CHAPTER III
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The Abbasid Rule.

A. The period of expansion of knowledge and the graeco-Arabic Translation Activity.

After the annihilation of the umayyad dynasty the house of Abbas assumed power with a new spirit, new vigour, and with an iron will to rule. They curbed all civil strifes and settled down to manage the affairs of the Islamic state as best as they could. The centre of the Islamic state had shifted from Damascus to Baghdad in an environment different from that of the umayyad days. No doubt it is not a period of geographical expansion for the Arabs which had ended with the extinction of the umayyad rule. Now was the time for cultural expansion. It is therefore that the Abbasid period is called the golden period. It was indeed a cultural revolution. The ground was being prepared for the expansion of learning as fast as the geographical conquests of the Arabs. The Abbassid period was fortunate that condition for the purpose were very favourable. With the barriers between the east and west already lifted on account of the Arab conquest and the introduction of the paper industry during early Abbasid rule in 134 AH. The task had become much easy. Again the policy of rulers in removing the fragmentation of the culture and the unification of all under the non-partisan rulers was the cause of the greater cultural cooperation among the people. ¹

Among the many factors that were working in the promotion of learning it was the intellectual trend of the society with the new thinking and awakining from within, a new urge for acquiring knowledge. It was a period when the society was not content with mere dogmas and beliefs. It

¹ Dimitri Gutas Greek-thought and Arab Culture — P - 18
was in fact, a period of challenge to the religion itself if not based on reason. Islam as a religion, no doubt, stood the test and conclusively proved that no religion could survive without the weapon of reason. With Baghdad as the cultural centre of Islamic world there emerged and developed many sciences which come in the category of the prose literature. It is therefore, that we shall give a brief survey of different sciences which developed during the early Abbasid period, treating different sciences item by item.

We may mention here that Arabic language at this juncture of the mixing of different cultures together adopted the style of expression which was alien to the culture of the desert in the words of Dr. Shauqi Daif. 

Condition which facilitated the rapid expansion of knowledge throughout the Muslim world encompassing the vast field from literature to various sciences by way of translation from Greek and Persian works. The condition that prepared the background for the purpose were historical events. The Umayyad period carried the boundaries of the Islamic state from Sind in India to Spain in Europe. These conquests started just after the death of the Prophet of Islam (P.B.U.H.) in 632 A.D. and within thirty years the Arabs had conquered lands in south west Asia and north east Africa. It was to extend yet further and the Umayyad rulers extended it from central Asia and Indian subcontinent to Spain. Generally we pay our attention and restrict our observations to the events of civil wars in the Muslims state which started just after the brutal assassination of the third pious caliph and

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1. Dr. Shauqi Daif, Al Fann Wa Madhabahu Fi Al Nathr Al Arabi, p. 125
continued till the Umayyad rule was firmly established under Abdul Malik Bin Marwan.

The momentous conquests which continued during the Umayyad rule remained unsurpassed by the later rulers. The Abbasid rulers who succeeded them gradually lost control of many parts of the empire. The historical significance of Arab conquests had multifarious consequences which could not be imagined by human mind. It was a God sent revolution which came so suddenly and spread so fast. It changed the very face of the Muslim society politically, economically, culturally and morally with new values of life introduced by the forces of conditions and circumstance, Egypt and fertile crescent were reunited under one rule politically, economically and administratively for the first time after Alexander the great with. The majority of the population professing Islam as their religion. It was therefore not only a political economic and agricultural revolution but also a cultural revolution which gave new values and conception to human society. It was not only the economic prosperity but also agriculture which benefited most in many respects as a result of the union of the east and the west. New agricultural techniques and new methods of intensive farming were adopted. New plants and fruits were exchanged from one region to the others in a systematic importation. 1

As regards the spread of knowledge so quickly and so extensively the most important factor which worked in its favour was the introduction of the paper making technology into the Islamic world by Chinese prisoners of war in 134 A.H /75 / A.D.

No doubt it was the result of this industry under the care of the Arabs which developed very fast and various kinds of papers were

1. Dimitri Gutas Greek Thought Arab culture -
produced with the result that paper supplanted all other writing materials during the first decades of the Abbasid rule.

The other factors which was working in favour of cultural revolution was the lifting of barriers between the east and the west. The policy of the Abbasid rulers made the Islamic state a non-partisan one and this opened the doors for cultural cooperation. The scholars who rose to fame under the new conditions were the representatives of the scientific traditions. They were all experts in their own fields of knowledge. It is significant that enabled them to transmit knowledge even without translation. When the Abbasids decided to hire the services of the scientists and able scholars for translation purpose the numerous experts were readily available for the task as if conditions were ripe for the translation activity to move fast.

The Umayyads had their base of power in Syria and their Capital was Damascus. The language of the significant local population in Syria and Palestine was Greek. It was also the language of commerce and business. The Christian clerics also used Greek as the language of learning. The Umayyads in their administration used Greek from the days of Hazrat Muawiya to Abdul Malik. A number of government servants in the administration were Greek speaking either Greeks themselves or Greek educated Arabs. Among the Greeks speaking Arabs John of Damascus is the most famous.

Before the Abbasids came to power the translation activity had already been initiated. But it was all at initial stage without any encouragement from the rulers. They worked without the social, political and scientific context. No doubt the Syria speaking Christians provided technical skill for the Graeco Arabic translation activity, but it was all like laying the foundation for the purpose.

1. Dimitri Gutas-Greek Thought, Arab Culture-P 115,116
No doubt after the establishment of Arab rule in Syria, Palestine and Egypt translation from Greek into Arabic was considered inevitable both by the ruling section and the public. It was the need of the administration as well as that of the public who had social contact with the Greek speaking population. It was a natural process that during the reign of Abdul Malik (685 - 705 A.D.) and his son Hisham (724- 743 A.D.) translation work into Arabic was undertaken for the convenience of the administration. As it was the need of the social life there can be no doubt that translation from the Greek into Arabic must have been available to individuals who desired it. However there is no evidence to prove that translation of scientific texts were undertaken during the Umayyad period. All that was done during that period in this regard is in the shape of administrative, political and mercantile documents which were produced and there was nothing like cultural in such translation. Even Alexander's alleged correspondence with Aristotle that was translated into Arabic was in fact a military need. It cannot be said to be a planned attempt to advance the cause of the translation of Greek works into Arabic. All that can be said about the activities of Graeco Arabic translation during the Umayyad period is that it was only an attempt to meet the need of the administration.

The advent of the Abbasid rule and transfer of the Islamic capital from Damascus to Baghdad drastically changed the structure of the Islamic society. It is therefore, that this change of regime is called Abbasid revolution. They developed a new society in Baghdad which was multicultural. This consisted of Christian Jews, Persian speakers and Arab Muslims. Then in the same regime were big cities like Musal, Kufa, Barsa and was it who had their influence in the formation of new culture. These groups participated in one way or the other in the social and cultural life of
the capital. It is these that the so called classical Islamic civilization developed with divergent ingredients. The Abbasids had to employ for their administration Christian, Arabs local Persians and Arameans with the coming together of different culture during the early Abbasid rule. There arose the necessity to know one another's language, literature and sciences with the result that the translation activity set into motion. As regards Indian sciences they found their way into Arabia through Persian (Pahlavi) during Abbasid period translation from Greek into Pahlavi and then from Pahlavi into Arabic had their impact not only on the translation movement but it also helped the development of Arabic literature in general. No doubt Greek scientific works were translated into Pahlavi during the pre-Islamic days also. After the conquest of Persia by the Arabs it is natural that the need to translate Persian works into Arabic arose particularly to serve the administration purpose. Translations from Pahlavi into Arabic were made even before the establishment of Abbasid rule which include translations by Persian groups. The influence of such works is visible during the reign of Mansur (754–75 A.D.)

It may be remembered that the Abbasid dynasty came to power after bitter civil war. Al Mansur who is the real founder of the dynasty realised that his primary duty was to reconcile different groups who worked for the Abbasid cause and also to satisfy their former rivals. He was shrewd enough to form political coalitions with different major factions for that purpose he went to the extent of ideological appeasement of the so-called Persian faction. They went to the extent of convincing the people that they were not only the descendents of the Prophet of Islam (P.B.U.H.) but they were also the successor of the ancient ruling dynasties of Iraq and Iran. They
prepared the ground to incorporate other culture into the mainstream of Abbasid culture Al Mansur was the architect of this policy. 1

As regards Al Mansur sponsorship of translations I would prefer to quote Dimitri^iter who writer on the authority of Masudi.

He was the first caliph to have books translated from foreign languages into Arabic among them Kalila Wa Dimna and Sindhind. There were also translated for him books by Aristotle on logic and other subjects, the Almagest by ptolemy, the Arithmetic by Necomachus of gersal the book by Euclid (on geometry) and other ancient books from classucul greek, Byzantine greek pahlavi ( Middle persian) Neo persian and Syriac.

We find other references to Al Mansur's interest in promoting the cause of translation work for example the author of the Asru Al Mamoon writes:

Al Mansur's interest in science and his political wisdom are recognized universally, M.A. Shaban writes: 2

Abu Jafar (Al Mansur) certainly had agencus for long term planning which characterized most of his actions Al Masur is described in the source and in secondary literature as taking personal charge in all aspects of his rule be they administrative military economic or as in the case of the building of Baghdad.3

1. In order to understand these development please see Hugh Kennedy "The early Abbasid caplihate
2. Asual Mamoon Farid Rafai
3. M.A Shaban - Isalmic History
Al Mansur's interest and belief in astrology are well known. He picked up 30 July 762 as the day for the laying foundation of Baghdad on the advice of his court astrologer Nawbaht and Al fazari. He was informed about the revolt of his relative Ibn Abdulaah (145 - 762) by same Nawbaht on his last pilgrimage to Mecca (158- 775) he was accompanied by Abu Sahl the son of Nawbaht along with his physician who was appointed court astrologer succeeding his father. 1

Now that the centre of the Islamic state had shifted from Damescus to Baghdad it had its overall effect on all aspects of the life of the Islamic society. Now the Iranian influence demanded in every field of life including literature history, sciences so much so that the Iranian way of thinking and their literature found their way in the Arabic literature. This process continued under the patronage of the Abbasiad rulers. Now the rulers of the Islamic state found themselves in the centre of the persian speaking poplution. The cultural history of the poplution played an important role in determining the new directions of the Islamic culture that was in the process of being formed.

Al Mansur was laying the foundation of a great empire in the model of sasanian rulers and the city of Baghdad revealed his scheme of imperial rule on the model of Kaiser and Kisra. It is therefore that the sasanian cultural became acceptable to Baghdad. This will expose the motives of the rulers in giving support to the translation of the secular knowledge into Arabic over looking the directions given by the Quran and the Hadith in this regard. The city of Baghdad reveals the imperial ideology which Al Mansur wanted to project with its shape, its size and its splendor. The rise of Baghdad symbolized in the eyes of the people that the Abbasid were indeed the real sucessor to the old persian empire. Thus the Abbasid dysenty

1. Dimitri Gutas Greek Thought Arabic culture
emerged as the heir to the rich past of the near east having in its fold various peoples of different religions and traditions.

Al Mansur's motive reflected in selecting top administrative personal who were Persian regardless of their attachment to Islam and Quranic moral values. When his son Al Mahdi succeeded him the power of Persians in the capital enhanced and the administration came under the grip of Persian section. The situation continued until the assassination of Fad Bin Sahal in 202 - 818.

Al Mahdi (D.785)

Al Mansur's son Al Mahdi who succeeded him was the first caliph to give more authority to his non-Arab subject preferring them over the Arabs. This is a period when people proclaimed their beliefs publicity since books translated from Persian into Arabic regarding beliefs were in wide circulation, Al Mahdi did much to exterminate heretics and apsates. He was the first caliph who commanded the theologians to compose books against the heretics so as to address the problems posed by them. He had to face the mighty ideological foes and he proved himself equal to the task. Al Mahdi was intellectually very sound and a good scholar who was adequately equipped with knowledge. He read the books with care. He is the first Muslim who defeated a Christian in a debate defending Islam. It is important to note that in the early Abbasid period the process of dialectical argumentation of theological question had started.

The need of the hour created conditions in favour of the translation of Greek book on the subject to peep into the history of the translation
movement I would like to quote the author of Asrul - Mamun who writes on
the authority Ibnu Al Nadeem in his Al Fihrist.  

As we have said Al Mahdi had the ability to face the scholars. It is
reflected in his theological debate with the Nestorian Patriarch Timothy
which reported by the Patriarch himself.

The king said to us something which we had never heard from him
before; he said namely "O Catholicus" it does not befit some one like you a
man of learning and experience, to say about God Almighty that took for
himself a wife and bore from her a son. We responded and said, O king
Friend of God! who is that person who uttered such blasphemy about
Almighty God? Where upon the victorious king said to me, "what, then,
do you maintain about Christ? who is he?  

The work started by Al Mahdi in curbing the tendency of heretics in
Muslim society and also following the policy of ideological accommodation
resulted in the development of variety of ideas and ideologies. This gave
impetus to the translation work, as philosophical works were in demand for
the purpose.

1. Asrul Mamun P. P 160, 162
2. Asrul Mamun P 161
3. For more detail please see Greece thought Arabs culture by Dimitri Gutas P, P 64-68
The Translation works and the beginings of the scholastic philosophy (Ilmul - Kalam)

The first discussion among the Muslims that are called scholastic philosophy are of political nature.

The problems that came under discussion were those of legitimacy of succession and the relation of the leadership to faith after the bitter civil war in which thousands were killed. This is called the theology of controversy which eventually transformed into Ilm Al Kalam the scholastic philosophy discussing abstract matters. It was merely a matter of intellectual discussion for which need for translation of greek books was felt. This is the reason behind the demand for translations.

Al-Mamun.

Al Mamun's father Harun Al Rashid died in 193 - 801. His son Amin succeeded his father as caliph in Baghdad while Al-Mamum remained in Marw as governor of Khurasan. The conflict between the two started soon and continued for a number of years when Al-Mumin was finally defeated and executed (198 - 813). Al Mamun remained in Marw to rule as the caliph.

His stay at Marw had complicated the matters and the civil war continued and he was obliged to return to Baghdad in 204 - 819.

The policy of Al Mansur was to allow ideological accommodation which resulted in the development of various ideas and ideologies. Under these conditions the translation activities flourished so soon and so fast. Al Mumum was following the policies of his fore-fathers in which translation
activities furnished. The policy of firm control by the caliph and centralization of power was followed strictly by Al Mamun.

When he was at Marw he was under the influence of Fodl Ibn Sahl and others. He was following what the star prescribed for him. He was behaving like the Persian emperors. There he was reading ancient books. When he came to Baghdad he was a changed man. Here he had jurists and learned men around him and consequently people developed interest in theoretical investigation and the art of scholastic philosophy. He gathered around him men of learning. Harun Al Rashid had started the elimination of the Persians from his administration by removing Barakids from power in 187803 and likewise his son Al-Mamun removed Al Fadl from the position of power. These two incidents indicate that it was felt that the policy adopted by their predecessors was no longer acceptable to them as it was not relevant under the changed conditions; but the new policy followed by Al Mamun had his personal element in it, for he considered himself an absolute interpreter of Islam and the Caliph behaved like an ultimate orbiter of dogma. This attitude is manifested in his treatment of doctrine of created Quran. He went to the extent of prescribing punishment for those who did not subscribe to his view. In order to establish his authority he wanted to eliminate the influence of the scholars of divinity who did not support his belief. He projected himself as the guardian of the religion of Islam and protector of the Muslims by adopting aggressive policy against the Byzantines.

The stories of Al-Mamun's efforts for procuring the manuscripts from the Christian ruler are many which are not all accepted by the orientalists for their own purpose. Here we shall narrate some of them.
Before we do that it will be appropriate to report Al Mamun's dream with regard to his interest in the greek manuscripts of ancient philosophy.

The author of Asrul Mamun writes:

Al - Mamun dream that he saw a man while he was a sleep who was sitting in a chair when Al Mamun saw him he was filled with awe. He asked him as to who he was. He was told that he was Aristotle. The place was Mamun's assembly where schorlas used to gather. He asked a question as to what was good? Aritotle replied : whatever is good according to intellect is good. Al Mamun asked again, then what ? He replied whatever is good according to religious law. Al Mamun again asked, Then what ? To this Aristotle replied: whatever is good in the opinion of the masses. Al Mamun did not stop here and asked the same question to which the philopher replied, "There is no more then."

The dream is reported in two versions. One version is that of Abdullah Bin Tahir but the contents are the same, though in transmilled in two traditions.

The dream farily shows how much Al Mamun was interested in promoting the cause of reason. Al Mamun's efforts in collecting the old Greek manuscripts are well known and we have many reports in this regard. It will not be out of context to quote the author of Asrul Mamun who writes:

1. Asrul Mamun P - 377
2. Asrul Mamun P - P 375 - 376

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Apart from Al Mamun's efforts to procure books from other sources, he wrote to the ruler of Roman empire in this regard which is reported as under:

Al Mamun's interest in establishing the rule of reason in the society of men of learning is clearly exhibited in his dream which has been mentioned above. It established the subject matter of philosophy as a field of study and for that purpose there was quest for books of ancient wisdom so as to educate non-specialist but educated Arabic audience. However all those who were involved in the translation activity were people who believed in the supremacy of reason as was evident in the inter-faith debates.

Factors involved in the promotion of translation activity:

From what has been described above it should not be concluded that it was only a political interest that was working for advancing the translation work. No doubt the imperial policy with regard to the translation work impacted initial impetus to the activity. It was in fact related to the demand of the educated society for scientific and philosophical knowledge.

1. Asrul Mamun

P. 377
It was indeed due to the need of the society that there was demand for astrological study and also there was demand for books on the science of astrology which was considered the mistress of all sciences, from Al-Mansur to Al-Mamun we find famous astrologers like Masa Allah, Abu Sahl Ibn Nawbaht and the Masar who were involved in the translation work. Also they had their original contribution to this science.

Another science that needed the translation works was chemistry. It is said that Al-Mansur was informed about the benefit of chemistry with the result he deputed Umara Ibn Hamza to Constantinople to study the science. The need for the study of medicine was felt from the very beginning of the Muslim rule as it has different roots than those of other sciences. The physicians had high social status, philosophy was considered a discipline for which there was no practical need as it was in the case of astrology, geometry and medicine. Kindi (D. 870) is the first philosopher in Arabic. He was a scientist also who wrote on all sciences such as astrology, astronomy, the arithmetic, geometry, and medicine.

A wide basis of support to translation activity.

Not only that the translation work got encouragement from the rulers as many other groups were involved in it we got enough information about it from the Arabic biographical dictionaries. It is obvious that Abbasid caliph and their families became associated with the work. But the interest was general and it was, in fact, a social phenomenon. Not only that along with the caliph the countier and their families took interest but also officials of the state and military men were also involved in one way or the other.
Equally important is the support of scientists and scholars of different groups who were involved in the work in one way or the other.

The period of the translation activity is divided into three stages. The first period begins with the caliphate of Abu Jafar Al Mansur which ends with the death of Harun Al Rashid extending from 136 A.H. to 193 A.H. which includes Abdullah Bin Al Muqaffa (D. 143 A.H.)

The second period starts from the reign of Al Mamun (198 A.H.) and extends up to 300 A.H. The third period starts from 300 A.H. and ends in the middle of the fourth century Hijri.

The period most important in this regard is that of Al Mamun and we would like to give a list of works produced during this period with names of scholars who flourished. In this regard we would quote the author of the book Asrul Mamun who has given a long list of scholars and the work produced during the period.

**Reaction to the translation work**

Now that a brief account of the progress of the translation work has been given, let us examine the contemporary reaction to this move. The initial reaction to the work came from two directions, one was outside and the other inside. Outside reaction came from the region which was under the influence of Umayyad prince Abdur Rahman who had firmly established himself as a ruler in Spain. Later on North Africa also came under the rule of the Umayyad dynasty. The Malike school of Islamic law which had spread in the region was friendly to the Umayyad dynasty with regard to its policy in this regard. Abdullah Bin Abu Zayd of Qayrawan in Tunisia (310-922-386-998) reacting to the Abbasid policy in this regard says:

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1. Abdullah Bin Abu Zayd of Qayrawan in Tunisia
"God have mercy on the Umayyad dynasty. There was never a caliph among them who instituted (heretical) innovation in Islam; most of their governors and administrations of their provinces were Arabs. But when the caliph passed from them and developed into the Abbasid dynasty their state was based upon the Persians who held position of leadership, which The hearts of the most of the leaders among them were filled with unbelief and hate for the Arabs and for the Islamic state. They introduced within Islam currents that would permit the destruction of Islam. Had it not been for the fact that God Almighty had promised his Prophet that his religion and its adherents would be victorious on the day of judgment they would have abolished Islam. They did, however make breaches on its walls and damaged its pillars, but God will fulfill his promise, God willing.  

The first current which they introduced was to export in Islamic lands the books of the Greek which were then translated into Arabic and circulated widely among the Muslims. The reason of their being exported from the land of the Byzantines in the Islamic territories was Yahya Ibn Khalid Ibn Barmak.  

Regarding the acquisition of Greek books from the Byzantine emperor Abdullah Ibn-abu Zayd provides the following explanation. 

"The Byzantine emperor in whose land the Greek books were to be found was afraid that if the Byzantines examined these books they would abandon Christianity and revert to the religion of the Greeks thereby ruining his empire. He thus collected all the ancient books and had them interred in a secret building. When Yahya Ibn Khalid Barmakid took effective control of the Abbasid state, he heard the story about the interred books and requested to borrow them from the emperor. The emperor was delighted at this request because, as he said to his assembled bishops, all his predecessors

1. Dimitri Gutad Greek Thought, Arabic culture P - 156
were afraid that should these fall into the hands of Christians and he read by them it would spell the ruin of Christianity and suggested that the books be sent to Yahaya with the added request that they be not returned in this way. He said, the Muslims will be afflicted with these books and we shall be rid of their evil, for I am not sure that there will not come some one after me who will dare to make these books public to the people. Abdullah Ibn Abu Zayd then ends with the following moral, 'Very few people ever applied themselves to the study of this book (on logic) and were saved from hereby (Zandaqa). Then Yahya established in his house disputations and dialectical argumentation on manners that should not (be discussed) and every adherent of a religion began to discuss his religion and raise objections against it relying on himself (alone) i.e. disregarding revelation."

This shows the general dislike and opposition to the Greek books in the presence of the Holy Book of Islam. Here the Abbasids are shown as incompetent to lead the Muslim world as their caliphs.

As regards the reaction from within it came from the intellectual world in Baghdad from the days of Al Manṣūr, ideological policies were promulgated but it had religious content. In this sense, Al Manṣūr Al Mahdi was religious in the sense that he defended Islam both through argument and force of his might. Al Mamun was religious in the sense that he made religion an ideological expression of his political agenda. He enforced a religious dogma. The Abbasid society had groups of people with varying ideologies and religious beliefs like their rulers to win, for them a prominent position in the society. The period of translation can better be called a formative period in religious view which could be called orthodoxy. There was no confrontation between reason and faith. Reason was used as a tool in all

1. Quoted by As Suyuti "Sawan Al - Mantiq Wa I Kalam an Fann – Al Mantiq Wa Kalam edited by Ali sami P P 6-8
discussions and it played an important role in the theological development during this period. The following observation of Al Kindi bears testimony to our observations:

We ought not to be ashamed of appreciating the truth and of acquiring it wherever it comes from, even if it comes from races distant and nations different from us. For the seeker of truth nothing takes precedence over the truth and other is no disparagement of the truth, not belittling either of him who speaks it or of him who conveys it. The status of no one is diminished by the truth rather does the truth ennoble all? 1

In order to elaborate our point it will be appropriate to quote Ibn Qutayba (D. 276 - 889) who was a traditional scholar, and in his introduction to his book Uyun Al Akhbar says:

The book although not on the subject of the Quran and Sunna (Prophetic tradition) the religious law or the knowledge of what is lawful and forbidden, yet points to sublime things and shows the correct way to noble character. It restrains from baseness diverts from the disreputable and incites to right personal conduct, fair management (of others), mild administration (of government) and to making the land prosperous. For the way to Allah is not one nor is all that is good confined to night prayers, continuous fasting and the knowledge of the lawful and the forbidden. On the contrary the ways to them are many and the doors of the good are wide. Knowledge is the stray camel of the believer, it benefits him regardless from where he takes it, it shall not disparage truth should you hear from polytheists, nor advice should it be derived from those who harbor hatred; shabby clothes do no injustice to a beautiful women, nor shells to their pearls nor its origin from dust to pure gold.

1. From Al Kindi's Fi L - Falsafa Al - Ula as given I Rasail Al - Kndi Al Falsafiya Vol I P - 103
Whoever disregards taking the good from its place misses an opportunity, and opportunities are as transient as clouds. Ibn Abbas said take wisdom from whomever you hear it, for the non-wise may utter a wise saying and a bulls eye may be hit by a non-sharpshooter.

We find in these quotations a rich by learned society in Baghdad with great wealth of ideas. The translated movement which was intended to serve the purpose of polarization between the translated sciences and the Quranic and traditional sciences had the opposite effect, because it made theological, the createdness of the Quran the central point of contention. It earned a bitter opposition from the supporters of traditionally transmitted religious knowledge, the understanding of the Quran and Hadith. This united strong groups, in spite of the serve persecution by the Abbasid rulers developed the theology of the enmity of Quran. The history known how Iman Ahmad Ibn Hanbal (D. 241 - 855) and others were tortured on that account. No doubt Imam Hambal provided the traditionsist with a relying point.

The translation movement was not affected by this development and it flourished and continued through out the tenth century A.D. doubt Al-Mamun used the translation movement as the basis of a rationalistic theology, MuTazilism for the purpose of concentrating religious authority in the hands of the caliph and his group. In fact the objection of the opposing section of the scholars of divinity was to the theology that it imposed. Mutazilim had it effects in the formation if educational policy, as it was the traditionsists who formed this policy. They did not include in the curriculam these subjects and books of translated sciences since they did not consider them relevant to the subject matter.

1. Ibn Qutayba The Uyun Al - Akhbar Vol I P-P 10,11,15,17 as produced by Dimitri Gutas in his Greek Thought, Arabs culture P-P 158,159
2. See George Makdisi's The rise of the Humansim P-P 67,70 for discussion of this subject
In conclusion we have to add that the translation activity began in earnest with the accession of the Abbasid dynasty to power and that took place primarily in Baghdad. It is, in fact, a social phenomenon. The movement lasted over two centuries which was supported by the different or almost the entire elite of the society, caliphs, nobles, civil servants, military leaders, scholars scientist and even merchants. Funds for the purpose were available in abundance, which reflects a social attitude and the cultural atmosphere of the period. It was, in fact, the need and the tendencies of the age that interest in the work continued for such a long time. No doubt Syriac speaking christians played an important role in promoting the cause of this activity but it was mainly the interest of the Abbasid caliph who activity encouraged the activity in all earnest.

As indicated above support for the translation work came from all quarter and it continued for fairly long time and even lasted well into the Bayadura (945-1055) till its need was felt.

In brief it is evident that the translation activity has very much to do with the establishment of the Abbasid dynasty in the city of Baghdad, during the period which proved to be the most progressive in human history. Here Al Masur was free to establish his authority by creating political coalitions with powerful groups of the society and also by balancing the power of one group against the other. He felt secure in Baghdad where the society developed in such a fashion that the opponents of the Shiites lived with the Shiites, the opponents of Mautazilites lived with the Mutazilites and all such sections of the society live with each other without any problem.
The only dominant section of the society in Baghdad was the Abbasid family which controlled them effectively. This was the result of Al Mansurs political wisdom.

B. Some of the Sciences that flourished during the Abbasid period.

No doubt our topic of research is mainly concerned with what is called pure literary prose (تَحْدِيث) but other Arabic prose works also carry with them the elements of Literary prose. It is therefore that we would prefer to mention many of them with necessary details so that an overall picture of the development of Arabic prose during the early Abbasid period is not lost sight of.

In this regard we shall give the necessary information in respect of various sciences.

Here we have selected some of the sciences for the purpose and we have started from the science of the Arabic Grammar.

1. Grammar and Lexicography

The science of grammar preceded other sciences in time and other in respect of its development on account of the exigency of the time. Abul Aswad Al-Dawli was among the first who took interest in the study of this science as it was the urgent need of the time. This process started during the Umayyad period which culminated in its full perfection during the Abbasid rule. The credit for this goes to the scholars of Al-Kufa and Al-Basra in particular as the two schools of grammarians. The scholars of Al-
Basra went a step forward in compiling books on the subject. Among them are Abul-Aswad Ibn Abi Ishaq Al-Hadrami and Isa bin Umar Harum bin Musa and Sibwai. The scholars of Al Kufa followed them and disagreed with them with regard to some grammatical rules which resulted in debates between the scholars of the two cities. No doubt the scholars of Al-Basra were better informed and had gone deeper in their knowledge and learning. But the scholars of Al-Kufa had the patronage of Abbasid rulers since they belonged to their party politically. They were also appointed as teachers for the sons of royal family. We are giving in brief the events of the lives of the prominent grammarians of the time as under.

1. Sibwaih (D. 182.A.H)

His name is Abu Bashr Amar bin Uthman Sibwaih is a Persian word which means the sweet smell of the apple. He was brought up in Al Basra and there he studied the science of Hadith and Al-Fiqh. Then he devoted himself to the study of grammar under Khalil Yunus and Isa bin Umar until he gained proficiency in it. He produced a book on the science of Arabic grammar the like of which had not been written by any one. This work in the world of learning was recieved as a great event of rejoicing for the lovers of knowledge. The vast knowledge of Sibwaih was recognised by one and all so much so that the great scholar Al Mubarrad used to say when he wanted some one to read this book:

This is the greatest tribute paid to Sibwaih by a scholar of Al-Mubarrad stature.

From among the grammarian who flourished in Kufa the names of distinguished persons Madhal Hra (D.187 A.H) and in Nephea Abu Jafar.

1 Jurji Zaidan
Please see uyan ak Akhbar by Ibn Khalilqan vol 1
P 385 for greater detail about Sibwaih
Al Rawasi have reached who compiled a book on grammar but the work perished and is lost.

(II) Maadh Al-Hara d. 187 A.H)

His name is Abu Muslim Ibn Al Nadeem the author of Al Fihrist writes about him.

His name is Ali bin Hamza. He is one of the most prominent grammarians of Kufa. He studied grammar under his teachers Abu Jafar and Maadh who have been mentioned above. Then he went to Basra and there he met Khalil bin Ahmad and received instructions from him. He is one of those who loved the study of Arabic Grammar. He was appointed to teach the sons of the caliph at Baghdad. He was involved in a debate with Sibwaih in the presence of the caliph Amin, who could not tolerate the defeat of the court, scholar who was also the teacher of the sons of the royal family. At last a bedwin was called to decide the matter who gave his judgement in favour of Sibwaih which made the caliph Amin angry.

The story is long and this is not the Occasion to narrate.

The author of Al Fihrist Ibn al Nadeem says:

The author of Al Fihrist Ibn al Nadeem says:

1. Ibn Al Nadeem - Al-Fihrist
2. lurji Zaidan - Tarikhu-Aadaaba al LughatiArabiyyah

Ibn Al Nadeem - Al-Fihrist P 102-103
Tarikhu-Aadaaba al LughatiArabiyyah- P 134
Al Kisai died at Rai in the year 197 AH. According to Ibnu-Al Nadeem who has also given the list of his works as under:

- Book of the Grammar of the Quran
- Book of the Grammar of the Koran
- Book of the Grammar of the Quran

According to Ibnu-Al Nadeem, Al Fara (D. 207 A.H) was a significant figure among the grammarians of the Abbasid period. Jurji Zaidan has given a list of his contributions to the Arabic language and literature which is not confined to grammar only.

His name is Abu Zakaria Yahya bin Ziyad.

Abu Bakr bin Al Ansari says about him:

The tribute paid to Al Fara by Al Anbari is sufficient to determine the position of Al Fara among the grammarians of the Abbasid period. Jurji Zaidan has given a list of his contribution to Arabic language and literature which is not confined to grammar only.

1. Ibnu Al-Nadeem Al-Fihrist P 103
2. Ibnu Al-Nadeem Al-Fahnst P 103-104
3. Ibn al-Nadeem Al Fihrist P 103-104
Ibn al Sakeet (D.244 A.H.)

His full name is Abu Yusuf Yuqub bin Ishaq Al-Sakeet who is last of the grammarians of Kufa during this period who studied the science under his teachers Abu Amar Al Saibani, Al Fara and Ibnu Al Arabi. His contribution to Arabic language is given by Jurji Zaidan as under:

Now that we have given in the brief the gradual development of Arabic grammar in the early Abbasid period. Our study has opened before us new avenues to explore in respect of overall studies made by the scholars of Arabic Language as a science. The time had come for the expansion of the study of lexicography. The science of language has been defined by Jurji Zaidan in the following terms:

After defining the science of language he further asserts that

Foundation for this purpose had been laid in the early period of the Abbasid rule which reached its maturity in the third phase of its development during the Abbasid rule. We are mentioning below the scholars who combined in them wider knowledge spreading over almost all fields of Arabic language and Literature.

1. Jurji Zaidan - Tarikhu Aadabu Al- Lughati Al Arabiyya P.135
2. Jurji Faidan - Tarikhu-Aadab Al Lughat-al-Arabiyya P.136
3. Jurji Faidan - al-Arabiyya P.138
(I) Al Khalil Bin Ahmad (D. 180 A.H)

His name is Abu Abdul Rahman Al Khalil bin Ahmad. About him Al Nadeem the author of Al Fihrist says:

He was so much engrossed in working out the details that he was almost mad after it. It so happened once that he was sitting in his small room working out the minute details of various forms of metres he had invented. He was practicing what he had contemplated and in his excitement his fingers were moving in a fashion which none could understand. When his son saw him in that state he thought that his father had gone mad. Khalil recited the following verses in reply to what his son thought about him.

His most favours work is Kitabu Al A0iin (unfortunately this book has reached us only in parts. The real book is lost to the world of learning.

Khalil was a pious man and cared more for the life after death than life in this world. He was devoted to learning and all his time was spent in reading and writing. He died while he was in Basra in the year 170 A.H at the age of 74 years as reported by Ibnu Al Nadeem; but jurji Zaidan has given the year of his death as 180 A.H.

(II) Abu Uthman Al Mazini (D. 249 A.H)

One of the prominent grammarian of this period is Abu Uthman Al Mazini who wrote a number of books on grammar. He belonged to Basra

1. Ibnu-Al-Nadeem-Al Fihrist
school. It is unfortunate that none of his valuable works reached us. Jurji Zaidan says about him.

Abul Abbas Ahmad bin yaha bin Faid bin Sayyar was born in 200 A.H. He settled in Baghdad and died in the year 291 A.H. The following are his works.

1. Kitabu Al-Faasih

Which is a collection of the eloquent sentences uttered by the Arabs and used by many in the society.

2. Kitabu Qawaidi al Shir

3. Sharha Diwani Zubair

4. Sharhu Diwani Al Aash

5. Kitabu Al Amali

(IV) Abu Ishaq Al-Zujaj (D. 311 A.H.)

Abu Ishaq Al Zujaj studied under the great scholar Al-Mubarrad. His contribution to the science of grammar and other sciences is given in brief as reported by Ibn Al-Nadeem in his Al Fihrist and also by Jurji Zaidan who writes.

1. Jurji Zaidan - Tarikhu Aadabi Al Lughati Al Arabiyya P 210
2. Ibn-Al Nadeem-Al Fihrist P 96 97
Ibnu Al Nadeem writes about the greater detail of his works:

The dates of his death given by him and Jurji Zaidan differ as noted above.

V Abul Abbas Al Mubarad. (D. 285 A.D) 2

His name is Abul Abbas Muhammad bin Yazid bin Abdul Akbar Al-Thamule who is known as Al Mubarrad. He was born in the year 210 A.H. at Basra. Then he shifted to Baghdad. He was known as a giant among the grammarians and a great linguist.

Ibnu Al-Nadeem the author of Al Fihrist writes about him:

1 Ibn-Al Nadeem-Al Fihrist

2 _do_
The contribution of Mubarrad to different sciences is enormous. From the longlist of his works which Ibn Al Nadeem has given we are giving only a few names of his books which are as follows:

1. كتاب الألفاظ 3 كتاب الاستنباط 3 كتاب المقولات 4 كتاب معاني القرآن 5 كتاب تواعر النص 3 كتاب داخل في النوم 8 كتاب الحلي 8 نبات الأزمن.

2. Philosophy and Logic

Regarding the introduction of philosophy in the Muslim world stories are current one that is related in Fihrist is reproduced here.

It is said that this dream of Al Mamun was cause of his acquiring Greek books of their philosophers, which were translated in the Arabic with the zeal of a missionary. With patronage from the powerful rulers philosophy entered the Islamic world but the literature produced was only
the translated material. At this stage the Muslim scholars were only trying to know philosophy as it was too soon for the society to produce their own philosophers. We have treated the subject in the chapter development to the translation movement the Muslim society and we have the detail of the works that were translated into Arabic from other foreign languages. This prose literature produced by way of translation has had its great utility. Gradually as the science developed Muslim society produced great philosophers like Al Kindi, Bu Ali Razi, Mis Kawai Ghazali and others but the period with which we are concerned does not claim to have substantial original prose works which we may include in the category of the Arabic prose literature. However we can not overlook Al Kindi as a philosopher of repute who is the first to contribute extensively to his branch of learning. The details are given below.

Al Kindi ( ) His name is Abu Yusuf Bin Ishaq. The author of Al Fihrist writes about him as under: 1

Al Kindi has contributed to philosophy extensively almost to every branch of philosophy, which we shall give in brief as under:

1. Logic : The author of Al Fihrist has given a long list of book which he has written on logic some of which are given below: 2

2. Ibnu- Al-Nadeem-Al-Fihrist- P.372

Al Kindi ( ) His name is Abu Yusuf Bin Ishaq. The author of Al Fihrist writes about him as under: 1

Al Kindi has contributed to philosophy extensively almost to every branch of philosophy, which we shall give in brief as under:

1. Logic : The author of Al Fihrist has given a long list of book which he has written on logic some of which are given below: 2

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1. Logic : The author of Al Fihrist has given a long list of book which he has written on logic some of which are given below: 2

2. Ibnu- Al-Nadeem-Al-Fihrist- P.372
The other branches of sciences on which Al Kindi has written include Arithmetical Music, Astronomy, Medicine, Political science, psychology, dialectic and many other sciences. The details of which we need not give here. 1

Lastly it will not be out of place to quote the author of Al Iqdu Al Farid who writes about his style of the treatment of the subject he deals with he says: 2

The above extract from the writing of Al Kindi will give us an idea of his style of writing and his way of presentation.

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1 For more details of Al Kindi’s works see Al Fihrist from P - 371 to 379
2 Abd Rabbihi Al Iqdu Al farid Vol IV P - 190

Like all other sciences the science of geography also attracted the attention of the Muslim scholars. They started the work in the absence of any other work of the foreign language for their guidance. It was later on when books from Greek and Persian and other languages were being translated into Arabic that Kitabu Bitlimus came to their knowledge.

It was in fact the exigency of the time and the conditions governing the Muslim society all over the world that the knowledge of geography was a must for Muslim society for reasons beyond their control which are given below:

1. The foremost among the reasons is the pilgrimage to Mecca which is one of the five fundamental principles of Islam. Muslim from all over the world were required to visit their holy mosque once in their life for performing Haj for that purpose it is the religious duty of every Muslim to be acquainted with the routes, roads, ways and places.

2. Secondly Muslims all over the world had to travel in quest of knowledge from different countries and far away places since this is also a religious duty of a Muslim to acquire knowledge from cradle to grave.

3. Thirdly after the vast conquest of Muslims it was necessary for them to know the Geographical condition of the areas conquered which is different from place to place. It was necessary for fixing the amounts of taxes as governed by the Islamic jurisprudence. Here also the Geographical knowledge was necessary. This compelled the Muslims to start the work from the early period of Islam and credit for this goes to the scholar who had the knowledge of history which included the knowledge of
geographical nature. It is much after this that the translation work came into being and the early muslim Geographers of the Abbasid period took advantage of it.

When the translation activity into Arabic started in all its seriousness geography was also one of important subjects in which information from foreign languages and countries was provided. The Arab scholars took full advantage of the book translated and started their work on the model provided to them in translated book. Here we must take note of the fact that the knowledge of geography acquired by the Arabs by going deep into their search of knowledge on their own not only corrected the old information they received through translations but also made valuable progress in the field of study. It may be however be noted that it was only in the fourth century hijri that learning the science of geography in muslim of learning ripened and the work of producing sound and reliable works on the subject started with great speed with the result that the science assumed the importance of one of the most valuable and rich sciences of the Islamic learning. the importance of the third century hijri with which we are concernd lies in the practical work carried on during the period by undertaking long journeys to visit distant countries for collecting the necessary information which was used in the later days.

We shall give below the achievement of some of the prominent geographers who contributed to the general geography. 1

(i) Ibn Khardadhaha

His name is Abul Qasim Ubaidullah bin Ahmad bin Khadadhaha was originally a majran who was converted to Islam.

1. Jurji Zaidan
He was serving in the post and information Department. Ibnu al-Nadeem writes about him: 1

All the books reported above have not reached us. His book Tarikhu al masalik wa Al Mamalik has been published according to Jurji Zaidan. 2

Another information provided by Ibne-Al Nadeem in his Al Fihrist about the books on geography under his own heading is given below: 3

Only the above information is given in Al Fihrist pertaining to geography. This we have produced here only to show the interest in the subject which has developed fast.

(ii) Qaddma bin Jafar

1 Ibnu-Al-Nadeem-Al Fihrist P 218
2 Jurji Zaidan P 236
3 Ibnu-Al-Nadeem-Al Fihrist P 242
His name is Qadmma bin Jafer Qaddma. He has been mentioned in Al Fihrist of Ibnu Al Nadeem in which his following works are given: 

1. Ibnu-Al-Nadeem-Al Fihrist
2. Jurji Zaidan

(iii) Al-Yaquoi (d 278 A.H.)

His name is Ahmad bin Abi Yaqub bin Wadih who is known as Al Yaquoi. He is best known as a great historian but in his case in particular for him history and geography are allied subjects and his contribution to the science of geography can in no way be under estimated. His date of death has not been recorded by reliable authorities of learning, but it has been worked out from other sources in 278 A.H.

Al Yaquoi during his life travelled far and wide in Islamic countries. In fact he loved journey to collect information about different regions of the world. He studied the social historical and geographical conditions in different countries and recorded them in their minute details. He visited
Azmisria in 260 A.H then he visited India after which he went to Egypt and countries of the west of Egypt. His way of investigation of facts in different countries was unique as he was honest, illustrious, intelligent and a scholar of great knowledge and wisdom.

His book on geography with which we are concerned is Kitabu-Al Buldan. This book is his original work with first hand information not depending upon the information of others. That is why he was constantly undertaking journeys. About the book jurji Zaidan writes: 1

As we have seen Kitabu Al Buldan the most important first book on geography which was in the third century Hijri with which we are concerned.

As we have noted above the other original works on geography are the product of the later period when the science of geography among the Arab geographers made tremendous progress in advancing the knowledge of the subject in all its aspects. Here we close the discussion of the topic as we have reached almost the end of the third century of the Hijri era.

4. History

The process of the development of the science of history had already started during the Umayyad period but it was in its initial stage and it was done on official level in the interest of the state. The foundation of the work which we called real history was laid and the progress was made only

1. Jurji Zaidan
during the Abbasid period. The credit of collecting the sayings of the Prophet (P.B.U.H) on a specific basis goes to the early Abbasid period only and it is here that we find that this work as well as the historical facts connected with this work had to be gathered and it is this that the action of collecting the Hadith as a movement and also historical facts surrounding the work started hand in hand and side by side.

Again the identity of the places mentioned in the Quran required to be established and events connected with the traditions of the Prophet (P.B.U.H) had to be investigated. This time which created conditions for the development science of history during the Abbasid period. It is here that the historical information was required for deciding the problems of the Islamic jurisprudence even which is a long stay which we need not tell all in detail suffice to say that history as a science assumed its importance as a core subject for a student of Islamic learning in particular.

Now we shall review the development of this science by mentioning some of the prominent historians who lived during the Abbasid period.

1. Shaikh Abu Ismail Al Azdi is the first among the historians whose book Faluhu Al Sham (فُلُوعُ الْشَّامِ) reached as reported by Jurji Zaidan. The book was published in Calcutta in the year 1854.

2. Al Waqidi (الْوَاقِدِيُّ) (D. 207 A.H.) His name is the Abu Abdullah Muhammad bin Omar Bin Waqid the great writer. He had vast knowledge of Hadith Maghazi and conquests of the Islamic period. He asserted that Hazrat Ali was one of the miracles of the Prophet of Islamic (P.B.U.H) He lived in Madina from where he shifted to Baghdad where he was appointed a judge during the reign of Al - Mamum.
Al Waqidi was born in the year 130 and died on Sunday, the 11th of Dil Hijja in the year 207 A.H. Ibn Nadeem has given a long list of his contribution to the Islamic learning which is given in brief as under: 2

In the above list we have given only some of those book which concern us most, otherwise the list of his contribution to various fields of learning is long.

Ibni Sad (إبن سعد)

His name is Abdullah Muhammad Ibn Sad. His merit as a prominent scholar of Islamic learning is recognized by all his contemporaries. The author of Al Fihrist writes about him 3

Ibn Nadeem has not reported Ibn Sad’s other works, which are mentioned by Ibn Khallikan and Jurji Zaidan who says: 4

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<th>1</th>
<th>Jurji Zardan</th>
<th>P 169</th>
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<td>2</td>
<td>Ibnu-Al-Nadeem</td>
<td>AlFahrst</td>
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<td>3</td>
<td>Ibnu-Al-Nadeem</td>
<td>AlFahrst</td>
</tr>
<tr>
<td>4</td>
<td>Ibnu-Al-Nadeem</td>
<td>AlFahrst</td>
</tr>
</tbody>
</table>
The first of this book is concerned with the biography of the Prophet which is spread over 161 pages, the second is related to raids and invasions of the Prophet (PBUH) 137 pages the third is concerned with the events of the companions of the Prophet (PBUH) who took part in the battle of Badr, the fourth gives the events of those companions of the Prophet (PBUH) who did not take part in the battle of Badr and embraced Islam later on, (284 pages) the fifth part deals with the events of the lives of the companions of the Prophets companions (Tabieen) who lived in Madina and those of them who lived in Mecca, Al Taeef, Al Yaman, Al Yamama and Bahrian along with the companions of the Prophet (PBUH) which is spread over 412 pages; the sixth gives the events of the lives of the companions of the Prophet (PBUH) who lived in Kufa (291 pages) while the seventh is concerned with those companions of the Prophet who were in Basra. The eight part is devoted to the female section of the companions of the Prophet (365 pages)

In publication of such books the obove lists have their motives and a purpose of political nature. However this work of Ibna sad is great contribution to the historical literature of the Arabic language

Hisham Al Kalbi (هشام السبتي)

His name is Hisham Bin Muhammad Bin Al – Saib

was brought up in Kufa who belonged to an educated family. He started his education under his father Muhammad Bin Al – Saib who was an authority on the science of Tafsir and allied Sciences like history. He did not leave any book except the on the commentary of the Quran. He died in Kufa in the year in 146 A.H.

As regards Hisham his contribution to Arabic sciences is enormous and the most valuable. The author of Al – Fihrist has given in details about
all his works items by items, which are chiefly, concerned with the historical aspect the subjects to dealt with. Many of his works perished with the passage of time and nothing of them remained except their names.

About Hisham the author of Al Fihrist writes:

As stated above Ibni Nadeem had given a long list of his work. Here we shall mention only a few of them as given by Ibni Nadeem:

As regard the work attributed to him “Sirata Ibni Hisham is in fact on the work of Muhammad Bin Ishaq on which he worked and it was so popular that the zeal of Ibni Ishaq was forgotten.

Now we shall discuss some of the prominent historians of the later period of the Abbasid rule when the science gradually advanced forward.

The science of history during the third century Hijri reached so stage that it could be divided into four kinds.

1 Ibnu-Al-Nadeem AlFahrst P 146
2 Ibnu-Al-Nadeem AlFahrst P P 146,148
3 Jurji Zaidan - Tarikhu Aadabi Al Lughati-Al Arabiyah- P 140
1. Those historians who wrote about the conquests.

2. Those who gave as much information as they could about the Arabs in all fields of their life. They treated all aspects of the Arabian life in a historical perspective.

3. Those who wrote the history of the cities countries communities nations and other groups of human race treating the subject as a general history and

4. Those historians who wrote pure and simple a general history. The following are the historians who gave new shape to the science of history.

1. Ibnu Abdi Al – Hakam (257 A.H.) His name is Abdu Al – Rahman Bin Abdullah Bin Abdul Hakm who lived in Egypt. Abdul (D.213 A.H.) was a jurist belonging to the school of Imam Malik who was a rich man and when Imam Shafai shifted to Egypt he was his main financial supporter Ibn Abdi Al – Hakam like his father was a man of learning. He is one of those historians whose contribution to this field of learning entitled “Fuluhu Misr Wa Al Mazrib Wa Al Undulrs ( ) made a great man. The manuscript of this book is still in the Paris library a part of which was published in London with its English translation and late on the whole book was published 1

2. Al Baladhari (D. 279 A.H.) His name is Abu Jafar Ahmad Bin Yaha Bin Jabir Al Baladhuri: He is the last of the historians who described conquests. The author of Al Fihrist writes about him. 2
Baladharis work Kibabu Al Bulden is a very valuable historical document, which has been preserved, and it has been published a number of times in India and outside. It is said that he died an accidental death in the hospital as he had drunk the juice of Baladhur, which is a poison.

3. Muhammad Bin Habib (D.245) His name Abu Jafar is Muhammad Bin Habib Umayyad. Ibn Nadeem has mentioned him in his Al Fihrist and he has also given in detail his contribution to different sciences of he says:

A long list of his other works has been given in the Al Fihrist. We have selected only a few of them, which are given above:

4. Ibnu Taifur (D. 280) His name is Abu Fadle ahmad Bin Abi Tahir Taifur. He comes from the family of Hu Khurasan. He was born in Baghdad after his education he served as a teacher. His three works Taraikhu Baghdad Kilabu Al Manthur Wal Manzoom and Kilabu Al Nisa are famous. Ibnu Nadem has also mentioned him in Al Fihrist but he has not written much about him.

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1. Ibn-Al Nadeem-Al Fihrist  
P. 161
2. Jurji Zaidan  
P. 228
5. Al - Yaqubi (D. 278 A.H.) His name is Ahmad Bin Abi Yaqub Bin Wadih known as Al – Yaqubi. He travelled widely in the Islamic land from east to west and during his travel he wrote a book entitled Kilaba Al Buldan ( ). This is the far most book which had reached us on this topic. His year of death has not been mentioned definitely. It is however worked out as 278 A.H. His another work Tarikha Al Yaqubi is also famous which has been published.


Along with his many works the another of Al – Fihriish has mentioned his famous book on history, which is known as Kitab Al Tarikh or Kitabu Akhbari Al Rusul Wal Muluk. The account of the events of the human life on earth starts from Adam to the end of the year 302 A.H. which is spread over 7500 pages. The work has been published at several places. The edition published in Egypt in the year 1906 is divided into 13 volumes. The book has been translated into several languages of the world including Turkish and Persian languages.
C. Islamic Sciences

(1) The science of Tafseer

Regarding the development of this science we have to bear in mind that the Quran has been the way of life for the believers. According to Hazrat Ayesha the life of the prophet (P) was the model of the Quran in practice so was the case with his companions. The following statement is attributed to Hazrat Ali (may God be pleased with him)

"إِنَا أَتْمَرَأَنْ نَآَفَقُ"

It is interpreted that the life of every Muslim must be the model of the Quran in some way or the other. Who could know the meaning of the Quran better than the companions of the prophet (PBUH) get the study great commentators of the Quran Ibnu Abbas, Abdul bin Masud, Ubai Ibai Kaband others advanced the study further and this process continued even during the days of Tabacen... A number of centre or schools of Tafseer were established at Mecca, Kufa, Caira, Basra, Damascus and also in Yemen and other places.

The study of the Quran was in fact carried on as a movement for the survival of the Umman.

It was under there conditions that work on Tafseer multiplied and great commentators of Quran flourished. Not much was left for the Abbasid period to advance the study beyond what had already been done under the circumstance there is not much for the research scholar to report. However I shall be failing in my duty if I do not mention here the great commentators of this period Ibnu Jaris Al-Tabari whose contribution to the science of Tafseer as the Quranic study should by viewed from different
angle as a new trend in explaining the meaning of the Quran different from the traditional one. The style of presentation adopted by Tabari and the material he presented speaks values about his vast learning and his innovative way of presentation. I propose to give here a brief sketch of the life of Al-Tabari and his works. His name is Abu Jafar Muhammed Ibn Jarir bin Yazid bin Khalil Al-Aabari. He learned the Quran by heart when he was only seven years old. After completing his necessary education at home he went to other centres of learning further education. He went to Madina, Syria and Iraq for the purpose. Then he settled down there and lived there till his death. His dates of birth and death as recorded in Tarikhu Baghdad are 225 A.H/ 839 A.D and 310 A.H/923 A.D respectively.

About him Ibn Khallikan says:

Tabris contribution to different branches of learning is very valuable. There is a long list of his works which Ibn Al Nadeem has given in his Al-Fihrist. He has also written about his life which is reproduce here briefly.

Ibn Al-Nadeem has given a long list of his works in almost all science spreading over about two pages which is a living proof of his vast knowledge in almost all branches of learning. Here we shall confine our discussion to that extent only.

The momentous work of Al-Tabari is a great the most useful contribution to the science of Tafsir is his book called Jamia Al-Bayan Fi Tafsiri Al-Quran is divided into thirty parts. He completed the works in

seven years for which he went through and studied all the works that were
done in the past. He was careful to scrutinize the sayings or statements of
others before accepting them and using them for his purpose. One aspect of
his commentary is that answers to the problems pertaining to the
Jurisprudence of Islam flow from it.

Al-Seoti mentioned Ibn Jarir among the great men of learning like
Al-Imam Ahmad bin Hambal, Al-Bukhari Ibn Maja and others and said.

As will appear from the above statement of Al Seoti all work done
during this period of the Abbasid rule was merely a copy of the past in
respect of the commentary of the Holy Quran except the work of Al-Tabari
called Jamia Al-Bayan Fi Tafseri Al Quran which has established its
originality and which opened the gate for others to enter.

No doubt Al-Tabari's contribution to prose literature in this
particular field is unique.

2. The Sciences of Hadith during the early Abbasid Period

With the advent of Abbasid rule almost all the companions of the
prophet and their companions (Al-Tabeen) had left this world and a new
society with new faces, new ideas, new ideals with composite culture had
emerged. Now it was not the blind faith in the 'Holy Book' and the
commandments of the prophet (peace be upon him) that keep the society
united in thought and action. The non-Arab elements of the Muslim world
war bent upon creating mischief with regard to the religion of Islam. Now

it was not mere military power that could keep intellectual subdued. These
were the conditions when the house of Abbas captured power with the
help of their non-Arab allies, who were close to them in the administration.
Above all, the hypocrater was more active during these days to create
problems.

Al-Mansur the enlightened ruler was fully alive to the condition and
he feared that, under the circumstances and without the proper
representation of the religion of God falsehood may overpower the truth on
the intellectual level. So he adopted a cautious policy, when he went to
perform the Haj pilgrimage in 143 A.H. he asked Imam Malik to compile an
authentic book of the sayings of the prophet (peace be upon him) which
would serve as a guide for the Islamic scholars. So he compiled a book
called 'Al-Mauttah'. It was a great work on hadith, the first of the kind
which Umar-bin-Abdul Aziz, the Umayyad Caliph had ordered to be
written. It is, no doubt, a momentous work which laid the foundation of the
science of Al-Hadith on sound basis and which served as a guide for those
who served as a guide for those who came after Imam Malik.

We shall give below the history after development of science
during the Abbasid, which is considered as its great achievement. It was
during this period that the science developed so quickly and so completely
that there did not remain much for the later period to advance the basis
work further, since almost all the Muhadditheen who are universally
recognised as the greatest of the great belong to this period only in which
the science of Al-Hadith flourished. The reason for the delay in the
development of Al-Hadith was that it was considered the act of innovation,
till Umar-bin-Abdul Aziz ordered such collection.
We shall give below the necessary information about the prominent Muhaddatheen of this period, in the chronological order:-

(I) Al-Imam Al-Bukhari

This name is Abu Abdullah Muhammad bin Ali Al-Hasan Ismail Al-Bukhari.

Imam Bukhari was an orphan and he was brought up under the care of his mother. He had lost eyesight while he was a child. His mother saw Hazrat Ibrahim (peace be upon him) in her dream who informed her that, the eyesight of her son was restored on account of her prayers. When she wake up in the morning, she saw her son with his eyesight restored.

Imam Bukhari was the wonder of the world. In intelligence none was his equal, in piety he was perfect, and in knowledge he was a era. He had wonderful memory. There is a story about his strong memory, which is related by Al-Khatif in his Tarikh-e-Baghdad. Many great scholars have paid tribute to his knowledge of Al-Hadith which we have avoided to quote here. Ibn Al-Nadeem writes about him.

Many of the marks or works of Imam Bukhari have been published. He travelled extensively far and wide only for collection of the sayings of the prophet (peace be upon him) with utmost care, after examining the piety of the narrator about which many stories are current.

Imam Bukhari's contribution to the Arabic prose during the early Abbasid, both in terms of quantity and quality, is most valueable and in that respect his place as a prose writer in Arabic in a particular field of learning is secure among a few.

ii) Muslim Al – Qashiri, His name is Abul Husain Muslim Bin hajjaj Al - Qashihi Al - Nisapuri. He was born in the year 206 A.H.. He learnt the science of Al - Hadith from great scholars like Imam Al - Bukhari and other and compiled his famous most work Al - Hadith Sahiha, which is ranked as second most reliable work on Al- Hadith after that of Al- Bukhari. He died in the year 261A.H. 1.

He went to Nijaz, Syria and Egypt in search of knowledge of the science of Al - Hadith and at last compiled a great work called Al - Jamith Al - Sahih ( ) whose popularity among the scholars of Al - Hadith in particular and the Muslims in general, ranks second after Al- Bukhari as the most reliable document of the sayings of the Prophet (peace be upon him) historian and as commentator of the Holy Quran is very high. He is among the top most Muhadditheen of the world of Hadith.

Among his known Books which are recognised as his great contribution to prose in Arabic are as under:

'Al - Sunan' which has been published several times in Egypt and India. His contribution to the science of Al- Hadith is recognised as one of the six top most great works in the field. His work is divided into thirty two, parts, under one thousand five hundred heads, containing useful information from the days of the companions of the Prophet (peace be upon him) to his days. As a commentator of the Holy Quran also he ranks very high.

He died in the year 273 A.H. It may be mentioned here that his 'Al - Sunan' known as "Sunanni Ibn Maja" had he published in Delhi in the year 1282 A.H. and also in Egypt in the year 1313 A.H.

Ibnu Al - Nadeem, the author of Al Fihrist has mentioned him in the following words:

1. Dr. Ahmad Daif - Tarikhu Al-Adab Al-Arabi, p. 20.
These are two Muhadditheen Al- Bukhari and Al - Muslim, whose services to the science of Hadith are regarded as unique and most reliable. They are the greatest of the great unsurpassed in their greatness till this day in their field of study.

iii) Ibn Maja:-

This name is Abu Udaida Muhammed Bin Yazid Bin Maja Al Qazuini.

He travelled widely in search of knowledge for his education, he went to Al- Rai, Al -Baira, Al Kufa and Baghdad. Then he visited Syria, Misr and hijaz for the same purpose. His place as a Muhaddith.

iv) Abu Dawood Al- Sajistani:-

His name is Abu Dawood Sulaiman Bin Al - Ashath Bin Ishaq Bin Bashir Bin Shaddad Al- Azdi Al- saistani, an Imam among the Muhadditheen who roamed from place to place in search and study of the sayings of his master the Prophet of Islam (peace be upon him) and Egypt. He visited Baghdad a number of times. Then he went to Al- Basra and settled there. He studied Hadith under Imam Ahmad Bin Hambal, Yahya Bin Muien ( Qutaiba Bin Saeed, Usman Ibn Abu Shaiba and so many others. His teacher Ahmad Bin Hanbal also accepted from him some sayings of the Prophet (peace be upon him) His collection of Hadith known as Al Suan ' or sunan Al - Imam Abi dawood ( ) was approved by his teacher Ahmad Bin Hanbal, who went through it minutely.

His other works are:-

1) Kitabu Al - Raddiala Ahli Al Qadr.
2) Kitabu Al - Masail
3) Kitabu Al Nasikh wa Al mansukh
4) Kitabu Nazmi Al-Quran
5) Kitabu Fadli Al Quran
6) Kitabu Shariati Al Qari
7) Kitabu Shariati Al - Tafseer And
8) Kitabu Al Tafseer.

"Al sununu " of Al - Imam Abu Dawood was published in the year 1280 A.H. in Egypt and also in Lucknow (India) in the year 1888 A.D.

V) Abu Isa Muhammad Bin Isa Al – Tirmidhi

His name is Abu Isa Muhammad Bin Isa Al - Tarmizi. He travelled to different places for the study of the science of Hadith. He went to Bukhara, Iraq, Khurasan and Hijaz and met a number of Muhaadditheen. He is recognised as one of the six top most scholars of Hadith all over the world. After the death of Al - Bukhari, it was he who was considered his successor in Khurasan. A man of very high moral as he was he feared God and wept while in prayer and he lost his eye sight.[1]

Al-Trimidhi wrote a number of books in history, Al-Hadith and Al-Tafseer. His book on Al- Hadith Al-Jamin Al-Saheeh is one of the six Hadith works, recognised as the best work ever produced in the field of Hadith Literature. Shah Waliullah of Delhi paid tribute to him for his work in the following.

As has been explained, Shah Waliullah we come to the conclusion in respect of the six most important works on Hadith, that every flower has its own peculiar sweet smell which no other can share. We have therefore no hesitation in concluding that Al-Jameo Al-Saheer Al-Trimidhi

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is the most valuable addition in the Hadith literature produced at the end of the third century Hijri of the Abbasid period.

(VI) Al-Nisai

His name is Abu Abdi Al-Rahman Ahmad bin Al-Nisai. He is the last of the six shining stars on the horizon of the world of Hadith. Their contribution to the science of Hadith is unique in their own ways each having his peculiar style of presentation, that is why all the six works stand on their own merits for the world of learning, to enjoy the benefit of their vast knowledge in this field of study. Al-Nisai, one of the greatest of great in his knowledge of the science of Al-Hadith has the honour of compiling the most useful collection of the sayings of the prophet of Islam (peace be upon him) called 'Suname Al-Nisai'. His work was also well received in the world of learning during his days, by the scholars of divinity, which continues to this day. Ibn Khallikan has mentioned him in his wafayat ( ) vol I page-21. The book had been published in Egypt in two volumes in the year 1312 A.H.

Al-Imam Abu Abdur Rahman Ahmad Al-Nisai died in the year 303 A.H. at Mecca.

It goes to the credit of the Abbasid period that the science of Hadith, which was neglected so long for various reasons, started developing under the orders of the Umayyad Caliph Umar bin Abdul Aziz and by the end of the third century Hijri it reached the height of its development.

3. The Science of Islamic Jurisprudence.

No doubt the Islamic jurisprudence had its roots in Al Quran and Al-Hadith and Madina was the centre of learning for all till the beginning of
the Abbasid rule. When the city of Baghdad was built the centre of gravity for the cultural development shifted to that side and now Kufa Basra Baghdad and Rae also became the recognised centres of learning. The scholars of Iraq carved out a different way of thinking in respect of the Islamic jurisprudence. They introduce the element of opinion also in the absence of clear guidance from the Quran and Al Hadith with the result that here in Iraq a group of jurists came into being whose angle of thinking was different from that of Hijaz. Not that it was a new idea. The prophet of Islam (P.B.U.M) had given the same instruction to Maadh Ibn jabal when he was appointed governor. But here in Iraq the emphasis was on reason which was recited upon.

The result was that the process of development of Islamic jurisprudence accelerated as was in the case of the science of Al-Hadith. With so many jurist of eminence working on their own lines of thinking there came into being four schools of Islamic jurisprudence. Their contribution the science is a landmark in the history of the development of this branch of learning. The prose literature produced during this period pertaining to the subject has its own importance. We shall give below the history of the achievements of the four Imams of the four school very briefly.

We shall start with Imam Abu Hanifa.

(I) Imam Abu Hanifa (80-150 A.H)

His ancestors came from Kabul. They belonged to the merchant class who traded in cloth. In the beginning of his life Abu Hanifa adopted the profession of his fore fathers. Then he turned towards the study of religion of Islam and its sciences. He was fortunate to enjoy the company of some of the companions of the prophet.
within no time his fame as a scholar of divinity spread wide with the result that caliph Al Mansur offered him the high post of Qazi which he referred earning the displeasure of the caliph. He was imprisoned and died in prison. After him his son Hammad and Grandsons also served the cause of Islamic learning.

A man of piety and integrity as he was he had to suffer at the hands of the ruler. The story is very long.

He was very popular among the people and after his death many people eulogized him. Abdullah bin Al Mubarak in his verson said:

Regarding his contribution to prose literature in the field of learning Ibnu Al Nadeem says.

1. Ibnu Al-Nadeem Al-Fihrist, p. 298.
2. Ibnu Al-Nadeem Al-Fihrist; pp. 298-299.
3. Ibnu Al-Nadeem Al-Fihrist, p. 299.
Imam Abu Hanifa be behind him a large number of his student and friends and the school of jurisprudence which he had established was so popular that even today in the Muslim world the number of his followers is the largest. May God be pleased with him.

(II) Malik bin Anas (d. 179 A.H)

His name is Malik bin Anas bin Malik bin Abi Aamir Asbahi. His grandfather Abu Aamir Asbahi was the companion of the prophet (P.B.U.H) who fought all the battles with him except the battle of Badr. Imam Malik was born in the year 93 Hijri. According to other sources he was born in 90 A.H. He started teaching Hadith at the age of seventeen years. He wrote down one lakh traditions of the prophet (P.B.U.H) which he scrutinized and out of which his book Muatta the first collection of Hadith was compiled.

Imam Malik was very careful in teaching his lessons on Hadith. He would take bath, apply perfume and then he would sit for the lesson. He has a large number of his students who include such great scholars as Imam Shafai, Imam Muhammad and others. He was the scholar of the scholars, the light of knowledge among the first to survey the cause of the science of Hadith. Therefore releasing his book Muatta he submitted it to seventy scholars of repute for an approval. They found in a unique work. Muatta contains one thousand twenty seven A.Hadith and Aathar. ( ) This book alone kept his name alive for all the time to come as the most important prose work of the Abbasid period. He died on the tenth of Rabiu Al Awwal in the year 179 A.H. It will not be out of place to give below an extract from Al Fihrist of Ibnu- Al- Nadeem in order to add to our information about the events of his life. He says:

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In conclusion I have to state that Imam Malik occupies a unique position among the great scholars of divinity among the Muslims all over the world. He was the great Muhadith and a great jurist. Al Muatta his collection of tradition of the prophet (P.B.U.H) is a momentous work and will remain so for all time to come. May God be pleased with him.

(III) Imam-Al Shafai (150-204 AH)

His name is Abdul Mohammad bin Idris. He was born in extreme poverty. His mother who was widow somehow manage to bring him up by procuring help from her Quraishi relatives. He studied the Quran, Arabic language and literature and showed signs of remarkable intelligence. He learnt by heart Al-Muatta the collection of Ahadith by Imam Malik before he was fifteen years old.

When he went to Madina and meet Imam Malik he was astonished to see the intelligence of the boy is was far ahead of his age in his knowledge. He remarked that the boy who bound to grow into a great man of learning. It was indeed a gift from God a special favour from his Lord. Imam Malik visited Baghdad in 195 A.H. and the scholars flocked to attend his lessons. Ahmad bin Hanbal was also one who studied under him. He didn't stay there long and left the plays in 199 A.H. to settle permanently in Egypt. He lived in Cairo (Fustat) and devoted himself fully

1 Ibnu Al-Nadeem Al-Fihrist, pp. 294-295.
to the work of teaching and writing books. His contribution to Arabic prose and reported Ibn Al-Nadeem enormous. It was a great misfortune for the people of Egypt the Imam Al Shafai did not live long and died in the prime of his age. When his knowledge of the Islamic science was to the height of its excellence, he did not live long to enjoy the fruits of his labour.

Imam Shafai left this cruel world for the external abode, of course, to enjoy the company of those whom God favoured most. He died in the year 204 A.H.

Imam Al Shafai adopted a new approach to the problems of Islamic jurisprudence by accepting both reason and Sunnah as a middle course in deciding the cases. Imam Al Shafai was the first among the jurists of Islam to think about the problems of the principle of the science of jurisprudence and wrote about him.

Imam Al Shafai's grave in Cairo is visited by Muslims for all over the world to pay their homage to the great scholar of divinity who served the cause of Islamic science so well.

Ibn Al Nadeem writes about him:

His date of death as given by Ibn Al Nadeem is 204 A.H. which we have quoted above.

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1 Ibn Al-Nadeem Al-Fihrist, p. 309.
There is a long list of his works which will spread over pages. We shall mention here only a few of them which are as under:

1. Kitabu Al-Uman (كتاب الاسم) in seven volumes
2. Usuler Al-Fiqh (إسول الفقه) and
3. Musnadw... Al-Shafai

It is really unfortunate that the Muslims in general and their scholars and rulers in particular lost such treasures of knowledge which were the fruits of hardships.

(IV) Ahmad bin Hanbal 164 - 241 A.H 780 855 A.D

His name is Abu Abdullah Ahmad Ibn-Hanbal. He was born in Baghdad where he studied Arabic language and Al-Hadith. Then he travelled to a number of countries in search of knowledge. He went to Iraq, Syria and Al Yemen and met many scholars of repute. Imam Shafai has paid him rich tribute in the following words:

1. Ibnu Al-Nadeem Al-Fihrist, p. 309.
2. Abu Zaghul - Al-Hidithuwa Al Muha'dihun, p.304
He is a student of Imam Al Shafai but his line of thinking differs from that of his teacher. He is a strong believer in following the Holy Book and the Sunnah only. He is against philosophy interfering into the affairs of religion. He is against reason. That is why the number of his follower is not large. He is the founder of a separate school of Islamic jurisprudence called Hanbali Mutazila group which had received the weapon of philosophy and logic from the translation works to beat their opponent with. This they used under the patronage of the Abbasid caliphs. Imam Hanbal had to suffer unbearable physical punishment on that account. But he was prepared for the worst. He never subscribed to the belief that the Quran was "created one"

Ibnu Al Nadeem reports his contribution to the world of learning as under:

1. Ibnu Al-Nadeem Al-Fihrist, p 334.
When the Imam died there were about eight lakh males and sixty thousand females who attended his funeral such was his popularity among the people.

As described above there are four schools, four Imams and the four pillars on which the edifice of the jurisprudence of Islam stands from the second century Hijri to this day complete in all respects.

4. Scholastic Philosophy.

Scholastic philosophy is one of the Islamic science which discusses problems relating to faith dogmas and beliefs, in the light of the Holy Quran and sayings of the prophet (P.B.U.H) applying reason to it.

The companions of the prophet and those who enjoyed their company called Tabaeen did not apply reason in matter of faith and followed what the Quran and Al Hadith had said about the exterior of the problems not going deep into the interior of it. For example they did not enter into discussion regarding the problem of self and Attributes of God which had many pitfalls for the human mind to fill in.

When the boundaries of Muslim rule extended far and wide and they came in contact with people of different religions and temperament and historical background. There was mixture of culture and social customs in the society. Arabs were a ruling power and naturally non Arabs bare grudge against them and their religion in their hearts. There were hypocracies also who were conspiring against the religion of Islam. Doubts were raised and problems created these trends appeared during the last days of the
Umayyad rule when subdued ideas and inclination came in the open. When the Abbasids came to power they had to face this situation.

At last when the problem of atheism assumed dangers proportions during the last days of Al Mansur's life he advised his son Al Mehdi not to show section of the society and to decide this cases after their defeat in their debates. In the mean time the translation work of greek book into Arabic started and books on logic and philosophy came to in light. People used logic as their tool to prove their point of view. This philosophy was introduced in the dialectic Al Mhedi made it a practice to hold discussion between the scholars of divinity and others to prove their point on the basis of reason only and if they failed they were punished for their malice towards the religion of Islam. This style of argument was called Ibnu Al Kalam or scholastic philosophy. Ibnu-Al Kalam has been defined by Ahmad Daif in the following terms:

Ibn Al Kalam has been defined by Ahmad Daif in the following terms:

1. Dr Ahmad Daif - Tarikh Al-Adabi, p. 20
way amidst the differing groups and his view point was acceptable to the vast majority of the Muslim scholars and to the public also who hailed him as a savior of Islam.

Abul Hasan Ali Al-Ashari is the descendent of the famous Hazrat Abu Musa Al Ashaari named his new view point as Madhhabu Ahli Al Sunnah which is accepted by a vast majority of the muslims to this day. It is thus that he did away with almost all other faiths or the majority of faiths. He spent his life in preaching his faith from the pupil of the central mosque till his death in the year 324 A.H. 1

Jurji Zaidan has mentioned four prominent scholars of divinity as the chiefs of Ilmu Al Kalam whom he has listed as under:

1. Al Imam Abu Hanifa. His book Al Fiqhu Al Akbar belongs to this category which is a great work on the subject.
2. Abu Hudhaifa Wasil bin Ata (d. 131)

Who has been mentioned by Ibnu Khalliqan also in his Wafayatu Al Aayan.

3. Abul Hudhail Muhammad bin Al Hudhail (d. 232 A.H) He was the chief of this school among the scholars of Basra. He was very strong in arguing his point with his deep knowledge and attractive style of presentation.

4. Abu Ali Mohammad bin Abdul Wahhab. (D. 303 A.H). He is also recognised as one of the top authorities on the subject during his days. He had learnt from Abu Yusuf Yaqub bin Abdullah. He contributed a number of articles on Ibnu Al Kalam.

5. Abul Hasan Al Ashari whom we have mentioned above briefly is the greatest of the great in his field of learning. In fact he came as an answer to the teaching of Al Mutazila who corrected their wrong trends:

1. Please see Tarikhu Al-Adab Al-Arabi by Ahmad Daif, pp. 21-22.
It has been rightly said by Abu Bakr bin Al Saifi:

Before we close the discussion it will be appropriate to give in brief the view of Al Ashari which are a part of his faith:

jurji Zaidan writes:

This is in fact a great achievement of the Abbasid period that Ilmu Al Kalam emerged as the most important Islamic science which established the supremacy of reason over blind faith and yet the teachings of Islam did not suffer in the least. Rather it strengthened the truth preached by the religion.