

# ASPECTS OF EDUCATIONAL MIRACLES IN THE PERSONAL TRAITS OF THE PROPHET MUHAMMAD (PBUH)<sup>1</sup>

## ASPECTOS DOS MILAGRES EDUCACIONAIS NAS CARACTERÍSTICAS PESSOAIS DO PROFETA MUHAMMAD (PECE)

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**Abstract:** The present study aims to examine how the Prophet Muhammad's practices and everyday life represent an educational and pedagogical role model. It also aims to determine the educational and pedagogical methods followed by the Prophet, Muhammad and how they could be used to deal with different educational and pedagogical controversial issues. To achieve this end, the study adopts a qualitative approach that draws heavily on an analytical and explanatory model through which pedagogical and educational examples taken from the Prophet's life were critically explained and analyzed, indicating their innovation and creativity and how they can be used in modern education and pedagogy. The study has reached a set of findings, the most remarkable of which is that the prophet's educational and pedagogical practices can be integrated into the modern educational and pedagogical theories. In addition, they can be used as a means for reforming the behaviors of the communities.

**Keywords:** Education. Pedagogy. Leadership. Behaviors.

**Resumo:** O presente estudo visa examinar como as práticas e a vida cotidiana do Profeta Muhammad representam um modelo educacional e pedagógico. Também visa determinar os métodos educacionais e pedagógicos seguidos pelo Profeta Muhammad e como eles poderiam ser usados para lidar com diferentes questões educacionais e pedagógicas controversas. Para atingir este fim, o estudo adota uma abordagem qualitativa que se baseia fortemente em um modelo analítico e explicativo através do qual exemplos pedagógicos e educacionais retirados da vida do Profeta foram criticamente explicados e analisados, indicando sua inovação e criatividade e como eles podem ser usados na vida moderna educação e pedagogia. O estudo chegou a um conjunto de conclusões, das quais a mais notável é que as práticas educativas e pedagógicas do profeta podem ser integradas nas modernas teorias educativas e pedagógicas. Além disso, podem ser usados como meio para reformar os comportamentos das comunidades.

**Palavras-chave:** Educação. Pedagogia. Liderança. Comportamentos.

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## **1. Introduction**

Education is the process necessary for improving the human's behavior. There are crystal-clear indications in the contemporary research that prove that education can promote positive behavioral changes (Arlinghaus, & Johnston, 2018; Contant, 1991; Weigle, 1997). However, sound education requires a role model that guides people toward the best educational practices which can improve people's behavior. In Islam, Moslems are guided by practices and the deeds of the Prophet Muhammad which represent a rich source for the best educational and pedagogical practices through which people behavior can be positively changed. In Islam, there are two sources for improving and reforming people's behavior; the first source is the Holy Qur'an and the second the deeds and practices of the Prophet (Al-Hakim, 1995, p. 171). Therefore, the present study conducts an analytical examination for the Prophets' biography, rich with educational principals and styles, providing people with a sound guide capable of improving their lives and reclaiming the earth. While the Prophet was inviting people to embrace Islam, he was confronted with unethical practices, a miscode of conduct, and the lack of sound educational principles and so on. Therefore, it was necessary for him to adopt sound educational and pedagogical values through which he could reform the individuals of these corrupt societies. Accordingly, the major purpose of the present study is to highlight the most effective educational styles and methods adopted by the Prophet to reform and improve the behaviors of his community. The significance of the present study lies in the idea that

## **2. The Problem of the study**

The problem of the present study is represented in the following questions:

1-What are the aspects of the educational excellence in the personal traits of the Prophet Muhammad?

2-How can the educational methods of the Prophet be integrated into the contemporary educational behavioral theories?

3-And how could these educational value improve the behavior of people?

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**The objectives of the study:**

- 1- Highlighting the educational methods of the Prophet Muhammad Peace be upon him.
- 2- Integrating the Prophet's pedagogical principles into the contemporary education theories concerned with human behaviors.
- 3- Providing new data about the innovative and creative aspect in the Prophet's thoughts particularly those related to education and positive behavior to the researchers across the world to conduct further studies about the legacy of the Prophet.

**The significance of the study:**

The present study derives its significance from the following items:

- 1- It is considered to be an original study in the Islamic pedagogy.
- 2- The present study is considered to be a referential study to measure the effectiveness of the educational programs in the societies.

**The Limitation of the Research:**

The present study is limited to study the impact of the Prophet's educational philosophy on the mindset of people.

**3. Review of Literature**

There are many studies addressing the life of the Prophet Muhammad. However, the issue of the educational legacy of the Prophet and how it can be integrated into the modern theories of education seem to scarce. It is worthy noticing that the educational legacy of the Prophet can be drawn from his real-life deeds and action, from his sayings and expressions, from his management to different life-situations that he faced in his life. Abaza(2013) wrote a collection of the Prophet's life in which he gathered the data pertaining to his eloquence, prayers, hadiths, good qualities, daily activities, and the miracles. Though the book is classified as an analytical study of the whole life of the Prophet, it did not focus on the pedagogical and educational legacy of the Prophet. Al-khushn (2020) focused on the legislative and jurisprudential aspects of the Prophet Muhammad. The study did not address the pedagogical or the educational aspects in the Prophet's life. Shantawi (2010) addressed the contribution of the Prophet to building,

drawing heavily on a number of Prophet's texts relating to human being, and his material, mental, and spiritual aspects. The study concluded that there is abundance of the educational and pedagogical teaching of the Prophet, whose benefits and values are valid across the vassitude of time and space.

#### **4. Methodology**

The study adopts a qualitative methodology using the content analysis. It analyses the Prophets' sayings that expose his educational legacy. The educational legacy of the Prophet was divided into six fields which are to be addressed in the paper.

#### **5. Results and Discussion**

The Prophet's personality offers a unique personality, which can be best described as a miraculous. The Prophet is known for his administrative excellence, as he was a role model for all successful leaders who could manage to establish a highly successful state capable of changing the conditions of Muslims everywhere. His state was known for its social, political, and economic security. The basis of his state was the complete justice mingled with strength and strictness. The foundations of the Prophet were as follows:

1-The divine legislation, and the complete obedience to God, and his messenger.

2-The Prophet follows the principle of the consultation.

3-Putting the rules of Islamic sharia into practice, as the Prophet always takes the initiatives to donate his money, orders his wives to do charities, and hospitalizes his guests. The Prophet was a role model whose acts, deeds and sayings are followed by billions of people around the earth.

3-The Prophet put the role of the woman in society into force, which was clearly proved when he had followed the consultation of Un Salam in the agreement of Alhodaybiah, and in his praise to the efforts rendered by Nassibaha during the battle of Uhad.

#### **Leadership excellence:**

The leadership excellence of the personality of the Prophet can be reflected in many cases, the most important of which are the following:

The Prophet was a strategic military leader who always winning his battles with the least losses. For example, although the army of the infidels outnumbered the Muslim's army three times, the military strategic planning made him won the battle of Badr with only 14 casualties. At the day of Mecca conquest, the Prophet used two strategies; the first one was to arouse fear into the depth of the enemy to surrender, the second strategy was to send messages of peace and conform entailing that there was a complete forgiveness for all people who would surrender. Therefore, the Prophet could conquest Mecca peacefully without any causality at both sides.

The Prophet was responsible for appointing the governors and the leaders of the army. His nominations were miraculous as he has always been choosing the right person to the right place. To illustrate, the Prophet's choice of Itab bin Asid to be the governor of Mecca was a miraculous choice because Asid could prevent Qurish tribe from retreating from Islam to Paganism.

The prophet was known for his permanent endeavors to resolve the conflicts arising between different sects of his society. To illustrate, the Prophet could reconcile Banu Khazraj and Banu Aus when they were about to start a bloody fight. The prophet was so kind to all people, as he ordered his companions to be kind while claiming their money from the debtors (Ibn Al-qaym, 1994).

The Prophet was mainly in charge with signing peace treaties. Peace treaties have enriched the social, economic and political life simply because they send signals of assurance for the parties involved in the treaty. They also shift people focus from warfare state to the state of development and prosperity. The prophet has signed many peace treaties like, the treaty of Bani Damara, Bani Aslam, and Bani Mudlag that the treaty set the non-aggression condition, the perseverance of people's life and property. The prophet also signed the treaty of Alhudyibah, which is considered to be one of the most famous peace treaty in the Islamic history. It had positive social and religious impact on the both parties of treaties, Muslims and infidels. (Ibn Majah,2009).

The Prophet was responsible for putting the judgments and the rules of Islamic sharia into force. He was the first one to be abided by his obligations and duties without any decrease. He said: No person should claim for justice more than me. Allah will strip holiness from a nation whose powerful people take over the rights of the weakers. (Al-tabarni, 1995, p.178).

### **The Ethical values of the Prophet:**

Almighty God has praised the morality of the Prophet in different verses in Quran, as Almighty God described him as “you are a man of a great morality”(Al-Qalm, 4). There are many examples in the life of the Prophet where his ethics and morality were transformed into real examples. Some of these examples are as follows:

The Prophet has taught his companions to forgive others when they are in position of power. To illustrate, when the Prophet and his companion were in a powerful position during the conquest of Makka, he dealt with the people of Mecca with a great mercy and forgiveness. The Prophet said to them: “Go, you are free” (Ibn Hisham, 1955, p.412). The Prophet’s forgiveness was also proven when one of the infidels stood over his head holding sword to kill the Prophet who was laid down and disarmed. However, the sword suddenly dropped from the hands of the infidel and he became disarmed. And the prophet took over the sword. The Prophet said to the infidel; who would prevent me from killing you? The Infidel said; “you are the best forgiver.” The Prophet Said; “Witness that there is no God expect for Allah and I am his messenger.” The infidle replied, no, but I promise that I will never fight you, nor I will be with any group who might fight you”. The Prophet forgave him and set him free. The infidel came to his companion saying, “ I came from the best man” (Al-Hakim, 1995, P.312). The prophet also forgave Akrima bin Abu Jahl and Abu Sufian bin Harb,.

The Prophet was characterized by patience and tolerance. His tolerance and patience appears when he was confronted by difficulties and hard times. To illustrate, on Auhd’s battle day, the Prophet was under a serious attack and his was injured and his jaw was broken, which made his companion feel angry. Some of them asked the Prophet to damn Qursih tribe; however, the Prophet refused and he said, “I was not sent to be a curser but I was sent to be a mercy” (Moselm, 1995). The Prophet was too kind and tolerant to the extent that he did not hit any of her wives nor his servants. Ayisha said : “the Prophet never hits anything by his hands; his servants and his wives, he did not revenge for himself, but he asks Allah vengeance for people breaching His orders (Moslem, 1995). A third situation that reveals the Prophet’s tolerance was that patience and tolerance to Zayd bin Al-sa’na who was a Jewish scholar that knew the qualities of the last Prophet. When Zayd saw the Prophet for the first time, he could realize all of his qualities expect for tolerance and patience. He tested the quality of tolerance by himself until he made sure that this quality is also applied to the Prophet. The Prophet borrowed money

from Zayed which had to be paid at specific date. Zayd came to the Prophet, claiming him angrily for paying the debt. His purpose was to test the patience and the tolerance of the Prophet. He made sure that he is the sealing messenger of Allah that leads to convert him to Islam (Al-bukhari.1975).

The Prophet taught Muslims that they should feel angry only for the sake of their faith. Muslims should not be selfish as they should not be victorious for themselves; however, they have to be triumphant for the Islamic values. In this way, Muslims convert to faith guardians who defend Islam, and stand tall against bad deeds, and sins ( Abu Yali, 1984). The Prophet ordered his people to stop going through meaningless arguments when addressing the Holy Quran simply because it insults it. One day, the Prophet heard two people arguing loudly about the interpretation of a verse in Quran.

The Prophet was keen to spread the spirit of love through honest laughter and the sense of humor. Many people who have not read the biography of the Prophet might feel that he is serious all time. However, although the Prophet was serious, he has a sense of humor and his setting had space for fun, joking and humor that refresh minds and souls to the extent that some of his companions said “Prophet, you’re kidding us.” He replied, I say nothing but truth (Hanbal, 2002, p.339). The Prophet asked his companions to smile when meets each other, as he said, “ your smile in the face of your brother is a kind of charity.” (Al-tormzi, 339). The Prophet sets the regulations of humor, as it is not allowed to mock others (Moslem, 1995), and it should not be fabricated (Al-turmazi, 1977, p. 557), and it should not lead terrifying Muslims (Abu Dawood, 2009, p.301).

The Prophet was a role model to follow by all men in how to treat their wives. The Prophet was fair among his wives. He was kind and generous to all his wives including his first wife Sayddah Khadijah who died earlier after his mission. He declared his love to his companions when he was asked by Amr Ibn Al’as about whom you love the most? He replied, Ayshah. (Al-turmazi, 1977, p. 146). Therefore, his wives were waiting his coming eagerly and each one feels if he is late to visit. If he is in home, he speaks to his family and consults them. If they give him a piece of advice, he follows their advice. In addition, he did not permit that any one of them insult the other. To illustrate, when Sayyidah Ayshah criticized Khadigha

## 6. Conclusion

It has become a crystal-clear that the Prophet had a remarkable contribution in the behavioral education field. His reactions and response to many situations are clear pedagogical examples to be followed by many people across the world. His legacy is teeming with real-life examples that improve people's behaviors and make their life happy. The Prophet's educational contributions were practical as they are easy to be practiced in our daily life activities. His educational legacy ranges from altruism, compassion, mercy, strength to intelligence and power. Since all the deeds and actions of the Prophet were revealed by God to him, his actions and sayings are able to treat the behavioral and psychological problems faced by many people across the globe.

### **The Recommendations:**

The present study has reached a number of important recommendations:

First of all, it motivates researchers to examine the hidden aspects of the Prophet's educational excellence. Secondly, it also urges scholars using the deeds and actions of the Prophet in his biography in the modern educational behavioral theory.

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