
Training Youth in the Light of the Biography of the Prophet Muhammad (ﷺ): An Analytical Study in the Context of Contemporary Challenges

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Abstract

Youth are the strength and splendid stars of a nation. They play a vital role in the advancement of a nation peace, prosperity, revolutionary changes and optimism of its present and prospect. A nation emphasizing on the spiritual and physical development of the youth progress in all fields of economic, political, social and medical etc. That's the reason Holy prophet (ﷺ) emphasizes on the moral and spiritual development of youth. He (ﷺ) elucidated that a nation evolution depends on raising progressive and constructive thoughts of youth. This article illustrates the ways and principles of Holy Prophet (ﷺ) for ethical training and development of youth. This research lightens the Prophetic methodologies to utilize the abilities, constructive thoughts and potentialities of youth at the excellence level to meet the future challenges and leading a successful life. For this research descriptive and qualitative methodology is adopted. This research concluded that the prosperity of a civilized nation based on the religious and ethical training of youth generation. Nation progress greatly in all socio economic and educational affairs with faithful, committed and religious adolescence expansion. Youth with their leadership characteristics confidentially delegated to perform their responsibilities at the excellence level by following teachings of Holy Prophet (ﷺ). It recommended that in modern era youth need to amplify practically the teachings of Holy Prophet (ﷺ) in their lives for leading a successful life and levitating a civilized nation.

Keywords: Youth, principles, moral, society, responsibilities

Aims and Objectives

The fundamental objective of this research is to study the principles of Holy Prophet (ﷺ) for the teaching and training of youth. The literature review of this academic paper amplifies to get access to the objectives of the article by answering given questions:

1. What is significance of youth for success of a nation?
2. How moralities effect the personality of a mankind according to Islam?
3. What are the principles of Holy prophet (ﷺ) for the moral training of youth?

Introduction:

Now a day, it has seen that society is facing issues of ethical problems negative behaviors and crimes among youth. Disrespect, selfishness, impatience, abusive and materialistic thoughts are common in young people. They are gradually failing to differentiate between right and wrong. The ethical standards are getting changed in contemporary world. All these negativities and immoralities affecting all aspects of human life social, economic, cultural and political. Youth are becoming more qualified but less mannered and ethically behaved. This is due to the fact that they are far away from the teachings of Holy Prophet (ﷺ). Holy Prophet (ﷺ) is an exemplary model of morality for all human beings. He (ﷺ) and his companions spread Islam in all over the world through their conduct and strong believe. So it is important to focus on the youth and their behaviors. By following the teachings of Holy Prophet (ﷺ) Muslims can get back their position on global level. This research is based on the principles and rules adopted by the Holy prophet (ﷺ) for the teaching of people specifically the youth generation whom are the asset for the future success of a country. The researches that has taken before this study based on ethical values or Seerah of Holy Prophet (ﷺ). This article precisely explain youth generation, their importance and strategies to enhance ethical conduct in them in the light of Seerat Un Nabi (SAW).

It is necessary to give importance to the religious rules and values in our social system. Religion is an integral devotional force and give complete conduct of life for all affairs political, economic, social and cultural etc. It is needed that youth will determine the benefits and importance of religiosity for leading a satisfied social life. This paper illustrates the effects of Holy prophet (ﷺ) teaching methods on individual and social attitudes of youth. As the belief system of religion has confined set of faith & values influencing education, family relation, economic growth and negative social behaviors of well beings.

Importance of Youth:

Youth play an important role in the development of a civilized nation. A nation's success and prosperity based on educated, religious and working young generation. In this stage of life human beings can utilize their power, knowledge, intelligence and talent given by Allah at their best. In Quran Allah said:

﴿حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾¹

"And when he is grown to full maturity and reaches the age of forty, he prays: My Lord, dispose me that I may give thanks for the bounty that you have bestowed upon me and my parents and dispose me that I may do righteous deeds that would please you, and also make my descendants righteous, I repent to You and I am one of those who surrender themselves to you."

At this golden period young people have several paths to distract or choose a right path. When people leave the wrong way for the sake of Allah and step on the righteous path then Allah also in reward give success in this world and the hereafter. As Quran also tells us the tier of **Ashab Al Kahf** who were the virtuous youth with strong faith and believes. They are the people of cavern, snubbed to obey the vindictive rulers who wanted to take them away from the right path². Allah said:

﴿نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَرِذْنَاهُمْ هُدًى وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا﴾⁽³⁾

"We relate to you their story: they were youths who believed in their Lord .and we advanced them in guidance. We gave strength to their hearts: behold, they stood up and said: Our lord is the Lord of the heavens and of the earth: never shall we call upon any God other than Him: if we did ,we should indeed have uttered an enormity."

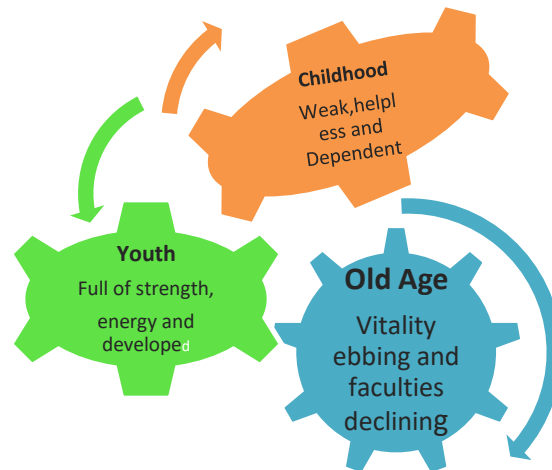
This verse upraise the importance of youth age period as they are not the prophets or the messengers of Allah Almighty but young people whom Allah strengthen in their right beliefs that they leave everything, home, families just for the sake of Allah Almighty. In Quran youth time period is explained a time of power, strength and forte. Allah Almighty said:

﴿الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً﴾⁴

"Allah is He who created you of weakness, then He appointed after weakness strength, then after strength He appointed weakness and grey hair.."

This verse describe the whole developmental life cycle of a human beings such as:

Three phases of a human Life



Holy Prophet (ﷺ) also chosen as the messenger of Allah when he (ﷺ) was at the age of forty years old to give Dawah to people to believe in oneness of Allah and divine mercy. He (ﷺ) performs his responsibilities at His bests with good health and mental and physical abilities. He (ﷺ) was compassionate and kind to everyone one but most importantly He (ﷺ) emphasizes on training, character building and preparation of youth in a way that they lead the whole world. Holy Prophet (ﷺ) said in this regard:

((اَعْتَنِمْ خُمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ))⁵

"Take advantage of five(matters) before five (other matters):your youth before you become old;your health,before you fall sick;your richness,before you become poor;your free time ,before you become busy;and your life ,before your death."

In Islam youth is considered as a strength of a nation's success that's why youth has given position in all affairs social, economic ,political industrial moral and educational. As youth in this phase of their life perform more efficiently and bravely in all matters. Youth have to pay full attention in using at the best their valuable forces, opportunities and abilities. As they are to answer on the Day of Resurrection about this time phase. Holy Prophet(ﷺ) said:

((لَا تُرْوُلُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ، عَنْ عُمْرِهِ فِيمَ أَقْنَاهُ، وَعَنْ شَبَابِهِ فِيمَ أَبْلَاهُ، وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ، وَمَاذَا عَمَلَ فِيمَا عَمِلَ))⁶

"On the day of Resurrection ,no one can take a step unless he answers the following questions: for what did he lives his life? How did he spend his youth?...."

This emphasizes on the importance of youth and paying attention in utilization of their abilities to perform better their religious and other obligations.

Morality in Islam:

In Islam moral values has great importance for the development of human character. Islam encompasses three main parts **Aqaid**, **Ibadat** and **Ethics**. Morality or ethics is on the third level. Morality in the light of Quran and Sunnah can be defined in the following points:

1. Islam erected on morality

Islam gives a complete cypher of life to humanity. When Allah has created man, he set a system based on such rules and values which are good for human beings and for leading a successful life in this world and then hereafter. It's a test for all human to follow the righteous conduct held by Almighty Allah or live according to his own will rather good or bad. A man having good conduct will be more strong in his belief and his worship are even more likely to be accepted by Allah. As Holy Prohet (ﷺ) said:

((أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا))⁷

So it is obvious that the whole religion of Islam based on good ethics and morality.

2. Holy prophet (ﷺ) as a model of morality

Holy Prophet (ﷺ) our beloved last messenger of Allah is the great example of morality for all humankind. He is a role model who practically shows by His acts teachings of religion of islam. In Quran about His ethics said:

((وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ))⁸

"And Indeed you are of a great moral character"

Holy Prophet's (ﷺ) personality practically reflects His sayings. The practical form of Quran sayings is shown through the personality Holy Prophet (ﷺ). He (ﷺ) said:

((كَانَ خُلُقُهُ الْقُرْآنَ))⁹

"His character was the Qur'an."

When he started preaching Islam He emphasizes on manners, discipline and good conduct of the Arab. Muslims should follow His teachings and conduct to become a true Muslim with good ethical values.

3. Morality and pleasure of Allah Almighty:

According to the religion of Islam. Whole Universe is created by Allah Almighty. He is the creator, sustainer and Sovereign of the Universe. Human being is the creation of God Almighty. His purpose of creation and servant born is to worship and obey to his Creator Allah. To seek His pleasure and will man has to follow His path. In Quran Allah said:

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾¹⁰

"Obey Allah and His messenger; if they still turn away then truly Allah does not like the disbelievers"

After creation Allah has sent prophets and messengers for the guidance of mankind. He has choice whether to adopt the teachings and guidance of prophets or not. He has choice to choose between right or wrong path. But his purpose of life to get the pleasure and love of Allah Almighty evolve around his all conduct and thoughts. This is the nuclear aim motivates him to choose the right path and set a modus of behavior based on the teachings of Messengers.

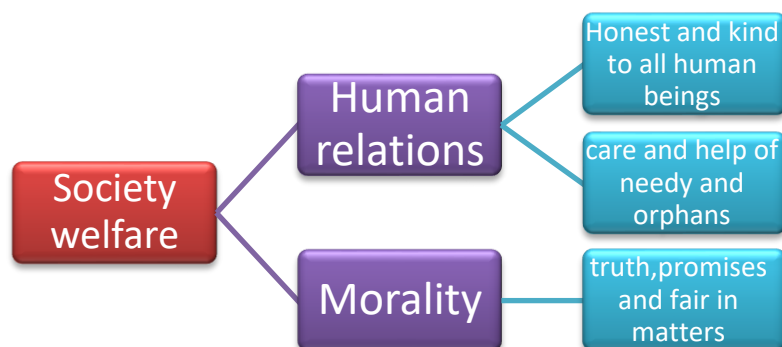
4. Morality and prosperity of social life

Morality in Islam aims welfare of humanity both on individual and social level. It prescribes such conduct of behavior which develop human personality with good characteristics as well as affect positively on the prosperity of a society. Love, patience, sincerity, soul combating, forgiveness and kindness are the behavioral conducts which benefits human beings on individual and communal cores. AS Allah said in Quran:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾¹¹

"Surely Allah enjoins justice, kindness and the doing of good to kith and kin and forbids all that is a shameful, evil and oppressive"

This relation between morality, individual's behavior, human relations and social benefits can be shown in the given diagram:



Principles of Moral development in the light of teachings of Holy Prophet (ﷺ)

Holy Prophet (ﷺ) messenger of Allah Almighty, great teacher, scholar, trainer and model for all human beings. His ethical practices give

human beings a complete cipher of life. We can find the application of Islamic laws and morality in the exemplary ethical life of Holy prophet (ﷺ). Through His conduct and behavior He teaches the whole mankind and set a model for the rest of people till the Day of Judgment. When He started preaching Islam He emphasizes more on the moral conduct and disciplinary behaviors of illiterate Arab. In Quran Almighty All ah said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾¹²

"There is indeed a good model for you in the Messenger of Allah – for the one who has hope in Allah and the last Day and remembers Allah profusely."

He imprints human hearts with true beliefs and impeccable morals. It is the result of His teachings that His companions with their strong beliefs ethical conducts and abilities spread Islam in all over the world under the guidance of Holy Prophet (ﷺ).

Following are the details of some of His companions with their tributes to the religion of Islam:

Sr.No	Companion of Holy prophet(ﷺ)	Accolades to Islam
1)	Hazrat Msaab Ibne Umair □	Establish first Dar ul uloom in Madinah at the home of Asad Ibne Zararar Spread Islam with patience and sacrifices in all around Al Madinah ¹³
2)	Hazrat Maaz Ibne Jabal □	Due to strong affiliation with Quran and Sunnah called as " Kunz UL Ullama " and " Imam ul Fuqaha " Holy prophet(ﷺ) sent Hazrat Maaz □ to various places to give people education of Quran ,Hadith and Fiqh ¹⁴
3)	Hazrat Abdullah Ibne Abbas □	He was recognized for his intelligence and

		proficiency in all subjects of religion of Islam that's why renowned as "Hibre Ummat" and "Tarjaman ul Quran" ¹⁵
4)	Hazrat Abu Ubaidah Ibne Jarah □	Well known for his ethical conduct polite, benevolence, bestowed, kind and sympathetic etc Moreover, participated in many battles with bravery and courage ¹⁶

The above description shows that companions of Hazrat Muhammad □ under his teachings and education take part in all the affairs of life social, political, economic and educational etc. He (ﷺ) build up their characters which such characteristics, believes and conduct that not only benefit their individual personality but participated in the well-being of the whole community as well. The principles and conducts Holy Prpohet (ﷺ) adopted for the moral teachings of the youth are as following:

Courtesy

Politeness and courtesy are the social principles gain popularity and adored in the eyes of people. Holy Prophet (ﷺ) life is full of the examples of courtesy and humility. He assembled with the needy and poor, treated them equally and shared their meals as well at sometimes. Allah said in Quran:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَا نَقَضُوا مِنْ حَوْلِكَ﴾¹⁷

"It is out of Allah 's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you"

Holy Prophet (ﷺ) disliked arrogance and vanity. He teaches youth to be compassionate and polite with one another. As the paramount way to achieve friendship is courtesy and politeness.

Self-Consciousness

Adolescent are in a stage of life, to intellectual development, able to distinguish between right and wrong and to accept the burden of responsibilities. Every human being in this stage will ask for his action or

deed and will be remunerated with punishment or reward. In this phase Holy prophet (ﷺ) emphasizes on youth to develop high self-esteem, determination and motivation thus able to act noble deeds, virtues and benefit for the society and the nation as a whole. Self-cognizant depends on the noble soul and a noble soul depend on the noble character. Good behavior and morality are the motivational powers to get aware and perform responsibilities that contribute in social welfare. This can be done by the awareness, teaching and instruction from the parents, teacher or scholars. So that the youth get aware of their lives importance, self-development, progress behavior and ethical perfection. And most importantly, they are able to achieve stage of **Nafs al Mutmaainah**. According to **Al Ghazali** youth are exposed to three epochs of human psyche which affecting the human behavior¹⁸:

Nafs al - ammarah	<i>Nafs al Lawwamah</i>	<i>Nafs al Mutmainnah</i>
Soul lowest level constitution of evils	Soul middle level uncertain soul choose either right or wrong path	highest rank of soul stage of satisfaction with purity of soul and deeds

To achieve last stage of purification of soul and deed, youth need to do **Tazkiyyah Nafs**. Which is the procedure of self-cleansing from reprehensible conduct and beautify it with praiseworthy morals.

Holy Prophet (ﷺ) Strong relationship with the followers

- i. Holy prophet (ﷺ) has emotions of love, compassionate, kindness and sympathy for all human beings. He (ﷺ) feel pain for the others troubles as He has pain for himself. This relation of understanding and adoration brings more affection and conforming in between his companions.

He (ﷺ) always use to applause and admire his followers. On their good deeds He (ﷺ) encourage them and motivate others in their good conducts and morality which strengthen their connection and have strong bonding.

- ii. Holy Prophet (ﷺ) takes care of his followers at the time of difficulties and ease. He teaches them to live like one body or soul with mutual compassion, kindness, brotherhood and sympathy. He (ﷺ) SAID:
- iii. He (ﷺ) himself visit his confidantes when they were sick or injured. He created a friendly environment and used to sit in between them and also eat meals with them.

These are the examples of how to give teachings of morality to the youth. Although Holy Prophet(ﷺ) messenger of Allah and great personality among all people but He use to behave in a way which doesn't discriminate or show lesson of equality, justice, kindness and bonding of Muslims community.

Gradually and sequential teachings of commands

Holy Prophet (ﷺ)'s Divine knowledge and teaching methodology has great impact on his companions that the whole community from smaller to the bigger transform in to a civilized luminary world. His insight intellectual thought and mental exposure gradually beautify the whole community. He became patient in time of adversity and endures difficulties. He as a teacher understands circumstances of his companions. He (ﷺ) adopted a systematic and gradual approach for teaching the Divine laws and practically implication in His companion's lives. As a heavy input at a single time create more confusions for the person and not possible to acknowledge well.

Dialogues & Discussions

Holy Prophet (ﷺ) speech with his companions centered on knowledge and acumen. He confidently gave explanation to companions on religious matters with proficiency of memorized revealed knowledge. His discussion with companions always grounded on gallant cause rather than indecency. He (ﷺ) very concisely briefs the matters with examples from their lives without excessiveness in speech. He accentuates on balanced, interior path and simplicity. Holy prophet(ﷺ) said:

((وَأَوْثَيْتُ جَوَامِعَ الْكَلِمِ))¹⁹

"I have been bestowed with the ability to say a few words but comprehensive in meaning"

Holy Prophet(ﷺ) develop interest of his companions by mutual questioning and examples through their lives while discussion. This

methodology stimulates mind of His companions towards thinking and craving to pursue answer of the question. Holy Prophet(ﷺ) said: This principle of teaching values open minds of his companions, build up their self-confident and flexibility. Holy Prophet (ﷺ) teaching and speaking mannerisms with the youth can better illustrate in the following diagram:



In Contemporary world youth and Ethical Challenges

Now a days, it has seen that youth are highly qualified but confronting many ethical challenges. Most importantly our education system based on materialism. Youth are taught to gain more and more goods and earn money is the source of happiness in life. This perspective promote in youth generation selfishness, mean, greedy and immorality. Moreover lack of spiritual teaching of humanity affect all their social, cultural, economical and political affairs. Political instability, Domestic violence, poverty, neglecting and crimes are the major factor causing deterioration in young people.

Youth are hope of a nation's success. They are the leaders and builders of the nation's pillar. It is needed to build up our educational standards on the bases of Seera un Nabawwiya for the better teaching and training of young generation. To foster positive environment and ethical

values practical implication of religious values need to highlighted than theoretical educations.

Conclusion & Recommendations:

Holy Prophet (ﷺ) is an example for the teaching of moral values to the youth of the nation. He (ﷺ) by his conduct, courtesy, discussions and speech impress people and motivate them to lead a disciplinary life with strong objective. He (ﷺ) spent more time with the youth and have strong affiliation and emotion with them. His followers brought revolutionary changes in all around the Arab under His guidance and trainings.

Today the moral standards are different and get changed. Each system existing now days has its own elucidation of what is good and what is bad. The theories behind each system which impel further motives also different against each authority. That's the reason due to which the moral system in contemporary world fails to integrate the true norms and virtues among people. A coherent and balanced plan for the communal demeanor has not been formulated. The conflict of thoughts and standards among people results in divergence of morality and ethical criterions. We need to cogitate Islamic notion of ethics and amplify through a proper plan on authoritative level. This may possible through one motive and theory of life and creation of Universe.

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