

## TEACHING THE QUR'ĀN

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾<sup>1</sup>

“Read! in the name of your Lord and Cherisher, Who created.”

There are no indications that the Prophet ever studied the art of the pen, and it is generally believed that he remained unlettered throughout his life. The above verse then, the very start of revelation, provides a clue—not about *his* own literacy, but about the importance of establishing a robust educational policy for the masses that were to come. Indeed, he employed every possible measure to spread the spirit of education, describing the merits and rewards for learning as well as the punishment for withholding knowledge. Abū Huraira reports that the Prophet said,

“If anyone pursues a path in search of knowledge, Allāh will thereby make easy for him a path to paradise.”<sup>2</sup>

Conversely he warned,

“He who is asked about something he knows and conceals it will have a bridle of fire placed around him on the Day of Resurrection.”<sup>3</sup>

He ordered the literate and illiterate to cooperate with one another and admonished those who did not learn from, or teach, their neighbors.<sup>4</sup> A special significance was given to the skill of writing, which in one *ḥadīth* is described as the duty of a father towards his son.<sup>5</sup> He also championed free education; when ‘Ubāda bin aṣ-Ṣāmit accepted a bow from a student as a gift (which he intended to use in the cause of Islam), the Prophet rebuked him,

“If it pleases you to place a bridle of fire around your neck then accept that gift.”<sup>6</sup>

<sup>1</sup> Qur’ān 96:1.

<sup>2</sup> Abū Khaithama, *al-‘Ilm*, ḥadīth no. 25.

<sup>3</sup> At-Tirmidhī, *Sunan*, al-‘Ilm:3.

<sup>4</sup> Al-Haithamī, *Majma‘ az-Zawā‘id*, i:164.

<sup>5</sup> Al-Kattānī, *at-Tarātib al-Idāriyya*, ii:239, quoting ad-Durr al-Manthūr, Abū Nu‘aim and ad-Dailamī.

<sup>6</sup> Ibn Ḥanbal, *Musnad*, vi:315.

Even non-Muslims were employed in teaching literacy.

“Ransoms for the prisoners of Badr varied. Some of them were told to instruct children on how to write.”<sup>7</sup>

## 1. Incentives for Learning, Teaching and Reciting the Holy Qur'ān

The Prophet spared no effort in piquing the community's eagerness to learn the Word of Allāh:

- a. 'Uthmān bin 'Affān reports that the Prophet said, “The best among you is the one who learns the Qur'ān and teaches it”.<sup>8</sup> The same statement is reported by 'Alī bin Abī Ṭālib.<sup>9</sup>
- b. According to Ibn Mas'ūd the Prophet remarked, “If anyone recites a letter from the Book of Allāh then he will be credited with a good deed, and a good deed attains a tenfold reward. I do not say that *Alif Lām Mīm* are one letter; but *Alif* is a letter, *Lām* is a letter and *Mīm* is a letter”.<sup>10</sup>
- c. Among the immediate rewards for learning the Qur'ān was the privilege of leading fellow Muslims in prayer as imām, a crucial post especially in the early days of Islam. 'Ā'isha and Abū Mas'ūd al-Anṣārī both report that the Prophet said, “The person who has memorized, or learned, the Qur'ān the most will lead the others in prayer”.<sup>11</sup> 'Amr b. Salima al-Jarmī recounts that the people of his tribe came to the Prophet, intending to embrace Islam. As they turned to depart they asked him, “Who will lead us in prayer?”, and he replied, “The person who has memorized the Qur'ān, or learned it, the most”.<sup>12</sup> During the Prophet's last days it was Abū Bakr's privilege to lead the daily prayers, and this proved to be his greatest credential when the time came to appoint a caliph for the Muslim nation.
- d. Another benefit was the electrifying possibility of observing the angels. Usaid bin Ḥudair was reciting the Qur'ān in his enclosure one night

<sup>7</sup> Ibn Sa'd, *Ṭabaqāt*, ii:14. Also Ibn Ḥanbal, *Musnad*, i:247.

<sup>8</sup> Al-Bukhārī, ix:74, no. 5027-8; Abū Dāwūd, *Sunan*, ḥadīth no. 1452; Abū 'Ubaid, *Faḍā'il*, pp. 120-124.

<sup>9</sup> Abū 'Ubaid, *Faḍā'il*, p. 126.

<sup>10</sup> At-Tirmidhī, *Sunan*, Faḍā'il al-Qur'ān:16; see also Abū 'Ubaid, *Faḍā'il*, p. 61.

<sup>11</sup> Abū 'Ubaid, *Faḍā'il*, p. 92; at-Tirmidhī, *Sunan*, ḥadīth no. 235; Abū Dāwūd, *Sunan*, ḥadīth no. 582-584.

<sup>12</sup> Abū 'Ubaid, *Faḍā'il*, p. 91; al-Bukhārī, *Ṣaḥīḥ*, no. 8:18; Abū Dāwūd, *Sunan*, no. 585, 587.

when his horse began jumping about frantically. Repeatedly he would stop till the horse was calm, and begin reciting only to have the horse jump wildly again. Eventually he stopped altogether for fear of having his son trampled; while standing near the horse he observed something like an overhanging canopy above him, illuminated with lamps and ascending through the sky till it disappeared. The next day he sought out the Prophet and informed him of the night's occurrences. The Prophet told him that he should have continued reciting, and Usaid bin Ḥudair replied that he had only stopped on account of his son Yahyā. The Prophet then said, “Those were the angels listening to you, and had you continued reciting, the people would have seen them in the morning for they would not have concealed themselves from them”.<sup>13</sup>

- e. Ibn 'Umar narrates from the Prophet, “Envy is justified in only two cases: a man who, having received knowledge of the Qur'ān from Allāh, stays awake reciting it night and day; and a man who, having received wealth from Allāh, spends on others night and day”.<sup>14</sup>
- f. 'Umar bin al-Khaṭṭāb states that the Prophet said, “With this Book Allāh exalts some people and lowers others”.<sup>15</sup>
- g. Several illiterate elders found memorizing the Qur'ān to be arduous, their minds and bodies being frail. They were not denied its blessings however, for great rewards were promised to those who listened to the Qur'ān as it was recited. Ibn 'Abbās said that whoever listens to a verse from the Book of Allāh will be granted light on the Day of Judgment.<sup>16</sup>
- h. It was quite possible that a person, not having memorized well enough to recite from memory, may feel an inkling of laziness in searching for a written copy. So the Prophet stated, “A person's recitation without the aid of a Muṣḥaf [written copy] elicits a reward of one thousand degrees, but his recitation using a Muṣḥaf doubles that reward to two thousand”.<sup>17</sup>
- i. In expounding on the excellence of the *ḥuffāz* (حُفَّاظٌ: those who commit the entire Qur'ān to memory), 'Abdullāh bin 'Amr reports that the Prophet said, “The one who was devoted to the Qur'ān will be told [on the Day of Judgment] to recite and ascend, and to recite

<sup>13</sup> Muslim, *Ṣaḥīḥ*, English translation by Ṣiddīqī, ḥadīth no. 1742. See also ḥadīth nos. 1739-1740.

<sup>14</sup> Abū 'Ubaid, *Faḍā'il*, p. 126; al-Bukhārī, *Ṣaḥīḥ*, Tawḥīd:46; Muslim, *Ṣaḥīḥ*, Ṣalāt al-Musāfirīn, no. 266; at-Tirmidhī, *Sunan*, no. 1937.

<sup>15</sup> Muslim, *Ṣaḥīḥ*, Ṣalāt al-Musāfirīn, no. 269; Abū 'Ubaid, *Faḍā'il*, p. 94. See also Muslim, *Ṣaḥīḥ*, Ṣalāt al-Musāfirīn, no. 270, the same incident but narrated through 'Āmir b. Wāthila al-Laithī.

<sup>16</sup> Abū 'Ubaid, *Faḍā'il*, p. 62; al-Faryābī, *Faḍā'il*, p. 170.

<sup>17</sup> As-Suyūṭī, *al-Itqān*, i:304, quoting at-Ṭabarī and al-Baihaqī in Shu'ab al-Imān. Narrated by Aus ath-Thaqafī.

with the same care he practiced while he was in this world, for he will reach his abode [in Heaven] with the last verse he recites".<sup>18</sup>

- j. And for that lethargic slice of society which favors idleness over these benefits, the Prophet confronted them with warnings. Ibn 'Abbās narrates that the Prophet said, "A person who has nothing of the Qur'an within him is like a ruined house".<sup>19</sup> He also condemned the forgetting of verses after having memorized them as a grievous sin, and advised people to go through the Qur'an regularly. Abū Mūsā al-Ash'arī reports that the Prophet said, "Keep refreshing your knowledge of the Qur'an, for I swear by Him in Whose Hand is the life of Muḥammad that it is more liable to escape than hobbled camels".<sup>20</sup>
- k. Al-Ḥārith bin al-A'war relates a story that occurred after the Prophet's death.

"While passing by the Mosque I encountered people indulging in [insidious] talk, so I visited 'Alī and told him this. He asked me if this was true and I confirmed it. Then he said, 'I heard the Prophet declare, "Dissension will certainly come". I asked the Prophet how it could be avoided, and he replied, "*Kiṭābul-lāh* [كتاب الله: Book of Allāh] is the way, for it contains information of what happened before you, news of what will come after you and a decision regarding matters that will occur among you. It is the Distinguisher and is not jesting. If any overweening person abandons it, Allāh will break him, and if anyone seeks guidance elsewhere Allāh will lead him astray. It is Allāh's stalwart rope, the wise reminder, the straight path; it is that by which desires do not swerve nor the tongue becomes confused, and the learned cannot grasp it completely. It is not worn out by repetition nor do its wonders ever cease. It is that of which the jinn did not hesitate to remark when they heard it: 'We have heard a wonderful recitation which guides to what is right, and we believe in it'; he who utters it speaks the truth, he who acts according to it is rewarded, he who pronounces judgment according to it is just, and he who invites people to it guides them to the straight path.'" <sup>21</sup>

Truth, reward, grandeur, beauty, wisdom, justice, guidance. With this brightest of jewels before him, how did the Prophet achieve the momentous aim of teaching the Qur'an to each and every Muslim? This can best be answered if we divide the subject into two main periods: Makkah and Madinah.

<sup>18</sup> Abū Dāwūd, *Sunan*, hadith no. 1464; at-Tirmidhī, *Sunan*, no. 2914; al-Faryābī, *Faḍā'il*, hadith nos. 60-1.

<sup>19</sup> At-Tirmidhī, *Sunan*, Faḍā'il al-Qur'an, hadith no. 2913.

<sup>20</sup> Muslim, *Ṣaḥīḥ*, English translation by Ṣiddīqī, no. 1727. See also no. 1725.

<sup>21</sup> At-Tirmidhī, *Sunan*, Faḍā'il al-Qur'an:14, hadith no. 2906.

## 2. The Makkan Period

### i. The Prophet as Teacher

Most of the Qur'an was revealed in Makkah; as-Suyūṭī provides a lengthy list of the sūras revealed there.<sup>22</sup> The Qur'an served as a tool of guidance for the distraught souls that found a life of idol worship intolerable; its dissemination throughout the infant, persecuted Muslim community necessitated direct contact with the Prophet.

1. The first man to embrace Islam outside the Prophet's family was Abū Bakr. The Prophet invited him to Islam by reading some verses from the Qur'an.<sup>23</sup>
2. Abū Bakr subsequently brought some of his friends to the Prophet, including 'Uthmān bin 'Affān, 'Abdur-Raḥmān bin 'Auf, az-Zubair bin al-'Awwām, Ṭalḥa, and Sa'd bin Abī Waqqāṣ. Again the Prophet presented the new faith to them by reading verses from the Qur'an and they all embraced Islam.<sup>24</sup>
3. Abū 'Uбайдah, Abū Salama, 'Abdullāh bin al-Arqam and 'Uthmān bin Maz'un visited the Prophet, enquiring about Islam. The Prophet explained it to them and then recited the Qur'an. All of them accepted Islam.<sup>25</sup>
4. When 'Utba b. Rabī'a went to the Prophet with his proposal, on behalf of Quraish, offering him every conceivable temptation in exchange for abandoning his mission, the Prophet waited patiently before replying, "Now listen to me," and then reciting a few verses as his response to the offer.<sup>26</sup>
5. Some twenty Christians from Ethiopia visited the Prophet in Makkah enquiring about Islam. He explained it to them and recited the Qur'an, and they all became Muslim.<sup>27</sup>
6. As'ad bin Zurāra and Dhakwān traveled from Madinah to Makkah to see 'Utba bin Rabī'a regarding a contention of nobility (منازعة: *munāfara*), when they heard news of the Prophet. They visited him and, hearing a recitation of the Qur'an, they too accepted Islam.<sup>28</sup>
7. During one of the pilgrimage seasons the Prophet met with a delegation from Madinah. He explained the tenants of Islam and recited a few verses. They all embraced Islam.<sup>29</sup>

<sup>22</sup> As-Suyūṭī, *al-Itqān*, i:22-50.

<sup>23</sup> Ibn Ishāq, *as-Sayar wa al-Maghāzī*, edited by Suhail Zakkār, p. 139.

<sup>24</sup> *ibid*, p. 140.

<sup>25</sup> *ibid*, p. 143.

<sup>26</sup> Ibn Hishām, *Sīra*, vol. 1-2, pp. 293-94.

<sup>27</sup> Ibn Ishāq, *as-Sayar wa al-Maghāzī*, ed. by Zakkār, p. 218.

<sup>28</sup> Ibn Sa'd, *Ṭabaqāt*, iii/2:138-39.

<sup>29</sup> Ibn Hishām, *Sīra*, vol. 1-2, p. 428.

8. In the second pledge of 'Aqaba, the Prophet again recited the Qur'ān.<sup>30</sup>
9. He recited to Sūwaid bin Šāmit in Makkah.<sup>31</sup>
10. Iyās bin Mu'ādh came to Makkah, seeking an alliance with Quraish. The Prophet visited him and recited the Qur'ān.<sup>32</sup>
11. Rāfi' bin Mālik al-Anṣārī was the first to bring *Sūra Yūsuf* to Madinah.<sup>33</sup>
12. The Prophet taught three of his Companions *Sūras Yunus, Ṭaha*, and *Hal-atā* respectively.<sup>34</sup>
13. Ibn Um Maktūm came to the Prophet asking him to recite the Qur'ān.<sup>35</sup>

### ii. The Companions as Teachers

- Ibn Mas'ūd was the first Companion to teach the Qur'ān in Makkah.<sup>36</sup>
- Khabbāb taught the Qur'ān to both Fāṭima ('Umar bin al-Khaṭṭāb's sister), and her husband Sa'īd bin Zaid.<sup>37</sup>
- Muṣ'ab bin 'Umair was dispatched to Madinah as a teacher.<sup>38</sup>

### iii. The Outcome of this Educational Policy in the Makkan Period

This flurry of educational activity in Makkah continued unabated despite the boycotting, harassment and torture which the community forcibly endured; this stalwart attitude was the most convincing proof of their attachment to and reverence for the Book of Allāh. The Companions often imparted verses to their tribes beyond the valley of Makkah, helping to secure firm roots in Madinah prior to their migration. For example:

- Upon the Prophet's arrival in Madinah he was presented with Zaid bin Thābit, a boy of eleven who had already memorized sixteen sūras.<sup>39</sup>

<sup>30</sup> *ibid.*, vol. 1-2, p. 427.

<sup>31</sup> *ibid.*, vol. 1-2, p. 427.

<sup>32</sup> *ibid.*, vol. 1-2, p. 427.

<sup>33</sup> Al-Kattānī, *at-Tarātib al-Idāriya*, i:43-4.

<sup>34</sup> Ibn Wahb, *al-Jamī' fi 'ulūm al-Qur'ān*, p. 271. These are sūras no. 10, 20 and 76 respectively.

<sup>35</sup> Ibn Hishām, *Sīra*, vol. 1-2, p. 369.

<sup>36</sup> Ibn Sa'd, *Ṭabaqāt*, iii/1:107; Ibn Ishāq, *as-Seyar wa al-Maghāzī*, ed. by Zakkār, p. 186.

<sup>37</sup> Ibn Ishāq, *as-Seyar wa al-Maghāzī*, ed. by Zakkār, pp. 181-84.

<sup>38</sup> Ibn Hishām, *Sīra*, vol. 1-2, p. 434.

<sup>39</sup> Al-Ḥākim, *al-Mustadrak*, iii:476.

- Barā' states that he was familiar with the entire *Mufaṣṣal* (المفصل: from *Sūra Qāf* till the end of the Qur'ān) before the Prophet's arrival in Madinah.<sup>40</sup>

These roots soon blossomed in various mosques, whose walls echoed with the sound of the Qur'ān being taught and read before the Prophet had set foot in Madinah. According to al-Wāqidī, the first mosque honored by recitation of the Qur'ān was the Masjid of Banī Zuraiq.<sup>41</sup>

## 3. The Madanī Period

### i. The Prophet as Teacher

- Arriving in Madinah the Prophet set up the Ṣuffa, a school dedicated to instructing its attendees in the skills of literacy, providing them with food and a place to sleep as well. Approximately 900 Companions took up this offer.<sup>42</sup> While the Prophet imparted the Qur'ān, others such as 'Abdullāh bin Sa'īd bin al-'Āṣ, 'Ubāda bin aṣ-Ṣāmit, and Ubayy bin Ka'b taught the essentials of reading and writing.<sup>43</sup>
- Ibn 'Umar once remarked, "The Prophet would recite to us, and if he read a verse containing a *sajda* [سجدة: prostration], he would say 'Allāhu Akbar' [and prostrate]".<sup>44</sup>
- Numerous Companions stated that the Prophet recited such and such sūras to them personally, including renowned personalities like Ubayy bin Ka'b, 'Abdullāh bin Salām, Hishām bin Ḥakīm, 'Umar bin al-Khaṭṭāb, and Ibn Mas'ūd.<sup>45</sup>
- Deputations arriving from outlying areas were given into Madinite custody, not only for the provisions of food and lodging but also for education. The Prophet would subsequently question them to discover the extent of their learning.<sup>46</sup>
- Upon receiving any *wahy*, the Prophet observed a habit of immediately reciting the latest verses to all the men in his company, proceeding afterwards to recite them to the women in a separate gathering.<sup>47</sup>

<sup>40</sup> Ibn Sa'd, *Ṭabaqāt*, iv/2:82.

<sup>41</sup> An-Nuwairī, *Nihāyatul Arab*, xvi:312.

<sup>42</sup> Al-Kattānī, *at-Tarātib al-Idāriya*, i:476-80. According to Qatāda (61-117 A.H.) the number of pupils reached nine hundred, while other scholars mention four hundred.

<sup>43</sup> Al-Baihaqī, *Sunan*, vi:125-126.

<sup>44</sup> Muslim, *Ṣaḥīḥ*, Masājid:104.

<sup>45</sup> See aṭ-Ṭabarī, *at-Tafsīr*, 1:24; and other references besides.

<sup>46</sup> Ibn Ḥanbal, *Musnad*, iv:206.

<sup>47</sup> Ibn Ishāq, *as-Seyar wa al-Maghāzī*, ed. by Zakkār, p. 147.

- 'Uthmān bin Abī al-'Āṣ regularly sought to learn the Qur'ān from the Prophet, and if he could not find him, he resorted to 'Abū Bakr.<sup>48</sup>

### ii. Dialects used by the Prophet for Teaching in Madinah

It is well-established that the dialects of different people speaking the same language can vary drastically from one area to the next. Two people, both residing in New York but hailing from different cultural and socio-economic backgrounds, will each possess a distinct and recognizable accent. The same is true of people living in London versus those residing in Glasgow or Dublin. Then there are the differences between standardized American and British spellings, and quite often (as in 'schedule') a similarity in spelling but a difference in pronunciation.

Let us examine the situation in present-day Arab countries, using the word *qultu* (قُلْتُ: I said) as a test case. Egyptians will pronounce this as *ult*, substituting the *u* for the initial *q*. And a Yemeni speaker will say *gultu*, though in writing the word all Arabs will spell it identically. Another example: a man named *Qāsim* will, in the Persian Gulf region, be called *Jāsim*; these same people convert *j* into *y*, so that *rijāl* (men) becomes *raiyyāl*.

While in Makkah the majority of the Muslims were from a homogenous background. As Islam extended its fingers beyond tribal localities to include the entire Arabian Peninsula, disparate accents came into contact with each other. Teaching the Qur'ān to these various tribesmen was a necessity, and yet asking them (and often the elderly among them) to abandon their native dialects completely and follow the pure Arabian dialect of Quraish, in which the Qur'ān was revealed, proved to be a difficult proposition. To facilitate greater ease, the Prophet taught them in their own dialects. On occasion two or more people from different tribes may have jointly learned the Qur'ān in another tribe's dialect, if they so wished.

### iii. The Companions as Teachers

'Abdullāh bin Mughaffal al-Muzanī said that when someone of Arab stock migrated to Madinah, the Prophet would assign (كَلَّمَ) someone from the Anṣār to that individual saying: let him understand Islam and teach him the Qur'ān. "The same was true with me," he continued, "as I was entrusted to one of the Anṣār who made me understand the religion and taught me the Qur'ān".<sup>49</sup> A plethora of evidence demonstrates that the Companions actively took part in

<sup>48</sup> Al-Bāqillānī, *al-Intiṣār*, abridged version, p. 69.

<sup>49</sup> Ibn Shabba, *Tārīkh al-Madīna*, p. 487.

this policy during the Madanī period. The following narrations represent, as usual, only a fraction of the evidence at our disposal.

- 'Ubāda bin aṣ-Ṣāmit taught the Qur'ān during the Prophet's lifetime.<sup>50</sup>
- Ubayy also taught during the Prophet's lifetime, in Madinah,<sup>51</sup> even trekking regularly to teach a blind man in his house.<sup>52</sup>
- Abū Sa'īd al-Khudarī states that he sat with a group of immigrants (*i.e.* from Makkah) while a *qārī'* (reciter) read for them.<sup>53</sup>
- Sahl bin Sa'd al-Anṣārī said, "The Prophet came to us while we were reciting to each other ...".<sup>54</sup>
- 'Uqba bin 'Āmir remarked, "The Prophet came to us while we were in the mosque, teaching each other the Qur'ān".<sup>55</sup>
- Jābir bin 'Abdullāh said, "The Prophet came to us while we were reading the Qur'ān, our gathering consisting of both Arabs and non-Arabs...".<sup>56</sup>
- Anas bin Mālik commented, "The Prophet came to us while we were reciting, among us Arabs and non-Arabs, blacks and whites...".<sup>57</sup>

Additional evidence shows that Companions traveled beyond Madinah to serve as instructors:

- Mu'adh bin Jabal was dispatched to Yemen.<sup>58</sup>
- On their way to Yamāmah, at least forty (possibly as many as seventy) Companions known for teaching the Qur'ān were ambushed at Bīr Ma'ūnah and killed.<sup>59</sup>
- Abū 'Ubadah was sent to Najrān.<sup>60</sup>
- Wabra bin Yuḥannās taught the Qur'ān in Ṣan'ā' (Yemen) to Um-Sa'īd bint Buzrug during the Prophet's lifetime, an example of women tutoring and learning amongst themselves.<sup>61</sup>

<sup>50</sup> Al-Baihaqī, *Sunan*, vi:125; Abū 'Ubaid, *Faḍā'il*, pp. 206-7.

<sup>51</sup> Abū 'Ubaid, *Faḍā'il*, p. 207

<sup>52</sup> *ibid.*, p. 208.

<sup>53</sup> Al-Khaṭīb, *al-Faḡīh*, ii:122.

<sup>54</sup> Abū 'Ubaid, *Faḍā'il*, p. 68; al-Faryābī, *Faḍā'il*, p. 246.

<sup>55</sup> Abū 'Ubaid, *Faḍā'il*, pp. 69-70.

<sup>56</sup> Al-Faryābī, *Faḍā'il*, p. 244.

<sup>57</sup> Ibn Ḥanbal, *Musnad*, iii:146; also al-Faryābī, *Faḍā'il*, pp. 244-45.

<sup>58</sup> Al-Khalifa, *Tārīkh*, i:72; ad-Dūlābī, *al-Kunā*, i:19.

<sup>59</sup> Al-Balādhurī, *Ansāb*, i:375.

<sup>60</sup> Ibn Sa'd, *Ṭabaqāt*, iii/2:299.

<sup>61</sup> Ar-Rāzī, *Tārīkh Madīnat Ṣan'ā'*, p. 131.

#### 4. The Fruit of Educational Policy: The Ḥuffāz

The sea of incentives and opportunities for learning the Holy Book, coupled with the waves of people involved in disseminating it, soon yielded a prodigious number of Companions who had thoroughly memorized it by heart (the *ḥuffāz*). Many were subsequently martyred on the fields of Yamāmah and Bī'r Ma'ūnah, and the full details of their names have, in most cases, been lost to history. What the references do show are the names of those who lived on, who continued to teach either in Madinah or in the newly conquered lands of the growing Muslim realms. They include: Ibn Mas'ūd,<sup>62</sup> Abū Ayyūb,<sup>63</sup> Abū Bakr aṣ-Ṣiddīq,<sup>64</sup> Abū ad-Dardā',<sup>65</sup> Abū Zaid,<sup>66</sup> Abū Mūsā al-Ash'arī,<sup>67</sup> Abū Huraira,<sup>68</sup> Ubayy b. Ka'b,<sup>69</sup> Um-Salama,<sup>70</sup> Tamīm ad-Darī,<sup>71</sup> Ḥudhaifa,<sup>72</sup> Ḥaḥṣa,<sup>73</sup> Zaid b. Thābit,<sup>74</sup> Sālīm client of Ḥudhaifa,<sup>75</sup> Sa'd b. 'Ubāda,<sup>76</sup> Sa'd b. 'Ubaid al-Qārī,<sup>77</sup> Sa'd b. Mundhir,<sup>78</sup> Shihāb al-Qurashī,<sup>79</sup> Ṭalḥa,<sup>80</sup> 'Ā'isha,<sup>81</sup> 'Ubāda b. aṣ-Ṣāmit,<sup>82</sup> 'Abdullāh b. Ṣā'ib,<sup>83</sup> Ibn 'Abbās,<sup>84</sup> 'Abdullāh b. 'Umar,<sup>85</sup>

<sup>62</sup> Adh-Dhahabī, *Seyar al-'Alām an-Nubalā'*, ii:245; Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>63</sup> Ibn Ḥajar, *Fathul Bārī*, ix:53.

<sup>64</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; al-Kattānī, *at-Tarātīb al-Idāriyya*, i:45-6.

<sup>65</sup> Ibn Ḥabīb, *al-Muḥabbar*, p. 286; an-Nadīm, *al-Fibrīst*, p. 27; ad-Dūlābī, *al-Kunā*, i:31-2; al-Kattānī, *at-Tarātīb al-Idāriyya*, i:46.

<sup>66</sup> Ibn Sa'd, *Ṭabaqāt*, ii/2:112.

<sup>67</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>68</sup> Al-Kattānī, *at-Tarātīb al-Idāriyya*, i:45; Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>69</sup> Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth nos. 5003, 5004; Ibn Ḥabīb, *al-Muḥabbar*, p. 86; an-Nadīm, *al-Fibrīst*, p. 27; adh-Dhahabī, *Ṭabaqāt al-Qurrā'*, p. 9.

<sup>70</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52, quoting Abū 'Ubaid.

<sup>71</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>72</sup> Al-Kattānī, *at-Tarātīb al-Idāriyya*, i:45; Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>73</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; as-Suyūṭī, *al-Itqān*, i:202.

<sup>74</sup> Ibn Sa'd, *Ṭabaqāt*, ii/2:112; al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 5003, 5004; Ibn Ḥabīb, *al-Muḥabbar*, p. 86; an-Nadīm, *al-Fibrīst*, p. 27; adh-Dhahabī, *Seyar al-'Alām an-Nubalā'*, ii:245, 318.

<sup>75</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; al-Kattānī, *at-Tarātīb al-Idāriyya*, i:45.

<sup>76</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>77</sup> Ibn Ḥabīb, *al-Muḥabbar*, p. 286; al-Ḥākim, *Mustadrak*, ii:260; an-Nadīm, *al-Fibrīst*, p. 27; adh-Dhahabī, *Ṭabaqāt al-Qurrā'*, p. 15; Ibn Ḥajar, *Fathul Bārī*, ix:52; as-Suyūṭī, *al-Itqān*, i:202.

<sup>78</sup> Ibn Ḥajar, *Fathul Bārī*, ix:53.

<sup>79</sup> Ibn Ḥajar, *al-Iṣāba*, ii:159; al-Kattānī, *at-Tarātīb al-Idāriyya*, i:46.

<sup>80</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; al-Kattānī, *at-Tarātīb al-Idāriyya*, i:45.

<sup>81</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; as-Suyūṭī, *al-Itqān*, i:202.

<sup>82</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52-53.

<sup>83</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; al-Kattānī, *at-Tarātīb al-Idāriyya*, i:45.

<sup>84</sup> Ibn Kathīr, *Faḍā'il al-Qur'ān*, pp. 7, 471; Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>85</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; as-Suyūṭī, *al-Itqān*, i:202; adh-Dhahabī, *Ṭabaqāt al-*

'Abdullāh b. 'Amr,<sup>86</sup> 'Uthmān b. 'Affān,<sup>87</sup> 'Aṭā' b. Markayūd (a Persian, living in Yemen),<sup>88</sup> 'Uqba b. 'Āmir,<sup>89</sup> 'Alī b. Abī Ṭālib,<sup>90</sup> 'Umar b. al-Khattāb,<sup>91</sup> 'Amr b. al-'Āṣ,<sup>92</sup> Fuḍāla b. 'Ubaid,<sup>93</sup> Qays b. Abī Ṣa'sa,<sup>94</sup> Mujamma' b. Jāriyya,<sup>95</sup> Maslama b. Makhlad,<sup>96</sup> Mu'adh b. Jabal,<sup>97</sup> Mu'adh Abū Ḥalima,<sup>98</sup> Um-Warqah bint 'Abdullāh b. al-Ḥārith,<sup>99</sup> and 'Abdul Wāḥid.<sup>100</sup>

#### 5. Conclusion

History has not always dealt kindly with Scriptures. Jesus' original Gospel, as we shall see later on, was irretrievably lost in its infancy and replaced by the biographical works of anonymous writers lacking any first-hand knowledge of their subject; likewise the OT suffered heavily under chronic idolatry and neglect. There can be no sharper contrast than the Qur'ān, blessed as it was with rapid diffusion throughout the Arabian Peninsula during the Prophet's lifetime, carried forth by Companions who had learned its verses, and received their teaching commissions, directly from the Messenger himself. The vast number of *ḥuffāz* stands testament to his success. But was this dissemination purely verbal? We have noted that compiling the Qur'ān in written form was one of the Prophet's primary concerns; how then did he accomplish this task? These questions are the focus of our next chapter.

*Qurrā'*, p. 19.

<sup>86</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>87</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; adh-Dhahabī, *Ṭabaqāt al-Qurrā'*, p. 5.

<sup>88</sup> Ibn Ḥibbān, *Thiqāt*, p. 286; ar-Rāzī, *Tārīkh Madīnat Ṣan'ā'*, p. 337.

<sup>89</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; as-Suyūṭī, *al-Itqān*, i:203; adh-Dhahabī, *Ṭabaqāt al-Qurrā'*, p. 19.

<sup>90</sup> An-Nadīm, *al-Fibrīst*, p. 27; Ibn Ḥajar, *Fathul Bārī*, ix:13, 52; adh-Dhahabī, *Ṭabaqāt al-Qurrā'*, p. 7; al-Kattānī, *at-Tarātīb al-Idāriyya*, i:45; as-Suyūṭī, *al-Itqān*, i:202.

<sup>91</sup> Al-Kattānī, *at-Tarātīb al-Idāriyya*, i:45; Ibn Ḥajar, *Fathul Bārī*, ix:52; as-Suyūṭī, *al-Itqān*, i:202; See also Ibn Wabb, *al-Jāmi' fi 'ulūm al-Qur'ān*, p. 280.

<sup>92</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>93</sup> As-Suyūṭī, *al-Itqān*, i:202; Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>94</sup> As-Suyūṭī, *al-Itqān*, i:203; Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>95</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; al-Kattānī, *at-Tarātīb al-Idāriyya*, i:46.

<sup>96</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; as-Suyūṭī, *al-Itqān*, i:202.

<sup>97</sup> Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth nos. 5003, 5004; Ibn Ḥabīb, *al-Muḥabbar*, p. 286; adh-Dhahabī, *Ṭabaqāt al-Qurrā'*, p. 19; an-Nadīm, *al-Fibrīst*, p. 27; Ibn Ḥajar, *Fathul Bārī*, ix:53.

<sup>98</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52.

<sup>99</sup> Ibn Ḥajar, *Fathul Bārī*, ix:52; as-Suyūṭī, *al-Itqān*, i:203-4; al-Kattānī, *at-Tarātīb al-Idāriyya*, i:47.

<sup>100</sup> Ibn Wabb, *al-Jāmi' fi 'ulūm al-Qur'ān*, p. 263. He disputed with Ibn Mas'ūd in reciting certain words.