

The Prophetic Methodology of Leadership through Education

Dr. Muhammad Zaid Malik *

Abstract

Education is not just passing on information. It's a complete process of formation. Prophet Muhammad, peace be upon him, prepared leaders out of Bedouins through education. How did he evolve an illiterate nation into the leaders of the world? What techniques did the Prophet SAW use to educate his companions to become future leaders? In what ways can the Prophetic methodology of leadership education be implemented today? This article will try to shed some light on these aspects of the comprehensive life of Prophet Muhammad, peace be upon him. In this paper inductive and analytical methods are used.

Key Words: Education, Leadership, Prophet's methodology.

Introduction

What is a leader?

The concept of a leader generally pertains to an individual who can unite, instruct and inspire a group of people. In Western literature, one can identify a number of theories that attempt to explain leadership in the political, educational and organizational perspective. The Islamic definition, on the other hand, is majorly based off of incidences in the lives of the holy Prophet (SAW) and his companions. Before we begin our study of the Islamic concept of leadership, let us take a look at the modern Western viewpoint.

The relatively recent concept of 'transformational leadership' was introduced by George MacGregor Burns in 1978. Burns defined leadership to be a skill that brings about change on an individual or societal level; it can be used to boost the morale of the group members and to motivate them to change. According to Burns, "the task of leadership is to accomplish some change in the world that responds to [global] wants. Its actions and achievements are measured by the supreme public values that themselves are the profoundest expressions of human wants; liberty and equality,

* Assistant Professor, King Saud University, Riyadh, zaidmalik@gmail.com

justice and opportunity, the pursuit of happiness.”¹ In contrast, the Islamic concept of leadership is based upon certain qualities of leaders that have been exemplified in the Quran and the Sunnah. Since the ultimate goal of any Islamic organization, group or state is to attain the pleasure of Allah the Almighty, it is only reasonable to assume that a leader according to Islamic standards must be one who is prepared to bring about positive change within society in a manner that is pleasing to Allah (SWT). Islamically, it is also important to highlight the difference between a leader and a ruler. Where a ruler’s authority stems from the position that he holds (such as a king or president), a leader’s power is not dependent upon his post, rather, he possesses certain qualities that allow him to exercise his right over his followers. According to academician Khaliq Ahmad, a Muslim leader is one who does not impose his authority over others, he is God-fearing and motivates others towards specific goals. He must also be kind, forgiving and humble in his interactions with his subordinates. Based off of the events of the life of the Prophet (SAW), a leader should consult his followers before making a decision but should adhere to that decision once it has been made. Additionally, a leader must be patient, wise, just, brave, compassionate, knowledgeable, and eloquent.²

The Prophet, peace be upon him was the greatest leader humanity has ever seen. He, through his teachings taught his companions how to be leaders of the world. He said “I have been sent as a teacher”, while Allah the Almighty told us about the holy Prophet:

{لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ}³

“Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His verses (the Qur’an) purifying them, and instructing them in the Book (the Qur’an)

-
- 1 Burns, James MacGregor. *Transforming leadership: A new pursuit of happiness*. Vol. 213. p. 2. Grove Press, 2004.
 - 2 Ahmad, Khaliq. *Management from Islamic Perspective* (1st ed.). Malaysia: Research Centre, International Islamic University. 2006
 - 3 The Holy Qur’an, 3:164.

and Wisdom (the Sunnah), while before that they had been in manifest error.”

The word “purifying them” is of importance here. It means to clean the heart from bad qualities and fill it with good qualities. It is mentioned as one of the duties of the holy Prophet. This cleansing of the heart was highly important in the eyes of the Prophet. He said:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ¹

“Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart.”

So, this duty contained both the teaching and cleansing. Hazrat Ayesha RA said:

كَانَ خُلُقُهُ الْقُرْآنَ²

His character was the Qur'an.

So, these two kinds of education i.e. giving knowledge and teaching good manners (purifying the heart), go together, side by side and hand in hand. It is useless if a person has only one of them without the other.

Allah the Almighty has honored the humanity by making them His representatives on earth. This honor was given to humanity because of one quality that they had, i.e. knowledge. Then Allah the Almighty gave them three additional qualities that were never given to any of His creatures: hearing, seeing and thinking. By hearing it is meant to get the knowledge that is acquired by other nations before him, by seeing it is meant to develop this acquired knowledge with research and observations, and by thinking it is meant to filter and cleanse this knowledge from the mistakes that it contained and then come out with results to the humanity. If all these 3 qualities get together, they will produce that kind of knowledge which Allah bestowed upon Adam and through which Adam was considered superior over all other creatures.³

The Prophet (PBUH) used to encourage his companions through different examples and parables to pay attention to his teachings and actions so that

1 Bukhari, Book of Faith, Chapter on Virtue of the one who saves his religion.
 2 Musnad Ahmad . Hadith No. 25302.
 3 Maududi, AbulA'la, New Islamic Method for Education and Teaching, p.8. Beirut: al-Maktab al-Islami, 1985.

they may acquire the knowledge in the way mentioned above and learn the Prophetic way of living this life successfully. He once said:

مَثَلُ مَا بَعَّثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ ، كَمَثَلِ الْعَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا ، فَكَانَ مِنْهَا نَبِيَّةٌ ، قَبِلَتْ
الماءَ ، فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ ، وَكَانَتْ مِنْهَا أَجَادِبٌ ، أُمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ ،
فَشَرِبُوا ، وَسَقَمُوا وَزَرَعُوا وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى ، إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً ، وَلَا تُنْبِتُ كَلَأً ،
فَذَلِكَ مَثَلُ مَنْ قُبِعَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَّثَنِي اللَّهُ بِهِ ، فَعَلِمَ وَعَلَّمَ ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا ،
وَلَمْ يُقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ..¹

"The parable of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rainwater and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rainwater and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"

He established study circles in his mosque/masjid and taught his companions the matters of religion. Once he was in one of these study circles when 3 men entered the mosque. One found a place among the people and sat with them, the other was a bit shy so he sat at the end of the circle. The third man left. After the study circle was over, the Prophet talked about these 3 men and said: one of them turned to Allah, so Allah also turned to him with His mercy, the second was shy, so Allah also felt shy from him. The third one turned a cold shoulder, so Allah also deserted him ².

1 Bukhari, Book of Knowledge, Chapter on Virtue of seeker and giver of knowledge, Hadith No.79. Vol. 1, p.175.

2 Bhukhari, al-Jami al-Sahih, p.16, Hadith 66.

Usama bin Shareek says that once I went to the holy Prophet while he was sitting with his companions. They were so quiet and motionless as if there were birds sitting on their heads ¹.

One of the great scholars of the early Muslims was Imam Malik bin Anas. He once said:

لن يُصْلِحَ آخِرُ هَذِهِ الْأُمَّةِ إِلَّا مَا أَصْلَحَ أَوَّلُهَا ²

“The last part of this Ummah can never be corrected except with what the first part was corrected”

So, it is the need of the time to know how the first part of this Ummah was corrected. What was the Prophetic method with which the holy Prophet PBUH educated his companions who later became the leaders of the world? How did he address his companions who were his students also? How did he stop people from doing bad things? How did he encourage or order them to do good things? How did he change the lives of the desert dwellers into the most civilized people on earth? This article is an attempt to know the main features of his educational method.

Research Questions

1. What techniques did the Prophet SAW use to educate his companions to become future leaders?
2. In what ways can the Prophetic methodology of leadership education be implemented today?

The research questions that the author has put forth aim to provide a detailed, comprehensive study of how the Prophet Muhammad (SAW) successfully managed to perform his duties not only as a spiritual and religious guide, but also as the head of state. The Prophet’s (SAW) strategies as a leader allowed him to juggle both roles simultaneously, without compromising either one. His teaching methodology also allowed him to successfully train strong, firm and just leaders that earned the mantle of

1 Khateeb Baghdadi, al-Faqeehwa al-Mutafaqqih, Vol. 2, p. 123. Beirut: Dar al-Kutub al-ilmiiyah, 1980.

2 Maliki, Isma’eel bin Ishaq, al-Mabsoot, Vol. 2, p. 88. See also: IbnTaymiyyah, Iqtidhaa al-Sirat al-Mustaqeem, Vol. 2, pp. 762-763. Maktaba al-Rushd.

leadership after his passing. These famous companions such as Abu Bakr, Umar, Uthman, Ali, Khalid bin Waleed and Sa'ad bin Abi Waqqas (RA) rose to prominent leadership positions because they were so closely under the tutelage of the Prophet (SAW) and were able to develop the qualities that a strong leader must possess.

This research paper, through its first question, aims to understand -in-depth- the methodology that the Prophet (SAW) adopted while educating his companions. How did he interact with his companions when he was educating them on a certain matter? How did he display his own leadership qualities while instructing his companions on matters of religion? How did he manage to dispel disputes and ensure a unified brotherhood among the Muslims? This paper will attempt to answer each of these questions in detail.

The second research question focuses on the next step. It has already been established that the Prophet (SAW) was the greatest of teachers and leaders, however, to ensure that our future generations also follow the path of the great Prophet (SAW), it is necessary to also discuss how teachers today may inculcate leadership qualities in their students, according to the method of the Prophet (SAW). This question focuses on providing an answer to this query. This involves coming up with practical strategies that emulate the Prophet's (SAW) way but are also feasible and implementable in classrooms and educational institutes today.

The answers to both these questions will provide a holistic overview of the Prophet's (SAW) methodology in the past, and to what extent that methodology can be implemented in the present.

The Prophetic Methodology

1- Equality of students in front of the Teacher

The holy Prophet dealt each and every companion with equality. He made this very clear that no one is better on the basis of race, color, gender or nationality. He started his farewell address by saying:

يَا أَيُّهَا النَّاسُ ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ ، وَإِنَّ أَبَاءَكُمْ وَاحِدٌ ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ ، إِلَّا بِالتَّقْوَى¹

“O people! Your Lord is one and your father is also one. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a white has no superiority over black nor a black has any superiority over white, except by piety (taqwa) and good action.

Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood.

2- One syllabus for all Students

The Prophet (SAW) used only one textbook for all his students and that was the holy Qur’an. He sometimes explained the injunctions of the Holy Qur’an through his sayings or deeds. It shows the importance of unifying the syllabus in all schools, whether they belong to public sector or private sector. In Pakistan we see several educational systems that have their own syllabi which is constantly widening the gap among the various segments of our society.

3- Teacher as Role Model – Do what you preach

Firstly, for a teacher and a leader, it is important to possess at least the bare minimum of knowledge needed to successfully bring about positive change amongst his followers. For a leader in education, it is not necessary to be an expert in various subjects, rather any Muslim may adopt the role of a leader and call to another as long as he is confident in the veracity of what he is spreading and is doing it in the correct manner. However, if the leader does not even have the basic knowledge of the message that he is spreading, “his message will appear weak and incapable of withstanding close scrutiny.”² It is as Sheikh ibn Uthaymeen says, “every da’wah without knowledge is inevitably fraught with deviation and misguidance.”³

1 Ahmad, Musnad, Vol. 5, p.411. (It is authenticated by Albani in Ghayat al-Muram).

2 Philips, A. A. B. Dawah Training Program. Fortress Publications. p. 11, 2012

3 Al-Uthaymeen, M. B., & Muhammad, F. I. The Islamic Awakening. Birmingham, UK: Al-Hidaayah. p. 29, 2006

Furthermore, it is highly important that what is taught to the students should be practiced by the teacher also, otherwise it will lose its value and the students will consider it as a piece of information and not an essential part of education. It will be just information, having no part information of the students. The Prophet used to apply upon himself first what he taught to his companion. He said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي¹

“Pray (the daily prayers) as you see me praying”.

He performed Hajj with his companions and told them repeatedly:

خُذُوا عَنِّي مَنَاسِكَكُمْ²

“Take from me the details of the rituals of Hajj”

Ibn Ishaq, a great historian and scholar of Hadith, narrated a story from one of the battlefields of the holy Prophet. He says that at the battle of Badr, when the Prophet was straightening the rows of the companions, he had a stick in his hand with which he was pointing towards the companions to get straight in line. There was a companion whose name was Sawad bin Ghaziyyah Ansari, he was standing ahead of the line. The Prophet touched his abdomen with the stick and asked him to get back in the line. The man said: O Messenger of Allah, you hurt me with your stick while Allah has sent you with truth and justice. The Prophet immediately handed over the stick to him, took off his shirt and said: you may take your revenge from me. Sawad came forward hugged the Prophet and kissed his abdomen. The Prophet said: O Sawad, why did you do so? He said: You see that the battle is about to start, I wanted that my last meeting with you should be in this way that my skin should touch your skin. Hearing this, the Prophet prayed for his wellbeing.³

The Prophet while talking about the people of the Hell fire said:

-
- 1 Bukhari, Sahih, Chapter on Azan, Hadith No. 7246, See also: Ahmad, Musnad, Vol. 3, p. 49.
 - 2 Ahmad, Musnad, Vol. 3, p. 318, See also: Muslim, Sahih, Book of Hajj, Vol. 2, p. 943.
 - 3 IbnIshaq, al-Seerah, Vol. 2, p. 266 (SeeratibnHisham),See also: Ibn al-Atheer, Usd al-Ghabah, Vol. 2, p. 332.

يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ ، فَيُلْقَى فِي النَّارِ ، فَيَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ ، فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ ، فَيَقُولُونَ : أَيُّ فُلَانٍ ، مَا شَأْنُكَ ؟ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ ؟ قَالَ : كُنْتُ أَمُرُّكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ ، وَأَنْهَأُكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ ¹ .

“There will be a man who will be thrown in the Hell. His intestines will come out of his belly. He will go in rounds like a donkey goes around its edge wheel. The people of Hell will gather around him and ask him what brought him there. He would reply that I used to enjoin you to do good things, but I never acted upon what I asked you. I prohibit you from doing evil but I myself did that evil”.

4- His soft speech and merciful behavior

Allah the Almighty while praising the soft nature of the holy Prophet said:

{فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ²}

“And by the mercy of Allah you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over their faults and ask Allah’s forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly Allah loves those who put their trust in Him.”

Mu’awiah bin Hakam al-Sulami says:

بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاتَّكَلْ أُمِّيَاءَ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ قَالَ: فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أُنْحَادِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُصِمُّونِي، لَكِنِّي سَكَتُ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبِأَيِّ هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، وَاللَّهِ مَا كَهَرَنِي وَلَا شَتَمَنِي وَلَا ضَرَبَنِي قَالَ: " إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ هَذَا، إِذَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ³

1 Albani, Silsilat al-Ahadith al-Sahihah, p. 588, Hadith No. 292. Riyadh: Maktabat al-Ma’arif, 1995.
2 The Holy Qur’an, 3: 157.
3 Ahmad, Musnad, Vol. 5, p. 447. Beirut: Dar al-Fikr.

“That once while praying behind the holy Prophet in congregation, a man sneezed, so I said: May Allah bless you. The people felt bad and exchanged bad looks with me. What is the matter with you? Why you are looking at me like this? They started hitting their thyres to make me quiet. I stopped talking. When the Prophet finished his prayer he talked to me very softly. May my parents be ransom for him, I never saw a teacher better than him, neither before him nor after him. I swear by Allah, he was never rude to me or called me names. He just said: “This is the prayer; no human conversation is allowed in it. It just contains glorification of Allah, magnification of Allah and recitation of the Holy Qur’an”.

His soft attitude and kind behavior was not only with his companions, rather he was soft in speaking and gentle in dealing with the non-Muslims also. Imam ibn Qayyim al-Jawziyyah narrates a story in his book *Zad al-Ma’ad*. It is about a transaction that took place between the Prophet and a Jew. Inb Qayyim writes:

وَبَاعَهُ يَهُودِيٌّ بَيْعًا إِلَى أَجَلٍ فَجَاءَهُ قَبْلَ الْأَجَلِ يَتَقَاضَاهُ تَمَنُّهُ فَقَالَ: لَمْ يَحِلَّ الْأَجَلُ، فَقَالَ الْيَهُودِيُّ:
 إِنَّكُمْ لَمَطْلٌ يَا بَنِي عَبْدِ الْمُطَّلِبِ، فَهَمَّ بِهِ أَصْحَابُهُ فَتَهَاكُمُ فَلَمْ يَرِدْهُ ذَلِكَ إِلَّا جَلَمًا، فَقَالَ الْيَهُودِيُّ:
 كُلُّ شَيْءٍ مِنْهُ قَدْ عَرَفْتُهُ مِنْ عِلَامَاتِ النَّبُوَّةِ وَبَقِيَتْ وَاحِدَةٌ وَهِيَ أَنَّهُ لَا تَزِيدُهُ شِدَّةُ الْجَهْلِ عَلَيْهِ إِلَّا جَلَمًا
 فَأَرَدْتُ أَنْ أَعْرِفَهَا فَأَسَلَمْتُ الْيَهُودِيَّ¹

“A Jew sold him something on the condition that the price will be paid on a future date, but he came before that date to ask for his money. The Prophet said: the time has not come yet. The Jew said: You the sons of Abdul Muttalib, like to linger on in paying the debt. The companions of the holy Prophet wanted to teach him a lesson but the Prophet stopped them. This rudeness of the Jew only increased him in softness. Seeing this, the Jew said: I knew all the signs of Prophet hood in this man except one sign that remained; and it is that if he is faced with the excessive rudeness, it only increases him in forbearance and

1 IbnQayyim, *Zad al-Ma’ad*, Chapter on Prophetic guidance in dealing. Beirut: Muassat al-Risalah, 1998.

leniency. Today I wanted to know that sign. So that Jew accepted Islam as he was testing the Prophet.

A Bedouin started urinating in the Masjid of the Prophet. The companions rushed to stop him. The Prophet asked them to let him finish. When he finished urinating, the Prophet called him and said:

إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدْرِ، إِنَّمَا هِيَ لِذِكْرِ اللَّهِ تَعَالَى، وَقِرَاءَةِ الْقُرْآنِ¹

“Urinating or littering is inappropriate in the Masjid. Mosques are built for the remembrance of Allah, for the daily prayers and for reciting the Holy Qur’an.

A man from the tribe of Sa'd bin Bakr whose name was Dhamam bin Tha'laba, came to the holy Prophet and said: I will ask you some difficult questions so do not be angry on me. The Prophet said: ask whatever you want to ask.²

5- Admonition, not Humiliation

The Prophet never mentioned the name of the person in public, who made a mistake, rather he would talk indirectly and say: What is the matter with some people who do this and that. The Prophet appointed a man to collect the Zakat of some tribes. The whole story is narrated by Abu Bakr bin Abi Shaiba, who says:

اسْتَعْمَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنَ الْأَسَدِ، يُقَالُ لَهُ: ابْنُ التَّبِيَّةِ عَلَى الصَّدَقَةِ، فَلَمَّا قَدِمَ قَالَ: هَذَا لَكُمْ، وَهَذَا لِي، أَهْدِي لِي، قَالَ: فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، وَقَالَ: " مَا بَأْسُ عَامِلٍ أُبْعِثُهُ، فَيَقُولُ: هَذَا لَكُمْ، وَهَذَا أَهْدِي لِي، أَفَلَا قَعَدَ فِي بَيْتِ أَبِيهِ، أَوْ فِي بَيْتِ أُمِّهِ، حَتَّى يَنْظُرَ أَيُّهُدَى إِلَيْهِ أَمْ لَا؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَنَالُ أَحَدٌ مِنْكُمْ مِنْهَا

1 Tirmidhi, al-Jami' Book of Purification, Chapter on Urinating on Earth, Vol. 1, p. 275, Hadith No. 147.

2 Bukhari, Sahih, Vol. 1, p. 14

شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ بَعِيرٌ لَهُ رِعَاءٌ، أَوْ بَقَرَةٌ لَهَا حَوَازٌ، أَوْ شَاةٌ تَبْعُرُ "، ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُقْرِيَّ يُنْطِيهِ، ثُمَّ قَالَ: «اللَّهُمَّ، هَلْ بَلَغْتُ؟» مَرَّتَيْنِ¹

“The Messenger of Allah peace be upon him appointed a man from the tribe of Banu Asad, whose name was ibn al-Lutbiyyah, to collect the Zakat. When he came back from his assignment, he said: this is for you and this is for me as these things were gifted to me. The Messenger of Allah peace be upon him rose over his pulpit, and after praising Allah the Almighty and thanking Him, said: what is the matter with my workers? I send one of them to perform a duty and he says: this is for you and this is gifted to me? Why he did not sit in his father’s house or in his mother’s house and then see if anyone sends him a gift or not? I swear by the one in whose hand is Muhammad’s life, if anyone of you takes anything from this he will bring it on the Day of Judgment carry it on his neck; a camel growling or a cow bellowing or sheep mooing, then he raised both his hands until we saw the whiteness of his armpits, and said twice: O Allah! I conveyed.”

Similarly, there is another occasion in which it is seen that three people came to the house of the holy Prophet to know what his daily schedule is, so that they may copy him. It is narrated by Anas bin Malik who says:

جَاءَ ثَلَاثَةٌ رَغَطٌ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ نَفَالُوهَا، فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَدْ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ أَحَدُهُمْ: أَمَا أَنَا فَإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَرِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ، فَقَالَ: «أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا، أَمَا وَاللَّهِ إِنِّي لَأُحْسِنُكُمْ لِلَّهِ وَأَتَّقِيكُمْ لَهُ، لِكَيْيَ أَصُومُ وَأَفْطِرُ، وَأُصَلِّي وَأَرْفُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»².

-
- 1 Ahmad, Musnad, Vol. 5, p. 423, See also: Bukhari, Sahih, Vol. 3, p. 428, Hadith No. 1500.
 - 2 Bukhari, Sahih, Book of Marriage, Chapter on Encouraging to get married. Hadith No.5063 / Muslim, Sahih, Vol. 4, p. 129 / Nasae, Sunan, Vol. 2, p. 70, IbnSa’d, Tabaqat, Vol.1, p. 95.

“Three men came to the houses of the wives of the holy Prophet. They wanted to ask about the worship of the Prophet at home. When they were told about it, it was felt as if they belittled it. They said: where are we from the Prophet, peace be upon him? Allah has forgiven all his previous and latter mistakes. So one of them said, from now onward, I will pray the whole night. The second one said: I will observe fasting forever, and never break my fast. The third one said: I will avoid women. I will never marry. When this incident was brought in the notice of the Prophet peace be upon him, he after praising Allah and thanking Him, said: what is the matter with some people who said so and so? I swear upon Allah that I am the most fearing of Allah among you and the most pious among you, but I fast and I also break my fast, I pray at night and sleep also, and I marry the women. So, whoever turns away from my Sunnah, is not from me.”

6- Consideration of the human nature and age

The Prophet kept in mind and gave consideration to the natural weaknesses that are based on the human nature. A good example could be of the actions or reactions showed by his wives. Umm Salamah, the wife of the holy Prophet says:

عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ بَعْضِ نِسَائِهِ، فَأُرْسِلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ بِصَحْفَةٍ فِيهَا طَعَامٌ، فَضَرَبَتْ أَلْيَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِهَا يَدَ الْخَادِمِ، فَسَقَطَتِ الصَّحْفَةُ فَأَنْقَلَبَتْ، فَجَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَقَّ الصَّحْفَةَ، ثُمَّ جَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ الَّذِي كَانَ فِي الصَّحْفَةِ، وَيَقُولُ: «عَارَتْ أُمَّكُمْ» ثُمَّ حَبَسَ الْخَادِمَ حَتَّى أَتَى بِصَحْفَةٍ مِنْ عِنْدِ أَلْيِ هُوَ فِي بَيْتِهَا، فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إِلَى أَلْيِ كَسِرَتْ صَحْفَتُهَا، وَأَمْسَكَ الْمَكْسُورَةَ فِي بَيْتِ أَلْيِ كَسِرَتْ¹.

“Once, when the Prophet was in Ayesha's house, she brought some food for the Messenger of Allah and some of his companions. Ayesha, covered in a garment, came, she had a stone with her, so hit it on the pot. Consequently, the food fell and the pot that contained food broke. (Instead of

1 Bukhari, Sahih, Book of Marriage, Chapter on Jealousy, Hadith No. 5225.

getting angry) the Prophet collected the food in the two pieces of pot and said twice: keep on eating, your mother got jealous. Then he took another pot from the house of Ayesha and gave it to the servant to take it to Umm Salama and gave the pot of Umm Salama to Ayesha. ”

There is an interesting story narrated by Abu Huraira. He says:

قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْصِنِي؟ قَالَ: " لَا تَعْضَبْ "، قَالَ: قَالَ الرَّجُلُ: فَفَكَّرْتُ حِينَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ، فَإِذَا الْعُضْبُ يَجْمَعُ الشَّرَّ كُلَّهُ¹

"A man asked the holy Prophet to advise him. He advised him by saying: Do not get angry. He asked many times for another advice. The Prophet repeated the same advice by saying: do not get angry. The man later said, I thought a lot about what the Prophet said, and I concluded that the anger has gathered all the evil in it.

Similarly, the following incident could be even more interesting:

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي الْقُبَلَةِ لِلشَّيْخِ وَهُوَ صَائِمٌ , وَهِيَ عَنْهَا الشَّابُّ , وَقَالَ: " الشَّيْخُ يَمْلِكُ إِزْيَهُ، وَالشَّابُّ يُفْسِدُ صَوْمَهُ"²

Ayesha the wife of the holy Prophet narrated that an old man came to the holy Prophet and asked him whether it was allowed for him to kiss his wife while fasting? The Prophet allowed him. Then a young man came to him and asked him the same question. The Prophet did not allow him. When he was asked about it he said: the old man will control his desire while the young man will spoil his fast.

While addressing the youth specially, the Prophet peace be upon him said:

-
- 1 Ahmad, Musnad, Vol. 2, p. 362, Hadith No. 8729. See also: Baihaqi, al-Sunan al-Kubra, Vol. 10, p. 105, Hadith No. 20065. It is narrated by Bukhari and Tirmidhi also.
 - 2 Baihaqi, al-Sunan al-Kubra, Vol. 4, p. 232. Ibn al-Mulaqqin says in Mughni al-Muhtaj: Its narrators are authentic, while al-Zarqani says in his commentary of al-Muwatta: Its chain is authentic (Sahih).

يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ
يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ¹

“O the community of the youth! Whoever among you can afford to get married he must marry, as marriage helps you to lower your gaze and protect your private parts. And whoever cannot afford then he/she should fast, as fasting is a shield for him/her”.

As an active participant in Da’wa work or as a leader, one must attempt to look at the situation from the point of view of his/her followers and explain Islamic concepts to them in a manner that is easy for them to understand. The Prophet (ﷺ) said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." (Riyad as-Salihin)²

7- Encouraging the good work

The Prophet (SAW) used to encourage his companions to do good deeds. On the occasion of the battle of Tabook, the Prophet appealed from the companions to spend their money in the cause of Jihad. He had to prepare a big army to fight the Roman Empire. Hearing his appeal Uthman bin Affan presented 900 camels fully loaded with the equipments needed for this expedition. He also gave 100 horses and 1000 Dinars for this battle. The Prophet was so happy seeing all this that he said: from today onward no sin will harm Uthman.³

In the preparation of the same expedition, it was seen that a poor man whose name was Abu 'Aqeel, worked all day as a laborer and earned some dates that were equal to 4 kilo grams. He gave 2 kilo grams to his house hold and brought 2 kilograms to the holy Prophet. The Prophet ordered that his dates be spread over all the valuable goods that were brought for the expedition, as an encouragement for him.

1 Muslim, Sahih, Hadith No. 1400.

2 Riyad as-Salihin Book 1, Hadith 637. Retrieved from www.sunnah.com

3 Ahmad, Musnad, Vol. 5, p. 63.

8- Praising the good qualities

The Prophet peace be upon him used to praise the good qualities that he saw in his companions, so that the others may work hard to achieve them. He once said to Ashajj Abd al-Qais:

إِنَّ فِيكَ حَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ، وَالْأَنَانَةُ¹

"Certainly, you have two good qualities that Allah loves; forbearance and tolerance."

At another occasion when he was sitting with a group of his companions, he asked:

مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: «فَمَنْ تَبِعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، قَالَ: «فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا اجْتَمَعْنَ فِي امْرِئٍ، إِلَّا دَخَلَ الْجَنَّةَ»²

"Who among you fasted today? Abu Bakr said, I. The Prophet said: Who among you attended and followed the funeral today? Abu Bakr said, I. The Prophet said: Who among you fed a poor person today? Abu Bakr said, I. The Prophet said: Who among you visited a sick person today? Abu Bakr said, I. Hearing this the Messenger of Allah said: If all these qualities get together in one person, he will surely enter the Paradise."

9- Scolding and Reprehension

The Prophet used to apply kindness and merciful behavior as much as possible. He said:

فَإِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ³

"Kindness if put in something, it makes it beautiful and if it is taken out of something it makes it ugly".

1 Muslim, Sahih, Hadith No. 17.

2 Muslim, Sahih, Hadith No. 4407.

3 Ahmad Bin Hanbal, Musnad, Vol. 41, p. 415.

But sometimes where kindness does not work, he ordered that strict measures be taken. He, while training the children over daily prayers, ordered that they should be punished if they do not pray at the age of ten. He said:

مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ لِسَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ¹

"Order you children to pray when they are seven. When they are ten, beat them for not praying and separate their beds".

10- Striking while the Iron is hot

The Prophet waited for the appropriate time and place to give his piece of advice. Once some prisoners of war were brought to the Prophet. There was a woman also among them. Milk was flowing out of her chest. She was looking for her lost child. Then she saw a child among the prisoners, she took him, held him to her chest and started feeding him. The Prophet and a group of his companions were seeing her. They were all highly impressed by her love to her child. Taking advantage of this feeling that the companions were going through the Prophet asked them a question. He said: if this woman is given the option to throw her child in the fire, would she do that? All the companions who were there said: By Allah, she will never do that. The Prophet said: Allah loves His servants' way more than the love of this woman for her child.²

11- Narrowing or eliminating the gap between the religious knowledge and the modern knowledge

The separation of knowledge into religious and modern is actually based on the idea of separating between the religion and life. Hence this ideology is in total clash with the teachings of Islam, as the religion according to Islam is not something separate from the life. Moreover, considering the universe as Allah's dominion and considering the people in it as the servants of Allah who try to live their lives according to His will and injunctions, is actually the true meaning of religion. At the same time this the base on

1 Ahmad, Musnad, Vol. 2, pp. 180 – 187.

2 Bukhari, al-Jami al-Sahih, Chapter: Hadith No. 5999.

which the whole Sharia is based. A concept like this of the human life on this earth leads to converting all modern sciences into religious sciences. The same concept is mentioned in the statement of Allah when He says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً} ¹

“O you who believe! Enter perfectly in Islam.”

If we teach history, geography, physics, chemistry, biology, botany, zoology, geology, astronomy, economics, politics and the rest of the modern sciences in a way that there is no mention or part of Allah then we should not expect from the students that they will have any respect for the laws made by Allah or any intention for obeying His will. The knowledge, whatsoever, should be related to Allah. This is actually what is meant by the very first verses revealed in the Holy Qur’an where Allah the Almighty said:

{اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)} ²

“Read in the name of your Lord has created. He has created man from a clot. Read and your Lord is the most generous. Who has taught by the pen. He has taught man that which he knew not.”

There is an incident that also leads to the same point. Imam Tabarani narrates this story:

مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَرَأَى أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جُلْدِهِ وَنَشَاطِهِ، فَقَالُوا: يَا رَسُولَ اللَّهِ: لَوْ كَانَ هَذَا فِي سَبِيلِ اللَّهِ؟، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صِعَارًا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ يُعْفُهَا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ» ³

“The Prophet was standing with some of his companions when a young man passed by them in a hurry. The companions were impressed by his activeness and strength.”

1 The Holy Qur’an, 2: 208.

2 The Holy Qur’an, 96: 1 – 5.

3 Munziri, al-Targheeb wa al-Tarheeb, Hadith No. 1692.

They said: We wish he went like this in the cause of Allah. The Messenger of Allah replied: if he went to bring something for his children then it is in the cause of Allah, if he went to bring something for his old parents then it is in the cause of Allah, if he went to bring something for himself so that he may not have to ask anyone, then it is in the cause of Allah, and if he went out to show off and be proud then it is in the cause of Satan.”

One of the great scholars of Islam, Abdullah bin Mubarak considers earning Halal livelihood for the family as better and more rewarding than Jihad. He is quoted to have said:

لَا يَنْفَعُ مَوْقِعَ الْكَسْبِ عَلَى الْعِيَالِ شَيْءٌ، وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ¹

“Nothing takes the place of earning livelihood for the family, even Jihad in the cause of Allah.”

So, this dualism in the education should be eliminated. We in Pakistan have religious schools where only religious education is given, and we have modern schools, colleges and universities where modern education is given. The graduates of the religious institutions know the Holy Qur’an, Sunnah and Hadith and Fiqh. They have the Islamic solutions to resolve the problems of the modern world, but the issue is they do not know the real problems of the modern world, as they were never exposed to these problems. On the other hand we have the graduates from the modern colleges and universities who know and are afflicted with the problems the world is facing, but they are unable to find the solutions from Islam as they never studied Islam as code of life.

12- Hasting for Specialization

It is wrong to let the student study so many subjects without knowing what he/she is going to be in future. It is highly important for the student and for the parents and teachers to help him/her in finding out his/her orientation, so that his/her precious time may not be wasted. The Prophet peace be upon him led us in this aspect also. He prepared some of his companions and let them excel in different fields. The companions of the holy Prophet also knew about these specialties among themselves. Once

1 Zahabi, Siar A’lam al-Nubalaa, Vol. 8, p. 399.

Umar bin Khattab delivered a sermon at a place called al-Jabiyah, and in that sermon he said:

مَنْ أَرَادَ أَنْ يَسْأَلَ عَنِ الْقُرْآنِ فَلْيَأْتِ أَبِي بِنَ كَعْبٍ، وَمَنْ أَرَادَ أَنْ يَسْأَلَ عَنِ الْفَرَائِضِ فَلْيَأْتِ زَيْدَ بْنِ نَابِتٍ، وَمَنْ أَرَادَ أَنْ يَسْأَلَ عَنِ الْفِقْهِ فَلْيَأْتِ مُعَاذَ بْنِ جَبَلٍ، وَمَنْ أَرَادَ أَنْ يَسْأَلَ عَنِ الْمَالِ فَلْيَأْتِنِي؛ فَإِنَّ اللَّهَ تَعَالَى جَعَلَنِي لَهُ خَازِنًا وَقَاسِمًا¹

“Whoever wants to ask anything about the Holy Qur’an, he should consult Ubayy bin Ka’b, whoever wants to ask anything about the law of inheritance should consult Zaid, whoever wants to ask anything about jurisprudence should go to Mu’adh and whoever wants money should come to me as Allah has made me a treasurer and a distributor.”

Similarly, Abdullah bin ‘Amr narrated this Hadith:

اسْتَفْرُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنَ ابْنِ مَسْعُودٍ، وَسَالِمٍ، مَوْلَى أَبِي خَدِيجَةَ، وَأَبِي بِنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ²

“Learn how to recite the Holy Qur’an from four people; ibn Mas’ood, Ubayy, Mu’adh and Salim, the freed slave of Abu Hudhaifah.”

It is suggested that a student may have a general syllabus in his/her first ten years of age. In this level he/she should learn whatever is necessary about the human history and his life, about the earth and universe from Islamic perspective. He should have the true picture of the universe that the Holy Qur’an gives us. In this level the student should know the language of his own country, the Arabic language which will help him understand the Qur’an and Sunnah directly, then he should also learn some of the European languages also, so that he may be able to appreciate the knowledge written in these languages and be able to examine it. After this general level the student may go for 6 or 7 years of specialization in the subject, he/she chooses.

13- Student must have a goal

Every student must act like a soldier in an endless battle, for the sake of starting a new life based on faith in Allah and obeying His commands. This

-
- 1 Haithami, Nuruddin, Majma’ al-Zawa’id, Book of Knowledge, Chapter on Seeking every branch of knowledge from its expert. Maktaba al-Qudsi, 1994.
 - 2 Muslim, Sahih, Book of the Virtues of Sahabah, Chapter on Virtues of Abdullah bin Mas’ood and his mother.

noble goal will leave its imprints over the whole system and penetrate in it like the soul penetrates in the blood veins. This noble goal will achieve its priority in the life of an individual, in the society, in dramas, sports clubs, education and research studies. In a nutshell it will control all manifestations of the mental and physical activities of the students. It will lead to only one result; the behavior of an individual and his dealings will come under the frame of Islam, as all the manifestations of life around him will start changing and whole society will become a society filled with faith, supporting each other towards development and prosperity, a society whose members will consider themselves as soldiers in the cause of Allah and in the cause of the betterment of humanity.

Suggestions

Following a detailed study into the teaching methodology employed by the Prophet (SAW), it is evident that following in his footsteps will also allow Muslims today to rise with similar leadership qualities as the companions of the Prophet (SAW). If we look at educational institutes today, it is unfortunately obvious that they are devoid of quality teachers that correctly follow in the footsteps of the Prophet (SAW). Teachers may be highly qualified and experienced in terms of their knowledge and degree, but often do not possess the wisdom required to develop qualities of leadership in their students. Based on the various points discussed earlier regarding the Prophet's (SAW) methodology, teachers today may attempt to adopt a teaching methodology that impacts their students in a similar, positive manner.

First of all, as mentioned earlier, teachers must ensure that their relations with their students are built upon trust, comfort and respect rather than fear and anxiety. To build such a relationship, however, teachers must take the first step in treating their students with kindness, gentleness and patience. Following the way of the Prophet (SAW), teachers today must make sure that they treat all of their students equally. In a day and age such as ours where the world has become like a global village and educational institutes are filled with students from diverse ethnic and racial backgrounds, it has become imperative that teachers do not discriminate between any of their students based on their backgrounds. When all the

students are judged based simply on meritorious grounds, they will learn the importance of hard work, rather than using unfair means to become successful.

Teachers must also not hesitate to provide words of comfort and encouragement to their students, since it is not the teacher's role to merely share information, but to play a role in the moral and spiritual development of the student. Furthermore, understanding when to compliment the student and when to reprimand him is also a sign of wisdom on the part of the teacher. This lesson too can be learned from the Prophet (SAW), as mentioned earlier. Praising the student too often can lead to him becoming arrogant, but severe and frequent scolding can also have adverse effects by making the student bitter and frustrated. Hence, it is important for the teacher to maintain a balance between both extremes. A student who is taught by such a teacher may also turn out to be a good leader, since he understands the wisdom behind dealing with people.

With regards to the type of education that a student receives, it is evident from the examples from the life of the Prophet (SAW) provided earlier that the Prophet (SAW) supported the idea of specialization. In today's world, this concept has increasingly gained importance. An individual is no longer encouraged to become a 'jack of all trades', rather, it is better to specialize in a field that one excels in. A theory in the realm of psychology also supports the idea that there are multiple kinds of intelligence, and that all individuals have been blessed with one form or another.¹ What is important is to explore one's abilities and understand where one's talents lie so that they may be put to good use. The teacher has a huge role to play in this regard as he may guide the student and help him understand what his specialty is. For students that have the makings of a fine leader, the guidance of a teacher early on can help them involve themselves in matters that they excel in. In today's world, this method of the Prophet (SAW) may be implemented by encouraging the use of aptitude testing and the introduction of career counselors to schools, colleges and universities.

1 Gardner, H. (1992). *Multiple intelligences* (Vol. 5, p. 56). Minnesota Center for Arts Education.

Furthermore, one of the most important lessons that teachers today may learn from the example of the Prophet (SAW) is bridging the gap between religious and worldly education. Islam necessitates the seeking of religious knowledge but does not discourage the pursuit of worldly education either. In today's era, to ensure that there are strong and capable leaders among the future generation, it is of utmost importance to integrate religious and worldly education. The Prophet (SAW) never neglected any of his worldly matters on the basis of religion, and never forgot about religion when he was involved in a worldly matter. Similarly, Muslim teachers should try their best to remember Allah and his religion, no matter what subject they are instructing, because for Muslims, Islam is not simply a religion, but a way of life. If this strategy is adopted, the Muslim youth will remember Allah in all spheres of life, not only when they are attending an Islamic studies class and their outlook on life will transform completely. In essence, when new Muslim leaders rise from amongst them, they will not be only clerics or only politicians, rather, they will understand how to integrate their political, military or economic standing with their identity as a Muslim. Their decisions and actions will then, not be complete without consulting the Book of Allah or the Sunnah of His Prophet (SAW).

Conclusion

The ideal concept of leadership is the one that is derived from the Leadership in the State of Madinah. As stated by Muhammad Yousuf Jamil, "in the Islamic context, leadership means to guide an organization towards realization and the attainment of the common goal, and to create a system where there is contentment and success, or *al-falah*, for everybody".¹ Indeed there is no better example of Muslim leadership than that observed in the state of Madinah -first, under the guidance of the holy Prophet Muhammad (SAW) and then during the rule of the four rightly guided caliphs. Under the leadership of the Prophet (SAW), Madinah flourished; it transformed from a city divided into warring tribes and different religions into the capital of the vast Muslim empire and a center for Islamic learning. This only became possible due to the leadership strategy adopted by the Prophet

1 Jamil, Muhammad Yousaf. "Islamic perspective of leadership: a role model for today's CEOs." *Journal of Islamic thought and civilization* 5, no. 2 (2015): 24-45, p. 25

(SAW). As mentioned earlier, the Prophet (SAW) applied the rules of wisdom in his dealings with his companions, he was kind, compassionate and patient with his followers, and understood that people belonging to different tribes, classes and ages often had to be dealt with according to their needs.

However, he was not lenient in matters of great importance, such as ensuring that punishments were carried out when the crime had been proven and the perpetrator was deserving of punishment. This can be illustrated through the well-known incident of when a woman from an influential family stole, and the people of Madinah including the Prophet's (SAW) beloved Usama bin Zaid interceded on her behalf, the Prophet (SAW) became angry and said: "If a reputable man amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft."¹ This incident helps us understand that though the Prophet (SAW) was gentle and forgiving in his own personal matters, he did not compromise on matters of the law which could potentially affect the running of the state. It is due to this reason why the crime rate decreased significantly during the Prophet's (SAW) administration.

The caliphates of Abu Bakr (RA) and Umar (RA) followed a similar principle. Abu Bakr (RA), like his predecessor, did not compromise on matters of legal value. This can be emphasized through the way in which he declared war against the tribes that had accepted Islam during the time of the Prophet (SAW) but refused to pay Zakah after his passing. Abu Bakr (RA) understood the possible implications of granting those tribes clemency; the Islamic state already unstable due to the loss of the Messenger (SAW) could crumble due to internal apostasies. Abu Bakr (RA) showed the mark of a strong and wise leader by taking immediate action against those that threatened the unity and basic principles of the Muslim Ummah.

Umar's (RA) reign is known to this day as the golden age of the Muslim caliphate. Islam had spread cross-continently, from Syria and Palestine to Egypt and Northern Africa. Umar ibn al Khattab (RA) was a

1 Bukhari, Sahih, Book of Companions of the Prophet (pbuh), Chapter: Narrations about Usama bin Zaid, Hadith 81.

just and wise ruler, he was not only a leader of the state but also made military and business-related decisions. Perhaps, his greatest quality as a leader was that he did not covet power or authority, rather, he considered it a heavy burden. However, due to this feeling of responsibility, he made sure that no injustice marred his rule, firmly believing that he was personally responsible for the well-being of each and every one of his subjects, whether Muslim or non-Muslim. He was not afraid to admit his mistakes before his people, he took his followers' consultation into consideration and did not hesitate to make unpleasant military decisions if they were for the good of the Muslim Ummah – such as the removal of Khalid bin Waleed (RA) as the commander of the Muslim army.

References

1. The Holy Qur'an
2. Ahmad b. Hanbal, *Musnad*, Fifth edition, Beirut: al-Maktab al-Islami, 1985.
3. Ahmad, Khaliq. *Management from Islamic Perspective* (1st ed.). Malaysia: Research Centre, International Islamic University, 2006.
4. Albani, M. Nasiruddin, *Silsilat al-Ahadith al-Sahihah*, Riyadh: Maktabat al-Ma'arif, 1995.
5. Albani, M. Nasiruddin, *Ghayat al-Muram fi Takhreej Ahadeeth al-Halal wa al-Haram*, Beirut: al-Maktab al-Islami, 1980.
6. Al-Uthaymeen, M. B., & Muhammad, F. I. *The Islamic awakening*. Birmingham, UK: Al-Hidaayah, 2006.
7. Asqalani, Ahmad, Ibn Hajar, *Fath al-Bari bi Sharh Sahih al-Bukhari*, Beirut: Dar al-Ma'rifa.
8. Baihaqi, Ahmad b. Husain, *al-Sunan al-Kubra*, Riyadh: Maktabat al-Ma'arif.
9. Bukhari, Muhammad b. Isma'eel, *al-Jami' al-Sahih*, Beirut: Dar al-Ma'rifa.
10. Burns, James MacGregor. *Transforming leadership: A new pursuit of happiness*. Vol. 213. Grove Press, 2004.
11. Gardner, H., *Multiple intelligences* (Vol. 5, p. 56). Minnesota Center for Arts Education, 1992.
12. Haithami, Nuruddin, Ali, *Majma' al-Zawa'id wa Manba' al-Fawa'id*, Beirut: Dar al-Kiatab al-Arabi, 1982.
13. Hindi, Ali Muttaqi, *Kanz al-'Ummal*, Beirut: Mu'assasat al-Risalah, 5th edition, 1985.

14. Ibn al-Atheer, Ali b. Muhammad, *Usd al-Ghabah fi Ma'rifat al-Sahabah*, Beirut: Dar Ihyaa al-Turath al-Arabi.
15. Ibn Is'haq, Abd al-Malik, *al-Seerah al-Nabawiyyah*, Beirut: Mu'assasat 'Uloom al-Qur'an.
16. Ibn Qayyim, Muhammad b. Abi Bakr, *Zad al-Ma'ad fi Hady Khair al-'Ibad*, Beirut: Mu'assat al-Risalah, 1985.
17. Ibn Sa'd, Muhammad, *al-Tabaqat al-Kubra*, Beirut: Dar Beirut Publications, 1985.
18. Ibn Taymiyyah, Ahmad b. Abd al-Haleem, *Iqtidhaa al-Sirat al-Mustaqeem fi Mukhalafat As'hab al-Jaheem*, Makkah: Maktabat al-Majd, 1970.
19. Jamil, Muhammad Yousaf. "Islamic perspective of leadership: a role model for today's CEOs." *Journal of Islamic thought and civilization* 5, no. 2 (2015): 24-45.
20. Khateeb Baghdadi, *al-Faqeeh wa al-Mutafaqqih*, Beirut: Dar al-Kutub al-ilmiyyah, 1980.
21. Khateeb al-Shirbini, Muhammad b. Ahmad, *Mughni al-Muhtaj ila Ma'rifat Ma'ani Alfadh al-Mihaj*, Beirut: Dar al-Ma'rifa, 1997.
22. Maliki, Isma'eel bin Ishaq, *al-Mabsoot*. Maktaba al-Rushd.
23. Maududi, Abul A'la, *New Islamic Method for Education and Teaching*, Beirut: al-Maktab al-Islami, 1985.
24. Munziri, Zaki al-Deen Abd al-Azeem, *al-Targheeb wa al-Tarheeb*, Beirut: Mu'assasat al-Rayyan.
25. Muslim, bin Hajjaj, *al-Jami' al-Sahih*, Beirut: Dar Ihyaa al-Turath al-Arabi.
26. Nasa'ee, Ahmad b. Shu'aib, *al-Sunan*, Beirut: Dar al-Basha'ir al-Islamiyyah, 1986.
27. Philips, A. A. B. *Dawah Training Program*. Fortress Publications, 2012.
28. Nawawī, Salāḥuddīn Yūsuf, Muḥammad Amīn, and Abu Usamah al-Arabi Bin Razduq. *Riyad-us-Saliheen*. al-Riyād: Maktabat Dār al-Salām, 1998.
29. Tirmidhi, Muhammad b. Isa, *al-Jami'*, Beirut: Dar Ihyaa al-Turath al-Arabi.
30. Zahabi, Muhammad b. Ahmad, *Siar A'lam al-Nubalaa*, Beirut: Mu'assasat al-Risalah, 1989.
31. Zarqani, Muhammad b. Abd al-Baqi, *Sharh al-Zarqani 'ala Muwatta al-Imam Malik*, Beirut: Dar al-Kutub al-ilmiyyah, 2011.