'd b. Waqqas suffered from heart attack, the Prophet sent him to the medical doctor Harith b. Kildah of Thaqif tribe, who had received medical education at the famous school of Jundishamur, Iran. The Prophet sent the physician instructions telling him the medicine and the treatment, by which Sa'd was cured within a week. But the Prophet never claimed to be a physician,

and he once said to his Companions that they had more knowledge about their worldly business; and the Prophet accepted advice of others on such problems, which encouraged and motivated his followers to gain worldly knowledge from others.

Those only who had sound knowledge could practice medicine. Islam did not allow them to treat patients without such knowledge.

Salman al Farsi (d.c. 35/656), once wrote to Abu Darda:

"O my brother! I have been told that you have been practising medicine and treating patients. Now if thou be really a physician, speak for it would be assurance and healing. But if thou be only a practitioner, for God sake do not kill any Muslim. Henceforth Abu Darda gave no more medical advice." \(^2\)

Due to same carefulness caliph 'Umar b. 'Abd ul 'Aziz offered *istikhara* prayer for forty days to invoke the help of Allah before the publication of a treatise on medicine.

\(^1\) Ghazzali: *Book of Knowledge*, Nabih Amin translator P. 188.
Christian and Jew physicians used to come to Damascus and other towns of the Muslim world, from the medical school of Jundishapur, Ahwaz in Iran; and other centres of learning in Syria and Iraq.

During the caliphate of 'Umar al Farooq, Amir Mu'awia was the governor of the province of Syria, he was fond of Syrian savants and when he became sovereign of the Empire he gathered arround him Syrian Christians, appointed them as secretaries (katibs) and gave them bureaus of intricacies. Ibn Athal a Christian, was his court physician whom he promoted as collector (Amil) of Hims.

Ibn Athal presented him translations of some Greek medical works. Ibn Athal was expert in preparing medicines and their compounds.

Under Marwan b. al Hakam Masarjuwaih, a Jew physician from Basra translated a graphidion (treatise) of Ahrun Buz b. Ayn and Alexandrian Christian priest, from Syriac in 683 A.C.

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2. Ibn al Qitti; Tapagat ul Attiba, printed in Europe 1320 A.H. P. 364, and Akhbar ul Hukama, tadhkira Masarjawaih p. 213.
This pandect remained in the royal library till caliph 'Umar b. Abd ul 'Aziz (717-720 A.C.), who made its copies and sent them in different parts of the Empire, to be studied, practised and published.¹

This pious caliph venerated scholars. When he was in Egypt as governor, he had companionship with 'Abdul Malik b. al Jaber al Kattani, a teacher at Alexandria school. Ibn al Jabar was one of the most famous teachers of Greek philosophy. When 'Umar b. 'Abd ul 'Aziz became caliph, he invited him to Damascus and appointed him Afsar ul Attiba, the chief physician.

Tyadhauq a Christian Physician and his student Furat b. Shanatha were the court physicians of al Hajjaj b. Yusuf (d. A.H. 95) the Governor of Iraq.

Thazun was another physician at his court.²

George (Ar. Jurjees; Bakht Yishu' (d. 771 A.C.) was summoned from jundishapur in 765 A.C. His son was the chief physician of Baghdad hospital during the reign of caliph Harun ar Rashid (d. 809 A.C), this family had been

¹. Ibn al Qifti: TaDagat ul Attiba, printed in Europe 1320 A.H. P. 364, and Akhbar ul Hukama, Tadhkira Masarjawaih p. 213.

most prominent among the physicians and translators at the Abbasid court, and seven generations of Bakht Yishu' family worked under different Abbasid caliphs and were fabulously rewarded.

Medicine made rapid progress under Muslims. They collected medical works from Byzantium, Syria, Iraq, Persia and India. This world medical knowledge was translated into Arabic. They tested, corrected and welded into one system. From the 3rd/9th century extensive independent developments were made by the wide practical education and experience in public hospitals throughout the Muslim world.

b) Geography

The Quranic verses dealing with the study of the universe and the world of matter encouraged Muslims to study geography and astronomy, etc., and created among them the spirit of inquiry, investigation and exploration. Some of the Quranic verses are:

13:2 - "Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be service, each runneth unto an appointed term; He ordereth the course;"
18:87 - "Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people."

And:

21:30 - "Have not those who disbelieve known that the heavens and the earth were of one piece, then we parted them, and we made every living thing of water? Will they not then believe?"

21:31 - "And we have placed in the earth firm hills lest it quake with them, and we have placed therein ravines as roads that haply they may find their way."

And:

21:32 - "And we have made the sky a roof witheld (from them), yet they turn away from its portents."

21:33 - "And He, it is who created the night and the day and the sun and the moon. They float, each in an orbit."

And:

22:63 - "Seest thou not how Allah sendeth down water from the sky and then earth becometh green upon the morrow? Lo! Allah is Subtile, Aware."
And:

25:53 - "And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish bitter, and hath set a bar and a forbidding ban between them."

And:

65:12 - "Allah it is He Who hath created seven heavens and of the earth like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge."

Motivation from the Quran, their zeal for knowledge, the institutions of prayers, fasting, and long journeys for Hajj pilgrimage, increasing trade and commercial activities, official deputations, engagements of ambassadors and envoys afforded them opportunities to collect first hand information by observations. They wrote whatever they observed actually.

During the period of caliph 'Umar al Farooq, the post departed from the capital Medina to other parts of the Muslim world almost daily.
The caliph sent instructions to the directors of this regular postal service to put the date of writing on the letters and to write the details of their regions. Therefore the letters from governors and district officers to the caliph contained some historical, geographical and economic descriptions of their regions.

It provided incentive to write geographical accounts of the land. It was the beginning of the preparations of rout guides, and by the time notable works came out giving the details of topography, historical and economic conditions of the regions. Sometimes arranging the names of the places in alphabetical order.

'Abd ul Malik the Umayyad caliph developed and organized the postal system connecting the various parts of the Empire. Therefore the postal department and other Muslims prepared route guides. Among them were Shamil (d.A.H. 204), Hisham al Kilabi (d.A.H. 206), Sa'dan b. al Hubarak and Abu Sai'd al Asma'i (d.A.H. 213) who dealt with the subject.¹

¹ Prof. Nafis Ahmad: Muslims' Contribution to Geography (New Delhi: Adam Publishers 1984) p.8,
In 8th century A.C. with translations of Greek, Pahlawi and Indian works Muslims started scientific study of geography. It attained a high degree of excellence among the Muslims. They properly introduced that the earth was round. They measured the arch of the meridian of the earth accurately in 9th century A.C. under al Mamun (A.C. 813-833); used goble, as their teaching aid; when the Europe insisted upon the flatness of the earth. Many positive steps were taken, and their brilliant studies took the knowledge to the far advanced level and revolutionized the geographical thought. Muslim mariners and caravan leaders recorded the experiences of their voyages and commercial travels.

By the end of the 8th century A.D., Yahya b. Khalid translated Ptolemy's geography which served as the basis for al Khwarizmi (d.c. 850 A.C.). The Muslims' practical knowledge contradicted the ancient theoretical knowledge gained by the translations of foreign works. They faced the conflicts and solved the problems.

The contribution of Muslim geographers, navigators and travellers has been of immense importance in the development of modern geography.
c) **Astronomy** :

The pagans of pre-Islamic Arabia had some astronomical knowledge by observation for their travels in deserts and seas and for their meteorological needs of rain and season, etc.

Muslims have preserved their extent of knowledge in their books named *kitab ul anwa*, The Quran had motivated Muslims by such verses:

6 : 97 - "He is the Cleaver of the Daybreak and He hath appointed the night for stillness, and the sun and the moon for reckoning, that is the measuring of the Mighty, the Wise."

6 : 98 - "And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and sea. We have detailed Our revelations for a people who have knowledge."

Caliph 'Umar al Farooq gave instructions to restrict their activities to cultivate astronomy only and to stop astrology.

The time of prayers the direction of Ka'ba, routes to travel, especially for annual hajj pilgrimage and
commerce the use of lunar calendar, etc., necessitated the scientific studies and promotion of astronomy and geography.

According to Ibn Khaldun they studied astronomy as one of the pillars of mathematical sciences.¹

The crude knowledge gained by translations furnished as the groundwork for their study of astronomy.

In the coming years with the help of these works Muslims studied arithmetical rules, drew methods of calculations, learned tabulation and elements, for preparation of astronomical tables, the course and character of the motions of the stars, etc. They evolved the rules for calculation of motions of the stars in their spheres and the peculiarities of their motions, fast, slow or direct, etc., and for the convenience of the students they prepared well arranged astronomical tables known as Zij, dealing with days and months, etc., and determining the position of a star at a given time.

d) Mathematics:

The Quranic commands as 4:11 and 4:177 obliged Muslims to learn mathematics, and the law of inheritance, poor tax, revenue, etc., urged the early Muslims to study mathematics.¹

Caliph 'Umar al Farooq wrote Mu'awia the governor of Syria to send a Roman (Byzantine) expert in mathematics to help Muslims in solving the problems of the law of inheritance and in maintenance of registers and accounts.² 'Amir b. Sharahil ash Sha'bi (c. 19-103 H) a Follower, was expert in mathematics (riyadi). He had gained the knowledge of this science from Harith al A'wur who had been famous for his knowledge in this science.³ Sha'bi became master in solving the problems of the law of inheritance because of his knowledge of mathematics.⁴

Sa'id b. Jubair another Follower (d. 94 H) also had acquired the knowledge of this science and became an specialist in solving problems of Islamic law of inheritance, and savants of Medina used to learn them from him.⁵

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1. Ibn Maja Sunan, Kitab ul Faraid, and Abu Dawud Sunan Kitab ul Faraid.
Abu Az Zinnad 'Abdullah also a Follower (d.c.130H) was adept in the science of hisab.¹ He taught in the mosque of the Prophet. Hundreds of students used to attend his assembly to gain the knowledge of different subjects.²

The Arabs learned Indian figures from 1 to 9 and gave it the name Hisab-i-Hindi, which was corrected and advanced by al Khwarizmi (780-850 A.C.); and arrived in Europe through Andaulusia (Muslim Spain) and Algorithm and Algoritems, Algarism are the distorted forms of Alkhwarizmi.³

e) **Practical Chemistry (Al Chemy)**:

Abu Hashim Khalid (d.85/704) the grand son of Amir Mu'awia was a patron of sciences. He spent his life in pursuit of knowledge.⁴

He was known as Hakim al-i-Marwan, (the philosopher of the family of Marwan). He was fond of collecting books.⁵ His special interest was in practical chemistry and medicine. His teacher Muryanus was a Greek monk. Khalid called learned scholars from Alexandria to Damascus. They

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were well versed in Greek and Syriac who according to Ibn an Nadim, for the first time in Islam translated works on medicine, astronomy, alchemy into Arabic.  

Khalid's chief translator was Istifan, a Christian. 

Khalid himself composed treatises known as *Kitab ul Hararat* and *Sahifa al Saghir*.

By the study of Greek works Muslims had developed some theories and they held that every material is of sulphur and mercury and by means of some medicines one metal could be transferred into another metal. They had been engaged with a variety of substance.

Jubir b. Hayyan, in Europe known as Gaber, a student of Imam Ja'far as Sadiq (80-168), belonged to a place named Kufiyah in Tus. He had been engaged in practical experiments in Kufa. Remains of his laboratory were found in Kufa, during recent excavations. He had many celebrated students in the subject among them Kharqi ibn 'Iyad Misri and 'Uthman b. Suwaid al Akhānimī became very famous.

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2. Ibid.
4. Yaqut Hamawi ; *Mu'jamul Buldan*, (Egypt Matha'at S'ada) Vol. 7, p. 300.
All of them wrote many books and treatises; and Muslims invented instruments and founded chemical technology.

Jews and Christian monks and scholars of Greek and other foreign sciences and learning, had full liberty to teach and study in mosques as everything from reading and writing to the advanced branches of science except medicine, were being taught in mosques side by side with the Quran.

Medicine was taught in separate schools attached with bimaristans, i.e. hospitals with wards for patients, during the Abbasid period.

iii) Military Training

The use of bow and arrow:

The Companions practised the use of bow and arrow after maghrib prayer.

The Prophet encouraged his Companions for the practice of archery and said:

"O children of Isma'il! shoot (by arrow) because your father was an archer."

Riding and Horsemanship: The Prophet paid attention and encouraged them for riding and horse race.

The Companions practised and participated in competitions of weight lifting, race and wrestling, etc. Salama b. Akwa' was distinguished as a fast runner.

Training in the use of artillery:–

In 7-8H minijq and dabbbaha were reintroduced to Muslims and they learned their use.

These things were used in the siege of Taif. 1 Caliph 'Umar al Farooq sent a circular that parents should teach their boys horsemanship and swimming.

iv) Technical Education and Vocational Training:

After the completion of elementary education, the nomad Arab boys received their training from their fathers and elder members of their families to tend camel and sheep, hunting, horsemanship and the art of warfare, etc.

In the settled life of oases, where main occupation was agriculture, and date and other plantation, they worked with their fathers, or received vocational education by apprentice system helping master craftsmen in small workshops in bazars of their towns.

1. Dr. M. Hamidullah: Ahad-i-Nabwi ka Nizam-i-Talim, p. 79.
Melting of metals to prepare arms, jewellery and kitchen equipments was a common practice in Medina and some other places at the dawn of Islam and the 57th chapter of the Quran is named Iron (al Hadid) and said the Quran:

57:25 - "and He revealed iron, wherein is mighty power and (many) uses for mankind,"

And:

13:17 - "From that which they smelt in the fire in order to make ornaments and tools."

Islam provided more adequate basis to discover abilities and potential interest by free vocational choice in diversified occupations. It developed possibilities contributing to better work as outcome in crafts and developing industries which had a significance in determining individual's personal social adjustment and effectiveness.

The Prophet had said that nobody had eaten better food than by work of his hand. And the Prophet had encouraged to work with one's own hand, according to a famous tradition, an honest wage earner is a friend of God.

For the same reason in Iran "the Muslim was most eagerly welcomed by the townsfolk, the industrial classes and the artizans whose occupations made them impure according to the Zoroastrians' creed because in the pursuance of their trade or occupation they defiled fire, outcasts in the eyes of the law and treated with scant consideration in consequence embraced with eagerness a creed that made them at once free men and equal in a brotherhood of faith."  

The old art of carpet making, sugar and metal industries in Persia, glass manufacturing of Syria and Iraq, the textile brocade industries, gold and blacksmithy in different parts of the Muslim world were thriving under Muslims. Muslims very soon learned those arts and skills and began to manufacture luxury goods, like glass cups, hanging lamps, gold and silver jewellary etc., and instruments for their preparation.

Naval Enterprise and Motivation for the Training:

The Quran has mentioned the preparation of the Arch of Noah in the eleventh chapter of Quran, (al Hud), which was prepared with the help of boards and nails. It has also mentioned that it was so big that it sailed as if it was a mountain floating in waves.

And says the Quran:

16:14 - "And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks."

45:12 - 'Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command and that ye may seek of His bounty, and that haply ye may be thankful;"

17:66 - "(O mankind), your lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you."

Amir Mu'awia had established several ship building factories. 1 The first of them was founded in Egypt in 54 H. 2 and he had appointed craftsmen and carpenters in all the coastal areas 3 for the same purpose.

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V) In the Realm of Art and Architecture:

According to Prophetic teachings beauty is prescribed in everything and foundation of Islam is on cleanliness.

For harmonious development of personality Islam encourages expression of man's innate taste and development of natural talents. It provided guidance for the self expression in right direction. Great care had been taken and instructions were given to create an spirit of moderation. Islam checked representation of figurative art, except for scientific and security needs.

The stimuli for the development of fine arts were provided by the Quran and the traditions of the Prophet, due to which Muslims sought artistic progress. Says the Quran:

7:31 - 'O Children of Adam! Look to your adornment at every place of worship,'

50:6 - 'Have they not observed the sky above them, how We have constructed it and beautified, and how there are no rifts therein?'

15:16 - 'And verily in the heaven We have set mansions of the stars, and We have beautified it for beholders.'

67:5 - 'And verily We have beautified the world's heaven with lamps,'
18:7—"Lo! We have placed all that is in the earth as an ornament thereof that We may try them: which of them is best in conduct."

In future remarkable output of this education and artistic values made worthy contribution to the civilization, and attained a high degree of excellence in non-figurative spheres. Various branches of fine arts decorative in nature were developed with planning and imagination. Artistic activities and skills made wonderful achievements in architecture, carving (doors, etc.), wall paintings and interiors of the residential houses, planned sketching to decorate mosques and houses in various colours, and produced rich material culture and beautiful towns with gardens, walled gardens, villas, celebrated palaces, well furnished buildings decorated with pictorial arts, terscoes, and magnificent paintings, and ornamental and beautiful art of calligraphy, book binding and of cloth enrichment which became common features during the next centuries and represented masterly skills.

And according to Jahiz Muslims recognized the fact that distinguished were the people of China in fine arts and skills, Greek in wisdom, Sasanid in polity and state craft, and Turks in military art and warfare.¹ Muslims

managed to assimilate these sciences and arts and transmitted it to the rest of the world.

For the development of architecture recommendation by the Quran is:

24 : 36 - "(this lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein."

The Prophet was the first engineer in Islam under whose guidance and instructions the mosques of Quba and his own mosque were constructed. At first their direction was towards Jerusalem in Palestine, then the direction was changed towards the Ka'ba at Mecca, very accurately without any instrument like magnetic compass or atlas, etc. perhaps with the help of the movements of stars,¹ and in Spain, Khurasan, China and in African and other countries Muslims had been doing the same.

In the battle of Ditch the land was surveyed and divided to dig the ditch under the supervision of the Prophet.²

2. Ibid. p.80.
Muslims built mosques with simplicity of outline and evolving structural features by skilful construction of individual style, purity of form, and harmony of every detail by the future master builders of great ability.

In second century of Islamic era they implemented definite architectural ideas and technical insight indicating refinement of taste and culture, reflecting and harmonizing Arabian Syrian, Persian Greek and Roman culture.

The Umayyad mosque of Damascus reveals the workmanship of Syrians, Greeks, and Byzantines. Al Walid b. Abd ul Malik pursued the project after A.C. 705. In 88H-91H he rebuilt, enlarged and beautified the mosques of Madina and Mecca,¹ under the personal supervision of 'Umar b. 'Abdul 'Aziz then governor of Medina, who wrote the Byzantine Emperor to send artisans and craftsmen, and imported gold, stone and other material of high quality for mosaic, etc., he paid the artisans thirty dirhams for each carving on a stone,² to encourage them. The walls and roof of the mosque of the Prophet were enamelled and embellished. He rebuilt all the mosques of Medina where the Prophet had

offered prayer, with carved stones.\(^1\)

Which motivated and helped Muslims to develop their talents. During the reign of Walid the fine buildings were the chief topic of conversation.\(^2\) Muslims built palaces, and mosques with niches, arches, minarets and columns. Decorated walls and ceilings with multi-coloured mosaic and marble, which reached its culmination in Cordova Granada and Baghdad, etc.

Muslims executed technical ability employed in elements and motifs reconciling simplicity and monotony of the desert and delicacy and elegance of the Persians with astonishing achievements in enlarging the artistic vision and refining the aesthetic taste.

In Spain:

Abdur Rahman (113-171/731-788) the umayyad ruler of Spain "showed passion for building equalled if not surpassed that of his predecessors of the house of Umeyyah was daily adding to the embellishments of his capital by works which he superintended himself. One


of his first acts was to supply Cordova with water by means of an aqueduct which came from the neighbouring mountains. He planned a most delightful garden to which he gave the name of Mun yat Ar-rissafah in remembrance of a splendid villa near Damascus which his grandfather Hisam had built...

He built the "most magnificent palace which he ornamented with every luxury which he could procure." In 150H he constructed a strong wall arround Cordova, "supplied water built palaces, erected mosques, baths, bridges and castles in every province of his dominion."

These reports show that the caliphs and amirs had good taste for architecture and arts and reveal their endeavours which resulted in advancement of education and training in engineering, architecture and arts, etc.

In the east before 750 A.C., the Umayyads had been patronizing handicrafts and the Byzantine style of painting. Writes Joseph Bell:—

"When Maqrizi an Egyptian speaks of a school of painting at Basra, and of the works of masters there, in

2. Ibid.
3. Ibid. P. 87.
the noticeable absence of Arab painting, we are inclined
to be rather sceptical about it. But even here recent
discoveries silence our doubts, and correct our error.
The little castle 'Kusair Amra' discovered in the heart
of Syrian desert by the explorer Alois Musil (and more
thoroughly examined since) is richly covered in the
interior with wall-paintings Byzantine style, and shows
that even in Omayyad times they did not refrain from
painting human figures on buildings not held sacred. Thus
falls to the ground the widely-accepted view of images had
cut the life-nerve of the fine arts—sculpture and painting...
But "Kusair Amra is an instance in point showing liberal
and free use of painting in the buildings neither sacred
nor religious. By inculcating the utility and excellence
of handicrafts, Islam casts a religious halo over trade
and crafts with the result that wherever Muslims found
anything new, they at once applied themselves to it
extending and developing it."

Abu Hatim Razi (d.277H.) has reported that his
shaykh Ibrahim b. Malik Bazaz Baghdadi, was among the
righteous persons. He used to plant trees when he planted
a tree he recited the whole Qur'an each time. He used
to bring plants from Sind.

1. Josheph Hell: The Arab Civilization Khuda Baksh
translator. (Lahore, Shaikh Muhammad Ashraf, Kashmiri Bazar,
1943, pp.84-85.
2. Ibid.
3. Abu Hatim Razi: Kitab ul Jirah wa t Ta'dil, Vol.1, qism 1,
P. 104. cited by Qadi Athar Mubarakpuri."Abu Musa Hindi"
M'rif monthly Vol.86. No.3. p. 214.
In the year of 93/712 Qutalba b. Muslim occupied Samarkand, the capital of Sogdiana and in 133/751 Ziyad b. Salih captured Ishkid of Farghana and Shash the present Tashqand, and in seventh and eighth centuries of C.E., Muslims came in contact with the people of Central Asia and towns on the old silk road. The Muslims found in these towns numerous artistic goods manufactured by the Chinese. Such as embroidered silk, carved and painted porcelain etc., with birds, and flowers, folded leaves, and other vegetal and floral designs and natural scenes on them, Muslims admired and liked these workmanship, as patrons of arts. The prisoners of war to Samarkand which included skilled labour had a prosperous trade.¹

Muslims learned these arts from the Chinese prisoners of wars in different towns of the Muslims world.

Tuhawan, a Chinese learned of 8th century of Christian era² writes that he had seen Chinese artists in Kufa who came from Kansu, Liuji, Si An, Kuttuwan, Liuli, Hattung. The Muslims were learning from them silk weaving, painting and preparing things like jewellery of artistic value.³


2. Badruddin reports: A Chinese learned Tuhawan who went Samarkand with Chinese armies, when they were defeated by Muslims, he became prisoner of war in A.C. 751. He was sent to Iraq where he stayed for twelve years. He returned China in A.C. 762 from the port of Basra. He came Si An, the then Chinese capital, and wrote his travel account, its copies are still found in the libraries of China. Badr uddin: Cheen wa Arab ke Tallugat, p. 381.

3. Ibid.
Muslims initiated these arts and skills, developed in colours and designs according to their own tastes and aesthetic values and established manufacturing factories in 8th and 9th centuries C.E. and onward in Baghdad, Samarra, Samarqand, Tabrez, Rayy, Kirman, Shiraz, Yazd, Mashad and other towns of Egypt, Syria and Spain.

The art of paper making was also learned from the Chinese captives in Central Asia and paper manufacturing factories were arose in Samarqand in 751 then in Baghdad before the end of the 8th century C.E. when Faql b. Yahya Barmaki was the governor of Khurasan.¹

The Muslims made the paper manufacturing industry more cheaper which was the great boon for the preservation and transmission of knowledge.

Muslims preserved developed and transmitted the knowledge of these skills and arts and in future they compiled works in these subjects. Writes Joseph Hell.

"A whole literature grew up dealing with poisons, species, steal - industry, porcelain, metal work and weaving etc. This literature was chiefly the work of artisans and traders and not of the members of the learned professions, but to be sure of artisans and traders of a

¹. Badruddin, op. cit. p.373 and ff, and Ibn Khaldun; 
Mugaddima, p.352
superior kind and was designed for the working classes to deepen and popularize culture." ¹

Musical Homes and Cultivation of the Art of Music:

When the Prophet migrated to Medina small girls of Medina welcomed him by singing songs. Once during a journey the Prophet listened a song of the camel riders. He allowed 'Ayesha the mother of the believers to see a dance of black slaves. But those songs and dance were very simple and Islam has prohibited music, especially instrumental music and the songs which were sung in the praise of other than God.

In the beginning of the first century of Islamic era, men and women sang with the musical instrument duf which resembles Indian dafli. The art of music and singing was kept alive by professionals.

During the caliphate of 'Uthman the third caliph, Tuwais (632-710) was the first singer who sang according to principles of music.² Among his students Mahad, Dulal, and Nauma were famous.

Ma'bad (d. 136H) a slave of Bani Makhzum was a student of Sa'id and Nashid.

¹ Joseph Hell: The Arab Civilization, Khuda Baksh, translator (Lahore, Shaikh Muhammad Ashraf) 1943, p. 86.
He was the famous singer of Medina who invented some raga and converted Iranian tunes into Arabic music.\(^1\)

In 65/684 'Abdullah b. Zubair rebuilt the mosque of Ka'ba, many Iranian workers were engaged in the construction they sang songs in their own language, which Arabs copied. The Arabs did not know the languages of those songs but they copied their tunes.\(^2\) Among those Meccans who learned those songs, Abu 'Uthman Sa'id became very famous. He was a Negro slave of Bani Naufil, or Bani Jamha, who freed him when they listened his singing and pleased. Then Sa'id went Syria where he became the disciple of Roman singers. After receiving this education, he went Iraq and Persia to learn music when he came back to Mecca, many lovers of music gathered around him, the governor of Mecca complained to the Caliph that Sa'id was spoiling the youths of Mecca.

By the command of the caliph 'Abdul Malik, Sa'id was expelled from Mecca. But his music pleased the Ummayyad caliph and he returned to Mecca where he trained many seekers of the music, Among them were ibn Suraij, Uraid and Ma'bad.\(^3\)

They developed it into a permanent art. Ibrahim and

\(^1\) Kitabul Aqhani, Vol. 2, p. 146.
\(^2\) 'Abdur Razzaq, op. cit. p. 267.
\(^3\) 'Abdur Razzaq, op. cit. p. 268-9.
Ishaq became very famous during the reign of the Abbasids.

Although music is not regarded with favour in Islam, but Abul Faraj Isabani furnishes us with vivid accounts of artistic activities in that age. He has dealt extensively in his work, Kitab ul Aghani. The musicians attained popularity during the Umayyad and the Abbasid age.

The eminent musicians were paid fabulously, and enjoyed royal patronage.

In the beginning, the slave girls and boys were given training in the art of music but soon aristocrates, and members of the royal families took interest in learning this art, and even the caliphs’ daughters and sons learned music. Ibrahim b. Mehdi, Prince 'Ulayya d. Medhi, caliph Wathiq billah, al Mu'taz billah had deep knowledge in music, during the 3rd/9th century.
'Men whom neither merchandise nor sale beguilèth from
rememberance of Allah.'
(Al Quran-24:37)

CHAPTER - FIVE

The Spread of the Educational System and
Transmission of Knowledge in Provinces
and Far-off Lands
THE SPREAD OF THE EDUCATIONAL SYSTEM AND TRANSMISSION OF KNOWLEDGE IN PROVINCES AND FAR OFF LANDS.

The Companions who had received education and training direct from the Prophet, they had been made governors, judges, jurists and teachers at the same time. Sometimes governors had separate officials, teachers and jurisconsults. After the demise of the Prophet, the practice was continued. With the army were sent jurists, judges, treasurers, physicians, surgeons and interpreters. During the Umayyad period also Companions and learned Followers were made senior army officers. Ibn Kathir has recorded that in the Umayyad army there were many pious men and savants. The bands of savants remained teaching and guiding people and the soldiers on frontiers. After conquests many of them settled there and were engaged in teaching. Savants whether they were travelling or staying at one place, transmitted knowledge, explaining the Book of God and narrating hadith according to the needs of people and methods of the time. 'Ubaidullah b. 'Iyad b. Laqit, a trustworthy traditionist, was once appointed as a supervisor of the project of digging a ditch in Kufr. Along with the supervision of the work, he used to teach the

labourers engaged in digging the ditch.

1) IRAQ. Its important centres of learning were:

A- Kufa:

Caliph 'Umar al Farooq wrote Sa'd b. Abi Waqqas, who was staying in Madain to found a city to settle Muslims. Sa'd selected the place of Kufa and laid the foundation in 17 H. Simple and plain buildings of reed were erected, and Arab tribes began to settle here; within a short period of time it became an Arab settlement. Caliph 'Umar al Farooq awarded stipends for twelve thousand Yemenites and eight thousand persons of Na'dar tribe who settled here. Besides congregational mosque, each tribe had its own mosque, where teaching and learning was going on.

Soon it attained such a high place as a centre of transmission of knowledge that 'Umar al Farooq called it: 'knowledge of God, treasure of the faith, and head of the Arab.' According to a report one thousand and fifty Companions, out of them twenty four had fought at the battle of Badr, came to Kufa, and many of them settled here. They had been occupied in transmission of knowledge. Among the Companion teachers 'Abdullah b. Mas'ud was most distinguished. Before

3. Shibli: Sirat un Na'uman, p.35
4. Muhammad b. 'Abdur Rahman Sakhawi (d.902H.) in Fatah ul Mughith, p.382 and Balachuri in Futuh ul Uldan have given details.
the arrival of caliph ‘Ali, he had filled Kufa with knowledge.
There were thousands of students of ‘Abdullah b. Mas‘ud.

Kufa had been one of the greatest centres of learning
in the Muslim world till the foundation of Baghdad was laid.
‘Ali’s knowledge and his science of jurisprudence manifested
in Kufa during his stay here as caliph. ¹ Although caliph
‘Ali’s stay in Kufa increased its importance but people of
Kufa had learnt faith and beliefs, the Quran, tafsir, juris­
prudence and sunnah of the Prophet from ‘Abdullah b. Mas‘ud
and other Companions before the arrival of caliph ‘Ali.²
When ‘Ali came the people of Kufa had gained knowledge of
religious sciences from companions Sa‘d b. Abi Waqqas, Ibn
Mas‘ud, Hudhaifa, ‘Ammar, Abu Musa and others whom caliph
‘Umar had sent here.³

Although there had been many Companions in Kufa
but people of Kufa were so fond of knowledge that they used
to travel to Medina in search of knowledge. Ibn Timiya
has written that savants like ‘Alaqama Al Aswad, Harith al
Laithi, who had learnt the Quran from ‘Abdullah b. Mas‘ud,
travelled to Medina and gained knowledge from ‘Umar al Farooq
and Ayesha Siddiqa and other Companions in Medina and

²  Ibn Timiya: Minhaq us Sunnah, printed at Egypt Vol.4, p. 142.
Shurayh, the qadi of Kufa, learned jurisprudence from Mu'adh b. Jabal, when Mu'adh was in Yemen.¹

When caliph Ali came to Kufa he found it resounding with the voice of knowledge. Imam Abu Bakr 'Atiq b. Dawud Yemeni has narrated that when Ali came here, Ibn Mas'ud's students were engaged in transmission of knowledge; caliph Ali saw in the mosque of Kufa that four hundred inkpots were there and students were engaged in committing knowledge into writing. Seeing that caliph Ali remarked that Ibn Umm-i-'Abd (Abdullah b. Mas'ud) had left them as lamps of Kufa.²

The students of Abdullah b. Mas'ud were most knowledgeable in the science of the Quran and tafsir. Sa'id b. Jubair was one of the most learned in tafsir. Among the seven qurra Followers Abu Bakr 'Asim b. Abi an Najud (d.127H.), Abu 'Amara Hamza b. Habib (d.158 H) and Abu Hasan 'Ali b. Hamza al Kisai (d.189H) the distinguished Quran readers belonged to Kufa.

In the next generation the number of students of Followers increased greatly Abu Bakr Hassas has given that the party which came out with Abdur Rahman b. al Asha'ith to


fight against al Hajjaj, it had four thousand Qurra (the
Quran readers) only besides the students of other sciences. 1

Ramhurmuzi had reported that when 'Affan b. Muslim
(among whose students were Imam Ahmad b. Hanbal and Imam
Bukhari the compiler of Sahih) came to Kufa, he stayed here
four months only and collected fifty thousand hadith.

He could collect hundred thousand hadith during this
short period of four months. But he was very careful and
cautious in scrutiny of hadith. If he doubted a single letter
of a hadith he left the whole hadith, 1 and writes Maulana Badr-i-
Alam that inspite of this strictness he selected fifty thousand
hadith in four months, this reveals that how many people in
Kufa were engaged in activity of transmission of hadith only. 2

Followers were giving legal decisions in the presence
of the Companions 3 in Kufa and it had been an important centre
of the science of jurisprudence. The school of the Hanafite
jurisprudence was founded here.

Caliph' Ali made Kufa the capital of the Empire.
Muslims were coming here from everywhere to listen traditions
of the Prophet from his Companions.

2. Ibid.
3. Ibid. p.222.
Mosques of Kufa:

The traditionist Hakim Neshapuri visited Kufa for the first time in 341 H, Abul Hasan b. 'Uqba Shaibani showed him the mosques of the Companions and he went in many of the mosques where the Companions had been teaching. Those mosques were still prospering.¹

Hakim stayed in the mosque of the Companion Jarir b. 'Abdullah.

B. Basra:

During the reign of caliph 'Umar al Farooq, 'Utba b. Ghazwan founded Basra. Mosque and houses were made with reed.² Basra had been the cradle of Islamic learning till the third century of Islam.³

Abu Musa al Asha'ri, 'Imran b. Hisin 'Abdullah b. 'Abbas were among those Companions who came to Basra. Among them the youngest was Anas b. Malik (d. 93 H), the renowned servant of the Prophet.

Caliph 'Umar al Farooq sent 'Imran b. Hisin, 'Abdullah b. Ma'qil and eight other savants to teach in Basra.⁴

¹ Hakim Neshapuri, Ma'rifat-ul Hadith(printed in Egypt) pp. 191-192.
² Futuhul Buldan, p. 354.
³ Dhahabi Tadhkiratul Huffaz, cited by 'Abdur Rashid Na'umani: Ibn Maja aur 'Ilm-i-Hadith, p.54.
There had been so many scholars in Basra that when Nadar b. Shamil left it for Khurasan about three thousand distinguished traditionists, grammarians, philologists and akhbar narrators came out to see him off.¹

Hafiz Muslim b. Ibrahim Basri said that he wrote hadith from eight hundred shaykhs and did not cross the bridge² of river Tigris near Basra.

Kufa and Basra soon became the centres of scientific activities, and the homes of sound learning of hadith, Islamic jurisprudence, philological, literary and historical studies.

Greek and Iranian philosophies had stronghold in Iraq, Syria and in the Persian provinces.

Kufa and Basra were the military camps on the Mesopotamian soils in the neighbourhood of the ancient civilizations which tended to promote the influences of the Persians, the Babylonians and other neighbours and stimulated active intellectual movements among the neo-converts including the nomade tribes of the highland deserts. They were deeply impressed when they came in contact with the monks, theologians and scholars from different countries and acquainted themselves with their teachings and ideologies, and well versed in

philosophy and logic.

Basra was the centre of Wasil b. 'Ata (80-131/699-748) 'Amar b. 'Ubaid. (d.145H) the founders of the schools of the Mutazilites, Wasil had been attending the circle of Imam 'Abbas of Basra, and Yahyā b. Safwan, they were the contemporary of Imam Abu Hanifa and Imam Abu Hanifa had been attending their circles and held discussions with all of them.¹

Kufa and Basra as Centre for Study of Linguistic and Philological Sciences:

The armies of the neo-converts, drawn from the Aramaic speaking Mesopotamians, the tribes of the remote parts of the Arabian peninsula and other lands had settled here permanently. By the mixing of the different peoples in the sedentary life of the border towns, there was the danger of the deterioration of the Arabic language.

Those neo-converts and mawali had to be taught the religion and language of the religion. Caliph 'Umar al Farooq had sent command that Abul Aswād ad Duaili should teach grammar.² When caliph 'Ali made Kufa, the capital, he also paid attention to this problem. He felt that necessary measures should be taken for the preservation of the purity

¹ Shibli: Sirat un Na'ūman, p. 122.
² Khurshid Ahmad Fariq: Hadrat 'Umar ke Sarkari Khutut Letter No. 262.
of the language of the Qur'an and the Prophetic traditions. According to some reports, on his suggestions and directions, Abul Aswad (d.69/688) who belonged to Duail, a branch of the tribe of Kinana, laid the foundation of grammatical studies. The learned both Arabs and non-Arabs, felt their responsibility and insisted on scientific studies and research in the fields of Arabic language and philology. And by the groundwork activities of those pioneers in the spheres of linguistic science, Kufa and Basra became the centres of evolution of Arabic lexicography and grammar.

C.-- Baghdad:

The second Abbasid caliph Abu Ja'far al Mansur (754-775 A.C.) transferred the capital of the Empire from the Byzantine part to the rich and fertile valley of the Euphrates which had been the centre of ancient civilizations of Babylon, Ctesiphon and Seleucia and the summer retreats of Emperor Anosherwan of Iran.

In 145/762 al Mansur laid the first brick of the foundation of the glorious round city of Baghdad reciting the verse of the Qur'an:

7:128 - Lo! the earth is Allah's. He giveth it for an inheritance to whom He wills.1

1. Tabari: Tarikh pp. 271, 278.
Imam Abu Hanifa was among the chief supervisors of its construction work. Its foundation was laid during the last days of Followers. According to Dhahabi, Hisham b. 'Urwah was among the first Followers who transmitted hadith here. After him were Shu'ba and Hushaim (d. 183 H) the disciple of Imam Abu Hanifa. Hakim Neshapuri has written that no Companion died in Baghdad, but a party of Followers and their Followers lived and taught here. He had given names of 20 savants who stayed and died in Baghdad. Among them were Abu Hanifa, Abu Yusuf, Asad b. 'Amr.¹

Thousands of students of hadith used to attend the assemblies of the traditionists. It soon became a home of hadith learning.

Muhammad b. Ishaq the historian and Imam in maghazi and sirah had stayed and died here.²

This magnificent round city of Baghdad soon became the great centre of high intellectual culture and scientific activities. Caliph al Mansur was himself a scholar and fond of learning, he took keen interest in promotion of scientific activities and translation work. Eminent scholars flocked in this city enriching knowledge.

¹ Hakim Neshapuri: *Ma'rifat ul-'Ulum*, an nau'ath thani w al Arba'in (42).
Khalid Barmaki born and educated in Balkh, was the vizier of the Abbasid caliphs Abu'l 'Abbas Saffah and al Mansur, and he was the tutor of al Mehdi. Khalid was a great astronomer. He and his sons took keen interest in the promotion of this science.¹

His son Yahya (119-190/737-807) received education with the Abbasid princes. He was the vizier of al Mansur and Harun ar Rashid and the tutor of Harun ar Rashid.

Yahya Barmaki had founded a majlis, which was attended by learned scholars of different religions. Rationalists were active participants in those philosophical discussions. They took part in debates with freedom of thought, expression and confidence and criticized Islamic faith and teachings. Yahya Barmaki used to preside the meetings.

Among its participants were Yahya b. Khalid Barmaki (119-190/737-807), Abu Hudhail al 'Allaf Basri the Mutazilite (135-231/753-349) who wrote sixty books, and Ibrahim b. Sayyar an Nazzam, the tutor of Prince al Mamun.

All of them were distinguished for their knowledge of philosophy, logic and linguistic sciences. They were very eloquent.

Hisham b. al Hakam was the secretary of this majlis.²

Yahya's son Fadal (148-193/765-808) was educated with Harun ar Rashid by the same teachers. He was the tutor of Harun's son Muhammad and became governor of Khurasan and vizier. His special interests were philosophy, literature and music, and he was well versed in religious studies. Theologians, scholars, philosophers, and poets gathered daily in his palace Shamasia.

Ja'far (151-187/768-802) was another son of Yahya Barmaki. He was the vizier of Harun ar Rashid and tutor of his son 'Abdullah.

Besides his family courses of medicine, mathematics, astronomy and literature, he was the student of Qadi Abu Yusuf in fiqh, and a companion of Kisai, Asma'i and Abu Muhammad b. Yahya Yazidi (d.202/817) the great scholars in literature, grammar, and history.

The Bermeclide viziers gathered in their courts, Persian, Indian and Christian scholars who translated bulk of literature on neo-platonic philosophy, astronomy, medicine and other sciences including music history and fabulous literature.

1. Ibid. p. 364.
3. Ibid. p. 360 ff.
Under the new dynasty of the Abbasids, Persians were gaining political power and rationalists became more influential and the struggle between the orthodox scholars and the rationalists was growing more intense.

Wasit, in Iraq, between Kufa and Basra, was founded by Hajjaj b. Yusuf in 83H. There had been many traditionists in Wasit including Mansur b. Zadhan (d.131H.) Yazid, Harun Aslam (d.206H.).

Jarjaraya, between Wasit and Baghdad, Haditha near Anbar, on the bank of river Euphrates; Bakuwaya, in the region of Nahrwan between Baghdad and Wasit, all of them had been important seats of learning.

Mawsil: During the reign of caliph 'Umar al Farooq, Harthma b. 'Arfaja built a congregational mosque here.

Mu'afif b. 'Imran (c.125-185 H) was one of its distinguished savants, who had travelled throughout the Muslim world and had gained knowledge from eight hundred shaykhs. Many famous scholars were among his students and people of Mawsil were proud of him.

4. Tab'Tabi'in, p. 394.
ii) SYRIA:

Some of the Assemblies of Companions:

Ten thousand Companions came to Syria. Caliph 'Umar al-Farooq had sent Companions 'Ubada b. Samit Ansari, Abu Darda, Mu'adh b. Jabal to teach the Quran and jurisprudence in Syria. 

Abu Darda made groups of ten students each under a supervisor, when any student of a group made a mistake in reading, the supervisor of the group corrected it, and if the supervisor committed any mistake Abu Darda would check it. Abu Darda supervised the whole assembly, taking round through them in Damascus. Once he counted the number of the students present in that meeting. They were above sixteen hundred.

Companion Abu 'Abd ur Rahman Mu'adh b. Jabal Khazraji Ansari was among those four Companions from whom the Prophet had commanded to gain knowledge. Caliph 'Umar al-Farooq sent him Syria to teach there and the Caliph announced at Jabiya that those who wanted to gain knowledge of jurisprudence should go to Mu'adh.

Mu'adh b. Jabal had been teaching the Quran and jurisprudence in the mosque of Hims but his educational circles were scattered and established in Palestine, Damascus and Hims. The congregational mosques of those places were used...

2. Usud ul Ghaba; tadhkira 'Ubada b. Samit.
3. Tabaqat, cited by Mufti Abdul Latif: Tarikh ul Quran, p. 121.
as colleges, Mu'adh toured to those places to teach and supervise teaching.

The method was that Companions and savants engaged in discussions to solve a problem and remained silent when they could not decide. Mu'adh gave his decision.

Abu Idris Khawlani (d. 80 H.), a distinguished learned among Followers of Syria and chief disciples of Companion Abu Darda and the waiz and uadi of Damascus said that he had seen students discussing knowledge in the mosque of Damascus when they had difference of view on a problem, they turned towards Mu'adh who gave them the satisfactory answer.¹

The same was his routine and another scholar Abu Muslim Khawlani narrated that he came to the mosque of Hims, he found a circle where thirty two Companions were present. When they had difference of opinion on any problem they asked Mu'adh to decide.²

At the time of Mu'adh's death people were weeping that knowledge was disappearing; the grieved seekers of knowledge asked him that from whom should they gain light after him. He counselled them that knowledge and faith could never disappear, he who would search after them would gain them; and said acquire knowledge from four persons: Abu Darda,

². Ibid.
³. Ibid. p. 243.
Salman al Farsi, 'Abdullah b. Mas'ud, and 'Abdullah b. Sallam.\textsuperscript{1} Mu'adh died in 18 H. at the age of 36.

'Ubada b. Samit Ansari: His special subject was the Quran reading. He had memorized the whole Quran during the life time of the Prophet, and had been teaching it during the same period. But he paid due attention to the communication of hadith also. In congregations, sermons, educational assemblies and in private meetings everywhere, he recounted traditions even if he went to a church. He narrated hadith there before Muslims and Christians.\textsuperscript{2}

In narration of hadith Companions generally started with 'said the Prophet' but 'Ubada established grades of certainty which became a part of the method of narration of hadith such as 'the prophet may peace be upon him, said in my presence, I do not say that people so and so reported to me' and 'I bear witness that I listened the Prophet'.\textsuperscript{3}

He died in 34 H. in Palestine at the age of 72.

Companion Shaddad b. Aus: He also propagated knowledge in Syria.

'Ubada b. Samit has said about him that he was the ocean of knowledge and forbearance.\textsuperscript{4} He had great insight

\begin{enumerate}
\item Ibid. p. 243.
\item Imam Ahmad b. Hanbal: \textit{Musnad}, vol. 5. pp. 319-20.
\item Ibid. p. 322.
\item \textit{Usud ul Ghaba}, Vol. 2 p. 387.
\end{enumerate}
and understanding in the science of hadith and used reason in its understanding. Shaddad b. Aus said about Abu Dharr Ghifari the famous ascetic Companion whose abstinence and renunciation of the world had confused some people in Syria, that when Abu Dharr listened a hadith of vehemence and severity from the Prophet, he propagated it in his people not but when the Prophet gave leave in it he did/know and remained on his previous severity.¹

But Shaddad himself used to be restless throughout nights because of the fear of God.²

Some of the great Followers were among his students. Shaddad died in 58H in Baitil Maqdis at the age of 75. Companion Faqal b. 'Ubaid Ansari (d.53H) was the qadi of Damascus after the death of its qadi Abu Darda.

His assembly had been famous. Once a Companion had travelled to Egypt to listen a hadith from him.³

Sahal b. Hanzalia Ansari:

After the demise of the Prophet he migrated to Syria. He transmitted hadith in the congregational mosque of Damascus.⁴

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B. The Assemblies of Followers and Their Disciples in Syria:

Caliph 'Umar al Farooq had sent the Follower 'Abdur Rahman b. Ghanam (d. 78H). His main subject was jurisprudence and the Caliph had sent him to teach jurisprudence in Syria. Many Followers in Syria gained the knowledge of this science from him.¹

Some great teachers among the Followers in Syria were:

- Abu Idris Khawlani (3-80H)¹
- Ka'b Ahbar (d. 32H)²
- Khalid b. Ma'dan (d. 103H)³
- Makhul ad Dimashqi (d. 112 or 118H)⁴
- Raja b. Haiwah (d. 112H)⁵
- Juhaisa b. Dhuaib (d. 36H)⁶

Damascus: It had been the capital of the Muslim world under the Umayyads. During the period of Amir Mu'awia, Caliph 'Abdul Malik and his sons, knowledge had

¹ Dhahabi: Tadhkira tul Huffaz, vol. 1, p. 44.
spread here, Followers, and Followers of Followers had been jurists, traditionists and the Quran readers. It had been a centre of the sciences of the Quran, hadith and jurisprudence till fourth and fifth centuries of Islamic era.¹

Imam Abdur Rahman Auzáí (83-157/706-773) belonged to Syria whose juristic school was followed in Syria and in Spain.

Among Followers of Followers was Sa'id b. 'Abdul 'Aziz (90-167) the student of Makhul and had gained knowledge from many shaykhs. And large number of scholars attended his assembly including Imam Bukhari, Imam Ahmad b. Hanbal, Yahya b. Mu'in.²

Ghota was a suburb of Damascus, which had been a centre of learned scholars. Among them were:

- Abu 'Utba 'Abdur Rahman al Izdi the disciple of Makhul Shami and the teacher of 'Abdullah b. Mubarak.³

- Qadi Abu Bakr Sulaiman b. Habib the Follower the student of Companions Anas b. Malik and Abu Huraira.⁴

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¹ Dhahabi, cited by Abdur Rashid: Ibn Maja sur 'Ilm-i-Hadith p. 75.
³ Na'im Siddiqi: Tab Tabi'in p. 35.
⁴ Ibid.
Abu Sulaiman 'Abdur Rahman Darani (d. 237) the Follower of Followers. Among the great disciples of Sulaiman were Ahmad b. Abi al Hawari and Qasim b. 'Uthman.¹

Walid b. Muslim (119-194) was a disciple of Imam Auzai, and a great traditionist jurist and historian ² who compiled seventy books.³

Hims: Between Damascus and Aleppo (Hallab), it has been a famous town of Syria. Many Companions came here. According to Dhahabi, the science of tradition spread here during the period of Followers which continued till the time of Khalid b. Ma'dan (d. 193 H). Shu'eb b. Abi Hamza Isma'il b. 'Iyash Al 'Ansi (102-181) Baqiya, Abul Maghira, Abul Yeman and their disciples, then it declined ⁴ Isma'il b. 'Iyash was one of the greatest scholar in Syria after Auzai.⁵

'Asyalan: It was a coastal town in Syria near Palestine, and it was known as 'Urusus Sham, a party of Companions and Followers came and stayed here and many savants had been engaged here in teaching of hadith.⁶

¹ Ibid. p. 37.
² Ibid, p. 450.
³ Dhahabi, and Ibn Hajar cited by Na'im Siddiqi, op. cit. p. 450.
⁴ Abdur Rashid Na'umani: Ibn Maja aur 'Ilm-i-Hadith, p. 77.
⁵ Dhahabi: Mizan ul A'tidal, vol. 1 p. 113.
⁶ Ya'qub Hamawi: Mu'jam ul Buldan, cited by 'Abdur Rashid Na'umani, op. cit. p. 78.
Adam b. Abi Iyas (132-220) a disciple of Followers, he belonged to Merw (Khurasan) and settled in 'Asqalan. He gained knowledge from many shaykhs of Hijaz Kufa, Basra, and in Syria, including Shu'ba b. al Hajjaj, 'Abdullah b. Mubarak. Many scholars attended his assembly among them were the great imams like Imam Bukhari, Imam Darmi, Ishaq b. Isma'il.

Massyssa (Gr. 'Mopsuetia'): It was a frontier town of Syria. Abu Ishaq al Fazari (d. 185 or 188), the great traditionist and jurist lived and taught here, hadith, jurisprudence and maghazi. Among his students were great scholars, as 'Abdullah b. Mubarak, 'Abdullah b. 'Awn.

Syrian towns Ramlah, Ayla, Balis also became centres of learning.

Jerusalem: Companions came here, 'Ubada b. Samit, Shaddad b. Aus and other Companions stayed here, but the spread of knowledge was not very speedy here and Yaqut Ha'mawa has written that learned were few here.

iii) Education in North African Countries:

A- The Nile Valley: Alexandria was evacuated by the Byzantines and occupied by Muslims on 17th September 642 A.C.

The first mosque was built in Fustat, the tent city of old Cairo, by 'Amar b. al 'As, Companion, the conqueror of Egypt in 641-2 A.C. About eighty Companions took part in fixing its direction towards Ka'ba and soon it became an important centre of transmission of knowledge, where great masters including Imam Shafi'i (d. 204 H.) had been teaching.

Alexandria: 'Amar b. al 'As built a congregational mosque here in 16 H.

Dimyat: Companion Miqdad b. Aswad who captured it left here Yazid b. 'Amar to teach Muslims of Dimyat in 16 H. Measures were taken to educate masses and to improve their moral social and economic conditions to restore happiness and peace. Greek, Arabic and Coptic languages were being used and learnt besides religion by the masses. The arid climate of Egypt has preserved the underground heaps of papyri which have been rediscovered recently, give very clear picture of the life of these days. 'Umar b. 'Abdul 'Aziz sent Nafe b. Kawus (d. 117 H.) the Follower to teach in Egypt.

2. Ibid, p. 505.
Yazid b. Abi Habib (53-118) was one of the greatest savants of Egypt. He was in those learned teachers, who created interest among the Egyptians for hadith and jurisprudence.

Abdullah b. Lahia (96-174 H.) was one of the eminent traditionists in Egypt. He had met with seventy two Followers. Many students of hadith gained knowledge of hadith from him. Among them were the gifted scholars like Sufyan Thawri, Shûba, Auzai, 'Amar b. al Harith, Layth b. Sa'd, 'Abdullah b. Mubarak, and many others.

Abdullah b. Lahia was a great jurist also and because of his deep knowledge in this science caliph Harun ar Rashid appointed him qâdi of Egypt.

Among the students of Imam Malik, who taught in Egypt were: Imam Shafi'i, Ibn al Wasim (128-188) and his student Sahnun. They were among the distinguished savants who propagated knowledge, especially the science of jurisprudence in Egypt.

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Asad b. Musa (132-213 H.), the grandson of the Umayyad caliph Walid b. 'Abdul Malik, was an able teacher in Egypt.\(^1\) His subject was hadith. Many students of hadith had attended his assembly. Among the distinguished scholars who attended his assembly were: Ahmad b. Salih, 'Abdul Malik b. Habib, Rabi' b. Sulaiman al Muradi, Miqdam b. Dawud, Abu Yazid Yunus al Garatisi.\(^2\)

Muslims arrived in Fazzan and Tripolis in Tunis in the year of 643 A.C. and in Waddan and oasis of Kawver, in the desert of Sahara the west of lake Chad in 646 A.C.\(^3\) Mosques were built and the activity of transmission of knowledge was commenced, in all these places and in Sicily and other islands in the Mediterranean sea to educate neo-Muslims including Berber and other tribes.

Mujahid b. Jubair, the commentator of the Quran settled in Rohd, an island, and engaged there in teaching the Quran.\(^4\)

Cyprus: Amir Mu'awia appointed Mujahid to teach the Quran to Muslims in Cyprus.\(^5\) By the command of Amir Mu'awia mosques were built here.\(^6\)

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1. Na'im Siddiqi: *Tab' Tabi'in*, vol. 2, p. 79.
2. Ibid. p. 81.
5. Ibid. p. 244.
6. Ibid. p. 160.
In Tunis the assembly of 'Ali b. Ziyad (d.183H) had been important, and Asad b. Farat (142-213H) gained here the knowledge of hadith and jurisprudence, and read the Muwatta of Imam Malik from 'Ali b. Ziyad, before 172 H. ¹

When learned of Qairawan had some differences on a problem, they used to write to 'Ali o. Ziyad to tell them the correct answer. ²

In the year of 670 C.E. 'Uqba b. Nafe'i Fihri the governor founded the city of Qairawan in the south of Tunis, ³ Qairawan was the biggest city which was founded during the reign of Amir Mu'awia and Mosques were built here, ⁴ and it became a famous centre of learning.

From 181 H. Asad taught the Malikite and Hanafite jurisprudence in Qairawan and spread the knowledge in the western part of the Muslim world ⁵ and his students propagated Hanafite school everywhere in this region. ⁶

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1. Na'im Siddiqi: Tab'i Tab'i'in Vol. 2. p. 54.
5. Tab'i Tab'i'in, Vol. 2. p.72.
Abdus Salam b. Sa'id known as Imam Sahnun (c.160-240H), the renowned scholar was the contemporary of Qadi Asad. Sahnun attended the assembly of Asad in Qairawan. Sahnun's students became great scholars. Some of them spread knowledge in Qairawan.

During the Umayyad caliphate, Muslims penetrated the whole territory of North Africa from the Red Sea to the Atlantic Ocean and the great desert of Sahara had been no barrier to Arab merchants and missionaries. Their caravans frequently visited the commercial marts and centres up to the shores of Atlantic Ocean, then the nomadic Berbers accepted Islam, though mostly they turned to schismatic sects like the Khawarij, the 'Ibadia and the Shi'a and for sometimes became a hindrance to the smooth advancement of culture and learning by their civil wars.

iv) EAST AFRICAN COUNTRIES

The Perso-Arabian sea trade through the Mediterranean sea had almost ceased before the coming of Islam due to

1. Ibid. p. 63.
3. Prof. Mahmud Barelvi Islam in Africa, p. 133
4. Ibid. pp. xxiv - xxv
5. Ibid. p. 69.
unrest and deteriorated political relations in the Roman Empire.

But prior to the coming of Islam, Arab and Persian traders had established settlements and ports on the eastern coastal fringe of Africa and those merchants had built powerful and wealthy citadels on the islands and on the eastern coastal areas of the Dark Continent.

And Muslims had been calling on the western and eastern coasts of the Indian ocean and its archipelago for their produce on their advance to the Pacific ocean.

Muslims had traversed and frequented the ports in Bahr ul Zinj the Sea of Negros (black), in search of the hinterland for the commodities like ivory, aromatic gums gold and slaves, etc, and markets for their flourishing barter trade in the adjoining main lands which are now known as the countries of Ethiopia, Uganda, Kenya, Zenzibar, Somaliland, Nayasaland, Tanganyika, Mozambique.

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1. Some of Companions shifted to Abyssinia before the flight of the Prophet to Medina. Ja'far b. Abi Talib explained Islam to Nejus the ruler of Abyssinia who accepted it; the Muslims left the country for Medina after the migration of the Prophet.

The communities of the Muslim settlers brought with them the Islamic zeal for knowledge and learning and laid the foundation of Islamic civilization among the "wild flesh eaters."\(^1\)

After 702 A.C., Muslims' penetration to East Africa was increasing and their teaching was spreading in pagans of the Agao and in the Beja tribes.\(^2\)

Then another factor was included that some fugitive parties and individuals distressed by seditions, defeated in wars and schisms took refuge in different parts of Africa some of them set up colonies in the rich coastal areas of Eastern Africa.

When Hajjaj the governor of Iraq attacked Oman about 695 A.C., Sulaiman and Sa'd sailed from Oman with their families and landed in East African coast. They settled at Hedabu, which is "near the present-day Lamu, north of Mombasa (the port of Kenya)."\(^3\)

Haji Sa'd is known as the founder of a democratic government of his Hedabu state, which still works on the coast with minor changes.\(^4\)

1. Ibid.
4. Ibid.
In their encampments Muslims made great contribution to progress, stability, prosperity of its people and improved their social system. They brought with them the consuming love for poetry and literary sciences with a common interest in the Quran studies.

And when Idris, brother of Nafsul Dhakia, took refuge in Mauritania, the Berber tribes accepted Islam and made him their chief. Idris founded the city of Fas (Fez) which has been famous as an important centre of learning.

By the continuous flow of Muslims, and intermarriages with the local people, the Islamic culture and learning began to make its enlightening influences. Everyone was allowed to cultivate and express his inherent qualities.

The Sawahili race and languages still represent the same. Sawahili language which is spoken by more than sixty million people is a mixture of Arabic and local dialects.

Many people in Asia and Africa accepted Islamic teachings because of the pious teachers' sermons and their integrity of knowledge and character.

2. Ibid.
3. Ibid., p. 190.
v) **SPREAD OF KNOWLEDGE IN THE PROVINCES OF CENTRAL AND NORTH EASTERN ASIA**

When Adharbijan was recaptured during the reign of 'Uthman b. 'Affan the third caliph some Muslims were settled here to preach religion and by their efforts the Muslims of Adharbijan had learnt the Quran by the time of 'Ali the fourth caliph.¹

During the reign of the Umayyad caliph Walid (A.C. 705-715), Muslims had crossed the river Oxus, under Outaiba b. Muslim, the Governor of Khurasan, and Muslim teachers and preachers found their way into these lands and occupied themselves in transmission of knowledge among the neo-converts.

In Transoxiana "large numbers were converted through the preaching of a certain Abu Sayda in the reign of Hisham 724-743."²

**A - Bukhara**

Outaiba b. Muslim built a congregational mosque here, which was completed in the year 93/713.

He sent teachers and preachers to teach them religion.

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But the people of Bukhara and Samarqand were unfamiliar with the Arabic language, and they could not understand the Qur'an and the religion of Islam. They opposed it violently and revolted twice, and when Ibn Qutaiba had to capture it thrice he realized the fact that due to difference of language people were unable to understand Islam and its doctrines; therefore to make the religion intelligible, he allowed them to read the Qur'an into Persian, which was prevalent there. Teaching through the medium of Persian became very successful and they never revolted against this teaching. It helped the people of central Asia and Turkistan to understand the Islamic concepts.

They accepted it intelligibly, and by 96/715 this education spread swiftly in Khujand, Kashghar, Khatan, Yarkand and Turfan, which was nearest to the Western China, and within a century many cities of these lands became the home of Islamic learning.

It cannot be said that what was the role of Qutaiba b. Muslim in the spread of Islam between the Wall of China and the Pamir mountains. But some of the population of the Chinese Turkistan had accepted Islam during his time; and

after his death they had been loyal to the Arab amirs who were ruling over the lands of Samarkand, Bukhara and Sughd.

Among those who accepted Islam in its first century, were the Eqghors, a branch of the Tatars and they embraced Islam a little after the death of Qutaiba b. Muslim and became the ancestors of Chinese Muslims.

When Muslim advance in east stopped after the death of Qutaiba b. Muslim. Chinese people and its rulers continued their relations with the Eqghor Muslims.2

After the penetration of Islam the spread of this teaching continued by active merchants and missionaries, who frequented the caravan routes, commercial centres and tribes of far off lands in Siberia.

In Bukhara Abu Hafs Ahmad b. Hafs Kabir (d.217 H), was reckoned among the famous imams in hadith

The science of hadith had spread here.3 He propagated and transmitted the knowledge of hadith and jurisprudence with great zeal.

1. Ibid. p. 45.
2. Ibid. p. 53.
Many students used to travel to Bukhara to listen hadith from him and Sam'ani has written that in Khaiza Khaizan alone the number of his visiting students was so large that they could not be counted, and it was the description of one village only, of Bukhara.

Imam Abu Hafs Kabir was the student of Imam Abu Yusuf and Imam Muhammad. He was known among the great students of Imam Muhammad. In the narrative of his son, Hafiz Dhahabi writes that his father Abu Hafs Kabir was one of the great students of Muhammad b. Al Hasan, the leadership of the Hanafite savants in Bukhara had reached on climax in him.

Abu Hafs was the friend of the father of Imam Muhammad Isma'il Bukhari and Imam Bukhari had listened Jame' the collection of hadith by Sufyan Thauri, from Abu Hafs, in his early age.

Dhahabi has given that Khurasan was the home of tradition (dar ul athar). It had four divisions. Neshapur, Merw, Herat and Balkh. Tajuddin Subki has put in that the big cities of Khurasan were four they were like pillars

1. Sam'ani; cited by 'Abdul Qadir Gurshi in introduction of Jawahar al Mudia fi Tabagatil Hanafia.


3. 'Abdur Rashid Na'umani, op. cit. p. 185.
on which it had been rested. Merw, Neshapur, Balkh, and Herat, were its great cities, had they been called the cities of Islam, it would not be wrong. They had been the centres of sciences, arts, state-craft and polity as provincial capitals.¹

B. Neshapur:

Yaqt Hamawi has recorded that it had been a mine of excellent persons and a source of the learned and he writes that so many imams of knowledge came out from it that they can not be reckoned.² Tajuddin Suuki has reported that Neshapur was such a big city that there was no city like that except Baghdad.³

Among its savants were:

Imam Ibrahim b. Tahman (d. 163H): He was born in Herat stayed in Neshapur then settled in Mecca in his last days.⁴

He was the student of Imam Abu Hanifa and Imam Abu Hanifa also had narrated from him.⁵

² Yaqt Hamawi: Mu'jamul Buldan, title Neshapur.
⁴ Dhahabi: Tadhkiratul Huffaz, cited by 'Abdur Rashid Na'umani op. cit. p. 104.
⁵ Dhahabi: Tadhkiratul Huffaz, cited by Na'umani op. cit.p.104
Dhahabi has given that from him his teachers Safwan b. Salim and Imam Abu Hanifa had narrated. Qadi Yahya b. Aktham (d. 243) had said about him that he was reliable and trustworthy among those who had spread traditions in Khurasan, Iraq, and in Hijaz, and he had extensive knowledge.\footnote{1}

Imam Ishaq b. Rahwia (d. 237 or 38) and Hafiz 'Uthman b. Sa'id Darmi (d. 280 H) have also praised him\footnote{2}. The imams of tradition were desirous of his hadith, they accepted his narrations and acknowledged him.\footnote{3}

Imam Hafs b. 'Abdullah (d. 209), and Hafiz Abu Zakaria Yahya b. Yahya (d. 226 H), Ibn Rahwia and many others had made Neshapur a home of the sunnah of the Prophet.

C - Merv by Rudh:

In the north east of Neshapur, it was a big and famous city of Khurasan and a great centre of learning which produced many imams.\footnote{4}

\begin{enumerate}
\item 'Abdur Rashid Nā'umani, op. cit. p. 103.
\item Ibid. p. 104.
\item 'Uthman b. Sa'id cited by 'Abdur Rashid Nā'umani op. cit. p. 104.
\end{enumerate}
Buraida b. al Hushaib al Aslami (d. 62H), the Companion with a small group of Companions was here, then among the Followers were Abu Sahal 'Abdullah b. Buraida b. Hushaib (d. 115 H), Yahya b. Ya'mur al Laithi al-Basri (d. 89H) and some others, Yahya b. Ya'mur is said to be the first who put the dots on the Quranic letters for the common reader.1


Shaykh Faḍal b. Musa Sinani (115-191H) had been very famous, many students travelled to learn from him and his villege Sinan was filled with seekers of knowledge.3

Among his students were Ishaq b. Rahwia, Yahya b. Aktham, Mahmud b. Ghilan.4

Nadar b. Shamil (122-203): He gained knowledge in Basra.

He was highly learned in hadith, jurisprudence, literary, linguistic and philological sciences and Ayyam al Arab narratives.¹

Among his students were Yahya b. Mu'in, Ishaq b. Rahwia, Ali b. Madyani² and many great scholars.

Besides teaching he had been compiling many books, among them Kitab us Saffat in linguistic science was in five volumes, Gharibul Hadith was an important work on science of hadith. All of them are extinct now.³

It was near Tehran the present capital of Iran. Now it has ruined, but Asma'i(214) had admired it and said it 'Urus ud Duniya.⁴

Jarir b. Abdul Hamid (d. 180 or 188) was one of the outstanding shaykhs of the period under discussion. Jarir b. Abdul Hamid was the student of Imam Abu Hanifa. He was a great traditionist because of his trustworthiness many scholars travelled to gain knowledge from him.⁵ Outstanding

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savants like Imam Ahmad b. Hanbal, Ishaq b. Rahwia, Yahya b. Mu'in, Ali b. al Madyani, Abu Bakr b. Abi Shaiba were among his students.

He was born in Aba a village of Isfahan in 110, he received education in Kufa and settled in Rayy and died there at the age of 71.¹

Balkh was a famous city of Khurasan. Dhahabi has recorded about it that there had been great savants in Balkh during the second century of Islamic era like 'Umar b. Harun, Khalaf b. Ayyub, Muhammad b. Aban, Isa b. Ahmad, Muhammad b. Ali Turkhan, Jutaiba b. Sa'id Ath Thaqfi (150-240) and Makki b. Ibrahim (126-215H). Makki b. Ibrahim became famous as al Hafiz, al Imam, Shaykh ul Balkh. He had started travelling in search of knowledge at the age of seventeen, he performed sixty hajj stayed in Mecca for ten years and gained knowledge from seventeen followers. He came to Kufa in 140 H. and attended the assembly of Imam Abu Hanifa. One of his excellent disciples was Imam Bukhari, the compiler of Sahih.²

Farsī was in the province of Adharbiyān. It came under Muslims by negotiation and peace treaty, during the period


of 'Uthman the third caliph. The caliph made Bara b. 'Azib governor of Rayy in 42 H, who arbitrated with the people of Qizwin, when they accepted Islam he settled there five hundred Muslims with them were Tulaiha b. Khwaid Asadi, Maisara Aizi and some people of Banu Taghlib.¹

Qizwin was a border town and has been a colony of Muslims. It began to grow as a centre of learning and became famous in the science of tradition during the 3rd century of Islam.

Ardbil: During the reign of caliph 'Ali, Asha' th b. Qais the governor of Adharbijan founded this city, he built a congregational mosque here and many Arabs were settled in Ardbil² who promoted teaching and learning activities here.

Arrangements had been made for transmission of knowledge in Armenia, Zabulistan, Kshghar, Sughd, Shash, Khatan, Yaqqand and other places in the north eastern part of the Muslim world.

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¹ Yaqut Hamawi : Mu'jamul Buldan, printed at Egypt vol.7 p.80-81.
² Al Baladhuri : Futuh ul Buldan, p. 337.
Muslims' Education in China

Muslims came to China not only by overland caravan routes, but by sea also. In the middle ages Arabs had been famous for their navigation and trade. They made long voyages in the Indian Ocean via Java, East Indes and Nanhai. They reached the south China port Canton and Korea in the north of China, and their port of Siraf on the Persian Gulf had been an important trade centre of the Chinese produce.

These trade relations between the Pre-Islamic Arabia and China were centuries old. After the coming of Islam, when the Arab seafarers became ardent believers in Islam, they took the message of Islam wherever they went and preached this knowledge with great zeal and enthusiasm. Muslims traversed oceans in their vast voyages and found their way into China as merchants and missionaries, trading and teaching peacefully and silently. Commercial, political, cultural and scientific relations between Arabs and China had been growing continuously through the exchange of embassies, letters, gifts besides trade. The Emperor of China had sent a letter to Amir Mu'awia (d50/679) and addressed him as 'worshipper of Allah alone who makes no partner to Him'. The Emperor of China wrote:

"From the Emperor whose qualities are these: Daughters of thousand kings are his servants. His palace has been
built of gold bricks, and one hundred elephants are in
his stable. There are two rivers in his country which
water 'wood and camphor whose smell can be felt from
twenty miles; to the king of Arabia who worships Allah
alone and makes nothing His partner.

After that I am sending you a present and it is not
a present but a gift.

Send us the details of what is lawful and what is
torbidden that your Prophet has brought, and send us a
person to explain that.

With peace"

The gift which the emperor had sent was a book
on Chinese scientific secrets and laws. It is reported
that Khalid the Amir's grandson got the book. Khalid was
interested in the study of philosophy and sciences especially
in chemistry and had been engaged in chemical experiments,
he took help from the book in his studies and experiments.¹

This also reveals that there had been some persons
in Arabia and China who could interpret and translate
letters and books etc., into Arabic and Chinese languages.

Prof. T.W. Arnold reports and quotes :-

"The Chinese analyst of this period (713-742A.D.), says
that 'the barbarians of the West came in crowds like a

¹ Qadi Rashid b, Zubair: Kitab udh Dhakhair wa at Tuhuf
(The Book on the Stores and the Gifts) pp.9-10 cited by
Qadi Athar Mubarakpuri "Arab wa Hind Ke Qadim Ilmi aur
Thiqafat Ke Ta'lluqat" M'arif monthly vol.85.No.5 pp.250-51.
a deluge, from a distance of more than 3000 miles and from
more than 100 kingdoms bringing as tribute their sacred
books; which were received and deposited in the hall set
apart for translations of sacred or canonical books in the
imperial palace; from this period the religious doctrines
of these different countries were thus diffused and openly
practised in the empire"1.

Ancient history of China has official records of
thirty four Muslim embassies which came to China between
655 A.C. and 800 A.C.2

There have been friendly exchange of embassies
between Muslims and Chinese rulers of Tang dynasty.
Muslims had come with different purposes. Some of them
presented the message of Islam to the Chinese.

With these embassies there were other deputations which
came from the governors and amirs of Farghana, Samarqand,
Armenia, Sughd, Shash, Zabulistan, Khujand near Kasghahar,
Bukhara, Rayy. Some of them came via SriLanka, to improve
political and commercial relations between the Muslim
world and China.

The Chinese annals make mention of seventeen Arab
embassies during the Umayyad rule and fifteen during the

2. Huei Badruddin (a Chinese scholar), Cheen wa Arab Ke
Ta'llugat, p. 277.
Abbasid period. During the Umayyad period, the Muslim embassies arrived in Chang An, the then capital of China in years of 655, 681, 682, 702, 711, 716, 719, 724, 725, 728, 729, 733, 740, 741, 744, 747; they came in 681 A.C. twice.  

After 750 A.C. Abul 'Abbas, the first Abbasid caliph and Harun ar Rashid sent embassies to the court of Chinese emperor. The 'Abbasids were known by the Chinese historians as Khaybi Tashi i.e. those who wore black robes.

Between 750-800 A.C. fifteen ambassadors and envoys were sent to China, by the Muslim rulers, as recorded in the ancient Chinese work Chafwuwankuwi, in years of 752, 753, 754, 755, 756, 758, 760, 762, 769, 772, 774, 791, 798.

According to this source, in the year of A.C. 753 three deputations came to the Chinese court from the Muslim world.

The Chinese emperors gave the Muslim envoys favourable receptions. The Chinese chroniclers speak of arrivals in Canton of great number of strangers from the kingdom of

1. Ibid. p. 278.
4. Ibid.
Annam, Cambodge, Medina and several other countries.

Prof. Arnold quotes the details given of the Muslims' customs and religious observance:

"These strangers worshipped the heaven (i.e. God) and had neither statue, idol nor image in their temples. The kingdom of Medina is close to that of India; in this kingdom originated the religion of these strangers, which is different to that of Buddha. They do not eat pork or drink wine and they regard unclean the flesh of any animal not killed by themselves. They are now a days called hueihua'i. They had a temple called the temple of the Blessed Memory, which was built at the commencement of the Thang dynasty. At the side of the temple is a large round tower, 160 feet high called Kang - ta (the undecorated tower). These strangers went every day to this temple to perform their ceremonies. After having obtained the emperor's permission to reside at Canton, they built magnificent houses of a different style to that of our country. They were rich and obeyed a chief chosen by themselves."

During the Tang dynasty, A.C. 618-907 Arab traders frequented Chinese ports and commercial towns such as

Canton, Kaufu, Yong Chow, Chang An, Hong Chow, Chuan Chow, Gai Chow, etc., on account of their trade China was getting heavy profits. The income by the custom of its ports had increased few times more. As a result the communities of the Arab traders enjoyed some privileges. As traders they were protected and treated favourably. The Muslims had obtained right to profess their religion in China and to build houses. They were permitted to live under the Islamic law, and allowed to construct mosques.

China being a far off land, Muslim merchants found it difficult sometimes, to travel back to their home lands. They married here with Chinese women and settled.

There were thousands of Arab and Persian merchants in the cities of China during 7th century, A.C.

Narrations are found in the history of Tang dynasty:

Shei Xun revolted against the government in the first year of the reign of Zin Yuan A.C. 674. They attacked, looted and burnt the city of Yong Chow. In this sedition thousands of Arab and Persian merchants were massacred.

1. Badruddin Cheeni: Cheeni Musalman, p.15.
2. Badruddin Cheeni: Cheeni Musalman, p. 18.
Because of the frequent visits of Arab merchants to China, and the swift spread of Islam in their neighbouring countries and central Asia, the Chinese had some knowledge about Arabia, its history, geography and its religion, Islam.

The events which were happening on its borders, China could not neglect them, the kings of the ruling Tang dynasty of China, had friendly relations with Muslims. In the ancient history of China mentions have been made of some of the important events.1

According to the ancient history of Tang dynasty, Muslims officially sent an embassy to Yuan Khui the Emperor

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1. Huei Badruddin has discussed the reports of the book The Ancient China's relations with Arabs and other works on ancient history of China, like the Old Tang Chi, Thong Dian, and Minshu, the narrations of the province of Fukien, Huei Huei Yuan Lai (The Origin Of Chinese Muslim), Si Lai Chun Poh (The Arrival Of One Of A Western Race), in his book Cheen wa Arab ke Ta'llugat (Urdu) Chapter V, pp. 214-275. According to the records of Min Shu (the history of the province of Fukien): Four Companions of the Prophet came to China during the reign of Wuteh A.C. 618-626:

One of them stayed in Canton for teaching, the second went to teach in Yong Chow and the third and fourth came to Chuán Chow. These two shaykhs died in Chuán Chow, where they are buried in a mountain. (Badr ud din: Cheen wa Arab ke Ta'llugat p.228).

They came from Medina.

The author of Huei Huei Yuan Lai (the Origin of Chinese Muslims), writes that Islam came in China in A.C. 628. He writes that on the request of the Chinese Emperor, Cheng Kuan, a deputation came China from Medina. Their names were Qais, Owais and Waqqas. Owais and Qais died on the way; Waqqas the third member, arrived China. He was honoured by the Emperor. Waqqas informed the Emperor about the teachings of Islam. (Badruddin: op.cit p.249).

The author of the work Si Lai Chun Poh, (The Arrival Of One Of Western Race), agrees fully with the author of Huei Huei Yuan Lai, and adds that Waqqas came China by the
of China in A.C. 651. During the period of 'Uthman b. 'Affan, the third orthodox caliph, they visited Chang An, the then capital and now a district of Sianfu in the province Shen Si and mention is made in New Tang History, another delegation came in A.C. 655. The envoy explained them about Islam, their government, and gave them other informations.

And there had been a continuous flow of Arab merchants into China who had been serving as ambassadors of Islam and engaged in explaining Islam to anybody who inquired about it and it is quite possible that some of the Companions of the Prophet and early Muslims, if not the Companion Sa'd b. Waqqas, had lived in Canton or visited other ports of China before the official visit of the envoys of the 3rd caliph 'Uthman b. 'Affan in A.C. 651.

Many of the Muslim merchants had stayed in China and settled at some of its important ports during the 7th and 8th centuries of 'Christian era; Port of Yong Chow was one of them. It was on the river of Yan Si. They could reach there by boat. The Arab merchants used to stay

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Their commercial activities had made the port wealthier.

From this centre of yong Chow, Islamic teaching spread in central China.\(^2\)

Another centre of Muslim merchants was Chuan Chow, this was also a port of south China. It had been a meeting place of the people of east and west during the 8th and 9th centuries C.E. And it was that meeting place where the assimilation of Islamic culture and the mixing of eastern and western people and culture with each other started.\(^3\) It was a commercial mart, Muslims had made it a universal emporium, people of the east and the west, and merchants of different countries of Africa and Asia used to meet here.\(^4\) The Arab communities had settled here. Some of the old inscriptions and monuments are still found here. Outside of its gates is a hill. On the hill top, is an old tomb which is of one of the oldest preachers of Islam.\(^5\)

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2. Ibid, p. 15.
3. Ibid.
5. Badruddin writes that there is an old Arab graveyard outside the northern gate of Canton. Forty graves are still here. The inscriptions of the graves show that they had been of great ranks in Islam. One of the graves is said of Sa'd b. Waqqas the great Companion. Cheen wa Arab ke Ta'llugat, p. 250.
According to Badruddin, those who came by sea can be divided into two groups, one who stayed at Canton and preached the chief tenets of Islam to acquaint the Muslims with the practical requirements of their religion and obligations. From here this teaching spread to the provinces of Kuangsi, Fukien, Chekiang.

The other parties went to Nankin, from where, to the provinces of An Hui, Kiangsi, Hupeh and Hunan; and preached the unity of God and taught, 'His commands and prohibitions.

Those who came to northern China by crossing central Asia, they settled in the provinces of Kansu, Shansi and in western Manchuria which had been the centre of Islam in northern China. From here Islamic teachings were imparted to all the converted Muslims by Arabs, Uigurs, Persians, Bokharists in the provinces of Honan, Chili, Shang Tung, Manchuria, and Mangolia.

By overland caravan highways the Muslims came to China from Transoxiana, and eastern Turkistan. During Qutaiba b. Muslim's time, the tribe of Huei Chi accepted Islam, and the Chinese called the Muslims Huei Chi during the period under discussion because of the name of this Muslim

2. Ibid.
3. Ibid.
tribe. Later on they were called Huei Huei by Chinese, meaning return, submission, which signified their faith in return to God in the life after death and submission to the Divine will.

The process of this education was slow in western and central China.

Muslims confined their movement to the western China and did not try to enter in the central China as preachers. Islamic teachings did not spread among the natives of central China till the first half of 8th century of Christian era. In 713 A.C. Qutaiba b. Muslim the governor of Khurasan had sent an embassy of six persons to Hsuan Tsung, the emperor of China, who explained to him the Islamic teachings. But the Umayyad caliph Walid b 'Abdul Malik (A.C. 705-715) died; and the Muslims who had reached to the confines of China came back to Transoxiana, the Emperor returned them with gifts and friendly terms.

In A.C. 742, a Chinese general Nushan revolted against the Emperor Yavan Chong. During the siege Yavan Chong drove out and abdicated. His son Shew Chong became the tenth ruler of the Tang dynasty; and from the fort of Linwu be sent his envoy to the amir of Khurasan and sought his help. In 757 A.C. on the request of Shew Chong the amir sent a contingent

of five thousand Muslim Eqghora and Turk soldiers. They defeated the rebellions.\footnote{1} The new ruler Shew Chong pleased with the victorious army. He honoured them and allowed to remain in China. They married Chinese women and never returned to their homeland.

The Emperor Shew Chong made for them a grand guest house. After the completion of the building a declaration was made in cities and markets that the Muslims who had shown bravery in the war, were the guests of the emperor. They would reside in the royal guest house, which had a mosque in it for their prayers.\footnote{2}

Badr uddin has quoted from the history of Tang dynasty by a Chinese historian, Thong Chian:

\begin{quote}
Thousands of Muslims are living in the capital as guests. Their dresses are like foreigners. They live mixed with the natives of the place. In the city of Chang:An, the number of Muslim merchants, is double than the quests. The emperor has made an special inn for the merchants. They live in it. And the stately building of the royal guest house, made the city splendid and has increased the magnitude of the markets. In this building the Muslim guests reside. All its expenses are met by the imperial treasury.\footnote{3}
\end{quote}

\begin{itemize}
\item \footnote{1}{Huei Badruddin: Cheen wa Arab Ke Ta'llugat, p.56.}
\item \footnote{2}{Ibid. p. 11.}
\item \footnote{3}{Thong Chian, cited by Badruddin, op. cit. p.12.}
\end{itemize}
The history of China of Tang dynasty has records of building mosques in China during the 8th century of Christian era.

According to their records, a mosque was built in the city of ChangAn in the province of Shansi in North Chine in A.C. 742, for the Muslims who came from central Asia and Transoxiana.

According to the Chinese sources, mosques were built during the same dynasty in the cities of Canton and Nankin, for those Muslims who came China by sea.

According to Huei Badruddin, Muslims built mosques, which have been the centre of their religious and social life. It helped them in protecting the rights of their community and to solve their problems. Here they knew and helped each other. The mosque by its virtue, saved them in their bad days or in times of trouble and seditions. By the excellence of this institution, they got spiritual health, strength and inspiration. These have been the centre of Islamic teaching and a source of human perfection. Had there been no mosques there would have been no proof of the existence of Muslims in China; they would have merged in native religions and culture and their names even could not be found in the history of China.

2. Ibid.
Muslims multiplied rapidly, by intermarriages, new arrivals of merchants and conversions of Chinese into Islam.

In 8th century of Christian era, during the Abbasid reign, thousands of Muslim families were residing in Sianfu only. They had travelled at different times from central Asia and other countries of west of China. Some of them had arrived by sea. The Muslims who came from Transoxiana, made an important nucleus here in the provinces of Shensi and Kansu.

Another outstanding factor was that Muslims during the Abbasid period, and Chinese under the Tang dynasty made alliance and united several times for a common cause to resist their powerful foe, the Tibetan kingdom.

And in sum:

There had been free intercourse, and Muslims made frequent journeys to China during the 8th century A.C. The sympathetic rulers of China treated them well, Muslims enjoyed a measure of special rights here those days then privileges provided them opportunities for the enlightenment or their brethren. The Muslims earnestly engaged themselves in the meritorious activities of teaching and preaching of the divine knowledge in China to recognize the Creator of the heavens and the earth, and to obey His commands.

Muslim merchants before or since the first official embassy to the Chinese royal court from the third orthodox caliph in 30/651 and onward continued their missionary activities they worked ceaselessly for the spiritual welfare of their folk, who had settled their as merchants.

When Sulaiman Tajir (merchant) of Siraf (Iraq), arrived China on a trade mission in the first half of 9th century C.E., he found there many Muslims settled. The Chinese government had appointed qadi for them to decide their cases according to the Islamic law; who gave sermons on festivities and other occasions and prayed for the Khalifat ul Muslimin, in his sermons; and their life was as organized as in other Muslim countries.¹

When Ibn Batuta (d. A.C. 1377) came to China, Arabic had become so popular there that not only Muslims, but even non-Muslims were familiar with it, and were attracted by its charm.

Ibn Batuta writes that he was invited on a feast for three days by the ruler of Hong Chow. The ruler was a prince. One day they went for boating. There was a party of singers who were singing songs in three languages, Chinese, Persian, and Arabic, which the Prince enjoyed.²

¹ Silsila ut Tawarih, p.14, cited by Badr uddin; Cheen wa Arab ke Ta'llugat, p.448.
² Huei Badruddin : Cheen wa, Arab ke Ta'llugat, p.433.
This report proves the popularity of Arabic and Persian among the Chinese. And there are hundreds of Arabic and Persian words which are still used by Chinese.¹

Koria:

Frequent mentions were made of Sela (Koria) in Arab works. They have described its geographical and climatic conditions and the arrival of Muslim traders here. Ibn Khurdadbih, a 9th century C.E. geographer writes about Muslims settlement in Koria:

There are many mountains and countries opposit of Kansu, at the end of China. One of them is Sela. The Muslims who enter here, settle here. Its climate is very nice. Beyond that there is no such country.²

According to Ferrand's report, Sela was a wealthy country, when Muslims entered here, it attracted them so much that they did not like to go back.³

Badruddin, writes that the Muslim merchants had been coming into Koria during the 8th century of Christian era, but they could not settle here for a long period of time. The small number of Muslims found here, are the descendants of the Manchurian and Chinese Muslims who migrated here from China and Manchuria. They are now quite ignorant of their religion.⁴

¹ Ibid, pp. 426-443.
⁴. Huei Badruddin: Cheen wa Arab ke Ta'lllugat, pp.274-5.
vii) **Muslims' Education in India**

The Arab seafarers maintained commercial relations with India from their ports of Basra, Ubullah, Siraf, Sohar, Masqat, and others. Their ships had callings on the coastal areas of the hinterland of Sind, Gujarat, Malabar, Andman and Nicobar islands and Assam, etc., on the ports as Daibul in Sind; Khambayat, Kulam (Quilon), Saubarah, Barbad (Bharooch) and Seymur in Gujarat, Thane in Maharashtra; Konkan, and Male in Malabar; etc. extending their voyages to Kedah in Malaysia, then to China.

According to some reports the Arab traders, prior to the coming of Islam, had their colonies at principal ports of India, and on the banks of the river Sind, and carried Indian goods to the East and the West since the age of Indus valley civilization.

After the acceptance of Islam they brought with them the love of knowledge, and the voice of learning was resounding as a common possession in their colonies. The Muslims discharged their obligations with verity and insight. Qadi Athar Mubarakpuri has mentioned the names of seventeen Companions, who arrived in India, out of them 15 came here during the orthodox caliphate, and two during the early Umayyad period.¹

He could find the names of the nine or ten Followers, who came to India, but he thinks that the number of the Companions and Followers who visited India might be greater.

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The Companions: 1- 'Uthman b. Abul'Asi: Ibn 'Abdul Barr has recorded about him that he was among the savants of Basra. Some people said that he narrated hadith, mursal, i.e. without mentioning the name of the Companion from whom he had listened the hadith.

2. Hakam b. Abul'Asi Thaqfi, brother of 'Uthman,

3. Rabi' b. Ziyad Harithi

4. Hakam b. 'Amar Tha'labi

5. Suhur b. 'Abbas 'Abdi, a savant of Basra,

6. 'Abdullah b. 'Umair Ashja'i

7. 'Ubaidullah b. Ma'mar Qarshi Timi

8. Majash'b. Mas'ud Salmi, His narrations have been included in Sahih Bukhari and Sahih Muslim.

9. 'Abdur Rahman b. Samurah. His traditions also have been recorded in authentic collections of hadith.

The Followers:

Among the Followers who come to India and whose names and biographical accounts are given in books, are:

1. Hakam b. Jabala 'Abdi: He served in India as qadi during the reign of 'Uthm b. 'Affan the third caliph. Permanent department of justice had been established in Sind, by his time.

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1. Ibid. pp 12-13.

2. Qadi Athar Mubarakpuri reports that Khalifa b. Khayyat has given a list of the judges in different towns and regions of the Muslim world during that period and according to him Hakam b. Jabala 'Abdi was the qadi of Sind. op. cit. pp. 13 and 15.
2. Imam Hasan Basri: He came to Sijistan in 42/662 when Rabi’b. Ziyad (d. 53/672) captured Sijistan (present Afghanistan) and Fehrij in Sind. Imam Hasan Basri stayed in Zarang for 2½ years. He had been transmitting knowledge in Sind and Makran near Sijistan.

3. Jabir b. Yazid: He was a mufti in the army of Rabi’ b. Ziyad Harithi, before Hasan Basri. He was engaged in Sijistan in solving legal problems of Muslims by giving juristic decisions, and imparted knowledge to Muslims in Sind as recorded by Ibn Sa’d in his Tabagat.

4. Sa’d b. Hisham Ansari: Traditions narrated by Sa’d were regarded authentic. Sa’d was the son of Hisham b. ‘Amir the cousin of Anas b. Malik. He had listen hadith from many Companions.

5. Pihr b. Yazid: He served as jurisconsult.

Armail, Daibul, Mansura and Multan were the centres where Muslims had settled down, they built congregational mosques and were leading life under the Islamic law. The teaching of the Quran and the traditions was continued here.

B - Some of other Shaykhs who came to India during the period under discussion were:

Sanan b. Salama Hazli visited India several times in the period of Amir Mu’awia, 'Umar b. 'Ubaidullah b. Ma'mar

1. Ibid. p. 14.
2. Ibid.
3. Ibid.
Qarshi, Al Muhallab b. Abu Sufrah Izdi were among the traditionists, who came to India, and Kurz b. Abu Harith was one of the famous ascetics of his time, Abul Yaman M'ali b. Rashid was also an ascetic and traditionist of Basra, they came to India; and 'Abbad b. Ziyad, Sa'id b. Aslam, Mu'awia b. Qurrah, Zaid b. 'Uma'ir, 'Atiya b. Sa'id, Musa b. Sanan, Hakam, b. 'Awana Kalbi, Muja'a b. Sirar Tamimi, Muhammad b. Haram, Qais b. Tha' laba, (a Follower and learned of Kufa), Junaid b. Amar, Shimar b. 'Atia Asdi, Muhammad b. Zaid, Abu Shaiba Yusuf b. Ibrahim Jauhari, Zaid b. Hawari, Hilal, Mufaddal b. Muhallab Izdi, Muhammad b. Ghazzan kalbi, Abul Hasan M'ali were some of those shaykhs who came to India in the Umayyad period and transmitted knowledge during their stay in India.

Abu Musa Israil b. Musa Basri a distinguished disciple of Imam Hasan Basri, was one of those teachers and traders who had been visiting India. Abu Musa was a traditionist and merchant he had been teaching in Kufa Basra and Medina. In his numerous students were great savants like Sufyan Thawri, Sufyan b. 'Uyayna, Yahya b. Sa'id al Qatan, Husain b. Abi al Ja'fi.

1. Ibid, p. 89.
2. Ibid p. 89 ff.
Ibn Hajar has given about him that Abu Musa used to travel to India for commercial purposes and stayed here for long time. Sam'ani reported that Abu Musa Basri used to travel to India and for the same reason he was known as nazil ul Hind.

Whenever Abu Musa came to India and stayed here his activity of transmission of knowledge was continued here also during the first half of the second century of Islamic era.

Specialists in the science of scrutiny of hadith had declared him trustworthy and imams like Bukhari, Nasai, Tirmidhi, Abu Dawud have recorded his narrations of hadith in their collections which also prove his trustworthiness.

Indian Muslims also travelled to other parts of the Muslim world in search of knowledge subsequently they became teachers.

Among the traditionists of Daibul, which was regarded as one of the earliest centres of Islamic learning in northern India. Shaykh 'Abdur Rahman b. Hammad ath Thaqfi Daibuli was a descendant of a family of Thaqif tribe, who had settled here in the beginning of 9th century C.E. Hammad was a distinguished scholar. He was engaged in teaching here. Hammad was famous for his piety and ascetic life. He went to Basra to

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study there. The grandfather of 'Uqaili recognized him as a
great savant who came to Basra from Sind\(^1\).

Qais b. Basr Sindi, Shaykh Yazid b. 'Abdullah Qarshi Sindi
Basri, were of the same period\(^2\). 'Abdur Rahman b. Sindi was also
a second century traditionist\(^3\).

C. Some of the Indian Shaykhs in the Arab Towns

While Arab savants and teachers were engaged in guiding
Muslims in India, some of the Indians were discoursing in Arabia
during the period under study. The families from the stocks
living in Saurashtra, etc., which are included in the backward
tribes of India even today, when arrived in the Muslim world the
equality of opportunity provided to all by Islam made them the
shaykhs and chiefs of Arabs and occupied higher ranks, jobs and
offices there by receiving good education. Their biographical
accounts are found recorded in great works like Tabaqat by Ibn
Sa'd, Tahdhib ut Thadhib by Ibn Hajar, Kitab ul Jirah wat Ta'dil,
by Ibn Abi Hatim Razi. Some of them were:

1- The Family of Bailman: They had migrated from Saurashtra
(India) to Arabia and settled in Najran in the region of Yeman.
During the orthodox caliphate they were brought to Medina as

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1. Lisan ul Mizan, vol. VI. p. 815. cited by Qadí Athar Mubarakpuri,
"Hindustan men 'Ilm-i-Hadith Umawi Daur Tak" Marif monthly
captives of war. They came in the share of 'Umar al Farooq and known as the freedmen of 'Umar or the freedmen of the family of 'Umar al Farooq.

During the Umayyad period, there had been several traditionists and men of knowledge in the family of Bailman:


b) Muhammad b. 'Abdur Rahman b. Abu Zaid Bailmani: He narrated traditions from his father and his maternal uncle.

c) Harith Bailmani: He propagated the discourses of 'Abdullah b. 'Umar.

d) Muhammad b. Harith Bailmani: He taught traditions of 'Abdullah b. 'Umar through his father Harith Bailmani.

e) Muhammad b. Ibrahim Bailmani: From him 'Ubaidullah b. Rabi' Najrani has reported hadith.

Bailmani shaykhs had been teaching in Iraq mostly.

2- Family of Muqsim Qigani:

This family was in Iraq during the Umayyad period, and produced eminent shaykhs. Ibn Sa'd has recorded in his Tabagat,
that Muqsim was among the captives from Qiqan, and writes that Qiqan was situated between Khurasan and Zabulistan.

But according to Qadi Athar Mubarakpuri, Qiqan is Gigan which was a famous place in Qallat division of Sind, it was captured during the reign of the fourth caliph 'Ali, by Harith b. Murra 'Abdi.

Muqsim might be among the captives of war. There had been some learned and traditionists in this family. This family was in wila (association) of the tribe of Asad b. Khuzama in Kufa. Muqsim Qiqani was a freed man of 'Abdur Rahman ibn Qutba Asdi.

The outstanding learned of this family were:

a) - Ibrahim b. Muqsim Qiqani: He used to go Basra from Kufa as a merchant, where he married 'Ulayya d. of Hassan, a freed slave of the tribe of Bani Shayhan. She was a very wise and learned lady. Her house famous by her name, was in Auqa (in Basra) Shaykh Salih Murri, and other noble scholars, and jurists of Basra used to gather in her house, and had learned talks and discussions among themselves.

b) - Abu Bashr Isma'il b. Ibrahim Qiqani was born from 'Ulayya in 110 H. and lived with his mother in Basra. Ibn Sa'd has recorded in his Tabagat that Isma'il was trustworthy and reliable (hujjat and thiqa).

1. Ibn Sa'd: Tabagat, cited by Qadi Athar Mubarakpuri, op. cit.
2. Qadi Athar Mubarakpuri, op. cit. p. 95.
3. Ibid. pp. 95-96.
He was made tax collector of Basra by the government and was subsequently appointed judge of Baghdad in the last days of caliph Harun ar Rashid, where he died in 193 H.

c) - Rabi ' b. Ibrahim Qiqani: He was the younger brother of Isma'il, and a learned who stayed in Basra with his mother 'Ulayya.

d) - Ibrahim b. Isma'il b. Ibrahim b. Muqsim Qiqani lived with his father in Baghdad. He was also a learned scholar.

3 - Abu Ma'shar Najih b. 'Abdur Rahman Sindi (d.170 H) and his son Muhammad b. Abi Ma'shar:-

a) Abu Ma'shar Najih: He was a captive of war from Sind, the mother of caliph Mehdi, Ummi Musa d. Mansur paid to him free. Najih was known as Madani also because of his long stay in Medina. Although he had been a slave of different families for a long period of time, but he gained knowledge from many shaykhs including Muhammad b. Ka'b al Qaraqi, Hisham, b. 'Urwa, Abi Burda b. Abi Musa, Musa b. Yasar, Muhammad b. Qais, Sa'id al Maqbari.

He attained a high rank and excellence in knowledge and became a renowned scholar and specialist in maghazi and history.

Caliph Mehdi had special regard for him because of his knowledge and excellence. Once on the occasion of hajj pilgrimage, caliph Mehdi called Najhi in the royal tent and commanded that pilgrims of his caravan should gain knowledge from Najih. In 160 H., caliph Mehdi took him to Baghdad and appointed him to teach there.

Najih had compiled books, his Kitab ul Maghazi has been mentioned in Kitab ul Fehrist, by Ibn an Nadim. Muhammad b. Abi Ma’shar was the son of Abi Ma’shar Najih. He was also a learned scholar and a student of Abu Dhuaib the famous traditionist. Tirmidhi the great traditionist had narrated hadith from Muhammad b. Abi Ma’shar. All the great traditionists are agreed on his trustworthiness.

He taught and transmitted his father’s Kitab ul Maghazi, also.

He died in 244 H. at the age of 99 years.

There were more Indian scholars besides the above mentioned families some of them were:-

1. Nasr b. Sindi b. Shahak, the freed man of caliph Abu Ja’far Mansur. He was known as akhbar narrator and traditionist.

2. ’Abdur Rahim b. Hammad Sindi Basri was a famous student of al A’ mash.

1. Ibid, p. 31.
5. Ibid.
6. Ibid.
7. Ibid.
3. Sindi b. Shams Basri, was a student of 'Ata 'b. Sirin and others.

4. 'Abdur Rahman b. Sindi: He spread the knowledge which he had gained from Arak b. Khalid Dimashaqi.

5. Sindi Abu Bakr Khawlani: He was one of the teachers of Imam Ahmad b. Hanbal. All the above mentioned shaykhs were noted traditionists.

Among the poets, writers and artists were:

Sindi b. 'Ali al Warraq (stationer): He was a literaturist, and singer. Sindi b. Sadqa was a poet and ascribe (katib), Abu as Sal composed verses. Ibrahim b. Sindi b. Shahak was an orator and pen man; Abul 'Ata Sindi was a famous poet; Muhammad b. Sindi, Makki was a rhymer and vocalist.

Indians had special aptitude for accountancy and book keeping, the bankers in Iraq had treasurers from Sind or sons of Sindis.

Some of those appointed on important posts and held notable positions were:-

Sindi b. Shahak: His name was Muhammad. He was a freed man of the caliph Abu Ja'far Mansur. He had been influential at the Abbasid court.

Abu Tuta Ibrahim b. 'Abdus Salam Sindi Baghdadi was nephew of Sindi b. Shahak and occupied an important post. Ibrahim b. 'Abdulla Sindi another nephew of Sindi b. Shahak, was employed as a government officer. Abu Haritha Hindi was the key holder of the royal treasury.

2. Ibid.
He was expert in finance. Samaq Jat Basri was the Chief of the Indian Jat Muslims settled in Basra.

Thousands of Indian were residing in Kufa, Basra and other towns, among them were marketers, savants, government employees and others engaged in different professions. There had been Indian Jat colonies in considerable number. They were powerful politically. Many Muslim merchants lived on the coastal areas of India. They had trade and other relations between them.

D. Islamic Centres in South India

History bears many records of Muslim settlers, traders and travellers in South India. Some passages from a book of Dr. Tara Chand, the well-known Indian historian are quoted below:

"... meanwhile commerce by sea continued, the Muslims made their settlements in three towns along the south Indian coast and Ceylon. Rowlandson says that the Muslim Arabs first settled on the Malabar coast about the end of the seventh century Francis Day corroborates this from traditionary accounts, and Sturrock in his account of the Moplahs confirms it. He says from the seventh century onwards it is well known that Persian and Arab traders settled in large number at the different ports on the western coast of India and married women of the country and these settlements were specially large and important in Malabar ...".

2. Ibid., p. 218.
Dr. Tara Chand further recounts: "They were welcomed as traders, and apparently facilities were given to them to settle and acquire lands and openly practise their religion. They must have entered upon missionary efforts soon after settling down, for Islam is essentially a missionary religion and every Musalman is a missionary of his faith. Many were undoubtedly held in respectful esteem. They came to India not like the Christian colonies of Syrians, driven and persecuted from their homelands, but full of the ardour of a new found religion and of the prestige of conquest and glory. Before the ninth century was far advanced they had spread over the whole of the western coast of India and had created a stir among the Hindu populace, as much by their peculiar beliefs and worship as by the zeal with which they professed and advocated them."¹

And he reports "... Islam appeared upon the scene with a simple formula of faith, well-defined dogmas and rites, and democratic theories of social organization. It produced a tremendous effect"².

VIII Sri Lanka: There had been trade relations between Arabs and them before Islam. The people of Sri Lanka

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¹ Tara Chand; op. cit., pp. 25-26.
² Ibid. p. 27.
knew about Islam in the days of the Companions of the Prophet. And one of its rulers had accepted Islam according to a report.

Buzrug b. Shahryar a sailor of the tenth century C.E., of these Islands gives a report that when people of Srandeep and its neighbouring places heard about the Prophet of Islam they sent a wise man to Arabia to inquire about him when he arrived in Medina, the Prophet and his first caliph Abu Bakr had died. He met with caliph 'Umar al Farooq and asked him about the Prophet, which the caliph told him in detail. The envoy returned and died in Makran (near Baluchistan) on his way back to Srandeep. But with him was his servant who reached Srandeep with safety, and told them about the prophet, and his caliphs and gave the details of the life of the caliph 'Umar al Farooq, his abstinence, asceticism, humility and effection, and told them that he wore patched dress and slept on the ground in the mosque.¹

Buzurg b. Shahryar writes that because of the information and their knowledge about Islam they loved Muslims and had friendly relations with them.²

Qadi Athar Mubarak-şuri gives that those who sent their envoy to Medina from Srandeep might have belonged to the sects of Baykure or Bīkrantīya or Bīkrjām. Those half naked

¹. Tarikh-i-Firishta. (Lucknow, Newalkishore Press) vol. II maqala 8, Sindh, p. 311.

Sannyasis shaved their heads and ate in the skulls of the dead human beings to remind themselves the short span of life in this world. And he writes that there was no report of their acceptance of Islam, but they had friendly relations with the Muslims. As a result of which some of the Arab merchants had settled in Sri Lanka whose families were sent by the raja of Sravndep in a ship which was captured by the pirates near Sind, and Muhammad b. Qasim stepped at the coast of India in 711 A.C.

Al Baladhuri also reports that before the end of the first Islamic century when Hajjaj was the governor of Iraq and ships from Indian islands to Arabia, used to come to the ports of Iraq. The raja of Sravndep (which was known by the Arabs, as the Island of Yaqut), sent a ship of gifts among them were the Muslim orphan girls whose merchant fathers had died in Sravndep and the girls were left alone there. These records reveal that Muslims had their settlements and colonies in Sravndep also in the first and second centuries of Islam, where teaching and learning was continued, and a scholar named Musa was one of the savants who belonged to Sravndep. He was a Follower and had seen Companion Anas b. Malik.

Education in Muslim Spain:

In Spain under the Muslims' glories of its civilization advanced to culminating point, which it never saw before or since. By Muslims' dedication and ruling passion for sciences, arts, poetry, and philosophy etc., Spain had its higher blooming meadows of knowledge and "had written one of the brightest pages in the history of Mediaeval Europe." Its stately cities were the centres of sound learning where countless savants were engaged in imparting knowledge; which produced most illustrious scholars in different sciences during their 260 years rule. A mere list of names of Muslim scholars of Spain would make volumes.

By the flowering sciences and researches Muslims sought fresh field of activity started big projects of farming and plantation and introduced agricultural products of the East to the West like rice, sugarcane, pomegranates, peach, etc., with excellent irrigation system; thriving industry and trade, and introduced a social and cultural revolution, with economic prosperity.

The brave Umayyad rulers of Spain were refined tolerant liberal and cultured. They patronized arts and learning and employed foreign artists and architects. They invited and appointed Christians and Jews on high posts. Spanish Umayyad princes had their agents in different towns of the Muslim world and in other countries to buy or make copies of manuscripts for them.

The Companion Who Came to Spain:

Al Maqri writes that according to 'Abd ul Malik b. Habib who related from Abu Muhammad ar Rishati that Munaizir was the only Companion who came to Spain. He had settled in Africa, from where he came to Spain with Musa b. Nusair. 'Abd ur Rahman al Jili has narrated hadith from him.¹

Ibn Bashkwal gives that he was called Munaizir because he was one of the youngest Companions of the Prophet. Ibn 'Abd ul Barr has reckoned him among the Companions and has put down his name as Munaizir al Afriqi. Ibn 'Abd ul Barr has preserved a tradition which Munaizir has listened from the Prophet. Abu 'Ali b. al Sakan has recorded it in Kitab us Sahaba. This is the only tradition which is reported from him. Ibn Qane' has also referred it in Mu'jam us Sahaba.

¹. Al Maqri, op. cit., p. 321.
Imam Bukhari has mentioned him in his Tarikh al Kabir. He writes that Munaizir was a Companion. He narrated a tradition from the Prophet, in Africa.

Ibn Rushd has identified him in his book Musnad us Sahaba. He writes that Munaizir al Yemani belonged to the tribe of Madhhaj or other tribe. But to al Maqri it is doubtful that he came to Spain.

Some of Followers and Teachers Who Came to Spain:

According to Ibn Harib, eighteen Followers came to Spain. Among them was Musa b. Nusair whose freed man was Tariq b. Ziyad. Musa b. Nusair was a highly educated and an able administrator. He entered in Spain in 92/711. He was a freed slave of 'Abd ul 'Aziz b. Marwan in Damascus.

Musa b. Nusair's ability as administrator had been proved by his rule over Berbers and in Egypt.

Al Maqri gives that when Musa b. Nusair returned from the west in Africa in 77H, he left many Arabs among the newly converted Berbers to teach them the Quran and religion.

And writes al Maqri that some of the learned have recorded that Musa b. Nusair was an intelligent, brave, kind

1. Ibid, pp. 321-322.
3. Ibid. p. 70.
and God fearing man.\textsuperscript{1} And in literature, there were good specimens of his prose and poetry. He was included in the great writers of his time.

He was in those Followers from whom traditions were narrated. He reported traditions from Tamim Dari.\textsuperscript{2}

He was a celebrated orator also.\textsuperscript{3}

Among his sons 'Abd ul 'Aziz ruled over Spain, 'Abd ul Malik, over Maghrib al Aqsa and 'Abdullah was the ruler of Afriqia. All of them proved themselves very able administrators.\textsuperscript{4}

Tariq b. Ziyad and Turaif were his freed slaves. All of them received good education.

Hanash Sanani: According to Ibn Bashkwal, his name was Abu 'Ali Husain b. 'Abdullah Hanash. He belonged to San'a a village in Syria (and not of Yemen). He was called Abu Rushdani, Abu Sa'id b. Yunus has mentioned him in his history of the people of Egypt, Africa and

\textsuperscript{1} Ibid.
\textsuperscript{2} Ibid. pp. 121-122.
\textsuperscript{3} Ibid. p. 120.
\textsuperscript{4} Ibid. pp. 120-121.
Spain. He has written that Hanash prayed whole night and when tired recited the Quran. He used to say to his family, Feed the poor, you too will be fed. He came to Africa in 50 H. Ibn 'Asakir has given about him in detail.

Hanash has reported traditions from 'Abdullah b. 'Alas. The Egyptians have narrated from him. But the Syrians did not relate any hadith from him.

Abul Walid ibn al Faradi has recorded in his history that Hanash was in Saragossa, Spain.

He laid the foundation of the congregational mosque of Saragossa. His tomb is in the west of the city of Saragossa, near Bab ul Yahud.

According to the history of Ibn Bashkwal, he was the builder of the congregational mosque of al Bira also. It was he who corrected the direction of the qiblah of the famous mosque of Cordova, which has been the pride of Spain.

Abu 'Abdullah 'Ali b. Rabah al Lakhmi: Ibn Yunus has mentioned him in his history of Spain that he was born in 15 H. 'Abd ul 'Aziz b. Marwan respected him very much. He died in 114 H.  

1. Ibid. p. 324.
Abu'Abd ur Rahman 'Abdullah b. Yazid al Mu'afri al Jili: He imparted traditions from the Companions Abu Ayyub Ansari and 'Abdullah b. 'Umar. A group of traditionists propagated knowledge from al Jili. Bukhari has recorded in his Tarikh-al-Kabir that he was reckoned in the Egyptians.

He died in A.H. 100. He was a virtuous man. 1

Hayan b. Abi Jabala al Warshi: He was a freedman of Quraysh. He was among those Followers whom caliph 'Umar b. 'Abd ul 'Aziz sent Afriqia to teach.

Hayan b. Abi Jabala reported traditions from 'Amar b. al As, Abdullah b. 'Abbas, 'Abdullah b. 'Umar. He died in A.H. 122 or according to some in 125H. 2

Mughira b. Abi Burda al Udhri: He narrated hadith from the Companion Abu Huraira and Imam Malik has recorded traditions from him in his Muwatta.

Bukhari has mentioned him in his Tarikh-al-Kabir and Ibn Bashshwal writes in his Kitab ul Hafiz, that he came to Spain with Musa b. Nusair. 3

Iyad b. 'Uqba al Fihri: He was one of the pious Followers who came to Spain. 4

1. Ibid.
2. Ibid. p. 325.
4. Ibid. p. 326.
'Abdullah b. Shamsa al Fihri: He belonged to the Mudhrar tribe. Bukhari has mentioned him in his history.1

'Abd ul Jabbar b. Abi Salama b. 'Abd ur Rahman b. 'Awf: His grandfather 'Abd ur Rahman b. 'Awf was a great Companion.

Besides them al Maqri has mentioned some names which Ibn Sa'id had given, with them was 'Abdur Rahman b. 'Abdullah al Ghafiqi, who spread traditions from 'Abdullah b. 'Umar. But al Maqri thinks that all of them were not Followers. Although they were among those who came first to Spain, and he writes that al Hijari has expressed the same views in his Mushib.2

Ibn Sa'id could not find out that who of them stayed in which of the town of Spain, and al Maqri adds that there is no doubt that they came and stayed in Spain.3

Mughith who conquered Cordova in 92/711, was educated in Damascus. He was very eloquent, wrote very nice prose and poetry which Al Maqri writes, have beautified the books.4

1. Ibid.
3. Ibid.
4. Ibid. p. 328.
Spain's towns especially Cordova has been considered as the earthly paradise. These towns had been attractive not only because of the beauty of their gardens and palaces etc., but for the lovers of knowledge also. They had been the greatest centres of learning and known as madinat ul 'ilm, the cities of knowledge and the centres of followers of sunnah of the Prophet. Followers and their Followers had stayed and taught here.

Some of them into its four provinces were:

**Andalusia**: Its important towns were Qurtuba (Cordova), Qurmunu, Ishbilia, Archidoma, Mulqun, al Bira, Jiyyan.

**Tulaila** (Toledo): Its towns were Toledo, Obeda, Besa, Murcia, Denia, Valencia.

**Merida**: Which was known as Jawliqia, its towns were Merida, Bashuna, Salamanca.

**Sargusta** (Saragossa): Its towns were Saragossa Barcilona, Lerida.

**Arbuna** (Narbonne): This was not in Spain but in confines of France.

Within a few decades the towns of Spain with all their gaities became centres of knowledge and cradles of civilization.
As soon as Muslims entered in Spain they started building mosques and teaching there.¹

Cordova:

Cordova came under Muslims in 92H. by al Mughith, a co-commander of Tariq b. Ziyad, sent by Musa b. Nusair the governor of Africa of the Ummayad caliph Walid b. 'Abd ul Malik.

Al Maqri has quoted a poet:

'The city of Cordova is superior of all cities because of its four things. Among these four things the first is its bridge, the second is its Mosque², the third . . . its gardens, and the fourth which is the greatest, is knowledge.³

There were three thousand villages at the outskirts of Cordova. Each village had its own mosque, with its own jurist and pulpit, so that people should go to them and ask knowledge and inquire about the Islamic law and other religious sciences.

1. Many scholars including Ibn Bashkwal, Ibn alFara, Ibn alHabib and Ibn Hijari have recorded in their works about the Followers and other great scholars who came to Spain, . most . of those works are extinct. Some of their extracts have been preserved by al Maqri (1001-1041/1592-1632) in his Nufh ut Tib.

2. It was first built by 'Abdullah al Ghafiqi by the command of the caliph 'Umar II and it was rebuilt in 101 H.

The minimum qualification for the post of a jurist was that he should have committed to memory the whole of Muwatta of Imam Malik. And according some, unless he had not memorized ten thousand traditions and other prescribed books e.g. al Mudawanna, the collection of traditions and judicial narrations and decrees of Imam Malik b. Anas, he could not be appointed as a judge.

The Spanish Muslims were orthodox in matters of religion and 'ulama had great hold on the masses. Cordova had twenty one and according to some reports twenty eight suburbs each of it had its own mosque and market etc. Some of them were known by the names of their mosques.

Al Maqri has quoted Ibn Baskhwal and has given the names of twenty one suburbs of Cordova.

Every suburb had at least one 'alim who led their prayers and taught them religion, the inhabitants of the suburbs visited the capital each Friday and offered the Friday congregational prayer with their ruler and used to tell him about their villages, therefore their 'alims could not neglect their duties.

There were four hundred and ninety mosques in Cordova alone when 'Abd ur Rahman ad Dakhil entered in Cordova,

1. Ibid, p. 248.
in A.H. 138. After that the number of mosques in Cordova increased greatly and reached to three thousand eight hundred and seventy seven. And in them the Shuqanda suburb of Cordova, had eighteen mosques.

'Abd ur Rahman ad Dakhil enlarged the famous congregational mosque of Cordova, and after him eight rulers continued its construction and expansion.

'Abd ur Rahman b. Mu'awia ad Dakhil (113-171/731-788) was given the title ad Dakhil because he was the first Umayyad prince who entered in Spain in 138/756 and through a pact became Amir ul Muslimin in 139/756.

He himself was a good poet and orator of great eloquence. He used to give speeches and sermons.

His poems were full of rhetorical qualities and sweetness. Hijari has given in his book Mushib, that none could attain such perfection in eloquence in the family of Marwan.

He was fond of his native land. Once he saw a palm tree in Spain he recited some verses spontaneously.

1. Ibid. pp. 276-277.
2. Ibid. p. 279.
In the imitation of his grandfather Hisham, he built palace, like Hisham's garden palace, Rusafa ush Sham. He sent his envoys to far off lands to collect seeds of nice fruits and flowers. His sisters Ummul Ashagh used to send him rare plants from Syria.¹

The names of the famous gardens of Cordova were Kamil, Mujaddid, Hayer, Rauda, Zahir, Ma'shuq, Mubarak, Mushtaq, Wasr us Surur, Taj, Hadi², etc., which helped and motivated the people to study and develop the sciences related to them.

When 'Abd ur Rahman ad Dakhil landed in Spain he was offered alcoholic drinks. He refused it and said that he liked a thing which would increase his intellect and not that which might decrease it.²

During the reign of 'Abd ur Rahman, Yahya b. Yazid, Abu 'Umar Mu'awia b. Salih al Himsi, 'Umar b. Sharahil, 'Abd ur Rahman b. Turaif were appointed one after the other as qadis of Cordova. Judar b. 'Amar was made qadi of the army. Shaykh Abu 'Abdullah b. Zaid (d.204) was offered the post of chief justice but he refused, because of his piety.

Many scholars came to Spain from the Arab world, during this period, Ziyad b. 'Abd ur Rahman, Yahya b. Muqar al-

¹. Ibid. p. 279.
². Ibid. p. 361.
Qaisi al Andalusi were among the prominent scholars. Their student Yahya b. Yahya has been very famous. They had been teaching in Cordova and made it a mine of scholars. To describe the qualities of Cordova and its thirst for knowledge, Al Maqri has quoted al Hijari that Cordova had been the centre of the virtuous and the learned scholars. It had been the fountain of sciences. The path of intellect was its side. It was the garden of knowledge, The stars of the world arose from its horizon. It was this garden where flowers of poetry and prose had been blossoming, and unique works had been composed here.¹

Al Maqri writes that it was the saying of Ibn Sa'id's father that the people of Cordova have been the inheritors of extensive knowledge². Al Maqri adds that although they were far away from the fountain of knowledge and the centre of the savants, but the kind and the standard of knowledge which he had mentioned could not be found in Persia, Ahwaz, the home of the Muṭar tribe, and in the land of the tribe of Rabia, Yemen and Syria.³

People of Cordova were very found of books. They maintained private libraries. Even those who were not educated they tried to have a good personal library. Private libraries and collections of books had been a topic of

1. Ibid. p. 250.
2. Ibid. p. 251.
3. Ibid. p. 417.
conversation of its people, they talked with each other that which books were in whose library and who had bought the books at which price. The wealth of people was described in this way that he bought books at such a high price, as a patron of knowledge.

Rich Muslims outvied each other in patronizing knowledge not only in Spain but throughout the Muslim world. In later centuries they had thriving industries and trade related to paper manufacturing and book binding, etc.

From very beginning there had been many striking examples of Spanish scholars who travelled long distances to acquire knowledge with enthusiasm, when they returned to their homeland, they zealously engaged in spreading knowledge as renovators of Islamic teachings with the aim to reform the society.

Among the disciples of Imam Malik b. Anas, Ziyad b. 'Abdur Rahman (d. 193 H.), 'Isa b. Dinar (d. 212 H.), and Yahya b. Kathir (152-234 H.) were most distinguished. Besides them Faraun b. 'Abbas and sa'id b. Abi Hind were among the famous scholars who travelled during the period under discussion and studied at the holy cities of Mecca and Medina and after their return to Spain, they engaged

1. Ibid. p.252.
themselves in transmission of knowledge.¹

Abu 'Abdullah Ziyad b. 'Abdur Rahman al Qurtubi (d.c. 193 H.), known as Shabtun, had travelled to east. He listened Muwatta from Imam Malik b. Anas. He came to Medina twice, and people of Medina called him 'the jurist of Spain'.² Shabtun became a great teacher and propagated knowledge in Spain and wrote a book in Malikite jurisprudence.³ He was offered the post of qadi of Cordova, but he did not accept it because of his piety.⁴

'Isa b. Dinar was also a great teacher and jurist in Spain. He had gained knowledge from 'Abdur Rahman b. al Qasim (d. 191 H.) the great disciple of Imam Malik in Egypt. Ibn al Qasim venerated 'Isa b. Dinar his disciple, because of his deep knowledge. 'Isa died in Toledo in 212 H.⁵

Yahya b. Kathir was a freed slave of 'Isa b. Dinar and a student of Ziyad b. 'Abdur Rahman.⁶ Shaykh Abu Muhammad Yahya b. Yahya Ibn Kathir al Laithi al Masmudi, (A.H. 152-234) was one of the early great scholars and teachers in Spain who left behind him a host of disciples.⁷

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6. Ibid.
He belonged to a famous Berber tribe Masmuda of Tanja. His grand father Abu 'Isa Kathir migrated to Spain. Yahya was born in Cordova and received his education in Cordova. He studied hadith from Yahya b. al Muqar al Andalusi and Ziyad b. 'Abdur Rahman al Lakhami. Ziyad was the great scholar of the Maliki school of jurisprudence in Spain.

In search of knowledge Yahya travelled to the east twice. He came to Medina and listened the Muwatta from Imam Malik directly. Imam Malik once called him 'the wise man of the people of Spain.'

He attended the assemblies of Sufyan b. 'Uyayna, Laith b. Sa'd, 'Abdullah b. Wahab, and 'Afsa b. Na'i'm al Jari. He studied jurisprudence at Medina, Mecca and went to Egypt to study from Ashhab, and Sahnun. Yahya returned to Spain with abundant knowledge. He was the most respected jurist of Spain after 'Isa b. Dinar.

According to Allama al Maqri the narrations of Shaykh Yahya were considered so authentic that the learned of the east would report on his authority, and Imam Malik's Muwatta imparted by Yahya became very famous and popular.

everywhere in east and west including India. The Muwatta which is studied in India is the narration of Yahya b. Kathir. And Zarqani, Ibn 'Abdul Barr, Imam Suyuti, Shah Waliullah of Delhi and others have written its commentaries which is the proof of its importance.

According to Zahid al Kauthari the traditionist, it is important among all the narrations of Muwatta, due to the reason that it contains three thousand decisions and opinions of Imam Malik which are related to the science of jurisprudence.¹

Yahya b. Kathir became the main source of the Malikite school of jurisprudence which soon spread here.

People revered him greatly 'Abd ur Rahman II (150-238) who became ruler in A.H. 206, offered him the post of the chief justice but he declined to accept it because of his piety and fear of God.

Though he refrained himself from the post. But the rulers appointed judges and trustees of the law according to his advice. He selected personnels for these posts from his students and friends for whom he was confident that they were righteous. In this way the scholars of the Malikite school of jurisprudence were employed as judges and on

¹ Na'im Siadqii Nadwi, op.cit. p. 480.
posts responsible for the religious law,¹ and the common folk adopted and followed this school, just as the school of Imam Abu Hanifa spread in the Abbasid empire, when his disciple Abu Yusuf was appointed as the chief justice of Baghdad.

According to some writers, Yahya b. Kathir accepted the post of chief justice of Cordova during the reign of Amir Hisham b. 'Abd ur Rahman (171-180 A.H.). The Amir respected him greatly and followed his advice. Ibn Kathir made many reforms in law according to the Maliki School.

Abu Yahya Zakaria b. Matar (154-227 H.) was also the student of Imam Malik b. Anas. He was a great scholar and jurist. He narrated traditions from Malik b. Anas and Sufyan. He had been famous for his piety and righteousness.²

Suwar b. Tariq al Jurtubi, the freed man of 'Abdur Rahman ad Dakhil, was among the renowned scholars in Spain. He travelled to the east for advanced study during the reign of Hisham b. 'Abdur Rahman (172-180/788-796). He received knowledge from different shaykhs including Asma'i the famous grammarian at Basra.³

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² Al Maqri: Nafh ut Tib, Khalil ur Rahman translator(Urdu) p. 156.
The Main Subjects of Study in Spain

The reading of the Quran in seven recitations (Saba' Qirat). Hadith: People of Spain were very fond of Prophetic traditions. They loved to listen and communicate traditions and traditionists had been held high in esteem.

They excelled in the study of jurisprudence especially of the Malikite school. The students of jurisprudence had deep knowledge of the differences between the scholars of jurisprudence and the differences of the opinions of Companions and their Followers. There had been frequent lectures, debates and discussions on these differences.

People of Spain respected so much the scholars of jurisprudence that kings, poets or whom they honoured, they called him faqih.

In the course of jurisprudence they did not include the study of the principles of this science.¹

The student had to memorize the Quran first of all. Then he studied Arabic literature and literary sciences: lexicography, syntax, etymology and other grammatical and linguistic sciences.

In the mean time the student had to memorize the whole of Muwatta of Imam Malik. One of the reasons to commit it to memory was to seek the blessings of it.

Study of jurisprudence and tradition was the part of the compulsory course.

This curriculum continued for centuries and Ibn Rushd the great scholar of Spain (AH 520-595) studied the same.¹

Ibn Abi Usaibi'a (d. 668/1269) has recorded an incident in his Tabaqat ul Atibba. That once two medical students of Abu Bakr ibn Zuhr (A.H. 500-596) the great philosopher physician, brought with them a book on logic. When Ibn Zuhr saw the book he became so angry that he ran after them to inflict corporal punishment. After few days the students came back to him and begged his pardon. Ibn Zuhr forgave them, started teaching them and advised them to memorize the Quran and complete their education of jurisprudence and tradition. When they followed his advice and completed the courses in tradition and jurisprudence, he himself gave them a book on philosophy from his library and told them that before the completion of the education of tradition and jurisprudence, the study of philosophy and logic was not proper.²

1. ^bid. p. 40.
2. Ibn Abi Usaibi'a: Tabaqat ul Atibba, pp. 69-70.
To sum up:

Muslim masses in Sapin were firm in their religious faith. Their main interest was in teaching and learning of the Quran, hadith, jurisprudence. The Spanish Muslims were in constant contact with their brethren in the East. They used to travel to the eastern countries and acquired the religious sciences which were being developed here.

During the period under study Spanish Muslims did not take interest in philosophy, logic or other Greek sciences and conservatism was prevailing in their education. Attempts were being made to organize life on the basis of Islam and to solve the problems of individuals and masses according to the teachings of Islam.

The Influence of Muslim Education and Civilization on the Christians of Spain:

The communities of Muslim settlers brought with them their own culture, love of arts and sciences. The non-Muslims began to imitate the Muslim culture and practices and even their habits of food and drink, and outward observances and followed as quoted by Arnold, the 'imbaptized pagans.'

In Spain as elsewhere the Muslim education as an attribute of Islam encouraged every human being to cultivate

and express his or her mind, toleration towards non-Muslim subject, intellectual freedom and freedom of intercourse between them began to make its enlightening influences felt.

Muslims' love for knowledge fascinated them. They took to the study of Arabic literature and sciences zealously, writes Prof. Arnold:

"The study of Arabic very rapidly began to displace that of Latin throughout the country, so that the language of Christian theology came gradually to be neglected and forgotten."

Prof. Arnold reports:

"... in 854 a Spanish writer brings the following complaint against his Christian fellow countrymen: 'While we are investigating their sacred ordinances and meeting together to study the sects of their philosophers - or rather philobraggers not for the purpose of refuting their errors but for the exquisite charm and for the eloquence and beauty of their language neglecting the reading of the Scriptures ... intoxicated with Arab eloquence they greedily handle, eagerly devour and zealously discuss the books of the chaldeans (i.e. Muhammadans), and make them known by praising them

1. Ibid."
with every flourish of rhetoric, ... the Latins pay so little attention to their own language that in the whole Christian flock there is hardly one in a thousand who can write a letter to inquire after a friend's health intelligibly, while you may find countless rabble of all kinds of them who can learnedly roll out the grandiloquent periods of the Chaldean tongue. They can even make poems, every line ending with the same letter, which display higher slights of beauty and more skill in handling metre than the gentile themselves possess."

Prof. Arnold further writes:

"From such close intercourse with the Muslims and so diligent a study of their literature when we find even so bigoted an opponent of Islam as Alvar acknowledge that the Quran was composed in such eloquent and beautiful language that even Christians could not help reading and admiring it we should naturally expect to find signs of a religious influence and such indeed is the case. Alvar, Bishop of Toledo (ob.810), an exponent of the heresy of Adoption — according to which the Man Christ Jesus was son of God by adoption and not by nature — expressly said to have been

arrived at these heretical views through his frequent and close intercourse with the Muhammadans.\footnote{Enhueber, J.B. 
Dissertatio de haeresi Elipandi et Felicis (Migine, Patr. Lat., tom ai. 426, p. 353, cited by Arnold, op. cit. p. 119.}

This new doctrine appears to have spread quickly over a great part of Spain while it was successfully propagated in Septimania, which was under French protection, by Felix, Bishop of Urgel in Catalonia. Felix was brought before a council presided over by Charlemangne and made to abjure his error but on his return to Spain he relapsed into his old heresy, doubtless (as was suggested by Pope Leo III at the time) owing to his intercourse with the pagans (meaning thereby the Muhammadans) who held similar views. When prominent churchmen were so profoundly influenced by their contact with Muhammadans, we may judge that the influence of Islam upon the Christians of Spain was very considerable, indeed in A.D. 936 a council was held at Toledo to consider the best means of preventing this intercourse from contaminating the purity of the Christian faith.\footnote{T.W. Arnold, \textit{Preaching of Islam}, pp. 118-119.}

This was due to the fact that the educational system of Muslims was open to all mankind and the Muslim world was
filled with the erudite savants and learned men cultivating arts and sciences and immortalizing knowledge. In its numerous centres like Aleppo, Archidona, Baghdad, Balkh, Basra, Bukhara, Cairo (Fustat), Cordova, Damascus, Fez, Isfahan, Ishbilia, Mawsil, Merida, Merw ar Rudh, Norbonne (Arbuna), Neshapur, Qairawan, al-Jazirah, Raqqā, Rayy, Saragossa, Toledo, etc., flourished hosts of brilliant scholars, and besides, masters in religious sciences produced in future, physicians, mathematicians, physicists, astronomers, etc, who were engaged in transmission of knowledge. And in search of light students were travelling freely from one continent to another continent throughout the Muslim world crossing Pamir and Pyrenees.

Conclusion and Suggestions

Education in the Muslim world during the 7th and 8th centuries A.C. was the Quran and hadith centered which covered every field of private and social life. This education aimed at the well-being of the people in this world and their well-being in the life hereafter. It was based on the principles of the unity of God and unity of His creation.

The Arabs were among the most backward communities, but Islamic teachings brought in them sudden and complete transformation. This education was the only source of their moral and social uplift refining
their way of thinking and conduct and restored a balance between spiritual and material. It was a simple practical teaching, endeavoured for disciplined life. It insisted on the practical side of life and consciously contributed to solve the problems of mankind. It was not the theory only but the guidance with illustrations by countless exemplars. Their intellectual activity advanced scientific knowledge. They utilized it in the service of humanity. Their moral and material prosperity went high parallel with their activity of mind.

Today's transformed industrial culture of highly developed countries needs moral and spiritual advancement to keep pace with their rapid progress in science and technology, to inspire and produce minds for total surrender to the Divine will as His vicegerents. Man should realize and acquire the ultimate values of beauty, goodness and truth while determining the course of conduct for the struggle of material existence.

We have the most authentic records of the everlasting philosophy of this education stated in the Quran in general and universal form, and in the records of the deeds of the Prophet and his Companions which gave practical shape to this guidance. If genuinely followed it will meet the needs of life even today.
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