

MUHAMMAD (PBUH) As A Model Of Rectitude***Ubaid ur Rehman******Dr Zafar Hussain**

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Abstract

This article presents Muhammad (PBUH) as a model of rectitude. It highlights different historical personalities in the light of scientific rules of history to evaluate and identify a decent personality. The only personality qualifies the scientific rules of history is Muhammad (PBUH). Some Behavioral qualities that encompass attributes of rectitude (Truthfulness, Honesty, Modesty, Humility, Kindness and Fairness) are discussed in the spectrum of social life of the holy prophet (PBUH). Truthfulness and honesty in social life for long time led to absolute trust, modesty and humility produced equality while kindness and fairness resulted in justice. All these attributes got maturity in forty years of practice. The impacts of all these behavioral qualities (attributes of rectitude) emerged at socioeconomic and political level in the form of social solidarity, economic prosperity and political stability in the group established by Muhammad (PBUH). A model needs social sustainability as a key to success while imitation ensures the enhancement.

Keywords: Muhammad (PBUH), rectitude, truthfulness, honesty, modesty, humility, kindness, fairness, social sustainability, imitation

Introduction

Modern society surely needs the prevalence of social solidarity, economic prosperity and political stability at a time. They maintain a balance in society through coordination. Achieving this balance and articulating them to sustain their presence at a same time is one of the most difficult goals. It is because human groups need strongest possible forces to ensure their bonding, livelihood and operationalization. These forces can possibly be seen in human nature (Barooah et al.,2019).

Humans by nature have a structural beauty which has unconditional universal acceptance. This structural beauty is accompanied by behavioristic beauty which can be seen in the new born. In this context, David Eagleman conducted an experiment on children less than 12 months to explore behavioristic beauty of humans as an instinct. His results declared that almost all children in experiment admired good behavior while ignored deviant behavior. This means that humans by nature know and like good behavior. Hence it indicates that these behaviors are naturally incorporated in humans (Eagleman, 2015).

Human behavior is an entity of continuous change because of learning, experiences and other inputs received from surroundings. Hence with a passage of time child's naturally incorporated behaviors (behaviors that are more inclined to decency) tend to mix-up with other learned behaviors (Farooq, 2013). Hence humans with different behaviors (decent and indecent) appear in the society.

Society needs individuals with highest quality of behaviors in order to achieve progress, prosperity and welfare. Human behavior in a society is directly proportional to social solidarity, economic prosperity and political stability; it is because society mainly depends on abilities, manners, conducts and characters of personnel or individuals living in a society. It is indeed a difficult task for any society to achieve social solidarity, economic prosperity and political stability at a same time (Pauk, 2015), but a model personality could make such a difficult task possible for achievement.

It would be helpful to highlight some historical personalities in the context of highest quality behavior to explore a decent model of rectitude. A model should have its specific theoretical framework with practical implementation by the same individual. Hence a model can be judged on the basis of scientific rules of history such as Historicity, Comprehensiveness, perfectness and practicality (Nadwi,1925).

Personalities like Mahabharata and Ramayana heroes of ancient Indian epic but European scholars even don't consider them as a history. Zoroaster the founder of Persian religion, millions are following him today but scholars doubt existence of any such personality in history. Buddha remained a dominant personality in Asia but in-spite of that lost its importance, hence his existence can only be traced with extremely limited accounts. Similarly, Confucius with followers in millions but nothing much is known about him. Religious prophets like Noah, Hud, Ishmael, Isaac, Zacharia and John (Peace be upon them all) are great personalities but history knows nothing about them. Furthermore, Moses and Christ (Peace be upon them all) are still well known personalities but even they are not qualifying rules of history to become a model for the current world. It is because Torah that exists today was written several hundred years after the death of Moses. Similarly, teachings and life of Christ can be found in Bible but the writers had never met Christ (Nadwi,1925).In addition, personalities that have significant contribution in the history of the world like Isaac Newton, Karl Marx, Albert Einstein, Alexander the great, Adolf Hitler, Genghis Khan etc., but even then none of the them can qualify scientific rules of history to become model individual for all walks of life. It is because all those individuals were the men of a single field such as a scientist, theorist, military commander etc. while in other fields of life they were only common individuals (Hart, 1993).

Hence the world needs a personality as a model that could qualify scientific rules of history. A personality that has left imprints in religious and secular fields of life. Individual that qualifies the rules such as historicity, comprehensiveness, perfectness and practicality. In the light of global writers this personality can be "Muhammad (PBUH)", the holy prophet of Islam (Nadwi,1925 & Hart,1993). Therefore this article is presenting "Muhammad (PBUH)", as a model of rectitude. It is discussing behavioral qualities that make him (PBUH) a model of

rectitude. Similarly, it will also explore the outcomes of rectitude of Prophet (PBUH) in social, economic and political context. Additionally, approach to work, key to success and lesson learnt are also included in the discussion.

Prior to the presentation of details of behavioral qualities of Muhammad(PBUH) it would be helpful to mention his life span in terms of years, days and then percentage of life’s duration allotted to practicing behavioral qualities in social life before prophet-hood and life after prophet-hood. Details are given below in Table 1& 2 and graph 1&2.

a. Numbers of years and days in life of Prophet Muhammad (PBUH): Table.1

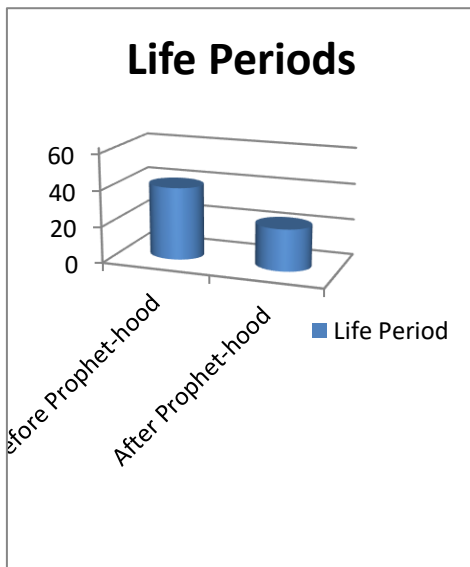
S.no	Years of Life	Number of days
1.	63	22680

b. Years and days before and after prophet-hood with percentages: Table.2

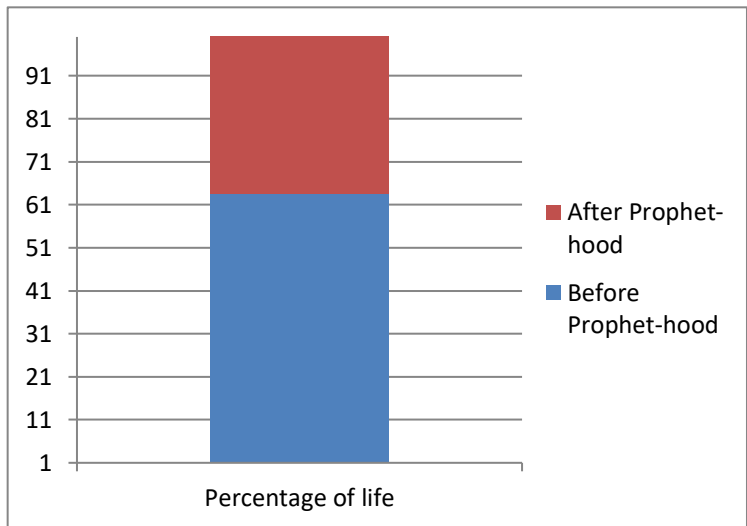
S.no	Number of years/days before Prophet-hood	Percentage of life before Prophet-hood	Number of years/days after Prophet-hood	Percentage of life after Prophet-hood
1.	40/14400	63.5	23/8280	36.5

The entire life of Holy Prophet (PBUH) reported as 63 years hence total number of days becomes 22680, numbers of days are calculated by multiplying 30 as an average number of monthly days with 63 years. His life periods can be divided into two as before and after prophet-hood; details are in the graphs below (Shamaail Termizi,373).

Life Periods: Graph#1



Percentages of Life Periods:Graph#2



The prominent behavioral qualities of the Prophet Muhammad (PBUH) that makes him a model of rectitude are numerous but only some are presented below because of the nature of this article:

1. Truthfulness and honesty

Truthfulness as a human quality means the quality of saying only what is true (Oxford dictionary). A person with truthfulness is the one always expresses or admits the truth. In human interactions truth-telling is considered as a norm (world association of early childhood education), while communicating with truthfulness includes sharing accurate information by the communicator. In this regard the correspondence theory of truth states that “truth is whatever corresponds to reality”.

Honesty is defined as freedom from deceit or fraud (dictionary.com). Though there are many definitions and meanings of honesty which may include sincerity, uprightness, truthfulness, fairness etc. but the focus here on the definition that could bring a different meaning than truthfulness to present a behavioral quality. Hence freedom from deceit or fraud adopted for this article.

The life of Holy Prophet Muhammad (PBUH) is a phenomenal example of truthfulness. The entire life of Prophet (PBUH) is reported with truthfulness from individual level interaction to foreign business trips. The nobility of his character remained flawless in social life, hence people called him as “as-Sadiq” which means “the Truthful” and “al-Amin” that means “the Honest”. This nobility impressed people around him which brought the offer of a business trip for a well-known woman of Makkah (Khadijah(ra)). The prophet (PBUH) accepted the offer and took her goods for trade to a foreign land with one of her servants. The trip was extremely successful and everlasting impression of character on servant of the owner of the goods. After the trip the Prophet (PBUH) received a marriage proposal from Khadijah(ra) because of the impression made by his character. Furthermore, people of Quraish (the tribe) were so impressed by the soundness of his character that they brought their disputes to him for decision because he was truthful and free from fraud (Guillaume,1998).

Prophet-hood for Muhammad (PBUH) started after the age of forty (40) years. Hence it means that he practiced the attributes of rectitude: truthfulness and honesty for 40 years in his social life. This period crystallized soundness of his character amongst the people which ensured his respect and established his dignity. Therefore at that stage of his (pbuh) life people had immense trust in him.

2. Modesty and Humility

Cambridge dictionary defines modesty as “correct or socially acceptable behavior” also “the tendency not to talk about or make obvious your own abilities and achievements”. Modesty is related to constructive social orientation. It is explored that modest people have moderate self-views with less aggression, anger and hostility for others. They also reported with higher scores

on measures like agreeable, empathy, affiliation, intimacy and gratitude. Interpersonal relations of modest people are more stable as they are less likely to be aggressive with others while feeling endangered. Such people leave deep imprints because of their balanced self-presentations by pointing out their own weaknesses and strengths. These individuals are more likeable, honest and authentic (Sedikides, Gregg & Hart., 2007).

Similarly, Merriam-Webster defines humility as “freedom from pride or arrogance” or “the quality of being humble”. Humility is also defined as “a psycho-social orientation characterized by a sense of emotional autonomy and freedom from the control of the competitive reflex (visceral impulse to oppose others)”(Albrecht,2015). In addition, humility is viewed by researchers from intrapersonal and interpersonal level. At intrapersonal level an individual views his/her own attributes while at interpersonal level individual focuses on others and promote drives directed at others which encourages altruistic behavior in relationships. The relational model of humility suggests that humility enables an individual to move from motives or drives of selfishness to motives of relations, also humble individuals have purer and precise self-vision that can promote satisfaction and commitment in relationships (Van Tongeren, Davis & Hook, 2014).

In this context, modesty and humility remained striking behavioral qualities of the personality of Prophet of Islam “Muhammad (PBUH)”. He practiced them for many years whereby ensured stability, likeability and authenticity in society for him. His (PBUH) modesty and humility was exemplary right from his young age but it really amazed the people when he entered Makkah as a conqueror because people were expecting him to behave like other victorious commanders holding their head high in pride, but the case was totally different here he (pbuh) entered with head bent low almost touching the saddle of his camel due to modesty. Additionally, he lived a simple life by living in simple house, ate simple food and never used his influence to live a life of ease. This was the level of his humility (Ahmad, 2015).

Behavioral qualities of Holy Prophet (PBUH): modesty and humility introduced an era of equality where ruler and ruled had no difference. He acted and appreciated such behavior for years. Therefore in his life promoted equality through modesty and humility.

3. Kindness and Fairness

Kindness is defined as “a genuine act with a sole purpose for helping others, in contrast to meeting social expectations”(Caldwell,2017). It comes in the sphere of moral duties extending over the boundaries of legal activities specifically oriented at benefitting others. Kindness can be seen in the light of Theory of Reasoned Action (TRA). This theory explores three aspects in presenting behavior (a) beliefs regarding behaviors (b) attitudes about the respective beliefs (c) conversion of those beliefs and attitudes into specified intentional act. Application of this theory to Kindness in context of behavior can be seen as beliefs about the behavior of helping others, attitude associated with helping others or doing well with others and converting those beliefs and attitudes into intentional act where kindness as an act is performed (Caldwell, 2017).

Similarly, fairness is defined as treating everyone according to their individual needs and merits. This means treating different people in a different way but according to their needs and circumstances. In this context dealing a disabled person differently to ensure accessibility to a service is fairness. Fairness works on the principles that ensure benefits for the least advantaged and not hurting or denying. It can be judged with the help of equity, respect, justice and stewardship among people and their relations with surroundings (Jones et al.,2010).

In the sphere of kindness and fairness; no single person could ever come parallel to Holy Prophet Muhammad (PBUH). The kindness of the Prophet (PBUH) appeared in his dealings with family, companions, relatives, other Muslims and even non-Muslims. According to the Holy Prophet (PBUH) “The best among you is he who is best towards his family; and I am the best among you in kindness towards my family”. In addition, his uncle Abu-Talib who did not openly accept Islam in spite of that Prophet (PBUH) treated him with kindness. Furthermore, once the Prophet (PBUH) visited valley of Taif (a place in Saudi Arabia) for preaching but people of Taif started throwing arrows at Prophet (PBUH) and his companions. The companions told him to pray against them but when he raised his hands, he said “O Allah; guide the people of Taif”. This level of kindness is untouchable for ordinary individuals (Ahmad,2015).

Similarly, fairness of Holy Prophet (PBUH) remained phenomenal as his enemies came with their suits to him because they knew his fairness. The clans of Quraysh tribe were once close to a war with one another at reinsertion of sacred corner stone in Kaaba. So Muhammad (PBUH) was given the role of arbitrator for handling the situation. He (PBUH) brought an idea of putting the stone in a big piece of cloth while each clan’s chief would hold the cloth in hand. The stone reinserted with fairness as everybody was happy by taking part in it and the situation dissolved with inspiration from Muhammad (PBUH)(Huda, 2012).

Practicing kindness and fairness for more than half of his life the holy prophet (PBUH) accepted as a symbol of justice. It is worth mentioning that all these behavior had their roots in his rectitude.

The above discussion presented behavioral qualities that make Muhammad (PBUH) as a model of rectitude. The next section is highlighting socioeconomic and political impacts of this rectitude.

Socioeconomic and political impacts of rectitude of Prophet Muhammad (PBUH):

Rectitude served as a great mile stone in developing an absolute trust of the people over Holy Prophet (PBUH). The time his age reached 40 years he already had acclaimed popularity in the latitude and longitude of Arabia because of his truthfulness and honesty. Hence he considered it an appropriate time to raise his voice against religious evils and social immoralities that were dominant in Arabia for years.

In the early days of his mission the Holy Prophet (PBUH) approached each individual separately hence in first three years his group had four members. The time he was leaving this world this group had 140,000 members where everyone had devoted attachment, affection-able brotherhood and altruistic relations. This social solidarity was deeply rooted in that trust which

developed through truthfulness and honesty of the Holy Prophet Muhammad (PBUH)(zahidrashdi.org).

The Holy Prophet (PBUH) brought biggest revolution in economic sphere through abolition of economic exploitation. He initially promoted equality with modesty and humility by discouraging discretionary status for himself. Therefore encouraged economic equality by sharing and distribution in-stead of accumulating wealth. This introduced the emergence of economic prosperity for the entire group (Ahmad, 2015)

The other attributions of rectitude already discussed: kindness and fairness propagated the Holy prophet (PBUH) as a person with a nature of inbuilt justice. Decision were brought to him even by enemies because they evident his justice in every walk of life. The everlasting impact appeared in that group which was formed by him with a strongest social solidarity as every single individual was an absolute behavioral copy of the Prophet (PBUH). This laid a foundation of a system with a stable political structure (Ahmad, 2015).

The earlier discussion explored socioeconomic and political impacts of rectitude (Truthfulness, Honesty, Modesty, Humility, Kindness and Fairness) of Holy Prophet (PBUH). The upcoming portion will elaborate his approach to work, key to success and lesson learnt from the entire presentation of this article.

Approach to Work:

The graph #1 and #2 mentioned above presents the entire approach of life of Holy Prophet (PBUH) to the work that can be divided into two parts as life before prophet-hood and after prophet-hood (for convenience here termed as preparation phase and implementation phase). They are:

- (i) Preparation Phase (Life before prophet-hood):

This phase allotted with 40 years which comprises 63.5% of entire life span of Holy Prophet (PBUH).

- (ii) Implementation Phase (Life after prophet-hood):

This phase allocated with 23 years which comprises 36.5% of entire life span of the Holy Prophet (PBUH).

Key to Success:

- a. Social Sustainability

The system established by Holy Prophet Muhammad (PBUH) remained active with extremely successful operational ability exactly for almost hundred years. It could be linked to the attributes of rectitude applied and inherited to the group that ensured sustainability of the structural and functional success for such a long time. Hence it would not be wrong to say that key to success in the entire process was social sustainability where systems, structure and

relationships actively supported the capacity of current generation and future generations with provision of good quality of life (Patridge, 2014).

Lesson Learnt:

a. Imitation

The action of using someone or something as a model is known as imitation. It comes under “following someone” exactly as presented by the model (Oxforddictionaries). The prominent aspect of all those individuals (companions of Holy Prophet (PBUH)) who became member of the group formed by Muhammad (PBUH) was imitation: exactly following Muhammad (PBUH) on every single step of life as ordered, performed or guided. Hence his qualification as a model of rectitude can't be questioned.

Future Direction:

Empirical research is needed to explore the applicability of the “approach to work” with attributes of rectitude (mentioned in this article): in social, economic and political sphere of the modern society.

Conclusion:

It is concluded that Holy Prophet Muhammad (PBUH) is a best model of rectitude. This is because many well-known personalities in the history failed to qualify scientific rules of history except Muhammad (PBUH). He brought a theoretical framework and practically implemented it. In his life time more than half of the duration he spent over practicing attributes of rectitude (Truthfulness, Honesty, Modesty, Humility, Kindness and Fairness). This enabled him to established trust, equality and justice in the perception of the people around him. In the duration of his prophet-hood he successfully established a group which had a strongest social solidarity achieved through trust, economic prosperity accomplished through equality and political stability attained through justice. The entire process was conducted with social sustainability. The group established by Muhammad (PBUH) had every member almost a behavioral copy (imitation) because they follow the prophet according to the absolute standards; hence rate of achievement remained parallel for the prophet (PBUH) and his group/companions.

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