'Wisdom is the lost property of a believer he can gain it wherever he finds it.'
(A Hadith)

CHAPTER - FOUR

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

1) Some of the Basic Principles:

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

And:

"A discipline exists only when there are rules of inquiry and when its participants produce new knowledge".² Education is integrally related to the culture of a society and is a means for transmission and advancement of cultural heritage of a society. One cannot judge the efficiency of education of a society without perceiving the correlation of the curricula of a place or time, and the ideals, thinking modes, etc., because;

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

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

"The philosophical issues underlying the curriculum can perhaps, best summarized under the well-known trinity of the true, the good and the beautiful."\(^1\)

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

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

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

And before leaving this world the Prophet said:

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

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

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

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

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

By their vision of unity of creation of God and awareness of complete unity of faith and action, all the subjects of study were interrelated and their methods of knowledge were not contradictory but complementary to each other due to this realization of unity and principles of inter-relationship. They did not face the theoretical anarchism of pluralistic methodology.

Islam made the faith in the unity of the Creator and the creation a vehicle for cultural evolution and advancement. Says the Quran:

6:96 - "Lo ! Allah (it is) who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?

6:97 - "He is the Cleaver of the Daybreak and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the wise."
6:103 - "Such is Allah, your Lord. There is no God save Him, the Creator of all things so worship Him. And He taketh care of all things."

6:104 - "Vision comprehendeth Him not but He comprehendeth (all) vision, He is the Subtitle, the Aware."

6:105 - "Proofs have come unto you from your Lord so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you."

Neither life nor subjects of study were divided into watertight compartments; and the most excellent knowledge was the cognition of God. Divinely revealed Islamic epistemology was basically different from others. It presented a unified vision of the whole cosmos, the unity of the Creator, the unity of the real and existing world of matter, the functions and powers of His creations, the place and final destiny of man in this universe, the unity of life here and hereafter.

The individual was not an isolated creation, it was an integral part of the society, its moral material spiritual and secular problems were not separated, man had to organize life and solve all his problems in a definite social scheme. Fear of God was the sum total of wisdom, man had to obey the Divine will to attain highest position. This intellectual awakening gave rise

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to general speculative thinking to further advance the teachings of Islam and to keep pace with the time and climate. Subjects were being evolved as separate disciplines for systematic study. Curriculum material was being organized. To realize clearly defined ends, analytical function of rational faculty was being exercised in the methods of tafsir, hadith and fiqh for the required knowledge provided and not provided in the Quran, and the progress of culture as a unified view of knowledge and action, continued to function effectively in a world of social change.

The Muslims developed comprehensive system of science of jurisprudence and interpreted Law for administration of justice and social insurance, organisation and mutuality, on the basis of ma'ruf and munkar (good and evil).

The same active system of ruling of public and private life was prevailing throughout the Muslim world with equality and brotherhood by educating authority which rested in the hands of the learned who had devoted themselves individually, throughout the Muslim world, and made the educational movement a constant conservative force of Divinely revealed knowledge, moderated by reason, and provided a solid front against the distracted from the righteous path including some of the mighty Umayyad and Abbasid rulers of the Muslim World. For the same reason intellect had been attached great importance and it was related on the authority of Abu Sa'id al Khudri that the Apostle of God said:
"For everything there is a support and the support of the believer is his intellect, in proportion to his intellect will his worship be."

Man's every deed and every stage in his forward march will be determined by his intellect:

"It was related on the authority of Abu Huraira that when the Apostle of God returned from the raid of Uhud he heard the people say that so and so was braver than so and so, and so and so fought better than so and so and so on. Thereupon he said, 'Ye have no knowledge concerning this'. How, O Apostle of God? they inquired. He replied: Verily they have fought each according to the intellect which God hath given them, their victory and hope were also proportional to their intellect. Consequently those of them who were injured in the fray were injured at various stages (manazils), and on the day of resurrection they will occupy those stages, each according to his intentions and to intellect."

It has been reported on the authority of 'Ayesha the wife of the Prophet, that she once asked: "O Apostle of God! Wherein do people excell one another in this world?" He replied: "In intellect". "And in the hereafter?" she added. "In intellect" he again replied she said, "But are they not rewarded according to their works?" to which the Apostle replied: "O 'A'ishah! Have they ever achieved anything except in proportion to what God has granted them?"

given them of intellect? Their works will always be in proportion to an intellect which God has given them, and their reward will be in proportion to their works"¹.

The Prophet once said:"Verily the believer who is most beloved of God is he who toils in the service of God and gives counsel to his people, whose understanding is complete who admonishes himself and consequently sees (the truth) and acts accordingly all the days of his life, with the result that he himself prospers and leads others to success."²

Once Umme Darda was asked about the best form of worship. Reflection and faith, was her reply³.

Because of the positivistic outlook of Islamic teachings speculative studies and secular sciences took early root among Muslims. They excelled in logic and took interest in natural and secular sciences.

The Quran urges man very frequently to think, to ponder, to consider, to see and hear, and is full with such admonitions 'don't you think?' 'don't you reflect?' The Quran appeals man's reason and it does not demand 'child like faith'. Imam Ghazzali has recorded:"It was also related on the authority of Ibn 'Abbas that the Apostle of God said:

1. Ibid. 2. Ibid. 3. 'Abdus Salam Nadwi: Uswah-i-Sahaba, Vol. 2, p. 336
'For every thing there is an instrument and a tool, and the instrument of the believer is his intellect, for every thing there is a mainstay, and the mainstay of man is his intellect, for everything there is a support and the support of religion is intellect, for every group of men there is a goal and the goal of the worshippers is the intellect, for every people there is a missionary (who calls him to the true faith), and the missionary of the devout is the intellect, for every merchant there are merchandise and merchandise of the scholars is the intellect, for every house there is a keeper and the keeper of the houses of the saints is the intellect, for every ruin there is rehabilitation and the rehabilitation of death is intellect, for every man there is an offspring who bears his name and perpetuates his memory and the offsprings of the saints, who bear their names and perpetuate their memory are their intellects and finally for every journey there is a shelter, and the shelter of the believers is the intellect'.

There was an harmony of intellect and knowledge with deep religious feelings in Islamic education. And the Prophet's teachings were more rationalistic than dogmatic. Although human intellect the highest faculty of knowledge was subjective to the revealed knowledge in realization of the final goal of man but intellectual intuition was operative in purification of soul; and the awareness of the presence of God was the integral part of their methodology of knowledge.

Says the Quran:-

16:65 - "Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo herein is indeed a portent for a folk who hear."

16:66 - "And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers."

16:67 - "And of the fruits of the date palm and the grapes whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent for people who have sense."

**Assimilation of Foreign Culture:**

Translation of foreign scientific works was started in the middle of the first century of Islam. Secular learning was thriving under the Quranic evidences and references to the natural phenomena as signs of Allah. Islamic culture impressed free inquiry. Muslims subsequently went further in the process of adaptation to the new culture. Grand patronage was extended to men of learning in the domain of arts and sciences and literary culture. They were drawn to the royal courts; the courts of princes, viziers, wealthy persons were the

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resorts of illustrious scholars from over the wide spheres
of the Muslims world. The crude knowledge gained by the oriental
version of the Hellenistic sciences and the translations of
foreign heritage, furnished the basis for further studies and
intellectual discoveries, which made a greater headway under,
Mansur (A.C. 754-775), Harun (A.C. 786-809)\(^1\), and Mamun the
Abbasid caliphs and attained in future a high degree of excellence in different subjects like practical medicine, practical
chemistry, astronomy, mathematics, philosophy, etc. Caliph
Harun ar Rashid established a scientific academy with a rich
library\(^2\) where copyists and translators were engaged in multiplining books; great importance was attached to the translations
of the treasures of the sciences of ancient world. And the
curriculum attained more flexibility by the vigorous activity
of translation. The Islamic spirit of toleration and freedom
led Muslims to an unparallel cultural advancement. As the
Hungarian writer Gula Germanus records:

"It preserved the culture of Greeks, it gathered and
absorbed the folklore and literature of India, and science of
China and transmitted all these treasures to the West which
slowly absorbed during succeeding centuries the illumination
which had already been kindled in the East. The Arabic nume-
rical and hundreds of Arabic words enriching the vocabularies

\(^1\) Ibn Khaldun: 
Mugaddima, p. 526, p. 532 and Qa'di Sa'ad
Andalusi: Tabaqat ul Umm, p. 77 and Ibn Abi Usaybi'\a: 

\(^2\) It was restablished and enlarged by al Mamun (813-833 A.C.)
of European languages indicate the superior culture of Islam in algebra, medicine, chemistry, astronomy, physics and military arts. In its period of growth the culture of Islam remained eclectic, its course was guided by liberal spirit which accepted knowledge from every source, and which gladly profited by all suitable influences. By the second century of Islam Muslims started to study secular and physical sciences like physics, astronomy, alchemy, philosophy, metaphysics, logic, biology, geometry, mathematics, geography, etc. They introduced them in their curriculum, besides the Quran, the hadith, the tafsir, jurisprudences and the sciences related to them, e.g., Arabic grammar, literature and history, etc.

When the quest for more knowledge started attracting a large number of Muslims to foreign sciences; to save them from disintegration and illusion of those subjects, savants emphasized the operative spirit of the Quran oriented education. The awareness behind such arguments and discussions was to constitute the basis for the real knowledge and enlightenment to help man to fulfil his just requirements, to solve his complex problems for integrated and dynamic life. The scholars provided valuable guidance to identify and decide that which of the subjects were directing to the development of enormous resources in man and in his environment, according to Islamic concepts.

Enlightened by the Islamic epistemology and code of ethics, the learned scholars guided scientific activities for systematic study of material phenomena, world's scientific heritage and history, to understand and follow the Divine will, with continuous interpretation of knowledge by inventions, innovations, improvements, assimilations, and adaptations what was "the true, the good and the beautiful", in the past civilizations. As the Prophetic tradition is that wisdom is the lost property of a believer he can gain it, wherever he finds it.

Compulsory and Optional Subjects:

There is a famous tradition of the Prophet that acquisition of knowledge is an ordinance obligatory for every Muslim.

Ibn 'Abdul Barr writes that Ishaq b. Rahawia (d. 238 H) used to say that according to the science of scrutiny of hadith, this might be of doubtful authority, but to the traditionalists its content is correct, though in detail there are some differences. The learned scholars explained that knowledge was of two kinds, one was obligatory for every Muslim, (fard-i-'ain) and the other was fard-i-kifaya, i.e. a collective obligation binding the Muslim community as a whole, it could be discharged by few members of the community; and was not obligatory for every individual to learn them.

1. Ibn 'Abdul Barr: Jame' Bayan ul 'Ilm, 'Abdur Razzaq Malihabadi translator (Urdu) p. 39.
2. Fard-i-Kifaya is a collective duty; if one person fulfills, would suffice and cease to be binding on the rest of the Muslims of that place.
The primary consideration and persistence was on the study of five pillars of Islam. Every Muslim should know the essentials and the duties which were Divinely commanded and every Muslim should know how to perform them.

According to the learned scholars and traditionists this tradition meant that it was absolutely necessary for every Muslim to have the knowledge of the five pillars of Islam, and to follow them. It was binding on every Muslim to learn the tenets of religion; i.e. the confession of faith without least doubt, and every Muslim was obliged to learn about the unity of God, and was must for him to have some knowledge about His essence, His attributes; and the knowledge of the acts of worship. According to the school of Imam Abu Hanifa, it was obligatory for every grown up Muslim man and woman to acquire knowledge of the unity of God, His attributes, the rules of prayers, hajj, how zakat and to perform these obligations and duties. Higher studies in jurisprudence, etc., were optional. It was enjoined on the ruler to see that at least one well qualified learned in those subjects should be available in each town.

This school advocated that higher knowledge should be acquired after learning some craft, to make the student self supporter, which would provide him peace of mind for higher studies.

When Imam Malik b. Anas (d. 179 H.) was asked about the acquisition of knowledge obligatory for every individual Muslim, he replied in negative but added that a person must achieve such knowledge that should help him in understanding his religion.

Ishaq b. Rahwia used to say that this tradition (acquisition of knowledge is obligatory) meant that it was obligatory to acquire the knowledge of the essentials of religion such as ablution, prayers, poor due (zakat), hajj pilgrimage, etc., and to seek the permission of the parents to travel for the pursuit of such knowledge that was obligatory was not required.

When Hasan b. Rabi' asked 'Abdullah Mubarak, (118-181 H) about this tradition he replied that it did not mean the knowledge of the sciences which people then began to acquire but it meant that if a person had some doubt about religion, it was obligatory for him to find out so as the doubt might be removed.

According to Sufyan b. 'Uyayna (d. 198 H), knowledge and jihad were fard-i-kifaya; and he recited the verse of the Quran:

9:122 -"The believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in reli-

1. Ibn 'Abdul Barr: Jame Bayan ul 'Ilm, 'Abdur Razzaq Malihabadi translator (Urdu) p. 39.
2. Ibid.
3. Ibid.
gion and that they may warn their folk when they return to them so that they may beware.

When Ahmad b. Salih was asked about this tradition he explained that obligatory acquisition of knowledge was like jihad (i.e. to fight in the cause of God), if a party should engage in it then other people would be relieved from it.

Shaykh Shahab uddin Suhravardi (1145-1234 A.C.) writes that according to Abu Talib al Makki (d. 336 H.), this tradition meant that it was absolutely necessary for every Muslim to have the knowledge of the five pillars of Islam and how to fulfil the tenets of the practical religion. And it was enjoined on every Muslim at least to acquire knowledge of the commands and prohibitions related to the daily five time prayers, poor due, fasting, performance of hajj pilgrimage and the law related to purchase and sale of commodities, marriage and divorce.

Imam Ghazzali explains that the obligation of the acquisition of knowledge varies with the new developments, individual's conditions and the divergent circumstances. It might be modified with the changing lifestyle, the time and place. Imam Ghazzali writes that a tradition of the Prophet is that:

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1. Ibid p. 40.
2. Ibid.
4. Ghazzali: Book of knowledge, Nabih Amin translator, p. 34.
"three things in life are destructive avarice, vehement passion, and self conceit"; and to Imam Ghazzali their eradication was fard-i-'ain; and it was obligatory to gain the knowledge of their causes, symptoms and cures. To eschew evil, which was the basic idea of the religion one should know the influences that would lead to corruption, perplex the hearts and provoke evil.

Imam Ghazzali writes that there had been differences on the problem that which branch of knowledge was obligatory to acquire; and there had been twenty groups of the scholars, each of them insisted its own subject.

According to Imam Ghazzali, to seek that kind of knowledge on which the activities of life depended like mathematics, medicine, and other sciences and technical training on which industries, etc., rested was fard-i-kifaya and he has mentioned some more such as agriculture, weaving, tailoring, etc., the sciences without which the community would suffer or reduced to narrow straits. To learn these sciences was considered meritorious; though not obligatory for every muslim.

1. Ibid. p. 35.
2. Ibid. p. 30.
3. Ibid. p. 37.
11) Assemblies of Advanced Studies and Specialization in Subjects:

Attention was being paid to special aptitude and interest of the students contributing to effectiveness, and it is found in different traditions of the Prophet that so and so were experts in so and so science for example Zaid b. Thabit was known as the great expert in the law of inheritance.

Caliph 'Umar al Farooq asked the Companions to teach that science only in which he was distinguished and at Jabia during his travel to Syria he gave a sermon and announced that those who wanted to learn the Quran should go to Ubayy b. Ka'b, those who needed to ask about the law of inheritance should go to Zaid b. Thabit, and those who wished to acquire jurisprudence should go to Mu'adh b. Jabal.

Specialization in the Science of Recitation of the Quran:

The Prophet commanded to learn the recitation of the Quran from four persons: Abdullah b. Mas'ud, Salim b. Ma'qil, Mu'adh b. Jabal and Ubbay b. Ka'b.

2. Ibid.
Seven Companions as teachers in recitation of the Quran had been very famous: they were: Uthman b. 'Affan, Ali b. Abi Talib, Ubbay, Zaid b. Thabit, 'Abdullah b. Mas'ud, Abu Darda and Abu Musa al Asha'ri.¹

The Quran reading became a permanent science, and some of the most distinguished assemblies of Follower specialists in the Quran reading were:


In Kufa: 'Alqama b. Qais (d. 62 H) Aswad b. Yazid (d. 75 H), Masruq b. 'Abdur Rahman (al Ajda') (d. in 63 H in Qizwin), 'Amir b. Sharahil ash Sha'bi (19-c 104/721), Harith b.

¹ Dhahabi: Tabagat ul Qurra, cited by Suyuti, op. cit. p. 184.
Qais, Rabi' b. Khaitham, 'Amar b. Maimun, 'Abdur Rahman as
Salmi, Zarr b. Hubaish (d. c. 82 H at the age of 122) 'Amar
b. Sharahil (d. 63 H) Ibrahim an Nakhi (d. 96/714).

In Basra: Abul 'Alia ar Riyahi (d. 93/711), Abu Raja
Imran 'Ataridi (d. c. 108 at the age of 120), Nasr b.
'Asim, Yahya b. Ya'mur (d.c. 129/746), Hasan b. Yasar
(d. 110/728) Muhammad b. Sirin (d. 110/728) and Qatada b.
Di'ama (61-117/735).

In Syria: The most distinguished Quran readers were:
Mughira b. Abi Shihab the student of 'Uthman b. 'Affan
and Khulaid b. Sa'd the disciple of Abu Darada.

These assemblies produced hosts of scholars who took
special interest in the science of the Quran reading only
and became specialists in this science and mobs of students
gathered around them to the gain the knowledge of this
science.

The most renowned specialists among the disciples of
the above mentioned savants were:

In Medina: Abu Ja'far Yazid b. al Qa'qa', Shaiba b.
Nassah and Naseh b. Na'im.


In Basra: 'Abdullah b. Abi Ishaq, Abu 'Umar b. al 'Ula (d. 151 H) and Asim.


B - Some of the specialists in the science of Tafsir:

In categories of the commentators of the Quran, ten Companions are mentioned as most knowledgeable. They were the four orthodox caliphs and 'Abdullah b. Mas'ud, 'Abdullah b. 'Abbas, Ubbay b. Ka'b, Zaid b. Thabit, Abu Musa Ashari and 'Abdullah b. Zubair.\(^1\)

Many persons narrated from 'Ali, Abu Tufail said that he once saw 'Ali saying: 'Ask me whatever you want to ask I shall give you answer'. He invited them to ask about the Quran. And he declared that there was not a single verse in the Quran about which he did not know that it had been revealed at night or day time, on a mountain or on a plain.\(^2\)

'Abdullah b. Mas'ud also had said that he knew about each verse that about whom it was revealed when, where and how it was revealed, but said he that if he knew that any person had more knowledge of the Quran than him, he would go to him to learn.\(^3\)

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1. Hafiz Suyuti has given the names and details in *Al Itqan*, nau' 80.
2. Ibid.
3. Iftikhar Ahmad Balkhi on the margin of *Thiqafat ul Islamia* part 1. p. 264.
'Abdullah b. 'Abbas was also one of the greatest commentator teachers of the Quran. 'Abdullah b. 'Abbas had been teaching in Mecca therefore Mecca had become a centre of the specialists in the teaching of the Quran.

Among them the most renowned were:


In Kufa: The most distinguished students of 'Abdullah b. Mas'ud in tafsir were 'Alaqama, 'Amar b. Yazid (d. 75H), Ibrahim an Nakhī and Sha'bi\(^2\).

In Basra: Hasan b. Yasar, Qatada b. Di'ama and Shu'ba b. al Hajjaj (d.160/776).

Sufyan Thawri used to advise to gain knowledge of tafsir from Sa'id b. Jubair, Mujahid, 'Ikrima and Dahhak b. Muzahim (d. 102/720)\(^3\).

Qatada said that among Followers most knowledgeable in ḥāj Rituals was 'Ata b. Abi Rabah, in tafsir was Sa'id b. Jubair, in Siyar (biographical accounts) 'Ikrima; and in the science of lawful and unlawful, i.e. jurisprudence was Hasan Basri\(^4\).

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4. Ibid.
In the category of Followers of Followers some of the most prominent savants who not only taught but wrote books also in tafsir and compiled sayings and teachings of Companions and Followers on the subject were Sufyan b. 'Uyayna, (d. 198 H), Waki', b. al Jarrah (d. 197 H), Shu'ba b. al Hajjaj, Yazid b. Harun (d. 117 H), Abdur Razzaq (d. 121 H), Adam b. Abi Iyas (d. 220 H), Ishaq b. Rahwia (d. 238 H.), and many others.

With the growing intellectual awakening, Kufa, Basra, Baghdad and other big towns of the Muslim world were filled with teachers and scholars as philosophers, rationalists, theologians, traditionists and jurists, etc. The scholars started writing permanent works on different topics and subjects related to Quran also 'Abdullah b. 'Abbas noted down tafsir. Sa'id b. Jubair (d. 74/693) wrote commentary of the Quran on the request of 'Abdul Malik b. Marwan, the Umayyad caliph, then Abul 'Alia Rafi' b. Mihran ar Riyahi Basri (d. 93/711), Muhammad b. Ka'b Qaraqi (d. 198 H),

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1. Ibid, p. 272.
and 'Ata b. Abi Rabah (d. 115/733) wrote commentaries of the Quran. Mujahid (d. 103H) Dehhak b. Muzahim (d. 102 H), Malik b. Anas and Saib al Kalbi (d. 146 H) produced works explaining different Quranic subjects.

Fadail il Quran: On this topic the first author was Ubbay b. Ka'b the great Companion. 'Ikrmia (d. c. 104 H) committed to pen the reasons of revelations of the Quranic verses.

Abul Aswad Duaili a Follower (d. 69H) wrote a treatise on diacritical points then Khalil Ahmad Basri composed a memoir on the same subject. 'Amar b. al 'Ula al Basri (d. 150H) furnished a monograph on the science of Quran reading even before the birth of Abu 'Ubaid Qasim b. Sallam. 'Ali b. Hamza al Kisai (d. 189H) and Farra (d. 207H) compiled books on the grammar of the Quran. Besides these there were other scholars whose names and works have been mentioned by Ibn an Nadim in his Kitab ul Fehrist.

1. Abu Ishaq Ahmad b. Muhammad Neshapuri (d. 427) Al Kasnful Bayan an Tafsir il Quran, cited by Halim Chishti op. cit. p. 60.
3. Ibid.
5. Ibid.
C - Some of the Assemblies of the Great Traditionists:

Hafiz Dhahabi has mentioned one hundred and thirty followers in the second third and fourth categories of the narrators of hadith in his Tadhkira Tul Huffaz, among them the most distinguished were:

'Alqama b. Qais; Abu Ishaq Sabi'i (d. 128 H) Ibn Shihab Zuhri; Rabi'ar Raiy (d. 136 H); Sa'id b. al Musayyab, 'Umar b. 'Abdul 'Aziz.

In the fifth division of the same work some of the most learned scholars in hadith were:

'Abdur Rahman Aqzai (d. 157/773); Jarir b. Abi Hazim (d. 170 H); Hisham Dastwai (d. 153 H)
'Abdul Malik b. Jurajj (80-150/699-767); Ibn Shurayh (d. 158 H); Laith b. Sa'id (d. 175) Malik b. Anas (d. 179 H); Muhammad b. Abi Dhuaib (d. 159 H) Sa'id b. Abi 'Uruba (d. 156 H)
Shu'ba b. al Hajjaj (d. 160/776) Sufyan Thawri (d. 161 H); Sufyan b. 'Uyayna (d. 198 H) 'Ubaidullah b. 'Umar b. Hafs (d. 149 H).
D - Preservation of Knowledge of Hadith and Compilation of Books:

The Quran was a miracle of God, its every letter was revealed from God, and any change in it was not allowed. The Prophet had arranged to commit it to writing from the very beginning. As soon as a passage was revealed, it was broadcast and the believers memorized it, and the Prophet dictated it to one of his scribes to record it in writing, contrary to the Quran, hadith was not the revealed word of God. It was the knowledge from God, which the Prophet expressed in his own words. Most of the traditions of the Prophet were to explain the teachings and the practical interpretations of the Quran which was to be followed by Muslims. For twenty three years all his actions, speech and even silence was observed carefully by his followers and family members. The Prophet used different words to explain things according to the needs and abilities of the listeners, and it was not obligatory for his people to relate them in the same words as his. Some of the Companions and the Followers conveyed the substance of hadith (bil ma'ni) to others, in their own words. However in the beginning it was not compulsory to commit into writing the sayings of the Prophet and generally oral transmission was the common practice.
After the battle of Badr when many chapters of the Quran had been revealed and the believers had become familiar with the Quranic style and taste, and there was no fear that they would confuse the hadith with the Quran, they were allowed to record hadith also. And the Prophet had counselled some of his companions to preserve hadith by committing it to writing. Thus some of the Companions like Rafe' b. Khudaij Ansari, 'Abdullah b. 'Amar b. al 'As and others had memorized and written some of the sayings of the Prophet who did not object to it. 'Abdullah b. 'Amar b. 'As collected and compiled hadith which he called Sahifa al Sadiga.

On the request of Abu Shah of Yemen the Prophet commanded to write the sermon which he delivered at Mecca.

But in general the Arabs because of their excellent memory and extraordinary power of retention did not like writing. They said: 'One word preserved in your heart is better than ten in your books'. A poet has said that it is not knowledge which is recorded in books, Knowledge is only that which is preserved in the heart.

2. Tirmidhi, Jami' chap. Ar. Rukhsat fi Kitabat il 'Ilm.
6. Ibid.
In short, from the life time of the Prophet his Companions had been following both the methods i.e. memorizing and writing for preservation of knowledge. They memorized the hadith and transmitted it orally to others, while some of them committed it to writing. Sometimes by the encouragement from the Prophet himself, which later helped them especially in their old age. They read out to their disciples and other scholars of hadith with the help of the notes. These records were preserved by the families of the Companions and by their disciples.

Some of the Compiled Works: Abu Bakr as Siddiq had noted down five hundred traditions which he burnt in fear of unauthenticity of any word of the collection. 'Umar al Farooq also had recorded traditions about poor-due. 'Ali b. Abi Talib also had written some hadith. Jabir b. 'Abdullah had compiled small collections of the traditions. 'Amr, b. Hazm, Abu Rafe' the freed man of the Prophet had note books containing traditions, during the life time of the Prophet.

The Sahifa al Sadiqa of Companion Abdullah b. 'Amar b. al 'As (d. 65 H), contained one thousand traditions. This collection remained in his family for a long period of time, and his grandson 'Amar b. Shu'eb narrated and taught traditions keeping this copy in his hand.

Anas b. Malik Ansari (d. 92H) the attendant of the Prophet had learnt reading and writing at the age of ten. He remained in the services of the Prophet till the later's demise i.e. for ten years. Being a child he used to go inside the private apartments of the Prophet, and had observed and learnt many such things which others could not. He had been writing the traditions. He not only recorded them but when he found a chance he used to present the collection before the Prophet, for his approval, verification and correction. He had collections of hadith with him and counselled his children to commit hadith to writing. When the Prophet appointed 'Amr b. Hazm as the governor of Yemen, he gave him written instructions regarding duties, penalties, taxes, inheritance and divorce etc. 'Amr b. Hazm preserved not only this directive but collected twenty one other documents which the Prophet had written to the Jews of the tribes of Bani 'Ad, Bani 'Uraida, Tamim Dari and the tribes of Juhainia, Judham, Tayy and Thaqif, etc., and compiled them in a book form, which can be considered as the first book on official circulars and political records of the time of the Prophet.

2. M. Hamidullah, op. cit., p. 35.
3. It has been included and printed as a supplement of Ibn Tulun's A'lam us Sainin 'an Kutub Siyid il Mursalin, reported by M. Hamidullah, Sarifat-1-Hammad B Mundabhin, P. 35.
'Ali b. Abi Talib wrote traditions he said that he had written nothing from the Prophet except this *sahifa* and the Quran. His treatise contained some juristic traditions regarding the rules of blood wit, prisoners, poor-due, murder, and the sanctity of Medina, etc.¹

Sa'd b. 'Ubada who was known as *kamil* in pre-Islamic period, had compiled traditions in a *sahifa* which his son narrated.² 'Abdullah b. 'Umar himself wrote hadith or not, it could not be confirmed, but he allowed his students to note down his narration and Ibn Sa'd has recorded on the authority of Sulaiman b. Musa, that he had seen 'Abdullah b. 'Umar dictating traditions to his freed man, Nafe', who put them in writing.³

Nafe' had been living with 'Abdullah b. 'Umar for 30 years and might have preserved from him greater part of his knowledge.⁴

*Sahifa Jabir b. 'Abdullah*: Jabir b. 'Abdullah has compiled a treatise. Jabir b. 'Abdullah had his circle in the mosque of the Prophet. His students who taught from his *sahifa* and to whom he had dictated traditions, among them were Wahab b. Munabbih, the historian, and Sulaiman b. Qais.⁵

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2. M. Hamidullah, op. cit., p. 45.
3. Ibid.
5. Hamidullah; *Sahifa Hammam b. Munabbih*, p. 36.
Caliph 'Ali once delivered a sermon in Kufa and said 'who wants to buy knowledge in one dirham?' Harith A'ur bought paper of one dirham and came to 'Ali, who engraved on those leaves 'abundant knowledge'. Companion Samura b. Jundab had compiled traditions, which his son Sulaiman b. Samurah taught to his students. Ibn Hajar has recorded that Sulaiman narrated a big manuscript (muskhatun kabiratun) from his father². Imam Ibn Sirin reported that the treatise which Samurah wrote for his sons, contained ample knowledge (ilmun kathirun).³ 'Abdullah b. Abbas had compiled books, he used to dictate from them.⁴

Hujr b. 'Adi had recorded traditions preached by 'Ali b. Abi Talib. 'Ali's son Mohammad b. al Hanafia also had collections of 'Ali's narrated traditions. Imam Ja'far as Sadiq had collections of hadith and he said that the traditions which he related from his father, he had found them in the books of his father.⁷

2. Ibn Hajar: Tahdhib ut Tahdhib, cited by Dr. M. Hamidullah, op. cit. P. 44.
3. Ibn Hajar: op. cit. Vol. 4, P. 236 No. 401. cited by Dr. M. Hamidullah, op. cit p. 44.
6. Ibid.
The traditions which Abu Huraira propagated, were with him in writing. Abu Huraira dictated traditions to his students. One of his students Hammam b. Munabbih (d.c.102H) from Yemen had compiled hadith which he listened from Abu Huraira. It was known as Sahifa-i-Sahiha, it contained 138 traditions. Hammam used to buy books for his brother Wahab b. Munabbih (d.110H). Hammam taught from this Sahifa to his students throughout his life. Abu 'Urwah Ma'mar b. Rashid (d.153H) was one of the students of Hammam b. Munabbih, he compiled a book which he had listened from different shaykhs and gave it the name Al Jame', and narrated to his students.

'Abd ur Razzaq b. Hammam b. Nafe'al Himayri was a student of Ma'mar who had been transmitting hadith and composed a musannaf.

Then many traditionists began to write hadith. Some of the great scholars who compiled books in hadith were: Imam Malik b. Anas (d. 179 H), Ibn Shihab Zuhri (d. 124H), Ibn Abi Dhuaib (d. 159H), Muhammad b. Ishaq (d.151H), Sulaiman b. Bilal (d.172H) in Medina; 'Abdul

2. Ibid.
4. Ibid.p. 55. margin (This also has been published).
5. Ibid.p. 56.
Malik b. 'Abdul 'Aziz b. Ibn Jurayj (d. 150H), Sufyan b. 'Uyayna (d. 198 H), in Mecca; Rabia b. Sabih (d. 160H), Sa'id b. Abi 'Uruba (d. 156H), Hammad b. Salama (d. 167H), in Basra; Shu'ba b. al Hajjaj (d. 160H), Waki', b. al Jarrah (d. 196H), Sufyan Thawri (d. 161H), Qadi Abu Yusuf (d. 182H) in Kufa; Abdur Rahman al Auzai (d. 157H) in Syria; Laith b. Sa'd (d. 175H), Imam Shafii, Ibn Abi Lahi'a (d. 174H) in Egypt; 'Abdullah b. Mubarak (d. 181H) in Khurasan; besides many other shayks in different parts of the Muslim world.

Most of these books have been used as important text books.

Methodological Compilation

According to Hafiz Dhahabi, in 132 H., when the Abbasids came into power, many learned scholars were slain in seditions and political disturbances in the transfer of rule from the Umayyad dynasty to the Abbasids. The savants became more conscious to preserve knowledge and paid more attention to commit knowledge into writing and compilation activity increased. They composed works

in jurisprudence, religion, history and linguistic and literary sciences, etc. and numerous books on religious and secular sciences came into public by the time of Harun ar Rashid. Now with the increasing publication of the written material the astonishing memory of the learned was decreasing, they depended more on written works, while the hearts of the Companions of the Prophet and their Followers were treasuries of knowledge.

Hafiz Suyuti has cited from Dhahabi that from 143H, the savants began to compile traditions on jurisprudence and commentaries of the Quran and arranged them chapterwise, they started to write books in linguistic sciences and teachers history also. Before that the learned/discoursed and delivered lectures either trusting their memories or from their unarranged notes. (Sahifa ghayr murattaba).

The period of collection and compilation of hadith can be divided into two parts, one from the life of the Prophet to the first half of the second century; and the next part from 150H. Upto 150H, it had been the custom of the traditionists that they recorded in their note books and registers whatever they had listened but till

2. Suyuti: Tarikh ul Khulafa, pp 177-78.
the second half of the second century they had developed a taste for writing and they arranged the subject matter subject-wise in separate chapters, under different headings. Imam Malik, and Imam Muhammad compiled Muwattas. Great scholars in the middle of the second century produced chapterwise separate works, and before the end of the second century they began to arrange musnad (i.e. narrator wise, and the text and subject matter of a hadith reported by a continuous chain of narrators); 'Ubaidullah b. Musa Baghdadi (d. 213 H), and Asad b. Musa al Umawi (d. 212 H) were among those who had composed musnad and their students began to record with every hadith all its channels and the differences of the narrators to make it clear that the hadith was mursal, muttasil, mauquf or marfu', in the beginning of the third century. And in the third century the compilation work on the sciences related to hadith began on such a large scale that countless works came out. Among them were the famous six authentic collections.

E - Specialists in the Science of Jurisprudences:

After Companions some of the assemblies of the most prominent scholars in jurisprudence were:

1. Iftikhar Ahmad Balkhi translator (Urdu) of Ath Thiqafat-ul-Islamia, part 1. P. 426. on its margin.


In Yemen: Yahya b. Abi Kathir (d. 129/746).


In Syria: Abu Idris KhawlanI (8-80H), Qubaisa b. Dhuaib, (d. 86/705), Mak hul b. Abi Muslim (d. 113/731) Raja b. Haiwa (d. 112/730).

In Egypt: Marthad b. 'Abdullah, Yazid b. Abi Habib, (53-118H).
The most important schools of Islamic jurisprudence which were founded and propagated during the period under discussion were: the school of jurisprudence of Imam Malik b. Anas in Medina, the school of Imam Abu Hanifa in Kufa and the school of jurisprudence of Imam Shafi'i al. Qarshi. All these schools were spread and followed throughout the Muslim world.

a) The School of Jurisprudence or Imam Malik b. Anas in Medina:

Malik was known as Imam Darul Hijrat and as Imam ul Hadith. He was Follower of Followers, the number of his shaykhs according to Imam Nudi was nine hundred, among them were three hundred Followers and six hundred Followers of Followers.

Imam Malik adhered the agreed practice of the scholars living in Medina for his legal decisions. He first looked in the the Book of God and in the traditions of the Prophet. The reliable narrators of the hadith for him were the traditionists of Hijaz only and took his precedents from them, among whom he preferred 'Imran.

1. Imam Nudi; Tahdhib ul Asma, cited by Badr-i-’Alam; Tarjuman us Sunnah, p. 241.
And according to Ibn 'Abdul Barr, when Imam Malik says that he had seen this practice of the people of Medina, he meant Imam Rabī‘a b. 'Abdur Rahman and Ibn Hurmuz.

In the science of tradition Imam Malik's chief shaykh was Nafe, the freed man of 'Abdullah ibn 'Umar. 'Abdullah ibn 'Umar was one of the most knowledgeable savants of the Prophet's practices.

Imam Malik attended the assembly of Nafe' (d. 117H) at least twelve years. After the death of Nafe Imam Malik started teaching in 117 H.

He held his circle in the sacred precincts of the Prophet's mosque, where 'Abdullah b. 'Umar and Nafe' had been teaching.

Imam Malik said that the science of jurisprudence required knowledge, understanding, experience, and the jurist should know what was he saying. The abstinence without insight, maturity, and wisdom, was not useful in this path and he said that one should not gain knowledge from the teachers who did not possess the above mentioned qualities.

Because of his strict principles to ascertain reliability and authenticity of hadith, he was held very high in esteem for his trustworthiness, sound judgement and excellent memory.

Some of the Compilations and Dictations by Imam Malik b. Anas:

*Muwatta*, a collection of hadith which are related to jurisprudence and the Imam had compiled between 130-140 H.

*Al Mudawanna al Kubra*, *Risalah Malik ila ar Rashid*, *Kitab ul 'Aqdia* (for judges). *Risala Malik ila Ibn Abi Matarraf*, (on problems of predestination and human free will). *Kitab ul Manasik*, (on commands and problems related to hajj pilgrimage), *Tafsir ul Quran*, *Tafslr Gharib ul Quran* (commentary on the Quran by hadith of the Prophet.) Some of these compilations have been used as text books throughout the Muslim world.

Imam Malik's school was propagated throughout the Muslim world, specially in Spain and in Africa by his students.1 Among his chief disciples were: Abu Muhammad 'Abdullah b. Wahab (d. 197 H). 'Abdur Rahman b. al Qasim (d. 191 H). Ashhab b. 'Abdul 'Aziz (140-204) 'Abdullah b. al. Hakam (144-214) All of them were among the pillars of Imam Malik's school of jurisprudence.2

2. Ibid.p. 335 ff.
b) The Hanafi School of Jurisprudence:

Imam Abu Hanifa Nāʿūman b. Thabit (80–150 H), whose forefathers belonged to Khurasan, born at Kufa, when Iraq was subject to the governorship of Hajjaj b. Yusuf (d. 96 H). Abu Hanifa spent his early life during the seditions of the stormy days of the governors of Iraq, like Yazid b. Muhallab, Khalid b. 'Abdullah al Qasri, Nasr b. Sayyar, under 'Abdul Malik b. Marwan (d. 86 H) Walid b. 'Abdul Malik (d. 96 H) and Sulaiman b. 'Abdul Malik (d. 99 H).

At the end of the first century Hijra, the main subjects of study were the Qur'an, hadith, Arabic language and literature, battle narrations, genealogy, biography of the Prophet, jurisprudence logic, philosophy, and an elementary and simple science of kalam. Then emerged different sects like: Qadria, Murjia, Mu'tazila, Jahmia, Kharjia etc., who had their own circles and assemblies where they discussed these problems. In his early student life Abu Hanifa took active interest in dialectical theology. But he soon realized the uselessness of those debates. He

1. Shibli : Sirat un Nā‘ūman, pp 27-29
2. Ibid. pp 30-31.
himself had expressed his views that in the beginning he preferred the science of kalam; and believed that faith and religion were based on it; he later on realized that Companions did not indulge in such disputations but they paid attention to the juristic problems and transmitted the same to others.  

Whether Imam Abu Hanifa had seen any Companion of the Prophet, has been a controversial problem. But according to Ibn Khallikan, Abu Hanifa had seen four Companions: Anas b. Malik, 'Abdullah b. Abi 'Aufa, in Kufa, Sahl b. Sa'd as Sa'di in Medina, and Abu Tufail 'Amir b. Wathla in Mecca. 

The science of jurisprudence was based on traditions, and deep insight and understanding was very necessary for a scholar of jurisprudence. Therefore Imam Abu Hanifa had to work hard for collection of authentic traditions. He attended all circles of traditionists in Kufa. 

Abu Hanifa listened hadith from a very large number of traditionists among whom 29 belonged to Kufa, and most of them had seen Companions. 

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In the science of jurisprudence Imam Abu Hanifa was a student of Hammad (d. 120H). But this contentedness was not possible in the science of hadith where intelligence and reasoning could not help him. He had to go to the transmitters of hadith and attended those assembles where hadith was narrated.

He travelled to Mecca and Medina in search of correct hadith. In Mecca he went to the meetings of 'Ata b. Abi Rabah, (d. 115) and 'Ikrima the freed man and disciple of 'Abdullah b. 'Abbas and other savants. In Medina he joined the assemblies of Sulaiman and Salim b. 'Abdullah.

During his second visit to Medina, Imam Abu Hanifa presented himself before Imam Baqir. Imam Baqir asked him: "Are you the same person who oppose my grandfather's (Prophet's) hadith, on the basis of analogy?" Imam Abu Hanifa replied respectfully that how could one dare to oppose the hadith of the Prophet; and he proved by his questions and the answers given by Imam Baqir, that he followed the Prophetic tradition in deduction of law, and Imam Baqir was quite satisfied with him. Imam Abu Hanifa stayed in Medina and gained the knowledge of hadith and jurisprudence from Imam Baqir and his son Imam Ja'far as Sadiq.

2. Shibli, op.cit. p. 45.
The system of jurisprudence which was started from 'Abdullah b. Mas'ud had come down to Hammad, who had been busy delivering lectures issuing legal decisions proficiently, when Abu Hanifa decided to study jurisprudence, he selected the assembly of Hammad.

Hammad was the most outstanding jurist of Kufa after Ibrahim Nakh'i. When Hammad left the world, Abu Hanifa started regular teaching on the advice of many savants. Very soon his circle became very famous and students of other teachers left them to join Abu Hanifa's meetings.

Before Abu Hanifa, jurisprudence was not a separate and permanent branch of Islamic science, when he started to deduct law, embracing all aspects of life and he did not find the solution to a problem in the Quran, hadith and in the precedents of the Prophet's Companions and their disciples, he referred to analogous opinion. When Abu Hanifa had to make jurisprudence a permanent science, he had to use reason and opinion frequently, and he formulated principles for the same. And he became famous as the Imam of the people of opinion (raiy). Abu Hanifa used reason in

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selection of hadith also, and he formulated principles to check the authenticity of a hadith. He was very careful in selection of hadith for the same reason he took hadith narrated by the authorities of the Iraqi school, because he knew their trustworthiness personally.

Abu Hanifa undertook the task of devising an authentic system for the codification of law to solve the countless problems faced by the Muslims in all walks of life throughout the world. For weighty and precise juristic decisions on thousands of civil, criminal and constitutional problems and queries related to all aspects of economic, social and personal life, he formed a council of law makers of his hardworking, trusted and distinguished students under his supervision and guidance. Imam Kauthari has reported in the muqaddima (proligima) for Zaili that the Hanafite juristic system was not the personal opinion of an individual, but it was a collective decision which had been evolved with the consultation of his forty disciples,¹ who were prominent scholars, jurists and specialists in the sciences of the Quran, hadith, biography of the Prophet, Arabic language, lexicography and logic etc., and who had

¹ Badr-i-‘Alam, Tarjuman us Sunnah, p. 228.
acquired the knowledge of those sciences from many shaykhs of repute beside Abu Hanifa. According to Muwaffaq b. Ahmad al Makki (d. 568 H/1172) he never insisted that his students should accept his opinion on legal problems but only after carefully weighing the pros and cons of each problem. He was more cautious in approach to hadith. He took hadith narrated by the authorities of the Iraqi school, for which he was criticized.

But Hafiz ibn ‘Abdul Barr, who belonged to Spain, and therefore was the follower of the Malikite school of jurisprudence and not of Imam Abu Hanifa, writes that people of hadith had gone immoderate in criticizing Imam Abu Hanifa. They blamed him that he introduced analogous opinion in the tradition, that criticism was unjust. Imam Abu Hanifa had rejected some hadith, but he had done not without reason, and that was neither new nor undesirable.

For thirty years Imam Abu Hanifa remained engaged in discourses, delivering lectures interpreting the law solving complicated legal problems and answering numerous queries and developed a practical system of law.

1. Ibid.
2. Ibn 'Abdul Barr; Jame' Bayan ul 'Ilm,' Abdur Razzaq Malihabadi translator (Urdu), pp 234-35.
Shaddad b. Hakim stated that he had not seen more learned than Abu Hanifa. Makki b. Ibrahim has written that he was the greatest learned of his time. Waki' remarked that he had not met any one who had superior understanding of fiqh and offered his prayer better than him. Naqir b. Shamir said people were ignorant of the science of jurisprudence, Abu Hanifa awakened them. Yahya b. Sa'id al Qatan reported, 'we have not listened to juridical jurisprudence than Abu Hanifa.' Imam Shafi'i suggested that any one who wants to get acquaintance with the science of jurisprudence must not ignore Abu Hanifa and his disciples.

His students enjoyed the esteem and confidence of the masses and transmitted the collective decisions of the council which were willingly followed by the Muslims.

Among the distinguished students of his law college were 'Abdullah b. Mubarak (d. 181 H), Hafs b. Ghiath (d. 194 H) and Waki' b. al Jarrah (d. 198 H), Yahya b. Zakaria (d. 182/799) the imames of hadith, Qasim, b. Ma'n the literaturist and lexicographer, Abu Yusuf and Zafar b. Hudhail, the experts in analogous opinion and ascetics like Dawud Tai (d. 165 H) and Fuqail b. Iyaq.

2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
Among the contemporaries of Imam Abu Hanifa, Sufyan Thawri, Qadi Shurayh b. 'Abdullāh (96-177), Muhammad b. 'Abdur Rahman b. Abi Laila (74-148) were the most prominent scholars in this science in Kufa who criticised and opposed the method of Abu Hanifa.

Imam Hafiz ud-din ibn al Bazaz after giving a detailed account of the students of Abu Hanifa at the end of Manaqib ul Imam il Azam, had mentioned the names of about seven hundred thirty outstanding savants, as his students district-wise, with their geneologies.

The names of all the places from where students came to him could not be known but the list of places known from where students came, is also long and includes Mecca, Medina, Damascus, Basra, Wasit, Mawsil, Jazira, Raqqa, Nasibin, Ramla, Baghdad, Ahwaz, Kirman, Isfahan, Halwan, Astar abad, Hamdan Rayy, Nahawand, Neshapur, Sarakhs, Tirmidh, Herat, Bukhara, Samarqand, Nasa, Khwarizm, Massyssa, Hims, Sijistan, Madain, Qumis, Wamighan, Tabristan, Jurjan, Yamama and from many other places in Yemen, Egypt, Bahrain etc. besides almost from every corner of Iraq.

1. Muhammad al Khudri; Tarikh ul Tashri il Islami, Abdus Salam Nadwi translator (Urdu) p. 323.
3. 'Uqudul Jaman, chap 10 cited by Shibli Naumani; Sirat um Nauman, pp. 54-55.
When Abu Hanifa was kept under house arrest (146H) by caliph Mansur he did not discontinue teaching. Imam Muhammad the great scholar of Hanafite school of jurisprudence learned from him during the period of his imprisonment. Sometimes caliph Mansur himself had scientific discussions with him though he was under arrest.

c) The Juristic School of Sufyan Thawri:

Sufyan b. Sa'id Thawri (d.161 in Basra) was a great traditionist. He was known as Amir ul Muminin fi al Hadith. He was the founder of a juristic system at Kufa which was similar to the Hanafite school, but he discarded the principles of qiyas and opinion and decided the cases under the structure of traditional practices. And people of hadith and people of opinion had some misunderstanding about each other's method of deduction of law.

d) The School of Auza'i:

Imam 'Abdur Rahman al Auza'i (88-157H) was born in Ba'lbak in Lebanon. He was a traditionist and he founded a juristic school, which was based on the authority of hadith. He rejected qiyas. He gave thousands of juristic decrees. The followers of this schools were in Syria and in Spain but this school eclipsed after the second century.

1. Ibid, pp. 61-62.
2. 'Uqud ul Jaman, cited by Shibli, op. cit.
of Islam, when Imam Shafi'i's school in Syria and Imam Malik's school in Spain dominated.

e) The School of 'Muhammad b. Idris Ash Shafi'i Al Qarshi (150-204H): Imam Ahmad b. Hanbal had said that jurisprudence was a lock for the jurists till Allah opened it by Imam Shafi'i.

He had extra ordinary power of retention and memorized Imam Malik's Muwatta in nine nights. He attended the assembly of Sufyan b. 'Uyayna, Sufyan was so impressed by his intelligence and search for knowledge that he described him as superior to all the youths of the time. Whenever tafsir or legal problems were brought to Sufyan b. 'Uyayna he referred the questioner to Shafi'i.

Imam Abu Sulaiman who is recognized as the pillar of the science of lugha and a disciple of Imam Shafi'i, expressing his views about Imam Shafi'i mentioned that his language was sweet, his writings were attractive, and phrases used by him were perfect, superb.

Abu Hatim Razi, Imam Ahmad, Harun b. Sa'id, Bishar al Marisi, Ibn Hisham the grammarian, Za'frani, have all praised his superiority in the use of language and in the science of fiqh.

3. Dr. Na'im Siddiqi: op. cit. p. 343
Imam Shafi'i gained knowledge from all the great savants of Mecca, Medina, Yemen, and he was a disciple of Imam Malik b. Anas.

In 134 H, he went to Iraq, and he continued his learning activity. Imam Abu Yusuf had died, and he found there Imam Muhammad b. Al Hasan ash Shaibani, another distinguished disciple of Abu Hanifa, as the chief jurist of Iraq. He studied the jurisprudence of Iraq from Imam Muhammad, for three years. Besides Imam Muhammad ash Shaibani, he gained knowledge in Iraq from Waki' b. al Jarrah, Hammad b. Usama Hashmi (d. 211 H), 'Abul Wahab Abdul Majid al Misri (d. 194 H).

Imam Shafi'i spoke about Imam Muhammad Shaibani with gratitude. He used to say that whatever he had gained and narrated from him was a camel's load. Imam Muhammad also respected him because of his intelligence and other qualities.

When he came back to Hijaz, he remained engaged in teaching and learning at Mecca; where savants from different parts of the Muslim world used to come. Imam Shafi'i exchanged views with most of them, which was taken as a good method of acquiring knowledge from the learned. He had

imparted knowledge in the haram-i-kaba for nine years. He laid the foundation of his new jurisprudence, and formulated the principles of the deduction of law and ijtihad here. Imam Ahmad b. Hanbal (164-241 H) met him here and became his disciple, who himself became the founder of a new school of jurisprudence, in 9th century(C.E.).

He had excelled all the learned of his time in the sciences of hadith, jurisprudence philology, etc. His scholarly attainments illuminated every soul of the audience surrounding him; and he inspired his audience and students by his encyclopaedic knowledge, incomparable eloquence and beauty of speech in his discourses.

With this enthusiastic devotion to knowledge and transmission of knowledge, his words carried weight, and he once said to his students and audience, ask whatever you please, I shall give answer with the proof from the Quran. And he did so.

Imam Shafi’i was known as Nasir ul Hadith. He created an awakening among the traditionists.

1. Ibid.
He did not allow in his method to discover a law from a mursal hadith\(^1\) which is attributed to the Prophet directly without quoting the link of Companions, and is considered to be a weak hadith. He accepted a non-universal tradition (ahad) provided its narrators were highly trustworthy, and the chain of the reliable narrators reached to the Prophet. When he got an authentic hadith, he cared neither Hijazi nor Iraqi rules to discover the law\(^2\).

His new school of jurisprudence was based on authentic hadith\(^3\). He used to say to Imam Ahmad b. Hanbal his student: 'you have more knowledge about the hadith and the science of the chains of narrators, if you find an authentic tradition, tell me, I shall accept it, if it is authentic, whether it is Kufi, Basri or Shami\(^4\) (Syrian). If he found any hadith which was proved to be authentic, he followed it. He wanted to remove regionalism from the knowledge. He discarded the principle of istehsan and avoided local and traditional practices in favour of the hadith of the Prophet, which was for all and for ever irrespective of time and place.

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1. Dr. Na'im, op. cit. p. 362.
4. Ibn 'Abdul Barr; al Intiga, p. 75 cited by Dr. Na'im, op. cit. p. 362.
His *Risalah* is known as the first book composed in the principles of the science of jurisprudence\(^1\).

The greatest contribution of Imam Shafi'i is that he formulated rules of analogical reasoning. Badr uddin Zarkashi has said that Imam Shafi'i was the first person who compiled works on fundamentals of jurisprudence. 'Allama Fakhruddin Razi, Ibn Khaldun had expressed the same opinion\(^2\). He produced works in the principles of this science such as *Kitab ar Risalah*, *Kitab Ahkam ul Quran*, *Ikhtilaf ul Hadith*, *Ibtal ul Istehsan*, *Kitab Ijmudul Ilm*, and *Kitab ul Qiyas*, which had been praised by the people of knowledge\(^3\).

His students in the science of jurisprudence, can be broadly divided into two groups. One group taught his old theories and usages that is his Iraqi method of jurisprudence, and the other group which discoursed in his new system of law, included many industrious scholars like Imam Muzani, Rabii', Ibn Sulaiman Buwayti, Yunus, b. Abdul A'la, Hurmila b. Yahya (161-242) Ibn 'Abdul Hakim and many others. They propagated his books and methodology and compiled works in his system of figh.

Imam Shafi'i's system of law was spread in many parts of the Muslim world, especially in Iraq, Khurasan, Syria, Egypt; Kuwait, Hadramaut, Indonesia, Malay. The Muslims of the coastal areas of India also follow this school of jurisprudence.

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2. Dr. Na'im, op.cit. p. 366.
F - Literary and Linguistic Sciences

a) Preservation Cultivation and Transmission of Poetical Art

Islam denounced cultivation and transmission of immoral poetry. The Quran called such poets as the misguided fellows, who produced poetry for sensual pleasure, used lie, exaggeration and false imagination, glorification and incitation; whatever the subject the poets selected, they exaggerated it whether it was in praise of their patron or censure, satirizing someone to expose his vice, says the Quran:

26:224 - "As for poets, the erring follow them.
26:225 - Hast thou not seen how they stray in every valley,
26:226 - And how they say that which they do not?"

Therefore, under Islam, poetical tradition underwent a change and Islam taught them to distinguish between good and bad, and showed them the limits to be observed. The Prophet checked the evils of poetry.

The Prophet himself was not a poet. The Quran says:

36:68 - "And we have not taught him (Muhammad) poetry, nor it is meet for him."

But he liked to listen sober, simple and unexaggerated good poetry, which reflected unity and praise of God and
contained good ethical values, moral lessons, and he sometimes admired such poetry. There are a number of records which show that the sane verses from the nice pre-Islamic poetry were exchanged in the pious assembly of the Prophet by his Companions and the Prophet listened and pleased.

The Prophet guided them to select right kind of poetry and good use of this talent. The Prophet once said:

'Some poetry indeed contains gems of wisdom, and some prose act like magic.'

During long journey the Prophet had asked his Companions to recite nice commendable pre-Islamic poetry.

The Prophet once said about the verses composed by the Companion Ka'b that to the unbelievers they were harder than arrows.

Among a dozen of poets who were attached to the Prophet, Hassan b. Thabit, Ka'b b. Malik, 'Abdullah b. Rawaha, were most distinguished. By the command of the Prophet, they paid the unbeliever satirists in their


own coins in a very effective way, and defended consistently, the Prophet, his mission and his Companions, and refuted the unbelievers' charges against them. They satirized the polytheists but their areas and topics for condemnation and satirizing were different from each other, e.g. Hassan b. Thabit attacked the genealogy of the polytheists, 'Abdullah b. Rawaha condemned their infidelity and Jahiliya beliefs, and Ka'b b. Malik warned them and made them afraid of war, the true Dus accepted Islam because of his poetry. Great Companions like Abu Bakr as Siddiq and 'Umar al asarooq had extensive and deep knowledge of pre-Islamic poetry.

The Prophet used to sit after morning prayer in his mosque and the Companions recited verses of pre-Islamic poetry and narrated events and anecdotes of that period. The Prophet listened those talks and smiled. He listened dreams and interpreted them in these morning meetings.

Besides this pious assembly of the Prophet, there had been scientific and literary discussions in the assemblies of the Companions and they exchanged poetical recitations, and told incidents of Jahiliya days.

Pre-Islamic poetry had been an important source of the knowledge of their intellectual and social life and behaviour and represented the salient features and characteristics of the ancient Arab culture.

Abu Bakr al-Siddiq and 'Umar al-Farooq had remembered many poetical verses of the great pre-Islamic poets, and recited them on proper occasions. Abu Bakr and 'Umar al-Farooq were great critics of poetry and had very sound and correct views about the poetry of all the poets. Although 'Umar al-Farooq was not at the same height of knowledges as was Abu Bakr, but all the literaturists generally accept the fact that he was a great critic of poetry.

Ibn Rashiq of Qairawan has given that 'Umar was the greatest critic and had sound understanding of poetry. ¹ Jahiz has expressed the same views. ²

Caliph 'Umar al-Farooq also liked to listen good poetry during the journey following the tradition of the Prophet. Once journeying for hajj pilgrimage, he asked Khawat b. Jubair to recite poetry and he did so till down. At dawn 'Umar al-Farooq said now chant the Quran. ³

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2. Jahiz, Kitab ul Bayan, (Printed at Egypt) P.97.
3. Isaba; Tadhkira Khawat b. Jubair
Once he asked 'Abdullah b. 'Abbas to relate poetry, who recited for the whole night; at dawn the caliph asked 'Abdullah b. 'Abbas to read the Quran.  

'Umar al Farooq liked the poetical compositions of the great poets Imru ul Jais, Zuhair, Nabigha. 'Umar al Farooq liked Zuhair's poetry because as 'Umar has said Zuhair had not been in search of unfamiliar words, his poetry was not ambiguous and it was free from subtlety. When the poet praised anyone he described those qualities only which were really found in him.  

Caliph 'Umar al Farooq wrote his governor Abu Musa Asha'ri to command people to learn poetry which according to him led to good morals, right thinking and to the science of genealogy.  

He sent a circular to all districts making compulsory education for the boys, of swimming riding and memorizing of proverbs and good poetry.  

Amir Mu'awia also directed people to learn poetry to him it was the duty of man to train his children

1. 'Abdus Salam, op. cit. p. 362.  
2. Ibn Rashiq al Wairawani: *Kitab ul 'Umdah*, vol.1. p.262  
and poetry was for the high degree of training (adab)\textsuperscript{1}.

By sublimation of their vigorous poetic talents, the first believers became consistent transmitters of Islamic teachings. With their powerful style they advocated Islamic ideas like the unity of God, His attributes, unity and brotherhood of humankind, fear of God, honesty and other values and virtues clearly and pleasantly, in the traditional pattern as well as in a fresh style; their poetic genius produced a good deal of poetry commending Islamic way of life.

Reports show that the Prophet sometimes asked Hassan b. Thabit to recite his poetical compositions from the pulpit of the mosque of the Prophet. But it has been denounced in Islam to adopt poetical career and to earn money by satirizing anyone or by exaggerated glorification of one's patrons. The orthodox caliphs especially 'Umar al Farooq checked and discouraged in indulgence in such kind of poetic activity and cultivation of poetry had been controlled under Islamic teachings. Caliph 'Umar al Farooq dismissed the governor 'Adi b. Nadla, because the governor composed some verses which were below the Islamic standard of morality, and

\textsuperscript{1} 'Abdus Salam Nadwi, op.cit.p.373.
imprisoned the satirist poet Ḥutiya, because of his exaggeration and lie. Satirical poetry was checked and thabit (an open praise of female’s beauty) was banned by the Caliph ʿUmar al Farooq.¹

He wrote to the governor Abu Musa Asha'ri, to reduce the stipend of those who indulged themselves in poetical composition and add the same to those who had renounced this activity and devoted themselves to the study of the Qurʾan.

During the early formative period of Islam, their pursuit of the study of the pre-Islamic poetry was not for inspiration and enjoyment, or entertainment of the audience only. Muslims collected and studied pre-Islamic poetical compositions for the authentication of the meaning of the words and for formulation of rules of Arabic grammar. They utilized this splendid literature for continuous interpretation of the Qurʾan, teaching of tafsir, and application of the rules of Arabic grammar, and for the study of history and genealogy, etc.

¹. Caliph ʿUmar announced that if anyone praised openly the beauty of a female in his poetical compositions, he would be punished. ʿUsūd al Ghaba: Tadhkira Ḥumaid b. Thaur (ibn Thaur).
b) **Preservation Development and Transmission of Linguistic and Philological Sciences**:

Arabic language and literature had a long tradition but Arabic prose made tremendous advance during the period under discussion and huge prose literature was evolved around the religious sciences.

Arabic was the medium of instruction and communication of ideas. And teaching and learning through Arabic united the countless multitude from the Atlantic coast to the confines of China throughout the Muslim world.

Caliph 'Umar al Farooq had paid attention to the teaching of language also. He wrote Abu Musa al Asha'ri the governor to ask Abul Aswad ad Duaili to teach grammar to the people of Basra.  

Abul Aswad wrote a treatise on the subject. Caliph 'Umar al Farooq sent orders that in teaching of the Quran care should be taken to communicate correct pronunciation and articulation, vowels and consonants, to avoid grammatical mistakes, and he commanded that those only who were experts in lexicographical sciences should teach the Quran.

This expressive language had an extensive vocabulary, the illustrious scholars realized the importance of the ancient Arabic literature when they aimed to interpret the sublime rhetoric language of the Quranic verses, their exact meanings, explanation of particular words and the inimitable expressions of the Message would not be accepted and acknowledged if it were not proved that the sense was expressed by the words and expressions of the pre-Islamic desert poetry and usages of the bedouin tribes.

The lexicographers had to decide the linguistic problems and syntactic rules by the unique authority of the desert philological precedents. And the philological rules formulated and perfected by the prestigious grammarians in the early Islamic period could not be accepted and firmly established unless they were confirmed by the citations from the rich desert literature which gave impetus to the philological studies.

The lexicographers, the students of subjects like tafsir, the Quran reading rushed to collect and utilize the pre-Islamic poetry, proverbial usages and idioms, etc., of the dialects of different tribes. The students of
classical Arabic language and literature visited and stayed in the deserts of Arabia and devoted themselves to study, collect and compile pure desert poetry and prose.

The distinct sciences of rhetoric and grammar were studied, developed and classified under such heads in prose and poetry:

- Lexicography: (lugha)
- Accidence: (as sarf)
- Syntax: (an nahw)
- Eloquence: (bayan)
- Meaning or sense: (ma'ani)
- Derivation: (ishtiga)
- Prose Composition: (insh-i-nathr)
- Diction: (muhazara)
- Caligraph: (rasm ul khat)
- Versification: (gard ush shi'r)
- Rhyme: (gafiyah)
- Prosody: (arud)

The illustrious philologists, lexicographers, rhetoricians, grammarians set models for the students of those sciences. Valuable literature was collected and transmitted by deeply learned savants.
Rhymed prose and subtlety in speech was checked.

The students studied literature and linguistic sciences besides the above mentioned motives of the study of religious sciences; for enjoyment and entertainment, for purity of expression eloquence excellence of diction, polite speaking and to guard writing against error in language which were required for jobs as scribes, secretaries, tutors at royal courts and at the courts of viziers, governors and other grandies, in government offices for different administrative posts, and as orators, teachers, jurists, etc., by students of all classes Arabs and non-Arabs in and outside Arabia.

Some remarkable theorists who originated and formulated rules of Arabic grammar, flourished during the period under discussion. These masters were the founders of the studies in philological sciences and were extremely well-versed in ancient poetry and in almost every branch of philology and exercised greatest influence in the development and transmission of those sciences. Some of the scholars who had been most famous for the development and transmission of those sciences were: Abul Aswad ad Duaiili (d.69/688) the inventor of syntax, Khalil b. Ahamad (100-175H) who lived in Basra. He is known as the founder of Arabic metre, and
prosody. He wrote *Kitab ul Ayn* which was the first book on linguistic science in Arabic. Abul Hasan 'Ali b. Hamza al Kisai, great Quran reader was the imam of the grammarians of Kufa.¹

Abu'Amr ibn al 'Ala (d.c.154/770) was authority in lexicographical sciences. He was among the seven Quran readers, he is known as the founder of school of philology at Basra. He was the contemporary of Hammad ar Rawia of Kufa, the famous specialist and transmitter of pre-Islamic poetry.²

'Abd ul Malik ibn Kureiii al Asmal (d.213/828) was a student of Abu 'Amar b. al Ala. Asmai was a noted grammarian³ and compiled many works. Numerous students of grammar gained the knowledge of grammar from him.

Al Farra Abu Zakaria b. Jahm b. Khalaf al Mazini, was the contemporary of Asmai. He had specialized in the rare expressions and in *jahiliya* poetry.

'Amar b. 'Uthman b. Janbar Sibawaih (d. 180H.), a native of Persia, was known as Imam an Najah. He was

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1. Raqhib at Tabbakh: *Ath Thigafat ul Islamia*, Iftikhar Balkhi translator (Urdu) part 1 p.211.
3. B.Lewin, Ibid. p.177.
distinguished in the knowledge of the sciences of grammar.

Al-Farra Abu Zakaria Yahya b. 'Abdullah b. Mansur ad Dailami (144-207): He was the student of Kisai. Al Farra was one of the founders of Kufa school of grammar and one of the most renowned grammarians.¹

Abu'Ubaid al Qasim b. Sallam al Harawi (154-224) was also a student of Asma'i. He was born in Herat and lived in Khurasan etc., and compiled a dictionary and 20 other books.

Abu al Khattab 'Abdul Hamid b. 'Abdul Majid al Akhfash (d. 177H), hailed from Hajar. He had collected dialectical expressions of the Arabs.¹ There had been several scholars by the name of al Akhfash, who had specialized in the science of grammar.²

In matters of language and grammar, Kufa and Basra schools had differences in systems of grammar and there had been discussions and rivalry between the students of Kufa and Basra schools of grammar. Kufi school gave importance to rāiy (opinion) in grammar, and both the towns of Kufa and Basra had been important centres

of the evolution of the linguistics sciences and grammar during the period under discussion till Baghdad school emerged on the foundations of the two schools. But the school of Basra had greater influence on the Baghdad school than Kufa school of grammar.

Some more details will be given in the next chapter under Kufa and Basra.

G - Growth and Transmission of Social Sciences:

a) History:

Muslim scholars took interest in historical studies and continued to accumulate, preserve and transmit such materials with different aims and motives and many researches had been made. The study of history was required to understand and interpret the Qur'an also. The Qur'an has many references to history of prophets and tales of previous peoples. Therefore to understand and interpret the Qur'anic verses and anecdotes, to know the reasons of revelations of the Qur'anic passages the knowledge of history was needed.

The Qur'an had repeatedly urged Muslims to study history with the objective to know the consequences of the deviation from the right path of the people of the past, and the ways of God. The growth and development of

the institution of transmission of history maghāzī, akhbar, siyer, etc. had been very fast.

Their researches supplied them stores of knowledge in these sciences. After the coming of Islam, the Muslims did not destroy it but preserved and utilized the Bedouin and pre-Islamic poems, elegies, etc., to study history also. The Companions who were distinguished in the sciences of genealogy and battle days, etc., among them Abu Bakr as Siddiq was most knowledgeable, after him was 'Umar al Farooq. Then was Jubayr b. Mu'tim who had learnt those sciences from Abu Bakr as Siddiq.¹

But 'Ayesha Siddīqā had the greatest opportunity to receive the knowledge from Abu Bakr, her father. She had vast knowledge in battle days, old Arab traditions, genealogy and poetry.

During the period of the orthodox caliphs till 40 H. the historical knowledge had been preserved in their hearts then 'Amir Mu'awia (d.60 H.) the first Umayyad ruler took interest in history. He spent two third part of his might time daily in listening battle days and history of Arabs and non-Arabs, history of king Arabs and non-Arabs, non-Arabs,

their polity and their methods of warfare, etc. He called Abid b. Shariya from Yemen, who compiled a book for Amir Mu‘awia. Thus transmission and compilation work in history was commenced during the age of Companions.

Muslims collected and compiled historical material which deal with Arab lore, their adventures, military confrontations, rebellions and other important events during pre-Islamic and Islamic periods. Some of the learned scholars who were recognized as authority in history magnhazi (battle narratives) and biographical accounts and produced works in any of the subjects were: Wahab b. Munabbih (34-110H) who compiled Kitab ul Mabda, legends on early world history, and magnhazi work and put in writing a history of Yemenite princes and kings. Muhammad b. Ishaq (85-151) who wrote Sirat Muhammad Rasulullah, Muhammad b. Muslim ibn Shihab Zuhri who collected and preserved traditions of the prophet: Musa b. ‘Uqba (55-141), Sharahil b. Sa’d, Abul Aswad Muhammad b. ‘Abdur Rahman b. Naufil (d.c. 131H) recorded magnhazi.

2. Ibn Hajar: Isaba fi Tamiz is Sahaba, Chap. Abid b. Shariya
4. Ibid, p. XV-XVI.
Ibn al Muqaffa (102-139/720-756) translated some Persian works on history into Arabic.

Abu Mikhnaf (d. 157/773) is said to have recorded historical information related to Arabia Syria, Persia Egypt in more than thirty works.¹

Besides them many scholars had collected historical information, compiled books, preserved and transmitted lectures of their teachers in the form of notes and dictations on history, maqhazi and biographical accounts in Iraq, Syria, Yemen and throughout the Muslim world.

Some of the most important circles where historical information was transmitted were of the savants:

In Mecca: 'Abdullah b. 'Abbas and 'Ikrima (d.105/722).
In Medina: 'Urwah b. Zubair, Musa b. 'Uqba, Muhammad b. Ishaq. He created an interest in history among royal families and others in Baghdad and diverted their attention from useless tales and stories towards maqhazi, sirah (biographical accounts) and history.² Abu Bakr b. Muhammad b. Hazm, his son Amar b. Hazm (d.c.130H), and Muhammad b. Muslim ibn Shihab Zuhri were among the historians who wrote books on maqhazi,³ Zuhri:

It was his assembly where interest was created in history among students. And his students Muhammad b.Ishaq, Ya'qub b. Ibrahim, Muhammad b. Salih, Abdur Rahman b. 'Abdul 'Aziz, and Musa b. 'Uqaba became famous as historians.¹

In Yemen: Wahab b. Munabbih.²


In Egypt: Yazid b. Abi Habib (53-118H), and 'Abdullah ibn Lahia (Abu Kharita) (96-174H).

In Syria: Asim b. 'Amar b. Qatada al Ansari (d.c.120H), Abdur Rahman b. 'Amar al Awzai.

Lectures of these authorities in history were preserved and survived in the form of notes and dictations taken by their disciples.

Besides the religious motives of the study of history, there have been made secular studies and transmission of

¹ Shah Mu'in uddin Nadwi: Tabi'in p.459.
² Dhahabi: Tadhkira'ul Huffaz Vol. 1 p.89.
³ Ibn Sa'd Tabagat Vol. 6 p.173.
historical material. The reports of religious and political events, experiences, adventures, battle narratives and glorious deeds of their forefathers in the form of akhbar, maghazi, significant achievements and glories gained in Islamic period and before, and tribal tales, tales of prophets, legend of the kings and qasas, (stories) reflecting pre-Islamic religion social behaviour had been transmitted.

In tafsir of the anecdotes many popular interpreters of the Quran related Biblical stories and Jewish folklore, which prevailed among the neo-converts. Quite unlike the orthodox traditionists and savants, transmitters and interpreters of the Quran converted from the people of Book borrowed and imparted such stories freely, which was not the aim of the wuranic education. The Quran was the book of commands and prohibitions and was more concerned with practical education as a code of conduct, the great Companions and their disciples did not indulge in such narrations while teaching tafsir and the Companions like 'Abdullah b. 'Abbas checked people to consult people of Book for tafsir. And Amir Mubawia declared them unreliable in such accounts. Abu Huraira did not report from the

1. Bukhari: Kitab ul A'tisam Qawl un Nabi ... la tasalu ahlal kitab.
converted people of Book.¹

b) **Maghazi**: Maghazi reports of the heroes of early Islam were transmitted to glorify their war deeds, bravery and sacrifices to inspire and motivate the audience and to arouse enthusiasm in troops by their narrations in the form of stories. Sometimes they took help of poetical verses.

Among the early maghazi transmitters were the eminent personalities who were either the participants and eye witness to the battles and other such important and significant events, or had seen such persons, like the Companions 'Abdullah b. 'Abbas, 'Abdullah b. 'Umar, Zubair b. al 'Awwam, Zaid b. Thabit, Usama b. Zaid, Abu Huraira 'Agil b. Abu Talib, the brother of 'Ali, among Followers were 'Urwah b. Zubair (23-94/712). Aban b. 'Uthman (22-95 or 105H) son of 'Uthman the 3rd caliph, Mughira b. 'Abdur Rahman (d. before 124H).

'Ali the fourth Caliph, allowed Hasan al Basri to narrate maghazi in the mosque of Kufa, 'Urwah b. Zubair and 'Agil the brother of 'Ali, had their assemblies in the mosque of the Prophet.

¹ *Fatahul Bari* Vol. 6, p. 256
C) The Science of Geneology:

It was the science through which family trees of the people could be traced. It has been important in the days of *Jahiliya* and Islam both.

The Quran has said:

"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another." ¹

The Muslims took interest in this science due to various reasons.

The Arabs mentioned family descent in poetry of praise and in satirical compositions; for which the knowledge of the science of geneology was required.

In (5/625) the Prophet decided to allow the Muslim poets to denounce satirists of the Quraysh and to use the same weapon to defend the Prophet and his Companions and satire the Quraysh. The Prophet directed Hassan b. Thabit, to seek the knowledge of the geneology of the Quraysh from Abu Bakr, who was the most knowledgeable in the ancestry of Quraysh and other tribes of Hijaz. ² When the Quraysh listened the bitter compositions of Hassan, they

¹. Al Quran-49:13
². 'Abdus Salam Nadwi; *Uswah-i-Sahaba*, Part 2 pp. 356-57.
exclaimed: 'Verily the son of Abi Juhafa is not away from these verses.'

Every tribe cared to preserve its genealogy, personal descriptions of their chiefs, their forefathers, to glorify their achievements and qualities. They collected the lineage informations of their enemies also to censure them.

But the Muslim state utilized the ancestral data for constructive purposes. Therefore genealogical studies had new aims and direction. Caliph Umar al Farooq focussed it with a new set of revolutionary values for the newly formed institution of stipend (a'ta) and the Prophet had said that the Arabs had no superiority over non-Arabs, and the importance had been given to the righteous deeds in Islam.

The state continuously needed genealogical information to fix the grades of stipends and for preparation, correction and reorganization of the stipend registers. To gain their proper share provided the Muslims incentive to study this science and verify the genealogical information.

With the growing sedentary life in new settlements, colonies and towns, the Muslims studied this data.

1. Isti 'ab; Tadhkira Hassa nb. Thabit cited by 'Abdus Salam Nadjwi op cit. p.357.
to gain information for tribal affiliation and family ancestry. With the expansion of the Muslim world, Arabs settled in far off lands. They wanted to preserve their Arab background in their foreign environment. They continued genealogical studies and paid attention to preserve the same, so that their younger generations brought up in the non-Arab parts of the Muslims world should not forget their ancestors, their characteristics features and their original background and social behaviour.

To determine and prove nobility in the new social stratum of the emerging new aristocracy, the Arabs accumulated and studied parental data to boast or describe their tribal qualities, which encouraged forgery and alterations to prove or condemn the nobility of anyone.

By the time the activity of the preservation of genealogical knowledge increased and a class of professional genealogists emerged. During the Umayyad period the professional genealogists specialized in blood line information regarding various tribes. Some of them kept the records in black and white, and compiled books on the subject ansab ul Arab. In the early period it was preserved in poetry also, and the transmission was almost oral.
The Companions 'Abdullah b. 'Abbas, Aqil b. Abi Talib and Makhrama b. Naufil were among the outstanding knowledgeable persons in this science. Caliph 'Umar al Farooq wrote the governor Abu Musa al Asha'ri to direct people to learn this science.¹

The traditionists studied the genealogical data of the transmitters of hadith to scrutinize the authenticity of their narrations of hadith. They wanted to gain the knowledge of the family background of the narrators in the chain and channels of the transmitters. Therefore, they accumulated and studied the material for the same purpose which influenced its growth and character.

And learned scholars had been examining the compilations of collectors to sift the forged and falsified from the original and accurate literature. The transmitters of poetry akhbar, maghazi, history, etc., could never enjoy the same reputation, status, veracity and authenticity as was of hadith transmitters.

The Persian, the Greek and other foreign traditions were introduced, many sects were emerged by the interplay of subtle speculative genius. Speculative and philosophical sciences were organized as the dominating source to justify ideas and public versification under the Islamic spirit of intellectual freedom. The period of widest sway of Islamic education corresponded with the perfect freedom of expression and teaching. The formulatoors of sects made public their false approaches and esoteric doctrines to win the favour of masses and gain footing among neo-converts. Those discussions, argumentations and contests led the masses to acute controversies. The heterogeneous elements who appeared in the garb of Islam, the protected non-Muslims under the tolerant spirit of Islam, held heated debates advocating their beliefs and finding faults in Islam. Muslims' intellectual activities were influenced by them and were incorporated into their political and social structure. Theological and political problems were discussed vigorously in their assemblies. The gifted speakers under the effective influences of their chiefs impressed the masses among the neo-Muslims shifting their outlook on problems of faith and theology by their eloquence and logical argumentations.
There had been separate educational circles before the end of the first century of Islam of the sects like the Khawarij, the seceder terrorists, who violated the law in their misguided zeal. They rejected faith without 'sed'. They had been divided into different twenty sub-sects and had their separate schools of law based on the text of the Qur'an and on their ijtihad. They exploited and interpreted the text according to their whims without caring the reasons of revelation of those verses of the Qur'an and they discarded hadith.

Some of the noted founders and teachers who developed and propagated the systems of sects and sub-sects, were:
Nafeb. Arzaq (d.65/684), of Azariqa sub-sect; Najda b. 'Awaimar (d.72/691), of Najdat, 'Abdullah b. 'Ibad of 'Ibadis and Zaid b. al Asfur of Asfuria; 'Abdul Karim b. Ajrad was the chief of Ajradia; Jattari b. Fura'a (d.77/696), Abu Bilal b. Mirdas (d.61/680), 'Imran b. Hattan (d.89/707), Yazid b. Abi Anisa. of Yazidia sub sect; Maimun b. al Ajardi of Mainunia. The Khawarij had been active and were the leading elements of Kufa and Basra in Iraq, Khurasan.

1. 'Abd ul Qahir Baghdadi; Al Farq Binal Firaq, Its English translation, Moslem Schisms and Sects: Abraham S. Halkins, Ph.D. translator (Tel-Aviv, 1935) part 2. p. 32.
2. Ibid, p. 32 ff.
and in Berber tribes of Africa. The Shi'ites who had claimed to base their law on the juristic decisions of their two imams, Muhammad 'Ali al Baqir (d.117/735) the grand son of Imam Husain the grand son of the Prophet, and his son Ja'far as Sadiq (d.148/765), the sixth imam of the twelvers and the great grand son of Imam Husain. The Shi'ias also had sub-sect and were divided into many sub-sects.

They were developing their tafsir jurisprudence and science of Kalam separately.

The Murji'ites advocated the doctrine of the postponement of judgement of God on grave sinners till the Day of Reckoning.

The Qadarites: The upholders of human free will, M'abad al Juhani (d.80/699) and Ghilan of Damascus both of them mawali, were among the outstanding teachers of this sect.

Al J'ad b. Dirham propagated the non-eternity of the Quran, in Damascus and in Kufa.

The determinists (Mujabbara); Jaham b. Safwan (d.128/745) the disciple of Al Ja'd was in Khurasan. He was the founder of this sect. Besides the non-eternity of the Quran, he propagated the predetermination of human will, and he advocated that the attributes of God were the part of His essence, and were not separate from the essence of God.

The Mushabbiha in Khurasan advocated the physical resemblance of God with human beings in His attributes, e.g., sami', basir, and in verses of the Quran like: 54:14 and 55:27. Its founder was Muqatil b. Sulaiman (d.150/767).

The Mutazilites: They called themselves people of unity and justice they advocated human free-will, God's unity and justice, the Quran as a created object and the attributes of God as His integral part.

Under the royal patronage of the Abbasid caliphs al Mansur (754–775) and Harun (786–809) these rationalists interpreted the Quranic verses in the light of the Greek philosophy and logic and remained engaged in polemic controversies. They specialized themselves in Hellenistic philosophies and laid the foundation of reconciliation of Greek heritage with Islam, dismissing the obvious meaning,
reference to context, and reasons of the revelations of the Quranic verses, in favour of their own interpretations of the Quran and made very harmful innovations.¹

The Muslim society was much troubled by their severe debates and it was at the brink of destruction, especially in its new environment. It provoked the orthodox adherents of the Quran and the prophatic traditions, they realized that those upholders of foreign thought were weakening the faith of masses, they came forward with wide knowledge of facts. They started studies and investigations in the same material on logic, scholastic theology, Greek philosophies and made keen analysis counselling the same human reason and used the same knowledge to defend beliefs and adopted the same techniques and methods of exposition.

**Kalam:** The subtle and intricate discussions carried out between them, led the learned scholars to the development of religious dialect which in future was elevated into the science of kalam (scholasticism) to guard religion against the unhealthy influences and controversies. During the

¹. The origin and development of all those sects and their teachings have been discussed by many scholars including: Abu Mansur Abd al Qahir b. Tahir al Baghdadi in Al Fary batin Al Firaq, Sharistani in Al Milal wan Nihl, Tabari Abu Ja'far Muhammad ibn Jarir in Annals (Leiden 1885-93); and Ibn Khaldun, Maqrizi, Ibn Hazm, have discussed them in their works.

*A History of Muslim Philosophy*, M.M. Sharif, ed. Vol.I (Pakistan Philosophical Congress 1963) also deals with some of them.
reign of 'Ali the fourth rightly guided caliph, 'Abdullah ibn 'Abbas and later on 'Umar ibn 'Abdul 'Aziz the Umayyad Caliph, held discussions and argumentations with the Kharijites and explained to them the verses of the Quran and convinced them on some of their basic principles and problems as a result of which thousands of the Kharijites turned to them denouncing the teachings of Khawarij. Kufa and Basra were the main centres of polemical contests and dialectical theology which till the time of Abu Hanifa had become a burning problem. He had been taking active part in debates and rational argumentations to defend religion before his devotion to jurisprudence.

He supported scholastic studies, to him, Companions did not need scholastic science because of the absence of such people in their age who by the time of Abu Hanifa, were engaged in finding faults in religion by their hair-split argumentations and making lawful killing of Muslims or defending and advocating their own views and ancient thoughts. Imam Abu Hanifa emphasized the intellectual realization of faith and relationship between man and God, and urged that it had to be confirmed by reason and

1. Ibn 'Abdul Barr: Jame' Bayan ul 'Ilm 'Abdur Razzaq translator (Urdu) pp.198 ff.
should be rooted in the mind on firm intellectual basis.¹

His rational theories of intellectual emphasis were widely studied and accepted, particularly to defend their beliefs. Rational studies and logic became a part of their syllabus.

Although scholars studied medicine, philosophy, astronomical and mathematical and other natural and speculative sciences in one curriculum, and all the branches of knowledge were referred to one Creator, and their faith in unity of Creator and creation had no conflict in their education, and the development of curriculum was more humane in conformity with Islamic transcendental ideals and spiritual values, sacrificing their personal gain for the integrity of all human relationship and for the reward in the life hereafter, but unlike the Hanafis, there were the educationists who held that divinely revealed knowledge, through His Prophet needed not to be confirmed by human intellect.

¹. Imam Na'uman b. Ishaqit Abu Hanifa: Kitab ul 'Alim wa l Muta'llim, pp. 2-3. The treatise is in the form of forty four questions by the student and answers given by the teacher.

The authorship of the treatise to Imam Abu Hanifa is said to be doubtful, and it might have been composed by his son or a disciple but it conveys the ideas of Imam Abu Hanifa.
They disliked the philosophical and dogmatic studies. According to them these sciences were useless. Therefore, one should not waste his time in the study of such subjects which were useless and one should devote himself to the study of fiqh (Jurisprudence). The subject if grasped correctly will be rewarded in the hereafter, and there was no sin if he misunderstood this science.¹

Many articles, treatises, etc., refuting or advocating those ideas and beliefs were composed and published besides oral transmission and exposition; most of them are extinct now.

Imam Shafi'i was among those who disliked scholastic theology, and in his system and method of knowledge he discouraged purely intellectual studies, which were not required in practical life.

During his time three main groups of sciences were commonly studied. They were religious sciences, linguistic sciences and medicine. He was known as perfect in all of them. When he arrived in Egypt, physicians of Egypt requested him to teach them Greek works on medicine.²

¹. Imam Shafi'i: Tabagat ush Shafi'ia, a counsel to his student Abu Ibrahim al-Muzani, Vol. 1 pp. 221 and 228, and Qadi Badr uddin Ibn juma'a (a Shafii scholar); Tadhkiratus Same' p. 47.

². Ibn Hajar: Tawali at Tasis. p. 86.
Translation Activity:

The Prophet as the head of a state had to send letters to chiefs and rulers of different lands, he needed a scribe who could read and write foreign languages and by the command of the Prophet Zaid b. Thabit acquired Syriac.

Zaid b. Thabit was the translator for the Prophet in the languages of Persian, Greek, Coptic and Abyssinian. He had learnt those languages from the individuals who spoke those languages, and some of them were found in Arabia as slaves.

Zaid gained Persian from an ambassador of the king of Persia (Kisra) Greek and Ethopic from the door keepers of the Prophet, and writes Dr. M. Hamidullah that Zaid might have learnt Coptic and Greek from Babur the slave sent to the Prophet, as a gift, by Muqauqis, the Byzantine ruler of Egypt, and the Abyssinian language from Yasar a freed slave of the Prophet. Yasar was a Naubi (Abyssinian).

Companion Salman al Farsi had translated al Fatiha, the first chapter of the Quran, into Persian on the request of some of the Iranians who lived somewhere in Arabian peninsula (possibly in Bahrain, Oman or in Yemen) and accepted Islam, and wrote to Salman al Farsi to send them the translation of the first chapter of the Quran. By the permission of the Prophet, Salman sent the reciting, and the Iranians recited it in their prayers till they acquainted themselves with the Arabic language and memorized the Quranic text.

In the beginning people of Bukhara and Samarqand were allowed to read the Persian rendering of the Quran in place of the Arabic text to make the Quran intelligible to them.

The Commencement of the Era of Widespread Activity of Translation:

As soon as Muslims got the opportunities of exchange of views with the people of conquered lands which had been

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1. Dr. M. Hamidullah, Sahifa-1 Hammam b. Munabbih, p. 29.
2. Farid Wajdi, an Egyptian learned, Al Adallatul Ilmia 'Ala Jawaz Tarjuma Ma'ani il Wuran Ila al Lughatil Aynabiya (printed at Cairo) p. 58, cited by M. Hamidullah, op. cit. p. 29.
the cradle of knowledge, they took positive steps and
took positive steps and
borrowed it from them without hesitation, as patron of
borrowed it from them without hesitation, as patron of
knowledge. They immortalized the intellectual achieve-
ments of the past and invited outstanding non-Muslim
invited outstanding non-Muslim
scholars and eminent scientists form the important centres
scholars and eminent scientists form the important centres
of learning in Syria, Iraq, Persia, India, Egypt and
central Asia. Who did remarkable work under the generous
Muslim patronage and encouragement. The Muslims managed
earnestly for getting excellent translations of philosophi-
cal works and works in medical, astronomical mathematical
works and works in medical, astronomical mathematical
and other sciences. They provided necessary means to the
other sciences. They provided necessary means to the
scholars to travel in Syria, Iraq, Palestine, Persia,
scholars to travel in Syria, Iraq, Palestine, Persia,
Egypt, etc. in search of manuscripts.

The first incident of this type of intellectual
contact is recorded by Ibnal Qifti (d.646H.) that
by about 20 A.H., John a philosopher came to 'Amar b. al.
As the Companion of the Prophet and the conqueror of
Egypt. He received the philosopher warmly, venerated
and listened his philosophical speech with respect, and
(Yahya the grammarian). 1

1. Ibnal Qifti Tarikh ul Mukama, (the biographical dictionary
of 414 philosophers scientists and Physicians) (Leipzig 1903)
p.354, and Ibn al'Ibri (a Christian, writer) Mukhtasir
3à Daul, Printed at Beirut in 1891 p. 176.
During the reign of 'Umar b. 'Abd ul 'Aziz, Antioch and Harran became more important seats of Greek sciences than Alexandria.

Caliph Hisham b. 'Abd ul Malik (105-125/724-743) was also fond of learning. During his time the task of translation was continued.

Aristotle's letters to Alexander, were among the important works translated during his period. A considerable quantity of neo-Platonic literature and some Greek works on logic have been translated into Arabic, some of them under false ascriptions. 'Abdullah b. al Muqaffa (102-139/720-756) the famous Persian orator was one of the first translators of Indian and Iranian works into Arabic. Khudaynama, Ainnama, Tajnama, and Kulailah wa Dimnah, were some of his translations.

'Abdullah b. al Muqaffa who became caliph Mansur's scribe also, he translated three books on Aristotelian logic Categories (Kitab ul Ma'qulat) Propositions, (Kitab ul Ibara) and Prior Analytics (Kitab ul Qiyas). And he translated the work on logic known as Isaqoge of Prophyry.

1. Ibn an Nadim: Kitab ul Fehrist, p. 337.
2. Qadi Sa'ad Andalusì: Tabagat ul Umam, p.77.
Translations of Greek works and general intellectual contact brought new trends and several movements during the Umayyad period. Predestination and free will were the burning questions, among them.

Under the Umayyads, Greek was still serving as the language of administration, book keeping, finance, and maintaining public registers, etc., by the non-Muslim officials. The translation from Greek, Syriac, Pahlawi, into Arabic was slow under the Umayyads.

The learned men specially physicians from Jewish and Christian communities had been coming to the important towns and capitals of the Empire, and Muslims welcomed them as bearers of Hellenistic knowledge.

The second Abbasid Caliph al-Mansur (136-158/754-775) was a scholar of traditions of the Prophet, jurisprudence, philosophy, astronomy and medicine.

He founded a medical school, Furat b. Shanatha was its chief teacher. Mansur was the warm patron of scholars. He had collections of works on Indian astronomy, Indian fables, the books of Aristotle, Euclid and Almagest of Claudius Ptolemy, etc.

When Muslims studied the Greek works, their desire for the rest of intellectual sciences grew stronger. And the caliph al Mansur sent his ambassador to the Byzantine Emperor, with the request to send him books. He also sent translators to the Byzantine Empire to search and translate Greek works into Arabic or Syriac. The Byzantine Emperor sent him Euclid's work and some books on physics.¹

The activity of translation continued intensely at the academy of Jundishapur, in Christian monasteries of Syria and Mesopotamia, and other intellectual centres of the Muslim world, with the increasing interest of Muslims.

These translations helped Muslims to form concepts and theories and evolve the subjects on scientific basis, and the cultivation in every branch of sciences commenced.

Till the 9th century of Christian era, the Greek works were mostly translated into Syriac and then turned into Arabic, through the medium of Syriac.

Prominent among the translators were Christian Physicians.

¹.  وادي سعاد الأندلسي: تابعات العام (Printed at Egypt) p. 75 and حاجي خليل: كشف الزنن, Vol.3.p.91.
a) **Medicine**

Pre-Islamic Arab customary medicine was mainly based on their experience of bedouin life, inherited by old men and women.

Islamic teaching encouraged them to advance this science. According to the traditions of the Prophet, there was not a single disease for which God had not created a medicine.\(^1\) To take medicine when ill was the following of the tradition of the Prophet of Islam. Therefore, to take medical advice and treatment with the intention to follow the prophetic tradition was a deed to be rewarded in the life hereafter. When Companion Sa'd b. Waqqas suffered from heart attack, the Prophet sent him to the medical doctor Harith b. Kildah of Thaqif tribe, who had received medical education at the famous school of Jundishapur, Iran. The Prophet sent the physician instructions telling him the medicine and the treatment,\(^2\) by which Sa'd was cured within a week. But the Prophet never claimed to be a physician,

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and he once said to his Companions that they had more knowledge about their worldly business; and the Prophet accepted advice of others on such problems, which encouraged and motivated his followers to gain worldly knowledge from others.

Those only who had sound knowledge could practice medicine. Islam did not allow them to treat patients without such knowledge.

Salman al Farsi (d.c. 35/656), once wrote to Abu Darda:

"O my brother! I have been told that you have been practicing medicine and treating patients. Now if thou be really a physician, speak for it would be assurance and healing. But if thou be only a practitioner, for God sake do not kill any Muslim. Henceforth Abu Darda gave no more medical advice."

Due to same carefulness caliph 'Umar b. 'Abd ul 'Aziz offered istikhara prayer for forty days to invoke the help of Allah before the publication of a treatise on medicine.

1. Ghazzali: Book of Knowledge, Nabih Amin translator P. 188.
Christian and Jew physicians used to come to Damascus and other towns of the Muslim world, from the medical school of Jundishapur, Ahwaz in Iran; and other centres of learning in Syria and Iraq.

During the caliphate of 'Umar al Farooq, Amir Mu'awia was the governor of the province of Syria, he was fond of Syrian savants and when he became sovereign of the Empire he gathered arround him Syrian Christians, appointed them as secretaries (katibs) and gave them bureaus of intricacies. Ibn Athal a Christian, was his court physician whom he promoted as collector (Amil) of Hims.

Ibn Athal presented him translations of some Greek medical works. Ibn Athal was expert in preparing medicines and their compounds.

Under Marwan b. al Hakam Masarjuwaih, a Jew physician from Basra translated a graphidion (treatise) of Ahrun Jus b. Ayn and Alexandrian Christian priest, from Syriac in 683 A.C.

This pandect remained in the royal library till caliph 'Umar b. Abd ul 'Aziz (717-720 A.C.), who made its copies and sent them in different parts of the Empire, to be studied, practised and published.¹

This pious caliph venerated scholars. When he was in Egypt as governor, he had companionship with 'Abdul Malik b. al Jabar al Kattani, a teacher at Alexandria school. Ibn al Jabar was one of the most famous teachers of Greek philosophy. When 'Umar b. 'Abd ul 'Aziz became caliph, he invited him to Damascus and appointed him Afsar ul Attiba, the chief physician.

Tyadhauq a Christian Physician and his student Furat b. Shanatha were the court physicians of al Hajjaj b. Yusuf (d. A.H. 95) the Governor of Iraq.

Thazun was another physician at his court.²

George (Ar. Jurjees; Bakht Yishu' (d. 771 A.C.) was summoned from jundishapur in 765 A.C. His son was the chief physician of Baghdad hospital during the reign of caliph Harun ar Rashid (d. 809 A.C.), this family had been

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most prominent among the physicians and translators at the Abhasid court, and seven generations of Bakht Yishu family worked under different Abbasid caliphs and were fabulously rewarded.

Medicine made rapid progress under Muslims. They collected medical works from Byzantium, Syria, Iraq, Persia and India. This world medical knowledge was translated into Arabic. They tested, corrected and welded into one system. From the 3rd/9th century extensive independent developments were made by the wide practical education and experience in public hospitals throughout the Muslim world.

b) Geography

The Quranic verses dealing with the study of the universe and the world of matter encouraged Muslims to study geography and astronomy, etc., and created among them the spirit of inquiry, investigation and exploration. Some of the Quranic verses are:

1312 - "Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be servants, each runneth unto an appointed term; He ordereth the course;"
18:87 - "Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people."

And:

21:30 - "Have not those who disbelieve known that the heavens and the earth were of one piece, then we parted them, and we made every living thing of water? Will they not then believe?"

21:31 - "And we have placed in the earth firm hills lest it quake with them, and we have placed therein ravines as roads that haply they may find their way."

And:

21:32 - "And we have made the sky a roof withheld (from them), yet they turn away from its portents."

21:33 - "And He it is who created the night and the day and the sun and the moon. They float, each in an orbit."

And:

22:63 - "Seest thou not how Allah sendeth down water from the sky and then earth becometh green upon the morrow? Lo! Allah is Subtile, Aware."
And i—

25:53 - "And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish bitter, and hath set a bar and a forbidding ban between them."

And i—

65:12 - "Allah it is He Who hath created seven heavens and of the earth like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge."

Motivation from the Quran, their zeal for knowledge, the institutions of prayers, fasting, and long journeys for Hajj pilgrimage, increasing trade and commercial activities, official deputations, engagements of ambassadors and envoys afforded them opportunities to collect first hand information by observations. They wrote whatever they observed actually.

During the period of caliph 'Umar al Farooq, the post departed from the capital Medina to other parts of the Muslim world almost daily.
The caliph sent instructions to the directors of this regular postal service to put the date of writing on the letters and to write the details of their regions. Therefore the letters from governors and district officers to the caliph contained some historical, geographical and economic descriptions of their regions.

It provided incentive to write geographical accounts of the land. It was the beginning of the preparations of route guides, and by the time notable works came out giving the details of topography, historical and economic conditions of the regions. Sometimes arranging the names of the places in alphabetical order.

'Abd ul Malik the Umayyad caliph developed and organized the postal system connecting the various parts of the Empire. Therefore the postal department and other Muslims prepared route guides. Among them were Shamil (d. A.H. 204), Hisham al Kilabi (d. A.H. 206), Sa'dan b. al Hubarak and Abu Sai'd al Asma'i (d. A.H. 213) who dealt with the subject.¹

In 8th century A.C., with translations of Greek, Pahlawi and Indian works Muslims started scientific study of geography. It attained a high degree of excellence among the Muslims. They properly introduced that the earth was round. They measured the arch of the meridian of the earth accurately in 9th century A.C. under al Mamun (A.C. 813-833); used goble, as their teaching aid, when the Europe insisted upon the flatness of the earth. Many positive steps were taken, and their brilliant studies took the knowledge to the far advanced level and revolutionized the geographical thought. Muslim mariners and caravan leaders recorded the experiences of their voyages and commercial travels.

By the end of the 8th century A.D., Yahya b. Khalid translated Ptolemy's geography which served as the basis for al Khwarizmi(d.c. 850 A.C.). The Muslims' practical knowledge contradicted the ancient theoretical knowledge gained by the translations of foreign works. They faced the conflicts and solved the problems.

The contribution of Muslim geographers, navigators and travellers has been of immense importance in the development of modern geography.
c) **Astronomy**

The pagans of pre-Islamic Arabia had some astronomical knowledge by observation for their travels in deserts and seas and for their meteorological needs of rain and season, etc.

Muslims have preserved their extent of knowledge in their books named *kitab ul anwa*. The Quran had motivated Muslims by such verses:

6:97 - "He is the Cleaver of the Daybreak and He hath appointed the night for stillness, and the sun and the moon for reckoning, that is the measuring of the Mighty, the Wise."

6:98 - "And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and sea. We have detailed Our revelations for a people who have knowledge."

Caliph 'Umar al Farooq gave instructions to restrict their activities to cultivate astronomy only and to stop astrology.

The time of prayers the direction of Ka'ba, routes to travel, especially for annual hajj pilgrimage and
commerce the use of lunar calendar, etc., necessitated
the scientific studies and promotion of astronomy and
geography.

According to Ibn Khaldun they studied astronomy
as one of the pillars of mathematical sciences.¹

The crude knowledge gained by translations furnished
as the groundwork for their study of astronomy.

In the coming years with the help of these works
Muslims studied arithmetical rules, drew methods of
calculations, learned tabulation and elements, for prepa-
ration of astronomical tables, the course and character
of the motions of the stars, etc. They evolved the rules
for calculation of motions of the stars in their spheres
and the peculiarities of their motions, fast, slow or
direct, etc., and for the convenience of the students they
prepared well arranged astronomical tables known as Zij,
dealing with days and months, etc., and determining the
position of a star at a given time.

¹ Ibn Khaldun: *Mugaddima*, Franz Rosenthal, translator
d) Mathematics:

The Quranic commands as 4:11 and 4:177 obliged Muslims to learn mathematics, and the law of inheritance, poor tax, revenue, etc., urged the early Muslims to study mathematics.¹

Caliph 'Umar al Farooq wrote Mu'awia the governor of Syria to send a Roman (Byzantine) expert in mathematics to help Muslims in solving the problems of the law of inheritance and in maintenance of registers and accounts.²

'Amir b. Sharahil ash Sha'bi (c. 19-103H) a Follower, was expert in mathematics (riyāḍī). He had gained the knowledge of this science from Harith al A'wur who had been famous for his knowledge in this science.³ Sha'bi became master in solving the problems of the law of inheritance because of his knowledge of mathematics.⁴

Sa'id b. Jubair another Follower (d. 94H) also had acquired the knowledge of this science and became an specialist in solving problems of Islamic law of inheritance, and savants of Medina used to learn them from him.⁵

¹ Ibn Maja Sunan, Kitab ul Fara'id, and Abu Dawud Sunan Kitab ul Fara'id.
² Al Baladhuri; Ansab ul Ashraf, Vol. 4, p. 585.
³ Ibn Sa'd; Tahāqat, Vol. 6, p. 173.
⁴ Ibn Hajar; Tahdhib ut Tahdhib, Vol. 5, p. 67.
⁵ Ibn Sa'd, op. cit, vol. 6, p. 180.
Abu Az Zinnad 'Abdullah also a Follower (d.c.130H) was adept in the science of hisab. He taught in the mosque of the Prophet. Hundreds of students used to attend his assembly to gain the knowledge of different subjects.

The Arabs learned Indian figures from 1 to 9 and gave it the name Hisab-i-Hindi, which was corrected and advanced by al Khwarizmi (780-850 A.C.), and arrived in Europe through Andaulusia (Muslim Spain) and Algorithm and Algoritems, Algarism are the distorted forms of Alkhwarizmi.

e) Practical Chemistry (Al Chemy):

Abu Hashim Khalid (d.85/704) the grand son of Amir Mu'awia was a patron of sciences. He spent his life in pursuit of knowledge.

He was known as Hakim al-i-Marwan, (the philosopher of the family of Marwan). He was fond of collecting books. His special interest was in practical chemistry and medicine. His teacher Muryanus was a Greek monk. Khalid called learned scholars from Alexandria to Damascus. They

were well versed in Greek and Syriac who according to Ibn an Nadim, for the first time in Islam translated works on medicine, astronomy, alchemy into Arabic.¹

Khalid's chief translator was Istifan, a Christian.²

Khalid himself composed treatises known as *kitab ul Hararat* and *Sahifa al Saghir*.

By the study of Greek works Muslims had developed some theories and they held that every material is of sulphur and mercury and by means of some medicines one metal could be transferred into another metal. They had been engaged with a variety of substance.

Jubir b. Hayyan, in Europe known as Gaber, a student of Imam Ja'far as Sadiq (80-168), belonged to a place named Kufiyah in Tus.⁴ He had been engaged in practical experiments in Kufa. Remains of his laboratory were found in Kufa, during recent excavations.⁵ He had many celebrated students in the subject among them Kharqi ibn 'Iyaq Misri and 'Uthman b. Suwaid al Akhmimi⁶ became very famous.

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2. Ibid.
All of them wrote many books and treatises; and Muslims invented instruments and founded chemical technology.

Jews and Christian monks and scholars of Greek and other foreign sciences and learning, had full liberty to teach and study in mosques as everything from reading and writing to the advanced branches of science except medicine, were being taught in mosques side by side with the Quran.

Medicine was taught in separate schools attached with bimaristans, i.e. hospitals with wards for patients, during the Abbasid period.

iii) Military Training

The use of bow and arrow:

The Companions practised the use of bow and arrow after maghrib prayer.¹

The Prophet encouraged his Companions for the practice of archery and said:

"O children of Isma'il! shoot (by arrow) because your father was an archer."²

Riding and Horsemanship: The Prophet paid attention and encouraged them for riding and horse race.³

¹ Abu Dawud: Sunan, Kitab ul Jihad fi ir Rajal.
The Companions practised and participated in competitions of weight lifting, race and wrestling, etc. Salama b. Akwa' was distinguished as a fast runner.

Training in the use of artillery:

In 7-8H minjiq and dabbaba were introduced to Muslims and they learned their use.

These things were used in the seige of Taif. Caliph 'Umar al Farooq sent a cricular that parents should teach their boys horsemanship and swimming.

iv) Technical Education and Vocational Training:

After the completion of elementary education, the nomad Arab boys received their training from their fathers and elder members of their families to tend camel and sheep, hunting, horsemanship and the art of warfare, etc.

In the settled life of oases, where main occupation was agriculture, and date and other plantation, they worked with their fathers, or received vocational education by apprentice system helping master craftsmen in small workshops in bazars of their towns.

1. Dr. M. Hamidullah: Ahd-i-Nabwi ka Nizam-i-Talim, p.79.
Melting of metals to prepare arms, jewelery and kitchen equipments was a common practice in Medina and some other places at the dawn of Islam and the 57th chapter of the Quran is named Iron (al Hadid) and said the Quran:

57:25 - "and He revealed iron, wherein is mighty power and (many) uses for mankind,"

And :-
13:17 - "From that which they smelt in the fire in order to make ornaments and tools."

Islam provided more adequate basis to discover abilities and potential interest by free vocational choice in diversified occupations. It developed possibilities contributing to better work as outcome in crafts and developing industries which had a significance in determining individual's personal social adjustment and effectiveness.

The Prophet had said that nobody had eaten better food than by work of his hand.1 And the Prophet had encouraged to work with one's own hand, according to a famous tradition, an honest wage earner is a friend of God.

For the same reason in Iran "the Muslim was most eagerly welcomed by the townsfolks, the industrial classes and the artisans whose occupations made them impure according to the Zoroastrians' creed because in the pursuance of their trade or occupation they defiled fire, outcasts in the eyes of the law and treated with scant consideration in consequence embraced with eagerness a creed that made them at once free men and equal in a brotherhood of faith."¹

The old art of carpet making, sugar and metal industries in Persia, glass manufacturing of Syria and Iraq, the textile brocade industries, gold and blacksmithy in different parts of the Muslim world were thriving under Muslims. Muslims very soon learned those arts and skills and began to manufacture luxury goods, like glass cups, hanging lamps, gold and silver jewellery etc., and instruments for their preparation.

Naval Enterprise and Motivation for the Training:

The Quran has mentioned the preparation of the Arch of Noah in the eleventh chapter of Quran, (al Hud), which was prepared with the help of boards and nails. It has also mentioned that it was so big that it sailed as if it was a mountain floating in waves.

And says the Quran:

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

45:12 - "Allahit is Who hath made the sea of service unto you that the ships may run thereon by His command and that ye may seek of His bounty, and that haply ye may be thankful;"

17:66 - "(O mankind), your lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you."

Amir Mu'awia had established several ship building factories. The first of them was founded in Egypt in 54 H. and he had appointed craftsmen and carpenters in all the coastal areas for the same purpose.

In the Realm of Art and Architecture:

According to Prophetic teachings beauty is prescribed in everything and foundation of Islam is on cleanliness.

For harmonious development of personality Islam encourages expression of man's innate taste and development of natural talents. It provided guidance for the self expression in right direction. Great care had been taken and instructions were given to create an spirit of moderation. Islam checked representation of figurative art, except for scientific and security needs.

The stimuli for the development of fine arts were provided by the Quran and the traditions of the Prophet, due to which Muslims sought artistic progress. Says the Quran:

7: 31 - "O Children of Adam! Look to your adornment at every place of worship;"

50: 6 - "Have they not observed the sky above them, how We have constructed it and beautified, and how there are no rifts therein?"

15:16 - "And verily in the heaven We have set mansions of the stars, and We have beautified it for beholders."

67:5 - "And verily We have beautified the world's heaven with lamps,"
18:7 - "Lo! We have placed all that is in the earth as an ornament thereof that We may try them: which of them is best in conduct."

In future remarkable output of this education and artistic values made worthy contribution to the civilization, and attained a high degree of excellence in non-figurative spheres. Various branches of fine arts decorative in nature were developed with planning and imagination. Artistic activities and skills made wonderful achievements in architecture, carving (doors, etc.), wall paintings and interiors of the residential houses, planned sketching to decorate mosques and houses in various colours, and produced rich material culture and beautiful towns with gardens, walled gardens, villas, celebrated palaces, well furnished buildings decorated with pictorial arts, tercoes, and magnificent paintings, and ornamental and beautiful art of calligraphy, book binding and of cloth enrichment which became common features during the next centuries and represented masterly skills.

And according to Jahiz Muslims recognized the fact that distinguished were the people of China in fine arts and skills, Greek in wisdom, Sasanid in polity and state craft, and Turks in military art and warfare. Muslims

managed to assimilate these sciences and arts and transmitted it to the rest of the world.

For the development of architecture recommendation by the Quran is:

24 : 36 - "(this lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein."

The Prophet was the first engineer in Islam under whose guidance and instructions the mosques of Quba and his own mosque were constructed. At first their direction was towards Jerusalem in Palestine, then the direction was changed towards the Ka'ba at Mecca, very accurately without any instrument like magnetic compass or atlas, etc. perhaps with the help of the movements of stars, and in Spain, Khurasan, China and in African and other countries Muslims had been doing the same.

In the battle of Ditch the land was surveyed and divided to dig the ditch under the supervision of the Prophet.

2. Ibid. p.80.
Muslims built mosques with simplicity of outline and evolving structural features by skilful construction of individual style, purity of form, and harmony of every detail by the future master builders of great ability.

In second century of Islamic era they implemented definite architectural ideas and technical insight indicating refinement of taste and culture, reflecting and harmonizing Arabian Syrian, Persian Greek and Roman culture.

The Umayyad mosque of Damascus reveals the workmanship of Syrians, Greeks, and Byzantines. Al Walid b. Abd al Malik pursued the project after A.C. 705. In 88H-91H he rebuilt, enlarged and beautified the mosques of Medina and Mecca.¹ under the personal supervision of 'Umar b. 'Abdul 'Aziz then governor of Medina, who wrote the Byzantine Emperor to send artisans and craftsmen, and imported gold, stone and other material of high quality for mosaic, etc., he paid the artisans thirty dirhams for each carving on a stone.² to encourage them. The walls and roof of the mosque of the Prophet were enamelled and embellished. He rebuilt all the mosques of Medina where the Prophet had

offered prayer, with carved stones. Which motivated and helped Muslims to develop their talents. During the reign of Walid the fine buildings were the chief topic of conversation. Muslims built palaces, and mosques with niches, archs, minarets and columns. Decorated walls and ceilings with multi-coloured mosaic and marble, which reached its culmination in Cordova Granada and Baghdad, etc.

Muslims executed technical ability employed in elements and motifs reconciling simplicity and monotony of the desert and delicacy and elegance of the Persians with astonishing achievements in enlarging the artistic vision and refining the aesthetic taste.

In Spain:

Abdur Rahman (113-171/731-788) the umayyad ruler of Spain "showed passion for building equalled if not surpassed that of his predecessors of the house of Umeyyah was daily adding to the embellishments of his capital by works which he superintended himself. One

of his first acts was to supply Cordova with water by means of an aqueduct which came from the neighbouring mountains. He planned a most delightful garden to which he gave the name of Mun yot Ar-rissafah in remembrance of a splendid villa near Damascus which his grand-father Hisam had built..."¹

He built the "most magnificent palace which he ornamented with every luxury which he could procure."²

In 150H he constructed a strong wall around Cordova, "supplied water built palaces, erected mosques, baths, bridges and castles in every province of his dominion."³

These reports show that the caliphs and amirs had good taste for architecture and arts and reveal their endeavours which resulted in advancement of education and training in engineering, architecture and arts, etc.

In the east before 750 A.C., the Umayyads had been patronizing handicrafts and the Byzantine style of painting writes Joseph Hell:—

"When Maqrizi an Egyptian speaks of a school of painting at Basra, and of the works of masters there, in

². Ibid.
³. Ibid. P. 87.
the noticeable absence of Arab painting, we are inclined to be rather sceptical about it. But even here recent discoveries silence our doubts, and correct our error. The little castle 'Kusair Amra' discovered in the heart of Syrian desert by the explorer Alois Musil (and more thoroughly examined since) is richly covered in the interior with wall-paintings Byzantine style, and shows that even in Omayyad times they did not refrain from painting human figures on buildings not held sacred. Thus falls to the ground the widely-accepted view of images had cut the life-nerve of the fine arts—sculpture and painting...

But "Kusair Amra is an instance in point showing liberal and free use of painting in the buildings neither sacred nor religious. By inculcating the utility and excellence of handicrafts, Islam casts a religious halo over trade and crafts with the result that wherever Muslims found anything new, they at once applied themselves to it extending and developing it."²

Abu Hatim Razi (d. 277H.) has reported that his shaykh Ibrahim b. Malik Bazaz Baghdadi, was among the righteous persons. He used to plant trees when he planted a tree he recited the whole Qur'an each time. He used to bring plants from Sind.³

2. Ibid.
In the year of 93/712 Qutalba b. Muslim occupied Samarqand, the capital of Sogdiana and in 133/751 Ziyad b. Salih captured Ishkid of Farghana and Shash the present Tashqand, and in seventh and eighth centuries of C.E., Muslims came in contact with the people of Central Asia and towns on the old silk road. The Muslims found in these towns numerous artistic goods manufactured by the Chinese, Such as embroidered silk, carved and painted porcelain etc., with birds, and flowers, folded leaves, and other vegetal and flowral designs and natural scenes on them, Muslims admired and liked these workmanship, as patrons of arts. The prisoners of war to Samarqand which included skilled labour had a prosperous trade.¹

Muslims learned these arts from the Chinese prisoners of wars in different towns of the Muslims world.

Tuhawan, a Chinese learned of 8th century of Christian era² writes that he had seen Chinese artists in Kufa who came from Kansu, Liuji, Si An, Kuttuwan, Liuli, Hattung. The Muslims were learning from them silk weaving, painting and preparing things like jewellery of artistic value.³

2. Badruddin reports: A Chinese learned Tuhawan who went Samarqand with Chinese armies, when they were defeated by Muslims, he became prisoner of war in A.C. 751. He was sent to Iraq where he stayed for twelve years. He returned China in A.C. 762 from the port of Basra. He came Si An, the then Chinese capital, and wrote his travel account, its copies are still found in the libraries of China. Badr uddin;Cheen wa Arab ke Talluqat, p. 381.
3. Ibid.
Muslims initiated these arts and skills, developed in colours and designs according to their own tastes and aesthetic values and established manufacturing factories in 8th and 9th centuries C.E. and onward in Baghdad, Samarra, Samarqand, Tabrez, Rayy, Kirman, Shiraz, Yazd, Mashad and other towns of Egypt, Syria and Spain.

The art of paper making was also learned from the Chinese captives in Central Asia and paper manufacturing factories were arose in Samarqand in 751 then in Baghdad before the end of the 8th century C.E. when Faql b. Yahya Barmaki was the governor of Khurasan.

The Muslims made the paper manufacturing industry more cheaper which was the great boon for the preservation and transmission of knowledge.

Muslims preserved developed and transmitted the knowledge of these skills and arts and in future they compiled works in these subjects. Writes Joseph Hell.

“A whole literature grew up dealing with poisons, species, steal - industry, porcelain, metal work and weaving etc. This literature was chiefly the work of artisans and traders and not of the members of the learned professions, but to be sure of artisans and traders of a

1. Badruddin, op. cit. p.373 and ff, and Ibn Khaldun; Mugaddima, p.352
superior kind and was designed for the working classes to deepen and popularize culture.\textsuperscript{1}

\textbf{Musical Homes and Cultivation of the Art of Music}:

When the Prophet migrated to Medina small girls of Medina welcomed him by singing song. Once during a journey the Prophet listened a song of the camel riders. He allowed 'Ayesha the mother of the believers to see a dance of black slaves. But those songs and dance were very simple and Islam has prohibited music, especially instrumental music and the songs which were sung in the praise of other than God.

In the beginning of the first century of Islamic era, men and women sang with the musical instrument \textit{duf} which resembles Indian \textit{dafti}. The art of music and singing was kept alive by professionals.

During the caliphate of 'Uthman the third caliph, Tuwais (632-710) was the first singer who sang according to principles of music.\textsuperscript{2} Among his students Mahad, Dulal, and Nauma were famous.

Ma'bad (d. 136H) a slave of Bani Makhzum was a student of Sa'id and Nashid.

\textsuperscript{1} Joseph Hell: The Arab Civilization, Khuda Baksh, translator (Lahore, Shaikh Muhammad Ashraf)1943, p.86.

He was the famous singer of Medina who invented some raqa and converted Iranian tunes into Arabic music.¹

In 65/684 'Abdullah b. Zubair rebuilt the mosque of Ka'ba, many Iranian workers were engaged in the construction they sang songs in their own language, which Arabs copied. The Arabs did not know the languages of those songs but they copied their tunes.² Among those Meccans who learned those songs, Abu 'Uthman Sa'id became very famous. He was a Negro slave of Bani Naufil, or Bani Jamha, who freed him when they listened his singing and pleased. Then Sa'id went Syria where he became the disciple of Roman singers. After receiving this education, he went Iraq and Persia to learn music when he came back to Mecca, many lovers of music gathered around him, the governor of Mecca complained to the Caliph that Sa'id was spoiling the youths of Mecca.

By the command of the caliph 'Abdul Malik, Sa'id was expelled from Mecca. But his music pleased the Ummayyad caliph and he returned to Mecca where he trained many seekers of the music, Among them were ibn Suraij, Uraid and Ma'bad.³

They developed it into a permanent art. Ibrahim and

². 'Abdur Razzaq, op. cit. p. 267.
Ishaq became very famous during the reign of the Abbasids.

Although music is not regarded with favour in Islam, but Abul Faraj Isabani furnishes us with vivid accounts of artistic activities in that age. He has dealt extensively in his work, Kitab ul Aghani. The musicians attained popularity during the Umayyad and the Abbasid age.

The eminent musicians were paid fabulously, and enjoyed royal patronage.

In the beginning, the slave girls and boys were given training in the art of music but soon aristocrats, and members of the royal families took interest in learning this art, and even the caliphs' daughters and sons learned music. Ibrahim b. Mehdi, Princes 'Ulayya d. Medhi, caliph Wathiq billah, al Mu'taz billah had deep knowledge in music, during the 3rd/9th century.