

SCHOOLED BUT NOT EDUCATED

Knowledge, Adab and the Heart According to the Qur'an, Hadith and Science

HJ CHE ALIM HJ CHE HARON
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَقُل رَّبِّ زِدْنِي عِلْمًا

"My Lord, increase me in knowledge."

SURAH TAHA 20:114

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ACKNOWLEDGEMENT

All praise is due to Allah, the Lord who taught by the pen and taught man what he did not know. Blessings and peace be upon the Messenger of Allah ﷺ, the greatest teacher, gentle and compassionate.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

May Allah make us all people of knowledge who are truly educated, and make this knowledge *'ilmun yuntafa'u bih* — knowledge that is benefited from.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook is gently divided in two by the light of dawn. On the left, rain falls on a smooth, cracked rock; on it lie a pile of books and a rolled certificate, but the rainwater simply runs off and drips from the edge of the rock — nothing grows, only a single dry leaf falls. This is the picture of a person who is **schooled but not educated**: like the barren ground in the hadith of Sahih al-Bukhari No. 79, and like those who "carry books" without benefiting from them (Surah Al-Jumu'ah 62:5).

On the right, the same rain soaks into fertile soil. From an open book grows a young tree whose roots pierce the pages, and whose leaves turn green towards the light. This is the **educated** person — knowledge that sinks into the heart, then grows into deeds and benefits others.

At the top float three golden three-dimensional objects — an ear, an eye and a heart — recalling Surah An-Nahl 16:78: the tools of learning that Allah granted so that people might be grateful. The gold symbolises the value of these blessings, and their glow shows that these tools only "shine" when used to know Allah. Between the clouds, faint Islamic geometric star patterns can be seen, a sign that all knowledge shelters under tawhid. Green symbolises living knowledge, while the grey of the rock symbolises frozen knowledge.

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REFERENCES

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; blue box = scientific finding; grey box = athar / sayings of scholars. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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SCHOOLED BUT NOT EDUCATED

We live in the most “schooled” age in human history. Certificates, degrees and information are so easy to obtain — indeed the libraries of the whole world are now at our fingertips. Yet at the same time we witness corruption by people with titles, fraud by the clever, rudeness on social media by the eloquent, and children who excel in exams but lose respect for their parents. This is what is meant by **schooled but not educated**: knowledge increases in the head, but does not descend into the heart and does not show in character.

This eBook explores that question guided by the Qur’an, Hadith whose grades have been verified, the explanations of respected scholars, and the findings of modern scientific research. Its starting point is the first story about knowledge in human history — when Allah taught Prophet Adam عَلَيْهِ السَّلَامُ the names of all things.

SURAH AL-BAQARAH 2:30–33

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

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قَالَ يَٰٓـَٔادَمُ أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡۖ فَلَمَّآ أَنۢبَأَهُم بِأَسۡمَآئِهِمۡ قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ أَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ تَكۡتُمُونَ ٣٣

He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

Translation: Sahih International — quran.com/2:30-33

EXPLANATION AND COMMENTARY OF RESPECTED SCHOLARS

Imam Ibn Kathir in his tafsir quotes a narration from Ibn ‘Abbas رضى الله عنهما that the “names” taught to Adam were the names of everything people know — people, animals, the earth, the sea, hills and the like — even small things. In other words, Adam was given the ability to recognise, name and classify the world; the foundation of all human knowledge. Tafsir Ibn Kathir 2:31

Imam al-Qurtubi in *al-Jami‘ li Ahkam al-Qur’an* makes this verse a proof of the virtue of knowledge: Adam was honoured and the angels were commanded to prostrate to him after the excellence of his knowledge became clear. He also draws a lesson from the angels’ reply, “Exalted are You; we have no knowledge except what You have taught us” (2:32): whoever is asked about something he does not know should admit that he does not know and refer the knowledge to Allah — that is the adab of people of knowledge. Tafsir al-Qurtubi 2:32

Shaykh ‘Abd al-Rahman al-Sa‘di in *Taysir al-Karim al-Rahman* concludes that this story shows the honour of knowledge, and that the angels — pure creatures — immediately acknowledged their own shortcoming and the perfection of Allah’s knowledge and wisdom. This acknowledgement is itself a form of adab towards the Giver of knowledge. Tafsir al-Sa‘di 2:30

LESSON: TWO CHARACTERS, TWO PATHS

Read together with the verses that follow (2:34–37), this story presents two characters who mirror the title of this eBook. **Iblis** was not an ignorant creature — he knew Allah, heard His command directly, and even argued with logic (“I am better than him”, 7:12). Yet his knowledge did not produce submission; it produced arrogance. That is the first example of “schooled but not educated”. **Adam** عَلَيْهِ السَّلَامُ, though granted knowledge, when he slipped immediately admitted his mistake, received “words” from his Lord and repented (2:37). Adam’s knowledge bore the fruit of adab; Iblis’s knowledge bore the fruit of arrogance.

HADITH — SAHIH AL-BUKHARI, NO. 4476

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَىْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَقُولُ لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحِي ـ ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الأَرْضِ. فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ. وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحِي، فَيَقُولُ ائْتُوا خَلِيلَ الرَّحْمَنِ. فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ، ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَاةَ. فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ. وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحِي مِنْ رَبِّهِ فَيَقُولُ ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ، وَكَلِمَةَ اللَّهِ وَرُوحَهُ. فَيَقُولُ لَسْتُ هُنَاكُمْ، ائْتُوا مُحَمَّدًا صلى الله عليه وسلم عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. فَيَأْتُونِي فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ {لِي} فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللَّهُ ثُمَّ يُقَالُ ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهْ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ، ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا، فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ إِلَيْهِ، فَإِذَا رَأَيْتُ رَبِّي ـ مِثْلَهُ ـ ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا، فَأُدْخِلُهُمُ الْجَنَّةَ {ثُمَّ أَعُودُ الثَّالِثَةَ} ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ ». قَالَ أَبُو عَبْدِ اللَّهِ « إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ ». يَعْنِي قَوْلَ اللَّهِ تَعَالَى {خَالِدِينَ فِيهَا}.

TRANSLATION:

From Anas رضى الله عنه, from the Prophet ﷺ, who said: “The believers will gather on the Day of Resurrection and say: ‘If only we could ask for intercession with our Lord.’ So they will come to Adam and say: ‘You are the father of mankind. Allah created you with His hand, made His angels prostrate to you, and taught you the names of all things. So intercede for us with your Lord, that He may relieve us from this place of ours.’ Adam will say: ‘I am not fit for that’ — and he will mention his sin and feel ashamed — ‘Go to Nuh, for he is the first messenger Allah sent to the people of the earth.’ So they will come to him, and Nuh will say: ‘I am not fit for that’ — and he will mention his request to his Lord about something of which he had no knowledge, and feel ashamed — and say: ‘Go to the Khalil of the Most Merciful (Ibrahim).’ They will come to him, and he will say: ‘I am not fit for that. Go to Musa, a servant to whom Allah spoke and gave the Torah.’ They will come to him, and he will say: ‘I am not fit for that’ — and he will mention the killing of a soul he committed, and feel ashamed before his Lord — and say: ‘Go to ‘Isa, the servant of Allah and His messenger, the word of Allah and a spirit

from Him.' 'Isa will say: 'I am not fit for that. Go to Muhammad ﷺ, a servant whose past and future sins Allah has forgiven.' So they will come to me. I will go until I ask permission of my Lord, and permission will be given to me. When I see my Lord, I will fall down in prostration. He will leave me (in that state) as long as Allah wills, then it will be said: 'Raise your head. Ask and you will be given; speak and you will be heard; intercede and your intercession will be accepted.' So I will raise my head and praise Him with praise that He teaches me, then I will intercede. He will set a limit for me, and I will admit them into Paradise. Then I will return to Him; when I see my Lord — (the same will happen) as before — then I will intercede, and He will set a limit for me, and I will admit them into Paradise. Then I will return a third time, then a fourth, and I will say: 'None remains in the Fire except those whom the Qur'an has confined and for whom eternity (in it) has become due.'" Abu 'Abdillah (Imam al-Bukhari) said: "'Except those whom the Qur'an has confined' refers to the words of Allah the Exalted: 'They will abide therein eternally.'"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muslim ibn Ibrahim, from Hisham al-Dastuwa'i, from Qatadah, from Anas ibn Malik رضى الله عنه. Second chain: Khalifah ibn Khayyat, from Yazid ibn Zuray', from Sa'id ibn Abi 'Arubah, from Qatadah, from Anas ibn Malik رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, chapter on the words of Allah "Wa 'allama Adam al-asma'a kullaha", Hadith No. 4476.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of hadith after the Qur'an according to the consensus of the hadith scholars.

Source: https://sunnah.com/bukhari:4476

HADITH — SAHIH AL-BUKHARI, NO. 79

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمْسِكُ مَاءً، وَلاَ تُنْبِتُ كَلأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ ». قَالَ أَبُو عَبْدِ اللَّهِ قَالَ إِسْحَاقُ وَكَانَ مِنْهَا طَائِفَةٌ قَيَّلَتِ الْمَاءَ. قَاعٌ يَعْلُوهُ الْمَاءُ، وَالصَّفْصَفُ الْمُسْتَوِي مِنَ الأَرْضِ.

TRANSLATION:

From Abu Musa رضى الله عنه, from the Prophet ﷺ, who said: "The likeness of the guidance and knowledge with which Allah has sent me is that of abundant rain falling on land. Some of it was fertile soil that absorbed the water and brought forth much grass and vegetation. Some of it was hard ground that held the water, and Allah benefited people with it; they drank, gave (their animals) to drink and cultivated. And it fell on another

part, smooth ground that neither held water nor brought forth grass. Such is the likeness of one who understands the religion of Allah and benefits from what Allah has sent me with, so he learns and teaches; and the likeness of one who does not raise his head to it at all and does not accept the guidance of Allah with which I have been sent." Abu 'Abdillah (al-Bukhari) said: Ishaq said: "And there was a part of it that absorbed the water." Qa' is land where water collects, and al-safsaf is level land.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-'Ala', from Hammad ibn Usamah, from Burayd ibn 'Abdullah, from Abu Burdah, from Abu Musa al-Ash'ari رضي الله عنه , from the Prophet ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, chapter on the virtue of one who learns and teaches, Hadith No. 79.

GRADE: SAHIH — contained in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:79

This hadith of the three kinds of land is a short map of our title. The first land absorbs the water and grows — knowledge that is understood, practised and taught; this is the **educated** person. The second land holds water for others — knowledge that is conveyed even if its owner has not mastered it deeply. The third land is smooth — rain falls on it but nothing remains. That third land was also "rained on"; it once "learned". Yet the knowledge did not sink in. **Imam Ibn Hajar al-'Asqalani** in *Fath al-Bari* explains that this parable divides people according to how far they benefit from revelation, not merely whether they ever received it.

SCIENTIFIC FINDING: THE HUMAN BRAIN IS MADE TO LEARN

Neuroscience research shows that the brain changes physically when it learns (neuroplasticity). Maguire and colleagues (2000) found that the posterior hippocampus of London taxi drivers was larger than in controls, and its size was related to the length of driving experience. Draganski and colleagues (2004) showed that volunteers who learned to juggle for three months gained grey matter in brain areas that process visual motion, and that this gain decreased again when training stopped. The ability to "receive the names" given to Adam is visible in the brain of every one of his descendants — but a changed brain is not necessarily a changed heart.

STUDY REFERENCES:

Maguire EA et al. (2000). Navigation-related structural change in the hippocampi of taxi drivers. PNAS 97(8):4398–4403. https://doi.org/10.1073/pnas.070039597

Draganski B et al. (2004). Neuroplasticity: changes in grey matter induced by training. Nature 427:311–312. https://doi.org/10.1038/427311a

Note: Scientific findings are presented as evidence of harmony, not to "prove" the truth of the Qur'an. The truth of revelation stands on its own; science is provisional and always under revision.

THE ORIGIN OF THE ACT OF "LEARNING"

Before asking how to educate, we must ask: where does the human ability to learn begin? The Qur'an answers firmly — man is born knowing nothing, then Allah grants him the tools to learn.

SURAH AN-NAHL 16:78

وَٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡـٔٗا وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَ لَعَلَّكُمۡ تَشۡكُرُونَ ٧٨

And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

Translation: Sahih International — quran.com/16:78

COMMENTARY OF RESPECTED SCHOLARS

Imam Ibn Kathir explains that Allah brings man out of his mother's womb knowing nothing, then grants him hearing to catch sounds, sight to see, and *af'idah* (hearts and minds) to distinguish between what benefits and what harms. These faculties, he says, grow gradually with age — little by little — until man reaches his maturity. Tafsir Ibn Kathir 16:78

Imam al-Qurtubi and the exegetes observe that the Qur'an almost always mentions *al-sam'* (hearing) before *al-absar* (sight). The verse then ends with "*la'allakum tashkurun*" — so that you may be grateful. **Shaykh al-Sa'di** explains that gratitude for these blessings is using them to know Allah and obey Him; so the tools of learning themselves have a purpose. Tafsir al-Sa'di 16:78

This is the first dividing line between "learning" and "educating". Hearing, sight and the mind are *tools*; but this verse sets the *purpose* — gratitude. A person who uses these tools brilliantly to gather information but never reaches gratitude has learned without being educated. So Allah reminds us that all three tools will be questioned:

SURAH AL-ISRA' 17:36

وَلَا تَقۡفُ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۚ إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا ٣٦

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

Translation: Sahih International — quran.com/17:36

HADITH — SAHIH AL-BUKHARI, NO. 1385

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم « كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَثَلِ الْبَهِيمَةِ تُنْتَجُ الْبَهِيمَةَ، هَلْ تَرَى فِيهَا جَدْعَاءَ ».

TRANSLATION:

From Abu Hurayrah رضى الله عنه, who said: The Prophet ﷺ said: "Every child is born upon the fitrah. Then his parents make him a Jew, a Christian or a Magian; just as an animal gives birth to a perfect young one — do you see any part of it cut off?"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Adam ibn Abi Iyas, from Ibn Abi Dhi'b, from al-Zuhri, from Abu Salamah ibn 'Abd al-Rahman, from Abu Hurayrah رضى الله عنه , from the Prophet ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, chapter on what has been said about the children of the polytheists, Hadith No. 1385.

GRADE: SAHIH — contained in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:1385

Imam Ibn Hajar al-'Asqalani explains that *fitrah* is the natural readiness to accept the truth and Islam; the environment — especially the parents — shapes it afterwards. So education begins at home, long before school. A child is born with straight "software"; what corrupts it is wrong examples and wrong moulds.

HADITH — SAHIH AL-BUKHARI, NO. 6502 (HADITH QUDSI)

حَدَّثَنِي مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَىَّ عَبْدِي بِشَىْءٍ أَحَبَّ إِلَىَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَىَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطُشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَىْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ ».

TRANSLATION:

From Abu Hurayrah رضى الله عنه, who said: The Messenger of Allah ﷺ said: "Allah said: Whoever shows enmity to a friend (wali) of Mine, I declare war against him. My servant does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him. And My servant continues to draw near to Me with voluntary deeds until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. If he asks Me, I will surely give him; and if he seeks My protection, I will surely protect him. I do not hesitate about anything I do as I hesitate about (taking) the soul of a believer; he hates death, and I hate to hurt him."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn 'Uthman, from Khalid ibn Makhlad, from Sulayman ibn Bilal, from Sharik ibn 'Abdullah ibn Abi Namir, from 'Ata' ibn Yasar, from Abu Hurayrah رضى الله عنه , from the Messenger of Allah ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts, chapter on humility, Hadith No. 6502.

GRADE: SAHIH — contained in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:6502

This hadith qudsi shows the highest rank of those tools of learning: when a servant is loved by Allah, his hearing and sight are guided so that he only hears and sees what pleases Allah. The scholars, including **Ibn Rajab al-Hanbali** in *Jami' al-'Ulum wa al-Hikam*, explain that its meaning is Allah's enabling and protection of those faculties — not that Allah unites with creation. This is the summit of education: the tools of learning become tools of obedience.

SCIENTIFIC FINDING: HEARING COMES BEFORE SIGHT

Studies of foetal development show that the auditory system functions earlier than the visual system. Graven and Browne (2008) report that the foetus begins responding to sound around the 25th week of pregnancy, and the auditory system develops rapidly during the third trimester, whereas the visual system is still among the least mature senses at birth. The order "hearing, then sight, then the heart" in this verse is in harmony with the sequence of human sensory development.

STUDY REFERENCES:

Graven SN & Browne JV (2008). Auditory development in the fetus and infant. Newborn and Infant Nursing Reviews 8(4):187–193. https://doi.org/10.1053/j.nainr.2008.10.010

THE ROLE OF ISLAM IN EDUCATION

Islam did not come as a religion that later "permitted" knowledge; Islam came *with* knowledge. The first revelation that came down to the Messenger of Allah ﷺ in the Cave of Hira' was the command to read, and the first tool mentioned was the pen.

SURAH AL-'ALAQ 96:1–5

ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١

Recite in the name of your Lord who created.

خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢

Created man from a clinging substance.

ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣

Recite, and your Lord is the most Generous.

ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤

Who taught by the pen?

عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ٥

Taught man that which he knew not.

Translation: Sahih International — quran.com/96:1-5

COMMENTARY OF RESPECTED SCHOLARS

Imam Ibn Kathir states that these verses are the beginning of mercy and the first blessing Allah bestowed on His servants through revelation. In them is a reminder of man's origin from *'alaq*, and that among Allah's generosity is teaching man what he did not know. Allah honoured man with knowledge — the virtue that distinguished Adam from the angels — and knowledge is in the heart, on the tongue and in writing. Tafsir Ibn Kathir 96:1

Notice the order: "Read *in the name of your Lord*". Reading is not left value-free; it is tied to the name of Allah from the very first verse. This is the foundation of Islamic education — knowledge centred on tawhid.

SURAH AL-JUMU'AH 62:2

هُوَ ٱلَّذِي بَعَثَ فِي ٱلۡأُمِّيِّـۧنَ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٖ ٢

It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error.

Translation: Sahih International — quran.com/62:2

This verse outlines four tasks of the Messenger of Allah ﷺ as an educator: reciting the verses of Allah (*tilawah*), purifying souls (*tazkiyah*), teaching the Book (*ta'lim al-kitab*) and wisdom. The exegetes observe that in the supplication of Prophet Ibrahim عَلَيْهِ السَّلَامُ (2:129) the order is ta'lim before tazkiyah, but when Allah mentions His favour in this verse (and 3:164), tazkiyah is put first. The indication is clear: purifying the soul is the goal, and knowledge is the path. A system that only teaches without purifying is cutting off half of the prophetic mission. Tafsir al-Sa'di 62:2

SURAH AL-MUJADILAH 58:11

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١١

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

Translation: Sahih International — quran.com/58:11

Allah raises the ranks of "those who believe among you *and* those who were given knowledge". **Imam al-Qurtubi** quotes the explanation of the Companion Ibn Mas'ud رضى الله عنه that Allah raises the believers who were given knowledge several ranks above the believers who were not given knowledge. That is, knowledge raises rank when it stands upon faith; knowledge without faith promises no rank with Allah. Tafsir al-Qurtubi 58:11

HADITH — SAHIH MUSLIM, NO. 2699A

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ

طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ ».

TRANSLATION:

From Abu Hurayrah رضى الله عنه, who said: The Messenger of Allah ﷺ said: "Whoever relieves a believer of a hardship of this world, Allah will relieve him of a hardship of the Day of Resurrection. Whoever makes things easy for one in difficulty, Allah will make things easy for him in this world and the Hereafter. Whoever covers (the faults of) a Muslim, Allah will cover (his faults) in this world and the Hereafter. Allah helps His servant as long as the servant helps his brother. Whoever follows a path in pursuit of knowledge, Allah will make easy for him thereby a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him. And whoever is slowed down by his deeds will not be hastened by his lineage."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya al-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' al-Hamdani, from Abu Mu'awiyah, from al-A'mash, from Abu Salih al-Samman, from Abu Hurayrah رضى الله عنه , from the Messenger of Allah ﷺ.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, chapter on the virtue of gathering to recite the Qur'an and for remembrance, Hadith No. 2699a.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2699a

HADITH — SAHIH AL-BUKHARI, NO. 71

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ « مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ ».

TRANSLATION:

Humayd ibn 'Abd al-Rahman said: I heard Mu'awiyah giving a sermon, saying: I heard the Prophet ﷺ say:

"Whoever Allah wills good for, He gives him understanding of the religion. I am only a distributor, and Allah is the Giver. This ummah will remain upright upon the command of Allah; those who oppose them will not harm them until the command of Allah comes."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa'id ibn 'Ufair, from 'Abdullah ibn Wahb, from Yunus ibn Yazid, from Ibn Shihab al-Zuhri, from Humayd ibn 'Abd al-Rahman, from Mu'awiyah ibn Abi Sufyan رضى الله عنه , from the Prophet ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, chapter: whoever Allah wills good for, He gives him understanding of the religion, Hadith No. 71.

GRADE: SAHIH — contained in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:71

The measure of good in this hadith is not the amount of information, but *fiqh* — deep understanding. **Imam al-Nawawi**, explaining the same narration in Sahih Muslim, says that this hadith shows the virtue of knowledge and understanding of the religion and encourages it. Understanding (fiqh) is knowledge that has been digested until it influences the way one thinks and acts — that is what distinguishes the educated from those who merely memorise.

HISTORICAL TRACE: A CIVILISATION BUILT BY KNOWLEDGE

The role of Islam in education is not theory. The Prophet's Mosque itself functioned as a place of learning, with the *Ahl al-Suffah* as full-time students. The University of al-Qarawiyyin in Fez, Morocco, was founded by a Muslim woman, Fatimah al-Fihri, in 859 CE — and is recognised by Guinness World Records as the oldest existing educational institution in the world still in operation. Scholars such as Ibn Sina, al-Khwarizmi and Ibn al-Haytham emerged from a tradition that did not separate knowledge from faith.

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WHAT IS MEANT BY ISLAMIC EDUCATION?

Muslim scholars use three main terms for education: *tarbiyah*, *ta'lim* and *ta'dib*. All three are rooted in the Qur'an and Sunnah, and understanding their differences is the key to understanding the title of this eBook.

TARBIYAH — RAISING WITH LOVE

SURAH AL-ISRA' 17:24

وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا ٢٤

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

Translation: Sahih International — quran.com/17:24

The word *rabbayani* (they brought me up) comes from the same root as *tarbiyah*. The Qur'anic lexicographer **al-Raghib al-Isfahani** in *al-Mufradat* explains that *al-tarbiyah* (al-rabb) means bringing something to its completion gradually — like parents raising a child with love, little by little. Notice that this verse links tarbiyah with *rahmah*: "as they brought me up when I was small". True education is built on love. Tafsir al-Qurtubi 17:24

TA'LIM — CONVEYING KNOWLEDGE

SURAH AL-BAQARAH 2:151

كَمَآ أَرۡسَلۡنَا فِيكُمۡ رَسُولٗا مِّنكُمۡ يَتۡلُواْ عَلَيۡكُمۡ ءَايَٰتِنَا وَيُزَكِّيكُمۡ وَيُعَلِّمُكُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ١٥١

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

Translation: Sahih International — quran.com/2:151

Ta'lim is the process of transferring knowledge: "and teaching you what you did not know". Yet in this verse too, ta'lim is placed together with *yuzakkikum* (purifying you). The Qur'an never mentions ta'lim on its own in the context of the prophetic mission.

TA'DIB — INSTILLING ADAB

Prof. Syed Muhammad Naquib al-Attas, in his keynote address at the First World Conference on Muslim Education in Makkah (1977) and in his book *The Concept of Education in Islam* (1980), argues that the most accurate term for Islamic education is *ta'dib* — instilling adab. According to him, adab is the recognition and acknowledgement of the proper place of everything: Allah in His place, the Messenger in his place, knowledge in its place, oneself in one's place. The crisis of the ummah, al-Attas says, stems from the *loss of adab* (*loss of adab*) — that is, confusion of knowledge that produces false leaders and false intellectuals. This is the most precise explanation of the phenomenon of "schooled but not educated": a person can receive ta'lim without ta'dib.

SURAH LUQMAN 31:13

وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

Translation: Sahih International — quran.com/31:13

Luqman the Wise began his son's education with tawhid, and with the loving call "*ya bunayya*" (O my dear son). **Shaykh al-Sa'di** states that Luqman's counsels in this surah gather the foundations of creed, worship and character — a complete curriculum of Islamic education that begins at home. Tafsir al-Sa'di 31:13

HADITH — SAHIH AL-BUKHARI, NO. 893

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ « كُلُّكُمْ رَاعٍ ». وَزَادَ اللَّيْثُ قَالَ يُونُسُ كَتَبَ رُزَيْقُ بْنُ حُكَيْمٍ إِلَى ابْنِ شِهَابٍ ـ وَأَنَا مَعَهُ يَوْمَئِذٍ بِوَادِي الْقُرَى ـ هَلْ تَرَى أَنْ أُجَمِّعَ. وَرُزَيْقٌ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا، وَفِيهَا جَمَاعَةٌ مِنَ السُّودَانِ وَغَيْرِهِمْ، وَرُزَيْقٌ يَوْمَئِذٍ عَلَى أَيْلَةَ، فَكَتَبَ ابْنُ شِهَابٍ ـ وَأَنَا أَسْمَعُ ـ يَأْمُرُهُ أَنْ يُجَمِّعَ، يُخْبِرُهُ أَنَّ سَالِمًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ « كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ـ قَالَ وَحَسِبْتُ أَنْ

قَدْ قَالَ ـ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ».

TRANSLATION:

From Ibn ‘Umar رضى الله عنهما, that the Messenger of Allah ﷺ said: “Each of you is a shepherd.” Al-Layth added: Yunus said: Ruzayq ibn Hukaym wrote to Ibn Shihab — and I was with him that day in Wadi al-Qura — asking: “What do you think if I establish the Friday prayer?” Ruzayq was then working a piece of land in which there was a group of Sudanese and others, and Ruzayq was at that time the governor of Aylah. Ibn Shihab wrote back — and I heard it — telling him to establish the Friday prayer, informing him that Salim told him that ‘Abdullah ibn ‘Umar said: I heard the Messenger of Allah ﷺ say: “Each of you is a shepherd and each of you will be asked about his flock. The imam (ruler) is a shepherd and will be asked about his subjects. A man is a shepherd over his family and will be asked about his flock. A woman is a shepherd in her husband’s house and will be asked about her responsibility. A servant is a shepherd over his master’s wealth and will be asked about his responsibility.” — Ibn ‘Umar said: I think he also said: — “A man is a shepherd over his father’s wealth and will be asked about his responsibility. So each of you is a shepherd and each of you will be asked about his flock.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Bishr ibn Muhammad, from ‘Abdullah ibn al-Mubarak, from Yunus ibn Yazid, from al-Zuhri, from Salim ibn ‘Abdullah, from ‘Abdullah ibn ‘Umar رضى الله عنهما . Addition: al-Layth ibn Sa‘d, from Yunus ibn Yazid.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Friday Prayer, chapter on the Friday prayer in villages and towns, Hadith No. 893.

GRADE: SAHIH — contained in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:893

HADITH — SUNAN ABI DAWUD, NO. 495

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، - يَعْنِي الْيَشْكُرِيَّ - حَدَّثَنَا إِسْمَاعِيلُ، عَنْ سَوَّارٍ أَبِي حَمْزَةَ، - قَالَ أَبُو دَاوُد وَهُوَ سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْزَةَ الْمُزَنِيُّ الصَّيْرَفِيُّ - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « مُرُوا أَوْلاَدَكُمْ بِالصَّلاَةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ ».

TRANSLATION:

From ‘Amr ibn Shu‘ayb, from his father, from his grandfather, who said: The Messenger of Allah ﷺ said: “Command your children to pray when they are seven years old, and discipline them (with a light, educational tap that does not injure) for (neglecting) it when they are ten years old, and separate their beds.”

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CHAIN OF NARRATION: Narrated by Imam Abu Dawud: from Mu'ammal ibn Hisham al-Yashkuri, from Isma'il ibn 'Ulayyah, from Sawwar ibn Dawud Abu Hamzah, from 'Amr ibn Shu'ayb, from his father Shu'ayb ibn Muhammad, from his grandfather 'Abdullah ibn 'Amr رضى الله عنهما , from the Messenger of Allah ﷺ.

REFERENCE: Narrated by Imam Abu Dawud in Sunan Abi Dawud, Book of Prayer, chapter: when a child should be commanded to pray, Hadith No. 495.

GRADE: HASAN SAHIH — graded by Shaykh al-Albani (as shown on sunnah.com). The words in brackets are the explanation of the scholars: the discipline meant is a light, educational tap that does not injure.

Source: https://sunnah.com/abudawud:495

This hadith shows that Islamic education is **gradual and patient**: three years (from age seven to ten) of gentle instruction before any firmness. The scholars stipulate that the discipline mentioned is a light, educational tap that does not injure and is not on the face, as a last resort — not the main method.

ATHAR (not a Hadith): It is narrated in *Tartib al-Madarik* by al-Qadi 'Iyad that the mother of Imam Malik dressed her son in the clothes of the scholars and advised him to go to Rabi'ah (his teacher) and *learn his adab before his knowledge*. These words are famous in the Islamic educational tradition as a summary of the concept of ta'dib.

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INTEGRATING ISLAM AND EDUCATION

One of the causes of a generation that is schooled but not educated is *dualism* — the separation of "religious knowledge" from "worldly knowledge", as if physics had nothing to do with Allah and prayer had nothing to do with life. The Qur'an rejected this separation from the start.

SURAH ALI 'IMRAN 3:190–191

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى
ٱلْأَلْبَٰبِ ﴿١٩٠﴾

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ
﴿١٩١﴾

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire."

Translation: Sahih International — quran.com/3:190-191

COMMENTARY OF RESPECTED SCHOLARS

Imam Ibn Kathir explains that *ulul albab* are those whose minds are complete and pure, who understand the reality of things. Their description in verse 191 combines two things: *dhikr* (remembering Allah in all states) and *fikr* (reflecting on the creation of the heavens and the earth). The fruit of that reflection is not merely information, but a supplication: "Our Lord, You did not create this aimlessly." This is the model of integration — the study of nature that ends in submission. Tafsir Ibn Kathir 3:190

SURAH FATIR 35:27–28

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ
ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾

Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلۡأَنۡعَٰمِ مُخۡتَلِفٌ أَلۡوَٰنُهُۥ كَذَٰلِكَۗ إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٞ ٢٨

And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

Translation: Sahih International — quran.com/35:27-28

The very famous verse, "*Only those fear Allah, from among His servants, who have knowledge*", comes *after* Allah mentions rain, fruits of various colours, mountains with white, red and black streaks, and people and animals of various colours. The context is botany, geology and biology. **Imam Ibn Kathir** states that the scholars meant are those who truly know Allah; the more complete that knowledge, the greater their fear. In other words, true knowledge of nature should produce *khashyah* — that is the sign that the knowledge has "educated". Tafsir Ibn Kathir 35:28

ATHAR (not a Hadith): Imam Ibn Kathir, when explaining this verse, quotes the words of the Companion 'Abdullah ibn Mas'ud رضى الله عنه, meaning: knowledge is not in narrating many hadiths, but knowledge is in much fear (of Allah).

SURAH TAHA 20:114

فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۗ وَلَا تَعۡجَلۡ بِٱلۡقُرۡءَانِ مِن قَبۡلِ أَن يُقۡضَىٰٓ إِلَيۡكَ وَحۡيُهُۥۖ وَقُل رَّبِّ زِدۡنِي عِلۡمٗا ١١٤

So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

Translation: Sahih International — quran.com/20:114

The only thing Allah commanded His Messenger to ask for *more* of is knowledge: "*Rabbi zidni 'ilma*". Knowledge here is not limited to one field.

HADITH — SUNAN ABI DAWUD, NO. 3641

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، سَمِعْتُ عَاصِمَ بْنَ رَجَاءِ بْنِ حَيْوَةَ، يُحَدِّثُ عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ، قَالَ كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ صلى الله عليه وسلم لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا جِئْتُ لِحَاجَةٍ. قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ « مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ وَالْحِيتَانُ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ وَإِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلاَ دِرْهَمًا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ ».

TRANSLATION:

Kathir ibn Qays said: I was sitting with Abu al-Darda' in the mosque of Damascus. A man came to him and said: "O Abu al-Darda', I have come to you from the city of the Messenger ﷺ for a hadith that has reached me that you narrate from the Messenger of Allah ﷺ; I have not come for any other need." Abu al-Darda' said: I heard the Messenger of Allah ﷺ say: "Whoever follows a path in pursuit of knowledge, Allah will make him travel on one of the paths of Paradise. The angels lower their wings in approval of the seeker of knowledge. Those in the heavens and on the earth, even the fish in the water, ask forgiveness for the scholar. The superiority of the scholar over the worshipper is like the superiority of the full moon over all the stars. The scholars are the heirs of the prophets. The prophets did not leave behind dinars or dirhams; they only left knowledge. So whoever takes it has taken an abundant share."

CHAIN OF NARRATION: Narrated by Imam Abu Dawud: from Musaddad ibn Musarhad, from 'Abdullah ibn Dawud, from 'Asim ibn Raja' ibn Haywah, from Dawud ibn Jamil, from Kathir ibn Qays, from Abu al-Darda' رضى الله عنه , from the Messenger of Allah ﷺ.

REFERENCE: Narrated by Imam Abu Dawud in Sunan Abi Dawud, Book of Knowledge, chapter on the encouragement to seek knowledge, Hadith No. 3641.

GRADE: SAHIH — graded by Shaykh al-Albani (sunnah.com). Honest note: some hadith scholars discuss a weakness in this chain (the version of al-Tirmidhi No. 2682 is graded da'if by Darussalam), but it is strengthened by other chains; Imam al-Bukhari himself used the phrase "the scholars are the heirs of the prophets" as a chapter title in the Book of Knowledge.

Source: https://sunnah.com/abudawud:3641

HADITH — SAHIH MUSLIM, NO. 2363

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، كِلاَهُمَا عَنِ الأَسْوَدِ بْنِ عَامِرٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، - حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِقَوْمٍ يُلَقِّحُونَ فَقَالَ « لَوْ لَمْ تَفْعَلُوا لَصَلُحَ ». قَالَ فَخَرَجَ شِيصًا فَمَرَّ بِهِمْ فَقَالَ « مَا لِنَخْلِكُمْ ». قَالُوا قُلْتَ كَذَا وَكَذَا قَالَ « أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ ».

TRANSLATION:

From ‘A’ishah رضى الله عنها, and from Thabit from Anas رضى الله عنه, that the Prophet ﷺ passed by some people who were pollinating date palms, and said: “If you did not do it, it would still be fine.” (Anas) said: Then the dates came out poor. Later he passed by them again and asked: “What happened to your palms?” They said: “You said such and such.” He said: “You know better the affairs of your worldly life.”

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah and ‘Amr al-Naqid, from al-Aswad ibn ‘Amir, from Hammad ibn Salamah, from Hisham ibn ‘Urwah, from his father ‘Urwah ibn al-Zubair, from ‘A’ishah رضى الله عنها ; and from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtues, chapter on the obligation to follow what he said concerning the Shari‘ah, rather than his opinion on worldly livelihood, Hadith No. 2363.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2363

Imam al-Nawawi titled the chapter of this hadith as the obligation to obey what the Messenger of Allah ﷺ said in matters of the Shari‘ah, not his opinion in technical worldly matters. This hadith is a beautiful charter of integration: revelation sets *values and purpose*, while human expertise is respected in *technical methods*. Agriculture, medicine, engineering — all are fields of human ijtihad, but guided by the values of revelation.

Imam al-Ghazali in *Ihya’ ‘Ulum al-Din* (Book of Knowledge) stresses that sciences such as medicine and mathematics are *fard kifayah* — if no one in society masters them, all are sinful. **Ibn Khaldun** in *al-Muqaddimah* divides knowledge into *naqliyyah* (based on revelation) and *‘aqliyyah* (based on reason), and discusses both within one framework of civilisation. Integration is not adding Qur’anic verses to science textbooks, but returning all knowledge to *tawhid*.

THE NEGLECTED SKILL OF IMAGINATION

An education system that is overly exam-oriented often values memorised answers and sidelines imagined questions. Children are taught *what* to think, but rarely taught *how* to imagine possibilities. Yet the Qur'an repeatedly invites people to imagine, observe and reflect.

SURAH AL-BAQARAH 2:260

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ
وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ
عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٦٠﴾

And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

Translation: Sahih International — quran.com/2:260

COMMENTARY OF RESPECTED SCHOLARS

Prophet Ibrahim عَلَيْهِ السَّلَامُ did not doubt Allah's power; he asked to *see* so that his heart might be at rest (*li yatma'inna qalbi*). **Imam Ibn Kathir** mentions that Allah commanded Ibrahim to take four birds, cut them up and mix them, place parts of them on several hills, then call them — and the birds came quickly. Allah taught through *demonstration* and experience, not merely explanation. Existing faith is strengthened by an experience that can be imagined and seen. Tafsir Ibn Kathir 2:260

SURAH AL-GHASHIYAH 88:17–20

أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

Then do they not look at the camels - how they are created?

وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

And at the sky - how it is raised.

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وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

And at the mountains - how they are erected.

وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

And at the earth - how it is spread out.

Translation: Sahih International — quran.com/88:17-20

The four questions "*afala yanzurun*" (do they not look) invite the Arab listener to imagine the camel, the sky, the mountains and the earth — objects from their daily life — and then to see them with new eyes. **Shaykh al-Sa'di** explains that this command to look is a command to reflect, leading to knowledge of the Creator. Active observation is the starting point of imagination. Tafsir al-Sa'di 88:17

SURAH AL-MA'IDAH 5:31

فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾

Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.

Translation: Sahih International — quran.com/5:31

The first story of learning through observation in human history: Qabil learned to bury his brother's body by *watching* what a crow did. Allah chose to "teach" through a visual model.

HADITH — SUNAN ABI DAWUD, NO. 4932

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، قَالَ حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ، أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ، حَدَّثَهُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ غَزْوَةِ تَبُوكَ أَوْ خَيْبَرَ وَفِي سَهْوَتِهَا سِتْرٌ فَهَبَّتْ رِيحٌ فَكَشَفَتْ نَاحِيَةَ السِّتْرِ عَنْ بَنَاتٍ لِعَائِشَةَ لُعَبٍ فَقَالَ « مَا هَذَا يَا

عَائِشَةُ ». قَالَتْ بَنَاتِي. وَرَأَى بَيْنَهُنَّ فَرَسًا لَهُ جَنَاحَانِ مِنْ رِقَاعٍ فَقَالَ « مَا هَذَا الَّذِي أَرَى وَسْطَهُنَّ ». قَالَتْ فَرَسٌ. قَالَ « وَمَا هَذَا الَّذِي عَلَيْهِ ». قَالَتْ جَنَاحَانِ. قَالَ « فَرَسٌ لَهُ جَنَاحَانِ ». قَالَتْ أَمَا سَمِعْتَ أَنَّ لِسُلَيْمَانَ خَيْلاً لَهَا أَجْنِحَةٌ قَالَتْ فَضَحِكَ حَتَّى رَأَيْتُ نَوَاجِذَهُ.

TRANSLATION:

From ‘A’ishah رضى الله عنها, who said: The Messenger of Allah ﷺ returned from the expedition of Tabuk or Khaybar, and in front of her storage alcove hung a curtain. A wind blew and lifted part of the curtain, revealing ‘A’ishah’s dolls. He asked: “What is this, O ‘A’ishah?” She said: “My dolls.” He saw among them a horse with two wings made of cloth, and asked: “What is this I see in the middle of them?” She said: “A horse.” He asked: “And what is this on it?” She said: “Two wings.” He asked: “A horse with two wings?” She said: “Have you not heard that Sulayman had horses with wings?” ‘A’ishah said: Then he laughed until I saw his molar teeth.

CHAIN OF NARRATION: Narrated by Imam Abu Dawud: from Muhammad ibn ‘Awf al-Ta’i, from Sa‘id ibn Abi Maryam, from Yahya ibn Ayyub al-Ghafiqi, from ‘Umarah ibn Ghaziyyah, from Muhammad ibn Ibrahim al-Taymi, from Abu Salamah ibn ‘Abd al-Rahman, from ‘A’ishah رضى الله عنها .

REFERENCE: Narrated by Imam Abu Dawud in Sunan Abi Dawud, Book of Manners, chapter on playing with dolls, Hadith No. 4932.

GRADE: SAHIH — graded by Shaykh al-Albani (as shown on sunnah.com).

Source: https://sunnah.com/abudawud:4932

COMMENTARY ON THE HADITH OF ‘A’ISHAH’S DOLLS رضى الله عنها

Imam Ibn Hajar al-‘Asqalani in *Fath al-Bari* (explaining the hadith of ‘A’ishah playing with dolls in Sahih al-Bukhari No. 6130) quotes the view of the majority of scholars that girls’ play dolls are exempted from the prohibition of images, because they involve *tadrib* — early training in managing a household and raising children. **Imam al-Khattabi** in *Ma‘alim al-Sunan* also mentions the wisdom of this training.

See how the Messenger of Allah ﷺ interacted: he did not scold or belittle. He asked — “What is this?”, “What is on it?” — open questions that invited ‘A’ishah to explain her creation. The winged horse was the product of imagination; and when challenged, ‘A’ishah defended it with an argument from the story of Prophet Sulayman (see 38:31–33). Imagination, reasoning and revealed knowledge met in a child’s game. His response? Laughter until his molars showed — a warm appreciation of creativity.

HADITH — SAHIH AL-BUKHARI, NO. 6417

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبِي، عَنْ مُنْذِرٍ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ خَطَّ النَّبِيُّ صلى الله عليه وسلم خَطًّا

مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ، وَخَطَّ خُطُطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسَطِ، مِنْ جَانِبِهِ الَّذِي فِي الْوَسَطِ وَقَالَ « هَذَا الإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ ـ أَوْ قَدْ أَحَاطَ بِهِ ـ وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الْخُطُطُ الصِّغَارُ الأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا ».

TRANSLATION:

From ‘Abdullah (ibn Mas‘ud) رضى الله عنه, who said: The Prophet ﷺ drew a square, drew a line in the middle extending beyond it, and drew small lines towards the middle line from its sides. Then he said: “This is the human being, and this is his lifespan surrounding him — or: which has surrounded him — and this line going out is his hope, and these small lines are calamities. If he escapes this one, this one bites him; and if he escapes this one, this one bites him.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sadaqah ibn al-Fadl, from Yahya ibn Sa‘id al-Qattan, from Sufyan al-Thawri, from his father Sa‘id ibn Masruq, from al-Mundhir ibn Ya‘la, from al-Rabi‘ ibn Khuthaym, from ‘Abdullah ibn Mas‘ud رضى الله عنه .

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening of Hearts, chapter on hope and its length, Hadith No. 6417.

GRADE: SAHIH — contained in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:6417

The Messenger of Allah ﷺ taught abstract concepts — lifespan, hope and calamity — by **drawing a diagram**. This is a visual teaching method that trains listeners to imagine concepts that cannot be seen. Ibn Hajar explains every line of this diagram in detail in *Fath al-Bari*, showing how much the scholars valued this method.

SCIENTIFIC FINDING: IMAGINATION AND MEMORY SHARE BRAIN NETWORKS

Schacter and Addis (2007) showed that imagining future events uses the same brain network as remembering the past. According to their “constructive episodic simulation” hypothesis, the brain reassembles fragments of experience to build new scenarios — imagination is not the opposite of knowledge, but the way knowledge is used. In a separate study, Lillard and colleagues (2013) re-examined research on children’s pretend play. To be honest: they found that pretend play is associated with the development of creativity, language and self-regulation, but evidence that it is a *unique cause* of that development is still weak and mixed. The balanced conclusion: imagination is part of how humans learn, and deserves space — not to be sidelined.

STUDY REFERENCES:

Schacter DL & Addis DR (2007). The cognitive neuroscience of constructive memory: remembering the past and imagining the future. Phil Trans R Soc B 362:773–786. https://doi.org/10.1098/rstb.2007.2087

Lillard AS et al. (2013). The impact of pretend play on children's development: a review of the evidence. Psychological Bulletin 139(1):1–34. https://doi.org/10.1037/a0029321

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WE CANNOT LEARN WITHOUT EMOTION

For centuries, some philosophies of education separated "reason" from "feeling", as if emotion were merely a disturbance to learning. The Qur'an and Sunnah never did so. The greatest educator, the Messenger of Allah ﷺ, is described by Allah through his emotional qualities.

SURAH ALI 'IMRAN 3:159

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

Translation: Sahih International — quran.com/3:159

COMMENTARY OF RESPECTED SCHOLARS

Shaykh al-Sa'di explains that the gentleness of the Messenger of Allah ﷺ is a mercy from Allah, and that good character in a religious leader draws people to the religion, whereas harshness and rudeness drive them away even if what he brings is the truth. **Imam Ibn Kathir** notes that he was neither harsh nor hard-hearted. This verse contains a clear pedagogical principle: without a safe emotional relationship, knowledge will not reach its destination. Tafsir al-Sa'di 3:159

SURAH AT-TAWBAH 9:128

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

Translation: Sahih International — quran.com/9:128

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Allah describes His Messenger in the language of emotion: *'azizun 'alayhi ma 'anittum* — your suffering weighs heavily on him; *harisun 'alaykum* — deeply concerned for your good; *ra'ufun rahim* — kind and merciful. An educated teacher feels the hardship of his students.

SURAH AL-ANFAL 8:2

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝٢

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.

Translation: Sahih International — quran.com/8:2

Faith itself has an emotional dimension: hearts that *tremble* when Allah is mentioned. Knowledge that does not move the heart is knowledge that has not yet "descended".

DA'IF HADITH (with disclosure) — AL-ADAB AL-MUFRAD OF AL-BUKHARI, NO. 261

حَدَّثَنَا أَحْمَدُ بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ دَرَّاجٍ، عَنْ عِيسَى بْنِ هِلَالٍ الصَّدَفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِنَّ رُوحَ الْمُؤْمِنَيْنِ لَيَلْتَقِيَانِ فِي مَسِيرَةِ يَوْمٍ، وَمَا رَأَى أَحَدُهُمَا صَاحِبَهُ.

TRANSLATION:

From 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما, from the Prophet ﷺ, who said: "The souls of two believers meet at a distance of a day's journey, though one of them has never seen his companion."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari in al-Adab al-Mufrad: from Ahmad ibn 'Asim, from Sa'id ibn 'Ufayr, from 'Abdullah ibn Wahb, from Haywah ibn Shurayh, from Darraj Abu al-Samh, from 'Isa ibn Hilal al-Sadafi, from 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما, from the Prophet ﷺ.

Link note: sunnah.com does not link narrator names for the al-Adab al-Mufrad collection. The narrators linked above are the same narrators who have narrator pages on sunnah.com (from the chains of Sahih al-Bukhari and Sunan Abi Dawud). Ahmad ibn 'Asim, Haywah ibn Shurayh, Darraj and 'Isa ibn Hilal do not have narrator pages that could be verified, so they are not linked.

REFERENCE: Narrated by Imam al-Bukhari in al-Adab al-Mufrad, Book of Good Character, chapter on affection (al-Ulfah), Hadith No. 261 (Book 14, Hadith 261 on sunnah.com).

GRADE: DA'IF (WEAK) — Shaykh al-Albani graded it weak in Da'if al-Adab al-Mufrad (No. 42) and al-Silsilah al-Da'ifah (No. 1947), because the narrator Darraj Abu al-Samh is disputed and weakened by most hadith scholars. This hadith is included on request with honest disclosure; it is NOT used as proof. Its general meaning — the bond of hearts between believers — is supported by the authentic hadith of al-Bukhari No. 3336 below.

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Check: dorar.net (Da'if al-Adab al-Mufrad 42)
Check: dorar.net (al-Silsilah al-Da'ifah 1947)
Source: https://sunnah.com/adab/14

HADITH — SAHIH AL-BUKHARI, NO. 3336 (AUTHENTIC SUPPORTING HADITH)

قَالَ قَالَ اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ « الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ ». وَقَالَ يَحْيَى بْنُ أَيُّوبَ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ بِهَذَا.

TRANSLATION:

From 'A'ishah رضى الله عنها, who said: I heard the Prophet ﷺ say: "Souls are like conscripted soldiers. Those who recognise one another come together in harmony, and those who do not recognise one another fall apart." Yahya ibn Ayyub said: Yahya ibn Sa'id narrated this hadith to me.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari as ta'liq: from al-Layth ibn Sa'd, from Yahya ibn Sa'id al-Ansari, from 'Amrah bint 'Abd al-Rahman, from 'A'ishah رضى الله عنها . Supporting chain: Yahya ibn Ayyub, from Yahya ibn Sa'id.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter: souls are like conscripted soldiers, Hadith No. 3336.

GRADE: SAHIH — al-Bukhari narrated it as ta'liq in a definite form (jazm); its meaning is also narrated with a connected chain by Imam Muslim from Abu Hurayrah رضى الله عنه (Sahih Muslim, Book of Virtue and Joining Ties, No. 2638).

Source: https://sunnah.com/bukhari:3336

This authentic hadith establishes the principle that souls have "affinity": those who recognise one another come together. **Imam al-Nawawi** and **Ibn Hajar** explain that affection and affinity between souls is a reality acknowledged by the Shari'ah. In the context of education, the bond of hearts between teacher and student is a channel of knowledge — a student finds it hard to receive from a teacher he does not like.

HADITH — SAHIH AL-BUKHARI, NO. 6008

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي سُلَيْمَانَ، مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ أَتَيْنَا النَّبِيَّ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، فَظَنَّ أَنَّا اشْتَقْنَا أَهْلَنَا، وَسَأَلَنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا، فَأَخْبَرْنَاهُ، وَكَانَ رَفِيقًا

رَحِيمًا فَقَالَ « ارْجِعُوا إِلَى أَهْلِيكُمْ فَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، وَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَكْبَرُكُمْ ».

TRANSLATION:

From Abu Sulayman Malik ibn al-Huwayrith رضى الله عنه, who said: We came to the Prophet ﷺ, young men of about the same age, and stayed with him for twenty nights. He thought that we were longing for our families, so he asked us about whom we had left behind in our families, and we told him. He was gentle and merciful, and he said: "Return to your families, teach them and command them (to do good). Pray as you have seen me pray. When the time of prayer comes, let one of you give the call to prayer for you, then let the eldest of you lead you in prayer."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad ibn Musarhad, from Isma'il ibn 'Ulayyah, from Ayyub al-Sakhtiyani, from Abu Qilabah, from Abu Sulayman Malik ibn al-Huwayrith رضى الله عنه , from the Prophet ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Manners, chapter on mercy towards people and animals, Hadith No. 6008.

GRADE: SAHIH — contained in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:6008

COMMENTARY ON THE HADITH OF MALIK IBN AL-HUWAYRITH رضى الله عنه

This hadith is a "case study" of prophetic pedagogy. **First**, the Messenger of Allah ﷺ was *emotionally attentive*: he noticed that the young men were missing their families even though they did not say so. **Second**, he *asked* about their families — showing personal concern. **Third**, the narrator sums up his character: *rafiqan rahiman* — gentle and merciful. **Fourth**, his teaching method was *example*: "Pray as you have seen me pray." **Ibn Hajar** in *Fath al-Bari* mentions this hadith among the proofs of his gentleness towards his ummah. The knowledge those young men took home was not merely how to pray, but the experience of being loved by a teacher.

SCIENTIFIC FINDING: EMOTION IS THE GATEWAY TO LEARNING

Neuroscientists Mary Helen Immordino-Yang and Antonio Damasio (2007) argued, based on studies of brain-injured patients, that emotion and cognition cannot be separated: without emotion, information is not given meaning and decisions are hard to make. They introduced the term *emotional thought* as the foundation of learning at school. A review by Tyng and colleagues (2017) concluded that emotion influences attention, encoding and consolidation of memory through the interaction of the amygdala and hippocampus; emotionally arousing events are remembered more easily. This is why a lesson delivered with love — like the experience of Malik ibn al-Huwayrith — lasts a lifetime.

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SCHOOLED AND EDUCATED

Having travelled from the story of Adam عَلَيْهِ السَّلَامُ to the classroom of the Messenger of Allah ﷺ, we can now clearly distinguish two kinds of people: the **schooled** — who possess knowledge; and the **educated** — who are possessed by knowledge, so that it shapes their character, guards their tongue and directs their life towards Allah.

SURAH AL-JUMU'AH 62:5

مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوۡرَىٰةَ ثُمَّ لَمۡ يَحۡمِلُوهَا كَمَثَلِ ٱلۡحِمَارِ يَحۡمِلُ أَسۡفَارَۢاۚ بِئۡسَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٥

The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.

Translation: Sahih International — quran.com/62:5

COMMENTARY OF RESPECTED SCHOLARS

This is the sharpest parable in the Qur'an about the person who is schooled but not educated: a donkey carrying volumes of books (*asfara*). It carries the burden of knowledge, but neither understands it nor benefits from it. **Imam Ibn Kathir** stresses that although this verse was revealed about the People of the Book who were given the Torah and did not act upon it, it is also a warning to this ummah: whoever is given knowledge and does not act upon it deserves the same parable. Tafsir Ibn Kathir 62:5

SURAH AS-SAFF 61:2–3

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ ٢

O you who have believed, why do you say what you do not do.

كَبُرَ مَقۡتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفۡعَلُونَ ٣

Great is hatred in the sight of Allah that you say what you do not do.

Translation: Sahih International — quran.com/61:2-3

Allah's "very great" hatred (*kabura maqtan*) is directed at those who say but do not do. **Shaykh al-Sa'di** states that this verse contains a severe censure of the contradiction between word and deed, and that one who calls to good should be the first to do it. Tafsir al-Sa'di 61:2

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SURAH AZ-ZUMAR 39:9

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾

Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

Translation: Sahih International — quran.com/39:9

Notice the context of this verse: the question "*Are those who know equal to those who do not know?*" is preceded by the picture of one who worships at night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord. In the framework of the Qur'an, "those who know" are those whose knowledge brings them to the prayer mat — not merely those who possess information.

HADITH — SAHIH MUSLIM, NO. 2722

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لاِبْنِ نُمَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَعَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ لاَ أَقُولُ لَكُمْ إِلاَّ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ كَانَ يَقُولُ « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلاَهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دَعْوَةٍ لاَ يُسْتَجَابُ لَهَا ».

TRANSLATION:

From Zayd ibn Arqam رضى الله عنه, who said: I will only say to you what the Messenger of Allah ﷺ used to say. He used to supplicate: "O Allah, I seek refuge in You from incapacity, laziness, cowardice, miserliness, senility and the punishment of the grave. O Allah, grant my soul its piety and purify it; You are the best to purify it; You are its Protector and Master. O Allah, I seek refuge in You from knowledge that does not benefit, from a heart that does not humble itself, from a soul that is never satisfied, and from a supplication that is not answered."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, Ishaq ibn Ibrahim (Ibn Rahawayh) and Muhammad ibn ‘Abdullah ibn Numayr, from Abu Mu‘awiyah, from ‘Asim al-Ahwal, from ‘Abdullah ibn al-Harith and Abu ‘Uthman al-Nahdi, from Zayd ibn Arqam رضي الله عنه , from the Messenger of Allah ﷺ.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, chapter on seeking refuge from the evil of deeds, Hadith No. 2722.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2722

The Messenger of Allah ﷺ, the teacher of all mankind, *sought refuge* from knowledge that does not benefit. The commentators of hadith explain that knowledge that does not benefit is knowledge that is not practised, not taught, and does not improve its owner’s character. See how it is paired with “a heart that does not humble itself” — both are the same disease: knowledge that does not descend into the heart.

HADITH — JAMI‘ AL-TIRMIDHI, NO. 2417

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا الأَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لاَ تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَا أَبْلاَهُ ».
قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَسَعِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ هُوَ بَصْرِيٌّ وَهُوَ مَوْلَى أَبِي بَرْزَةَ وَأَبُو بَرْزَةَ اسْمُهُ نَضْلَةُ بْنُ عُبَيْدٍ.

TRANSLATION:

From Abu Barzah al-Aslami رضي الله عنه, who said: The Messenger of Allah ﷺ said: “The feet of a servant will not move on the Day of Resurrection until he is asked about his life, how he spent it; about his knowledge, what he did with it; about his wealth, where he earned it and how he spent it; and about his body, how he used it.” Imam al-Tirmidhi said: This hadith is hasan sahih. Sa‘id ibn ‘Abdullah ibn Jurayj is from Basra, a freed slave of Abu Barzah, and Abu Barzah’s name is Nadlah ibn ‘Ubayd.

CHAIN OF NARRATION: Narrated by Imam al-Tirmidhi: from ‘Abdullah ibn ‘Abd al-Rahman al-Darimi, from al-Aswad ibn ‘Amir, from Abu Bakr ibn ‘Ayyash, from al-A‘mash, from Sa‘id ibn ‘Abdullah ibn Jurayj, from Abu Barzah al-Aslami رضي الله عنه , from the Messenger of Allah ﷺ.

REFERENCE: Narrated by Imam al-Tirmidhi in Jami‘ al-Tirmidhi, Book of the Description of the Day of Resurrection, Softening of Hearts and Scrupulousness, chapter on the Day of Resurrection, Hadith No. 2417.

GRADE: HASAN SAHIH according to Imam al-Tirmidhi himself (stated in the text above). Honest note: the Darussalam grading shown on sunnah.com is Da‘if. Its meaning — that every knowledge will be questioned about how it was acted upon — agrees with Qur’anic proofs such as Surah As-Saff 61:2–3.

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Source: https://sunnah.com/tirmidhi:2417

SAYINGS OF THE SCHOLARS: Imam al-Ghazali in his treatise *Ayyuha al-Walad* advises his student that knowledge without action is madness, and action without knowledge will never be accomplished. It is also well known from **'Abdullah ibn al-Mubarak** that the early scholars spent longer learning adab than learning knowledge.

A BRIEF COMPARISON

SCHOOLED	EDUCATED
Possesses information and certificates	Knowledge shapes character and adab
Like smooth ground — rain falls but does not soak in (Bukhari 79)	Like fertile soil — absorbs, grows and benefits others
Like a donkey carrying books (62:5)	Like Adam — knows, then submits and repents (2:37)
Ta'lim without ta'dib	Tarbiyah + ta'lim + ta'dib
Hearing, seeing, thinking — without purpose	Hearing, sight and heart used for gratitude (16:78)
Knowledge that does not benefit (Muslim 2722)	Knowledge that is practised and taught
Saying but not doing (61:2–3)	Example: "Pray as you have seen me pray" (Bukhari 6008)

SCIENTIFIC FINDING: EDUCATING THE HEART RAISES ACHIEVEMENT

A large meta-analysis by Durlak and colleagues (2011) evaluated 213 school-based social and emotional learning (SEL) programmes involving more than 270,000 students. Programmes that build self-awareness, emotional management, empathy and responsibility not only improved behaviour and attitudes, but also raised academic achievement by 11 percentile points compared with control groups. In other words, "educating" does not hinder "learning" — it strengthens it.

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CONCLUSION

The story of Adam عَلَيْهِ السَّلَامُ and Iblis gave the answer from the beginning: knowledge is no guarantee of honour. Iblis knew, but was arrogant; Adam عَلَيْهِ السَّلَامُ knew, and submitted. True education in Islam is a journey of loving *tarbiyah*, *ta'lim* that conveys knowledge, and *ta'dib* that instils adab — using hearing, sight and the heart as tools, imagination as space, emotion as the gateway, and tawhid as the goal.

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May Allah make us fertile soil that absorbs the rain of revelation, grows deeds and benefits others — not smooth ground that was once watered but never grew anything. And may we always supplicate as the Messenger of Allah ﷺ supplicated: *Allahumma inni a'udhu bika min 'ilmin la yanfa'* — O Allah, I seek refuge in You from knowledge that does not benefit.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

From Abu Hurayrah رضى الله عنه, from the Messenger of Allah ﷺ, who said: "Charity does not decrease wealth. Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd al-Rahman, from his father 'Abd al-Rahman ibn Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship, chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيد - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

From Abu Hurayrah رضى الله عنه, that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd al-Rahman, from his father 'Abd al-Rahman ibn Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills, chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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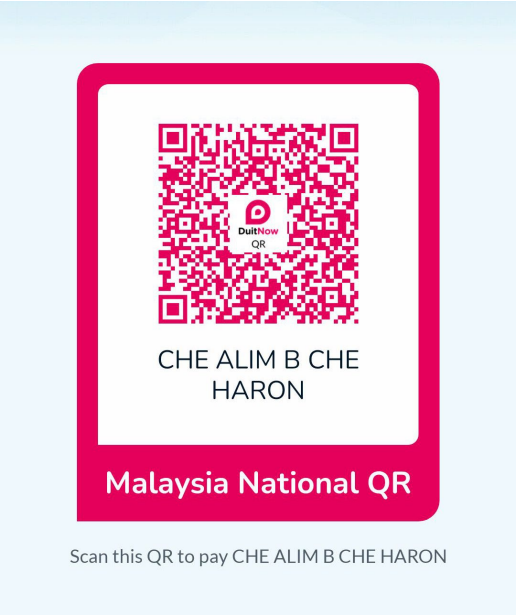

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