

The Islamic National Education

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The Islamic national education is not mere slogans and enthusiastic chants or any other empty aspects that bring about no single advantage to the society. The actual national education of Islam alludes to rational and faithful activities that aim at servicing the nation purely. It also insinuates that the souls and riches should be sacrificed for the sake of the national .independence, struggle, and cultural and economic development

Social unity:

The mission of the Islamic national education is making the individuals feel that they form unity with the society. It also encourages hurling consciously and sincerely for achieving others' pleasure and saving them from misfortunes. This is the implication of the Prophet's saying, "Take to others whatever you like to yourselves, and guard others against what you guard yourselves against." Societies will be debilitated and baseless and not deserve dignity and life if the individuals work exclusively for themselves and ignore any sort of social reaction. Islam has worked deliberately for educating the society brightly by canceling the social classes and privileges and making all Muslims represent one body that if an organ is afflicted, the others stay up and suffer for it. Unity and congruity bring the social indulgence and guarantee dignity and interests.

Islam has constituted the Islamic unity on grounds of fraternity. This unity comprises huge energies that supply the Islamic community of understanding, altruism, and cooperation and create a unique model of social solidarity. It also blocks the way before the enemies and rivals, such as the snakes of greed and imperialism.

The Islamic fraternity is more than an extrinsic emotion. It is a secure relation lying in the minds to provoke on participating in welfare and adversity. The Prophet (s) declared oftentimes this fraternal relation. He, once, interrogated the man who came late after he had sent him in a mission. The man cited the want of clothes as his apology. "Your neighbor has two dresses that he might borrow you one," said the Prophet (s). "Yes," averred the man, "This is true." The Prophet was depressed when he said, "Your neighbor does not represent the fraternity of Islam." Imam as-Sadiq (a) said, "A Muslim is the brother of Muslims. He is their eye, mirror, and guide. He should not betray, wrong, cheat, belie, or backbite them." Imam al-Baqir (a) said, "A faithful believer is the brother of the believers. He should not revile,

deject, or mistrust them.” Islam has constructed the Islamic fraternity on deep bases that are similar to the natural brotherhood in strength and status. It has also legislated the most splendid courses that achieve the coalescence of powers and warn against the factors of .discrepancy and disassembly

MEANS OF SOCIAL UNITY

Islam has constituted the straight courses that lead to the determinism of the social correlation and the community of amiability and fraternity of Muslims.

Reciprocal kindness and sympathy:

Islam has encouraged being kind and sympathetic to each other. Kindness and sympathy are the most important means of Muslims’ unity and congruity. Imam as-Sadiq (a) said, “Fear God and be good and concordant brothers for God’s sake. You should be interconnected and kind to each other. Visit and meet each other. Mention and refresh our affairs.” “Muslims should visit each other and cooperate in fields of sympathy and condolence to the needy. They should be reciprocally empathy so that they will be congruently compassionate, as God decrees. You should pursue the supporters –Ansar- in the Prophet’s time.” “Visit each other and be reciprocally kind, merciful and sympathetic.”

If Muslims apply these vital instructions, they will certainly be one hand against others, and will stop their enemies and rivals. Moreover, poverty and deprivation will be eradicated from their societies. Cooperation and firm relations are the firmest factors of the social solidarity that .protects Muslims from poverty and indigence

Visiting:

Islam advises of exchanging visits since this is a base rule of founding collaboration, amiability, and relations. Imam Ali (a) said, “Meeting of brothers, even in a few numbers, is a great gain.” Imam al-Baqir (a) ordered Kheithama of conveying the following remarkable recommendations, within which is the exchanging of visits, to his adherents. The Imam said, “Convey the following to any of our adherents you may meet. Advise them of God-fearing. The rich and powerful should help the poor and the weak. The alive should attend the funerals. They should exchange visits and refresh our affair. God bless those who refresh our affair.” Imam as-Sadiq (a) said, “Exchange visits. This powers up your hearts and makes you mention our sayings that distribute sympathy among you. You will be guided if you take in our sayings, and you will deviate and expire if you omit. Take in our sayings and I guarantee your being saved.”

The reference books of hadith are filled up with a great deal of reports that urge on exchanging

.visits, which is a basic element of the national and social education

Settling people's needs:

Islam has recommended and stressed the necessity of settling people's needs, since it is a significant factor of the social relations. The Prophet (s) said, "Spending a single hour, whether in daylight or at night, in settling an individual's need is preferable to a month confinement to mosques.* Imam al-Baqir (a) said, "Compete with each other in the field of doing favors to others. The Paradise has a definite portal, named 'the favor', from which none will enter except those who do favors in this world. While the servants –of God- settle the needs of their brothers, God orders two angels of encompassing them for seeking God's forgiving them and settling their needs." Safwan al-Jemmal• said: I was attendant before as-Sadiq (a) when a Meccan man complained a question. The Imam asked me to help him. I did and came back. The Imam was highly joyful for my deed. He said, "Providing a help to a Muslim is favorable for me to circumambulating around the Kaaba for a whole week." The Imam went on expressing the great rewards of settling others' needs, "As a man came to Imam al-Hasan (a) seeking his help, the Imam hurried up. He passed by al-Hussein (a), who was performing a prayer. "What for did you overlook Abu Abdullah – al-Hussein (a)- for this mission?" asked the Imam. "I intended, but some said he had been in confinement," said the man. The Imam expressed, "It is most surely that helping you is preferable to a month confinement."

Settling people's needs is one of the firmest factors that strengthen people's relations and create a community of love and association. Aid and condolence:

Reciprocal aid and condolence arouse the Muslims' social unity and lead to the confirmation of congruity and harmony. The Prophet (s) said, "For those who relieve a Muslim's agony in this world, God will relieve one of their agonies on the Resurrection Day. God aids the servants as long as they aid their brothers. Imam as-Sadiq (a) said, "For those who relieve a believer's agony in this world, God will relieve one of their agonies on the Resurrection Day, and will revive them from the tombs with fully cool hearts. God will offer food of the Paradise to those who feed the needy in this world. Similarly, He will offer the paradisiacal sealed pure drink to those who offer drink to the needy in this world. "For those who relieve and meet an insolvent believer's need in this world, God will settle their needs in this world and the Hereafter. For those who cover up a believer's flaw, God will cover up seventy of their flaws in this world and the Hereafter. God aids the servants as long as they aid their brothers. Thus, benefit by the admonition and seek the good. Imam al-Baqir (a) said, "Those who settle the believers' needs are not only delighting them. They, by God, delight us. Moreover, they delight the Prophet (s). "The most preferable deed to God is delighting the believers." Imam ar-Rida (a) said, "For

those who relieve a believer in this world, God will relieve them on the Resurrection Day.” These sayings urge on benevolence and condolence for the sake of applying the Islamic fraternity and solidarity so that any gap, from which the rivals and enemies may penetrate to .the Islamic body, will be blocked

Rights of the Islamic fraternity:

Islam has organized a nonesuch course of fraternity and bound Muslims on applying it for achieving coherence and unity. Imam Ali (a) said that the Prophet (s) had said, “Muslims have thirty rights that are imposed upon their brothers who are unexcused unless they carry out.

They are:

Pardoning the flaw; sympathizing in grievous situations; covering up the defect; overlooking the fault; accepting the excuse; rejecting the backbiting; keeping on advising; respecting the friendship; caring for the pledge; visiting the ailed; attending the funerals; responding the invitation; receiving the present; rewarding the relation; thanking the grace; excelling in support; observing the sanctuaries; settling the needs; answering the questions; blessing the sneeze; guiding the lost; responding the salutation; bettering the words; acknowledging the favors; believing the oaths; acceding to the backers; staying away from antagonizing; and advocating whether in states of wronging or being wronged. The wrong brothers are advocated by preventing them from wrongdoing. The wronged brothers are advocated by backing them for regaining their rights. Neither Muslims should give up their brothers nor should they disappoint them. They should take to them whatever they like to themselves and guard them against whatever they guard themselves. The Prophet (s) then said, “For those who neglect any of these rights, they will be demanded on the Resurrection Day.”

Muslims will certainly be the most developed, perfect, and united nation if they apply these rights to their lives. Imam as-Sadiq (a) said, “Muslims have seven obligatory rights on their brothers. Violence of any of these rights takes out of God’s sanctum and obedience. They are:

(First) Muslims should take to their brothers whatever they like to themselves, and guard them against whatever they guard themselves. (Second) Muslims should avoid their brothers’ ire, pursue their satisfaction, and obey their orders.

(Third) Muslims should help their brothers with their souls, riches, tongues, hands, and legs.

(Fourth) Muslims should be their brothers’ eye, guide, and mirror.

(Fifth) Muslims should avoid saturation while their brothers are hungry, and avoid quenching while the brothers are thirst, and avoid dressing well while the others are naked.

(Sixth) Muslims should send their servants for serving their brothers who have no servants.

(Seventh) Muslims should approve the others’ oaths, respond to the invitations, visit the ill,

attend the funerals, and take initiative in settling the needs before they are asked. These matters correlate the affairs."

These rights compose the excellent course that achieves the nations' solidarity, union, and protection against discrepancy and difference. Imam as-Sadiq (a) said, "Muslims' rights are that they should never be saturated or dressing well while others are hungry and naked. How great the Muslims' rights that are obliged upon their brothers are! You should take to your brothers whatever you like to yourselves. You should ask them when you need, and give them when they need. You should never stop treating your brothers benevolently, and they should never stop treating you the like. You should back them and they should back you. You should keep them while they are absent, and visit them when they are present. You should regard and dignify them because they are yours and you are theirs. If your brothers blame you, you should not leave before seeking their forgiveness. You should praise God for the wealth that they get, and support them in misfortunes and help them in neediness. This relationship may be cut by a single indication of nagging."

This chart provides a vital course of the Islamic league that distributes emotions and passions and creates Muslims' alliance in good and bad. Imam as-Sadiq (a) also said, "The believers' rights are the inherent amiability, sharing the riches, guarding the family in absence, supporting the wronged, receiving the share of the absent, visiting the tombs, and avoiding wronging, cheating, betraying, disappointing, belying, or showing any sign of boredom." He once asked a man about the conditions of people there. The man praised them elegantly. "How about the rich men's visiting the poor?" asked the Imam. "Not that bad," answered the man. "How about the rich men's supervising the poor?" asked the Imam. "Not that bad," answered the man. "How about the rich men's relations with the poor?" asked the Imam. "You are mentioning moralities that we hardly have," said the man. The Imam (a) said, "How do you claim those people's being Shias?"

These excellent instructions supply the nation with all of the components of renaissance and maturity, and protect from discrepancy and disunion. They are surely the most impressive principals of the national and social education that fix the boundaries and barriers before the antagonizing powers, and encompass the nation with compact fences

FACTORS OF DISCREPANCY AND DESTRUCTION

Alienation:

Islam has warned against alienation and the rupture of relations because they contribute to the perfusion of animosity and disrelish. The Prophet (s) said, "Any two Muslims, who do not settle their discrepancy before three days, are out of Islam and breaking their fraternity. The

precedent in conciliation will precede to the Paradise on the Judgment Day.” “It is illicit for a Muslim to diverge his brother more than three days.” Imam as-Sadiq (a) said, “One of the two parties that depart each other deserves disloyalty and curse. It happens that the two may deserve the disloyalty and curse. The wronged party deserves disloyalty and curse because he does not invite his brother to conciliation and the regaining of their relations. My father said, if two parties litigate, the wronged should confess of being the wrong, for breaking the litigation.
.God the Blessed is just. He will retaliate the wrong

Inconsistency:

Islam has denied rigid inconsistency because it creates Muslims’ opposition and rupture of relations. Imam al-Baqir (a) said, “He whoever refrains from supporting his brother will surely be undergone an act of settling a need due to which he is sinned.” Imam Musa (a) said, “He that refrains from providing the help that a Muslim asks for, is rupturing God’s loyalty.” Imam as-Sadiq (a) asked his companions, “What for do you disparage us?” A man from Khorasan answered, “God forbid! We never disparage you or any of your affairs.” The Imam said to the man, “You were one of those who disparaged us.” The man was astonished and horrified, and sought God’s protection against disparaging the Imams. The Imam exposed, “You heard the tired man who sought your support, but you disparaged him. He whoever
”.disparages a believer is surely disparaging us and violating God’s sanctuary

Injury and disgracing:

Islam has forbidden injuring and disgracing any Muslim, because such acts infringe the Muslims’ union and congruity. Besides, they are sorts of wronging and aggression that Islam has forbidden. The holy Quran refers to this prohibition. God says, And those who ‘hurt’ the believing men and the believing women without their having earned it, they are guilty indeed of
a false accusation and manifest sin.

The Prophet (s) said, “God the Elevated says: He that humiliates My faithful slave is colliding Me.” “It is illicit for Muslims to refer to their brothers by injurious look.” Imam as-Sadiq (a) said, “For those who disgrace and humiliate a believer for his weakness or poverty, God will shame them before the creatures on the Resurrection Day.” “For those who humiliate a believer, whether poor or not, God will be humiliating and abhorring them till they retreat their
humiliation.”

Humiliation and injury are the qualities of the sinful that are unfaithful in the human standards and the elevated idealities. Islam has antagonized this quality because it ruptures the bonds of
.amiability and Muslims’ fraternity

Terrorism and chaos:

Islam has forbidden terrorizing each other to avoid oppression and rupture of relations. The Prophet (s) said, "For those who gaze at a believer for terrorizing him, God will frighten them on the day when there will be no shade but His." Imam as-Sadiq (a) said, "He will be with Pharaoh and his adherents that whoever causes an unjust ruler to frighten a believer

Revilement:

Revilement creates disunion. Islam has warned against reviling even at the enemies. God says: And do not revile at those who are atheists so that they will not revile at Allah intentionally without awareness. Imam al-Baqir (a) said, "The Prophet (s) advised a man of matters among which was avoiding reviling at people so that animosity will not occur." The Prophet (s) said, "Reviling at the believers is desertion. Fighting them is atheism. Backbiting them is disobedience. The believers' properties are as sanctified as their blood." Imam al-Baqir (a) said, "He whoever berates a believer will die very badly and will not see any goodness." Vituperation, revilement, and defamation are such disgusted qualities that publicize animosity, malice, and hatred

Inspecting people's flaws:

Islam has surrounded the social unity with a protective fence by forbidding any matter that may split it. Thence, Islam has forbidden inspecting people's flaws and broadcasting their defects, since these matters cause disparity and arouse abhorrence among Muslims. The holy Quran warns against such matters. God says: Surely, as for those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter. The Prophet (s) said, "O, you who Islamized by tongues, not hearts! Do not inspect people's flaws. For those who inspect people's flaws, God will inspect their own. God will surely unmask them." "Charity is the most precedent act in rewarding. Aggression is the most precedent act in punishment. It is the biggest shame to inspect people's flaws and forget your own, and impute dishonor to people for an action you cannot give up, and harm the associate with uninterested matters." Imam al-Baqir (a) said, "The nearest degree to atheism is accompanying someone, in the name of the religion, for inspecting the faults to dishonor thereafter

Belittling:

It is a factor of discrepancy and disintegration to censure, belittle, and degrade others. The Prophet (s) said, "He that broadcasts an evil, is considered as the originator. He whoever finds

fault with a Muslim, will not die before God makes him carry that fault.” Imam as-Sadiq (a) said, “For those who face their brothers with a matter they detest, God will face them with their faults in this world and the Hereafter.” Pride:

Islam has warned against taking pride in the lineage and any other matter, considering it as an element of rupturing the Islamic fraternity. Pursuant to the Islamic Sharia, people are evenly equal. Except God-fearing and good deeds, nothing distinguishes people. In his splendid recommendation to Malik al-Ashtar, Imam Ali (a) says, “People are of two kinds; either brothers of religion or matches of creation.” As a famous Arab character began to take pride in his lineage before Imam al-Baqir (a), the Imam said, “Do not show us your lineage proudly. God has raised by faith those whom were called humble, and humiliated those whom were called honorable due to their atheism. None is preferred except through God-fearing.”

Islam has antagonized all the means that rupture the social unity and dissociate Muslims’ harmony, and forbidden every matter that causes dissidence, such as backbiting, tattling, .mockery, and calumny

CRYSTALLIZATION OF THE POLITICAL CONSCIENCE

The Islamic national education concerns with the crystallization of the political conscience and the florescence of the public mentality before the social circumstances. Islam has imposed the positive intrusion in the national affairs and committed the citizens to keeping deliberately their interests and affairs. None is permitted to stop negatively against the public interests of the country or neglect any of its affairs or be indifferent for any event or misfortune that the nation undergoes. The Prophet (s) said, “You all are wardens and you all are responsible for your wards.” “He whoever disinterests in Muslims’ affairs is completely out of Islam.”

This hadith is the most evident proof on the necessity of publicizing the political conscience among Muslims to link their mental and social renaissance in this bright factuality. Within the most important programs of the national and social cognizance is the communal implementation of enjoining good and forbidding evil. This procedure protects the publics’ dignity and guards against the violence of the oppressors. It also enables Muslims to live in peace and security since none would be wronged or degraded. They also can reach the highest levels of social renaissance. In our ‘The Political System in Islam’, we have exposed these topics and evidenced the correlation between Islam and policy, which is a part of its factuality .and core. We have also proved that Islam may lose activity and essence without policy

NATIONAL OBLIGATIONS

- People must defend the homeland and protect it against the foreign invasion. It is surely a

holy duty. Muslims, who are asked to hurry to jihad and play positive roles for the sake of struggling against any invasion or takeover, must haste to jihad. The obligation of defense increases according to the nearness to the occupied country. Had Muslims carried the spirits of jihad collectively, the Jewish gang would not have seized Palestine for founding their state in the heart of the Arab homeland. The Zionists have been working for terminating all of the signs of the Islamic setting, and subduing people of Palestine to massacres, displacement, and imprisonment. Meanwhile, America is supporting them with the most modern arms in addition to economical and military aids and fortifying their procedures of violating the human rights. When will the Arabs and Muslims rise to consolidate their powers for eliminating this cancer that threatens termination and ruin?

Muslims should dedicate their souls to serving their homeland and understand deeply all of the surrounding events. This responsibility is the mission of the diplomatic cadre and the politicians. Those are responsible for husbanding means via which the economical and social development occurs.

- People must fulfill perfectly the duties of their nation and homeland.
- People must encourage the national industries that should be preferred to the foreign.
- People must boycott the whole goods and products of the unfriendly countries. This is the best means of impeding the aggressors and the greed.
- People must work seriously and believe in the fatal issues of their homeland. The homeland should not be tied to the imperialist coalition. The national economical destinies along with every matter that may harm the .homeland's independence, security, and freedom, should not be gambled

CHARACTERISTICS OF SOCIAL EDUCATION

We should expose a brief picture of the characteristics of the Islamic social education, yet we have previously referred to some aspects. -Muslims should stay away from the conceptual discrepancies, and eliminate fanaticism. The latter is the most important obligation, especially in this age in which the Islamic world is passing through the most decisive stage of its history. Thus, it is obligatory to unite before the harrowing hurricanes and the torrential misfortunes. It is highly considerable to cite the fact that Islam has antagonized fanaticism and called for leniency with people of the other heavenly religions. God says:

Say: O, followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allah and that we shall not associate aught with Him.

Allah does not forbid you respecting those who have not made war against you on account of your religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly. Surely, Allah loves the doers of justice. The Prophet (s) situated the

principals and rules of this leniency. He said, "On the Resurrection Day, I will be the litigant against those who wrong, revile, overtax, or seize an ally –a non-Muslim individual that confederates Muslims-."

The Prophet did not coerce any Jew or Christian on leaving their religions. He also ordered the governor of Yemen of this matter. The master churchmen declared this genuine spirit and great morality of Islam. Patriarch Esau Yamshu Mayaya said, "When the Lord enabled them to prevail on this world, the Arabs treated us justly, as you know. They have not been the enemies of Christianity. On the contrary, they have praised our religion, respected our sanctuaries, and aided our churches and abbeys." Sir Thomas Arnold says, "The victorious Arab Muslims treated the Christians with great lenience since the first century –of hegira-. This lenience has continued all over the consecutive centuries. We can rightly aver that the Christian tribes embraced Islam optionally and willingly. The current Arab Christians, who live among Muslims, are the best evidences on the intended lenience."

Fanaticism and mutual alienation of people of the various religions are the remotest from the Islamic logic and guidance. In his splendid recommendation to Malik al-Ashtar, Imam Ali (a) – the master of Islam and the pioneer of its renaissance- says, "People are of two kinds; either brothers of religion or matches of creation."

He is surely wronging Islam and offending the factuality that whoever claims of Islam's calling to malice and abomination of people of other religions. The late Sheik Mohammed Hussein al-Kashiful-Ghitta, the master reformist, composes a couple of poetic verses in which he says that the religion never discriminates since it is based upon peace and lenience. Harmony and resting upon the guidance of the holy Quran are the best means of achieving renaissance and development. The holy Quran opens the door to amiability and fraternity.

God says:

Certainly, the believers are brothers.

Islam has made this bond stronger than the bonds of lineage and blood. It has also instructed Muslims to care and conserve it for the sake of protecting their glory and dignity. –Muslims should feed on and accustom to the moralities of their excellent religion so that their souls will shine and their essences advance. These moralities include reformation, God-fearing, sincerity, decency, chastity, loyalty, good manners and wording, activity, willpower, self-reliance, respecting and admitting people's rights, appreciation of honest workers' efforts, working for reforming people's ill deeds, refuting the evil by the good, participating in people's misfortunes and bliss, and using sympathy to the weak and the poor in addition to many other high traits and elevated ethics. Muslims would have been the masters of the nations and the guides of

peoples had they applied these moralities to their lives.

-Muslims should have full acquaintance with their rights and obligations so that they will work for acquiring their rights and fulfilling their obligations, especially in the social fields. This will eradicate any aberrant behavior and cause the individuals to mingle in the society and believe in the nation's goals and values. The main goal of the actual social education is preparing the individuals for the social life with its rules, regulations, traditions, and systems, and enabling them to adapt to the society in the frame of these rules. This makes them contribute in the .society to be a productive element in the social body

MILITARY EDUCATION

Islam has treated the military education so accurately and deeply. It has constituted the most advanced and genuine courses of educating the army, developing its potentials, and skill training. Islam has concerned deliberately with the armed forces for their being the nation's armor and the defensive paling that guards against misfortunes and dangers. Imam Ali (a) describes the armed forces with unparalleled words. He says, "Soldiers are, by God's permission, the fortresses of people, the garnish of the rulers, the might of the religion, and the ways of security. People cannot erect without them."

The Imam vested people's lives and constituents with their defensive power on which the nation's glory, dignity, and independence depend. Commenting on these excellent words, al-Fukeiki says, "Look deeply to these statements. They contain eloquent secrets and marvelous intendments. You must not be admired if I tell that these words comprehended all of the chapters of Consultant Volndrov's Nation in the war and all of the records of the military encyclopaedia, including the German, Italian, English, French and Japanese, in this age. The current international situation in the east and west and the governments' struggles are the best evidences on our claim."

The most important topic for Islam is equipping the military forces with a nonesuch education that gives a unique behavior and conscience and pushes faithfully and sincerely on defending the homeland. In the earlier centuries, the Islamic army could record the most peculiar triumphs when they destroyed the rules of polytheism and achieved the miracle in spite of their few numbers and scanty arms. In the battle of Badr, the Islamic army used branches of date palm trees as weapons and faced the most modern arms in that time. They could defeat the polytheists. The main reason beyond Muslims' triumph in that immortal battle was the .perseverance and the power of faith

Perseverance in wars:

Islam tends to make the armed forces enjoy high spirits of perseverance, faith, unity, congruity, and consistency. Discrepancy is the main cause of every defeat and loss. God says: O, you who believe! When you meet a party, then be firm, and remember Allah much, that you may be successful. And obey Allah and His Apostle and do not quarrel for then you will be weak in hearts and your power will depart, and be patient. Surely, Allah is with the patient. Surely, Allah loves those who fight in His way in ranks as if they were a firm and compact wall. Imam Ali (a) instructed Mohammed, his son, during the battle of Jamal to be perseverant and firm. He said, "Do not move even if the mountains moved. Bite on the molar and firm your feet in the ground. Raise your sight to the last of the opposite army, cast down your eyes, and realize that triumph is God's affair."

These golden words introduce the best description of firmness in battlefields. The Imam .stressed on these instructions in many situations when he instructed the commanders

Faith and self-denial:

The Islamic military education seeds faith and self-denial in the minds of the armed forces. These two elements were the distinctive features of the Islamic army in the first ages. Bliss and delight were noticed on the face of the martyrs. Soldiers welcomed the battlefields and used to express the days of their martyrdom as days of rapture and pleasure. After the battles, they were depressed because they had not caught martyrdom. Owing to their great faith, they thronged to death for God's sake. Historians mention that Anas bin Annadr, during the battle of Uhud, passed by a group of Muslim soldiers who ceased their activities because they thought the Prophet had been killed. Anas said to them, "What will you do with your lives after the Prophet? Stand up and seek the death for the sake of what he had been killed for." He then bravely pushed in the midst of the battlefield, until he was killed. After the battle, his body was the target of more than seventy strokes and stabs. His sister could recognize him only by a sign in his fingertip.

Historians also related that a Muslim soldier, under the commandment of Muslima bin abdil-Melik, watched a place that the Islamic army had chosen as a hole through which they would attack the enemies. The whole night, that soldier worked in that hole painstakingly. The next morning, the Islamic army noticed that the hole had been complete. Muslims attacked the enemy and triumphed. The commander then wanted that soldier to reward him, but he did not emerge. That night, the soldier came secretly to the commander and asked not to mention his name in the missive he would send to the caliph. The commander responded.

The Islamic army could achieve many triumphs and establish that great unprecedented empire due to this high spirit. Other nations embraced Islam faithfully and deeply because they could

.notice the dignity, prestige, and protection against exploitation and egocentricity

Asceticism:

Asceticism and offering to God is a course in the programs of the Islamic military education. Historians mention that when the Islamic army, under the commandment of Amr bin al-As, directed to Egypt, the ruler sent spies. Two days later, the spies informed of their astonishment by that army. They said, "We saw people prefer death to life and modesty to arrogance. None had any desire or craving for this world. They sat on dust and ate on the knees. Their commander was not distinguished. None can distinguish the modest from the high-ranking, or the slave from the master. None of them was late from the prayers. They washed their limbs with water and submitted in their prayers.

" The ruler was highly terrified. He said, "Those would remove even the mountains. We cannot fight them." He then sent a missive to Amr in which he demanded with a group with whom he would conclude a peace treaty. Ebada bin as-Samit, the black, was the head of the group that Amr sent to the ruler. The ruler asked them to take the black away and precede another one he would discuss. The group said in one voice, "This black is the best of us in opinion and knowledge. He is our master, leader, and chief. We refer to his opinion." The ruler could no longer hide his puzzlement when he asked, "How do you accept that a black is the best of you? He should be the most modest." They answered, "He is the best in situation, precedence, opinion, and mentality. For us, blackness is not shame."

He had to discuss with the black; therefore, he said, "Well, you black! Come and talk with me respectfully." Ebada said, "I have heard your wording. I have left thousand men who are like me or blacker. If you see them, you will be more terrified. Thanks to God, I, despite my old age, never fear hundred men of my enemies even if they meet me collectively. The same thing I can say about my companions. This is for our desire to fight for God's sake and seek His satisfaction. Our fighting God's enemies is for neither a worldly desire nor an affair we lack. Yet, God has legalized this for us and given us the spoils. We do not care whether we have many riches or lack a single dirham. We do not ask for more than a single meal by which we meet our hunger and a cloak that protects us. This is sufficient for us. If we have many riches we will spend them for the sake of God and confine to what we have in our hands because the earthly bliss is not bliss. The actual bliss and luxury are those of the Hereafter. This is the decree of our Lord and the instruction of our Prophet, who taught us that our desire should never pass a single bit of food that meets our hunger, and a single cloak that covers our genitals. Our desire and work should be for obtaining God's satisfaction and struggling His enemies."

These words show the best items of the military education when soldiers and their commanders deny the material interests to seek God's satisfaction and the reward of the Hereafter. The words also referred to the union of all of the ranks and units of the army, who enjoy the same idea that is based upon the Islamic guidance and spirit.

As the ruler of Egypt heard these words, he said, "O Virtuous man! I have heard your wording in which you discussed the affairs of your companions. I swear you have not attained this great standing for any reason other than adhering to what you have mentioned. Similarly, you have not conquered those because they sought the earthly affairs. Uncountable numbers of the strong and firm Roman soldiers have joined us. They do not care for their enemies, and you will not be able to conquer them because of your weakness and fewness. You have resided with us for months and undergone harsh conditions. We feel pity for your feebleness and fewness. We want to make peace with you and give each soldier two dinars and the commander one hundred and the caliph one thousand. You will take these golden dinars and leave to your country before those powerful soldiers arrive." The courageous leader did not care for the ruler's threat of the Roman soldiers. He confirmed he would fight if the ruler and his people would not convert to Islam or pay the tributes submissively. He also provided excellent disputation, filled up with championships and sacrificing for God's sake, with that ruler. In any case, this situation unveils the great scope of the Islamic military education that is .unique in its givings of firmness in the right and self-denial

Caution against the foes:

The Islamic education feeds the army with caution and wariness against the foes' movements. It instructs them to be permanently ready. God says: O, you who believe! Take your precaution, then go forth in detachments or go forth in a body. This Quranic text warns against sloth and negligence lest the foes may attack and seize. Had the Arab armies been cautious and ready, the setback of June 5 would not have humiliated them. In this decisive stage of our history, we are facing a foxy enemy that waylays for swooping down on our homeland and terminating all of its powers. America, the source of aggression, is supporting our enemy and encouraging seizing more territories for enfeebling the Arab nation and controlling the fortunes and wealth there. Hence, the Arab armies must be cautious and scrupulous against trickery and the foes. They must also strive sincerely and faithfully for .eradicating the dishonor of defeat and humiliation that our people had to undergo

EDUCATION OF POLICE

Police is the most sensitive national sinew and the remarkable medium of security and

protection. They are responsible for taking the procedures that protect against crimes and events. They also hold the liability of arresting and chasing the criminals. Nations are competing for caring for police by providing means of teaching, training, and immunizing with guarantees and luxury so that they will implement their huge responsibilities perfectly. Specialists in the educational affairs of police refer to some courses concordant to the Islamic principals. They are as follows

Good manners:

Good manners are the pillars of man's glory. Individuals' values and social positions rely upon morals. Thus, policemen should be characterized by high traits to acquire people's confidence and estimation

Courage and bravery:

Courage and bravery must be in the top of the manners that policemen should enjoy. They are surely the ornamentation of policemen who must avoid timidity and alarm especially during carrying out their duties that are dangerous in most cases. Using this, they will satisfy their conscience and people's appreciation

Helping people:

Policemen should care deliberately for aiding people and responding to their calls. For instance, they should aid the wounded, in cases of emergency, and save the drowned, and extinguish fire. Policemen should provide other activities, such as guiding the lost, helping the weak, and the like

Good conduct:

Policemen ought to conduct well in any state. They should be firm and lenient, but without violation and inability. They should not use coarseness in situations of leniency or the opposite. They should conduct suitably

Politeness in answering:

For gaining people's respect and appreciation, policemen ought to answer people's questions politely with firmness, self-possession, and caution

Justice and equity:

Within the obligations of policemen are the commitment of justice, persistence of inequity, settling people's rights, and precluding the wrong. Policemen should always be in the line of the wronged, because they are the guards of the law and the country. They should be

familiarized that there is no screen between the supplication of the wronged and God. They should also know that the most preferable thing to God is supporting the wronged and that justice is the pillar of kingship. God says: Surely, Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice

People's confidence:

Policemen should work for acquiring people's confidence. They should be servants, not masters, of people. Yet, they must keep up the dignity of their positions and do only what they are authorised by the law. They must carry out their obligations cordially to acquire people's confidence and collaboration. This will surely bring about the best fruits to security and the country.

Decency:

Decency should be the center of policemen's moralities. They should avoid any matter that may infract their positions. Finally, they should evade any satanic idea

Sincerity:

Sincerity and avoiding fabrication are the most consequential qualities that policemen should appropriate. They are the most influential in the soundness of conscience and people's service. Policemen are also obliged to witness rightly before courts. Concealment of testimonies is the most critical forbidden matter in Islam. God says: And do not conceal testimony. And whoever conceals it, his heart is surely sinful. In courts, policemen are required to report the very facts. Condemnation, however, is not their task.

Fulfillment of obligations:

Policemen should realize and fulfill their responsibilities thoroughly so that they would avoid blemishes and faults and acquire the community's confidence and appreciation

Adhering to the religion:

Policemen should adhere to their religion and accede to the ethics and morals of Islam. People would not have encountered any crime or misfortune had they only adhered to the religion

Implementation of duties:

Policemen, as considered as the executive body of judiciary, must implement their missions properly and submissively. They should opt for wisdom in their activities and avoid exploiting

their authorisation in affairs that are out of their tasks. They should leave good influence in
.their behavior and fulfillment

God-fearing:

Policemen must fear God Who watches all of the deeds and to Whom every thing returns.
.Violation of people's interests causes God's ire and punishment

Remuneration:

Officials must grant rewards and bonuses to policemen completely. This may leave an
.influential effect in implementing their tasks thoroughly

Refer to the following books: -25

Youth custody: 135-45.

Systems of ruling and management in Islam: 1367.

.Police management in the modern states: 1/5