Role of social management in empowering the weaker section in the light of Seerah (PBUH)

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Abstract
No The social and economic stability and prosperity of a state depends on the rights of its weak, deprived, backward people and classes being paid and they find themselves safe in this society.If wealth, continues to circulate among a fewindividuals and groups and they continue to control the resourcesand resources of society, it cannot be defined as development and prosperity. Undoubtedly, there is adifference in the abilities of the members of society at their mental andintellectual level, which isnatural. Allah Almighty did not give all human beings the same abilities and did not create them equallyin form, appearance, knowledge and grace. According to mental and intellectual level, ability, and hardwork, every person should get legitimately right. This balanced and proportionate equality is the basicteaching of Islam. Many people and sections are deprived in our society. Due to their physical andmental disabilities, sudden calamities, or oppression and exploitation by a few people, they cannotreceive their share of the resources of life and are left behind in the race of development andprosperity.Protection of rights is the responsibility of the state and society. The best example of this inhuman history is the life of Prophet Muhammad, who was a personality with the highest political andsocial qualities. He also laid the foundation of the Islamic welfare society on these features becausehuman societies always achieve development and stability through education and good morals. Thesecret of the prosperity, peace, and stability of a society is hidden in knowledge, practice, and ethics.Similarly, leadership is also formed and manifested through

knowledge, action, and good conduct. Inthis article we will discuss more and more about what factors Rasulullah SallallahuAlaihiWasallam usedto protect the rights of the weaker sections of society and how we can implement the factors in today's era.
Keywords: *Social Governance ,Politics, Weaker Section, Class*

Islam as a world religion

Islam is the eternal religion, with precepts that apply to every aspect of life and every corner of the globe. It gives guidance in every area and sphere of life in such a wonderful way that no phase or topic of life is excluded from its universal teachings. This religion is Islam, which is the correct way of living, thinking, and behaving.

His ideal life philosophy has transformed the lives of ordinary people. It is a universal philosophy that exists for the well-being of the whole humankind, not for the survival of any region or civilization. There was no such thing as a humanitarian and global revolution prior to Islam. The majority of revolutions that have occurred across the world have been based on nationality. They were the England. America's revolution occurred in France, Italy, or Russia, all of which intended to bring about change in a specific geographic region[1]. There was the interest of a certain class or their own nation in front of the revolutionaries. They did not lift their eyes outside of this, nor did others, for example, partake in it. If there was a revolution in France, it had nothing to do with India.

The French people were working hard to alter the French system. If there was a revolution in France, it had nothing to do with India. The French people were working hard to alter the French system[2]. Their goal was never for the same transformation to occur in the entire world and the wider globe. The existing system was inverted, and such a structure was formed in order to draw France in. The same may be said of past revolutions.

There is direction for humanity in the teachings of Islam until the Day of Judgment. These teachings provide solutions to ever-changing situations and changes.

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[1] https://www.tcss.net/cms/lib/AL01001644/Centricity/Domain/769/modern%20world%20history%20-%20chapter%2014.pdf

[2] Eugen Weber, Peasants into Frenchmen, Part 1 (Stanford: Stanford University Press, , 1976), 67

That is why Allah Almighty said in the Holy Qur'an,

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا)[3]

"This day have I perfected your religion for you, completed my favor upon you, and have chosenfor you Islam as your religion".

That is, Islam not only provides the solution to every issue of every era in a good way, but also offers it to the extent of perfection.

The Prophet's Aswa and the Concept of the Management

Management is the process of deciding whether to use more or fewer resources. There is no greater manager of good dealing and knowledge than Allah's Messenger,ﷺ carried out Allah's revealed plan of action and accomplished its outcomes not just within a particular period of time but also through his own observations, experiences, and sound understanding. He was concerned about the impoverished in his society. As a result, Allah Almighty said in the Holy Qur'an for the Prophet: (peace and blessings of Allah be upon him).

(وَ اِنَّکَ لَعَلٰی خُلُقٍ عَظِیۡم)[4]

"And indeed, you possess an exemplary character".

And another place Allah almighty said

(وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ)[5]

We have sent you ˹O Prophet˺ only as a mercy for the whole world.

The Prophet ﷺis a mercy for the entire globe, for all nations, and for every nook and crevice of life. The Prophet (peace and blessings of Allah be upon him) not only recommended but actually exercised the favorite and cherished deeds of human nature, proving to be the finest teacher in the world.

Prophet ﷺ said once

(إِنَّمَابُعِثْت لِأُتَمِّم صَالِحَا لأَخْلاقِ.)[6]

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[3] Al- Quran Surah Al-Ma'idah,3:5
[4] Al- Quran ,Qalam ,4
[5] Al-Quran, Al- Anbya,21:107

I was sent to complete good deeds, and in the narration of (Salih) morals.

Hazrat Muhammad SallallahuAlaihiWasallam as a manger

A competent administrator must have the following characteristics.

1) Accuracy

2) Reliability

3) Pledge

4) Justice and equity

5) Determination

6) Undiluted principles

7) Thorough understanding of the people' rights

The Prophet, peace and blessings be upon him, possessed not only all of these traits, Despite the fact that he was having difficulties in his life at Makkah, we see him as a good administrator. Here are some examples of good management from the life of Rasulullah (PBUM).

prophet pbuh urged the infidel poor to contribute charity and zakat in order for those individuals to be inspired by the positive behaviors of Muslims and embrace the circle of Islam[7].

the Holy Prophet (peace and blessings of Allah be upon him) pushed Muslims to get education, therefore the home of Hazrat Zayd bin Aqram (RA) was proposed as a madrasa, and those who were educated here were responsible for those who did not come here. If at all possible, return home and teach them Islam. Through the efforts of the Prophet's, peace be upon him, students such as Sayyiduna Umar bin Al-Khattab (RA), Sayidina Abdul Rehmann bin auf, Rahman Bin Auf (RA) and Sayidina Uthman Ghani (RA) joined the Muslim community.state

The embrace of Islam by two Madani chieftains, Asad bin Zarara (RA) and Zakwan bin Abd Qais (RA), in the tenth year of the Prophethood, proved to be a welcome wind for the believers. On the demand of the people of Medina, the Prophet of Allah, peace and blessings be upon him, commanded the Muslims to relocate to Medina two

[6]Al-Sunan Al-Kubra by Al-Bayhaqi, H: 20571.

[7]Sahih al-Bukhari 1432, Book 24, Hadith 35, Vol. 2, Book 24, Hadith 512

years later, and he himself visited Medina in the thirteenth year[8]. As a result, Islam and Muslims have seen double development during the day and quadruple development at night. War even altered people's ways of thinking and communicating.

There were around 86 tribes residing in Arabia at the time of Prophet Muhammad's mission, to whom the invitation to Islam was the primary purpose of Prophet Muhammad[9], but this required doing something that would convert these people to Islam. attracts The Prophet of Allah, peace and blessings be upon him, took the following actions to accomplish this: Approximately 88 conflicts were fought under the direction of the army commander[10]. It is owing to the Holy Prophet's great administration that the Muslims suffered so little casualties in these eighty-eight fights that common sense cannot accept, namely, 259 Muslims and 1018 unbelievers were slain, while 6564 infidels were taken prisoner[11]. In comparison, the First World War, the first phase of contemporary Westernization, resulted in the deaths of one million people.

The economy and trade is the lifeline of any state. The better off the people are, the more freely they can practice their faith, customs, and culture. The following is an examination of the Prophet's economy and trade. Any state's wealth is derived from the following sources: tribute, jizya, fey, trade, agriculture, income and zakat, among others.

He did not impose an unlawful tax on anybody, nor did he sees the money of the nobility and divide it among the poor, as though he did not construct a capitalist or socialist system, but he did establish a system that not only pleased the poor, but also relieved the upper class. Peace and blessings, He, peace and blessings of Allah be upon him, established the concept of Zakat, Sadaqat, and Ushr and then structured the system such that a rate was established for both the donor and the receiver of Zakat[12]. He divided the zakatamong all Muslims and utilized it for the benefit of the state. Market supervisors were sometimes appointed to resolve business issues.

The remarkable part is that he did not leave any land or create any form of property for his class or clan throughout this period. There is a lesson here for people who, after receiving a kingdom for a few days, deny their offspring the opportunity to work for many generations. He, may peace be with him, preferred the Shoraiyat system over the democratic or aristocratic systems. When Rasulullah ﷺ was alive, he separated the urban government into two parts: central and provincial administration

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[8] Safeehurrehanab,mubarkpori,Al-raheequlmakhtoom,(al-maktabalulsalfeeya:,Lahore) p.57
[9] abid,p114
[10] Mayan muhammand ,tareeekh-e-Islam, volume-2(altraf center)p178
[11] abid
[12] Raheeq ulmakhtom p181

He could function as the governor of the state personally in the center, but anytime he needed to travel, he selected a deputy of his own.

Soon after reaching Madinah, the Prophet (peace and blessings of Allah be upon him) felt the need to make a treaty with the tribes surrounding the city and establish peace among them, so he brought together the ous, the Khazraj and the Jews to make a treaty. Drafted. The main goal is peace and mutual aid. A constitution with 47 articles was also established[13]. It was not an easy task to comply with these regulations, but the Prophet (peace and blessings of Allah be upon him) overcame even this strong fortress. To make the Arab Bedouins law-abiding, he used a brilliant method: the development of personality, for no law can stand unless the members of the community are united and of good character. Nor can peace be established, thus the Messenger of Allah (peace and blessings of Allah be upon him) focused on the development of the individual's personality and character, so that when pledging allegiance, one pledges purity and good behavior. He also established a brotherly relationship between the Muhajirin and the Ansar which not only strengthened their love but also expanded their economy[14].

People who had only known fighting, getting intimate, and composing poetry were acquainted with civilization. The mortal enemies were transformed into figures of sacrifice and love. The candles of knowledge were lit among the ignorant and uneducated people, and all those who breathed the idols became monotheists. The generation grew envious of the anarchy of the lawless. Camel herders began teaching the ways of the kingdom, and they became figures of arrogance, humility, and reluctance.

It is undeniable that the development rate of governments that are not militarily strong is quite sluggish, thus he gave special attention to the defense of the state of Madinah and implemented such war strategies that the enemy had to eat every time. In Badr and Uhud, for example, they fought outside the city, yet in the Battle of Ahzab, they fought inside the city in such a way that the enemy's sixes were missed. In addition, he created a method of giving intelligence and dividing the adversary that still surprises great military leaders today.

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[13]https://www.brecorder.com/news/4545370

[14]https://www.academia.edu/40130042/THE_CHARTER_OF_MEDINA_AND_MAGNA_CARTA_A_Comparative_Study

prisoner. In contrast, the First World War, the first phase of contemporary Westernization, claimed the lives of one million people[15].

The economy and trade are the lifeblood of any state. The better off the people are, the more freely they can follow their faith, traditions, and culture. People will be able to pursue their religion, customs, and culture more freely as their economy improves. The following is an examination of the Prophet's economy and trade. Any state's wealth is derived from the following sources: tribute, jizya, fey, trade, agriculture, income, charity, and zakat, among others.

He did not impose an unlawful tax on anybody, nor did he sees the money of the nobility and divide it among the poor, as though he did not construct a capitalist or socialist system, but he did establish a system that not only soothed the poor, but also relieved the upper class. He, may Allah's peace and blessings be upon him, established the idea of Zakat Sadaqat and Ushr, and then arranged the system such that a rate was set for both the giver and the receiver of Zakat. He divided the bounty among all Muslims and utilized it for the benefit of the state. Market supervisors were sometimes appointed to resolve business issues.

The remarkable part is that he did not leave any land or create any form of property for his family or clan throughout this period. There is a lesson here for people who, after receiving a kingdom for a few days, deny their offspring the opportunity to work for many generations.

He, may peace be with him, favored the Shura system over the democratic or aristocratic systems. When Rasulullah SallallahuAlaihiWasallam was alive, he separated the urban government into two parts: central and provincial administration.

In the center, he could function as the state's ruler, but if he needed to travel, he would appoint some of his deputies, such Hazrat Ali, Hazrat Saad bin Ubadah, Hazrat Saad bin Muadh, and Hazrat Ali. The name Abdullah bin Umm Maktoum (RA) is mentioned[16]. Estimates that the prophet ﷺ has 42 secretaries. In addition, there are 38 ambassadors, 14 commissioners, and hundreds of poets[17].

The poor and middle-class existence/economic status in the Prophet's biography

Human history demonstrates that economic and social fairness and stability in human society are not conceivable without the widespread and thorough

[15] https://dergipark.org.tr/en/download/article-file/2075669
[16] Mayan muhammand ,tareeekh-e-Islam, volume-2(altraf center)p186
[17] https://www.ijicc.net/images/Vol_14/Iss_9/17130_Mukhtar_2020_E1_R.pdf

adoption of God's preferred or prescribed religion (life system), which He has chosen and selected. With the souls of the Holy Prophetsﷺ, he arranged for the wellbeing of humanity in this world and the hereafter, which he accomplished through his last Prophet Muhammad ﷺ We have deep conviction and believe that unless the human being submits to the compassion of the Prophetﷺ, he will continue to suffer from all types of worldly hardships and troubles. He will never have tranquility, peace, economic success, or social fairness. Until the world receives light from this prophet,ﷺ it will struggle in many sorts of darkness, and until it follows the teachings and direction of the Prophet, may God bless him and grant him peace, it will be far from a fortunate destination.

Sirat Tayyaba seeks to eliminate the most fundamental human problems, such as cruelty and injustice, starvation, poverty, and self-made deprivation and unjust laws, unnatural economic and social inequities and imbalances, and to obtain worldly and eternal bliss. It is critical to adhere to the Prophet's teachings and directives (peace and blessings of Allah be upon him).

As a manager, Prophet PBUH encouraged for the advancement of employment via hard effort.

We all know that one of the main and most important ways or agents of wealth production is human work, without which many divine treasures in their raw form cannot be lucrative. Stealing from riches is one of the causes of poverty, misery, and a decline in revenue and output in our society (work). This defection from hard work is due in part to personal lethargy, sloth, and carelessness, but it is also related to taking up a profession as a means of income and seeing physical labor as inferior and faulty, which may be attributed to Hindu civilization.

And it was born as a result of a lengthy period of closeness with society, both of which are intellectually and ethically destructive to humans. It is crucial to highlight that if the creator of the universe has given man two hands, two feet, physical strength, comprehension, and intellectual and mental qualities that other creatures do not have in order to fill this stomach. The many provisions of God scattered over the land can be easily found by putting them to work.

This is most likely why it was said:

(هُوَ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا فِیْمَنَاكِبِهَاوَكُلُوْا مِنْ رِّزْقِهٖط وَاِلَیْهِ النُّشُوْرُ)[18]

It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.

When it comes to work, we can see in the Prophet's life, peace and blessings be upon him, that the honor, encouragement, and enviable position given to labor by the Prophet, peace and blessings of God be upon him. It did not exist before the coming of the Prophet, peace be upon him, and it is not found in today's sophisticated and civilized world, which claims to be the leader of human rights. It is sufficient to study the chapter of hadith book

"كَسْبِ الْحَلَالِ"[19]

Which means (Earning, and seeking what is Lawful) in most hadith books to learn how much you valued hard labor and food acquired by hand, as well as what its worldly and hereafter benefits and degrees are. The Holy Prophet (PBUH) honored the shepherds by grazing goats himself as a kid in Jiyad in Makkah, and afterwards he not only expressed his pride, but also told the Ummah for mental reformation that goat herding is a perverted and terrible job. No, but it is the respectable profession that every prophet chose. The Holy Prophet (peace and blessings of Allah be upon him) remarked when urging people to Earning with their hands:

The Holy Prophet (peace and blessings of Allah be upon him) said:

"إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَوَلَدُهُ مِنْ كَسْبِهِ "[20]

No one has ever eaten food better than that which his hands have earned. Indeed, Prophet Dawūd (peace be upon him) used to eat from the earnings of his own hands.

Another place Rasulullah saww said:

"أَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحُزْمَةِ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكُفَّ اللَّهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ" [21]

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[18] Al-Quran,surah mulak,15
[19] Mishkat al-Masabih 2781, Book 11, Hadith 23
[20]Sunan an-Nasa'i 4451, Book 44, Hadith 3, Vol. 5, Book 44, Hadith 4456

This "It is better for one of you to take his rope, bring a load of firewood on his back and sell it, God thereby preserving his self-respect, than that he should beg from people whether they give him anything or refuse him."

The book revealed to the Holy Prophet (peace and blessings of Allah be upon him) also recommended people to relocate to another location in Allah's great realm if there are no appropriate and reasonable prospects for employment in one location despite hard work. May Allah reward you there. Will bring about prosperity and expansion. Allah subhanhuwa Taala said in Quran:

"وَمَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ فِى الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً" [22]

Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout the earth.

Earning one's living from the labour of one's hand is better than asking people for their money, whether they give it or refuse. That a person takes his rope and goes out to the pastures, farms, and forests, collects some firewood, carries it on his back, and sells it, thereby maintaining his dignity and self-respect and sparing himself the humiliation of begging, is far better for him than to ask people whether they give him or deny him. Asking people for money is humiliation, and the believer is honourable, not self-abasing. There are worldly benefits to hard work that no one can refute, and the Holy Prophet (peace and blessings of Allah be upon him) has also spoken about its numerous rewards in the Hereafter. As a result, the names of several imams, jurists, commentators, and muhaddiths throughout Islamic history are more remembered for their lesser vocations than their forefathers, just like Imam Ghazali, Imam Jisas, Imam Bazaz, Imam Qaduri, and others.What better way to encourage and honour hard work than when the Holy Prophet (peace and blessings of Allah be upon him) said:

"إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَإِنَّ وَلَدَ الرَّجُلِ مِنْ كَسْبِهِ "

"The best (most Pure) food that a man eats is that which he has earned himself, and a man's child (and his child's wealth) is part of his earnings"[23]

[21]Mishkat al-Masabih1841, Book 6, Hadith 68
[22] Al-Quran, An-NISA,4
[23]Sunan an-Nasa'i4449, Book 44, Hadith 1, Vol. 5, Book 44, Hadith 4454

Role of social management in empowering the weaker section in the light of Seerah (PBUH)

The existence of economic imbalance between individuals in any human community, i.e., some are affluent and prosperous and some are needy, destitute, and poor, is a normal phenomenon, and in this, apart from the Holy Qur'an, there are many hidden interests, but rather than the Creator of the Universe's creation system, the legal system provided by the last Messenger, may Allah bless him and grant him peace, is obligatory.

As a result, the sharia of Muhammad saww is not persuaded of unnatural equality in economic levels, such as socialism, but it has proclaimed all human beings equal in the "right economy." He has typically worked with the principles of pleasant, voluntary, and brotherly reconciliation, i.e., mutual compassion and grief, in this regard. As a result, the problem of poverty and insolvency is eliminated by the Sharia of Muhammad's unique and effective teachings, and the rest is eradicated via the use of law.

The Muwakhat agreement, which he established between the Muhajirin of Makkah and the Ansar of Madinah, is the best example of this in the Prophet's biography. May God bless him and grant him peace. Which Prophet Muhammad (pbuh) used to address the refugees' housing, food, and economic problems so quickly and easily that the world is still in wonder. By removing the class feelings of poverty and nobility, Islam develops an atmosphere of brotherhood, compassion, and grief through its moral precepts.

It is illegal and unjust. As a result, the problem of poverty and insolvency is eliminated by Sharia Muhammadiyah's unique and effective teachings, and the rest is eradicated via the use of law.

It is against the spirit of Islam that some individuals are deprived of fundamental requirements such as food, clothes, education, and medical care, while a class of luxury and wasteful spending, as well as their own gods, are deprived of these needs. To suffocate the victims' wounds more. There is no place for this in an Islamic community

That is why, during the Makkan period, directives and instructions began to come down in the Holy Qur'an to better the economic status of the poor, the poor, and the deprived people and to satisfy them with economic issues. Prior to the law's introduction, dignitaries were encouraged to make nice sacrifices. He was intellectually and emotionally moved to offer free cash help and assistance to the underprivileged. Because it is difficult to effect change and revolution in a society until there is a mental and emotional change.

The change of hearts indicates that the heart and intellect are filled with the sense of responsibility that is expected of us as the Lord of the Worlds and the caliph of Allah on earth. The requirement of being the caliph of the Lord of the Worlds and

the Best of Creation is that our sense of responsibility be awakened in such a way that, according to the Prophet's hadith, peace and blessings be upon him, we feel the pain and sting of every poor person's poverty and bankruptcy in the same way. Pain in one organ produces pain across the body. When we encounter someone who is impoverished and needy, our dreams and food become forbidden.

Results

No state can be said to be socially and economically stable and prosperous until the rights of its weak, deprived, marginalised people and sections are paid for and they feel secure in society. If wealth continues to circulate among a few individuals and groups and they continue to control the resources and resources of society, it cannot be defined as development and prosperity. Undoubtedly, there is a difference in the abilities of the members of society at their mental and intellectual level, which is natural. Allah Almighty did not give all human beings the same abilities and did not create them equally in form, appearance, knowledge and grace.

According to mental and intellectual level, ability, and hard work, every person should get legitimately right. This balanced and proportionate equality is the basic teaching of Islam. Many people and sections are deprived in our society. Due to their physical and mental disabilities, sudden calamities, or oppression and exploitation by a few people, they cannot receive their share of the resources of life and are left behind in the race of development and prosperity. Protection of rights is the responsibility of the state and society. The best example of this in human history is the life of Prophet Muhammad, who was a personality with the highest political and social qualities. He also laid the foundation of the Islamic welfare society on these features because human societies always achieve development and stability through education and good morals. The secret of the prosperity, peace, and stability of a society is hidden in knowledge, practice, and ethics. Similarly, leadership is also formed and manifested through knowledge, action, and good conduct.

It is also important to note that the Prophet of Allah (peace and blessings of Allah be upon him) did not emulate Madinah's communist or capitalist systems; rather, he equated them with the new Islamic welfare state system, which is unquestionably motivated by the revelation of Allah.

Differentiating between people's mental and intellectual capacities is normal. All people were not created similarly in terms of physical appearance, intelligence, elegance, or powers by Allah (SWT). Everyone should be granted legal rights in

accordance with their aptitude, effort, and level of mental and intellectual development. The core message of Islam is equality that is both fair and equitable.

In modern society, there are many deprived people and communities. They are unable to obtain their fair share of the resources of life and fall behind in the race for progress and prosperity as a result of their physical and mental impairments, unexpected disasters, or the oppression and exploitation of some individuals.

The seerat Tayyaba informs us that this underprivileged class's rights

It is the duty of the state and of society to protect rights. The life of Prophet Muhammad, a figure with the finest political and social traits, is the best illustration of this throughout human history. He also built the Islamic welfare state's basis on these traits since morality and education are the two things that human civilizations depend on the most to advance and remain stable.

Understanding, experience, and ethics hold the key to a society's wealth, peace, and stability. Leadership is similarly produced and exhibited via knowledge, action, and excellent behavior

Recommendations/suggestions

The operations of the state should be conducted in accordance with the Islamic welfare state or the conventional capitalist system.

Transparency should be included into the Zakat and Wazaif systems, similar to the Baitul-Mal system in Islamic governments.

Microbusiness training should be provided to the poor and middle classes so that the impoverished can live a wealthy life.