

**In the name of Allah, the Beneficent, the Merciful.**

## **Educational Responsibilities of the Holy Prophet**

**By Qazi Fazlullah**

Prophet Mohammad (S.A.W.) was not just a messenger whose mission was completed when he delivered the message. He was appointed by Allah (S.W.T.) as a guide, a teacher, a MUFFASIR, a SHARAE, a judge, and a ruler. He had many duties to perform. The scholars of Islam have identified as many as fifteen duties or responsibilities of the Holy Prophet, all discerned from the study of the Glories Quran. One of his duties was to teach HIKMAH. This is an Arabic word which has many meanings in the Arabic language. One of the meanings of this word is wisdom. In the context of DIN ISLAM, wisdom is synonymous with the SUNNAH of Mohammad (S.A.W.). The term SUNNAH covers the practices of the Holy Prophet in every aspect of his life. It also includes what he approved, allowed, or retained of the prevalent customs and practices of his time. The Holy Quran is the book of guidance based on Divine wisdom. Nobody understood the Quran better than Mohammad (S.A.W.). Nobody followed the Quran more closely than him. He explained, elaborated, and implemented the Divine Laws and their objectives so that they were fully understood and obeyed in form and substance. Every aspect of his own life was completely governed by the Quran. Ummul Momineen Aisha (RA) was once asked about the behavior and etiquette of the Prophet's in his daily life, she replied that he was the embodiment of the Quran. It means that he always obeyed and submitted the Quranic commandment in every aspect of life, be it social, economical, political, notional, or international. It is for this reason that the Messenger of Allah, by virtue of his conduct, is the best role model for us to follow (Al-Ahzab: 21) In fact, the obedience of the Holy

Prophet (to follow his Sunnah) is a necessary precondition to obey Allah (S.W.T.) (An-Nisa: 80). Every saying and every practice of Rasulallah (S.A.W.) is full of knowledge and wisdom. You follow him and you will achieve TATHIR and TAZKIAH. The word TATHIR means sanctification in a spiritual sense.

In the thirteenth year of Prophet hood, Mohammad (S.A.W.) was commanded by Allah (S.W.T.) to leave Makkah for Medinah, which was a long journey. After several days of travel he arrived in a suburb part of Medinah called Quba. He stayed in that town for a few days. During his stay he laid the foundation of a mosque and personally participated in its construction. The mosque came to be known as MASJID QUBA. Allah (S.W.T.) admired the construction of the mosque in the following revelation:

*"This mosque has been founded on piety from the very first day. This is the proper place for you to stand and pray for there are such people in it as would like to keep themselves pure; and Allah likes those people who keep themselves pure,"* (At-Tauba:108).

There was an express mention of purity of the people of Quba in the above revelation. The Holy Prophet asked them which of their acts made them deserve such praise. It turned out that they had the practice of cleaning themselves with mud-clumps (or something similar to that) after attending the call of nature and then washing themselves with water to be completely purified. Pleased to hear their answer,

Rasulallah (S.A.W.) said, *"Be committed to that practice"*.

Modern restrooms especially the ones in office buildings and public places do not facilitate TAHARAH (Purification) in an Islamic sense. One should absolutely avoid the use of Urinals; instead, use the toilet bowl and carry with you plenty of wet tissue paper. Purify yourself with water as and when the opportunity to do so becomes available.

Purification is a prerequisite of Imaan. When a person decides to embrace Islam, he or she is asked to purify himself/herself by taking a shower or performing WUDHU before declaring SHAHADAH. The meaning of the term purification, however, is broad. The clothes you wear, the place of your worship, the seat you occupy, the car you drive, the store you work in, the pots and pans you use, and the food you eat must be clean and pure. So particular was the Messenger of Allah about cleanliness and purity that he advised us: Do not put your hands in pots and pans when you awaken from sleep. Wash your hands three times before touching any container that has food or drink in it. You do not know where your hands were lying during your sleep. They may be dirty and carry germs.

Amr Ibn Salamah (RA) who was a servant of the Holy Prophet narrated a learning experience that he had in his company. He said, *"Once we were eating out of the same plate. My hands were moving all over the plate, picking and choosing*

*whatever I wished. He politely corrected me by saying. "Oh my son, say BISMILLAH, eat with your right hand, and from our own side,"* To put ones hands in the food that someone else is eating is both rude and medically incorrect.

Anas Ibn Malik (RA) was a servant of Rasulallah (SAW). He use to spend long hours in his company. He reported that the Holy Prophet said, *"Wash your hand and your mouth thoroughly after your meal"*. Nobody would like to shake hand with you if your hand is smeared with curry or smells like lamb chops. Food particles stuck to your teeth and gums cause tooth decay and bad breath. Rinsing your mouth thoroughly after each meal is an effective remedy. Better yet, brush your teeth or do MISWAK.

Prophet Mohammad (S.A.W.) utilized every opportunity that he got to educate and train his SAHABAH (Companions) to be clean and pure. Jabir Ibn Abdullah (RA) narrated that once a man fro the outskirts of Medinah came to visit with the Holy Prophet. His hair and his beard looked unruly and windblown. Rasulallah did not like his appearance and said, *"Did you have no comb to dress your hair with?"* The advice implies that ma king yourself presentable is a party of cleanliness and purity.

According to another Hadith narrated by Jabir Ibn Abdullah (RA), a man from a suburb of Medinah came to see Rasulallah (S.A.W.). His clothes looked soiled and impure. The Holy Prophet did not approve of his attire and said, *"Could you not get any washing material (like soap or detergent) to wash your clothes with?"* Your clothes

need not be expensive and elegant, only clean and pure.

On another occasion, the Holy Prophet saw a man who was walking along wearing only one shoe. He was carrying the other shoe in his hands as it needed some repair. Perhaps he was on his way to the cobbler's shop. He advised that man to either wear both shoes or go barefoot. Your steps will be imbalance if you walk wearing one shoe only. The imbalanced steps could hurt you. You could sprain your ankle or pinch some nerve.

Allah (S.W.T.) is good and loves goodness, is pure and loves purity. He appointed Mohammad (S.A.W.) as his Messenger to teach us to be good, clean, and pure. We can achieve goodness, cleanliness, and purification by following the SUNNAH and practices of the Holy prophet. He is our role model in thought and action. We should not follow him only but emulate him as well.

### **Educational Responsibilities Of The Holy Prophet II**

*"Our Lord, raise up from among them a messenger who shall recite your revelations to them and teach them the book and wisdom, and sanctify their lives, you are All-Power and All-Wise," (2:129).*

The above verse is a DUA (Supplication) of Prophet Ibrahim (A.S) which he

made when he was constructing the KA'BA with his son, Ismail (A.S). His DUA was answered when Prophet Mohammad (S.A.W.) was sent as the Messenger of Allah. The phrase "*...And sanctify their lives...*" in the above verse means sanctification of every aspect of life - beliefs, ideas, culture, customs, politics, and so forth. Thus it was an expressly stated responsibility of the Holy Prophet to sanctify people's life. Some back round information is needed to fully understand the significance of this responsibility of the Holy Prophet to sanctify people's life. Some background information is needed to fully understand the significance of this responsibility.

The historians describe the period from the fifth century to the Renaissance as the Dark Ages. The description applied perfectly to the Western Peninsula of Arabia the inhabitants of which comprised a sick and ailing society. They were mostly idolaters and there were more than 300 idols in the KA'BA that they worshipped. Men and women did TAWAF of the KA'BA together without wearing any clothes and considered the practice as an act of virtue. They had no morals, no ethics, and no concept of good and bad. They were gamblers, drunkards, adulterers, robbers, and murderers. They married their step mothers and buried their daughters alive. They had no government. The whole society was divided into tribes. Each tribe was independent; there was no law and order. The law of jungle prevailed. The tribes were engaged in unending battles extending over generations, revenge meant prestige. There was total anarchy; there were two great empires in the region at that time, the Romans and the Persians. They never considered the nomads of the Arabian Peninsula as worthy of their

attention.

Allah (S.W.T.), The Most Kind and The Most Merciful, sent to the inhabitants of the Arabian Peninsula a Prophet who was, in fact, a mercy to mankind as well as the last of the Prophets. His task was of huge magnitude. The people were deeply indulged in SHIRK as they worshipped idols and held partners with ALLAH (S.W.T.) in their hearts. Their hearts were hardened which need to be softened by the fear of ALLAH (S.W.T.). Their souls were polluted because of their immorality and corrupt behavior. The layers of pollution needed to be peeled off of their souls. In short, there was dire need to sanctify their lives by straightening out their thinking, instilling the fear of ALLAH (S.W.T.) in their hearts and making their souls transparent by elevating their morals and ethics to the highest standards. This was amongst the other responsibilities, the task of Prophet Mohammad (S.A.W.) which was pointed to in aforementioned verse of Surah AL-BAQARAH. The accomplishment of this task required an elaborate and well-planned program of education and training which would complete and flawless in every aspect. There was a need for textbook that would be read and understood, and which would present the truth beyond the shadow of doubt. Above all, a fundamental philosophy was needed which would be the foundation of the whole program as well as the theme of the textbook. All that was done in such a magnificent way that the history of civilization cannot offer a parallel.

The Holy Prophet Mohammad (S.A.W.) started by striking a decisive blow on

SHIRK: ALLAH (S.W.T.) is the sole Creator of the universe and everything in it. He is the sole Administrator of the universe. He has no partners. All gods are false gods; the only God is ALLAH (S.W.T)). Obey Him, submit to Him, and surrender to Him. His slogan was: LA ILAHA ILLALLAH (there is no god but ALLAH (S.W.T))

The fact is that SHIRK is the root cause of all evils. When a person does not obey one true GOD, He finds himself worshipping scores of false gods. The worst of the false gods is his own NAFS (Perverse urges). Every god becomes his master. Every god commands him. The man has no choice but to surrender. His life becomes miserable because no one can serve diverse master honestly and sincerely.

The reactions of the people of Arabia were extremely hostile. They suppressed and oppressed, victimized and brutalized the Prophet as well as whoever would follow him, but Rasulallah (S.A.W.) was not an ordinary man. He withstood emotional hurt and physical brutality and continued to convey the message. Finally, he began to succeed. The success came ever so slow. It took him twenty three years to transform a sick and ailing society into a people of the highest moral and ethical standards, most pious, most righteous, and most MUTTAQI. From amongst the same people when Aamer bin Mugirah stood in the court of a governor of KISRA (Persian empire), he declared: We have stood up to accomplish one mission and one mission only. We want to liberate mankind from slavery of man. We want to bring people under the submission of one and the only God who is ALLAH (S.W.T.). We want to spread the

message of the Holy Quran and the SHARIAH of MOHAMMAD (S.A.W.) all over the world.

### **Hikmah Means Siyasa**

Typically, a religion is taken to be synonymous with a code of worshipping rituals. This description does not apply to Islam because Islam is not just a religion like any other religion; it is a complete code of life. Indeed, it is the only code of life acknowledged by ALLAH (S.W.T.). *"The only Deen acknowledged by Allah is Islam,"*(AL-E-IMRAN). Therefore, Islam is AD-DEEN - the only complete code of life. As such, it comprehensively deals with every aspect of life, be it legal, social, economical, political, national, or international.

An educational responsibility of the Holy Prophet was to teach Hikmah. The scholars of Islam maintain that the term Hikmah in its broadest sense means to resolve an issue in the most proper way. Simply, the resolution of an issue should harm no one, be an inconvenience to anyone, and should not discomfort any individual. In fact, it should promote peace, and provide ease and satisfaction in life. Thus, the term Hikmah includes in its meanings the wisdom and process of organizing people politically and ruling them politely. In short, Hikmah underlies the Islamic viewpoint of politics.

Politics in the secular world is a dirty word. People say, contemptuously, that it is

one of the two oldest professions in the world (the other profession being prostitution). The politicians lie, break promises, say what pleases people, and display hypocrisy. Yet, people ignore their flaws because they are politicians and it is their normal behavior pattern. On the other hand in Islam, SIYASA (Politics) means to accept the responsibility of doing a task that concerns people in a most orderly and correct manner. Every Prophet of Allah (S.W.T.) had a duty to be the political leader as well as the religious teacher. Imam Bukhari has included a Hadith in his SAHIH narrated by Abu Hurairah (RA) that the Holy Prophet said: The political leadership of Bani Israel was in the hands of their Prophets. Whenever prophet passed away, another Prophet came to assume the political leadership. Finally, I came and the political leadership of the entire mankind was entrusted to me. Verily, there is no Prophet after me; there will only be KHULAFAH (Successors). It follows from the quoted Hadith that we the Muslims are bound to establish our governments on the basis of the Quranic guidance and the Sunnah of the Holy Prophet.

As a part of his educational responsibility, Rasulallah (S.A.W.) taught his followers the proper way to rule, lead, and govern through his practice. Upon his arrival in Medinah, he established the first Islamic Government, which extended over a territory of 276 square miles. As a leader, he was polite and tolerant. Equity, fairness, and justice were the hallmarks of his administration, which promoted love, friendship, and peace. In a short period of ten years, the territory of the Islamic Government under his leadership expanded to one million square miles. Khulafa-e-Rashidun expanded

the territory to six million square miles.

The enemies of Islam have always been critical of the rapid spread of Islam. They say that Islam spread by the sword. Now days, Islam is being blamed for promoting terrorism. The criticism as well as the blame is ill founded. Islam is a religion of peace. In fact, one of the meanings of the word Islam is peace. History tells us that the total casualties (from both sides) in all the battles and clashes that the Holy Prophet had against the nonbelievers and the conspirators approximated 1,800. The casualties in a modern war exceed tens of thousands of people, if not hundreds of thousands. Besides, the Jihad of the Holy Prophet aimed at establishing the supremacy of an ideology - the Ideology of Islam. Economic greed and the lust for political power and world domination motivate the modern wars. The Holy Prophet used to issue clear and unambiguous instructions to his army before every battle against the infidels and the conspirators. The instructions included the following: Invite them to accept Islam as their way of life. Offer them protection in exchange of JIZYA, which was a nominal amount of tax. If they refuse to accept any of the above conditions, fight them. Fight only those who fight you. Do not kill the aged ones, the youngsters, and the women. Do not kill their cattle. If someone asks for protection of his life, grant him the protection. Even if an ordinary soldier of the Muslim army grants protection to someone, the whole army is bound to honor it. Can anyone bring forth better ethics of war?

The non-Muslims in a Muslim state are known as ZIMMIS which means those who are the responsibilities of the Muslim. The Holy Prophet declared about them: The blood of a ZIMMI is as sacred as that of a Muslim. His property is sacred as that of a Muslim. He has the same rights as does a Muslim. His duties and the duties of a Muslim are alike as the citizens of a Muslim State. The ZIMMIS have the freedom to practice their religion in their houses of worship.

The provision of the Islamic Shariah with regard to a murder case must also be noted where the murderer is a Muslim and the victim of a non-Muslim. They must be tried according to the Law and if found guilty, must be executed. If a Muslim steals from a non-Muslim, his hands must be chopped off assuming the crime warrants that punishment. Islam does not permit the Muslims to convert the house of worship of a non-Muslim into a Masjid in a Muslim State.

Once Umar (RA) came to Jerusalem during his caliphate. There he visited a church. Before he completed his visit it was time for Salah. It was suggested to him to offer his Salah inside the church. His foresight cautioned him otherwise. Might it not be that some day some emotional person would try to convert the church into a mosque taking the plea that Umar (RA) prayed in that church. So he selected a place away and outside of the church to pray. That church still exists today in Jerusalem; there is a Masjid there as well, across from the church on the spot where Umar (RA) prayed, symbolizing fairness, equity, and justice - the hallmarks of the Islamic SIYASA.

May Allah give us Taufeeq to emulate the Holy Prophet. May Allah give us satisfaction and contentment in this world and a prosperous life n the hereafter. Ameen.