

A Research Review of Collective Training in Light of Prophet Minhaj Sirat Tayyaba

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Abstract

"An Investigative Study of the Prophetic Method of Social Education in the Light of Seerah Tayyibah" The research paper titled "An Investigative Study of the Prophetic Method of Social Education in the Light of Seerah Tayyibah" aims to explore the Prophetic method of social education within the framework of the noble life of the Prophet Muhammad (peace be upon him), known as Seerah Tayyibah. This research endeavors to understand the impact of this Prophetic method on various aspects of social upbringing, encompassing both physical and spiritual aspects. The objective of this research paper is to study crucial aspects of social upbringing from the perspective of this Prophetic methodology, such as ethical principles, respect, imparting faith, and moral values. Furthermore, the paper lays the foundation for social conduct based on the Prophetic Sunnah, exploring how this methodology can be employed to bring positive changes in social education. Elements of the research paper include the examination of historical data, the analysis of Islamic teachings, and an in-depth discussion of the subject matter. The aim is to enhance the understanding of this Prophetic methodology and provide beneficial insights and practical measures for improving social upbringing. This research paper also serves as a means to consolidate the historical, intellectual, and practical dimensions of Islamic teachings and, under the umbrella of the Prophetic method of social education, offers guidance for correct social upbringing in line with the principles of Islam.

Key words: Collective Training in The Light of Prophet Minhaj Sirat Tayyaba

Important of Training

How important it is to create a balanced and healthy society can be estimated from the fact that at the very beginning of the last divine code of life for humanity, the creator of the world, despite being characterized by countless attributes, introduced himself with the attribute of his own. Made the human universe, that attribute is training. So, he said: (Praise be to God, the Lord of the Worlds.). When we look back at the vast universe spread around us and its colors, we observe the development and evolution in each and every unit of it and in this enchanting moderation and balance, this attribute of training and mastery of the creator of the universe and Every existence of this universe seems to us to be a clear witness of His Lordship. Human development is of fundamental importance for the reconstruction and development of any society. There are two basic methods of personalization. One is to prepare people to take the reins of the country by making them educated, the other is to train people through systematic

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training. But the best man-making is that which equips the man with both education and training at the same time. In our society, there is a lot of repetition about education, but there is irreparable neglect in the important task like training, which undoubtedly needs serious attention. In this context, the main responsibility is imposed on the basic means and results of training.

Training Means:

"(Education is the teaching of something to the perfection of something.")¹²

"Training means to take anything gradually to its extreme."

The author of Misbah al-Lughat defines the meaning of the word training in these words:

"Gradually bringing up the child until it reaches the age of puberty."

Term Meaning of Trainings:

In every era, people of different philosophies have defined the word training in their own words:

Plato explains the meaning of the word training in his words:

"Training not only improves the body but also improves the soul."

Perfection takes the soul and the body to the extreme.

Aristo says:

"Just as the soil is softened for cultivation, so training prepares man for acquiring knowledge."

Milton defines training as:

"Training is the priceless essence which prepares a man for any kind of work of any kind. It creates depth and consciousness in a man and prepares him for all kinds of situations."³

Basic sources of training:

There are two main sources of training in the light of Islamic teachings.

1. Quran
2. The Sunnah and Path of the Prophet

Quranic principles of training:

The teachings of the Holy Qur'an, taking into account the human nature, actually create the equipment for the training of intellect, intuition and consciousness. The Holy Qur'an creates a connection between the human heart and Allah Almighty and creates purity and piety in it to such an extent that every conscious and unconscious action becomes clean and pure. The miracle of the Holy Qur'an is that on the one hand it If recitation gives a person spiritual and spiritual happiness, on the other hand, it refreshes his consciousness and burns away his worries.

How to train in the light of the Qur'an:

In the light of the Qur'an and Sunnah, the qualities of a trainer and various training techniques have also been described.

Qualities of a trainer in the light of Islamic teachings:

A mentor who is a trained person should not be proud nor should he believe that because I hold a higher position and status than the trainer, that is why I am higher than him - if he thinks like this, the trainer The distance between the teacher and the trainee will increase.

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Therefore, Allah has said about the Holy Prophet⁴ﷺ

“A messenger was sent from among your souls”

When the teacher considers himself to be the peer of the student, then he gives his life for the guidance and education of the student, as it has been said that this is one of the qualities of the Holy Prophet

“What you suffer is very serious for them.”

It is important for a coach to prioritize continuing education and continuously seek to learn more.

As the Holy Qur'an has said about the Holy Prophet-
“O Lord, increase my knowledge”⁵

In the same way, it is very important for a coach that there is no contradiction in his words and actions. He wants those abilities to have emerged within him first. Hazrat Ali says in Al Balagha: “Whoever wants to make himself an imam (example of action) for people, he should start his education before teaching others and educate others with his behavior instead of his language”⁶

Since the Prophets (peace be upon them) preferred to educate the people through their actions, Islam has declared the Prophets as models for people in terms of actions, and the Holy Quran in this regard, says about Prophet (peace be upon him)

“Indeed, Prophet Muhammad is the best model for you.”⁷

Apart from this, the Qur'an and Sunnah have described different types of training methods, some of which are listed below.

(a) The style of preaching and advice:

In the Holy Qur'an, the Lord says

“Invite to the path of your Lord with wisdom and good preaching.”⁸

In the dictionary, preaching means something that scares and prevents a person from sinning and softens the heart of a person.

This sermon can be delivered orally, through poetry, prose, story, drama (b) Examination and Testing:

The Holy Qur'an has called examination as an important part of human training, when it is examined, a person's inner self is revealed and his hidden abilities immediately come to the fore.

As the Lord says

“We have created man from mixed water to test him.”⁹

The teacher should test the student from time to time and guide him in the various stages of the examination. In the Holy Quran, we have been told about the education and training of a person as well as the style of thinking and invitation.

(c) Dawat-i-Fikr:

The religion of Islam wants man to think about his surroundings and strengthen his belief in the light of research, as Allah Almighty has said.

“Indeed, in the creation of the heavens and the earth, and in the coming and going of the night and the day, there are great signs for those of understanding.”¹⁰

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Islam encourages people to think and reflect in more than seven hundred different places in the Holy Qur'an because Islam does not want anyone to live his life thoughtlessly or to hide his true nature behind unnecessary prejudices

Rather than imposing his own perspective on the mentee, the mentor should encourage the mentee to reflect on it so that the mentee's natural abilities can manifest themselves in the context of research and inquiry.

(d) Individual or Special Training:

In the religion of Islam, there is a lot of emphasis on the individual and special training of individuals, just as Prophet Muhammad (peace and blessings of Allah be upon him) always kept Hazrat Ali with him and used him to benefit from the basic sciences. If you see a special talent, you will give it a separate time. Just as Hazrat Ali taught Abdullah Ibn Abbas the interpretation of the Qur'an, if good people saw a special talent in someone that needed training, they would give him time alone.

Therefore, the trainer should not adopt the same method with everyone - act with each person according to their abilities, and to carry out the training process, it is necessary to separate special people from them and Special attention should be paid to

Prophetic principles of training:

Prophet Muhammad (peace and blessings of Allah be upon him) trained his disciples and companions in such a wise way that every one of his companions became a teacher and trainer.

Prophet Muhammad (peace and blessings of Allah be upon him) said to his companions;

“I am leaving two things among you The Book of God, i.e. the Qur'an and the other Sunnah, if you hold fast to them, you will not go astray!”

Prophet Muhammad (peace be upon him) used to train every person according to his intellect, consciousness and understanding and always tried to train people individually and collectively intellectually, physically and spiritually.

Prophet's Method of Training:

The spirit of brotherhood

In order to keep his society pure from all kinds of evils in human rights, Prophet Muhammad (peace and blessings of Allah be upon him) promoted brotherhood and brotherhood among believers and said that every Muslim is the brother of another Muslim on the basis of the Word.

The Prophet (PBUH) said:

A Muslim is the brother of another Muslim .And he said:¹¹

You will find the believers like one body in mercy and love for each other. When one part of the body suffers, the whole body feels pain. He uprooted all the evils that affect Islamic friendship and brotherhood - so he advised to avoid such evils as quarreling, backbiting, stealing, which destroy mutual love.¹²

“Do not be jealous of each other nor spoil relations with each other, become brothers to each other and do not separate from your brother for more than three days.”¹³

If the feelings of fraternity and brotherhood are developed in an Islamic society today, then no Muslim should destroy the rights of his Muslim brother. At that time, the forms of cruelty and

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brutality, killing and looting, and the right to anger are common in the society. It is because we are turning away from brotherhood and brotherhood that even members of the same family are mutually exclusive.

Emphasis on reforming women:

Women are the better half of society and have remarkable potential for social influence. No society can change without the reformation of women. Both corruption and reformation of women spread rapidly. When a woman finds the right path, the whole society follows her. From the very beginning, the Prophet of Allah (peace and blessings of Allah be upon him) laid great emphasis on the reformation of women.

Once, on the occasion of Eid al-Fitr or Eid al-Adha, the Prophet (peace be upon him) visited the place of Eid, and there was a large group of women there. Prophet addressed to the women, Even though you are weak, you make a fool of a smart and clever man. The women asked what is missing in the Prophet of Allah, our religion and our intellect? He said that the reason for this is that the woman is weak, and this is because when a woman is in the state of menstruation, she neither prays, nor fasts, nor does any other form of worship. This is the cause of loss in his religion.¹⁴

In today's age, promiscuity, nakedness, fashionism and mixing with men is a common thing which is having a negative impact on the society. Women should be modest in all situations.

Emphasis on kasab Halal:

An important step for reforming the society is to protect the society from haram eating. A society that eats haram can never become virtuous and pure

“O prophets! Eat pure and halal things and do righteous deeds. Verily, Allah is All-Knowing of what you do”¹⁵

According to this verse, it is clear to us that halal and pure food is necessary to become virtuous and righteous. One of the major reasons for the failure of reform efforts in the present era is the use of forbidden food. They are worried but they do not think seriously that they are feeding forbidden food to their children with their own hands.

Exception to Rule Reform:

A major part of the success of the Prophetic Reform Society campaign can be attributed to the adherence to reform principles. Reformers should stick to their principles with all their heart and soul. He (peace and blessings of Allah be upon him) was also concerned about people's conditions and psychology. He did not treat everyone equally, he spoke to each person according to his circumstances, and avoided taking any person's name in front of the congregation. In the books of hadiths, examples of the Prophet's training are found in abundance.

Once a villager entered the Prophet's Mosque and started to urinate while standing in the corner. The Companions tried to stop him, but he forbade them. He called to the side and gently said that the mosque is not a place for urine and impurity. Here Allah's dhikr and the Holy Qur'an are recited.

Wisdom:

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There was wisdom in the way of teaching of the Holy Prophet. According to the occasion and place, he did not directly warn about someone's mistakes and shortcomings so that the addressee would not feel disrespected in front of other people, if he had been aware of some of the shortcomings of some people, he would have addressed this wrong while addressing a group. By correcting the way of thinking and inappropriate behavior, one of the advantages of this is that the correct way of doing Islam will come before the general public, as Hazrat Aisha (RA) says that when the Messenger of Allah (PBUH) warned about a person's mistake. If he used to say without taking his name and without addressing him, he would say that why do people act like this –

Hazrat Anas (may Allah be pleased with him) reported that I was in the service of the Holy Prophet (peace and blessings of Allah be upon him) for ten years. The same was the case with the maidservants, the Holy Prophet never killed any of them, this shows how much the Holy Prophet was loving and compassionate towards people.¹⁶

Avoiding length:

One of his special style in the style of reform and training was that he avoided talking too long and giving sermons and advice. He used to present the sentences in such a way that the person who understood could understand the matter easily. Allah Almighty had also given him the special quality of comprehensive words. It is in the tradition of Sahih Muslim that once the Prophet (peace and blessings of Allah be upon him) was passing through a market, when people saw him, they surrounded him from both sides. There he saw a dead goat kid with small ears, he went near it and held its ears and said, "Which of you would like to buy this dead goat kid for one dirham?" The Companions said: We do not want to buy it at any price because it is not for our use. The Prophet (peace and blessings of Allah be upon him) asked: Do you like it, let it be given to you for free. He also had the shortcoming of being short, so there is no justification for taking him- Hearing this, he (peace and blessings of Allah be upon him) said: By Allah, this world is more worthless in the sight of Allah than this goat kid is in your eyes.

Hazrat Muhammad (peace and blessings of Allah be upon him) understood the heart feelings of his Companions very well, so when he knew the opportunity, he used to put the worthlessness of the world in the minds of the Companions, which benefited them from the outward shine of the world.

Education at the right time:

Prophet Muhammad (PBUH) used to do everything at the right time and praised the Companions for every good deed and encouraged them. He asked him, and he said, "O Messenger of Allah, I am a working man. To earn lawful livelihood, I have to break stones. Because of the hard work, my palms are marked. After listening to him, he kissed his hands with great love, and this act of yours made the heart of this Companion so happy and his morale was very high.

A gradual approach:

Apart from all these things, another important thing is that the Holy Prophet (peace and blessings of Allah be upon him) used to take a gradual approach in every work and in every

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matter - after thoroughly evaluating the merits and demerits of the people under his supervision, he would remove a demerit and Cultivating good qualities - according to the capabilities of the addressee and making him bound to the religion of Islam, therefore, when Hazrat Mu'aaz bin Jabal was sent to Yemen, the Prophet (peace and blessings of Allah be upon him) said, "O Mu'aaz: You are going to the People of the Book." be First of all, to call them to Tawheed and Prophethood, when they accept that Allah is One and Hazrat Muhammad (peace and blessings of Allah be upon him) is His last Prophet and Messenger, then to tell them that Allah has made five prayers obligatory on Muslims during the day and night. When they accept this from the heart, then tell them that Allah has made Zakat obligatory on all Muslims, which will be distributed from the rich to the poor .

We should carefully study the Prophet's (PBUH) biography and keep in mind the methods of training of the Prophet (PBUH) and the process of training the new generation and building their morals and character according to these methods. If you do it, God willing, a good, pure and happy society will be formed and under its shadow, the entire humanity will feel peace, tranquility and satisfaction.

The need for Training:

It is an indisputable fact that training a person is a very difficult and difficult task. The training of a person can be possible only when he considers a high personality as a model for himself, on the basis of which he can be trained. If in the world If there is a person who can be a model for the correct education and training of a human being and a Muslim, then he is the beloved Prophet (peace and blessings of Allah be upon him) whose morals are the pure Qur'an.

"The life of the Holy Prophet (peace and blessings of Allah be upon him) is the best example for you".

Mere education is not a means of training. We can only get information and knowledge from education. Unless there is intellectual and spiritual training through good deeds, knowledge can be of no use. Righteous deeds are related to knowledge. It is also in training. Training creates a desire to do good deeds in a person, which increases the taste and good deeds make this knowledge useful knowledge. If a person is very educated but inside If action is not the passion of a righteous person, then such knowledge will prove to be meaningless for him and will not lead to his salvation. It is only through good training that the inclination of self-purification is created within a person, and finally, through self-purification, a person becomes part of the society. Becomes enviable.

Training factors:

A few such factors are being mentioned here which play a very important role in the improvement and training of morals and actions of every human being.

(a)worship:

The most important role in the best training is worship. If a person wishes to train himself or his family members in an Islamic way, he should give great importance to worship and prayer. He

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says, "No matter how busy you are in your life, you must set aside some part of the night for worship."

(b)love:

In addition to worship, the role of love, kindness and gentleness in human training and character building is very prominent. The effect of love in any human being is manifested in the form of kindness and gentleness - while the effect of hatred is manifested in the form of harshness. In the light of Islamic point of view, it is not possible to train any person without love, because it is because of this love that the student feels close to the teacher and completes his personality in the light of his words and actions.

(c)Meditation and Accounting:

Among the factors of training, the most important process is meditation and accounting. Unless a person has the opportunity to reflect on his own shortcomings in solitude, the process of training of this person cannot reach completion .

As Allah Almighty says in the Holy Qur'an:

"O you who believe, fear Allah and keep looking at the One who has sent forward for the Day of Tomorrow and fear Allah, indeed Allah is aware of all that you do" ¹⁷

In this verse, we are invited by Allah to meditate and do accountability. Hazrat Ali says: "Anyone who does not do accountability even once day and night is not one of us" ¹⁸.

Different aspects of training:

The process of training affects every aspect of a person's personality. If, on the one hand, intellectual and mental training is being done, but no attention is paid to moral and spiritual training, then the training process of this person is incomplete. There are some aspects that affect the personality of a person. Here some aspects are being briefly mentioned.

(a) Moral training

Allah says:

"Tell My servants what they should do that is better"¹⁹

Morals and character are two things that are very important and valuable assets of human personality. If a nation is deprived of morals, then no power in the world can prevent it from moving forward and developing. is: "The best of you is he who has the best morals." ²⁰

When France lost the war in World War II, its president at the time said, "We have lost because our youth has lost its character".

Childhood is the best time to develop morals and character. Along with physical development in childhood, character also develops. Most parents ignore moral training because the child will grow up to learn it on his own, but avoiding moral training can have dangerous consequences. This can be inferred from children who lack moral training.

A dacoit was sentenced to death for robbery. Before leaving for Maktal, he requested that I be allowed to see my mother, so a meeting was arranged. When the mother went forward to meet her son crying from Jim Ghafir, the son also hugged the mother with great warmth and bit her ear. When asked, he said that thanks to this mother, I am being hanged today because when I

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was a child, I stole an apple from a neighbor's house and she kept that apple happily, so from here I got into the habit of stealing.

Similarly, an incident is mentioned regarding the training of Sheikh Abdul Qadir Jilani when he was once surrounded by some robbers during a journey and he told the robbers about the Ashrafis hidden in his bag. When he was asked that no thief or bandit could have found these Ashrafiyya in the place where you had hidden them, then why did you tell us clearly about these Ashrafiyya. You could have misrepresented it. In response, Sheikh Abdul Qadir Jilani said": That while leaving for the journey, my mother had advised me that my son should never tell a lie, no matter what happens." Her words had such an impact on the robbers that they repented of their crimes and sins. If this child is following the orders of his mother so much and we are violating the orders of our Lord. He returned all the stolen property to the people and followed the path of righteousness. This is a good environment and training. It has the effect of making someone a robber and a thief and making someone the imam of time. If the habits and morals of the child are molded in the right direction from childhood, then good results can be obtained.

(b) Social training:

From the age of one year to puberty is the precious period in which the social training of the child is needed so that he can properly participate in social activities. Social virtues or social defects develop in this age. Therefore, efforts should be made to take into account personal interests as well as children's interests. In relation to the social training of children at this age, the following points should be kept in particular.

At this age, the child begins to consider himself very important, and tends to be selfish. Therefore, children should be given ample opportunities to live, eat, drink and play with others and the importance of the rights of others should also be taught.

Parents and family members can have far-reaching effects on their children's social training through their role. A child naturally imitates others in everything. If you lie, your child cannot get used to telling the truth. So parents and other family members should influence the child with their good character.

Keep the home environment very clean and pleasant. The mutual resentment of husband and wife and the quarrel of mother-in-law can have very negative effects on the collective life of the child.

In the social training of children, where there is a great place of serious effort, some defects can be easily removed with laughter, humor, funny words and some childish ways. Mere dry preaching and advice does not have much good effect on the child.

Sports play an important role in social training of a child. By engaging in fun camps, sports competitions and scouting, children learn to understand others and take social responsibility. Teach children the principles of a successful life. Teach the manners of meeting, walking and meeting, and make them accustomed to living a productive collective life by developing the feelings of good manners, obedience, obedience and forgiveness in children.

(c) Mental training:

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Do not tease the child when he is using his mind. For example, the child saw that his mother had dyed her dupatta by mixing two or three colors. Now when the child opens the lids and mixes two or three colors in the water, you should not rain on him, because he is not doing harm intentionally, but his mind also wants to experience the same thing that he saw happening in his home. Is. On such occasions, ignore the little financial losses and let the child's mental abilities develop.

Children should never curse or reprimand others. Keep in mind the principles of gradation and order for their training.

Keeping in mind the age and ability of the children, provide them with pure magazines and constructive literature.

(d) Sensory training:

Every human being has five senses which are commonly known as Hawas-i Khamsa. They include smelling, tasting, seeing, hearing, touching etc.

These five senses are found in children. He is happy by giving different colors. Teach the child to trust these feelings and also give them the opportunity to express their feelings. If the child picks up something dirty, you love him. Take it out of his hand with and get him something nice in return. Do not take everything, good or bad, from the child, because that thing, no matter how valuable, is not more valuable than the child's feelings and emotions. can come out.

Emotional and physical training:

In childhood, if children's emotions are properly trained and children's instincts are guided in the right direction, good characters develop in the child. If the child's instincts are not understood and his emotions are not taken care of, various defects and flaws are created in the child's personality and such a child grows up to become a deformed human being. A pleasant environment should always be provided for training

- Good friends, best school, sports and recreation equipment, kind attitude of teachers are essential for the best development and training of children. Madrasa, house and surroundings should be kept clean. Politeness should be shown, politeness, mutual relations and pleasantness should be arranged in conversation.

Conclusion:

Cultivation of self and morals is a difficult and patient task. It is a barren desert where there are only hot breezes, brown stones and hot sand. On the other hand, it is also important to be familiar with the ups and downs of the desert, because self-training and morals and character training are not trees that bear fruit after only a few days of hard work, but many years of hard work. need to be done and until there is knowledge about methods of training and self-purification. Efforts made in this regard will prove futile and useless. Not only do we need to take guidance from the good deeds of Prophet Muhammad, but we also need to adopt his life and his good deeds in our lives. Wisdom and wisdom were hidden in your training methods. If

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you were aware of the mistakes of some people, you would address them collectively and correct them without naming them. The action would have come up and sometimes it was necessary that someone's mistake had to be explained to him immediately, so he would explain it in a very gentle and loving manner so as to persuade the person in front of him to accept the truth. Belonging to the profession or class, keep your training methods in front of you and train the new generation according to these methods and carry out the process of training their character. Under the shadow, the entire humanity will be truly blessed with peace and tranquility.

¹ Al-Amadi, Abu Saud, Muhammad bin Muhammad bin Mustafa, Tafsir al-Saud, Volume 1, p. 13, Dar

Ihyaya Al-Turath al-Arabi - Beirut

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³ Dr. Shahbaz Khan, Essay on Training Teachers from an Islamic Perspective

⁴ AL-TAUBAH 9:128

⁵ TA-HA 20:114

⁶ Nahj al-Balaghah, Kalimat Kasar, v-2,P-16

⁷ AL-AHZAB 33:29

⁸ AN-NAHL 16:2

⁹ AL-INSAN 76:2

¹⁰ AL-IMRAN 3:19

¹¹ Bukhari, Muhammad bin Ismail, Sahih al-Bukhari, Volume 3, p. 128, Hadith No. 2442, Publisher: Dar Tuq

al-Najat

¹² Bukhari, Muhammad bin Ismail, Sahih al-Bukhari, Vol. 8, p. 10, Hadith No. 6011

¹³ Sahih al-Bukhari: Vol. 8, p. 20, Hadith No. 6073

¹⁴ Sahih Al-Bukhari, Vol. 1, p. 68, Hadith No. 304

¹⁵ AL-MU'MINUN 23:51

¹⁶ Muslim, Chapter The Messenger of God, may God bless him and grant him peace, was the best of people,

hadith number 2309

¹⁷ al-Hashr 18

¹⁸ Kafi, Vol. 2, p. 354

¹⁹ Bani Israel: 35

²⁰ Sahih al-Bukhari, Kitab al-Manaqib, chapter Sifta al-Nabi