

# MIFTAAH SEMINAR

## THE PRESERVED MESSAGE



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### 12th Method: Companions Teaching One Another

Examples of Companions Teaching Each Other

- **Abu Sa'id al-Kudri** (RA) narrated that the Prophet ﷺ once came across a group of Muslims at **Al-Suffah**, an area in the Prophet's mosque where companions who couldn't afford housing stayed. The companions were sitting together, reading the Quran, and one man was acting as their teacher. The Prophet ﷺ was very pleased with what he saw and made du'a for them.
- **Sahl ibn Sa'id al-Ansari** (RA) narrated a similar situation where companions were teaching each other the Qur'an. The Prophet ﷺ expressed his happiness and said:

*"All praises to Allah. The Book of Allah is one, and it contains the red and the black. Read the Quran before a time comes when people will straighten it like an arrow. Their recitation will not go beyond their throats. They will seek reward in this world and not wait for the reward in the Hereafter."*

- This hadith shows that it was a common and encouraged practice among the companions to teach each other the Quran. It also emphasizes the importance of sincere recitation, not just for show or worldly benefit.

### 13th Method: Sending Messengers to Villages and Regions to Teach the Quran

- **Mus'ab ibn 'Umayr** (RA): After the pledge of al-'Aqabah, the

- Prophet ﷺ sent **Mus'ab ibn 'Umayr** to Madina to teach the people the Quran. Although the pledge focused on protecting the Prophet ﷺ and forming an alliance, Mus'ab's main role was to serve as a Quran teacher. He was hosted by **Asa'id ibn Zurarah**, a Muslim in Madina, and together they visited the Ansar, teaching them the Quran.
- Later, **Abdullah ibn Umm Maktum**, a blind companion famously mentioned in Surah 'Abasa, joined Mus'ab to help teach.

### Other Companions Sent to Teach

- **Mu'adh ibn Jabal** (RA) and **Abu Musa al-Ash'ari** were sent to Yemen.
- **'Amr ibn Hazm** was sent to Najran, to the tribe of Banu al-Harith.
- **Al-Harith ibn 'Abd Kulal** was sent to the Himyar family in southern Arabia.
  - After the Conquest of Makkah (8 AH), the Prophet ﷺ again sent Mu'adh ibn Jabal to Yemen and instructed him to stay in Makkah first to teach the Quran.
  - These companions were not only sent to teach the Quran, but also to explain its meaning and help people apply it in their daily lives.

### 14th Method: Commanding Military Leaders to Remain in Newly Conquered Areas to Teach the Quran

In the 10th year of Hijrah, the Prophet ﷺ sent **Khalid ibn al-Walid** to the tribe of Banu al-Harith ibn Ka'b in Najran.

- The Prophet ﷺ instructed Khalid to invite them to Islam. If they accepted, Khalid was to stay with them and teach them Islam and the Quran. The mission was successful, and the tribe accepted Islam.
- The Prophet ﷺ then requested Khalid and the new Muslims to return to Madina, so they could meet him and build a connection. After their visit, the Prophet ﷺ sent **'Amr ibn Hazm** back to

- Najran to continue teaching the people about Islam.

## 15th Method: Travelers to and from Madina Teaching Muslim Bedouins

Travelers who were coming to or leaving from Madina often came across Bedouins (nomads). Many of these travelers had memorized the Quran and would teach it to the nomads they encountered along the way.

- **'Amr ibn Salamah** became the most knowledgeable **imam** of his people by learning the Quran from travelers passing by.
- There is a scholarly dispute about whether 'Amr is considered a **companion**. This isn't due to his character but because it's unclear whether he ever met the Prophet ﷺ in person.
- Since 'Amr lived near Madina but couldn't be there often, he still took every chance to learn from travelers returning from visits with the Prophet ﷺ.
- 'Amr narrated: "*Travelers would pass by us after meeting the Prophet ﷺ. We used to ask them to teach us the Quran. They told us the Prophet ﷺ said: 'Let the one with the most memorization of the Quran lead you in prayer.'*"
  - Because of his strong memorization, 'Amr despite being the youngest, was chosen to lead the prayer for his people.

## 16th Method: Early Models of Quran Schools

The Prophet ﷺ encouraged **group learning of the Quran**.

- **Abdullah ibn Umar** (RA) narrated that the Prophet ﷺ would gather the companions to recite and learn the Quran together. When they came across an ayah that required sajdah tilawah (prostration), they would perform it.
  - The Prophet ﷺ said:

*"A group does not gather in one of the houses of Allah, reciting the Quran and studying it together, except that tranquility descends upon them, mercy envelops them, and the angels encompass them."* (Sahih Muslim)

- The Prophet ﷺ praised the Ash'ari tribes of Yemen for their beautiful Quran recitation.

### Early Locations of Quran Learning:

- **Dar al-Arqam** in Makkah was the first secret Quran learning center, used for 3 years before public da'wah.
- **Abu Bakr al-Siddiq** (RA) set up a prayer space in the yard of his home, where he recited the Quran beautifully and people would gather to listen.

### After Umar's (RA) Conversion:

- The Prophet ﷺ shifted from private to public da'wah.
- **Rafi ibn Malik al-Zuraiqi**, one of the first six Ansar and among the 12 who pledged at al-Aqabah, established the first mosque in Madina that hosted Quranic recitation.
  - He returned to Madina with written verses, showing early efforts in textual preservation of the Qur'an.

### Other Sites:

- The house of **Makhramah ibn Nawfal** became known as **Dar al-Qurra** (House of Reciters), hosting **Abdullah ibn Umm Maktum** (RA).
- **Al-Suffah** near the Prophet's ﷺ Masjid was a major Quran learning site where recitation echoed constantly.
  - **Shaykh Zahid Muhammad al-Kawthari** stated that al-Suffah was more than a shelter, it was a Quran school and training center for teachers. The Prophet ﷺ would often send its members to teach Quran and fiqh to other tribes
  - **Imam Aba al-Kalani**, a theologian and jurist, said that the people of Al-Suffah were the most committed to memorizing and supporting Islam. Their lifestyle required them to memorize all that was revealed during their time at Al-Suffah.

After the demise of the Prophet ﷺ, the companions continued his legacy in Quranic education. Their students numbered in the thousands.

### **Umar ibn al-Khattab's (RA) Role:**

- **Ibn Umar** (RA) narrated that he saw his father **Umar ibn al-Khattab** (RA), sitting on the minbar surrounded by the Muhajirun and Ansar, teaching them the Quran and religion just as a teacher teaches children.
- The structured Quran education systems we know today, such as the kuttab, zawiya, and **maktab**, are attributed to the efforts and achievements of Umar (RA).

### **The First Quran School for Children:**

- According to **Imam al-Nifrawi**, Umar (RA) was the first person to gather children in a maktab. He appointed **Amr ibn Abdullah al-Khuzai** as their teacher and assigned him a salary from the **bayt al-mal (public treasury)**.
- Umar (RA) gave specific instructions:
  - If a child was not intelligent enough to memorize independently, Amr should write the Quran for them on wooden tablets.
  - If the child was capable of memorizing without writing, Amr should simply recite the Quran to them without needing to write it down.
  - Umar (RA) made sure that children in the maktab also learned their lineage, tribal associations, and ethnicity, which were socially and politically important in that time.
- The children requested reduced hours, and Umar (RA) accepted.
  - He instructed Amr to teach from Fajr until Dhuhr, then again from Dhuhr until Asr. After Asr, the children were free to rest for the remainder of the day.

- During this time, Umar (RA) went to al-Sham for a month for the conquest.
  - When he returned, the people of Madina, including the children, walked nearly 40 kilometers to welcome him. They met him on a Thursday, spent the night with him, and returned to Madina on Friday. Due to their exhaustion from the trip, Umar (RA) gave them the day off. This became the precedent for the weekend.

## A Diverse Quranic Community

- **Abu al-Darda (RA)** was a famous companion dedicated to teaching the Quran. He was the leading Quran teacher at the Damascus mosque and had around **1,600 students**. He organized his classes by dividing students into groups of ten, appointing assistant instructors for each group.
- **Abu Musa al-Ashari (RA)** held an executive role similar to a manager but also actively taught the Quran. He was renowned for his daily Quran teaching and his unique organizational style, including direct supervision of teaching assistants. In **Basra, Iraq**, he gathered 300 advanced research students focused on Quranic study, showing the high level of scholarly engagement during that era. The companions emphasized **not only memorization but also compilation**, practice, and application of the Quran in daily life.
- **Abdullah ibn Masood (RA)** spent 22 years teaching the Quran in Kufa. His students formed the famous "Army of Quraa" an army of reciters comprising about **4,000 students**, many of whom became recognized qurra (Quran reciters).

## Diversity Among Quranic Learners and Teachers

- Quranic memorization and teaching were inclusive of people from various cultural and ethnic backgrounds, including individuals with disabilities, such as epilepsy.

- The story of **Umar ibn Al-Khattab** (RA) illustrates this diversity: Umar was inspired to embrace Islam through his sister, who was knowledgeable in the Quran.
- **Salim ibn Maqil**, a former slave, became a distinguished Quran teacher. Freed and adopted by Abu Huthaifa ibn Utbah, Salim taught many companions, including his former master. He led prayers in Medina before the Prophet's migration, highlighting the community's inclusivity in leadership roles.

### Female Companions and Quranic Transmission

- During the incident of false accusations against **Aisha** (RA), she mentioned that as a young girl, she did not know much of the Quran, implying the gradual process of learning.
- Multiple female companions, including the **wives of the Prophet ﷺ** such as Aisha (RA), Hafsa bint Omar (RA), and Umm Salamah, all of who memorized significant portions of the Quran and witnessed the revelation directly. These women not only learned the Quran but also actively taught it, with Aisha and Umm Salamah known as **transmitters of qira'at** (modes of Quranic recitation).
- **Ummu Waraqah** (RA), also known as Ummu bint Abdullah ibn Harith al-Ansar, was honored by the Prophet ﷺ as “*the martyr*” (shaheedah). The Prophet approved of her having a muadhin due to her dedication. She was eventually martyred, fulfilling the Prophet's prophecy.
- **Hujaymah bint Huyayy (Ummu al-Darda)** was a renowned memorizer of the Quran. She famously said, “*I love to read exactly as it was revealed*,” demonstrating her commitment to precise recitation.
- **Asma bint Yazid (Ummu Amr al-Ashmaliyah)** was a famous reciter who participated in the Quran's compilation during Abu Bakr's time and memorized **20 surahs** before Zaid ibn Thabit arrived in Makkah.

## Teaching the Quran to Children and Textual Preservation

- The Prophet ﷺ emphasized teaching children the Quran. Many companions memorized large portions during his lifetime.
- **Abdullah ibn Abbas** (RA) memorized all of the mufassal (short chapters of the Quran) by age 13, after the Prophet's migration to Madina.
- **Zaid ibn Thabit** (RA) memorized 17 chapters before meeting the Prophet ﷺ. The Prophet instructed him to learn the writing style of the Jews at the time, as he did not fully trust them regarding the Quran's preservation. Remarkably, Zaid mastered the language within **15 days**, playing a crucial role in the Quran's oral and textual preservation.

## The Sunnah of Proper Quran Teaching and Recitation

- The Prophet ﷺ established a Sunnah of teaching the Quran to children with proper recitation and articulation (tajweed).
- His companions and their successors adhered strictly to this method, ensuring the Quran was taught with accurate pronunciation and proper style.
- Scholars stated that no child graduated from the **maktab** until fully skilled in Quranic recitation, and sufficiently knowledgeable in language, Hadith, poetry, theology, and fiqh.