

CMCS Houston

Texts on 'Education'

To get us started: Adam and the names

Torah: Genesis 1:26-27; 2:15-20

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ בְדְמוּתֵנוּ וַיְרִדוּ בְדִגְלַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הַרְמֵשׁ הַרְמֵשׁ **26** עַל־הָאָרֶץ: **27** וַיְבָרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

26Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

27So God created man in his own image,
in the image of God he created him;
male and female he created them.

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּנְתְּהוּ בְּגֶן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ: **16** וַיִּצְוֵה יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל־עֵץ־הַגֶּן אָכַל תֹּאכַל: **17** וּמִעֵץ הַדְּעִיַת טוֹב יָרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הִיֹּות הָאָדָם לִבְדּוֹ אֶעֱשֶׂה־לוֹ עֵזֶר כְּנֶגְדּוֹ: **19** וַיִּצְרֵה יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת־כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לְרִאיוֹת מַה־יִּקְרָא־לוֹ וְכָל־אֲשֶׁר יִקְרָא־לוֹ הָאָדָם בְּפִשׁ חַיָּה הוּא שְׁמוֹ: **20** וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל־חַיַּת הַשָּׂדֶה וְלֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ:

15The LORD God took the man and put him in the garden of Eden to work it and keep it. **16**And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, **17**but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

18Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." **19**Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. **20**The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.

Qur'an: Surah al-Baqara 2:30-34

٣٠- وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۝

30. Behold thy Lord said to the angels: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

٣١- وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَذِهِ إِنْ كُنْتُمْ صَادِقِينَ ۝

31. And He taught Adam the nature of all things; then He placed them before the angels and said: "Tell Me the nature of these if ye are right."

٣٢- قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۝

32. They said: "Glory to Thee of knowledge we have none save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom."

٣٣- قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ○

33. He said: "O Adam! tell them their natures." When he had told them God said: "Did I not tell you that I know the secrets of heaven and earth and I know what ye reveal and what ye conceal?"

٣٤- وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ○

34. And behold We said to the angels: "Bow down to Adam"; and they bowed down not so Iblis he refused and was haughty he was of those who reject Faith.

Qur'an and Hadith

Qur'an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {1} خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ {2} إِفْرَأْ وَرَبُّكَ الْأَكْرَمُ {3} الَّذِي عَلَّمَ بِالْقَلَمِ {4} عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
5}

"Recite: In the name of thy Lord who created man from a clot. Recite: And thy Lord is the Most Generous Who taught by the pen, taught man that which he knew not." (96:1-5)

وَكذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

"And thus We have inspired unto you (O Muhammad) an Arabic Qur'ân that you may warn the mother of the towns (Makkah) and all around it" (42:8)

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

"Verily we have sent it down as an Arabic Qur'ân in order that you may understand" (12:2)

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

"And truly this (the Qur'ân) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists), which the trustworthy Ruh (Jibreel) has brought down upon your heart (O Muhammad) that you may be (one) of the warners, in the plain Arabic language" (42:192-195)

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition. (39:9)

Hadith

وعن أبي هريرة، رضي الله عنه، أن رسول الله صلى الله عليه وسلم، قال: «... وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا -1384 . ، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ» رواه مسلم

One who treads a path in search of knowledge has his path to Paradise made easy by God."

Muslim, Zikr 39; Buhârî, İlim 10; Ebû Dâvûd, İlim 1; Tirmizî, Kur'ân 10, İlim 19; İbni Mâce, Mukaddime 17

"The seeking of knowledge is obligatory for every Muslim." - Al-Tirmidhi, 74

"Inquire knowledge and impart it to the people." - Al-Tirmidhi, 107

Narrated Qais bin Kathir:

"A man from Al-Madinah came to Abu Ad-Darda when he was in Dimashq. So he said: 'What brings you O my nephew?' He replied: 'A Hadith reached me which you have narrated from the Messenger of Allah (ﷺ).' He said: 'You did not come for some need?' He said: 'No.' He said: 'Did you come for trade?' He said: 'No, I did not come except seeking this Hadith.' So he said: 'Indeed, I heard the Messenger of Allah (ﷺ) saying: "Whoever takes a path upon which he seeks knowledge, then Allah makes a path to Paradise easy for him. And indeed the angels lower their wings in approval to the one seeking knowledge. Indeed forgiveness is sought for the knowledgeable one by whomever is in the heavens and whomever is in the earth, even the fish in the waters. And superiority of the scholar over the worshiper is like the superiority of the moon over the rest of the celestial bodies. Indeed the scholars are the heirs of the Prophets, and the Prophets do not leave behind Dinar or Dirham. The only legacy of the scholars is knowledge, so whoever takes from it, then he has indeed taken the most able share. (Al-Tirmidhi 41:38)

Zirr bin Hubaish reported:

I went to Safwan bin 'Assal (May Allah be pleased with him) to inquire about wiping with wet hands over light boots while performing Wudu'. He asked me, "What brings you here, Zirr?" I answered: "Search for knowledge". He said, "Angels spread their wings for the seeker of knowledge out of joy for what he seeks". Riyadh Us-Salihin 19

Bible (Mainly on teaching children)

Torah: Deuteronomy 6:1-9

וְזֹאת הַמִּצְוָה הַחֲקִימָה וְהַמְשַׁפְּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה **1** לְרַשְׁתָּהּ: **2** לִמְעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אֶנְכִי מְצַוְךָ אֶתְּהָ וּבְנֶיךָ וּבָנוּבְנֶיךָ כָּל יְמֵי חַיֶּיךָ וּלְמַעַן יֵאָרְכוּ יְמֵיךָ: **3** וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטֵב לָךְ וְאֲשֶׁר תִּרְבּוּ מֵאֵד בְּאֶשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבוֹתֶיךָ לְךָ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ: פ

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: **5** וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: **6** וְהָיוּ הַדְּבָרִים **4** הָאֵלֶּה אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם עַל־לְבָבְךָ: **7** וְשִׁנְנָתָם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: **8** וְקָשַׁרְתָם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: **9** וּכְתַבְתָּם עַל־מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: ס

1“Now this is the commandment—the statutes and the rules—that the LORD your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, **2**that you may fear the LORD your God, you and your son and your son’s son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. **3**Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey.

4“Hear, O Israel: The LORD our God, the LORD is one. **5**You shall love the LORD your God with all your heart and with all your soul and with all your might. **6**And these words that I command you today shall be on your heart. **7**You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. **8**You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. **9**You shall write them on the doorposts of your house and on your gates.

Talmud/Passover Haggadah

Blessed be God who has given the Torah to His people Israel; blessed be He. The Torah speaks of four sons; **a wise one, a wicked one, a simple one, and one who is not able to ask a question.**

The wise son asks: “What is the meaning of the testimonies, statutes, and laws which the Lord our God has commanded us?” Explain to him the laws of the Pesach: that “no dessert may be eaten after the Passover sacrifice.”

The wicked son asks: “What does this service mean to you?” By the words “to you” he implies that this service is only for you — not for himself. By excluding himself from the community, he denies God. So tell him bluntly: “This is done on account of what the Lord did for me when I came out of Egypt.” For me, not for him; had he been there, he would not have been redeemed.

The simple son asks: “What is this all about?” Tell him, “With a strong hand the Lord brought us out of Egypt from the house of slavery.”

As for the son who is unable to ask a question, you must open up the subject to him, as it is written: “You shall tell your son on that day: This is on account of what the Lord did for me when I came out of Egypt.”

Wisdom: Proverbs 1:1-9

מִשְׁלֵי שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל: **1**
לְדַעַת חֲכָמָה וּמוֹסֵר לְהִבִּין אִמְרֵי בִינָה: **2**
לְקַחַת מוֹסֵר הַשִּׁבְלִי צְדָק וּמִשְׁפָּט וּמִישָׁרִים: **3**
לְתֵת לַפְתָּאִים עֲרֻמָּה לְנֹעַר דַּעַת וּמְזֻמָּה: **4**
שְׁמַע חָכָם וְיִוְסֹף לְקַח אִנְבֹּן תַּחְבֻּלוֹת יִקְנֶה: **5**
לְהִבִּין מִשְׁלַי וּמִלִּצְיָה דְבַרֵי חֲכָמִים וְחִידָתָם: **6**
רְאֵת יְהוָה רֵאשִׁית דַּעַת חֲכָמָה וּמוֹסֵר אֱוִילִים בָּזֹ: **7**
שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאַל־תִּטְשׁ תּוֹרַת אִמְךָ: **8**
כִּי אֶל־לֵוִית הֵם לְרֵאשִׁיף וְעַנְקִיָּם לְגַרְגְרֹתֶיךָ: **9**

1The proverbs of Solomon, son of David, king of Israel:

2To know wisdom and instruction,
to understand words of insight,

3to receive instruction in wise dealing,
in righteousness, justice, and equity;

4to give prudence to the simple,
knowledge and discretion to the youth—

5Let the wise hear and increase in learning,
and the one who understands obtain guidance,

6to understand a proverb and a saying,
the words of the wise and their riddles.

7The fear of the LORD is the beginning of knowledge;
fools despise wisdom and instruction.

8Hear, my son, your father’s instruction,
and forsake not your mother’s teaching,

9for they are a graceful garland for your head
and pendants for your neck.

Gospels

Mark 4:1-9 **1**Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. **2**καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· **3**Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι. **4**καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. **5**καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθύς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· **6**καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. **7**καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. **8**καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ

ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερον ἔν τριάκοντα καὶ ἔν ἐξήκοντα καὶ ἔν ἑκατόν. **9**καὶ ἔλεγεν· Ὅς ἔχει ὦτα ἀκούειν ἀκουέτω.

1Again he began to teach beside the sea. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea, and the whole crowd was beside the sea on the land. **2**And he was teaching them many things in parables, and in his teaching he said to them: **3**“Listen! Behold, a sower went out to sow. **4**And as he sowed, some seed fell along the path, and the birds came and devoured it. **5**Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil. **6**And when the sun rose, it was scorched, and since it had no root, it withered away. **7**Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. **8**And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold.” **9**And he said, “He who has ears to hear, let him hear.”

Luke 17:1-2 **1**Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλήν οὐαὶ δι’ οὗ ἔρχεται· **2**λυσιστελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἕνα.

1And he said to his disciples, “Temptations to sin are sure to come, but woe to the one through whom they come! **2**It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin.

Epistles

Ephesians 6:1-4 **1**Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ, τοῦτο γάρ ἐστιν δίκαιον· **2**τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, **3**ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. **4**Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.

1Children, obey your parents in the Lord, for this is right. **2**“Honor your father and mother” (this is the first commandment with a promise), **3**“that it may go well with you and that you may live long in the land.” **4**Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

James 3 **1**Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα· **2**πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὄλον τὸ σῶμα. **3**εἰ δὲ τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὄλον τὸ σῶμα αὐτῶν μετάγομεν. **4**ἰδοὺ καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὀρμὴ τοῦ εὐθύνοντος βούλεται· **5**οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ.

Ἴδου ἡλικὸν πῦρ ἡλικὴν ὕλην ἀνάπτει· **6**καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὄλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης. **7**πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἔρπετῶν τε καὶ ἐναλίω δαμάζεται καὶ δεδάμασαι τῇ φύσει τῇ ἀνθρωπίνῃ· **8**τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων· ἀκατάστατον κακόν, μεστή ἰοῦ θανατηφόρου. **9**ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ’ ὁμοίωσιν θεοῦ γεγονότας· **10**ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι. **11**μῆτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; **12**μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

13Τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. **14**εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. **15**οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης. **16**ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. **17**ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος. **18**καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπεύρεται τοῖς ποιοῦσιν εἰρήνην.

1Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. **2**For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able also to bridle his whole body. **3**If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well. **4**Look at the ships also: though they are so large and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. **5**So also the tongue is a small member, yet it boasts of great things.

How great a forest is set ablaze by such a small fire! **6**And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell. **7**For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, **8**but no human being can tame the tongue. It is a restless evil, full of deadly poison. **9**With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. **10**From the same mouth come blessing and cursing. My brothers,^c these things ought not to be so. **11**Does a spring pour forth from the same opening both fresh and salt water? **12**Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.

13Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom. **14**But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. **15**This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. **16**For where jealousy and selfish ambition exist, there will be disorder and every vile practice. **17**But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. **18**And a harvest of righteousness is sown in peace by those who make peace.

What did Muhammad teach about Education?

Knowledge in Islam

Islam is a religion based upon knowledge; for faith in Islam is not blind, rather it is rooted in reasoning and recognising the Signs of God's existence.



Science flourished in medieval Islam, where work in chemistry, surgery, mathematics and astronomy was pioneered.

Algebra and the number zero were invented in this period, as was the *Astrolab* (above). The renowned scholar and physician, Avicenna authored *The Canon of Medicine*, in 920 CE, which would be used in Europe for the next 600 years.

The text of the Quran is replete with verses inviting man to use his intellect, to ponder, to think and to know; in order to reflect on the meaning of life. Prophetic sayings are also full of references to the importance of knowledge. Sayings such as “*Seek knowledge even as far as China*” and “*Seek knowledge from the cradle to the grave*” have echoed throughout the history of Islam and incited Muslims to seek knowledge wherever it might be found.

The possessor of knowledge or wisdom has been given a very precious and powerful gift. The acquisition of knowledge and understanding, is something that should be done actively by everyone. This is why the scholar and the teacher have always been held in the highest esteem in Islamic society.

Referencing Sources

Muslim scholars went to great lengths to distill and classify the sayings of the Prophet Muhammad, peace be upon him (p). These scholars were the first to develop

the concept of academic referencing. They only took information from well-known and reliable sources, to ensure its authenticity. What has become a required practice in modern research endeavors, was developed over a thousand years ago to study the teachings of the Prophet of Islam. It has always been an Islamic tradition to only take knowledge from legitimate sources. Information is worthless, unless it comes from a verifiable and accountable source.

This pamphlet contains a few examples of the sayings of the Prophet (p) about the importance of education and knowledge.

Whosoever follows a path to seek knowledge therein, God will make easy for him a path to paradise.

source: Muslim Hadith Collection

Education

Education is not only the right, but the duty of every Muslim, male or female.

The best gift from a father to his child is education and upbringing.

source: At-Tirmidhi Hadith Collection

Knowledge cannot be acquired with sloth.

source: Muslim Hadith Collection

If anyone acquires knowledge of things which are pleasing to God, but acquires it only to get some worldly advantage,



The pursuit of religious and secular studies have always been emphasized in Islam, and are in fact a requirement of faith. The world's oldest university, Al-Azhar (above) was built by Muslims in Cairo, Egypt. It was first opened on the 7th of Ramadan 361 A.H/ June 22, 972 CE.

he will not experience the scent of Paradise.

source: Abu Dawud Hadith Collection

Teaching

When a man dies, nothing lives on after him, except three things: a continuing charity, knowledge he imparted that can benefit others, or a pious child, who prays for him.

source: Muslim Hadith Collection

Do not wish to be like anyone except in two cases. A person, upon whom God has bestowed wealth and he spends it righteously; the one whom God has given wisdom and he acts according to it and teaches it to others.

Source: Bukhari Hadith Collection

Knowledge of Guidance

The example of guidance and knowledge with which God has sent me is that of abundant rain falling on the earth. Some of which was fertile soil that absorbed the rainwater and brought forth vegetation and grass in abundance. Another portion of it was hard and held the rainwater and God benefited the people with it, and they utilized it for drinking, letting their animals drink from it and for irrigation of the land for cultivation. A portion of it was barren, which, could neither hold the water nor bring forth vegetation. The example is of the person who comprehends God's religion and becomes a source of benefit to him, the one who acquires the knowledge of religion and imparts it to others and the one who pays no attention to guidance.

source: Muslim Hadith Collection

The best among you are those who learn the Quran and teach it.

source: Bukhari Hadith Collection

Near the [final] Hour there will be days during which religious ignorance will spread, knowledge will be taken away and there will be much bloodshed.

Source: Bukhari Hadith Collection