

PROFOUND ANALYSIS OF PREPARING CONTEMPORARY LEADERS AND TEACHERS IN THE LIGHT OF SEERAH OF HOLY PROPHET MUHAMMAD (P.B.U.H)

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Abstract:

The significance and applicability of the Seerah (biography) of Prophet Muhammad (P.B.U.H) in influencing modern society's leadership and instructional approaches are thoroughly examined in this research. The life of the Prophet provides leaders and educators with invaluable lessons on morality, compassion, and effective leadership. By delving deeply into significant moments in the life of the Prophet, this study seeks to identify ideas and tactics that might be used in contemporary leadership and educational settings.

In order to derive significant insights, the study uses a multidisciplinary methodology that integrates historical, theological, and educational viewpoints. It looks at the Prophet's ability to lead, his communication techniques, his methods for resolving conflicts, and his cultivation of a community that is supportive of one another. The study also explores the Prophet's methods of instruction, highlighting the value of empathy, inclusion, and flexibility in the learning process.

In addition, the research examines the difficulties that modern educators and leaders confront and evaluates how the timeless lessons learned from the Seerah might offer direction and answers. The research endeavors to synthesize these findings in order to facilitate the establishment of a strong framework for leadership and education that is consistent with the moral and ethical norms set by the Prophet Muhammad (PBUH).

The results of this analysis should be helpful to leaders, educators, and administrators who want to improve their efficacy through using the lessons learned from the life of the Prophet. The study's ultimate goal is to advance a values-driven, holistic approach to leadership and education, encouraging constructive societal growth in the context of Prophet Muhammad's Seerah (PBUH).

Key Words: Contemporary, Communication techniques, Leaders, Teachers, Teachings, Education, Theology, Seerah



INTRODUCTION:

Allah says:

"Indeed, Allah has bestowed a great favor upon the believers, that He raised from among them a prophet who recites His verses to them, embellishes their lives, and teaches them the Book and wisdom."¹

In the light of this verse, we will discuss the prophetic method or minhaj in preparing teachers and leaders. Allah Almighty is telling us about the Prophet (P.B.U.H) as a favor that He has favored the believers by sending a Messenger from among them who recites the verses of Allah to them, purifies them and teaches them the Book. These four actions are performed by every prophet for his Ummah. Recitation, purification, book education and knowledge education. The Holy Prophet himself said about himself: "I have been sent as a teacher"²

In the above verse, great importance has been given to the teaching and purification of the Holy Prophet. He said: "Listen to one thing carefully that in which there is a piece of meat in body if it is fit, the whole body remains fit, and if it goes bad, the whole body goes bad, and that is the heart"³

Prophet (P.B.U.H) used to teach people through examples so that people would listen carefully, understand and try to follow what he said. For example, once he gave an example of the divine guidance and divine knowledge that has been sent to him with heavy rain. He said:

"The guidance and knowledge that Allah has sent to me is like a torrential rain that falls on the earth. There is a type of land that is clean and pure, that absorbs rain water and as a result green grows. The grass grows. Similarly, there is a type of land that is dry but deep that surrounds water, water accumulates in it, people use it, drink it, feed animals and cultivate it. There is some part of the land which is flat and hard, neither grass grows in it nor it collects water. Rain comes and flows from there. The examples of the first two lands are those who gain understanding of religion and benefit from the guidance that Allah has sent to me, gain knowledge from it and teach it to others. The final type of the earth is such that my guidance came. In the same way, He (P.B.U.H) used to explain by giving examples. He (P.B.U.H) used to make circles in the mosque and teach the Companions. It is mentioned in a hadith that an education circle was going on, three people came, one of them made a place in the same circle and sat down, the second one sat down at the end after being shy, and the third one went back. When the lesson was over, the Prophet (P.B.U.H) described their situation and said: The first person came, he made a place and turned towards Allah, then Allah turned towards him with His mercy. The second one was ashamed, then Allah Almighty also became ashamed of him, and the third one who turned away, Allah Almighty also turned away from him."⁵ This is how he (P.B.U.H) used to teach and encourage people. It is only the prophetic way and there is no other way for preparing teachers and leaders. Now the question arises that what was the Prophetic method or Manhaj through which the Holy Prophet (P.B.U.H) prepared those personalities as became teachers and leaders of the world? Below are some ways to which, we will draw your attention.

1. All students are equal before the teacher:

The first thing in this method is that all the Companions were equal in front of the Holy Prophet (P.B.U.H). He was a scholar of equality. Prophet Muhammad (P.B.U.H) considered all the Companions as equals and this is the message he gave in his sermon on Hajj Ul-Wida, and he also started the sermon with this. He (P.B.U.H) said: "O people! Your



Lord is one, as your father is one, you are all children of Adam, and Adam was created from dust. An Arab has no superiority over a foreigner and a foreigner over an Arab, a white over a black and a black over a white, except in piety. That is, if someone is more pious, he has more priority in the eyes of Allah. Then he recited this verse: "O people! We created you from a male and a female and then spread you in this world in the form of nations and tribes so that you may recognize one another"⁹

It is the first thing that before the teacher all his students are equal and show equality.

2. All students should have the same syllabus:

All students should have one syllabus, one textbook, not that some students are studying one course and some students are studying another course, but there should be one course and one syllabus and from the same syllabus all Students have to pass. The Prophet (P.B.U.H) had the Holy Quran in the form of a text book in front of him.

3. Role Model:

The third thing that is worth mentioning is that it is good, the teacher is a role model and he should practice what he is teaching. This is what Prophet (P.B.U.H) did. He said:

"Pray as you see me praying"⁸ The Prophet (P.B.U.H) first prayed the prayer himself and then taught it to the Companions. Or he said: "Learn from me your ways of worship"⁹ You said this on the occasion of Hajj. Regarding Tahajjud, it is said that Tahajjud was obligatory on him and when he was asked, he said:

"Should I not be a grateful servant of Allah"¹⁰

In other words, he (PBUH) used to pray Tahajjud so much that his feet would get swollen. A very important and interesting example we see is how a leader or teacher is a role model. In the battle of Badr, we see that the Holy Prophet (P.B.U.H) was correcting the ranks of the Companions, and he saw that one of the Companions, Hazrat Sawad bin Ghaziyya Ansari (R.A), was a little ahead of the ranks. He (P.B.U.H) has a stick in his hand, you hit him with that stick, then Hazrat Sawad (R.A) says, O Messenger of Allah (P.B.U.H), you have hurt me with a stick, He (P.B.U.H) says, take this stick and take your revenge. He said, O Messenger of Allah, I am not wearing a shirt, you are wearing a shirt. He takes off his shirt, they come, hug him and kiss his body. Do you know why you did this? They Companions say, O Messenger of Allah (P.B.U.H), you see that we are in the Battle of Badr and the war is about to begin. My heart wished that the last act of my life would be to kiss you.¹¹

It is very important for a teacher to practice what he is saying.

4. Speaking Softly:

The fourth principle is to talk gently. Be treated with compassion. This was the characteristic of Prophet (P.B.U.H), Rahmat lal Alameen is his title and Almighty Allah has praised him. It is said in the Quran: "It is the mercy of Allah upon you that you talk to them very tenderly." If you, (P.B.U.H), were strict and hard-hearted, these people would have turned away from you, scattered and gone away."¹²

There is also a famous hadith about the villager who came and started urinating in the mosque. When the Companions approached, the Prophet (P.B.U.H) stopped them and told him to urinate calmly. He said: "These mosques are not places to urinate or to spread dirt, they are made only for the remembrance of Allah, for praying and for reciting the Qur'an"¹³



It is the most important aspect of the teachings of our religion that the conversation should be gentle and the aspect of compassion and mercy should not be neglected.

5. Give advice in such a way that no one's dignity is hurt:

The fifth principle that the Holy Prophet (P.B.U.H) adopted for shaping the personality of the Companions was that he used to give advice, but he was careful not to disrespect anyone and not to hurt anyone's dignity. A Sahabi, whose name is Ibn Latibiyah, was sent by the Prophet (P.B.U.H) to collect Zakat. Meanwhile, people also gave him some gifts. When he came back, he divided this wealth into two parts and separated their gifts and separated the wealth of Zakat and while giving the wealth of Zakat to the Prophet said:

"O Messenger of Allah (P.B.U.H), this is the wealth of Zakat and it is among the gifts given to me by the people. The Prophet (P.B.U.H) came to the pulpit and said: What has happened to the people that I send them as my representatives to collect Zakat wealth, and they come and say that this is Zakat wealth and these are my gifts. If he had stayed at his parents' house, I would have seen whether he received gifts or not" ¹⁴

That Companion understood that this message was for me, he also deposited all the gifts in Baitul-Mal. It was Prophet (P.B.U.H) his way that he did not speak by name of any person.

He (P.B.U.H) gave advice without hurting anyone's self-respect and without disrespecting anyone. On the one hand, he gave advice to the entire Ummah and on the other hand, the person who was to be given a special message also understood it by himself.

6. Considering human nature and age while training:

The sixth principle is that the Prophet (P.B.U.H) considered human nature and age at the time of training, because it is a requirement of human nature. For example, there is an incident that Umm ul-Mu'minin, Hazrat Umm Salama (R.A) says that the Prophet (P.B.U.H) was at the house of Hazrat Ayesha (R.A) and some of the guests of the Prophet (P.B.U.H) had also come. Hazrat Umm Salma (R.A) says that I thought that some help would come, so I prepared some food and sent it. When Hazrat Aisha saw this, she got angry, there was a stone lying near her, she picked it up and hit it on the pot, the pot broke and the food fell. The Prophet (P.B.U.H) brought a new vessel from the house of Hazrat Aisha and put the food in it in front of the Companions and said:

"Eat food, your mother got angry on the basis of honor" ¹⁵

This is the aspect of human nature and we have been trained in this regard by the merciful Prophet (P.B.U.H). He (P.B.U.H) did not speak to them, but adopted the side of forgiveness. Similarly, there is another hadith in which Hazrat Aisha (R.A) says that an old man came and said: O Messenger of Allah, is it permissible for me to kiss my wife during fasting? He said yes you have permission. After that, a young man came, he also asked the same question, then the Prophet (P.B.U.H) forbade him saying that you are not allowed. Hazrat Aisha (R.A) asked: O the Messenger of Allah, (P.B.U.H) gave permission to him and he did not? He said:

"The old man will control himself, but the young man will break his fast" ¹⁶

It is a matter of age and we have been trained by Prophet Muhammad (P.B.U.H) in this regard as well.



7. Students should have a target:

Finally, students should have the goal that we have to create an Islamic society, whatever field they are doing, their main goal should be to run the entire society on Islamic lines and Islamic system. The implementation of the Islamic state is to be implemented. Holy Prophet (P.B.U.H) trained his Companions in the same way. Through this training, the Islamic society was established and the Islamic state was formed under the Islamic system. After him, the system of Khilafat Rashidah continued for another thirty years.

I have collected these above principles in brief, according to which the Holy Prophet (PBUH) prepared leaders and teachers. Such leaders and teachers who not only conquered the world but also led the world while ruling the hearts of the people.

May Almighty Allah give us guidance to the right way.

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