

Taking a new look at the great character of the Prophet Muhammad

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Abstract

There are many accounts of Prophet's good temper. However, the point is, how typical examples of his temper indicate his personality. Relying on a structural interpretation representing the single notion of every chapter of the Quran, it is deduced that examples of his good temper could be understood by studying Quranic contents. The 68th chapter of the holy Quran (Al-Qalam), which its theme is regard to offer the Prophet solace, is a case in point. The present research was carried out with an analytical, interpretive, and historical method. Research findings suggest that courtesy, donation, benefaction, piety, modesty, magnanimity, patience, and euphony are defining characteristics of the Prophet.

Keywords: Great character; Prophet Muhammad, Al-Qalam; Structural interpretation; Characteristic of the Prophet.

1. Introduction

A variety of expressions in the holy Quran reveal different aspects of the Prophet Muhammad's personality. It depicts him as a man with great character (Quran, 68: 4). The present paper seeks to find out features which compose the great character of him- in other words, what features of the Prophet each examples indicate? When it comes to structural interpretation, it could be said that each chapter of the Quran holds a single concept, and so different meanings applied in a chapter revolves around a single purpose. Therefore, the link between verses of the same chapter could be understood by perceiving its purpose (Khomeini, 2007, p.43).

As God has pointed out those features in the Quran (chapter 68), recognizing and studying defining characteristics of the Prophet derived from his great character is of great importance. So, Quranic content is enough to explore them. As the given surah, al-Qalam, is related to console the Prophet, this chapter of the holy Quran was selected. Its verses revolve around divine promises to the prophet, his great character, and the principle of having patience to the divine decision (Tabatabaei, 1995, vol.19, p.367; Sadeqi Tehrani, vol.29, p.57). Alame Tabatabaei's compares "Temper" to a sensual goddess, according to whom people show physical activities, whether this is the goddess of virtue or vice (Ibid. p.369).

Character of the Prophet was good enough which is comparable in excellence to the holy Quran (Ibn Asir, 1988, vol.2, p.70; ibn abi Hadid Mo'tazelli, 1981, vol.6, p.340; Majlesi, 1982, vol.1, p.122).

Therefore, the importance of this interpretation for the Holy Prophet (PBUH) is doubled in this regard, because God has not honored any of the previous prophets with this description.

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In this research, eight personality traits are considered under the great character of the Great Prophet (PBUH) that for the following reasons, only these traits are included in the great character:

1. "Creature" refers to the attributes that are, firstly: esoteric qualities and characteristics that are understood by nature, inner forces and vision of the heart. (Ragheb Isfahani, 1412, p. 489); because these have become a habit and are not separated from humans. (Makarem Shirazi, 1374, vol. 24, p. 372)

2. By referring to various interpretations, following the examples of the great creation, most of these interpretations have considered its social meaning and concepts such as good manners, literature, modesty, patience, forgiveness, friendliness and tolerance, humility, charity and benevolence. Chastity and chastity, chastity of speech and eloquence are among its examples.

3. Since it is a little difficult to determine the instances of the creation of the Great Prophet from all the verses related to the Imam, therefore, it seems that the preferred solution is to extract the instances of the great character of the Great Prophet from the structure of the verses of the 68th chapter of the Holy Quran

As mentioned earlier, various interpretations, both earlier and later, under "The Great Creation", have pointed out examples of it that were not based on the context of the verses.

They have also written about the great creation of the Great Prophet (PBUH) who have mainly considered the social concept of creation or morality in general; The great creation of the Great Prophet (PBUH) written by Ali Ahmadikhah and the great prophetic creation in the Holy Prophet (PBUH) from the point of view of the Qur'an and Nahj al-Balaghah, written by Hussein Karim Shahi Bidgoli, are among these.

There have also been articles written on the subject of research that have not redefined the great creation of the Great Prophet (PBUH) in a Qur'anic way and each of them has mentioned their interpretations of this concept and in the context of the verses of Surah Qalam, They did not pay attention. The Great Creation of the Prophet (PBUH) written by Morteza Rahimi, the Prophet, the Great Creation written by Hussein Avsati and a reflection on the Great Creation, by Jafar Shahnazari, are among these articles.

2. Prophet's good character in the holy Quran

Structural interpretation and a set of similar verses, which its importance has been emphasized by Alame Tabatabaei, seems to express examples of the great temper. From his viewpoint, verses of the 68th chapter in the holy Quran (al-Qalam) possess a single coherence that suggest instances of the Prophet's great temper (Tabatabaei, 1995, vol.19, p369). Therefore, according to the given verses that mainly outline ill temper of Prophets' opponents, examples of the great character of the Prophet in the Quran eventuated based on the contradiction of these attributes. The following sections shall outline them.

- **Etiquette** : The context of verses 10 to 16 (Quran, 68) seems to indicate this notion (Quran, 68):

"And do not obey any vile swearer. A slanderer, going about with calumnies. Forbidder of good, outstepping the limits, sinful. Callous and, on top of that, base born. They behaves in such a manner only, because he has wealth and children. When our signs are recited to him, he says, myths of the ancients. Soon we shall brand him on his snout.

- **Charity and donation**

Take verses 12 and 24 referring to this notions.

Hinder of all good, sinful transgressor (Quran, 68: 12).

Today no needy man shall come to you in it (Quran, 68: 24)

- **Modesty, chasteness, and sociability**

Callous and, on top of that, base born (Quran, 68: 13).

- **Piety:** They behave in such a manner only, because he has wealth and children (Quran, 68: 14).
The verse sees wealth and children as the main reasons for their disobedience.
- **Humility:** Soon we shall brand him on his snout (Quran, 68: 16).
Here, having their nose in the air is an allusion to pride, the exact opposite of humility.
- **Big-heartedness and patience:** "So, submit patiently to the judgment of your Lord, and do not be like the Man of the Fish who called out as he choked with grief".

2-1. etiquette:

The holy Quran refers to the Prophet's etiquette as a clear manifestation of his great character, which itself falls into two main categories. Individual etiquette bears relation to receiving divine revelation, while the social etiquette has a lot to do with the society.

1.1.2 Religious etiquette

There are many examples about both aspects of the Prophet's etiquette; however, the holy Quran emphasizes the importance of social etiquette when to receive zakat. Zakat is a sort of religious tax that it was first paid in the year of 4 A.H (Qomi, 2000, vol.1, P.224; Makarem Shirazi, 1995, vol.8, p.9), while it had already been legalized (Ibn Hesham, n.d. vol.1, p.508; Ibn Khaldun, 1986, vol.2, p.424; Salehi Shami, 1992, vol.12, p.54).

The Prophet appointed some agents on behalf of himself and sent them to the tribes of Muslims for zakat. It has been mentioned in the course of a hadith that they were also instructed to thank people upon receiving it (Ibn Babawayh, 1999, vol.2, p.24; Sheikh Hur al-Ameli, 1994. Vol.16, p.313). According to evidence, the Prophet himself always thanked everyone for paying zakat. Take narration of Abdullah bin Abi Oufi. Whenever alms were given to the Prophet he said, God, great so-and-so tribe. So, when my father brought his alms to the Prophet, he said, God, great the family of Abi Oufi (Taabrsi, 1993, vol.5, p.103; Siwati, 1982, vol.3, p.275; Arousi Huweizi, 1993, vol.2, p.260).

2.1.2 Cultural etiquette

Prophet etiquette to take care of orphans is another example of his social courtesy. Ibn Abi Awfi has said, "the Prophet Muhammad and I were sitting side by side when a boy came and said: my mother is widowed and I have a sister. Feed us with what God has given you; May God give you to such an extent that you become really happy. How beautiful you said, son! The Prophet said .

Then he turned his face to see Bilal and said: Go and bring him what we have. When Bilal came back he had twenty-one dates with him. This seven dates for you, these ones for your sister and these seven dates for your mother. The Prophet said. Mu'adh bin Jabal stood up and gave his hair a gentle stroke and said: May God compensate you lack of father and make you a righteous successor to your father (the orphan boy was one of the children of the emigrants) The Prophet looked at Mu'adh and said: why did you do that? It was love and mercy. He said. The Prophet said: anyone who takes care of an orphan, meet his demands and support them, God will write a good deed for him in exchange for every one hair that passes under his hand, and forgives one of his sin and gives him an award (Salehi Shami, 1992, vol. 9, p. 474; Arousi Howeizi, vol.5, p.596-7 .(

3.1.2 Etiquette for social communication

The quality of entering people's houses in the Islamic society was one of these customs. The reason behind this behavior was that in the time of ignorance, Arabs would enter the house without a permit, perhaps the family were in a situation where it was not permissible for others to see them. Therefore, God religiously taught them the etiquette of getting permission to enter houses and greeting members of the family members (Ibn Qutb, 1990, vol.4, pp. 2507-8.(

There are two other historical narrations in this regard. First one is about a Christian woman who came to the Prophet and said, I would like to have a special clothing in my privacy, but men of the family tend to come to me without a permit while I am in such a situation. What should I do? It was here that the etiquette of getting permission to enter the houses were revealed to the Prophet

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(Tabari, 1990, vol.18, p. 87-8; Razi, 1986, vol.14, p.119; Siwati, 1982, vol.5, p.38; Alousi, 1983, vol.9, p.328).

The second historical report points out to the custom of the Prophet about going into the houses of other people, even his relatives. For example, whenever he wanted to enter the house of his daughter, Fatima, first he put his hand on the door and pushed that back a little.

Hi, he would say. "Hello there, my dear father", Fatima replied.

Then the Prophet said: Am I allowed to enter? "Please come in", his daughter replied.

Besides, if someone accompanied by the Prophet, he also asked whether they were allowed to go into (Koleini Razi, 2007, vol. 5, p. 528; Majlisi, 1983, vol. 43, p. 62; Bohrani, 2003, vol.11, pp. 185 and 275).

2.2. Benefaction

The Prophet Muhammad is considered as harbinger and agent of kindness for the members of society. By the term "benefaction" is meant to donate something to somebody (Ragheb Isfahani, 1412, p. 236) and behave well in the work and action. (Ibid. Mostafavi, 1989, vol. 2, p. 222). In the same vein, God has promised to help charitable people.

2.2.1 Donation: the main motive for following Islam

With regard to a historical narration, Othman bin Mazoun has said, I only practiced Islam due to standing on ceremony rather than from the bottom of my heart. One day I was sitting near the Prophet and he was thinking. He suddenly look at the sky as if he asked a question.

What happened? I asked.

Speaking with you, I saw Gabriel. The Prophet said.

Then he recalled verse 90 (Quran, al-Nahl): Indeed Allah enjoins justice and kindness, and generosity towards relatives, and He forbids indecency, wrongdoing, and aggression. He advises you, so that you may take admonition.

So, I interested in Islam. Then, I went to the Prophets' uncle, Abu Taleb, and narrated the story.

O family of Quraysh! Follow Muhammad to be guided; because he does not invite you unless to the virtues of morality. Then, I went to Walid bin Mughirah and recited this verse to him as well. He said: If Muhammad said this, it is very well, and if his Lord said it, it is still excellent (Ibn Sa'd, 1988, vol. 3, p.137-8; Ibn Jawzi, 1990, vol. 2, p.355; Qurtabi, 1985, vol. 10, p. 165)

In another narration, Ikrimah said: The Prophet recited one verse of Surah An-Nahl (Quran: 16) to Walid Ibn Mughirah. Walid said: recite again, my dear nephew. And the Prophet did so. How beautiful and meaningful it is. The top is fruity and the bottom is full of sprouts, and human is not definitely able to deliver such a speech. He said.

The two mentioned historical reports confirm this hadith of Imam Sadiq that God does not order His servants but to observe justice and benefaction (Qumi, 1984, vol.1, p.389; Bohrani, 1994, vol.3, p.448; Arousi Howeizi, 1993, vol.3, p.78). In the same way, the holy Prophet out of benevolence and goodness not only dispelled any doubt as to Islam, but awakened the conscience of those who opposed his legitimacy and the Qur'an, to the extent that they acknowledged the inhumanity nature of the Qur'an when this verse was recited for them.

2.2.2 Social donation

It is also historically important when the Prophet donated money to two leaders of the Bajali sect who had stayed in Medina and were suffering from pain in spleen caused by lack of adaptation to that climate. The Prophet sent them to a camel driver Yasar to get some milk (Waqedi, 1987, vol.2, p.569-70; Ibn Qatibe Dinwari, 1992, p.147; Moqaddasi, n.d. vol.4, p.223 & vol.5, p.24).

3.2 Donation

The word "Infaq" is derived from the root nafagh meaning to spend or disburse (Ibn Fares, 1982, vol.4, p.454). The Prophet was among those Muslims who prayed and put a certain portion of their property aside for the needy people, and he donated with the aim of satisfying God.

1.3.2 Moderation in donation

Moderation is among personal attributes which turns an individual to a respectful model for others. Islamic instructions always emphasize the importance of modesty, and so the phrase "The best of things are average" is a case in point (Koleini Razi, 2007, vol.13, p.273; Helvani, 1985, p.126; Leisi Waseti, 1938, p.240). To show modesty and to avoid going to extremes are widely emphasized in the holy Quran as the principle of donation. The Prophet was bounded to display modesty for all things, especially donation, and advised his followers to do so (Tabatabaei, 1999, p.16). From Imam Ali's viewpoint, modesty was the defining characteristic of the Prophet (Sayyed Razi, 1992, p.139).

The Prophet always advised people to be moderate. Ibn Abi Hadrad has said, I married a girl belonging to my tribe and I undertook to pay her 200 drachma. Then I consulted the Prophet and asked him to help me. When he knew how much the promised dowry was, the Prophet said, glory to God. Then he continued, you did not do that, even if you got a windfall of a 200 drachma. I do not have money to help you. (Ibn Hesham, n.d. vol.2, p.629; Tabari, 2008, vol.3, p.34; Ibn Sayyed al-Nas, 1992, vol.2, p.209). It could be concluded that the Prophet encouraged his followers to be moderate in financial matters.

2.3.2 Donation to relatives

When it comes to donation relatives of the prophet take priority. God ordered him to not only pay his relatives' dues but also pay attention to people in need and the poor. According to commentaries, it was after this divine order that the Prophet called his daughter, Zahra, and donated Fadak to her (Ayashi, 2001, vol. 2, p.287; Haskani, 1989, vol.1, pp.438-9; Tabarsi, 1981; vol.1, p.90). Siwati has said, "Some of Abdul Motaleb's children often came to the Prophet to ask him to donate them, and so if the Prophet had something gave them, unless he just kept quiet (Siwati, 1982, vol.4, p.176).

2.3.3. Making donation in the battle fields

In the year seven AH, which was coincided with the event of Umrah al-Qada, a group of Muslims who were travelling to Mecca under the order of the Holy Prophet, came to him and swore that they had no money and no food. The Prophet instructed other Muslims to give alms for the sake of God and not to be stingy. Some said that O the Prophet! How should we give alms, while we have nothing? Donates even as much as a date or less, to lift the burden of poverty from each other, the Prophet said. In addition, the following was revealed toward Muslims against the consequences of leaving donation (Waqidi, 1987, vol. 2, pp. 731-32; Maghrizi, 1998, vol. 1, pp. 330-31)

Spend in the way of Allah, and do not cast yourselves with your own hands into destruction; and be virtuous. Indeed Allah loves the virtuous (Quran, 2: 195).

2-4. Humility

The Prophet Muhammad is reputed to be the servant of Allah and he would walk humbly on the earth. It suggests that the Prophet behaved modestly towards the special believers and he never considered himself superior to them.

2-4-1. Social humility

Walking comfortably is regarded as one superior characteristic of the true servants of God. It emphasizes on a type of walking that neither impose constraints on a person nor have any pretension. In general, how someone walks shows hidden aspects of their personality, feelings and mentalities (Ibn Qutb, 1990, vol.5, p.2578). Therefore, walking refers to as an important example of humility.

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Reports available in some sources suggest that the Prophet was a modest and humble man, which of course does not mean humiliation. (Ibn Abi Al-Hadid Mu'tazili, 1982, vol. 11, p. 196; Dailami, 1990, vol.1, p.115). He always walked with dignity and calmness (Ibn Babawayh, 1999, vol. 1, p. 317; Feyz Kashani, 1984, vol. 3, p. 704). Furthermore, according to narrations, the Prophet always walked behind other people (Tabarsi, 1990, p.20; Majlisi, 1981, vol. 16, p.233).

In the meetings the Prophet sat in a way that if a stranger came in they hardly knew him, and they must ask which of you is Muhammad. (Biyhaqi, 1983, vol. 3, p. 134; Maghrizi, 1998, vol. 7, pp. 61-64; Salehi Shami, 1982, vol. 4, p. 68). Ibn Abbas said, the Prophet would sit on the ground and eat accompanied by the poor; he milked the sheep and accepted invitation of slave even for a loaf of wheat bread (Khargoushi, 1982, vol.40, p.380; Tabarsi, 1980, p.16; Tabatabaei, 1999, p.164), he ride on donkeys and wore a woolen clothing (Biyhaqi, 1983, vol.3, p.134; Ibn Kathir, 1985, vol.6, p.45).

2-4-2. behaving with modesty towards companions

According to narrations, journey the Prophet made accompanied by his followers is a good example emphasizing on his modesty. During this journey, he asked his companions to slaughter a sheep. One of them volunteered to do. One said it will Slaughter. The third man said, I will cook it. The Prophet said that I will gather wood to make fire. However, his following said that you need not to bother yourself.

I know that you are enough to do this, but God hates His servant who shows off, and then he stood up to gather wood (Khargoushi, 1982, vol.4, p.378; Dayar al-Kobra, n.d. vol.1, p.211; Qastalani, n.d. vol.2, p.114-115). In addition, when the Prophet was riding, he never allowed his followers to follow him on foot. He determined a certain place to see his companions there. He always said, moving on foot along someone who is riding leads to hurt your pride (Tabatabaei, 1999, p.70; Makarem Shirazi, 1995, vol.12, p.123).

2.5. Piety

By the term piety is literally meant to have reluctance to something (Ragheb Isfahani, 1990, p. 384). Imam Ali defines it as follows: do not regret for what you have lost, and do not be proud of what God has been provided for you. The Prophet was a good example of piety and simple life which it was one of the excuses of the opposition to him for not accepting his prophecy.

2.5.1 Having piety in the family

The Prophet strongly resisted to meet unreasonable demands of his wives to increase their alimony and enjoying a life of luxury, and even for almost a month, he left them to show his adherence to simplicity and piety. (Ibn Sa'd, 1988, vol. 8, pp. 145-146; Tabari, 2000, vol. 21, pp. 99-101; Maghrizi, 2008, vol. 1, p. 57; Feyz Kashani, 2003, vol. 4, p. 185)

2-5-2. Social piety

Different groups of rich Jews lived in Medina (Pishvaei, 2003, p.72-73; Ja'farian, 2004, p.373). Having tendency to be superior, they flaunted their wealth. According to commentary sources, seven commercial caravans, belonging to the Jews of Bani Qurayzah and Bani Nadir, carrying a variety of expensive goods such as high-quality fabrics, perfumes and other goods entered Medina from Basra and Ozrat. If we had such property, we would strengthen ourselves and spend part of it for the sake of God, Muslims said. Then the verse 88 of Surah Al-Hijr was revealed and invited them to piety (Zamakhshari, 1995, vol. 2, pp. 589-588; Qurtubi, 1985, vol. 10, p. 56; Moqrizi, 1998, vol.2, p.286).

"Do not extend your glance toward what God have provided to certain groups of them, and do not grieve for them, and lower your wing to the faithful" (Quran, 15:88).

With regard to this verse, there has been narrated another story. The Prophet had some guests. So he requested a Jew for something as a loan. Muhammad has no sheep or camels as a money-back guarantee. How could I lend him some money? The Prophet said that as you know I am a divine trustee in the heavens and the earth, so if whoever put their trust in me, I will not betray their trust. A

Jew sent a shield to the Prophet and the Prophet returned it a bit later. (Ayashi, 2001, vol. 2, p. 251; Arousi Havizi, 1983, vol. 3, p. 30; Majlisi, 1981, vol. 9, p. 219)

2.6 Big-heartedness and patience

Patience is a bitter medicine and literally means anti-depressant (Farahidi, 1987, vol. 7, p. 115; Mostafavi, 1989, vol. 6, p. 181) Therefore, patience refers to perseverance against difficulties. When it comes to the Prophet's Big-heartedness and patience, verses mainly emphasize on his perseverance to tolerate cruelty of the Quraysh polytheists or inappropriate words and ridiculous titles they attributed to him. The Prophet was so patient that his title was Ulwa Al-Azm"(Hamedani Ghazi Abarqouh, 1998, vol. 1, p. 213; Bohrani, 1991, vol. 4, pp. 209-10), which indicates his strong will to promote the new religious. Big-heartedness and patience of the Prophet at different stages of proclaiming the religion had such an effect on his opponents that he became a clear example of perseverance (Hamiri, 1991, p. 77; Majlisi, 1981, vol. 5). P. 198; Qomi, 1982, vol. 6, p. 514).

Big-heartedness towards polytheists

The conquest of Mecca is considered as one important turning point in the political-religious life of the Prophet. The Quraysh thought the Prophet would punish them in the most severe way after conquering Mecca and enduring a long period of persecution. According to historical reports, after giving a short speech the Prophet addressed the Quraysh and asked them how you thought I would deal with you. You will treat us well, they said. Because you are a magnanimous man and the son of a father like this. You can go, because you are the liberated, the Prophet said with great magnanimity (Ibn Wazih Ya'qubi, n.d, vol. 2, p. 60; Tabari, 2008, vol. 3, p. 60-61; Ibn Kathir Dameshqi, 1995, vol. 4, p. 300-01). Therefore, the Prophet in situations where people like Sa'd ibn 'Abadah Ansari chanted the slogan "today is the day of forgiveness" behaved generously which indicates his big-heartedness and patience (Waqidi, 1997, vol. 2, p.881-82; Ibn Abd al-Barr Andalusi, 2000, vol. 2, p. 597). Because it was assumed that he will kill them in return for betrayals and crimes of the Quraysh. However, the Prophet was very patient with them and did not revenge for the insults.

2-7. shame, chastity and decency

The word "Shame" literally means self-abstinence from ugliness and of sin. (Ragheb Esfahani, 1990, p. 270) the word "Istihaya" is a synonymous for "modesty" and means keeping the soul from weakness and imperfections as well as avoiding faults, blame and absolute evils. (Mustafavi, 1989, vol. 2, p. 338). Chastity, modesty, and decency are defining characteristics of the Prophet. Furthermore, he promotes the Islamic hijab, and that is why he could see great verses of God in the Ascension.

2-7-1. Social shame

The holy Prophet was so modest. For example, when he invited a group of Muslims to his house he ashamed to say leave the house after eating. Historical reports indicate that the verse hijab was revealed when the Prophet married Zainab, daughter of Jahsh, and gave a great wedding feast. Ans, special servant of the Prophet, said, by the order of the Prophet, I invited his companions to his house. Everyone came, ate and left the room. Then I said, "O the Prophet!" everyone I invited came tonight. Now, you can fold the table cloth. He said. We did so and the crowd dispersed.

However, there were still three men speaking in the Prophet house. The Prophet stood up in order to convey the message that it was time to go. So, he left the room and went towards the room of Aisha. Then, he came back again. However, they were still speaking, while the Prophet did not want to expel them. It was here that God praised modesty of Prophet and reprimand behavior of those three people (Ibn Sa'd, 1988, vol. 8, pp. 83-4 and p. 140; Ibn Hayyun Tamimi, 1987, vol. 1, pp. 205-6; Sayyid ibn Tawous, 1991, pp. 332-3)

2.7.2. Family decency

The Prophet was in God's command to fulfill chastity, decency and hijab, and first he asked his wives to obey this important divine command. There is a historical report explaining why that command was issued by God. In a critical juncture, Muslim women went to the mosque and prayed behind the Prophet. At night, when they attended Maghrib and Isha prayers, some young evil man disturb them. It was here that a revelation concerning hijab came to the Prophet and God ordered him to tell his wives and other Muslim women to wear hijab because it would be sign of their decency and

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shame. Since then no one disturb women prayers. (Ibn Sa'd, 1988, vol. 8, p. 141; Qomi, 1984, vol. 2, p. 196; Tabarsi, 1993, vol. 8, p. 580)

2-8. speaking with modesty and eloquence

According to Ragheb, "chastity" is a state for the human soul which help men overcoming their lust (Ragheb Esfahani, 1990, p. 573). Therefore, chastity refers to the control over speaking and it refers to speaking with observing the ethics and moral boundaries. God commands Muslims to speak well and use friendly with others, even opponents of Islam. The Prophet is considered to be harbinger of eloquence among the Islamic community.

2-8-1. speaking with modesty against pagan

Before migration of Muslims from Mecca to Medina, some used to say harsh words to polytheists when confronted with them, which it lightened the fire of sedition and harassment. Therefore, God commanded the Prophet to advise Muslims to be eloquent and avoid arrogance (Tabatabai, 1995, vol. 13, p. 118; Jafari, n.d., vol. 6, p. 309). The reports of commentary books confirm that Muslims were severely persecuted by the pagans and infidels of Quraysh in Mecca.

Since Muslims were under pressure of this situation, they asked the Prophet to confront the polytheists and show reaction against their violent acts. The Prophet said that he had not received any revelation in this regard, however soon after God instructed him to invite Muslims to speak eloquently and to be patient up to the time when the permission for jihad was issued. (Tabarsi, 1994, vol. 6, p. 650; Qurtubi, 1985, vol. 10, p. 277). Verse 53 of Surah Al-Isra 'was revealed in this regard:

Tell my servants to speak in a manner which is the best. Indeed Satan incites ill feeling between them, and Satan is indeed man's manifest enemy (Quran, 17: 53)

2-8-2. eloquence with Muslims

According to historical accounts, Shas ibn Qays Yahoudi, was passing by a group of Muslims belonging to Aws and Khazraj tribes who were talking to each other friendly, so he could not stand to see their friendship. Therefore, he ordered one of the Jewish youths to gather Muslims to revive the memories of the time of ignorance and the war of Bo'ath. He did so and succeeded to lighten fire of enmity among them. Therefore, two groups were prepared for a war outside Medina. When the Prophet knew, he went to visit them with a group of immigrants and tried to clear the conspiracy of the enemies of Islam with his soft and kind words.

His pleasant and influential words finally affected them and they embraced each and returned to Medina accompanied by the Prophet. (Ibn Hisham, n.d., vol. 1, pp. 555-57; Kalaei Andalusian, 1998, vol. 1, pp. 304-305; Samhoudi, 2006, vol. 1, pp. 208-209).

2-8-3. public eloquence

The Prophet prohibited Muslims from muttering a curse, which it confirms the chastity and eloquence of the Prophet. Going to the battlefield of Badr, in a house called "Arq al-Dabiya", Muslims met an Arab man and asked him about the Quraysh caravan. Companions of the Prophet asked him to greet the Prophet. The Arab man asked in surprise, "Is the Prophet Muhammad is with you?" Muslims brought him to the Prophet, he greeted the Prophet and said, "If you are the Messenger of God, tell me what is in my camel's belly?" One of the Muslims called "Salama bin Salamah bin Waqesh" told him, do not ask the Prophet and come with me to tell you.

Then, Salma bantered with the Arab man and started cussing him out. Be calm and shut your mouth from saying ugly words. Are you cursing this man?! The Prophet said. Then he turned his face from Salma and continued his way. (Bayhaqi, 1982, vol. 3, p. 106; Zahabi, 1991, vol. 2, pp. 106-105; Maghrizi, 1990, vol. 1, p. 92). Therefore, a believer should use appropriate words to communicate with people. The Qur'an expects citizens of the Islamic society to make effort in order to achieve intellectual development, and humanizing fills the hearts of people with love and directs the emotions to the divine mercy and guides human minds (Fazlullah, 1987, vol. 14, p. 145).

Conclusion

Perhaps "great character" is the defining characteristic of the Prophet which has been stated in the holy Qur'an. Making the advantage of the structural interpretation, based on the verses of 68th chapter of the Quran, the great character of the Prophet manifests in his politeness, kindness, charity, humility, big-heartedness, patience and shame, chastity, and eloquence. Each of his characteristics, not only shows one aspect of his personality, but also emphasizes on his traits in relation to the above description.

Therefore, although there are a variety ways to become familiar with different aspects of the Prophet's personality, one of the easiest ways to understand it is to use Qur'anic concepts related to him, based on the verses of the Holy Qur'an and, to put it more clearly, to understand the single, main purpose embodied in a surah that describes the character of the Prophet within a structural framework.

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