

## Question no: 02

### Holy Prophet (SAW) as an Educationalist

#### Introduction:

وَمَا آتَاكَ سِبْطٌ مِّنْ رَبِّكَ فَاغْبِطْ  
وَمَا رَاكَ تَوْبًا مِّنْ دُونِ سَبِيحِ

The life of the Holy Prophet (SAW) is an exemplary for the muslims. His mission was not confined to the preachings of the divine revelations but also encompasses moral training, intellectual uplift and educating the muslims. The Quran repeatedly mentioned that: seeking knowledge is compulsory for every muslim. The role of the Holy Prophet (SAW), in this regard, is phenomenal who laid the foundation of a knowledge-based civilization.

#### 1) Teaching as a core objective of prophethood

In the Quran, the Prophet's mission in educational terms is explicitly stated. As Allah says in the Quran;

He recites to them his verses,  
purifies them and teaches  
them the book and wisdom.

(62:2)

This verse highlights education  
as the primary means to refine one's  
thoughts, actions and intentions.

## 2) Prophet (SAW) as a practical teacher

The Prophet (SAW) himself declared:

I have only been sent as  
a teacher.

(Hadith)

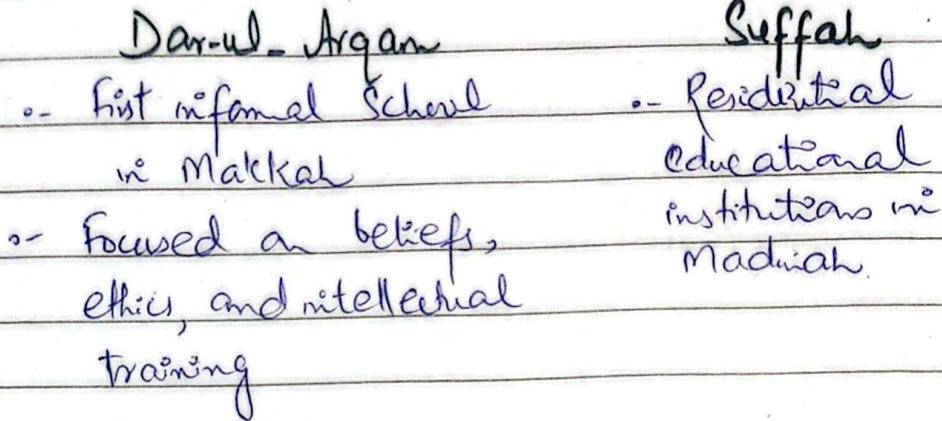
His teaching methodology includes;

- Question-answer method
- learning by examples
- Gradual instruction
- Encouragement of reasoning  
and reflection

## 3) Establishment of educational institutes by the Holy Prophet (SAW)

The Holy Prophet (SAW) institutionalized  
education by establishing educational  
institutes.

## Educational Institutes



### 4) Emphasis on literacy and knowledge dissemination

After the battle of Badr, literate prisoners were freed in exchange for teaching Muslims to read and write. This reflects how the Holy Prophet (SAW) valued literacy over revenge.

### 5) Equal importance of religious and worldly knowledge

The Prophet (SAW) during his Prophethood encouraged both religious and worldly knowledge. This laid the foundation for scientific inquiry, intellectual openness and translation movements in later Islamic history.

## 6) Advocating moral and character education

Education under the Prophet (SAW) focused on character building. As stated by the Holy Prophet (SAW) himself that:

I was sent to perfect noble character.

Thus, Islamic education was ethical and value-oriented.

## 7) Education of women: A revolutionary step

During Prophethood, the Holy Prophet (SAW) allocated special teaching days for women. Educated wives like Hazrat Ayesha (R.A) became a leading scholar. This shattered the pre-Islamic gender discrimination in education. As the Holy Prophet (SAW) stated that;

Seeking knowledge is compulsory for every muslim.  
(Hadith)

## 8) Encouragement of critical thinking

The Holy Prophet (SAW) trained companions to ask questions without fears

to analyze situations and to exercise Ijtihad. The Quran repeatedly urges us to reflect, to ponder on the Universe as Allah states:

اَفَلَا تَعْقِلُونَ  
اَفَلَا يَتَدَبَّرُونَ  
اَفَلَا يَنْظُرُونَ

### 9) The first revelation emphasized learning

The first divine command of was not about worship but about education. Islam began with intellectual revelation and the Prophet (SAW) became its chief teacher.

Read in the name of your  
Lord who created.

(Surah Al-Alaq)

### Conclusion:

The Prophet (SAW) was not merely a transmitter of divine revelation but an educationist who revolutionized human thoughts, through knowledge, ethics and wisdom. His methods, institutions and emphasis on intellectual growth prove that education was the backbone of his prophetic mission.

## Question no: 03

### The Last Sermon of the Holy Prophet (SAW)

#### Introduction:

The Last Sermon of the Holy Prophet (SAW), delivered during the farewell pilgrimage, is not merely a religious address but a universal charter of human rights. At a time when humanity was divided on the basis of race, tribe, gender and class, the Prophet (SAW) articulated principles that safeguard life, dignity, equality, justice and moral responsibility. Indeed, this Sermon laid the foundations of a comprehensive practical code applicable to all humanity.

#### 1. The Last Sermon of the Holy Prophet (SAW) — a comprehensive code of human life

##### (i) Right to life and human dignity

The Prophet (SAW) declared:

Your life, your property, your honour is as sacred as this day, this month.

This establishes the sanctity of human life and dignity, prohibiting murder, violence and humiliation.

### iii) Equality of all human beings

During His Sermon, the Holy Prophet (SAW) categorically rejected racial and ethnic superiority. He (SAW) established moral equality of all human beings, centuries before the modern equality doctrine. As stated by the Holy Prophet (SAW):

No Arab has superiority over a non-Arab, nor a non-Arab over an Arab ... except by piety.

This abolishes color-based discrimination and racism.

### iii) Rights of women and gender justice

The Prophet (SAW) emphasized women's rights in a patriarchal society. At a time when women were treated as property, Islam recognized them as moral and legal persons. He (SAW) clearly demonstrated:

O people! you have rights over your women and your women have rights over you.

This includes right to dignity, kind treatment and financial security.

iv) Accountability on the day of judgment

The Holy Prophet (SAW) declared collective responsibility. In his last sermon, He mentioned that;

Surely, you will meet your Lord where you will be held accountable of your deeds.

this principle establishes equality before law of all human beings.

v) Establishing economic justice

The Prophet (SAW) abolished interest (riba), that was a revolutionary step to protect the poor, to prevent economic exploitation and to promote social justice. As the Holy Prophet (SAW) stated that;

All interests of the days of ignorance is abolished.

### vi) Right to brotherhood and social harmony

The Holy Prophet (SAW) declared:  
All believers are brothers.

This promotes social cohesion, mutual respect and conflict resolution. Human rights in Islam are inseparable from social harmony.

### vii) Rights of labor

The last sermon of the Holy Prophet (SAW) promotes fair treatment of subordinates and moral obligation towards the weak. It is aligned with the Prophet's broader teachings:

Give the worker his wages before his sweat dries.

### viii) Universality and timelessness of human rights

The Prophet (SAW) concluded:  
Let those who are present, convey this message to those who are absent.

This signifies that it is applicable across time and space and the nature of message is universal.

### Conclusion:

The Last Seema of the Holy Prophet (SAW) stands as a complete code of human rights, its universality and emphasis on accountability make it superior in spirit and sustainability to modern human rights. Hence, the Last Seema is a living charter for human dignity and justice.

### Question no: 06

## Pious Caliphate — System of governance

### Introduction:

The pious caliphate (Khalifat-e-Rashida) refers to the period of the first four rightly guided caliphs — Abu Bakr (RA), Umar (RA), Uthman (RA) and Ali (RA) from 632 to 661AD. This era is regarded as the golden age of Islamic governance, as it implemented the Quran and Sunnah in political, judicial, administrative and social affairs. The governance model of the pious

caliphate stands as an exemplary system due to its emphasis on justice, accountability, welfare, consultation and rule of law.

## 1) What is pious Caliphate?

The pious caliphate was a political system established after the death of the Holy Prophet (SAW) whose leadership was based on:

- Consultation
- Rule of law
- Public accountability
- Rule of Quran and Sunnah

## 2) Governance Model of pious Caliphate

Governance model of pious caliphate was indeed an exemplary one due to following reasons:

### 1) Supremacy of Quran and Sunnah

The primary source of governance was divine law. All Caliphs explicitly declared obedience to Allah and His messenger as the basis of authority:

Hazrat Abu Bakr<sup>(R.A)</sup> in his inaugural address stated that:

obey me so long as I obey  
Allah and His Messenger.

It ensured constitutional supremacy,  
not personal rule.

### ii) Principle of Shura.

Hazrat Umar (R.A) institutionalized  
Shura by consulting experts and the public,  
bringing participatory governance. Governance  
model was consultative not autocratic.

- Majlis-e-Shura included companions
- Decisions on wars, administration  
and policy were made collectively

### iii) Rule of law

During the pious Caliphate, no  
individuals, including the caliph, was above  
the law.

Hazrat Ali (R.A) lost a case  
against a Jewish citizen due to lack  
of evidence. Also, Hazrat Umar (R.A)  
appeared before a Qazi as an ordinary  
citizen. This reflects absolute legal equality.

### v) Accountability of rulers

The Caliph considered themselves answerable to the people and Allah. Hazrat Umar (R.A) stated that:

If a dog dies hungry on the banks of Euphrates, Umar will be responsible.

### v) Establishing a welfare state

The pious caliphate established one of the earliest welfare states by institutionalizing:

- ↳ Baitul-Maal (public treasury)
- ↳ Stipends for poor, widows, orphans
- ↳ State responsibility for basic needs

Hazrat Umar (R.A) introduced pensions and allowances.

### vi) Peaceful transfer of power

To prevent dynastic rule in Islam, Hazrat Umar (R.A) was elected through consensus. Hazrat Umar (R.A) nominated with public approval and Shura committee

under Umar (R.A) established for next caliph.

### vii) Protection of human rights

The Caliph issued:

- Religious freedom for minorities
- Protection of life and property
- Justice without discrimination

The Charter of Jerusalem under Umar (R.A) guaranteed minority rights.

### viii) Ensuring economic justice

During the pious Caliphate, there was a strict control of public funds, and governor's assets were audited. Hazrat Umar (R.A) lived a simple life despite ruling vast territories.

### ix) Merit-based appointments

Appointments were based on: competence, integrity and piety. Governors were removed if accused of injustice, regardless of status.

## x) Administrative efficiency

For efficient administration, Hazrat Umar (R.A) introduced diwan system and land revenue administration. For this purpose,

- Provinces with governors appointed
- introduced a policing system to maintain rule of law
- Record keeping and taxation reforms
- Judiciary made independent from executive

## x) Freedom of expression and dissent

During the pious caliphate, people openly criticized rulers without fear. Once a woman corrected Umar (R.A) on a Mehr issue. This incident shows tolerance of opposition.

## Conclusion:

The pious caliphate was an exemplary model of governance, combining moral authority with administrative efficiency and power with accountability. Rooted in Quran and Sunnah, it presented a balanced system that ensured human dignity, social welfare and rule of law.