



Integration of the Civil Society Development of the Prophet Muhammad; Historical Perspective

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ABSTRACT

Because it is believed that intellectual intelligence alone is insufficient to make humans more civilized, many community-based educational institutions offer Islamic-based character education. This article introduces the Prophet Muhammad PBUH. as an exemplary figure that we should emulate through the following discussions: knowing the education obtained by Muhammad bin Abdullah prior to being appointed as Prophet and Apostle, and knowing the figure of the Prophet Muhammad. This study is based solely on qualitative library research (library research). Based on a search of numerous literatures pertaining to the formation of Islam during the Mecca period during the time of the Prophet Muhammad, First, the evolution of Islam as practiced by the Prophet Muhammad after he became a prophet and apostle. Second, understanding the evolution of the education development system implemented by the Prophet Muhammad for those who are educated beginning with their immediate family. Third, revealing the fruits of the Prophet Muhammad's education to members of the Arab community and Civil Society who are unfamiliar with Islam. This paper invites educators to revisit and implement the concept of Islamic education that has been exemplified and applied by the Prophet Muhammad in order to alleviate the concern that every teacher or educator in the millennial era has regarding the difficulty of maintaining student discipline in the midst of the rapid advancement of technology.

1. Introduction

Since the creation of the first human to the surface of the planet, where the first human was sent as caliph on earth, education today cannot be divorced from the scientific advancement of Islamic civilization, as God states in the Qur'an, surah Al-Baqarah verses 31-33 (Firestone, 2019). Regarding the process of creation and the direct transmission of the names of all the items in the cosmos to the Prophet Adam. The current educational system is as old as the first human presence on earth. Science and humanity are inseparable, like two sides of a coin (Rahmat, 2011). Humans are sent as caliphs with the responsibility of worshipping their God and flourishing the world, and they must possess the rudimentary



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knowledge to govern the order of life and civilized behavior so that their existence gives birth to peace and harmony on earth ([Kamil et al., 2021](#)).

The intellectual transformation effort, i.e., all forms of knowledge transfer, intellectual activities, from teachers to students, etc., in the context of educational growth and development that occurred in the early days of Islamic history as evidence that the tradition of intellectual people has adorned the world of knowledge, needs to be reviewed ([Hasan, 2016](#)). Since the birth and acceptance of Islam by the Prophet Muhammad, i.e., the transmission of Islamic teachings to the people in order for it to be accepted and practiced in religious and social life ([Mubasyaroh, 2014](#)).

The coaching process occurred at the time of the Prophet Muhammad, and the transfer of Islamic knowledge entails the transfer of the spirit of Islam into cultural values ([Wijayanto, 2020](#)). Religious teachings give birth to ideals that enrich, add to, and complement the existing cultural aspects, as a result of these coaching actions. Prior to the revelation of the Quran, the Arabs were highly proud of their passion for literary art in the form of poetry, such as poetry about the spirit of war, poetry to boast of offspring, poetry of intimacy, etc ([Akhtar, 2007](#)). When Allah revealed a miracle to the Prophet Muhammad, which is recognized as a holy book with superior language, taste, and value than the poetry of the Quraish and other tribes, the Arabs, particularly those who have accepted Islam, were astonished ([Hussaini, 2020](#)). Islam firmly believes that this was not created by humans so that their faith will grow, while those who do not believe continue to be impressed by the Quran but continue to deny it out of hatred for the Prophet Muhammad, who claims to be a Prophet and Apostle.

The objective of bringing down miracles is not merely to compete with existing literature among the Arabs, but to educate people so that they believe that the poetry they have been praising for so long pales in comparison to the Quran as the Arabic-language revelation of God's truth. Possesses a literary taste value that is considerably higher than that of man-made, so that genuine poets who comprehend high literature assert that the Qur'an was not created by humans ([Schielke, 2019](#)).

Extraordinary is the transmission of information via the internalization of spiritual values and spiritual guidance ([Syihabuddin, 2017](#)). The depiction of the pattern of education during the Mecca period is a significant historical document that should be provided as a basis for comparison and to produce ideas and other alternatives for the implementation of Islamic-based coaching. The style of coaching employed during the classical period, which included monitoring and evaluation of pupils, such as when the companions presented the Prophet Muhammad with their memory of the Quran and Hadith, demonstrated that there was control over the students. They are inextricable from the methodology, materials, and evaluation.

2. Research Method

This sort of study is qualitative research, which is used to examine, discover, describe, and explain the quality or privilege of social factors that cannot be explained, measured, or defined using a quantitative technique. Employing a historical methodology, as this study will explain and analyze past events. The historical approach, as defined is a collection of systematic principles or norms that are designed to aid in the acquisition of resources for historical writing, critical evaluation, and written synthesis.

3. Results and Discussion

3. 1. Education Obtained by Muhammad Bin Abdullah

Humans, as noble beings created by Allah and as caliphs sent to the surface of the world, are expected to preserve and flourish the earth in addition to obeying Allah ([Shomali, n.d.](#)). From the moment he was born until he achieved the maturity required to carry out the mission of revelation, the Prophet Muhammad received direct education from God through a variety of tests and challenges (M. A. Khan, 2019).

Before the Prophet Muhammad carried out his tasks, God directed, educated, and well-prepared him through his life experiences, his role in a cultured society, his natural abilities, and his ability to adapt to his environment without becoming complacent ([Al-Samarraieb et al., 2021](#)). At that time, the finest members of the Quraish tribe adhered to him due to his moral excellence and talent.

The newlyweds reunited with Abdul al-family Muttalib's three days after the wedding, and three months later, Abdullah traveled to Syria on a business trip. There were indications of Aminah's pregnancy at that time. On the trip to Yathrib (Medina), her husband Abdullah became terribly unwell. He entrusted the care of his caravan to a descendent of Ady from the Quraysh. His father Abdul Muttalib heard the news, so he quickly sent Harith to Medina, visited him, and brought him back. Harith learned in Medina that Abdullah had passed away one month after his caravan had returned to Mecca ([Kementerian Agama RI, 2019](#)).

Muhammad was still in his mother's womb when Abdullah bin Abdul Muttalib perished. Muhammad was given the name by his grandpa Abdul Muttalib upon his birth ([Tabroni et al., 2022](#)). Ibn Ishak relates in a narrative that: Aminah binti Wahb, the mother of the Prophet Muhammad, had a dream in which someone came to her and stated, "Indeed, you are carrying the leader of this ummah. If he was born on earth, say, "I seek refuge with Allah, the One Lord, from the evil of all envy, and I will call him Muhammad".

In Arabia, it has become customary for the nobility and the wealthy to put their children in the care of mothers who have earned their trust. Similarly, after Muhammad received care from his mother for a time, Halimah, a member of the Banu Sa'ad tribe, was entrusted with the responsibility of raising Muhammad ([Mubasyaroh, 2014](#)). Muhammad remained with Sa'ad's family until he was five years old, at which point he earned independence and freedom from the Saharan environment. The Banu Sa'ad tribe taught Muhammad perfect Arabic, and he once boasted to his companions, "I am the most proficient Arabic speaker among you all: *"I was nurtured in the family of Sa'ad bin Bakr in Quraish"* ([Muhammad Husain Haekal, 2011](#)).

Little Muhammad was cared for by Halimah until he was six years old, at which point he was restored to his mother, Aminah. During this time, Aminah's mother decided to conduct a pilgrimage to her husband's grave in Medina, where he was buried. However, halfway through the journey, between Mecca and Medina in a region called Abwa, Aminah took ill and died, while Muhammad was just six years old. However, he has lost both of his loved ones ([Mubasyaroh, 2014](#)).

Abdul Muttalib poured his affection on his grandson, who was an orphan. He gave him the ideal upbringing and instilled in him a noble character. After the death of his mother, Muhammad was soothed by the love he received. However, this condition remained until he was eight years old. Recurring is the occurrence of a loved one's demise. Abdul Muttalib died at the age of eighty, and according to history, Abdul Muttalib stipulated in his will

that Abu Talib would care for Muhammad following his death ([Kementerian Agama RI, 2019](#)).

Abu Talib cherished both his nephew and Abdul Muttalib's affection. Due to this affection, he always prioritized his adopted children before his own offspring. Abu Talib was captivated to Muhammad's civilized, obliging, intelligent, and gentle demeanor. Furthermore, Muhammad traveled with a commercial caravan to Syria (Syria) for the first time when he was 12 years old. This caravan was conducted by Abu Talib, his uncle. On their approach towards the southern Syrian region of Bushra, uncle and nephew met a revered cleric named Bukhairah. Bukhairah observed prophetic characteristics in Muhammad, in accordance with the instructions in the sacred books and the Jewish and Christian narratives. Bukhairah counseled Abu Talib to shorten his lengthy travel to Syria because it was anticipated that Jews who were aware of Muhammad's prophetic signals would harm him ([Muhammad Husain Haekal, 2011](#)).

At the time of the Battle of Fijar, Muhammad was fifteen years old. Muhammad engaged in the conflict that pitted the descendants of Kinanah and Quraish against the Khawazin tribe. Fijar denotes disobedient because it is derived from a transgression of religious rules and rituals, namely the ban of hostility during the holy months. Muhammad assisted his uncle in this combat by collecting up enemy arrows and, on occasion, releasing arrows towards the enemy ([Kementerian Agama RI, 2019](#)). The middle of the huge events that erupted in Mecca and its environs, Muhammad spent his time tending to his uncle's goats and the Meccan people. Since living in the countryside under Halimah's care, after rejoining his mother in Mecca and while under the care of his grandfather Abdul Muttalib and his uncle Abu Talib, he has engaged in this pastime. Herding goats leaves a profound effect and inspires leadership. Never permit a wolf to attack or consume the sheep under his care ([Kementerian Agama RI, 2019](#)).

The test Muhammad was given was modest; it appears that Allah intends to personally instruct the future Prophet and His Apostle, who will serve as a beacon for lost mankind in pursuit of their Lord. The education that God desires is revealed in his Word, Meaning:

"Didn't he discover you as an orphan and subsequently protect you" ([Kementerian Agama RI, 2019](#))

In the Prophet's mother's womb, his father was summoned to God, his mother passed away when he was six months old, and his grandfather, who had cared for him with great fondness for a brief period of time, recently passed away. In the ratio, in the mathematics of life, of course, this does not occur by chance, but God has engineered it so that the Prophet Muhammad, as a candidate for the leader of the afterlife, was trained directly by the creator of the universe ([Ishak, 2021](#)).

Taking into account the condition of the Arabs at the time, the author believes that the method of education employed by Allah was in fact very appropriate, beginning with the weaning system obtained by the Prophet Muhammad, as well as the formation of a harmonious interior environment and a character free from the promiscuity of city people who still speak Arabic ([Sani & Yahaya, 2022](#)). Because in the city of Mecca itself the original Arabic language has begun to be contaminated with the languages of other Arab tribes, its use has diminished the original flavor of the language, as the Prophet himself said: "I am the most fluent Arabic speaker among you." That is the visible secret of Allah's wisdom, wherein humans are constantly asked to contemplate the magnificence of Allah so that they

do not disbelieve in the blessings that God has bestowed upon them, especially the bounties of knowledge, which all emanate from the Lord of the universe.

As part of a maturation process, the Prophet witnessed the abandonment of the two people who had given birth to him, followed by his grandfather, when he was only twelve years old and still required the full attention of his family, as well as the source of his daily sustenance (Qadri et al., 2016). The affection Muhammad received and the pain he endured as an orphan softened his heart; he understood and felt the suffering of others. As a leadership exercise, Allah gave prior prophets the ability to become goat herders. At the time, Muhammad was shepherding goats, which had become a custom among Arabs. Consider how difficult it is to control this single animal: when the goat is dragged, it refuses to go as soon as we run behind it, indicating that the first prophets of Allah passed the patience test by leading a goat caravan.

Allah's education for the Prophet Muhammad consisted of a travel abroad with his uncle Abu Talib's commerce caravan. The Prophet Muhammad was just twelve years old at the time, but he was exposed to foreign life with its diverse nations, characters, and social cultures. Knowing the type of human character that existed in the world at the time of Muhammad's upbringing would have made him more mature. According to the Prophet's *sirah*, Muhammad eventually became a businessman because he had been trained to be an entrepreneur since childhood. Khadijah, his employer, proposed to be his life partner when he was 25 years old. This occurred because the Prophet Muhammad had kindness and honesty as capital in business, which made him attractive to the businessman and made him the head of his home.

3. 2. Prophet Muhammad PBUH as an Educator

Before he became a prophet and apostle, Muhammad had a noble character, so that all Arabs who knew him admired and trusted him, earning him a place in the hearts of Arabs. He is also recognized as a young man who is powerful and trustworthy. His predilection for avoiding useless crowds afforded him many opportunities to be alone, reflect, and study the fate of his idol-worshipping people. Muslims view the Prophet Muhammad as an exceptional educator and educator. As a teacher or educator, his character is exemplified by the adjective excellent (Ochsenwald, 2019).

The Prophet Muhammad, as a good person, compiled the benefits of the numerous human strata. Has become a superior and intelligent individual in terms of accurate thinking, views of the truth, precision in decision-making, and clarity of thought, and is afterwards praised for intelligence. As long as he receives positive feedback, he will want to join the forum if he develops connection and intimacy with those around him. If he does not receive rewards, he prefers to approach the Lord of the Universe on his own. He has always eschewed bogus forms of worship, even as a child. Therefore, there is nothing more abhorrent than the worship of statues, and you can barely maintain your composure while listening to the foolish idiots swear before *Latta* and *Uzzah* (Al-Mubarakfury, 1997).

Mecca is a city rife with injustice and misery (R. Y. Khan, 2015). The wealthy lived lavishly in pricey fine silk garments with an abundance of delights, while the majority of the population was poor and frequently starved. Arab tribes used to also plunder each other's valuables. Women are merely objects that can be sold, purchased, or discarded when bored. Not to mention their practice of murdering infant girls. Even this unfathomable cruelty has become commonplace. All of this continued to annoy Muhammad. When Muhammad was 35 years old, he demonstrated his abilities by saving Mecca from civil war

(Salehzadeh, 2017). At the time, the Meccan clans desired to repair the Kaaba, which was nearly destroyed. All clans demand that the black stone (Hajar Aswad), which is regarded sacred, be returned to its original location, which poses a significant challenge. Finally, they agreed to give the decision to the first person who arrived at the location because Muhammad was the one who arrived first. Relieved, they received him with gladness. And resolved that the black stone's rapture would be lifted simultaneously so that no envy would grow between them.

From childhood until adulthood, Muhammad has been a trustworthy member of society, which is why he was given the moniker "al-Amin" (honest). From adolescence to the age of 30, it is utilized for reflection to consider how to live an istiqamah life, upholding the truth and preserving the integrity of the soul. During meditation in Hira Cave when he enters his fortieth year, he is unable of separating insight from recollection.

Throughout his whole life, the Holy Prophet was renowned for his ethical demeanor and high moral standards. Muhammad was viewed as a figure who avoids anything that is not beneficial, stays away from forbidden food and drink, and never sits in a useless location. Ayesha said that the Prophet's character was as portrayed in the Qur'an in response to a question regarding the Prophet's personality.

3. 3. The Development of Civil Society After the Prophet Muhammad's Mission

The implementation of coaching in Islam is the time when the process of the revelation of the first revelation until the revelation is continuous, which is gradual, and the process of civilizing in the community begins to be carried out by opening a gathering of knowledge and initiating secret indictments. After Muhammad's death, these pursuits persisted until Islamic teachings were fully incorporated into the cultural heritage of Muslims. Since he received the first revelation on 17 Ramadan 13 years before the Hijrah (coincident with August 6, 610 A.D.) and until his death on 12 Rabiul Awal 11 Hijrah (coincident with June 8, 832 A.D.), this period lasted 22 or 23 years (Zuhairini, 2011).

In Mecca, the Prophet's interest in education began (Rahman, 2020). In dar al-Arqam, the Prophet and his disciples conducted the educational process. In the Mecca phase, there are two sorts of locations or Islamic educational institutions:

- 1) The house of Arqam ibn Arqam was the first location where Muslims and the Messenger of Allah convened to study the rules and fundamental teachings of Islam.
- 2) In Kuttab, he curriculum emphasizes reading and writing literature, Arabic poetry, arithmetic, and reading and writing materials for the Quran.

Since Muhammad was appointed as a prophet and apostle in Mecca and the Prophet himself became his teacher, Islamic education has existed (Muthoifin & Fajri, 2021). Present-day education is a blueprint that Muslims are always refining for the betterment of education. The Islamic education practiced by the Prophet in Mecca is a model that attempts to cultivate Muslim persons who are courageous cadres and who are equipped to form good Islamic societies, preachers, and educators. The message received by the Prophet Muhammad was communicated to the masses through da'wah or education. Beginning his prophetic career, he advocated the perfection of morality and monotheism. The Prophet utilized two relationship patterns for this mission: the relationship with God and the relationship with mankind.

In the first pattern, the Prophet educated the people as a form of da'wah for the treatise he brought, which had religious significance before Allah. For this reason, He performs this devotion with sincerity and without asking material from the da'wah. He fostered this

mindset in his followers in their pursuit of Islam's da'wah. In the second pattern, the Prophet became the people's teacher and an example of the ideal character immediately. Thus, people can easily discern the shape that the Qur'an requires by seeing the Prophet's daily conduct, as he performed his obligations not only in the pulpit or the mosque. The Companions held the Prophet in high regard and gave him a prominent position, but the Prophet was always modest. Herein lies the equilibrium of the Prophet's interactions with his companions who are bound by *ukhuwah Islamiyah*.

To attain the goals, establishing the fundamental structure of Islamic education necessitates establishing the fundamental religious values that provide the framework for the development of the Islamic education system. The fundamental pattern of Islamic education includes perspectives on the principles of the universe's life and the principles of human life, both as individuals and as members of society.

1. Islamic education is a component of God's rububiyah.

The educational process is an interwoven sequence of the creation of the universe in connection to the creation of humans. To comprehend the nature of Islamic education, one must grasp its roots, namely the essence of the human creation process and life on earth.

2. Islamic education aspires to complete the individual.

The most fundamental challenge in education is determining how much emphasis should be placed on individual growth and collective responsibility. Islam's unique nature provides the foundation for a balance between individualism and collectivism. Islam recognizes the personal rights of all individuals who are individually answerable to God. In addition to instilling in humans a sense of social obligation, Islam organizes all living creatures into a society and a state. This is the principle behind the construction of a whole person.

When the mandate was given, the Messenger of Allah proceeded to preach, initially in secret inside his own community and among his peers. Therefore, the initial recipients of his da'wah were his family and close acquaintances. (Badri Yatim, 2001) At this period of private and private Islamic education, the Prophet first taught his wife Khadijah to believe in Allah and to seek His guidance, then his adopted son Ali ibn Abi Talib (his uncle's son) and Zaid ibn Harithah (a housemaid who later adopted as an adopted child). Then his best friend Abu Bakr Siddiq. Gradually, the invitation was extended to a wider audience, but it remained restricted to the close relatives of the Quraysh tribe.

Faith (*tawhid*), worship, and morality are the fundamentals of education that the Prophet Muhammad originally imparted to his students during the Mecca era. The following best describes:

a. Religious education

The first issue of religion is faith in Allah swt and belief that Muhammad is a prophet and messenger of Allah, as revealed in the Qur'an as a guide and teaching for all mankind. Muhammad, as a prophet and apostle, is the first instructor who educates and teaches people how to be happy in this world and the next, in a community that is both physically and mentally affluent. Good deeds will be rewarded with good deeds, and bad deeds will be rewarded with punishment, if you believe in the Last Day, the Day of Judgment. The reward for good is reward and heaven, whereas the reward for evil is punishment and hell

b. Worship education

The prescribed acts of worship in Mecca include prayer as a declaration of devotion to Allah and thanksgiving as a means of purifying the soul and connecting the heart to Allah.

The power of prayer can prevent evil and evil actions. Initially, the Prophet of Allah and his companions prayed in secret at the home of Arqam bin Abil Arqam. Then, when the da'wah began to spread to every part of the world, it was conducted publicly. Initially, prayers were not said five times each day and night. After the Isra 'Mi'raj, however, Allah mandated it to be performed five times a day and night (11 sh/621 CE). As for the application of zakat in Mecca, it entails paying alms to the destitute and orphans and spending one's riches in the service of virtue (social charity). At brief, zakat has not been regulated and specified as the Prophet did in Medina

c. Moral education

The Prophet exhorted the people of Mecca who had converted to Islam to adopt good values, such as being fair, keeping commitments, forgiving, having faith, being thankful for Allah's blessings, assisting one another, honoring both parents, and feeding the destitute and travelers.

The Mecca phase of Islamic education is subdivided by Zuhaerini as follows:

1. Tawhid education, in theory and practice

As said, while carrying out his apostolic duties, the Prophet Muhammad was confronted with values acquired from the Prophet Abraham that departed significantly from the truth. The essence of the legacy is the monotheistic teachings. But these lessons from the civilization with which the Prophet Muhammad was confronted have vanished from the culture of the Arabs of Jahiliyah. The worship of idols and other acts of shirk encompasses the monotheistic principles. The name of Allah, as the creator of nature, the earth, the sky, and all in them, is still a part of their creed, although it has been obscured by the names of idols and other deities. This is the mission of the Prophet Muhammad, to re-radiate the light of monotheism in the lives of all men, and the first challenge he confronted was the life of the Arabs of his time. Moreover, this is the essence of Islamic education throughout the Mecca period.

2. Teaching the Koran in Mecca.

The Qur'an is the essence and primary source of the Islamic teachings transmitted to his people by the Prophet Muhammad. In addition to teaching monotheism, it is the Prophet Muhammad's responsibility to teach the Qur'an to his people so that it becomes a legacy of lessons passed down from generation to generation and a compass for the lives of Muslims throughout the years. Several elements allowed the Prophet Muhammad to teach the Qur'an correctly and flawlessly. Arab society at the period was known as an ummi society, in which the majority of individuals were illiterate. Few people can read and write, showing that reading and writing are not part of their everyday life.

After a three-year period of covert education, the next revelation occurred with the command to conduct the da'wah openly. Allah states in Q.S. Ash-Syu'ara': 214:

Meaning:

"Additionally, caution your closest relatives" ([Kementerian Agama RI, 2019](#))

After the revelation of the aforementioned scripture, the first action of the Prophet of Allah was to invite the Bani Hasyim. Several individuals from Bani al-Muttalib bin Abd al-Manaf, totaling forty-five individuals, accepted this offer. Before the Prophet spoke, Abu Lahab stated, "Those in attendance are his own relatives and their children. So if you wish to speak, do so without being childish. Know that no Arab would dare frown upon your people. Thus, I am justified in punishing you. If you persist in your business, it will be simpler for the Banu than for the entire Quraysh tribe to let you and all the Arabs to

intervene in their affairs. You have never encountered anyone from Bani's father who has performed actions similar to yours ([Al-Mubarakfury, 1997](#)).

The Prophet's latter technique consisted of an appeal to humanity as a whole or in its entirety. The 'international' appeal is based on Allah's order in Surah Al-Hijr: 94 to propagate the da'wah.:

Meaning:

"Therefore, proclaim publicly what you have been commanded and turn away from the polytheists" ([Kementeriaan Agama RI, 2019](#)).

There are three da'wah strategies for educating Muslims in Islamic knowledge, which Allah dictated to His Apostle: education in secret because Arabs cannot face the reality of the truth directly from Allah swt., so that the Messenger of Allah was commanded to first educate his closest family, then his friends, and then Allah commanded his Prophet to convey his knowledge to all corners of the world in order for people to accept Islam as a way of life. Because Islam was formed as a form of mercy for the entire human race.

4. Conclusion

The Prophet Muhammad saw is a role model in all parts of life, one of which being Muhammad as a teacher/educator who was educated directly by Allah and who holds the top position in Islam. As a person who is prepared to become Allah's Apostle, the Prophet Muhammad's education can be described as a process of direct education from God, so that the education gained is in conformity with the social, cultural, economic, and political situations that will be encountered. Prophet Muhammad will be the Imam of Muslims as well as the state's and Islamic world's leader. Consequently, it is not difficult if Allah prepares the best human being to continue to be educated in order to become a tough, patient, and compassionate human being. Since his boyhood, the Prophet Muhammad SAW has possessed a noble personality, because he was taught to experience many sorts of hardship so that he could understand what orphans, the impoverished, and others felt. Creating a person who is gentle in speech and full of love. The rapid rise of Islam during the time of the Prophet Muhammad was due to the religion's core values. The most significant factor, though, is the Prophet's exemplary character. And this is a reality that existed at the time, as we still feel his behavior or principles in our hearts today. The Prophet established Islamic norms with sagacity and was exceptionally astute in resolving problems as they arose. Whether it's a social or religious matter. No one felt discriminated against by the prophet Muhammad's attitudes. Not only do Muslims acknowledge the prophet's dominance, but non-Muslims also recognize the Prophet's prowess in numerous ways.

In Islamic history, the Prophet Muhammad was the world's first educator during the Meccan era, when the practice of coaching in Islam was initiated. Islam places value on the status and state of society, which it fully comprehends. This is obvious from the coaching approach employed, beginning with the hidden coaching of his companions, continuing publicly within the large family of the Prophet Muhammad, and culminating in general phases encompassing the entire human race. Even though the Prophet of Allah endured severe tyranny and intimidation, he remained steadfast in his proclamation of Islam.

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