
Understanding human behavior in the light of Prophet's life

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ABSTRACT

The Prophet's biography is a source of guidance for humanity, guiding them in all aspects of life. By the order of the Messenger of Allah, he explained all the ways by which a person can enter the spiritual realm even while living in the material world and can make himself the vicegerent of God Almighty on earth. However, in order to achieve this position and status, it is necessary that a person not only for himself but also be useful to others. of -each person with others in this rage.

Behavior matter from a psychological point of view, people with positive thought patterns and resilient behavior are more beneficial to society. However, no single theory of psychology can fully explain how such behaviors occur. Because today the reality is that we are human beings It is getting free from relationships and relationships. On the other hand, when someone's teachings of the Messenger of Allah, peace and blessings be upon him And if one contemplates the biography, one will find such gems that can foster close ties of family relationships. Communication is the main mode of expression of human behavior. If during the conversation If the Muslims of today follow the teachings of Rasulullah sallallaahu alayhi wa sallam Relationships can be preserved, as the Prophet (PBUH) condemned lying, backbiting and idle talk, and sanctioned meetings with others.

Advised not to prolong the necessary conversation. In the same way, all relationships such as "parents, parents, siblings, spouses, children."

How should one behave with neighbors and relatives and even children? All this only and only from the life of the Prophet (PBUH).

Can be learned. Not only this, but by understanding the life of the Holy Prophet (PBUH), the ruler, military leader and religious leader will achieve success and progress.

Keywords: human behavior, Understanding Prophet's life, Understanding human behavior

When God intended to establish His system on earth, God chose to make us human beings as Caliphs.

As Allah Ta'ala says:

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خَلِيفَةُ الْأَرْضِ فِي جَاعِلٍ إِنِّي لِلْمَلَائِكَةِ رَبُّكَ قَالَ وَإِذْ

"And when your Lord sent the angels to the earth, He said: I am about to send a vicegerent to the earth."1

God gave the honor to the vicegerent sent on earth to be the best of all His creations and commanded the angels that all you angels should prostrate in honor of the vicegerent created by Me.

God Almighty says in the Holy Quran:

”وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ“

"God commanded the angels to prostrate to Adam, so all the angels prostrated. But Iblees did not prostrate, Satan denied the words of God and was arrogant, and the fact is that Satan was among the disbelievers. " 2

All the resources of the earth are reserved for man:

God has reserved all the resources of this universe only for human beings.

God says:

”أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً“
”وَبَاطِنَةً“

"Have you not seen that God has subjected to you (on earth) all things that are in the heavens and the earth, God has taken possession of you. The external and hidden blessings have been fulfilled."3

Analyzing modern human beings, the writer writes that, God Almighty has created us human beings in the form of a man and a woman and has blessed them with various feelings, emotions, thoughts and intelligence with immense abilities. He gave human beings diversity in terms of temperament and nature:

Humans are so sensitive that their eyes become moist when they see the suffering of others, while some people are so hard-hearted that they sleep peacefully even after shedding blood unjustly. However, all human beings, no matter how different they are, are forced to live together. Today, they can be more useful to society only if they are more integrated and can be integrated only if their behavior is mutually tolerable. Attitude is the basis of both verbal and practical behavior. From the point of view of psychology, the more flexible a person's behavior is, the more mentally normal he is and the more useful he is to society. Prophet (PBUH) guided us humans in every moment of life and on the other hand, he also made some very beautiful

principles about human behavior. In the next line, the writer has described the types of behavior of a human being with another human being according to Islamic teachings.

Types of Human Behavior:

Human behavior in society can be divided into two types,
 (1): The first type is individual human behavior
 (2): And another type of collective human behavior

Individual behavior:

The treatment or behavior of any person towards another person. The nucleus of any society is the family. Scholars have said that social system is the basis of all human life. According to what sociologists say about the structure of the family, its organization, its stability and its performance, its basic unit depends on the man and the woman. After that, children, parents and other relatives come. The stability of families depends on their relationships with each other .4

God says in the Holy Qur'an:

“ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
 كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O people! Fear your God who created you from a single soul (Adam, PBUH), and created male and female and made many of them male and female, and fear God whose name you call upon." Do not be indifferent to your relatives, indeed, Allah is the guardian of all people (of all that God has created on earth). 5

Parents:

In the Qur'an and Sunnah, a comprehensive term of good behavior with parents has been used. The Holy Quran has prioritized the good behavior of parents after obedience to God.

God says:

“ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي غَامِزٍ ۚ إِنَّ الشُّكْرَ لِي
 وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

"And We have commanded man to be kind to his parents. His mother nursed him (in her womb) in a state of weakness after weakness, and it took

two years for him to be weaned (so We ordered that) Be grateful to me and also to your parents (at the end) because you have to return to me.” 6

Foundation of parents:

Because parents are the foundation of the house and children benefit from the numerous favors of their parents. For this reason, they deserve the best treatment and behavior of a human being. Among parents, since the mother plays the most important role in the life of the children from birth to education, she deserves three times more kindness than the father.

As it is said in the blessed hadith:

قَالَ رَسُولُ اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصَّحْبَةِ قَالَ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أَبُوكَ
”ثُمَّ أَدْنَاكَ أَدْنَاكَ“

It is narrated on the authority of Hazrat Abu Huraira that a person asked the Messenger of God (PBUH): O Messenger of God (PBUH)! Whose right is the beauty of society among people The Messenger of God, (PBUH), said: "Your mother, then your mother, then your mother, then your father, then those who are close to you, (then those who are close to you) those who are close to you." 7

Children's behavior:

Sometimes it also happens that parents get angry with their children and scold them. The behavior that children should adopt in such a situation is clearly mentioned in the Holy Quran.

God says in the Holy Quran:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَنْبَغُ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا ۚ فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

"And your Lord has clearly commanded you not to worship anyone but God and to be kind to your parents. If you find one or both of your parents and you marry them in your presence If your parents are old, do not say 'Uf' in front of them, but speak to your parents in a soft tone and with respect. O my God, have mercy on them in the same way as these two raised me in my childhood. 8

In the blessed hadith, the Prophet (PBUH) said:

رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ فَيَلَّ مِنْ يَأْ رَسُوْلَ اللهِ قَالَ مَنْ أَدْرَكَ أَبْوَيْه عِنْدَ الْكِبَرِ أَحَدُهُمَا أَوْ
”كِلَيْهِمَا فَمَنْ يَدْخُلُ الْجَنَّةَ“

This person's nose became dusty (he failed and was humiliated), then (this person's) nose became dusty, then his nose became dusty, he asked: O Messenger of Allah (PBUH)! Who is this? The Prophet (PBUH) said: "One

or both of them reach old age, and you did not enter Paradise by serving them."9

In these verses, the Muslim Ummah is very clearly told to treat your parents politely, even if they harshly call you lazy, answer them rudely, then there is no evil in your heart. Face it and it is natural that if parents scold their children for no reason, the children's hearts are damaged. The solution to this problem has also been given in the words of the Holy Quran that if parents are angry with their children for any reason, then children should have a very humble and loving attitude towards their parents and pray for them. Thinking of the kindness and love that my parents showed me in my childhood in the state of weakness and ignorance, let them develop the courage to do this. Now it is my duty to treat them as we treat innocent children. Children's words are not celebrated, but they are treated with love and kindness, so at this time my parents also deserve the same kind treatment.

Modern Society and Parents:

In the above line, it has been discussed that Islam commands children to treat their parents well and on the other hand, when we look at the western society, we find that if parents treat their children well. If they do something bad together, they can call the police on their parents. This is the reason that there is no place for old parents in children's homes, but old houses are built for them, where they spend the last moments of their lives.

Behaving well with children:

Children are the future of any society and their best education is the guarantee of the society's bright future. He (PBUH) used to treat children with utmost kindness and used to hold them in his arms and love them. Moreover, the importance of loving children can be estimated from this hadith.

The Messenger of God (PBUH)said:

قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ ، جَالِسًا ، فَقَالَ الْأَقْرَعُ : إِنَّ لِي عَشْرَةَ مِنَ الْوَالِدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا ، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ : مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

“The Messenger of God (PBUH) embraced Hasan bin Ali (RA). Iqra bin Habs (may Allah be pleased with him) was sitting next to the Messenger of Allah (PBUH). Hazrat Iqra (RA) said that I have ten boys and I have not kissed any of them. The Prophet (PBUH) looked at them and said that the creation does not show mercy to the servants created by God, then God does not show mercy to that servant. “10

According to medical science, hormones called dopamine are found in the human body. These hormones are triggered when babies are kissed lovingly. These hormones also help people recover from mental illnesses .11

Similarly, on another occasion, the Prophet (PBUH)said:

"The Messenger of God (PBUH), said that children are the flowers of the garden of God. In the eyes of the Messenger of God, (PBUH), this new generation will be the leaders of the Islamic movement."12

How was his attitude towards Hazrat Anas (RA):

Hazrat Anas (RA) remained in the service of the Messenger of God (PBUH) for about seven or eight years, but during this long period, he (PBUH) took care of Hazrat Anas (RA) like his own children and never let him realize that he was in the service of the Prophet (PBUH). are spent

Similarly, at another place in the blessed hadith it is said:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بُنَيَّ

Hazrat Anas bin Malik (RA) narrates that the Prophet (PBUH) said to me: "O my son! What attitude should be taken with all the people of society, young and old"13

As if this statement of yours PBUH ,is seen, it will be enough.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجَلِّ كِبِيرَنَا، وَيَرْحَمِ صَغِيرَنَا، وَيَعْرِفَ لِعَالِمِنَا، قَالَ عَبْدُ اللَّهِ (يَعْنِي ابْنَ الْإِمَامِ أَحْمَدَ): وَسَمِعْتُهُ أَنَا مِنْ هُرُونَ

"The Messenger of God, peace and blessings of God(PBUH), said: There is no such person from my Ummah who does not bow before our elders and does not show mercy to the younger ones, as if such a person does not recognize the knowledgeable” .14

This sentence of the hadith of the Prophet(PBUH) proved that just as small children have the right to be treated with love and compassion, in the same way it is obligatory for those children to respect their elders.

Husband's Attitude:

In the Islamic society, the husband is declared as the head of the house and the wife is also the guardian of the children and also the sponsor is also mentioned in the Holy Qur'an.

"الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

"Men dominate women because Allah has given one over the other." 15

Now it happens that in some families, men consider themselves as officers and rulers and behave with their family members in such a way that as soon as they enter the house, an atmosphere of fear and terror starts to set in and everyone looks embarrassed. come. As a result, his wife and children cannot openly express anything to such a person, which creates many problems. On the other hand, when we see the attitude of the Holy Prophet (PBUH) towards his chaste wives, we see that he was very gentle with his chaste wives. They used to do their work with their own hands and also helped their wives. He also used to help in small household chores. His behavior as a husband has been described in the blessed hadiths as follows.

It is mentioned in the blessed hadith of the Prophet (PBUH) that:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُهُمْ خَيْرُهُمْ لِنِسَائِهِمْ“

"The Prophet (PBUH) said: The most perfect believers in terms of faith are those who have good morals and the best of them is he who treats his wives well". 16

The Messenger of God (PBUH) was so concerned about the happiness of his holy wives that he (PBUH) would give up whatever he liked for their happiness. An example of this can be seen in Surah Tahreem where God Almighty says:

"يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَرْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ"

"O Prophet! Why do you forbid what God has made lawful for you Seek the consent of your wives, and Allah is Oft-Forgiving, Most Merciful."17

This verse clearly tells us how much love and compassion the Messenger of God (PBUH) had for his pure wives. Women are not only physically more fragile than men, but they also have naturally sensitive emotions and feelings. In another hadith he says:

"واستوصوا بالنساء خيرا"

"The Holy Prophet (PBUH) established the best standard of good behavior with his family members."18

Muhammad Hussain Heikal made a comprehensive commentary on the aspect of Muhammad's family life. He writes:

Nabi Kareem Hazrat Muhammad (PBUH) used to help the family members in the household chores, washed their own clothes, did not bother to eat a single dish of food.19

If the husband does not respect his wife in his house, then the system of the house cannot be stable because when the children see that the mother has no status in the house and her words are not taken into account, the child will also follow the words of his mother. Will not do it. They consider it unimportant and therefore their training is lacking due to this reason.

Woman's Attitude:

A woman plays a very important role in the construction of any house. A woman is not only the first place in the education of her children, but a woman also has her own importance in maintaining a balanced relationship. According to the Holy Quran, God Almighty has described the status of husband and wife in these words.

God says in the Holy Qur'an:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

"Men dominate women because God has favored one over the other and because men have spent their wealth. Pious submissive women are divine security and watchers in the absence of their husbands."²⁰

According to Islamic teachings, just as the responsibility of earning money outside the home is imposed on the man, similarly in the hadith of the Prophet(PBUH), the responsibility within the home is imposed on the woman.

It is mentioned in the blessed hadith that,

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُورٌ، فَأَلِيمَامٌ رَاعٍ وَهُوَ مَسْنُورٌ، وَالرَّجُلُ
مَسْنُورٌ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْنُورَةٌ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ رَاحٍ عَلَى أَهْلِهِ وَهُوَ
سَيِّدُهُ وَهُوَ مَسْنُورٌ، أَلَا فُكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُورٌ

"The Messenger of God (PBUH) said: Each of you is a ruler and each of you will be questioned (about his subjects), so the Imam is the ruler, he will be questioned. A man is the leader of his children. And It will be questioned that the woman is the ruler of her husband's house and she will be questioned that the slave is the owner of her master's wealth and she will be questioned".²¹

As the ruler of the household, the wife has the duty to protect her husband's property, family, honor and secrets. According to Islamic rules,

the attitude of a wife towards her husband should be obedient and submissive. Because the responsibility of running the system of the house is assigned to the wife, if the housewife is well-mannered and friendly, then the atmosphere of the house will also be pleasant and it will have an effect on other members of the house. It is clear from the blessed hadiths that a Muslim wife should support her husband by what kind of behavior she should adopt. This can be estimated from the incident of Hazrat Umm Salim (RA) and her husband Hazrat Abu Talha (RA) which is present in the books of Hadith.

A small child of Umm Salim (RA) was sick and Hazrat Abu Talha Ansari (RA) husband of Umm Salama (RA) was away from home and the child died in his absence. Umm Salim (RA) bathed and buried the child with great courage and courage. As it was dark, Hazrat Abu Talha returned home tired and he was fasting. He asked Umm Salma (RA) about the child's condition, and she said that he is better than before. When her husband woke up in the morning, he said to her:

If someone trusted you with something and took it back after a while, would you feel bad about returning it? Hazrat Talha (RA) said: What is wrong with him taking back what is his? Umm Saleem (RA) said with great wisdom: Indeed, our child was also a trust of Allah and He gave it to him. Took it back.²²

This great incident shows that when a Muslim woman's heart is filled with the love of Allah and the passion of faith, she not only shows patience with the problems and misfortunes of the world, but also for her husband and other members of her family. Also shows patience.

Individual behavior towards other members of the society:

Interactions and relationships between members of society have profound effects on human life. When these relations are established in the light of Islamic teachings, they should have the characteristics of Mandir Jazeel.

Generalization of greetings:

With a certain phrase, when we Muslims start meeting each other, we say Salam wa Alaikum, Rahmatullah wa Barakatah. In the blessed hadith, the Holy Prophet (peace and blessings of Allah be upon him) taught his Ummah to greet each other upon meeting each other. As in the hadith:

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: نَطْعِمُ الطَّعَامَ ،
وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.

A person asked the Messenger of God (PBUH) which Islam was best, he (PBUH) said: "You should feed and greet everyone, whether you know him or not." 23

And the one who is greeted should respond better than these words or the words in which it is said to greet in the blessed hadith, or at least say the same words in which you should be greeted.

So there are many ways to greet each other. What are these strategies to consider? According to Islamic teachings, all Muslims are brothers to each other and all Muslims should have feelings of love, compassion and goodwill towards other Muslim brothers in their hearts, while the spirit does not guide anyone to selfishness. Greeting others plays an important role. To highlight the spirit of religious brotherhood. It is mentioned in the Holy Hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى
تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَلَا أَدْلِكُمْ عَلَى أَمْرٍ إِذَا أَنْتُمْ فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا
السَّلَامَ بَيْنَكُمْ،

“The Messenger of God, peace and blessings be upon him, said: By the Holy One in Whose possession is my soul. Then he said: You will not enter Paradise until you become believers and you cannot be believers until you love each other. Shall I not tell you something so that if you start doing this, mutual love will arise between you and peace will spread between you.”²⁴

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ
أَنْ يَفْتَرِقَا.

Say hello and this process is not only free but its biggest benefit is the Prophetic Hadith. (The Messenger of Allah, peace and blessings be upon him) said: When two Muslims meet and shake hands, they are forgiven before parting.²⁵

The only thing to see now is that the Sunnah of greeting and shaking hands with each other is maintained in the same way that the Messenger of God (PBUH) commanded. If the answer is in the negative, then at this time the society needs to follow this small Sunnah to get immense benefits.

Behavior to adopt during patient visit:

Visitation means that when someone is sick, other people will visit them. According to the hadiths of the Prophet(PBUH), this is a very rewarding work.

It is mentioned in the Holy Hadith:

مَنْ أَتَى أَخَاهُ الْمُسْلِمَ ، عَائِدًا ، مَشَى فِي خَرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ ، فَإِذَا جَلَسَ عَمَّرَتْهُ الرَّحْمَةُ ، فَإِنْ كَانَ عُدْوَةً ، صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمِيسِيَ ، وَإِنْ كَانَ مَسَاءً ، صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ

"The person who goes to visit his Muslim brother, then it is as if he comes to take the fruits of Paradise until he sits next to the patient. When he sits, if it is morning, then evening. Seventy thousand angels pray for him till evening and seventy thousand angels pray for him till morning".26

When a person goes to visit someone, he should increase the courage of the patient.

It is in the Holy Hadith:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ ، فَتَفَسَّوْا لَهُ فِي الْأَجْلِ ، فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا ، وَهُوَ يُطِيبُ بِنَفْسِ الْمَرِيضِ».

"It is narrated from Hazrat Abu Saeed Khudri (RA) that the Messenger of God (PBUH) said: When you go to a sick person, give him hope of life. Because nothing can avert the decision of fate, but the hearts of the sick become happy".27

When encouraging words are spoken to the patient, it increases their courage and strengthens their willpower, which increases immunity. Such a visit also benefits the patient because his morale increases and the visitor is also considered deserving of reward.

Behavior of people towards each other:

At all levels of society, people are expected to communicate and solve problems individually. Now, whether it is a matter of employer and employee or manager and employee, the best guidance for the course of action that a person should choose in each case is in the Qur'an alone.

As mentioned in the Holy Quran

"وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا"

"And tell my servants to speak very good words, for the devil causes mischief among one another, verily the devil is an open enemy of man".28

Similarly, it is mentioned in the hadith that:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ .
وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ .

"The Messenger of God, peace be upon him, said: Do not be jealous of each other, do not cheat each other and increase the price of property, and do not hold grudges against each other, and do not turn your backs on each other. . Do not trade in someone else's market and become servants of God who are brothers to each other. A Muslim is the brother of another Muslim, he does not oppress him, he never leaves him helpless and he never looks down on him. The Messenger of God (PBUH) pointed to his blessed chest three times (and then said): It is enough for a person to be wicked that he despises his Muslim brothers".29

All these blessed verses and hadiths prove that people should treat each other well. One should talk gently and when solving issues, one should not engage in such actions with someone that causes pain to another person.

When we see the attitude of the Messenger of God (PBUH) towards his loved ones, we see a lesson of great humility and humbleness. Prophet Muhammad (PBUH) used to accept invitations from slaves and servants too, even if they were engaged in prayer, he would finish the prayer quickly for the sake of the person sitting next to him, he would listen to the needs of the questioner, if he (PBUH) stood up for the sake of honor and respect, he would (PBUH) used to forbid it.30

He used to stop using the language unnecessarily. They used to keep people together. Beware of the evil of those who break and fight. But he always used to smile with people. Prophet Muhammad (PBUH) used to keep his eyes low and did not speak ill of anyone. If someone's unpleasant words reached him, he would not mention them by name, but would say: What is wrong with some people.31

Prohibition of Whispering:

The religion of Islam lays down a plan of action for the small deeds of human beings and this plan is nothing but that the relations between all people are very good, pleasant and full of cooperation. Do not let any kind

of ugliness arise in anyone's heart about his other Muslim brother. This is the reason why things like lying, backbiting, and backbiting have been declared as sins, as well as things that are apparently not prohibited in the Shari'ah. Such guidance is found in this hadith:

"قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الْآخَرِ حَتَّى تَخْتَلِطُوا
بِالنَّاسِ مِنْ أَجْلِ أَنْ يُحْزِنَهُ"

"The Messenger of God, (PBUH), said: "When you are three men (together), (you) leave one and two men. Do not whisper among yourselves, unless you come to many people, (and so (doing) lest they make you sad with their whispers."³²

Now, if you consider this hadith, you can understand that if there are three men in one place, two men are busy talking to each other in such a way that the third one thinks that these two are not worthy of me. Participate in your conversation. This thought can make him sad and this sadness can make him feel bad for his Muslim brothers. Islam not only wants to see Muslims united in all respects but also wants to keep their hearts free from all kinds of hatred and enmity. Instructions are available.

Collective human behavior:

Living in society, human beings have an individual role, but they also play a collective role. Attitude of Muslims to be one nation among themselves:

The collective role of Muslims in Islamic teachings is very important. It is mentioned in the Holy Quran:

"الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ
مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ "

"Those who follow the messengers, like them, they find written with them in the Torah and the Gospel. They command them to do good things. And forbid them to say bad things. Likewise, the lawful things. I forbid the eating of food and forbidden things, and I will remove the burdens and fetters upon the people, so those who believe in this Prophet, support him, help him and follow this Light who was sent with him, these people will be fully successful."³³

In the blessed hadiths, this role of Muslims is defined in these words:

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ حَدَّثَنَا أَبُو مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ عَنِ الْبِرِّ وَالْإِيمِ فَقَالَ الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِيمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يُطَّلَعَ عَلَيْهِ النَّاسُ.

"Goodness is a good character, and sin is something that knocks in your heart and you don't want people to know anything about your sin."34

It is known that commanding every action that is Shariah, moral and naturally good and beneficial is included in ``Amr al-Ma'ruf."

Likewise, the prohibition of any action that is undesirable from the Shariah and moral point of view, whether it is related to individual life or collective life, is included in Nahi-an-ul-Munkar.35

Winner's Attitude:

The Prophet (PBUH) set the best example of a conqueror on the day of the conquest of Makkah. People saw you that day with your head bowed on the blessed bed. Which was a reflection of the extreme humility and reluctance of the tears of Prophet Muhammad, peace and blessings be upon him, and when he understood the importance of the victory, he, peace be upon him, mounted his horse and prostrated before Allah. On this occasion, he (PBUH) forgave all his mortal enemies by saying a historic sentence.

لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ

"You are not to blame today."36

Prophet Muhammad (PBUH) did not like the destruction caused by wars. Things prohibited in wars are:

- (1): Avoid attacking recklessly
- (2): Prohibition of burning with fire
- (3): Prohibition of looting
- (4): Prohibition of the killing of Sabr, for example, the prohibition of the assassination of Ambassador Wasser
- (5): Prohibition of temptation,
- (6): Prohibition of mischief

and general instructions against repeated acts of cruelty. All the struggles of Prophet Muhammad (PBUH) were only constructive and this is the reason why the loss of human lives by uniting the atheist and polytheist

Arabs is not worth it.

According to Dr. Hameedullah:

"In the ten years of the Prophet's reign, an area of one million square kilometers has been conquered. The series of conquests continued for an average of 274 (two hundred and forty-seven) square miles for ten years from migration to death. One enemy was killed in these victories and the loss of the Islamic army was less. The number of victims of Maha India exceeds lakhs.³⁷

Equality and Consultative Behavior:

Equality and consultation are among the special principles of the strategy that Prophet Muhammad (PBUH) followed in his collective life. The Messenger of God, may God bless (PBUH), was equal to the companions of the Prophet, may God bless him and grant him peace, but he, may God bless him and grant him peace, preferred more dangers, difficulties, and responsibilities for himself than them. In the same way, the Messenger of God (PBUH) always continued to consult the Companions, he not only consulted the Companions in all collective affairs but also accepted their opinion in all wars except war. He not only consulted his companions but also accepted their opinions in all Hudaibiyah campaigns.

Attitude for heart compilation of enemy attitudes:

One of the measures taken by the Messenger of God (PBUH) to capture the enemy was the compilation of the enemy's heart. One of the periods prescribed by the Holy Qur'an for spending Zakat is Maulfat al-Qulub, so that wealth is spent to win the hearts of a class of enemies. Explaining this principle,

Dr. Hameedullah writes:

"Civilized empires of all ages have had to befriend their enemies or at least use secret services to neutralize them."³⁸

Muhammad Rasulullah (PBUH) worked on the principle throughout his life that he supported his enemies with his heart and soul, not only with his good behavior but also with wealth where necessary, and this was fully

demonstrated on the occasion of the conquest of Makkah. The infidels of Makkah accepted the new Islam. He was blessed with immense wealth and resources, so if there was any bitterness in his heart towards Muslims, it also ended. Safwan bin Umayyah (may Allah be pleased with him) says that before the conquest of Makkah, there was no enmity with anyone except the Messenger of God (PBUH). After talking about Islam, the Holy Prophet blessed them so much that their hearts had no love for anyone as much as they loved him.

Results

1. If the people of the society make a habit of adopting the life of Mustafa (peace be upon him) in their behavior, they will be able to establish an ideal society.
2. A pleasant relationship is born by talking in a soft tone and meeting with a smile.
3. When every individual plays his role in the light of Islamic education, he can be useful in the best way.
4. The attitude of standing with others in the sufferings of others makes Muslims a community in the true sense.
5. Muslims should maintain good morals while leading a righteous life.
6. All members of the society should be connected with academic circles as well as with their practical lives.
7. An active role should be played in solving the common problems of the society.
8. All kinds of tactics should be used to make friends with opponents and enemies or to reduce the intensity of their opposition.

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