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

CHAPTER - TWO

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

1) Setting the Stage

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

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

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

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

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

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

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

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

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

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

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

Preservation and Transmission of Knowledge:

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

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

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

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

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

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

The Quran testifies it :-

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

And:

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

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

Ruwat

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

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

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

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

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

The Institution of Periodical Fairs:

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

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

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

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

---

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

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

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

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

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

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

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

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

Story Telling: Night-tales had been an important branch of prose literature. At night mainly during the nights of moon light, people assembled in their clubs and spent sometimes the whole night in story telling. There were some
professional story tellers and others engaged themselves in extempore story telling known as musamara 1 Says the Quran:
23:67 - "Nightly did ye rave together."

Life in Some Arab Settlements and Oases:

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

Mecca had developed in a powerful town and became an international trade centre in the West Asia. The Quraysh with their extensive commercial activities, had devoted themselves in organizing great trade caravans to visit countries like Syria, Iraq, Egypt, Abyssinia, India, China and other far off lands. Says the Quran:
106 : 2 - "For their taming (We cause) the caravans to set forth in winter and summer."

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

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

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

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

**Yathrib (Medina):**

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

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

---

Taif:

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

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

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

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

They spoke a dialect which was slightly different from Arabic.

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

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

In the tribe of Hudhail, who lived near Mecca, and had relations with the tribe of Quraysh², in Taif, in Medina, there were schools⁴. They might be "crude" and "primitive" but were attended by their boys and even some girls, to learn the art of reading and writing.⁵

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

---

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nadar b. al Harith had brought Mecca, the Arabic translation of Shahnama of Iran which he translated at Hira. He used to bring the same type of literature from Syria, these might be some books on Byzantine History.³

And the Jews had book trade in Arab markets.⁴ They used to render Christian theological works into Arabic.⁵

---

⁴ Maulana Manazir Ahsan Gilani, op. cit. p.224.
⁵ Ibid.
pagans of Arabia, a book named Mujalla-i-Lugman is traced which was presented to the Prophet. 1

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

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

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

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

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

1. Ibid.
of Abu Sufyan b. Harb), and Abu Qais b. 'Abd Manaf
b. Zuhr b. Kilab (the uncle of Amina, the mother of the
Prophet), requested him to teach them the art of writing
and Bishar taught them¹. According to another report Harb
b. Umayya the brother of Sufyan b. Umayya once went to
Hira where he learned the technique.²

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

Bishar separated from them and went to the place of
Muḍar, there 'Amar b. Zurra acquired it from him
and became famous as 'Amar al Katib (Amar the Scribe).³

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

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

1. Ahmad b. Yahya b. Jabir al Baladhuri; Futuh ul Buldan
   Syed Abul Khair Maududi translator (Urdu), (Karachi)
2. Ibn Abi Dawud; Al Mushaf, cited by M. Hamidullah;
   And-1-Nahwi ka Nizam-1-Ta'lim, p. 16. margin.
3. Al Baladhuri; Futuhul Buldan, op. cit. p. 665 and Ibn an
   Nadim (d. 385 H.) also has provided similar information in
   his Kitab ul Fehrist, p. 7.
settled in Wadi'l Qura and a community of this valley received this art from him.¹

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

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

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

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

¹ Al Baladhuri, op. cit. p. 665.
² Raghib at Tabakh: Thiqafat ul Islamia, Iftikhar Ahmad Balkhi translator (Urdu) part 1. p. 74 (margin).
³ Ibid.
⁴ Hafiz, Ibn Kathir (d.774 H): Fadail il Quran p.50 cited by Iftikhar Ahmad Balkhi translator Thiqafat ul Islamia, Part I. p. 73. (margin).
b. Umayya, and his brother Khalid b. Sa'id, 'Abdullah b. Sa'd b. Abi Sarah al 'Amiri, Huwaitab b. al 'Uzza al 'Amiri, Abu Sufyan b. Harb b. Umayya, Mu'awia b. Abu Sufyan, Juhaim b. as Salat, Ibn Mahzama b. 'Abd al Muttalib b. 'Abd Manaf, and from the halifs (allies) of al Quraysh was al 'Ula b. al Hadrami.¹

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

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

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


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

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

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

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

---


4. Raghib at Tabbakh: Ath Thiqafat ul Islamia, Iftikhar Ahmad Balkhi translator (Urdu), (Delhi Markazi Maktaba Islami, 1983) part I, p. 75.
there was not a single person in the whole region who could read it, they had been in search of such a person till a child read it for them.¹

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

11) The Unlettered Prophet's Educational Campaign

a. Education before the Migration of the Prophet:

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

---

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

The matters related to beliefs had been frequently repeated in the Meccan chapters of the Quran, admonishing in the form of short discourses and sermons in earnest and most beautiful rhetorical language, to register in their minds and impress fully the consequences of their behaviour; the everlasting glorious rewards of the eternal abode or the severe punishment according to their deeds. There is a description of an educational travel in Surah al Kahf (the Cave 18:61-79), a Meccan chapter of the Quran, in the answer of one of the three questions of the Jewish rabbis of Medina, which they asked through al Nadir b. al Harith and 'Uqaba b. Abu Mu'ait, the two Qurayshites. Since the Meccan education dealt mainly with the matters of beliefs, by this marvellous story, the believers could learn that the

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

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

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

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

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

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

73:2—Keep vigil the night long, save a little
73:3—A half thereof, or abate a little thereof
73:4—Or add (a little) thereto and chant the Quran in measure.
73:5—For We shall charge thee with a word of weight.
73:6—Lo! the vigil of the night is (a time) when impression is more keen and speech is more certain.
73:7—Lo! thou hast by day a chain of business
73:8—So remember the name of thy Lord and devote thyself with a complete devotion.
73:9—Lord of the East and the West; there is no God save Him; so choose thou Him alone for thy defender—
73:10—And bear with patience what they utter, and part from them with a fair leave-taking.
73:11—Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them a while."
The Prophet was charged to extend his preaching:
J. 74:2 - "Arise and warn!"

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

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

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

called them to God, and warned them of His punishment to unbelievers in the life hereafter. They refused to listen him and departed.

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

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

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

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

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

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

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

Quran aloud, those who wanted to listen it might not go near him in fear of the Quraysh. But he adopted the middle course in recitation of the Quran in his prayers; those who wished to listen him might do the same secretly and gain benefit from it.¹

Abu Bakr as Siddiq had made a mosque in front of his houses, in which he used to recite the Quran and polytheist women and boys gathered around him to listen the Quran. The polytheist Quraysh became afraid of it that their women and children might accept Islam.²

The Quraysh banned the reading of the Quran. They persecuted, tortured and imprisoned the early Muslims. The Muslims were afraid of reading aloud the Quran. ‘Abdullah b. Mas‘ud the sixth Muslim, was the first person after the Prophet who went to Ka‘ba and recited aloud the Quran in the presence of Quraysh chiefs. The Quraysh attacked on the face of ‘Abdullah b. Mas‘ud.³

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

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

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

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

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

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

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

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

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

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

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

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

1. Isti'ab, vol.1, p.155.
3. By the command of the Prophet, 'Amir b. Fuhaira, the freed man of Abu Bakr wrote it. Ibid p. 226.
The first school in Islam was Darul Arqam b. Abi Arqam, at the hill of Safa in the city of Mecca, where the Prophet stayed from the 5th year of his call/A.C. 614. He used to teach here his Companions who had stayed here and had not migrated to Abyssinia. His uncle Hamza his cousin 'Ali and Abu Bakr and other Companions about forty in total including women, were with him when 'Umar b. al Khattab knocked the door of the house to accept Islam.

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

The Divine command in a late Meccan chapter was:

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

---

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


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

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

The Medinite tribes of Aus and Khazraj were polytheists. They were allies of Jews who were professing Judaism. The Jews had the knowledge of the revealed Books, and knew that a Prophet was about to come; and they used to warn the polytheists of Yathrib that by the help of that Prophet they would destroy them\(^1\). The Jews believed that the coming Prophet would be among the Jews.

The battle of Buath between Aus and Khazraj had divided them by hatred. Most of their leaders had been killed in the battle when the Medinite came to Mecca for Hajj pilgrimage. The Prophet met six persons of the Khazraj tribe at al 'Aqaba. He invited them to Islam, recited the Quran and told them that he was God sent Prophet. This reminded them the warnings of the Jews. They heard the Quran attentively accepted Islam in the hope that God would unite them by this teaching.\(^2\) These were the first

---

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

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

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

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

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

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

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

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

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

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

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

---

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

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

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

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

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

---

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

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

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

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

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

was the best way to remove doubts.¹

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

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

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

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

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

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

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

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

---

5. Ibid.
till they had read the Quran. \(^1\) Tufail b. 'Amar ad Dausi was taught the Quran by Ubayy, during the time of the Prophet. \(^2\)

The quantity of the daily exposition of the Quran was fixed. They were taught not more than ten verses a day. Ibn 'Asakir has recorded that Abu Nadra narrated that Abu Sa'id al Khudri used to teach them five verses of the Quran in morning and five verses in evening. \(^3\) And the practical side of the Quranic teachings was more emphasized:

'Abdullah b. Mas'ud said: We used to learn ten verses of the Quran from the Prophet and did not proceed further till we had not practised according to the commands of the verses already learnt. \(^4\)

The Science of Correct Recitation of the Quran:

The Quran was revealed in plain and clear Arabic speech. \(^5\) The angel Gabriel had taught the Prophet the Quran on seven letters \(^6\) of the dialects of the Quraysh, its

---

2. Ibid.
5. The Quran (26:195, 16:103).
neighbours and other Arab tribes. There was no rigidity in reading of the Quran for the Arab tribes in the beginning, but attention was being paid to its correct reading and great care was being taken that varied accents and articulations of different Arab tribes, should not change the elocution of the Quran, and Quran readers were being sent to different parts of the Muslim world. Researches were made by the Followers and their Followers to correct the pronunciation. And the methods of recitation verified only by the Prophet were followed.¹

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

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

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

---

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

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

Abu Huraira said that the Prophet chanted in the first raka'it of the morning prayers the Prostration, the 32nd chapter and Time,³ the 76th chapter of the Quran.

Once Abu Huraira led the congregational Friday prayer and recited the chapter The Congregation, in the first raka'it and The Hypocrite, in the second raka'it and informed that the Prophet recited the same in the Friday prayer.⁴ Na'uman said that the Prophet read… in the two eid and Friday prayers the chapters; The Most High, and The Overwhel-ming,⁵ the 87th and the 88th chapters of the Quran.

'Ayesha the mother of believers told that the Prophet recited the whole chapter of The Heights (the 7th chapter of the Quran) in the two raka'it of evening

---

2. Ibid.
4. Ibid.
5. Ibid.
(majhrib) prayer.\(^1\)

Once in the evening (majhrib) prayer the Prophet chanted *The Smoke*,\(^2\) the forty fourth chapter of the Quran.

Hudnaifa said that one night he saw that the Prophet offered four raka’\(^t\) (extra prayers) in which he uttered the chapters *The Cow*, *The Family of Imran*, *Women*, and *The Table Spread*, or *Cattle*.\(^3\) ‘Ali said that the Prophet offered three raka’\(^t\) of *Witr* prayer in which he recited nine *mufassal* (short) chapters thrice and in the end he read the 112th chapter, *The Unity*.\(^4\)

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

To encourage his Companions to read the Quran the Prophet told them the importance of the chapters of the *Quran* for example he said every thing has its heart, the heart of the Quran is the chapter *Ya Sin*,\(^5\) and he praised the chapter *The Beneficient*, and said it ‘*urus ul Quran*’\(^6\)

\(^{1}\) *Mishkat* cited by Mufti ‘Abdul Latif op. cit, p.83.

\(^{2}\) Ibid.

\(^{3}\) Ibid.


Once the prophet was asked which of the deeds is the best, He said reading the Quran and further explained that the Quran reader who recites it from beginning to end, and turns from the end to begin it again. 1

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


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

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

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

---

letters that were \( \check{\text{ج}} \text{خ} \) and \( \check{\text{ل}} \text{م} \). In the beginning of Islam
they had to write \( \check{\text{ج}} \text{خ} \) with \( \check{\text{ل}} \text{م} \) and these letters were to be read by guess only because the
existing letters had no dots.\(^1\)

It was difficult to distinguish between \( \text{ب} \text{ث} \text{ث} \text{ث} \) (ب ت ث ث ث)
\( \text{ج} \text{ح} \text{ح} \text{ح} \) (ج ح ح ح ح)
\( \text{ز} \text{ز} \text{ز} \text{ز} \) (ز ز ز ز)
\( \text{ق} \text{ق} \text{ق} \text{ق} \) (ق ق ق ق)
especially in the middle and in the beginning of a word.

To remove such doubts and difficulties and to make
the words and their meaning more clear the Prophet commanded
to use diacritical dots on such letters, and not to leave them
gue.\(^2\)

In 8H, when Mu'awia b. Abu Sufyan accepted Islam and
migrated to Medina, the Prophet included him among his amanuensis.
Thus Mu'awia received this training under the guidance of the
Prophet. The Prophet himself told him to put the diacritical
dots.\(^3\)

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

3. Khatib Baghadadi: Al Jame‘ul Akhlaq ir Rawi wa Adab is
Same’, part 3 manuscript, cited by M. Hamidullah; Ahd-i-
Nabwi ka Nizam-i-Ta’lim, p. 47, And Suyuti: Tadrib ur
Rawi, printed at Cairo, p. 15 cited by M. Hamidullah,op.
cit.p.47.
has such dots.\textsuperscript{1}

Another report worth mentioning narrated by Mu'awia is that one day he was writing in the presence of the Prophet who commanded him to check the ink in the inkpot, to put the pen slanting while writing and to make erect, \( \text{س} \) clear, and not to misshape \( \text{س} \) to write 'Allah beautifully, 'ar Rahman' lengthy, and 'ar Rahim' plain (not to make it flowery). This was the beginning of the teaching of the art of calligraphy in Islam.\textsuperscript{2} Another important recount of a hadith is that the Prophet said that if you feel doubt it is \( \text{س} \) or then write \( \text{س} \) (e.g. write ya'lamun and not ta'lamun).\textsuperscript{3}

These records reveal that they had started to distinguish different letters with the use of dots, which is the method still used for the same purpose. The aim was that the writing should be such that the reader should not feel any difficulty in reading and understanding its meaning.\textsuperscript{4} The Prophet directed them to write \( \text{س} \) with three curves and not to dash it carelessly with a single stroke as \( \text{س} \).\textsuperscript{5}


Another tradition is that the Prophet said to put sand on their writings to dry it before folding the paper.¹ And said the Prophet that if the scribe had to wait during the writing, he should place the pen on his ear. during the intervals by this method, it would be easier to remind the person who was dictating.² Dr. Mohammad Hamidullah adds that this meant that the scribe should not speak during writing which might disturb the person who was dictating, neither he should drop the pen on the floor.³

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

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

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

---

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

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

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

---

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

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

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


---
1. Mas'udi; *Muruj udh Dhahab*, vol.2, p. 20.

Ibn 'Abdul Barr has given twenty four names of the Prophet's scribes in his Al Isti'a b. ²

The Prophet's Residential School of Suffa:

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

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


the Prophet and stayed for the acquisition of knowledge. The prophet always liked and emphasized discipline and organization even in offering prayers or while travelling. The residents of Suffa had an a'rif to represent his colleagues, once Abu Huraira was assigned this job. He came to Medina from al Yemen in 7 H., and accepted Islam. There were twenty students before his arrival, and Wathla b. Asqa' performed this duty.

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

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

1. Dr. M. Hamidullah: Ahd-i-Nabwi ka Nizam-i-Ta'lim, p.34.
2. Ibid.
3. Ibid.
4. Ibid p. 32.
bread and shared it with others, and those who had left their homes in search of knowledge spent most of their time in the acquisition of knowledge.

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

Hafiz Abu Na'im Isbahani (d430H) has given in his book *Ashab us Suffa* the names of 96 resident of Suffa: among the people of Suffa were:

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

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

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

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

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

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

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

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

iii) The State's Educational Policy and Official Administration for Education

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

When the tribe of Quraysh was defeated, after the Tabuk expedition in Byzantine territories and the surrender of the Thaqif tribe of Taif, 9H., was the year in which many chiefs, deputies, deputations, representatives and riders of the tribes came to the Prophet from all parts of Arabia in batches with their poets and orators and held discussions with the Prophet and returned after accepting Islam to impart the positive and negative commands of the institution of Islam. The flow of deputations continued and Ibn Ishaq has recorded about fifty tribes who sent their envoys and deputations to the Prophet during the years of 9 and 10H.2. When the tribes were accepting Islam, Arabia was becoming a united state, and with the spread of Islam extensive educational system was needed to introduce Islamic teachings and to eradicate the evils of ignorance. The Prophet had kindly paid due attention to educate the masses. He had been sending his Companions, who had received education under his supervision, to the tribes.3

1. Ibn Ishaq: *Sirat Muhammad Rasulallah*, A. Guillaume translator, p. 627.
2. Ibid pp. 632, ff.
3. The Divine command in a late Medinan chapter was: 5:67 - "O Messenger! 'Make known that which hath been revealed unto thee from thy Lord,'
The Prophet sent Quran readers and teachers with the deputations who accepted Islam. The Quran readers and teachers were appointed in each, town, village or tribe who had adopted Islam. And the first congregational mosque after the mosque of the Prophet had been built in al Hisa in Bahrain, by the command of the Prophet. The teachers kept themselves busy educating the masses with all seriousness and those thus educated taught their children and women. The number of seekers of knowledge was increasing constantly throughout the Arabian peninsula including Yemen, Bahrain, Oman, and the tribes of Muṣar, Tayy, Rabi'a, Cuḍa'a.

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

teach the Qur'an, Tabari has mentioned that the Prophet sent Mu'adh to Yemen as an inspector of schools to supervise education. Mu'adh used to visit different districts to steer teaching. Mu'adh himself taught the Quran. In Yemen, he delivered a sermon and urged the Muslims to gain insight into the Quran and in Islam.

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

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

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

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

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

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

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

---

settlements to test their knowledge of the Quran. Elementary schools had been founded throughout the Empire and great care was taken. And the boys from prisoners of war were sent to schools.

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

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

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

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

---

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

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

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

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

---

² Kanz ul 'Ummal, vol. 5. p. 228.
³ Khurshid Ahmad Fariq, Hadrat 'Umar Ke Sarkari Khutut, letter No.262.
of speech, and to urge them to recite Arabic poetry, which would in his opinion, create in them good morals. ¹

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

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

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

---

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

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

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

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

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

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

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

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

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

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

4. Ibid.
by 'Umar b. 'Abdul Aziz in Egypt emphasized teaching of jurisprudence and what was lawful and what was forbidden. He paid attention to the teaching of the authentic narrations of maghazī, biographies and practices of Companions on scientific basis and entrusted 'Asim b. Qatada, who had specialized in Sīrah and maghāzi, to give lectures on the subject in the mosque of Damascus.¹

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

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

IV). Galaxies of Savants

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

Besides the state policy of education and guidance of the people, the pious Companions, their Followers and the learned savants devoted their lives to the transmission of knowledge voluntarily; and very rapidly Arabia became the cradle of knowledge. Instructions and guidance were being provided in every place in the home, the mosque, the tent, the desert, the high way everywhere and for everyone. And during his farewell pilgrimage at the ground of Mina, where is the mosque of Khif, the Prophet had prayed Allah for him who listened from him, remembered it, and conveyed it to him who had not listened.¹

At the end of this sermon before more than hundred thousand Companions, he said: Those present should preach to the absent.² And he further said: Preserve them and inform those who are behind you. Caliph 'Umar once remarked to Companions that they were imams and the whole (Muslim) world followed them.³ And says the Qur'an:

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

¹ Sihah Sitta (6 authentic collections of hadith), cited by Manazir Ahsan Gilani Tadwin-i-Hadith p. 22.
² Ibid.
and:

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

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

Imam Muslim has recorded a hadith that the Prophet, has said: 'The best people are of my time, then those who are near to them then those who are near to them.'¹

Another report is that the Prophet has said that the best time was of his time, then those who would come after them then those who would come after them.²

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

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

¹ Muslim: Sahih, Kitab Fadail il Sahaba.
² Ḥadīth cited by Qādī 'Abdus Samad Sehwārvi. Ḥasanat ul Akhbar (Urdu) p. 38.
The second epoch of Followers of Companions (Tabi'in), was from 111H, to 170H. According to a report the last Follower died in Baghdad in 180H.

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

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

25:63 - "The (faithful) slaves of the Beneficient are they who walk upon earth modestly, and when the foolish ones address them answer: Peace; 25:64 - And who spend the night before their Lord, prostrate and standing."

---

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

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

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

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

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

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

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

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

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

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

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

"Allah has Himself depicted their character in the quran thus:

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

And when the ignorant address them they say peace.

(al Farqan 63)

It means that they are disciplined and patient and they never answer the arrogant and foolish in the same coin. If anyone joins an issue with them they do not lose their temper or patience. They spend their days in acquiring knowledge from the learned,¹

Companions believed that transmission of knowledge was obligatory by Divine command and for the same reason some of them narrated hadith till their last moments.²

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

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


Except such of them as repent and amend and make manifest (the truth).\(^1\)

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

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

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

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

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

---

3. Hafiz ibn Hajar has quoted the report of the eye witness Jarir b. Hazm, who was a trustworthy narrator: Tahdhib ut Thadhib, vol.7, p. 110.
The Table Showing the Centenarian and Some Long Lived Companions:

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

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

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

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

Once Salman al Farsi wrote to Abu Darda:

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

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

The Companion Transmitters of Hadith:

The Companions are divided into 5 divisions:

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

In II division are of 500 - 999 narrations

In III division are of 100 - 499

In IV division are of 40 - 99

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

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

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

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

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

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

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

Companions whose narrations are between 40 and 100, are:

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

IV Division

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

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

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

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

**Academic Activities at Medina**

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

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

Saib b. Yazid 84 Years
Murthad b. 'Abdullah 79 "
Sahal b. Sa'd as Sa'di 81 "
'Abdullah b. Ja'far 80 "
Salama b. al Akwa' 64 "
Rafe' b. Khudaij 64 "
Muhammad b. Hatib 64 "
Abu Hujaifa 64 "
Sa'id b. Khalid al Juhani 63 "
Asma d. Abi Bakr 63 "
'Abdullah b. 'Umar b. Khattab 63 "
'Awf b. Malik al Ashja'i 63 "
Bara' b. 'Azib 62 "
Jabir b. 'Abdullah Ansari 68 "

Some of the Most Important Assemblies of Followers in Medina:

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

Bakr (c. 106/724), Kharija b. Zaid (d. 99/717), 'Ubaidullah b. 'Abdullah b. 'Utba b. Mas'ud (d. 98/716), Sulaiman b. Yasar (d.c. 109/727), Salim b. 'Abdullah b. 'Umar (d. 106/724)
Abu Bakar b. 'Abdur Rahman b. al Harith (d. 94/712), Imam Baqir Muhammad b. 'Ali b. Husain (57-c117/735), Qubaisa b. Abi Dhuaib (d. 85/705). He died in Syria. Muhammad b. 'Ijlan (d. 48/668) His assembly was in the mosque of the Prophet. Imam Ja'far as Sadiq (80-148/765), Rabi' b. Farukh (d. 136/753) Nafe' b. Kawus (d. 117/735) the Quran reader.

Among their disciples the most distinguished were


All these people were famous for excellence and perfection in knowledge. They knew more about the narrations and juristic decisions of 'Umar al Farooq, 'Ayesha Siddiqa 'Abdullah b. 'Umar and traditions narrated by Abu Huraira and other Companions at Medina.
In 102H. when Abu Hanifa (d. 150H) came to Medina, he found here Sulaiman b. Yasar, and Salim b. 'Abdullah, the grand son of 'Umar al Farooq. Salim had received education from his father 'Abdullah b. 'Umar. He was also among the seven jurists of Medina. Abu Hanifa attended the circles of Sulaiman and Salim to complete his education.¹

Mecca - Its Well Attended Assemblies

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

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

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

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

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

Number of 'Ikrima's students was very large. Wherever he went mobs of seekers of knowledge gathered around him. Once in Makkah he had to climb on a roof top to address a big mob.

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

2. Ibid. p. 213.
Among his students were Ayyub Sakhtyani (d.131H), 'Amar b. Dinar, 'Ikrima, Abu Az Zutair, Abu Ishaq Sabi'i (d.147) and Al A'mash, Sulaiman b. Mihran (61-314/755-765).

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

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

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

Imam Ja'far as Sadiq (d.148/765): Abu Qatada, Hammad b. Abi Sulaiman (d.120/737) Misa'r b. Kidam and Ibn Abi Najih were the renowned scholars among his students. Number of his students was very large.

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

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

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

Muslim b. Khalid Zanjí (100-180H) was also one of the noted teachers among Followers of Followers. Many scholars attended his assembly Imam Shafi'i (150-204H). 'Abdullah b. Wahab, 'Abdul Malik b. Majshun were among his students. ³

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

---

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

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

Some of the Academic Circles in Yemen:

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

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

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

---

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

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

Among his contemporary immams and great teachers who narrated from him were Wadh, Hammad b. Salama, and Sufyan b. 'Uyayna.1

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

V) Types of Teachers:

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

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

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

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

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

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

---

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ Maqrizi, Taqi ud Din: *Al Mawaiz w al I'tibar fi Dhikr il Khitat w al Athar*, Vol. IV, p16.
Handling of the subjects of their specialization e.g. jurisprudence, tafsir, Quran reading, hadith, etc.

Reliability of the Teacher:

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

vi) Types of Educational Institutions

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

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

prayers were offered at the call of Bilal in the mosque of the Prophet.\footnote{Darqutni: Kitab us Salat, Chap. Takrar ul Masajid cited by 'Abdus Salam Nadwi: Uswah-i-Sahaba, part 2. p.211 and Al Baladhuri: Ansab ul Ashraf (manuscript in Cairo) vol.1. p.420, cited by M. Hamidullah: Sahifa Hamam b. Munabbih, p.19.} The Companions offered prayers in these mosques five times daily but came to the mosque of the Prophet for Friday congregational prayers.\footnote{Ibid, pp. 19-20.} Besides these there were mosques of other tribes such as of Banu Ghifar, Banu 'Abd ul Ashhal, Banu Mu'awia, also known as Masjid ul Ijaba, mosques of Banu Khatma, Banu Sabah and many others. There was not a single tribe or village without its own mosque. Each settlement of **ansar** had its own mosque.\footnote{'Abdua Salam ^dwi: Uswah-i-Sahaba part 2. p.211-212.} The Prophet used to go to the mosque of Uuba, near Medina, every week and personally supervised teaching and training activities there.\footnote{Al Baladhuri, op. cit. Bukhari: Sahih, Kitab 20 chap.2. Cited by M. Hamidullah: Ahl-i-Nabwi ka Nizam-i-Ta'lim, p.39}

Imam Bukhari has mentioned that there were several mosques on the highways leading to Medina where the Prophet had offered prayers.\footnote{Bukhari: Sahih, chap. al. Masajid al lati'ala tarq il Medina.} Some of them existed till the time of 'Umar b. 'Abdul 'Aziz who rebuilt them with carved stones.\footnote{Ibn Hajari: Fatih ul Bari, vol.1. p. 471.}

---

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

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

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

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

---

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

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

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

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

medicine) throughout the then Muslim world.

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

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

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

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

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

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

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

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

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

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

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

In Iraq, Kufa and Basra were more important centres of such ma'ilis ul manazira.

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

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

¹ Abdul Razzaq Kanpuri; Al Baramaka, (Kanpur: Intizami Press 1938) pp. 259-60.