

**CONTRIBUTIONS OF MUSLIM SCHOLARS TO THE DEVELOPMENT OF
ISLAMIC EDUCATION WITH REFERENCE TO IBN JAMA'AH AL-KINANI**

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2019

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**A THESIS SUBMITTED TO THE SCHOOL OF
POSTGRADUATE STUDIES AHMADU BELLO UNIVERSITY, ZARIA
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
AWARD OF THE DOCTORATE DEGREE ISLAMIC STUDIES**

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,
ISLAMIC STUDIES SECTION,
FACULTY OF EDUCATION,
AHMADU BELLO UNIVERSITY,
ZARIA**

2019

DECLARATION

I hereby declare that this thesis has been produced by me. And that its topic has not previously been presented on any application for a higher degree write up. And that all relevant quotations are illustrated by quotation marks and sources of information are specially acknowledged by means of reference.

Sheikh Othman Anagha

DEDICATION

This intellectual work is dedicated to my first and beloved teacher in Islam Late *Prof. A.R.I DOI* and my beloved wife, Princess *Saidah Sheikh Anagha* whose strong love, dedication and commitment to the course of Almighty *Allah* and intellectualism have been hidden influencing forces, which have sustained me throughout my academic struggle in *Ahmadu Bello* University, *Zaria*. May *Allah* reward them with paradise.*Ameen*.

CERTIFICATION

This dissertation titled “*Contributions of Muslim Scholars to the Development of Islamic Education with Reference to IbnJama’ah Al-kinani*” submitted by *Sheikh Othman Anagha* meets the regulation governing Doctorate Degree Islamic studies *Ahmadu Bello* University *Zaria* and is approved for its contribution to knowledge and literary presentation.

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ACKNOWLEDGEMENTS

The successful accomplishment of a project of this type and scope requires unavoidable assistance and cooperation of some relevant individuals or group.

Foremost, I am grateful to the Almighty *Allah* for His limitless grace, guidance and assistance. He continuously lavished on me from the beginning to the end of this project.

My indebtedness goes to Prof. *F.S.MKoye* the Chairman supervisory committee to this research for his useful advice and suggestions. His cheerful and encouraging guidance remain evergreen in my memory.

I am equally grateful to members of supervisory committee Prof. *A.A. Ladan*, a mentor, and *Dr. Abdullahi Dalhatu* HOD Arts and Social Science Education for their patience and uprightness in going through this work and giving useful suggestions and criticism. Their encouraging words and wishes cannot be over emphasized. May *Allah* bless them.

My gratitude also goes to all the lecturers Department of Art and Social Science Education Islamic studies section of *Ahmadu Bello* University, *Zaria*, *Dr. Yahaya Mohammad*, *Dr. Yakub Wakili* head of Islamic studies section, *Dr. Abubakar Birinin Kudu*, *Dr. Abubakar Ismail Shika*, *Malam Danyaro*, *Mallam Tambaya* and the rest staff. Their individual and group contributions to the successful execution of this project are highly appreciated.

My indebtedness goes to my love, Princess *Saidah Sheikh Anagha* and all the members of my family, whose affections, patience, tolerance, encouragement and love for Islam contributed immensely to the successful completion of this noble study.

I am indebted to my friends and students whose contributions have made this project successful. May *Allah* reward them very much.

Finally, I am grateful to those persons who had contributed in one way or the other to the successful execution of this thesis. May *Allah* reward them accordingly.

ABSTRACT

The research is on the “**Contributions of Muslim Scholars to the Development of Islamic education with reference to *IbnJama’ah Al-kinani***”

Among the research objectives is to examine the relevance of the ideologies and methodologies of *IbnJama’ah al-Kinani* to the development of knowledge in the contemporary period. Also to examine the nature of the contributions of *IbnJama’ah* to the development of knowledge. To appraise the contributions of Muslim scholars to the progress of knowledge in the history of the world. To discuss the problems and challenges of the contemporary Muslims in relation to knowledge and its values. Evaluate the roles of library and mosques to the development of knowledge. The methodology adopted is historical survey research method for data collection. The research discusses the significance of the study in which class room teachers students, school workers, administration, educational system and policies and researchers shall benefit. Among the results of research findings, it is discovered that *IbnJama’ah al-kinani* propounded educational ideologies that are appreciated in the world of knowledge. His suggestions for educational curriculum composition were designed to facilitate the evolution of religiously. Pious oriented generation of Scholars. While the objective of authoring his book on education was to guide and assist teachers and students improve quality of their academic life and works, it also discovered that the educational ideologies of *IbnJama’ah* if strictly adhere to and properly implemented will remedy the clamoring ugly situation in the educational sector “falling standard of education” in the contemporary period. The research concluded that the contributions made by prominent Muslim Scholars to the development of education in the whole world remain immeasurable and unquantifiable. The intellectual contributions of *IbnJama’ah* to the development of Islamic education will ever remain significantly useful to classroom teacher, students, school works and administrators.

ABBREVIATIONS

(S.A.W)	SallallahuAlaihiWasalam
(S.W.T)	SubhanahuWata'ala
(A.S)	Alaihi al-Salam
(A.H)	After Hijrah
(C.E)	Christian Era
(R.A)	RadiyallahuAnhu
(PHD)	Doctor of Philosophy
(HOD)	Head of Department

OPERATIONAL DEFINITION OF TERMS

A.H: After migration of the Prophet from *Makkah to Madina*

A.S: *Alaihi Salam*. Peace be upon him

ADAB: cultured

ADL: Justice, straightforwardness, equitable.

AKHIRAH: Hereafter

AL-FIQH: The Jurisprudence

AL-QUR'AN: (collected and recited) the Holy Scripture of Islam

AMBAJASAT: Gushed out

ANDALUSIA: The former name of the present Spain.

AQLU: Mental, intellectual, rational.

ARCH-ANGEL JIBRIL: An Angel of the highest rank.

BAIT-UL-HARAM: The temple of *Ka'abahin Makkah* in Saudi Arabia.

BAIT-UL-HIKMAH: House of wisdom. (Institution of philosophy)

BAIYAH: Investiture

BANU JAMA'AH: Tribe of *IbnJama'ah* in the North of Syria

DHARURI: Necessary or compulsory.

DIDACTIC: Design to teach people something especially a

DIWANUL MALI Muslim Treasury

DHOBT: Accurate, control

FARDUL-KIFFAYAH: Communal obligation that can be performed by a number of individuals on behalf of a community.

FASIQ: *Aliar*, evil, godless, sinful, adulterer who spread false information or news. A person not meeting the legal

requirement of righteousness .

GHAREEB:(peculiar, Obscure): It refers to a *Hadith* in which the chain of transmission a number of narrators is reduced to one at any stage.

HADITH/SUNNAH: Prophetic Tradition, the saying, action and official approval of the Prophet (*S.A.W*).

HAMAT: A village in *Kinani* North of Syria

HIRAH: The name of cave in *Makkah* where Prophet received the first revelation.

HUDAIBIYYAH: A place between *Makkah and Medinah* where Muslims and *pegans* of *Makkah* signand agreement that Muslims should not enter *makkah* for the performance of Hajj that year but can in the subsequent year.

GHANIMAH: War Booty.

HADITH: Prophetic Tradition, the saying, action and official approval of the Prophet (*S.A.W*).

ILM: knowledge.

ILM-MUKHTASAB: Acquired knowledge.

ILMUL-DARURI: Necessary knowledge.

ILMUL-WAHY: Revealed knowledge or revelation.

IMAMAH Leadership.

ISLAM: Peace, Religion of submission to the Creator, *Allah*.

JAMA'AH: Group of people.

JIZIYYAH: Head tax on free non Muslim under Muslim rule

JURH: Unreliable, Unfound

KASHF: Investigation, Examination

KUTTAB: Early Islamic education system conducted in the Teacher's house.

MA'RUF: Good deed, righteousness

MAHGHREEB: North Africa, *Morroco*

<i>MEDIEVAL</i>	Middle ages (about AD100 to AD 1450).
<i>MUFTY:</i>	A giver of legal opinion in Islam.
<i>MUHADITHEEN:</i>	Specialist in hadith knowledge.
<i>MUKHTASAR:</i>	Summarized.
<i>MUNKAR:</i>	Wrong Deed.
<i>MUSTALAH:</i>	Terminology.
<i>MUTASHABIH:</i>	Similarity /Resemblance.
<i>QADI aL-QUDA:</i>	Chief Judge of Islamic Court.
<i>SAHABAH:</i>	The companions of Prophet Muhammad (S.A.W).
<i>SAJADAH:</i>	Prayer rug.
<i>SALAF:</i>	Predecessor (<i>Sahabah</i> and <i>Tabiun</i>).
<i>SHAITAN:</i>	Satan (the evil one).
<i>TABIYYUN:</i>	Companions of the companions of Prophet (S.A.W)
<i>TAFSEER aL-QUR'AN:</i>	Exegeses of the <i>Qur'an</i>
<i>ULUM:</i>	Sciences
<i>USUL-DEEN:</i>	Fundamental principles of religion
<i>USUL-FIQH:</i>	Fundamental Principles of jurisprudence

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Then we commanded the angles, Bow yourselves to Adam. All bowed but Iblis refused to do so; he waxed proud and joined the defiers. *Qur'an (2: 31-34)*

The *Sahabah* (RA), the *Tabiun* and *Tabiat Tabiun* understood the implication of learning in Islam, hence they gave their maximum attention to learning, this made them to disperse into the world and establish centers of learning.

The early prominent centres are that of *Madinah*, *Makkah*, *Basrah*, and *Kufah*. All these centres were led by prominent *Sahabah* such as *Abdullahi bin Umar* (d.73 AH) in *Madinah*, *Abdullahi bin Abbas* (d, 68 AH) in *Makkah*, *Abdullahi bin Mas'ud* in *Iraqi* and *Ubey bin Ka'b* in *Basrah*". *Amin*(2009:98).

These centers produced prominent students whom latter became prominent Scholars.

Education continued to receive various attention and contributions of different generation of the Muslims. Then came the era of transmission of *al-Hadith* and the development of *Ilm al-fiqh* and *Ilm Usul fiqh* which necessitated prominent Scholars traveling from one town or country to another in search for *Hadith* of the Prophet (S.A.W) as in the following:

This period produced such prominent Scholars as *Imam Abu Hanifah* (d.150 AH) *Imam Malik*, (d.179 AH), *Imam Shafii* (d.204 AH), and *Imam Ahmad bin Hanbal* (d.241 AH), who were flag bearers of *al-Fiqh*, *Hadith* and *Usul al-Fiqh* and founders of various Islamic schools of thought. *Doi* (1972.27-30).

The love and desire for knowledge continued to flourish till the middle age (medieval) period when learning got more serious patronage that the first Islamic/Muslim academy *Bait al-Hikmah* (House of Wisdom) was established in *Baghdad* (830 AD) by Caliph *Harun Ar-Rasheed* and his son *Ma'mun Ar-Rasheed* (d. 218 AH).

A lot of intellectual works were carried out in this institution, such as translations of foreign subjects into Arabic language, like Greek philosophy and western

intellectual works. Many prominent Muslim Scholars played significant roles in the translation works, like *Ibn Sina* (d.1037), *Ibn Rushd* (d.1198) and others. *Shalabi* (1954.58) and *Ahmad* (1956.160).

The establishment of school system in the Muslim world in the year(459 AH) which was put into effect by.

Nizam al-Mulki (d 485 AH) *Nur al-Deen* (d.569 AH), kings, princes, princesses, merchants and even servants showed interest in founding schools and patronizing education brought about the production of such prominent students whom later became prominent Scholars such as *Ibn Jama'ah* (d733.AH) *al-Farabi* (d950 AH) *al-Zahaby* (748 AH) and other Patrons of learning. *Nizam al-Mulki* (d485 AH) established many schools in every village of his kingdom including *Ibn Umar's* (RA) Island which situates in the remote corner of the world and not densely populated. *Shalabi* (1954.58).

The love and patronage of learning continues to flow till this contemporary period and shall continue till the Day of Resurrection.

1.2 Statement of the Problem

The Islamic messages, the *Qur'an and Hadith* have discussed every aspect that is capable of bringing development to man. The analysis of education which is the bedrock of Islam has received the major attention in the message sent by Allah (S.W.T), the *Qur'an* as also being elaborated by the prophet (S.A.W) in his *Hadith*. Therefore, the Sahabah and the subsequent Scholars after them reflected and practiced the teachings as obtained in the *Qur'an* and *Hadith*. This promoted their status and made them masters in knowledge in their world.

The effort of the Muslim Scholars who brought knowledge into lime light and as well developed it after the lapsed of the Greek age was quite appreciated in the history of knowledge in the world. However, because of the weakness of the later Muslim generations the European who learned from the Muslim world became later master and custodian of

knowledge. Thus, they adulterated the purity of the knowledge with their misguided cultures and thoughts and later infused the misguidance into the Muslim world who equally became polluted in their moral attitude and conscience of *Allah*, the Creator. Therefore the moral decadence that has engulfed virtually every society of the Muslim is not far from the type of the knowledge they are receiving. This has become certain because the contemporary Muslims have lost contact with their guided predecessors whose tremendous contributions were both education and morality. Thus, the lost of connection of the later Muslims with their predecessors made them to be beggars in the hands of people who seek to exploit them.

The problems facing the Muslims of the contemporary period as a result of their detachment from the guidance offered by the predecessors is responsible for the deterioration of their societies which is turning to be immoral and religiously unguided.

The questions that remain, will there be honour with any Muslim society that is ignorant about the guidance contained in the *Qur'an* and that of *Hadith* as well as that of Muslim Scholars whose success in life is undoubted or would opponents of the Muslims provide them with what could enhance their life and remove them from their unguided attitude or can it be considered that educational contributions made by the early Scholars are relevant to the contemporary period?.

Certainly the *Qur'an* and *Hadith* enjoin the Muslim of all ages to adhere to the teachings of the *Qur'an*, *Hadith* and their righteous predecessors for their success and security in life. *Imam Ibn Jama'ah al-kinani* was one of the prominent Muslim Scholars whose contributions in developing knowledge were highly appreciated especially in his period. Therefore, dwindling nature of knowledge and its values in the contemporary period if properly reflected and adhered to the educational ideologies raised by *Ibn Jama'ah al-kinani* would mend the educational misguidance that engulfed the Muslim societies in the contemporary period.

1.3 Objectives of the Study

The followings are the objectives of the research:

1. To examine the relevance of the ideologies and methodology of *Ibn Jama'ah* to the development of knowledge in the contemporary period.
2. To appraise the contributions of Muslim Scholars to the progress of knowledge in the history of the world.
3. To highlight the significance of knowledge in the life of a Muslim.
4. To discuss the problems and challenges of the contemporary Muslims in relation to knowledge and its values.
5. To evaluate the roles of library and mosque to the development of knowledge.
6. To examine the nature of the contributions of Ibn Jama'ah to the development of knowledge.

1.4 Research Questions

The under listed are research questions of the study

1. To what extent the ideologies and methodology of Ibn Jama'ah to knowledge could be relevant to the contemporary period?
2. What are the contributions of Muslim Scholars to the progress of knowledge in the history of the world of knowledge?
3. What is the significance of knowledge to the life of a Muslim?
4. What are the roles of library and Mosque in the development of knowledge?
5. What are the problems and challenges of the contemporary Muslims in relation to knowledge?
6. What are the contributions of Ibn Jama'ah to the development of knowledge?

1.5 Significance of the Study

The whole aspect of Islam is based on education, no aspect of Islam can be observed correctly except by proper education. Likewise, the life a Muslim becomes perfect and

secured through acquisition of knowledge. The *Qur'an* and *Hadith* lay emphases on the acquisition of knowledge. This may be the reason why Muslim Scholars in the early period of Islam gave all the necessary attention to learning and development of education. The concern of the Muslim Scholars to knowledge made them establish many Islamic centers of learning and propounded many theories that the world will never cease to make reference to their contributions.

The disheartening situation is that the contemporary Muslims appear to be ignorant of the tremendous contributions of the early Muslim Scholars. Therefore, they held with high esteem the misleading ideologies of the westerners thus, any research that is able to present the contributions of the Muslim Scholars to knowledge is not only significant to the promotion of learning, but it is going to sanitize the present educational policy in its promotion of immoral activities and un-godly society; there by the society of the Muslims will develop and be free from evils and crimes that were generated as a result of western educational system and policies, this will bring about peace in the societies and invites the pleasure and acceptance of the creator to the Muslim societies. Therefore, any failure or negligence of the contemporary Muslims to reflect and adhere by the contributions of the early Muslim Scholars will only lead the contemporary Muslim Societies to remain subservient to the western ideologies, which has no regard to reveal guidance, the *Qur'an* and *Hadith* and hence invalidating Muslim faith.

Considering nature of the contributions towards the development of education given by *Ibn Jama'ah al-Kinani* in teaching students as well as the generality of Muslim *Ummah* will benefit from this humble research.

1.6 Scope/Delimitation of the Study

This research revolves and restricts to the biography, ideologies, methodology and contributions of *Ibn Jama'ah al-Kinani* to the development of Islamic knowledge. However, reference was made to other Muslim Scholars right from the time of the prophet S.A.W in order to establish the position of Islam on knowledge.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

Every human activity people perform today has been similarly performed by people before them. The developments of science and technology that are proudly mentioned nowadays have their traces to the early generations before them. Of course, there had existed many Muslim Scholars in the generation before the generation of *Imam Ibn Jama'ah* who is the subject matter of the research. It is therefore, necessary in a research project of this nature to review the contributions of various Scholars on the subject matter in related area. The research therefore, in this chapter, attempts to review the related literature that are available and accessible.

In the light of the above therefore, this chapter shall cover a review of the existing works on the following under listed subheadings:

2.1 Biography of *Ibn Jama'ah*

Ibn Jama'ah's complete names, nicknames and titles in accordance with the following Scholars: *Ahmad, Ramadan, Ibrahim, Ali and al-fazazi* and *al-Shahari* are

“Muhammad Ibn Ibrahim bin Sa'ad Allah bin Jama'ah bin Ali bin Hazim bin Sakhar bin Hijri al-kinani, al-Bayan, al-Hamawi, al-Muwalida, al-Shafiyyah al-Mazhab, al-Misriyyi. He was nicknamed Badrudeen Ibn Jama'ah which he was famously known and acknowledged by the people. He was given the following titles: Sheikhul-Islam, Qadi al-Qudat, Sheikh al-Muhaditheen, al-Muhaqiqeen, Mufty of the Muslims” Ahmad (1985:7), Ramadan (1986:28), Ibrahim (1990:11), Ali (2005:21) and al-fazazi and al-Shahari (1989:133).

Al-Fazazi & al-Shahari explain how and why he acquired such titles:

“Ibn Jama'ah acquired an ocean of knowledge and was seriously pre occupied working on it, such as on *Hadith, al-Tahqeeq, fatwah* and judgments, hence he was conferred

with such titles for his honour and respect”*al-fazazi and al-Shahari*(1989:133).

In reality, we found no differences in opinions from his biographers in respect of his names and descent. *Ibn Jama'ah* was the leader of those who were popular with the surname “*Ibn Jama'ah*” among his brothers. *Encyclopedia of Islam* (1971:749)

Ibn Jama'ah's family is called “*Banu Jama'ah*” the plural word of “*Ibn*” *Jama'ah* who traced their descent to the North Arab tribe of *Kinani* from *Syria* according to *al-Fazazi & al-Shahari* (1989:137). This tribe with due respect deserves to be remembered in this thesis because of the great and high esteemed Scholar the tribe produced “*Ibn Jama'ah*.”

According to *Encyclopedia of Islam*:

The first member of this family (of *Ibn Jama'ah*) to gain a modest reputation for Islamic learning was *Burhan al-Deen Abu Ishaq Ibrahim bin Sa'ad Allah* (596 A.H) who studied jurisprudence (*al-Fiqh*) and tradition (*hadith*) in Damascus”*Encyclopedia of Islam* (1971:749).

The family of *Ibn Jama'ah* played significant roles in the *Bahr Mamluk* Sultanate Empire in *Egypt* and *Syria* through *Ibn Jama'ah*.The *Encyclopedia of Islam* testifies:

The distinguished career of *Ibn Jama'ah* who rose to become three times *Shafii* Chief Judge of *Egypt* and twice of *Syria* made the fortune of the family and established it among the leading religio – Judicial dynasties of the *Mamluk* Empires”*Encyclopedia of Islam* (1971:749).

Indeed, the family of *Ibn Jama'ah* Dynasty for a very good reason came into existence in the *Mamluk* Empire with knowledge supremacy. The *Encyclopedia of Islam*:

For the fact that when the new regime of *Mamluk* Empire came into existence, the regime lacked competence in certain fields of walk of life, which gave the family of *Ibn Jama'ah* who were all Islamic Scholars the opportunity to take their Scholastic advantage and penetrated into the *Mamluk* Empire through the fields they were ill-prepared by flair and training, such as the fields of religious and judicial administrations.*Encyclopedia of Islam* (1971:749).

The *Banu Jama'ah* who had no rivals in these fields consolidated their supremacy over others and remained formidable until the *Mamluk* regime died out with the dynasty.

The *Banu Jama'ah* was fortunate because a lot of opportunities for advancement in various fields of Public life were Plentiful when the major change of political regime took place.

Naturally, if a new order is established following a political upheaval the Aristocracy of public service that emerged, which was called into existence will subsequently died out with the regime that created it.

This was the case of *Banu Jama'ah* dynasty which came into existence through the *Mamluk* regime died out with the death of *Mamluk* Empire that created it.

2.1.1 Place and Date of Birth:

Ibn Jama'ah al-Kinani was born in *Hamat* (a town) in the North of Syria in the year 639 A.H in agreed views of his biographers; but there are divergent opinions in respect of *Ibn Jama'ah's* day of birth and according to *Ramadan*

The first opinion suggested Friday as the day of his birth, while the second opinion suggested the night of Saturday. *Ramadan*(1986:8).

To rectify the two opinions *Ali* mentions the time of *Ibn Jama'ah's* birth as: *Ashiyah* which means late night and this connotes from one day to the other *Ali*(2005:21).

This infact proves that he was born after mid night of Friday which is the morning of Saturday the following day.

Ibn Jama'ah was born and brought up in an Arab family known for Islamic Scholarship and Godliness; hence his father and brothers were people of knowledge and God fearing.

According to *Ramadan*: “And his (*Ibn Jama'ah's*) father was outstanding in between the *Shuyukh* or leading scholars (of his time)” *Ramadan*(1986:8).

According to *Ahmad* and *Ibrahim*:

His father was one of the famous Scholars of the Tradition of the Prophet (*al-Hadith*) Ahmad (1985:5) and Ibrahim (1990:11).

According to *Ramadan*:

There were opportunities and circumstances for learning and studying, hence he (*Ibn Jama'ah*) had the privilege to listen to Scholars from the *al-Ansar in Hamat*, *Ibn Abi al-Yasr* and *al-Rasheed al-Atar* at the age of twelve (12 years). *Ramadan* (1986:8).

These evidences confirmed that *Ibn Jama'ah* was born and brought up in a family that was very much advanced in knowledge, which eventually passed through *Ibn Jama'ah's* educational veins.

***Ibn Jama'ah's* character and appearance:**

According to *Ali* and *Ramadan*:

Ibn Jama'ah was religiously Pious and indifferent in the pleasure of worldly things. *Ibn Jama'ah* was sweet in character, white in colour, had long beard, submissive old man, handsome in appearance and soft spoken Scholar. He was seriously watchful and careful for whatever he ate, very particular about whatever he put on his body as dressing code, whatever he used as a means of transport and very selective of where he resided as residence. *Ali* (2005:21) and *Ramadan* (1986:11).

Evidence of *Ibn Jama'ah's* Piety and God fearing:

According to *Ramadan*, *Ali*:

When *Ibn Jama'ah* was appointed completely on teaching profession read in the book of endowment the condition of searching of residence, and gathered all that he had acquired even when he was still a student and returned them to the endowment house because he was not living in the rented. And when he was deposed and replaced with *Jalalul-Deen Al-qazwini* as Chief Justice rode from his house in Cairo to *al-Salahiyah*, greeted and congratulated his successor in pious manner. *Ramadan* (1986:11), *Ali* (2005:13).

Evidence of his renunciations of the pleasure of worldly things:

According to *Ali*:

Ibn Jama'ah had a lot of money and he refused to receive salaries and allowances during his second tenure as the Chief Justice of Egypt. *Ali*(2005:22).

It is well understood that *Ibn Jama'ah*'s refusal to receive or earn salaries during the second tenure of his appointment was specifically and intentionally made to assist humanity and the government he served with all his four (4) years salaries and allowances. This is a noble character exhibited by *Ibn Jama'ah* which to my acceptable view, will be hardly exhibited by any one in public employment, talk much of those serving in the Judiciary.

According to *Ali*:

Ibn Jama'ah was associated with religious worship and uprightness (honest). He has friendly relation, compassion and good behavior.(2005:23).

The above citations are just brief evidences of what people say about *Ibn Jama'ah* and why they hold him in high esteem in respect of knowledge.

There is no doubt, that highly knowledgeable Scholars are not separated from excellent characters which *Ibn Jama'ah* demonstrated in his life time.

2.2 *Ibn Jama'ah*'s Educational Background and Training:

Ibn Jama'ah al-Kinani was born and brought up educationally in a family famously known for its attachment to Islamic knowledge hence his father was a popular Scholar and one of the leading *Imams* of his time, while all his brothers were all learned Scholars too.

Ibn Jama'ah al-Kinani began his educational training when school system was officially established in the year 459 A.H through out the Muslim world. And according to *Shalabi*:

The year 459 A.H (1066-1067AD) should be remembered as marking an epoch in the history of Muslim education. It is the year in which schools began to flourish in the Islamic world.*Shalabi*(1954:157).

According to *Ramadan*:

Ibn Jama'ah was from home of knowledge hence he had the circumstances for searching and learning and therefore, he was given the privilege to listen to the leading Scholars of the *Ansars* in *Hamat* at the age of twelve (12) years. *Ramadan* (1986:8).

According to *Abd Allah*:

Badrudeen Ibn Jama'ah was born in the family of deep knowledge, he was brought up and fed with knowledge since the time his finger nails came out. "He was certified by *Ahmad bin al-Mufriji*, *Ali bin al-Mufrij* (d. 650 AH) in the 646 A.H. at the age of seven (7). *Abd Allah* (1987:3).

This means in effect, that *Ibn Jama'ah* was fed with knowledge when he was born by his mother till he became a man.

Ibn Jama'ah's father took the first initiative to educate him in between his own hands therefore, he built his son's intellectual ability and capability very formidable that empowered *Ibn Jama'ah* in Islamic Scholarship.

Ibn Jama'ah, after his father's private home education, officially took off studies in his home land *Hamat*, *Damascus* and in *Egypt*. According to *Ibrahim* and *Ramadan*

Ibn Jama'ah listened to the Traditions of the Prophet *S.A.W* from his own father and transmitted on him, he listened also from *Azwan* in *Syria*, and from *Ibn al-Qastalai* and the companion of *al-Busiri* in *Egypt*. *Ibrahim* (1990:12) and *Ramadan* (1986:8)

According to *Ahmad*:

Ibn Jama'ah studied in *al-Qimriyyah* and *al-Adiliyyah Kubrah* schools in *Damascus* as well as studied in *Egypt* in *al-Salihyyah*, *al-Nasiryah* schools and *al-Mashhad al-Hussain*. *Ahmad* (1985:9-10).

According to *Ibrahim*:

Ibn Jama'ah received knowledge from the great Scholars of his time and was certificated in the year 646 A.H by *al-Rasheed bin al-Muslimah*, *Maky bin Ala'a*, *Ismail bin al-Iraqi*, *al-Safy al-Barazai* and others. *Ibrahim* (1990:13)

2.2.1 *Ibn Jama'ah's search for Knowledge*

Searching for knowledge is a cardinal responsibility of every Muslim (male and female). *Ibn Jama'ah* who took knowledge from at least seventy-four (74) teachers, “started searching for knowledge since his childhood from his family in *Hamat*, *Damascus*, *al-Qudsi*, *Cairo*, *Iskandariyyah*,

He listened to hadith from his father and transmitted on him. Listened to fifty (50) Traditions from *Sheikh* of all *Sheiks of Ansari* in *Hamat* and in *Egypt*, from *al-Radiyyi bin Burhan*, *al-Rasheed al-Atar*, *Ismail bin Azwan* and others; and in *Damascus* from *Ibn Ali al-Yasir* and *Ibn Abd* and was certificated by *Umar bin al-Baradiyyi* and *al-Rasheed bin Muslimah*. *Ali* (2005:21).

Ibn Jama'ah according to *Ahmad*

listened to *hadith* in *Syria* from *Ibn Azwan*, *Ibn al-Qastalani* and the companion's *al-Basiri*. He studied *al-Fiqh* and *al-Usul*, *al-Nahwi*, *al-Ma'ni*, *al-Bayani*-in *Damascus* in the hands of *Arabic Language Scholars* such as *Muhammad bin Abd Allah Malik* and as well received most of his sciences in *Cairo* from *al-Qadi* (Justice) *Taqi al-Deen bin Razin*, and he benefited from the Justice in Jurisprudence generally and exergesis in particular. *Ahmed*(1985:20).

Ibn Jama'ah perfected his quest for knowledge and reached teaching stage and became a well beloved educationist to his students due to his good method of teaching.

2.2.2 *Schools attended by Ibn Jama'ah al-Kinani according to Abd Allah were:*

1. *al- Madrasatu al- Qimriyyah Damascus.*
2. *al- Madrasatu al- Adilyyah al- Kubrah in Damascus.*
3. *al- Madrasatu al- Shammiyah al- Baraniyyah in Damascus.*
4. *al- Madrasatu al- Nasriyyah al- Jawaniyyah in Damascus.*
5. *al- Madrasatu al- Ghazzaliyyah Damascus.*
6. *al- Madrasatu al- Nasiriyyah in Egypt.*
7. *al- Madrasatu al- Mashhad al- Hasanyyi in Egypt.*
8. *al- Madrasatu al- Kainluyyah in Cairo.*
9. *Jami al- Tulun in Cairo.*
10. *Jami al- Hakim in Cairo.*
11. *al- Madrasatu Zawiyah al- Shafii in Cairo.*
12. *al- Madrasatu al- Khasibiyyah in Cairo.*
13. *Mashhad al- Husaini in Cairo” Abd Allah* (1987:4).

According to *Ibrahim*

Ibn Jama'ah studied *al-Fiqh*, *Usul*, *al Nahwi*, *al-Bayan* in Damascus, and was *skillful* in Arts and studied in *al-Qamriyyah* in Damascus after which he was appointed Judge of Jerusalem in the year 687 A.H. *Ibrahim* (1990:14).

2.2.3 Professors of Imam Ibn Jama'ah al-Kinani

Ibn Jama'ah al-Kinani studied and received knowledge from distinguished professors of his time and listened to many Scholars and *Shuyukh*. The total number of *Ibn Jama'ah's* professors reached seventy-four (74) and among them was a female and according to *Ramadan* and *Ibrahim* and *Abd Allah* .

Some of them include *Ibn Malik* the *Imam* of Arabic grammar, *Ibn Daqiq al-Aid* who was the *Imam* of the people of his time, *al-Rasheed al-Atar* who is described as the *Imamal-Hafiz* and Trust, *Ibn al-Bukhari*, *Ibn al-Azraq*, *al-Rasheed bin al-Muslimah*, *Maky bin A'la'a*, *Ismail al-Iraqi*, *al-Safy al-Barazali*, *Abu al-Yasri*, *al-Najeeb*, *Ibn Alaq*, *al-Mu'ain al-Damashiqi*, *Abu Umar*, *al-Taj al-Qastalani*. *Ramadan* (1986:11) and *Ibrahim* (1990:13) and *Abd Allah* (1987:2).

2.2.4 Colleagues of Ibn Jama'ah al-Kinani

According *Ramadan* the under listed were the close Colleagues of *Ibn Jama'ah al-Kinani*.

1. *al- Sheikh Ibn bint al-aza*
2. *Imam Jamal deen al-Azari*
3. Chief judge *Jalal deen al-Qazween* who replaced *Ibn Jama'ah al-Kinani* as the Chief Judge of Egypt on the position as Chief Judge of Egypt" *Ramadan* (1985:12)

2.2.5 Some prominent Students of Ibn Jama'ah.

Imam Ibn Jama'ah had many Students during his life time who later became prominent Scholars of the *Muslim* world. They were as follows according to *Ibrahim* and *Ali*.

1. *al- Sheikh Qutb al- Deen Abu Abd Allah Muhammad bin Abd al- Samad bin Abd al- Qadri al- Simbaty* (d. 722 A.H)

2. *al- Imam al- Muhadath Nur al- Deen Ali bin Jabir al- Hashimyyi* (d. 725 A.H).
3. *al- Imam al- Hafiz al- Mua'rikh Alm al- Deen Abu Muhammad al- Qasim bin Muhammad bin Yusuf al- Barzaly* (d. 739 A.H).
4. *al- Imam al- Alim Shamsu al- Deen Muhammad bin Ahmad bin Hydras bin Aqeel* (d. 741 A.H)
5. *al- Imam Atheer al- Deen Abu Hayam Muhammad ibn Yusuf bin Ali al- Andalusiiyyi* (d. 745 A.H)
6. *al- Imam Shamsu al- Deen Abu Abd Allah Muhammad bin Ahmad bin Othman al- Zahabiyyi* (d. 748 A.H)
7. *al- Imam Kamal Deen Tha'lab bin Ja'far Ibn Ali al- Anfawiiyyi* (d. 749)
8. *al- Sheikh al- Qadi Imad al- Deen Muhammad bin Ishaq bin Muhammad al- Murtadah* (d. 764 A.H)
9. *al- Imam al- Muwarikh Salahu Deen Khalil Ibn al- Safdiyyi* (d. 764 A.H)
10. *Izz- al- Deen Muhammad bin Ibrahim Ibn Jama'ah* (d. 767 A.H)
11. *Taj al- Deen Abi Nasr Abd al- Wahab bin Ali al- Sabky* (d.771 A.H)
12. *Ibn Katheer* (d.774 A.H) and others *Ibrahim*(1990:15-15) and *Ali* (2005:23).

2.2.6 Schools in which Ibn Jama'ah Alkinani Taught

On teaching profession: *Ibn Jama'ah* taught in various schools in Syria, and Egypt as detailed below according to *Abd Allah* and *Ali*

1. *al- Madrasatul- Qamriyyah*
2. *al- Madrasatul Adilyyah al- Kubrah in Damascus.*
3. *al- Madrasatul –Shamiyyah al- Baraniyyah Damascus.*
4. *al- Madrasatul –Nasriyyah al- Jawaniyyah Damascus.*
5. *al- Madrasatul –Ghazzaliyyah Damascus.*
6. *al- Madrasatul –Salihiiyyah –Egypt*
7. *al- Madrasatul –Nasriyyah – Egypt*
8. *al- Madrasatul – Hassiniyyah – Cairo*
9. *Jamiu Ibn Tulun – Cairo*
10. *Jamiu al- Hakam- Cairo*
11. *Zawiiyyah al- Shafii – Cairo*
12. *al- Madarasatul – Hasshabiiyyah Cairo.*” *Abd Allah*(1987:4) and *Ali* (2005:24).

2.2.7 Prominent Scholars commendations on Ibn Jama'ah al-kinani

Any excellent and useful work performed by human beings deserves commendations or appreciations. This is the case of *Ibn Jama'ah* who performed useful and excellent services to

humanity in the development of knowledge. Many prominent Scholars have exhibited their appreciation to the chief judge *Ibn Jama'ah al- Kinani* for his excellent performance in the development of knowledge in Islam. The under listed are some of these commendations by Scholars:

According to *Ahmad*

Ibn Jabir al- Wady (d.749 A.H) commended *Ibn Jama'ah al- Kinani* in this way: in did he was *Sheikh* in respect of *al- Fiqh, al- mufty, al- khateeb, Qadi al- Qudah of Egypt and Syrial, Sheikh al- Shuyyukh. Ahmad* (1985:25).

According to *Ali*:

al- Dhahaby describes *Ibn Jama'ah* as Judge of Judges, *Sheikh al- Islam*”and *Ibn Katheer* called him the Scholar, *Sheikh al- Islam*”and, while *al- Sabky* describes him as Judge of the two countries Egypt and Syria.*Ali* (2005).

According to *Ibrahim*:

Ibn Iyas describes *Ibn Jama'ah* as Judge of Judges of *Shafiiyah. Ibrahim* (1990:20).

According to *Ahmad*:

al- Sabky (d.771 A.H) said to *Ibn Jama'ah* our *Sheikh*, Judge of all Judges, Judge of the two Countries Egypt and Syria and organizer of pride contract, speaker of Jurisprudence, intelligent that non of the Judges stood against.*Ahmed* (1985:25)

Ahmad also recorded that *TaghriBardi* said:

Ibn Jama'ah was an Imam, learned Scholar and an author, replier of *Fatwah of al- SheikhMuhaydeen al- Nawawi* (d.672 A.H) and his rejoinder was very good.*Ibn Jama'ah* participated in the knowledge of *al- Hadith, al- Fiqh, al- Usul* –and *Tafseer* very strongly. *Ahmad* (1985..26) and others.

2.2.8 *Placesvisited by Ibn Jama'ah al-kinani.*

Scholars are famous for their travelling in respect of searching for knowledge and working with the knowledge acquired. This was also the characteristic of *Ibn Jama'ah* in pursuit of

knowledge. *Ibn Jama'ah* travelled to many places in search of knowledge and according to *Ibrahim*

Ibn Jama'ah travelled to many cities for the sake of gaining knowledge and listening to famous Scholars. He travelled to Damascus, Cairo, *Qus* in Upper Egypt, Alexandria and al-*Quds*. *Ibn Jama'ah* travelled to *Iraq* and met in *Baghdad* Sheikhs of different orthodox rites of *fiqh* (*Madhahib*) and learnt from them. *Ibrahim* (1990:13)

2.2.9 Designations and Death of Ibn Jama'ah al-Kinani

It is natural or rather people's tradition that after a person had acquired useful knowledge, the result should be for him to be engaged in public service where people will benefit from his knowledge. The bearer of knowledge will as well desire to work with his knowledge acquired because acquiring useful knowledge gives meaning to man's life, while working with it makes life steady and lasting.

According to *Ahmad*:

When *Ibn Jama'ah* became more perfect in acquiring knowledge he was raised to the level of teaching profession and became a beloved and favorite trainer for his students because of his excellent teaching methodology. Many celebrated Scholars we hold in high esteem today such as *Imam al-Dhahaby*, *al-Sheikh Ibn Jabri al-Maghribi*, *Ibn Katheer*, *al-Sabky*, *Ibn Qaiyim al-Jauzy* and others studied and graduated in his hands. *Ahmad*(1985:13).

In the field of preaching, According to *Ahmad*

Ibn Jama'ah was appointed the preacher and Imam for *Masjid al-Aqsa* in Jerusalem, *Jami al-Ummawi* in Damascus, *Jami al-Azhari* of Egypt because he was Skillful Preacher with wide knowledge, soft spoken and very submissive in recitation of *al-Qur'an* during prayers...*Ahmad* (1985.10).

In the field of Judiciary

Ibn Jama'ah was appointed the Judge of Jerusalem and Damascus and later was appointed the Chief Justice for the people of Egypt in 690 A.H. He was later re-appointed Chief Justice for the people of Egypt after the death of the former

Chief Justice *al-Imam Taqi al-Deen bin Daqiq al-Aidy* in the year 720 A.H. *Ibn Jama'ah al-Kinani* occupied the position of Chief Justice of Syria and Egypt simultaneously and remained the Chief Justice until he was old and weak and his hearing became heavy that he was unable to hear well, he retired in the year 727 A.H. *Ahmad* (1985:10).

And according to *Ibrahim*

Ibn Jama'ah after studying in *al-Qamriyyah* in Damascus was appointed Judge of *al-Qudsi* in the year 687 A.H after which he was moved to become the Chief Judge of the people of Egypt in the year 690 A.H, then later, he was appointed Chief Justice of Damascus in Syria in the year 693 A.H, with added responsibility of preaching as the preacher of *Jami' al-Ummawi* in the year 694 A.H after the death of its former *Imam*. *Ibn Jama'ah* later was appointed to occupy the position of *Sheikh of Shuyyukh* with teaching and overseeing their activities, later he was appointed the Chief Justice of Egypt for the second tennor in the year 710 A.H. And when he retired from court as Chief Justice, he continued with teaching in *al-Khashbiyyah* school later moved his teachings to his home and people trouped into his home for knowledge searching until the day he died in the year 733 A.H. *Ibrahim* (1990:13-14).

The best of mankind is he who is useful and beneficial to people. *Ibn Jama'ah al-Kinani* was such a Scholar useful and beneficial to the people of his time and today. Great Scholars usually when they retire from public services continue giving people knowledge in their homes even on their sick beds, *Ibn Jama'ah* was one of the greatest scholars the world never known.

2.2.10 *Ibn Jama'ah al-Kinani's* Death

After *Ibn Jama'ah's* long public and private services to *Allah* and humanity, in Education and teaching profession, Judiciary, religion activities, commanded immeasurable respect, honor and dignity and made a lot of material and spiritual effects on people of the middle age retired in 727 A.H and carried his activities to his home and on his death bed people benefited from him till in the night of

According to *Ali*:

in the night of Monday after night prayer, Twenty- first *Jimada al- Awwal* in the year 733 A.H/1332 C.E. *Ibn Jama'ah* died in Cairo and was buried by the side of the Scholar *Imam Shafii*. He completed ninety- four (94) years, months and days and the *Ummah* prayed on him the following day before *Zuhr* (noon) prayer in *al-Nasriyyah Juma'ah* mosque in Egypt. *Ali* (2005:26).

May *Allah* have Mercy and blessing on *Imam Ibn Jama'ah al- Kinani*, the classical and Universal Scholar Ameen.

2.3 *Ibn Jama'ah's Intellectual Works*

Ibn Jama'ah al-Kinani lived ninety four (94) years on earth spent his life in knowledge, its branches and authored many books that have become legacies and contributions he left behind for the development of knowledge.

Mostly in Religion such as in Islamic Jurisprudence, Prophetic Tradition (*al-Hadith*) fundamental principles of Islam, history, exegesis of *Qur'an* and many more not mentioned.

These intellectual publications are concrete evidence of *Ibn Jama'ah's* hard work in the promotion of Islam and knowledge in the world:

The number of *Ibn Jama'ah's* intellectual works according to *Ibrahim Ahmad Ramadan, Ali* reached at least forty-Six books in the following:

On *Qur'an*:

إيضاح الدليل في قطع حجج أهل التعطيل.

1. Clear evidence in cutting off argument of the people of obstruction.

التبيان في مبهمات القرآن.

2. The explanation on the ambiguities of *Qu'ran*.

التلخيص في المعاني والبيان

3. The summary in the meanings and explanation.

الرد على المشبه في قوله تعالى: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾.

4. The response on the similar in the saying of *Allah S.W.T*: The merciful on the standard throne.

غرر البيان في تفسير القرآن.

5. Dangerous explanation in the exegesis of *Qur'an*.

غرة البيان لمن لم ينسجم في القرآن

6. The great benefits from the opening chapter.

الفوائد اللامحة من سورة الفاتحة.

7. Great benefits extracted from holy Tradition.

كشف المائى في متشابه المتانى.

8. Investigation of fundamental meaning in the second resemblance similarity.

Hadith:

أربعون حديثا تساعية.

1. Forty Messengers Tradition.

تنقيح المناظرة في تصحيح المخابرة

2. Correction of views in rectification of information.

الفوائد الغزيرة المستنبطة من حديث بريدة.

3. In attentive statement for he who did not read the *Qur'an* with *bismillahi*.

كتاب في تفريغ أحاديث الوجيز للغزالي.

4. Book on extracting short traditions.

مختصر الأمل والشوق في علوم حديث الرسول صلى الله عليه وسلم،
لابن الصلاح.

5. Brief hope and complain in science of prophetic Tradition for *Ibn al-Salah*.

مختصر في مناسبات تراجم البخاري لأحاديث الأبواب.

6. Summary in suitable biography of al-Bukhari for chapterization of Prophetic Tradition.

مناسبات تراجم البخاري.

7. Proper biography of *al-Bukhari*.

تراجم البخاري.

8. Biography of *al-Bukhari*.

المقتص في فوائد تكرار القصص.

9. Short benefit in repetition of stories or narration.

Islamic Juristrudence (*Fiqh*):

أوثق الأسباب.

10. Trust of the reasons.

تجنيد الأجناد وجهات الجهاد.

11. Recruitment of Soldiers towards *Jihad*.

تحرير الأحكام في تدبير أهل الإسلام.

12. Emancipated Law in the governansce of the Muslims.

التنزيه في إبطال حجج التشبيه

13. Elimination in brave argument of comparison.

الطاعة في فضيلة صلاة الجماعة.

14. The obedience in respect of Friday prayer.

العسلة في الأحكام.

15. The main subject in legal consequence of the fact of a case.

كتفا الغمة في أحكام أهل الذمة.

16. Discovering anxiety in regulation of free non-Muslim subjects.

مختصر في فضل الجهاد

17. Summary in the excellence of *Jihad*.

مستند الأجناد في آلات الجهاد.

18. Reliance of the soldiers on weapon of *Jihad*

المسالك في علم المناسك

19. The path in the science of rituality.

On Arabic language

أرا جيز في قضاة مصر، وقضاة دمشق.

1. Poems on Justice in Egypt and Damascus.

أرجوزة في الخلفاء

2. Poem on al-Khulafa.

لسان الأدب

3. The language of culture.

Fatwah

ديوان خطب

1. Administering public address.

مقصد النبي في شرح خطبة التنبيه.

2. The noble intention on the explanation of awakening sermon.

النجم اللامع في شرح جمع البتواع.

3. The Brilliant appearance in explaining to congregation in the *Mosques*.

History

شرح كافية ابن الحاجب

1. Adequate explanation on *Ibn al-Hajib*.

سجة السلوك في مهادة الملوك

2. Evidence of conduct in the place of rest of the monarch.

المختصر الكبير في السيرة.

3. The big summary in the history.

مشيخة بدر الدين ابن جماعة بتخرجه

4. Professoriate of *Badrul-deen Ibn Jama'ah* with his extraction.

مشيخة بدر الدين ابن جماعة، بتخرجه علم الدين البرزالي

5. Professoriate of *Badru-deen Ibn Jama'ah* in extraction of *al-Barzaly* in knowledge of Religion.

مشيخة بدر الدين ابن جماعة ، بتخريج المعشراني .

6. Professoriate of *Badru-deen Ibn Jama'ah* in extraction of *al-Ma'shiral*

Education

تذكرة السامع والمتكلم في آداب العالم والمتعلم .

1. Memory of the listener and the speaker in the training of the teacher and the learner.
2. نور الروض وهو مختصر لكتاب السهيلي الروض الانف
Light of the kindergarten or nursery school. A summary of the book of *Suhail as-Raud al-Anfu*.

أنس المذاكرة فيما يستحسن في المذاكرة .

4. Friendly study in what is best in learning.

Science:

١٨- رسالة في الإسطرلاب .

1. Treatise on the measurement of time.

Ibrahim (1990:21-24), *Ahmed* (1985:18-23), *Ramadan* (1986:14-15) and *Ali* (2005:24-25)

2.3.1 Educational Ideologies of *Ibn Jama'ah al-Kinani*

Ibn Jama'ah's ideologies on educational practice are not far fetched as they are contained in his book titled “Memory of the Listener and the Speaker in the training of the teacher and the Learner”.

According to *Al-Fazazi & al-Shahari*

Ibn Jama'ah was in teaching profession for quite a long period of time (years) and as well was pre-occupied with issues of *al-hadith*, ascertainment (of intellectual works of Scholars), delivering Islamic Legal opinions and judgment, and for these he was given the titles of *Sheikh al-Islam*, *Sheikh al-Muhadatheen*, *al-Muhaqiqeen*, *Mufty* of the *Muslims*, He wrote his book on education and teaching in the year 672 A.H with title "Memory of the Listener and the Speaker in the training of the teacher and the Learner. *Al-fazazi and al-shahari*(1989:133).

This book contains *Ibn Jama'ah's* ideologies on Education. In his educational ideologies. according to *Al-Fazazi & al-Shahari and Ali*.

Ibn Jama'ah places special consideration on knowledge itself, the Scholars, their excellences and importance in the community.

He advocates for certain manners a teacher should uphold in teaching profession, such as cleanliness of the body and clothes, greet his students on his arrival at the classroom.

The teacher should select a conducive time for his teaching career and should sit in an open area where all the learners will see him. The teacher should deal with his students nicely and give preference to his lessons.

The teacher should teach his lessons in accordance with their importance. He should not engage in teaching profession except his is trained and certified with qualification to do so.

On the manners of the teacher during teaching: The teacher should start his lesson with recitation from *al-Qur'an*, then he supplicates, seek refuge from *Allah* against the rejected *Shaitan*, then he praises *Allah* and supplicates on the Prophet (*S.A.W*) and enter into teaching right away.

The teacher should know the influence he has on his students, therefore, he should conduct himself in respectable and pious manner, shun pride and arrogance, meet people with smiling face and assist the needy and hold his students in affection.

Ibn Jama'ah lays great emphasizes on the personal and professional qualifications of the teacher. This is because; his aim of curriculum compositions is designed to facilitate the evolution of religiously pious oriented generation of Scholars.

The teacher should not prolong his lesson to avoid monotony and fatigue in the learner because they both kill interest.

The teacher during teaching contact should justify his voice his voice should not be higher than necessary and should not be lower than necessary.

The teacher should possess a powerful controlling quality to control his students from noise making, quarrelling, discussing with other that are necessary for maintaining attention during lesson.

The teacher should cultivate the characteristic of listening to the student during questions and answers period and he should rebuke mockery laughing or discussion with one another in the class.

The teacher should not refrain from saying "I do not know when a question he does not know is thrown to him.

On the characters of the learner to his teacher:

Ibn Jama'ah calls for the learner to have the freedom of selecting whoever he wishes to be his teacher who is qualified to teach and has high moral standard and good manner.

The learner should obey his teacher and lower unto him the wings of submission and should be prepared to learn from the teacher. He should be disciplined when talking to his teacher.

The learner should be sober, calculative and clean completely when talking to his teacher and should always say to him, O my teacher, for respect, honors and dignity.

The learner should not interrupt his teacher while teaching and should always allow the teacher to end his explanation before any question. He should not enter unto his teacher

except on the teacher's permission and should knock at his teacher's door at least three soft times.

The learner should be disciplined when asking or answering question. He should always be thankful to his teacher even if the teacher does not satisfy his desire.

The learner when sitting before his teacher should avoid touching his ears, nose and or looking here and there.

On the character of the learner towards books:

The learner should as a matter of importance endeavor to acquire books required either by the means of buying, lending or borrowing because books are means and instruments of achieving knowledge. Ibn Jama'ah lays serious emphasizes on the student's acquisition of book, he advises the learner to purchase books if he has the means to do so.

The learner should protect books and take good care of them and should not be careless after he had finished using them.

Ibn Jama'ah stresses that the learner when borrowing books should borrow them from one who knows the value of knowledge to avoid associating them with evil; and the learner should not pose danger to the lender.

The learner also, should lend out books to who is in need of them among students of a teacher.

The objective of *Ibn Jama'ah* in writing, memory of the listener and the speaker in the training of the teacher and the student, was to serve as a guide for both teacher and students to assist improve quality of their academic life and work.

Ibn Jama'ah lays emphases on the *Qur'an* and the *Sunnah* as primary sources of Islamic education, while the efforts of the *Sahabah* and those after them and our predecessors are regarded as Islamic Educational traditionists. *Al-Fazazi & al-Shahari (1989:133 – 135)Ali (2005:70).*

2.3.2 Ibn Jama'ah Curriculum

Curriculum is the wheel in which educational practices rotate. It seeks to control educational profession in the academic institution be it primary, secondary or the University.

The importance of the Curriculum is that it regulates the teaching of many subjects designed to achieve knowledge. It also assists the teacher to achieve his behavioral and specific objectives of teaching and learning in general, hence every Muslim Scholar of the past composed his Curriculum of study in accordance with his objectives, the educational desire of the community he belongs to and the educational needs of his period.

Ibn Jama'ah as a celebrated Educationist and Muslim Scholars designed his Curriculum in accordance with his specific objectives in teaching profession during the middle age.

Ibn Jama'ah's Educational objective in his Curriculum composition is to facilitate the evolution of religiously- pious oriented generation of Scholars, hence *Ibn Jama'ah* lays much emphases on the *Qur'an* and the Sunnah as primary sources of knowledge in Islam. He made it obligatory that the teaching of *Qur'an* should be the foundation of Islamic education Curriculum. *Ali* (2005. 98)

Ibn Jama'ah Curriculum Design

According to *Ali*, *Ibn Jama'ah al-Kinani* curriculum design is as follows:

1. *Qur'an* is to be taught first followed by its perfect memorization.
2. The exegesis of *al- Qur'an (al-Tafseer)*.
3. Science of *al- Tafseer* because it is the source of Science, its mother and importance.
4. Memorization of every art.
5. Then teaching of the prophetic tradition (*al- Hadith*).
6. Teaching the Science of *al- Hadith*.
7. Principle of jurisprudence (*usul- fiqh*).
8. Islamic jurisprudence (*al- fiqh*).
9. *Usul- Deen* (foundation of religion).
10. Then the teaching of *mazhab* and history.
11. Differences of Schools of thought.
12. *Arabic* grammar and argument.
13. Explanation of the memorized topic or subject (*Ali* 2005:121).

Nature of *Ibn Jama'ah* Curriculum Design

Ultimately, the nature of *Ibn Jama'ah's* Curriculum is religious oriented, hence his suggestions for its composition are designed to facilitate the evolution of religiously pious oriented generation of Scholars. As an Islamic education curriculum, the researcher observes that it seeks to produce in its primary objectives, a good and God fearing human being who is aware of his relationship with God and his social relation with his fellow beings.

The second nature of his curriculum is that it is a design for University consumptions preferably; when one looks deeply into his philosophy, he realizes that is only in the Tertiary institutional study that students are certified as qualified to be specialists and not neither in primary nor secondary schools.

2.3.3 *Ibn Jama'ah's* methodology of implementing curriculum

Ibn Jama'ah as a professional teacher has his own methodology of executing curriculum.

According to *Ali*:

when they appear Series of subject of study in the curriculum, the methodology *Ibn Jama'ah* used was to teach the subjects serially in order of importance, such that the exegesis of the *Qur'an (al-Tafseer)* is taught first; than *Usul- al- Deen, al-Fiqh*, then *Mazhab* (orthodox rite of jurisprudence) then *al-khilaf* (divergent opinions) grammar or debate. *Ali*(2005:121).

In teaching prophetic traditions,

Ibn Jam'ah taught the two famous books of *Hadith Al-Bukhari* and *Imam Muslim* first; then the remaining books of knowledge and dependable sources such as *Muwatta Malik, Sunnan Abi Dawa al- Nisai, Ibn Majah and Jamiu al-Trimizand Musnad al- Shafii*- then in addition to such books as *Kitabul- Sunnan al- Kabeer Ii Abi Bakr al- Baihaq and Masnad Ahmad bin Hanbal, Ibn Hameed and al- Bajar*. Still on Prophetic tradition, the teacher and his Students should concentrate very much on the study of its Science chain of transmitter and narrators, benefits, its language and its history. Students should know sound *Hadith*, good *Hadith*, and weak *Hadith* and their authorities because there are wings of Science of *Shariah*. *Ali* (2005:222-224).

Ibn Jama'ah's Philosophy on curriculum Design

Ibn Jama'ah's philosophy on curriculum is demonstrated in his suggestions for curriculum composition which was designed to facilitate the evolution of religiously, pious oriented generation of Scholars.

This is a clear summary of another objective of his intellectual work “Memory of the listener and the speaker in the training of the teacher and the student”

2.3.4 Relevance of *Ibn Jama'ah's* educational ideologies to Islamic Education in the Nigeria University of Contemporary Period.

Relevance connotes in a nutshell, value and connection; which means the value and connection of *Ibn Jama'ah's* educational ideologies to *Islamic* education in Nigeria University. The relevance of *Ibn Jama'ah's* Islamic educational ideologies to the study of *Islamic* religion in the Nigeria University cannot be over emphasized. One, it gives the teacher the best hint on how to handle himself, his students, and his lesson. Two, it provides character training for *Islamic* education student concerning himself, his teacher, his fellows, lesson and his books. Three, it trains Muslim students on the method of consulting books and which concern to it. Four, it explains the excellence of knowledge and the Scholars in Islam. It reminds the teacher to know his position and also to realize the influence he has on his students, he should carry himself in a respectable and pious manner, shun pride and arrogance, meet people with smiling face and assist the needy and hold his students in affection.

Five, it informs Muslims in the university that, it is wrong for one to engage in teaching profession while he is not qualified to do so. In this vein, *Ibn Jama'ah's* theory on teaching profession lays emphasis on the personal and professional qualifications of the teacher and these are practised in Islamic schools, college and universities, because his aim of curriculum design is to facilitate the evolution of religiously, pious oriented generation of Scholars. This aim is very relevant for university education systems as its objective is to produce God

fearing Scholars. Who will be able to pilot a well balance human capital development for the establishment of dual composed citizenry of materialism and spiritualism. This theory despite, the fact that it was propounded by *Ibn Jama'ah* during the medieval educational system which was supposed to be out dated, is still very much relevant and applicable to the contemporary educational system of universities in Nigeria.

Another crucial component of *Ibn Jama'ah's* ideologies is that all the subjects of study in the curriculum are all Islamic oriented from the beginning to the end and as well desirable to be taught in the Nigerian universities.

We cite these few examples to show how relevant *Ibn Jama'ah's* ideologies on Islamic education are to the Nigerian university in the contemporary period.

2.3.5 Methodology of *Ibn Jama'ah al-kinani* as a Teacher.

Methodology is a systematic approach in the educational practice and a guide to the teacher's performance in his classroom activities, it regulates the teacher in the use of pedagogical materials, when demonstrating them to the students during teaching/learning process so as to facilitate faster and better understanding in the learner.

Methodology of teaching is the wheel that moves classroom activities; it regulates both time and student. The relevance and importance of teaching methodology can not be over emphasized.

Ibn Jama'ah's teaching methodology reflects emphasis on the teaching profession of the medieval period and as such his Methodology is very much applicable to the contemporary education system but, the only differences are the introduction of education technology and computer inclusive education.

Ibn Jama'ah's methodology of teaching from the very beginning, reflected emphases on religious priority, and as such he had to purify himself from major and minor impurities, keep himself clean, spray perfume on his body and put on dress that was respected by the people of his time.

Secondly, whenever he leaves his house for teaching activity, supplicated properly on the Prophet (S.A.W) till he arrived at the classroom, greeted those he met in the classroom and then sat separately respected in an open space where all the students would see him.

Thirdly, *Ibn Jama'ah* would make dua' starting with *Al-Ta'uz, Basmallah*, Salutation of the Prophet, the family of the Prophet, his Companions, people of knowledge and supplication for *Allah's Mercy*.

Among his methodologies, *Ibn Jama'ah's* dressing out fit, cleanliness of his body, mind and soul and his intention to teach and discipline his students in the face of *Allah*. *Ibn Jama'ah's* motivation to students and his encouragement to them in the search for knowledge were his vital methodologies. He fostered good relationship with his students, loved them with what he loved for himself, gave his students easy access to meet him at his convenience.

Patience, modesty and desire to work for students were among indispensable qualities of *Ibn Jama'ah's* methodology. It had never been reported or read of him lacking any of these qualities mentioned, either in his relationship with students or people as a *Suffi* personality.

Ibn Jama'ah treated his students in accordance with individual difference, he regarded every student equal in the eyes of *Allah*, he gave no preference or precedence to any student either from rich or poor family.

Ibn Jama'ah in his teaching methodology would conduct himself in a pious manner, shun arrogance and pride, met people with smiling face, listened to them and assist the needy.

Another serious component of his methodology is his roleplay as guardian and counsellor to students. *Ibn Jama'ah* advised teachers to serve as guardians and councillors, and any student who does not prove successfully in studying a course, should be advised to change the course and take another course which he can follow successfully. He who acts in accordance with his methodology records huge success.

Ibn Jama'ah placed high regard for the suitability of teaching and learning environment and proper time of the lesson. He used to select suitable time for his lesson. He will not teach at the time he was hungry, thirsty, yawning, annoyance or dozing and so on.

Ibn Jama'ah was a soft spoken Scholar who used to teach his students in a moderate voice and treat them nicely.

In teaching of subjects, *Ibn Jama'ah* had the distinction of teaching subjects in order of importance, such that important subjects are taught first, and then followed in sequence by other subjects.

Another excellent teaching methodology of *Ibn Jama'ah* was the quality control over his class in the situation of disorder, anarchy and noise making of his students, it is on this, *Ibn Jama'ah* advised teachers to prevent their classes from noise making through which mistakes occur.

Another classical methodology of *Ibn Jama'ah* was his attitude of not prolonging his lesson, to avoid fatigue and monotony, because they kill student's interest and make students tired and weak.

Ibn Jama'ah developed a patient character methodology of listening to students' questions and answers during his teaching contact hours, and he rebuked students for laughing, mockery or discussing with another student when learning was in process.

He was not shy to tell his students “*I don't know*” whenever students threw questions he did not know. On this note *Ibn Jama'ah* admonished the seekers of knowledge not to be shy to say, “*I do not know*” when questions are thrown to them of which they had no knowledge of the answer and they should not be shy to ask questions because shyness amount to timidity that brings about backwardness in a learner.

Other methodologies *Ibn Jama'ah* applied during his teaching profession include: discussion methodology, historical methodology, questioning, revisions of previous knowledge, evaluation of students ability to comprehend the lesson taught in addition to his personal methodology used during the teaching/ learning contact; and lots more of his teaching methodologies are found in his intellectual work on education titled “memory of the listener and the speaker in the training of the teacher and the student” in the chapter concerning the teacher's character towards himself, his students and lesson.

Ibn Jama'ah's teaching methodologies if properly implemented to a large extent in the contemporary period of educational policy, the hot cases of falling standard of education will become past experience and history. The problem of educational system lies on the disconnection of our educational predecessors who made huge contributions to the development of knowledge, especially in the educational sector.

2.4 Concept of Education

Both *Muslim and Western Scholars, Historians, Educationists* have defined education in various ways in accordance with their beliefs, understanding and views:

Etymologically, education is derived from the latine,ex meaning out and ducere, duc meaning to lead.Literarily, it means pack the information in and draw the talent out. Fundamentally, the word is associated with the concept of giving information and knowledge and developing latent talents of the objects.Shipley and Joseph(1957.114).

In view of this rational statement, the researcher sums up the literal meaning of education as to give information to someone and to develop the talent of the person. Technically, education has no single definition due to its vast scope.

A western Scholar John Dewey defines education as: The process of forming fundamental Dispositions, intellectual and emotional towards nature and fellow men (Dewey 1960:81). John Park views education as: The Art or Process of imparting or acquiring knowledge and habits through instruction or study. *park* (1958:3).

Another Western educationist *Adeyemo* limits the scope of his definition of education to the benefit of young people when he says: Education is the act of the teaching and the Learning of the young. *Adeyemo* (1978:1).

Western definitions of education centre around giving information through instructions and development of intellects in pupils, very distinct from religious affiliation and application.

Muslim Scholars define education as follows, which reflects emphases on religion as:

A compulsory means of achieving fundamental Principles of faith in Allah alone, and as a result Education is a form of worship that makes a Believer stand firm on everything in its sake. *Baliq* (1979:57).

Ibn Jama'ah defines education as a form of worship that builds firm the believer's faith and therefore, care for knowledge, the Scholars, their prominence and importance in the community should be maintained" *Al-Fazazi and al-shahari* (1989:133).

Ibn Jama'ah's view on educational practice runs concurrently with the views of some Muslim Scholars such as *Ibn Sahnun*, and *Imam Al-Ghazali*. *al-Fazazi* and *al-Shahari* (1989:133) whom in their recognitions of the importance of education describe it (education) as an inevitable venture without which life will be unlivable because the intellectual and spiritual nature of man will be lost. He pays foremost attention to Scholars personality,

position, importance and prominence in the society, a typical of the Scholars of past generations.

Madkour defines education as awakening in man his spiritual nature because the nature of man is goodness *Madkour*(1976.14).

In review of this statement, the researcher's opinion is that education should be compulsory in order to restore the goodness of man's nature. This is a distinction between man and other creatures as demonstrates in the *Qur'an* in respect of *Adam* were on education.

Madkour, in his definition, took cognizance of *Allah's* stand on the excellent creation of man in which He says:

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Surely We have created man in the most excellent proportion. *Qur'an* (96:5)

The word *taqweem* in the verse has been translated and commented on by various Scholars of *Qur'an* and its exegesis in many forms.

The Noble *Qur'an* English translation of the meaning and commentary (1977.845) says: Verily We have created man in the best stature (mould).

Some scholars describe the creation of man as: upright systematic and balanced in stature"

Ali translates this verse thus: We have indeed created man in the best of mould" He explains that *taqweem* means mould, symmetry, form, nature, constitution. There is no fault in God's creation. To man God gave the purest and best nature, and man's duty is to preserve the pattern on which God has made him but by making him His vicegerent, God exalted him in posse even higher than the angels, for the angels had to make obeisance to him. But man's position as vicegerent also gives him (man) will and discretion: and if he uses them wrongly he falls even lower than the beasts *Ali* (1969.1759).

In explaining the verse. *Ibn katheer* explains:

This is man's share because surely *Allah* created the man in the best picture and designed him upright even if his original picture diminishes. *Ibn katheer*(2004.3070)

The understanding of the Critical analysis of various definitions, of education literally and technically, the Western Scholars' definitions reflect emphases on material and cultural affiliation, while the definitions of Muslim Scholars reflect emphasis on the *Qur'an*, the *Sunnah* and the Islamic educational traditions, because, to Muslim Scholars these are the main sources of education.

2.4.1 *Meaning of Islamic Education.*

Islamic education is popularly referred to in *Arabic* language as "*tarbiyah Islamiyyah*. *Islamic* education is the art of training and learning that have their roots in the *Qur'an*, the teachings of the prophet (S.A.W) and that of the righteous companions of the prophet (S.A.W).

It is an education sent down by Allah through Arch-Angel *Jibreel* (A.S) in to the heart of Prophet *Muhammad* (S.A.W) to be a teacher of mankind to remove them from the darkness of ignorance to the light of God. It is a system that guides man in both material and spiritual sides of life. This is based on the instruction by Allah (SWT) *Qur'an* 28 (:77)

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Seek by means of the wealth that Allah has granted you the Abode of the Hereafter, but forget not your share in this world and do good as Allah has been good to you and do not strive to create mischief in the land, for Allah loves not those who create mischief.

2.4.2 *The Differences between Education and Knowledge.*

The distinctions between education and knowledge cannot be clearly separated as both are interwoven in nature. When a person is educated, people call him knowledgeable person, and

when another is knowledgeable he is referred to as educated person. And in view of human development both education and knowledge are central to human life activity.

In *Arabic* language. The word education is referred to as *tarbiyyah* which means the training of the child, while knowledge is referred to as *ILM* which means knowledge of everything. *Al-Ibrashi* (1976:87).

With these explanations, we discover that knowledge is general while education is special and integral to knowledge. The importance of education hardly needs many emphases. Education is the knowledge of things as such which distinguishes human from the rest of the creations and which in accordance with *Qur'an* establishes his superiority over all other beings. Education entails acquiring knowledge, wisdom and skills to carry out ones duties; while knowledge is needed for the fulfillment of religious and spiritual responsibilities and to achieve social and economic development for the well being of the community and for the requiring harmony, freedom and human right.

Education is a continuous process of learning and gaining knowledge through systematic arrangement; while knowledge is associated with maturity. The process of education continues from birth to death. Education is not mere public instruction, but a process through which a people or nation developed its self consciousness. It consists in the training of the new generations in the Arts and Crafts of living and in making them realize their mission and responsibility in life. Education, equally, is a continuation of the process of growing into a fully human being, which takes place physically in complete nine months before birth. *Quraishi* (1972:94)

In another development, knowledge is an instrument for the preservation of life. Education is the act of imparting or acquiring knowledge and habits through instruction or study. Education is part and parcel of the culture of people. It is the mother of all civilizations. It lays emphases upon the character formation of the child, develop the child physically,

mentally, spiritually and all round efficiency of the child. Every system of education basically consists of set of certain social ideals, norms, values and culture. In considering the various differences between education and knowledge, we are of the opinion that education basically is for the development of human beings, from the stage of conception till birth and from birth to grave; while knowledge is a permanent change in behaviour as a result of experience acquired through performance of activities or learnings.

Through education people communicates their culture and intellectual heritage to the future generation and inspires them with ideals of life.

2.4.3 Objectives of Islamic Education

Every human life activity be it educational or agricultural must have objectives. Islamic views on human development which make education and knowledge central should have set objectives.

The *Qur'an* and the *Hadith* demonstrate that knowledge and education are important for all Muslims in order for them to fulfill their duties and obligations to *Allah(SWT)* and humanity. As such obtaining knowledge and providing access to education for every section of the Muslim community should be regarded as cardinal importance in Islam.

Islamic education as a mental, physical and moral training discipline has the following objectives as highlighted by *Saiyidain*

The objective of Islamic education is to lead Muslim to recognize and acknowledge proper place of things in order of creation and God in order of being and Existence.

The primary objective of Islamic education is to produce the good being and God fearing servant who is fully aware of his relationship with *Allah* and with his fellow beings.

To preserve and promote the religion of Islam and its culture and hold the belief that Islam is the purpose of our life.”*Saiyidain* (1942.79)

Another objective of Islamic education is:To train a person with a definite purpose and to give a particular direction to an individual and the society.*Quraishi* (1972.97).

Its aims and objectives are excellence and nearness to God and not for leadership or for pride sake. Another objective of education in the frame work of Islamic culture, according to

Saiyidain

Is to discharge the prophetic functions, to educate the people in the religion of Islam, to imbue them with the spirit and ideals of the religion and to prepare them for a complete full-grown life. The objective is to be achieved by spreading across Islamic nations, the entire education with the spirit of Islamic ideology. *Saiyidain* (1942:37)

Islamic education lays primary emphasis on the character training of the child. Unless it goes to build up good character as well, it will never achieve its real objective, because the unity of a people without the unity of character is incomplete and wanting. In Islam, the objective of good deeds is primary in the teaching and learning situation. From the above discussion we can infer a few other objectives of Islamic education.

Saiyidain concludes to say that, the objective of Islamic education is

to imbue the students with their religion and ideology, teach them the meaning and purpose of life, human position in this world, the doctrine of *Tauheed* (unity of God,) the message of messengers, life after death (*Akhirah*) and their bearing upon individuals and social life, Islamic value of morality, the nature and content of Islamic culture and the obligations; and the mission of a Muslim. Education should produce Muslim with deeply-held convictions about the Islamic ideals of individual and collective life. *Saiyidain* (1942:35-36).

Another objective of Islamic education is to enable a man to earn an honest, just and remarkable living. It should cater for the economic, social, scientific and technological needs of the community. It is a means to an end and not an end itself. The end is the ideology and the culture of the people it is going to serve.

2.4.4 Significance of Islamic Education

It is significant to know that Islamic education is heavenly sent, thus it was revealed to the Prophet (S.A.W) by *Angel Jibril (A.S)*. Islamic education is spiritual oriented as its primary sources are the *Qur'an* and the *Sunnah*. It has direct link to God hence it is a form of worship that builds firm a believer's faith in God only.

The significance of teaching and learning Islamic education is paradise if there are carried out with the best intentions and fear of God. According to *Reid*:

It is not only natural, but essential that man who talks about education should be a person who cares intensively about the practice and improvement of education. One part of himself, he has got to be in a sense detached and contemplative, another part of himself, he ought to be a man with a passionate concern *Reid.(1972.5)*

Education therefore, is the knowledge of putting ones potentials to maximum practice. Islam has relationship with education that has no limit, without education, no one can find proper place in this world.

According to *Quraishi*

The usefulness of education is primarily for two reasons: - firstly, education makes man a right thinker, without education no person can think properly in appropriate manner. It teaches human being how to think and how to make decisions. Second reason that only through educational attainment man is able to receive from the external world. Without education man is although in a closed room and with education man finds himself in a room with all its windows open towards outside world *Quraishi (1972.5)*

Muslim Scholars have pointed out clearly to Muslims that the significance of education does not base on learning application only, but for the general development of human efficiency.

2.5 Motivating Forces of Learning in Islam as contributions to the development of Islamic education

The concept, Motivation is among the strongest natural tendencies God created in man that spurs him to work and achieve his desires. Motivation plays significant roles in encouraging

man to a life fulfillment. It persuades individuals to achieve and fulfill their aerobic ambition. Different People, have different wants and they perform various activities in order to satisfy them. The importance of motivation to man cannot be over emphasized. *Allah* motivates human being in many ways so that he can achieve the purposes of his creation on the earth.

The learning circles (*Halaqat*) method of education that existed in every Muslim settlement in both rural and urban areas before the establishments of school system were the second symbols of Islamic religion's firm establishment after building of mosque.

This system, (*Halaqat*) played significant roles in providing Muslim children with the knowledge of their religion to a large extent. The zeal and enthusiasm exhibited by both the teachers and learners in imparting and acquiring knowledge under such an un-conducive learning situation was a serious motivating force of learning in Islam. It is essential that an elaborate study should be carried out in respect of the individual components of the motivating forces of learning in Islam viz the *Qur'an*, the Prophetic Tradition and the views of prominent Muslim Scholars.

2.5.1 *The Qur'an*

Introduction:

The *Qur'an* is the very word of *Allah* and the holy scripture of the religion of Islam, its words or verse or chapter are used for prayers and devotions to *Allah (SWT)*. The *Qur'an* is the primary source of knowledge and education in Islam. The *Qur'an* plays vital role in all aspects of Islamic disciplines. On *Qur'an* every Muslim Scholar and students depend on the search of Islamic Knowledge.

The *Qur'an* according to *Ibn Qaym*: is the word of the Lord of all worlds sent down by the holy spirit *Jibril (AS)* on the heart of the seal of prophets *Muhammad (SAW)* in the great *Arabic* tongue. *Ibn Qaym* (2006: 14).

Ibn Qaym explains that there are no differences of opinion between our righteous predecessors that the *Qur'an* is the word of *Allah* the Exalted sent down on our prophet *Muhammad* (S.A.W) “*IbnQaym* (2006: 28).

Imam Zarkashi describes al – *Qur'an* as the exegesis of knowledge famously known for itself is the book of Allah sent down upon His prophet *Muhammad* (S.A.W) and He explained its meanings and deduction of its rules and regulations *Zarkashi* (2007: 33).

The researcher considers it very essential to highlight on the *Qur'an* in connection to its contributions to the development of Islamic Education. We shall as well discuss its definitions both inleteral and technical meanings.

2.5.2 Definition of the Qur'an

Literal meaning of the *Qur'an*. Etymologically, the word *Qur'an* is derived from the root word *Qara'a* meaning read or recited, the word *Qira'at* means reciting, *Qur'an* meaning read. The *Qur'an* explains thus:



“It is for Us to collect it and to recite it. But when we have recited it follow thou its recital (as promulgation).*al-Qur'an* (75:17-18)

Reference to the above verses of the *Qur'an*, the literal meanings of the *Qur'an* are collected and recited.

2.5.3 Technical meanings of the Qur'an

In this context, the *Qur'an* is specifically referred to as a Book sent down by *Allah* upon *Muhammad* (S.A.W) that confirmed him a Prophet and Messenger of *Allah*, and it became to him as personal knowledge.

It is also referred to as participation of group of words on every verse from the *Qur'an*.

Some Scholars hold the views that the name of this Book *al Qur'an* is a clear explanation between other Books of God, because of its comprehensiveness and contents of all the Sciences. *Mana'al Qattan* (2000:7)

In its distinct nature the *Qur'an* is the miracle of Islam forever, that no knowledge or civilization can over take it either by increase or decrease in its letters, or words, revealed upon Prophet *Muhammad* (S.A.W) to remove mankind from the darkness of ignorance to the true light and to guide them to the right way.

According to *Mana'al-Qattan*

Some Scholars as well gave the *Qur'an* a name close to its meaning which makes it different from other Books. The Scholars call it the word of God, sent down upon *Muhammad* (S.A.W.) for people to worship with its recitation. *Manal Qattan* (2000: 8)

From the definition of *al-Qur'an*, we deduce that the *Qur'an* is the words of God, that devotions or worships are performed with the recitation of its words or verses. The *Qur'an* also means the Book of God, criterion, between right and wrong, true or false and so on.

Observing that *al-Qur'an* is different from others Books of God makes it a miracle for Muslims that no idea, knowledge, civilizations, or person can adulterate it either by increasing or decreasing its letters or words.

The reason behind this view lays in one of the verses of the *Qur'an* which says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٥﴾

Surely We have without doubt sent down the reminder (*Qur'an*) and We will assuredly guard it from corruption. *Qur'an* (15:9).

According to *Mushaf al-Madinah an-Nabawi*

The immediate meaning was that the holy Prophet (S.A.W) was to allow the revelation conveyed to him to sink into his mind and heart and not to be impatient about it. *Allah* would certainly complete it according to His plan, and see that it was collected and preserved for men and not lost, that the inspired one was to follow it and recite it as the inspiration was conveyed to him and that it carries its own explanation according to the facilities bestowed by *Allah* on man. *Mushaf al-Madinah an-Nabawi* (ND. 858)

The prophet (S.A.W) was not expected to be in haste, as *Allah* would surely complete the revelation and he should follow the revelation as sent to him accordingly.

According to *al-Qurawi and al-Hassan*

Scholars of *al-Usul and al-Kallam* and others differentiate meanings of *al-Qur'an*. Some call it *al-Mushaf*'' (the detailed) while some call it *al-Mukhtasar* (the summarized). And the best of these numerous meanings is the one which says'' surely the *Qur'an* is the word of God, miraculously sent down upon the Prophet (S.A.W) recorded correctly and it is used for worship and devotion. *al-Qurawi and al-Hassan* (1994.18)

With these meanings we understand that when we say it is a word of God, we mean that the *Qur'an* is not words of person, *Jinn or Angel*. It is also not the word of any Prophet or Messenger of God, and it is not associated with Traditions of the Prophet (S.A.W) or *Hadithal-Qudsy*. And when we called it sent down upon the Messenger of God, we mean it is like the scripture sent to the Messengers of God before Prophet *Muhammad* such as the Threates of Prophet *Ibrahim*, *Tourah* sent to Musa and the *Zaburah* sent to *David* and the *InJil* (Gospel) sent down to Issah (Jesus) A.S.

IbnKatheerscommentary on the verse of the *Qur'an* quoted above under discussion

This is a lesson from al-Mighty *Allah* for his messenger in his fullest reception of revelation from the Angel. And surely, he (Messenger of God) was always in haste to receive it and the Angel will read it before him, and God commanded him not to be in hurry when the Angel comes to him with revelation, he should listen to him and God will guarantee for him its (*Qur'anic*) collection in his

mind and surely He will make it easy for him to perform on the face he (the Prophet) received it from the Angel and that he will explain its exegeses, makes it clear to him. The first condition is to collect it in his heart, then second, recite it, the third its tafseer and clarify its meaning. And for that he was told not to move his tongue.....*Ibn Katheer* (2004:2955-2956)

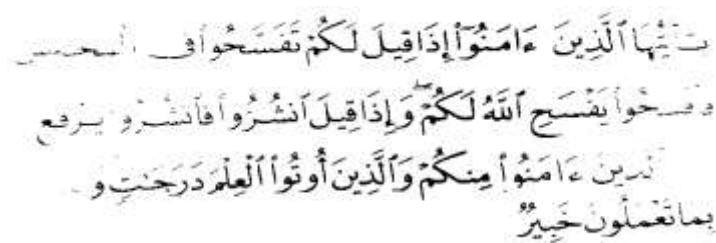
In these verses of the *Qur'an*, learning any knowledge in a hurry is not ideal because such chorus learning will result to non acquisition of such knowledge. The learner should first listen to the teaching before, he thinks of memorizing such topic or subject. In another development, the first includes Prophets (S.A.W) conditions of study which are the receiving of the lesson, committing it in to his heart then followed by reading, then the exegeses of the *Qur'an* and explanations.

The *Qur'an* as one of the motivating forces of learning in Islam has indeed enumerated preferences Scholars have over and above all human beings living on the surface of the earth, which sound strong and enticing to compel Muslims to go for knowledge searching.

The *Qur'an* places high regard to Scholars and their positions among others in the society. The *Qur'anic* motivations to learning in Islam are mostly found in respect of teachers or Scholars and learning because the most highly valued acts of devotion consist of a believer's pursuit of knowledge. We have to know God before we can even worship Him.

Some examples of *Qur'anic* motivations of learning are shown below:

Allah says:"



O you who believe! When you are in the assemblies (spread out and) make room. *Allah* will give (ample) room (from His mercy) and when you are told to rise up (for prayers or Jihad) (holy fighting in *Allah's* cause), (or for

any other good deeds) rise up *Allah* will exalt those who believe among you and those who have knowledge to high degree, and *Allah* is well acquainted with what you do. (*Qur'an* 58:11)

Commenting on *Allah* will exalt those who believe and those who have knowledge to high degree *Ibn Katheer* says:

They thought that to give space for one of them, if they are told to do so, or are commanded to get out for war, that such will serve as short coming on them, but a high status in God. *Allah* does not delay that for who has done that, *Allah* will reward with that in this world and hereafter. *Katheer* (2004.795).

The exalted position given to the learned people exhibits distinction between the learned and the unlearned. Also God is aware of what we do, He rewards the doers of good and will not delay their rewards. According to *al-Sabunni*.

O you who believe is a respectable call of *Allah* to the believers, in a moderated soft words or statement, which means oh you who trusted *Allah* and His Prophet and clothed it with believe which is the decoration of man. If you are told to provide a space for one of you in assemblies, whether such is an assembly of the Messenger of *Allah* or other persons, then expand accommodation for him, your lord will expand accommodation there for you in His mercy and in His paradise. That "*Allah* will exalt those who believe among you and those who have knowledge to high degrees.

Al-Sabunni says:

It means that *Allah* will raise the believers who take to the commands of God and His Messenger and the words from them are spiritual high status, and God will give them the highest rewards in the paradise. *Ibn Masud* according to *sabunni* said *Allah* praised Scholars in this verse, then says oh you people understand this verse so that it will spur you to search for knowledge, *Allah* says He rises a learned believer over and above the believer who is not knowledgeable *al-Sabunni* (1981.1213)

In another development *Allah* says:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَئِذَا
الْأَنْبَاءِ

Is one who is obedient to *Allah* prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the mercy of his lord (like one who disbelieves)? Say: Are those who know equal to those who know not? It is only men of understanding who will remember (ie get a lesson from *Allah's* signs and verse). *Qur'an* (39:9)

The verse teaches that one, who obeys *Allah*, stands up and worships Him in the night hours with fear of the Hereafter has hope in the mercy of his lord than one who disbelieves. The first cannot be compared with the later. In another development, *Allah* questions in comparism: Are those who know equal to those who know not? In fact, *Allah* exalts one who is learned and places him over and above those who are not learned. This is a preference to learned people, when *Allah* specifically said Only men of understanding who will remember; in other word, will learn a lesson from *Allah's* signs and verse of the *Qur'an*. In his *tafseer*, *Ibnkatheer* says in respect of *Allah's* saying: Are those who know equal to those who know not. This means, can there be equality between this and that before him from one who associates false gods with *Allah* and worships such god as *Allah*? And is only men of understanding who will remember. *Ibn katheer* says: Onlythey know the difference between this and this, and he is rational, and God knows. *Katheer* (2004.2439-2440).

According to al-*Sabunni* in his *tafseer* of the mentioned verse says;

Is an obedient servant who in the deep hours in the night worshipping his Lord in prayer, prostration and standing is like one who associates other things with God and made it an object of worship? He cited *al-Qu'ran* as saying. "God explains that a believer is not like a pagan we had mentioned, taking precaution of the hereafter, because of its punishment, hoping to receive his Lord's mercy, which is paradise, will there be equality between this believer and the pagan? There will never be equal. *Allah* asks: are those

who know equal with those who do not know? In another word'' can there be equal, a scholar and an ignorant person? It is only those who are gifted with understanding that can receive admonitional-*Sabunni* (1981.50)

In another verse *Allah* says:

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ
وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

Then high above all be *Allah* the true king. And be not in haste oh *Muhammad S.A.W* with the *Qur'an* before its revelation is completed to you. (*O Muhammad*) say: lord increase me in knowledge. *Qur'an* (20.114).

The verse started with the praise of the greatness of *Allah* and the sacred of the king of truth who subjugates His powers over all tyrants on whatever adjectives the Atheists give Him in His Truth.

The prophet (*S.A.W*) was commanded not to recite the *Qur'an* with *Jibril* if he (*Jibril*) was reciting and should not be in haste to read with him, but listen to him and be patient till he (*Jibril*) finishes recitation and then he can recite. The Prophet in this verse was also asked not to move his tongue, so that he may not recite in haste. The Prophet was asked or commanded to request *Allah* to increase in him useful knowledge. *al-Sabunni* (1981.73)

The exegeses of *al-Sabunni* is categorized in three syllables. The first, deals with the kingship of *Allah*, His truth, possessor of all powers over and above all that is associated with His qualities and all that *Allah* should be described with.

Secondly, the methods the Prophet should apply whenever *Jibril (AS)* teaches him are:- should not recite the *Qur'an* in a hurry, not to recite together with his teacher *Jibril*, he should listen to the recitation of *Jibril* and to recite when the teacher had finished his, not to move his tongue that he recite it in a haste; finally, to always ask *Allah* to Increase him with useful knowledge; the Prophet commanded to request for increase in knowledge, has become a tradition inherited from the Prophet by every knowledgeable Muslim, especially the Scholars who are direct heirs of the Prophet (*S.A.W*).

The verse makes the reader to understand that rushing in the acquisition of knowledge does not assist the learner; rather the learner will absorb inconsistency both in oral and written experience. It is advisable that a learner should exercise patience with his teacher and as well should listen to the teacher's teaching before he starts memorizing the subject in question. Allah also commanded the Prophet (S.A.W) and the Muslims not to be in hurry and to exercise patience in all endeavors. He admonishes the prophet (S.A.W) as well as the entire Muslims to request from God, increase in knowledge.

In the verse, "And be not in haste with *al-Qur'an* before its revelation is completed'. According to *Ibn Katheer*:

It means maintain silence, and when the Angel leaves from his recitation on you, then read it after him". And say: My Lord! Increase me in knowledge. *Ibn Katheer's* commentary on the last part of the verse which talks of increase in knowledge "thus" *Ibn Attia* reported that the Messenger of *Allah* continued to be increased in knowledge till the day he died. And for this, comes in *al-Hadith* that *Allah* followed His Messenger with revelation, to the extent that revelation was very much on the day the Messenger of *Allah* died." *Ibn Katheer* also cited the following tradition" on *Ibn Majah* as to say: *Abu Bakr bin Abi Shaibah* said to us, *Abdullah* the son of *Numair* that *Musa* son of *Ubaidah*, that *Muhammad* son of *Thabit*, that *Abi Hurairah (R.A)* said " the Messenger of *Allah(S.A.W)* was praying "O our lord" make useful to us with what you taught us, teach us what is beneficial to us, and increase me in knowledge, all praises are due to *Allah* in all conditions. *Katheer* (2004 vol iii.1831).

In another development *Allah* says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ
فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And We sent not (as our Messengers) before you (Oh *Muhammad (S.A.W)* any but men, whom We sent revelation (to preach and invite mankind to believe in the Oneness of God) so ask (you oh pagans of *Makkah*) of

those who know the scripture (learned men of the Tourah and the Injeel (Gospel) if you know not. *Qur'an* (16.43).

It is an accepted view that the *Quraish* hated the prophetic Status of *Muhammad* (S.A.W) and they said: *Allah* is Mighty that His Messenger should be man, and can you send for us angel, and *Allah* revealed this verse and challenged the pagan *Quraish* to ask the people of the Books, the Jews and those who followed Jesus about such man being appointed by God as His Messenger, receiving from *Allah* and telling it to the people, if they do not have the knowledge. The verse also, superimposes the highest attainment of honour to knowledge and Scholars in the sight of *Allah*.

In this verse 43, *Allah* said to his Messenger:

Allah's Prophets were always men, not angels and their distinction was the inspiration they received" *Allah* gave assignments to the pagan Arabs who were ignorant of religious and other history, who wondered how a man from among themselves would receive revelation and bring a Message from *Allah*, let them ask the Jew who had also received *Allah's* message earlier through Moses, whether Moses was a man or an angel or a god. They would learn that Moses was a man like themselves, but inspired by *Allah*. *mushaf al-Madinah An-Nabawih*(1415. 744)

Ibn Katheer in respect of the *tafseer* of this verse of *al-Qur'an* says:

Al-Dhak related that *Ibn Abbas* (R.A) said: "when *Allah* sent *Muhammad* (S.A.W) His Messenger. Arabs hated that or those from among them who hated his Prophethood said: "*Allah* is so great that human being should be His Messenger; and *Allah* sent down this verse, which means "the people of old scriptures should be informed whether the Prophets sent to them were men or the angel. And if they were angels, you hated them and if they were men, then you should not dislike that he should be *Muhammad* (S.A.W) a Messenger and that the synonymous of the people of remembrance is the people of the Book. *Ibn Katheer* (2004.1574)

Al-Sabunn comments that the meanings of the above verse are thus:

We did not send before you O: *Muhammad* (S.A.W) to previous nations, except humans we revealed to them exactly the way we reveal to you. The pagans of Arab from

Quraish hated the prophethood of *Muhammad (S.A.W)*, They said “*Allah* is too great to have a human being as His messenger, would you send to us an Angel,” *Allah* said in reply “ And ask the people of knowledge if you do not know”. which means, Ask o you *Quraish* the Scholars of the *Tourah* and *Injeel* (Gospel) they will inform you that the entire Prophets sent by *Allah* were all human beings, if you do not have knowledge, and they were sent with explanations and correct evidences which established their *Truthfulness.al-Sabunni* (1981 .27)

The various commentaries of this verse, have given superfluous details on the old *Quraish* Arabs’ hatred to the prophetic designation of prophet *Muhammad (S.A.W)* when he told them he (*Muhammad*) has been sent to them as a messenger of *Allah*, receiving revelation from God and equally given them guidance, which they disliked. The reasons for this hatred are in two phases. One, the *Quraish* did not like to hear that *Allah* is One and Only. Two, the pride of the *QuraishArabs* because of their positions among other *Arabs* of *Hijaz*. Three, they were so ignorant of *Allah’s* revelation to man like them, which they had no knowledge before Prophet *Muhammad (S.A.W)* wondered why *Allah* in His dominion, should appoint a man to be His messenger, and in their ignorant of old scriptures opined that *Allah* the Mightiest should appoint the Angels as His Messenger, instead of human like them. To then, if *Muhammad* became a prophet of *Allah*, he is preferred over them, which they disliked to be *Muhammad (S.A.W)*. The explanations of *Allah* in the verse that He had not sent any one as a Messenger to the previous generations except human beings and not angels to preach and invite them to believe in Oneness of *Allah*, and as such they should ask those before them like the Jews and others so that they may be sure that *Muhammad* was a Messenger of *Allah* and he deserves to be selected by *Allah* to carry out His Messages.

2.5.4 The Prophetic Tradition as a motivating force of learning in Islam.

Introduction

The prophet (S.A.W) returned to his Lord and left the book of *Allah (S.W.T)* and his traditions to guide Muslims of all ages in all aspects of life, be it educational, political, scientific and so on. On Educational aspect of Muslim activities, the tradition of the prophet (S.A.W) (*Al – Hadith/Sunnah*) is the second primary source after the Qur'an. The prophetic Tradition contains his sayings, his actions, his approvals and disapprovals. The tradition of the prophet (S.A.W) in human intellectual avenue, is the motivating force of learning in Islam, because of the prophetic admonitions to Muslims regarding search of knowledge and the materials world.

The tradition of the prophet (S.A.W) has given second major contribution after the Qur'an to the development of Islamic education. The researcher considers it appropriate to demonstrate the contributions of the traditions of the prophet (S.A.W) to the development of Islamic Education and knowledge in general.

The prophetic Tradition is the second primary sources of knowledge in Islam. It is another primary source on which seekers and teachers of knowledge depend. It is also essential to demonstrate the sayings and actions of the prophet (S.A.W) as contributions to the development of knowledge and Islamic education.

Secondly, it will not be out place if the definition of *Hadith/Sunnah* (Prophetic Tradition) is given both in literal and technical meanings.

2.5.5 Definitions of al-Hadith/Al-Sunnah.

Literal Meanings of *Hadith/al-Sunnah*

According to Cowan *Hadith* is from the root word *hadath* meaning, event, or occurrence, or happening or report or account Cowan(1980.161).

Al-Sibay defines *Sunnah* as the path, be it praise worthy or blemish worthy in it is the saying of the Prophet, whoever practices the *Sunnah* very nice has its reward and the reward with whoever works with it (*Sunnah*) till the day of resurrection, and whoever practices *Sunnah* badly on him is its burden and the burden of who works with it till the day of resurrection. *Sibay (2010: 8)*

Reference to the above literal definitions of *Hadith and Sunnah*, we come to understand that *Hadith* and *Sunnah* are synonymous and could be used interchangeably.

Technical Meaning of *Hadith/Al-sunnah*:

Cowan defines *Hadith* technically as:

Narrative relating deeds and utterances of the Prophet and his companions. On the other side, he defines *Sunnah* as habitual practice, customary procedure or action, norms, usage, sanctioned by tradition or *Sunnah* of the Prophet. I.e. his sayings and doings, later established as legally binding on precedents (in addition) to the law established by the *Qur'an*. *Cowan (1980.438)*

Amin rates *Hadith* and *Sunnah* of the Prophet (*S.A.W*) as one only. According to him the meaning of *Hadith or Sunnah* of the Prophet is

What is said about the Messenger of *Allah* from his sayings or doings or establishment and after the period of the Messenger merged to *Hadith*, what is said about *Sahabah* and *Sahabah* who accompanied the Prophet and they listened to his utterances, witnessed his activities, talked or discussed with what they saw and heard. And then came the period of the companions of the *Sahabah* and they heard from them, saw what they (*Sahabah*) did and all these were from the information about the Messenger of *Allah* and his companions are *Hadith*. *Amin (2006.202)*

In the technical meaning of the transmitters of Prophetic traditions (*al-Muhadetheen*) *al-Sibay* defines it as

what is transmitted on the Prophet (S.A.W) from utterance or action or approval or description of creation or character or conduct, whether it was before or after the Prophetic mission” And in the technical meaning of the fundamentalist, it is what is transmitted on the Prophet (S.A.W) from utterances or deeds or approvals. *Al-Sibay* (2010.57)

From the study, we understand that the literal and technical definitions are not very far from each other, but the only distinctions there, are expanded meanings, found in the technical meaning whereby the transmitters include “before and after the prophetic mission, the companions of the Prophet and the *Tabiu*, while the *Usuliyun* limited to the saying, deeds and establishment of the Prophet as *Sunnah or Hadith*.

The admonitions of the noble prophet (S.A.W) to the Muslims for knowledge searching and acquiring it, remain the most powerful and influential motivating force for every Muslim generation in respect of learning.

The main objective of the prophetic advice is for the protection of Islam and the advancement of its course, because only learned Muslim can protect his religion and advance its course with his knowledge.

The Prophet (S.A.W) who was a prominent student and later a prominent teacher knew the application and implication of knowledge of religion stood the best position to advice Muslims concerning learning because only when Muslims can reflect and practice what the two books (*the Qur'an and the Sunnah*) he left for them that they will have undoubted life and security.

The *Qur'an* establishes concrete evidences in respect of the prophet's (S.A.W) teaching profession which also serve as motivating force of learning in Islam. The few evidences we Cite here in this section of the study are demonstrated to testify that he the Prophet was sent to the world as a teacher. *Allah* says:

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It is He who sent amongst the unlettered a messenger (*Muhammad*) from among themselves reciting to them His verses (signs) purifying them (from the filth of disbelief and polytheism) and teaching the book (*al-Qur'an*) and wisdom and verily they had been in culpable error. *Qur'an* (62.21).

According to *al-Sabunni*,sexplanation

Allah with His mercy and wisdom sent from among the *Arabs* a Messenger, unlettered like them, who could not read or write. *Arabs* were called *Umiyunah* because they did not know how to read and write. Despite the fact that *Muhammad* was unlettered he was sent a messenger of *Allah* to the entire human race promoting and honoring the *Arabs* as one who came from among them. His functions include, reciting to them verse of the *Qur'an*, purifying them from the filth of paganism and sins, teaching them the *Qur'an* and wisdom which is to teach them what to read from the verses of the *Qur'an*, the traditions of the prophet. Surely, their condition and affairs before the prophetic mission of *Muhammad* (S.A.W) to them were in apparent error.*Al-Sabunni* (1981.50).

It is well understood that *Muhammad*(S.A.W) was an *Arab*, spoke *Arabic* language and was from among Arab fraternity hence *Allah* (S.W.T) sent him to them to teach them the *Qur'anic* the same tongue in order to avoid doubt in them concerning the message he brought to them

and his functions were to recite to them verses of the *Qur'an*, cleanse them from idolatry, teach them *Qur'an* and wisdom of the Prophet himself. The Prophetic challenge and wonder to every doubtful human about *Muhammad's (S.A.W)* Prophethood was his unlettered nature who could neither read nor write before message's period, but there after taught human beings. In fact, his unlettered status remains a perpetual miracle of his prophetic mission because nobody can carry such heavy burden with illiteracy.

The second evidence is seen in the supplication of *Abraham* and he son *Ismail*, who supplicated to *Allah (S.W.T)* after raising the foundation of the *Ka'bah*, to send to their offsprings a Messenger who would teach them the Book and wisdom.

*Allah (S.W.T)*says:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! Send amongst them a messenger of their own, who shall rehearse thy signs to them and instruct them in scripture and wisdom and purify them..... Verily, you are the All-mighty, the All wise. (*Qur'an* 2.129).

Ibn Katheer explains:

Umiyyun are *Arabs*, this verse is *Allah's* correct answer to the supplication of *Ibrahim (A.S)* hence he supplicated for *Makkan* people, that may *Allah (S.W.T)* send to them a messenger from among them, who will read the signs of *Allah* to them, cleanse them from paganism and teach them the Book and wisdom and *Allah* sent to them *Muhammad (S.A.W.)* *Allah* sent *Muhammad* in good time after many Messengers of God and they were in dear need for it. The *Arabs* were in the religion of *Abraham* and they changed it and bear it in mind and put it aside and changed the Oneness or unity of *Allah* into Atheism, placed all that *Allah* did not ordaine and so the people of *Makkah* changed their book, adulterated it and exchanged it. And *Allah* the Exalted sent *Muhammad (S.A.W)* with complete and comprehensive *Shar'iah* to all creations, in it their

guidance, explanation to all persons for their needs in life and called them to what takes them close to paradise and *Allah's* acceptance upon them and prevent them from what is close to the fire of hell. *Allah* the Exalted's discontent with separatory ruling on all ambiguity and suspicious matters usury in the foundations and branches and all that *Allah* has the praise on, and *Allah* gave (*Muhammad*) (S.A.W). What has not been given to any one from the first generation of Messengers and Prophets of *Allah* and did not give any one in the subsequent generations, prayer and peace be upon him till the day of resurrection. *Ibn Katheer* (2004.2845)

Mushaf al-Madinah an-Nabawi commenting on the supplication of *Abraham* and his son

Ismail says:

How beautiful this prayer is, and how aptly it comes here in the argument. The paganism or Star-worship during the time of *Abraham* was first cleared out of *Makkah* by *Abraham*. *Abraham* and his elder son *Ismail* then built the *Ka'bah* and established the rites and usage of the Sacred City. He was thus the founder of the original Islam (which is as old as mankind) in *Arabia*. *Abraham* as a devout man, offered and dedicated the work to *Allah* in humble supplication addressing Him as the All-Hearing and All-knowing. He then asks for a blessing on himself and his progeny generally, both the children of his eldest born *Ismail* and his younger son *Isaac*. With Prophetic vision, he forecasted that there would be corruption and backsliding in both branches of his family; *Makkah* would house 360 idols, and *Jerusalem* would become a harlot City. (*Ezekiel* xvi verse 15) calls it a City of abomination. But the light of Islam will shine, and reclaim the lost people in both branches and indeed in all the worlds. So he prayed for *Allah's* Mercy addressing Him as oft-relenting. Most merciful. And finally he foresaw in *Makkah* a Prophet teaching the people as one "their own" and in their own beautiful *Arabic* language; he asked for a blessing on *Muhammad's* ministry appealing for the power and wisdom of *Allah*. *Mushaf al-Madinah an-Nabawi* (1410.52)

This verse of the *Qur'an* is indeed *Allah's* answer to *Abraham* and his elder son *Ismail's* invocation by sending *Muhammad*(S.A.W) who recited to the *Arabs* the verses and signs and instructed them in the Book (*al-Qur'an*) and *al-Hikmah* (wisdom) full knowledge of the

Islamic laws and jurisprudence or wisdom of the prophet's tradition, legal ways as well as to purify them. This verse also demonstrates that the potentialities of an instructor are guidance and counseling to the people, he instructs that which will bring purity to their physical and spiritual conditions that are essential to human.

The supplication of *Ibrahim* to God to send to his offsprings a Messenger *Muhammad*, means "send in the Muslim Nation a Messenger from amongst themselves and this is the blessed sentence of da'wah of the two (*Ibrahim* and his son *Ismail*) and *Allah* answered the supplication and sent *Sirajul-munir* (*Muhammad*S.A.W) to read verses of the *Qur'an* and teach them al-*Qur'an* and the purified tradition of the prophet (S.A.W) and cleans them from the impurity of unbelief. *Sabunni* (1981.81).

Ibn katheer says this is complete information that the supplication of *Ibrahim* for the people of *Makkah* that *Allah* should send from among them a Messenger; means (from the children of *Ibrahim*). This supplication was accepted and *Allah* appointed a Messenger unlettered to them and to non *Arabs* from the mankind and the *Jinn*. It means the nation of *Muhammad* (S.A.W) and they say it has been accepted from you; and he is the creature of the end of the time, to teach them the *Qur'an* and *Sunnah* and obedience and purity of *Allah*. The *Qur'anic* verses cited above are clear proofs that *Muhammad* (S.A.W). was a Messenger and Prophet of *Allah* commissioned on teaching profession as a primary duty to educate and guide both mankind and *Jinn*. The Prophet (S.A.W.) has many words of advice but only few will be cited as reference.

The Prophet (S.A.W) says:

أَحَدُنَا مَسْنَدُ بْنُ مَسْرُهَدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ سَمِعْتُ
عَاصِمَ بْنَ رَجَاءَ بْنَ حَيَّوَةَ يَحْدُثُ عَنْ دَاوُدَ بْنِ جَمِيلٍ عَنْ كَثِيرِ
بْنِ قَيْسٍ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ
فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ

لحديث بلغني أنك تحدثه عن رسول الله ﷺ ما جئت
لحاجة قال فإني سمعت رسول الله ﷺ يقول من سلك
طريقا يطلب فيه علما سلك الله به طريقا من طرف الجنة
وإن الملائكة لتضع أجنحتها رضا لطالب العلم وإن العالم
ليستغفر له من في السموات ومن في الأرض والختان
في جوف الماء وإن فضل العالم على العابد كفضل القمر
ليلة البدر على سائر الكواكب وإن العلماء ورثة الأنبياء،
وإن الأنبياء لم يورثوا دينارا ولا درهما وورثوا العلم
فمن أخذه أخذ بحظ وافر"

Musaddad son of *Musrhad* said to us that *Abdullahi* the son of *Dawud* said: "I heard *Asim* son of *Raja'a*, son of *Haiwatin* saying that *Daud* son of *Jamil* heard *Katheer* son of *Qais* said, I was sitting with *AbuDarda'I* in Damascus Mosque when there came a man and said O *AbuDarda* I came to you from the Prophet's (S.A.W) city for *Hadith* reaching me that you relate from *Rasulullah* (S.A.W). I did not come with any burden upon you, He *AbuDarda* says: and Surely, I heard the Messenger of *Allah* (S.A.W) saying "who ever follows a way in pursuit of knowledge *Allah* will pave for him a way to paradise: and the Angels will cover him with their wings in appreciation for the seeker of knowledge, and surely all that is in the heavens and the earth and the fish in the depth of water ask for *Allah's* forgiveness for the seeker of knowledge and the preference of a Scholar over the worshipper is like the preference of the moon in the dark night over all the stars and the Scholars inherit the Prophets and surely the Prophets did not inherit *dinar* or *dirham* and inherited knowledge and who ever takes it (knowledge) has taken a complete share. *AbuDaud* (1392:57-58).

The run-down commentaries of the *Hadith* are sufficient motivating force of learning in Islam. This *Hadith* contains a lot of motivations capable of spurring a Muslim to go out in search of knowledge. It exhibits a higher level of attainment of honour in the sight of *Allah*(S.W.T.) for the seeker of knowledge. It also demonstrates the assurance of paradise for any one who goes out for study. And the distinction between one who seeks for knowledge and the non-seeker of knowledge is that Angels cover seeker for knowledge with their wings, this is to show Angelic appreciations to the seeker of knowledge while all the creatures of

Allah(S.W.T.) both in heavens and the earth including the fish in the sea supplicate to *Allah(S.W.T.)*for the forgiveness for the seeker of knowledge. This show the high position and sacred life of the seeker of knowledge.

The *Hadith* in another phase motivates the Scholar by showing his preference over a worshipper who spent sometimes in the night supplicating to *Allah*, just because of the knowledge the Scholar acquired. This preference of the Scholar over the worshipper is the same as the preference of moon over the stars in the dark night.

The *Hadith* further up lifts the status of Scholars to that of the Prophets, when it says” the Scholars inherited the Prophets. It concludes by giving useful admonition that any one who acquires knowledge receives a complete share of this world and the Here after.

In another *hadith*the Prophets *S.A.W* asserts:

"حدثنا أحمد بن يونس حدثنا زائدة عن الأعمش عن أبي صالح عن أبي هريرة قال: قال رسول صلى الله عليه وسلم ما من رجل يسلك طريقا يطلب فيه علما إلا سهل الله له به طريق الجنة..."

Ahmad son of *Yunus* said to us, *zaida* said that *al- Aamshi* that *Abusaleh* said that *AbuHurairah* said the Messenger of Allah (S.A.W) said: Who so ever goes out on the way seeking for knowledge, Allah will make it easy for him the way to paradise *AbuDawud* (1393.59).

This second *Hadith* motivates Muslims to seek for knowledge assuring them that the Prophet guarantees “paradise” for any one who travels out in pursuit of knowledge. *Allah* will as well make the way of the Seeker of knowledge to paradise simple.

In another place the prophet (S.A.W)says:

"حدثنا علي بن حجر حدثنا إسماعيل بن جعفر حدثني عبد الله بن سعيد بن أبي هند عن أبيه عن ابن عباس أن رسول الله صلى الله عليه وسلم قال: من يرد الله به خيرا يفقهه في الدين"

Ali son of *Hujri* said to us that *Ismail* son of *Ja'afarAbdullahi*, son of *saeed* son of *AbiHindi* that his father and the son of *Abbas* that the Messenger of *Allah* (S.A.W) said: Whosoever *Allah* wants the best for him He (*Allah*) gives him knowledge of the religion. *Tirmidhi*(1421.293).

The third style of prophetic persuasions or motivations of Muslims to seek for knowledge says: *Whosoever Allah wants excellent things for; He gives him knowledge in religion.* This shows that the most excellent gift *Allah* gives to His Servant is to make him be educated in religion therefore, as a Muslim he should be educated in Islamic religion to give him outstanding quality as learned man.

Another prophetic motivation says:

"حدثنا نصر بن علي قال حدثنا خالد بن يزيد العتكي عن أبي جعفر الرازي عن الربيع بن أنس عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم من خرج في طلب العلم كان في سبيل الله حتى يرجع"

Nasir son of *Ali* said *Khalid* son of *Yazeedal-Ataki* that *AbiJa'afar al-Razi* that *al-Rabiu* son of *Anas* son of *Malik* said: The Messenger of *Allah* (S.A.W) said: whoever sets forth in pursuit of knowledge, his undertaking remains for the sake of God until he returns back'. *Tirmidhi* (1421.294).

The prophetic encouragement here is that any one who sets out in search of knowledge, his commitments and necessities remain in the sake of *Allah*, until he returns. This *Hadith* also tells us that all the good actions exhibited by the learner are rewarded and members of his family will be taking care of by *Allah* in his absence until he goes and comes back to his house. The Prophet does not speak on selfish desire, but he speaks of what he receives through revelation

The Prophet (S.A.W) is a reliable person and therefore all his utterances and deeds are true and reliable sources of which no doubt or failure had even been discovered for once. May peace and blessing of *Allah* be upon him. The *Qur'an* and *Hadith* had discussed the excellences of knowledge and Scholars at length; they provide the Scholar and the learner with a high place in the society which motivates any right thinking Muslim to go for learning.

2.5.6 The views of some prominent Muslim Scholars as motivating forces of learning in Islam

Concept of Muslims scholars

Literal Meaning of Muslim Scholars

A muslim who is educated and knowledgeable in any field of human endeavor such as mathematics, history, science, Arts and a host of other disciplines.

Technical meaning

A Muslim scholar is a Muslim who is knowledgeable in various branches of Islamic disciplines and performs prophetic functions by guiding humanity to the right way of this life and the hereafter.

An ultimate Muslim scholar in the frame work of Islamic knowledge must be known for the following circumstances: the schools he attended, his higher academic qualification which must not be below than master degree in Islamic studies, his educational background and training, his search for knowledge, places the Scholar travelled for search of knowledge, his professors, colleagues, students, schools in which he taught, the Scholars theories and methodologies of teaching, his educational curriculum, his designations, what people and Scholars say about him, his intellectual works and he performs prophetic functions and with fear of Allah before he can be called a muslim scholar in Islamic educational tradition.

Conditions Governing the Position of Muslim Scholar

There are some characteristics agreed by people of knowledge that any one who regards himself as a Muslims scholar should acquire which include: He should be deeply learned in his area of specialization; he should be ready to guide people in the face of Allah; he should not be too material conscious; he should be patience in dealing with the people; he should shun pride and arrogance and meet people with smiling face and assist the needy; he should understand the influence he has on the people as a scholar; he should always conduct himself in pious and religious manner; he should always purify himself with worship (of Allah); he should be patience in his journey for knowledge searching; he should be patience in shouldering difficulties; he should bear patience at the time of hunger and thirsty during his performance; he should be patience in respect of shortage of fund during his performance of duty; he should be a person with praise worthy character openly and secretly; he should protect knowledge and save it from lost and forgetfulness; he should protect and safeguard his tongue; he should reflect to truth in all his intentions; he should not laugh much; he should not be self praised; he should not be lazy; he should be described as a quiet person; he should not be shy to speak the truth; he should say I do not know if a question he has no answer for is thrown to him; he should bear in mind that in every struggle there is a reward; he should not engage in making ugly comments on fellow scholars; he should realize that acquisition of knowledge is not for pride and leadership but for excellence and nearness to Allah. Abi Suhaib & Sayyid bin Bayuni (2006. 27 – 41).

The scholars are the learned among mankind whom *Allah (S.W.T)* testifies that they (Scholars) are only the class of people that fear Him (*Allah*)

Allah says:

چؤ ؤ ؤ و و ؤ ؤ د چ فاطر: ۲۸

...It is only those who have knowledge among His slaves
that fear *Allah*... (*Qur'an* 35. 28)

The prophet (*SAW*) declared that scholars are heirs of the prophets and surely prophets did not inherit dinar or dirham but inherited knowledge, therefore, the duties of scholars are the performance of prophetic functions.

The Scholars are rated as the third class that lead and control mankind. The first class is the Almighty Creator and controller of mankind (*Allah S.W.T*). The second class are the Prophets and Messengers of (*AllahS.W.T*), while the third class are the Scholars whom remain the guidians and counselors of mankind.

The obedience to the Scholars is the obedience of the Prophets and Messengers of *Allah* and as well is the obedience to *Allah*. These three classes are closely related to one another.

The views of prominent Muslim Scholars are regarded motivating forces of learning in Islam. The followings are some examples.*Al-Ghazali* records that *AlibinAbiTalib* (R.A.) advised *Kamil* as follows:

O. *Kamil*! Learning is preferable to wealth; you guard wealth, while learning guards you, wealth will run short with spending, while knowledge will be increased by dispersion.*Al-Ghazali*(ND.4)

Ali's advice to *kamil* to pay less attention to the search of riches and give much attention to knowledge are in order in accordance with the purpose of human creation. It is as a result of knowledge Allah elevated the position of man over and above all other creatures in the heavens and the earth such that *Allah (S.W.T.)* commended the Angels to prostrate themselves to *Adam* who taught the Angels the names of all things.

The preference of man of knowledge over man of wealth cannot be over emphasized.

Apparently, man must guard his wealth, while knowledge must guard man. Wealth can get finished by spending, either recklessly or smoothly, while knowledge will increase the owner's status, honor and reputation.

Excellent, searching for knowledge and acquiring it give meaning to man's existence but when man neglects or fails to meet this natural responsibility, he becomes indistinguishable from other creatures. Acquiring knowledge and working with it makes life steady and lasting.

Shalabi reports that *AlibinAbiTalib* also said the following: He dies not who gives his life to learning. *Shalabi* (1954.163). With deeper sense of thinking one must agree that *Ali*'s view is a fact, learned men die but they are still alive. The clearest example is the Prophet who died for quit along time is quoted as if he is talking to us presently by the word says. The same dignity applies to intellectual giants of Islamic educational traditions such as *AbuHanifah*, *ImamMalk*, *ImamShafii*, *ImamAhmadbinHanbal*, *ImamBadr-DeenMuhammadIbnJama'ah* and others who left legacies behind, we mention their names as if they are present. May *Allah* reward them.

The encouraging advice of *Ali* remains very strong and ever green in the motivating forces of learning in Islam. Also *Shalabi* reports that *Abu Hanifah* says: Every glory unsupported by knowledge will soon vanish and be replaced by humiliation. *Shalabi* (1954.163).

It is quite noticeable that many people became unsuccessful in their human life activities because such people were not learned in such activity before going into it. Example is when one knows he is not learned in a trade and insists of going into the trade; his end will be failure.

In another development, *Imamal-Ghazali* says: An unknown learned man said: What has he got who has missed learning? And what has he missed who has acquired knowledge? *Imamal-Ghazali* (vol. 1.6)

It is undoubted in life that anyone who had no opportunity for knowledge acquisition has missed the excellence of this world including the Hereafter because the life of Hereafter depends on the level of knowledge acquired and one's ability to use it for the best of humanity. One who has no knowledge cannot serve *Allah* (S.W.T.) legitimately because he has no knowledge about the correctness of knowing and serving God. This is another powerful and forceful motivation to those who do not care for learning to change their minds and go for it.

Shalabi quotes from *al-lqd al-farid* saying *al-Khalil bin Ahmad* was asked:

Which is the superior class, Scholars or kings? When he replied Scholars. He was then asked: why then do Scholars crowd at kings' doors, why kings do not crowd at Scholars doors? In his answer, *al-Khalil* said: Scholars know their duty towards kings but kings are ignorant of their duty to Scholars. *Shalabi* (1954.163)

The truth for selecting Scholars as superior to kings is based on the fact that life started with knowledge and not with kingship. A king may become king through inheritance and become ignorant of his duty towards Scholars because he is not learned, while Scholars who are learned all round are brought into kings palaces to advise and direct kings on their role play to everybody, while kings lack potential to do that. In the contemporary period, the case is the opposite, scholars do not crowd at Kings, Emirs and Chiefs door in order to advise and direct them (Kings) on their role play to their subjects but for scholars selfish desire which has reduced the exalted position of scholars to the lowest of the low and as a result the objective of their acquisition of knowledge that should be for excellence and nearness to *Allah* turn to be for material gains in the community.

Historically,

Caliph Harun al-Rasheed who was on his death bed was asked is there anything he complained about or he missed? He replied: except to stand before students and teach. *Harun al-Rasheed* founded and patronized learning but lacked the potential and quality of a Scholar which was very dear to him till he died. *al-Seen* and others (1983.121)

An incident was recorded where by:

Harun al-Rasheed the Caliph, on certain occasion, passed by *Muhammad bin al-Hassan* and his audience. All the people rose to greet the Caliph except *Muhammad bin al-Hassan*, when the Caliph asked him about that, he replied: I hated to behave as servants do, being as I am a member of the learned class. *Shalabi* (1954.129).

In this, one notices the arrogance of this Scholar because of his exalted position in the community which demands that the position of Scholars, their importance and prominence should be upheld by everyone in the society. In this situation, the arrogance of this scholar is far away from the educational ideologies propounded by Ibn Jama'ah al-kinani in respect of teacher's manners in which a teacher/scholar should know the influence he has on his students therefore, he should conduct himself in a respectable and pious manner, shun pride and arrogance, meet people with smiling face, assist the needy and hold his students in affection. But in the contemporary period, the scholar will swallow his pride and arrogance in order to gain some material things from the caliph, hence, the scholar will become the first to meet the caliph, give him warm reception, spend time trying to please the caliph at the expense of his exalted position that is supposed to be up-held by everyone in the community.

In another instance of Scholars superiority over kings reads:

In a dispute between the Caliph *al-Qadir* and *Abu Hamad Ahmad bin Muhammad al-Isfahan*, the latter wrote to the Caliph saying: you must remember that you are unable to dismiss me, while I can write two or three words which will cause your dismissal. *Shalabi*(1954.30).

This proves that Scholars are superior class over the kings. Imagine that a Caliph tried to dismiss a Scholar but was unable to do so, but the scholar by flair and training can cause the dismissal of the king with his knowledge. But very unfortunately, no scholar in this contemporary generation can try such, except the scholar wants to remain in prison perpetually. This shows that Kings, Emirs, Chiefs and so on, are superior over and above scholars.

According to *al-Ghazali*

Abd al-Hakeem was sitting in the circle of *Imam Malik* when he heard the call for mid-day prayer. He then began to collect his books in order to go and pray, but *Iman Malik* said to him, O man what you are going to do is not better than what you are doing.*Al-Ghazali* (vol.1.7)

Prayer is the second pillar of Islam and according to the Prophets (S.A.W.) anyone who destroys it (prayer) has destroyed the religion. This demonstration has two points; first point gives seriousness to prayer while the second point which is the statement of *Imam Malik* considers searching for knowledge to have more priority than the performance of prayer at that situation. It speaks of knowledge before performance of prayer.

According to *Shalabi: Musab bin al-Zubair* advised his sons saying: Acquire knowledge as it will be an ornament if you are rich and a source of wealth if you are poor.*Shalabi* (1956.163)

The admonition of *Ibn al-Zubair* to his sons towards knowledge is fantastic as it serves two ends. The first end is to have knowledge as a decoration for rich people, while the second end, as sources of richness if one is poor.

This entails that when one is learned he has both decoration of the life of this world. It also informs the reader that knowledge conquers poverty by all means and increases beauty of well-to-do members of the society. On the whole we can generalize that there will be no

poverty after one acquires knowledge *insha Allah*. *Abd Allah bin al-Mubarak* was asked what he would do if he knew that he would die the following night? He replied: I should go to study. *Shalabi*. (1954.163).

The statement of *Ibn Mubarak* explains that the world we live in is the world of knowledge. This exhibits the fact that every human being should be educated before he leaves the world. Knowledge therefore is essential to life and to the Hereafter and should be taken very seriously.

The Prophet's (S.A.W) admonition to Muslims to search for knowledge and the views of prominent Muslim Scholars are real motivating forces of learning in Islam.

2.6 Educational System of the Early Period of Islam.

The educational system of the early period of Islam is the foundation of knowledge searching in Islam; teaching and learning started from this period. The period produced prominent Scholars with proven knowledge and integrity that subsequent Scholars inherited. These early Muslim Scholars are our guided predecessors who made tremendous contributions to the development of knowledge in Islam. Muslim Scholars after them, including Ibn Jama`ah al-kinani had strong connections with the predecessors in respect of knowledge acquisition and practices of Islam and other aspects. We can not discuss any aspect of knowledge in Islam with out referce to them and their activitives, therefore, we have to reflect and adhere strictly to their guidance so that we can have peace and security in Islam.

The Prophet (S.A.W) passed on to his lord left for us two precious legacies (the *Qur`an* and his *Sunnah*) he advised the Muslim *Ummah* to hold strongly on to them, that they will not go astray. The *Qur`an* and the *Sunnah* of prophet were in force during early period of Islam, and we recieve both of them from the Scholars of this period in trustworthy manner in the

Abu Hurairah said the Prophet says: I was sent with a complete excellent character. *Dha'far* (2011 110).

The Prophet (S.A.W) had unique character and manner in between people and that makes the difference between him and previous Messengers, and Prophets and, he had praise worthy socialization, and was also excellent in all aspect of life. No doubt he was selected by *Allah* (SWT) for the last mission of the Messengers and Prophets.

The unique characters of the prophet (SAW) are great contributions to the development of Islamic education that should be emulated by Scholars of the contemporary period. He was the first teacher of mankind. *Ibn Jama'ah al-kinani* copied so much from the character of the Prophet.

Allah says:

وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلَ اللَّهِ
اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ
عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ

And when there comes to them a sign (from *Allah*) they say we shall not believe until we receive the like of that which the Messengers of *Allah* had received. *Allah* knows best with whom to place His message; Humiliation and disgrace from *Allah* and a severe torment will overtake the criminals (Polytheists, very much) for that which they used to plot. *al-Qur'an* (6:124)

Allah owns all things and He knows who is who among His creatures and what each can be able to do. He knows what will fit every man on the earth; therefore His selection of Prophet *Muhammad* (S.A.W) to carry and execute His messages to mankind is proper because the mission requires excellent character. *Allah* had built in His Prophet, the best character suitable for the mission.

Period of pause as a preparation for educational activities of the prophet

لَيْتَ لَيْتَ

And your Lord magnify

This means revere Him alone without partners. The prophet should as a matter of importance and seriousness magnify *Allah* if he would succeed in his carrier and this is apply to every muslim teacher.

Another verse says:

كُؤُؤُ

And your garment purify

Among qualities of a teacher is cleanliness in dress, body, heart and in utterances. This is where Muslim Scholars derived these qualities and made them obligatory upon professional classroom teacher, especially *Ibn Jama'ah al-Kinani* who regards teacher's cleanliness as a part of qualification for employment. The apparent objective of this is that a teacher should purify his garment and body since one who stands before *Allah* to praise His Greatness does not perform so in a filthy state. *Allah* is pure and does not accept except purity. *Allah* says:

وَوَو

And keep away from *al-Rujz* (the idols) meaning that the Prophet should keep away from the causes that may earn *Allah's* anger by abiding in the obedience and refraining from acts of disobedience to *Allah*.

Allah says:

وَوُوُو

And give not a thing in order to have more.

This connotes that one should not be kind to people merely to gain reward from them or some part of benefit in this life. It is not for a teacher to teach so that he can get more rewards from parents. It is impossible that money can augment for knowledge impacted.

This verse points at the harms to expect from his people when religious differences begin. The Prophet was calling them to *Allah* alone and warning them against His punishment and force. *Allah* says:

چ و و و چ

And be patient for the sake of your Lord.*al-Qur'an* (74:7)

In this verse, the Prophet is asked to exercise Patience in his dealings with people for the sake of his lord (*Allah*). This became the bedrock of his da'wah potential, as patience is the bedrock of teaching. Patience is one of the praised qualities of a professional teacher who deals with human beings and their individual differences.

Ibn Sahnun and *Ibn Jama'ah* made it a mandate that a professional teacher must have patience, courage and desire to work with the children.*al-Fazazi* and *al-Shahari* (1989:35).

The *Qur'anic* verses that start with the exalted call in the resounding voice commissioned the Prophet with the mighty command from *Allah*, telling him to wake up from his slumb and his comfort, to struggle and continue under hardship. The verse also gave the Prophet the moral structure of what was expected of him as the flag bearer of *Allah's* message and as the highest qualified mankind. All the teaching characteristics taught to the Prophet (*S.A.W*) by *Jibril* (*A.S.*) formed the pedagogical tools of his educational system.

The first educational system during the period of the Prophet (*S.A.W*) was to prepare him by equipping him with teaching procedures, how to teach, and his mode of appearance before people, equip him with teaching aids which are the Prophets excellent character. We refer to this system as spiritual and physical preparations of the Prophet to be up to the mission assigned to him by *Allah*, The Exalted, The Mighty.

The second system was an open invitation after receiving the foregoing instructions from the Most High (*Allah*) which qualified the Prophet to teach the world about Allah's existence,

unity and the duty of every living soul to depend on God alone, not to associate anything with Him and His worship. The first revelation in respect of the open teaching was:

And warn your tribe of near kindred. *Al-Qur'an* (20:214)

In obedience to *Allah*, the Prophet executed His command and called his kinsmen of *Banu Hashim* and a group of *Banu al-Mutallab bin Abd Manaf*. According to *al-Sabunni* and *al-Mubarakpuri*:

The audience counted forty-five men. *Abu Lahab* immediately took the initiative and addressed the Prophet (*S.A.W*). These are your uncles and cousins, speak to the point, but first of all you have to know that your kins people are not in position to withstand all the *Arabs*. You must bear in mind that your relatives are sufficient for you. If you follow their tradition, it will be easier for them to face the other clans of *Quraish* supported by other *Arabs*. Verily, I have never heard of anyone who has incurred more harm on his kins people than you. *Allah's Messengers (S.A.W)* kept silent and said nothing in that meeting. *al-Sabunni* (2009:1-9) and *al-Mubarakpuri* (2002:98).

The Prophet's silence became a method used by efficient teacher of the contemporary period to enforce discipline in the children by standing before them, keep silent, watch them without saying a word to them and in return the children will realize that the teacher is in the class noticing what was going on and as a result every one of the pupils must keep quite on the note that they do not know what will be the ultimate action of the teacher.

The Prophet (*S.A.W*) made another open air invitation contact and this time he manages to achieve audience: He stood up and delivered a very brief speech explaining very clearly what his special contact was.

He said: (the prophet *S.A.W*)

I celebrate *Allah's* praise, I seek His help, I believe in Him, I put my trust in Him, I bear witness that there is no god to be worshiped but *Allah* with no associate. A guide can never lie to his people. I swear by *Allah* there is no god but He, that I have been sent as a Messenger to you in particular, and to all the people in general. I swear by *Allah* that you will die just as you sleep, you will be resurrected just as you wake up, you will be called to account for your deeds. It is then either Hell forever or the Garden (Paradise) foreveral-*Mubarakpuri* (2002:99)

The address of the Prophet became the stroke that broke the spinal cord of the quraishites and everyone of the pagan *Arabs*. Another educational system was to speak on top of the mountain. The Prophet (S.A.W) considered it a deserved opportunity to make people assemble at mountainal-*Safa*, after he became sure that *Abu Talib* was committed to his protection, he invited the people unto *Allah* once more; this time he spoke out loudly:

O Banu Qahar, O Banu Adi, the relatives of *Quraish* till they all gathered before him. He said to them: if I should tell you that there is a band of enemy soldiers behind the valley ready to attack you, will you believe me. He said to them: I am a great Warner for you, in my hand a strong punishment, the people became quiet except *Abu Lahab*. *Al-Sabunni* (2009.20).

It was undoubtedly a loud suggestive lesson stating unequivocally to the nearest people that belief in his message constituted the fundamental element of any future relation between the Prophet (S.A.W) and them, blood relation on which the entire *Arabians* life was built upon had perished its relevance in the light of that divine ultimatum.

Another system was to avoid in human harassment, the Prophet deemed it wise to advise his followers to conceal their conversion in both words and deeds. He selected the house of *al-Arqan bin Abi al-Arqan* where he would meet them. The house of *al-Arqan* became the first institution the Prophet taught the new Muslims the principles of Islam.

Another system was the first *Hijrah* to *Habashah* (migration to *Abyssinia*). The Prophet (S.A.W) taught wise that the converts in order to escape persecutions, untold hardship and

punishment in the hands of *Quraish* was to advise them to migrate to *Abyssinia* and they migrated but latter they returned back by divine inspiration to the Prophet (S.A.W.) that they should migrate to *Madinah* instead. Migration to *Abyssinia* (Ethiopia) gave a clear signal that the Messenger of *Allah* (S.A.W.) had earlier mapped Africa as land of Islam and no wonder Islam is growing in the continent smoothly and gaining ground in every country of the continent.

Educating People beyond *Makkah* is another educational system the Prophet used in spreading Islam to other *Arab* cities beyond *Makkah*. The system of building house of worship and education centre in *Madinah* where Muslims would assemble at least five times daily. The first task the Prophet (S.A.W) accomplished on his arrival in *Madinah* was the construction of a *Masjid* at the very spot where his camel knelt down. The *Masjid* served four functions (1) as a symbol of Islamic settlement, house of worship, educational institution and unity centre for all Muslims in *Madinah*. It served also as a Secretariat where anyone wishing to meet the Prophet will see him like the shepherd did: as was related by *Abu Saeed al-Khudri*:

while a Shepherd was in his hard of sheep suddenly a wolf attacked a sheep and took it away, the Shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the Shepherd saying: be afraid of *Allah*, you have taken the provision from me which *Allah* gave me. The Shepherd said: what an amazing thing! A wolf sitting on its tail speaks to me in the language of human being. The wolf said. Shall I tell you something more amazing than this? There is *Muhammad*(S.A.W)the Messenger of *Allah* in *Yathrib (al-Madinah)* informing the people about the news of the past then the Shepherd (after hearing that) proceeded (towards *al-Madinah*) driving his sheep till he entered *al-Madinah* cornered his sheep in a place, and came to *Allah's* Messenger (*Muhammad*) and informed him the whole story. *Allah's* Messenger ordered for the proclamation of a congregational prayer then he came out and asked the Shepherd to inform the people (about the story) and he informed them. Then *Allah's* Messenger said: He (the Shepherd) has spoken the truth. By Him (*Allah*) in whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey speak to the human beings and

stick lash and shoe laces of a person speak to him and his thigh inform him about his family as to what happened to them after him. *Musnad Ahmad* (vol.3:83)

This is to demonstrate in the first place one of the functions of *al-Masjed* as a place where one can obtain and gives useful information apart from worship, formal education and so on. The *Hadith* contains a lot of wonders about the Prophethood of *Muhammad (S.A.W)*, the Shepherd and the wolf exchanging words with each other in the language of human being. Also the Prophet informed us that beasts of prey, stick lash, shoe-laces and ones thigh will all speak in human beings language at the Day of Resurrection. This forms a comprehensive system of educating *Muslims* about the conditions of the Day of Resurrection.

The Muslims Brotherhood is another important educational system exhibited by the Prophet (S.A.W) at early stage of Islam after he had built his *Masjid* in *Madinah*. According to *Al-Mubarakpuri*:

The *Masjid* being thus constructed, the Prophet next turned his attention to cementing the ties of mutual brotherhood among the Muslims of *Madinah al-Ansar* (the Helpers) and *al-Muhajireen* (the emigrants). It was indeed unique in the history of the world. Gathering of 90 men, half of whom emigrants and the other Helpers assembled in the house of Anas bin Malik where the Prophet (S.A.W) gave the spirit of brotherhood his official blessing. When either of the two persons who had been paired as brothers, passed away, his property was inherited by his brother in faith. The practice continued till the following verse was revealed at the time of the battle of *Badr* and the regular rule of inheritance was allowed to take its usual course. *Al-Mubarakpuri* (2002.228).

Allah says:

چئی ئی ئدی ی یی نجیح بخ چ

But kindred by blood are nearer to one another regarding inheritance. *al-Qur'an* (8:75)

We could see the effect of the atmosphere of brotherhood created a spirit of selflessness infused deeply in the hearts of the followers of the Prophet (S.A.W) and produced a healthy result.

Educational system of the early period of Islam consisted of the movement of religion. It was mainly the spread of Islam. This was a successive demand to the readers and the writers. When verses of the *Qur'an* were revealed, it was written and recited by one who knew how to read to those or one who did not know how to read. It was natural that the Prophet (S.A.W) did encourage the learning of writing.

It is related that the messenger of *Allah* at the battle of *Badr*, gave the Captives the option to teach ten of the children of *Madinah* how to write for their freedom and some Muslims saw it a necessity that they themselves were in clear need of knowing how to write to know their religion completely. *Amin* (2006:142).

The Messenger of *Allah*(S.A.W) spurred some of his companions to learn other languages apart from *Arabic* language for the sake of spreading Islam such as Jewish language and others. It is a correct fact that the movement of knowledge during the early period of Islam was religiously motivated and widely practiced in the field, and that most Scholars were Scholars of religion. The reason for this was that religion owns the people themselves, they observed that religion was the reason of their oneness or unity and advancements.

The most remarkable and acknowledgeable subjects accumulated by the movement of religion were three: one: *al-Qur'an* and its exegesis, *Hadith* and its compilation, and discovering legal judgment whenever conflict is found from *Hadith*, this is what is called Jurisprudence. *Amin* (2009:189).

The *Qur'an* was revealed to the Prophet (S.A.W) for a period of about twenty-two years. The Prophet (S.A.W) departed to his lord without compiling the *Qur'an* in a book form. The *Sahabah* and the *Tabiu* and the subsequent generation of the Muslims took off from where

the Prophet stopped and continued teaching till the contemporary period. The effect of the educational system of the Prophet to the contemporary age cannot be over emphasized because the system became the foundation stone of all educational systems of Islamic Institutions. The *Qur'an* and its exegesis, *Hadith* and its compilation and the extractions of rules and regulation (*al-fiqh*) are still being studied in the contemporary educational system.

2.6.2 Educational system during the period of Sahabah.

Introduction:

Companion of the Prophet (S.A.W). There are divergent opinions from the people of *Hadith* and some members of *Usul.Ibn Jama'ah* explains that, popular opinion from the people of *al-hadith* and some members of *al-usul* is that whoever saw the prophets (S.A.W) and being a Muslim was his companions. While some say a companion of the prophets (S.A.W) was one who accompanied the prophet for one year or months or days or an hour or saw him was among his companion, another opinion says: He who sat in his gathering in the way of following the prophet (S.A.W) was his companion.

Another opinion says: surely a companion of the prophet (S.A.W) was he who stayed with him for a year or two and participated with him in a battle or battles.

In ratification of these opinions *Ibn Jama'ah* considers the last opinion as weak and says they were all companions of the prophet and they are known in accordance with successions like *Ali, Abubakar and Umar*. He ends his explanation by saying all the companions of the prophet (S.A.W) were men of justice completely on the clear note of the Book (*al-qur'an*) and *al-sunnah*. Ramadan (1986:111).

The Prophet (S.A.W) was the bearer of *Allah's* message to mankind, who taught his companions Islam and as well emphasized on the importance of learning, while the companions on the other hand took the pain to learn from the Prophet and also disseminated the knowledge they acquired to the subsequent generation. The efforts of the companions in

this direction have equally reached the Muslims of the contemporary period in trust worthy manner. Their efforts equally became contributions to the development of Islamic education in the universe.

After the departure of the Prophet (S.A.W.), the *Sahabah* who inherited the knowledge of Islamic religion were left with the challenges of preserving and spreading the knowledge of Islam. The Prophet had died and *Qur'an* was not put together in a book form – a task more gigantic than moving mountain which must be tackled by the *Sahabah* and other intellectual matters. The *Sahabah* most of them played significant roles in the preservations and expansion of the knowledge such as *Abubakar, Umar bin al-Khatab, Uthman bin Afan, Ali bin Abi Talib, Abd Allah bin Mas'ud* and others.

The *Sahabah* built important intellectual centres in that period in *Makkah* and *Madinah* in *al-Hijaz, al-Basrah, and al-Kufah in Iraq, Damascus in Syria and al-Fustat in Egypt.* Amin (2006:168) and *Shalabi*(1956:58).

In fact, these intellectual centers organized important academic activities to achieve the objective of the educational system of that period. The first educational system of the *Sahabah* was to gather together the scattered writing of the *Qur'an* and compiled them in form of a book. The *Qur'an* was compiled in book form during the period of the *Sahabah*, Subsequently; the *Sahabah* faced the organization and separation of subjects of study that were all mixed to gather. According to Amin the conditions of the subjects that were studied together without separation as individual subjects.

We talked of *al-Hadith* before *al-Tafseer* because *al-Tafseer* in the first time till this our period took the shape of *al-Hadith* and its chapters. *Hadith* was the widest subject that contained all religious knowledge approximately. It contained *al-Tafseer, Jurisprudence, history* and all these were condensed together and became connected with each other. And the Narrator of *al-Hadith* narrated *al-Hadith* in it there was *Tafseer* of verse of the *Qur'an* and *Hadith* containing *Jurisprudence, al-Hadith* containing the battles of

the Prophet (S.A.W), *al-Hadith* containing the explanations of social conditions of the period of the Prophet (S.A.W) or his companions or companions of the companions of the Prophet. Then they took the system of authoring books, they gathered together *AHadith* that dealt with the same subject and then separated them from other *AHadith* and arranged them in chapters like the arrangement of *Iman Malik* in his *Muwatta.Amin* (2009:122).

These intellectual activities made the *Sahabah* to be deeply and strongly committed to the services of Islam. No matter whatever differences that occurred in between them, the *Sahabah* in their effort strived very hard to preserve Islam, its knowledge and books from adulterations and distortions. And from the citation above, we discover that the system used by the *Sahabah* was to separate *al-Hadith* that were mixed up dealing with various subjects.

To gather *AHadith* dealing with the same subject and arrange them in accordance with subject or topic and chapters and to write them in books. To be candid, what assisted the educational system during that period was that all the companions were learned in various fields of Islamic intellectualism, hence some were famous in *Hadith* narration, some were famous in *Tafseer*, some were in recitation of the *Qur'an*, while some were famous in extracting rules and regulations from the *Qur'an* and the *Sunnah*, some were famous in the history of the Prophet and his battles and so on.

Another educational system of the period of the *Sahabah* was that many companions of the Prophet despaired into the world of Islam in groups such as in *Makkah*, *Madinah*, *Kufah*, *Basrah* and *Syria* with the intentions of spreading Islam and to educate the people of these cities on various disciplines. The educational system used was building of schools in these cities and appointing some companions to teach in them.

According to *Amin Abdallah bin Abbas in Makkah School*, *Abd Allah bin Umar in Madinah School*, *Abdallah bin Masud in Kufah School*, *Abu Musa al-Ashiari/Anas bin Malik*, in *Basrah School*, *Muazu bin Jabal in Syrian School* and *Abd Allah bin al-As in Egyptians School.Amin* (2006:171-183).

The classification of subjects and the companions famous in each was another educational system of the period of the *Sahabah*. In *al-Tafseer* subject according to *TafseerWal-Mufasirun*,

The famous among *Sahabah* in *Tafseer* were the four guided Caliphs, *Abubakar, Umar bin al-khatab, Othman bin Afan, Ali bin Abi Talib, Abd Allah bin Masud, Abd Allah bin Umar, Abu Musa al-Ashariyyi and Abd Allah bin al-Zubair (R.A)* They were men who talked on *Tafseer* apart from those mentioned earlier on like *Anas bin Malik, Abu Hurrairah, Jabir bin Abd Allah, Abd Allah bin Amr bin al-As and Aisha* (the mother of the faithful) *R.A.* The only issue there was that what were taken from them were little.*al-Dhahabi(N.D.44)*

In *Hadith*, we mention *Umar bin al-khatab, Othman bin Afan, Abd Allah bin Umar, Aishah, Abd Allah bin Abbas, Zaid bin Thabit, Abd Allah bin, Masud, Ali bin Abi Talib, Shuraih bin al-Harith al-Kindi, Alqama bin Qais al-Nakhiyy, Masrooq bin al-Ajidah al-Hamdan Al-Aswad bin yazeed al-Nakhiy and Ibrahim al-Nakiy*”. *Amin (2009:156)*.

These were Scholars famous for *Hadith* of the prophet (*S.A.W*) from among the *Sahabah*. They played significant role in the establishment of *AHadith*, its scientific growth and were dedicated to teaching people about the Prophetic tradition. Many of them taught *Hadith* to the people of *Madinah, Makkah, and al-Iraq*.

In *al-fiqh (Islamic Jurisprudence)* we also mention some of the famous Jurists among the *Sahabah (RA)* “*Abd Allah bin Masud* was the most learned, *Umar bin al-dhhatab, Muazu bin Jabal, Abd Allah bin Abd Allah bin Masud, Urwatu bin al-Zubair, Saeed bin al-Masbih, Ali bin Abi Talib, Amar bin yasar, Abu Musa al-Ashariyy and others*”. *Amin (2009:157)*.

These famous Islamic Jurists played significant role in the extraction of rules and regulations from the *Qur'an* and the *Sunnah* of the prophet and the use of their personal independent judgment in legal matters to keep the *Islamic Shariah*. These extractions from the *Qur'an* and the *Sunnah* and the independent judgment or opinion constitute sources of evidence in *al-fiqh*.

وهو أن رسول الله ﷺ قال لمعاذ بن جبل حين وجهه إلى
اليمن: يَم تَقْضِي؟ قال: بما في كتاب الله، قال: فإن لم تجد؟

An example is the *Hadith* of the Prophet (S.A.W) when the Prophet appointed *Muazu bin Jabal* a judge for the people of *Yemen*.

And he said to *Muazu bin Jabal* when he directed him to *Yemen*. The Prophet (S.A.W) asked him with what would judge the people? *Muaz* answered with what is in the book of *Allah (al-Qur'an)* then the Prophet said to him if you cannot find? *Muaz* replied with what is in the tradition of the Messenger of *Allah*. He asked, if you did not find what will you do? *Muaz* replied I will use my independent judgment (*Ijtihad*). *Amin* (2009:67).

The above *Hadith* above demonstrates how analogical deduction is made in case one does not find evidence from the *Qur'an* and *Hadith*. The significant roles of the Schools established by the Companions of the Prophet (S.A.W) in many cities and countries formed an educational system of the period of the *Sahabah*R.A. These are some details about the schools:

1. Madarasatu Makkah in Hijaz (Makkah School in Arabian Penisular).

When the Prophet opened *Makkah*, he left *Muaz bin Jabal* in it to educate the inhabitants of *Makkah* lawful and unlawful and to teach them the recitation of the *Qur'an*.

According to *Amin* *Muaz* was a preferable youth of *al-Ansar* (Helpers) educated, gentle and well behaved. And he witnessed everything with the prophet (S.A.W.) it came to be that he was most learned *Sahabah* in *Halal* (lawful) and *al-Haram* (unlawful) and among their best reciters of *Qur'an*. He was among the compiler of the *Qur'an* during the life time of the Prophet. *Ibn Abbas* and *Ibn Umar* had related on him. He died young *Abd Allah bin Abbas* the *Makkan* Scholar taught in *al-Basrah* and taught in *al-Madinah*. Then when there were differences between *Abdallah bin Marwan* and *Abd Allah bin al-Zubair*, *Abd Allah bin Abbas* left for *Makkah* and taught in it. He sat in the holy House teaching *al-Tafseer*, *Hadith*, *al-Fiqh* and literature. To *Abd Allah bin Abbas* and his companions belonged the academic popularity

and excellence of the *Makkan* School in respect of its fame and those who graduated from it. Among the companions of the Prophet such as *Mujahid bin Jabir*, *Ata'a bin Abi Ribah* and *Taus bin Kaisan*. *Mujahid* was famous for narrations on the utterances of *bin Abbas* in *Tafseer al- Qur'an*. It is related that he said I exhibited *al-Qur'an* to *Ibn Abbas* three times, and I understood every verse, I asked him on what was the verse revealed and how was it. *Amin* (2006:170).

Makkan School continued to educate Muslims generation after generation and produced many Scholars of proven integrity such as *Sufyan bin Uyainah*, *Muslim bin Khalid al-Zanji* and others.

These were the contributions of *MadrasatuMakkah* towards the educational system during the early period of Islam, in other words the Period of *Sahabah(R.A)*. These contributions have sustained and preserved the correct study of Islamic disciplines in the contemporary educational systems and contributions to the development of Islamic education in Nigeria.

2. Madarasatu-Madinah in Hijaz (Early Islamic School in Madinah in Arabian Peninsular).

This is the school *AbdAllah bin Umar* was sent to as its head and teacher during the early period of Islam.

The teachers in this school were educated and famous. The reason for this popularity was because the school was filled up with learned Scholars from among the companions of the Prophet (S.A.W) such as *Umar and Ali bin Abi Talib (R.A)* and his student, like *Yazid bin Thabit and Abd Allah bin Umar bin-al-Khatib*'' who has the ability of extracting regulations from the Book of *Allah* and the *Sunnah* of the prophet (S.A.W) and opinion, if there is none in the book or tradition; *Sulaiman bin Yasar* said not *Umar bin al-khatib* and not *Othman bin Afan* were better than *Zaid bin Thabit* in judgment and legal opinion (*al-Fatwa*) inheritance and recitation. *Amin* (2006:171).

This demonstrates the caliber of intellectual man power and squared *Madinah* School gathered in its educational system. On the objective of the school, many famous Scholars of

the Tabiu were produced in the hands of prominent Scholars of the *Shahabah*. According Amin:

Another system used by this school was student's memorization of jurisprudence of Scholars of *Madinah*. This School trained and produced the celebrated Scholar *ImamMalik*, *Imam Dar al-Hijra* who later became the flag bearer of the School.

3. Madarasat al-Kufah(early Islamic school in Kufah in Iraq):

Many Companions of the Prophet (S.A.W) landed in *Kufah* and the most learned and famous among them were according to Amin.

Ali bin Abi Talib and Abd Allah bin Masud; and Ali bin Abi Talib main activity was politicking in al Iraq and preparation for war and its concern was to prevent him from teaching; but as for *Abd Allah bin Masud*, he was the best of the companions who has trace of knowledge. *Ibn Masud* was a sick person who accepted Islam in the hands of the Prophet (S.A.W), migrated to *Habasha and Madinah*, and served the Prophet and was allowed to enter into him (the family of the Prophet) anyhow. He had passionate love for the *Qur'an* and memorized it and understood the religion and all these made him to love the teaching of Islam, meaning of *Qur'an*, the activities of the Messenger of *Allah*. Amin (2006:171)

Abd Allah bin Masud (R.A) was sent to the people of *Kufah* by *Umar bin al-khatab* to teach them and the people gained a lot from him. His students accompanied him, learnt from him, and he trained them in his own training methods. The educational system applied was to teach the people of *al-Kufah* the *Qur'an*, *Tafseer*, narration of *aHadith* listened from the Messenger of *Allah(S.A.W)*, and questions about incident using analogical deductions from the *Qur'an and the Sunnah* as evidences or his opinion if he could not find in the Book of *Allah* and Tradition of the Prophet (S.A.W). Amin:

In this regard, the training of students and appointing them to teach in the same school was also an educational system during the period of the companions of the Prophet (S.A.W). That was how the school of *al-Kufah* developed till it produced the prominent Scholar *Abu*

Hanifah al-Nu'aman al-Kufi. Despite the serious quarrels that ensued between the two famous schools, *al-Madinah and al-Kufah*, the *Sahabah* tried and protected the knowledge of Islamic religion without fear or favour, from anybody. These quarrels could be regarded as cheeks and balances in the educational system during the time of the companions of the Prophet (S.A.W).

4. Madarasatul Basrah (early Islamic school in Basrah in Iraq):

The same case applied in *Basrah* as large number of the companions of the Prophet (S.A.W) landed in *Basrah*. According to *Amin*:

Most famous learned among them were: *Abu Musa al-Ashiary, Anas bin Mailik*; and the famous Scholar who graduated from the *Basrah* school during the period of Umayyad Dynasty was *al-Hassan al-Basry and Ibn Sireen*. *Amin (2006:180)*.

In all, the educational systems during the period of the *Sahabah* were based on relating *AHadith, Tafseer*, Jurisprudence, the establishment of schools for the teaching and learning of religion and its functions. The argument between Scholars of *al-Hijaz* and Scholars of *al-Iraq* was a strong educational struggle to put the correct learning in force.

On the whole, the *Sahabah* played significant roles in preserving *al-Hadith, al-Tafseer, al-Tashree* and other subjects from adulterations. Their educational systems were the best in their period and their systems have sustained the knowledge of Islam from generation to generation till our present contemporary period. The *sahabah* have extensively contributed to the development of Islamic education.

2.3.3 Educational System during the Period of Umayyads (Tabiu).

Al-Tabiu – companions of the companions of the prophet (S.A.W).

Tabiu are those Muslims who met and accompanied the *sahabah* (companions of the prophet S.A.W) and related *hadith* on them.

They saw the *sahabah*, their activities and their utterances, *Ibn Jama'ah* explains that at – *Tabiun* are those who accompanied the *sahabah*, and another view, *Ibn Jama'ah* describes *Tabiun* as those who saw the *sahabah*.*Ramadan* (1986. 112)

There are various controversial discussions about the movement of knowledge during the period of the *Umayyads*.

Some Scholars claimed that the *Umayyads* paid little attention to the development of knowledge and advancement of learning. They were mostly pre-occupied with the suppression of internal conflicts and the consolidation of their great empire. Some claimed that the Caliphs of *Umayyad Dynasty* did not encourage movement of knowledge, but they encouraged poetry, preaching and literature Arts.*Ahmad* (1956-159).

The encouragement of poetry, preaching and literature Arts were *Umayyads* educational system of their period. *Ahmad*; The short rule of Caliph *Umar bin Abdul-Azeez* and his intellectual pursuit of *Khalid bin Yazeed* provided the only real educational activities during the *Umayyad* Caliphate regime. *Ahmed* (1956;159).

In respect of the citation above, it shows that educational activities during the period of *Umayyad* were somehow stagnant and no advancement of learning was attempted. This is not correct because the Caliph and *Khalid* were not the only people interested in the advancement of knowledge.

it is recorded that during the period of *Umayyad* knowledge completely was in the hands of religious men and Scholars such as *Saeed bin al-Musaib, Alqamah, Shuraih, Masrooq, al-Nakhiy* and other” *Amin* (2009:21).

The question here is what were the uses of these Islamic Scholars and activities that were in abundance during that period? Were they dormant or were they actively guiding the people to the right way? In every situation, people must air out their views and talk about errors that will never end; therefore, let us end this controversy surrounded the movement of

knowledge during the period of the *Umayyads* which attempted to suggest that the *Umayyads* did nothing in the field of education and did not focus on educational system of the era.

If we can scan or ex-ray the movements of knowledge from the period of the Prophet (S.A.W) and his *Sahabah* till the last period of the *Umayyads*, we will see that the movements of knowledge and educational systems were almost the same. But with some differences. Amin:

The movement of knowledge at that period consisted of three elements: one: religious movement which was to search in the affairs of religion from *al-Qur'an* and its *Tafseer*, *Hadith* and jurisprudence and others, two: movement of history, narrations and conducts of the Prophet (S.A.W). and others. Three: movement of philosophy in logic, chemistry, medicine and others” Amin (2006:144).

Reference above, we can move ahead to generalize that educational system of the period of the *Umayyads* has a lot in common with the past two periods (the period of the Prophet (S.A.W) and the period of *Sahabah*) and at the same time they added system of their own design.

Although the educational system of the *Umayyads* period might have inherited some characteristic from the periods of the Prophet and the *Sahabah*, but should constitute its special educational system due to the need, wants, interest and the situation the dynasty found its self. The *Umayyads* period had various educational systems that satisfied its desire.

About six intellectual centers existed during the period such as, *Makkan School*, *Madinan School*, *Kufah School*, *Basrah School*, *Syria* and *Egypt*. According to Amin

Movement of recording or writing of books on *Hadith* and others, started during the period of the *Umayyad* such as *al-Fiqh* but was completed during the period of *Abbasids*” Amin (2006:148).

This was an excellent educational system used by the *Umayyad* in its attempts to facilitate knowledge.

Another educational system during the period was narrations from Scholars’ memorizations or from a paper or pages of a book compiled on the acceptance of the council of Scholars and

such pages might contain *Hadith* or issues on the jurisprudence, grammar and linguistic matters.

The use of narratives (*al-Qasas* or story telling) in the mosque was a strong educational system apart from the *tadwin* exercise that took place. This kind of educational system took effect from the beginning of Islamic era in the *Arabian Peninsula* but was not effectively used during the period of the Prophet (*S.A.W*) and the *Sahabah* but was effectively and strongly used by the *Umayyads*. The *Qasas* or story tellers in the *Damascus Mosque* were to preach, tell the people stories about the Prophet and his companions in relation to worship, rules and regulations in transactions and crimes, propagation, guidance, history of the battles and conducts of the Prophet (*S.A.W*) This educational system whether it was used by the *Umayyads* for their advantage or not, was an important educational system and contributions to the development of Islamic education since it educated the Muslims on the activities of the Messenger of *Allah* and many more.

This system cut across the concern of Scholars and made enquires into its genesis.

It is related that *Ibn Shihab* said:

The first person (a narrative) in the Prophet's Mosque was *Tamim*. He took permission from *Umar bin al-Khatab* to give information to the people and he refused him. Until toward the end of his period, *Umar* permitted him to inform the people on Friday before *Umar* appears for *Khutbah* (sermon). *Othman bin Afan* permitted him (*Tamim*) to inform believers in *Juma'ah*. *Al-Hassan* asked; "when did *al-Qasas* begin? Answered during the period of *Othman*. He asked: Who was the narrative? They said: *Tamim al-Dari Amin* (2006:157).

The system is very much applicable to the educational system of the contemporary period especially in the Mosque system of learning. Some historians and Scholars claimed that books written during the period of *Umayyads* were few and most of these books were what

was taken from Scholars by ways of transmission. Some of these books written at the time of the *Umayyads* were available during the *Abbasid* period.

All these citations made in this section of our discussion, demonstrate that the period of the *Umayyads* was not a push over in the movement of knowledge and that they had effective educational systems which facilitated learning very much and served as contributions to the development of Islamic Education in the Muslim World.

2.6.4. Educational System During the period of Abbasiyyah (*Tabiu al-Tabiu*).

al-Tabiatal-Tabiu– (Companions of the companions of the companions of the prophet S.A.W).

These are Muslims who saw and follow those who followed the companions of the prophet.

Companions of the companions of the prophet (S.A.W)are called (*Tabiu al-Tabiu*)

The period of the *Abbasid* was famous for its new approach to the development of knowledge. This was the result of what was obtainable from natural and social environmental influences found in the *Abbasid* Dynasty. During this period, a noticeable event was that, educational activities were transferred from mosques to schools, because *Abbasid* Caliphs made schools the most congenial atmosphere for the advancement of education in the dynasty and the entire Muslim world. Ahmad (1956:160).

Movements of knowledge during this period were the same as the period of the *Umayyads* which consisted of the *Qur'an*, *Hadith* and all the issues of knowledge revolving round the *Qur'an* and *Hadith*, and from these sources developed analogical deductions of Islamic jurisprudence, then from the *Qur'an* and *Hadith* developed the research for the development of grammar. This entails in a nutshell that movements of knowledge during the *Umayyad* period were all religious.

Movements of knowledge during the *Abbasid* period, apart from the sources mentioned during the Umayyads (al-*Qur'an*, al-*Hadith* and Jurisprudence) there existed another system containing worldly sciences.

Such as medicine in association with the assistance of Jewish school of medicine in *Nisabur* and with the assistance of *Abbasid* Caliphs. This school of medicine produced Greek medicine and philosophy in the east and changed these studies to the study of natural Sciences, chemistry and others *Amin* (2009:17).

This was the first step of introduction and encouragement of non-Islamic knowledge into Muslim world, which is the basic source of claims of the westerners regarding masters in knowledge.

Fundamentally, during the early period of the *Abbasids*, two kinds of studies were in operation, the study of Islamic religious studies based on the teachings of *Qur'an*, *Hadith* as its main sources; and the materialistic studies based on medicine.

These periods and their studies demonstrated the kind of civilization that existed in Damascus during the period of *Umayyads*, and the civilization that existed in *Iraq* during the *Abbasids* and the expansion of their Dynasty which ranged from *Hijaz*, *Iraq*, *Sham* and so on.

Later on the *Abbasids* developed the educational system, which started with the less dependence upon the first programme based on *Qur'an* and *Hadith*. Scholars were not depending on them; the use of analogical deductions and the use of logic in supporting their teachings or in replying opponents were adopted.

In the light of the above brief introduction, we revert to the discussion of the educational systems involved in the *Hadith*, *Tafseer al-Qur'an* and Islamic Jurisprudence (*al-fiqh*).

al-Hadith:

It is essential to talk about *Hadith* of the Prophet (S.A.W.) before talking about *tafseer* al-*Qur'an* and others, because *Hadith* was a comprehensive subject that accommodated almost all knowledge of the religion of Islam. The first appearance of al-*Tafseer* took the shape of al-*Hadith*, but an integral part of al-*Hadith*. The knowledge of *Hadith* included al-*Tafseer*, al-*Tarikh*, al-*Shariah*, and all of them were closely connected to each other. For instance a transmitter of *Hadith* transmitted a *Hadith* that contained *tafseer* of a verse or verses of the *Qur'an*, a *Hadith* that has *fiqh* judgment, a *Hadith* that has to do with the battles of the Prophet (S.A.W.) and his companions and a *Hadith* that has to do with the explanations of the social conditions of the society during the period of the Prophet (S.A.W.) his companions and the companions of the companions of the Prophet (S.A.W.).

The educational system during the period of *Abbasiyah* took serious interest in the compilation of *Hadith/Sunnah* of the Prophet first. The objective of this educational system was to save *Hadith* from lost, destruction, distortion and to preserve its knowledge.

Another important educational system was the encouragement of authoring books on *Hadith* of the Prophet as well as writing books from other sources of knowledge.

Toward the end of the period of *Umayyad's* and the inception of *Abbasid's* period, Scholars began the separation of *Ahadith*, they grouped *Ahadith* that looked alike that dealt with one subject and they differentiated them from other *Ahadith*, arranged its chapters like the way *Imam Malik* did in arranging his book of *Hadith al-Muwata* he had compiled *AHadith* that have rules and regulations and also arranged them, like the way *Muhammad bin Ishaq* arranged *AHadith* that dealt with *seerah* and added on it some *seerah* and reports of a transmitter and wrote history of the prophet. *Amin* (2009:122).

In considering the magnitude of these *Allah's* rewarding activities mentioned above, in his attempted effort, *Ibn Juraij* is marked as the first Scholar of al-*Hadith* to produce a text book on *Hadith* of the prophet (S.A.W.) despite his inconsistencies in following events squarely; however no man is perfect in human life time activities. Consequently, it became a source of

reference and role model in authoring books on *Hadith* in which Scholars from different countries who travelled to *Makkah* either for worship or for other purposes took idea of collections of *Hadith* from *Ibn Juraij* and published in their various countries. They compiled *AHadith* of their cities and nations like *Ibn Juraij* did in *Makkah*.

Chapterization of *Hadith* was another educational system during the period of *Abbasiyyah*. *AHadith* were originally mixed up with the utterances of the *Sahabah* and formal legal opinions of *Tabiu*.

There were some preferences from Scholars; some Scholars preferred to concentrate on *Hadith* of the Prophet (S.A.W). Only in their writings, while others did not, an example was *Muwata Malik bin Anas* which was written together with the utterances of *Sahabah* and formal legal opinions of the *Tabiun*.

According to *Amin*:

To some extent some Scholars from the *MuHaditheen* preferred to single out *Ahadith* of the prophet (S.A.W.) Specifically on the title of *al-Matin*, *Ubaid Allah bin Musa al-Absey* of *al-kufi* wrote *Hadith* on *Musnad*, *Musadad bin Musrihad al-Basrah* wrote on *musnad* and many others.”*Amin* (2009:98)

In fact, this educational system was a kind of great advantage to set free the *AHadith* of the Prophet (S.A.W.) from Jurisprudence and give independence to each subject as they all were mixed together. Another educational system applied during the *Abbasid* period was “the permission to relate *Hadith* by meaning.

they were some Companions and *Tabiun* and those after them who saw it as Permissible to relate *Hadith* in meaning and did not coin it with the words of the Prophet (S.A.W,) they transmitted numerous and different *AHadith* without the Utterances of the Prophet (S.A.W), they transmitted the following *AHadith* in meanings: I marry her to you with what is with you from *al-Qur’an*. I possess her

for you with what is with you from *al-Qur'an*. Take her with what is with you from *al-Qur'an Amin* (2009:118).

The reason for this, was because the first generation of transmitters memorized *Ahadeth* in meaning and as such they transmitted *Ahadith* with them in Meaning

This sort of system surely contained serious unfortunate circumstances, provocation of disagreement and creation of serious enmity between *al-Muhaditheen* and the jurists from the *Sahabah* of opinions, and between the people of *al-hijaz* and the people of *al-Iraq*. In fact it was great danger to the Muslim world which was capable of destroying Muslim fraternity.

Another wise educational system during the period of *Abbasiyyah* was the preservation of the prophetic Tradition from corruption, adulteration and destructions. And from there we saw in our foregoing discussion, any how and anything goes transmission and transmitted. These systems became the most powerful pedagogical materials to check and balance the transmitters and their characters including the text of *Hadith*. These educational systems during this period were systematically carried out step by step by Scholars in the field of *Hadith*.

The educational system of the *Abasiyyah* also dealt with the issues of the preservation of the *Hadith* from distortion, destruction and classification of *hadith* into *hadithal-Nabawi* and *hadith al-qudsi* in order to establish rank and reliability of the tradition. The system laid down the foundation of investigation of *hadith*, hence *al-hadith* was classified into three main categories *Viz: Hadith as-Sahih* (sound *hadith*), *Hassan* (approved) and *Daif* (weak *hadith*). The system further classified the chain (authority) of narration of *hadith*.

Another educational system during the *Abbasid* period was to organize and arrange verses of the *Qur'an* in a book form because *tafseer al-Qur'an* completely was not organized so that verses of the *Qur'an* could be arranged like the arrangement in book form and then the *tafseer* of verses. But these exegeses completely did not take organized shape at first, that

verses of the *Qur'an* were not arranged like *Qur'an* then followed by the exegeses of the verses”*Amin* (2009:123).

Another educational system during this period was the detachment of what is in *Hadith al-Marfu* and *Hadith al-Mursal* from *tafseer*.

The objective of this system was to separate *tafseer al-Qur'an* from *Hadith* and as well to arrange *tafseer* of every verse of the *Qur'an* or part from it according to the arrangement of book of *al-Qur'an*.

Sincerely, the system applied by the Scholars of the first, second and third generations in dealing with the issues of separating *tafseer* from *Hadith* were not simple, because it took a slow pace and time and a lot of energy to arrive at this generation we are today in the search for knowledge of *tafseer al-Qur'an*.

Scholars of the first generation of the *Sahabah* were very much keen in collecting or writing any *tafseer* they were able to lay their hands, correct or incorrect. And those after them also consolidated what they heard or saw from the utterances and deeds of the *Sahabah* and then developed on them. Those after them did like wise, so the process continued through various generations and subsequently *al-tafseer* finally was organized and arranged into chapters according to subject matters or topics.

The *tafseer* books in our hands today are the individual efforts of Scholars of past generations. Without which the study of *tafseer* as a course would be difficult in the contemporary educational systems. The manners and systems used by the Scholars of old generation to provide this generation present with articulated knowledge of our religion are worthy of emulation and commendation.

We discover that what led the Scholars of old generations to success in life were strong belief in *Allah* alone, patience, perseverance, dedication, honest, devotion and desire to work for *Allah* and mankind.

Injurisprudance (*al-fiqh*) the use of *fatwah* was an educational system during the *Abbasid* period. During this period *Fatwah* of the old or big companions of the Prophet (*S.A.W*) was educational system. The Prophet died and left behind, the Book of *Allah* and his tradition, actions he took, all the Companions witnessed and heard them; from among the *Sahabah* they were those who heard the Prophet and some who did not; some saw some of his works without another, then when they dispersed into different countries as a result of *Islamic* expansion, there existed differences in their opinions and views According to Amin:

Among them (*Sahabah*), some landed in *al-Iraq, Sham, Egypt* and these groups of Companions, narrated what ever they heard from the Messenger and what they saw. They were saying orally without written evidence but they believed them because the big Companions saw, heard, and stayed With the Prophet for long period of time. The big *Sahabah* and their Scholars narrated Narrations that contained legislations because it was from the big *Sahabah* like what was narrated that *AbdAllah bin Masud* was asked about a certain woman whose husband died and No specifications of her dowry and he replied, I did not See the prophet of *Allah* Judge in this regard, he was persuaded and he struggled with opinion and it was discovered that she had her dowry and she observed her *Iddah* and got her Share of inheritance *IbnMu'aqal* witnessed that the prophet had Settled this type of case, and *IbnMasud* was so happy that he had not been after Islam. Amin (2009:38)

The use of *al-Qiyas* was an educational system during the period of *Abbasiyyah*, because it played important roles in the educational sciences of the era.

Analogical deduction is the Foundation of jurisprudence, in the grammar, in logic and all these have effect on the *fiqh* and the foundation of *qiyas* is to learn legal judgment in the *Shariah* for something. Amin (2009:134).

Al-Qiyas is operational in a situation where by a case or matter in discussion lacks evidence either from the *Qur'an* the *Hadith*. The Jurists in the absence of *Qur'anic* and *Hadith* evidences will resort to the use of their opinions through analogical deductions.

The classification of Jurists in respect of the status of those who gave formal legal opinion was an educational system of this period. It was a fact that every *Imam* either from the traditionalist or rationalist group must in his utterances air out his opinion.

The jurists differed in rating the level of the Mufties regarding the use of their opinions and depending on them because some of them narrowed their views and some expanded while some of them have moderated their opinions and this was from among the important fundamental issues that created differences between *Imams* in the jurisprudence *Amin* (2009:135).

The evaluation of the standard of those who delivered formal legal judgment is in order because in human life activities some people may be excellent, very good and good or pass in categorization of intelligent quotient.

Another educational system of the period was the preference of *Hadith* of the Prophet (S.A.W) over the legal opinions of the *Sahabah*.

Some times it appears that *Hadith* may not agree with the formal opinion of a *Sahabah* of the prophet (S.A.W), therefore, it has to be justified, like what is narrated that *Abu Harrairah* said “any one in a state of major ritual impurity has no fast during the month of *Ramadan*’ then he was informed by some of the wives of the prophet (S.A.W) the opposite of his opinion and the *Hadith* justified the authentic. *Amin* (2009:138).

The efforts exhibited by our predecessors in the struggle for the preservation of the Traditions of the prophet (S.A.W) and the entire Islamic knowledge which we found in our hands trustworthily today are efforts that will ever remain appreciated by generations after generation of the Muslims. May *Allah* reward them abundantly and give them peaceful rest.

In deed, educational system during the period of the *Abbasids* has great effect on the contemporary period educational system. However one should not involve in deep contemplation and calculations of these exhausted efforts to protect and safeguard the traditions of the Prophet (S.A.W), by our predecessors, because of the promise of *Allah* to protect his religion; and *Hadith* is an integral part of Islamic religion, the second primary source of Islam after the *Qur'an*.

2.3.5 Prominent Schools during the Abbasid Period

During the period of *Abbasiyah* four promineint Schools of thought and their prominent Scholars whom were their flag bearer existed in Islam. These schools include *Hanafischool* of thought under the leadership of *Imam Abu Hanifa*, *Malik school* of thought under the leadership of *Imam Malik bin Anas*, *Shafii school* of thought under the leadership of *Imam al-Shafii*; *Hanbalischool* of thought under the leadership of *Imam Ahmad bin Hanbal*. These schools of thought are so popular that the Muslim *Ummah* is divided into these four school of tought and every group follows the teaching of anyone of the four schools of their choice, *Imam Ibn Jama'ah al-Kinani* was in the *Shafii* school of thought and he was three times *Shafii* Chief Judge of *Egypt* an two times Chief Judge of *Syria* during *Mamluk Empire*. He loved *Imam Shafii* so much that when he (*Ibn Jama'ah*) died was buried by the side of *Imam Shafii's* grave, *Imam Shafii* had intellectual effect on *Imam Ibn Jama'ah al-Kinani*. Hardly could *Ibn Jama'ah* spoke on any Islamic topic with out making references to *Imam Shafii* in particular. Encyclopedia of Islam (1971:749).

(1) Abu Hanifah and His School.

He is *al-Nu'man bin Thabit bin Zuty* an *Iranian* origin. His grandfather *Zuty* was born in *Kabul*, and there are different opinions on where his father was born, some said he was born in *al-Anbar* while some said he was born in *Banasa*, but *Abu Hanifa* was born in *kufa* in the year

80 A.H. and died in *Baghdad* in the year 150 A.H. He leaved on earth for about 70 years; among these years, he spent 52 years in the period of *Umayyads* and 18 years in the period of *Abbasids*". According to *Amin, Doi and al-Zuhaili*:

Abu Hanifah was *Tabii al-Tabiu* (the companion of the companion of the Prophet (S.A.W) and in the two dynasties of the *Umayyads* and the *Abbasids*. He saw the long time of the *Umayyads* rule and as well witnessed the beginning of da'wah of the *Abbasids* and their insistence until the victory of the *Abbasids* in *al-Iraq* and whatever contained in that victory. There was one academic institution used by the *Abbasids* which contributed largely to the success of the struggle against the *Umayyads*. *Abu Hanifah* witnessed the Caliphate moved from the *Umayyads* to the *Abbasids*, and witnessed also when all things in the control of the *Abbasids* came to normal. *Amin* (2009:153), *Doi* (1972:23), *alZuhail* (1989:29).

Abu Hanifah as a companion of the companions of the prophet (S.A.W)met *Anas bin Malik*.

According to *al-Zuhail*:

He met *Anas bin Malik* and collected this *Hadith*: meaning: searching for knowledge is compulsory upon every Muslim (man and woman) *Abu Hanifah* was the leader of the opinoinists and jurists of the people of *al-Iraqial-zuhaili*. He was a foremost authority on religious matters, including law in *Kufah*. *Imam al-Shafii* described him in the following words: The people of Islamic jurisprudence (*al-fiqh*) are families of *Abi Hanifahal-Zuhail*(1989:29-30).

***Abu Hanifah*'s Educational Background**

Abu Hanifah grew in *al-Kufah* when there were some members of *Sahabah* (the companions of the Prophet (S.A.W) and some members of the big or advanced *Tabii* (companions of the companions of the prophet (S.A.W). *Amin* testifies:

We know much of how he(*Abu Hanifah*) grew up and the extent of his knowledge; It is related that when he was fifteen years, he performed the pilgrimage with his Father and watched; and as well listened to *Abd Allahbin al-Hareeth*, one of the Companions of the Prophet lecturing people on what he heard from the Prophet, people gathered in the holy *Masjed* in *Makkah*, *Abu Hanifah* had the

opportunity to listen from him a number of *AHadith*. He, after that listened to four Companions of the prophet (S.A.W.). Apart from *Anas bin Malik*. Amin (2009:154).

The questions here are: could this type of learning be addressed as traveling is a part of education? Or formal process of education? Since he *Abu Hanifah* only listened to a preacher preaching about the Prophet (S.A.W.). and not that he sat before him receiving knowledge for quite number of days, weeks, or months or years?.

When he started his education, *Abu Hanifah* sat in the circle of a Muslim theologian in *al-kufah Mosque*. He studied jurisprudence, poetry, grammar, logic and measurements of the functions of the companions of the prophet in relation to their wars and other matters of concern.

Apart from his studying life, *Abu Hanifah* engaged in trading activities of which at the end of the transactions for the day, did sit in the market and people surrounded him and he began to lecture them on Islamic jurisprudence matters, especially the business activity section.

Duhal- Islamiyyi records the followings:

Abu Hanifah studied Islamic jurisprudence, in *MadarasatilKufah*. This school had its own men and printing press which included the following personalities such as, *Abd Allah bin Masud* in *al-Kufah* *Ali bin Abi Talib* in *al-Kufah*, *Shuraih bin al-Hareeth al-kindy* (d.78.A.H) *Alqamah bin Qais al-Nakhi* (d.62.A.H) *Masroq bin al-Nakhi al Hamdani*(d.63 A H) *al-Aswad Bin Yazeed al-Nakhi* (d.95 A H), *Ibrahim al-Nakhi* (d.95 A H) *Amir bin Sheraheel* (104 AH), *Hamad binAbi Suleiman* (d. 120 A H), then *Abu Hanifah* (d.150 A H) *Abu yusuf*, *Muhammad bin al-Hassan and zafar*. Amin (2009:155-156).

These great Scholars could be described as the founders and members of Board of Directors that sustained the school of Islamic jurisprudence in *al-kufah*. They also served as classroom teachers of the school; as against the characteristics of founders or Directors of schools in the

contemporary period where by the only activities of such personalities should be to sit down to perform administrative and controlling functions, watch news on television and subsequently press their communication sets and talk for the rest hours of the day.

Teachers of *Abi Hanifah*

Abu Hanifah, studied Islamic jurisprudence to perfection, taught by *Ata'a bin Abi Ziyah*, *Hisham bin Urwah*, *Nafiu Maula bin umar*, but the teacher of *Abu Hanifah* in which he was closely associated with and received much of his knowledge, was *Hamad bin Abi Suleiman al-Ashairiyyah* who had wide knowledge of jurisprudence.

Abu hanifah studied under *Hamad* for eighteen (18) good Years before he decided to be on his own, to have circle personally for himself. He was shy to remain in the same city with his teacher, there after *Hamad* granted him the opportunity and permission to settle in *al-Basrah*. He sat there to teach and give formal legal opinions. When he was confronted with sixty issues he had never heard from his teacher *Hamad*, *Abu hanifah* returned back to his teacher with the sixty matters. Or problems which he accepted forty answers of the problems from his teacher and differed from his teacher's opinions in twenty answers of the problems. *Abu Hanifah* followed him till his teacher's death in the year 120 A.H *Abu Hanifah* was fond of aguments and intellectual confrontations. It is related that *Abu Hanifah* because of the length of service he gave to his teacher. Said I accompanied *Hamad* to such extent I have never seen or known any one who has accompanied any one the way I did *Amin* (2009:158).

The discussion above, demonstrates that *Abu Hanifah* possessed a high standard moral quality expected of a seeker of knowledge which may be regarded as student's character of his time as opposed to the characteristics of a seeker of knowledge in the contemporary period, when a student has no respect for his teacher and has no intellectual love to follow and serve his teacher such a lengthy period as *Abu Hanifah* did to his teacher, he was even ashamed to operate as a teacher in the city where his teacher was still teaching, he had to seek for permission and opportunity from his teacher to have a settlement for educational services,

and to a big surprise, when he was confronted with questions he was unable to solve, he took his mat and dissolved his circle and went back to his teacher, which can hardly be accepted by any Scholar of the contemporary generation, instead such affected Scholar will do every doable things to assert his superiority either by confusing his audience or make them go astray, all he wants to hear is that he is the best. *Qur'an* (55) says:

چؤ و و و و و ی چ الرحمن: ٦٠

Is there any reward for goodness other than goodness?

The expression of the *Qur'an* on every good action is suitable for the fellowship or companionship *Abu Hanifah* offered to his teacher. It is related that *Abu Hanifah* said: They are only two friends that there is nothing between them except excellence or goodness; the teacher and his student.

When his teacher *Hamad* died, his followers attempted to make selection of his successor, *Hamad's* son *Ismail* was selected to occupy his father's position of knowledge which was impossible for any human mind to inherit the father's knowledge and as well can never make use of his intellectual credentials however. This is what happened to *Ismail Hamad* who was disqualified for the position because he was fully qualified in *Arabic* literature, while his father's discipline was jurisprudence and the second choice went to another Scholar who also was disqualified because he was not an expert in Jurisprudence and in their third attempt, the choice of followers of *Hamad* fell on *Abi Hanifah* as the best successor of his teacher *Hamad* and to sit on his Scholaristic seat. *Abu Hanifah* continued with the circle and taught people and gave his formal legal opinions for thirty years before he died in 150 A.H. *Amin* (2009:158).

Abu Hanifah who inherited his teacher's position and academic prowess did not come as a surprise because he deserved that, looking at the way, manner and years he followed and served his master honestly, his continuation to take his teacher's class was some thing worth

commendable, because in the contemporary period, the successor would dissolve the class and form his own.

Abu Hanifah's Educational System

There will be no contradiction if we declare that educational system is an essential pedagogy of a practicing professional teacher and the entire educational functions that make the teacher and his students exhibit love and zeal for acquisition of knowledge. Any human life activity that lacks system be it educational or other wise will not advance to achieve the set objectives of such activity. *Abu Hanifah's* educational system reflected emphases on the circumstances and situations of *Iraq* during his period. The use of analogical deduction was an important educational system of *Abu Hanifah*. He used *al-Qiyas* very often than the *Qur'an* and *al-Hadith* in his teachings and practical life.

His saying "*I do not know*" before students in the class when a question he did not know was thrown to him was an educational system of *Abu Hanifah*. The use of views and opinions were his favourite educational system because he was an opinionist and rationalist too. For example;

A group of people from *Madinah* paid *Abu Hanifah* a visit in his school in *Kufah* and they debated with him on the issue of recitation of *al-Qur'an* behind *al-Imam* during prayers. *Abu Hanifah* said Yes no reading said to them, it is easy to argue with all the people completely, supposing it is an utterance of the most learned among you, they looked with in themselves and pointed at one of them, *Abu Hanifah* asked. "Is he the most learned of you people? He asked are his views in him, the same as the views in you? They said yes. He questions further, is his evidence in him, the same evidence in you? They replied, Yes, *Abu Hanifah* said; " if his view or opinion you Follow as an evidence, it is because you people selected Him and then made his words your own Utterances This is exactly the way we selected our *Imam* and made his recitation in the prayers our recitation. Amin (2009:163).

Very minimal that *Abu Hanifah* said some things without the use of *al-qiyas*, because in the beginning of his matters, he worked with grammar, his reason of working with *al-qiyas*. He was very skillful in logic and analogical deductions and practiced them widely and his effect is in *al-fiqh* very much.

Abu Hanifah School of Islamic Jurisprudence

Abu Hanifah founded the famous Hanifite school of thought in Islamic Jurisprudence (*al-fiqh*). In his educational system of teaching *al-fiqh*, he played a role of a theoretical systematizer, who achieved a great success in technical and legal thought.

According to the encyclopedia of Islam new edition:

The *Hanafi Mazhab* or school of religious law, named after *Abu Hanifah al-Nu'man bin Thabit*. It grew out of the body of the ancient school of *kufah* and absorbed the ancient school of *Basrah* too. The transformation of the bulk of the ancient school of *kufah* into the school of the *Hanafis* was helped by the extensive literary activity of *Abu Yusuf* and above all *al-Shaybani* main works *kitab al-Asr*. Encyclopedia of Islam new edition (1979:162).

The prominent and famous personalities of the school of *al-kufah* in which *Abu Hanifah* studied and latter inherited were: *Abd Allah Bin Masud* (in *kufah*, *Ali bin Abi Talib* in *Kufah*. *Shuraih bin al-Harith Al-Kindi* (d.78 AH) *Al-qamah bin qais Al-Nakhiy* (d.62 AH) *Masroq bin al-Ajidas al-Hamdan*(d.63 AH) *Al-Aswad bin Yazeed Al-Nakhi* (d.95 AH), *Ibrahim al-Nakhi* (d.95AH) *Amr bin Sherahil al-sha'bi* (d.104 AH) *Hamad bin Abi Suleiman* (d.120AH) *Abu Hanifah* (d.150 AH) *Abu yusuf*, *Muhammad bin al-Hasan* and *Zafr*.

The *Hanafi* School was favoured by the first *Abbasid* Caliphs.

It was well represented in its home country and in Syria. It spread early to the East, to *khurasan*, *transoxania* and *Afganistan* (where the present constitution gave official recognition to the *Hanafi* doctrine) also to the Indian subcontinent, to *Turkish central Asia* and to China,

Numerous famous representatives of the school came from *khurasan* and *transoxian*. The encyclopedia of Islam (1972:163).

During the entire period there was in the *Hanafi* school a strong tradition of producing books concerning the application of Islamic law in practice, but unfortunately *Abu Hanifah* did not author any book in jurisprudence and that is related by *Ibn al-Nadeem* on the books of *Abu Hanifah* include, his book of jurisprudence, the *Akbar*, his letter to *al-basty*, *kitab al-Alim wal-Muta'lim*, *kitab al-Rad ala al-Qadriyyah*. His students were memorizing his utterances and they wrote it on him. But his book of *al-fiqh al-Akbar*, *Ibn al-Nadeem* mentioned has controversial divergent views of people, *kitab sager in al-Aqidah*, its title is *fiqh al-Akbar* written on pages.

Abu Hanifah did not author any Book on fiqh because the evolution of authoring in the period of the *Abbasids*, *Abu Hanifah* saw it but was advance in age- that *al-fiqh al-Akbar* was on faith and it did not mean that it was authored, because it was inform of a letter sent by Scholars to some of them. The *fiqh al-Akbar* in between our hands which foundation is correctly linked to *Abi Hanifah*, Amin (2009:171).

Some of the students of *Abu Hanifah* came in defense of his *mazhab* or school with write ups about it, the reason for this was the arrangement of Islamic legal matters and expansion on it. Some were given opportunities to head judges which made the *mazhab* very powerful. *Abu Hanifah's* system of instruction was in conformity with the prevailing circumstance and educational demand and method of his era, which is considered irrelevant to the teaching and learning situations of the contemporary educational system because it is an out dated system. May *Allah* have mercy on *Abu Hanifah*.

Malik bin Anas and His School.

His full name was *Abu Abd Allah Malik bin Anas bin Malik bin Abi Amar bin Amr, bin al-Hareeth bin Ghaiman bin khuhail bin Amr bin al-Hareeth al-Asbahi*, he descended from the *Himyar*, his family had joined the *Banu Taim bin Mura (Taim Quraish)*.

The date of his birth is not known, the dates given varying between 90 and 97 are hypothesis, which are presumably approximately correct. As early as *Ibn sa'd*, we find the statement that he spent three years in his mother's womb according to bin *kutaiba* the origin of which a wrong interpretation of an alleged statement by *Malik* on the possible duration of pregnancy is still evident in the text of *Ibn Sa'd*. According to a tradition preserved by *Trimidh*, the prophet himself is said to have foretold his coming as well as that of *Abu Hanifah* and *al-Shafii*. His grand father and his uncle on the father's side are mentioned by the *al-sam'ani* as traditionists, so that there is nothing unusual in his also being a student, shorter encyclopedia of Islam. (1981:321).

In another version, the information of the origin of *Malik*, that his descents *al-Asbahi* was traced to *ZiAsbahi* a tribe from *Yemen*, and the popular, is that he was of *Arab* origin, and his descendants were correct *Arabs*. Born in the year 93 or 97. A.H and died in the year 179 AH.

The first and second opinions on the date of birth of *Malik* were slightly different, but in approximation they are related. There is every tendency that historians may add or deduct in the case of the duration of the pregnancy as people did to *Abu Hanifah* by his followers who claimed that.

Abu Hanifah was in his mother's womb for three consecutive years and claimed also that the prophet foretold that people shall come out from the East and the west and they will not find any scholar more learned than the people of *al-Madinah*. *Amin* (2009:178).

In fact the researcher is not certain about the truth of this preference attached to this man. *Al-Zuhaili* (1989) says: *Imam Malik* witnessed the two dynasties of the *Umayyads* and the *Abbasids* like *Abu Hanifah*, but he witnessed more of the *Abbasid* dynasty completely. Islam expanded very much during the periods of the *Imams (Abu Hanifah and malik)* to the atlantic

ocean and after it in the west to the *china* in the East and the centres of Europe on the opening of Spain.

Imam Malik's Educational Background

Malik bin Anas was *Imam of al-fiqh and al-Hadith*. The history of how he grew up is not known in the first place and his studies during his childhood in the second place.

It was said that he received recitation of the *Qur'an* from *Nafiu bin AbiNaim*, and listened to *Ahadith* from many Scholars of *al-Madinah*, famous among them was *Shihab al-Thuri*, *Nafiu Maula Ibn Umar*, and *Shihab al-Thauri* was one of the jurists of *Madinah* and *al-Muhadithun* and was the most learned in his period on *al-Sunnah*. Amin (2009:178).

From the above citations we understand clearly that *Malik bin Anas* received knowledge from the famous Scholars of *Madinah*. It also explains why *Malik* occupied such a position on the scholarship of *Madinah*. *Imam Malik bin Anas* had never traveled out of *Madinah* except for *Hajji* all his study periods and life were spent in *Madinah*.

Imam Malik's School of Islamic Jurisprudence:

The *Madinah* School concentrated so much on *Malik*, the same way, the school of *al-kufah* did to *Abu Hanifah*. It will be appreciated if the men behind *Madinah* School are exhibited the way we exhibited the men behind *Madarasatul-kufah*. These men were according to *Amins* Record:

Umar bin al-khatab, *Othman bin Afan*, *Abd Allah bin Umar*, *Aishah* the mother of the faithfuls, *Abd Allah bin Abbas*, and *Zaid bin Thabit*, the number of Madinite jurists were seven such as *Ubaid Allah bin Abd Allah bin Utbah bin Masud*, (d 94 or 99 AH), *Urwah bin al-Zubair* (d.93 AH), *al-qasim bin Muhammad bin Abi Bakr* (d .106 AH) *Saeed bin al-Musab* (d 93 AH), *Suleiman bin Yasar* (d 100 AH), *Kharijah bin Zaid bin Thabit* (d 100AH) and *Salim bin Abd Allah bin Umar bin al-khatab*. (d.106 AH) Latter the following joined suit after. *Ibn Shihab al-Zuhari* (d 123 AH), *Naflu Maula Ibn Abd Allah bin Umar* (d 117 AH), *Abu al-Zayad Abd*

Allah bin Zakwani (d131AH) *Rabiu al-Rai* (d.136 AH), *Yahay bin saeed* (d.143 AH). And after this set the following scholars came in *Abd Allah bin Wahab* (d.197 AH), *Abd al-Rahman bin al-Qasim* (d.191AH), *Ash hab Abd al-Azeez* (d. 204 AH) *Abd Allah bin Abd al- Hakam* (d214 AH) and *Yahya bin Yahya* (d.234 AH).Amin (2009:178-180).

All these personalities mentioned above were popularly known for their knowledge of *al-Fiqh* and *al-Hadith*. After the period of the *Sahabah* the leadership fell on *Saeedbin al-Musayyab*, companion of the companion of the prophet (SAW).

Saeed bin al-Musayyab inherited the knowledge of *Umar* in *al-Madinah*. Hence he gave formal legal opinion, they used to say: whatever the Prophet had finalized in judgment, no *Abu Bakr*, no *Umar* and no *Othman* and *Ali* judgments except I had known it.Amin (2009:181).

They came some set of Scholars after, such as *al-Zahri*, and *Nafi 'u* who was the most learned people of *al-Madinah* in respect of its *Hadith* and *Fiqh*. These Scholars mentioned were all memorizers of *al-Hadith* of the Messenger of *Allah* and in a sense, naturally *al-Madinah* should be rich in *Hadith* than any other country; this is because the Prophet stayed in it, most of the days of legislation, like wise *Abu Bakr*, *Umar* and *Othman*, the right guided Caliphs. There existed differences in their days according to *Amin*.

Some members of these groups initiated opinions and views on the problems of religion and politics and also the *Madinites* claimed that they had the distinction to witness the works of *Sahabah*, they knew and witnessed how the Prophet performed his ablution, prayers, and *Zakat*, and as well knew how the big *Sahabah* carried on their activities. They also witnessed the manner every generation of Scholars received *AHadith* related on those before them. It is natural that *Madinah* should be the centre of school of *Hadith*. Amin (2009:181).

In comparism, the matters that challenged Jurists of *Madinah* that *needed al-Fatwah* should be less in number than the challenges faced by the *Iraq's* Jurists that necessitated the use of personal opinions.

Malik's Position in Knowledge andHis Methodology of Teaching & learning.

Imam Malik bin Anas is popularly known and called *Imam Darul-Hijrah* i.e. *Imam* of home of Migration. He studied *al-Fiqh* and received knowledge from a large number of other Scholars. According to *Doi*:

It is said that he studied under about 900 teachers out of 300 people were *Tabi'un*, the successors of the *Sahabah*, the companions of the Prophet. *Muhammad al-Suyuti* has given a list of 95 *Shuyukh* (the learned Scholars) from whom he transmitted Tradition. *Doi* (1972:27).

Doi's citation above is a vivid testimony that *Malik* got a lot of knowledge and experience in dealing with matters that affected Islam that required the knowledge of *Fiqh* and *Hadith* specially.

With in a short period of time, his reputation as an eminent *Faqih* (theologian) spread far and wide. In 145 AH, he gave a *Fatwah* (religious decision) to homage paid to the "Abbasid Caliph al-Mansur was not binding because it was done under compulsion. He was a fearless man like *Abu Hanifah* and gave any religious decision without any fear or favour. In spite of all these, he was held in such a high esteem by the *Caliphs* that al-Mahdi sought his advice when he wanted to make structural alterations in the *Ka'bah* sanctuary. In 179 AH the famous *Caliph Harun al-Rasheed* visited him on the occasion of his pilgrimage. *Doi* (1972:28).

The courageous attitude exhibited by *Malik* elevated his position in knowledge and in society which undoubtedly afforded him the honour and qualification to found his School of thought. *Imam al-Shafii* made a tributary statement to *Imam Malik* his teacher who taught him *Hadith* and *Fiqh* as were the order of learning during their generations. In this tribute *Imam al-Shafii* said: "Malik my teacher from whom I received the knowledge as evidence between me and God. And there is non trust worthily to me than *Malik*, and when I talk about Scholars, *Malik* is the piercing Star. *al-Zuhail* (1989:31).

The noble characters of the early Scholars were the pedagogical tools that assisted them to learning and acquiring knowledge, this excellent tribute made by *Shafii* in respect of *Malik*,

his teacher can hardly be found in the characters of the contemporary Scholars because of the ugly zeal of some Scholars who would want to prove to the world that they are better of than their Scholars who gave them knowledge in order to be famous.

Incident that happened to *Malik* that attracted people's sympathy on him was during the days of *al-Mansur* when *MuhammadbinAbdAllahbin al-Hassan* and his brother *Abd Allah* went out of *al-Mansur*. There are two narrations of the incident *Imam Malik* gave formal legal opinion to the people concerning hateful divorce and said, there was not divorce on hatred. But the *Abbasiyun* were not happy with the *Hadith* because it means that any person who gives ascent to the government of the *Abbasids* does so with hatred and it is for him to withdraw his acceptance of the *Abbasids* and give his ascent to *MuhammadbinAbdAllahbin al-Hassan in al-Madinah*. Then *al-Mansur* prohibited *Imam Malik* from lecturing people on that *Hadith* and would stop any one who wishes to ask *Malik*, *Imam Malik* said it is into the heads of the people and *al-Mansur* got angry and beat him with cane. The second narration was when *Malik* was on the top of his affair in *Madinah*, he was unhappy with the Governor of *al-Madinah Ja'far bin Suleiman*, they said: "he does not see any faith in ascending anything to their leadership and *Malik* cited the *Hadith* of *Thabitbin al-Ahnaq* concerning hateful divorce that it is not allowed. And *Ja'far* got angry with *Malik*, he treated him like as no body dragged *Malik* with the stick. They said: *Malik* after the beating was rated high and his affair held in high esteem. *Amin* (2009:178-179).

Probably, they thought that the disgrace would make the people to look down upon *Malik* so that *Malik* would be frustrated and looked inferior in the eyes of people, but rather the people appreciated him and held him in high esteem. The two narrations displayed that *Imam Malik* was courageous, confident, and fearless in carrying on his educational system during the period of the *Abbasids*. The *Imam's* character is the first step towards the development of knowledge during his life time Islamic activities.

Educational System of Imam Malik.

The pedagogy of *Imam Malik* in teaching and learning during the period of *Abbasids* were firmness, courage, confidence, dedication and fearlessness.

The establishment of a school of thought was an educational system of *Imam Malik*.

According to *al-Zuhaili*:

Imam Malik established his school of thought on twenty evidences, five from the *Qur'an*, another five from the likeness of the *Sunnah*, which is the text of the book. Its clarity – which is general and its proof is the understanding of differences or (divergent views). and its understanding is the understanding of acceptance of argument, Its warning is the warning against weakness or deficiency, like what *Allah* say: And surely it is dirty or sinful and this makes it ten evidences and the remaining include *al-Ijima*, *al-Qiyas*, and the activities of the people of *Madinah*, and the sayings of the companions of the Prophet (S.A.W.) *al-zuhaila* (1989:32)

And another educational system of *Imam Malik* was his general acceptance of the Traditions of the Prophet (S.A.W.) without pre- condition of either popularity or otherwise of the narrators of the *Hadith* and his working with *khobar al-Wahid* if it is correct or good. In this form it became the source that he collected the Tradition he used in establishing his *Mazhab*.

Malik did not place any pre-condition on *Hadith* like the way *Abu Hanifah* did in respect of the popularity of the transmitters of *Hadith* and other, because he would work with *khobar al-wahid* if the transmission is sound or good. These are the bases on which he collected many *Hadith* used in building his school of thought. He did not demand from *Hadith* popularity what he was concerned with, was correctness of the chain of transmission. *Amin* (2009:183).

Another educational system of *Imam Malik* was his rigidity in editing *AHadith*. Despite his system of accepting *AHadith* and working with personal report of a transmitter, *Malik* placed high premium on sifting and editing *Hadith* before accepting it.

This does not mean that from this, his simplicity of accepting *al-Hadith* with out sifting or with very mean

observation is guaranteed, but he was a very tough editor, and still he accepted *Hadith* without condition of popularity and general acceptance. It is related that he said, I have met seventy from those who say, said the Prophet (S.A.W.) in this regard and he pointed at the Prophetic Mosque, and I did not receive any thing from them and any of them if entrusted with the treasury will be trusted:, except they were not among the people of this affair. He used to say: do not receive knowledge from four: and receive from outside them. He does not receive from foolish, stupid person, and does not receive from a person with selfish desire and he preaches people on it, and a liar who lies in talking to the people and if he had not been accused for *Hadith* of the Prophet and not from an honourable and righteousness and devotion if he does not know what he carries and what he talks about. He compiled *al-Muwata* and spent many years in editing it and was afraid of *Hadith* that will be declared not sound or correct in it. *Amin* (2009:182).

The above demonstrates how critical and careful *Imam Malik* had towards his acceptance of *Hadith* despite his system of accepting any *Hadith* that reached him.

His educational system of not accepting from four categories of persons mentioned was very unique and excellent system.

Another educational system *Imam* applied during the period of *Abbasids*, was his use of the work of the people of *Madinah* as evidence in jurisprudence *Amin* confirms it:

Another question in the basic foundation of Islamic jurisprudence is the activity of the people of *Madinah* and he regards it as justice in the work of the people of *Madinah*. He sees them as the people who knew the Traditions of the Prophet (S.A.W.) and with abrogation and abrogated. *Amin* (2009:153-182).

Imam Malik's claim and decision to legislate that the activities of the people of *Madinah* are preferred over and above private *Hadith* transmitted by one person. His claim that *al-Madinah* is *Darul-Hijrah*, in it the Prophet lived, revelations revealed, the people of *Madinah* accompanied the Prophet during travels and staying in the city, they saw him, said and

worked and they worked with him for many years till he died. Therefore, any of their activities should be correct and sound evidence in Islamic Jurisprudence.

Another educational system used by *Imam Malik* during the period of *Abbasids* was his use of the utterances of a companion of the Prophet (S.A.W) as evidence in Islamic Jurisprudence.

And from the system *Imam Malik* adopted in Islamic legislation, was to work with the utterance of a companion if his relation was properly traced to his lineage in respect of the *Hadith* of the flag bearers of the companions like the Guided Caliphs, *Abu Bakr, Umar, Usman and Ali, Mu'adhu bin Jabal and Ibn Umar*. He did not reply *Hadith* that was correctly sound *Hadith* related on the Prophet (S.A.W.) He had replied some *Ahadith* because companions were not free from error, and it is permissible to say that they can be subjects of making mistakes and if the utterance of the *Sahabah* is evidence then at most there may be contradiction because much of what is corrected in the question of *Kabar al Wahid* different opinion from *Sahabah* we had seen before the system of *Abi Hanifah* in the utterances of the *Sahabah* till the end. *Amin* (2009:183).

From these two sources i.e. work of the people of *Madinah* and the utterance of a companion of the prophet (S.A.W.), we deduce that these were important sources of Jurisprudence of *Imam Malik*

He says in his book to *Laith bin Sa'd* surely, people follow the people of *Madinah* that in it was Migration and in it the *Qur'an* revealed and in summary of his opinion in this topic is that when the people of *Madinah* agree in working on Matters, and it agrees with the work of its Scholars, the work become evidence preferred over *al-Qiyas* (analogical deductions) and he preferred sound *Hadith*. But if the work is not accepted on the consensus opinion of some Scholars, but if many people performed such work, for such work also is evidence preferred over *Khabar Wahid*, and if it stands opposite, the rectification is that it is abrogated. And it is not necessary that there should be difference between their consensus opinion on the work of writing and *al-Ijtihad*. *Amin* (2009:183).

The best educational system of *Imam Malik* is the legacy he left behind for generations after generations till the last day, *al-Muwata*. *Al-Muwata* is an important book in Islam written on *al-Hadith* and *al-Fiqh* hence there are appearances of *AHadith* and *al-Fiqh*.

In respect of the Scholars of *Hadith*, *AHadith* found in *al-Muwata* are concentration of the Traditions of the Prophet (S.A.W.) or the companions of the Prophet or companions of the companions of the Prophet (S.A.W.) The *AHadith* contained in *al-Muwata* were gathered from numerous different men of Traditions. According to *Amin*:

He (*Malik*) collected these *Ahadith* from various men whose number reached at least ninety five persons and all of them were *Madinites*, except at about six; two men from *Basrah*, one from *Makkah*, *Khurasan*, *Jazair* and *Sham*, and the *AHadith* he received from those six men were very few and from among them, those who transmitted one, two or three *AHadith*. *Imam Malik* met them either in *Madinah* or in *Makkah*. *Amin* (2009:184).

It is found in *Muwata* that some of the *AHadith* are traditions that are scripted, which are traceable in ascending order of the Traditionalists to their first authorities, or we can call them uninterrupted narrations. While some of them are Traditions completely transmitted to the Prophet resting on the chain of authorities that go no further back than the second generation after the departure of the Prophet (S.A.W.) Some are Traditions of the Prophet which have narrators without any interruptions irrespective of the fact whether they can be traced directly to the Prophet (S.A.W) or one of his companions. While some are disjointed traditions which either links in the chain of transmission are found missing or unknown narrators are found to join the link. According to *Amin*:

And some of the *Ahadith* in *al-Muwata Musnadah* and some are *Mursilah*, *Muttasilah* and *Muqatiah* and some from what is called *Balaghni* in which he used to say *Balaghni* without specifying the narrators of the *Hadith*. *Amin* (2009:185).

It is fantastic to note that there are four thousand *AHadith* recorded by *Malik* in his *Muwata* and it took him (*ImamMalik*) forty years working on the book. In Islamic jurisprudence *Imam Malik* organized and arranged in *al-Muwata*, the book of purification, then the book of prayer and so on.

According to *Amin*.

But in respect of *al-Fiqh*, surely he arranged it in *Fiqh* arrangement such that the book of *Taharah* (purification), then the book of *al-Salat*, then the book of *al-Zakkat*. Then the book of fasting and so on. *Amin* (2009:185).

In his educational system, *ImamMalik* selected *AHadith* that dealt with the same topic or subject such as Friday prayer, prayer of those on journey. He some times preferred *Hadith* of the Prophet over *al-Tafseer* in his teaching. Sometimes he would not start with *al-Hadith* but would first mention an issue and then pass its judgment and the evidence of his judgment.

Excellently, it is noted that the first book written on *al-Hadith* and *al-Fiqh* is *Muwata* by *Imam Malik*. *Al-Muwata Malik* has great influence and effect in the movement of knowledge and Islamic religion. *Imam* died and left this valuable work as a great legacy for Muslims of all generations as a contribution to the development of Islamic Education.

Malik devised a method with which *al-Hadith* was separated from *al-Fiqh* as both were mixed together. *Imam Malik* intensified effort in making each one separate subject.

According to *Seen* and others:

As *al-Fiqh* and *al-Hadith* were mixed with one another *ImamMalik* devised the system of using the knowledge of narration together with the knowledge of transmission in *al-Fiqh* to separate them and placed each an independent subject. *al-seen* and other(1983:144).

This educational system connotes averting the Muslim *Ummah* and Scholars from academic confusion and squabbles.

Imam Malik's educational systems are many and important contributions to the development of knowledge. May *Allah* reward him accordingly.

3. Imam Al-Shafii and his School.

Shafii's names were *Muhammad* son of *Idris*, son of *Shafii*, son of *Quraishy*, *al-Hashimy*, *al-Mutabably*, son of *Abbas*, son of *Othman*, son of *al-Shafii*, *bin al-sayb bin Abid bin Abd al-yazid bin Hashim bin Abd al-muttalab bin Abd al-Munaf*. The decedents met with the line of the messenger of *Allah* (S.A.W) at the lineage of *Abd al-Manaf* and the line was at his mother's side, born in *Ghaza* strip in Palestine in the year 150 AH/767CE. And died in Egypt in the year 204 AH/835 CE. *Majid* (2011.11-16) *Ramadan* (2006. 219).

It is related that the mother of *Shafii* *Azdiyyahal-Azad* came from Yemen. His father traveled to *Sham* and *Shafii* was born in *Ghaza or Asqallan*, and when the father died his mother carried him to *Makkah* at the age of two. *Shafii* grew up as an Orphan.

Imam Shafii testifies this with his own mouth.

I was an orphan in my mother's room and she had no money to train me but the teacher accepted from my mother that I should follow him if he moved. And I learnt the *Qur'an* and entered the Mosque; I sat before the Scholars and memorized *al-Hadith* or lesson. I did not have any money when I was in search of knowledge of *AHadith*. *Amin* (2009:189).

His Educational Background

It is said that *al-Shafii* was endowed with extra ordinary talents right from his early childhood. His biographers say his memory was sharp that at seven years of age, he had learnt the whole *Qur'an* by heart. At the age of ten, he had committed to memory the *Muwatta* of *Malik bin Anas*, and at fifteen he had obtained the rank of *Mufty*. *Doi* (1972:29) and *al-Zuhaili* (1989:35).

Imam al-Shafii spent the early part of his life at *Ghaza* in Palestine where he had his early education before he moved to *Makkah*. He studied the *Qur'an*, followed by *Hadith* and *al-*

Fiqh. In the Prophetic Mosque, *Shafii* used to sit in front of Scholars to memorize *al-Hadith* and other lessons. When the biographers and scholars said al Imam al Shafii at the age of fifteen had obtained the rank of mufti. This is an expression that Shafi's intelligence quotient was very superior because he had performed the intellectual activity well versed scholars' perform by giving his opinion on Islamic legal matters at such a tender age. He left *Makkah* and followed *Hazeel* to the desert where he learnt its words and acquired *Arabic* language. And from there *Shafii* went back to *Makkah* for pilgrimage.

Al-Shafii studied *Hadith* and *Fiqh*, he took knowledge from *Sufyan bin Uyainah*, *Muslim bin Khalid al-Zanji*. He memorized *al-Muwatta Malik* and latter traveled to *Madinah* to meet *Imam Malik* and listened to his *al-Muwata*, learnt and acquired *Malik's* jurisprudence and followed him until his death in the year 179 AH and when *Malik* died, a master from *Yemen* who visited *Makkah* was advised by some members of *Quraish* to take *Shafii* along with him to *Yemen* and offer him an appointment. There after, *Shafii* was accused of *Shiism*. The questions here are: was he accused when he was in *Yemen*? Or after he had returned to *al-Hijaz*? *Ibn Abd al-Bar* narrated that *Shafii* was in *Hijaz* at the time of accusation, while *Ibn Hajr* made a different narration that made all of us agree that *Shaffi* was accused while in *al-Yemen*. The ultimate results of this accusation was that *Shafii* was taken before Caliph *Harunal-Rasheed* where he made the accusation negative, and was forgiven by the Caliph. *Amin* (2009:190).

Al-Shafii was very much learned a Scholar to practice *Shiism* because *Allah* had already programmed him for a bigger role play to God's religion, hence God protected and preserved *Shafii's* good image against *Shaitan* and his followers.

Al-Shafii received the jurisprudence of the people of *al-Madinah* and the people of *al-Iraqi*. He joined the knowledge of the people of opinion and that of the people of *al-Hadith*. He was also educated in the growth of the school of Islamic thought of *Iraq*, sociology of life of *Badaweess* in the desert, the civilization of pious people of *al-Hijaz* and in *al-Yemen*, people of *Iraq* and *Egypt*, all these assisted in the establishment of his *Mazhab*.

Shafiis School of Islamic Jurisprudence

Shafii had two schools of thought, one in *al-Iraq* and the other in Egypt. *Al-Shafii* spent the rest of his life in Egypt.

It will not be out of place if we present men of *Shafii's* school as we did to *Abu Hanifah* and *Malik* schools of thought.

(1) School of Thought in *Iraq*:

This school of thought comprised of *Imam al-Shafii*, at the head of the affairs of the school, *Shafii* was a student of *Imam Malik* and followed him in his *Mazhab* and his teachings and was one of the men of *Malik's* school until the year 195AH, when he traveled to *al-Baghdad*.

These men of this school include: *al-Za'farani*, *al-Karabis*, *Abu Thaur*, *Ibn Hanbal*, *Abu Ubaid al-Qasim bin Salam al-Lughawi*.

(2) School of thought in *Egypt*:

These men include; *al-Buwaity*, *al-Mazny*, and *al-Rabeeu al-Muradi*. "(Amin 2009:192).

***Al-Shafii's* position in knowledge and his educational system.**

Imam al-Shafii was the most learned person in *al-Qur'an* and *al-Hadith* in his time as testified by *al-Zuhail*.

He was the most knowledgeable person in the Book of *Allah* and the Traditions of His Messenger (*S.A.W.*). *Shafii* was the most Knowledgeable Scholar among the jurists, linguists, and *Arabic Grammar*. *al-Zuhail*(1989:36).

And in respect of his position in searching for knowledge *al-Zuhail* also says: There was no man who in his hands an Ink and pen, except *Shafii* was on his Neck. *al-Zuhail*(1989:36).

This demonstrates that *Imam Shafii* Travelled and met every knowledgeable Scholar he heard about his knowledge during his time.

According to *Amin*:

The leadership in *al-Fiqh* with *al-Madinah* ended with *Malik bin Anas*, *al-Shafii* traveled to him and stayed with him. And leadership in *al-Fiqh* with *al-Iraq* ended with *Abu Hanifah* and *al-Shafii* took it from the companion of *Abu Hanifah Muhammad bin Al-Hassan* who said there was nothing in it

except I had heard it from him and gathered for him the knowledge of the people of opinion and the knowledge of the people of *al-Hadith*. Amin (2009:195)

The comment of *Ibn Hajr* is an evidence that *Imam al-Shafii* combined the knowledge of *Malik* and *Abu Hanifah* and that of the people of opinion. These three in one combination made *Shafii* become what he was in the field of knowledge.

Educational Systems of Imam al-Shafii during the period of the Abbasids.

The first educational system was to establish his *Mazhab* and school. Another educational system of *al-Shafii* was to reduce the science of jurisprudence to a normal and systematic collection of traditions.

According to *Doiin Ahmad bin Hanbal* says: Until the time of *al-Shafii*, men did not know how to distinguish between the Tradition that were in force and those that were cancelled. DOI (1972:29)

Imam's educational system used in teaching abrogation and abrogated of the Tradition of the prophet (S.A.W) was a big contribution to the development of Islamic education in the teaching and learning of the prophetic Tradition.

Another educational system was that *Imam al-Shafii* made the *Qur'an* and the *Hadith* as the main sources of Islamic jurisprudence and in the absence of the two, the use of analogical deduction is the option. The acceptance of *Hadith* of the Prophet in which its chain of authority is correct is another educational system of *al-Shafii*.

And when a *Hadith* is related on the Prophet (S.A.W.) and its chain of authority is correct, to him it is *Al-Hadith*" and *al-Ijma* is bigger than *Khabar al-Wahid* and *al-Hadith* that appears to have unbearing meanings and what resembles its appearance will be considered first. Amin (2009:193).

In his educational system, *Imam al-Shafii* did not acknowledge *Hadith al-Mursal* as a source of evidence in Islamic jurisprudence. The building of the foundation of his School of thought on the *Qur'an*, *Hadith* then *Ijma* and *al-Qiyas* only consisted another educational system of *Imam al-Shafii*. *al-Zuhaili*:

He did not accept the utterances of a companion of the Prophet (S.A.W.) because independent judgment contains errors or mistakes, he did not work with the applications of discretion in legal decisions, which *al-Hanafiyyah* and *Malikiyyah* say: “anyone who applies the approval of the companions is correct. *al-Zuhaili* (1989:36).

This means that non-acceptance of *Hadithal-Mursal* was an educational system of *al-Imamal-Shafii*. His hatred for argument with the work of both the *Madinites* and the *Baghdadis*. *al-Shafii's* opposition to the well fare of transmitters constituted another educational system of *Imamal-Shafii*. *al-Zuhaili*: He (*Imam al-Shafii* opposed the well fare of the transmitters, he hated also argument with the activities of the people of *Madinah* and the people of *Baghdad*, people called him the success of *Sunnah*. *al-Zuhail* (1989.36).

Another excellent educational system of the *Imam* was his development of the knowledge of *Usul* from jurisprudence. According *Al-Zuhaili*: It was *al-Shafii* who produced *IlmUsulal-Fiqh* separately from *al-Fiqh* course of study. *al-Zuhaili* (989.5).

We would like to commend the character of *Imam al-Shafii* which is another important educational system. History has it that when *al-Shafii* visited *al-Kufah* after some times, there in the *Masjid of Abi-Hanifah*, *al-Shafii* led *Subh* prayer (it should be remembered that the year *Imam al-Shafii* was born, was the same year *AbuHanifah* died) and after the prayer worshippers surrounded him with a lot of questions and among the questions thrown to *al-Shafii* of which we are interested were: why did you not raise your hands during *Takbeeratal-Ihram*? And why did you not recite *al-Qunut* that is compulsory in you *Mazhab*? He answered, in respect and honour of the *Imam* lying there; he pointed at the grave of

Imam Abu Hanifah and said he did not do them when he was alive. Therefore I will not perform what he did not do when he was alive in this *Masjid*. This character of *Shafii* is far from the behaviour of the contemporary Scholars who would even condemn the *Imam* in his *Masjid* in order to be rated higher.

Imam al-Shafii started his education very early at the age of seven and moved so fast in knowledge that he was rated as a highly placed scholar of his time while his age was very little. He utilized his knowledge among other things to extract the knowledge of *al-Usul* from the main subject *al-Fiqh* which was very vital to educational system of his time and subsequently fed knowledge of *Fiqh* in the contemporary educational system especially in the Muslim's secondary schools and the universities in Nigeria such as *Ahmed Bello* university, *Zaria*, *Othman Danfodio* university *Sokoto*, *Bayaro* University *Kano* and others.

Imam al-Shafii indisputably made a lot of contributions towards the development of knowledge. May *Allah* reward the efforts of *Imam al-Shafii* and the like accordingly.

Imam Ahmad bin Hanbali and His School.

His names were *Ahmad bin Muhammad bin Hanbal*, an *Arab* of origin from *Shaiban*, his origin is from *Maru*, born in *Baghdad* in the year 164 AH. And grew up in there

His Educational Background

Ahmad was born and brought up in *Baghdad*, but in the course of his search for knowledge, traveled to many cities for studies such as *al-Kufah*, *al-Basrah*, *Makkah*, *Madinah*, *Yemen*, *al-Sham* and *al-Jazirah*.

He studied jurisprudence, *Hadith* and lexicography in *Baghdad* and in 179 A.H, he devoted himself completely to the study of *Hadith*. In this connection he made journey to *Iraq*, *Hijaz*, *Yemen* and *Syria*. Two of his teachers were most outstanding: *Yazid bin Harun* and *Yahya bin Saeed*. When *Imam al-Shafii* visited *Baghdad* in 195AH, *Ibn Hanbal* attended his lecture and got instructions from him in the *Hadith*. As time passed by, his reputation as a great theologian spread far and wide as he was distinguished for

his profound knowledge of both civil and spiritual laws. He became specially famous for his knowledge with respect to the precepts of the Prophet. It is said that he could repeat about millions of traditions: Doi (1972:29-30).

Imam Ahmad was very much learned in *al-Hadith*, (Prophetic Traditions) and Islamic jurisprudence to the extent of being called *Imam al-muhaditheen* of his time. *Ibrahimal-Harbi* testifies. I saw *Ahmad* as like God had compressed the knowledge of the first and the last people in him. *Shaffi* said: when he traveled to *Egypt*: I left *Baghdad* and did not leave in it, except the most God fearing and learned in *al-Fiqh* than the son of *Hanbal.al-Zuhaili* (1989:38).

***Imam Ahmad Hanbali* Educational System during the period of the *Abbasids*.**

Ahmad bin Hanbal found and headed *Mazhab Hanabilah* and his school of Islamic thought. He adopted the same system of fearlessness and courage in his teachings and passing legal judgment like his predecessors, *Abu Hanifah*, *Imam Malik*, and *Imam al-Shaffi*

It was during his life time, that the dispute concerning the *Qur'an*, whether it was created or it existed from Eternity began by the ruling Caliph *Mu'tasim-Billah* of the *Abbasid* dynasty (218A.H). He was of the opinion that it was created. *Imam Ahmad bin Hanbal* opposed this view and as a result he was imprisoned and severely scourged by the *Caliph's* order. Later, the *Caliph Mutawakkil*, son of *Mutasim*, issued a decree of general tolerance leaving every body to judge for himself. *Imam Ahmad* was freed from prison and was received by Caliph in his Court with great honour and offered him a generous present of 1,000 pices of gold, which the *Imam* refused to accept. *Doi*(1972.30).

It is unfortunate that only in the in significant things or issues that usually bring problems to the Muslim *Ummah* and under some circumstances Scholars used to be unfortunate victims of such awful circumstances, like the creation or sent down of the *Qur'an*. The question here is: of what relevance was such to the study and practices of Islam? And why should the caliph engage in such matter?

Imam Ahmad correction of the wrong view of *Mu'atim* by telling him that the *Qur'an* was sent down from God was an educational system that should be followed.

Despite all the pains *Ahmad* went through in his hand, *Ahmad* exercised a lot of patience, on his level of patience. *al-Zuhaili* declares:

Imam Ahmad has patience like the patience of the Prophets. *Ibn al-Madani* said in respect of his patience, surely *Allah* honoured Islam with two men, *Abu Bakr* on the day of (ridah) apostasy and *Ibn Hanbal*, the day of sympathy and *Bashr al-shaffi* said "undoubtedly, *Ahmad* took the position of the Prophets. *al-Zuhaili*. (1989:38)

These demonstrate that *Ahmad* possessed perseverance like that of the prophets. This is one of *Imam Ahmad's* educational systems during the period of the *Abbasids*.

Another educational system of *Imam Ahmad*, was the establishment of his school of thought on independent judgment close to the start of *al-Shaffi* because he learnt from him, accepted the *Qur'an*, the Sunnah, formal legal opinions of the companions of the Prophet, *al-Ijma*, *al-Qiyas*, and the authority of the transmitters.

Imam Ahmad taught *al-Fiqh* in the light of legal proceedings and not as a subject in a classroom situation like the three Imams aforementioned in our discussion. He used the narration of tradition as an educational system in treating matters affecting Islamic jurisprudence.

The educational systems applied by these Imams were in correct lines with the needs of the *Abbasids* system of education.

These educational systems are really outdated and antiquated to be acceptable and implementable nowadays, Science and Technology are introduced and implemented equally in the contemporary organized educational system.

There are excellent characteristics worthy of commendations and emulations by any one involves in teaching profession as found in the outstanding jurists and founders of Islamic schools of thought. *Viz: Imam Abu Hanifah, Imam Malik, Imam Shafii and Imam Ahmad bin Hanbali*, which were also educational systems during the period of the *Abbasids*. May *Allah* have mercy and reward them with paradise.

These characteristics indeed formed the bedrock of pedagogy and educational system of teaching *al-Fiqh* and other subjects and in building their individual schools of thought, which rested on love and respect for one another. Every Scholar paid excellent intellectual tribute to the one who came before him, and probably was his teacher too. For example: *Imam Malik* paid commendable intellectual tributes to *Imam Abu Hanifah* in respect of his position on *Islamic Scholarship*, while *ImamShafii* commended *Imam Malik* for his position of knowledge and courage: and as well paid unprecedented courtesy visit to *Abu Hanifah's* mosque in *Kufah* and also paid respect to *Imam's* grave yard near the mosque.

While in the mosque and *Kufah* as a whole *Imamal-Shafii* did not put in practice anything *Abu Hanifah* did not.

ImamAhmad bin Hanbali also paid intellectual tribute to *ImamShafii* who was his teacher and attributed the knowledge of *al-Fiqh* and *Usul* to *ImamShafii*: Non of them made attempt to make unnecessary claims of being better of than his teacher, unlike the contemporary Scholars who would do all doable things to relegate their teachers and their knowledge to ignorant and incompetent backgrounds, to portray themselves as best Scholars of the time. The desire to achieve economic well being is the mother attitudes of the contemporary Scholars, while the desire to achieve *Allah's* pleasure was the mother characteristics of the old Scholars. Much has been said in respect of educational system applied by the four Runners of knowledge of Islamic jurisprudence and founders of schools of thought in Islam

during the period of *Abbasid Dynasty* and they deserve every good commendation. May *Allah* reward them accordingly.

The movements of knowledge from the period of the Prophet (S.A.W) till the period of *Abbasids* were the same as there were religious oriented movements made up of the study of the *Qur'an* and its *Tafseer*, *Hadith* and jurisprudence, but differed during the period of *Umayyad and Abbasiyyah* because of the inclusion of worldly subjects while during the *Abbasid* period specially the movements became more complexed because of the existence of religious groups *Mazahib al- Qimiyyal*. Subsequently, their educational systems were in the same shape like the movement of knowledge, every educational system reflected the educational and political circumstances of the period in question.

It is worthy to know that Muslims and their Scholars after the Prophet (S.A.W) did not relent effort in consolidating the Legacy the Prophet (S.A.W.) left behind him on which he said:” I left two things for you, if you hold the two, you will not go astray and they as well made use of his approval for *Ijtihad* with their opinions and views judiciously.

During these periods especially the *Abbasids*, four prominent Scholars who established their *Mazahib* and Schools existed such as *Abu Hanifah*, *Imam Malik*, *Imam al- Shafii* and *Imam Ahmad bin Hanbali*; their educational systems and teachings are highly appreciated in the contemporary period and their intellectual works are great contributions to the development of Islamic education. That was how movement of knowledge and educational practices were conducted during the early period of Islam which were inherited and modified in this contemporary period.

2.7. Over view of the contributions of Muslim Scholars to the development of Islamic Education.

Contribution is defined as: An action or service that helps to cause or increase some things Oxford Advanced Learner’s Dictionary 6th Edition page 250.

In the light of the above definition, the researcher wishes to exhibit sample study of some prominent Muslim Scholars who had made tremendous contributions to the overall success of knowledge and such few distinguished Muslim Scholars include: *Ibn Sahnun, Ibn Sina, al-Ghazali, Ibn Taymiyyah and Ibn Khaldun.*

2.7.1 Ibn Sahnun (819 AH-870 AH) and His Contributions

He is *Abu Abd Allah bin Abd al-Salam al-Sahnun al-Tanwikh al-Qairawani, al-Tunisi*, popularly known as *Ibn Sahnun*. He was born and brought up in the city of *al-Qairawani* in *Tunisi* in North Africa in the year 819 AH and dead in 870 A.H. *al-Fazazi and al-Shahari(1989:127).*

His Educational Background

Ibn Sahnun was brought up islamically by his father who also taught him a lot of Islamic Sciences, and culture which included *al-Qur'an, Hadith, Tafseer, Tauheed, Fiqh*, education, logic and others. He received training on teaching profession and acquired wealth of experience in educational issues and practices. *al-Fazazi and al-Shahari(1989:127).*

Contributions of Ibn Sahnun:

His contributions as an Islamic Scholar and educationist could be found in his theories on education, characters of the teacher who is the facilitator of education, the manners of Students, Classroom Management, Teachers/Students relationship and many others were discussed in his educational theories.

According to *al-Fazazi and al-Shahari:*

Ibn Sahnun authored many books in different Sciences, but was famous in the field of education, because of his book "The teachers conduct" which he sent to his father in form of a project. The book influenced Muslim educationists such as *al-Qabis and al-Zarnuj* and was translated into French language due to its importance in educational practices. *al-Fazazi and al-Shahari (1989:128).*

The theories of *IbnSahnun* on education were very important that many educationists, School Administrators and Students from Muslim nations benefited greatly, which enhanced the qualities and advancements of learning in the medieval system of education. These theories are equally inherited by the contemporary system of education.

In curriculum composition, *IbnSahnun* made the teaching of *Qur'an* the foundation of Islamic studies curriculum. To him the teaching of *al-Qur'an* will open the brains of the children and put their intellectual banks in turn and ready for acquisition of knowledge.

His educational theory on teaching profession reflects emphases on the *Qur'an* and *Sunnah* as the main sources of knowledge in Islam. According to *Marmura*:

Ibnsahnun addressed issues pertaining to what is in his view, is permissible (*jaiz*) or reprehensible (*Makruh*) in the teaching of the holy *Qur'an*. He discussed the rules and regulations concerning such matters as vocation, gifts given to the teacher by the pupil's parent on the occasion of religious feast, the teacher's seal which marks pupil's completion of the process of learning the holy *Qur'an* and the celebration of this event by the pupils' parents in addition to questions on how the learner should behave towards the *Qur'an* and how he should erase the learned verses of the *Qur'an* off his Slate and so on. *Marmura* (2005:53)

Ibn Sahnun taught Muslims the manners of handling the *Qur'an* and the method of cleaning verses of the *Qur'an* written on the slate of the pupils.

Ibn Sahnun propounded the ideology of justice and equality between pupils in the school. There should be no preferential treatment among pupils, either from the well-to-do parents or the have not parents according to *al-fazazi al-shahari*:in this respect *IbnSahnun* is rated as the pioneer of equality and justice among children in schools before the contemporary advocacy of such characters in our schools. *al-fazazi al-shahari* (1989:128).

Ibn Sahnun considers this theory very suitable for classroom management, because when the teacher maintains justice and equality among children, he becomes successful in teaching profession. Discrimination among children in the same class is an undeserved character of a

teacher, the pupils will regard him as an evil person and that becomes his failure in teaching profession.

Ibn Sahnun dislikes co-education but did not openly oppose it. According to *al-Fazazi and al-Shahari*:

He (*Ibn Sahnun*) disliked co-education, however, he did not openly go against it, but warned against it in the middle of the third Century of the *Hijiriah* (A.H) He said “This type of learning contains dangers as it was the beginning of the teaching of girls and they have right to education but such education should be conducted in special places.*al-fazazial-shahari* (1989:128).

In another development, *Ibn Sahnun* advocated so much for the teacher’s use of punishment for the purpose of correcting pupil’s mistake in classroom situation. According to *al-Afendi and Baloch* and *al-Fazazi* and *al-Shahari* testify thus:

Ibn Sahnun also addressed the issues of punishment of school pupils. He stressed that beating of pupils in the school is permitted, the beating of three soft strokes and should not go beyond that and should be with the objective of correcting the offender and this agrees with the need of human beings which requires improvement.*al-afendi* and *Baloch* (1980:120) and *al-Fazazi* and *as-Shahari* (1989:129)

This is the real motive of disciplining school pupils which should be based on the correction of evil doing of the pupils and directs them to do the righteous things. This should also be regarded as *al-Amr Bil Ma’ruf wal-Nahi anil Munkar*, Guidance and counseling in Islamic tone which is the mission of Islam. In another development *Ibn Sahnun* recognized the importance of pupils vacations in educational system. Therefore he advocated strongly on the issue. According to *al-Fazazi and al-Shahari*

He (*Ibn Sahnun*) fixed childrens *Id*-festival holidays as follows:“pupils vacation during the feast of breakfast, to three (3) days, while the feast of animal sacrifice to be five days, but in other days of the weak, Friday is the weekend holiday.*al-Fazazi and al-Shahari* (1989:129)

Ibn Sahnun in his opinion looked at the situations of events in the society and how the people celebrate individual festivals. The rate at which Muslims feel and celebrate the feast which follows the end of *Ramadan* fast, is quite different from that of the feast of animal sacrifice.

Ibn Sahnun propounded the theory of supervision of students' characters by the teacher. He attached great importance to character building of School pupils. He stressed, that it is the responsibility of the teacher to: follow up pupils characters individually and also to take daily class attendance to know those present and those absent. *Ibd* (1989:129).

Ibn Sahnun regards the keeping of class attendance register by the teacher as a means of checking the problems of truancy among school pupils and irregular in attendance. This is what the contemporary system of education demands for the purpose of infusing cooperation between the Home and the School. The great importance of this method is that, it is the weapon of defense of the teacher and also that of the administration concerned. Many teachers have fallen victims to some avoidable circumstances in which some pupils who were truants committed criminal offences and the case was referred to educational authority who visited the school of the pupils, the class teacher who claimed that the truants did not attend school the day of the incident was requested by the authority to present his class attendance register and which he did, but unfortunately he was not keeping regular attendance for a period of four weeks. The subsequent action of the education authority was that the teacher was insistently dismissed for failure to keep class attendance register promptly.

And in respect of teachers' salaries and allowances, *Ibn Sahnun* agreed that teachers should earn wages for the teaching services, but he disagreed with the payment of teachers salaries when their work is not performed fully or neglected. He stressed that payment of teachers' salaries and allowances should be regular at the end of every month. *al-Fazazi and al-Shahari* (1989:130).

The educational contributions of *Ibn Sahnun* to the development of knowledge during the medieval period are in line with the educational needs of the contemporary educational system. The argument here is that in every educational system of any generation, character training, discipline, supervision, guidance and counseling of its school pupils remain paramount. These are theories *Ibn Sahnun* propounded to enhance proper development of Islamic education in the Muslim *Ummah*.

2.7.2 Ibn Sina and His Contributions to the development of Islamic Education

Ibn Sina (980) the most illustrious name among the oriental Muslim frontanities. His full names are *Abu Ali al-Hussain bin Abd Allah bin Hassan Ali bin Sina*, born in the village of *Afsinah* among the villages of *Bukharah*. His father cared so much for the educational and cultural life of *Ibn Sina Ahmad* (1956:289).

His educational background

Ibn Sina was born in the family that engaged in the service of his country. His father used to employ teachers for him and he welcomed to his home Scholars and philosophers. *Ibn Sina* received the science of the brain and the *Shariah*, Natural science, medicine. *Al-Ibrashi* (1976:211-212).

According to *al-Fazazi and al-Shahari*.

Ibn Sina studied philosophy, medicine, mathematics, memorized the whole *Qur'an* at his age of ten. He studied deeply in many sciences and was nicknamed *al-Sheikh ul-Rais* and has many publications. *Al-fazazi and al-Shahari* (1989.130).

Ibn Sina's Contributions to the development of Islamic Education

In his contributions, *Ibn Sina* as an educationist designed the curriculum of Islamic education in respect of teaching pupils as follows:

To teach children the *Qur'an* first for the purpose of putting their brains and their bodies in turn. Teach them *Arabic* alphabets, reading and writing, religious moral instructions, relate practical matters at the beginning because it is

easier than *Qasidah* (the principal of a poem), the praise of knowledge and hatred of ignorance and all that are associated to it, teach them respect for parents and honour to guests. *al-Fazazi and al-Shahari* (1989:139) and *al-Ibrashi* (1976:214:215).

The citations above are comprehensive curricula of Islamic education in the primary schools, because it is the beginning of character training and a motivation to Muslim children for love of knowledge and hactered to ignorance and practice of Islam.

Qualities of Ideal Class Room Teacher

Ibn Sina advocated so much on the qualities expected to be seen in an ideal professional teacher and he made these qualities as part of qualifications to be considered when appointing teachers for the upbringing of pupils in schools.

The teacher should possess good qualities such as wisdom, intelligence, religious good character, cleanliness and knowledge of pupils' behaviours. He should have good teaching methods. *al-fazazi and Shahari*(1989:130).

In another instance of teacher's qualification: "*Ibn Sina* outlines the true colour of teacher's qualification to include the following which apparently must be seen on the teacher:

Cleanliness in thought, words and deeds. He should be a good disciplinarian, honest and careful in all his dealings and obligations. He should be persistent, courageous and perseverance in face of discouragement and difficulties, firmness, fairness, punctual to duty and he should keep his promises made and in all, the teacher should know his subject matter, his pupils. *al-Ibrashi* (1976:223) and *al-Fazazi and al-Shahari* (1989:139).

Ahmad and al- Ibrashi:*Ibn Sina* wrote on medicine, philosophy, education, logic, literature, astronomy, physics, chemistry, animal science and plant. *Ahmad* (1956:289) and *al-Ibrashi* (1976:212).

His intellectual works include:

Kitab al-Insaf, (the book of impartial judgment), *KitabShifa*, (the book of healing) *Kitabal-Najat* (the book of salvation), *Isharah* (instruction) and *al-Qanun fi tibt.* (canon of medicine), *Kitab al-IsharahwalTanbihat*, (book of directive and remarks), and others” lews and others (1979:947) and *Ahmad* (1956:289)

Ibn Sina was a prolific writer and an intelligent physician, a philosopher, an educationist and so on. His contributions towards the development of knowledge extended to many disciplines of human endeavor.

There is no doubt that many of the educational theories we find today in schools have been propounded by *Ibn Sina* especially when we talk about qualities of ideal classroom teacher.

Ibn Sina's intellectual contribution reflected the educational practices of his period and as well reflects very much on the contemporary system of education.

2.7.3 *Al-Imam al-Ghazali* (450 – 505 AH) and His Contributions to the development of Islamic Education

His complete names were *Abu Hamed Zain Abideen Muhammad bin Ahmad al-Toos* popularly called *al-Ghazzali* born in *Toos*, one of the cities of *Khurasan* from the country of *Iran*, and the evidence of Islam in the year (450AH and died in 505AH). *Imam Ghazzali* studied the *Qur'an*, *al-Hadith*, philosophy, sciences, grammar, Islamic jurisprudence, logic, education and a host of other subjects. *Al-Ibrashi* (1976. 237)

He was appointed the Vice Chancellor of the celebrated *Nizamiyyah* University of *Baghdad* at an early age of 34 year from 483-488AH. He wielded great political, spiritual and social influence over the world of Islam and was held in high esteem.

He contributed greatly to philosophy and education, he wrote many books which include, *Ihya al-ulum-Deem*, and the prominent among his intellectual works, this book is in four volumes and it is an important reference for

educators, philosophers, Students of philosophy and education, and *Munqidh Min Dalali, Tibr al-Masbuq, Sirr al-Alamain, Fatihah al-Ulum, Kimiyal-sa'adah, Iqtisad Fil Itiqad and Kitabal-Wajiz*" *al-Ibashi* (1976:381) *Ahmad* (1956:290) and *al-Fazazi & al-Shahri* (1989:131).

His Educational Theories as also Contributions to the development of knowledge

Al-Imam al-Ghazali paid serious attention to the training of children in his theories as primary contribution to the teaching of Islamic knowledge.

Parents are responsible for looking after their children properly. To their hands the innocent child is confided with his pure conscience and stainless soul. His heart resembling a mirror is ready to reflect any thing put before it and he imitates carefully whatever he watches. He may be an ideal citizen if he is educated well and he may be harmful person if he is ill-trained or neglected. His parents, relations as well as teachers, will share with him his happiness or suffer from his being evil. So, it is the duty of parents or guardians to pay full attention to the child; teach him good behavior, edify him and keep him away from bad company. He must be accustomed to rough and hard life and not luxury, self-respect, modesty and sincerity must be among his outstanding qualities. He should not be encouraged to be fond of money or material things as it is the first step towards useless quarrels. When he is grown up he is due to be handed over to the excellent and good instructor to teach him useful and necessary learning, and to lead him by the right way to the right end. He must teach him the *Qur'an*, traditions, improving anecdotes and such poetry as is not erotic. (*al-Ghazali* ND 57-59).

In this respect, *Imam al-Ghazali* shifted the responsibilities of taking care of children in school to their parents. This is an eye opener in the field of teaching and learning every responsible person always think that the school is wholly responsible for the character training of children. The *Imam's* theory is correct, because children spend only five hours in the school which is not enough periods to accept the responsibility of remolding their character by the school while the remaining nineteen hours are spent at home with their parents.

The duty of the school is to consolidate what the child had learnt at home for example, the child had known how to talk, play, fight and so on before going to school, on the consolidation of the Child's character by the school, is that the child may associate himself with other mates who may be somehow worse than he his or better than him hence the character of the child either become better or bad. Surely the child must be influenced to either improve or decrease his character for good or bad.

The child then, becomes ideal or harmful citizen if he is well or ill educated and everyone in the society must share the good or evil aspect of the child's education.

In order to consolidate the good omen in the child, *Imam al-Ghazali*, advised parents to avoid accustoming children with luxury, instead to make him get use to rough and hard life and when the child is grown up, it is the responsibility of the parents to select good teacher who will teach him and guide the child to the right path of life.

Al-Ghazali and characters of the learner and the learned as contributions to the development of knowledge

1. He said Aims and objectives of education should be for excellence and nearness to God.
2. The learner should know that the aim of searching for knowledge is nearness to *Allah* and not for leadership and pride.
3. Children should be educated when they are young. It is necessary to take care of their body, and safety; and they should have recreation in between lessons.
4. Individual difference among children should be taken care of by the classroom teacher.
5. The learner should not feel too big to his teacher. *AL-Ibrashi (1976:239) and al-Fazazi and al-Shahri (1989:133).*

Commenting on the school age of the child i.e when the child should start education and his manner towards the objective of study or learning. The *Imam* strongly advised parents to enroll their children in school when they are young enough to distinguish between fine from

ugly things. The child should know that his objective of searching for knowledge is for excellence and nearness to God and not for leadership or pride sake.

On the part of the teacher, *Imam* emphasized on the teacher to know his children and their individual difference, in respect of age, family, social and physical conditions of the children under him in order to practice justice and equality between them.

To the *Imam*, arrogance in student is an academic crime and a long step of failure in academic life, therefore parents and teachers should check the excesses of school children.

In Curriculum Planning and Development as Contribution Towards the Development of Islamic Education.

Al-Ghazali provides a taxonomy of the various types of sciences (or branches of study) and defines them in terms of their uses and functions. Initially, he distinguishes two major categories: religious science (*Shariah*) and non-religious sciences. By religious sciences he refers to what is learned from the Prophet, whereas by "non-religious sciences" he refers to those disciplines towards learning of which we are guided by the mind, such as Mathematics, or by experiment, such as medicine; or by the hearing such as *fiqh*. *Al-Ghazali* further subdivides non-religious (or secular) studies into three categories: (a) those which are considered as a collective duty (must); (b) those which are regarded as a virtue (desirable); (c) those which are considered blameworthy (undesirable). Referring to role of education in shaping up the personality of the child, he says, The child is like an unpolished, natural gem that you can shape into any form you wish, and on which you can engrave anything you like. *Al-Ghazali* (N.D. vol.2.65 and vol.3.1424).

The *Imam* designed the curriculum of study to reflect the position of children's brains that magnets and photo brain whatever they see or hear such that religious teaching comes first before any other subject.

In his contribution to knowledge, *Imam al-Ghazali* wrote many books to assist educational development in the Islamic world. According to *Al-Ibrashi*:

He has authored at about seventy books in *fiqh*, *al-Shafiyyah* and *al-Munazarah* (arguments) defense of the religion of Islam, rejoinder to the philosophers and the best of his book is *Ihya ulum al-Deen* that is in four volume. *al-Ibrashi* (1976:237).

According to *Muhammad Encyclopedia of Seerah*:

Al-Ghazali says: Knowledge is the key to human excellence as well as to human progress, its acquisition is therefore not only essential for man's success in this world but is also a means to enable him fulfil his mission and functions as *Allah's* vicegerent on earth" *Muhammad Encyclopedia of Seerah* (ND. 662).

Imam al-Ghazzali's contribution to the training of pupils is in order and very much associated with modern call of educationalists for child's care both at home and school.

The building of teachers and pupils conducts were relevant during his time and such was the societal demand of that era. Such type of training is still applicable in the contemporary period. His curriculum design may have nothing to do with the present curriculum of Islamic education because the contemporary period has its curriculum that suits the Era. May *Allah* grant him paradise *Amin*.

2.7.4 *Sheikh al-Islam Bin Taymiyyah* and his Contributions to the development of Islamic Education (1263-1328)

His full names were *Taqi al-Deen Ahmad bin Abd al-Haleem bin Taymiyyah*, born in *Madinah Haran* in North of Syria in the year 661 AH/728CE and died in Damascus in the year 728 AH/1328CE. He was nicknamed *Abi al-Abbas* and was famously called *Ibn Taymiyyah*.

His Educational Background:

Ibn Taymiyyah memorized the *Qur'an* and the *Hadith*, studied philosophy, logic, education and much of Islamic sciences and had a profound study of *fiqh Hanbali*. He was very intelligent and had powerful retentive memory. *al-Fazazi and al-Shahari* (1989:135).

His Contributions to the development of Islamic Education.

al-Fazazi and *al-Shahriin* respect of his intellectual contributions to Islamic education say *Ibn Taymiyyah* was an educationist and a philosopher. He divided his theories on education into two sections as follows: (a) the knowledge and (b) working with knowledge. *Ibn Taymiyyah* throughout his life was a teacher, preacher and opinionist. He was imprisoned so many times. And was dutifully involved in the teaching of prisoners, he taught what was beneficial to their life. He had been working since the year 721 AH-726 AH in teaching profession. Delivered formal Islamic legal opinions and preaching. *Lewis and others* (1979:951) and *al-Fazazi and al-Shahari* (1989:135).

Ibn Taymiyyah categorized education into two sections according to *al-Fazazi and al-Shariah*. He explained his philosophy of education in two conditions (a) the knowledge and (b) working with the knowledge. *al-Fazazi and al-Shariah* (1989:135).

Ibn Taymiyyah's desire for these categorizations emanates from his opinion in which he says: useful knowledge is the foundation of honorable life, and working with the knowledge makes the life steady and lasting.

In education curriculum planning, *Ibn Taymiyyah* divided it into four scientific categories:

- a. Science of religion _ which is Compulsory, because it contains Islamic faith and its sciences like justice, inheritance and education.
- b. Science of the mind (brain) - which Consists of philosophy, psychology, mathematics, medicine, science and sociology.
- c. Military science – which consists of what *Allah* commands, like good and efficient work.
- d. Production and occupation – this section is compulsory and elective depending availability and non-availability, like farming, textile, war materials and production of weapon,

which is the best according to him because it is a means of
Jihad. al-Fazazi and al-shahri (1989:135)

The curriculum design above shows the extent of *Ibn Taymiyyah's* intelligence and wide knowledge acquired. It also proves that he was very scientific in his concept of educational practices and all that are associated to education.

Ibn Taymiyyah sees the necessity to categorize academic programmes to suit sexes. There should be a distinction between what the male students study as subjects from that of the females. He emphasized that best and respectful trade for a female is nursing/midwifery because it is the noblest occupation in the world. *Ibn Taymiyyah* in his contributions to education classified methods of teaching into two categories:-

Ibn Taymiyyah in his contributions to education classified methods of teaching into two categories:-

1. The ways of knowledge, which is based on the improvement of knowledge instructions like the mind and the comprehensiveness of teaching topics. This means that the teacher should know himself and know the subject matter comprehensively. The teacher in addition should improve himself in order to meet the high standard.
2. Means of want which should be under three conditions:
 - a. Knowledge of want: The teacher should know the required knowledge to be imparted to the learner.
 - b. Knowledge of the goals that move around want. This means that the teacher should be acquainted with the main objectives of the knowledge to be imparted to the student.
 - c. Knowledge of the suitability of the environment of the education of want. The teaching environment should be suitable to facilitate good knowledge of the education required'' *al-Fazazi and al-Shahri (1989:136)*

Al-Sheikh al-Islam deemed it fit to shed light on the methods of teaching because it is the wheel on which class learning rotates. *Ibn Taymiyyah* advocates, apart from the teaching of

Islamic sciences, that teachers should also teach students other people's sciences. He said teachers should copy and exhibit the Prophet's behaviors to the pupils. The teacher should be an example to his students by exhibiting the true Islamic characters. *al-fazazi and al-shahari* (1989.136)

Ibn Taymiyyah also advocate in respect of teacher/student relationship:

Students character should be to respect and thank his teacher. Student should aim at learning in the face of *Allah* and he should not Centre his learning to one source, or to a teacher. *al-Fazazi and Shahri* (1989.137).

When we look deeply into educational system of the kingdom of *Saudi Arabia* especially in *King Saudi University Riyadh*, we discover that its system is seventy-five percent *Ibn Taymiyyah's* educational theories. The programmes of study are designed in accordance with sex; some special subjects offered by male students differ from the female students. It is a policy that students should select the teachers of their choices whom they wish to learn from. This is in line with views of *Ibn Jama'ah* and some Muslim scholars, who regarded education as religion which must be taken from pious teachers. Therefore, one should know who he is going to take his education. The educational theories of *Ibn Jama'ah and Ibn Taimiyyah* helped in no small measure to develop, shape and advance *Saudi Arabian* system of education and other Gulf countries in the Arabian Peninsula. This is because the researcher passed through this system of education during his under graduate studies in *king Saud University Riyadh, kingdom of Saudi Arabia*.

2.7.5 *Ibn khaldun and his Contributions to the development of Islamic Education*

His full names were *Abu zaid Abd al-Rahman bin Muhammad bin Abi Bakr bin khaldun al-Tunisi*, nick named, *Waliyu al-Deen*” born in *Tunis* in the year 739. AH/1332.CE and died in the year 808 AH/1407 C.E: His age was 76years. His was popularly called *Ibn Khaldun*. *al-Ibrashi*(1976.273)

His Intellectual Background:

Ibn khaldun was born in the family known for honour and leadership, very responsible for its member's education and politics.

He memorized the *Qur'an* and its recitation when he was seven years. He received his first knowledge in between his father's hands, studied *Arabic* language and studied deeply in the Science of the *Qur'an* like *al-Tafseer*, *al-Hadith* and *al-Fiqh*, as well as grammar, eloquence, and history, and was deep in the study of other subjects such as Sciences, Mathematics, Natural Science, Logic and Philosophy when he was about twenty years of age. *Al Ibrashi* (1976:273) and *al-Fazazi and al- Shahari* (1989:137).

His contributions to the development of Islamic education:

Regarding *Ibn Khaldun's* contributions to Islamic education *al-Ibrashi*:

Ibn khaldun laid down the foundation of sociology and philosophy of history. *Ibn khaldun* the talented Muslim philosopher of history and the greatest intellect of his age is one of the most outstanding thinkers that the world has ever produced. Being the founder of the science of sociology. *Ibn khaldun* had the unique distinction of teaching history as a science by supporting the facts with reasoning. *al-Ibrashi*(1976:274)

In his *Muqaddima*, *Ibn khaldun* suggests the following classifications of fields of study (or science):

- (a) Those that are sought of their own sake, as legal, sciences, natural sciences and theological sciences.
- (b) Factual sciences, like the study of *Arabic* language (linguistics), mathematics, and logic. Concerning methods and pedagogy, *Ibn khaldun* recommends the principle of gradation, i.e. a systematic progression from the easier to the more difficult, in accordance with the principle of brevity and with emphasis on specific functions and objectives in the early stages of the learning process. *Ibn khaldun* also emphasis the important role of study trips (i.e. excursion) play in the acquisition of knowledge. *Ibn khaldun* (1969:1009-1017).

Ibn Khaldun's theory on punishment to school pupils. According to *Al-Fazazi and al-Shahri* and *Mahdi, Musin* say in respect of his opinion whether school pupils should be punished or not when they commit offence:

On the theory of punishment *Ibn khaldun* advised that teachers should treat children with sympathy using corrective and disciplinary methods. He says punishment of children should be light and should not be more than three simple canning. We end this brief on *Ibn khaldun* with his believe that the correct method of teaching is the method that leads to understanding, awareness and discussion or objection and not blind memorization on the back of the students' minds. *al-Fazazi and al-Shahri* (1989:138) and *Mahdi, Musin* (1971:4)

Ibn khaldun approves three soft canning as punishment to school pupils like all the other Muslim Scholars.

***Ibn Khaldun's* Curriculum Composition as a contribution to the development of Islamic education**

He composed his curriculum of study into two sections

- (a) curriculum for the beginners which should be considered as general which includes: memorization of the *Qur'an*, narration of poem, prose, the teaching of the foundation of *Arabic* language and method of reciting the *Qur'an* and Arithmetic
- (b) High curriculum: this is divided into two: intended sciences like science of *Shariah*, unintended sciences which is subsidiary for learning sciences like *Arabic* language, Arithmetic and logic'' *al-Fazazi and Shahri* (1989:139).

The *Muslim ummah* accepts *al-Qur'an* as the foundation of learning therefore it should be the first subject that is supposed to be taught to children, then the learning of *Arabic* language that is basic for the teaching of other subjects in Islamic knowledge. *Ibn khaldun* called for systematic arrangement of subjects from simple to complex, from known to unknown and from clarity to ambiguity as a method of encouraging students of all ages towards learning.

He strongly emphasized on the use of teaching aids for the simplicity and proper understanding of the lessons.

He mentioned the benefits of excursion for students, because it helps the learners to understand directly and clearly what he (learner) has seen and met, like important personalities, important places of history and to discuss the benefits of such educational journey.

Islamic education is superb and comprehensive, hence the contributions of Muslim Scholars cover all aspects of educational theories and practices, curriculum designs and others as found today in our contemporary educational system. They also discussed extensively the ideal characters expected to be found in the class room teacher and his students, values of library, the role play expected of parents/guardians and the society in general for the proper training of children.

The comprehensiveness of Muslim Scholars' contributions to education extended to sciences, medicine, production, occupation, manufacturing of war materials, weapons and so on.

The modern system of education not only borrowed from the Muslim Scholars but also implemented their concepts of education to the fullest.

This makes it difficult to discuss adequately the relationship between Islamic system of education and modern system of education, because the modern system of education is nothing but mere imitation and English language.

Thanks to Muslim Scholars whose contributions to the development of Islamic education cannot be quantified.

2.8 Reflections on the Roles of Library and Mosque to the development of Knowledge in the History of Islam.

Introduction

The human tendency of keeping records of their achievements in various works of life is very primitive and dates back to the inception of human civilization.

Before the invention of paper, such records were laid down on stone, slabs, clay tablets, parchment, leather and pieces of woods. The temples and state archives of Assyria and Babylon contained clay tablet library. The largest library, before the advent of Islam was found by Ptolemy in 287 – 84 B.C at Alexandria, which alleged to contain about a quarter of million books.

The birth of Islam provided great impetus to human pursuit of knowledge. The necessity of preserving the *Qur'an* and the tradition (*Hadith*) awakened the spirit of collecting such writings in various forms which paved the way for the establishment of the earliest libraries in the world of Islam.

The mosques which during the early decades of Islam formed and nerve centres of all political, religious and educational activities, housed valuable libraries comprising of books on religion, philosophy and sciences. *Ahmad* (1956. 177)

Reference above the researcher's intention here is to discuss the roles of libraries and mosques as contributions to the development of knowledge in the history of Islam.

2.8.1 Roles of library to the development of knowledge in the history of Islam.

A question may be thrown here, why do we propose to include libraries in this study? The answer recalls that most medieval Islamic libraries were educational institutes besides performing the functions of modern libraries. The establishment and running of libraries are handi work of Muslim scholars for the development of knowledge in Islam, therefore keeping

libraries are part and parcels of the contributions of Muslim scholars to the development of Islamic Education. And the issue of library is very old in Islam Ahmad said:

Muslims who distinguished themselves as the greatest patrons of learning, established during the days of their glory some of the biggest libraries of mediaval times. *Ahmad* (1956. 177)

Moreover the first Islamic academy (*Bait al-Hikmah*) was founded in conjunction with collection of books, thus historians did not agree whether to consider it a library or a school. The establishment became a model for later ones initiated both by the States and individuals. *Shalabi* quotes *mu'jam al-Udaba* 467, that in the:

grand palace of *Ali b. Yahya Al-Munajjim* (d. 275 AH) there was a great library called *khizanat al-Hikmah* to which many people travelled from different places to study. Accommodation was available for students who wanted to live in the library wing, and food also offered to them. One of its famous students were *Abu Ma' sharal-Munajjim* who had seen it on his way from *khurasan* to the holy places. When he entered the library he marvelled at its magnitude, so he abandoned the pilgrimage and stayed there to learn astrology which he succeeded in mastering. *Shalabi* (1954:73).

The roles of library to the development of knowledge are numerous and cannot be over emphasized. Library in the first instance could be used as academic institution apart from being where different collections of books are kept for academic purposes. It is the very life wire of academism because academic activities cannot function well without a library which provides all the information needed by its users. Researchers, Scholars and learned men owe great deal of respect to the library, because of the services it provides for them. Library services include arrangement of books or references in order of discipline which makes it easy and comfortable for library users to pick up books according to area of specialization. Sources of knowledge acquisition are in two categories; firstly, half of the knowledge required of a student should come from the direct human teacher while the

remaining half should come from the indirect teacher, the book. Library provides lecture halls where lectures are delivered by Scholars in various disciplines of human endeavour.

The development of information and communication technology (ICT) enhances the smooth services of library. It provides different sections where seekers of knowledge could carry on their studies, hold discussion and exchange excellent ideas. It is in recognition of the important role of library that Scholars past and present established private libraries for both personal use and allied services. The central and State Governments from the early period of Islam to the present generation built libraries due to their significant role play in all fields of human learning and preservation of useful information.

Among the significant roles of library in the development of knowledge is the use of catalogue, with the assistance of which readers might easily use the collection in the library. The introduction and the use of computer in the library services also enhance the efficiencies of library services to its users. Scholars and others, contemporarily use libraries more than the past generation. Another important role of the library to the development of knowledge in the history of Islam is the service of borrowing and lending of books.

al-Seen and others and "Strongly recommend borrowing and lending books if the transaction will not contain harms either to the borrower or the lender, so long as no harm to either from the borrower and lender is involved. *al- seen* and other (1983:209) and *Ali* (2005:167).

These emphases that the condition governing borrowing and lending of books from the library should be strictly observed in accordance with the Islamic principles of business transaction and trust.

Another critical role of library is that books of different sciences and knowledge in general are translated into many languages for library users.

In respect of the significant roles of library to the development of knowledge in the history of Islam, the researcher outlines three categories of library that were found in the past generation which are also found available in the contemporary period.

The first category is the public libraries which exist only in the mosques and educational institutions. These type of libraries to mention are *Bait al-Hikmah* founded by Caliph *Haruna al-Rasheed*. This institution gained its fame under the patronage of *Ma'mun al-Rasheed* the free minded Caliph. "*Bait al-Hikmah* was the first public library on a large scale" According to the encyclopedia of Islam.

It (*Bait al-Hikmah*) contained valuable books on all the sciences and in various languages. It was a very important centre for the intellectual development of the medieval Muslims. the encyclopedia of *Islam*. (1977:1015 and *Shalabi* (1954:97).

In this generation, these categories of libraries are found in all institutions of higher learning, and mosques where Friday congregational prayers are conducted both state and federal government also established public libraries for public users.

Semi-public libraries. These libraries were not public, as access was not granted to all classes of people, nor were they private as their owners lacked either the inclination or the leisure to use them. These type of libraries belonged to some Caliphs and Kings in the Islamic world, mainly to bring them cultural *kudus*. *Shalabi* (1954:104)

Admission was allowed only for people of high standing as *Maqdis* puts it concerning the library of *Adud al-Dawlah al-Shiraz*. "*Avicenna*, the famous philosopher was allowed to enter the *Samanid* library but only after obtaining special permission. *Shalabi* (1954:104) *al-Seen* and other (1983:209).

iii. Private Libraries. These libraries were founded by Scholars for their personal and private intellectual uses. One can hardly find a learned man without a collection of books of his own. Thus one can be certain that the number of these libraries was almost

equal to the number of learned people. On a very important note, these libraries be them public, semi-public or private performed important roles in the development of knowledge in the history of Islam.

In the contemporary period, library has been made a course of study in the institutions of higher learning. Students specialize in the library and information services. And students can study the course up to Ph.D level.

Contemporarily, no educational institution of higher learning in Nigeria can operate without library well equipped with different collections of books and arranged according to subjects.

Accreditation of any higher institution lies on the efficiencies of its library and availability of various collections of books in the faculty departmental libraries.

Another significant roles of library to the development of knowledge in the history of Islam in the medieval period and before then remain the same in this twenty-first century, the only good news here is the great improvement of library to modern standard by the introduction of computer which has made library usage so attractive and interesting. The modern standard set by the introduction of computer has made library usages so active and lively, that modern Scholars and students can obtain information or reference while sitting in their houses without visiting the library physically. The researcher calls modern library services, “service made easy” to users especially Scholars.

2.8.2 The Roles of Mosque to the Development of Knowledge in the History of Islam.

Mosque is a place of worship of the Muslims. Apart from being the place of worship, mosques can be used for various activities socially, politically, educationally, scientifically,

because every good act in Islam is worship. In this respect, the functions of the mosque are not limited to worship like prayers, but extended to social activities like marriages and meetings can as well be held in the mosque. As Muslim education of the past few decades were largely composed of religious instructions and education based on Islamic religion, it was therefore, suitable that mosques, although, designed for worship should be used for educational purposes.

Since the early period of Islam, academic circles (*Halaqat*) have been held in the mosques, and centuries have passed and witnessed this educational activity up to the present era without break and shall *Insha Allahu* continue till the last day. Mosque is the best and most convenient place for public educational discussions because it is open for all people who wish to attend. We can comfortably trace the origin of mosque to the existence of the ancient building "*Baitul-Ateeq*" in *Makkah*, which is regarded by the Muslims as the house of God, where the pagan *Arabs* performed the pre-Islamic pilgrimage and after which the Islamic pilgrimage was performed to date.

According to *IbnHisham*

Baitul Haram was to all the *Arabs*, whetherpagan or monotheists a sacred status and whenever they could, practice their religion in it. And when the Prophet was migratingfrom *Makkah* looked at this building and said: "in the name of God you are the favouriteplace in the world to me and you are the mostbeloved place in the world to God and had I not been forced to leave you, I would have not done so. It was natural then that theMuslims should find a similar place for thepurpose of worshipping God like the *masjid.Hisham* (1955:91).

According to *Ibn Hisham* and *Seen* and others.

When the Prophet (*S.A.W.*) was on his way to *Madinah* he laid the foundation stone of *Masjid Quba* the first mosque in Islam and when the Prophet reached *Madinah* he built his mosque in *al-Mirbad*. The Prophet used to teach his companions and followers in the mosque, imparting religious and secular knowledge on them.

The important roles of the mosque in the days before the establishment of schools system in the year 549 A.H were very enormous; it was used as political rally ground, court of justice, social centre where marriages were conducted, educational institution and above all, the place of *Allah's* worship. The spread of Islam cannot be said to be achieved except with the building of mosque, which will service as

symbol of Islamic establishment. In essence, the spread of Islam was accompanied by the building of mosques. *Shalabi* says: "It is recorded that *Umar bin al-khata* sent to his governors of *al-Basrah*, *al-kufa*, Syria and Egypt; instructing each of them to establish a *Jami* in which all the people of the city would assemble for the Friday prayer. A part from the *Jami* for the Friday prayer; each tribe was advised to found its own mosque. *Shalabi* (1956:48).

Besides the "jami's" for Friday prayers many mosques existed for daily prayers. Indeed, most of the *Jamis* in the capitals of Islamic countries were later converted into universities, they studied in addition to the science of the *Qur'an*, *Hadith*, education, science of language, logic and literature etc. According to *al-Seen* and others:

Famous *Jamis* were turned into studying Islamic religious sciences such as *Amr mosque*, *al-Azhari* in Cairo, *al-kurtubah* in Damascus etc. After much expansion of *Jami Amr* as early as 38 A.H. *Suleiman bin Itr* sat in it to settle disputes and to preach with *al-Qasas* from then the mosque continued to be a centre of education and a Court of Justice. *Seen* and other (1983:117).

Jami Amr used to have some forty educational circles which never ceased. Digesting the information above, we discover that mosques, apart from being places of worship in Islamic religion, are academic institutions in which various varieties of knowledge like medicine, education, sciences, logic, and language were taught to Muslims before the establishment of school system.

Presently, with the establishment of school system, mosques still play substantially academic role, but limited to Islamic programmes. The *Jamis* did not only play great roles in the spread of religious knowledge, but in other sciences in the contemporary educational institution. Mosques are built to play significant roles to the development of knowledge in the history of Islam as centres where Muslim Scholars and their Students meet at least five times daily to offer their prayers, discuss various issues of Islamic interest, listen to moral lectures and a host of other matters of Islamic concern.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter deals with research methodology. This phase of the research is called the method of attack or the plan of attack for the problem under investigation. This section refers to the general strategy and logistics that are employed in the conduct of the study, and precisely in the gathering and analysis of the data needed for answering research questions or hypothesis formulated to direct the study. In this regard, the researcher clearly explains step by step the nature of design used, the procedure, population and sample of the study.

3.1 Research Design

Research design is an important aspect of research methodology, because it provides the researcher the opportunity to determine the type of data required and how to collect and calculate them as well as how to analyse them. *Bello & Ajayi* report that *kerllnger* (1977) described research design as:

the plan, structure and strategy of investigation conceived so as to obtain answers to research questions and control variance. The plan is the overall scheme of the research objectives which will be reached and how the problem encountered will be tackled. *Bello & Ajayi* (2000:16).

And *Wangusa* defined research design as All the issues involved in planning and executing a research project from identifying the problems thorough to reporting and submitting the result. *Wangusa* (2007. 73)

Research design depends on the type of situation that the researcher is investigating, such as correlational, experimental, historical survey etc. In the light of the above reference, the researcher declares that the central objective of this study is to exhibit "Contributions of

Muslim Scholars to the development of Islamic education with reference to *Imam Ibn Jama'ah al- Kinani*. The researcher, in his design adopts historical survey research method in his data collection for the study. He is certainly convinced that this method is the most suitable and effective method for this type of research topic. As an effective and correct data, the researcher presents carefully selected objectives for the dissertation. The objectives are meant to guide and direct the researcher to the relevant and reliable information for the study.

3.2 Research Procedure

Consequently, the researcher used several numbers of recorded documents, which he used as sources of data for the study. Other sources of useful and relevant information, which the researcher exhaustively used, are tapes for his data collection, journals and some textbooks written on *Qur'an, Hadith, Tafseer, al-fiqh*, history and Education by some famous Scholars and writers.

3.3 Population of the Study

In a research project of this nature, population of the study must exist to give the reader the true picture of what the researcher is referring to as the variable of the study. The population of this study is the entire intellectual works of *Ibn Jama'ah*. The selection of the population from whom sample of the Study will be drawn is adequate and appropriate because the research depends effectively on his intellectual works. He has written to the best of my knowledge atleast forty-six books in various disciplines in Islam.

3.4 Sample of the Study

Sample in research write up is a systematic process used by the researcher to select a required proportion of a large population for study. The researcher selects four *Ibn Jama'ah* intellectual works written on *Qur'an, Hadith fiqh* and Education. The

books include: Emancipated Law in the governance of the Muslims.

Memory of the listener and the speaker in the training of the teacher and the learner.

Investigation of fundamental meaning in the second similarity.

The watering pool of the transmitter in Science of Prophetic Tradition

These books represent the four core subjects of study, in Islam as sample of the study. The selection of these intellectual works is appropriate because the works contain a lot of essential contributions of *Ibn Jama'ah* to the development of Islamic education.

CHAPTER FOUR

ANALYSIS OF DATA

4.0 INTRODUCTION

In this chapter, presentation and analysis of data, *Ibn Jama'ah's*, nature of contributions to the development of knowledge, answering research questions and research findings are discussed.

4.1 Contributions of *Ibn Jama'ah* to the Development of Knowledge.

Ibn Jama'ah's contributions to the development of knowledge are found in his intellectual works; therefore in order to exhibit some of his contributions, a review of at least four books out of his intellectual works is necessary to acknowledge his contributions to the development of knowledge to some extent as each of the four books reflect his contributions on the *Qur'an*, *Hadith*, *fiqh* and education respectively.

The intellectual works of *Ibn Jama'ah* to be reviewed include:

كشف المعانى فى متشابه المثنائى

1. *Kashf al-Ma'ani fi Mutashabihil Mathani*; Meaning Investigation of the fundamental meanings in the repeated similarity"; dealing with science of the *Qur'an*.

المنهل الروى فى علوم الحديث

2. *al-Manhal al-Rawi fi Ulum al-Hadith al-Nabawi*. The watering pool of the transmitter in science of *hadith* of the prophet.

تحرير الأحكام فى تدبير أهل الإسلام

3. *Tahrirul Ahkam fi Tadbeer Ahlil-Islam*."; Emancipated law in the governance of Muslims." in *fiqh* (jurisprudence)

تذكرة السامع والمتكلم فى آداب العالم والمتعلم

4. *Tadhkira al-Sami wal-Mutakalim fi Adab al-alim Wal-Muta'alim*: Memory of the listener and the speaker in the training of the teacher and the student. (Education.)

The review of kashf al-Ma'ani fi Mutashabihil Mathani; Meaning Investigation of the fundamental meanings in the repeated similarity; dealing with science of the *Qur'an*.

This valuable intellectual work was authored by *Imam Ibn Jama'ah* and ascertained by *Dr. Marzuq Ali Ibrahim* in the year 1990, published and distributed by *Darul-Sharif Madinah al-Munawarah*, Kingdom of Saudi Arabia.

This book contains four hundred and ninety-one (491) pages and divided in to four (4) sections and each section is loaded with information dealing with its topic concerned.

The objective of *Ibn Jama'ah* here is to educate the *Muslim Ummah* on how to understand the fundamental meanings of some words or verse of the *Qur'an* that look similar in their meanings.

On the commencement of writing this book, *Ibn Jama'ah* cited a verse of the *Qur'an* to establish authenticity of the title of the book, to spur him discuss emphatically on the science of the *Qur'an*. *Allah* says:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ
يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is He who has sent down to you (*Muhammad SAW*) the book (*al-Qur'an*), in it are verses that are entirely clear, they are the foundations of the book and others not entirely clear, so as for those in whose hearts there is a deviation (from the truth). They follow that which is not entirely clear allegorical thereof seeking discord and searching for its hidden meanings, but no one knows its hidden meaning except *Allah*. And those who are firmly grounded in knowledge say: we believe in the book, the whole of it is from our Lord and none will grasp the message except men of Understanding. *Qur'an* (3:7)

Ibn Jama'ah's mission here is to prevent any misunderstanding of the words or verses of *Qur'an* that may create discord among Muslims.

He laments that endeavoring to explain the hidden meanings of the words or verses of the *Qur'an* that are entirely not clear, which *Allah* alone knows, usually the sources of discord and point of arguments within the Muslims.

The first section of this book deals with the history of *Ibn Jama'ah* which include his names, nickname and title, his birth and death, his upbringing, educational journeys, his professors, his knowledge, his students, his poetry, commendations of Muslim Scholars and his intellectual works.

The second section talks about *Ibn Jama'ah's* role play on the knowledge of similarity in which he treated off some kinds of similarity in the *Qur'an*.

The third section deals with the legacy of similarity and that which concerns to it.

The fourth section deals with the knowledge of the book. *Kashf al-Maani fil- mutashabihil mathani*, the author's programmes and that which concerns to it.

Contributions of *Ibn Jama'ah* to the development of knowledge in this Book:

Ibn Jama'ah made tremendous contributions to the development of knowledge, in the field of science of the *Qur'an*. His book on science of the *Qur'an* "*kashf al-Ma'ani fi Mutashabihil Mathani*"; Meaning Investigation of the fundamental meanings in the repeated similarity; deal with science of the *Qur'an* is a contributory whole in the area of Islamic sciences.

In this discipline, *Ibn Jama'ah* treated off *Ilm al-Mutashabih* (knowledge of similarity) and as well treated off *Mahkum* (arbitration) and *al-Mutashabih* (similarity)

Ibn Jama'ah in his contributions towards this end defines *al-Mahkum* as perfection in performance, nice arrangement and holding on to it; while he also defines *al- Mutashabih* (similarity) as the correspondence of verses (of *Qur'an*) in eloquent language.

He quotes some verses of the *Qur'an* in respect of perfection and similarity. *Allah* says:

الرَّكِيبَ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ عَزِيزٍ

This is a Book; the verses are perfected (in every sphere of knowledge) and the explained in detail from one (*Allah*)*Qur'an* (11:1) and also *Allah* says:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

Allah has sent down the best statement a Book (this *Qur'an*) its parts resembling each other oft- repeated” *Qur'an* (39:23).

Ibn Jama'ah emphasises that the *Qur'an* contains perfection and similarity and every verse is perfect and resembles each other. But what appears in verses may mean something else. Perfection is that which exhibits its meaning clearly without doubt in its words and sentences and makes the balanced meaning immediately understood. He also explains that similarity is that which has no balanced evidence in its meaning and contains general concept that demand details without which its meaning can only be understood after its exegesis (*tafseer*).

Ibn Jama'ah stresses that in knowledge of similarity there are various kinds and division.

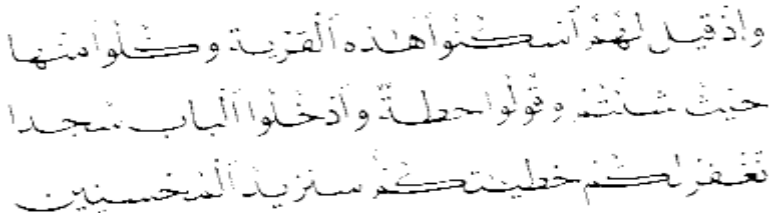
The first kind, is similarity in respect of individuals and this kind is further divided into eight branches, first rule is that the subject of discussion should be well organised, while the second similarity should be its opposite, and in respect of the first similarity *Allah* says:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ
رَغَدًا وَأَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ
خَطِيئَتِكُمْ وَسَلِّمُوا لِلْمُحْسِنِينَ ﴿١٥٨﴾

And (remember) when we said: enter this town (Jerusalem) and eat bountifully therein with pleasure and delighted wherever you wish, and enter the gate with prostration or (bowing with humility and say forgive us and we shall

forgive you your sins and shall increase (reward) for the good-doers”*Qur’an* (2:58)

While in the second similarity which says that the subject must be the opposite of the first,

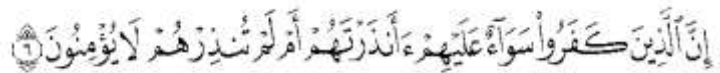
Allah says: (7)  وَأَذِقِلْ لَهُمُ الْمَهْلِكَةَ وَسَلِّمُوا مِنْهَا
حَيْثُ شَاءْتُمْ وَقُولُوا حِطَّةً وَادْخُلُوا الْبَابَ سُجَّدًا
تَغْفِرَ لَكُمْ خَطِيئَتَكُمْ سَتُزِيدُ الْمُحْسِنِينَ

And (remember when it was said to them: Dwell in this town (Jerusalem) and eat there from wherever you wish, and say (*O Allah*) forgive our sins; and enter the gate prostrate (bowing with humility) we shall forgive you your wrongdoings. We shall increase (the reward). For the good-doers.*Qur’an* (7:161).

In the first verse on the subject of discussion (Enter the gate in prostration and say forgive us) and in the second verse (*O Allah*) forgive our sins; and enter the gate prostrate (bowing with humility)” The meaning in the first subject is clearly understood without doubt in its words and sentence and it makes the balanced meaning immediately understood. While the second similarity has no balanced meaning and also it contains general concept that demands details in which its meaning can only be understood after its exegesis.

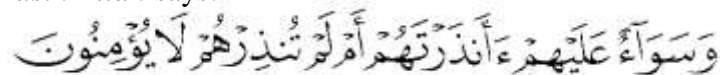
The Second kind is what resembles or similar with increase or decrease in letter or words.

Allah says:

 إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Verily, those who disbelieve, it is the **same** to them whether you (*O Muhammad*) warn them or do not warn them, they will not believe.*Quran* (2:6)

Then in *Suratul Yasin* *Allah* says:

 وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

It is the **same** to them whether you warn them or you warn them not they will not believe.*(Qur’an 36.10)*

The Sawa in *SuratulYasin* has “Wau” increase but *Sawau* in *Suratul- Baqarah* is a sentence which is *khavar innah* (information of the subject of *Innah*. While the *wau* in *Suratul Yasin* is *Wau* of conjunction, connecting *wau* in the sentence. *Quran* (36:10)

The third kind of similarity is *al-Taqdeem and al-Takheer* (forward and behind)

This is closer to first kind, *Allah* says in *Qur'an* chapter (2).

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٨﴾

Own who shall recite to them your verses and instruct them in the Book (*al-Qur'an*) and *al-Hikmah*, wisdom and purified them, verily you are the Almighty, the all Wise. *Qur'an* (2:128)

Then in *Suratul Juma'ah* *Allah* says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٦٢﴾

He, it is who sent among the unlettered ones a messenger from among them selves reciting to them His verses purifying them (from the filth of disbelieve and polytheism)and teaching the book (*al-Qur'an*) and wisdom(prophetic Tradition) and verily, they had beenbefore in manifest error. *Qur'an* (62.2)

The second verse is put forward before the first verse in a sentence that ‘*Yatilu*’ is in the present tense while “*Ya tiluu*” in plural is in present continuous tense. Behind teaching themthe book (*al-Qur'an*) and wisdom.

Fourth kind is definite and indefinite, as in *Surah al-Baqarah* and *Surah al-Imran* and *Allah* says;

The first verse says:

وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ الْحَقِّ
And they killed the prophets without the truth;

The Second verse says:

ويقتلون الأنبياء بغير حقّ
They killed the prophets without truth.

The first verse is with the truth, is definite sentence while in the second verse without truth is indefinite sentence because al-definite article is not attached to the word truth.

The fifth kind deals with plural and singular. *Allah* says:

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَحْسَبَنَّ النَّارَ إِلَّا آيَاتًا مَّعْدُودَاتٍ

And they (Jews) say:

the fire (Hell fire) on the day of Resurrection) shall not touch us but for a few numbered days. *Qur'an*(3:24)

The second verse the word 'Ma'adudat' is in plural form, while in the first verse the word 'Madudah' is in singular form. The reason is that originally, if plural word stands alone, it will be placed in the feminine pronouncement.

Sixth kind deals with changing letter with another such as in *Surah al-Baqarah* verse 35

Allah says:

وَقُلْنَا يَا آدَمُ اسْكُرْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

And O'Adam! Dwell you and your wife in paradise, and eat both of you freely with pleasure and delighted of things therein as where ever you will, but approach not this tree.....*Qur'an* (2:35).

In the first verse the 'word *Kulla*' came with 'Wawu' where as in the second verse the word 'Kulla' came with 'F' changing Wawu with F'. In the first instance *Wa'wu* was used while in the second instance *wawu* was changed with faun.

Seventh kind deals with changing word'' with another as in *Suratul al- Baqarah* verse 60 and *Surah al-Araf* verse 160

چ چ چ چ چ چ چ چ چ چ چ چ چ چ چ چ
 ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ
 گ گ گ گ گ گ گ گ گ گ گ گ گ گ گ گ
 البقرة: ٦٠

And (remember) when Musa asked for water for his people, he said Strike the stone with your stick then gushed forth then from twelve springs..... ”*Qur’an* (2:60)

And the second verse *Allah* says:

ج ا ب ب ب ب ب ب ب ب ب ب ب ب ب ب ب ب
 ت ت ت ت ت ت ت ت ت ت ت ت ت ت ت ت
 ج ج ج ج ج ج ج ج ج ج ج ج ج ج ج ج
 الاعراف: ١٦٠

And we divided them into twelve tribes (as distinct) nations. We revealed to Musa when his people asked him for water (saying) strike the stone with your stick and they gushed forth out of it twelve springs.....*Qur’an* (7:160).

The word *Fanfajarat* (فانفجرت) gushed is replaced with another word *Fa’anjajarat* (فانجبست) meaning gushed in the second verse of *al-Araf*.

Ibn Jama’ah studied the *Qur’an* and also understood it, its meaning and its sciences

Heritage of Similarity:

In respect of the legacy of similarity, *Ibn Jama’ah* emphasizes that many Muslim Scholars have written books on the subject of similarity and have also carried on various researches on it and all these struggles are for the services of the *Qur’an* in which no fault can come either before or after it. *Ibn Jama’ah* mentions some books Written by some Muslim Scholar which he regards as heritage of similarity in the *Qur’an* He mentions, but a few intellectual works from among ninety-eight books written on similarity which include *al-ayat al-Mutashabihat* by *Ibn Baqi Ahmad bin Abdal-Rahman bin Baqi bin mukhalad al-Ummawi Abdu al-Qasim* the chief justice of *al-maghribi* who died in the year 625 A.H. *Asilah Al-Qur’an* we *Ajwibataha* by *Shamsu Deen Abi Bakar Muhammad bin Abi Bakar al-Razi* (660) *al Iklil fi al-mutashabih wal-Ta’wil* by *Imam al-Alamat Sheikh al-Islam bin Tayyimiyyah* (d.728 AH).

Printed in Cairo (1394 AH) *al-Burhan fi Taujihi mutashabihil Qur'an lamma fih min al-hujah wal-bayan* by *Burhan al-Deen Abi al-Qasim, Mahmud bin Hamzah bin Nasr al-Karmani* (d.505 A.H). *al-Burhan fil-Mushkilat al-Qur'an* by *Abi al-Ma'ly Azize bin abd al-Malik bin Mansur al-Jely al-Maruf Shibilih* (d.494.AH). *al-Tabiyan fi aqsam al-Qur'an* by *Imam bin Qaiyim al-Jauzy* (d.751 AH) printed and published by *Dar al-kitab al-Araby* in *Beirut*. *al-Tarif wa al-Ilam fima Abham fi al- Qur'an min al Asma wal-alam* by *suhail abd al-Rahman bin abd Allah bin Ahmad al-Khashimi* (d.581 AH) printed in *beritut* 1407AH - 1987. *Mutashabah al-Qur'an* by *Nafiu bin abd al-Rahman bin Abi Naim Ahmad al-qira'a al-saba* (d.170. AH) and others.

In this section, *Ibn Jama'ah* explains that the title of this book, has been mentioned in *Tabaqat al-shafiyyah al-kuburah* vol.9. page 140, and *kashf al-zanun* vol. 2 page 1495 *Aidahul Maknun* vol.2 page 367 and others, but he observed that the inclusion of min(...) in the title written on the title page, *Kashf al-Ma'n ifil Matashabih min al Mathani* was oversightedly taken from another copy that was changed for another transcription, but the correct title is the one written on the introduction of this book and at its end is the title. We stand by it.

Ibn Jama'ah makes clear his motive of authoring this book because *Allah* favoured him with the *Qur'an*, its memorization, its knowledge, and bestowed on him what *Allah* destined on its exegesis (*tafseer*) and its hidden understanding (*Ta'wil*).

Ibn Jama'ah emphasizes that the book, *kashf al-Ma'ani fil-Mutashabihi al-Mathani* is organised on the basis of questions and answers that cover the entire chapters of the *Qur'an* but with exceptions to few numbers of chapters that have no similarities. It also deals with increase and decrease of letters, explanation of contradictions in different expressions of meanings.

Ibn Jama'ah had deeply and extensively answered the questions in this book dealing with meanings of the *Qur'an* and comprehended every repeated similarity mentioned in two or more topics from the chapters of *Qur'an*.

Ibn Jama'ah exhibited his carefulness and fearfulness in respect of grammar and the use of language in answering questions dealing with clear differences that linked to the secret arrangement of the *Qur'an*, its miracles, and eloquence, he also dealt openly with clear weakness linked to repetition, its values and its secret.

In this book, we found historical importance and attainment of some commentators of *Qur'an* in some questions/problems and apart from that which is regarded as the new truth in research and studies.

From examples of repeated similarity *Ibn Jama'ah* cites the problem in *Surah al-Baqarah* and *Surah luqman*.

چ پ پ چ

A guidance to those who are pious believers who fear GOD *Quran* (2:2)

And in *Surah Luqman*, Allah says:

چ پ پ چ لقمان: ۳

“A guide and mercy for the good doers.” *Quran*(31.3)

Ibn Jama'ah Answer to the questions above is that the verse talks about the entire faith proportionate to those who fear Allah and the good doers deserve the Mercy of Allah.

Another Instance is in *Qur'an* (2:23) Allah says:

چ و و ی ی پ پ د د ئا ئا نه نه ئو ئو ئو
 ئو ئو ئو ئو ئو ئو ئو ئو ئو ئو ئو ئو
 چ البقرة:

And if you Arab pagans, Jews and Christians are in doubt concerning that which we have sent down (i.e the *Qur'an*) to our slave (*Muhammad S.A.W*) then bring a *Surah*(chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah if you are truthful.

And in *Surah Yunus* Allah says:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَأَدْعُوا مَنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Or do they say: He *Muhammad* (S.A.W) has forged it say: Bring then a *Surah* (chapter) like it and call upon whom so ever you can beside *Allah*, if you are truthful. *Qur'an* (10:38)

And in *Surah Hud* Allah Says:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ
وَأَدْعُوا مَنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Or they say: he (the prophet *Muhammad* SAW). Forged it (*al-Qur'an*) says bring you then ten forged *Surah* (chapter) like it and call whom so ever you can, other than *Allah* (to your help) if you are truthful. (*Qur'an* 11:13)

In his answers, *Ibn Jama'ah* stress that this group of verses contain a complete faith of *al-Muttaqeen* (the pious believers of Islamic monotheism who fear *Allah* much) and the mercy of *Allah* upon the good doers. He also refers to the same *Surah Hud*: Verse 13

ج ا ب ب ب پ پ پ پ پ پ پ ن ن ن ن ن
ت ت چھود: ۱۳

If you have doubt in what we sent down on our slave (*Muhammad*) surely it is from *Allah*, then bring a chapter from an illiterate like him who can not write and can not read.

Ibn Jama'ah treats off the problem is *Surah* (10) which says:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ

Or do they say

(*Muhammad*) has forged it say bring (you people one chapter like it.

Putting forward and backward of verses of the *Qur'an* with similarity in meanings.

Ibn Jama'ah emphasises that they are some verses and words in the *Qur'an* that have similar meanings; one is placed before the other, and another is placed after the other.

This forward and backward of verses and words of the *Qur'an* require the knowledge of reasons to enable one understand properly the meaning of such verses and words of similarity in meaning.

Ibn Jama'ah cites another example from the opening chapter of the *Qur'an* "*al-Rahman al-Rahim*". He explains the reason for *al-Rahman* coming first before *al-Rahim*, is because *al-Rahman* (the Beneficent) is for every body and things in the world generally, believers and non-believers while *al-Rahim* (the Merciful) comes behind, because it is only for the next life (Hereafter) and always for the people of paradise and they cannot be short off *al-Rahim*

At the end of his discussion he emphasis that *al-Rahman*'' is for this world, while *al-Rahim* is for the Hereafter specifically for believers in one God.

Another example of *al-Taqdeem and al-Takheer* in respect of male and female thieves

Allah says

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

And (as for the male thief and female thief, cut off their (right) hands.....*Qur'an* (5:38)

And in another chapter *Allah* says:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا

The fornicatoress and the fornicator flog each of them.....*Qur'an*(24:2)

Why is that in the first chapter 5, verse 38, male is mentioned first, while in the second chapter 24, verse 2, female is mentioned first.

Ibn Jama'ah emphasises that the reason for these is based on the ability and desire to perform activities in human endeavours. Therefore, in the case of male thief mentioned in the first

verse, the tendency, strength and brevity to steal is stronger in male thief than that of the female thief, that is the reason for putting the male thief forward, then the female thief at last. And in the issue of fornication in the second verse, is that the tendency of the woman to attract and seduce man to perform fornication is higher and stronger than the men, therefore the woman is put forward because female's sexual urge is stronger than the man.

Reasons for differences in expressions.

Ibn Jama'ah stresses that the differences in expression with increase and decrease are found in the stories of some Prophets and Messengers of *Allah* like the stories of *Adam*, *Nuh*, *Hud*, *Salah* and theirlike.

In providing answers to differences in expression, *Ibn Jama'ah* stresses that it is due to intended meaning of the circumstance of the speaker in understanding similarity in meanings as in the word of *Allah*:-

إلا إبليس أبى أن يكون مع السجدين " (وبين) "لم يكن مع السجدين
And he (*Iblis*) refused to be among those who prostrated,
(and inbetween)' He was not from those prostrated" a proof
of one meaning which is ,did not prostrate.

Secondly there is no differences in meaning between ' what is wrong with you, you did not prostrate? What prevented you to prostrate?

The issue here is that 'La' is an increase in the statement, in meaning. *Ibn Jama'ah* exhaustively attempts to solve the problems of similarity arising from the verses of the *Qur'an* starting from the opening chapter down to the last chapter. On his procedure, *Ibn Jama'ah* arranged the problems and gave answers to them in accordance with the arrangement of *Qur'anic* chapterization.

In the opening chapter of the *Qur'an* *Allah* says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahi al-Rahman al-Rahim. The question here is if the use of *basmallah* in the beginning of the chapter is to seek (*Allah's*) assistance with it, what is the benefit of involving name in between (bi) and also between invocation of *Allah*, with the knowledge that seeking for *Allah's* assistance with it is not with the same name?

In his answer to this, *Ibn Jama'ah* emphasises that the aim is basically to glorify the Greatness and highness of *Allah* Himself and some of these are found as follows:

1. Why is *bismallah* specifically attached to these three names?

Ibn Jama'ah explains that in the first place, it is the Name of the worshipped, who deserves to be worshipped and compassionate for His worshippers.

Then in the second and third places, are information of the execution of problems of assistance that are in the ability and mercy of *Allah* to His worshippers.

What is the benefit of repeating *al-Rahman al-Rahim* the second time after *al-Hamdulillah*?

Ibn Jama'ah explains that these are information of the description of the judgement for His Praises, thanks which are in the ability and mercy of *Allah* for His worshipper and His Benevolence and wealth.

Our discussions on the *Qur'an* and its sciences in this section of the study exhibit *Ibn Jama'ah's* contribution to the development of knowledge.

Ibn Jama'ah al-Kinani the light of this book *Kashf al-Ma'ani Mustashabil Mathanihas* made huge intellectual contributions to the development of understanding the *Qur'an*, its memorization exegeses and its sciences. It has become a text book on the science of *al-Qur'an* and a reference to *Qur'anic* scholars and students.

The *Ummah* has equally gained from the favour *Allah* bestowed on him in *Qur'an*, its memorization, exegeses, its clear and hidden understanding of meanings, and its sciences. He succeeded in solving the problems of repeated similarity of verses in the *Qur'an*, reasons for

presenting a verse forward before another and why a verse also is put back ward in the *Qur'anic* sentences.

المنهل الروى في علوم الحديث

2. The Watering Pool of the Transmitter in Science of Prophetic Tradition.

This book '*al-Manhal al Rawi*' is a mouth piece in the study of the prophetic Tradition authored by *Sheikh al-Islam Imam Badrudeen Muhammad Ibn Ibrahim Ibn Jama'ah al-kinani* (639-733AH). The book was published and distributed by *Daru-al Fikr Damacus*, Syria in the year 1986. Ascertainment of this book was performed by *Dr. Muhaiyudden Abd al-Rahman Ramadan*.

The book "*al Manhal al-Rawi*" Contains one hundred and eight- three (183) pages and divided into various sections in accordance with the objectives of the book. It is also organised into four main parts such that it has first and second publishing introduction and explanations of terminologies of *al-Hadith* seekers of *hadith* knowledge need to know.

In the second publishing introduction, *Ramadan* makes useful and remarkable attestation on *Ibn Jama'ah* when he declares: "It is worthy rewarding to know that the author of "*al-Manhal*" and its Summarizer, *Ibn Jama'ah al-kinani al-Hamawi* was one of the Eminent Scholars of the seventh and eighth Centuries *Hijriyyah* (7th and 8th A.H). The topics of this book are basic condition, entrance, first and last trust for every knowledge, study or research in science of *al-Hadith (Ulum al-Hadith)*" and according to *Ramadan* in the first introduction he says:

Surely, *Ibn Jama'ah* authored this book in *Mustalah* (terminology) of *al-Hadith* and with modesty, *Ibn Jama'h* ah prepared the book and gave its titled the summarized. *Ramdan* (1986:5-6).

Ramadan concludes, "This book is useful for seekers of knowledge, Scholars and Researchers. *Ibn Jama'ah* was one of the *Imams* of his period in this Art" (*al- Hadith*).

The book discusses knowledge of the author, his Names and descent, his search of knowledge and position, his nickname and titles, his professors and students, his death, intellectual works and contributions.

It discusses *Ulum al-Hadith* and its terminologies, *al-Manhal al-Rawi* and its importance. In the first of the four sections of the book, *Ibn Jama'ah* discusses the matn (text) of *Hadith* and its branches/kinds such as *al-Sahih*, (the sound), *al-Hassan* (the good) and *al-Daif* (the weak) *Hadith* and its kinds such as *al-Musnad*, *al-Mutasil*, *al-Marfu*, *al-Mauquf*, and so on.

Section two discusses *isnad* (chain of authority) and what is connected to it.

Third section discusses the burden of the shoulder of *Hadith* and methodologies, its writing, its control and its transmissions and culture of the (transmitter) and that which is related to it.

Discussions on Names of men of *Hadith*, levels of the Scholars of *Hadith* and that which concerns to it.

Contributions of *Ibn Jama'ah* to the Prophetic Tradition

Ibn Jama'ah made useful, reliable and valuable contributions towards the development of science of *Hadith* and *Hadith* generally.

In his contributions to the development of knowledge in the prophetic tradition *Ibn Jama'ah* makes the *Muslim Ummah* (nation) to understand that every nation of the world has a typical feature attached to it; and the typical feature attached to the Muslim nation is the desire for literacy and honour for the knowledge of acquaintance (علم الدراية) and narrations (الرواية).

This feature gives the Muslim nation outstanding qualities among all other nations of the whole world.

In another development, *Ibn Jama'ah* emphasises that the prophetic tradition was developed to support the Muslim's features and as well to encourage the protection of its necessities from lies and warning against falsehood. *Ibn Jama'ah* says *Hadith* is the second source of Islamic regulations after the Book of Allah (the *Qur'an*).

In another contribution, *Ibn Jama'ah* educates the Muslims on the unfortunate circumstances that befell the Muslims in the past when they were overtaken by carelessness and slumber that were on the way coming and going. And with these unfortunate conditions, *Ibn Jama'ah* remarks that the nation with the best feature has been covered and enveloped, therefore, there is the necessity for the *Ummah* to turn attention to this kind of arts, for the honour of knowledge of narrations and programme of acquaintance.

The first angle of the book is the discussion on the text (*al Matn*) of *Hadith*, its branches and its kinds. *Ibn Jama'ah* classifies *Matn* of *Hadith* into three branches which include: *al-Sahih* (sound) *al-Hassan* (good) and *Daif* (weak) *hadith*. He also explains the thirty (30) kinds which consist of

Muttasil or mausal (contiguous): it refers to *Hadith* which has narrators without any interruption, irrespective of the fact whether it can be traced directly to the Prophet(S.A.W). or to one of his companions.

Mutawatir (continuous) A tradition reported by a large number of people in different times, so as to make it impossible for any falsehood to creep into it.

Mashhur (well known) A tradition which is handed down by at least three different reliable authorities, or according to another view, a tradition which although widely disseminated, it was originally transmitted by one person from the first generation.

Ghareeb (peculiar, obscure): it refers to a *Hadith* in which the chain of transmission a number of narrators is reduced to one at any stage.

Mu'allaq(suspended): if the companions of the narrators at the beginning of a tradition are missing, such a *Hadith* is called *Mu'allaq*.

Mursal (forwarded) if the companions of the prophet (S.A.W) are found missing from the chain of transmission and a *Tabii* (successor of the companion) transmits it from *Allah's* Messenger, such a *Hadith* is called *Mursal*.

Mudallas (hidden) where one or more narrators are suppressed.

Munqati (disjoined) A tradition in which either a link in the chain of transmission is found missing or an unknown narrator is found to join the links.

Maaddal (perplexing): where two successive narrators are missing in between.

Maudu (forged, fabricated): it refers to something falsely attributed to the Prophet. It is the opposite of *sahih*.

Matruk (Discarded): where narrators are accused of falsehood in matters other than narrator of the tradition.

Munkar (Disapproved): A tradition in which a weak transmitter of a *Hadith* opposes one who is quite authentic and reliable as a narrator of *Hadith*.

Ma'ruf(celebrated): this is opposite of *munkar*.

Shadh (isolated): A tradition in which a comparatively less authentic narrator of *Hadith* opposes one whose account is more authentic than his.

Marfu (traced directly): A tradition which can be traced back to the prophet directly, without any defective transmission.

Mauquf (delayed): it refers to a *Hadith* in which the reporting companion does not make it explicitly clear that he is narrating from *Allah's* Messenger. For example the narrator says that *Umar bin al-khatab* said this and this.

Maqtu (severd): it refers to a *Hadith* in which the chain of transmission cannot be traced beyond the *Tabiin* or successors of the companions.

Mutafiqun Alaihi (Agreed upon) tradition accepted and agreed on by both *Imams al-Bukhar* and Muslim, who are universally acknowledged as the most truthful compiler of Hadith.

Ma'zoola (deceptive): it refers to a *Hadith* in which the narrator does not give the name of his teacher, and instead gives the name of one who is one step higher than his teacher, using the words (from so and so) the fact of hiding the name of the teacher is called *Tadlees* (Deception).

Marfu Muttasil: It refers to a *Hadith* with its narrators up to the prophet (SAW).

Mudraj (insized, interpolated): A tradition in which the narrator has substituted some of his own words in reporting a saying from the prophet (S.A. W).

AZEEZ (Respected); It refers to a *Hadith* separately reported by more than one narrator.

Ahad: it refers to a *Hadith* with one narrator only”.

The second angle is the discussion on *al-ismad* (chain of transmission or authority) and that which associates to it.

Ibn Jama'ah classifies the chain of transmission (authority) into eleven kinds which include 1) those whose transmissions should be accepted and those whose transmission should not be accepted He explains that *al-Hadith, al-fiqh, and Usul* Scholars imposed some conditions that those whose transmission should be accepted must be just, or fairness. This means that the transmitter should be a Muslim, matured, correct, sanity and free from the reason of corruption and deception, while being accurate, (dobt) means that the transmitter must be alert, memorizer, when he talks from his memorization he should know what is correct in the meaning when he narrates. And this does not require any conditions such as male, or freedom

from slavery or the knowledge of jurisprudence or *Arabic* Language or sight, or number, or meaning of the *Hadith*.

- 1) *al-Jurh* (unreliable) and *al-ta'dil* (strength)
- 2) *al-Ala* (high) and *al-Nazil* (low) authority
- 3) *al-Mazeed fil Asanid* (increase) in authorities.
- 4) *al- Tadlis* (where one or two narrators are suppressed)
- 5) *al-Tab'ad wafatu al-Rawiyain Sheikh wahid*. (Interdistance between two narrators on one *Sheikh* after the death of the *Sheikh*,
- 6) *Riwatul-AQran* (Transmission of friends)
- 7) *al-Abu anil-Abunai* (the father on the sons)
- 8) *al-Abna an al- Abau*, (The sons on their fathers)
- 9) *Man lam yarwi anhu Ila wahed* (who was not narrated on except once)
- 10) *al-Akabar anil-Asaghir* (the big on the little)
- 11) *al-Aniani* (the transmission or handed down on the chain of authority).

The third angle is in the manner/nature of shouldering the burdens of *al-Hadith*, its methodologies, its writing and control, its transmission, culture of the seeker of *Hadith* and its transmission. *Ibn Jama'ah* groups these responsibilities into six conditions.

1. Qualification of the shoulder of burden, of *al-Hadith*.
2. Methodology of shouldering the burden from hearing, permission and presentation on the *Sheikh* and others. Recording *Hadith*, transmission of the *Hadith* cultures of the transmitter and the seeker of *al-Hadith*.

The fourth angle is the discussions on Names of men of *al-Hadith*, categories of the Scholars and that which follows it.

Ibn Jama'ah divides them into twenty one (21) categories

knowledge of the companions of the prophet (S.A.W). *Ibn Jama'ah* describes this topic of discussion as great benefits because it is with it we know *al-Mursil* (in complete transmission of the prophetic tradition resting on a chain of authorities that goes no further back than the second generation after the prophet (S.A.W) and *al-Mutasil* (A *Hadith* that has narrators without any interruption, irrespective of the fact whether it can be traced directly to the prophet (S.A.W) or to one of his companions).

On the limitation of membership of companions of the Prophet (S.A.W):

Ibn Jama'ah explains that popular opinion from the people of *al-Hadith* and some members of *al-Usul* is that who ever saw the Prophet (S.A.W) and being a Muslim was his companion, while some say a companion of the Prophet (S.A.W) was one who accompanied the prophet for one year, or months or days or an hour or saw him, was among his companions.

Another opinion says, He who sat in the gathering in the way of following the Prophet was his companion.

According to another opinions surely a companion of the Prophet (S.A.W) was he who stayed with him for a year, or two and participated with him in a battle or battles. *Ibn Jama'ah* in ratification of these opinions describes the last opinion as weak and says they were all companions of the Prophet (S.A.W) and they are known in accordance with succession like *Ali, AbuBakr and Umar*, *Ibn Jama'ah* ends his explanations by saying all the companions of the Prophet were men of justice completely on the clear note of the Book (*Qur'an*) and the *Sunnah*, and the most preferred among them was *Abu Bakr*, then *Umar* in an agreed opinion of the Scholars and the people of *Hadith*, then *Othman* then *Ali* in the opinion of the majority. *Ibn Jama'ah* moves ahead to explain that the first among men of *hadith* to accept Islam was *Abu Bakr* but *Ali* was the first from the children, then *Zaid and Khadijah* was the first female among the *Sahabah* to accept Islam; and *Abu Hurairah* was the best in hadith collections, then *Ibn Umar, Ibn Abbas, Jabir, Anas and Aishah (R. A)*.

2 On the knowledge of *al-Tabi'in* (Companions of the companions of the prophet)

Ibn Jama'ah describes them as those who accompany the *Sahabah* and in another view, the *Tabi'in* are those who saw the *Sahabah*

On the position of companions of the companions of the Prophet (*SAW*). *Ibn Jama'ah* explains that the big *Tabi'in* were the Jurists of *Madinah* and they were seven in number such as *Ibn Musaib, al-Qasim bin Muhammad, Urwah bin al-Zubair, Kharijah bin Zaid, Sulaiman bin yasar, Ubaidullah bin Abdullah bin Utbah bin Masud and Abu Salmah.*

On the categories of transmitters of *hadith*.

Tabaqat, according to *Ibn Jama'ah* are groups of people with similarities in nature; one group of people can be similar in respect and among two group of people can be similar in another respect, for example *Anas* a Junior *Sahabah* was regarded similar to the companions of the prophet (*S.A.W*) and he was among the tenth in category of the companions of the prophet when they are graded in one level.

Ibn Jama'ah stresses that *al-Tabi'in* are the second category and their followers are the third category and in respect of these, there is the need to have the knowledge of their birth and death and those who transmitted on them and who they transmitted on too.

On the names and surnames of transmitters.

Ibn Jama'ah enumerates the names of some Scholars who authored books on the topic of discussion; among them were *Ibn al-Madani, Muslim, al-Nasal, al-Hakim Abu Ahmad Sheikh al-Hakim Abi Abdallah, Ibn Manduh* and others.

Ibn Jama'ah's concern here is to explain some names of transmitters of *hadith* popularly recognised by their surnames only. *Ibn jama'ah* classified them into those who are called by their names and they have no other names like *Abu Bakr bin Abd al-Rahman bin al-Harith*, his surname is *Abu Abd al-Rahman*, and *Abu Bakr Bin Muhammad bin Amru bin Hazim*, his

surname is *Abu Muhammad*. And those who have no surnames like *Abu Bilal al-Ashariyyi* and *Abu-Hussain bin Yahya al-Razi* who was related on as *Abi Hakim al-Razi*.

Secondly, those who are known by their surnames and no one know whether they have other names or not, like *Muwaihibah Maula al-Nabiyyi (S.A.W)*, *Abi Shaibah al-khudri*, *Abi al-Abiyod*, *Abi Bakr bin Nafiu Maula Ibn Umar* and others.

Thirdly, those who have titles with their surnames and they have names and surnames other than that, like *Ali bin Abi Talib Abu al-Hassan*, *Abu al-Zanad Abdallah bin Zakwan* *Abi Abd al-Rahman* and others.

Fourthly, those who have double surnames or more, like *Ibn Juraij*, whose surnames are *Abu al-Walid* and *Abu Khalid*; and *Mansur al-Farawi* whose surname is *Abu al-Fatah*; and *Abu Bakr* and *Abu al-Qasim*.

Fifthly, those whose surnames are different like *Usamah bin Zaid*, he is *Abu Zaid* and he is said to be *Abu Muhammad* and *Abu Abdallah* and *Abu Kharijah* and many others.

Sixthly, those who are popularly known by their surname and different in their names like *Abu Basrah al-Ghifar*, *Abu Hurrairah*, *Abd al-Rahman Sakhas* and others.

Seventhly he who is known with contentious agreement like *Abu Abd Allah Ashabau al-Magahib*, *Suffyan al-Thauri*, *Ahmad bin Hanbal*. They are many of these names among the *Sahabah*.

Eighthly, he who is famous by his surname with the knowledge of his name like *Abu Idris al-Khaullani* *Aid Allah bin Abd Allah*, *Abu Ishaq al-Sibai* *Amru bin Abd Allah*, *Abu al-Duhah* *Muslim bin Sibai* and others.

Ninthly, those who are not famous by their surnames and are famous by their names, like *Uthman bin Afan*, *Amru bin al-As* and *Sa'ad bin Mu'adh*. Many of these are found among the *Sahabah R. A.* And those after them.

In respect of title, many people who do not know the bearers name instantly with assumption that such are their names and exchange to title. *Ibn Jama'ah* classifies title into two; that which is permissible and not hateful by the owner and that which is not permissible and is hateful to the owner. If is what its owner hates then it is not permitted, except by introduction like *Muawiyyah bin Abd al-Karim al-Dala* because he missed his way to *Makkah*, *Abdallah bin Muhammad al-Daif* who was a guest in his body and not in his speech, *Muhammad bin al-Fadli Abu al-Nu'man al-Arim* who was far from corruption. *Ghandar title for Jama'ah* (group of people) every one of them like *Muhammad bin Ja'far*, best among them was *Muhammad bin Ja'far* the one who was titled *Ibn Juraiji*.

On The Histories and the Deaths

Ibn Jama'ah considers this topic as an important art because with it the knowledge of connections and disconnection in *Hadith* are known. He regards historians as the leaders in transmission and such historians include *Ibrahim bin Hudibah*, in his transmission on *al-Auzay* who use history to make first narration and we use their histories to discover their lies.

Ibn Jama'ah commenting on *Abu Abd Allah al-Hamidy*, presents three things on knowledge on *Hadith* that are necessary to be taken care of:

1. Differences and the best book authored on it is the book of *Darqatuni*
2. Distruction and variation: the best book authored on it is that of *Ibn Makula*
3. Death of *Shuyukh*: the best book authored on this, is that of *Ibn Jabir Wadhail* of which generation after generation depend on.

In his contributions to history, *Ibn Jama'ah* establishes that the first to produce Islamic calendar of *al Hijra (A.H)* was *Umar bin al khatab (R.A)* in the year 16 A.H. and that the correct is that the ages of the Prophet, *Abubakr and Umar* were 63 years. The Prophet died before moon on Monday 12th *Rabiu al-Awwal* in the eleventh year of *Hijrah*, *Abubakr* died in *Jimada al-ula* in the 13th year of *hijra*, while *Umar* died in *Zil-hijah*, in the twenty-third year

after *hijrah*, *Othman* died in *Zil-hijah* thirty-fifth year after *Hijrah* at the age of 82, and *Alibin Abi Talib* died in the month of *Ramadan*, fortieth(40) year after *Hijrah* at the age of sixty-three (63), while *Talhah and al-Zubair* died in *Jimadah al- Ulah* in the thirty-sixth year after *hijrah*, and both of them lived sixty-four(64) years each; *Sa'd bin Abi Waqas* whose correct name is *Malik al- Zahri* died in the fifty-five (55) year of *hijrah* at the age of seventy-three (73) and he was the last of the ten *Sahabah* whom were given glad tiding of Paradise (*al-Mubashireen*) who died in *al- Madinah*.

Saeed bin Zaid died fifty-one year after *Hijrah* at the age of (73 or 74), *Abd al-Rahman bin Auf* died in the year (32 A.H) at the age of (75). At this age the following *Sahabah* died; *al- Abbas, Ibn Masoud, Abu Zar, Abu Hashar bin Hasbi. Abu Ubaidah Amir* died in the 18th year of *Hijrah* at the age of (58)

Ibn Jama'ah in this respect advances to mention that *Hakim bin Hazam and Hassan bin thabit* lived sixty years during the period of ignorance in *Arabic* and sixty years in Islam both died in the year (54 A.H). He also informs that there are some considerations in respect of the year because Islam of *Hakim* was in the year *Makah* was conquered by the Muslims (8 A.H) while *Hassan*, his father *Thabit* and his grand-father *al-Mun zar* and the father of his grand father *Hassan* lived on earth one hundred and twenty (120) years each.

Ibn Jama'ah also talks briefly on the founder of *Mazahib* like *Abu Hafijah al- Nau'man bin Thabit* (d 150 A.H) at the age of seventy. (70). *Abu Abd Allah Sufyan Thabit* died in the year (161 A.H) at the age of (64 or 65 A.H) *Abu Abd Allah Malik bin Anas* (d.179) at the age of (85) *Abu Abd Allah Muhammad bin Idris al- Shafii* died in Egypt in the year (d. 204 A.H) at the age of (54). *Abu Abd Allah Ahmad bin Hanbal* died in the year (d. 241A.H) in *Baghdad* and lived approximately between (76 or 77) years.

Ibn Jama'ah further discusses on the authors of the dependable tradition (Books) such as *al-Bukhari* who was born on Friday 13th *Shawwal* (164) and died in *Samarqandi* the night of *Id-al-fitr* (d. 265 A.H) at the age of (62) except 12 days.

2. *Muslim* died at *Nisaburi* in the remaining five days 'in the month of *Rajab* (d. 261 A.H) at the age of 55.

3. *Abu Daud* died in *Basrah* in *Shawwal* (275 A.H)

4. *Abu Issah al- Trimidhi* died in *Trimidhi* on the 13th day in the month of *Rajab* (279 A.H).

5. *An- Nisai Abu Abd al-Rahman* died in the year (303A.H) at *Makkah*.

Ibn Jama'ah also includes seven memorizers and those after them who authored useful and benefitting books on *al- Hadith* of the Prophet (S.A.W) such as *al- Daruqatni Abu al- Hassan Ali- bin Umar* died in *al- Baghdad* in *Zil qa'adah* in the year (385 A.H), *al- Hakim Abu Abd Allah al- Nisaburi* died in *Safar* (405 A.H) at the age of 84. *Abd al- Ghaniyyi bin Saeed al- Misriyyi* died in *Egypt* in the year (409 A.H). *Abu Naim Ahmad bin Abd Allah al- Asbahani* died in *al- Asbahani* in (430 A.H) at the age of 96. *Abu Bakr Ahmad bin al- Hussin al- Bayhqi* died in *al- Nisaburi* in *Jumadal Ula* in the year (458 A.H) at the age of 74. Then *Abu Umar bin Abd al- Bari Hafiz al- Maghribi* died in *Shatibah* in the year (473 A.H) at the age of 95. *al- Khateeb al-Baghdadi Abu Bakr Ahmad bin Ali bin Thabith* died in *al- Baghdad* in *Zil- Hijah* in the year (463 A.H) at the age 71 and it is said that *Hafiz al- Mashriq* and *Hafiz al- Maghribi* and *Ibn Abd al- Bari* died in the year (463 A.H) May peace and mercy of *Allah* be upon them.

All the above discussed are among *Ibn Jama'ah's* contributions to the development of knowledge and understanding towards the Science of *al- Hadith* and its general terminology.

تحرير الأحكام في تدبير أهل الإسلام

3. Emancipated Law in the Governance of the People of Islam

This book is one of the most influential intellectual works and very important contribution of *Ibn Jama'ah* to the development of knowledge in Islamic politics and leadership. This book was authored by *Imam Ibn Jama'ah al-Kinani* and ascertained by *Dr. Fuad Abd al- Mumin* published in 1985 by the presidency of the *Shariah Court and Religious Affairs Qatar*. It has a total number of three hundred and fifty-eight (358) pages.

The title of this book has been interpreted in various ways and terms by Scholars and writers.

According to Encyclopedia of Islam interprets the title as

Constitutional law. Encyclopedia of Islam (1971:749)

While Rosenthal interprets it as

Constitutional theory and administrative law. Rosenthal
(1962:43).

These interpretations are suitable and relevant because of the subjects and topics treated in the book. Encyclopedia of Islam rates this book as the most important of all *Ibn Jama'ah's* intellectual works.

Tahriri al- Ahkam fi Tadbeer Ahlil Islam is a representative views of how Islamic jurists and Scholars of the medieval period looked at politics and leadership in Islam.

This book is divided into seventeen (17) chapters. The first five chapters are devoted to the necessity of leadership (*Imamah*), the conditions and functions of the leader (*Imam*) and the regulations governing his office and those of his principal ministers.

Chapters six (6) - nine (9) devoted to the building of Muslim Army, war and its preparations

Chapter ten (10) devoted to the establishment of Muslim's Secretariat Chapter eleven (11) – fourteen (14) devoted to Jihad, method of fighting and war booty in Islam

Chapter fifteen (15) devoted to peace and trust.

Chapter sixteen (16) devoted to fighting and conquering those who disobey the *Imam*.

Chapter seventeen (17) devoted to the contract of non-Muslims (*Ahlil-zimmah*) living under Muslim rule.

Ibn Jama'ah's views on Islamic politics and leadership reflect emphasis on the *Qur'an*, the Prophetic Tradition, the examples of the companions of the Prophet and the opinions of Muslim Scholars. As part of his contributions, *Ibn Jama'ah* justifies the emergency of *Imamah* (leadership) with verses of the *Qur'an*, *Allah* says: “

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
 وَآتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
 الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

Those (Muslim rulers), who, if We give them power in the land (they) enjoin (*iqamatal- Salat*) i.e. to perform the five stated Compulsory prayers, pay the *zakat* and they enjoin Islamic Monotheism (*al- Ma'ruf*) and all that Islam Orders one to do And forbid *al-Munkar* (disbelief, polytheism and all that Islam has forbidden) i.e. (they make the *Qur'an* as the law of their country in all the spheres of life). And with *Allah* rests the end of (all) matters of the (creatures). *Qur'an* (22:41)

Ibn Jam'ah on the above verse comments that *Allah* sends His Support to those kings and Rulers who complete four conditions such as prayer, almsgiving, commanding what is pleasing to *Allah* and forbidding what is displeasing to *Allah*.

Ibn Jama'ah summarizes the duties of *Imam* as the defense of Islam, Muslims' political Affairs, the warding off of offenders, granting compensation to those wronged, establishing right, the welfare of the lands and security of the subject and the fighting of the tied of corruption; because human matters are in good order if the leader devotes him self to their administration and their protection.

Election/Selection of the *Imam* (Leader) Of The *Muslim Ummah*

Our minds should be refreshed to reflect back, that the Prophet (S.A.W) during his life time didn't designate any one as his successor, and he probably thought that after his death, the Muslims would find a leader for themselves. He did not tell his companions how they ought to Select, or elect their future leaders or the qualifications those leaders should posses, and

there was not an official action or decision that had happened in the past that could serve as an example, or a rule to be followed in a similar situation later. There was no guidance in the matter of searching for their leaders, but the only alternative left for the companions was to take in course to improvisation.

But we should realize that improvisation is not policy and certainty, this tuned to be a erratic method of finding a leader for the Muslim Nation.

In the first issue, the *Sahabah* found a leader through what was supposed to look like an election and in the second instance, the first incumbent, who was elected, nominated and appointed his own successor. In the third instance, the second incumbent, who was nominated, appointed a committee of six men and charged them with the responsibility of selecting one out of themselves as the future leader of the *Muslim Ummah*.

It turned out to be that the third leader selected was assassinated in the amidst of anarchy and chaos, and the *Ummah* was left without a head. The companions then resorted to the family of the prophet and appealed to one of its members to take control of the Muslim government, in order to save it from colasp and dissolution.

The fourth incumbent was still on power, when a new candidate for leadership arose in Syria. He brushed aside the matter of election, challenged the lawful sovereign of the Muslims by invoking the theory of brut force and succeeded in capturing the government. His action brought the number of the theory of finding leaders of the *Muslim Ummah* four. In this manner four different constitutional modes of finding leaders for the Muslim *Ummah* came into existence.

Ibn Jama'ah with deep knowledge of power and leadership in Islam attempted to give full details on the matter, although he had studied his predecessors theories on the matter such as *al-imam al-Ghazali*, *al-Mawardi* and there by wrote his Emancipated law in the governance

of the Muslims which explains the necessity of the *Imamah* and that which concern to its policies and otherwise.

Ibn Jama'ah pointed out some methods the *Muslim Umah* should use to elect the *Imam* into office which include: Election and the use of force. He stated the conditions governing the eligibility of any Muslim wishing to occupy the position of *Imam* of the *Umah* which include, Islam (Muslim), male, freedom from slavery, maturity, sanity (mentally balanced), Just, courage, *Qurashite*, Knowledgeable and others.

Another method is the selection of an *Imam* by election through investiture if at the time of investiture there was no *Imam* on the ground like the investiture of *Abu Bakr Sadiq (R.A)* the day of *al- Saqifah*.

The third method is the incumbent *Imam* to appoint an *Imam* after him self like the investiture of *Umar bin al- Khatab R.A* declared by *Abu Bakr Sadiq* as his successor.

The Fourth, is the right and power of the incumbent *Imam* to assemble at least ten Muslims to select one from among themselves as *Imam* as *Umar bin al- Khatab* did.

The fifth method is the use of force to occupy the office of *Imamah* by subjugating the *Ummah* with soldiers without investiture (*ba'yah*). The leadership of the usurper of power is considered correct and the Muslims must give him their support and obedience.

On the authority and power of the *Imam*, *Ibn Jama'ah* emphasizes that the *Imam* when elected has Sovereign power over the State and all the districts in the State. It is his statutory power and authority to appoint sub *Imam* to over see his functions in the areas like the Prophet (S.A.W) appointed *Atah bin Aseed* to *Makkah*, *Abu Bakr* appointed *Khalid bin al- Walid* to *Syria*, *Uthman bin Abi al- As* to *Taif*, *Abu Musa* appointed to *Zabbed* and *Umar*, appointed *Abu Ubaidah* to *Sham* and *Abu Musa* to *al- Basra*, *Uthman Ibn Yasri* to *al- Kufah* and *Amru bin al- As* to *Egypt*; subsequent leaders are still doing the like because the needs of the situation call for that. The relevance of this citation above is to educate the contemporary

muslim generation that Islam has legal systems that cover all sections of human endeavours not only on politics. Therefore, their holding of western ideologies in high esteem is because the contemporary Muslims lost connection with their righteous predecessors who brought every knowledge and development into the lime light, when the west was still ignorant about education. The western politics is nothing but imitation and innovation of Muslim ideologies and English language. It may eventually redirect the contemporary Muslims back to Muslims glories brought by our predecessors whose contributions all round were for the best of mankind.

On the burdens and the responsibilities of the Minister and that which deals with it?

Ibn Jama'ah advocates that an appointed Minister should perform his function in accordance with the responsibilities effectively and efficiently, because the *Imam* can not execute all the functions of leadership bestowed on him alone, therefore he needs to have Ministers appointed to assist him in decision making, administration and execution of the affair of the *Ummah*.

On the protection of *Shariah*, *Ibn Jama'ah* stresses that protection of the laid down *Shariah* and its accepted fundamental set up, conditions governing appointment of judges which include; Islam, maturity, sanity, male, just, knowledge, capability, and integrity, must be observed completely.

On movement of Soldiers, their training and dispatch to stand for *Jihad* only; *Ibn Jama'ah* emphasizes that recruitment of Muslim Soldiers and their defence of Muslim territories constitute the most essential and great Peace-Making Process.

He emphasizes also that in preparation to the battles of the Prophet (S.A.W) in which he fought the people of *Talut* with a great number of 313, soldiers and performed *Umrah* (lesser *hajj*) of *Hudaibiyah* with 1400 soldiers, conquer *Makkah* with 10,000 soldiers, battled *Husnain* with 12,000 Soldiers and *Tabuk* with seventy thousand Soldiers (70,000).

Ibn Jama'ah stresses that the building of the king is based on the Soldiers, and if the foundation is strong the building stands, but if the foundation is weak the building will collapse. There is no *Sultan* (Leader) except with soldiers and there is no Army except with money and there is no money except with structure and there will be no structure except with justice.

Ibn Jama'ah continues to emphasize that friends of the *Sultan* are his soldiers, and his enemy is his money, if his money or wealth increases, he spends it on his soldiers, his friends become powerful and victorious and if his enemy is strong to prevent him from his Soldiers, his soldiers become weak who are his victory.

On granting the *Sultan* his decision and the lands he controls; *Ibn Jama'ah* emphasizes that the *sultan's* payment of salaries are among the most important matters on which money is spent. He says, then, there should be wealth to all of them (soldiers) and should be given their shares. It is observed that they themselves are in the defence of Islam; the soldiers and their families should be paid enough money. The researcher recalls that countries and nations payments of salaries and allowances to soldiers and their families were initiated by Umar bin Al-khattab (RA).

Ibn Jama'ah emphasizes that the soldiers have two sources of wealth which include Grants and Land estates. He explains that grant is divided into two. The first is all the monies that reaches the Muslims from expiation without fight and no dried horse and without passengers. And its kinds include: head tax paid by non-Muslims living in Muslim governing Land, one tenth of what they sell, all good and proper money permitted for them for their activity of Muslims. What they had ran away from the Muslims through terrorism, what is clarified that belongs to them and they left it for the harm that befell them. Money that nobody inherits from the people under Muslim protection, the money of one who dies or killed on his apostasy.

The second source of soldiers salaries or remunerations according to *Ibn Jama'ah* include: Land tax, it derived from captives in the external Muslim Land from the resources or proceeds as the *sultan* or his deputy may deem necessary and the *Sultan* spends it on the soldiers as such is in the matter of the Muslims. He divided inhabited Land into external and payment of one tenth: *Ibn Jama'ah* divides external land into three kinds which include:

The land conquered by the Muslims properly, on the basis that it is for Muslims and its population of the people became pagan with clear tax they pay. The Land and its conquest was compulsory or by the use of force and distributed between the booty beneficiaries and the *Imam* confiscates the Land from them (pagans) and turns it to the Muslims and derives tax out from it as *Umar* had performed to the Land of *al-Iraq*.

Land famously known to the property of the pagans and they escaped for fear of the Muslims, the *Imam* or his deputy derives tax on whoever lives in it, the Muslims make use of it or those under Muslim protection.

In respect of these three kinds of external Lands, it is for the human to derive tax on them, and should utilize it in business or in agriculture if he sees it correct that way, like the way the prophet (S.A.W) did to the people of *Khaibar* by dividing whatever comes from it from date palm or chops, but land we have made peace with its people on the condition that it becomes their property, and the Muslims have to take tax payment from them. This tax in respect is head tax (*al-Jizyah*) and it can be waived on their coming to Islam. Or transfer its place to the Muslim because there is no *Jizyah* on Muslim.

The next revenue from the Lands is the tenth portion (10%):

According to *Ibn Jama'ah*, the tenth part revenue is divided into three kinds which include:

1. Land developed or levied by the Muslims, like *al-Basrah* and other lands, and the barren land which the Muslims made productive. This land is the correct property of

the tenth portion (10%) it does not attract any tax or rent, but *Zakat* is collected from its farm produce and fruits legally.

2. Land in which its inhabitants became Muslims on it originally without the use of war and with out peace-making process. This also is a correct property of the tenth portion and does not require any form of taxation, only *zakat* from its fruits and farm produce is required legally.
3. Land owned by the Muslims forcefully and distributed in between booly beneficiaries and it is continued to be owned by the Muslims or acquired it from them through legal way. This land as well is a correct property of the tenth portion, like all owned properties of Islam. No taxation is imposed on it, but the tenth portion should be taken from its fruits and farm produce on the face of *Shariah*.

The third phase of remuneration to the soldiers is fifth from the Booty and the money that reached the Muslims through expiation (*Kaffarah*).

Ibn Jama'ah emphasizes that *Khams* (fifth), is the share from the booty the prophet (S.A.W)kept for the affairs of the Muslims in the maintenance and livelihood of the Army because they defend Islam and should be disposed to them from what is legal for their condition.

The fourth phase of remunerations to the soldiers is the Muslims Treasury.

Ibn Jama'ah emphasises that the remunerations of the soldiers should be determined on the basis of their needs, because the Muslims Treasury is for their affairs and recruitment of Soldiers.

Ibn Jama'ah defines *Baitul-mal* as mode of expression of special direction of worthiness for what the Muslims deserve generally, and it is not particularly for special saving or known place.

He states that the entire money amazed by the Muslims generally and not particularly for certain production and is not for special set of people is among the rights of Treasury.

The directions of *Baitul-Mal* according to *Ibn Jama'ah* are six:

1. Prophetic share of fifth from Booty and property or wealth that reaches the Muslims legally for affairs of the Muslims.
 2. Money from tax
 3. Wealth from one who died particular not from the Muslims and the non-Muslim living under Muslim rule.
 4. Every money/wealth that is lost and its source is not known
 5. Monies of head tax from the people (non-Muslims) under Muslim's protection.
 6. Ten percent of pagan's monies taken from their trades/business transactions.
- Muslim's treasury has the right, power and authority to keep or dispose them when necessary.

Another section of Soldiers remunerations is feudal estate or Land granted by feudal tenure.

Ibn Jama'ah divided it into three which include:

- (1) Taken over of wealth/property
- (2) Taken over excess land
- (3) Taken over company

First, taken over wealth or property by the *Sultan*: This part is divided into three: (1) Taken over barren land that is not productive and is not owned, the *sultan* has the power to give it over to who will make it a live and productive and the revival of the land becomes his property like others of his property and it become his owned property *Ibn Jama'ah* stresses that it is permissible for anyone who makes a barren land productive to possess it without the permission of the Imam in the word of the prophet (S.A.W) whosoever makes dead land alive is its owner:

Second, whatever is considered Pre-Islamic paganistic building and becomes dead because of its long stay. It is permissible for the *Sultan* to take over it as taking over property and its judgment is the judgment of dead Land, and it is permissible to keep it a life without permission of the *Sultan* on the sound note.

And if this lapidated building is an ancient Islamic building and its owner is known it is for him or even if inherited, it is not permissible to take over it and not permissible to put it alive and if there is an excuse of not knowing its owner, it cannot be owned by putting it alive, but it is among the properties of the Muslim Treasury, therefore the *Imam* has the power to take over it.

Third, house or building located in the warring town or country which is not owned by the Muslims after all, and it is anticipated that the town will be opened. It is permissible for the *Sultan* to take over it for who will own it on conquering the war area. And if the area is opened eventually it becomes his property without any interference. *Ibn Jama'ah* cites the tradition of the Prophet (S.A.W) that the Prophet took *Tamim al-Dari* and the house of *Heinun* from the Land of *al-Sham* before it was conquered; and it is related that surely the Prophet (S.A.W) took *Abu Tha'lab al-Khashiriy's* land while it was in Rome and it was in the Roman's hands and they were written for that respect.

Another part of taken over Land is trespass:

This feature in this our period is regarded as transgression and ordinary trespass. It is awarded into two: which include:

- (1) It is permissible for the *Sultan* to take over Lands from who will trespass himself with acquiring it as owner, but should make use of it to satisfy his desire as the companions of the Prophet (S.A.W) did likewise, *Ibn Jama'ah* emphasises that *Umar bin al-Khatab* took over some portions of *Khaibar* for the wives of the Prophet (S.A.W) like that which the prophet did in his life time and *Aisha* was the beneficiary, and *Uthman bin*

Afan also took over a piece of land at *al-Sawad* and all these have become evidences of taken over land for its use without owing it.

- (2) That the *Sultan* takes out enough wealth from the Taxes collected for the Soldiers for their needs and it is permissible because they have certain measure of money in respect of the defense of the purity of Islam.

Another part is taken over company and it is divided into two which include:

- (1) The hidden mineral resources in the Land of which is not reached at except through Labour, like the raw gold, silver, copper and iron ore and what resembles them. It is permissible for the Imam to take out something from what the miners come up with.

And clear physical mineral resources are those which their deposits are clear and not hidden such as the salt, the coal, the petroleum, the matches, and donkey. All these are not permissible for the *Sultan* to take possession over any and is not correct for him to do so, but he (the *Sultan*) is in partnership with the Muslims publically, and no one is preferred over another.

- (2) Taken over companionship, which include high buildings in the streets and roads, market seats if they are not owned by any one and do not harm the passer-by, It is correct because it is permissible for the *Sultan* to take over it for who will partnership with it sittings or selling or purchasing, specially without building it, the partners will have the right for it than anyone else. It is neither for the *Sultan* nor anyone to take or receive on that an exchange, whether someone sits with the permission of the *Sultan* or without permission. And if anyone pertained before the *Sultan* on what he has not taken over, is permissible for him to partner with it.

Appraisal of Soldiers Remuneration and what the people of *Jihad* deserve:

On the distribution of remunerations to soldiers and the participants in *Jihad*, *Ibn Jama'ah* emphasizes that justice and equality should be maintained such that no trace of preferential

sentiment should be noticed, *Ibn Jama'ah* recalls that the Prophet (S.A.W) exhibited equality between people when distributing booty. He did not in this respect prefer anyone over others for honour or for brevity or early migrants. *Abubakar and Ali (R.A)* used to show equality between people in distributing amenities, and they did not show preference to the first in Islam or not. He stresses that in this way, *Imams Malik and al-Shafi* say:

“It is not the meaning of equality when you show it between people in distributing amenities but its meaning is to give everyone on the degree of his need and satisfaction”.

Umar bin al-Khatab and *Uthman bin Afan (R.A)* used to show preference in term of who embraced Islam and migrated first, and they worked with this concept during their caliphates and in this *Abu Hanifah* said; And when *Umar* saw *Abu Bakr* treating all persons equally, said, equalize between those who migrated twice and prayed towards two directions, and between those who embraced Islam in the year of conquest of *Makkah* who feared the sword. And *Abu Bakr* said surely they worked for God and surely their rewards are with God, and indeed the world is message. And *Umar* said, I cannot equate one who fought the Messenger of *Allah*, with he who fought with him, (S.A.W). And when he became successor and organized Muslim secretariat preferred first to Islam, and made distributions of things according to levels or categories.

The first categories are those who witnessed battle of *Badr* among the *Muhajreen* and he portioned to each, five thousand *dirham*. And from among them, *Uthman, Ali, Talhah, al-Zubair* and the rest and he a portioned for himself five thousand *dirham* and he did not make any increase for himself. And the most deserved among them, *al-Abbas, al-Hassan, al-Hussain* for their position to the messenger of *Allah (S.A.W)*. He did not prefer any one over the people of *Badr*, except wives of the Prophet (S.A.W) for he portioned to each wife ten thousand *dirham*; but increased two thousand to *Aishah* because of her position and her father position to the Messenger of *Allah*.

The second categories are those who witnessed *Badr* among the *Ansars* and he allotted to each four thousand dirham.

The third category is those who migrated before the opening of *Makkah*: such as *Khalid bin al-Waleed*, *Amru bin al-AS* and others, and he allotted for each one of them three thousand dirham and also allotted for his son *Abd Allah* with them. He had migrated following his father and he accepted *Allah* and *Allah* accepted him.

The fourth category: are those who embraced Islam after the opening of *Makkah*, like *Abu Sufyan* and his son *Mua'wiyyah*, *Safwan bin Ummiyyah*, *Ikrimah bin Abi Jahi'l*, he allotted to each one every year two thousand dirham.

He (*Umar*) made equality between the productive sons of *al-Muhajreen* and *al-Ansar* and among them his son *Abd Allah*, but he preferred *Osamah bin Zaid* and *Umar bin Abi Salmah* due to their positions to the Messengers of *Allah*, then *Osamah bin Maula* and *Umar bin Rabibah*.

Fifth Category: Are those, who embraced Islam in the last days of the Prophet (S.A.W) he distinguished between this category based on the level of their houses, their struggle, on their recitations of the *Qur'an*; and he allotted to each of them from two thousand to one thousand five hundred or one thousand three hundred Dirham and did not reduce anyone from the men less than three hundred dirham, and he allotted for a child one hundred dirham and when they developed to youth two hundred dirham.

It is related that he used to say: if there are much money I would allot for every one four thousand dirham, one thousand for his horse, one thousand for his weapon, one thousand to keep behind for his family.

Using of horses, weapons and war materials for those standing for obligatory Jihad

Ibn Jama'ah emphasizes that it is necessary for the *Sultan* and others from the commanders and the soldiers to use their horses with intention to bring victory for *Allah's* religion and struggle for His Sake.

Establishment of Muslims Secretariat and division of *Sultanate* Secretariat

Ibn Jama'ah recalls that the first to establish secretariat in Islam was *Umar bin al-Khalab* at the time there increased in the number of Muslim Soldiers and therefore salaries and the situation needed control, then there was consultations among the companions of the Prophet (S.A.W) in that respect, *Othman bin Afan* and *Khalid bin al-Waleed* and others commanded *Aqeel bin Abi Talib*, *Mukhramah bin Naufal*, *Jibeer bin Mat'am* all of whom were the Youth of *Quraish*. He said You (people) write to the people in their residences and start with the tribe of *Hashim*, then to near *kindred* and those close to the Messenger of *Allah(S.A.W)* and that was in *Muharam*, in the tenth year of *hijriyyah* but some said, twenty years after *hijrah* and during this period Egypt and *Sham (Syria)* were opened in the fifth year after *hijrah*.

Ibn Jama'ah informs that the sultanate was divided into four foundations; the first was Military Secretariat in which the *Sultan* should fix the roster of the names and particulars of all the Soldiers, those hired participants (mechaneries) in *Jihad* and Military Affairs administration.

The second foundation was for the design of monies specially for workers. Its functions include distinguishing of services and what every service is known for, separate its aspects when differences occur in regulations and explain whether the land was opened by the use of force or peace including the rules and regulations of the land taxation and the tenth portion, and the large extent of the land, the wealth acquired in both clear and unclear mineral resources and how they are divided: in third, half or quarter.

Tax and head tax paid by non-Muslims living under Muslims protection must be explained.

The third foundation was for personnel management which its main functions include employment of workers and functions which specifies the appointees, the workers, his period of service, qualifications and his status or designation in the service, the going in and out of the treasury where the monies generated by Muslims through Booty, taxation, *zakat* and others are kept.

Preference of *Jihad*, Its Fronts/Heads and who Qualifies For It

In performance of *Jihad*, *Ibn Jama'ah* explains that it is in two categories, the first being *Fardal-Kifayyah* in which if some members of the community perform it, the sin of not performing it will be lifted on the entire Muslim Community; the second *Jihad being Fardal-Ain* that is obligatory upon individual Muslims to participate and does not require few Muslims participation like the first category. The second category of *Jihad* requires every Muslim who possesses the strength must fight.

Ibn Jama'ah on the first category of *Jihad Fardal-Kifayyah* demonstrates with example: supposing that non-Muslims who are living permanently in their country and have no intention to accept it Islam, and they do not contradict it, the *Jihad is Fard-al-Kiffayyah*, if a simple number of Muslims perform it, the sin is waved off the remaining people who did not participate.

Then, if the Muslims demonstrateto their enemies and realize that they are less in number than they used to be to fight a battle every year, the *Imam* or his deputy in control of the raiding squads or the Army, should hold back if the *Sultan* is unable to fight a war throughout a year, without excuse, he becomes a sinner, and on the other hand, if there is the need to fight a battle more than once in a year, then it is compulsory to fight to meet the required Muslims needs.

And, if the need calls for delay more than a year, because of the weakness of the Muslims or because of their low number in comparison to that of their enemies or apart from that without

permission or due to the calmness of the pagans, then it is permissible to delay the battle more than a year based on the level of excuses, because the Prophet (S.A.W). Was calm for *Quraish* for ten years.

The second category of *Jihad* is the *Jihad* that is *Fardal-Ain* which is compulsory upon all the Muslim individuals to fight and no one prevents the others.

Ibn Jama'ah explains that whenever, the pagan soldiers land on a country or town to fight, *Jihad* becomes individual responsibility for anyone who has the ability from that town or country to fight it. It is compulsory upon them to defend, protect and approach it with any thing possible to defeat them and all being equal, the master, the slave, the matured and the Youth should participate. It is not allowed at that time for slave to take permission from his master and a boy from his father and not also on one who is in debt and his owner, but it is obligatory to rush to it with what is possible. And if the people of the place in which the enemies penetrated are not powerful enough to defend the enemies that befell them, it becomes obligatory upon Muslims close to them to rush and assist them in the defence of enemies, then, other Muslims must join until enough soldiers are assembled.

And if enough Soldiers are gathered, the sin is lifted on the rest Muslims. And it will not prevent existence of some rideable things for those whose distance to the place of war is far, but it is obligatory to run to them, and if a man who has power to walk should match to assist his brothers and sisters; and the same thing applies when a Muslim is taken as captive by the enemies, it becomes obligatory for the Muslims to rise up to the enemies for his freedom if it is possible to free him.

Ibn Jama'ah on the eligibility to participate in the *Jihad* (holy war) explains that they are seven group of persons *Jihad* is compulsory upon and anyone who is short of these description is not eligible to fight the holy war, they are the matured persons, the males, the sensible, the freedom, the healthy and powerful Muslims.

It is not obligatory on those under Muslim protection and the children, those insane, the women, the bondsmen/servants, the sick with what prevents him to fight war, the poor who cannot afford what they need as weapons and for their families during their journey.

It is not permissible to rent or employ the Muslim for the *Jihad*, because when war breaks, it becomes obligatory upon him and he follows the *Jihad*. His right as *fard al-Ain* (individual duty) and there is no payment on individual obligatory duty in Islam.

He explains that what the soldiers take as remuneration are not payment of salaries and also what the obedient participants of Jihad receive from *sadaqat* (Charities) are not payment of salaries, but it is a right to them for their observations.

Ibn Jama'ah in this discussion, made a lot contributions to the development of knowledge of *Jihad* generally.

Methodology of Conducting Successful *Jihad*

On the methodology of fighting *jihad*, *Ibn Jama'ah* emphasizes that the first method the *Sultan* or his Deputy should take is to start fighting the pagan closer, and then those after them and those after them, and so on.

Immediately, the Soldiers enter into the war area, it commands for its mobilization, the wearing of protective material, and weapons as the Prophet (S.A.W) did with his companions during the battle of *Badr* because the enemies when landed, must have fear in their hearts, and soldiers should be arranged into groups and every group should hold something that will differentiate Muslims from the enemies during fighting.

Muslim Army should not kill people whom Islamic invitation has not reached, except they have been previously invited before the fight, but, if they have previously been invited before the war and they had not answered, they should be no alternative than to fight them and if

they are those who pay *al-Jiziyah* (head tax) like the idol-worshippers, angelic worshippers and their like, Muslim Soldiers should fight them till they surrender to Islam.

The pagan women and children should be protected from killing by the Muslim Army, but their properties should be taken away with force. And if the pagans are those that pay *Jiziyah* such as the Jew, the Christians, the magians and their like, should be fought by the Muslims till they surrender or their head tax subjected to the regulation of protection under the Muslims.

Al-ghanimah (war Booty) its division and details of its regulations: *Ibn Jama'ah* explains that booty in Islam generally comprises of captives, prisoners, landed property and from monies such as gold, silver, horses, weapons, clothes, furniture and their kinds.

On *ghanimah* sharing formula, *Ibn Jama'ah* explains that the Prophet (S.A.W) shared the booty of battle of *Badr and Khaibar* between the Muslims. The *Sahabah R.A.* shared the booty of *al-Sham and al-Iraq*.

The first booty shared in Islam was booty of *Badr* after *Allah* had made it for His prophet (S.A.W) and he shared it between his companions. And the first booty of fifth was the booty of *BanuQainaqah*, which was in the middle of *Shawal* the second year of *Hijrah* just a month after the battle of *Badr*. *Banu qainaqah* was a Jewish people allied with *Abd Allah bin Abi Salul*.

Definition of *al-Ghanimah*

Ibn Jama'ah defines it literarily from the word "*al-Ghanam* "meaning" to gain booty that is benefit.

Technically, he defines it as what the Muslims took from the non-Muslims forcefully through war and so on. And he defines it further as what the pagans left and escaped from the Muslims, or taken from their trade. And he says if that is known as booty, then it is what is taken forcefully from enemies during war.

Ibn Jama'ah divided booty into two categories. The first category is obligatory to be shared into five and its division by the conscious agreement of the *Ummah*, and it is the general booty.

The second category is the booty that its share is not obligatory and its division is also not obligatory on the opinions of some Scholars.

He emphasizes that if the Muslim Soldiers are more in number than the pagans or the Muslims open a country and occupy it forcefully, that country and all that in it are among the wealth of booty of fifth without disagreement.

Public Booty, *Ibn Jama'ah* divided it into four which include captives or taken a prisoner or estate or apart of wealth like gold, silver and horse, weapons, clothes and furniture.

Ibn Jama'ah gives analysis of the countries the Muslims opened with the use of peace making and the use of force.

Makkah was opened by peace making. This is *Imam al-Shafii's* opinion, because the prophet (S.A.W) made an agreement that whoever enters the house of *Abu Suffian* is protected, whoever closed or locked his door is protected, whoever put down his weapon is protected. There was no fight, no captives, no shares of wealth nor the land or its surplus. This demonstrates that opening of *Makkah* was peaceful.

But *Abu Hanifah* and *Imam Malik* according to *Ibn Jama'ah* are of the opinions that *Makkah* was forcefully opened, *Ahmad bin Hanbal* has two opinions, like the first and the second opinions. And according to *al-Muwarid* the southern part of *Makkah* was opened forcefully by entering *Khalid bin al-waleed* with force and the upper part of *Makkah* was by peace making and through it the Prophet (S.A.W) entered. The most popular judgment is the judgment of the prophet (S.A.W).

And for the country of *al-Sham* and its lands were by the use of force, but its towns, *al-Maqdis*, *Nablis*, *al-Urdun* (Jordan), Palestine, *Basrah* and *Ajinadeen* were by peacemaking,

but Damascus, *Abu Ubaidah* entered through the gate of *al-Ijabiyyah* peacefully and *Khalid bin waleed* entered through the eastern gate forcefully and met at the central point of the country. The Victory was for *Abu Ubaidah* because he was the commander of the Muslim soldiers that opened the land of *Sham*. And Hims was through the use of force. But *Hamat*, *Shizara* and *Baniyyah* were opened by force, *Halb* and *Qinnasreen* opened with force and for Egypt, it is related that it was opened twice, some said opened with peace-making, while some said by the use of force and for the black colour of *al-Iraqi* opened by the use of force.

Sharing of Booty, Its Beneficiaries and Regulations Governing It

In respect of sharing booty, *Ibn Jama'ah* quotes Chapter (8) *Surah al-Anfal* to establish the true position of its sharing formula. Thus

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ الَّذِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسَاكِينِ وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ النِّقْيِ الْجَمْعَانَ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And know that whatever of war booty that you may gain, verily, one-fifth ($1/5^{\text{th}}$) of it is assigned to *Allah*, and to the Messenger (*S.A.W*) and to the near relatives/of the Messenger *Muhammad* (and also) the orphans, the needy and the wayfarer, if you have believed in *Allah* and in that which we sent down to our slave (*Muhammad*) on the Day of Criterion (between right and wrong) the Day when the two forces met (the battle of *Badr*) and *Allah* is Able to do all things. *Qur'an* (8:41).

Ibn Jama'ah emphasizes that the Prophet (*S.A.W*) took fifth share of *Banu qainaqah*'s booties and divided it, and this is the first booty of $1/5^{\text{th}}$ in Islam, and he shared the booties of *Khaibar* and *Hunain* and others.

It is agreed by the general opinion that the necessity for that was because it was to make share of the booty possible, and on the other hand it should not be shared when the war and its period are on so that the people should not be carried away from the war and also to complete

the defeat of the enemies' and settlement of wealth of the booties, and when the war finishes, then it should be shared.

In the arrangement of sharing booties, *Ibn Jama'ah* emphasizes that the first, is to start with those killed in the fight, then those who provided it, then its fifth, then those wounded from four fifth, then its fifth is shared into four, then he divides the one fifth among his family members.

The Peace and Security and Regulations Governing Security Transaction.

In this regard, *Ibn jama'ah* explains that only the *Imam* or his Deputy has the power to establish peace in some vital districts in particular areas and when the peace of the Muslims is established, either for the purpose of Muslim Soldiers relaxations or for arrangement of their affairs or for re-enforcement or increase of their numbers and preparation or strategy or for consolidation of Muslim Soldiers over and above the pagans or for the acceptance of *Jizyyah* without the use of force.

It is not permitted to make peace deals without the *Imam* or his Deputy as that may result to corruption.

It is permissible to make peace deal for short term or specific period, because the *Imam* has the power to contradict it at any time. It is also permissible to increase the period but not up to a year and it is not permissible to be up to a year completely except it will result to *Jizyyah*. (head tax on free non – muslims under muslim rule)

And if the Muslims are weak, permission is granted from four months to a year or more due to demand up to ten years. This is because the Prophet (*S.A.W*) made peace deal with the *Quraish* for ten years and many others.

Fighting the wrong or evil perpetrators among the Muslims and the necessity of the *Imam* to wage war against them:

Ibn Jama'ah emphasizes that it is obligatory upon the *Imam* to fight the wrong people from among Muslims who broke away and disagreed with him, depart from him, relinquish their obedience, refrain from the performance of their obligatory duties upon them and those like them till they come back and pay their respects and obedience to the *Imam*.

He (*Ibn Jama'ah*) categories them into two groups, such that the wrong people among the Muslims with complaints and hidden explanatory agenda and those who broke away from the *Imams* group without complaints and hidden explanation. *Ibn Jama'ah* also discusses on the regulation and method of dealing with them and so on.

Convenience of protection (of non-Muslims under Muslims rule)

Its regulations or what is obligatory to make them obey and comply with Muslim's regulations.

Ibn Jama'ah emphasizes that it is not correct to make the convenience with out the Imam or his deputy, and it is necessary that the Imam has to say something to that respect. Conducting the agreement should be those of the books of *Allah*, like the Jew and Christians or with those who have resemblance book like the maginas. It is not correct to have this convenience with the idol worshippers and not with an apostasy from Islam or with anyone who embraces Judaism and Christianity after abolishment and alteration.

On the form of the contract or covenants of the non-Muslims. *Ibn Jama'ah* emphasizes that the *Imam* or his deputy only has the power and authority to make convenience of protection. The *Imam* or his deputy is responsible for making announcement to the people under protection that:- I have decided or permitted you to stay or live in the land of Islam, on condition that you will pay head tax and obey the laws of Islam. The people under Islamic protection must make statement of acceptance which shows that they are under protection of the Muslims. Every non-Muslim under Muslims protection should pay head tax (*al-Jiziyah*) of not less than one dinar only or its value every year and it cannot be reduced or reviewed.

Ibn Jama'ah discusses extensively on Islamic Jurisprudence in this important book based on the rules of Muslims and their lands including peace and security. *Ibn Jama'ah* has the distinction of accomplishing this, because of his detailed studies in different Islamic disciplines and length of service in the Muslim judiciary and his deep insight in the political mechanism of the medieval period. This book is a perfect *Ibn Jama'ah* contribution to the development of Islamic knowledge.

4. تذكرة السامع والمتكلم في اداب العالم والمتعلم

**Memory of the Listener and the Speaker In
the Training of the Teacher and the Student**

This book “memory...” is a valuable and master piece on education and teaching profession authored by *Imam Sheikh al-Islam Ibn Jama'ah al-Kinani* in the year 672 A.H. The printing of this book was in India under the sponsorship of *al-Sheikh Muhammad Hashim al-Nadawi* in association with the India Education Circle.

The Ascertainment of this intellectual work was by *Dr. Abd al-Salam Umar Ali al-Jazairy* in the year 2005.

This book is designed in a modest volume with 236 pages apart from the presentations and contents that were about fifty (50) pages.

Ibn Jama'ah who was a professional classroom teacher before his appointment in the Judiciary and rose to the status of Chief Justice was closely associated with the teaching profession and was fully aware of academic life and work of teachers and students in educational institutions.

His knowledge of the problems facing academic institutions, students and teachers motivated *Ibn Jama'ah* to author *Memory of the Listener and the speaker in the training of the teacher and the student* secondly to guide both students and teachers and to assist improve quality of their academic life and work thirdly to remind the teacher and the student and to inform them about the responsibilities which are common to the both.

Ibn Jama'ah's approach to educational reform as illustrated in his memory of the listener and the speaker in the training of the teacher and the learner. It is second to move his theory on education reflects emphasis on the *Qur'an* and hadith as primary sources of knowledge especially, his suggestions for curriculum composition which are designed to facilitate the evolution of religiously, pious oriented generation of Scholars.

Ibn Jama'ah emphasizes the need for the teacher to foster motivation among his student body. Drawing up the link between the teacher and student, *Ibn Jama'ah* discussed different channel of knowledge with references to the *Qur'an* and the *Sunnah* and the Islamic educational tradition. He also tells the reader how to get the maximum out of a book or a teacher.

Organizational structure of the Book

Ibn Jama'ah designed the contents of his book “memory of the listener and the speaker in the training of the teacher and the student” into five (5) chapters which cover the objectives of the book. Each chapter is divided into number of sections and every section is further divided into sub-section and loaded with considerable details on the subject concerned with supporting references from the Islamic educational tradition.

1. Chapter one deals with the excellence of knowledge and the Scholars, its teaching and learning. In this respect, *Ibn Jama'ah* refers to the *Qur'an* and *Sunnah* as the primary sources and Islamic educational traditions to prove the excellence of knowledge and the Scholars.
2. Chapter two, deals with the manner of the teacher towards himself, his students and his lesson. This chapter is divided into three sections, which include the personal manner of the teacher. This section one is further divided into twelve sub-sections.
3. Chapter three, deals with the character of the learner toward himself, his *Sheikh* and his exemplaries and what it takes to earn his *Sheikh's* Mercy, his lesson, his recitation

or reading in the class and whatever he depends on the *Sheikh* and his companions (fellow students). This chapter is divided into ten sections and each section is further divided into thirteen sub-sections.

4. Chapter four, deals with the method of consulting books that are necessary instruments of knowledge and that which associates to its corrections, control, handling, its arrangement on the shelf, buying and borrowing of books, caligraphing and others. This chapter is divided into eleven sections.
5. Chapter five deals with the manners of hostels of educational institutions and that which are associated to it, such as lawful environment and edible things, administration, respect of the learner to the hostel authority, choice of selecting a roommate and other praise worldly manners.

Ibn Jama'ah's Contributions to the Development of Islamic Education

Imam Ibn Jama'ah's contributions to the development of Islamic Education are found in his intellectual work titled “memory of the listener and the speaker in the training of the teacher and the student”.

In his contributions, *Ibn Jama'ah* emphasizes on the manner of the teacher concerning himself, students and his lessons and also emphasizes that the teachers cleanliness from major and minor impurities, he should perfume himself, put on the best dress of the people's time.

Ibn Jama'ah regards education as religion therefore; the teacher going to teach should take it as going to teach religion.

He emphasizes that the teacher should commence teaching with supplication seek refuge in *Allah* against the Devil, supplicates on the prophet correctly, praise knowledge and woe ignorance, and say *bismillah* and enter into teaching. He emphasis that the teacher should always sit in an open area of the class where every student should see him. The teacher on entering the classroom should greet students he finds in the class.

Ibn Jama'ah advocates that the teacher should realize the influence he has on his students and subsequently he should conduct himself in a respectable and pious manner, shun pride and arrogance, meet people with smiling face, assist the needy and hold his students in affection.

In classroom control, *Ibn Jama'ah* emphasises that the teacher should be disciplined to maintain discipline and order in his class to avoid noise making, discord and anarchy among his students.

In punishment of students, *Ibn Jama'ah* emphasised that the teacher should punish offenders from among his students and such punishment should be at least three soft canings to serve as a corrective measure.

The teacher should know himself, his subject matter and individual differences among his students and maintain equality and justice in the class.

He emphasizes the need for the teacher to foster motivation among his students body. *Ibn Jama'ah* recommends that the teacher should carefully gauge his students' abilities and limits.

Ibn Jama'ah addresses the various duties needed for a student to excel in his studies. He tells the reader how to get the maximum out of a book or a teacher.

Ibn Jama'ah in his book "Memory of the listener....." sort for the teacher to remind him and for the student to inform him about his responsibility and that which are common to the both.

Ibn Jama'ah, in his contributions, outlines guidelines on rules and regulations of the hostels both for the senior and junior students.

Another crucial component of *Ibn Jama'ah's* educational program is that he places high premium on personal and professional qualifications of the teacher, his main responsibility being the promotion of student welfare and advancement of knowledge. He advocates that one should not go into teaching profession, except he is trained and certified and qualified to teach.

There are many contributions of *Ibn Jama'ah* to the development of Islamic education but a few are cited evidences.

4.2 Answering Research Questions:

In this section of the study, the researcher has the obligation of answering the research questions listed in chapter one. And therefore, the researcher must restate his research questions and then provides answers to them accordingly.

Research Question one: To what extent ideologies and methodology of Ibn Jama'ah to knowledge will be relevant to the contemporary period?

Answering research question one:

The extent at which the ideologies and methodology of *Ibn Jama'ah* to knowledge could be relevant to the contemporary period, should be when all the authorities and individuals concerned with educational matters reflect properly and adhere strictly to the educational ideologies and methodology propounded by *Ibn Jama'ah al-kinani*.

When we look deeply into his book written on education "Memory of the listener and the speaker in the training of the teacher and the student", we discover that all *Ibn Jama'ah's* ideologies and methodology aim at assisting the teacher and the student achieve their goals and also he projected the book as a guide for both the teacher and the student, to assist improve the quality of their academic life and work. And all these are relevant to the contemporary period.

Teachers whom are concerned with teaching profession should realize the influence they have on their students and subsequently should conduct themselves in respectable and pious manners, shun pride and arrogance, meet people with smiling face, assist the needy and hold students in affection. This is an important point anyone in teaching field should reflect and

adhere to because it is very relevance in the contemporary system of education. The teacher should know his position as a mirror to his students, they will like whatever he likes and equally hate whatever he hates, therefore, the teacher as a matter of importance in educational practice, should conduct himself in a respectable and pious manner, do away with pride and arrogance that goes before a fall, meet students with cheerfulness, help those in need of his assistance and hold his students in affectionate character. The implementation of placing high premium on the personal and professional qualification of a teacher his main responsibility being the promotion of students welfare and advancement of knowledge should addressed by educational authorities is necessary in the contemporary period. *Ibn Jama'ah's* advocacy that one should not go into teaching profession, except he is trained and certified and qualified to teach. *Ibn Jama'ah* educational ideologies can not be denied by the contemporary system of education.

The ideologies of *Ibn Jama'ah* are basically dealing on the Excellence of knowledge and the Scholar (excellence of the scholar and his offspring), on the teacher's manner, concerning himself, his student and his lesson, on the conducts of the student, concerning himself, his teacher, his fellows and his lesson; on the method of consulting books and which concerns to it, and on the manner of the hostels of the educational institutions and those which concern to it. These are relevant and highly required in the educational system of the contemporary period.

Another crucial point of his educational ideologies to the development of knowledge is that there are religiously oriented ideologies; hence *Ibn Jama'ah's* philosophy is to facilitate the evolution of religiously pious oriented generation of Scholars which are desperately needed in the contemporary period to cancel the falling standard of education every one is frowning in the contemporary educational system.

Research Question two: what are the contributions of Muslim Scholars to the progress of knowledge in the history of the world of knowledge?

Answering Research Question Two: Muslim Scholars had made immense and significant contributions to the progress of knowledge in many fields of human civilization ranging from mathematics, history, poetry, grammar, *fiqh*, religious studies and leading to medicine, logic, philosophy, sociology, zoology, sciences and a host of other fields not mentioned. They propounded different and various educational theories of which the world appreciated their contributions towards the development of knowledge.

When we discuss about the contributions of Muslims scholars to the progress of knowledge will begin with the contribution of the Prophet (S.A.W) because he was the first prominent student and the first prominent teacher of Islamic knowledge. The prophet's (S.A.W) contributions are foundations of contributions to the development of knowledge on which Muslims scholars from the first generation of the Muslims till the contemporary period had their contributions for the development of knowledge.

The exegesis (*Tafsir*) of the *Qur'an* by the prophet (S.A.W) to his companions, the prophetic tradition is methodology of teaching and dealing of issues of Islamic and the humanitarian interest and other related matters constitute the contributions of the Prophet (S.A.W) to the development of knowledge in the world.

Muslims scholars across history after the prophet (S.A.W) have paid foremost attention to the contributions for the development of knowledge to the world.

The sahabah (companions) of the prophet (S.A.W) after him took off from where the messages of *Allah* stopped.

The companions of the prophet (S.A.W) on their contributions to the development of knowledge, build schools or Islamic centers of learning in *Madina, Makkah, Kufa, Basrah, Syria* and Egypt. The companions compile the *Qur'an* into book, taught *Muslims Islamic* knowledge and other sciences.

The *Tabiu* (companions of the companions) of the prophet made their contributions to the development of knowledge in many ways. They related whatever they had seen, actions and learnt from the *sahaba*. The companions of the companions of the prophet (S.A.W) compiled the traditions of the prophet (S.A.W) into book. They protected and preserved the purity of the tradition from destruction corruption and so on.

After then, came the period of collecting of the traditions of the prophet(S.A.W), the development of Islamic Jurisprudence and the knowledge of principles of Islamic jurisprudence. The following Muslim scholars emerged who made tremendous contributions to the development of knowledge such as *Imam Al-Bukhari, Imam Muslim, Abu Daud, Tirmidhi, Nisai*, and others. After this generation, came the generation of extraction of rules and regulation from the *Qur'an* and the establishment of schools of Islamic thought, Four famous Muslim scholars emerged such as *Imam Abu Hanifah* and his school of thought and his teaching are contributions to the development of knowledge, *Imam Malik* and his school of thought as well as his teachings are his great contribution to the development of knowledge and followed by *Imam Al-Shafiu* and his school of thought and his teachings and *Imam Ahmad bin Hambal* and his school of thought and his teaching are contributions to the development of knowledge in Islam.

And during the medieval period, Caliph *Haruna Ar-Rasheed* and his son *Mamun Ar-Rasheed* built the first Muslim academy in *Bagdad* in which scholars historians do not agree whether it was Academic institution or library. This institution was operated by Muslim scholars and

their translation works became contributions of Muslims scholars of that period to the development of knowledge.

The Muslim scholars contributions to the Progress of knowledge from them has to be contemporary period it will therefore continue from these period till the end of time, this shows that contributions for the progress of knowledge will never stop.

Research Question Three: What is the significance of knowledge in the life of a Muslim?

Answering Research Question Three: Muslims regard knowledge as very vital to life because it is the foundation of Muslim civilization. Knowledge is the bedrock and vehicle of Islam and its activities. Knowledge is obligatory upon every Muslim (man and woman).

It is an inevitable venture without which life will be uncomfortable.

Another significance is that acquiring knowledge gives meaning to the life of a Muslim and working with the knowledge makes life Steady and lasting.

Muslim regards knowledge as the distinction between human beings and other creatures in the society, therefore when man fails or refuses to meet this natural responsibility of acquiring knowledge, he becomes indistinguishable from other non- humans. Muslim recognizes that it was because of man's knowledge that *Allah* commanded the entire Angels to bow down in prostration to *Adam*. And thus, since the creation of man, *Allah* has elevated man's position over and above all creatures, and because of man's knowledge God assigned him to take charge of the earth and all that exist in it. Muslims who know the significance of knowledge and its pride over others pay particular and serious attention to the acquisition of knowledge. All aspects of *Islam* are based on education, and no aspect of *Islam* can be observed correctly, except by proper knowledge.

Research Question Four: what are the roles of library and mosque to the development of knowledge in the history of *Islam*?

Answering Research Question Four: library and mosque played vital roles and are still playing vital role to the development of knowledge in the history of *Islam*. Library plays the roles of academic institution and collection of books. The first Muslim academic institution built in Islam “*Baitul-Hikmah*” house of wisdom was built as a library in conjunction with academic space which made historians to disagree, either to call it a library or academic institution. Many libraries in Islam were built with spaces for lectures, accommodations to those who wanted to stay and foods were served freely.

Library in the contemporary period no longer offers its constitutional services, but has become a course of study in the universities such as *Ahmadu Bello* University with a modification code “*library science and information*”, this automatically has clearly shown that library is a component of the academics. Contemporarily, educational institution without library is like food without salt.

Library services are contribution to the development of knowledge in the history of Islam. The necessity of preserving the *Qur’an* and the traditions of the prophet (S.A.W) triggered off the spirit of collecting writings of various kinds which paved the way for the establishment of the earliest libraries in Islam. Library, not only established for preserving the *Qur’an* and sunnah of the prophet (S.A.W) but also performs vital academic services. Which as become a huge contribution to the development of knowledge.

Apart from being where different collections of Books are kept for academic institutions, it is the very life wire of academism because academic activities can not function well in the absence of library which provides all the information needed by its users.

Researchers, scholars and learned men owe great deals of respect to the library because of the services it renders to them which are contributions to the development of knowledge.

It is in recognition of the contribution of library to the development of knowledge, those Muslim scholars past and present established private libraries for both personal use and allied services in this vein, both federal and state government establish libraries in academic institutions and public places to enhance acquisition of knowledge. The use of catalogues in the library which assist its users to gain easy access to collection of books is contribution to the development of knowledge in the history of Islam.

On the other hand, mosque since its inception played the roles of Muslim's house of worship as well as Islamic institution where lessons on Islamic education and worldly subjects such as medicine, mathematics, natural science, philosophy, logic and so on were taught by Scholars and listened to by Muslims Seekers of knowledge.

After the establishment of school system in the Islamic world, the schools absorbed most of the subjects leaving only Islamic subjects because of its name "the House of God's worship".

Indeed, the mosque is the most convenient public place for educational practice, because it is free for any one who wishes to attend.

The mosque in the contemporary period still plays the role of educational institution and will continue to play the role till the hour *insha-Allah*.

In the Muslim world, educational institutions are established in conjunction with Mosques because of its significant role towards the development of knowledge in the history of the world.

Research Question Five: what are the problems and challenges of contemporary Muslims in relation to knowledge?

Answering Research Question Five: The problems and challenges of contemporary Muslims in relation to knowledge can rightly be attributed to the west and its agents.

On the clear note, knowledge is the bed rock of Islam and has received the main attention in the message sent by *Allah* (ie the *Qur'an*) and also elaborated by the prophet (*S.A.W*) in his *Hadith*. The Muslims reflected and practised the teachings as obtained in the *Qur'an* and *Sunnah* which promoted their status and made them masters in knowledge.

The westerners who got their knowledge from the efforts of the Muslim Scholars latter adulterated the knowledge inherited from the Muslims with their misguidance which also affected the latter Muslims and hence the latter Muslims became unable to produce and advance in knowledge, only what comes from the ideologies of the westerners.

Muslims are regarded as backward in learning and as such are humiliated as well as Muslim personalities are castigated because they lost connection with their predecessors who made unquantifiable contributions to knowledge.

The problems and challenges facing the Muslim of the contemporary era, are as a result of their detachment from the guidance offered by the predecessors and it is responsible for the deterioration of their communities which are changing to be like that of the west. The contemporary Muslims imitate the western culture, civilization and education systems and as such they face defferent problems and severe challenges.

The treacherous plans by the west and their governments to face out Islam and Muslim in the world is a problem and part of challenges to the contemporary Muslims, Muslim females in the west are prohibited from the wear of *hijab* (veil) and in pretence the west made a law to arrest and find the sum of one dollar any Muslims females found putting on *hijab* (veil).

The disintegration of Muslims and sowing the seed of discord in between Muslims is the hand work of the west. The wars, anarchy and violence around *Lybia, Iraq, Syria, Sudan, Somalia* and other Muslim countries are caused by the west and its allied forces. These are problems and challenges facing the contemporary Muslims.

The *Boko Haram* insurgency in the North – East geopolitical zone of Nigeria that has claimed many lives, many Muslims school girls have been kidnapped by the members of *Boko Haram* all these are the machinations of the west. Subsequently, Muslims of Nigeria are regarded as *Boko Haram* and every Muslim and his activities being watched.

The contemporary Muslims are living in fear for the sake of practicing *Shariah* that will bring about peace, justice and human right. These are problems and challenges facing the contemporary Muslims.

When Muslims attempt to administer corrective measures on their sons and daughters disobedience to Islamic law, their action all regarded as child abuse on the part of the Muslims.

To crown it up completely, illiteracy about knowledge of Islam, in capable followers of Islam, gaining the world at the expense of Islam by some insignificant Muslims members of our societies are problems and challenges facing the contemporary Muslims that deserve to be addressed.

Research Question six

What are the contributions of *Ibn Jama'ah* to the development of knowledge?

Answering Research Question Six

The contributions of *Ibn Jama'ah* to the development of knowledge are many but the researcher is interested in discussing four aspects in human work of life which include: Religion, Judiciary, Education and Politics.

In religion: *Ibn Jama'ah's* contributions to the religion of Islam.

Ibn Jama'ah was a learned Muslim Scholar well identified with Islamic knowledge and its activities. He was religiously pious and God fearing Muslim scholar of his time. And because of his active participation on the knowledge of Islam, he was given the following titles such as *Al-Sheikh Islam Sheikh Al-Muhaditheen, Mufty of the Muslims, Imam Al-Muhaqqin* and *Grand Qadi*.

Ibn Jama'ah al-kinani author many useful books on Islamic religions knowledge. To my knowledge, he wrote twenty-one (21) books such as *Kashful -ma'ani fi mutashabihil mathani* meaning "investigation of the fundamental meanings in the repeated similarity dealing with science of the *Qur'an*. In this book, *Ibn Jama'ah* educated the *Muslim Ummah* on how to understand the fundamental meanings of some words or verses of the *Qur'an* that look similar in their meanings. *Ibn Jama'ah's* mission in this book is to prevent any misunderstanding of words or verses of the *Qur'an* that may create discord among Muslims. He warns that endeavoring to explain the hidden meanings of the words or verses of the *Qur'an* that are entirely not clear which *Allah* alone knows, usually the sources of quarrel and point of agreement within the Muslims. He authored also on science of *hadithal-nabawi*, on *fiqh*, history, education and others as his contributions to the development of knowledge in Islamic Religion.

Ibn Jama'ah taught Islam as course of study in many schools in *Damascus, Cairo* and other cities of *Syria* and *Egypt*. He was the *Imams* of *Azhar* mosque in *Egypt* and *Ummawi* mosque in *Damascus in Syria*. He was the supervisors of Islamic preachers in *Damascus* and *Jerusalem* respectively.

He performed other religious academic activities such ascertainment of Muslims write up projects and books written on Islam.

1. **Judiciary:**

Ibn Jama'ah al-Kinani was the Chief Judge of Egypt and Syria during the *Mamluk* government. He was three times Chief Judge of Egypt and two times in Damascus. His excellent ways of handling cases in accordance with the *Qur'an* and the Prophetic Tradition were his contributions to the development of judiciary during the middle age. *Ibn Jama'ah al-Kinani* authored a book on constitutional law for the development of Islamic Judiciary.

Ibn Jama'ah's success is regarded as the foundation of justice, peace and human right before the declaration of UNO'S Peace, Justice and Human Right act.

2. Education:

In the development of knowledge in the education sector, *Ibn Jama'ah* was a professional class room teacher who spent many years in teaching service before he left for the judiciary services where he rose to the position of Chief Judge.

His intellectual work on education was a major contribution *Ibn Jama'ah* made to the development of Islamic education. Memory of the listener and the speaker in the training of the teacher and the student was written to serve as a guide for both the teacher and student; it is to assist improve quality of their academic life and work. All the educational theories and curriculum of *Ibn Jama'ah* are contained and explained in the book. The aim of his curriculum composition is to facilitate the evolution of religiously, pious oriented generation of Scholars. The book treated off, the issues of knowledge, Scholars; manners of teachers, student's character concerning himself, his teacher, his fellows and his lesson and a host of other topics to assist the progress of knowledge in Islam.

In *Arabic* grammar, *Ibn Jama'ah* wrote three books for the development of knowledge in *Arabic* language such as "*Muqadimah fi al-Nahwi, Lisan al-Arab and Nur al- ARud*". *Ibn Jama'ah* wrote a book on Administration and a book also on history such as "*Tarjam al-Bukhari, al-Durr al-Nazim fi Akhbar Musa al-Kalim*", *Mashaikh Qadi al-Qadi Badr al-Deen*

Muhammad bin Ibrahim bin Jama'ah and other books as contributions to the development of knowledge. The above instances presented are adequate references to exhibit *Ibn Jama'ah's* contributions to the development of knowledge. *Ibn Jama'ah al-kinani* wrote a total number of forty-six (46) books on the development of knowledge.

3. Politics:

The major contributions of *Ibn Jama'ah* to the development of knowledge in politics are found in his book "*Tahrir al-Ahkam fi Tadbeer Ahlil-Islam*". Emancipated Law in the governance of Muslims. This book contains discussions on Islamic politics; constitutional theory and administrative law. The discussion on Islamic politics are based on the *Qur'an*, *Sannah*, the examples (*athar*) of the Sahabah of the Prophet (S.A.W). and the utterances of the Muslim Scholars of Islamic land. *Ibn Jama'ah's* book on politics is a representative statement of how Muslim legalists view the problems of power and Islamic Leadership in the mediaval period which the contemporary generation of the Muslims accepts in truth and trustworthy manner.

Ibn Jama'ah pointed out some methods the Muslims should use to elect the *Imam* of the Muslim Ummah into the office which include: Election and the use of force. He stated also the conditions governing the eligibility of any Muslim aspiring to occupy the position of the *Imam* of Muslim Ummah which include Islam (*Muslim*), male, freedom from slavery, maturity, sanity (mental balanced) just, courage, knowledgeable and other qualities.

Ibn Jama'ah al-kinani in addition exhibited another method which is selection of the *Imam* by election through investiture if at the time of investiture there was no *Imam* on the ground like the investiture by *Abubakar Sadiq (R.A)* the day of *al-saqifah*.

Ibn Jama'ah discussed the issues of Jihad generally and equally wrote his three books on *Jihad*, such as *Mukhtasar fi fadl Jihad*, *Tajneed al-Ajnad Wajihat al-Jihad* and others.

4.3 Discussion on contributions of Muslim scholars to the development of Islamic education.

Muslim Scholars contributions to the development of Islamic education dates back to the inception of Islam.

The research finds out that prophet (S.A.W) the flag bearer of Islam, was the first prominent student of Islamic education, taught by Angel *Jibril (A.S)* and later became the first prominent scholar of Islamic education. His contributions to the development of Islamic knowledge from *Jibril (AS)* and teaching it to the companions (R.A), teaching them the recitation of the *Qur'an* that is the primary source of knowledge of Islamic education. The prophetic traditions (*Hadith sunnah*) that contains his words, actions, his approvals and disapprovals as well as his teachings, and journeys generally constitute contributions to the development of Islamic education. His noble character and wise admonition to Muslims of all ages to search for knowledge anywhere they can find it. His admonition to hold perfectly the *Qur'an* and his *sunnah* to avoid Muslims going astray, is as well prophetic contribution to the development of Islamic education.

The research discovers that Muslim scholar's contributions to the development of Islamic education were made in accordance with generations of the Muslim. The companions of the prophet (S.A.W) after him made tremendous contributions to the development of Islamic education, they collected and compiled the *Qur'an* in book form, built Islamic schools in *Madinah, Makkah, Kufah and Basrah* and appointed teachers with reputable knowledge among the companion to teach and lead the schools. They protected *Qur'an* for adulteration, distortion, destruction and so on.

The companions of the companions of the *Sahabah* whom copied from the companions of the prophet (S.A.W) made their contributions to the development of Islamic education; they compiled the traditions of the prophets (S.A.W) in book form, to save his *Sunnah* from

corruption and other vices. This is a contribution of the companions of the prophet (S.A.W) to the development of Islamic education.

During the period of transmission of *Ahadith* of the prophet (S.A.W) and the development of the knowledge of Islamic jurisprudence and the knowledge of principles of jurisprudence produced such prominent scholars of the tradition of the prophet (S.A.W) such as *Al-Imam al-Bukhari, al-Imam Muslim, Abu Daud, Al- Tirmidhi, Al-Nisai*, and so on, all of whom made huge and useful contributions to the development of Islamic education.

After then (scholars of *sunnah*) came the period of the four *Ai'mah (Imams)* whom were founders of Islamic schools of thought. These set of *Imams* included: *Al – Imam Abu Hanifah, Al-imam Maliki, Al-imam Al-shafii and Al-Imam Ahmad bin Hambal*. These Muslim scholars made tremendous contributions to the development of Islamic education through their teaching.

The research discovered that many Muslim scholars after them emerged, such as *Ibn Sahnun, Ibn Sina, Al-Imam Al-Ghazali, Imam badrudden Ibn Jama'ah, Ibn Taimiyyah, Ibn Khaldun* and many other prominent Muslim scholars made huge and useful contributions to the development of Islamic Education. That is how the evolution of Muslims scholars contributions to the development of Islamic education and knowledge in Islam generally continue till the contemporary period.

4.4 Research Findings.

In a research project of this level, the researcher must present hisresearch findings to enable him carry on discussion. This study attempts to show-case the contributions of Muslim Scholars tothe development of Islamic education with reference to *Imam IbnJama'ah al-Kinani*.

1. It is discovered that *Ibn Jama'ah* has educational ideologies that are appreciated in the world of knowledge. His suggestions for educationalcurriculum composition were

designed to facilitate the evolution of realigiously- pious oriented generation of Scholars, while his objective of authoring his book on education “memory of the listener and the speaker in the training of the teacher and the student” was to assist both the teacher and the student improve the quality of their academic life and work.

2. It also discovered that *Ibn Jama'ah* was a prolific writer who authoered at least to my knowledge forty six (46) useful books on various Islamic sciences, reflecting emphases on the *Qur'an* and the *Sunnahas* primary sources of knowledge in Islam, and the supporting references of the Islamic educational tradition.
3. It is further discovered that the educational ideologies of *Ibn Jama'ah* if strictly adhere to and properly implemented will remedy the clamouring ugly situation in the educational sector “falling standard of education” in the contemporary period.
4. The research discovered as well that *Ibn Jama'ah* was not only a professional teacher, but held different positions on various walks of life such asChief judge of the people of Egypt and *Syria*, He was conferred with many titles such as*Sheikh al-Islam, Imam al-Muhaditheen, Muhaqiqaen, mufty* of the Muslim of his period, *al-Khateeb of Masjid of Al-Aqsa*, God fearring, denouncer of the pleasure of wordly enjoyments.
5. It is also discovered that *Ibn Jama'ah* as a professional teacher laid strong emphases on the personal and professional qualifications of the teacher as pre-requirements for teaching appointment.

CHAPTER FIVE

5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

Introduction

The conclusion shows that the foregoing discussions, starting from chapter one to four can now be stated. We have been pre-occupied mainly with the issue of contributions of Muslim Scholars to the development of Islamic education with reference to *Imam Ibn Jama'ah al-Kinani*.

The study intended to give the reader some ideas of the true contributions made by Muslim Scholars and especially *Ibn Jama'ah al-kinani* to the development of knowledge.

The research tried to educate the reader that Islam made learning as the only source of attainment of honor in the sight of *Allah*. The *Sahabah* and those after them understood the implication of learning in Islam; hence they paid maximum attention to learning that made them disperse into the world and established centres of learning in *Makkah, Madina, Basrah and Kufah*.

The study abundantly illustrated the problems and challenges of the contemporary Muslims in relation to knowledge. The research also attempted to inform the reader that the west gathered knowledge from the efforts of the Muslim Scholars and latter adulterated the purity of the knowledge inherited from the Muslims with their misguidance which made the later Muslims become unable to produce and advance in knowledge only what comes from the ideologies of the west. The Muslims of the contemporary period are regarded backward in learning; as such they are humiliated and castigated by the west, for a simple fact that they lost connection with their predecessors who made tremendous contributions to the

development of knowledge. The research attempted as well to demonstrate the educational ideologies of *Ibn Jama'ah* to the development of Islamic education, and highlighted the significance of knowledge in the life of a Muslim. The research tried to evaluate the roles played by library and mosque to the development of knowledge in the history of Islam. The study discussed the motivating forces of learning in Islam and the educational system of the early periods of Islam. *Ibn Jama'ah's* nature of contribution to knowledge, his intellectual works, his methodology as a teacher, analysis of his ideologies on knowledge, the relevance of his educational ideologies to Islamic education in the Nigerian University in the contemporary period.

The study attempted to inform the reader about the disheartening situation of the contemporary Muslims who appear to be ignorant of the tremendous efforts and contributions made by early Muslims scholars.

5.2 Conclusion

In any research project especially in a thesis of this level, conclusion must have to exist. The researcher believes that contributions to any legal human life activity are vital for the progress of the world. The contributions made by Prominent Muslim Scholars to the development of education in the whole world remain immeasurable and unquantifiable.

The intellectual contributions of *Ibn Jama'ah* to the development of Islamic education will ever remain significantly useful to classroom teachers, the students, School workers and Administrators. His contributions to education remain ever lasting legacy for this generation and the generation yet unborn.

The research concludes that education is fundamental to human life because it is a foundation of honourable life, searching for knowledge and acquiring it give meaning to human existence, while working with it makes life steady and lasting but when one refuses or fails to

be educated he becomes indistinguishable from other creatures in the community. *Allah* revealed his messages in order to educate man on his various aspects of life while the Prophet (*S.A.W*) emphasized very seriously on learning and his companions took the pain to learn from the Prophet and as well spread what they had learnt to the subsequent generation.

The research concludes that *Ibn Jama'ah al kinani* propounded such educational ideologies and methodology that the world of education appreciated. These ideologies and methodology if properly implemented by education authorities, the cry of falling standard of education will remedy the situation in the contemporary period.

It concludes that contributions of Muslim scholars to the development of Islamic knowledge were made in different generations of the Muslims.

The study concludes that knowledge is very significant in the life of Muslims it is the distinction between human and non human being in the society because knowledge is natural obligation on man and woman.

The research concludes also that acquiring knowledge gives meaning to human existence while working with the knowledge acquired makes life steady and lasting.

The research concludes that library and mosque played vital roles to the development of Islamic education in the world. Most of the mosque where Friday congregational prayers were held was turned into universities in the Muslim world.

The research concludes that Islam emphasizes greatly on learning and made it the only source of attainment of honor in the sight of *Allah (SWT)*

Islam emphasizes greatly on learning and made it as the only source of attainment of honour in the sight of *Allah*. The companions of the prophet built and established early learning centres in *Makkah, Madinah, Basrah and Kuffah* and employed such prominent Scholars such as *Abd Allah bin Umar Abd Allah Ibn Abbas, Abdullah bin Mas'ud and Ubey bin Ka'ab* to head the four schools or learning centers.

The conclusion here shows that Islam and education are synonymous and inseparable from each other.

The research concludes that the implementation of educational theories of *Ibn Jama'ah* is the remedy to the falling standard of education in the world in this contemporary period.

5.3 Recommendations.

The researcher is convinced that the highest sacrifice Muslim Scholars have made for the guidance of mankind is their contributions to the development of Islamic education. The Scholars especially *Ibn Jama'ah* has donated the vehicle of educational success by authoring such an articulated book on education, titled "Memory of the listener and the speaker in the training of the teacher and the student.

Instead of the world continuously crying of the falling standard of education, it is recommended that:

1. Education authorities of our country and those concerned with educational practices should examine the relevance of Ibn Jama'ah's educational ideologies and methodologies with a view of implementing them in this contemporary period.
2. It recommends that a similar research should be carried out in order to appraise the contribution of Muslim scholars to the progress of knowledge in the history of the world.
3. A study should be conducted to deal with problems and challenges facing the contemporary Muslims in order to address its squarely.
4. The research recommends that there should be close working relation between educational authorities and Islamic educationists because Islamic education will be the redeemer of the entire mess found in the contemporary education systems.

5. It recommends that Islamic organizations should sponsor research projects to discover talents like *Ibn Jama'ah* because his educational theories are modern, standard and second to none.
6. It further recommends that research should be carried out on *Ibn Jama'ah* Judicial proceedings as *Qadi Quda* of the Muslims.

5.4 Contributions to Knowledge.

Indeed the research has contributed to the development of knowledge:

Some of the contributions are as follows:-

- i. Many people in Nigeria do not know about *Ibn Jama'ah al-Kinani* and his contributions to the development of education and Knowledge in Islam.
- ii. Presently, there is no current research discussion in any form concerning the contributions of *Ibn Jama'ah* with regard to his methodology, ideology, style, as well as the impact and influence of his educational ideologies on the education.
- iii. This research will serve as a guide to both the teacher and the student, it will assist to improve quality of their academic work and life. It will as well remind the teacher and the students about the responsibilities that are common to both.
- iv. Not only that Students and teachers of Islamic Studies will benefit from this work, government, ministry of education, ministry of justice, researchers, educators, School workers, administrators and others will as well benefit.
- v. If properly reflected and adhered to the educational ideologies raised by *Ibn Jama'ah al-Kinani* would mend the educational misguidance that engulfed the Muslim Societies in the contemporary world.

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