

## Significance of knowledge in Islam and Educational System during the life of the Holy Prophet (Peace Be Upon Him)

**\*Zafar Mahmood Siddiqui**

Research Scholar, Islamic Learning Department, Karachi University

**\*\* Dr. Safia Aftab**

Assistant Professor, Department of Urdu, University of Karachi

**\*\*\* Dr. Ubaid Ahmed Khan**

Professor, Chairman, Deptt of Usool uddin, Karachi University

### **ABSTRACT:**

The Prophet (P.B.U.H), who was born in 571 A.D at Makkah, to enlighten this world with divine guidance and to transform this world from the clutches of immoralities and sins to pinnacle of piety and ethics. He lived in this world for almost 63 years and brought revolutionary changes which no one even could think of. But this task was not that easy, he suffered the most and sacrificed everything to raise and proclaim the words of Allah. He set an example for others to follow. This article is all about his life with regard to his endeavour for educating people setting their lives according to Shariah signifying education in every walk of life. Prophet (P.B.U.H) settled in Madinah and established Islamic society so as to enable everyone to spend life in accordance with the divine guidance. Here, he established Masjid e Nabvi with soul objective of guiding people besides rites and rituals. The Holy Prophet founded first Islamic University called Suffah inside Masjid e Nabvi to quench the thirst of knowledge. He trained his companions about Quran and Hadith and deputed them to other areas to practice and preach Islam. He diligently worked day and night for education. He also paid heed to female education fixing separate day for them. So, they could also be enlightened with the light of divine knowledge. The Holy Prophet also motivated his students for calligraphy and oration in addition to Qirat. His companions became master of these teachings and transformed the world with the message of Islam. This article described prudent steps taken by Prophet to impart knowledge deeming ability of the companions.

**Key words:** Quran, Revelation, Hadith, , Suffah, Qirat, Madarsah.  
Introduction.

Islam is the religion of nature. It has unfolded the golden principles of leading pious life. No religion has given as much emphasis on education as Islam. This is one of the features of education that woos man to sacrifice everything to please Allah. The

---

aim of education in Islam is to attain knowledge besides ethics. So, he can build society with values and respect for one another. Rights of Allah and Rights of fellow beings are two obligations on men to please Allah and fulfill his duties towards society. Acquiring knowledge is one of the rights of Allah on men. In fact, education in Islam is not confined to worldly fields. It also focuses on the moral upheaval of an individual and society. Sympathy, brotherhood, tolerance, equality and legitimate earnings are the cardinal features of Islamic education.

This is a human nature to inquire and question. So, when they get answer to the question, it quenches their thirst for learning and knowing of something. This is the way healthy evolution is possible in men.

So, here we will discuss about the duty imposed on men by Allah that is acquiring knowledge. Quranic references and Ahadith will be quoted to strengthen my stand about knowledge besides, measures taken by the Holy Prophet, with regard to educating people, will also be taken in to consideration.

### Significance of Knowledge according to Quran:

Knowledge is one of those attributes of Allah which have been emphasized again and again in the Holy Quran as it said

﴿وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوْا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾

*“to Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. for Allah is all-Pervading, All-Knowing.”*<sup>1</sup>

Similarly, Quran mentioned His power of knowledge in Surah Hadeed Ayat No: 3.

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

*“He is the first and the last, the evident and the Immanent: and He has full knowledge of all things”.*<sup>2</sup>

Quran narrated

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

*“ and Allah will not mislead a people after He hath guided them, In order that He may make Clear to them what to fear (and avoid)- for Allah hath knowledge of all things”.*<sup>3</sup>

Here, Allah promises that he will not let anyone go astray once he is guided by Allah as He is aware of everything and will guide and protect His people everywhere. Besides, knowledge was also the common attribute of all Prophets as Quran depicts

﴿رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾

"O My Lord! bestow wisdom on me, and join me with the righteous".<sup>4</sup>

Similarly, Quran about Hazrat Lut.

﴿وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ

فَاسِقِينَ﴾

"and to Lut, too, we gave Judgment and knowledge, and we saved Him from the town which practiced abominations: truly They were a people given to evil, a rebellious people".<sup>5</sup>

In addition, Allah said about bestowing knowledge to Hazrat Dawood and Hazrat Suleman.

﴿وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ﴾

"We gave (in the past) knowledge to David and Solomon: and They both said: "Praise be to Allah, who has favoured us above many of His servants who believe!"<sup>6</sup>

Allah narrated about knowledge and wisdom as reward for virtuous.

﴿وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نُجْزِي الْمُحْسِنِينَ﴾

"When Joseph attained His full manhood, we gave Him power and knowledge: Thus do we reward those who do right".<sup>7</sup>

Allah has created men as His vicegerent. Men were declared superior to all other creatures on the basis of knowledge and wisdom. Owing to knowledge men are capable of distinguishing between the right and wrong.

All prophets of Allah came to this mundane world brought drastic changes and transformed their societies via education. Even the first revelation which came to Hazrat Muhammad (P.B.U.H) was about importance of knowledge as Quran said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ, خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ, اقْرَأْ وَرَبُّكَ الْأَكْرَمُ, الَّذِي عَلَّمَ بِالْقَلَمِ, عَلَّمَ

الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

"Proclaim! (or read!) In the name of Thy Lord and Cherisher, who created-. created man, out of a (mere) clot of congealed Blood:., proclaim! and Thy Lord is Most Bountiful, -. He who taught (the use of) the pen, -5. taught man that which He knew not".<sup>8</sup>

Similarly, Quran also encourages believers to seek enhancement of knowledge

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

"O My Lord! Advance me In knowledge."<sup>9</sup>

In addition, Hazrat Musa supplicated as Quran said

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي﴾

“(Moses) said: "O My Lord! Expand me My breast".<sup>10</sup>

There are many notable places in Quran where Allah urges the believers to acquire knowledge. Allah said

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ

إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

“Revile not ye those whom They call upon besides Allah, Lest They out of spite Revile Allah In their ignorance. Thus have we made alluring to Each people its own doings. In the end will They return to their Lord, and we shall then Tell them the truth of all that They did”.<sup>11</sup>

Above verse is describing about the pagans who insult Allah without knowledge. So, knowledge enables us to recognize actual God.

Quran further said

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

“He Granteth wisdom to whom He pleaseth; and He to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding”.<sup>12</sup>

This ayat elaborates wisdom is the key to acquire abundance in each and every sphere of life for those who possess knowledge.

Quran unfolds about Allah’s blessings lies in sending Prophet who taught knowledge of Quran and wisdom as Quran said

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ

مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾

“Similarly (to complete My Blessings on you) we have sent among You a Messenger (Muhammad) of Your own, reciting to You Our Verses (the Qur’ân) and sanctifying you, and teaching You the Book (the Qur’ân) and the Hikmah (i.e. Sunnah, Islâmic laws and Fiqh - jurisprudence), and teaching You that which You used not to know”.<sup>13</sup>

Allah mentioned about His creation and those people having knowledge and fear of God.

﴿وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ

غَفُورٌ﴾

*“and so amongst men and crawling creatures and cattle, are They of various colours. those truly fear Allah, among His servants, who have knowledge: for Allah is Exalted In Might, Oft-Forgiving”.*<sup>14</sup>

Allah also tells us about those who know about Here after and having fear of God spending their lives in accordance with Shariah. They cannot be the same as those who defy and do not know. In fact, educated cannot be compared with un educated. Allah said

﴿أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَئِكَ الْأَلْبَابِ﴾

*“is one who worships devoutly during the Hour of the night prostrating Himself or standing (in adoration), who takes heed of the Hereafter, and who places His hope In the Mercy of His Lord - (Like one who does not)? say: “Are those equal, those who know and those who do not know? it is those who are endowed with understanding that receive admonition”.*<sup>15</sup>

Similarly, Allah narrates about giving Prophet Hood and wisdom and knowledge to Prophet Musa when he was capable of them.

﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾

*“ when He reached full age, and was firmly established (in life), we bestowed on Him wisdom and knowledge: for Thus do we reward those who do good”.*<sup>16</sup>

Allah also admonishes his favour to men that are power of speech and knowledge as Quran said.

﴿الرَّحْمَنُ عَلَّمَ الْقُرْآنَ, خَلَقَ الْإِنْسَانَ, عَلَّمَهُ الْبَيَانَ﴾

*“(Allah) Most Gracious!2. it is He who has taught the Qur'an.3. He has created man:4. He has taught Him speech (and intelligence)”.*<sup>17</sup>

So, knowledge should be deemed as blessings and bounties of Allah to us.

Moreover, Quran tells us

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

*“and pursue not that of which Thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)”.*<sup>18</sup>

Eyes, ears are the possible means of acquiring knowledge which our hearts accept that. These ayats warn us of not doing those things which have no knowledge. Actually, Quran stresses on acquisition of knowledge of those which we do or follow.

Quran also told us

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

*“O ye who believe! when ye are told to make room In the assemblies, (spread out and) make room: (ample) room will Allah provide for you. and when ye are told to rise up, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) knowledge. and Allah is well- acquainted with all ye do”.* <sup>19</sup>

Last part of aforesaid ayat describes the significance of knowledge besides Allah’s acquaintance.

Allah asked Holy Prophet to call people towards Islam via logical shrewd argument based on knowledge as Quran said

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

*“Invite (all) to the way of Thy Lord with wisdom and preaching; and argue with them In ways that are best and Most gracious: for Thy knoweth best, who have strayed from His path, and who receive guidance”.* <sup>20</sup>

Quran not only educates us but also invites us to ponder and research via admonishing bounties and favours bestowed upon this world as Quran said

﴿وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُعِيشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

*“and it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made In pairs, two and two: He draweth the night As a veil o’er the Day. Behold, Verily In these things there are Signs for those who consider”.* <sup>21</sup>

## Early life of the Holy Prophet(P.B.U.H):

The Holy Prophet was born on 12<sup>th</sup> Rabiul awwal 571 A.D on Monday in Hashmi tribe at Makkah.<sup>22</sup> He was named as Muhammad by his paternal grandfather Abdul Mutallib where as his mother Hazrat Aminah named him Ahmed.<sup>23</sup> He was born an orphan. His father named Hazrat Abdullah passed away six month prior to the birth of the Holy Prophet.<sup>24</sup>

Following the customs in Arabia, the Holy Prophet was handed over to Wet Nurse Hazrat Halima Sadia for foster care.<sup>25</sup> At the age of five, Prophet’s heart was washed by angel Jibraeel.<sup>26</sup> Hazrat Halima Sadia being scared of this event returned Prophet back home. Hazrat Aminah then took Prophet to Yasrib to the grave of his

father. While returning home, Hazrat Aminah fell ill and passed away. She was buried at Abwa closed to Madinah.<sup>27</sup> Umme Aiman slave girl of Hazrat Aminah brought back Prophet home. So, even in his early age, Holy Prophet lost both of his parents. From the age of six to eight years, Hazrat Abdul Mutallib took care of the Holy Prophet. At the age, Hazrat Abdul Mutallib also passed away.<sup>28</sup> After that, Hazrat Abu Talib paternal uncle of the Holy Prophet started caring for Prophet like his own son. Hazrat Abu Talib always kept Prophet with him even on trade journey. When Holy Prophet was twelve years old, he was taken with Hazrat Abu Talib on trade journey to Busra, Syria.<sup>29</sup> Here, Christian monk Bohira saw Prophet and foretold bestowal of Prophet hood upon Hazrat Muhammad (P.B.U.H) asking Abu Talib not to bring back again his nephew lest Jews kill him.<sup>30</sup>

From child hood, the Prophet was quite mature and enjoyed the company of old people. He became shepherd and used to take animals of Makkans to Jungle for grazing.

At the age of fifteen, Harbul Fijar broke out between Hawazan and Quraish resulting in casualties of hundreds of people.<sup>31</sup> Later on, a treaty Halful Fuzool was concluded to stop further bloodshed.<sup>32</sup> The Holy Prophet was dead honest person that is why he earned the titles of Sadiq and Amin from the people of Makkah. Following the tradition of his family, he became trader and sold the products of Makkans on remuneration. Fame of the Holy Prophet was noticed by Hazrat Khadija, an affluent lady of Makkah who got widow second time following Harbul Fijar. She was known as Tahira and Tayyeba.<sup>33</sup> She hired Prophet for trade journey to Busra, Syria.<sup>34</sup> The Holy Prophet successfully undertook trade journey earning the trust and confidence of Hazrat Khadija.

Hazrat Khadija was greatly inspired by Prophet's honesty. She proposed to Holy Prophet via her friend Nafeesa.<sup>35</sup> Holy Prophet accepted the proposal and got married to her at the age of twenty five, whereas, Hazrat Khadija was forty years old. This marriage turned out to be successful as later on, Holy Quran endorsed it

﴿وَوَجَدَكَ عَائِلًا فَأَغْنَى﴾

*"and He found Thee In need, and made Thee independent".*<sup>36</sup>

Hazrat Khadija engendered six children of the Holy Prophet. They were Hazrat Qasim, Hazrat Zainab, Hazrat Ruqayya, Hazrat Umme Kulsoom, Hazrat Fatimah and Hazrat Abdullah.<sup>37</sup>

In 605 A.D, Holy Kaabah was reconstructed. The Holy Prophet resolved the issue of fixing of an Eden Rock amicably.<sup>38</sup>

The Holy Prophet started retiring in the cave of Hira for meditation as he was dejected by the corrupt society of Makkah. It was 610 A.D, Prophet was forty years old meditating in the cave of Hira at Mount of Noor when he received five verses of Surah Alaq as first revelation.<sup>39</sup> This marked the bestowal of Prophet Hood upon Hazrat Muhammad (P.B.U.H).

### Significance of Knowledge according to Ahadith:

The Holy Prophet (P.B.U.H) endeavoured all his life to educate people and impart knowledge to found better society with tranquility. There were innumerable times when the Holy Prophet reiterated significance of knowledge, few of them could be cited to illustrate the Prophet's stand on education.

"من يرد الله به خيرًا يفقهه في الدين"

*"When Allah wishes good for someone, He bestows upon him the understanding of Deen."* <sup>40 41</sup>

This hadith guarantees love and bounties of Allah for those who acquire knowledge of deen. So, acquiring knowledge and practicing that knowledge amount to guidance and pleasure of Allah.

"فوالله لأن يهدي الله بك رجلا واحدا خير من حمر النعم"

*"By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels."* <sup>42</sup>

Above hadith elaborates the importance of guiding people via knowledge.

"ومن سلك طريقًا يلتمس فيه علما سهل الله له به طريقًا إلى الجنة"

*"Allah makes the way to Jannah easy for him who treads the path in search of knowledge."* <sup>43</sup>

In this hadith Holy Prophet motivated the believers to acquire knowledge as this path will surely take one to paradise.

طلب العلم فريضة على كل مسلم

*"Acquiring knowledge is the duty of every Muslim"* <sup>44</sup>

This hadith obligates every believer to seek knowledge to transform his live in accordance with Shariah.

ان العلماء هم ورثة الانبياء

*"The scholars of my nation are heirs of Prophets"* <sup>45</sup>

This hadith describes the statures of savants and theologians in Islam as Prophet declared them the heirs of the Prophet. That is transcendent honour given to acquiring knowledge of Islam.

خيركم من تعلم القرآن و علمه

*“The best person amongst you is the one who learns and teaches Holy Quran”* <sup>46</sup>

This hadith signifies teaching and learning about Islam. It urges the believers to attain knowledge and distinguish between the right and wrong rendering the society immune from vices and crimes and enrich it with affection and peace.

مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أُحْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنَ النَّارِ

*“The one who is asked about knowledge and he intentionally hides, on dooms day he will be chained with the rein of fire”* <sup>47</sup>

Here, Holy Prophet warned scholars and knowledgeable people hiding knowledge as it is religious duty to spread Islam and tell the general masses about right and wrong in order to have sin free society.

فضل العالم على العابد كفضل القمر على سائر الكواكب

*“The superiority of scholar over worshipper is like full moon of the sky over stars”* <sup>48</sup>

This hadith amply defines the importance of spreading knowledge and personality of scholar in comparison to worshipper who is righteous. Because worshipper only benefits and refines and rectifies himself. On the other hand, scholar is responsible for refining and transforming the society. That is why Prophet declared his superiority.

الكلمة الحكمة ضالة المؤمن فحيث وجدها فهو احق به

*“Knowledge and wisdom are the lost treasures of the scholars, they should acquire them wherever they find”* <sup>49</sup>

This hadith motivates the believers to acquire knowledge breaking all impediments regardless of times and geographical location. They should pursue their objectives.

مَنْ خَرَجَ فِي طَلْبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ

*“The one who leave home for in search of knowledge, he is considered in the way of Allah until he returns”* <sup>50</sup>

In this hadith Holy Prophet unfolded the significance of striving for knowledge declaring it a path of Allah which is full of bounties and favours.

### Holy Prophet's measures to spread knowledge with impact:

Allah sent down second revelation to the Holy Prophet asking Prophet to propagate Islam:

﴿يَا أَيُّهَا الْمُدَّثِّرُ، قُمْ فَأَنْذِرْ، وَرَبَّكَ فَكَبِّرْ﴾

1. O Thou wrapped up (in the mantle)!2. arise and deliver Thy Warning!3. and Thy Lord do Thou magnify!<sup>51</sup>

After receiving this revelation, Holy Prophet invited people towards Islam and Imparted knowledge according to understandings of the companions. The first place for this purpose was the house of Hazrat Arqam named Darul Arqam which was used for years for secret propagation.<sup>52</sup> Here, companions used to visit and quench their thirst of knowledge.

When Prophet began preaching Islam openly, storm of opposition came across Muslims, yet no one lost their hope trying to seek knowledge to transform the society and hearts of the Makkans. Makkans used every possible measure to curb and rid Islam but their efforts went in vain. Islam started ruling and attracting the down trodden class specially the women who had no esteem there.

When Makkans did not slash their persecution, Holy Prophet asked Muslims to migrate to Abyssinia in fifth and sixth years of Prophet Hood. More than hundred companions moved to Abyssinia with a task of spreading Islam.<sup>53</sup>

These companions, besides saving their lives, amply spread Islam and converted large number of the people to Islam. Even, Negus the ruler of Abyssinia also embraced Islam.<sup>54</sup>

However, things in Makkah did not improve. Makkans were scared of rising numbers of Islam. So, they decided to boycott Bani Hashim in Shib Abi Talib.<sup>55</sup>

The Holy Prophet and his family and his Muslims tribesmen were forced to live there. However, Prophet did not stop propagating and imparting Islamic knowledge. Here, Holy Prophet started interacting people hailing from Madinah inviting them towards the shining path of Islam decorated with knowledge.

Consistent efforts of the Holy Prophet brought fruits in terms of Pledges of Aqabah. In the eleventh year of the Prophet Hood, six people from Khazraj tribe came to Prophet. The Holy Prophet introduced Islam to them. They accepted Islam and went back to Madinah. They spread and imparted knowledge in Madinah.<sup>56</sup>

Next year 621 A.D in the twelfth year of Prophet hood in the month of Zilhaj, six people brought further twelve people to the Holy Prophet mostly from Khazraj tribe and few from Aus tribe. The Holy Prophet converted them to Islam and took pledge from them known as first pledge of Aqabah in the history. Pledges were based on ethical chapter of Islamic teachings. They were: they would believe in One God and obey Prophet, they would not steal and fornicate, and they would not slander anyone and would not execute children.<sup>57</sup> The Holy Prophet sent Hazrat Musab Bin Umair to Madinah with them to impart and practice Islamic teachings.<sup>58</sup>

These ethical aspect of Islamic knowledge brought drastic change in their lives. They not only practiced Islam but also preached. As a result, next year 622 A.D thirteenth years of Prophet hood in the month of Zilhaj, seventy five more people including Hazrat Saad Bin Maaz, Hazrat Abu Ayub Ansari and Hazrat Muaz Bin Jabal were prominent besides others. Here they further promised to spend money in the way of Allah besides previous year pledge. This is known as second pledge of Aqabah. The Holy Prophet appointed twelve preachers amongst them who would teach and spread the knowledge to all in Madinah. They were Hazrat Abdullah Bin Rawah, Hazrat Saad Bin Ubaidah, Hazrat Rafi Bin Malik, Hazrat Abdullah Bin Amr, Hazrat Usaid Bin Huzair, Hazrat Saad Bin Khatama and so on.<sup>59</sup> This step of the Prophet depicted the importance of understanding religion via knowledge.

In 622 A.D Prophet was asked by Allah to migrate to Madinah secretly. The Holy Prophet complied with the divine command and moved to Madinah. He, three miles from Madinah, constructed masjid at Quba named as Masjid e Quba setting the Sunnah of Friday sermon in the rites and rituals of Islam.<sup>60</sup> Friday sermons aim at imparting knowledge besides discussing modern issues and their solutions too.

The Holy Prophet remained in the house of Hazrat Abu Ayub Ansari for almost seven month.<sup>61</sup> The house of Hazrat Abu Ayub Ansari became the centre of learning. People flocked to his house and acquired education from the Holy Prophet. The house of Hazrat Makhzama Bin Naufil named as Darul Qura was also used to impart knowledge.<sup>62</sup> It was one of the old places of education for believers in Madinah.

After the establishment of Masjid e Nabvi, the Holy Prophet allotted a separate place for education and students. This place was termed as Suffah.<sup>63</sup> It was the first Islamic University envisaged by the Holy Prophet. The Holy Prophet explained Holy Quran there in addition to practical elaboration all his life long. This establishment depicts the significance of knowledge in Islam. Suffah also served as hostel for outsiders as well. Students resided there and were provided meal as well. Providing all required facilities to them was the responsibility of the Holy Prophet and native residents of Madinah. So, they could study Islam without hassles of job and other

financial responsibilities. There were dozens of companions who were the members of Suffah such as Hazrat Bilal Bin Rabbah, Hazrat Salman Farsi, Hazrat Abu Ubaidah Bin Jarrah, Hazrat Ammar Bin Yasir, Hazrat Abdullah Bin Masood, Hazrat Utba Bin Masood, Hazrat Sohaib Bin Sanan, Hazrat Zaid Bin Khattab, Hazrat Salim, Hazrat Abu Zar Ghaffari, Hazrat Ukasha, Hazrat Salim, Hazrat Masood Bin Rabi, Hazrat Abu Darda, Hazrat Abdullah Bin Umar, Hazrat Abdullah Bin Badr, Hazrat Abu Hurairah, Hazrat Abu Esa, Hazrat Souban, Hazrat Dastan, Hazrat Kaab Bin Umar, Hazrat Abdullah Bin Anees, Hazrat Maaz Bin Haris, Hazrat Safwan Bin Baiza and many more.<sup>64</sup>

They were taught about faith, shariah, learning of Quran by heart and ethics initially, later Holy Prophet expanded topics and imparted variety of knowledge.<sup>65</sup> In those early days in Suffah, ten to twenty people of a tribe acquired education from Holy Prophet and then were sent back to their tribe to deliver the knowledge they learned.<sup>66</sup> The Holy Prophet adopted different means of educating people. Firstly, companions asked questions and Prophet replied to their queries until they got satisfied. Secondly, Friday and Eid sermons explained and taught many important issues highlighting knowledge. Thirdly, Prophet practiced Islamic teachings leaving practical examples for viewer to follow.<sup>67</sup> He never minded anyone questioning. He always repeated his answer thrice so, everyone could grasp it.<sup>68</sup>

When companions were trained enough to teach, Prophet assigned different duties to companions. Hazrat Ibadah Bin Samat used to teach Quranic reading and writing.<sup>69</sup> Similarly, Hazrat Abdullah Bin Saeed was appointed to teach writing skills and calligraphy in Suffah.<sup>70</sup> Blind companion Hazrat Abdullah Bin Maktoom was appointed to teach Qirat too.<sup>71</sup> Here, Hazrat Zaid Bin Sabit learned Hebrew and Persian languages for correspondence to foreign countries.<sup>72</sup> It is interesting to know that Holy Prophet founded the tradition of writing the name of scribe in any letter. In Suffah, scribing treaties, methods of warfare and invitation to Islam were also taught. With the passage of time, the Holy Prophet instilled Mathematics, archery and law of inheritance in the students.<sup>73</sup> Hazrat Saeed Bin Aas was appointed to teach hand writing skills.<sup>74</sup> The significance of the knowledge can be noticed by the Prophet's strategy for the prisoners of Battle of Badr. Battle of Badr was fought on 17<sup>th</sup> Ramazan 2 A.H resulting in seventy executions of pagans of Makkah and seventy prisoners against fourteen martyrdoms. The Holy Prophet announced that freedom from prison could be possible if prisoners taught Muslims reading and writing. This was very useful decision of the Prophet and many companions learned from them. Even Hazrat Zaid Bin Haris was the student of these prisoners.<sup>75</sup>

At Suffah, when Prophet was satisfied with students after questions, they were sent to different areas to preach Islam. Hazrat Muaz Bin Jabal, Hazrat Abu Musa

---

Ashari and Hazrat Abu Hurairah were sent to Yemen and Bahrain to dispense knowledge.<sup>76</sup> They were given the task of governor ships too. They were supposed to visit areas and construct mosques and institutions. Teachers were appointed to teach. In 3 A.H, Umro Bin Hazn was appointed in Yemen to teach others.<sup>77</sup> The Holy Prophet introduced incentives for education. Education was the primary eligibility for any appointments. Governors, military commanders, Imams of Masajid were appointed owing to education they had. Companions were appointed on administrative posts for two reasons. Firstly, they could perceive routine problems. Secondly, they could guide and train others with meekness and prudence. Hazrat Muaz Bin Jabal, Hazrat Abdullah Bin Masood, Hazrat Ubbay Bin Kaab and Hazrat Salim were appointed as teachers by the Holy Prophet to teach others.<sup>78</sup> Besides, compilations of Ahadith were also commenced during the life of the Prophet. Hazrat Abu Hurairah was the most eager to retain Ahadith.<sup>79</sup>

The Holy Prophet always focused on ethics. He set an example of greeting to all.

So, salam has become symbol of greetings and peace in Muslim society.

Muslims women were also eager to acquire knowledge. Hazrat Ayesha is the best example in this regard. Women used to rush Masjid e Nabvi for congregational prayers and acquisition of knowledge. When their numbers increased, Prophet decided a separate door for their arrival and departure named as Babun Nisa in Masjid e Nabvi. Later, Holy Prophet set every Wednesday in a week for Muslim women.<sup>80</sup> Here, they inquired about every issue of their lives candidly. Hazrat Ayesha, Hazrat Fatimah, Hazrat Saudah and Hazrat Hafsa were prominent amongst them.<sup>81</sup> These women not only performed their daily chores, but also took parts in battle as nurse to provide first aid and water to injured soldiers.<sup>82</sup> A part from Masjid e Nabvi, there were many other mosques erected to facilitate people in terms of education. Many tribes settled in Madinah. They constructed own Masjid with the name of their tribe for community. Similarly, the Holy Prophet used to roam in Madinah. Wherever, Prophet offered salat at any place, later companions constructed Masjid there. Their names were: Masjid e Bani Salma, Masjid e Bani Umro, Masjid e Bani Saada, Masjid e Bani Ubaaid, Masjid e Bani Ghaffar, Masjid e Aslam, Masjid e Bani Zareeq, Masjid e Bani Hazara, Masjid e Bani Quraiza, Masjid e Bani Waail, Masjid e Atika, Masjid e Bani Adi, Masjid e Bani Dinar, Masjid Bani Muawiah, Masjid e Bani Haris and Masjid e Bani Bayaza were prominent.<sup>83</sup> Madrasah was attached to these mosques. Imams of Masajid were appointed on the basis of the learning Quran by heart regardless of their worldly statures.<sup>84</sup>

It was the practice of the Holy Prophet to establish mosques to all area where the message of Islam reached. The Holy Prophet constructed at least seventeen mosques between Tabuk and Madinah such as Masjid e Tabuk, Maqam Akhzar, Maqam Bala, Hijr, Wadiul Qura, Maqam Raqa and so on.<sup>85</sup>

It was due to Prophet's remarkable and meritorious teachings that prominent companions such as Hazrat Abu Bakr, Hazrat Umar Farooq, Hazrat Usman Bin Affan, Hazrat Ali Murtaza, Hazrat Muaz Bin Jabal, Hazrat Abdullah Bin Masood, Hazrat Abdullah Bin Abbas, Hazrat Abdullah Bin Umar, Hazrat Ayesha Siddiqua<sup>86</sup> and many more expounded Shariah and extended knowledge for future generations.

### Conclusion:

The Holy Prophet (P.B.U.H) was the greatest teachers of all times. He practiced first then asked others to follow. He started his mission from grass root level targeting people to transform their lives following the path of knowledge which is an ultimate journey to salvation. He suffered for his cause but never renounced his mission. He migrated for the cause of Islam highlighting the significance of knowledge for creating better society with moral values. He spent his life dauntlessly to embolden his followers to stick to the path of Allah which is based upon knowledge with practice. He encouraged his people to seek knowledge at the cost of everything. He sent his companions across the world to preach the message of Islam.

He even showed kind behaviour to his enemies that is the gist of his teachings. He paid reverence to those who were acquiring knowledge setting an example for us.

Just because of education, he transformed the lives of wicked people showing us away to change the society via imparting education regardless of the consequences.

In a nutshell, Education makes us realize the purpose of our creation and our duties towards Allah and society.

## REFERENCES

<sup>1</sup> Holy Quran interpreted by Abdullah Yousuf Ali. 2: 115.

<sup>2</sup> Al Quran, 57:3.

<sup>3</sup> Al Quran , 9:115.

<sup>4</sup> Al Quran , 42:83.

<sup>5</sup> Al Quran, 21:74.

<sup>6</sup> Al Quran 27:15.

<sup>7</sup> Al Quran 12:22.

<sup>8</sup> Al Quran 96:1-5.

<sup>9</sup> Al Quran20: 114.

- <sup>10</sup> Al Quran 20:25  
<sup>11</sup> Al Quran 6:108.  
<sup>12</sup> Al Quran 2:269.  
<sup>13</sup> Al Quran 2:151.  
<sup>14</sup> Al Quran 35:28.  
<sup>15</sup> Al Quran 39:9.  
<sup>16</sup> Al Quran 28:14.  
<sup>17</sup> Al Quran 55:1-4.  
<sup>18</sup> Al Quran 17:36.  
<sup>19</sup> Al Quran 58:11.  
<sup>20</sup> Al Quran 16:125.  
<sup>21</sup> Al Quran 13:3.  
<sup>22</sup> Tawakkali Noor Bukhsh, "Seerat e Rasool e Arabi", Lahore, Shabbir Brother Publisher. P. 30  
<sup>23</sup> Mubarak Puri, Maulana Safi ur Rahman, "Ar Raheeq ul Makhtoom", Edition 3, Lahore, Maktaba e Salfia, 1995. P. 83  
<sup>24</sup> Tawakkali Noor Bukhsh. P. 28  
<sup>25</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 84  
<sup>26</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 86  
<sup>27</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 87  
<sup>28</sup> Tawakkali Noor Bukhsh. P. 34  
<sup>29</sup> Tawakkali Noor Bukhsh. P. 35  
<sup>30</sup> Al Azhari Peer Karam Shah," Zia un Nabi", Volume: 2, Editon 4, Lahore, Zia ul Quran Publisher, Rabi ul Awwal 1420 Hijri. P. 107  
<sup>31</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 89  
<sup>32</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 89  
<sup>33</sup> Al Azhari Peer Karam Shah, P. 127  
<sup>34</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 90  
<sup>35</sup> Al Azhari Peer Karam Shah, P. 135  
<sup>36</sup> Al Quran 93:8.  
<sup>37</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 91  
<sup>38</sup> Al Azhari Peer Karam Shah, P. 153  
<sup>39</sup> Tawakkali Noor Bukhsh. P. 50  
<sup>40</sup> Sahee Bukhari by Imam Ismail Bukhari, translated by Dr Muhammad Mohsin Khan, Riyadh, Darus Salam Publisher, 1997. Kitabul Ilm, Volume 1, Hadith no: 71.  
<sup>41</sup> At Tirmizi by Esa Tirmizi, translated by Abu Khaliyl, Riyadh, Darus Salam Publisher, 2007. Babul Ilm, Volume 5, Hadith no: 2645.  
<sup>42</sup> Sunan Abu Dawood by Abu Dawood, translated by Yaser Qadhi, Riyadh, Daru Salam Publisher, 2008. Kitabul Ilm, Volume 4, Hadith no: 3661.  
<sup>43</sup> Tirmizi, Babul Ilm, Volume 5, Hadith no: 2646.  
<sup>44</sup> Sunan Ib ne Majah by Yazeed Maja, translated by Nasiruddin Al Khattab, Riyadh, Darus Salam Publisher, 2007. Fazal ul Ulma, Volume 1, Hadith no: 224.  
<sup>45</sup> Abu Dawood, Kitabul Ilm, Volume 4, Hadith no: 3641.  
<sup>46</sup> Ibne Majah, Fazal ul Ulma, Volume 1, Hadith no: 213.
-

- <sup>47</sup> Abu Dawood, Kitabul Ilm, Volume 4, Hadith no: 3658.  
<sup>48</sup> Abu Dawood, Kitabul Ilm, Volume 4, Hadith no: 3641.  
<sup>49</sup> Tirmizi, Babul Ilm, Volume 5, Hadith no: 2687.  
<sup>50</sup> Tirmizi, Babul Ilm, Volume 5, Hadith no: 2647.  
<sup>51</sup> Al Quran 74:1-3.  
<sup>52</sup> Shaikh, Muhammad Yaseen, "Ehad e Nabvi ka Nizam e Taleem", Karachi, Ghazanfar Academy, 1989. P. 78.  
<sup>53</sup> Al Azhari Peer Karam Shah, P. 327.  
<sup>54</sup> Tawakkali Noor Bukhsh. P. 131.  
<sup>55</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 158.  
<sup>56</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 195.  
<sup>57</sup> Tawakkali Noor Bukhsh. P. 63.  
<sup>58</sup> Tawakkali Noor Bukhsh. P. 63.  
<sup>59</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 206.  
<sup>60</sup> Mubarak Puri, Maulana Safi ur Rahman. P. 240.  
<sup>61</sup> Tawakkali Noor Bukhsh. P. 74.  
<sup>62</sup> Siddiqui, Ali Ausat, "Islami Nizam e Taleem", 2nd Edition, Karachi, Tahir Sons, 1982. P. 121.  
<sup>63</sup> Hameedullah, Dr Muhammad, "Khutbaat e Bhawalpur", Lahore, Beacon Books, 2005. P. 244.  
<sup>64</sup> Hijwari, Syed Ali Bin Usman, "Kashf ul Majoob", translated by Mufti Ghulam Moin uddin, Lahore, Al Hamd Publication, 2000. P. 145-148.  
<sup>65</sup> Siddiqui, Professor Faiza Ahsaan, "Taleem Al faizoon", Karachi, Rab Publisher, 2007. P. 19.  
<sup>66</sup> Siddiqui, Ali Ausat, P. 125.  
<sup>67</sup> Shaikh, Muhammad Yaseen, P. 95.  
<sup>68</sup> Hameedullah, Dr Muhammad, P. 245.  
<sup>69</sup> Siddiqui, Ali Ausat, P. 120.  
<sup>70</sup> Siddiqui, Ali Ausat, P. 120.  
<sup>71</sup> Shaikh, Muhammad Yaseen, P. 80.  
<sup>72</sup> Siddiqui, Professor Faiza Ahsaan, P. 21.  
<sup>73</sup> Jalal Zai, Mosa Khan, "Tareekh e Falsafa Taleem aur Tarbiyat", Faisalabad, Majeed Book Depot, 1992. P. 59.  
<sup>74</sup> Siddiqui, Ali Ausat, P. 120.  
<sup>75</sup> Siddiqui, Ali Ausat, P. 122.  
<sup>76</sup> Shaikh, Muhammad Yaseen, P. 89.  
<sup>77</sup> Siddiqui, Ali Ausat, P. 131.  
<sup>78</sup> Siddiqui, Ali Ausat, P. 128.  
<sup>79</sup> Shaikh, Muhammad Yaseen, P. 80.  
<sup>80</sup> Shaikh, Muhammad Yaseen, P. 101.  
<sup>81</sup> Jalal Zai, Mosa Khan, P. 59.  
<sup>82</sup> Shaikh, Muhammad Yaseen, P. 194.  
<sup>83</sup> Siddiqui, Ali Ausat, P. 123.  
<sup>84</sup> Shaikh, Muhammad Yaseen, P. 82.  
<sup>85</sup> Shaikh, Muhammad Yaseen, P. 84.  
<sup>86</sup> Siddiqui, Ali Ausat, P. 128.