





The Prophet's (PBUH) Engagement with Youth: Building Future Leaders	
1. Dr. Muhammad Mudasir Nawaz Mughal	2. Farzana solangi
Assistant Professor, Department of Muslim History, University of Sindh jamshoro, Sindh, Pakistan	Lecturer, Department of Muslim history, University of Sindh, Pakistan
Email: mudasir.mughal@usindh.edu.pk	Email: farzana.samad.solangi@gmail.com
Dr. Humera Naz Email: dnaz@uok.edu.pk Associate Professor, Department of Islamic History, University of Karachi, Karachi, Pakistan	
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Abstract:

Young people should participate in leadership and social development as it is pertinent to the development and sustainability of any society. The young people were accorded a lot of attention, counseling, and chances to build their character and leadership skills in the Seerah of Prophet Muhammad (PBUH). The paper will discuss the way the Prophet (PBUH) raised and empowered the youth and how he trained them to be good leaders who were responsible in the Muslim world. The research relies on qualitative analysis of the primary Islamic texts to address the approaches used by the Prophet to mentorship, trust-building, and education in developing the abilities of young followers. The research uses the Quran, the Hadith, and the classical books of the Seerah literature. A number of influential youths including Ali ibn Abi Talib (RA), Mus'ab ibn 'Umayr (RA), Usama ibn Zayd (RA), and Abdullah ibn Abbas (RA) are explained as the way the Prophet (PBUH) bestowed young people with heavy religious, intellectual and leadership responsibilities. The results of the given research prove that the Prophetic model focused on moral growth, knowledge gaining, responsibility, and involvement in the process of community affairs. The research finds that the interaction of the Prophet with young people offers an eternal structure to raising moral leadership and empowering young generations in modern societies.

Keywords:

Prophet Muhammad (PBUH), Youth Leadership, Youth Engagement; Seerah Studies, Islamic Leadership, Moral Development, Early Muslim Community, Islamic Education, Prophetic, Mentorship, Ethical Leadership.

1. Introduction:

Young people are the key towards the future of societies. Young people have always been the agents of change, innovation, and social transformation in the course of history. Their strength, innovativeness, and flexibility help them to react to the new challenges and make a positive impact on the evolution of communities and institutions. This is the reason why such societies that invest in intellectual, moral and social maturity of young people are more likely to attain long term stability and growth. When speaking of the present-day social development, youth leadership can be regarded as one of the most important aspects in the context of the promotion of civic activity, social responsibility and sustainable development. By empowering the youths through education, moral direction and leadership potential, youngsters become an active part of solutions to social, political and economic challenges.¹

Youth leadership is not only an idea of the present times but it is one of the principles of Islam that is entrenched in its teaching. The example of nurturing and guiding the

¹ United Nations, World Youth Report: Youth and the 2030 Agenda for Sustainable Development (New York: United Nations, 2018), 12–15

youth to become effective leaders and contributors to the society is given by the Seerah of Prophet Muhammad (PBUH). In the early life of the Muslim society, the Prophet (PBUH) was very active to involve the young people in religious, educational and administrative duties. Mentorship, moral training and the transfer of duties were all methods and ways through which he developed a generation of young companions who greatly contributed to the spreading and solidification of Islam. Some of the most notable ones were Ali ibn Abi Talib (RA), Mus'ab ibn Umayr (RA), Usama ibn Zayd (RA), and Abdullah ibn Abbas (RA), who were assigned major duties at such a tender age under the tutelage of the Prophet (PBUH).²

The interaction of the Prophet (PBUH) with the young generation was based on trust and encouragement as well as educating them. Instead of isolating the youth in the society, he saw the potential in them and offered them a chance to acquire leadership skills like integrity, responsibility, knowledge, and devotion to the community. The Prophetic approach shows a holistic model of the development of youth which incorporates both spiritual teaching and social responsibility. The main aim of this paper is to review the interaction of the Prophet with youths and the analysis of the support given by him to the emerging leaders in the early Muslim society. The paper aims at providing answers to the following major research questions: What was the role of the Prophet (PBUH) in mentoring and guiding young companions? What were the leadership qualities that were developed in the Prophetic generation of youth? So how can these principles be used in modern methods of youth leadership and development? The paper is divided into a number of sections. After this introduction, the paper examines the definition of youth, as perceived by the Islam faith. It subsequently looks at how the Prophet used to attract and train the youth and then gives an account of notable youths in the Seerah. The paper then evaluates the leadership traits that are fostered among the youths using the Prophetic model and ends with lessons that can be transferred to the current youth development.

2. The Concept of Youth in the Islamic Perspective:

The Islamic ideas about youth are a crucial period of human development, which is marked with physical power, intellectual, and moral development. Even though the Quran and the Hadith do not give a strict chronological meaning of the term youth, the Islamic scholars tend to define the concept of youth as the transition of the period between childhood and full-fledged adulthood where individuals attain the ability to be responsible, learn, and guide. This is an important phase in the life of Islam since this is when people are not only energetic but also morally open-minded to develop faith, knowledge and good character. The Prophet Muhammad (PBUH) recognized the role of youth by urging young Muslims to put their energy in serving, learning and worshipping the community. It is interesting to note that among the classes of those who will be shaded especially on the Judgment Day is the class of a young person who develops his life in the adoration of Allah.³

There are examples given by the Quran itself, which emphasize the role and righteousness of youth in achieving the divine missions and showing the moral courage.

² Martin Lings, *Muhammad: His Life Based on the Earliest Sources* (Cambridge: Islamic Texts Society, 1983), 138–142

³ Muhammad ibn Ismail al-Bukhari, *Sahih al-Bukhari*, Book of Adhan, Hadith no. 660

A good example is the Prophet Yusuf (Joseph), who at a tender age demonstrated a great deal of patience, moral uprightness and trustworthiness to God in the face of extreme hardships and temptations.⁴ Another famous example in the Quran is that of the People of the Cave (Ashab al-Kahf), which are said to be young believers who withstood the tyranny and idolatry of the society in which they lived. Their boldness and undying belief depict how the minority can be made influential tools of religious and moral reformation.⁵

The youthful community of the early Muslim society under the leadership of Prophet Muhammad (PBUH) was also very rich in the youth who contributed significantly in the religious, educational, and social fronts. The young men and women who were converted to Islam were the most active people to be converted to Islam because of the message of monotheism and justice. They played a great role in the development and stability of the early Muslim society due to their dedication. The Prophet (PBUH) saw the potential of these youth companions and engaged them actively in his learning, teaching, and serving the community and improved their confidence and leadership skills.⁶

The Islamic religion, therefore, focuses on the spiritual growth of the younger generation as well as their intellectual and moral growth. Knowledge seeking, ethical behavior and accountability to the society are regarded as important elements of youth education in Islam. Islam aims at equipping youth to be responsible adults and future leaders of society through the combination of faith, knowledge and character building.

3. The Prophet's (PBUH) Methods of Engaging with Youth:

A leader like Prophet Muhammad (PBUH) was so interested in the young generation and was willing to develop them that one of the most astonishing things about his leadership was his personal interaction with young people. Instead of restricting key duties to the mature members of the society, the Prophet (PBUH) highly engaged the young people in the religious, intellectual, and social undertakings. He trained a generation of young comrades who became great leaders and scholars of the Muslim community through mentorship, trust and educational development. The approach outlines a moderate approach to leadership that encompassed a combination of personal mentorship, accountability, and spiritual growth in the production of character and leadership skills among young people.

3.1 Individual Mentorship and Guidance:

The Prophet (PBUH) had very close and sympathetic relationships with young member of Muslim community. He used to give them personal mentoring, practical guidance, and morality thus making them have close ties both emotionally and spiritually. This mentorship enabled young companions to have confidence, discipline as well as profound attachment to the Islamic requirements.

Ali ibn Abi Talib (RA) is one of the bright examples, who was raised by the Prophet (PBUH). Ali (RA) was one of the first converts to Islam and had shown great loyalty, bravery, and devotion at a very tender age. Having been raised in the family of the Prophet (PBUH), he was able to have moral and spiritual counseling or guidance on a

⁴ The Qur'an, 12:22–24

⁵ The Qur'an, 18:13

⁶ Ibn Hisham, Al-Sirah al-Nabawiyah, vol. 1 (Cairo: Dar al-Hadith, 2001), 319-322

regular basis, which eventually equipped him to take crucial leadership roles in the Muslim world.⁷

Other such instances are Anas ibn Malik (RA), who was serving the Prophet (PBUH) a life span of about ten years since his childhood. Later on Anas said that during this extended service, the Prophet (PBUH) was kind and patient with him and never rebuked him sharply. With day-to-day interaction with the Prophet (PBUH), Anas gained hands-on experience on Islamic ethics, manners, and social behavior.⁸ All these examples show how the mentorship of the Prophet created the environment in which young followers could learn by watching, engaging, and being guided.

3.2 Trust and Responsibility:

Besides mentorship, the Prophet (PBUH) had shown great confidence in the capabilities of the young people by giving them some crucial tasks. This confidence empowered them besides motivating them to acquire leadership skills at a young age. The readiness of the Prophet to give the young people important positions went against the social norms, which tended to grant power to the elderly.

An excellent illustration of such kind of strategy was when Usama ibn Zayd (RA) was appointed as the leader of a war campaign just before the death of the Prophet. Usama was also responsible, despite his youth, of perhaps eighteen or twenty years, of commanding an army in which were a number of senior companions. This appointment was initially interrogated by some people based on his young age but the Prophet (PBUH) was categorical in his action and pointed out the ability and merit of Usama.⁹ This incident indicates that the Prophet (PBUH) placed competency, character and potential above age, thus enabling young people to take up leadership positions in the society.

3.3 Educational and Spiritual Development:

One of the main aspects of the interaction of the Prophet with the young people was education and the development of the spirit. The Prophet (PBUH) always promoted learning among the youths, memorized and understood the Quran, and developed good morality. His teachings had merged intellectual education with ethics training such that knowledge was coupled with wisdom and responsible behavior.

The young friends were usually urged to read the Quran, understand the religious verdict, and have a thorough knowledge of the Islamic doctrine. Some of them would later become great scholars and educators who saved and passed the Islamic knowledge. The Prophet (PBUH) also gave the practical life teachings to young people in brief yet fruitful teachings. As an illustration, he gave the young disciple Abdullah ibn Abbas (RA) his well-known advice: "Take care of Allah, and he will save you," which said that one needed to depend on God and to be morally aware in everyday life.¹⁰

The Prophet (PBUH) developed a generation of youths who were of good faith, strong intellect, and leadership potential through this integrated approach of mentorship, trust

⁷ Martin Lings, *Muhammad: His Life Based on the Earliest Sources* (Cambridge: Islamic Texts Society, 1983), 34–36.

⁸ Muhammad ibn Ismail al-Bukhari, *Sahih al-Bukhari, Book of Good Manners (Kitab al-Adab)*, Hadith no. 6038.

⁹ Ibn Hisham, *Al-Sirah al-Nabawiyah*, vol. 2 (Cairo: Dar al-Hadith, 2001), 642–645.

¹⁰ Abu Isa al-Tirmidhi, *Jami' al-Tirmidhi*, Hadith no. 2516

and education. His interactions with the youth as such is an everlasting guide to developing future leaders in the society.

4. Major Youth Leaders of the Seerah:

The life of the Prophet Muhammad (PBUH) in the Seerah reveals a lot of instances of small companions who were very important in the growth and expansion of the early Muslims community. The mentoring and tutoring of the Prophet (PBUH) produced numerous young leaders, scholars and representatives of the Islamic faith. Their hard work, bravery, and intellectual work illustrate how involvement of the Prophet with the young people gave birth to generation that can continue the mission of Islam. Some of the largest youths figures in the Seerah are Ali ibn Abi Talib (RA), Mus'ab ibn Umayr (RA), Usama ibn Zayd (RA) and Abdullah ibn Abbas (RA), who served as an example of various facets of leadership and service at a tender age.

4.1 Ali ibn Abi Talib (RA):

Ali ibn Abi Talib (RA) is one of the first and the most prominent young friends of the Prophet Muhammad (PBUH). Ali grew up in the home of the Prophet (PBUH) and thus at a tender age, Ali developed a strong personal and spiritual attachment towards the Prophet. Ali (RA) was one of the earliest converts to Islam particularly when the Prophet (PBUH) started preaching Islam publicly. His early conversion was a manifestation of bravery and belief especially at a period when the Muslims were brutally persecuted in Makkah.¹¹

Ali was close to the Prophet (PBUH) and as such, he was able to understand the Islamic teachings and principles in depth. His dedication and courage were manifested in some major events in the history of Islam. A particularly outstanding case was witnessed when the Prophet (PBUH) was migrating (Hijrah) Makkah to Madinah. Ali (RA) bravely slept in the bed of Prophet to deceive the conspirators of Quraysh people who had plans to kill him. This heroic act shows how much the Prophet trusted him even during the early years of his life.¹² Ali remained an important scholar, judge and leader to the Muslim community through the rest of his life.

4.2 Mus'ab ibn 'Umayr (RA):

Mus'ab ibn 'Umayr (RA) is one of the brightest examples of the youthful devotion and sacrifice in the early Islamic times. Mus'ab was one of the wealthiest families in Makkah and before becoming an Islamist, he had a reputable, sophisticated lifestyle. But having converted to Islam, he voluntarily lost his lavish life and suffered in the name of his religion.¹³

The Prophet (PBUH), due to his intelligence, eloquence and good character chose Mus'ab to be the first official messenger, teacher to the city of Madinah. His task was to preach the Quran, and clarify to people the values of Islam as they had sworn an oath of loyalty to the Prophet at the Pledge of 'Aqabah. His efforts saw the conversion of many influential people in Madinah to Islam, thus making the formation of the Muslim community in Madinah very easy. It is also shown in the success of Mus'ab as a young

¹¹ Martin Lings, *Muhammad: His Life Based on the Earliest Sources* (Cambridge: Islamic Texts Society, 1983), 33-36.

¹² Ibn Hisham, *Al-Sirah al-Nabawiyah*, vol. 1 (Cairo: Dar al-Hadith, 2001), 482-484.

¹³ Safiur Rahman Mubarakpuri, *The Sealed Nectar: Biography of the Noble Prophet* (Riyadh: Darussalam, 2002), 138-140.

ambassador and the trust that was placed by the Prophet in the abilities of the youth and the large role that youths played in propagating the message of Islam.¹⁴

4.3 Usama ibn Zayd (RA):

The other excellent precedent of youthful leadership in the Seerah is Usama ibn Zayd (RA). Usama was much loved by the Prophet (PBUH) and his potential was known by the Prophet at a tender age. Although he was still a young person, Usama had been given a very important role when the Prophet relieved him as the leader of a military campaign against the Byzantine army. Usama was around eighteen or twenty years at the age of his appointment.¹⁵

Many senior companions occupied his army and this at first made some people doubt the move because of his young age. Nevertheless, Prophet (PBUH) strongly justified his positioning and validated the qualification and leadership skills of Usama. This incident goes a long way to show how the Prophet stressed on merit and competence as opposed to age as the sole determinant of leadership. The command of Usama is also a strong illustration of how the Prophet (PBUH) gave young people power to assume significant roles in the Muslim society.¹⁶

4.4 Abdullah ibn Abbas (RA):

One of the brightest examples of intellectual perfection among the young companions is Abdullah ibn Abbas (RA), the cousin of the Prophet (PBUH). At a tender age, Ibn Abbas showed a strong enthusiasm of learning and curiosity of knowing the Quran and the Islamic teachings. Prophet (PBUH) identified his intellectual ability and requested him, telling Allah, O Allah, give him knowledge of the religion and reveal to him the meaning of the Quran.¹⁷

Ibn Abbas went on practicing knowledge encouraged by the Prophet and his praying. Gradually he was one of the most esteemed among the friends and commonly referred to as Tarjuman al-Qur'an (the Interpreter of the Qur'an). His work in the interpretation of the Quran, jurisprudence and Islamic scholarship influenced the intellectual growth of the Muslim world permanently.¹⁸

All these illustrations show that the Prophet Muhammad (PBUH) realized the potential of young people and he strive to exploit their potential. He trained young followers to be leaders, academicians and representatives of Islam through mentorship, trust and encouragement. Their success is a testimony of how useful the Prophetic model is in making young and future generations capable and accountable.

5. Leadership Qualities Developed in Youth by the Prophet (PBUH):

The leadership of Prophet Muhammad (PBUH) was not confined to leading the society in religious affairs, but also developing the moral, intellectual and social aspects of the people, especially that of the young ones. The Prophet (PBUH) developed key

¹⁴ Ibn Hisham, *Al-Sirah al-Nabawiyah*, vol. 2, 63-65.

¹⁵ Muhammad ibn Jarir al-Tabari, *Tarikh al-Rusul wa al-Muluk*, vol. 3 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1997), 226.

¹⁶ Martin Lings, *Muhammad: His Life Based on the Earliest Sources*, 339-340.

¹⁷ Muhammad ibn Ismail al-Bukhari, *Sahih al-Bukhari*, Book of Knowledge, Hadith no. 143.

¹⁸ Jonathan A. C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld Publications, 2009), 79-81.

leadership traits in young companions through regular mentoring, trust and education. These were the traits that made them responsible citizens of the society and powerful leaders in the early Muslim society. Some of the most important attributes that were cultivated in the guidance of the Prophet were good faith and moral character, responsibility and trustworthiness, knowledge and wisdom, and complete devotion to serving the society.

Faith with good moral character was one of the best elements which were nurtured among the young companions. The Prophet (PBUH) always stressed on the sincerity, honesty, humility and devotion to god. He urged youth to establish a good rapport with Allah and ensure that they exercise moral discipline in their day to day lives. The Prophet taught and led by his behavior the moral values that influenced young Muslims in their personal and social activities. This focus on the character development made sure that the youth leadership was based on the moral responsibility and not on the authority itself.¹⁹

Responsibility and trustworthiness was the other important virtue that was propagated by the Prophet (PBUH). The Prophet showed trust in youthful followers by giving them some significant duties and responsibilities thus motivating them to be accountable and self-disciplined. This trust made them have a stronger feeling of responsibility and precondition them to assume leadership positions in the society. An example of this is that, young companions were sent with the duties of disseminating knowledge, undertaking diplomatic missions, and commanding military missions. The Prophet reaffirmed the concept of leadership being closely dynamic with the aspect of trust and integrity by delegating power to young able people.²⁰

Along with moral and social responsibility, the Prophet (PBUH) put a lot of emphasis on knowledge and wisdom as a necessary element of leadership. Young friends were motivated to discover knowledge, learn the Quran and comprehend the Islam teachings. The Prophet also often gave them advice on how to use knowledge with wisdom and patience. Some of the youthful associates who enjoyed this educational setting were later to become great scholars and teachers who greatly contributed to the survival and spread of Islamic knowledge.²¹

Lastly, the Prophet (PBUH) instilled in the young generation a feeling of service to the society and service to the community. Islam is linked with leadership that is highly focused on service, generosity, and pursuit of justice. The Prophet explained the young Muslims that the actual leadership is to work on behalf of others and to help to enrich the society. By engaging in community projects, educational programs, and social services, the young companions were made very responsible to the general Muslim community.²²

To conclude, the Prophet Muhammad (PBUH) developed a holistic youth leadership model that combined faith, character, knowledge and social responsibility. He educated

¹⁹ Muhammad ibn Ismail al-Bukhari, Sahih al-Bukhari, Book of Faith (Kitab al-Iman), Hadith no. 16.

²⁰ Ibn Hisham, Al-Sirah al-Nabawiyyah, vol. 2 (Cairo: Dar al-Hadith, 2001), 642-645.

²¹ Jonathan A. C. Brown, Hadith: Muhammad's Legacy in the Medieval and Modern World (Oxford: Oneworld Publications, 2009), 76-81.

²² Safiur Rahman Mubarakpuri, The Sealed Nectar: Biography of the Noble Prophet (Riyadh: Darussalam, 2002), 410-412

a generation that could lead the Muslim community with integrity, wisdom and dedication by inculcating these qualities in the young companions.

6. Lessons for Contemporary Youth Development:

The Prophetic model of approaching the youth is educative to the modern societies that aim to produce responsible and competent future leaders. The importance of effective youth leadership has gained popularity in an era where social, technological and cultural changes are taking place at a fast rate. The strategy of Prophet Muhammad (PBUH) proves that giving young people the power to guide, trust, and educate could help a lot in stabilizing and developing the society. Through examining how the Prophet (PBUH) raised the companions when they were young, the contemporary communities can come up with tactics through which the youth may be motivated to get actively involved in societal and civic activities.

Among the most significant teachings that have been gained through the Prophetic model includes the acknowledgement of youth potential in leadership and decision-making. Youth were not regarded by the Prophet (PBUH) as the silent citizens of the society; he felt they could be developmental citizens and make significant contributions in the development of their communities. Modern societies should use this point of view to give young people the chance to engage in leadership programs, social work and community groups. Utilizing youth engagement does not only make them more confident but also enables them to exercise viable leadership qualities that will help the society at large.²³

The other notable thing that one can learn through the Prophetic approach is coercion of education with moral and spiritual growth. In contemporary education systems, much emphasis is usually made on technical knowledge and professional skills to the detriment of character development. The Prophet (PBUH) however stressed that knowledge should be coupled with moral virtues like honesty, responsibility, humility and compassion. This middle way can be implemented by the educational institutions and community organizations in the modern Muslim societies by integrating academic study with moral education and civic responsibility.²⁴

Additionally, the Prophetic model throws light on the issue of mentorship and supportive guidance in the development of young people. The relationship that existed between the Prophet (PBUH) and young companions made it possible to have a situation where young people feel valued, respected, and encouraged to make a positive contribution to society. Mentorship programs, youth leadership programs, and community-engagement projects can do the same in guiding the young people towards proper social involvement today.²⁵

Last but not the least, the Prophetic example shows the necessity to develop ethical leadership with the young generations. The definition of leadership in Islam is not characterized by authority, influence only but by integrity, service and accountability.

²³ Tariq Ramadan, *In the Footsteps of the Prophet: Lessons from the Life of Muhammad* (New York: Oxford University Press, 2007), 112-115.

²⁴ Jonathan A. C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld Publications, 2009), 79-83.

²⁵ Safiur Rahman Mubarakpuri, *The Sealed Nectar: Biography of the Noble Prophet* (Riyadh: Darussalam, 2002), 408-412.

With these values being cultivated among the young people, the modern world will produce leaders who are passionate about justice, compassion, and the betterment of the society in which they serve. Prophetic model thus is a classic model of youth empowerment and development of ethical leaders in the contemporary world.

7. Conclusion:

This paper has discussed the interaction between the Prophet Muhammad (PBUH) and the youths and the great impact the activity had in shaping strong leaders in the early Muslim world. The discussion shows that the youth were not just members of the new Islamic society but were equally cultivated and empowered by the prophet (PBUH) to take up significant roles. The Prophet developed a culture of young companions who would become powerful scholars, leaders and ambassadors of Islam through personal mentorship, trust and continuous education. Ali ibn Abi Talib (RA), Mus'ab ibn Umayr (RA), Usama ibn Zayd (RA) and Abdullah ibn Abbas (RA) are just some examples of how young men were called upon to bear religious, intellectual and social roles that helped to develop and stabilize the early Muslim society.

Another reason why the study is also worth reading is that the Prophet was a holistic thinker in his attitude towards the development of youth. It integrated both moral education and intellectual development and practical political leadership. The Prophet (PBUH) made it possible through the focus on the strong faith, ethical character, knowledge, responsibility, and service to the society to create a structure according to which the youth could build to be trustworthy and capable leaders. The case of him shows that young people need to be empowered by giving them guidance and responsibility in order to have strong and resilient societies.

Moreover, the Prophetic model of youth engagement is highly applicable to the modern societies. Youth marginalization, deficiency in guidance and leadership opportunities are issues that are common in the modern societies. The case of the Prophet (PBUH) gives an eternal example that promotes mentorship, education, and the active participation of the young generation in the development of the community. The modern societies can apply the principles that are illustrated in the Seerah to develop ethical leadership in young generations and continue to grow and stabilize their communities.

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