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# Morally correct pattern of behavior and social interaction with a focus on Islamic education in the Prophet of Islam (PBUH)

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## Abstract

Behavior in a person's life, family, and community that should be about it Action and behavior has meaning and effect and interaction, two-way action that has two sides and is considered as the cornerstone of social behavior. Interact with characters have continuity and durability. Enjoying success in life depends on the proper pattern. Human existing social that very few people that have to deal every day with highly interactive and. Human social interactions with others requires effective and efficient relationship healthy and moral character, has special treatment. The most successful people are those who interact socially and communicate with others, the best and most desirable approach is given. Human to achieve higher levels of ethics and training in life is to make a model requires. How ethics and human, benefit from good pattern. Choose a suitable model ethical behavior both large and small, from how to dress, eat, dealing with family, socializing with people, the great cultural works, a promo campaign is effective, in the vast field of life. The Prophet Muhammad (pbuh) and the Imams, religious leaders - political Muslim community, there are some principles underlying the development of scientific thought and thought and forged them - of the state and the Muslim community.

**Keywords:** Islamic ethics, correct pattern, social interactions, Prophet of Islam (PBUH), behavior .

## Introduction:

Ethics, from roots mood and mood a mood, nature, nature and .... come. In the dictionary Lisan al-Arab, the roots of mood and the people is one, and both are means creation and creation, such as potable and potable (drinking). The creation and the creation of a different phonetic rather than semantic. But usually used in different cases, in the order of (people and mood) for inward and invisible person with vision (people ) is understood. The word is said to be mood a form of human appearance and it can be seen with the eyes (Ibn Manzur 1416 AH). Attitudes of some scholars, the perspective of ethics Any sensual attributes, which resulted in the emergence of good things or bad, although it is as sensual as strong and stable as well as unstable and whether the ideas come into existence without thinking and reasoning. Accepted definition of martyr Motahari about ethics, it is a definition that has been paid to how to behave and how to be, how to handle a man's deeds and words, but how a person associated with the characters and the spirits (Motahari). In general, concepts, principles and values that have shaped out of the individual and society, exist and are beyond the community.However, instincts, habits and inner traits, which in humans is available, called ethics and behavior that arises from the ethos of ethics or ethical behavior say.In a classical sense, you could say, a series of attributes that the human soul, fixed and rooted on the origin of things is good or bad, is called morality and human nature and attitude matter experts and scholars or schools to this issue, different positions in relation to the definition, purpose or nature of education has made education the term, paste roots and literally means, flourish now, roll up, high and premium or the price of the (shokohi). According to the martyr Motahhari's view (and in actuality training meant to foster the talents within the object lies, is (Motahari). If the behavior has meaning, is called, means practice, practice signified. In contrast to imply something that every human being, behavior, action (activity) would be, if the action is directed towards another person or group other in carrying out this practice and how it is to, to say that social action. Of course, one can operate as a charter, as is multi-faceted. Like donation (up without intention) is a social action and charity (up associated with the intention of closeness to Allah) that in addition to social action, is the way of the gods. Social action, if it is bilateral, that is, mutual and bilateral done, it will be like you greet the other person answers, say that interaction. The cornerstone of society, social action and interaction is two-way and without the community and will not be formed and will not find.Interaction of social groups is necessary, but not sufficient. Community groups is also necessary for other elements of social cohesion and positive emotion that is most important.Two-way interaction that is, can be symmetric or asymmetric and unequal equal. For the continued existence of social groups and society, warm interaction is necessary, either hot or even warm times and inequality (oreie) and to conduct the multiple meanings in the dictionary, it means a state that is known to man or Esfahani non-humans that is the case, what is it instinctive mode (non-human) or acquired (Ragheb Isfahani 1414 AH). Al Assembly in the dictionary as (Sire) to the approach, and the staff is meaningless (tarihi Najafi, 1396 AH). The martyr Motahhari, sire is the method, how to act or behavior that is associated with repetition and continuity, so that after a while you become a rule for behavior (Motahari).

## Research Methodology:

In this study, we follow the way we understand the method or methods of text analysis. This method is used on documents that document or part of reality to our reality. In the context of the relationship

between the viewer and the subject of analysis is two-way and on a frequent basis. With the question of the reader and text search, the research work begins and after studying the text, perhaps some parts of the text, the meaning of the first part of your lose and transformed. It looks for studying the interaction leaders, content analysis, the better, but the only way is trusted. Part of the early history of Islam scientific and educational life of the Prophet and the Infallible Imam. According to tradition to guide them religious, educational and practical people and convey it to future generations is essential. The first thing the Holy Quran to the Prophet value. Trained in the practices and traditions of the Holy Prophet (PBUH) Charm spiritual, mystical and spiritual messengers of God are so lofty that today, when scholars in Islam, a drop of educational and moral conduct on the palate great man's thirst for the truth puts them fascinated gathered the prophets and saints and seekers of truth Allah will gather. Moreover, love and devotion to the prophets and the saints of God does not have to Muslims. Among other religions, many thinkers have a great tradition in the field of scientific and practical manner and virtues messengers and Imams (AS) and the Holy Prophet collect and examine and disseminate have made.In this respect, the following are some of the characteristics and virtues - practical and educational life of the Prophet, in three areas, spiritual moral education, moral education, personal, social, moral education, are analyzed.

***1. Spiritual moral education***

Education, has several dimensions, including is the spiritual, emotional, social, and ..... The most important aspect of education, spiritual education, which according to most scholars, is training on all aspects of the foundation after another.This forms the basic essence demeanor religious person and as the most important factor in creating differentiation from other areas of education, religious education will be discussed. Based in spiritual education, God from God, pool and landscape orientation, the orientation of all human actions and behaviors that are exposed to God's standards.This kind of training that includes the spiritual dimension of man and man's relationship with God and ultimately provide human development is to achieve divine revelation. Emphasized the prophets and Imams have been honorable in all live scenes of the utmost importance to nurturing their spiritual dimension Onion. Of the fruits of faith and spiritual education, achieve peace of heart and mind of man. «الّذِينَ آمَنُواْ وَتَطْمَئِنّ قُلُوبُهُم بِذِكْرِاللّهِ. أَلاَ بِذِكْرِاللّهِ تَطْمَئِنّ الْقُلُوب» (Raad 28). Those who believe, and whose hearts the remembrance of Allah be quiet. Verily in the remembrance of Allah hearts are calm.With his point of view it can be concluded that in addition to teaching manners and social behavior and moral, should the present generation and the future of society with moral and religious education introduced points. This way, in addition to being the true origin of the universe society by linking generations. In a spirit of confidence and force them endurance and resistance problems will also create life beyond. Following are some of the aspects of moral education moral, theoretical and practical life of the Holy Prophet in this regard, will be analysed.

***1.1 Worship God***

In Islam, worship is the only non-breakable training programs (UFC). In fact, the worship of creation goals and means of recourse to the right and a real evolution, yet introduction and the underlying social and moral education of mankind. In fact, the worship of God and obedience to God median is imperative, without which it is not his true human excellence and perfection and happiness can not walk stairs.According to the Holy Quran purpose of human creation and the prophets (worship of God (thereof 56) is introduced as a matter of continuity of puberty and started to the moment of death continues: «وَ

«اعبُد رَبَّکَ حَتی یَأتیَکَ الیَقین» (hajar 99) Lord pray to the moment of death approaches certainty. Prophets and Imams (AS) is always a moment of worship and prayers to God have been negligent, spirit worship prevailed over all their actions so that they function like the pure commandments of the Lord maketh the spirit of his own desires, rather have given. In depicting the prophet worship qualities that it stood to pray when he jumped from the fear of God and the color of the faces of the heart and chest voice was heard as the voice of the people Khaef and terror. Another story says that when the Prophet was praying like fabric that has been dropped in the corner. As well as narrators Aisha said: When the Messenger of Allah talked to was the fact that prayer time was not as if he recognized us nor do we have known him ( nori 1408 AH). Useful Din Tusi has narrated that Imam Ali ibn Abi Bakr limited when the Egyptian province, the instructions he explained, and besides, it said, bowing and prostration take care of yourself, because the Messenger of God more prayers of all the people and at the same the actions in the prayers of all was lighter and less (Sadugh 1408 AH). Among the variety of worship of the Prophet (PBUH), none were the same with prayer. His eyes were the most popular prayer and worship him (hakem hasakani, 1411 AH). In this context, the prophet of Islam, to Abuzar said: O Abu God in prayer and put my eye, I made it so popular food for the hungry and water for the thirsty. Hungry and thirsty to drink water with a meal are fed and watered but I am not satisfied prayer (hor ameli1409 AH). He was one of the greatest manifestations of worship in all situations and circumstances, surrender to God and have Him. Surely someone with submission to the right, turned to God, we can say that the best and most manifestations of religion is shown. God Almighty says: «وَ مَنْ أحْسَنُ دِیناً مِمّنْ أسْلَمَ وَجْهَهُ لِلّهِ وَ هُوَ مُحْسِنٌ» (nesa, 125). The divine word in the Bible is unique in terms of content and indicate how to surrender to God. Addressed the Holy Quran and the Holy Prophet has said:لا ❋ «قُلْ إنّ صَلاتِی وَ نُسُکِی وَ مَحْیایَ وَ مَماتِی لِلّهِ رَبّ العالَمِینَ شَرِیکَ لَهُ وَ بِذلِکَ أمِرْتُ وَ أنَا أوّلُ المُسْلِمِینَ» (anam162 and 163). O Prophet, say a prayer, obedience, and live and die for the Lord of the worlds, no partner, and the same things I have been commanded and I am the first person to submit to God I am. Late the importance of worship of the Holy Prophet said: «خَیرُکُم مَن اَطعَمَ الطّعام وَ أفشی السّلام وَ صَلّی بِاللّیلِ وَ النّاس نِیام». Your best bet is to feed food and disclosure of Islam, and while people are asleep, praying. (Sadugh1403 AH).

### *1.2 Worship God*

In One of the most effective means of training, trusting in God. The truth is that human beings rely activist, his work of God and solve your problems just ask him. God the all merciful and compassionate towards him. He needs informed and has the ability to solve any problems. Who has a spirit of trust, never give way to desperation, a feeling of helplessness in the face of problems not hard disasters, and the culture and belief resist, so he gives mental strength which can be overcome. On the other hand, promising divine intervention to those who trus, to help him, comes and relieves him of failure. The main luggage to accomplish the Prophet in all affairs, especially at the time of his mission, trust was associated with labor. In this regard, concordant with the Holy Quran says: «قُل حَسبِیَ الله عَلَیهِ یَتَوَکّلِ المُتَوَکّلُون» (Az-Zumar 38) Say: Allah is sufficient for me and those who trust must rely on Ed. Prophet, about trust in God in the affairs of states: مَنْ تَوَکّلَ عَلَی اللّه کَفاهُ مَؤنَتَهُ وَرِزْقَهُ مِنْ حَیْثُ لایَحْتَسِبُ (pious Hindi 1409 AH). Whoever puts his trust in Allah, Allah will suffice cost him and from where I did not give him one day.

He also says: اَلطِّيَرَةُ شِرْكٌ وَمامِنّا إلاّ وَلكِنّ اللّه يُذْهِبُهُ بِالتّوَكّلِ (Qazvin in 1425 AH). Shrek's jinx and no one of us unless he has somehow jinx, but trust in God he destroys it, one day the Holy Prophet (PBUH) groups that do not work and culture they saw and said: «ما أنْتُمْ؟» What do you have? قالوُا: نَحْنُ الْمُتَوَكّلونَ We trust width قالَ: لا، بَلْ أنْتُمْ المُتّكِلونَ The Prophet said: No,. (Vision 1408). The narrative states that the trust business without effort is in vain. If practical trust worthy and have a good end will be combined with human effort. As a result of reliance on the Holy Prophet to other than Allah, the Lord tells of such an interpretation: قَولُ اللّه عَزّوَجَلّ ما مِنْ مَخْلوقٍ يَعْتَصِمُ دونى إلاّ قَطَعْتُ أسْبابَ السّماواتِ وَأسبابَ الأرْضِ مِنْ دونِهِ فَإنْ سَألَنى لَمْ أعْطِهِ وَإنْ دَعانى لَمْ أجِبْهُ (tosi1414 AH). God Almighty says: No other creature that I take refuge, except that the hand of toys and short strings heavens and the earth, so I do not If you ask me if I do not read my answer.

***2. Individual moral education***

Gohar life time of the Holy Prophet (PBUH), full of spirituality, peace, affection and compassion is. In the ethics and practices of individual life, his human paragon of kindness, good mood, sincerity and honesty, knowledge, tolerance and dedication, sportsmanship and is ... The following are some of the individual pedagogical practices prophet (pbuh), will be discussed.

***2.1. science***

Prophets, leaders and our great leaders, whoever had the greatest teacher of humanity. According to Quranic verses and Islamic tradition, the main source of knowledge prophets were God's infinite knowledge. In the wake of revelations by angels or dreams, and so honest, or by earlier prophets, the messengers will be granted. God in the Quran the Prophet would pray that God asks of his knowledge: وَ قُل رَبِّ زِدْنى عِلْماً (HA 114). According to the evidence and based on the Holy Quran, Prophet Muhammad conscience, the teaching and learning of knowledge, has been cleared. He is man the school, but the school is not God, but only the right, learned knowledge and human teacher, however, he is the author of Science and universities (Motahari). Ibn Khaldun says the Prophet Amy was, but Amy being to perfection, because, his knowledge causing the upper world was engulfed, unlike us, Amy of us is perfect, because the same ignorant of us (Ibn Khaldun 1422 AH). Higher education and comprehensive rules and regulations Holy Quran and the sayings and conduct of the Prophet, the best evidence for scientific and vast knowledge of the Prophet's dignity. To be sure, the prophet of Islam, mining science and the world's top scientists. Great sayings of the Prophet on the acquisition of knowledge and the importance of it and narrated. Here the narrative suggests that well expresses the position and the greatness of the Prophet's science and world views. One of the Ansar came to the Prophet and said, If the funeral of my body or be present in the House with a scientist in me which of the two is more like you. Jesus said: If those who seek mental body and bury it now houses a world in which science and traditions, and maketh it states attending the funeral and burial of thousands of thousands of patients and visitors of the stand to worship in a thousand days and a thousand nights and fasting and giving alms to the poor thousand dinars for one thousand Hajj and thousands of war in God's presence in the higher virtue. Where it appears to the presence in the House of God? Do you not know that the life and vitality of the heart to learn divine knowledge and ignorance is death and destruction the heart of man?(AH Fattal Neyshabouri 1420). He

regrets corrosion science and Resurrection referred to two states: one in the resurrection of all the more regret eating two 1 man in the world to demand the science of religion opportunities, but not because they were lazy to search for it, other a man who learned to others and their religious knowledge to operate it and gone to heaven, but to its knowledge, did not work and should go to hell (payandeh).

***2.2 – kindness***

Of human needs, is one of the most important emotional need. You can live without love, but one can not live. Islam is the religion of kindness, good humor and good encounter with believers is of great importance and it is one of moral values. Meet these emotional needs is more necessary at an earlier age. Children are more sensitive to other people's attention and affection. Practical and individual behavior and social conduct and Mshra Prophet (PBUH), is full of love and mercy and compassion. He of all people, even to the children was caring and kind. In verse 128 of Surah Repentance, kindly Prophet (PBUH) against the believers by saying: expensive and difficult for him to suffer disability, is attached to you and to the believers, compassionate. In another verse, hadith and tenacity he noted that before the unbelievers: مُحَمَّدٌ رَسُولُ اللّهِ وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ (Fath 29). Muhammad the messenger of Allah and those with him hard against the disbelievers and merciful among themselves. Although praise and good humor wherever and whenever Prophet Muhammad's orders, but good manners and good behavior at home with family members, especially Sftarsh Prophet (PBUH) Bvdzh, so that one of the indicators of good person to deal and is a good fit with your family. Narrated the Prophet said:مَا عَزِيزٌ عَلَيْهِ عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ The people of faith, someone who has the best of ethics and behavior with the family is the most delicate and the most tender you to my family (Club 1403). With a brief review of the practice of the Holy Prophet date can be concluded that the secret of its success in mission critical server our universe, more than Hramly, his good mood and good behaviors that increase the spread and influence of religion in the depths of his soul and in different parts of the world. With the approach of the revelation the Prophet of Islam had taught that not only attracts talented people ready to lead, but his sworn enemies have become close friends as well.

***2.3- humility***

One of the major obstacles in the way of education and to achieve prosperity and self-determination, pride and arrogance. This guide will block the adoption, and to create a barrier between the self and the individual educator is Ntrbyt. However, in the spirit of humility in humans, develop, may lead to further guidance and divine revelation and to any extent limit the characteristics of arrogance, an insistence on the inevitable astrays and right and wrong. So, humility, one of the highest human good qualities. God, where one of the Umayyad a blind man hit the bottle out of his head and his face returns, revealed this verse is:عَبَسَ و تولّی* اَنْ جاءَهُ الْأعْمی* وَ مَا يُدْريکَ لَعَلّهُ يَزّکّی (Bs3-1). He frowned and turned away when the blind man came to him. And Neto did not know, perhaps he is pure hell. The behavior of the Prophet (PBUH), in such a way that when the forlorn orphan and was until the Prophet, direction and leadership of all Muslims claimed, did not change anything. Imam Baqir (AS) narrated that the Prophet said: «خمس لاادعهن حتی الممات: الاکل علی الحضیض مع العبید، و رکوبی الحمار مؤکفاً و حلبی العنز بیدی، و لبس الصّوف و التسلیم علی الصبیان لتکون سنّةً من بعدی Five things that will not leave until their deaths: eat with the

servants on earth, to ride naked ass, milking goats with his own hands, wearing woolen and given to the children. All of these reasons, this work does become a tradition (Sadugh1408). So practices and sayings of Prophet Mohammad full of humility and avoid the arrogance and megalomania. While he was away from anything that would be arrogance, his followers also warned that he would say: Everyone on earth walk with arrogance and selfishness, the earth and what it is and what's on it is, he will curse.

***2.4 - honesty and truth***

Honesty and truthfulness, of great deeds and one of the great human virtues that all divine religions and schools of material of great value. Human nature dictates that people clean, healthy and balanced, heart and hand and mouth coordination, appearance and reality is and what he believes one is uttered. Islamic traditions of resources with different wordings and its emphasis on honesty Muslims and religious principles are taken into account. God says: It is only those who have faith and do not recognize the signs of God, lie weave (An-Nahl: 117). The liar does not believe in the signs of God. He promised to introduce the void that lies the greatest sin (hor ameli1409). Integrity and honesty in words and actions to attract public confidence in the messengers of God's messengers and provides grounds for accepting their invitation.

***3. Social education***

Humans are social creatures and communicate with people, can never developmental stages, reach maturity and happiness and human success depends on attracting friend. For this reason, everyone in the world loves to penetrate human, the other party to vote and coordinate with her, because to succeed in a social interaction, the best option and method, the same influence on people's hearts and conquer hearts them.Key to the success of our religious leaders, especially the Prophet of Islam, desk, transcendent and intimate social relationship with people is not. it tried to achieve his divine purposes, to the audience's heart and soul and capture the values and teachings of the divine - human, better and deeper audience rather than be stuck in there.Following are some of the indicators of social education based on the theory and practice of the Prophet Muhammad, checked.

***3.1 E and help the needy***

Serve the people of the most useful educational practices to attract hearts, because humans are innate, self-interested and intrigued by who knows who he is good or node opens the difficulties of life. One of the ethical duties - Educational every person in society is to meet the needs of their effort. Meet the needs of a Muslim and wish him not only reward above and beyond the twenty-Hajj (hor ameli1409 AH). Rehabilitation and needy community rights, needs and requires financial resources to support their work. Support of the underprivileged to disperse and distribution of poverty, but poverty from society, requires needs and financial resources and mechanisms to support them. Support of the underprivileged to disperse and distribution of poverty in society but rather, the eradication of poverty from the society. This work led to the development of the society. With the support of the needy they can be brought into the labor market and manufacturing to develop correct competition and the volume and quality of production to be added.

Prophet Muhammad, the Hadith precious, help your brothers aligned with them in the way of God says: مَنْ قَضى لأخيهِ المؤمنِ حاجةً كانَ كمَن عَبَدَ اللهَ دَهرَهُ (tosi1414 AH). Someone to help their believing brothers, the Mujahideen in Allah reward him and given him the importance of serving the Muslims to such Charts: أيّها مُسلمٍ خَدَمَ قوماً مِنَ المسلمينَ إلاّ أعْطاهُ اللهُ مِثلَ عَددِهِم خُدّاماً فى الجَنّةِ. Any Muslim who serve a group of Muslims, God made them he's in heaven maid. Finally, if someone in to help and serve our Muslim

brothers, while the Muslim Prophet does not consider him مَن اَصبَحَ لاَیهتَمّ بِاُمُورِ المُسلِمینَ فَلَیسَ مِنهُم و مَن سَمِعَ رَجُلاً ینادِی یالَلمُسلِمینَ! فَلَم یجِبهُ فَلَیسَ بَمُسلِمٍ (Kleene). Someone who does not handle night and the affairs of the Muslims, not Muslims as well as Muslims who hears a man of redress wants, he does not respond, not Muslims.

***3.2 - good companionship***

Good companionship, appropriate behavior and serve the people of God orders the Holy Qur'an, the Prophet and the Infallible Imams us. also open. When communication between people in different communities and deal with each of the words and behaviors are different. The sacred religion of Islam also places great emphasis on a good deal and greeting when dealing with each order. Prophet in dealing with all people, so that the character and behavior can be observed and respected by people who are not humiliated or ridiculed it. So, the moral qualities that the Qur'an to the Prophet Muhammad is mentioned, having high character and good morals are: وَ إِنّکَ لَعَلی خُلُق عَظِیم (Item 4).

## Discussion and conclusion

In today's world, ethics and value systems and moral life shaken by loosening the sacred principles have been threatened, has been the most consistent of his religious beliefs, thought, mechanical and been replaced by precarious life and various human disturbance inner and outer faces, which is above all a crisis of religious knowledge. For this reason, people indulge today in the face of worldly blessings and Fryt made it their job and do their utmost in order to collect the material world, spent and piety, simplicity, honesty and contentment ... in your life has diminished. Most of the attention given in the material aspects of life in the spiritual elements. Especially the divine prophets, Prophet called on his followers to put best educational practices and. They transcendental life can be raised in human history as the most successful educational patterns.The study that was conducted, it was determined, moral pattern - Educational Prophet (PBUH), because there are two factors, one in the person of the Prophet, and the other in law and religion that he brought from God for guidance, appropriate is the most and best educational model.According to a study conducted in this paper, the life of the Prophet's eloquent, full of spirituality, peace, affection and compassion, respectively. In the ethics and practices of individual life - spiritual, human His perfect example of faith, virtue, piety, contentment, charity and good mood, sportsmanship and manhood, the element of forgiveness and sacrifice.In later life ethics and social ethics, the Prophet, of the people and democracy have captured the poor, the suffering and pain ointment those, the standard-bearer of human rights in society, in this regard, we, as followers of the Prophet, only to not enough text books and writings. Should be making use of the moral virtues in themselves and spread them in the society through the provision of necessary training through education in schools and universities, cultural and educational centers, education through mass media such as radio , television, newspapers, magazines, etc. work. Lifestyle ethical and prophetic teachings and practices at the community level to prevail.

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