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skill has become an instrument of exploitation for the powerful nations. It is call of the day that the sacred intellectual tradition of Baitul Hikma may be revived for better future of this globe. This is the duty which remains on the shoulders of Muslim Ummah unfulfilled.

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Muhammad bin Musa Al-Khawarizme was chief of Bait-ul-Hikma in the time of Al-Mamun.(27)

v). Observater, Teaching and Research Centre

Bait-ul-Hikma was first public university and research centre.(28) The research scholars, thinkers, philosophers and students remained busy in the Bait-ul-Hikma.(29) There were different sections like, translation section, teaching section, library section, copying section, research section and observatory, etc.(30)

Bait-ul-Hikma produced many scholars and many great books were written, in Bait-ul-Hikma. Muhmmad bin Musa Al-Khawarizmi (Chief of Bait-ul-Hikma) wrote Al-Jabr wal-Muqabla, the first book of Algebra. He wrote many other books. Al-Kinde wrote number of books about different disciplines of sciences.

Hence the intellectual movement was promoted and accelerated by Bait-ul-Hikma and caused great development in history of knowledge. Different branches of sciences were discovered by Muslims. New research methods were established and many books about philosophy, tibb, mathematics astronomy, algebra, trigonometry, astrology, geography, chemistry, physics, biology and literature were written in Islamic era.

Our today also has a tradition of knowledge but it is entirely different from that which was established by Batiul Hikma. Baitul Hikma gave an intellectual tradition that was values oriented, humanitarian and ensuring human welfare and well being. But it is unfortunate that today knowledge and intellectual

Shakir, Al-Hassan bin Sohail, Thabit bin Qurra, Hubaish bin Hassan, Isa bin Ali, Salam-ul-Abrish, Abd-ul-Masih bin Abdullah Al-Naimi, Azuba bin Majviya Al-Naimi, Matan Al-Musil, Habib bin Mahrez, Abu Nasr bin Bari, Khathiyun, Tazari, Halal Al-Hamsi, Labil-ul-Matran, Abu Nu'h bin Al-Salt, Astath, Jairun, Astufn bin Basil, Ibn Wabta, Tufaili, Shamli, Isa bin Nu'h, Qawairi, Ayub Al-Rahavi and Thabit bin Quma'a etc.(19) Yuhanna bin Batriq was incharge of translation section at Bait-ul-Hikma.(20) Actually there were two parts of Bait-ul-Hikma, one part was specified for library and other was specified for foreign languages translations.(21)

iii). Copying Branch

Copies were employed for copying purposes in Bait-ul-Hikma like, Allan bin Hasan Al-Hasan Al-Shu'abi (22) was with the name of many Muslim scholars of mediaval times and this title shows they were also copiests (Katibs) alongwith their intellectual faculties. For example, Yahya bin Adi was also wellknown copiest and he copied Kitab-ul-Huruf, Kitab-ul-Nafs, Kitab-ul-Munasbat by Plato etc. (23) Similarly Al-Mamun appointes Sahl bin Harun as copiest in Bait-ul-Hikma.(24) Hence translators along with accompanying staff of copiests and binders were housed in Bait-ul-Hikma.(25)

iv). Administration

There was a post of administrator or chief or treasure of Bait-ul-Hikma.(26) Salma was administrator of Bait-ul-Hikma.

collected from Istanbul, cities of Rome, and also the books translated from Syric, Greek, Persian and Hindi languages related to the subjects of Tibb, astronomy, Hikma, literature and Qisas (Folk Stories) etc.(14) Al-Mansur and Al-Mamun collected valuable manuscripts of books of ancient knowledge, particularly from Greek, by purchasing or getting these books through exchange and placed those books at Bait-ul-Hikma.(15) It is said that Al-Mamun collected the books in Bait-ul-Hikma library on the subjects of stories, letters, agreements and documents of the time of ignorance period of the Arabs. One of these documents was written by the hand writing of Hazrat Abd-ul-Mutlib,(16) the grand father of the greatest messenger of God, Hazzrat Muhammad (P.B.U.H.). There were about ten lac (10,00,000) books in Bait-ul-Hikma library which were written in Arabic, Persian, Syric, Greek and sunskrit languages.(17) During the glittering rule of Harun-ur-Rashid, a library was constructed in which the original and translated books on the scientific works of foreign languages were available.(18) Sahl bin Harun was laibrarian in the time of Harun-ur-Rashid.

ii). Translation Centre

Bait-ul-Hikma was full of translators. Number of scholars worked on translation in the time of Harun-ur-Rashid and Mamun-ur-Rashid on the subject of astronomy, philosophy and Tibb, etc. some famous translators of Bait-ul-Hikma were Yuhanna bin Masviya, Al-Hajjaj bin Matr, Ibn-e-Batriq, Qusta bin Luqa Al-Balqi, Hunain bin Ishaq Ahmed, Muhammad, Hassan-Banu Musa

astronomers, mathematicians, intellectuals and translators worked and meet with each others. All the laibraries placed at Abgbasid palaces and Umayyed places were shifted to Bait-ul-Hikma. The sovereigns or caliphs like, Khalid bin Yazid, Al-Mansur, etc. were intellectuals with scientific attitude and they had collection of their tastes in their tastes in their places. All these collections were also shifted to Bait-ul-Hikma. All the sources of references show that Bait-ul-Hikma was a library containing the collections mostly on the subjects of philosophy and other science like Tibb. Even the term Hikma also refers to, besides wisdom, speculative and philosophical thoughts, to all kinds of knowledge inherited from antiquity or more generally rational sciences.(11) All the books collected by Muslim emperors or caliphs from other states, civilization or from different parts of the state were also placed in Bait-ul-Hikma. For example, the books collected by Al-Mansur for the empire of Rome, Ammuria, etc.(12) were placed at Bait-ul-Hikma library. Similarly books translated by Ibn-e-al-Mukaffa, Al-Fazari, Mnaka, Jurjis and its group of scholars, etc. at the time of Al-Mansur would have been placed at Bait-ul-Hikma library. Similarly the books collected and translated at the time of the caliph Harun-ur-Rashid and the great Al-Mamun would also have been catalogued in Bait-ul-Hikma library. Bait-ul-Hikma was sent to Al-Mamun works by Plato, Aristotle, Hippocrates, Galen, Euclied and Ptolemy. The Muslim also collected manuscripts from touns of Alexandria, Edessa, Harran etc.(13) Hence the Abbasid caliphs stocked the books in Bait-ul-Hikma library which were

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like Greek, Syriac and Sanskrit, etc. into Arabic.(5) Abdullah bin Al-Muqaffa, Muhammad bin Ibrahim Al-Fazari, and Yaqub bin Tariq, etc. were famous scholars of Al-Mansur's court and they translated number of the books. Similarly Jurjis bin Jirbrail was physician of the caliph and he translated books of Tibb (Medical Science) from Greek into Arabic language.⁶ Consequently, this academy or society of scholars of Al-Mansur became the foundation for the establishment of the great institution of Bait-ul-Hikma. Or we can say that it was a primary step towards the establishment of Bait-ul-Hikma.

Baitul Hikma got the shape and form of an institution in the period of Harun-ur-Rashid.⁽⁷⁾ After Harun-ur-Rashid, during the period of great caliph Al-Mamun, the institute of Bait-ul-Hikma got its peak. The time of Al-Mamun was the glorious period in the history of Bait-ul-Hikma.⁽⁸⁾

There were different departments of the institute of Bait-ul-Hikma. Bait-ul-Hikma was multi-departmental institute with different sections. The Bait-ul-Hikma was first great public university in the Islamic civilization having teaching faculties, research centres and seminar hall.⁽⁹⁾ There was also a great library alongwith translation centre in Bait-ul-Hikma. It was also centre of excellence of the sciences like Tibb, Philosophy and Hikma, etc.

i). Library

Bait-ul-Hikma was first public library at large scale.⁽¹⁰⁾ The Bait-ul-Hikma was a glorious library where in

present any example like Baitul Hikma which may had revived, propagated and created knowledge like Baitul Hikma.

Infrastructure of Baitul Hikma:

Baitul Hikma sometimes called Dar-ul-Hikmat (1) or Khazanat-ul-Hikmat,(2) was properly established by Harun-ur-Rashid. Although there was a movement of translation, acquisition and research of sciences in the time of Al-Mansur. The Abbasid caliph Al-Mansur Saffah unified, systemized and accelerated the movement of scientific knowledge. This movement got its spirit from Islamic teaching of Quran and Sunnah, initiated by Khalid bin Yazid and Umer bin Abd-ul-Aziz. And this was strengthen at the time of start of Abbasid caliphate. The caliph Mansur patronized this movement. The scholarly caliph and the founder of civilization city of Baghdad, Al-Mansur, established the institution of court of the caliph properly and there was a special status for learned men in the court of caliph and this status was not less than any great distinction of the state. As we have discussed in the earlier pages that number of learned men, and astronomers were present in the court of Al-Mansur.(3) Laterly, the physicians from Jundi Shah Pur including Bakht Yashu alongwith some scholars from Marwa formed a group under the patronage of the court of caliph. It was something like academy or society of research scholars.(4) Al-Mansur collected number of intellectuals, from different parts of the state and out of state, in his academy of intellectuals called Safwat-ul-Ulama'a and assigned them the job of translation of books of science and arts, from different languages

The House of Wisdom

Malik Noor Muhammad Awan*

Baitul Hikma was in real sense house of wisdom in the world at that time. It was a center of selected talent of all the world covering all spheres of knowledge. The scholars and intellectuals from all over the world including both Islamic and non Islamic world were called there. It was a distinction of this House of Wisdom that all intellectual treasury of past and contemporary times was collected there irrespective of there lingual medium. Before Baitul Hikma had an overwhelming coverage of all areas of knowledge including Islamic sciences, material sciences, humanities and others. The idea of Baitul Hikma was based on Prophetic wisdom and Quranic vision. The rule of ignorance before the establishment of Baitul Hikma was causing the prosecution of intellectuals even to death sentence but Baitul Hikma gave respect and dignity of knowledge in society. The status of intellectuals of Baitul Hikma was next to state functionaries.

Baitul Hikma provided foundations for new sciences. It organized the existing knowledge on scientific bases. In this way it was a new tradition in the human history which opened new avenues of knowledge for forthcoming generations. All contemporary sciences and knowledge is indebted to Baitul Hikma for its existence, progress and development. History is not able to

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