

دراسة السلوك التربوي للنبي محمد (ﷺ) في نهج البلاغة

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A Study of the Educational Conduct of Prophet Muhammad in Nahj Al-Balagha

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المستخلص

النبي محمد (ﷺ) هو أعظم معلم في البشرية وخاتم الرسل ، وقد ورد ذكره في القرآن الكريم باعتباره أفضل نموذج للمسلمين والبشر ، ومن الواضح أن معرفته هي بداية معرفة كل الخير والكمال الإلهي ، وقد وصف الإمام علي (عليه السلام) النبي الكريم بأفضل طريقة في خطبه البليغة ، أي في نهج البلاغة.

إن هذه الدراسة تهدف إلى شرح السلوك التربوي للنبي الكريم (ﷺ) ، بناءً على كلام الإمام علي (عليه السلام) ، باستخدام الأساليب الوصفية والتحليلية وكذلك أدوات البحث والتنقيب عن الوثائق في المكتبات لجمع البيانات وتحليلها.

وقد أظهرت النتائج أن الإمام علي (عليه السلام) قد ركز أكثر على ثلاثة جوانب رئيسية من حياة الرسول الكريم (ﷺ) ، وهي : المثابرة على الدعوة إلى التوحيد ، ومحاربة الشرك والجهل والخرافات ، وشرح طبيعته الطاهرة والمقدسة وتأثيرها على المسلمين كنموذج يحتذى به في الزهد والتقوى.

الكلمات المفتاحية : النبي محمد (ﷺ) ، الإمام علي (عليه السلام) ، نهج البلاغة ، جوانب حياة الرسول الكريم (ﷺ) ، كلام علي (عليه السلام) ، الزهد والتقوى .

Abstract

Prophet Muhammad (PBUH) is the greatest teacher and the last messenger of God, who is introduced in the Holy Quran as the best model for Muslims and humans. It is obvious that knowing him is the beginning of knowing all the divine goodness and perfections. Imam Ali (AS), his supreme student, has described the Holy Prophet in the best way in his eloquent speeches, i.e. Nahj al-Balaghah. This study intends to explain the educational conduct of the Holy Prophet, based on Imam Ali's words, using descriptive and analytical methods as well as library tools and document mining to collect and analyze data. The results show that Imam Ali (AS) has focused more on three main aspects of the life of the Holy Prophet, which are: perseverance in calling for monotheism and fighting polytheism, ignorance and superstition, and explaining his pure and holy nature and his influence on Muslims, as the role model of asceticism and piety.

Key words : Prophet Muhammad (PBUH) , Imam Ali (AS) , Nahj al-Balagha , Aspects of the Life of the Holy Prophet , Ali's Words , Asceticism and Piety .

Introduction

Every society needs to recognize and follow a role model for its different aspects. The Holy Qur'an introduces the Holy Prophet (PBUH) as the supreme role model for the Islamic society: "Certainly, the Messenger of God is a good example for you in the life, for those who hope for God's mercy and believe in the Day of Judgment and remember God a lot"¹ [2].

Considering the essential needs of the society, it is therefore necessary that the personality aspects of Prophet Muhammad to be studied regularly and be presented to society. Ali (A.S) emphasizes this, saying that: "Certainly, Prophet Muhammad was sufficient example for you and a proof concerning the vices of the world, its defects, the multitude of its disgraces and its evils, because its sides had been constrained for him, while its flanks had been spread for others; he was deprived of its milk and turned away from its adornments"² [3]. Later in the same sermon, he talks about the Prophet being the role model and the necessity of following him: "You should follow your Prophet, the pure, the chaste, may Allah bless him and his descendants. In him is the example for the follower, and the consolation for the seeker of consolation. The most beloved person before Allah is he who follows His Prophet and who treads in his footsteps³ [4]." The secret of Prophet being a model is his originality and comprehensiveness of his attributes; in this regard, Ali (A.s) said: "... until this distinction of Allah, the glorified, reached Muhammad (PBUH). Allah brought him out from the most distinguished sources of origin and the most honorable places of planting, namely from the same (lineal) tree from which He brought forth other Prophets... it grew in esteem and rose in distinction. It has tall branches and unapproachable fruits. He is the leader (Imam) of those who are steadfast in fearing (Allah) and a light for those who seek guidance. He is a lamp whose flame is burning, a meteor whose light is shining and a flint whose spark is bright. His conduct is upright, his behavior is guiding, his speech is decisive and his decision is just... [5]" and said: "...whoever goes further from it goes out of Faith, whoever lags behind it is ruined, and whoever sticks to it would join (the right)." [6]

Knowing Prophet Muhammad and following his lifestyle and practice not only has precious worldly and otherworldly effects, but also entails the infinite divine reward, as Ali (A.S) said: "... because anyone of you who dies in his bed while he had knowledge of the rights of Allah and the

rights of His Prophet and the members of the Prophet's house, will die as martyr and his reward is incumbent on Allah. He is also eligible to the recompense of what good acts he has intended to do [7].”⁴

Statement of the Problem and the Goals

The influence of the religious teachings on the upbringing of believers is undeniable. In the view of Islam, the best role model for Muslims is the Holy Prophet Muhammad (PBUH). Undoubtedly, the Holy Prophet (PBUH) is the noblest of all creatures and all the prophets, according to the explicit text of the Qur'an, and he is the best example for Muslims; in addition to being a role model, he is a great blessing for Muslims.

The book of Nahj al-Balagha containing the words of Ali (AS), who was his student and accompanied the Prophet (PBUH) throughout his life and witnessed his conduct, behaviors and speeches, can be one of the most important resources to know the Holy Prophet since he was the closest of companions to the Prophet (PBUH).

Research Questions

The main question of this study is that:

- What points did Imam Ali (AS) mention in Nahj al-Balaghah about the Holy Prophet?

The sub-questions include:

- What points about the perseverance and steadfastness of the Prophet Muhammad (PBUH) in calling for monotheism and fighting polytheism, ignorance and superstition are mentioned in Nahj al-Balaghah?
 - What has Imam Ali (AS) said in Nahj al-Balaghah about the pure and holy nature of the Prophet Muhammad (PBUH) and his influence and blessings for Muslims?
 - How is the image of the Holy Prophet depicted as a role model of asceticism and piety in Nahj al-Balaghah?
 - Is there any description of the character of the Holy Prophet (PBUH) as a flawless model of humanity in Nahj al-Balah?
 - What has Imam Ali (AS) said in Nahj al-Balaghah regarding the confirmation of the previous prophets by the Prophet Muhammad (PBUH)?

Research Background

The life, character and practice of the Holy Prophet (PBUH) are like a shining sun for humanity, especially illuminating the souls and minds of Muslims. Accordingly, many efforts have been made by Muslims to

introduce and describe the life, character and practice of Prophet Muhammad (PBUH), and numerous research works, books and articles could be found on the subject, some of which are mentioned below.

A book titled *The Image of Prophet (PBUH) in Nahj al-Balaghah*, written by AziziKia, in three chapters discusses the secret of the appointment (revelation) of the prophets as messengers of God and its scope and the role modelling of the Prophet Muhammad (PBUH). Also, a book of the same title written by Abd al-Majid Zahat in four chapters, examines the character of the Holy Prophet of Islam (PBUH), his revelation, him as a role model and his relationship with Ali (AS).

Rahimi has published an article in the *Journal of Quranic and Hadith Sciences* regarding the image of the Prophet (PBUH) in Nahj al-Balaghah, in which he describes Ali's (AS) relationship with Prophet Muhammad (PBUH), his expression of devotion and admiration towards him and some of his other virtues from Ali's (AS) point of view.

In addition, short articles have been published by Hosseini, in the Qaemiyeh Computer Research Center of Isfahan, and Hatamian on websites on this subject, each of which has examined only one or two aspects of the personality of Prophet Muhammad (PBUH) and did not share the scope and angle of our study, specifically regarding the educational conduct of Prophet Muhammad (PBUH).

Objectives and Necessity of Research

Nahj al-Balaghah is a book filled with great wisdom and the precious words of the intellectual master, Imam Ali (AS). Prophet Muhammad (PBUH) is introduced and described in the best way in this book; therefore, it is one of the best sources to know Prophet Muhammad (PBUH) for seekers of knowledge of him.

On this basis, the purpose of this paper is to study the practice of Prophet Muhammad from the viewpoint Ali (AS) in Nahj al-Balaghah, especially regarding his educational conduct.

Methodology, Tools and Research Community

Considering the subject of the study, analytical and descriptive research methods were used. The data collection tools were library studies and document mining (including books, articles, and websites); the items in question were extracted from the book of Nahj al-Balaghah and the indexes were made. Then the data were analyzed and interpreted and the results were reported. The statistical population was all of Imam Ali's (AS) speeches and the sample included only Nahj al-Balaghah.

Research Findings

Ali (AS), who is the successor of the Holy Prophet, has described him comprehensively in his speeches in the best way and has explained his highest qualities, some of which are mentioned in the following.

1. Perseverance and steadfastness in calling for monotheism and fighting polytheism, Ignorance and superstition

1.1. Although all prophets have endured hardships and difficulties in carrying out their mission and have been patient in face of the stubbornness of the ignorant and pagan people, none of them has suffered as much as Prophet Muhammad (PBUH) and endured such intensity of the enmity that he has endured. However, he showed great perseverance and steadfastness during promoting and calling for monotheism and no threat prevented him from his mission. This prominent attribute of the Holy Prophet has been highlighted in many cases in the words of Ali (AS), for instance: "As he was burdened (with responsibility of prophethood) so he bore it standing by Your commands, advancing towards Your will, without shrinking of steps..." (Sermon 72) .

Ibn Abi Al-Hadid interpreted the word "فاضطلع" as "bore standing", and "غير ناكل عن قدم" as "without shrinking of steps" (Ibn Abi Al-Hadid, 430/2). "كما حمل فاضطلع", meaning that being burdened with the great responsibility and enduring it with steadfastness, indicates that one of the most important characteristics of the Holy Prophet is his steadfastness and perseverance; history proves that Prophet Muhammad never doubted or set back in calling for monotheism and theology, nor give in to temptations and pressures, and explicitly rejected any offer made to him to stop carrying out his mission (Makarem, 185/3).

1.2. In Sermon 2, Imam Ali (AS), after praising Allah and discussing some of the characteristics of Prophet Muhammad (PBUH), mentioned one of the most important goals of his mission, i.e. eliminating any doubt about Allah, using the phrase "و ازاله للشبهات" (Nahj al-Balaghah, Sermon 2) and called him *The dispeller of doubts*.

1.3. Sermon 83 is dedicated to the notion of God's Last Word being sent (i.e. Holy Quran) and the end of prophethood by revelation of Prophet Muhammad (PBUH).

1.4. In Sermon 95, Imam Ali (AS) speaks of how deviance people were at that era and how deep they were stocked in ignorance, perplexity and superstitions: "Allah sent the Prophet at a time when the people were going astray in perplexity and were moving here and there in mischief.

Desires had deflected them and self-conceit had swerved them. Extreme ignorance had made them foolish. They were confounded by the unsteadiness of matters and the evil of ignorance.”⁵

1.5. In Sermon 104, he says: “Prophet Muhammad (PBUH) had to fight those who disobeyed him in company with those who followed him, leading them towards their salvation and hastening with them lest death overtook them” (Nahj al-Balaghah, Sermon 104).

1.6. In Sermon 116, Ali (AS) said: “The Prophet conveyed the messages of Allah without being lazy and without any short-coming. He fought his enemies in the cause of Allah without being languid and without pleading excuses.”⁶

1.7. In Sermon 151, Ali (AS) has referred to the salient attributes of Prophet Muhammad (PBUH) such as being The Chosen as well as the circumstances in which Prophet Muhammad (PBUH) was revealed (appointed as prophet); moreover, he has spoken of Prophet Muhammad’s (PBUH) perseverance in preaching and promoting the religion of Islam in spite of all kinds of superstitions among the Arabs of that time: “Populated places were brightened through him when previously there was dark misguidance, overpowering ignorance and rude habits, and people regarded unlawful as lawful, humiliated the man of wisdom...”⁷

Therefore, we can realize the greatness of the service of the Holy Prophet (PBUH) and the importance of his mission in a dark and gloomy environment, as he made a civilized and cognizant people out of that Berberian, superstitious and ignorant people (Makarem 22/6).

1.8⁸. In Sermon 178, he has mentioned Prophet Muhammad’s (PBUH) attribute of enlightening and saving the people of that time from darkness, and discussed it further in details in sermon 185: “Allah sent him with undeniable proofs, a clear success and open path. So he conveyed the message declaring the truth with it.”⁹

Ibn Meysam argued that Ali (AS) used the word "صادع" as a metaphor to describe the Holy Prophet (PBUH) because Prophet Muhammad (PBUH), by the command of Allah, defeated polytheism, removed disbelief and ignorance from the heart of polytheists and placed the remembrance of God in their hearts (Ibn Meysam, Sharh al-Kabir, 10/3).

His complete solitude and purity in all respects is mentioned, which of course indicates the infallibility of Prophet Muhammad (PBUH) and

then the completion of the argument (the Last Word of God being sent) and the victory of Prophet Muhammad (PBUH) over falsehood is pointed out. Few resources can be found that, while short and concise, express this much about the goals and plans of Prophet Muhammad (PBUH) (Makarem, 153/7).

1.9. In Sermon 190, he said that: "He called people to His obedience and overpowered His enemies by fighting for the sake of His religion. People's joined together to falsify him and their attempt to extinguish His light did not prevent him from it."¹⁰

1.10. His another method for calling for monotheism was "تبشير"(/tabshir/), i.e. giving good tidings, and "انذار"(/anzar/), i.e. warnings for guiding people, which of course was one of the most important propaganda methods of all prophets. In the Holy Quran, many verses invite people to worship Allah with giving good promises and tidings: "verily we have sent thee in truth as a bearer of glad tidings and a warner; but of thee no question shall be asked of the Companions of the hell-fire." (Al-Baqarah, 119). An invitation will be successful only when these two methods are used together and in balance, as Motahari pointed out in his book, *Prophet's conduct*, warning should not be used excessively so that it become hatred. Ragheb Isfahani, a lexicologist, explains the meaning of these two words, i.e. تبشير and انذار: *anzar* is a warning in which there is fear and *tabshir* is giving news in which there is joy and happiness.

Ali (AS) said in Sermon 105: "Then Allah deputized Muhammad (PBUH) as a witness, giver of good tidings and warner"¹¹; and in Sermon 83 he said: "And I testify that Muhammad is His slave and His Prophet. He sent him to enforce His commands, to exhaust His pleas and to warn (against the eternal punishment)."¹²

Motahari [] said in this regard: "*tabshir* is *Qaed*, i.e. it pulls from the front and *Anzar* is *Saeq*, i.e. it pushes from the back; it is necessary to use them both together to guide the people and relying on one and ignoring the other would not yield favorable results" (Motahari, *Prophet's Conduct*, 181). Of course, it is obvious that a giver of good tidings should have characteristics such as good name and good nature in life, being trustworthy in receiving the words of God, being a servant of God and giving ultimatum to people for maximum effect.

1.11. Another secret of the success of the Holy Prophet of Islam is inviting people to God through wisdom, knowledge and preaching of

goodness. Wisdom is one of His attributes and carries many meanings, the most important of which is purposefulness of the creation and its unfruitfulness. He has granted His Prophet with this attribute, i.e. wisdom. Therefore, not only one of the virtues of Prophet Muhammad (PBUH) was wisdom and knowledge, but also all the plans of Prophet Muhammad (PBUH) were wise in the practical life. The Holy Quran also advises the Messenger to use this method and says: “invite all to the way of your Lord with wisdom and kind advice, and only debate with them in the best manner” (An-Nahl, 125).¹³

Ali (AS) said in this regard: “he trod them on the right path and called them towards wisdom and good counsel.”¹⁴

Wonderful is the man who is so steadfast in the path of inviting and guiding people towards God in the age of ignorance while all kinds of misconceptions and superstitions were prevalent among the people and they were united on the path of polytheism and sworn to fight the Prophet and not set back at any cost; however, the Prophet stood with steadfastness and did his best to save the people from deep tribal deviations and guide them towards the Light by using the best educational methods.

2. The pure and holy nature of Prophet Muhammad (PBUH) and his influence on and blessings for the Muslims

In many of his sermons and letters, Ali (AS) mentioned this attribute and praised him. Purity, honesty, honorability of ancestors, having all kinds of blessings for Muslims, etc. are some of the characteristics that we will discuss below.

2.1. In Sermon 94, Ali (AS) said: “Allah brought him out from the most distinguished sources of origin and the most honorable places of planting, namely from the same (lineal) tree from which He brought forth other Prophets.... He is a lamp whose flame is burning, a meteor whose light is shining and a flint whose spark is bright.” The use of terms *lamp*, *meteor* and *flint* emphasize the same notion: he is brightening (Makarem, 366/4).

2.2. A similar description has been made in Sermon 96: “Through him Allah buried mutual rancor and put off the flames of revolt. Through him He gave them affection like brothers and separated those who were together (through unbelief). Through him He gave honor to the low and degraded honor (of unbelief)”.¹⁵ Here, in addition to praising the lineage of the Prophet, Ali (AS) pointed out some of the blessings

of the revelation of Prophet Muhammad (PBUH), one of the best of which was to eliminate the long-standing enmity of the people of Medina (Aws and Khazraj) and create equality and brotherhood among them. Perhaps it can be said that one of the greatest blessings of the holy existence of Prophet Muhammad (PBUH) was repulsion of the enemy, creation of friendship and brotherhood and giving honor to the low and deprived, to the extent that the Holy Qur'an has also stated in verse 53 of Surah Al-Imran: "Hold fast together to the cable of Allah and be not divided. Remember the blessing that Allah bestowed upon you: you were once enemies then He brought your hearts together, so that through His blessing you became brothers"¹⁶ (Al-Imran, 53).

- 2.3. In Sermon 105, he refers to some other characteristics of Prophet Muhammad (PBUH): "The best in the universe as a child and the chestiest as a grown up man, the purest of the purified in conduct, and the most generous of those who are approached for generosity."¹⁷ As a rule, good conduct and steadfastness in the path of God is the criteria for superiority. On this basis, he was superior since he was the best in his childhood, youth, adulthood and old-age (Ibn Meysam, 125/4).

The author of *The Message of Imam* said in this regard: "Even as a child, no dirt was seen on his head and face; he befriended with the children, but never reached for their belongings" (Makarem, *The Message of Imam*, 445/4). Of course, it is necessary for a preacher to benefit both a physical and a spiritual purity in order to succeed in conveying the message; and Prophet Muhammad had them both in highest quality so that everyone who saw him was amazed at his purity, cleanness and fragrance. He was unique in faith and inner self-construction.

- 2.4. In Sermon 108, he said: "Allah chose him from the lineal tree of prophets, from the flam of light, from the forehead of greatness, from the best part of the valley of al-Bat'ha, from the lamps in darkness, and from the sources of wisdom." Some consider the uniqueness of the Prophet to be a result of his superiority in the two theoretical and practical forces, which is achieved by no other creature (Makarem, 47/3).

- 2.5. In Sermon 214, he emphasized the purity of Prophet Muhammad (PBUH) saying "and therefore, no evil-doer ever shared with him nor was any vicious person his partner"¹⁸ and declares him innocent of any

sin. Another blessing of Prophet Muhammad (PBUH) for Muslims is that he is the Messenger of Mercy: “and we have not sent thee except as a mercy unto the worlds”¹⁹ (al-Anbiya, 107). Ali (AS) said in this regard: “There were two sources of deliverance from the punishment of Allah: one of them has been raised up, while the other is before you. You should, therefore, adhere to it. The source of deliverance, which has been raised up is the Messenger of Allah, Muhammad (PBUH), while the source of deliverance that remains is the seeking of forgiveness”²⁰ (Sayings 88). “But God would not send them punishment while you [Prophet] are in their midst, nor would He punish them if they sought forgiveness” (al-Anfal, 33).²¹ Hence, the Prophet is the source of God’s mercy for the Muslims and his holy existence is the origin of the highest goodness for the believers.

Another reason for the purity of the nature of the Prophet is his morality, good-character, and good manners. His moderate behavior was a factor in creating unity, friendship, and affection among Muslims, which is also emphasized in the verses of the Qur'an: “And indeed, you are of a great moral character”²² (al-Qalam, 4); “It is part of the mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee”²³ (Al Imran, 159). It was great and moderate morality and behavior of the Prophet that gathered Muslims around him and united them all to promote Islam. Every religious leader needs such great and moderate morality to succeed in maintaining the unity of his people.

2.6. Ali (AS) stated in Sermon 213: “Allah deputized the Prophet with light, and accorded him the highest precedence in selection. Through him Allah united those who were divided, overpowered the powerful, overcome difficulties and levelled rugged ground, and thus removed misguidance from the right and left.”²⁴

2.7. Ali (AS) stated in Sermon 96: “Through him Allah buried mutual rancor and put off the flames of revolt. Through him He gave them affection like brothers”²⁵ and introduced Prophet Muhammad (PBUH) in Sermon 100 as the path of moderation that “whoever goes further from it goes out of Faith, whoever lags behind it is ruined, and whoever sticks to it would join (the right)”.

2.8. In Sermon 105, using the phrase “أَطْهَرَ الْمُطَهَّرِينَ شَيْمَةً” /*Athar al-Mutaharin Shimeh*/, he pointed to an important attribute of the Prophet. It should be noted that the secret to keep the unity is to act moderately

and show good morality and behavior since whenever the act is moderate and Islamic rules are implemented moderately and away from any excessiveness, unity will be formed in the Islamic society and social problems will be eased.

Of course, this affability of the Prophet was not always the case. he is a doctor sent by God Almighty to cure the mental, spiritual and emotional diseases of the people, he is so kind and eager to save his patients and he never gets tired. Of course, there is an immobile doctor who only cures those who go to visit him, and there is a roaming doctor who does not stay satisfied with only those who visit him and he goes to visit other patients. Prophet Muhammad (PBUH) went to visit moral and spiritual patients and this was his job throughout his mission (Motahari, *Prophet's conduct*, 88).

2.9. In sermon 108, Ali (AS) stated: "The Prophet was like a roaming physician who has set ready his ointments and heated his instrument. He uses them wherever the need arises for curing blind hearts, deaf ears, and dumb tongues. He followed with his medicines the spots of negligence and places of perplexity."²⁶

Ibn Maysam suggested that this sentence refers to the Prophet through a metaphor, because he is a medicine for ignorance and immorality, and the roaming physician has both ointments and heated instruments and sharp razor for surgery. So the Prophet's methods for healing multiple spiritual pains of people sometimes include softness and kindness, and sometimes sharpness and even war; but after all, he is like a compassionate doctor who has no worries other than treating his patient.

3. The Prophet was a role model of asceticism and piety and the best character in the world

3.1. In religious culture, asceticism and piety and lack of devotion to the worldly affairs are examples of the attributes of great human beings. In Qur'an and other religious books such as Nahj al-Balagah, spiritual perfection is claimed to be depended on not being attached to worldly affairs. Of course, in parallel with that fact, solitudinarianism has also been condemned. Therefore, it is better to take the path of moderation and benefit the world with its charms only as a bed to move towards perfection. The Prophet was the best role model in this matter, as Ali (AS) stated: "he treated this world disdainfully and regarded it low. He held it contemptible and hated it. He realized that Allah kept it away from him with intention and spread it out for others by way of contempt.

Therefore, he remained away from it by his heart, banished its recollection from his mind and wished that its attraction should remain hidden from his eyes so that he should not acquire any clothing from it, or hope for staying in it. He conveyed from Allah the pleas (against committing sins), counselled his people as a warner (against Divine chastisement) and called people towards Paradise as a conveyor of good tidings.”²⁷ All of these are clear indications of the Prophet’s piety and asceticism, because the world has no value in the eye of a person who regards it low (Makarem, *The Message of Imam*, 604/4). This was emphasized in Verses 30-33 of Surah Az-Zukhruf in Qur’an. Ibn Meysam, in his interpretation of Nahj al-Balaghah, stated that the phrase “فأعرض عن الدنيا بقلبه” means that he completely eliminated the recollection of the world from his heart (Ibn Meysam, 124).

3.2. In Sermon 160, Imam Ali (AS) presents a comprehensive description of asceticism and regarding the world low: “Certainly, the Prophet of Allah (PBUH) was sufficient example for you and a proof concerning the vices of the world, its defects, the multitude of its disgraces and its evils, because its sides had been constrained for him, while its flanks had been spread for others; he was deprived of its milk and turned away from its adornments.”²⁸ Prophet Muhammad (PBUH) is introduced a perfect model for asceticism and regarding the world low. He was a prophet who did not give up his poor simple life even when he acquired many booties of war and said “Poverty is my pride” (Makarem, 231/6).

A lot has been said about the asceticism of the Prophet in historical books. Here, we will mention a few:

3.2.1. He was very modest; he himself patched his shoes and clothes, and he milked his sheep and goats himself, and he served his family in good manner. He loved the poor and empty-handed, sat with them and visited the patients among them and helped bury their bodies. He never humiliated the poor. He would accept people’s apology; he would ride on the camels, horses and donkeys given to him by some of the rulers as gifts. He tied up stones around his stomach in hunger, even though he had been given the keys to the treasures of the earth (Prophet’s Conduct, 141).

3.2.2. Imam Baqir (AS) said: “The Prophet (PBUH) ate like slaves and sat on the ground and slept on the ground like them (Allama Tabatabai, 213).

3.2.3. The Prophet had chosen simplicity in all life affairs (food, clothing, housing, etc.) (Motahhari, p. 91).

3.2.4. In the last days of his life, The Prophet said to Ali (AS): It is true that the Almighty Allah has given me the opportunity to choose using the treasuries of the world or going to the Paradise, and I have chosen my Lord upon everything (Montaha al-Amal, 171/1).

One of the basic principles of uprising and revolution is having simple lifestyle and avoiding luxurious life and self-indulgence, as Imam Khomeini said in his will: "fighting is not compatible with welfare, and those who think fighting for freedom of the oppressed and deprived people of the world is not in conflict with capitalism and welfare are alien to the first alphabet of fighting." Therefore, all the divine prophets have observed this conduct and lived a simple life; specially, the life of the Holy Prophet of Islam is good example, he was accustomed to this lifestyle, and this was not a mere slogan but his conduct.

4. The Great Personality of Prophet Muhammad (PBUH) as the Perfect Model for Humanity

From the point of view of the Qur'an, the Holy Prophet (PBUH) is the perfect example for human beings: "There has certainly been for you in the Messenger of Allah an excellent pattern, for anyone whose hope is in Allah and in the Last Day, and for those who remembers Allah often"²⁹ (al-Ahzab, 21). It is obligatory for all Muslims to follow him in practice and to get to know his way so that they may reach their destination and join absolute perfection. And the modeling role of the trainer has a decisive effect on the successful training of students, because practical training is better and more effective than verbal preaching; on this basis, Prophet Muhammad (PBUH) himself was a practical example of a true believer. Ragheb, in *Mofradat*, explained the meaning of /Osvah/ (role model) as the state in which one is obeyed by others, whether in goodness or badness. Ali (AS) has mentioned the modeling role of The Prophet in many cases in Nahj al-Balaga.

4.1. In Sermon 160, he said: "Certainly, the Prophet of Allah (PBUH) was sufficient example for you"³⁰ and in Sermon 105, "The best in the universe as a child and the chestiest as a grown up man, the purest of the purified in conduct, and the most generous of those who are approached for generosity."³¹ He named some of important characteristics of the Prophet including being the best in childhood

and the noblest and the most generous in adulthood, and that he was the most virtuous man.

- 4.2. In Sermon 151, he said: "Muhammad's (PBUH) distinction cannot be paralleled nor can his loss be made good."³²
- 4.3. In Sermon 198, he says, "I stand witness that Prophet Muhammad (PBUH) is the choice of Allah, the conveyor of His revelation and the messenger of His mercy", and in another part of the same sermon, he continues: "[Allah] preferred him as the best among His creations." Of course, the character of the Prophet was so great that friends and enemies admitted it, to the extent that in the time of the Prophet himself, many of his sworn enemies became friends because of his great character and eventually sacrificed their lives for the sake of the religion.
5. Prophet Muhammad came with a clear religion and confirmation of the previous prophets and a light called the Quran
- 5.1. Holy Quran is the book of guidance for human beings in all ages. As Ali (AS) stated in Sermon 170 : "the companion of Quran is always benefitted with two gifts: abundance in guidance and absence in misguidance".
- 5.2. In Sermon 1, Ali (AS) mentioned the enlightening feature of Islam: "till Allah deputized Muhammad (PBUH) as His Prophet in fulfillment of His promise and in completion of His Prophethood. His pledge had been taken from the Prophets, his traits of character were well reputed and his birth was honorable" and continues in sermon 2: "Allah sent him with the illustrious religion, effective emblem, written book, effulgent light, sparkling gleam and decisive injunction."
- 5.3. In other word, he used the phrase: "والمعلن الحق بالحق" to express that the Qur'an is right and the right must be used to prove the right; and he used the phrase "الخاتم لما سبق" to express that the prophethood is completed by Prophet Muhammad (PBUH).
- 5.4. In Sermon 147, Ali (AS) pointed out the steadfastness of the Qur'an to guide human beings and get them out of worshipping idles and the devil.
- 5.5. In Sermon 158, Ali (AS) pointed out: "it is the Qur'an. If you ask it to speak it won't do so; but I will tell you about it. Know that it contains knowledge of what is to come about, stories of the past, cure for your ills and regulation for whatever faces you."³³

Conclusion:

We can see a great deal of respect in the words of Ali (AS) towards Prophet Muhammad (PBUH) to the extent that Ali (AS) considers himself a devoted student of him and sends his best prayers for him. Wherever in Nahj al-Balagha he points out the mission of Muhammad, he first introduces him as the servant of Allah, then he calls him His messenger, and in various places of Nahj al-Balagha, Ali (AS) expressed his devotion, love and affection to Prophet Muhammad (PBUH).

Studying the appearance of the Holy Prophet of Islam in Nahj al-Balagha, we come across dozens of different aspects of his personality, some of which are more extensively described and some of which are described in less details. It can be understood by comparing the important characteristics of the Holy Prophet described in Nahj al-Balagha that three characteristics have been repeated more frequently than any other and have been more focused on by Ali (AS), which are:

1. Perseverance and steadfastness of the Prophet Muhammad (PBUH) in calling for monotheism and fighting polytheism, ignorance and superstition;
2. The pure and holy nature of the Prophet Muhammad (PBUH) and his influence and blessings for Muslims;
3. The Holy Prophet as a role model of asceticism and piety.

Among these three characteristics, the perseverance and steadfastness of the Prophet Muhammad (PBUH) in calling for monotheism and fighting polytheism, ignorance and superstition is most frequently pointed out in the words of Ali (AS), and this is because the most important mission of Prophet Muhammad (PBUH) was to call for monotheism. Thereby, it is natural that his student, Ali (AS), has emphasized this feature of his teacher more than anything else. For this reason, Ali (AS) has addressed various aspects of this matter in several sermons.

Some educational functions can also be extracted from these characteristics, each of which can solve one of the social and moral problems of the society; some of the most important ones are mentioned below.

1. Not only Prophet Muhammad (PBUH) stood against the problems on his path of promoting the religion of Islam and the word of monotheism, but also his companions and especially the Infallibles Imams, did their best and gave their life to follow his path.
2. The simple and non-luxurious life of Prophet Muhammad (PBUH) and his asceticism are a model for all Muslims at all times and places.

3. Allah has chosen His Prophet from the best generations with the best conduct for the highest mission and he became the most honorable prophets enduring the most severe struggle.
4. Prophet Muhammad (PBUH) used the method giving good tidings and warning in the best form and showed a unique personality in the history of humanity with illustration of religious and inner attraction and repulsion, and had the most educational effect on his companions.
5. Prophet Muhammad (PBUH), with good morals and great perseverance, (like a physician) cured great diseases among the Arabs of the age of ignorance, and trained great men out of those ignorant people, some of whom carried out brilliant works later.
6. In Nahj al-Balagha, Ali (AS) has focused more than anything on the Prophet's efforts for promoting the word of monotheism and his perseverance in this path, and this confirms his own saying: "if you have your religion and the whole world is taken away from you, you have not lost."
7. According to Ali (AS), the best moral characteristics of Prophet Muhammad (PBUH) that should be followed by his followers are his asceticism, abstinence from worldliness and living a simple life, and this also confirms the Holy Prophet saying: "the love for the worldly matters is the root of all sins."

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١ ولکم فی رسول اللہ اسوہ حسنہ ...
 ٢ ولقد کان فی رسول اللہ
 ٣ فتأس بنیک الطیب الاطهر

- ٤ فانه من مات علي فراشه.....
- ٥ بعثه والناس ضلال.....
- ٦ فبلغ رسالات ربه.....
- ٧ ضاعت به البلاد.....
- ٨ شماره پارانگراف ها در متن فارسي اشتباه شده و شماره ١-٧ تکرار شده. در متن انگليسي شماره ها را اصلاح کردم
- ٩ ارسله بوجوب الحجج.....
- ١٠ دعا الي طاعته.....
- ١١ حتي بعث الله محمد.....
- ١٢ و اشهد انديشيد محمد....
- ١٣ ادع الي سبيل.....
- ١٤ و مضي علي الطريقه...
- ١٥ دفن الله به الضغائن.....
- ١٦ و اعتصموا بمجل الله.....
- ١٧ خير البريه طفلا.....
- ١٨ لم يسهم فيه....
- ١٩ و ما ارسلناك....
- ٢٠ كان في الارض امانان.....
- ٢١ مكتوب في المتن الفارسي أنها سورة اعراف آيه ١٦٤ ولكنه إشتباه لأن الآية مرتبطة بسورة الأنفال الآية ٣٣ .
- ٢٢ و انك لعلي خلق.....
- ٢٣ فبما رحمه من الله....
- ٢٤ ارسله بالضيأ و وقدمه في.....
- ٢٥ دفن الله.....
- ٢٦ طبيب دوار بطبه.....
- ٢٧ قد حقر الدني و صغرها.....

- ٢٨ و لقد كان في رسول الله
٢٩ لقد كان لكم في رسول
٣٠ و لقد كان في رسول
٣١ خير البريه طفلا
٣٢ لا يوازي فضله
٣٣ ذلك القران فاستنطقوه