

Education and Learning: Analytical Study of Quran and Sunnah

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ABSTRACT

Islam has thoroughly concentrated on education and getting education. For this purpose rules and regulations have been made in the light of the Holy Qur'an and Hadith about supremacy of the knowledge, the teacher and the student. In this subject such types of rules and regulations have been discussed briefly which Islam has appointed through the symbolic stories narrated by His majesty the Prophet of Islam peace be upon Him in the various Hadith. A Muslim society can only be flourished systematically and smoothly by adopting these basic principles for the sake of revival of Islamic culture and urbanity is then near to be done. So being Muslims we ought to act upon these prescribed principals of Islam.

Key Words: Islamic education, Islamic Shariah, Companion, Ahadith

INTRODUCTION:

The institutions which the human organized for his collective life and by which he made the continuity of his collective life constant and unaverred, the educational institution is the most significant of all others. The education indeed is the name of the transfer of experiences and experiments of a generation to another generation. This simple way of providing information caused to be the foundation of a very complicated and intricate but a vast-system. The collective consciousness of a community and its evolution of his individual identity mostly depends upon educational institutions. As such as the environment which will be created by the educational institutions and the same will be adopted by the whole society. This is because every nation emphasizes the dignity of its educational system and educational institutions.

In the national existence the educational system has got the same significance which has got a brain of a man. If the man becomes the victim of a wizard or wizardry of a wizard, all his movements and actions with occur according to the consent of the wizard. Though, he will think that each and every step is according to his own thinking. So there is a very effective mode of the educational system of a nation to promote the faith and

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thinking of any frame-work. Indeed, the education system provides the wings to the generations to fly toward the high ideal goal of high thinking and intellect.

Hazrat Muhammad (ﷺ) the Prophet of Islam is the best beginner of a unique educational movement in the history of mankind. He emphasized education as a human fundamental right and left obligation for a Muslim.

The policy which He adopted to get the education easy and common, the Muslim Ummah organized it in the shape of an institute (1). The progress which had the Muslims later on and by dint of which they become the teachers of the whole world and the people from all over the world became aware of modern-researches only by reading the books, Its foundation was laid in the age of the Holy Prophet (ﷺ)(2).

When Islamic Movement arose in the world, not only the Muslims community but all the Muslim Ummah then had full mastery, politically and militancy upon the other nations but the Muslims were even then the only forerunners in researching activities. Not only they collected the information immensely but compiled them according to their viewpoint, way of thinking and faith also.

Afterward, an overcoming civilization came into being and the world kept to be colored in its color (3). There are so many references for superiority, importance and rules, and regulations of education and getting education in the Holy Quran and the Holy Sunnah. God the Almighty is the teacher the great and all the Prophets are students as well as teachers. The mystery of human superiority is also due to knowledge. The superiority of Hazrat Adam (ﷺ) was also by dint of his knowledge as in the Holy Quran: Allah (s.w.t) taught Adam (ﷺ) the names of all things. He then offered them upon the angels and said: "Tell me the names of these things if you're truth-speakers". They implored "Your High Majesty is consecrated we know nothing but only what you taught us. No doubt you have knowledge of everything and wisdom thereof Allah (s.w.t) says, "I am the Bestower of Knowledge" (4) as in the Holy Quran:

Allah the most beneficent taught the Holy Quran created the human being taught him to talk Allah (ﷻ) has explained especially the design of education from all the designations of the prophecy of the Holy Prophet(5). As the Holy Quran says-

He is the same who sent a postal amongst the unlettered people from them recites his Holy Verses upon them, purifies them, and teaches them the Holy Book and Wisdom, though they were in vast misleading before thus (6).

The Holy Quran has openly mentioned the superiority of the people having knowledge as said:

Allah the Almighty will upgrade the designations of those embraced Islam from you and those who were bestowed. Knowledge no doubt Allah knows very well what you do(7), God the Almighty has induced the people to get an education as said:-

Why did not, each group from your classes gird up their loins to get intellect in the religion so that they might frighten their nation from God the Almighty while going back

to them so that they might be frightened(8). Similarly, there are so many commands of the Holy Prophet (ﷺ) about superscript education and learning in the books of AHADITH and even mentioned its rules and regulations in detail which are in this regards given as under:

1. Hazrat Ubai Bin Kab (رضي الله عنه) narrated from the Holy Prophet (PBUH) that he said:-

So a sparrow came and set aside in the boat and dived its beak into the sew once or twice. Hazrat Khizar (عليه السلام) said to Hazrat Moses (عليه السلام): O Moses (عليه السلام) my knowledge and your knowledge cannot decrease from the knowledge of God the Almighty as such as this sparrow decreased the water of the sea by it beak (9).

Derivation of the Scholars is as under:

This similitude is not just for similarity but it is for scorn and paucity (10) and it is fair to use similitude to make understand the matter as for the attribute of knowledge of Allah has been made understood by the usage of similitude. This similarity is only to make understood only not in fact (11).

The knowledge of Allah (s.w.t) is factual and personal whereas the knowledge of the prophets is granted by God the Almighty (12). Any sort of paucity in the knowledge of Allah is quite impossible. This example is well known and formal. The knowledge of Allah (s.w.t) is countless (13).

Whereas the knowledge of all the creation is always terminable. None of the human beings has knowledge equal to the knowledge of Allah (s.w.t). Hazrat Moses (عليه السلام) learned the knowledge from Hazrat Khizar (عليه السلام). Hazrat Moses (عليه السلام) was expert in Islamic Jurisprudence whereas Hazrat Khizar (عليه السلام) had an upper hand inspired knowledge.

2. It is narration from Hazrat Abu Musa Ash'ari (رضي الله عنه) the Holy Prophet (ﷺ) said,

"The righteousness and knowledge with which I am sent its example are as like as a showering rain which began to rain on fertile land accepting the rain it grows grass and greenery whereas some part of the land becomes hard. Which detains the water, people take its benefit, they drink, and make drink, water and irrigate the farms whereas some rain rained upon a flat ground neither detains the water nor grows the greenery. So this is the example of a person who understood the religion of Allah took its benefit and by which he sent one that is, learned it at first and taught it whereas the example of the other person who raised his head did not see towards it and did not accept the righteousness which I am sent with.(14)

Derivation of the Scholars is as under:

The main purpose of Islam is to provide guidance for righteousness. The annunciation of the prophets is to call the people towards Allah (ﷻ). Knowledge itself is good but only the medium of righteousness (15). To understand the religious knowledge

and act upon it as the way of salvation. To avoid religious knowledge is misleading clearly. The religion which had the Holy Prophet (ﷺ) is the only medium of righteousness and salvation. After the Holy Prophet (ﷺ) was sent there is no more salvation for human beings in other religions except Islam. It is a great virtuous deed to get the knowledge and to teach it. Action is very essential for knowledge and similarly knowledge is necessary for action (16).

To get knowledge and to teach it to others is also a religious obligation and to utilize the sources which are necessary for preaching of the religion is also a religious obligation. To learn the languages which are in vogue as English, French, and Japanese, etc and afterward preach the people by those languages is also a religious obligation for the Muslims (17). It is very essential to be a scholar for the preaching of the religion (18).
3. Narrated by Abu Huraira (رضي الله عنه), The Holy Prophet (PBUH) said:

"Every child is born upon nature, but his parents afterward make him Jews or Christian or religion as such as a cattle are born completely safe and sound do you see any animal as ear-cut off. (19)

Derivation of the Scholars is as under:

Every child is born on the religion Islam (20). The human learns from the love of others and adopts their habits and characters. To embrace the religion other than Islam is great sin and black spot on the face of humanity. A child walks on the foot-prints of his parents. Every born child has capacity for the recognition of God the Almighty (21). Nobody can finish the ability of the recognition of God the Almighty (22). The children adopt the atmosphere which they find before them (23). The birth action of the children depends naturally upon Nikah. As such as a baby of an animal is born completely by all means and if any trouble and unity do not disturb his body parts they will definitely do their work accordingly, but in case of any disturbance and problem they become idle and action less. Similarly, if any mental problem does not disturb him his nature will do the needful positively He will become Muslim but his parents indulge him in some mental problem make him the flower of any other religion (24).

4. Narrated by Bareeda (رضي الله عنها) the Holy Prophet (ﷺ) said:

"Do you know what is example of this and what is example of this and threw two pebbles (stones) the Sahaba (رضي الله عنهم) Companions) reverently said Allah and His Prophet (PBUH) know much better. The Holy Prophet (ﷺ) said, "This is Hope and this is Death (25).

Derivation of the Scholars is as under:

The questionnaire by the teacher to make his students attentive is an excellent way of teaching(26).To keep calm in front of the Sheikh or teacher and to wait for their answer is also a remarkable way to gain knowledge (27). To make understand any

question even by hint of anything is also a good way to attain education. Hopes of a man are so many but his age is too little (82). The wishes of a person cannot be fulfilled and then there comes his death (29). We must always keep our death in our minds. We should learn all sorts of knowledge and arts (30).

5. Hazrat Abdullah Bin Masood (RA) said:

The Holy Prophet (Peace Be upon Him) drew a line in square, then another line in middle of that line upside, then as both sides of the middle line drew many lines. The Holy Prophet (ﷺ) then asked do you know what this thing is. The Sahaba (رضي الله عنهم) reverently replied Allah and His Prophet (ﷺ) know the much better. The Prophet (ﷺ) said, This middle line is as like as the Human and lines which are drawn on both sides these are his diseases and difficulties which come to him off and on The square line which has encircled the man is his age and the line which is outside of it these are his wishes.(31)

Derivation of the Scholars is as under:

The Sahaba (رضي الله عنهم) never dared to disclose their knowledge before the Holy Prophet (ﷺ). It is better not to mention their knowledge before the Sheikh or teacher. The man has been besieged by the problems and calamities (32). The human age is limited but his ambushes are unlimited (33). Teaching the knowledge by writing on the blackboard or the white-board or by writing with pen is very fine way of education. To get the students attentive questioning is must for them. The knowledge of God the Almighty is besieging everything. The greater knowledge through all the creation is the knowledge of the Holy Prophet (ﷺ) the man dies but his hopes do not come to an end (34).

6. Narrated Hazrat Abu Musa Ashari (رضي الله عنه) that the Holy Prophet (ﷺ) said:

"The example of recitation of Quran by a Momin is as like as grapefruit its fragrance is pure and taste is delicious and the example of Momin note reciting Quran is as like as dates which has no fragrance but its taste is sweet and the example of hypocrite reciting Quran is as like as Rehan which has good smell but its taste is bitter. The example of hypocrite not reciting Quran is like gourd which has no more fragrance and its taste is bitter also (35).

Derivation of the Scholars is as under:

A Muslim who recites the Holy Quran and acts upon it his inner self and enter self is a clean and purified (36). Such type of Momin has a great-rank to his Allah. The Muslim who recites the Holy Quran but does not act upon it, He seems to be a good externally but not good actually (37). The Momin who does not recite the Holy Quran but acts upon it, he not good externally but is so good internally (38). The hypocrite though seems to be a good one but not good actually (39). The hypocrite who does not recite the Holy Quran is so bad internally and externally(40).

7. From Hazrat Ans Bin Malik (رضي الله عنه). The Holy Prophet (PBUH) said:

"The example of a virtuous companion is as like as a scent man, if you do not purchase anything from him even then you will find the fragrance, and the example of a bad companion is as like as a furnace-man if you will keep yourself safe from his blackness but you cannot be safe from its smoke.(41)

Derivation of the Scholars is as under:

To keep sitting with a virtuous man who makes a person virtuous also. Sitting with a bad person causes so many evils. Musk is a pious and pure thing (42). A man is known by his friends if his friends are well disposed he is a good one and if his friends are bad he is also a bad one (43). One should keep sitting with virtuous people (44). One should avoid friendship and sit with bad people (45). By avoiding the bad company of the people a man can save his religion and worldly life (46). By sitting in a good company a man can have the benefits of his religion and otherwise (47).

8. From Hazrat Abdullah Bin Umar (رضي الله عنه) the Holy Prophet (ﷺ) said:

"Tell me about a tree which example is as a Muslim man and it gives fruit by the order of its God the Almighty every time and its leaves do not fell down, he said then that is a tree of dates."(48)

Derivation of the Scholars is as under:

One should do One's best to make the students and advantages takers attentive, the knowledge Mongers and Eagers for knowledge there must be questions to them to increase their educational taste (49). The purpose of questioning should not be to tease the questioned students and not to create misunderstanding for them (50). For the sake of test it is justified to question students and companions (51). To keep silence before our saints, teachers, and elders is a great deed (52). Making the difficult questions or issues understand by easy example is the best way of preaching knowledge. A Muslim is always constant mind in great deeds and good character (35). Just like the tree of dates a Muslim in his life after his death may be thoroughly virtuous and well-wisher (54). As the roots of tree of dates are deeper in the earth similarly faith is very deep in the heart of a Muslim (55). Asking questions does not indicate non education. Momin is always truth speaker, clear minded, familiar, happy mood and well-wisher for other people (56).

9. From Hazrat Abu Huraira (رضي الله عنه) the Holy Prophet (ﷺ) said:

"The person who listens to the talking of wisdom but tells his friend a bad one his example is like a person who went to a thief of the goats and said to him give me a goat he said, "Take away which you like", he went to the flock and came back with a dog catching its ears.(57)

Derivation of the Scholars is as under:

A Momin should every time in search of wisdom (58). A Momin is who gains wisdom from the others (59). There may be a mistake by a wise man also (60). The listener should convey the talking of wisdom to others but he should not convey to them the evil (61). Concerning's, finding out wisdom is necessary for sake of religion and worldliness (62).

10. From Hazrat Hanza bin Abdullah bin Umar (رضي الله عنه), The Holy Prophet (ﷺ) said: "I was sleeping, I saw a bowl brought to me. There was milk in the bowl, I drank from it as much as the saturation appeared from my nails. Then I gave the remaining to Umar Bin Khattab (RA). The (Sahaba) Companions asked him what the interpretation of this dream is." He said, "Knowledge"(63).

Derivation of the Scholars is as under:

Hazrat Umar (RA) got glory only by dint of the Holy Prophet (PBUH). He was given superiority due to knowledge and abstinence. He was awarded bounty of the Prophecy of the Holy Prophet (PBUH). For a profitable knowledge there must be seeking full attention of the teacher or saint, all the springs of the knowledge burst up from the Holy Prophet (PBUH). All the knowledge endowed by The Prophet of Islam. The body and the soul get fresh and well-fortune. The body needs food and the soul needs knowledge (64). Hazrat Umar (رضي الله عنه) had complete knowledge of the Holy Quran and Sunnah (65).

11. From Hazrat Abdullah bin Abbas (رضي الله عنه), the Holy Prophet (ﷺ) said: "One Islamic Jurisprudent is heavier upon Satan than a thousand adorers."(66)

Derivation of the Scholars is as under:

Islamic scholars have the highest rank amongst the Ummah (67). Their proficiency is only due to their knowledge (68). Their honor is on account of getting knowledge and it's preaching (69). Getting knowledge is much better than supererogatory prayers (70). The scholar is like the moon and the adorer is like the star. The scholar himself is lighted and delivers his light to the others. Whereas the adorer himself is bright but his light is no more others (71). The scholars are successors of the prophets (72).

12. From Hazrat Abu Umama (رضي الله عنه), the Holy Prophet (ﷺ) said:

"Be stressed to gain knowledge before it will be possessed and its possession means lifted upon and He pointed out with his forefinger and middle finger and said like this. He, said, "The student and teacher both are participating in reward and no share for the others."(73)

Derivation of the Scholars is as under:

Honor in knowledge has more than honor in worship (74). The knowledge seeker and knowledge teacher are superiors than all others (75). The knowledge of religious

necessities is compulsory for all Muslims (76). He who does not have knowledge he should learn it from the others (77). It is compulsory for a group of Muslims in every era to learn. The religious knowledge and spread it all around (78).

13. From Hazrat Ans bin Malik (رضي الله عنه), the Holy Prophet (PBUH) said:

"To represent the knowledge to the undeserving people is as like as the put garland of diamond, pearl, and gold in the neck of a pig."(79)

Derivation of the Scholars is as under:

Everyone is not capable of knowledge (80).Teaching the knowledge to an undeserving person is just the wasting of time and potentiality (81). It is essential for the teachers to teach the student according to their ability by classification thereof (82). Teaching knowledge without classification is not so useful.(83)

14. From Hazrat Abi Kabshah Anmari (رضي الله عنه), the Holy Prophet (ﷺ) said:

"The example of this Ummah is as like as the four persons. Allah the Almighty awarded one of them with both education and wealth. He acts upon his knowledge and spends his wealth according to its genuine rights. The second of the four whom Allah (ﷻ) awarded with knowledge, not wealth he says would that I was awarded like him I would have spent like him. The Holy Prophet (ﷺ) said, "They both are equal in reward. The third person whom God the Almighty gave wealth but not knowledge and spends his wealth but he does not spend it against the due rights and the fourth one is who was not awarded knowledge nor wealth and he says "If I would have given such a wealth I would have led my life in a luxurious way like him (like third person) the Holy Prophet (ﷺ) then said, "They both are equal in the sin" (84).

Derivation of the Scholars is as under:

To act upon the knowledge is the best abstinence. To be awarded wealth along with the knowledge is the great blessing of God the Almighty, there is also a reward even an intention of virtuous deed by the God the Almighty (85).

There will be a penalization even in longing an evil deed (86). It is a special concession to a Muslim that his sin is not countable until it is committed completely (87). The bad lurking rises in the heart and fixes like creed that will be a penalizable (88). There is one virtue on only intension for a virtuous deed and ten virtues in completion of virtuous deed (89).

CONCLUSION:

Islam has targeted education and getting education above all for this purpose Holy Quran has explained the superiority of knowledge, teacher and knowledge seeker and compiled the rules and principles for teachers and pupils. Which has been shortly

mentioned in the right of the esteemed AHADITH adopting these rules, regulations, and principles? A Muslim society can be organized and similarly, the revival of Islamic civilization and culture is possible to exist. Therefore, being Muslims we should act upon their principles and regulations.

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