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Services in the educational sector of manpower in the Prophetic era

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Abstract

Education has been greatly emphasized in Islam. Because the knowledge is the way to approach the Creator of all that exists. Islam has given us education with knowledge which has no limits. Islām has a unique and distinctive place upon all other holy religions of the world. Beginning of its teaching started from the revelation of this word "Iqra" which was initiative of reading. Therefore, the collection of sayings of Allah Almighty comprises the Islamic teachings. Hence these teachings are called "Qur'an". All books and testimonies in part before the revelation of Qur'an have no peculiarity in respect to their names. For instance, the verbal meanings of old testament are "Shari'ah" or "Law" and meaning of the Bible is "Good News". Allah, the Gracious said in Qur'an, the Prophet ﷺ said in his practical life and gave such many instructions by which we may perceive the importance and superiority of knowledge.

In Islam to seek knowledge is a sacred assignment. It is obligatory for male and female Muslims, "Read! In the name of your Lord who created (all exists)". ((As our Prophet ﷺ said, "Acquiring knowledge is obligatory on every Muslim, () Due to importance of knowledge, the Holy prophet Hadrat Muhammad ﷺ emphasized the acquisition of knowledge from the beginning of Islam and took many steps for it.

Keywords:

Education ,, Fiqh, Islamic teachings. Fiqh Al Sirah.



Schools in the reign of Prophet ﷺ:

Before the advent of Islam there were some educated people in the localities of Makkah and some were in the tribes which were prescribed in the lines of Arabian poetry; seven laudatory poems have its own individuality, every year seven of the best eulogiums were hanged in Ka'bah. This honor as well as distinction bestowed immortal fame to these seven poems in Arabic literature. ⁽¹⁾

Besides these seven laudatory poems, other testimonies and some agreements were also hoarded up in Ka'bah, i.e., the written agreement of infidels against the Prophet ﷺ which was written in 7th Nabvi. For which the uncle of Prophet ﷺ Abu Talib with all family of Banu Hashim refuge in Sh'b-e-Abi Talib. ⁽²⁾

The written material in the form of poetry, agreements and some testimonies derived from Arabic literature is the best argument about the educational status and academic condition of Arabs. So, we can estimate that they got education and definitely educational process is completed in institution. That's why this tradition was carried on, if the learned were not there, why the hoardings were put on there. In spite of these there were no any signs of any organized educational chain.

Dr. Ḥamīdullah From Ouyunal-Akhbar of Ibn-e-Qutaibah Vol:4th, P.103 writes, "There was a renowned immodest or prostitute woman named Zulma of tribe of Hudhail near Makkah, used to go school when she was a baby girl, she was having an interesting hobby of putting pen into inkpots and bringing it out oftenly she used to play like this. From this it is obvious that the relatives of Quraish tribe of Hudhail having such schools there with co-education. ⁽³⁾

From the beginning of Islam there were incongruous circumstances for Muslims in Makkah in spite of their agreement of Qur'anic education there.

Although there was no any existence of regular educational institution there in the season of pilgrim and on other occasions The Prophet ﷺ used to tell the recitation of Qur'an to the people.

Finally, the commencement of regular educational arrangement regarded Dar-e-Arqam which was held in the house of Hadrat Arqam (R.A) which was considered as pioneer in the time of embracing Islam he was about thirty years old in the first companions and his number is tenth or twelfth. ⁽⁴⁾

Schools in the age of the Prophet ﷺ:

Dar-e-Arqam

In Makah Dara-e-Arqam is regarded as the first center of preaching, education and learning. It was a large residential house which was included with some rooms, a yard and a compound. Dar-e-Arqam was the reflection of many expediencies. First thing was that the leadership of Makkah and guidance of Quraish was then in the hands of the tribe Banu Makhzūm. The intellectual Walīd Ibn Mughhīra of Quraish was popular for his knowledge of languages, eloquence, knowledge and wisdom and in rhetoric maturity and he was in front of Islam enmity and on the other side Amr Ibn Hisham Abū Jahl was the worst enemy of Islam, used to inflict the Muslims and torture The Prophet ﷺ too. He was also belonged to Banu Makhzūm while Ḥadrat Arqam (R.A)

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was also belonged to the same tribe as well as family. Hadrat Arqam (R.A), the witty and determined Youngman's embracing of Islam and offering his own manor as the first destination of caravan of Islam is equilent to bringing up of Mūsā at Phir'wn house. In these circumstances, to take first property, the house of Banu Makhzūm's Youngman for the accomplishment of this purpose and mission that was a challengeable job for the enemies of Islam Abū Jahl and Walid Ibn Mughīra. For tribal prejudices and bias they could not apply any sort of objection on Ḥadrat Arqam (R.A) and his acquaintances.

Abu Jahal although could not stop the ingress and egress of Muslims in Dar-e-Arqam yet hovered around it and sometimes showered venom of his tongue on them. At the Dar-e-Arqam, Abu Jahal committed blasphemy of the Prophet ﷺ a maid witnessed and told all the incident to Hadrat Hamza (R.A) which became the cause to embrace Islam of Hadrat Hamza (R.A).

Hadrat Umar Faruq (R.A) came here for embracing Islām, from this task it is cleared that the activities in Makkah of the Prophet ﷺ was not secret from others. Therefore, in the beginning of Islām Dār-e-Arqam was remembered with the name of Dār al-salām. Hadrat Arqam said about his house not to be sold and not to be inherited but afterward Abbāsī Caliph Abu Ja'ffar Mansur wrote his will. This house will be purchased with violence decided it to his wife Kinza then after in the possession of Haroon-ur-Rashid's mother Khizrān, it was known as the Dar al-Khizrān, then she reconstructed it and as for a gift it formed as a mosque. Afterwards this building being as safest and in 1970's Arqam library constructed here. ⁽⁵⁾

In Makkah besides Dara-e-Arqam mosque of Abu-Baker and bait-e-Fatimah can be also included in the section of primary schools but in real meanings Dara-e-Arqam was only the place in Makkah was the central axis of the educational and preaching activities from the beginning of Islam to Madīnah.

On the contrary to Makkah, in Madīnah a little bit memory of educational activities is also found before the migration of Prophet ﷺ. By way of guess, the literacy rate in Madinah was better than Makkah because before the migration to Madīnah on the occasion of bait oath of (taking oath of allegiance), 'Uqbah than seventy-three persons took the oath of allegiance on the hand of The Prophet ﷺ and with their consent He ﷺ selected twelve heralds whom nine were belonged to the tribe of Khazraj and three were from the tribe of Aus. Out of twelve heralds nine were literate. From the nine literate heralds Hadrat Abdullah Ibn Rawah, Hadrat Sa'd Ibn Rabih', Hadrat Rāfe Ibn Mālik, Ḥadrat Ubadah Ibn-e-Samit, Hadrat Sa'd Ibn Abadah and Ḥadrat Mudhar Ibn 'Amir Ibn Khanees (R.R.A) were not only literated but also perfect while the three heralds of Bani Aus i.e Hadrat Usaid Ibn Hazir and Hadrat Abu al-Hashim Ibn al-Tehan were only literate. ⁽⁶⁾ It is remarkable of Jewish School in Madīnah before the migration of The Prophet ﷺ it was situated in the place of Fahar in Madinah. It was a religious and educational center and known as "Bait al-Madaris" where all Jews prefer religious activities and teaching and learning. ⁽⁷⁾

The people of Madīnah might gain the knowledge from Jews. On the occasions of Bait-e-ubqah than the existence of nine educated persons indicated that the people of Madīnah were not inferior then the people of Makkah in education.

In the age of ignorance Christianity and Hebrewism were two great religions of 'Arab, they were also the people of book. Therefore, the publishing of the worshipping of Gods.

Therefore, to spread his religion among idol worshipers and publishing of knowledge and literature was their compulsion and necessity. In Arab churches of Christians and in Madīnah the schools of Jews played a pivotal important role in the publishing of learning and knowledge. The people of Madīnah were also awarded with the importance and benefits of learning and teaching. ⁽⁸⁾

For this purpose, they demanded educators from The Prophet ﷺ and Muhammad ﷺ sent Hadrat Mus'ab Ibn 'Umair (R.A) before migration for their training and education. It is approved that there were three educational institutions in Madīnah before the migration of Prophethood where the arrangements for Muslims of learning and training were continued One of the mosques was a mosque of Zariq, second was the school of Quba while the third was a house of Hadrat Asad Ibn Zurarah (R.A) whom Mus'ab Ibn 'Umair (R.A) was educators.

Teacher at Mosque of Zariq:

The educational and administrative structure of Mosque of Zariq was laid before Hijra. Two years ago, from the arrival of the Prophet ﷺ. Islām gained the common approbation. Therefore, many mosques came into existence in Madīnah but the mosque of Zariq was gained the first priority, it was a regular learning institution. It was situated in the center of the city of Madīnah in which Hadrat Rafay Bin Mālik used to give education. The Prophet ﷺ convinced the Muslims of his tribe to learn the Holy Qur'an and he started to educate people on a high platform in the Mohalla.

The Prophet ﷺ gave the education of Surah-e-Yousuf for the first time in Madīnah. Therefore, Hadrat Muhammad ﷺ is regarded the first educator of Madinah. Afterwards at the place of platform, mosque of Bani Zariq was constructed, which was situated in south near the mosque of Ghmāmah in the center of the city. When the Prophet ﷺ came Madīnah he was glad to see the religious and educational services of Hadrat Rafay Bin Mālik. Most of the students of this institution were belonged to Bani Zariq. ⁽⁹⁾ Curriculum of the school of Zariq was comprised of recitation of prayer, commands of instructions and commands of ethics. ⁽¹⁰⁾ The beginning of loud recitation of the Qur'an for the first time formally started from this institution of Madinah. ⁽¹¹⁾

Teacher at Institution of Quba:

Although the Prophet ﷺ laid the foundation of recently mosque of Quba after the migration. ⁽¹²⁾ However before coming to the Madinah, the arrangements of learning and teaching had started, from a large number of companion's majority was elders, Islām came here after bait-e-'uqbah.

Hadrat Abū Huzaifa's (R.A) name is remarkable for he was the greatest scholar of Qur'an. He used to teach boarding students besides this he performed the duty of Imamat. His chain of education and learning continued till the arrival of the Prophet ﷺ. The house of Abu Khasena (R.A) was under the use of refugees as hostel, because he was solitary at that time and house was also vacant. Therefore, refugees and companions stayed there, there were Nobel men included with them. In the book of

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"Sirah" this house is remembered with the name of "Bait-al-gharab and Bait al-Aghrab" Student and the teachers of the school of Quba were the first refugees here, local Muslims were also included in them. ⁽¹³⁾

Teacher at Institution of Naqi' al-Khazmāt:

The scholars and the researchers maintained the "Naqi' al-khazmāt" the third institution for Muslims in Islam of Madīnah which was situated in the north near about at one-mile distance in the house of Hadrat As'ad Bin Zurārah was in Harah banu Biyazah, this population was in the town of Naqi- al- Khazmāt after the village of Bani Salmah, which was an airy and grassy area. The delicate and pleasurable grass grew here, flood used to come from the side of valley of 'Aqiq. After that Hadrat Umar (R.A) made it a pasture of horses.

It was a different institution from the former mentioned institutions in respect of its beauty and fascination; it was a perfect and useful institution. Collectively all Sirah writers agreed on one thing that after the all baits and bait of 'uqbah all aristocrats of Madīnah wished that to have an educator in Madinah for the education of the Qur'an and religious learning and training then the Prophet (ﷺ) at their urge sent Hadrat Mus ab Ibn 'Umair (R.A) to Madīnah.

There is the reference of Hadrat Sa'd Ibn al-'Aṣ departure after Hadrat Mus ab Ibn 'Umair, who was a very fine calligraphist and to dictate calligraphist. In some references with the name of Hadrat Mus ab Ibn 'Umair (R.A) comes the name of As'ad Bin Zurarah (R.A) but basically the real soul of this institution was Hadrat Mus ab Ibn 'Umair (R.A) and Asad Ibn Zurarah (R.A). These two men besides the teachings and learning were the equal participants of the religious activities. However, Hadrat Mus ab Ibn 'Umair (R.A) had a superiority due to the leadership of Aus and Khazraj. For the tribal prejudice and former enmity, they were fugitive to pray under the leadership of each other. ⁽¹⁴⁾ After one year they came to Prophet ﷺ with the delegation of the people of Madinah to Makkah then he became famous with the title of "Muqri". i.e. the educator.

How many services provided this institution before the immigration of Prophethood. Syedna Bra' Ibn-e-'Azib's statement is considered able about this school: "This institute was the centre of the Qur'an and Sunnah. I educated from here. First learned the Holy Qur'an. When the Prophet ﷺ came here after migration the verses of "Sura Al-A'la" were under lessoned. ⁽¹⁵⁾

This institution was backed on top of the list that it was not only a learning place but an Islamic center also, where the sub tribes of Aus and Khazraj used to participate without any embellishment in the prayer and teachings whereas the wounds of the "Battle of Bu'as" were yet not healing up. Here all of them were used to perform prayers under the one leadership, in this way their abhorrence of heart removed bit by bit. Only because of this expedience, before the obligation of Jum'ah, Jum'ah was established in Madinah. The forty Muslims participated in the first prayer of Jum'ah. For their feast a goat was slaughtered, after this the number of the prayerers reached to the extent of four hundred and their mutual interaction was excelled. Before the migration their tribal prejudice and enmity had removed to the very extent. Because of their religious as well as learning and Islamic centers the status of the Jewish's religious and learning centers

had faded. Aūs and Khazraj became different from them and attached with the Islamic centers so that they did not remain under them. Besides these three centers when the light of Islam spread in Madīnah, mosques were built in different towns and the arrangements of teachings and learning started in these mosques. In those mosques Imam used to give education to the Muslims but after the migration when Masjid al-Nabawi was constructed in which the central institution established then all small and large mosques were attached with this center. ⁽¹⁶⁾

Teachers at Şüffah:

After the construction of Masjid al-Nabawi the central learning institution of Muslims was to be set on foot. The Prophet ﷺ used to do a thing regularly, he went to the pillar of Abū Lubāba, where companions and the poor to sit in a circle already and He ﷺ educated them the Qur'an, Fiqh and religious teachings. In them there was a group of companions who dedicated their lives for the sake of religion. They had no any business and worldly pursuits. The Prophet ﷺ specified a corner for his companions in Masjid Al-Nabawi which is remembered as the name of "Şüffah" in history.

The word "Şüffah" means the platform, high place or dais etc. it was peculiarized due to the place of learning in the day time and residential and sleeping place at night for those poor who had no any personal residential agreements. When was "Şüffah" established? About this the well renowned Sirah writer Dr. Zia al-'Umarī writes: "When despite of Bait-al-Maqdis, Ka'bah was declared the Qibla for Muslims, which occurred after the sixteen months of migration of Prophethood. Before it the wall of Qibla was at the end of the Masjid al- Nabawi, for The Prophet ﷺ used to instruct under the shadow of a wall. So, the name of "Şuffah" or "Zillah" was applied for it. Although there was nothing to cover it from the four sides, it was kept open from three sides". ⁽¹⁷⁾

There is no knowledge about the area of "Şüffah", but it appears that a large number of quantities could assimilate in it. The Prophet ﷺ even used it for a marriage feast which was consisting of three hundred people. Although some persons sat in one of the closets of the purified wives who were attached with the mosque. ⁽¹⁸⁾ It is obvious that "Şüffah" was not only used as a boarding place and school but it was also utilized for some other pursuits.

2.6. Residential of Şüffah:

The first entrance in Şüffah was about prayers. So, it is called as "Şuffaht al-Muhajrīn". Besides local Ansar there was the stay of delegations of external tribes and the stranger Muslim passengers. Besides their residence there were the arrangements of their learning and training. There were scholars, elders and young men whom the Prophet ﷺ used to teach according to their condition and temperament. There are the learning and teachings, praising of Allah, recitation of the Holy Qur'an the way of the Prophet's doing was also memorized and peculiarized. ⁽¹⁹⁾

The number of Suffah companions was in between sixty and seventy, but their number sometimes got increased and decreased. Whenever external delegations came every time their quantity increased. Therefore, some scholars stated their collective numbers to four hundred. ⁽²⁰⁾ Although the suffahains were mostly comprised of the poor people who devoted themselves for Islam and were aloof from the worldly pursuits to the great

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extent. Therefore, the people of Madīnah were responsible for their edibles and beverages. But at that time the circumstances of Madīnah were adverse and mostly they had to face poverty. The Prophet ﷺ usually provided dates to them. ⁽²¹⁾

The most favorable thing was enough for them the rich were also used to arrange the edibles for them. Ibn Sa'd states that: "The Prophet ﷺ made they gathered before the dinner and divided them to every companion (R.A). One of the groups was used to dinner with the Prophet ﷺ even then the circumstance of the Muslim improved."

Hence, whenever any charity was offered in your services, then the Prophet ﷺ sent it to suffahains. ⁽²²⁾ When the crop of dates of the companions ripen, then they hung it with the rope in Masjid al-Nabawī as required to the need of the needy students protected by the Mu'adh Ibn Jabal, ⁽²³⁾ In spite of this they did not ever commit to beg. ⁽²⁴⁾ They were very self-possessing and did not want to be under any obligation to anyone, therefore they did not feel shame to labor, but they strive was not only for worldly pursuits they collected some woods and after selling them, they used to purchase food for the needy and other mates. ⁽²⁵⁾ But their collection of riches as well as wealth was the disliking act for the Prophet ﷺ. ⁽²⁶⁾

Their dress was also enough like their foods, maybe they had ever complete dress. Hadrat Abu Hurairah (R.A) states that: "I saw thirty suffahains, they used to say prayer under the leadership of the Prophet ﷺ in such a condition that they had no complete coverings over their body."

Whale Ibn-al-Asqa narrates that: "I saw thirty people of Suffah while offering prayer under the Imam of the Prophet ﷺ I was also included in them, we had only knickers but had no any shawls to cover our bodies." ⁽²⁷⁾

The Educators of Şüffah:

The first educator of the Suffah was the Prophet ﷺ, the responsibilities of the Prophet ﷺ were so much, therefore companions were also popularized for other matters and supervision. The delivery of funds and economic matters was entrusted to Hadrat Mu'adh Ibn Jabal (R.A). ⁽²⁸⁾ Hadrat Abu Hurairah (R.A) was acting as a warden." ⁽²⁹⁾ Hadrat Abdullah Ibn S'ad Ibn al-'As and Hadrat 'Ubadah Ibn Şamit used to learn calligraphy besides religious matters. Once a student presented a bow to the 'Abād Ibn Şāmit due to gladness. The Prophet ﷺ inquired about this and said: "If you want to put a fire belt around your neck, then you can accept it." ⁽³⁰⁾

S'ad Ibn Rabi Basher Ibn Tha'labah and Abān Ibn S'ad (R.A.A) were also included in the educators of Suffah. ⁽³¹⁾

Many other schools besides Şüffah:

In Madīnah there were arrangements of learning and teachings place by place besides Suffah. The chain of learning and teachings in the mosques, tribes, Mohalla's and conferences of Madīnah as continued and the discussions about Qur'an and Sunnah were also continued over there. There were nearly nine mosques in Madīnah in that age. ⁽³²⁾

The Imam of those mosques used to teach the teachings of Qur'ān because the pioneer students of the Masjid al-Nabawi were appointed as the Imam and the designation of other educators was also entrusted to them. ⁽³³⁾

Once the Prophet ﷺ delivered an address in which some of the class was admonished, the matter was that why some people did not educate people to their neighbors, the understanding of Din, neither teach them knowledge nor sermon and admonition, neither the education of good deeds nor about the prohibition of vices, and what is wrong with those who do not learn the knowledge from their neighbors, neither understanding no accept the admonition.

They should be educated then, learn understanding, do sermons, educate them about virtuous doing and abstain from vices. Then in verse they also showed. Take admonition and education from their pious neighbors otherwise I swear, I will punish all of them. After saying this He ﷺ came down from the pulpit, then the companions asked that whom the address was delivered? Some of the people said that the messenger of Allah pointed to Asha'ira for those people were the people of understanding and their neighbors were ignorant and bedouins. When Asha'ira were known about this strict warning they came to the Prophet ﷺ and inquired about threat harshly imposed to them and they said, "What is our fault?" what is our fault? Once more He ﷺ repeated the above-mentioned address, then Asha'ira said: "O' Prophet of Allah give us the time for only one year."

Then He ﷺ accepted their request so that they could educate the people about the understanding of Din, about learning and give sermon to them within this duration. ⁽³⁴⁾ After this, the Ashiri tribe equipped the whole population around them with the education of Qur'an, Sunnah and Fiqh within one year. With this the learning activities started in all tribes and the education of Qur'an and Sunnah became a tradition in every house of Madinah. The wives, children, grandchildren, even maids and slaves were also equipped with the knowledge of Din. By explaining this hadith Dr. Mustafa Saba'i stated some considerable points. The Prophet ﷺ disliked the illiterate people with the literate one.

He ﷺ to steadfast on ignorance of the ignorant as disobedience oppose to Allah's commands and Sharia and he deserved curse and penalty.

Both parties none-givers and non-takers of the education are faulty on fuel and made a strict proceeding against them till they soon get the education.

4. Effects of ignorance should be removed within one year.

5. Although this indication is for the educated Ashiris and for their ignorant neighbors yet this was not only for Ashiris but it was a common law for all when the Ashiris came to inquire about this case. Then He ﷺ repeated it thrice time and cleared that it was the matter of common law. No one is specified from any age or group. ⁽³⁵⁾

Besides it, reciters of the Qur'an were departed from different tribes in different times who used to educate people about Qur'an and understanding in Din.

In the period of Prophethood from the out radius of Madīnah in Makkah, Ta'if, Najrān, Yemen, Behrin and 'Ummān, the constant arrangements of learning, aristocrats, governors, educators and reciters of Qur'an were appointed there. ⁽³⁶⁾ So that nobody remained illiterate from the learning of Din.

Detached Buildings for the Islamic Institution:

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There was a tradition to make detached buildings for schools in the reign of Prophethood, this task was taken from the mosques when Madīnah became city, then agents of knowledge came here for getting learning very far and off. Then, besides mosques, the arrangement of teaching and learning started in houses. In which Hadrat Mosa Ashiri (R.A)'s house is remarkable, according to Ibn Sa'd (R.A).⁽³⁷⁾

From this, it is obvious that in that age houses were also used for learning which afterwards shaped into the detached schools.

Educational Situation after the death of The Prophet ﷺ:

The vast range of conquests of Khilafat-e-Rashidah started after the demise of the Prophet ﷺ. Then the companions adopted the abode in those far off regions, of which were closed to the Prophet ﷺ. They spread those things, whatever they saw and sayings of the Prophet ﷺ. There was no city or corner of the Islamic world where they did not reach. According to a narration there were thirty thousand companions in Madīnah and thirty thousand were in the tribes of 'Arab. Walīd Ibn Muslim (R.A) states that: "There were ten thousand eyes to see the Prophet ﷺ only the five hundred companions were in the city of Hams."

Hadrat Qutadah (R.A) remarks, In Küfa, one thousand and fifty companions came. There were fourteen Badri companions with them. According to another narrative that, there were three hundred companions of Shajrah came to Kufa and seventy companions of Badar came.

In this way, in the different places, the scholars of the Prophet ﷺ participated in publishing and learning of Din. In Madīnah, Makkah, Kufa, Dimashq, Syria and every large city of the world of Islam constant conferences, seminars, memorization and recitation of Qur'an, Tafsir, Hadith and understanding of Din, discussions were held over there for the sake of Allah.

In Faruqi reign, there were established detached schools, for learning and training of children and for the teaching of children, paying educators were appointed. It is included in the first priorities of Hadrat 'Umar (R.A).⁽³⁸⁾

In that period three educators educated the students and their pay was fifteen Darahim. The Friday holiday also became a tradition in that age. Some steps were taken for the enhancement of educational eager. The Prophet ﷺ appointed the scholars, intellectuals and teachers for the Qur'anic education who were at the home in about and terminology.

Scholarships were delivered to those students who used to read and learn Qur'an. Afterwards Hadrat 'Umar Ibn Abdul Aziz (R.A) issued the scholarships for the students so that they might also get indulged in education with full interest.⁽³⁹⁾

But there were not all comprising steps, collectively the common method of education for Muslims were continued till the initial's days of Ibn Umiyat's Khilafat. Following are the educational qualities of that period.

1. Knowledge was comprised of Qur'an, Hadith and Fiqh besides this, no other sort of knowledge would be published.
2. Education was audial and lingual mostly was depended upon lecture method.
3. For education, taking or giving of any kind of wages was prohibited. There were many other resources of earning for the educators.

4. Teachers treated students with kindly behavior there are many instances existed in the history of Islam.
5. Mosques were used as schools.
6. With the fame of knowledge of Hadith and travel for getting knowledge became a custom. The companions of Muhammad ﷺ used to travel for research from one place to another city and the purpose of travel intended to get knowledge. (40)

After this, the age of editing book started. But in this period, mosques remained as the center of education. Because up till many ages their education was limited to Islamic studies so for this purpose considered as proper places.

But here one point is considerable that the role of mosque in Muslim society was contrary to current age. In that age mosques were center of politics, court of justice, educational centers, moreover were places of worship. Therefore, wherever Islām spread, the construction of mosque became necessary. In every conquered and new city mosque were constructed immediately. Besides this the peculiar quality of that age was intellectuals, from their unprecedented educational services the knowledge of Din spread very fastly. This chain nearly continued till fifth century.

Curriculum in the period of Muhammad ﷺ.

Curriculum of Suffah:

The Prophet ﷺ although started his preaching from Makkah but an organized teaching started after the migration of Madīnah. For this learning purpose "Suffah" was established. About the curriculum of Suffah Dr. Ḥamīdullah (late) states that, "Teaching in Suva which was given as the primary education of Islām. In which the word "Primary" can be used. Different subjects were taught in Suva there were different faculties which were assigned to different people. Someone was assigned the duty of dictation and teaching. Someone was assigned the duty to learn the Qur'ānic Surahas by heart. For others someone was assigned the task of teaching of Fiqh, Sunnah and prayers. These people who came Madinah for some period so that they could learn information about religion. (41)

Instruction for educators:

To prevent educators to take compensation.

1. Once Ḥadrat Ubadah Ibn Ṣāmit (R.A) was gifted with a bow by a student then the Prophet ﷺ forbade him to accept that gift. (42)
2. The people, to perform the duty of Imamah in the mosque, would be expert in Qur'an and the Sunnah. Hence, the rate of literacy would be developed.
3. Before turn the page, dry its ink with sand.
4. The writer should put his pen on his ear while writing. (43)

The Prophet ﷺ said two companions to learn international languages. Hadrat Zaid Ibn Thabit (R.A) had learnt the Persian, Negro, Hebrew and Roman languages.

Appointment of male teacher.

Muhammad ﷺ himself a great teacher:

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After the migration, the Prophet ﷺ was the first educator in Madīnah. He ﷺ educated all Muslims himself. Along with the Prophet ﷺ many companions became educators.

In one of those classes, the poor Muslims who were renowned with the name "The people of Suffah" They always remained in permanent supervision of the Prophet ﷺ and kept on learning in day and night. The Prophet ﷺ did the best arrangement despite the shortcoming of sources, for the learning of Muslims. The best educators were appointed for learning. ⁽⁴⁴⁾

Mus'ab Ibn 'Umair (R.A):

Mus'ab Ibn 'Umair (R.A) surname was 'Abdullah. He was among the sabqun-al-Awalwn. He converted to Islam when he was in Dar-e-Arqam before migration to Madīnah. Hadrat Mus'ab (R.A) belonged to a well to do family. When the Prophet ﷺ felt the need of an educator for teaching as well as breeding, He ﷺ selected the young talented man of Quraish. He ﷺ commanded him to teach Qur'an to the people of Madīnah, educate them about Islām. And teach them Din. Now He ﷺ sent him to Madīnah. In Madinah he was the guest of Asad Ibn Zurārah (R.A) in Madīnah, he was called the educator of the Qur'an. Hadrat 'Usaid Ibn Hudhair (R.A) and Sa'd Ibn Mu'adh (R.A) the great companions took the pledge of allegiance in the hand of Hadrat Mus'ab (R.A). He was the participant of the battle of Badar and the battle of Uhad. In the battle of Uhad, he was the flag bearer and martyred in this battle. ⁽⁴⁵⁾

As'd Ibn Zurarah (R.A):

Hadrat As'd Ibn Zurarah (R.A) used to perform the task of education of the people of Madīnah before the arrival of Hadrat Mus'ab (R.A) in Madinah. All the Muslim citizens of Madīnah gathered in his house or the main mosque besides his house and Hadrat Asad (R.A) used to educate them the religious education. Hadrat Asad was a very good teacher. Until the arrival of Hadrat Mus'ab (R.A) he remained as the main teacher of the Muslims of Madīnah.

He performed his duty nicely. He died in the first year of migration. Hadrat Asad (R.A) had embraced Islam for the first of among all Muslims of Madīnah. He was the participant of the pledge of 'Uqbah first, second and third. He was among the twelve heralds. ⁽⁴⁶⁾

Abi Ibn Ka'b (R.A):

Abi Ibn Manar Abi Ka'b the chief of Quraish was the scholar Islam. He used to study the of hebrwism before embracing revealed books. To write and read was his ambition, he was appointed to the post of the copyist of revelation after becoming Muslim. He participated in the battle of Bader, Uhud, Khandaq and in the rest of all battles. In the era of Hadrat 'Uthman (R.A) he participated in collecting Qur'an in the shape of complete book. In the books of aḥadīth, sixty-four ahadith were narrated by him. ⁽⁴⁷⁾

Abū 'Ubaidah Ibn Al-Jarah (R.A):

The Prophet ﷺ entrusted a new Muslim, Hadrat Tha'lbah khashni (R.A) to Hadrat Abū 'Ubaidah Ibn Jarah (R.A) for moral training and said that,

"I have entrusted you to such a person, who will train you and teach you etiquettes. ⁽⁴⁸⁾

Among the educators Hadrat Abū 'Ubaidah Ibn Jarah (R.A)'s name is also prominent. When the people of Yemen brought a delegation before the Prophet ﷺ then the Prophet ﷺ took Hadrat 'Ubaidah (R.A)'s hand in his hand and said,

"He is the trustee of this nation"

And the most part of Syria was conquered by him. He preaches Sunnah and Islām. ⁽⁴⁹⁾

Mālik Ibn Hawerith. (R.A):

Hadrat Mālik Ibn Hawerith (R.A) came to Madīnah with his delegation where he stayed till twenty days. While this duration he had been getting the education of Islam then they went back and the Prophet ﷺ reminded and laid stress on them that whatever they acquired from Madīnah during their stay teach it to his nation and do not take negligence in this learning process. ⁽⁵⁰⁾

Abdullah Ibn Umm-e-Maktūm (R.A):

After Hadrat Mus ab Ibn 'Umair (R.A) the Prophet ﷺ sent Hadrat Abdullah Ibn Umm-e-Maktum (R.A) to Madīnah. Hadrat Bara' Ibn 'Adhib (R.A) said, "Before migration Hadrat Mus'ab and Umm-e-Maktuūm (R.A.A) used to teach Qur'an to the people".

The narrator of Ḥadīth also learned Surah Al-'Alaq from the detailed surah from Hadrat Umm-e-Maktum (R.A). Indeed, after migration he remained as an educator for he reached to Madinah after Hadrat Mus'ab. ⁽⁵¹⁾

Amr Ibn Qais Ibn Zaid (R.A):

He was from the primary Muslims. His name was told Abdullah or 'Amr, his mother's name was Atikah. He was the Mw'adhan of Rasul ﷺ. Some starting verses from Surah-e- 'Abs was revealed relates to him. The Prophet ﷺ made him his caliph for many times. On that occasion he used to perform the duty of Imamah of the companions. ⁽⁵²⁾

Ubadah Ibn Ṣāmit(R.A):

Hadrat 'Ubada Ibn Ṣāmit (R.A) used to educate Qur'an and learn to read and write the companions of Suffah at his house. ⁽⁵³⁾

Ḥadrat Abu Huraira (R.A):

He was a great narrator of the aḥadīth of the Prophet ﷺ. His name is on top of the list in ḥadīth narration. He narrated 5473 aḥadīth.

Hadrat 'Abdullah Ibn Mas'ūd(R.A):

The Prophet used to command his companions to read Qur'ān and learn Islām from the four companion Hadrat 'Abdullah Ibn Mas'ud, Sālum Moula Abi Huzaifah, Abi Ibn Ka'b and Mu'adh Ibn Jabal (R.A.A). ⁽⁵⁴⁾

Aban Ibn Sa'id Umawī (R.A):

The Prophet ﷺ entrusted newly embracing Islam, a Muslim Hadrat Wardan (R.A) to Hadrat Aban (R.A) for the learning of Qur'an. ⁽⁵⁵⁾

13. 'Abdullah Ibn Sa'id umawī (R.A):

The Prophet ﷺ appointed Hadrat Abdullah (R.A) as an educator for the Muslims of Madīnah. He gave the education of Qura'an and learn them to read and write. He was the best copyist. ⁽⁵⁶⁾

Hadrat 'Amr Ibn Abdul Qais (R.A):

Hadrat Amr Ibn Abdul Qais belonged to the tribe of Qais, got an education from the Prophet ﷺ in Makkah. His duty to convey this education to his nation. ⁽⁵⁷⁾

Abū Mūsā Ash'arī (R.A):

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After the conquest of Makkah, Hadrat Abū Mūsā Ash'arī (R.A) was appointed as an educator to teach the People of Makkah, the basic teachings of Islam. He performed his duty till many years. ⁽⁵⁸⁾

Amr Ibn Sa'id Umawi (R.A):

During the siege of Ta'if, the Islam. For their learning Hadrat appointed. ⁽⁵⁹⁾

Khalid Ibn Sa'id Umawi (R.A):

This companion was also selected for the teaching and learning of Qur'an to the slaves of Taif. ⁽⁶⁰⁾

Amr Ibn Ḥazam(R.A):

He was about seventeen years of and sent to the Najran by the Prophet ﷺ. So that he may teach the people Qur'an, receive alms and charity. ⁽⁶¹⁾

Abdur Rehman Ibn 'Awf (R.A):

He was born after ten years of the incident of Feel. He embraced Islām at the hand of Abū Baker (R.A). He migrated to Abyssinia and Madīnah. The Prophet ﷺ declared Hadrat 'Abdur Rehman (R.A) the brother of Hadrat Sa'd Ibn Rabi' (R.A). He participated in all battles with the Prophet ﷺ. His name is calculated in Ashrah Mubashsharah. He was the great merchant and a wealthy person. He died in 31 Hijri. ⁽⁶²⁾

Amr Ibn 'Aṣ (R.A):

Hadrat Amr Ibn 'Aṣ (R.A) vial's surname was 'Abdullah. He was sent as chief commander in the battle of Zatal al-Slāsīl. Afterwards he was appointed as governor of 'Ummān. He was from one of the braves. He was from the archives of the 'Arab and the man of the opinions. He embraced Islam at the occasion of the reconciliation of Hudaibiyah. In the reign of Hadrat 'Umar (R.A), he was the governor of 'Ummān and Phalestine. He conquered Egypt and Qinnasrin. He died in Cairo. He was the narrator of thirty-nine ahadith. ⁽⁶³⁾

Ubadah Ibn Bashr Ansari (R.A):

He was sent as alms collector near Banu Muṣṭaliq. After the recovery of alms, He stayed there till ten days during these days he used to teach the basic teachings of Din to them and purified them through learning. ⁽⁶⁴⁾

Prisoners of Badar:

It was conditional for the prisoners of Badar that they would teach writing to ten Muslim boys as ransom. In return, they set be free. At that time, the amount of ransom was four thousand. But the Prophet ﷺ preferred writing over riches. It was the manifest, the dignity of knowledge. ⁽⁶⁵⁾

Appointment of Female Teachers.

In the age of the Prophet ﷺ females were not inferior to men in respect to knowledge and learning. Certainly, they were not restricted from getting knowledge; therefore, they got such a high position. Various holy Women were learned the knowledge of recitation, Tafsir, Hadith, Fiqh and other obligations. They were at home in all these learnings. Hadrat 'Ayesha (R.A), Hadrat Hafsa (R.A), Hadrat Umm-e-salmah (R.A) and Hadrat Umm- e-warqah (R.A) learned the Qur'an by heart. ⁽⁶⁶⁾ Besides these, Hadrat Umm- e-S'ad, Hadrat Umm-e-Hishsham Bint-e-Harith, ⁽⁶⁷⁾ Hadrat Ra'ita Ḥayyan and Hadrat Hind Bnt-e-Usaid (R.A.A) were also included in those women who

learnt the various portions of the Qur'an by heart. ⁽⁶⁸⁾ From these women Hadrat Umm-e-Sa'd (R.A) used to give the teachings of Qur'ān on a regular basis and used to teach Qur'an to females.

The most prominent in one of the educators of tafsir-e-Qur'an was Hadrat Ayesha (R.A). Concerning to narration of Aḥādīth, the females were also included in this faculty. Hadrat Ayesha (R.A) narrated two thousand two hundred and ten (2210) aḥādīth and Hadrat Umm-e-Salmah (R.A) copied three hundred and seventy-eight (378) aḥādīth. In this case, Hadrat Umm-e-Atiyah, Hadrat Asma' Bnt-e-Abu Bakar, Umm-e-Hānī and Fatimah Bnt-e-Qais (R.A.A) were also remarkable. The female companions not only gave the education of Tafsir-e-Qur'an but also strived for the preaching of Islam. Hadrat Umm-e-Sharik (R.A) from the women of Quraish of Makkah used to do preaching and publishing of Islam secretly. ⁽⁶⁹⁾ Mostly women with their convincing powers converted their husbands and family into Muslims.

In this pedigree, one name of Fatima Bnt-e-Khaṭṭāb (R.A) is also remarkable on whose invitation her brother Hadrat 'Umar (R.A) embraced Islam. Thus, Hadrat Umm-e-Salmah (R.A)'s preaching influenced Hadrat Abū Ṭalha (R.A) and Hadrat Umm-e-Hakim (R.A)'s preaching inspired her husband Hadrat Ikarmah (R.A). Thus, both of them embraced Islam. ⁽⁷⁰⁾

As the leader of women while adoration, along with her, a Mu'adhin was also appointed. She has a strong inclination towards a Qur'an that she used to recite the Qur'an till late at night. Her slave had martyred her to squeeze her throat. People were so much interested in hearing her Qur'ān during night recitation than recited in the morning. Hadrat Umar (R.A) inquired about her why the sound of recitation of the aunt had not been echoed in the night. In the age of Prophet ﷺ the educator of medical sciences was Hadrat Rafidah (R.A). She was a prominent lady of that age. Her closet was used as surgery department; her medical and educational center was attached with Masjid al-Nabawi. ⁽⁷¹⁾

Keeping in view all the events related to ṣaḥābīyat, it is approved that women of that age were not only playing their roles in getting knowledge but also publishing their learning's. Some of their educational and training centers were acting in the presence of the Prophet ﷺ.

In short, there was no modern education system in the time of the Holy Prophet. It is also a historical fact that the educational system and curriculum given by the Holy Prophet (peace and blessings of Allah be upon him) is practical and appreciable. The education policy has been praised by all quarters of the world. Even non-Muslims have respected his education policy. The education system modeled on the education system of the Holy Prophet (PBUH) is capable of leading the nation towards justice, welfare and progress.

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