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Holy Prophet (PBUH) as a Preceptor for All Times

Shakeel Ahmed Qureshi* & Muhammad Idrees Lodhi**

Abstract

This research article encompasses various aspects of life of the Prophet Muhammad (PBUH) as a preceptor. It presents an analysis of the teachings of Hazrat Muhammad (PBUH) in a dispassionate, objective and vivid manner. It highlights Prophet's guidance for ethics, domestic matters, and social issues. Muhammad's prudent involvement in political & financial affairs, wars, religious matters and administrative concerns will also be a part of this article. The life of Holy Prophet dynamically touches upon human psychology, law, health, human rights and rights of slaves, women and children. Aforementioned aspects will also be elaborated in this research endeavour.

Keywords: Islam, Prophet Muhammad (PBUH), Ethics, Politics, Religion

A Preceptor for all times means a true honest and a perfect man who remains in the pages of history as a complete and exemplary personality regarded by the Creator to be followed.¹ As the Holy Quran says about the prophet of Islam he is favourite.² “*Liberator of all mankind*”.³ In the history of mankind only Hazrat Muhammad's (PBUH) personality is truthful absolute reflection of a Preceptor for all times. One of the basic aims of his Prophethood was to educate the humanity. The Holy Quran has elaborated the purpose and obligation of his Prophethood at four stages Recitation of verses, education and purging of animal passion through the recitation of the Holy Quran, to purify humanity of all sensual impurities and to equip with all inner qualities are incorporated in the obligation of his Prophethood. He himself stated the purpose of his arrival. “*I am sent as a preceptor*”.⁴

He (PBUH) did not say that he only be a Preceptor for a specific subject. Neither did he categorize any specific group to be his disciples.

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To regard himself an absolute Preceptor shows that he is a Preceptor for all the human groups and his teaching comprises for mankind of all ages. His universal Prophethood is described as Allah Almighty says:

“And we have not sent you (O Muhammad (PBUH) except as a giver of glad tidings and Warner to all mankind, but most of men know not.”⁵

“Say (O Muhammad (PBUH): O mankind! Verily, I am sent to you all as the messenger of Allah”⁶

He was a Preceptor in his living conduct & his Sunnah. All departments of life were touched by his inspirational teaching. Whether these teachings are for ethical, matrimonial, socio-political and economic life or his sayings for military, religion, management and health. His *Seerah* is as relevant to our predicament as it was to his own time.

He also gave psychological and legal guidance to humanity. Along with men he educated women, children and even slaves. Books on *Hadith* and *Seerah* are full of the saying and events that indicate his multidimensional teachings. Some of them have been explained as under.

Preceptor of Ethics

In order to give ethics and purify all ethical ills, his personality presents a complete, comprehensive and safe pattern to be followed. He vividly described the purpose of his Prophethood in these words: *“That I have been sent to complete good morals”⁷*

It means that the basic purpose of his Prophethood was to show a climax of good morals. As a moral Preceptor he himself was embodiment of lofty moral values. The Holy Quran has witnessed. *“And Verily you (O Muhammad (PBUH) are on an exalted (standard of character)”⁸* Hazrat Abuzar Ghaffari (R.A) sent his brother to view his *Seerah* and message and his brother told him: *“I saw Holy Prophet (PBUH) gives education of good morals.”⁹*

According to a Hadith:

“And good morals will be the most weighty virtue in a record in the balance of good deeds of a Muslim”¹⁰

“The best amongst you is one who has good morals and I have the best morals amongst you”¹¹

His greatest teaching in morality is to seek the pleasure of God. Family life starts from the matrimonial relationship of man and woman. Along

with the moral education of an individual he (PBUH) determines the fundamental principles of rights and obligations for spouse, parents and off springs in order to embellish the institution of family life with good morals. He emphasized that husband should treat his wife in a good manner. There is a Hadith from Hazrat Moavea Qusheeri, who asked about the rights of wives from the Holy Prophet.

*“He said, give them what you eat yourself. Dress them with what you dress yourself and do not punish them and do not insult them”*¹²

Hazrat Ayesha while narrating the words of Holy Prophet (PBUH) said:

*“The best amongst you is one who treats his family in a good manner and amongst you, I treat my family the best”*¹³

Similarly, he commanded wives to behave their husbands with respect and defend their wealth and honour. There is a Hadith from Hazrat Um-e-Salma that the Holy Prophet (PBUH) said:

*“If a lady dies in such a state that her husband is satisfied with her, she will go to heaven”*¹⁴

“Without husband’s permission she should not keep additional (Naflee) Fast, and to whom husband dislikes let him not enter her home”.¹⁵

About virtuous wife he said: *“The best wife is one whose husband gets happiness when looks at her”*¹⁶ The Holy Prophet imparted such teachings which are fundamental pillars enlightenment of a training for the new generation and on the other hand, it gives a training of respect and service to the parents. A stable family establishes a stable society and stable society establishes a welfare state. The Holy Prophet ordered to call Azan and perform the ritual of ‘Aqeeqa’ (The Muslim’s ceremony of shaving the head of new-born infant on the six day after childbirth or a feast given on that day). A child must be given an Islamic name. A child must be given ‘ghutti’ (A kind of medicine (feeding) given to the newly born infants Just after their birth to clear the merconium) Children should be kissed and treated with kindness & compassion. Some other teachings of the Holy Prophet are as under:

*“Respect your children and teach them good manners”*¹⁷

*“In donating [gifts to] children and in everything there should be justice”*¹⁸

“To whom so ever a daughter is born he must not bury her neither insult her or prefer to a son. If he does not make her suffer inferiority complex God will enter him in heaven”¹⁹

“One who has three daughters and gives them education and training and behaves nicely, marries them at good places, heaven is for him”²⁰

Along with the rights of off-springs he gave education of rights of parents. He said that after faith good behaviour with the parents is the greatest virtue. Respect and obedience to parents is a source of heaven and their disobedience is a cause for hell. The best deserved person for good reverence is mother and he (PBUH) also ordered to behave nicely with non-Muslim parents. He said: *“Happiness of God is in father’s happiness and the anger of God in father’s anger”²¹*

Even after the death of parents, three rights still remain on the descendants, to pray for them and to fulfill their lawful will and to treat their relatives nicely.

It is because of these virtuous teachings of the Holy Prophet that he has proved a comprehensive Preceptor. By following these, in spite of the temporal difference there can be compatibility between the parents and the children. By following the rights and duties of wives we can save families from disintegration and ignominy in the courts.

As a Social Preceptor

Families consist of individuals and society consists of families. The Holy Prophet’s religious and moral teachings prepared ideal persons. Indeed, it was due to these individuals that Muslim family and then the Muslim society came into being. As a social Preceptor he determined the legal and moral rights and duties of all social classes. He ordered to behave nicely with the relatives and said: *“One who breaks a relation [unjustifiably] will never enter heaven”²²*

The Holy Prophet said that man gets punishment before death for breaking relationship

“The Holy Prophet said that the person with a complete good relationship is one who behaves nicely with those who break these relations”²³

“A person who treats his relatives nicely gets blessings/abundance in his earning and age”²⁴

He commanded to give financial help to the relatives. According to a narration of Hazrat Abdullah Bin Umer the Holy Prophet gave aunt the status of mother. In social contacts most of the violence is caused by misbehave. In Tabrani's narration (Book of hadith), according to a Rivait of Hazrat Abdullah Bin Masood, after Namaz the most insistence is on defending one's tongue. Along with an insistence on good behaviour with the relatives, good behaviour with the neighbors was regarded a standard for faith. He said that:

*"Those who believe in Allah and the day of judgement must treat their neighbours nicely"*²⁵

*"Hazrat Gabriel insisted so much on good behave with the neighbours that the Holy Prophet felt suspicion that they will get right in the inheritance".*²⁶

The Holy Prophet taught to send gifts to the neighbours.

*"He is not a true believer who eats to his fill and his nieghbour remains hungry"*²⁷

*"He gave the right to use each other's wall to the neighbours"*²⁸

Even to be virtuous or wicked depends upon the evidence of the neighbours. So, in social education to consider the rights of relatives and neighbours was regarded a standard of faith.

According to a comprehensive social education ten important rules of social conduct have been stated:

- Do not be jealous of others.
- Do not provoke each other to mutual opposition
- Do not feel malice.
- Do not break relations with others.
- Do not make a bargain over someone else's bargain.
- Do not send your marriage proposal over someone else's proposal.
- Do not be cruel to one another.
- Do not leave each other helpless.
- Do not insult one another.
- Every Muslim's blood, property, honour are unlawful to the other.

*O! Slaves of God be brothers.*²⁹

By following the social teachings of the Holy Prophet the whole society can get prosperity of the world and exaltation in religion.

As a Preceptor of Politics

The Holy Prophet also educated humanity in the field of politics. In political life he abolished sovereignty of man over other men and established a system of the sovereignty of Allah. He commanded: *“There is no obedience of creature in the disobedience to God”*³⁰ In a pray, while teaching the sovereignty of God said,

*“O’Allah I kept my faith in you, trusted you, sought for help and with your help fought and asked for a decision, there is no one to be worshipped except you”*³¹

In collective matters taught consultancy, guaranteed basic human rights and needs. Life, wealth and honour of the Muslims were regarded unlawful for each other. The Prophet of Islam emphasized on judicial justice for high ups of the Muslim states. He said: *“A judge who recognizes right and gives his verdict in favour of the right is sure to enter heaven”*.³²

After recognizing right to judge wrongly or without any information about the right thing to give verdict, both types are sure to enter hell. So by following his virtuous teachings in the political field, a welfare state can be established, because it is necessary like obligation of Salah, God says: *“You should establish religion (Islam) and do not divide in sects”*³³

As a Preceptor of Economics

If we consider the sacredness of lawful earning, obligations of Pilgrimage and Zakat, prohibition of interest, all these are a part of Muslim Economics. In this regard the economics is indirectly a pillar of Islam. When Islam got its completion on the Holy Prophet, it means all the basic Islamic education about economics also got completion. Similarly, the personality of the Holy Prophet is a guiding star as a Preceptor of economics. His education on economics is important from two aspects, thought and practice. In his thoughtful education on economics, He has taught lawful possession. Abdullah Bin Masood’s Narration proves: *“To earn lawfully is a duty”*³⁴

He taught to earn through hard work. Determined the rights and duties of the employer and the employed, encouraged industrialization and trade. According to Tibrani’s Hadith explained that God loves a studious artisan. The Prophet:

“Regarded honest labourer the best person [virtually a friend of God] who works hard and is [a] well wisher of the master”³⁵

“When asked the Holy Prophet about the best source of income, He regarded trade as the best source of earning”³⁶

The Holy Prophet prohibited to sell things by swearing. He says: *“Don’t swear, it sells your goods but removes [deprives you of God’s] blessings”³⁷* He said: *“Those who bring goods are given income and black marketer gets curse and deprivation”³⁸*

The biggest source of man’s exploitation is interest and the biggest evil that destroys man’s morals and character is wine/drinking. So, he regarded the income got from interest, wine, and adultery absolutely unlawful.

He gave excellent rules of marketing by prohibiting to make a bargain over another bargain, to sell goods at the place from where purchased, and to sell it before gaining its possession. He founded trade upon hard work, exchange of beneficial things, services and mutual willingness instead of cheating or coincidence.

Even today these economical teachings of the Preceptor of economics are the singular source of solving economical problems.

As a Preceptor of War

Dr. Hameed-Ullah writes:

“Wars fought during the era of Prophet are extraordinarily unique. In the history of mankind Often they fought double or triple number of enemies and sometimes ten times bigger and almost always got victory. They almost conquered an average of 274 square miles area and during ten years of period conquered ten lac square miles”³⁹

Preceptor of war’s war teachings start from a purification of war objectives. He fought and ordered to fight to defend and stabilize religion, to stop cruelty, to defend peace and in favour of the oppressed. In short, in order to issue God’s commands and decisions, he taught to fight for cause of Allah (*Jehad-e-Fe Sabeel-allah*). He prohibited from wars for racial superiority, greed for wealth, satisfaction of revenge and destruction. The Holy Prophet said: *“Such a man’s war is jehad-e-Fesabeel Allah who fights only for the greatness of God’s religion”⁴⁰*

Moreover, he said that if a person, who instead of righteousness wants to be called brave, dies in the war even then there is no reward for him. Giving education about reformation in the methods of war he prohibited to kill women, children, the old, handicaps, sick and peaceful citizens. Only he permitted to kill warlike individuals. He prohibited strictly from violating places of worship, destroying crops and farms, poisoning water, corn and wheat, putting in fire, mutilating corpses, to kill after binding, creating disorder, noise stealing from acquired wealth disintegration of captive and ambassador and any sort of savage acts. He fixed punishment on these acts. He threatened them that it would destroy all reward.

He insisted on raising the message of truth, obedience to leader, discipline, to keep promise, respect for prisoners and ambassadors, to defend farms and fields. These virtuous teachings of a warlike Preceptor even today are source of inspiration and enlightenment for all human beings till the doomsday. By adhering these principals ultimately the Crimes of war may be ended through these teachings.

As a Preceptor of Religion

Religion is man's first and foremost need. The only difference between a man and an animal is that of religion. Religion is a base of mankind, unfortunately according to the religious history, except Prophets, Sidiquain (those who are true in words and deeds) Shuhda (Martyrs) and Salheen (Righteous and their true followers), all the religious authorities are enemies of humanity and they are spreading atheism in the guise of religion.⁴¹ In mustafavi guise they are performing Bu-lahbi mission. So real Islam (Present in the Holy Quran and Sunna) is not religion but Din or Al-din the true religion. Not traditional, ritual and racial Islam word religion can be used. An important ingredients of Din are religious teachings that consist in beliefs and methods of worship.

As the Holy Prophet is a great multidimensional Preceptor he also gave us religious teachings. He said:

*"The foundation of Islam is upon Kalma-e-Shahadat, Tuheed (Unity of Allah), Prophethood, Salah, Alms, Pilgrimage and Fast"*⁴²

In all the books of Hadiths there is much explanation of ablution, Prayer, Alms, Fast, Haj and its benefits, their *Farzeeat*, delay and their penance. In this field his original achievement is that instead of traditional methods of beliefs and worships. He regarded cleanliness, Wazoo, Salah, Zakat and Fast basis of true religion. Similarly, he abolished exploitation in the customs of other religions. He attached worship to man's affairs in

such a way that regarded sincerity and righteousness true spirit to reform the affairs. In this way he unified the requirements of body and soul. He removed the difference between this world and the hereafter, king and God. He regarded the world a means to other world. Instead of making the king, God, he made him God's assistant and like an affectionate father, a security for the public.

As a Preceptor of Psychology

Human Psychology is a synthesis of feelings. So the Holy Prophet also taught man from psychological point of view. There are many facts of psychological feelings but he gave a balance and grace to psychological state in pain and comfort. He prohibited from pride, greed, forgetting God and one's own self in times of comfort. He commanded thankfulness to God and to treat others nicely. He prohibited from impatience, complaint, lamentation, noise and cries of ignorance and insisted on patience. He taught self-control, commanded to accept disparities and divisions that God made. He persuaded to have trust in God. He said:

*"He does not belong to us who scratches at his face, tears his collar and creates noise like ignorants during the time of grief"*⁴³

*"The Holy Prophet cursed the ladies who lament and listen to it"*⁴⁴

The Holy Prophet used to answer differently to men of different psychologies. If any coward used to ask about the best act he used to say *Jehad Fe Sabeelillah* (Fighting in Allah's cause). If any lazy person use to ask this question he used to say pray punctually. If any miserly man used to ask this question he used to say feed the hungry.

In short, he was a perfect, wise Preceptor of psychology. He used to keep in mind the psychology of everyman. All his virtuous teachings are a source of development of an individual and a society and a security of other worldly welfare and these are still an asset of humanity and the path of the Prophet.

A Preceptor of Administrative Matters

To run the managerial affairs in a good manner in a society on the basis of justice and equity is a difficult job. To defend civil life and completion of lawful requirements, defence of basic human rights, supremacy of law, to bring criminals, cruel, anti-social elements to book. To avoid becoming a criminal and committing ruthlessness, one should cope the

issue with sagacity, instead of becoming a breaker of law to defend it and stop law breakers are the most difficult administrative affairs in which a man needs perfect managerial education and practice pattern. In this regard some of the basic points of his managerial education as a Preceptor are as follows:

- All the administrative posts should be distributed on the basis of ability and righteousness. [that is, right man for the right job] ⁴⁵
- All the government officials should be held accountable. ⁴⁶
- All the officials should be given wages according to their hard work and duties. The system of basic wages should be made better. ⁴⁷
- Their basic duty is public service. They should meet the public, listen to their problems and solve them. ⁴⁸
- They should serve irrespective of all regional, linguistic, racial and religious prejudices. ⁴⁹

In order to run administrative affairs skillfully it is required that the government officials should enhance their professional capabilities, increase them, take training courses. After taking up a post, not to increase one's capabilities is also a form of cruelty.

During *Makki* life before Prophethood, his participation in '*half alfazool*', his decision to place *Hajre Aswad* (Black Stone of Kaba fixed in its wall After Prophethood his close relations with the state of Abyssinia, After Hijrat-e-Madina *Misaq-e-Madina*, brotherhood between *Ansar* and *Muhajreen*, the first ever written pact or charter of Madina its application, establishment of consultancy in collective matters, all these internal affairs prove his statesmanship and are *Uswa-e-Hasna* for the community. As regards foreign affairs, his invitation letters to Egypt, Iran, Syria, Behrain, his ambassadorship to Abyssinia, visits of hundred's of foreign groups, affairs and agreements with them are the bright examples of his good administrative foreign conduct.

Masjid-e-Nabvi became the first secretariat of the Islamic state. Hazrat Ali Muhammad Bin Muslima, Asma Bin Sabit, Zahak Bin Suffian and Qais bin Sad like Sahaba (companion of Prophet) were high ranking police officials of the force that He established. Books on Seerat, Hadith Rijal and history are bright with his great administrative teachings.

Preceptor of Revolution

For the purification and reformation, development and welfare of collective life revolution is inevitable. As according to the nature of the disease gradual or immediate treatment is prescribed similarly in order to

remove the collective ills along with gradual invitation revolutionary measures are also required. Some problems are solved through gradual and long-term policies while other problem can only be solved through immediate revolutionary measures. The Holy Prophet's seerat is a climax of balance, moderation, grace and beauty where along with long term policies sometimes revolutionary method was used for some sudden delicate matters. His revolutionary slogan for invitation was oneness of God. The training of those who accepted this revolutionary invitation and the expression of patience on the persecutions given by its enemies were the second phase of his revolutionary act.

*"The climax of his revolutionary act were victory over heart and soul along with regional victories. Hijrat and Jihad were the pillars of his revolutionary invitation. Like wise, in Ghazwa-e-Khandaq the destruction of coalition between infidel of Macca and Jews of Madina, to agree [apparently] on low conditions in Sullah-Hudabia, all these matters were the practical proof of his revolutionary wisdom and insight."*⁵⁰

So in order to give humanity a true and progressive revolution, a virtuous purposes, its perception, knowledge and along with it the preparation of a revolutionary group free of all sectarian matters, its moral training, material power and virtuous leadership, selfless devotion and sacrifice, instead of hollow slogans practical measures can only be attained in the light of Seerat and teaching of the Holy Prophet. If we study in detail books on Hadith and Seerat with regard to the changing perspectives of world, we get the personality of the Holy Prophet as a perfect revolutionary Preceptor and pattern of revolutionary leader.

A Preceptor of Law

Indeed, law and justice contain the secret of development and existence of collective life. What he gave to the human beings in the form of law education and guidance based on natural, practicable justice freedom and equality. Some of its points are as under;

- Instead of human mind or historical experience the Holy Prophet regarded the source of all law the sovereignty of God who is the Glorious and free from all defects.
- In *Bukhari* and *Muslim Kitab-ul-Haj*, the Holy Prophet first used to act upon every law and after giving a pattern he used to invite others to it through his sayings and actions.⁵¹
- In his laws that he presented that there is a basic concept of punishment in the other world alongwith worldly punishment.

- In his teachings about law instead of outward structure stress is laid on its original spirit i.e. truthfulness and morality.⁵²

So, instead of praising law and morality he presented a theory of oneness of law and morality. Anyone who could make the Holy Prophet to decide wrong with the help of lie and flattery was regarded a damned fellow. Because of this law education false law suits and false evidences can be put to an end. It can help in speedy and easy justice.

A Health Preceptor

From the basic personal (cleanliness, *Wazoo*) and collective matters of life up to the national and international level we get complete guidance from *Seerat-ul-Nabi* on all subjects. Books on Hadith and chapters on *Seerat* and their titles are so comprehensive and elaborate that the personality of the Holy Prophet (PBUH) seems to be the only leader of humanity. Similar is the case with human health. In many books on Hadith under the title *Kitab-ul-Tib* (The Prophet's wisdom of medicine) these are authentic and perfect hadiths. Even the subject of *Tib-e-Nabwi* has a status of a permanent and perfect knowledge in the Islamic history and tradition and the art of *Seerah* writing. In order to safeguard and prevent diseases the Holy Prophet guided humanity and some of the magnificent points of this guidance are as under:

- He prevented Hazrat Um-e-Qais from pressing children's throats in order to remove cough secretion. For this purpose he commanded to us *Od-e-Hindi*.⁵³
- He advised Hazrat Ayesha to cure fever by cold water and permitted to recite verses to avoid bad effect of jealousy/ evil eye. Proposed *Sunamki* as medicine to Hazrat Asma Bint Umees. He prohibited to keep patient hungry. He ordered to wash teeth, faces and hands five times a day (*Wazoo*). He ordered the patients to keep cloth on their mouths and noses while coughing or sneezing. He ordered those suffering from chicken pox, measles, whooping cough and breath diseases to talk with other persons keeping a distance between them.

The Holy Prophet said: "*God has created cure for every disease*"⁵⁴ This saying guides us to an unlimited research and speciality in various departments of medicine. He also ordered to give consolation to the patient.

Similarly, he gave this golden principle to humanity that when there occurs a compatibility between the effects of a medicine and the nature of the disease then by the grace of God man recovers.

He bound the doctors through his orders to get expertise first in the knowledge of medicine and then start the treatment. He said before acquiring skill in medicine the person who treats is responsible for the loss of life. For kidney swelling, he proposed to take hot water mixed with honey.⁵⁵

As a Preceptor of Women

The Holy Prophet was at the same time a Preceptor and a Prophet of both men and women. As regards acquiring knowledge, he said: *“To seek knowledge is the duty of every Muslim”*⁵⁶

In this Hadith there is no specification of men and women for the acquisition of knowledge. He fixed a day for female education. The women never felt shy of asking questions from Him. Hazrat Ayesha said:

*“The women of Ansar (Muslims of Al-Madinah) are very nice they do not feel shyness in understanding the knowledge of religion”*⁵⁷

The Holy Prophet ordered Hazrat Shifa Bint-e-Abdullah to teach Hazrat Hafsa the method of cure through verses for the sting of a wasp as she had taught her the art of calligraphy. On Eid and Jumma prayers, he used to deliver his speech first among men and then for women.

Mosque was the centre of educational activities. Women used to come to mosque. Hazrat Muhammad (PBUH) used to recite Sura Qaf till Hazrat Ume Hasham learnt it. *Ghazwa-e-Khaber* (A war against infidels; in which the Holy Prophet (PBUH) himself took part) happened in 7 Hijri when the verses about veil and modesty had descended. In this Ghazwa the ladies of Banu Ghafaria under the leadership of Hazrat Umema Bint-e-Abiulsalt participated to look after and attend to the wounded.⁵⁸ This event proves that the ladies of the times of Prophet had skill of war and capability of the art of surgery. And all this capability and skill is a logical result of that virtuous teaching which He conferred upon the Muslim ladies. According to a Hadith: *“One who brings up and educates two girls nicely will be near the Holy Prophet (PBUH) in heaven.”*⁵⁹

God ordered the Holy Prophet (PBUH) about the female education. And by following these instructions He always gave equal and regular right of education to men and women. This proves that no society can be called Islamic without female education. Due to female education the Muslim ladies used to state all the cruel treatments that happened to them, confidently and fearlessly. This can be judged from Hazrat Khula Bint Salba's incident when her husband Ose bin Samit Al Nasari showed *Zihar* (*Zihar* is a saying of a husband to his wife you are to me like the

back of my mother (unlawful for me to approach) (A type of divorce). Hazrat Khula made a complaint for this to the Holy Prophet (PBUH). At this *Sura Almajadla* descended upon Him immediately to save the ladies from cruelty and injustice. This event provides a brilliant example.⁶⁰

Of those one lakh twenty five thousand *Sahaba-e-Kiram*, males and females who got knowledge and inspiration from the education system of the Holy Prophet (PBUH) Um-ul-momineen Hazrat Ayesha's name is worth pride and unique. She passed eight years and five months in the Holy Prophet's companionship. At the time of the death of the Holy Prophet her age was eighteen years. She was born in Macca after three years of *Ailan-e-Nabwat* and died in 58 Hijri 17 Ramzan at the age of sixty eight years. She quoted 2210 Hadiths. She had a vast knowledge of realities of Shariat.

Her popularity and greatness in eloquence and knowledge of Fiqha (Islamic Jurisprudence) is proverbial. She used to give Fatwa (Legal verdict decree) Hazrat Umer and Hazrat Usman used to consult her in matters related to the state. She was adept in *Tafseer*, *Fiqha*, verse and literature, *Hilal* and *Haram* (lawful and unlawful), religious duties and the knowledge of genealogy. Her sayings about *Tafseer* (Explanation of Holy Quran) and Fiqha are a great treasure of Islamic literature.⁶¹

Ummul Momineen Hazrat Hafsa Bint-e-Umer quoted 60 Hadiths. She died in 45 Hijri. Ummul Momineen Hazrat Um-e-Salma quoted 378 Hadiths. She died in 61 Hijri.⁶² Ummul Momineen Hazrat Ramla Almaroof Um-e-Habiba Bint Abi Suffian quoted 65 Hadiths. She died in 44 Hijri. Ummul Momineen Hazrat Mamoona Bint-e-Haris quoted 76 Hadiths. She died in 51 Hijri. Ummul-Momineen Hazrat Jaweria Bint-e-Haris Bin Abi Zarar quoted 7 Hadiths. She died in 50 Hijri.

Ummul Momineen Hazrat Safia Bint-e-Hai Ibn-e-Akhteb died at the age of 60 years in 50 A.H. She quoted 05 Hadiths.⁶³

This brief introduction of Ummahat-ul-Momineen shows that the Holy Prophet did not care for any distinction and specialty of sex. So according to the Islamic teachings to seek knowledge is the religious and human duty of every Muslim male and female.

A Preceptor of Slaves

The slaves are the weakest, oppressed and exploited community of any society. No one cares about their life, property and honour. No one cares for their food, shelter and health but the Holy Prophet through his teachings helped and guided this community. In embracing his message of Islam, this community was also prominent.

Zaid Bin Haris, Khabab Bin Alarat, Bilal Habshi, Amar Bin Yasir, Sohaib Roomi, Abu Faqeh, Amir Bin Faheera were all slaves. Zunaira, Lubaina, Ume-e-Abees and Sumia were all slave girls. He (PBUH) made equal arrangements for all free persons and the slaves. Wherever, the free Muslims got knowledge from him slaves were also ordered to acquire knowledge.

Hazrat Zaid Bin Haris was asked to learn Jewish language. The freedom of slaves were regarded penance for many sins.⁶⁴ Imam Tirmzi in his book has insisted to teach good manners to the slaves. According to him, Hazrat Muhammad (PBUH) ordered to forgive the slaves and to teach them good manners.⁶⁵

Hazrat Muhammad (PBUH) was a source of knowledge to all. Neither he established racial difference like Hinduism nor closed the door of knowledge like Christianity. He did not monopolise knowledge like the Jews. He also did not present mere maxims based on imaginative and intellectual assumptions like Confucius. Even like the father of knowledge, Aristotle, he did not close the door of knowledge upon slaves. In this connection, a brief introduction of only two great Sahaba Hazrat Bilal and Hazrat Anas is presented. Hazrat Anas was a special servant of Hazrat Muhammad (PBUH), while Hazrat Bilal was a slave of Ummea Bin Khalf. Hazrat Abu Bakker bought and set him free. Hazrat Bilal died in Damascus in 20 Hجري.

Hazrat Anas Bin Malik Ansari was the slave of Hazrat Muhammad (PBUH). His mother Um-e-Saleem Bint-e-Malhan presented him to Hazrat Muhammad (PBUH) at the age of ten years after Hijrat. He died in 93 hijri. Hazrat Muhammad paid special attention to his education and training. Hazrat Anas quoted 2286 Hadiths. Khateeb Baghdadi has written in the history of Baghdad that the death of Hazrat Anas people had an impression that half of the knowledge has died. He used to write Hadiths. Hazrat Abu Huraire says that he used to say prayers very similar to Hazrat Muhammad (PBUH).⁶⁶ This is all the methodology of Prophet's teaching toward the slaves.

As a Preceptor of Children

The secret of all education and progress lies in the fine education and training of the children. Hazrat Muhammad (PBUH) had an instinctive love for children. Once when Hazrat Abdulla Bin Abbas was a child he took his meals with Hazrat Muhammad (PBUH) and his hand moved in the whole plate. Hazrat Muhammad (PBUH) always taught him to take food after *Bismillah* (in the name of Allah) and to eat from the front and with the right hand.⁶⁷

There is a Hadith from Tirmzi Abwab Alber walsala, that Hazrat Muhammad said that the best gift of a father for his child is the best education and training.⁶⁸

Hazrat Muhammad (PBUH) regarded the education of children compensation of the Badar Prisoners. Whenever He heard the cry of a child he shortened the prayer he considered education as the most important among the rights of children. Hazrat Abdullah Bin Abbas was born four years before Hijarat to Shab-e-Abi talib and died in 68 Hijri at the age of seventy three years. He was the first cousin of Hazrat Muhammad (PBUH). The wife of Hazrat Muhammad (PBUH) Hazrat Mamoonah was his aunt. He was very intelligent. He was an expert in *Fiqha*, *Tafseer* and *Maghazi* (The events of the wars which were fought under the command of Holy Prophet (PBUH)). He was brought up direct under the kind control of Hazrat Muhammad (PBUH). He quoted 1660 Hadiths. Even Sahaba who had vast knowledge used to get Fatwa from him. Hazrat Umer used to consult him during his caliphate. All this was the effect of the training given by Hazrat Muhammad (PBUH). Although at the death of Hazrat Muhammad he was only thirteen yet he was at the height of jurisprudence of Islam.⁶⁹ Hazrat Muhammad (PBUH) prayed for him “*O God! Teach him wisdom.*”⁷⁰

Husham Bin Urwa writes that no literacy meeting was better than with Abdullah Bin Abbas. At the time of his death his heritage of knowledge in shape of books was loaded on five camels.

The educational status of these two young Sahaba-e-Kiram Hazrat Anas and Hazrat Abdullah Bin Abbas shows that Hazrat Muhammad made arrangements for the education and purification of the children and the slaves. Specially, the good conduct of Hazrat Muhammad (PBUH) towards Hazrat Anas demands that we should give all sorts of financial help and educational guidance to our domestic servants. In this way we can raise the literacy rate.

Conclusion

This research article highlights the good conduct of Hazrat Muhammad (PBUH) with regard to the education of an individual and society using 18 authentic Arabic and 10 renowned Urdu books by using 70 references from them.

The educational wisdom of Hazrat Muhammad (PBUH) with regard to various aspects such as moral, matrimonial, social, political, economic, war, religion, psychology, management, revolution and law has been made evident. For the first time in human history and the religions of the world the struggle and achievements of Hazrat Muhammad (PBUH) for the education of women, slaves and children

has been presented with sound references. Knowledge is the light of this world and the hereafter and *Uswa-e-Hasna* is the only institutional source of this light and this research paper presents the education of the Prophet in an authentic, logical and coherent manner.

Notes & References

- ¹ About the message of Hazrat Muhammad God says:
Prophet calls you to that which will give you life. (Anfal Verse 24)
- ² Indeed in the messenger of Allah you have an excellent example (Al-Ahizab, verse: 21)
- ³ Prophet release them from their heavy burdens and from the fetters that were upon them. (Al-A 'raf', Verse 158)
- ⁴ Wali Uldin Muhammad bin Abdullah, Mishqat, Kitab-ul-Ilm73/1
- ⁵ Al-Quran, Sura Saba, verse 28
- ⁶ Al-Quran, Sura Al-A 'raf', verse 158
- ⁷ Ali Mutaqi Al-Hindi, Kinzul Amal 16/3. for more see Mota Imam Malik Chapter Husan ul-Khulq, 431.
- ⁸ Al-Quran, Al-qalam, verse 4.
- ⁹ Muslim, Fazail ul Sahaba, Mnaqib Abuzar 3/697
- ¹⁰ Abu-Dawood, Kitab ul-Adab 3/501
- ¹¹ Tirmzi, chapter Husan-ul-Khulq, 1/723
- ¹² Bukhari, Kitab ul-Adab 3/336
- ¹³ Abu-Dawood, Kitab ul Nikkah, 2/135
- ¹⁴ Tirmzi, Abwab ul Raza, 1/461
- ¹⁵ Bukhari, Kitab ul Nikkah, 3/87
- ¹⁶ Nisai, Ktab ul Nikkah,2/27
- ¹⁷ Bukhari, Kitab ul Aqeeqa, 3/176
- ¹⁸ Ibne-Maja, Kitab-ul-Adab, 258/3
- ¹⁹ Bukhari, Kitab ul Hiba, 1/995
- ²⁰ Abu Dawood, Kitab ul Adab, 3/611
- ²¹ Abu-Dawood, Kitab-ul-Adab, 3/613.
- ²² Tirmzi, Abwab-ul-Ber, 1/697.
- ²³ Muslim, Kitab-ul-Ber Walsala, 3/778.
- ²⁴ Bukhari, Kitab-ul-Adab, 3/497.
- ²⁵ Muslim, Kitab-ul-Berwalsala, 3/817.
- ²⁶ Tibrani, Muajam Altabrani, p217.
- ²⁷ Muslim, Kitab-ul-Iman, 40/1, Bukhari, Kitab Aladab, 3/501.
- ²⁸ Muslim, Kitab-ul-Iman, 1/35.
- ²⁹ Mishqat, Kitab-ul-adab, 2/280.
- ³⁰ Muslim, Kitab-ul-Iman, 1/905.
- ³¹ Muslim, Kitab-ul-berwalsala, 3/845.
- ³² Mishqat, Kitab-ul-Amarat, 3/221.
- ³³ Bukhari, KItab-ul-Toheed, 3/1008.
- ³⁴ Al-Quran,Al-Shura, verse 38.
- ³⁵ Mishqat, Kitab-ul-Buyu, 2/5.
- ³⁶ Tibrani, Muagam-ul-tabrani, p.180.
- ³⁷ Musnad Imam Ahmad,2/221.
- ³⁸ Bukhari, Kitab-ul-Buyu, p.560.
- ³⁹ Ibne Maja, Kitab-ul-Buyu, 2/180.
- ⁴⁰ Mishqt, Kitab-ul-Buyu, 2/2.

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- ⁴¹ Doctor Muhammad Hameed Ullah, Battle field in the time of Holy Prophet.
- ⁴² Bukhari, Kitab Aljihad, 2/59.
- ⁴³ (Surah At-Taubah verse 34) "Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah".
- ⁴⁴ Bukhari, Kitab-ul-Iman, 1/481.
- ⁴⁵ Muslim, Kitab-ul-Iman, 1/152.
- ⁴⁶ Abu-Dawood, Kitab-ul-Janaiz, 1/784.
- ⁴⁷ Muslim, Kitab-ul-Amarah, 3/134.
- ⁴⁸ Abu-Dawood, Kitab-ul-Qazah, 3/60.
- ⁴⁹ Abu-Dawood, Kitab-ul-Diat, 3/375.
- ⁵⁰ Tirmzi, Abwab-ul-Ahqam, 1/538, Abu Dawood, Kitab Alkhriq, p 280.
- ⁵¹ Abu-Dawod, Kitab-ul-Qazah, 3/74.
- ⁵² Muhammad Asad Gillani, Rasool-e-Akram Ki Hikmat-e-Inqilab, P 201.
- ⁵³ Bukhari, 680/1 Muslim 2/332.
- ⁵⁴ Doctor Muhammad Khalid Alvi, Insan-e-Kamil, p 447.
- ⁵⁵ Mishqat, Kitab-ul-Tib, 2/278.
- ⁵⁶ Bukhari, Kitab-ul-Tib 3/269.
- ⁵⁷ Mishqat, Kitab-ul-Tib, 2/281.
- ⁵⁸ Bukhari, Kitab-ul-Ilm 1/66. For More see Abn-e-Seed-ul-nas, Oyan-ul-Asar Fi Fanoon Almaghazi Walseer, Bian Ghazwa-e-Badar.
- ⁵⁹ Bukhari, Kitab-ul-Ilm 1/41.
- ⁶⁰ Ibn Abdul bar, Al-Durer Fi Ikhtisar Almaghazi-wl-Seear, P/180. For More see Abn-e-Seed-ul-nas, Oyan-ul-Asar Fi Fanoon Almaghazi Walseer, Bian Ghazwa-e-Badar.
- ⁶¹ Tirmzi, Abwab Alber Walsala, 1/689.
- ⁶² Al-Quran, Sura Al-Mujadilah, Verses 1-4, for more see Sahee Bukhari, Ktab Al-Tafseer, 2/861.
- ⁶³ Ibne-Hajar, Tehzeeb Al-Tehzeeb, Published in Egypt, 1408 h, Zikr-e-Ayesha. Fore more see Tabqat-e-Ibne-Sad, 39/8, Tazkira Al-Hafaz, 1/27.
- ⁶⁴ Tabqat-e-Ibne Sad, 5/207.
- ⁶⁵ Ibid 5/221.
- ⁶⁶ For example The expiation of false oath, the expiation of give up the fast, expiation of Az-Zihar (Az-Zihar is the saying of a husband to his wife you are to me like the back of my mother) (unlawful for me to approach) Almiqadla, Verse 3, AL-maida, verse 89.
- ⁶⁷ Tirmzi, Abwab Alber Walsala, 1/702.
- ⁶⁸ For detail see Khateeb-e-Baghdadi, Tareekh-e-Baghdad, 5/108.
- ⁶⁹ Zehbi, Mizan AL-atedal, 4/18, 116.
- ⁷⁰ Imam Bukhari, Al-adab-ul-Mufrid, P80.
- ⁷⁰ Tirmzi, Abwab AL basar wasala, 1/703.