

# The Educational Concept And Different Aspects Of Education And Training In The Early Medieval Age: A Research Review

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## Abstract:

The Education has been given the most importance among the essentials or attributes in the early medieval era. This is the reason why the divine revelation of Islam in 610 A.D consisting of five verses was also related to reading and teaching, and the Prophet sent by Allah, Hazrat Muhammad (peace and blessings of Allah be upon him) also called the learning and teaching of the Qur'anas the best practice in the world. In Surat al-Baqarah, he explained the importance of knowledge to the Ummah by saying "he taught all the names Adam" that a human being is in need of knowledge after birth at first. In the educational system of the Prophet (peace be upon him), opportunities were available for women, disabled, non-Muslims and all citizens. Then, being associated with every field of learning and education of Muslims till date and their academic and research services are enough to prove that Islam and other education and training are mutually dependent. In this Article, we will try to discuss the importance and the comprehensiveness and features of Islamic teaching and training system.

**Keywords:** Education, Training, Early medieval era, Seerah, Islamic Educational system.

## Introduction:

Education is the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life, or the act or process of imparting or acquiring particular knowledge or skills, as for a profession<sup>1</sup>.

Wikipedia says: Education is a purposeful activity directed at achieving certain aims, such as transmitting knowledge or fostering skills and character traits. These aims may include the development of understanding, rationality, kindness, and honesty.<sup>2</sup>

Training refers to the teaching and learning activities carried on for the primary purpose of helping members of an organization acquire and apply the knowledge, skills, abilities, and attitudes needed by a particular job and organization<sup>3</sup>. In Islamic book, the term training refers to: To bring something to perfection little by little.<sup>4</sup> So Islami Training means: “Education of values, by which alone is the goodness of human life, and by which alone a complete balance is achieved in the personality of the individual”. As in the book *Nazarat fi al tarbiyah Al IIsamiah*<sup>5</sup>. Maqdad Says:” Preparing the Muslim fully in all respects at all stages of his development for the life of this world and the hereafter, in the light of principles and values, and in the light of the methods and ways of education that Islam brought<sup>6</sup>. So it is clear that the Muslim Scholars mean from the Islamic Education and training: “Full preparation of the Muslim in all respects and age stages in accordance with the teachings of the Islamic religion”. In general aspect we can say that the Education and training mean to prepare of people in all respect and stage according to teachings of humanity.

#### Religion and Education

Islam begins its first message with the command to read which is a part of education. This is enough for importance of education in Islam, but we will quote some verses from the basic books of islam to prove that the Education has a significant place in this religion.

Quran says: God raises those of you who have believed and those who were given knowledge by grades<sup>7</sup>. In Islam, the teaching every good (for human) has been declared important. It is in the Hadith of Prophet Muhammad Peace be upon him. As it in the hadith of Abu Umamah, he said on the authority of the messenger: indeed God, his angels and the inhabitants of the heavens and

the earth, even the Ants in its Holes, and even the fish in the sea pray for the teacher of people good<sup>8</sup>.

Ibn Abbas said: The Scholars are above the believers a hundred degrees, and between the two degrees is a hundred years<sup>9</sup>. A famous Tabei (Companion of Companions of Prophet) wahab ibn Munabih said: Glory is branched from knowledge although its owner is humiliated man, honor although its owner is lowly and wealth although it is poor<sup>10</sup>. Abu Al Walid Baji told to his two sons in his will: Knowledge leads its holder to happiness, raises the rank of dignity-A little knowledge is beneficial, and a lot of it is exalted and elevated, It is a treasure that is purified in any case, and it increases with spending, A usurper does not usurp it, So work hard to collect it, and found pain in memorizing it, staying up late in studying it, and taking a long time to collect it, and persevering in restricting it and narrating it, then move on to understanding it and reasoning it.<sup>11</sup> Sufyan Al-Thawri and Al-Shafi'i says: There is nothing better than seeking knowledge after the obligatory duties<sup>12</sup>. Ibn Jama'a said, after citing a number of reports on the authority of the religious Scholars in the virtue of knowledge: that preoccupation with knowledge for God is better than obtaining physical acts of worship such as prayer, fasting, glorification, supplication, and the like. Because the benefit of knowledge for its holder and the other people, and the benefits of bodily supererogation are limited to its holder, and because knowledge is corrector for other acts of worship; therefore these worships need it, and depends on it, it does not depend on those, and because the scholars are the heirs of the prophets and that is not for the worshipers, and because obedience to the scholar is obligatory for others in it, and because knowledge remains its effect after the death of its owner, and other

supererogatory acts cease with the death of its owner, and because in The survival of knowledge is the revival of the Shariah and the preservation of the features of the religion.

This is something of the virtue of knowledge. As for the virtue of spreading knowledge among people, it is sufficient for that to say the Prophet: "If the son of Adam dies, his work ceases except for three: ongoing charity, knowledge that benefits from it, or a righteous son who prays for him.

Sheikh Abdul Rahman Ibn Saadi said: The teacher is rewarded for just the teaching he teaches, whether the learner understands it or not. If he understands what he taught, and benefits from it himself or others benefit from it - the reward is ongoing for the teacher as long as the benefit is continuous.

This is a kind of trade in which competitors should compete. The teacher must strive hard to find this trade. It is from his hard work and the effects of his work.

Ibn Jama'a said: And know that the righteous seeker is one of the dearest people to teacher, and the closest of his family to him. That is why the scholars of the early era of Islam used to try to catch a student who would benefit people from him in their lives and after them.

### **The Scope of Education**

Wherever knowledge is mentioned in the Qur'an, absolute knowledge is mentioned in most places. This shows that knowledge is unlimited and Islam, while maintaining its limitlessness, has ordered to acquire knowledge. Hazrat Abu Huraira narrates: (The Messenger of Allah (PBUH) said: There are three types of knowledge: Clear Verses or Signs, Sunnah al-Qa'ima (confirmed method of Prophet), and Fariz al-Adilah, whatever is beyond that is over duty<sup>13</sup>.) In another hadith, he said: (On the Day of Resurrection, Allah

Ta'ala will resurrect the people and will distinguish the scholars among them and will say, O learned people! I did not put my knowledge in you to punish you, go, I have forgiven you all<sup>14</sup>. Scholars are called educated people, whether they have studied Quran or hadith, jurisprudence or speech and logic. He received Degree in science or medical science. Study natural science or arts subjects. All of them will be counted as literate people. It is something that will always be useful to a person, if the purpose is good and if it is used properly, due to it, he can get all the blessings and wealth of the spirit and the world<sup>15</sup>.

At several places in the Qur'an, believers are ordered to acquire knowledge, including religious studies and scientific studies. Rather, if these verses are recited, it is clear that special attention has been paid to the acquisition of what we call knowledge of science and technology today. It has been said in many places: Why don't you put your skills to work? Why don't you use common sense? Why don't you consider Quranic verses? Why don't you have consciousness? Why don't you understand and read? Why don't you consider my sign?

Knowledge and Wisdom is the lost treasure of the believer: When Allah has made a person his caliph<sup>16</sup>, then it is necessary for him to fulfill the right of caliphate. There are, so that they meet the needs of the Caliphate in the light of their knowledge and experience. If the material of profit is obtained from another place, it is also necessary to obtain it from there, if they are in the process of obtaining it. If he fails to do so, his act will be considered punishable. The prophet (PBUH) said: (Wisdom is the lost treasure of the believer, so it should be get wherever it is found)

The meaning of wisdom in the dictionary is the same as the meaning of science. That is,

to consider the realities of things, to recognize and understand them, after knowing their properties and effects, to make them beneficial for themselves and others and to use them for human<sup>17</sup>.

### **Education and Training in the early medieval Age:**

The early medieval era was the era of Islam, because it was on the peak, the Prophet (PBUH) was keen on raising men, women, and children, as he said: "Stop yourselves and your families with fear of God, and train them."<sup>18</sup>

The following are the descriptions and features of teaching of Islam in this Age:

#### **I. Warmth, Welcome and Good Reception:**

Whoever meets the Prophet (PBUH) even for the first time, would find with him the warmth, welcome, and good reception that would make souls attracted to him and become familiar with his speech.

Safwan bin Assal came to the Prophet and said: O Messenger of God! I came to seek knowledge. The Prophet - may God's prayers and peace be upon him - said to him: "Welcome to the seeker of knowledge. The seeker of knowledge is surrounded by angels with their wings, then rides on top of each other until they reach the lowest heaven out of their love for what he seeks"<sup>19</sup>»-

How will the impact of this welcome and that hospitality be on Safwan's mind, do you see him renouncing the pursuit of knowledge after that?

- And on the authority of Abu Rifa'a - may God be pleased with him - he said: "I ended up with the Prophet - may God's prayers and peace be upon him - while he was delivering a sermon. He said: I said: O Messenger of God! A strange man came asking about his religion, not knowing what his religion was. He said: Then the Messenger of God turned

to me (and left his sermon until he reached out to me, and a chair was brought whose legs were made of iron. He said: The Messenger of God - may God bless him and grant him peace - sat on it, and began to teach me what God had taught him. Then he delivered his sermon, and completed the last of it."<sup>20</sup>

This was the hospitality of Prophet; he stopped his speech and sat for the learner, this kind of welcoming will create a great desire on the mind and hurt of the learner and student. And the Prophet - may God's prayers and peace be upon him - used to receive delegations and treat them well, and for that he took special clothes. when the Ash'aris the people of Yemen came to the Prophet, may God's prayers and peace be upon him, he said: "The people of Yemen have come to you, they are softer hearts, faith is from Yemen, and wisdom is from Yemen."

#### **II. Gentleness, Mercy, and Good Deliberation:**

Allah says: by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you }<sup>21</sup>

The Prophet (PBUH) made kindness one of the reasons for perfection and success. On the authority of Aisha, she said: The Messenger of God, may God's prayers and peace be upon him, said: "O Aisha! God is kind and loves gentleness, and He bestows for gentleness what He does not give for harshness," And in the hadith of Jarir bin Abdullah on the authority of the Messenger of God - may God's prayers and peace be upon him - he said: "He who is deprived of kindness is forbidden of goodness"<sup>22</sup>.

On this great rule of dealing (kindness and mercy), the Prophet - may God bless him and grant him peace - dealt with his companions. On the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God - may God's prayers and peace be upon

him - said: "I am for you in the position of a father, I teach you» (9). This was the gentle method of teaching of Prophet and how much impact it will have on the mind of the listener...!!

And on the authority of Malik bin Al-Huwairith, he said: We came to the Messenger of God - may God's prayers and peace be upon him - and we were young people, so we stayed with him for twenty nights, and the Messenger of God - may God's prayers and peace be upon him - was merciful and gentle. When he thought that we had missed our people, he asked us about those who left us after us, so we told him. He said: Go back to your families and stay with them, and teach them. On the authority of Anas, may God be pleased with him, he said: A Bedouin came and urinated in the mosque, so the people rebuked him, so the Prophet may God's prayers and peace be upon him, forbade them. When he finished his urine, the Prophet, may God's prayers and peace be upon him, commanded that some water be poured out on him, The Messenger of God - may God's prayers and peace be upon him - said to him: "These mosques are not suitable for any of this urine o

r fi\*-lth. It is only for the remembrance of God Almighty, prayer and reading the Qur'an<sup>23</sup>".

### III. Praise and encouragement:

Praise, encouragement, and highlighting the areas of perfection in the human soul and praising them is a noble prophetic approach, It is intended from this approach to motivate the soul to increase, and to stimulate other souls towards creativity and competition.

### IV. Gradation and consideration of the situation:

When we search meaning of Tarbiah (Training) in Arabic dictionaries , we find that one of its meanings is growth and increase, and it also includes gradation

(Training is cumulative efforts. Upbringing, feeding, and education are take place in stages consecutive.) Likewise, the Prophet's approach to education was based on gradualism and consideration of the situation. It is narrated on the authority of Abdullah bin Masoud that he said: "You do not speak to people a hadith that their minds do not reach, but it is a trial for some of them."

The teaching and upbringing process is not a review process in which the educator or teacher presents his information, but it is an integrated formulation that requires, in the beginning, the foundations and principles by which the endings are valid and complete.

and as the Sheikh of Islam ibn Taimiah said: (The validity of the beginnings is the completeness of the endings).

Thus was the way of the Rabbani people whom God praised, when He said: {But be ++Rabbani people for what you used to teach the Book and for what you used to study}<sup>24</sup>. Al-Bukhari said: Ibn Abbas, may God be pleased with him, said: (The Rabbani is the one who educates people with elementary education before the high education)<sup>25</sup>.

### V. Benefiting from the new Events:

Every day when the sun rises, events are renewed and events pass, and the intelligent teacher and the wise educator must benefit from these incidents and events in directing education and confirming training,

A single incident may have opportunities for guidance in several aspects. yes! Sometimes it may not be appropriate to review all aspects of the lesson in the accident, but we have to take from it the most useful in the situation. Any accident that takes place can be benefited from in education (and the skillful educator does not let the events go to waste without a lesson and without guidance. He exploits them to educate and refine the souls. The advantage of the events over other means

of education is that they create a special state in the soul that is closer to understand. The incident is It excites the entire soul, and sends from it an amount of heat of reaction and agitation that is sufficient to make it awake.

VI. Simplification and removal of difficulties:

Human are weak, they contain feelings and emotions within them, they are attracted to favor, they love intimacy and humility, they hate arrogance and affectation, and they disdain estrangement, frowning, and frowning. Simplification and the removal of barriers between the educator and the student can create a reassuring environment that helps in the acceleration of education, the development of education, and the expansion of its area clearly, and the beholder of the guidance of the Prophet - may God bless him and grant him peace - finds this clear, and sees the great impact in souls. A man used to come to the gathering of the Messenger of God PBUH and he was not stopped from him by gatemmen. Jarir bin Abdullah Al-Bajali, may God be pleased with him, said: "The Messenger of God has not forbidden me since I converted to Islam, and he has only seen in smiling at his face"<sup>26</sup>. On the authority of Ibn Masoud, he said: "A man came to the Prophet, and he spoke to him, and he was frightened. Then he, may God bless him and grant him peace, said to him: Take it easy on you. I am not a king, but I am the son of a woman who eats dried meat."<sup>27</sup>

The one who looks at the guidance of the Prophet and his life sees many pictures of his simplicity with his companions, despite his many duties and the seriousness of his life. Nevertheless, he finds an opportunity to joke with them, mix with them, enter into their conversations, consult them, entertain them, and console them. Here is some of his guidance - may God bless him and grant him peace - in this:

On the authority of Anas he said: "If the Prophet would mix with us until he said to a little brother of mine: "O Abu Umair! What has been done with Nuair (little bird)?"<sup>28</sup>.

On the authority of Simak bin Harb, he said: I said to Jabir bin Samra, You used to sit with the Messenger of God? He said: Yes! When the Messenger of God - may God bless him and grant him peace - prayed the Fajar (Morning) prayer, he would sit in his prayer place until the sun rose, and he would talk his companions, mentioning the pre-Islamic period, they would say poetry and laugh, and the Prophet would smile<sup>29</sup>.

VII. Persuasion:

The principle is that people are brought up to surrender to orders in action and prohibitions to leave, but some people sometimes cannot accept it even if they are wrong, and these people are awakened only by a bit of persuasion, by returning them to seriousness, and confirming the meanings of goodness in them.

Al-Bukhari (1) narrated on the authority of Abu Hurairah that a man came to the Prophet and said: O Messenger of God! A black boy was born to me, and he said: Do you have any camels? He said: Yes! He said: What color is it? He said: Red. He said: Is there any black and white in it? He said: Yes! He said: So how is that? He said: born from vein. He said: Perhaps this son of yours has been born of vein. What is noticeable here in the prophetic persuasion is the benefit from the surrounding environment.

- Imam Ahmad narrated on the authority of Abu Umamah that he said: A young man came to the Prophet and said: O Messenger of God! Permit me to fornicate. The people intended to scold him, and said "Meh meh"(stop stop)! He said: Come to him! So he came near. He said: So he sat down. He said: Would you like it for your mother? He said: No, by God! He said: Would you like it

for your daughter? He said: No, by God! He said: Would you like it for your sister? He said: No, by God! May God make me your Paternal Aunt? He said: No. He said: Would you like it for your maternal aunt? He said: No, by God! He said: So he put his hand on him and said: O God, forgive his sin, purify his heart, and guard his chastity. After that, the boy did not turn to anything.<sup>30</sup>

These are some of the prophetic methods of education, which I tried referring to and standing with because of their impact on self-building, education system and teaching and training.

#### VIII. Free education

Islam believes in free education for all types of community. Education was free during the time of Prophet Muhammad (PBUH). He (peace be upon him) has imposed the responsibility on every Muslim scholar to convey knowledge to others.<sup>31</sup> That is why Katman (concealing Knowledge) has made a strong condemn on knowledge. The Prophet (PBUH) said: "Whoever is asked a question about knowledge and hides it, Allah will make him wear the bridle of fire on the judgment Day<sup>32</sup>." Education remained free even in the later period of Islam. During the caliphate of Hazrat Umar, he established various schools for the education and training of the new Muslims whose teachers were paid from Bait Al-Mal. During this period, in the government administration, in addition to

the Holy Quran, the education of Hadith, Sirat and Ghazwat, Fiqh, Arabic literature, genealogy and literature, etc was free. In addition to government organization, private teachers also avoided taking salary and generally did not accept remuneration. Hazrat Umar bin Abdul Aziz appointed Yazid bin Abi Malik and Harith bin Abi Muhammad Ash'ari as patrol teachers and fixed their salaries. Yazid accepted the salary, Haris did not. Hazrat Umar said that there is nothing wrong with what Yazid did, but may Allah create many people like Harith<sup>33</sup>.

#### Conclusion:

In fact, the middle Ages were the period of the rise of the Islamic religion. After the Prophet Muhammad's (PBUH) mission in 610 AD, Islam emphasized education, training, teaching and learning, giving it priority over all areas of life. He described the virtues of ilm (knowledge & Education), during this period the educational activities and teaching methods of Prophet Muhammad were a model for the world at that time. Motivation, encouragement, teaching gradually according to the situation, learning from events, facilitating teachings activities and providing free education were the main features of his education system.

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