

Management Of Social Challenges In The Light Of Seerat Tayyabaﷺ: An In-Depth Exploration Of Family Matters

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ABSTRACT

Seerat Tayyaba ﷺ encompasses invaluable rules and regulations that extend to all facets of life, harmonizing with the inherent laws of nature. Prophet Muhammad ﷺ, through his divine wisdom, not only established the family system but also enacted¹ laws to ensure its stability, complemented by moral teachings. Emphasizing the sanctity of marriage, he mandated it as a requisite for a legitimate and wholesome relationship between individuals. In stark contrast to endorsing monasticism or unrestrained desires, he advocated for responsible family structures. The Prophet ﷺ believed that a robust family unit arises from marriage, instilling in its members a profound sense of responsibility towards fulfilling their duties and respecting the rights of others. In Islamic teachings, the family is not merely viewed as a social necessity but is elevated to the status of a religious institution.

The Qur'an explicitly highlights that:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۖ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾﴾

“We did send messengers before thee, and appointed for them wives and children: and it was never the part of a messenger to bring a sign except as Allah permitted (or commanded). For each period is a Book (revealed)”.

The realm of management is an expansive discipline encompassing numerous fields, with countless sub-categories within each sector. In contemporary times, it serves as the key to growth and prosperity. Business management stands out as a pivotal domain, comprising financial management, marketing management, sales management, human resource management, banking management, and various other specialized areas³.

In the domain of state institutions, governance management, political management, military management, court management, and administration management are noteworthy. Public welfare institutions, on the other hand, focus on social management, health management, education management, local government management, and environmental management.

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² Ar Ra'd:38

³ Gray L.Sundem, Introduction of management according Charles T.Horngren, Kindersley India Ltd, 2005.page 20

The impact of management extends beyond organizational and state affairs, playing a crucial role in enhancing individual lives. Self-management, in particular, cultivates good morals and self-confidence, shaping individuals into capable citizens. Organizations tend to favor individuals with strong self-confidence and moral qualities, making self-management a key attribute for success in any profession⁴.

The facets of individual life that benefit from effective management are numerous, including self-management, household management, family management, time management, and individual management. Whether in personal, social, or business spheres, effective management is essential for optimizing operations and achieving set goals.

Keywords: *Seerat Tayyaba, family management, challenges, solutions.*

Introduction to the subject:

The Prophet of Allah ﷺ imparted comprehensive guidance on managing every aspect of life and navigating various relationships. His teachings extend to interpersonal connections with children, parents, neighbors, and spouses, offering a holistic approach to living with purpose and resilience.

Drawing inspiration from the exemplary personal life of the Holy Prophet, particularly his interactions within the family, serves as a guide for individuals seeking a model for harmonious living. Should an organization face challenges or fall short of its objectives, it often stems from a deficiency in effective management⁵. Adhering to the principles of management becomes crucial in achieving organizational goals, ensuring that the desired objectives are not only met but surpassed. Conversely, neglecting these principles may lead the organization towards gradual deterioration and eventual failure.

The enduring and steadfast moral values within a family play a pivotal role in fostering social stability and development. The foundation of societal stability and family coherence rests upon the upbringing within the family unit. The home serves as the epicenter for the cultivation of essential life skills. In the contemporary era, where humanity witnesses a decline in both moral and social standards, the Prophet's biography emerges as a guiding light to address a myriad of issues, particularly in the reformation of the family system for the continued existence of the human race. It serves as a universal remedy capable of healing various afflictions. However, before delving into resolving family issues through the prism of Seerat Tayyaba, it is imperative to provide a succinct overview of the concept of family and its significance.

Importance of the Subject: The paramount importance of the family becomes evident when considering that a robust social system is unattainable without a strong family foundation. The family stands as an institution crucial for the development of any nation.

As emphasized by Dr. Khalid Alavi who asserts that,

“The family shapes human behavior, facilitates social training, and instills a sense of individual duties. The diminishment of family stability can lead to the erosion of human conduct, societal responsibilities, and individuals' positions within society”⁶.

⁴Financial Management, James C.Van, Pearson India education served Ltd,27 ,November 2016.page41

⁵ Muhammad Amin, Islam aur maghrib ki tahzibi kushmkash,mktba beittul hikmat, Lahore,2010.page no.81

⁶ Khalid Alvi,dr,Islam ka muashrti nizam, almktba alelmiya, Laohre,1998. Page no.83

According to Dr. Syeda Sadia, she underscores that,

“The rise and fall of nations hinge upon the stability and survival of the family. The family, declared as the first state institution, serves as the initial goal and foundation of the state. A strong familial structure, based on robust relationships, contributes to the stability of the broader social system. It is within the home that the workforce is nurtured, and the vital work of training is diligently carried out”⁷.

The Concept of Family in the Light of Quran and Hadith: In alignment with its guidance across various aspects of life, the Holy Qur'an offers profound insights into the concept of family.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْعَيْبِ
بِمَا حَفِظَ اللَّهُ ۗ ۝ (۳۴)

“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard”.

After the creation of Hazrat Adam and Eve, Allah laid the foundation of the family upon the sacred marriage relationship between man and woman. To further organize and coordinate this system, distinct responsibilities were assigned to each, making them supervisors of one another.

The Quranic verses affirm the complementary roles, highlighting the strength of men in providing for women and their overall superiority.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۚ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ﴿۲۱﴾
“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect”.

And the quality of the best person is that he is best to his family,' 'The best of you is he who is best to his family.'"

James C. Van defined management as:

‘Management is the coordination and administration of task to achieve a good goal’¹⁰.

It is clear from the above explanation that there are four main areas of management planning, organization, leadership, management and its control. Determining the form of development of the society or any organization's activities in future and implementing a predetermined plan to carry it out by determining. The essential resources and the means to achieve the goals, can be constructed through planning.

This plan can be comprehensive and inclusive as well as partial. It means that there can be planning of a single part and also of whole work. It is an inevitable requirement for every phase of development.

⁷ Syeda Sadia, dr, Pakistani muashry mein khwatin ke smaaji o qanoni msayl, idara islamiyat, Lahore, 2017. page no.30

⁸ An Nisa:34

⁹ Ur Room:21

¹⁰ Financial Management, James C. Van, Pearson India education served Ltd, 27, November 2016. page 18

Management is a process of planning, decision-making, organizing, leading, motivation and controlling the human resources financial, physical and information resources of an organization to reach its goals, efficiently and effectively¹¹.

The specific study of the prophets ﷺ biography related to the management has not come to the light. However, partial work has been done on this topic from several aspects. Be it the biographies of the prophet's ﷺ or the books of hadiths, all the books contains partial information from Prophet's life, like planning, organizing and administration etc.

Books contain fragmentary information about the prophet's ﷺ understanding, strategies, sympathy, planning and leadership. However, many books have been written on leadership, planning, organization, which are mentioned below.

Doctor. Muhammad Yaseen Siddiqi presented a critical and detailed work on organization and formation, development and completion of the institutions of the prophets ﷺ testament, above all the state and government, under the title "Ahde Nabvi main tanzeem riyaset o hakumat".(Public Library, Lahore. 2015).The example of which is not found in any previous work. The history of evaluation in the first Islamic welfare state has been presented in the right context based on solid research and historical information, has presented the analytical and research view of its methods and objectives¹².

Research Questions:

1. Are contemporary societies experiencing challenges in maintaining high and stable moral values within families?
2. Can the application of management principles, guided by the Prophet's biography, serve as an effective solution to address and resolve family problems in the present day?

Importance of the Subject:

The family system in Pakistan is deeply rooted in religious, historical, and cultural heritage. Multiple factors, including regional, economic, cultural, and historical traditions, contribute to shaping this system. However, it is undeniable that various influences and motivations over time have impacted the structure and functions of the family institution, leading to its transformation. Many drawbacks have emerged, suggesting that the entire family system is undergoing challenges, and the society risks losing its identity. To address these issues and enhance the functioning of the family system, one effective approach is to adopt management principles derived from the Sirat Tayyaba ﷺ. By doing so, the family system can progress towards improvement.

According to the Structure of the Family System in Pakistan: Structurally, two main types of family systems are prevalent in Pakistan - the Joint Family System and the Separate Family System.

Joint Family System:

First Type: Involves parents, children, and close relatives like grandparents and uncles living together. This type often comprises two nuclear families residing together, such as parents

¹¹ Gray L.Sundem, Introduction of management according Charles T.Horngren, Kindersley India Ltd, 2005.page 20

¹²Ahde Nabvi main tanzeem riyaset o hakumat,Dr. Yaseen Muzhar Sadiqqi, awami kutab khana,Lahore.2015. page:111

living with their children or a husband residing with his wife in the in-laws' household. Common in rural areas due to the agrarian economy¹³.

Second Type: Comprises only the husband, wife, and children, representing the majority of families in Pakistan.

Separate Family System: Excludes parents, consisting only of the husband, wife, and their children.

Nature of Contemporary Family Problems:

As long as the family system adhered to Islamic culture, it served as a cornerstone for a prosperous and virtuous society. The proper functioning of the family, being the basic societal unit, contributed to an exemplary society. However, with the passage of time, external influences, the imitation of Western and Indian cultures, and the impact of social media have brought the family system to the verge of deterioration. Several contemporary problems have surfaced, and the following issue is discussed in detail:

Lack of Courtesy and Management:

Contemporary families often suffer from a lack of courtesy and effective management. This deficiency leads to communication breakdowns, misunderstandings, and a general decline in the overall functioning of the family unit.

In the subsequent discussion, solutions to these problems are explored using management principles derived from the Prophet's biography.

There is a noticeable absence of kindness in our family system. The mutual kindness between husband and wife is essential for creating a peaceful and content family life. Kindness involves treating each other well, overlooking mistakes, avoiding insults, and forgiving in the face of errors, without burdening beyond one's capacity.

Regrettably, the fabric of a good society is unraveling, evidenced by extreme acts such as burning, mutilation, and acid attacks for minor mistakes¹⁴. The government's failure to prevent such incidents adds to the distress within the Muslim Ummah.

This guidance is elucidated in a hadith that,

Encourages believers not to separate from their spouses, as there will always be aspects each likes or dislikes in the other¹⁵.

An incident involving Prophet Muhammad ﷺ and Hazrat Aisha exemplifies the Prophet's commitment to good company. Even in times of disagreement, the Prophet displayed patience and gentleness. In one instance, when Hazrat Abu Bakr Siddiq reacted harshly, Prophet Muhammad reminded him that they were called to judge, not to inflict harm.

Prophet Muhammad ﷺ set an exemplary standard for companionship with his pure wives. His actions served as a source of happiness for the Muslim Ummah, showcasing kindness, gentleness, and friendship in all matters. The Prophet treated his wives with utmost respect, never insulting or raising a hand against them. His conduct included allowing Hazrat Aisha to

¹³ Alisra Islahi, Abdul Azeem, *sulah rahmi aur khandan ki sherazabndi, idara uloom ul Quran, Ali ghur, 2010. page no.85*

¹⁴ Ahedi Nabvi ka shahri nizam, Asad Ullah Khan Shaheedi, *Monthly magazine darul Uloom, volume no: 95, issued. March, 3, 2011*

¹⁵ Al Muslim, Al jamiy Al Sahi, raqam ul hadith:1468

play with dolls, describing women as partners, forbidding harsh treatment, and demonstrating consideration by moving quietly when she was asleep¹⁶.

Prophet Muhammad ﷺ exhibited unparalleled good behavior with children. He affectionately referred to Hazrat Hussain as "my bouquets" and carried the daughters of Hazrat Zainab on his shoulders during prayer, placing them down when he prostrated.

The Prophet's heart harbored love and compassion for all mankind, but he set a high example of affection for his own family, particularly his children. Despite cultural norms that discouraged kissing and caressing children, the Prophet condemned such practices, lifting his children, riding with them, kissing their foreheads, and praying for them.

Education and training of children were a constant concern for the Prophet ﷺ. He gave glad tidings of Paradise to parents who diligently educated and trained their three children, emphasizing the importance of raising children with good manners and morals¹⁷.

In the context of contemporary family issues, the management principles derived from the Sirat Tayyaba, particularly the emphasis on good behavior, hold significant importance in improving the family system.

Addressing the Dowry Issue and Management:

Dowry remains a prevalent problem in contemporary families. Some consider it an integral part of marriage and offer substantial gifts, often without distinguishing between lawful and unlawful items. In extreme cases, daughters are unjustly deprived of their rightful inheritance. In the eyes of Islamic teachings, this is considered a transgression of Allah's limits, as inheritance is described as a duty and limit set by Allah in the Holy Qur'an.

The issue of dowry is worsened when imposed by the in-laws, as it lacks evidence in Hadith and Sunnah. If a girl is denied her rightful inheritance, it constitutes a transgression of Allah's limits. The Qur'an emphasizes the sanctity of inheritance, and such practices go against its teachings¹⁸.

While the occasional gift at the beginning of a new life, without pressure, greed, or loss of inheritance, is permissible, excessive dowry is discouraged. The details of gifts given during the marriages of the Prophet's daughters and the mothers of the believers indicate that moderation should be exercised in the matter of dowry in present times.

Follow-up and Management of Un-Islamic Customs:

Contemporary society witnesses the prevalence of un-Islamic customs that need to be addressed through effective management. The Prophet's example should guide efforts to eradicate practices that go against Islamic principles. By promoting Islamic teachings and discouraging un-Islamic customs, a positive change can be brought about in societal norms.

Following non-Islamic customs during marriage ceremonies, such as excessive spending on the groom and organizing elaborate processions, is considered obligatory by some, but this contradicts the simple and straightforward departure of Hazrat Aisha. The Sunnah, as

¹⁶ Syeda Sadia, dr, Pakistani muashry mein khwatin ke smaaji o qanoni msayl, idara islamiyat, Lahore, 2017. pageno.85

¹⁷ Ibid

¹⁸ Islam ka nizam aman o jung, Dr. Mustafa Sabayi, maktba islami, New Dehli, 2001. page no. 112

exemplified by the Prophet Muhammad ﷺ, emphasizes modesty and simplicity in marriage ceremonies¹⁹.

The Companions of the Prophet, despite their deep love and respect, did not consider it necessary to accompany the groom in wedding processions. However, in contemporary society, there is a trend of extravagant dowries, lavish gifts for grooms, and even brides gifting cars and accommodation. The marriage of the Prophet's daughter stands as the epitome of simplicity, contrasting with the complex and costly practices seen in some modern weddings.

There is also a misconception regarding engagement, with some treating it as equivalent to marriage. However, according to Sharia, engagement is not marriage; it is merely a promise, and the rules of marriage are not established during engagement. The Prophet ﷺ strictly forbade inappropriate interactions between unrelated men and women, emphasizing the importance of modesty and decency.

Improper Use and Management of Authority:

While Allah has given man the authority in terms of management, this does not mean absolute rule. Rather, it signifies guardianship within the limits and restrictions set by Islam. Misuse of this authority can lead to disruptions in the family system. Men are designated as qawwamun (maintainers) over women for the stability and maturity of the family system. However, some men misuse this position, treating women as slaves or maids²⁰.

The solution to this problem lies in men understanding and respecting the limits of their authority. They should not unnecessarily take women out of their sphere, nor should they view women with disdain. Instead, men should value and appreciate women.

Marriage Problems in Caste and Community:

Marrying within one's own caste or community poses another challenge in family issues. Communities often consider themselves superior to others, leading to a lifetime of waiting for favorable relations. Islam does not endorse the concept of community superiority; rather, it emphasizes unity among diverse individuals. The Quran encourages mutual recognition among clans and families. The solution to this problem lies in abandoning notions of community superiority and embracing the principles of unity and equality in Islam.

The Prophet Muhammad's wives were from different tribes and regions, demonstrating that the Prophet prioritized religious compatibility over tribal or caste considerations.

While it is not inherently wrong to marry within one's caste or community, it is essential to follow the standards set by the Prophet Muhammad ﷺ, who prioritized religious compatibility. In the present era, adhering to these principles is a pathway to success²¹.

Childcare and Elderly Care Lack and Management:

The upbringing of children and the care of the elderly are crucial aspects of family life in Islam. The Prophet ﷺ considered the education of children, especially in literature and good manners,

¹⁹ Khalid Alvi, dr, Islam ka muashrti nizam, almkta alelmiya, Laohre, 1998. Page no.99

²⁰ ibid

²¹ Alisra Islahi, Abdul Azeem, sulah rahmi aur khandan ki sherazabndi, idara uloom ul Quran, Ali ghur, 2010. page no.45

as a form of worship. Parents play a significant role in the education of their children, and problems may arise when parents separate.

The Prophet ﷺ emphasized the importance of providing good manners to children, stating that the best gift and forgiveness a father can offer his son is instilling good manners. Honoring and teaching children manners are vital aspects of parenting²².

Caring for the elderly is equally significant in Islam. However, in a separate family system, the care and support for the elderly may be compromised as children become engrossed in their own lives. The Prophet ﷺ encouraged showing love and compassion to elders, especially parents. He emphasized bowing to them with love and praying for their mercy, just as they showed mercy during one's childhood²³.

The Prophet ﷺ reiterated the importance of serving parents, warning of punishment for those who neglect this duty. In today's separate family system, the sense of benevolence towards elders, particularly parents, has diminished. Embracing the concept of serving parents, as highlighted in Seerat Tayyaba, can lead to the resolution of many problems related to parents and elders.

Elimination and Management of Family Synergies:

Family harmony is vital for strong relationships between men and women, forming the foundation of social stability. In societies where there are no restrictions on family relationships and children are not integral to the family, sexual immorality can prevail, leading to social chaos. Family cohesion provides emotional security to individuals, while family disorder contributes to modern social challenges such as irresponsibility in sexual relations and high divorce rates.

Islam emphasizes the importance of women staying at home for family harmony, allowing them to understand their husbands and family members better. The Prophet ﷺ, through his teachings, established a model family system where both men and women recognize their roles and responsibilities²⁴. This contributes to a calm, dignified, and stable Islamic society, fostering improved home environments and better education for children.

Non-maintenance Related Issues and Management:

In contemporary times, some husbands view their financial responsibilities as a burden rather than a duty, neglecting their duty to provide for their families. This mindset can leave women in a position where they must manage their livelihoods independently. Some men fail to fulfill even the basic needs of their wives, contrary to the guidance provided by the Prophet ﷺ.

During the Hajj sermon, the Prophet ﷺ stated, "And the food and clothing of these women is your responsibility according to the known²⁵."

²² Riyasti nazm o zabt main hkam awr ewam ki zimadarian: Seerat e nabvi sy rehnama aswol, Zafar Iqbal, uloomy Islamiya ka tehqiqi mujlah,jld no.1 shumara no.2. 2017

²³ Islam ka muashi nizam, Dr.Israr Ahmad, Quran ikadmi, Lahore 2005.page:71

²⁴ Ahedi Nabvi ka shahri nizam, Asad Ullah Khan Shaheedi, Monthly magazine darul Uloom, volume no: 95, issued. March, 3, 2011

²⁵ Manhaj dawet e nabvi,Shukat Ali Shukani,mktba daniyal, Lahore 2003,page :41

In today's family problems, issues related to non-maintenance and spousal conflicts often arise. While women are accountable to Allah for their responsibilities, sometimes circumstances do not support them. In such cases, if the wife is educated and able to contribute financially, the husband should appreciate and be grateful. This collaborative approach can prevent conflicts and disputes in situations where financial challenges arise.

Abolition of Ethics and Promotion and Management of Razile Ethics:

Morality serves as the ornament of humanity and the embellishment of society, akin to the role of the heart in physical life. When morality deteriorates, the entire societal body is affected. In the joint family system, negative habits such as mockery, backbiting, and harboring ill will can arise among women. To cultivate good morals, it is imperative to adhere to the teachings of the Quran and Sunnah, as these teachings provide guidance for avoiding undesirable behaviors.

Discussion Results:

The disintegration of the family system has resulted in several consequences:

End of Good Behavior and Sanctity of Relationships: The breakdown of family structures has led to a decline in good behavior and the sacredness of relationships.

Inattention to Duties: Both men and women may turn away from their respective duties, contributing to a lack of responsibility.

Deterioration in the Right of Citizenship: This breakdown can lead to men viewing women as property, resulting in cruelty and oppression.

Women's Interest in Economic Activities and Aversion to Responsibilities: With women becoming more involved in economic activities, there may be an aversion to traditional responsibilities, disrupting the peace of the household.

Loss of High Moral Values: The disintegration of the family system contributes to a loss of high moral values within society.

Social Deterioration Impacting Country's Development: The overall social deterioration has a profound impact on the development of the country.

In light of these consequences, it becomes crucial to focus on promoting and managing ethical values to address the challenges arising from the disintegration of the family system.

Suggestions:

Adherence to Management Principles of Seerat Tayyaba ﷺ: Family members, scholars, and rulers should follow the management principles derived from the life of Prophet Muhammad (peace be upon him) for social stability. Building a family takes time, but it can break apart quickly. Therefore, fostering love, tolerance, and patience within the family is essential to prevent its disintegration.

Role of Parents, Teachers, and Society Members: Parents, teachers, and other societal members should contribute to the intellectual training of society. Parents play a crucial role in creating a balanced home environment. The government should establish institutions focused on the education of children, especially girls, to ensure that educated women can lay the foundation for a healthy nation.

Mother-Daughter Relationship: Establishing a strong relationship between mothers-in-law and daughters-in-law is vital to avoid many family problems. Both parties should be aware of their

rights and duties, fostering a peaceful environment conducive to the proper education of children.

Education as Ethical Training: Emphasize education as ethical training rather than mere employment. The government should provide employment opportunities based on individual mental quality and educational ability, reducing social crimes associated with poverty.

Reform of Family Institution: Reform the family institution, control domestic conflicts, and address property and land disputes within families. These disputes can lead to disconnection, hatred, and unrest, negatively impacting children. Heads of families should address these issues proactively.

Individual and Societal Reformation through Piety: Prioritize piety as an essential element for individual and societal reformation. Living according to the principles of piety, which involves obedience to Allah out of love and fear, is crucial for the correct functioning of the family and any human-related system.

Organized Training for Men: Organize training for both men and women to strengthen the foundations of the family system. Given that men can often be hot-tempered and tough, providing training for men is necessary for them to fulfill their duties to the nation effectively.

These management suggestions, derived from the principles of Sirat Tayyaba ﷺ, aim to contribute to the reform of the family as the fundamental unit of society, paving the way for the establishment of a healthy and ideal society.