

## Holy Prophet's (ﷺ) Social Behavior, Research and Applied Review

*Dr. Iftikhar Alam<sup>1</sup>*

*Dr. Khalid Mahmood Arif<sup>2</sup>*

*Ms. Shazia<sup>3</sup>*

*Dr. Muhammad Naveed<sup>4</sup>*

*Dr. Nadeem Abass<sup>5</sup>*

**Abstract:** *All the Prophets of Allah (Peace and blessing of Allah be upon them) established a righteous community based on the consciousness of resistance against the tyrannical rulers of their time and the tyrannical system established by them, trained and organized this community. Through this conscious, organized, trained collective, public opinion was smooth, the system of oppression was abolished and a system of justice and social equity was established. The Holy Prophet (peace be upon him) exercised an exemplary interaction with the depressed units of the society. Allah Almighty sent him as the blessing for all communities of society. The last Prophet Muhammad (peace be upon him) also followed the Sunnah of his predecessor Prophets (Peace and blessing of Allah be upon them) and established a conscious and welfare community to end the cruel system of the time and through this trained and organized group he ended the system of oppression and established the system of justice. In this paper, we'll present the best example set by the Prophet Muhammad (Peace be upon him) regarding the social interaction and extract guidance from these examples for the sake of the modern society.*

**Keywords:** *Holy Prophet, Social justice, community, behavior, public*

The Prophets (Peace and blessing of Allah be upon them) established a righteous community based on the consciousness of resistance against the tyrannical rulers of their time and the tyrannical system established by them, trained and organized this community. Through this conscious, organized, trained and collective public opinion was smooth, the system of oppression was abolished and the system of justice was established. The Holy Prophet (peace be upon him) exercised an exemplary interaction with the depressed units of the society. Allah Almighty sent him as the blessing for all communities of society. The last Prophet Muhammad (peace be upon him) also followed the Sunnah of his predecessor Prophets (May Allah be Pleased with them) and established a conscious community to end the cruel system of the time and through this trained and organized groups, he ended the system of oppression and established the system of justice. He laid the foundation of a welfare society on these characteristics because human societies always gain prosperity and stability through education and good morals. The secret of peace, prosperity and stability of the society lies in knowledge, practice and good moralities. In

<sup>1</sup> Director, Global Research Club, Multan, Pakistan

<sup>2</sup> Corresponding Author/Assistant Professor, Dept. of Islamic Studies, Riphah International University, Faisalabad, Pakistan.

<sup>3</sup> Assistant Professor, Dept. of Islamic Studies, Govt. College Women University, Faisalabad, Pakistan

<sup>4</sup> Ph. D Graduate, Dept. of Islamic Studies, University of Gujrat, Pakistan.

<sup>5</sup> Lecturer, Dept. of Islamic Studies, University of Gujrat, Pakistan

the same way, leadership is formed and manifested by knowledge, practice and good manners. In view of this good conduct, Allah Almighty awarded the Messenger of Allah (peace be upon him), to the highest rank of great people. He said:

"إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ"<sup>1</sup>

"Indeed, you are established in the noble creation."

Means, he is decorated with Quranic manners and refined with divine morals. Hazrat Saad bin Hisham bin Aamir asked Sayyeda Ayesha Siddiqah, what are the good morals of the Messenger of Allah (peace be upon him) who are defined in the Holy Qur'an as his greatest creation?

Ayesha (May Allah be pleased with her) said: Don't you read the Quran? He said that he reads. She (may Allah be pleased with him) said:

"فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ كَانَ الْقُرْآنَ"<sup>2</sup>

"The character of the Holy Prophet (peace be upon him) is the Qur'an."

In the Holy Qur'an, good manners, qualities, noble virtues and honorable habits of human beings have been described by Allah, the name of the embodiment of all these virtues is Muhammad (peace be upon him). If the morals described by Allah Almighty are to be seen in the form of teachings, then the name of this entity is Qur'an, and if the morals and qualities taught by Allah Almighty are to be seen in the form of a human form and personality, then the name is Prophet Muhammad. The Prophet (peace be upon him) also declared the promotion of morals as his official responsibility and said:

"إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ"<sup>3</sup>

"I have been sent for the fulfillment of morals."

### I. Discussion:

Studying the biography of the Holy Prophet (peace be upon him), it gets clear that he (peace be upon him) taught several good manners, integrated them in his practical life and through them, his good character and holy personality were intellectualized scientifically and practically placed before humanity. Therefore, he appeared on the horizon of humanity and creation of the universe as a perfect example of good conduct. It is impossible to present an example of the excellent social behavior that the Messenger of Allah (peace be upon him) demonstrated for the training of the Ummah. He (peace be upon him) behaved in an exemplary manner with all classes of mankind, the effects of which were clearly felt. In this article, we will present a study of the social behavior of the Messenger of Allah (peace be upon him) along with different classes of the society, which are as follows:

Minorities, Orphans, Prisoners, Slaves, Transgender, Women

#### Behavior with Minorities:

The high morals of the Prophet (peace be upon him) were not only for the Muslims, but Allah sent him as a mercy for all the worlds, as He said in the Qur'an:

"وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ"<sup>4</sup>

"O Prophet ﷺ, We have sent you as a mercy for all the worlds."

Prophet Muhammad (peace be upon him) also proved himself to be merciful to the world by his practical example. What can be a better example of good behavior towards non-Muslims than to save them from destruction, and this was the concern that kept him (peace be upon him) day and night. Describing this condition, Allah Almighty says:

"فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا".<sup>5</sup>

"Then will you kill your lives after them out of grief if they do not believe in this?"

The Jews were very much in opposition to the Messenger of Allah (peace and blessings of Allah be upon him) and they kept looking for something to hurt the Prophet (peace and blessings of Allah be upon him) and the Muslims. But the Prophet (peace and blessings of Allah be upon him) always reacted gently and advised his companions to be gentle as well. So Ayesha (may Allah be pleased with her) narrates that once a group of Jews came to the Prophet (peace and blessings of Allah be upon him) and they mischievously said 'Assalamu Alaikum' instead of 'Assalamu Alaikum' (i.e. Death be upon you). I understood. I told them that destruction be upon you, and rebuked them. But the Messenger of Allah, peace be upon him, said to me, Ayesha! Stop, Allah loves gentleness in every matter. I said, O Messenger of Allah, did you not hear what he said? The Prophet (peace be upon him) said, I had told them in reply that 'Alaikum' means on you too.<sup>6</sup>

He felt everyone's pain. Even if a non-Muslim was sick, he (peace be upon him) would visit him for treatment. Hazrat Anas narrates: "That there was a Jewish servant of the Prophet (PBUH) who fell ill. The Prophet (peace be upon him) went to visit him."<sup>7</sup>

The extreme hospitality of the unbeliever is also a manifestation of the best social behavior of the Messenger of Allah (peace be upon him).

When the Christians of Najran came to the Messenger of Allah in Madinah, at that time he had finished the Asr prayer in the Prophet's Mosque. These people were very well dressed. When it was time for their prayer, they started praying in the mosque. On this he (peace be upon him) said to the Companions to let them pray. They prayed facing the east.<sup>8</sup>

So, this exemplary interaction with the minorities shows his high level social behavior which greatly caused the propagation of Islam in Non-Muslim territories as well.

### I.I. Behavior with Orphans:

Allah almighty has also ordered to deal with orphans in many places in the Holy Qur'an. And in light of this, the Messenger of Allah (peace and blessings of Allah be upon him) not only left no stone unturned in fulfilling this order, but also urged his Ummah to treat the orphans well. Some hadiths are presented below: Sahl bin Saad narrates from the Prophet ﷺ who said:

"أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ مَكَدًا وَقَالَ بِإِصْبَعَيْهِ السَّبَابَةَ وَالْوَسْطَى."<sup>9</sup>

"I and the guardians of the orphan will be in heaven like this. He pointed with your two fingers, index and middle finger."

It is narrated on the authority of Hazrat Abu Huraira that the Messenger of Allah, (peace be upon him) said:

"كَافِلُ الْيَتِيمِ لَهُ أَوْلِيغَيْرِهِ أَنَا وَمَوْكَهَاتَيْنِ فِي الْجَنَّةِ وَأَشَارَ مَالِكٌ بِالسَّبَابَةِ وَالْوَسْطَى."<sup>10</sup>

"I and the sponsor of the orphan, whether the orphan is his relative or not, will be in heaven like these two fingers. Imam Malik pointed with his index finger and middle finger."

A child needs parents for every need. If he loses the support of his parents, then there is hardly anyone more helpless than him. Therefore, the Prophet (peace be upon him) said that the person who takes the responsibility of an orphan and supports him is in the eyes of God. He acts so fondly that he will be

with me in Paradise like the index finger and the middle finger together.

### **I.2. Behavior with Prisoners:**

After the migration to Madinah, there were big wars between Islam and Kufr. A large number of the enemy's army was captured in them. Despite this, he came up with different ways to release them. Ibn Qayyam Jouzi writes:

"He (peace be upon him) released some of the prisoners of war out of kindness, some were released with a ransom and some were killed and some were released in exchange for Muslim prisoners." <sup>11</sup>

According to expediency, you should adopt all these forms. When his uncle Hazrat Abbas was captured in the Battle of Badr, some of the Companions said that he should be released like this, or that he should be lenient in taking ransom. He said that not even a dirham should be left. <sup>12</sup>

His son-in-law i.e. the husband of Hazrat Zainab (RA) was also arrested in the same raid. Her daughter sent a precious necklace for the release of her husband. At the request of Prophet Muhammad (peace be upon him), the Companions released Zainab's husband without ransom, on the condition that they would go to Makkah and send Zainab (RA) to Madinah. <sup>13</sup>

There were some prisoners who did not have anything to pay the ransom. The Prophet Muhammad (peace be upon him) fixed their ransom to teach Muslims how to read and write and gain freedom. <sup>14</sup>

It was found that any work other than property can be considered as ransom. It is at the discretion of the head of state how to deal with the prisoners. The prisoners of Banu Hawazin were distributed among the Companions as booty. But when these people raised the issue of their release before the Prophet, the Prophet told the Companions that they should be returned. <sup>15</sup>

The Messenger of Allah (peace, be upon him) did not want prisoners of war to be made slaves. If anyone had taken the slightest initiative to free them, He would have gone ahead and set them free. Those who could not afford to get their freedom in any way and the leader of the prisoners did not want to release them, he (peace be upon him) forcibly distributed them among the Muslims as slaves and treated them well. The Companions of the Prophet (peace be upon him) used to treat these prisoners with great compassion and kindness. <sup>16</sup>

### **I.3. Behavior with Slaves:**

Slavery was fully established in the Arab society like the rest of the world. To a large extent, it had become an indispensable necessity of the society. The day-to-day fighting was strengthening this custom. In these circumstances, Islam appeared with all its characteristics. He accepted it immediately, tried his best to remove the existing defects. After thinking about the conditions of the common people, the Messenger of Allah, (peace be upon him) made every possible effort to remove the defects in it. This was also the focus of the propagation of religion. In this way, the eyes of the Messenger of Allah (peace and blessings of Allah be upon him) also fell on the weaker sections of the society. These slaves were also among them. He (peace be upon him) ordered people to treat them better. The manner and generosity with which he (peace be upon him) gave them a high position in the society, is a bright fact. He (peace be upon him) made various types of laws to restore their rights so that the slaves could be freed or they could gain freedom by themselves. The following were the rules and regulations laid down by the Prophet (peace be upon him):

- During the Prophetic era or its close period, there were defensive wars for the stability of Islam. Islam only allowed the enslavement of those prisoners who were captured in Sharia war. As Allah says:

"فَإِذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْبَثْتُمُوهُمْ فَشُدُّوا الْوَتَأَقَ فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ  
الْحَرْبُ أُوذَارَهَا" <sup>17</sup>

"So when you encounter these disbelievers, the first thing to do is to strike their necks, until you have crushed them thoroughly, then fasten the prisoners, after that (you are allowed) to do favors or deal with ransom, so that Fight lay down the arms."

- Apart from wars, the practice and constitution of forcibly enslaving someone is not permitted by Islam at all. It is advised:

"Allah Almighty will fight with three men on the Day of Resurrection, one of them will be the one who will sell a free Muslim as a slave."<sup>18</sup>

- In the beginning of Islam, slaves could not be freed at the same time. But individual Muslims were encouraged to free their slaves by themselves, so that they would deserve the reward. Allah says:

"فَلَا افْتَحَمَ الْعَقَبَةَ. وَمَا أَدْرَاكَ مَا الْعَقَبَةُ. فَكُّ رَقَبَةٍ..."<sup>19</sup>

"But he did not dare to pass through the difficult gorge, and you know what that difficult gorge is? To get a slave freed..."

Slaves and concubines were important sources of servitude and profit. Therefore, masters were unwilling to part with them easily. The Messenger of Allah very wisely persuaded them to free the slaves. He said:

"Whoever frees a Muslim slave, Allah will save every limb of that freed person from Hellfire in exchange for every limb."<sup>20</sup>

Under this spirit, the companions started freeing a large number of slaves. So, from the study of life of Prophet Muhammad (peace be upon him), it is known that the Prophet (peace be upon him) treated the slaves with a degree of compassion and love. His love for this oppressed class was so deep and extensive that the slaves used to get the love of their parents instead of them. . A clear example of this is, when Hazrat Zayd bin Haritha was picked up by his family, he refused to go with his parents out of love for the Prophet (peace be upon him)<sup>21</sup>

#### I.4. Behavior with Women:

There is no precedent for the extent to which the Messenger of Allah, peace and blessings of Allah be upon him, spoke of the best treatment of chaste wives. He (peace and blessings of Allah be upon him) encouraged Muslims to adopt a very good attitude towards women by his actions and words. The Prophet (peace be upon him) said:

"إن من أكمل المومنين إيماناً أحسنهم خلقاً وألطفهم بأهله."<sup>22</sup>

"The most perfect believer is the one who is the best in morals and the most kind to his wife and children."

He further said:

"خيركم خيركم لأهله وأنا خيركم لأهلي."<sup>23</sup>

"The best of you is he who is the best to his wife and I am the best to my family."

In another hadith he said:

"خيركم خياركم لنسائهم"<sup>24</sup>



"The best of you is he who is best towards his women."

One of the important things that the Prophet (peace be upon him) said to his Ummah on the occasion of the last Hajj was:

"استوصوا بالنساء خيرا فإنهن عندكم عوان."<sup>25</sup>

"Be good towards the women, they are your captives."

It was narrated from Abu Huraira (R.A) that a person came to the Prophet (peace be upon him) and asked:

"Who is the most entitled to my kindness? He said: Your mother. He asked: Then who? He said: Your mother. He again asked, then who? He said: Your mother. said, "Then who?" He replied: "Then your father."<sup>26</sup>

In this hadith, after urging to be kind to the mother three times, it is ordered to be kind to the father for the fourth time. There are three sufferings that only the mother bears, the father of the child has no part in it; A pregnancy pain, which a woman endures for nine months. The second stage of pregnancy (maternity) is a life-threatening stage for a woman, third lactation (breastfeeding) pain, which lasts for two years. This period of the baby's infancy is such that the mother performs the difficult task of protecting and caring for the child even after waking up at night. During this time, the child cannot express his need or express any of his pain. Only mother's affection and her immense compassion and love is his only support. A woman bears this pain with joy. These are three occasions where only the woman plays her great role and the man has no part in it. In view of these problems, Shariah has emphasized more on good behavior towards the mother than the father.

## 2. Conclusion:

After this research, we have come to the conclusion that the society, immersed in the darkness of ignorance and misguidance, in a short period of twenty-three years, a complete revolution took place due to which it became a righteous, welfare, and ideal society. If we consider the causes and motivations of this revolution, then it clearly comes before us that the example of the highest social behavior demonstrated by the Messenger of Allah (peace and blessings of Allah be upon him) cannot be presented before it. After that, there was sure to be a positive change in society. If we consider our society today, it is almost the same as the society of that time. Therefore, if we can take guidance from the social aspect of the character, we can find ways to improve the situation. Every member of society has the responsibility to contribute to the work of social reform in the modern age by taking guidance from the above research.

<sup>1</sup> *Al-Qalam*, 68:4

<sup>2</sup> Muslim, ibn al-Ḥajjāj Muslim, *Al-Jāmi' Al-Ṣaḥīḥ* (Riyadh: Darussalam, 2000), Hadith: 1739, P. 301.

<sup>3</sup> Abū Bakr Aḥmad ibn Ḥusayn ibn 'Alī al-Bayhaqī, *As-Sunan Al-Kubra*, vol. 10 (Beirut: Dar al Kotob al ilmiyah, 2003), 191, Hadith: 20571

<sup>4</sup> *Al-Anbiya'*, 21:108

<sup>5</sup> *Al-Kahf*, 18:6

<sup>6</sup> Bukhārī, Muḥammad ibn Ismā'īl al-Bukhārī, *Al-Jāmi' Al-Ṣaḥīḥ* (Riyadh: Darussalam, 1999), Hadith: 6024.

<sup>7</sup> Bukhārī, *Al-Jāmi' Al-Ṣaḥīḥ*, Hadith:565.

- <sup>8</sup> Ibn Hishām, Abū Muḥammad ‘Abd al-Malik Ibn Hishām, *Al-Sīrah Al-Nabawiyyah* (Beirut: Dar-ul-Ma’rifah, n.d.), 396.
- <sup>9</sup> Bukhārī, *Al-Jāmi‘ Al-Ṣaḥīḥ*, Hadith: 6005.
- <sup>10</sup> Muslim, *Al-Jāmi‘ Al-Ṣaḥīḥ*, Hadith: 7469.
- <sup>11</sup> Ibn Qayyim al-Jawziyya, Shams al-Dīn Abū ‘Abd Allāh Muḥammad ibn Abī Bakr, *Zad Al-Ma’ad*, vol. 3 (Egypt: dar al-riyaan li turaas, 1987), 110.
- <sup>12</sup> Bukhārī, *Al-Jāmi‘ Al-Ṣaḥīḥ*, Hadith: 4018.
- <sup>13</sup> Ibn Hishām, Abū Muḥammad ‘Abd al-Malik Ibn Hishām, *Al-Sīrah Al-Nabawiyyah*, 297/2
- <sup>14</sup> Aḥmad ibn Ḥanbal, *Al Musnad*, vol. 1 (Lahore: Dar al-Qalam, n.d.), 247.
- <sup>15</sup> Bukhārī, *Al-Jāmi‘ Al-Ṣaḥīḥ*, Hadith: 4319.
- <sup>16</sup> Al-Ṭabarī, Abū Ja‘far Muḥammad ibn Jarīr ibn Yazīd, *Sahih Tarikh At-Tabari*, vol. 2 (Egypt: Dar-ul-Ma’rifah, 1977), 461.
- <sup>17</sup> *Muhammad:47,4*
- <sup>18</sup> Bukhārī, *Al-Jāmi‘ Al-Ṣaḥīḥ*, Hadith: 2270.
- <sup>19</sup> *Al-Balad:90, 11-16*
- <sup>20</sup> Bukhārī, *Al-Jāmi‘ Al-Ṣaḥīḥ*, Hadith: 2517.
- <sup>21</sup> al-Athīr, Abū al-Ḥasan ‘Alī ibn Muḥammad ibn Muḥammad ash-Shaybānī, *Usd Al-Ghabah Fi Marifat Al-Saḥabah*, vol. 2 (Egypt: Dar Al-Shuab, 1970), 282.
- <sup>22</sup> Abū ‘Īsā Muḥammad ibn ‘Īsā at-Tirmidhī, *Ṣaḥīḥ Al-Tirmidhī* (Riyadh: Darussalam, 1999), Hadith: 2612.
- <sup>23</sup> Ibn Mājah, Abū ‘Abd Allāh Muḥammad ibn Yazīd, *Sunan Ibn Mājah* (Riyadh: Darussalam, 2009), Hadith: 1977.
- <sup>24</sup> Ibn Mājah, *Sunan Ibn Mājah*, Hadith: 1978.
- <sup>25</sup> Ibid, Hadith: 1851.
- <sup>26</sup> Muslim, *Al-Jāmi‘ Al-Ṣaḥīḥ*, Hadith: 6500.