

## Co-Curricular Activities and Its Importance in the Prophet's (PBUH) Era: A Critical Review

---

\*Hafiz Salih-Ud-din

\*\*Saeedul Haq Jadoon

### *Abstract*

*The education system of the Prophet Muhammad's (PBUH) era is like a modular educational design for the entire world. In reference to administration, curricula, rules regulations and teaching techniques, the Prophet's system of education is worth copying model. During the era of Prophet Muhammad (PBUH), along with enhancing the intellectual capacity of the learners, arrangements were also made for their physical fitness and training as well. In addition to that, the Prophet (PBUH) never imparted education stressing hard on giving up the worldly material, rather invited the people to benefit from the virtues of Deen (religion) as well as the world. To maintain the better combination of the Deen and the world, the Prophet Muhammad (PBUH) started imparting the contemporary skills and expertise of the era along with the teaching of Quran and Sunnah in highly esteemed university of Suffah. He (PBUH), along with Anthropology<sup>1</sup>, astronomy<sup>2</sup>, Inheritance<sup>3</sup>, world's Languages<sup>4</sup>, Medicines<sup>5</sup>, Calligraphy<sup>6</sup> and Celestial studies<sup>7</sup>, also encouraged co-curricular activities like archery, racing, wrestling, hunting and horse riding<sup>8</sup>.*

**Keywords:** Education; Co-curricular, Prophet's (PBUH) Era; Skills; Sports; Contest

### **Introduction:**

Our Prophet (PBUH) presented the concept of co-curricular activities approximately fifteen hundred years ago. While the same is being practiced now in our schools, colleges, Universities and other educational institutions, in the shape of picnic, scouting, games, athletics, clubs and societies<sup>9</sup>. It proves that our Prophet (PBUH) not only gave an educational system to the society, but along with that, made arrangements for its proper training and nourishment.

The prophet Muhammad (PBUH) not only permitted a variety of recreations, sports and games in order to maintain the refreshment, mental capability, happiness and physical health of the companions but he (PBUH) also liked them. These sports are helpful in developing mental and physical health, both of which are part and parcel of *Jehad*. That is why prophet (PBUH) says, "The strong believer is the best beloved of Allah instead of weaker one"<sup>10</sup>.

In the article under reference efforts have been made to highlight the significance of such activities.

---

\*Assistant Professor/ Chairman Department of Islamic Studies & Arabic, Abdul Wali Khan University Mardan.

\*\*Arabic Teacher, GHSS Chanai (Gadoon) Swabi.

This fact has further been clarified with the help of some solid examples that *Islamic Sharia* has not been restricted only to worship or rituals but it also covers all other spheres of life. It has gone to the extent that it (*Islamic Sharia*) has made all games obligatory for males and females within certain limits. Not only are these activities obligatory rather these are the part of our *Deen*.

Following are the co-curricular activities or recreations of the Prophet's (PBUH) era:

### **Archery:**

Archery is a sport based on art, which is a very effective and extremely useful skill in fighting situations. The Prophet (PBUH) experimented archery in his boyhood. Besides, he made use of it as a recreation<sup>11</sup>. Whenever, the Prophet (PBUH) saw his companions busy in archery, he (PBUH) encouraged them. Salma Bin Akwa narrates that once the Prophet (PBUH) happened to pass by some people from Banu Aslam Tribe and saw them busy in archery. The Prophet (PBUH) named them as Banu Ismail (Children of Ismail) and said, "yours grandfather (Ismail and Ibrahim) was also archer, so you must keep on archering. I am also with you". On this the other group stopped archering. The Prophet (PBUH) said, "What happened to you? Why do not you archer? They said," how can we archer when you are with them?" On this the Prophet (PBUH) said, "start archering, I am with all of you"<sup>12</sup>. Archery is a kind of power (strength). This has been explained by the Prophet (PBUH) as "archery is power, be aware archery is a power, be aware archery is a power"<sup>13</sup> the Prophet (PBUH) has warned those who learn archery and then leave it, to face worst consequences. He (PBUH) says," those who once learn archery and then relinquish it, are not from us"<sup>14</sup>.

### **Racing Competition:**

The Prophet (PBUH) usually held race competition among his companions. The principles and rules of the race were equal and common for all. Prizes were awarded in public competitions.

In the race competition people from all fields of life were allowed to participate without any discrimination. Generally, the competitions would be held separately among the grown up men and children, because of the difference in levels of their strength and compatibility. It was not difficult, in those days, to hold a racing competition among women in public places but competitions were usually held among the husbands and wives for recreation purposes which were considered very interesting by all. Such competitions were always held at night time, usually in isolation.<sup>15</sup>

The Prophet Muhammad (PBUH) himself would compete in racing with his spouse Aisha (RA). Once during a journey, the Prophet Muhammad (PBUH) asked Aisha to contest with him in racing. Both of them held competition. In those days Aisha was quite young, smart and active, hence she won the contest. The Prophet Muhammad (PBUH) very open heartedly admired her. After the passage of a long

period once again during a journey, the Prophet Muhammad (PBUH) contested with Aisha and won the contest. The Prophet Muhammad (PBUH) in pleasant mode said to Aisha "This was in response to that"<sup>16</sup>. The Jurists have drawn this verdict from all these Ahadith, that holding "race" or contesting in running is permissible in Islam, whether men race with each other, children and young among themselves or the men with their wives<sup>17</sup>.

### **Wrestling:**

Wrestling is also one of the art that have close relation with wars. The Prophet Muhammad (PBUH) had learnt the art of wrestling during his boyhood<sup>18</sup>. The Prophet (PBUH), after declaration of his Prophet-hood, wrestled with famous wrestler of Arabia, Rukana Bin Abd Bin Zaid and prostrated him so many times<sup>19</sup>. This is also true that contesting in running (Race) and wrestling etc are not such art which are to be considered repugnant to protocol, dignity, academy, age and grandeur. That is why when the Prophet (PBUH) used to contest with Aisha (RA) in running, his age at that time was above fifty years.

### **Tilting (Jousting):**

In reference to recreations and sports of "Eidain" the famous sport among the Muslim was tilting or jousting. This is an interesting sport. The Prophet Muhammad (PBUH) granted permission to Negroes to perform tilting in the mosque. Companion Abu Hurairah (RA) narrates that some people from Abyssinia were making demonstration of tilting before the Prophet (PBUH). In the meanwhile Hazrat Umar (RA) came and started pitting pebbles on them, while the Holy Prophet (PBUH) said, "Umar! Let them play"<sup>20</sup>. Hazrat Ma'amar has narrated that companions of the Prophet (PBUH) were displaying their acts in this game<sup>21</sup>. Hazrat Aisha said, "the Prophet (PBUH) covered me in his sheet and I carried on seeing this martial sport of Abyssinians in the mosque, till I got tired, in spite of the fact that at that time, I was quite young"<sup>22</sup>

### **Preying (Hunting):**

Preying (Hunting) is useful recreation, the best physical exercise, and the best means of earning. Not only Islam has permitted hunting, but has encouraged it to the maximum possible extent.

In the Holy Quran and Sunnah numerous principles and rules of preying have been discussed.<sup>23</sup>

Companions like Adi Bin Hatim (RA) were regarded as experts of preying. Adi Bin Hatim (RA) usually asked questions from the Prophet (PBUH) regarding the issues faced by him during his hunting. Which benefited his companions too?

### **Horse Riding:**

Riding (Horse Riding) is a game as well as training. This was the reason that the Prophet (PBUH) held contests among his (PBUH) companions (RA) in riding. The Prophet (PBUH) himself also participated in this contest. Imam Bukhari has set a "Chapter" under this caption in his book "Sahih Bukhari", named as "Bab-o-Idmae-

al-khail-li-al-sabaq". Ibn-e-Umer narrates that the Prophet (PBUH) conducted horse riding from "Heefa'a" to "sanayat-e-al-wida'a". Those horses which were not yet fully ready, their race was only between "Sanayat-e-al-wida'a" and "the mosque of Bani Zareeq".

Ibn-e-Umar (RA) narrates that he was also one of its participants. The narrator says that it was reported from him by Sufyan (RA) that the distance between "Heefa'a" and "Sanayat-e-al-wida'a" is five or six miles while the distance between "Sanayat-e-al-wida'a" and "mosque of Zareeq" is one mile.<sup>24</sup>

After the era of the prophet Muhammad (PBUH) the people learnt riding and horse racing as permanent skills. Hadrat Umar Farooq (RA) sent instructions to all of his governors that the children should be taught horse riding, racing, archery and athletics<sup>25</sup>.

### **Camel Riding:**

The prophet Muhammad (PBUH) held contest of camel riding and his camel always stood first. Once it happened that contest of the prophet's camel was held with the camel of a villager. When competition started the prophet Muhammad (PBUH) won it. In the 2<sup>nd</sup> competition the camel of the villager got the first position. The companions were very grieved on the defeat of the prophet Muhammad's (PBUH) camel. On this Prophet (PBUH) clarified the principles of the sports and said that it happens like this in such games. Sometimes one succeeds and on another occasion, one fails. There is no need to be grieved or pain stricken. Success and defeat are always pre-destined. Allah grants success to those whom He likes as such and grants defeat to the others.<sup>26</sup>

### **Conclusion:**

From the above discussion it can be concluded that co-curricular activities are the important part of education, whether religious or worldly, and are equally useful for ladies and gents. *Islamic shari'a* encourages the holding of sports and games contests. This is the obligation of the contemporary regime to make arrangements for the teaching of this art in all educational institutions. Subsequent upon that, the government should plan awards and prizes, intermittently for the teachers and students who got expertise in this art. Also, government should manage the extension of due respect and distinctions to such individuals. At the end I would say that keeping in view co-curricular activities, we all should take care of our family members, especially, our spouses. They should not be excluded; rather proper opportunities should be sought and given to them.

### **References:**

1. Ibne Hambal, Ahmad, Musnad Ahmad, Vol-2.p.347 Bairoot Lubnan, 1974
2. Al-Katani, Abdul Hayye, Niza-Al-Kitab Bairoot Lubnan, 1999.
3. Do, Vol-2,P.303

4. Sunan-Al-Tarmizi, Hadith No. 2715, Dar-Al-Kutab Al-Elmiyya, Bairoot, 1468(A.H)
5. Sahih-Al-Bukhari, Vol-2.P.874
6. Albani, Muhammad Nasiruddin, Sunan-Abu-Daud, Vol 1, P.695 (N.D)
7. Sahih-Al-Bukhari, Vol-2, P. 907
8. Nizam-Al-Umam Hukuma-Al-Nabaviyya, Vol. 2, P.312
9. Dr. Salahuddin, The Monthly Wifaq-Al-Madaris, Pakistan Mai Misali nizami taleem ki Tashkeel P.19, May 2005.
10. Muhammad Anwar, Islam, Sihat our Jadeed Sciencee Tahqiqa`at, P.21, Idara Isha,at Islam Karachi, 2004.
11. Prof. Yaseen Mazhar, Ahdi Nabavi Ka Tamaddon P.707, Dar-Al-Nawadir Lahore, 2011.
12. Saheeh-Al-Bukhari, Vol. 1, P. 406.
13. Saheeh Muslim, Vol. 2, P. 143.
14. DO
15. Ahdi Nabavi Ka Tamaddon, PP. 732-733.
16. Sunan Abu Da`aud, Vol. 1, P. 355 Al-Khalil Publishing House Rawalpindi Vol. 1, P. 355, 1316 (A.H)
17. Qarda'awee, Yousaf, Al-Halal-wa-Al-Haram Fi-Al-Islam (Mutarajjim) Shams Peer Zada P.346, Islamic publications Lahore, P.2008
18. Ahdi Nabavi Ka Tamaddon, P.713
19. Do
20. Al-Halal-wa- Al- Haram Fi- Al- Islam P.346.
21. Saheeh-Al- Bukhari, Vol: I, P. 406
22. Sunan-Al- Nisayee, P. 266, Matba- Al- Nizamee India, 1190(A.H)
23. Onzor, Kitab-Al-Zabay`h Fi-Al-Nisayee
24. Saheeh-Al- Bukhari,Vol: I, P.402
25. Dr. Sheilbi Ahmad, Tareekhi Taleem Wa Tarbiyyati Islamiya (Mutarajjim) Hussain Khan Zubari, P.142, Idara Saqafat Al-Islamiya Club Road Lahor,1963.
26. Saheeh Bukhari, Vol: I, P.402.