"Men whom neither merchandise nor sale beguileth 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. Iyaq b. Laqit, a trustworthy traditionist, was once appointed as a supervisor of the project of digging a ditch in Kufa. 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 a 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 Baladhuri in Futuh ul Suldan 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. Although caliph 'Ali's stay in Kufa increased its importance but people of Kufa had learnt faith and beliefs, the Quran, tafsir, jurisprudence and sunnah of the Prophet from 'Abdullah b. Mas'ud and other Companions before the arrival of caliph 'Ali. 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.

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 Timiyya 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: Minhaj us Sunnah, printed at Egypt Vol.4, p. 142.
3. Ibid., Vol. 4, p.157.
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 Qur'an 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 'Amera Hamza b. Habib (d. 158H) and Abul Hasan 'Ali b. Hamza al Kisai (d. 189H) the distinguished Qur'an 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 Suran 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, 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

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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

² Dhahabî, Tadhkira tul Huffaz, Vol. 1, p. 109
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 'Asan of Basra, and ‘Abd al Jafir, they were the contemporary of Imam Abu Hanifa and Imam Abu Hanifa had been attending their circles and held discussions with all of them.\footnote{Shibli: \textit{Sirat un Na‘uman}, p. 122.}

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 Aswad ad Duaili should teach grammar.\footnote{Khurshid Ahmad Fariq: \textit{Hadrat ‘Umar ke Sarkari Khutut Letter No. 262.}} 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
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 ground-work activities of those pioneers in the spheres of linguistic science, Kufa and Basra became the centres of evaluation of Arabic lexicography and grammar.

Ge. — Baghdad:

The second Abbasid caliph Abu Ja'far al Mansur (754–775 A.H.) 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. 'Urwh 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 maghāzi and sirāh had stayed and died here. ²

This magnificent round city of Baghdad soon became one 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'sath 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

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². 'Abdur Razzaq Kanpuri (Muhtamim Tarikh government of Bhopal): Al Bramaka, 1938 pp. 259-60.
Yahya's son Faḍal (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 Barmacide 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 Aslami (d.206H.).

Jarjaraya, between Wasit and Baghdad, Haditha near Anbar, on the bank of river Euphrates; Bakusaya, 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'afi 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.

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4. Tab'Tabi'm, p. 394.
ii) SYRIA:

A - 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.
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 jadi 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.

'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.

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'.

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. He had great insight

1. Ibid, p. 243.
3. Ibid. p. 322.
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 Faḍala 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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¹ Imam Ahmad b. Hanbal, Musnad, Vol. 4 p. 125.
² Sa'id Ansari: Siyar ul Ansar, p. 48.
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.  

Some great teachers among the Followers in Syria were:

- Abu Idris Khawlan (d. 80 H) ¹
- Ka'b Ahbar (d. 32 H) ²
- Khalid b. Ma'dan (d. 103 H) ³
- Makhul ad Dimashqi (d. 112 or 118 H) ⁴
- Raja b. Haiwah (d. 112 H) ⁵
- Juhaisa b. Dhuaib (d. 36 H) 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 Auzai (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

³. Na'im Siddiqi: Tabi' 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 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.\(^5\)

'Asqalan: 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.\(^6\)

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1. Ibid. p. 37.
2. Ibid. p. 450.
Adam b. Abi Iyas (132-220) a disciple of Followers, he
belonged to Merv (Khurasan) and settled in 'Asgalan. 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, Aiyla, 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 al Ha'maw 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.

6. Prof. Mahmood Brelvi: Islam in Africa (Karachi Institute of
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.D. 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.²

Abdullah b. Lahia (96-174 H.) was one of the eminent traditionist in Egypt.² He had met with seventy two followers.³ Many students of hadith gained knowledge of hadith from him. Among them were the gifted scholars like Sufyan Thawri, Shûba, Auzai, Ṣafyan Thawri, Shûba, Auzai, Ṣafyan, Layth b. Sa'd, 'Abdullah b. Mubarak,⁴ 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 qādi of Egypt.⁵

Among the students of Imam Malik, who taught in Egypt were: Imam Shafi'i, Ibn al Wasim (128-188) and his student Sahīn. They were among the distinguished savants who propagated knowledge, especially the science of jurisprudence in Egypt.⁶

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2. Dhahabi, Mizanul A'tidgal, vol. 2. p. 62
Asad b. Musa (132-213 H.), the grandson of the Umayyad caliph Walid b. 'Abdul Malik, was an able teacher in Egypt. 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 Qaratisi.

Muslims arrived in Fazzan and Tripolis in Tunis in the year of 643 A.C. and in Waddan and oasis of Kawer, in the desert of Sahara the west of lake Chad in 656 A.C. 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. By the command of Amir Mu'awia mosques were built here.

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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 Qairawān had some differences on a problem, they used to write to 'Ali b. Ziyad to tell them the correct answer. ²

In the year of 670 C.E. 'Uqba b. Nafe' Fihri the governor founded the city of Qairawān in the south of Tunis, ³ qairawān 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 Qairawān 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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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 upto 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, Zanzibar, Somaliland, Nayasaland, Tanganyika, Mozambique.

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.D., 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.D., 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 Nafsal 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 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.

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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 Qutaiba 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:

Qutaiba b. Muslim built a congregational mosque here, which was completed in the year 93/713.

He sent teachers and preachers to teach them religion.

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, Yarqand 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. Musii 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. Muslim¹ and became the ancestors of Chinese Muslims.

When Muslims' 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.

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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 Qarshi 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:

Yaqut 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 Suki 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

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2. Yaqut Hamawi: Mu'jamul Buldan, title Neshapur.
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. 1

Imam Ishaq b. Rahwia (d. 237 or 38) and Hafiz 'Uthman b. Sa'id Darmi (d. 280 H) have also praised him. 2 The imams of tradition were desirous of his hadith, they accepted his narrations and acknowledged him. 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 ay 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. 4

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1. 'Abdur Rashid Nā'umani, op. cit. p. 103.
2. Ibid. p. 104.
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 village Sinan was filled with seekers of knowledge.³

Among his students were Ishaq b. Rahwia, Yahya b. Aktham, Mahmud b. Ghilan.⁴

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Nadar b. Sham'il (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

D - Rayy:

It was near Tehran the present capital of Iran. Now it has ruined, but Asma'i (214) has 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 him⁵. Outstanding

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Jarir b. Abdul Hamid
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, Junaid 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

Wizwin was in the province of Adharbijjan. It came under Muslims by negotiation and peace treaty, during the period

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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'ith b. Qais the governor of Adharbijan founded this city, he built a congregational mosque here and many Arabs were settled in Ardbil ² who promoted teaching and learning activities here.

Arrangements had been made for transmission of knowledge in Armenia, Zabulistan, Kshghar, Sughd, Shash, Khatan, Yarqand and other places in the north eastern part of the Muslim world.

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 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 Indian ocean via Java, East Indes and Nanhai. They reached the south China port Canton and Koria in the north of China, and their port of Siraf on 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 (650/679) 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 forbidden 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

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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, Samarkand, Armenia, Sughd, Shash, Zabulistan, Khujand near Kasghahar, Bukhara, Rayy. Some of them came via Sri Lanka, 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.
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 Chafwyuwankuwi, 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 huei-huai. 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:

Shen Kun 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

¹. Hui Hadrudin 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, Hui Hui 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'llagat (Urdu) Chapter V, pp. 214-275. According to the records of Min Shu (the history of the province of Fukein): 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 Chuän Chow. These two shaykhs died in Chuän Chow, where they are buried in a mountain. (Badr ud Din: Cheen wa Arab ke Ta'llagat p.228).

They came from Medina.

The author of Hui Hui 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 Waals 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. (Hadrudin: op.cit p.229).

The author of the work Si Lai Chun Poh, (The Arrival Of One Of Western Race), agrees fully with the author of Hui Hui 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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here. Their commercial activities had made the port wealthier.

From this centre of yong Chow, Islamic teaching spread in central China. 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. 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. 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.

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, Ulgurs, 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 Chongdrove 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. 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.

Badr uddin has quoted from the history of Tang dynasty by a Chinese historian, Thong Chian:

'Thousands of Muslims are living in the capital as quests. Their dresses are like foreigners. They live mixed with the natives of the place. In the city of Chang’Ao, 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.'

1. Huei Badruddin: Cheen wa Arab Ke Ta’llugat, p. 56.
2. Ibid. p. 11.
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,\(^1\) 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.\(^2\)

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.\(^3\)

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 651 and onward continued their missionary activities. They worked ceaselessly for the spiritual welfare of their folk, who had settled there as merchants.

When Sulaiman Tajir (merchant) of Siraf (Iraq), arrived in 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 festivals 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

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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.
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 certitude 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.

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.

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.
3. Ibid.
Qarshī, Al Muhallab b. Abu Sufrāh 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'alī b. Rashid was also an ascetic and traditionist of Basra¹, they came to India; and 'Abbad b. Ziyad, Sa'id b. Aslam, Mu'awia b. Qurrah, Zaid b. 'Umaīr, 'Atiya b. Sa'id, Musa b. Sanan, Hakam, b. 'Awana Kalbi, Muja'a b. Si'ar Tamīmi, Muhammed b. Haram, Qais b. Tha'labā, (a Follower and learned of Kufa), Junaid b. Amar, Shimar b. 'Atīya 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'alī were some of those shaykhsh who came to India in the Umayyad period and transmitted knowledge during their stay in India².

Abu Musa Israil b. Musa Basri a distinguished disciple of Imam Hasan Basri, was one of those teachers and traders who had been visiting India³. Abu Musa was a traditionist and merchant he had been teaching in Kufa Basra and Medina⁴. In his numerous students were great savants like Sufyan Thawri, Sufyan b. 'Uyayna, Yahya b. Sa'id al Qatan, Husain b. Abi al Ja'fi⁵.

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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

study there. The grandfather of 'Uqaili recognized him as a
great savant who came to Basra from Sind¹.

Qais b. Basr Sindi, Shaykh Yazid b. 'Abdullah Garshi Sindi
Basri, were of the same period². 'Abdur Rahman b. Sindi was also
a second century traditionist³.

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

1. Lisan ul Mizan, vol. VI. p. 815. cited by Qadi Athar Mubarakpuri,
"Hindustan men IIm-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.2

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,

1. Ibid p. 94.
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:

1. 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.

2. 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, Umme 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. 'Urwah, 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.

1. Ibn Sa'd; Tabagat, cited by Qadi Athar Mubarakpuri, op. cit. p.96.
2. Ibn Sa'd; Tabagat, vol. 5. p. 309.
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 Maqhaizi has been mentioned in Kitab ul Fehrist, by Ibn an Nadim.

Muhammad b. Abi Ma'shar was the son of Abu 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 Maqhaizi, 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, amid 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.
3. Cited by Dr. Tara Chand: Influence of Islam on Indian Culture (Allahabad: Indian Press Publication Private Ltd.) pp. 25-26:-
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".

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".

VIII Sri Lanka: There had been trade relations between Arabs and them before Islam. The people of Sri Lanka

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 Srandedep 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 Srandedep. But with him was his servant who reached Srandedep 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, aseticism, 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-muri gives that those who sent their envoy to Medina from Srandedep might have belonged to the sects of Baykure or Bikrantiya or Bikrjam. 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 reminded 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 Srandeep in a ship which was captured by the pirates near Sind⁴, 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 Srandeep (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 Srandeep and the girls were left alone there². These records reveal that Muslims had their settlements and colonies in Srandeep also in the first and second centuries of Islam³, where teaching and learning was continued, and a scholar named Musa was one of the savants who belonged to Srandeep. He was a Follower and had seen Companion Anas b. Malik⁴.

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 280 years rule. A mere list of names of Muslim scholars of Spain would make volumes.

By the flourishing 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 Haib, 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. 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.  

He was a celebrated orator also.

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.

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

1. Ibid.
2. Ibid. pp. 121-122.
3. Ibid. p. 120.
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. 'Abbas. The Egyptians have narrated from him. But the Syrians did not relate any hadith from him.

Abul Walid ibn al Faradihas 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 Bashkw, 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

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 Bashshwral 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 Mudar tribe. Bukhari has mentioned him in his history.¹

`Abd al 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.
². Ibid. pp. 122-23.
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), Qurmuna, 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.

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1. Many scholars including Ibn Bashkwal, Ibn al-Faradi (d.1013A.H.) and Ibn Habib 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-Maqrizi (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.¹ 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.²

'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 Mudar 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 (152–234H) 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 "Aasmuda 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 Mudar al Andalusi and Ziyad b. 'Abdur Rahman al Lakhmi. 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 Sufyân b. 'Uyayna, Laith b. Sa'd, 'Abdullah b. Wahab, and 'Afe' b. Na'im 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 Allahama 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 Wali ullah 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 Siadiq Ul 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. Natar (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 'urtubi, 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

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 meantime 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 *Tabagat 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

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1. Ibid. p. 40.
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 acknowledging 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. Alpandus, 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

2. Alvari Cordubensis Epistolae (Migne Patr Lat. tom Cxxi p.546), Arnold, op. cit.
arrived at these heretical views through his frequent and close intercourse with the Muhammadans. 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 Charlemagne 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.

This was due to the fact that the educational system of Muslims was open to all mankind and the Muslim world was

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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, Jizwin, 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.