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***Importance of Knowledge and Education in Islam***

***A Review of the Sayings of Last Prophet of* ALLAH Hazrat MUHAMMAD *(ﷺ)***

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| |  |  | | --- | --- | | ***C:\Users\Grace\Downloads\DORA-style-3 (1)\DORA-style-3\Dora3.png***  ***Received* 05-04-2025**  ***Accepted* 05-06-2025**  ***Published*  06-06-2025**  ***Article History***  ***Abstract & Indexing*** | **Abstract**  *This research paper was basically a review of sayings of the Prophet Hazrat Muhammad (ﷺ). The objective of this study was to highlight the importance of knowledge, learning and education in Islam. For the purpose the sayings of Holy Prophet (ﷺ) were reviewed and it was found that Islam is the religion which lays great emphasis on knowledge, learning and education. This collection of the sayings of Apostle of Allah signifies that Islam proclaims the welfare and success of humanity through education and training of the individual. Knowledge, awareness, training, guidance and awakening are basic elements of Islamic process of purifying individuals and enabling them to construct a welfare society in the world. If someone tries to label 'Islam' with terrorism and reports it as a religion overcoming the world by war and sword, then he/she is blaming Islam because the facts are totally different and teachings of Islam (in the form of Quranic verses and Sunnah of Holy Prophet Muhammad ﷺ)) prove and justify that education, training and awareness are the ways and methods of awakening the human beings. Islam is in favour of using 'PEN' instead of 'SWORD' for teaching and preaching the humanity. A few Islamic scholars consider that these are not the sayings of Holy Prophet Muhammad ﷺ)). As per their (scholars) point of view these may be sayings of other religious thinkers, not of the Muhammad ﷺ)). Therefore, this paper recommends that the accuracy and authenticity of these sayings should also be checked and verified as per the standard of Islamic Teachings.*  **Keywords:**  *Importance, Knowledge, Education, learning, Guidance, Islam, Verses of Holy Quran, Sayings of last Prophet Muhammad (ﷺ)* | |  |

1. **INTRODUCTION**

According to the Islamic viewpoint, knowledge and education is better among all the worldly things, assets and methods for purification of human beings and establishing a useful society. Because by education people open up their minds and they start exploring things they did not know before. Education is the duty of every Muslim, and it is made necessary for every person in Islam. It is crystal clear that a special emphasis is found on getting education for every Muslim. Education in this case does not refer only to the religious education, but it includes all types (religious, general, special, technical, professional, science, arts etc.) conforming to the needs of modern life.

Education and training are the approaches by which the individuals as well as communities are made aware of their duties, rights, right or wrong deeds, values, and about their surroundings. Education is process through which knowledge, skills, values, beliefs, norms, tradition, culture and experiences are transferred and transmitted from one generation to the next. All nations and religions of the world accept this fact that education is a need of the day. In other words there is a focus upon education by every nation, but the emphasis of Islam on education is rather excessive than all other religions. As a proof and justification of this claim one can quote the very first revelation of ALLAH Almighty to His last Prophet Muhammad (ﷺ) in which ALLAH starts His very first communication with the term 'Read or Recite'. As Syed (2015, p. 07) states that Islam is the religion which indicates that the very first communication of Creator of universe with His Apostle the Holy Prophet Hazrat Muhammad {Peace Be Upon Him (ﷺ)} starts with the term “read or recite”. ALLAH Almighty says:

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ

“Recite in the name of your Lord Who created” (Surah Al’Alaq, 96: 01).

It indicates that Islam is the religion which pays much attention to education, reading and writing.

**THE STUDY**

This research paper is basically a review of the sayings of Holy Prophet Hazrat Muhammad (ﷺ). There are a number of sayings of Holy Prophet (ﷺ) on all other walks of life, but here the intention is to review only the Sayings (Ahadith) of the Holy Prophet (ﷺ) related to education.

**OBJECTIVES OF THE STUDY**

Following were the objectives of the study:

1. To review the sayings of last Prophet of God Hazrat Muhammad (ﷺ) regarding knowledge, learning and education.
2. To explore the extent of emphasis of Islam on education.
3. To spotlight the importance given to education and learning by Islam.

**LITERATURE REVIEW**

Knowledge, learning, education, training and teaching etc. are phases for imparting awakening and awareness to human beings. Nations of the world whether they are followers of a religion or not, accept the significance of education in human development. But Islam is the distinctive religion which lays utmost emphasis on education and learning of individuals as well as societies. The Quran, as a revelation of ALLAH Almighty is full of knowledge and wisdom and it contains a number of terminologies related to education. In the same way whole life of the interpreter and performer of ALLAH's revelation Hazrat Muhammad (ﷺ) is full of sayings and practices of wisdom and education. He just not verbally promoted education but also performed such acts and deeds which show His interest and support for motivation and promotion of learning and education. According to Saglam (2010, p. 1) Holy Prophet Hazrat Muhammad (ﷺ) Himself proclaimed that:

اِنَّمَا بُعِثتُ مُعَلِّماً

“No doubt, I have been sent as a Teacher” or "I was sent as a teacher of knowledge" (Muslim, "Talaq", 4).

This claim of the last Prophet (ﷺ) of God is based upon the message by ALLAH Almighty in Surah Al-Baqra 02 in Verse: 129 as given below:

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْھُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ۭ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ١٢٩؀ۧ

"Lord, raise up from among them a Messenger who shall recite Your Revelations to them and teach them the Book and Wisdom and purify their lives. You art All-Powerful and All Wise". (Al-Baqra: 02: 129)

Actually this is a pray of two Holy Prophets of ALLAH, Hazrat Abraham (A.S) and Hazrat Ismaeel (A.S) in which They are requesting for raising up a messenger to recite, teach and purify the lives of humanity. In the next Verse it has been confirmed that ALLAH Almighty rewarded the urge and sent His Messenger in the shape of Hazrat Muhammad (ﷺ) to fulfill the requirements of teaching and character building of human beings. ALLAH Almighty says in Surah Al-Baqra: 02 in Verse: 151 that:

كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ١٥١؀ړ

"just as (you have found from this: that) We sent the Messenger to you from among you, who recites to you Our Revelations; who purifies your lives; who instructs you in the Book and in Wisdom and teaches you those things that you did not know". (Al-Baqra: 02: 129)

ALLAH Almighty again confirms in Surah Al-Imran: 03, Verse: 164 that He favoured the believers by sending from among them His Messenger (ﷺ) to teach and educate them as reproduced below:

لَقَدْ مَنَّ اللّٰهُ عَلَي الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْھِمْ رَسُوْلًا مِّنْ اَنْفُسِھِمْ يَتْلُوْا عَلَيْھِمْ اٰيٰتِھٖ وَيُزَكِّيْھِمْ وَيُعَلِّمُھُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ١٦٤؁

"Surely Allah conferred a great favour on the believers when He raised from among them a Messenger to recite to them His signs, and to purify them, and to teach them the Book and Wisdom. For before that they were in manifest error." (Al-Imran: 03: 164)

Shah (2012) states, while quoting the same Verse, as: "according to Islam, teaching is the profession of prophets. ALLAH sets these roles in Surah Al-Imran: 03: Verse: 164 for the Holy Prophet Hazrat Muhammad (ﷺ) “Verily it is our favour to the faithful that we sent to them a prophet amongst them, a prophet who recites, His verses and purifies their soul and teaches them the Book and its wisdom”. Natique (1999, p. NF) stated that “Allah did not send the Prophet (ﷺ) merely for the recital of verses but with three other aims and objectives in mind, (a) to teach the people, (b) to impart wisdom necessary for compliance of dictates of the Book, and (c) to purify individuals and societies”. Three of the above quoted Verses of Holy Quran contain various senses and messages including;

1. The claim of Holy Prophet (ﷺ) is verified in these Verses that “No doubt, He (ﷺ) has been raised up as a Teacher.”
2. Teaching and purification of lives was, is and will be the need of human beings. So education and training are such phenomena which are ever-green and ever-lasting.
3. Prophets and Messengers of God were sent to recite the revelation, to instruct the Book, to teach the wisdom and to purify the lives of human beings. In this way a teacher occupies the profession of Prophets of God, and when he/she performs the duties of Prophets then he/she should never just teach the contents to the learners but also take care of their character building. In other words he/she should work as a character builder. As Syed (2003, p. i) stated “a person, who teaches students but does not care of their character training, may be considered a servant not a teacher”.
4. These Verses justify that Islam emphasizes on education. The pray of Prophets (AS), the gift of ALLAH Almighty as a reward and fulfillment of this pray and raising up/sending the Messenger (ﷺ) to recite, teach and purify are its confirmation that knowledge, learning and education are matters of much importance and significance in view of Islam.
5. These Verses also point out the objectives of teaching as well as directions for planning educational program, because it has been indicated that what contribution of a teacher as well as of education system should be targeted by the planners of education.
6. The answer of the question ‘which type of the curriculum should be there for learners if a believer of ALLAH Almighty develops it to educate his learners?’ is also present there in these verses as well as in Ahadith.

This claim of last Prophet (ﷺ) of God shows that the duty assigned to Him was to enable human beings differentiate wrong from right. So He taught the humanity through His sayings and actions. In this way all of His sayings and actions are the best models for guidance and learning. Especially the sayings regarding education are the important indicators of very close relationship of Islam with education. The Sayings of Holy Prophet (ﷺ) ensure the motivational input, at the same time provide evidence in favour of education and highlight the importance of education given by Islam. Some of the Sayings of Holy Prophet (ﷺ) are reviewed in the following paragraphs.

1. According to Bukhari: Volume 1, Book 3, Number 79, Narrated by Abu Musa:

The Prophet said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink and for irrigation of the land cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through (the Prophets) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through the prophet, therefore he is like barren land."

This saying of Holy Prophet (ﷺ) is also another proof that:

1. He (ﷺ) has been sent as teacher with knowledge and guidance.
2. Who accepted and followed Him as a guide and teacher, who learns himself and teaches it to others will never be in loss.
3. The best knowledge is ‘the revealed and religious knowledge’.
4. Anas 'RA' (Bukhari Volume 1, Book 3, Number 80) narrated:

Allah's Apostle said, "From among the portents of the Hour are (the following):

A). Religious knowledge will be taken away (by the death of Religious learned men).

B). (Religious) ignorance will prevail.

C). Drinking of Alcoholic drinks (will be very common).

D). There will be prevalence of open illegal sexual intercourse.

And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."

Abdullah Ibn Dinar (Bukhari Volume 1, Book 3, Number 99) also narrates the same (above-mentioned statement) as has been narrated by 'Umar bin 'Abdul 'Aziz up to "The religious scholar (learned men) will pass away (die)."

This Hadith of Hazrat Muhammad (ﷺ) contains four omens of the Hour in which two relate with the knowledge. Both reiterate the importance of education and knowledge in human lives. These (both) omens indicate that:

1. Knowledge (especially Islamic) matters much in human life.
2. Knowledge is a source of survival.
3. Learned personalities not only play vital role in human lives but also are symbols of liveliness.
4. Knowledge, learning and learned are signs of life while ignorance and unawareness are ciphers of death and destruction.
5. This Saying of Prophet (ﷺ) contributed much in promotion of knowledge (of Hadith) as it was communicated by 'Umar bin 'Abdul 'Aziz to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written… knowledge… learned men…save the Ahadith of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."
6. Knowledge is ever green and everlasting wealth which does not die out.
7. Knowledge must be distributed and circulated to the others especially to those who are ignorant.
8. Hiding the knowledge and bringing it to standstill is discouraged by Islam.
9. According to Bukhari Volume 1, Book 3, Number 98, Narrated by Abu Huraira:

I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Apostle said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Ahadith. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah."

In this Saying the words of last Prophet (ﷺ) "I have thought that none will ask me about it before you as I know your longing for (learning of) Ahadith" to promote the message that:

1. Persons who have their close attachment with knowledge and learning are thought-provokers, sensible and having inquiry approach.
2. Not all of the learners/audience but just sensible and knowledge seekers ask questions.
3. Who ask the question, they definitely learn as a result.
4. Good and talented student asks question earlier than others.
5. A good teacher feels pleasure when his student asks question in the class.
6. A teacher should encourage the questioning (by the students) in the class.
7. This Hadith shows that "questioning is an effective technique of teaching and learning".
8. According to Bukhari Volume 1, Book 3, Number 100 'Abdullah bin 'Amr bin Al'aas narrated as:

I heard Allah's Apostle saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

A vivid comparison of knowledge versus ignorance and learned versus ignorant person and leader is being reflected in this saying of the last Prophet (ﷺ) of God. It can be deduced that

1. The best type of knowledge is religious knowledge (knowledge of Quran, Hadith and Islam).
2. Knowledge should be spread and multiplied; it should be transferred and transmitted from one generation to another generation.
3. Knowledge can never be present without the survival or presence of scholars and learned persons. Gaps appear when learned personalities pass away.
4. Educated leaders make good and knowledge based decisions which are in favour of public while in other case they go astray and lead the people astray.
5. Knowledge and awareness has been set as a basic criterion for leadership.

1. Sa'id Ibn Al-'as (in At-Tirmidhi) narrated that the last Apostle of God said: "The best gift from a father to his child is education and upbringing."

In this Saying of Holy Prophet (ﷺ), it has been declared in very clear terms that:

1. No property, saving or wealth but education and upbringing is the best gift for offsprings from a father. It is a great proof that education has been placed on top priority in Islam.
2. An actual and factual duty of parents and right of children has been indicated in this Hadith. It is a direction for parents that they should take care for education and upbringing of their children instead of making and saving money for their future. If parents (who have materialist approach) are struggling and wondering for saving money, buying plots, cars or constructing bungalows for their offspring's future, then they are not doing good and failing in compliance of their real duties.
3. This Saying of the teacher of humanity Hazrat Muhammad (ﷺ) teaches a very specific lesson to human beings that the creation and provision of food is God's power and authority while parents are responsible for bringing up, educating and character building of their children. Which in fact, has been forgotten by parents and they wrongly have stood themselves responsible to provide them their nourishment and food. Allah Almighty announces in the Holy Quran:

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَـيْــــًٔـا وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚوَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ۭنَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ     ١٥١؁

Say to them (O Muhammad!): 'Come, let me recite what your Lord has laid down to you: (i) that you associate nothing with Him; (ii) and do good to your parents; (iii) and do not slay your children out of fear of poverty. We provide you and will likewise provide them with sustenance; (iv) and do not even draw to things shameful - be they open or secret; (v) and do not slay the soul sanctified by Allah except in just cause; this He has enjoined upon you so that you may understand; (Al-An'am 6: 151)

Same order restriction has been revealed by the Creator of the universe in another verse which reads

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْـيَةَ اِمْلَاقٍ ۭ نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ ۭ اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا 31؀

Do not kill your children for fear of want. We will provide for them and for you. Surely killing them is a great sin. (Bani-Isra'eel 17: 31)

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| 1. So parents especially a father is responsible for education of his child (son or daughter) without any discrimination of sex, because no bifurcation has been pointed out in this Hadith. In this way it is crystal clear that Islam gives equal rights and importance to the education of male and female children as it has been narrated (in Al-Tirmidhi, Hadith: 74) that the Prophet Muhammad (ﷺ) said: "The seeking of knowledge is obligatory for every Muslim." 2. According to another Saying (Riyadh us-Saleheen: 245) The Prophet Muhammad (ﷺ) said: “One who treads a path in search of knowledge has his path to Paradise made easy by God…” This Hadith also 3. Highlights the importance of education and learning in Islam. 4. A great reward for learners has been announced by the Prophet of God which indicates that learning is one of the most wanted deeds in Islam. In the same way learners are preferred by the ALLAH Almighty among the creatures. 5. Provides motivation for learning and with reference to the psychology it is an example of the use of reward and punishment in education because the words of "… path to paradise made easy by God…" have been used as incentive and reward. 6. In Al-Tirmidhi (Hadith: 148) it has been narrated that the Prophet Muhammad (ﷺ) said: "A servant of God will remain standing on the Day of Judgment until he is questioned about his (time on earth) and how he used it; about his knowledge and how he utilized it; about his wealth and from where he acquired it and in what (activities) he spent it; and about his body and how he used it." This Saying of the Prophet of God (ﷺ) displays the criteria for judgment of human's deeds performed by him during the life time. Among other deeds for which the human beings will be stood answerable before ALLAH Almighty on the Day of Judgment one is 'knowledge'. It shows that 7. Knowledge should be gained during one’s life time. 8. Knowledge is not a common thing/phenomenon but it is an important task for human beings. 9. A person has to justify it that from where he got knowledge and whether he applied it or not. 10. The theory of 'knowledge just for the sake of knowledge' has been rejected in this Hadith. It indicates that one should get knowledge for its proper application and usage during the life. 11. The application and utilization of knowledge should be proper and in positive way. 12. If someone gets knowledge and does not multiply, spread and contribute it or does not use it for self-purification and the betterment of humanity, he/she will be answerable for it. 13. According to Al-Tirmidhi (Hadith: 108) the last Prophet (ﷺ) also said: "Knowledge from which no benefit is derived is like a treasure out of which nothing is spent in the cause of God." Like above mentioned Hadith this Saying of Hazrat Muhammad (ﷺ) also affirms that: 14. Knowledge should be purposeful as well as beneficial and target oriented. The pray of Holy Prophet (ﷺ) often urged by Him, was: اَلَّلھُمَّ اِنِّی أَسْئَلُکَ عِلْماً نَافِعاً رِزْقاً طَیِّباً عَمَلاً مُتَقَبِّلاًْ (O my Lord! I beg for beneficial knowledge, ----- and accepted deeds from You.) 15. Knowledge is power and great treasure if it used properly. 16. Knowledge should be applied to serve same great cause, humanity and to spread virtue in the world. 17. It has been found in Al-Tirmidhi (Hadith: 422) that the Prophet Muhammad (ﷺ) said: "God, His angels and all those in Heavens and on Earth, even ants in their hills and fish in the water, call down blessings on those who instruct others in beneficial knowledge." In this Saying it has been pointed out that: 18. To give knowledge to others, to teach others and provision of guidance in the way of learning is the most appreciated (act) by the Creator and His creature. 19. Purposeful and beneficial knowledge has soaring worth in Islam. 20. Not just the persons related to the learner or the teacher have goodwill or soft corner for him but also God, His angels and all those in Heavens and on Earth, even ants in their hills and fish in the water, call down blessings on him who teaches others. In this way the greatest respect and honour for a teacher has been publicized in this Hadith. 21. It is also an evidence of teachers' status in Islam, the example of which cannot be found in any other religion. 22. It also indicates that the teacher and learners should be proud of their roles and especially the teachers should never underestimate themselves. According to this Saying of ALLAH’s Apostle (ﷺ) teacher is the person of society who enjoys a great respect not only from the creature but also from the Creator on performing his duties as a teacher during his life. 23. According to Al-Tirmidhi (Hadith: 107) The Prophet also said: "Acquire knowledge and impart it to the people." This Hadith also highlights the importance of knowledge as: 24. Acquiring knowledge or learning has been advised by the Prophet of God in this Saying. 25. Imparting knowledge or teaching has been recommended by the Holy Prophet (ﷺ) in this Hadith. 26. Imparting knowledge is high-ranked activity but it demands for learning first. It means that one cannot perform as a teacher without becoming a learner. 27. A teacher should never stop learning. He/she should never miss the chance of learning. 28. Where he/she should keep on learning (himself), at the same time he/she should encourage, reinforce, motivate and stimulate the learners to be seeker of knowledge throughout the life. 29. Learning is a lifelong process. 30. The activity of teaching and information sharing has never been bound within the relatives or the special people but it is open for all who need of it or wanted to learn. |  |

According to Gulick, (1941, p. 03), Nicholson (1941, p. 22) quoted the following typical sayings of Prophet Muhammad (ﷺ).

1. "The ink of the scholar is more precious than the blood of the martyr." It means that:
2. The importance of education and learning is clearly reflected from this Saying of the Holy Prophet (ﷺ).
3. In the same way this Saying boosts up learners to do their best for gaining knowledge and learning, with reference to the psychology it is a great example of inspirational as well as motivational input by the Holy Prophet (ﷺ). So it can be said that Hazrat Muhammad (ﷺ) not only performed as an educationist but at the same time as a great psychologist too.
4. The ink is prestigious and highly regarded thing which should never be used for worthless writing.
5. If ink of the scholar is considered so worthwhile then the pen, paper, activity of writing and writers are also decent and sober objects, deeds and elements. Therefore, the persons holding pen, ink, and papers (writers) should be careful about its use as well as their action and deeds. They should never use their pen, ink and paper in wrong, immoral and non-serious or harmful ways.
6. "Seek ye learning (knowledge) from cradle to grave." This Saying;
7. Also enhances the importance of education.
8. Shows the compulsion of learning and education.
9. Indicates that learning starts from the cradle/lap of the mother.
10. Guides that there should be a careful upbringing of children, because no doubt formal education starts after some years but informal education begins with the birth of the child. Whereas according to Islamic viewpoint the thoughts, activities and environment in which mother contains a child also affect his/her nature, intelligence and behavior.
11. Emphasizes that education and learning is a lifelong process, so every person learns and should learn throughout his life, and
12. Also points out that there is no age limit for learning in Islam.
13. "To seek learning is the duty of every Muslim man and woman." This Saying shows that:
14. Seeking knowledge and learning is compulsory (as a duty) for human beings.
15. Just men have not stood responsible for getting knowledge but the women also should seek knowledge.
16. There is no discrimination among male and female with reference to learning. People, who oppose the education of women, disobey the teachings of the Prophet (ﷺ) of Islam.
17. "A seat of learning is a garden of heaven." In this Saying;
18. A great motivation and re-enforcement for learning has been given by the last Prophet (ﷺ) of God.
19. It has a special (hidden) message that one should seek learning in any situation either one has to face a lot problems and difficulties (in the same way as a Muslim faces every difficulty with patience and faith to have paradise in his life hereafter, in the same way he should deal with the activity of learning with the same patience and faith).
20. One should never feel ill or insult being a learner.
21. While sitting on benches/seats during learning, the learner should avoid unnecessary and awful behavior.
22. "Angles bend down their wings to a seeker of knowledge." This Hadith reveals that:
23. Learning is a valuable and prestigious activity.
24. Learner is favoured and protected by the Angels by the order of ALLAH Almighty.
25. Efforts in the way of learning never go waste and learner is granted God's help.
26. The seeker of knowledge should never be tired and hopeless, but should keep on learning without any fear with the mindset that he/she is struggling for the best of deeds and wealth.
27. "The day on which I have learned nothing is no part of my life." This Saying of Holy Prophet (ﷺ) contains different senses e.g.
28. Need of learning has been significantly highlighted here in this Hadith.
29. The need, importance and value of learning is same like the basic needs of human needs i.e. air, water, food etc. if these needs are not fulfilled human being cannot survive.
30. Holy Prophet (ﷺ) mentioned that one should not pass a single day without learning.
31. Life and learning move along with each other, time spent without learning is considered 'dead' not 'live'.
32. Persons, who do not learn, waste their time. So, learning is the best of all deeds and achievements.
33. Learning is a lifelong process and is a need of human beings without any restriction or limit of age and time.

Gulick (1941, p. 49) mentioned that the Quran contains this beautiful short prayer for intellectual advancement; “And say, O Lord! Increase me in knowledge”. This beautiful short prayer revealed in Quran reads as follows;

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰٓى اِلَيْكَ وَحْيُهٗ ۡ وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا ١١٤؁

Exalted is Allah, the True King! Hasten not with reciting the Qur'an before its revelation to you is finished, and pray: "Lord! Increase me in knowledge." (Surah Ta’Ha: 20: 114)

It also declares that he who has been gifted with wisdom and philosophy of an ennobling kind has received very great good. The statement in the Quran concerning the incomplete state of knowledge “You have received only a minute quantity of knowledge” could well have been pondered by the cocksure materialistic of scientists. This verse of ALLAH Almighty revealed in Holy Quran is;

وَيَسْــــَٔـلُوْنَكَ عَنِ الرُّوْحِ ۭ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا 85؀

They ask you about "the spirit". Say: "The spirit descends by the command of my Lord, but you have been given only a little knowledge." (Surah Bani Israeel: 17: 85).

ALLAH Almighty illuminates further the fact in next verse that which (a little) has been granted to human being is nothing but grace from Him. The verse reads as follows:

اِلَّا رَحْمَةً مِّنْ رَّبِّكَ ۭ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا 87؀

(Whatever you have received) is nothing but grace from your Lord. Indeed His favour to you is great. (Surah Bani Israeel: 17: 87).

Gulick, (1941, pp. 49-52) quoted more Sayings of the last Prophet (ﷺ) of God which are presented in the following:

According to Bukhari (Les Traditions Islamiques, p. 39) Hazrat Muhammad (ﷺ) is reported to have said:

1. “The learned are the heirs of the prophets who have transmitted to them knowledge as a legacy. He who has chosen learning has taken a great portion and for him who engages himself in the way of acquiring knowledge God will pave a path to the very gates of Paradise.” This Hadith indicates that:
2. Educated people are heirs of the Prophets.
3. Knowledge is a heritage which is transferred and transmitted like other things (wealth and property) to the next generations.
4. Learning has been appreciated much by the Holy Prophet (ﷺ).
5. It is also said that "God will pave a path to the very gates of Paradise" which shows great favour and love of ALLAH Almighty for the learners.
6. Learners and learned are expected to be righteous during their lives and be pious in thoughts, speech and deeds therefore they will not face any problem in getting Paradise. As it has been revealed in Surah Al-Asr: 103 of the Holy Quran:

وَالْعَصْرِ Ǻ۝ۙ

By the time! (103: 01)

اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ Ą۝ۙ

Lo! Man is in a state of loss; (103: 02)

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ڏ وَتَوَاصَوْا بِالصَّبْرِ 3 ۝ۧ

Save those who have faith and do righteous deeds, and counsel each other to hold on to truth and counsel each other to be steadfast. (103: 03)

According to Bukhari (Les Traditions Islamiques, p. 40) Hazrat Muhammad (ﷺ) said:

1. “It is necessary for him who enjoys the good pleasure of God to acquire knowledge of religion; knowledge is obtained only through study.” This Hadith also points out that:
2. Acquiring knowledge is necessary for those who want to enjoy the pleasure of God. It is an understood fact that a man (especially Muslim) can never survive without getting the good pleasure of God in the world and in the life hereafter. According to Islamic philosophy of education God's obedience is one of the basic objectives of learning which cannot be attained without becoming aware of what is right and what is wrong. Getting the worldly knowledge has never been forbidden in Islam but in Islam religious knowledge is superior to the worldly knowledge.
3. There is recognition of study as a 'method of learning or gaining knowledge'.
4. If someone thinks that knowledge can be obtained without study, then his thinking is not correct. This fact is crystal clear in our daily life that learners who do not study (themselves) do not show better results just by teachers’ input. So the students and teachers both should consider this principle that self-study is necessary for learning and getting knowledge.
5. “Render the way easy and not difficult. Announce agreeable things and do not startle your auditors.” (Bukhari, Les Traditions Islamiques, p. 40). The lessons for teacher in this Hadith are;
6. The Prophet (ﷺ) gives an interesting bit of advice (which relates to the field of educational psychology) that: (i) while delivering the lesson teacher should follow the logical and psychological order/the principles of known to unknown, easy to difficult or simple to complex etc. (ii) the purpose or target of a teacher should never be astounding the learners by using difficult vocabulary, astonishing ideas or sharing uninteresting thoughts but he/she should simplify, exemplify and justify difficult words/concepts/contents for better understanding of learners. It means that there is not only guidance for content selection, making the contents easier, readable and understandable, but a lead towards effective teaching, teaching methodology and lesson planning is also found there in this Hadith.
7. “There is only two persons permitted to envy: the one to whom God has given riches and who has the courage to spend his means for the cause of truth: the other one is to whom God has given wisdom and who applies it for the benefit of mankind and shares it with his fellows.” (Bukhari, Les Traditions Islamiques, p. 44).
8. “Among those doubly-rewarded by God is the man who, possessing a female slave, raises her and gives her a good education.” (Bukhari, Les Traditions Islamiques, p. 51).
9. “Let the poor and the rich be equal before you in the acquisition of knowledge”. (Khalil Totah, The Contribution of the Arabs to Education, p. 44). According to Gulick (1941, p.50), it was this statement that led to the establishment of many scholarships at Cairo, Damascus, and elsewhere.
10. “Acquire knowledge, because he who acquire it in the way of the Lord performed an act of piety; who speaks of it, praises the Lord, who seeks it, adores God; who dispenses instruction in it , bestows alms; and who imparts it to its fitting objects, performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to Heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it serves as an armour against our enemies. With knowledge, the servant of God rises to the heights of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness to the next.” (Syed Ameer Ali, The Spirit of Islam, p. 331,with reference to the Bihar-ul-Anwar and other commonly accepted collections of Traditions ).
11. “Seek ye learning even unto China”. (Misbah-ush-Shariyat/according to Abbasi, (2009, p. 3) also narrated by al-Bazzar in al-Musnad, 1:175, 895) (But according to Prof. Dr Syed Asghar Ali Chishti, Dean Faculty of Islamic Studies and Arabic, Allama Iqbal Open University, Islamabad Pakistan, who has the specialization of Asma-ur-Rijal in Traditions, it may be a saying of any other Muslim but is not in fact a Tradition/Hadith or Saying of Holy Prophet (Peace Be Upon Him).
12. “He, who leaves his home in search of knowledge, walks in the path of God.” (Syed Ameer Ali, The Spirit of Islam, with reference to the Jamaa-ul-Akhbar and other comparatively trustworthy sources).
13. “He, who travels in search of knowledge, to him God, shows the way to Paradise.”(Syed Ameer Ali, The Spirit of Islam, with reference to the Jamaa-ul-Akhbar and other comparatively trustworthy sources).
14. According to Sunan of Abu-Dawood (Hadith: 1631) the Prophet Muhammad (ﷺ) said: "If anyone travels on a road in search of knowledge, God will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge. The inhabitants of the heavens and the Earth and (even) the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave (no monetary inheritance), they leave only knowledge, and he who takes it takes an abundant portion."
15. “One hour’s meditation on the work of the Creator is better than seventy years of prayer.” (Syed Ameer Ali, The Spirit of Islam, with reference to the Jamaa-ul-Akhbar and other comparatively trustworthy sources).
16. “The listen to the instructions of science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs, more meritorious than standing up in prayer for a thousand nights…” (Syed Ameer Ali, The Spirit of Islam, with reference to the Jamaa-ul-Akhbar and other comparatively trustworthy sources).
17. “To the student, who goes forth in quest of knowledge, God will allot a high place in the mansions of bliss; every step he takes is blessed, and every lesson he receives has its reward…” (Syed Ameer Ali, The Spirit of Islam, with reference to the Jamaa-ul-Akhbar and other comparatively trustworthy sources).
18. “The seeker of knowledge will be greeted in Heaven with a welcome from the angels…” (Syed Ameer Ali, The Spirit of Islam, with reference to the Jamaa-ul-Akhbar and other comparatively trustworthy sources).
19. “To listen to the word of the learned, and to instill into the heart the lessons of science, is better than religious exercises…, better than emancipating a hundred slaves…” (Syed Ameer Ali, The Spirit of Islam, with reference to the Jamaa-ul-Akhbar and other comparatively trustworthy sources).
20. “Him who favours learning and the learned, God will favour in the next world…” (Syed Ameer Ali, The Spirit of Islam, with reference to the Jamaa-ul-Akhbar and other comparatively trustworthy sources).
21. “He, who honours the learned, honours me.” (Syed Ameer Ali, The Spirit of Islam, with reference to the Jamaa-ul-Akhbar and other comparatively trustworthy sources).
22. “He dieth not who takes to learning.” (Prof. Stephen, ‘Muhammad (Peace Be Upon Him) and Learning”, Islamic Review, 5: 44-7, January 1917).
23. “The worst of men is a bad learned man, and a good learned man is the best.”(Prof. Stephen, ‘Muhammad (Peace Be Upon Him) and Learning”, Islamic Review, 5: 44-7, January 1917).
24. “The desire of knowledge is a divine commandment for every Muslim; and to instruct in knowledge those who are unworthy of it is like putting pearls, jewels, and gold on the necks of swine.” (Prof. Stephen, ‘Muhammad (Peace Be Upon Him) and Learning”, Islamic Review, 5: 48-7, January 1917).
25. “Seek ye knowledge from the cradle to the grave.” (Prof. Stephen, ‘Muhammad (Peace Be Upon Him) and Learning”, Islamic Review, 5: 44-7, January 1917).
26. “Excessive knowledge is better than excessive praying.” (Prof. Stephen, ‘Muhammad (Peace Be Upon Him) and Learning”, Islamic Review, 5: 44-7, January 1917).
27. “It is better to teach knowledge one hour in the night than to pray the whole night.” (Prof. Stephen, ‘Muhammad (Peace Be Upon Him) and Learning”, Islamic Review, 5: 44-7, January 1917).
28. “The person, who shall die while he is studying knowledge in order to revive the knowledge of religion, will be only degree inferior to the prophets.” (Prof. Stephen, ‘Muhammad (Peace Be Upon Him) and Learning”, Islamic Review, 5: 44-7, January 1917).
29. “One learned man is harder on the devil than a thousand ignorant worshipers.” (Prof. Stephen, ‘Muhammad (Peace Be Upon Him) and Learning”, Islamic Review, 5: 44-7, January 1917).
30. “That person who shall pursue the path of knowledge, God will direct him into the path of Paradise; and verily the superiority of a learned man over an ignorant worshiper is like that of a full moon over all the stars.” (Prof. Stephen, ‘Muhammad (Peace Be Upon Him) and Learning”, Islamic Review, 5: 44-7, January 1917).
31. “The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord. Who are the learned? Those who practice what they know.” (Prof. Stephen, ‘Muhammad (Peace Be Upon Him) and Learning”, Islamic Review, 5: 44-7, January 1917).

Gulick (1941, pp. 52-53) states that these statements must not be construed as idle and useless words. Their results have been very substantial. The strength of Islamic science was its devotion to practical matters rather than to the vague notions of the Byzantine Greeks. The companions of the Prophet (Peace Be Upon Him) followed his precepts by studying and participating in discussions when they were advanced in age.” (El-Bukhari, Les Traditions Islamiques, Vol. III, p.41)

1. After the followers of Muhammad (Peace Be Upon Him) brilliantly defeated their persecutors at Badr, a number of captives were taken. They were well-treated and given the best food; the poor went free without payment of ransom, but the rest were assessed “what the traffic could bear.” The remarkable feature of the settlement, and one probably unparalleled in the annals of military history, was that who could read and write were required to teach ten children each in lieu of paying a ransom of 4,000 Dirhams each. Muhammad Ali concludes it as “To forego a big sum of 4,000 Dirhams ransom money per head and accept the teaching of reading and writing instead, furnishes an ample testimony to the value which learning had in the eyes of the Prophet (ﷺ) (Muhammad Ali,” Muhammad the Prophet”, pp. 16-17). This event also proves different aspects related to the knowledge, learning, teaching and education e.g.
2. Islam lays enormous consideration/attention on learning and education.
3. Holy Prophet Hazrat Muhammad (ﷺ) proved himself not just a teacher, but also a good and visionary leader, who wanted to take his ummah/nation to the peak of progress with the help of education.
4. Reading and writing both are the mandatory skills for learning.
5. Learned and educated personalities are/should be respected everywhere in any situation by the civilized nations.
6. Neither any other wealth is better than the knowledge and nor any other activity is better than teaching and learning.
7. The clear cut proof of learning and gaining knowledge is reflected there from this act of Sunnah, either it is worldly, heavenly or religious knowledge, it must be learned. No restrictions of gaining (only) religious knowledge (although it is superior one than the worldly knowledge) are found there in the teachings of Islam and Holy Prophet (ﷺ). Because the captives of the battle of Badr were not Muslims. They did not have the knowledge of Quran, Tafseer or Hadith. They were Non-Muslims and when they were assigned the duty of teaching of reading and writing to the Muslim children, it indicates that seeking of the worldly knowledge is permitted and highly favoured by the last Prophet (ﷺ) of God. If someone opposes to get the knowledge of Physics, Mathematics, History or Economics etc., he/she is contradicting the teachings of Islam.
8. Actually knowledge is never bad or destructive; it is its use and application which ends at bad and destructive results.
9. It does not matter that your teacher belongs to different school of thought and philosophy, you should not consider it. There are a number of things which you learn from your teacher. If you belong to different philosophy, follow it, but learn other skills and sort of knowledge from your teacher and respect your teacher whole heartily.

Gulick (1941, p. 53) mentioned that “It can be persuasively argued, however, that is to the credit of Islam that it provided an atmosphere conducive to productive efforts by such scholars; the facts indicate that the absence of discrimination in Islam encouraged free inquiry by students of other faiths.”

**CONCLUSIONS**

Islam supports knowledge, learning and education instead of ignorance and illiteracy, which is a proven fact and can be found in the verses of Holy Quran (God’s Revelation to His Last Prophet (ﷺ). In the same way, it can also be proved by the sayings of the Holy Prophet (ﷺ) himself. As according to Sunan of Abu-Dawood (Hadith: 1631) the Prophet Muhammad (ﷺ) said: "If anyone travels on a road in search of knowledge, God will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge. The inhabitants of the heavens and the Earth and (even) the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave (no monetary inheritance), they leave only knowledge, and he who takes it takes an abundant portion."

The claim of Holy Prophet (ﷺ) is verified in these Verses that “No doubt, He (ﷺ) has been raised up as a Teacher.”

1. Teaching and purification of lives was, is and will be the need of human beings. So education and training are such phenomena which are ever-green and ever-lasting.
2. Prophets and Messengers of God were sent to recite the revelation, to instruct the Book, to teach the wisdom and to purify the lives of human beings. In this way a teacher occupies the profession of Prophets of God, and when he/she performs the duties of Prophets then he/she should never just teach the contents to the learners but also take care for their character building. In other words he/she should work as a moral builder. As Syed (2003, p. i) stated “a person, who teaches the students but does not care for their moral training, may be considered a servant not a teacher”.
3. These verses justify that Islam emphasizes upon education. The demand in pray of Prophets (AS), the gift of ALLAH Almighty as a reward of this pray and raising up/sending the Messenger (ﷺ) to recite, teach and purify are its confirmation that knowledge, learning and education are matters of much importance and significance before/in view of Islam.
4. These verses also point out the objectives of teaching as well as directions for planning the educational program, because it has been indicated that what contribution of a teacher as well as of education system should be targeted by the planners of education.
5. The answer of the question ‘which type of the curriculum should be there for learners if a believer of ALLAH Almighty develops it to educate his learners?’ is also present there in these verses as well as in this Hadith.
6. He (ﷺ) has been sent as teacher with knowledge and guidance.
7. Who accepted and followed Him as a guide and teacher, who learns himself and teaches it to others will never be remained in loss.
8. The best knowledge is ‘revealed and religious knowledge’.
9. Knowledge (especially Islamic) matters much in human life.
10. Knowledge is a source of survival.
11. Learned personalities just not play vital role in human lives but they are symbols of liveliness.
12. Knowledge, learning and learned are signs of life while ignorance and unawareness are ciphers of death and destruction.
13. This Saying of Prophet (ﷺ) contributed much in promotion of knowledge (of Hadith) as it was communicated by 'Umar bin 'Abdul 'Aziz to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written….. knowledge… learned men…save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."
14. Knowledge is ever green and everlasting wealth which does not die out.
15. Knowledge must be distributed and circulated to the others especially to whom who are ignorant.
16. Hiding the knowledge and bringing it to standstill is discouraged by the Islam.
17. Persons who have their close attachment with knowledge and learning are thought-provokers, sensible and having inquiry approach.
18. Not all of the learners/audience but just sensible and knowledge seekers ask the questions.
19. Who ask the question, they definitely learn as a result.
20. Good and talented student asks question earlier than mediocre.
21. A good teacher feels pleasure when his student asks question in the class.
22. A teacher should encourage the questioning (by the students) in the class.
23. This Hadith approves that "questioning is an effective technique of teaching and learning".
24. The best type of knowledge is religious knowledge (knowledge of Quran, Hadith and Islam).
25. Knowledge should be spread and multiplied; it should be transferred and transmitted from one generation to another generation.
26. Knowledge can never be present without the survival or presence of scholars and learned persons. Gaps appear when learned personalities pass away.
27. Educated leaders make good and knowledge based decisions which are in favour of public while in other case they go astray and lead the people astray.
28. Knowledge and awareness has been set as a basic criterion for leadership.

1. No any other property, saving or wealth but education and upbringing is the best gift for offspring from a father. It is a great proof that education is at top priority in Islam.
2. An actual and factual duty of parents and right of children has been indicated in this Hadith. It is a direction for parents that they should take care for education and upbringing of their children instead of making and saving money for their future. If parents (who have materialist approach) are struggling and wondering for saving money, buying plots, cars or constructing bungalows for their offspring's future use, then they are not doing good and failing in compliance of their real duties.
3. This Saying of the teacher of humanity Hazrat Muhammad (ﷺ) teaches a very specific lesson to human beings that the creation and provision of food is God's power and authority while parents are responsible for bringing up, educating and character building of their children. Which in fact, has been forgotten by the parents and they wrongly have stood themselves responsible to provide them their nourishment and food. Allah Almighty announces in the Holy Quran:

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَـيْــــًٔـا وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚوَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ۭنَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ     ١٥١؁

Say to them (O Muhammad!): 'Come, let me recite what your Lord has laid down to you: (i) that you associate nothing with Him; (ii) and do good to your parents; (iii) and do not slay your children out of fear of poverty. We provide you and will likewise provide them with sustenance; (iv) and do not even draw to things shameful - be they open or secret; (v) and do not slay the soul sanctified by Allah except in just cause; this He has enjoined upon you so that you may understand; (Al-An'am 6: 151)

Same order restriction has been revealed by the Creator of the universe in the following way;

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْـيَةَ اِمْلَاقٍ ۭ نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ ۭ اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا 31؀

Do not kill your children for fear of want. We will provide for them and for you. Surely killing them is a great sin. (Bani-Isra'eel 17: 31)

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| --- | --- |
| 1. So parents especially a father is responsible for education of his child (son or daughter) without any discrimination of sex, because no bifurcation has been pointed out in this Hadith. In this way it is crystal clear that Islam gives equal rights and importance to the education of male and female children as it has been narrated (in Al-Tirmidhi, Hadith: 74) that the Prophet Muhammad (ﷺ) said: "The seeking of knowledge is obligatory for every Muslim." 2. Highlights the importance of education and learning in Islam. 3. A great reward for learners has been announced by the Prophet of God which indicates that learning is one of the most wanted deeds in Islam. In the same way learners are preferred by the ALLAH Almighty among the creatures. 4. Provides motivation for learning and with reference to the psychology it is an example of the use of reward and punishment in education because the words of "… path to paradise made easy by God…" have been used as incentive and reward. 5. Knowledge should be gained during the life time. 6. Knowledge is not a common thing/phenomenon but it is an important feat for human beings. 7. A person has to justify it that from where he got knowledge and whether he applied it or not. 8. The theory of 'knowledge just for the sake of knowledge' has been rejected in this Hadith. It indicates that one should get knowledge for its proper application and usage during the life. 9. The application and utilization of knowledge should be proper and in positive way. 10. If someone gets knowledge and does not multiply, spread and contribute it or does not use it for self-purification and the betterment of humanity, he/she will be answerable for it. 11. Knowledge should be purposeful as well as improvement, benefits and target oriented. The pray of Holy Prophet (ﷺ) which often urged by Him, was: اَلَّلھُمَّ اِنِّی أَسْئَلُکَ عِلْماً نَافِعاً رِزْقاً طَیِّباً عَمَلاً مُتَقَبِّلاًْ (O my Lord! I beg for beneficial knowledge, ----- and accepted deeds from You.) 12. Knowledge is a power and great treasure if it used properly. 13. Knowledge should be applied to serve the great cause, humanity and to spread the virtue in the world. 14. To give knowledge to others, to teach others and provision of guidance in the way of learning is the most appreciated (act) by the Creator and His creature. 15. Purposeful and beneficial knowledge has soaring worth in Islam. 16. Not just the persons related to the learner or the teacher have goodwill or soft corner for him but also God, His angels and all those in Heavens and on Earth, even ants in their hills and fish in the water, call down blessings on him who teaches others. In this way the greatest respect and honour for a teacher has been publicized in this Hadith. 17. It is also an evidence of teachers' status in Islam, the example of which cannot be found in any other religion. 18. It also indicates that the teacher and learners should be proud of being a teacher and learner and especially the teachers should never underestimate themselves. According to this Saying of ALLAH’s Apostle (ﷺ) teacher is the person of society who enjoys a great respect not only from the creature but also from the Creator on performing his duties as a teacher during his life. 19. Acquiring knowledge or learning has been advised by the Prophet of God in this Saying. 20. Imparting knowledge or teaching has been recommended by the Holy Prophet (ﷺ) in this Hadith. 21. Imparting knowledge is high-ranked activity but it demands for learning first. It means that one cannot perform as a teacher without becoming a learner. 22. A teacher should never stop learning. He/she should never miss the chance of learning. 23. Where he/she should keep on learning (himself), at the same time he/she should encourage, reinforce, motivate and stimulate the learners to be seeker of knowledge throughout the life. 24. Learning is a lifelong process. 25. The activity of teaching and information sharing has never been bound within the relatives or the special people but it is open for all who need it or wanted to learn. |  |

1. The importance of education and learning is clearly reflected from this Saying of Holy Prophet (ﷺ).
2. In the same way this Saying boosts up the learners to do their best for gaining knowledge and learning, with reference to the psychology it is a great example of inspirational as well as motivational input by the Holy Prophet (ﷺ). So it can be said that Hazrat Muhammad (ﷺ) not only performed as an educationist but at the same time as a great psychologist too.
3. The ink is prestigious and highly regarded thing which should never be used for worthless writing.
4. If ink of the scholar is considered so worthwhile then the pen, paper, activity of writing and writers are also decent and sober objects, deeds and elements. Therefore, the persons holding pen, ink, and papers (writers) should be careful about its use as well as their action and deeds. They should never use their pen, ink and paper in wrong, immoral and non-serious or harmful ways.
5. Also enhances the importance of education.
6. Shows the compulsion of learning and education.
7. Indicates that learning starts from the cradle/lap of the mother.
8. Guides that there should be a careful upbringing of children, because no doubt formal education starts after three years but informal education begins with the birth of the child. Whereas according to Islamic viewpoint the thoughts, activities and environment in which mother contains a child also affect his/her nature, intelligence and behavior.
9. Proves that education and learning is lifelong process, so every person learns and should learn throughout his life, and
10. Also points out that there is no age limit for learning in Islam.
11. Seeking knowledge and learning is compulsory (as a duty) for human beings.
12. Just men have not stood responsible for getting knowledge but the women also should seek the learning.
13. No discrimination among male and female with reference to learning. People, who oppose the education of women, disobey the teachings of the Prophet (ﷺ) of Islam.
14. A great motivation and re-enforcement for learning has been given by the last Prophet (ﷺ) of God.
15. It has a special (hidden) message that one should seek learning in any situation either one has to face a lot problems and difficulties (in the same way as a Muslim faces every difficulty with patience and faith to have paradise in his life hereafter, in the same way he should deal with the activity of learning with the same patience and faith).
16. One should never feel ill or insult being a learner.
17. While sitting on the benches/seats during learning, the learner should avoid unnecessary and awful behavior.
18. Learning is a valuable and prestigious activity.
19. Learner is favoured and protected by the Angels by the order of ALLAH Almighty.
20. Efforts in the way of learning never waste and learner is granted God's help.
21. The seeker for knowledge should never be tired and hopeless, but should keep on learning without any fear with the mindset that he/she is struggling for the best of deeds and wealth.
22. Need of learning has been significantly recorded here in this Hadith.
23. The need, importance and value of learning is same like the basic needs of human needs i.e. air, water, food etc. if these needs are not fulfilled human being cannot survive.
24. Holy Prophet (ﷺ) mentioned that one should not pass his time even a single day without learning.
25. Life and learning move along with each other, time passed without learning is considered 'dead' not 'live'.
26. The persons, who do not learn, waste their time. So, learning is the best of all deeds and achievements.
27. Again reveals that learning is a lifelong process and is a need of human beings without any restriction or limit of age and time.
28. Educated people are heirs of the Prophets.
29. Knowledge is a heritage which is transferred and transmitted like other things (wealth and property) to the next generations.
30. Learning has been appreciated much by the Holy Prophet (ﷺ).
31. It is also said that "God will pave a path to the very gates of Paradise" which shows great favour and love of ALLAH Almighty for the learners.
32. Learners and learned are expected to be righteous during their lives and be pious in thoughts, speech and deeds therefore they will not face any problem in getting Paradise.
33. Acquiring knowledge is necessary for those who want to enjoy the good pleasure of God. It is an understood fact that a man (especially Muslim) can never survive without getting the good pleasure of God in the world and in the life hereafter. According to Islamic philosophy of education God's obedience is one of the basic objectives of learning which cannot be attained without becoming aware of what is right and what is wrong. Getting the worldly knowledge has never been forbidden in Islam but in Islam religious knowledge is superior to the worldly knowledge.
34. There is recognition of study as a 'method of gaining knowledge or learning'.
35. If someone thinks that knowledge can be obtained without study, then he/she is playing on wrong wicket. This fact is crystal clear in our daily life that learners who do not study (themselves) cannot show better results just by the input teaching. So the students and teachers both should consider this principle that self-study is necessary for learning and getting knowledge.
36. The Prophet (ﷺ) gives an interesting bit of advice (which relates to the field of educational psychology) that: (i) while delivering the lesson teacher should follow the logical and psychological orders/the principles of known to unknown, easy to difficult or simple to complex etc. (ii) the purpose or target of a teacher should never be astounding the learners by using difficult vocabulary, astonishing ideas or sharing uninteresting thoughts but he/she should simplify, exemplify and justify difficult words/concepts/contents for better understanding of learners.
37. Just not guidance for content selection, making the contents easier, readable and understandable etc. has been provided, but lead towards effective teaching, teaching methodology and lesson planning is also found there in this Hadith.
38. Islam lays enormous consideration/attention on learning and education.
39. Holy Prophet Hazrat Muhammad (ﷺ) proved himself not just a teacher, but also a good and visionary leader, who wanted to take his ummah/nation to the peak of progress with the help of education.
40. Reading and writing both are the mandatory skills for learning.
41. Learned and educated personalities are/should be respected everywhere in any situation by the civilized nations.
42. Neither any other wealth is better than the knowledge and nor any other activity is better than teaching and learning.
43. The clear cut proof of learning and gaining knowledge is reflected there from this act of Sunnah, either it is worldly, heavenly or religious knowledge, it must be learned. No restrictions of gaining (only) religious knowledge (although it is superior one than the worldly knowledge) are found there in the teachings of Islam and Holy Prophet (ﷺ). Because the captives of the battle of Badr were not Muslims. They did not have the knowledge of Quran, Tafseer or Hadith. They were Non-Muslims and when they were assigned the duty of teaching of reading and writing to the Muslim children, it indicates that seeking of the worldly knowledge is permitted and highly favoured by the last Prophet (ﷺ) of God. If someone opposes to get the knowledge of Physics, Mathematics, History or Economics etc., he/she is contradicting the teachings of Islam.
44. Actually knowledge is never bad or destructive; it is its use and application which ends at bad and destructive results.
45. It does not matter that your teacher belongs to different school of thought and philosophy, you should not consider it. There are a number of things which you learn from your teacher. If you belong to different philosophy, follow it, but learn other skills and sort of knowledge from your teacher and respect your teacher whole heartily.
46. It can be persuasively argued, however, that is to the credit of Islam that it provided an atmosphere conducive to productive efforts by such scholars; the facts indicate that the absence of discrimination in Islam encouraged free inquiry by students of other faiths.
47. **It can also be concluded by reviewing the collection of the sayings of Apostle of Allah** that Islam proclaims the welfare and success of humanity through education and training of the individual/human being. In other words knowledge, awareness, training, guidance and awakening are basic elements and tools of Islamic process of purifying individuals and enabling them to construct a welfare society in the world. To live peacefully and harmlessly, Islam never compels and force the individuals as well as never used force to build a social setup (as per Islamic desire). Islam use education and training for this puprpose.in this way, if someone tries to label 'Islam' with terrorism and reports it as a religion overcoming the world by war and sword, then he/she is blaming Islam. Because the facts are totally different and teachings of Islam (in the form of Quranic verses and Sayings/Sunnah of Holy Prophet Muhammad ﷺ)) prove and justify that education, training and awareness are the ways and methods of awakening the human beings. Islam is in favour of using “PREACH and PEN” instead of “WAR and SWORD” for teaching and awakening the humanity.

**RECOMMENDATIONS**

It is recommended that

1. As a few Islamic scholars consider that most of these are not the sayings of Holy Prophet Muhammad ﷺ)). As per their (scholars) point of view these may be sayings of other religious thinkers or other wise men, not of the last Prophet of God Hazrat Muhammad ﷺ)). Therefore, this paper recommends that the accuracy and authenticity of these sayings should also be checked and verified as per the standard of Islamic Teachings. The authentic and actual sayings should be separated.
2. These traditions/sayings or quotes of religious authorities/scholars may be used to motivate and stimulate the learners for learning, achievement and behaviour formation.

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