

## The Role of Affection in the Education from the Perspective of the Prophet (Pbuh)

Hossein Habibitabar

Saveh Branch, Islamic Azad University, Saveh, Iran

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### ABSTRACT

The role of affection in education is discussed from two perspectives. First, in the ethical personality and virtues of great teachers, affection behavior and kindness of them to others are mentioned and then in their speech, some evidences of emotional education is seen. The prominent personality of The Prophet has both aspects completely and obviously. The Holy Quran by expressing some attributes such as “blessing for people in the world”, being kind to the believers and the like emphasized on the mercy, kindness and if we go into the history and see his behavior from the beginning to end, it is full of kindness and affection toward the nation and the role of affection and kindness is observed in his speech. The current study by using the valuable behavior and life of The Prophet, investigated some of the important factors such as affection, kindness, good behavior, neglect of problems, etc that are effective in emotional education of people and finally the unique role of affection and its positive effect in social and personal life are considered.

**KEYWORDS:** Education; affection; affection; good behavior

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### INTRODUCTION

One of the main needs of human being is education and achieving the best and reasonable education. The creator to fulfill this need and the desire of appointed the selected teachers like the Prophet (pbuh) and other Messengers and if their guidance and divine education were not present, the people were in mischief and wrongdoing. *مُبِينٌ ضَلَالٍ لِّفِي قَبْلَ مِنْ كَانُوا اِلٰهًا وَ الْحِكْمَةَ وَ الْكِتَابَ يُعَلِّمُهُمْ وَ يُزَكِّيهِمْ وَ اٰيٰتِهٖ عَلَيْهِمْ يَتْلُوْا مِنْهُمْ رَسُوْلًا اَلًا مُّبِيْنٌ فِى بَعَثَ الَّذِى هُوَ*: Allah is the one who sent among the illiterate people a Messenger from among themselves to recite to them His words of revelations in order to purify them from the dirt of disbelief and paganism and to teach them the Book of Truth and wisdom, though they hand being in gross error (Jome, 2). Indeed, the attempt of the Prophet was emotional education of him that educated among the people in dark age era who were ignorant, violent, some pious and courageous people that after half century of the advent of Islam, they were the commanders of the half of the world and by considering this important thing, in this study it is attempted to discuss about the role of affection in education from the aspect of the Prophet.

Here at first affection and education is defined and it seems that clarifying the issues is necessary. Then, the factors of emotional education in its precious presence to know about the importance of affection in education.

### Concept

#### a. What is education

Education means observing, education (Dehkhoda, 1956, vol 12, p 253, Moein, 2001, vol. 1, p. 764). But the term “education means the continuous process and its aim is physical and mental growth or full guidance of the personality of educated people to attain the human knowledge and accepted norms of the society and helping to progress their intrinsic talents (Aliakbar Seif, 2005,28). According to this definition, a successful teacher helps an individual or individuals in promoting their talents and educate him as a person informed of the surrounding issues and relate to the values of society or religion (Ali Akbar Seif, 2005, 28). Thus, education is the development of personality and by education, we can form the people freely and change a society (Amini, 2007, 15).

#### b. What is affection

The term “affection” single form of “Atefat or Avatef” is the female word of Atef and its gender is Ataf, meaning inclination (Luis Maluf, 1989, vol. 2, 1140). In some cases ”affection” means affection, kindness and romantic interest, more affection, benevolence with affection, excitement, helping others, love, attachment, interest and affection. However, this term means different interpretations presented by scientists. It can be said that we can

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\*Corresponding author: Hossein Habibitabar, Saveh Branch, Islamic Azad University, Saveh, Iran  
Email: habibitabar1390@yahoo.co.uk

not agree on a united meaning. Thus, it can be said that “affection” is the feeling to another person that have special feelings toward a person.

### c. The reality of affection

Affection reveals heart that speaks to feed the heart during the disease and save it from death to give a new life to it. Allah gave affections to human being to continue his life by it and interacts with human being by affections and promote their existence and sometimes to attract the affection of people be kind and sometimes get angry to put the enemy away (Zahedi, 2006, 368).

If affections as divine gift were not in human being, human being was a helpless person that didn't have a tongue to say and ear for hearing and a tool to use from the world of people and he was like a dumb and deaf person who couldn't have any relationship with others (Zahedi, 2006, 368). By a brief view of religious teaching, it can be said that affection is not emotion and emotions because emotion is natural feeling but affection is different and it is about the knowledge due to this fact, affection and the relate examples in religious teachings, namely divine signs, are relate to spiritual affairs. Thus, kindness in verse *الْقُرْبَىٰ فِي الْمَوَدَّةِ إِلَّا أَجْرًا عَلَيْهِمْ سَلَّكُمْ لَا قَوْلَ*: Say no wage I ask you for my mission but all I ask expect is the affection to my near kin (Shora, 23). Thus, there are many signs and verses about affection, kindness, blessing, mercy, humiliation, forgiveness, beneficence, patience and gratefulness, etc that are all examples of affection. Thus, affection is the main key of the house of heart. To educate the emotional aspect and its evolution we should consider that the continuance of religious-Islamic teaching are based on principles, correct methods that people use religious teaching in personal, family and social relations for positive change.

### Emotional education

Islamic education is one of the main points of emotional education in personal and group life because human being without good use of religious teachings can not achieve permanent and valuable change. Thus, by religious teaching and behavior of the Prophet (pbuh) some of the effective factors in the emotional education and perfection people are mentioned.

#### 1. Kindness

One of the methods of emotional education is kindness, affection is a natural need and life is cold without kindness and it is dull. Every person likes to be loved by others and to be happy of their affection and to love other people and love them to strengthen the bases of affection (Amini, 2002, vol. 1/224).

شود زرین مسها محبت از شود شیرین تلخها محبت از  
شود شافی زردها محبت از شود صافی زردها محبت از  
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Balkhi, 2000, 243

We should be moderate in expressing love and affection. Thus, Vine says:” We should educate human being as to the master of himself to give services better (Rashid pour, 2007, p. 92). Thus, affection means love friendship(Luis Maluf, 1989, vol. 1,240) loving and to be loved (Azartash,2006, 444). According to Holy Quran *إِنِّي عَلَىٰ لِبُصْنَعٍ وَمَنِّي مَحَبَّةٌ عَلَيْنِكَ أَفْقِيْتُ وَلَهُ عَدُوٌّ وَلِيٌّ عَدُوِّيَا خُذْهُمَا سَاجِلَ الْيَمِّ قَالِيهِ الْيَمِّ فِي فَاقْفِيهِ اللَّذَابُوتِ فِي اقْفِيهِ مَا يُوحَىٰ مَا مَكَّ إِلَىٰ أُوحَيْنَا*: Put the child in a box and throw the box into the sea, the sea will cast him on the bank and he will be taken up by the person who is an enemy to Me and to him. And I did cast a ray of my affection to you in order that you may grow up and receive training under my supervision (Taha,39). Musa should be in a protective shield in this way but it should be stronger than steel thus, God cast a ray of affection to him that anybody that see him, loves him and he will not only kill Musa, but also he will cause no injury to him (Makarem,2006, vol. 13/ 224-225). Thus, good behavior and improving this behavior that is rooted in divine revelation of prophet behavior is necessary more than before for promoting the lost emotions of human being. On-time use of such a method without any exaggeration is valuable that God knows the success secret of The Prophet in stealing the heart of his followers and rapid growth of dependent upon this approach. *بِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ لَوْ وَ لَمْ يَكُن لَّهُم مِّن رَّحْمَةٍ مِّنَ اللَّهِ لَفَسَدُوا وَلَهُمْ لَعْنَةُ اللَّهِ الْكٰفِرِيْنَ*: by divine blessing to them, you got kind and if you were unkind, ruthless and inflexible, the people were dispersed and they were migrating (Al-Imran,59).

Although the Prophet (pbuh) had good attributes and behavior and the Holy Quran with its divine message in its compliment says *عَظِيْمُ خُلُقٍ لِّعَلَىٰ ذٰلِكَ*: verily you are a man of high level character (Qalam, 4). The prophet knew it well. *محاسنها و الاخلاق المكارم بعثت*. I am appointed for good behavior. (Tabatabayi, 2003,75). But due to the importance and using this (good behavior and affection ), these were the good characteristics of The Prophet. Thus, his affection to others was a factor that not only stole the lover hearts, but also caused that the enemies of Islam, give up their enmity and accepted Islam.

Human being yields against good and kind behaviors and will be hatful against violent behaviors. Our routine experience of the behavior of children indicates this reality. For example, when we forbid a child from something

and get angry, he not only gives up, but also try continually to achieve it by his childish screams. This is the reality that compulsory prevention is not only good, but also it is bad. Thus, affection to others is half of wisdom: *الى التودد العقل نصف الناس* (Nahjolfesahe, 2006, 647).

## 2. Cheerfulness

One of the ways of emotional education and attracting others attention is cheerfulness and expressing love to others. Such a method in life, not only cause the promotion of affection in people but also it includes the obedience of others.

In current conditions, if we observe unsuitable behavior between the people in the family and society, these behaviors are due to violent behaviors and if they are not modified, they will have adverse effects for the family and society. Religious education is modification of these bad behaviors based on original Islamic teachings that not only the communities are saved from many problems, every day by reduction of abnormalities, virtues are promoted in the family and society. Thus, cheerfulness is one of the effective factors in promoting affection. Thus, The Prophet was always smiling when talking with others *كان اذا الله رسول* (Tabatabayi, 2003, 102).

## 3. Neglecting defects

One of the best methods promoting affection is neglecting and forgiveness. The Prophet says: "يجب عفوُ تعالى الله ان" (God is the forgiver and loves forgiving ( Nahjolfesahe, 2006, p. 462). Indeed, such a method provides the promotion of emotional aspect and guides toward personal and group interactions well. Following such a method in life not only promotes the internal and emotional aspect of people, but also the importance and efficiency of this approach is such that God advised His Messenger to take such method: *اعرض و امر بالمعروف و العفو خذ*: Our Messenger take the forgiveness method and order to good doing and turn away from ignorant people (Al-Aeraf,1999). Anas Ibn Malik as one of the servants of him in Medina says: "قط شينا على عاب ولا كذا؟ فعلت هلا: قط: I was at the service of The Prophet in Medina for 9 years and I don't remember any day that he said why you didn't do that? He never blamed me (Tabatabayi,2003, p. 105). Have you ever seen that a slave compliment his Master as the servant of the Prophet said in 10 years that included the happiness, sufferings, good and bad deeds, never blamed me or made my upset. Then he added: *وطيئ بّ و*: When his wives blamed me, he said: *قدر و بكتاب هذا كان انما دعوه*: don't blame him, it was not his fault (Tabatabayi, 2003, 105). Indeed when his behavior about forgiveness was like that, his speech was so *العفو لا يزيد العفو*: Forgive others because forgiveness brings dignity and forgive each other that God gives you dignity (Nahjolfesahe, 2006, 463).

## 4. Empathy

One of the best ways increasing the strengthening emotions in life is empathy toward each other in personal, family and social life.

Considering such an attitude increases the emotional aspect among people namely, among the poor of the society. Thus, the Prophet for empathy with the slave, ate food with them, he was sitting on the ground and was hand shaking with the poor and wealthy and if he was invited to a place even for eating date, he never rejected the invitation. He was kind and affectionate toward all the Muslims (Tabatabayi, 2003,p. 95). If he had a meeting with followers, they were always sitting in a circle that all people seem equal and as Anas Ibn Malik said *النبي اتينا اذا كنا*: When we were going to the Prophet, we were sitting around him (Tabatabayi, 2003, 122).

## 5. Good behavior

Good behavior in personal life and the society not only is effective in promoting human emotions in Islamic and education aspects, but also it is important from every aspect. The Prophet says: *فاحسنوا محسن تعالى الله ان*: Allah is benevolent, so, you should have good behaviors (Nahjolfesahe, 2006,22).

Indeed, good behavior (before God and his servants) it is one of the beautiful examples of relations in religious culture. Thus, when a child was brought for naming or prayer, he put the child on this knee to respect the family of the child and sometimes, the child urinated on his clothes and let him to finish his work and avoided the scream and blames of the family of the child and after the prayer and naming the child, the mentioned family were happy The Prophet was not upset and when they left the house, The Prophet changed his clothes (Tabatabayi,2003, 103-14) when and adult came to him, he put a mattress under him and if he didn't accept, he insisted until he accept (Tabatabayi,2003,106).

In Ohod war, when his teeth were broken and blood was pouring from his face, his followers asked him to curse his enemies but he said: *لعلنا ابعث لم مهداة رحمة بعث انما*: I am the prophet of mercy and guidance and I am not appointed from cursing (Feiz kashani, vol. 4, 129).

He believed that: الإيمان نصف بهم الرفقُ و الإيمان نصف الناس مداراةً: Being good with people is half of the faith and being kind with them is half of good life (Nahjolbalaqeh, 2006, 597). Always he said: بإقامة امرنى كما الناس مداراة به امرنى الله ان: الفرائض: Allah advised me to be good with people as he ordered me to establish the religious rituals (Nahjolfesahe, 2006, 598). Hafiz Shiraz complimented himself by saying such poems and was proud of using the Holy Quran in saying such poems:

سَخْنَشْ لُطْفٍ وَ دَلَكْشْ نَفْسٍ بَرِّ أَفْرِينِ      اسْتِ مَعْرِفَتِ الْغَزْلِ بَيْتِ هَمِّ حَافِظِ شَعْرِ

(Hafiz, 1994,305) Babshin et al complimented him due to the poems that were inspired by verses and traditions and called him Lesanolqeb. One of his beautiful poems is inspired by Ahadis in being good with people from the Prophet as:

مَدَارَا دَشْمَنَانَ بَا مَرَوْتِ دُوسْتَانَ بَا      اسْتِ دُوحَرْفِ اَيْنِ تَفْسِيرِ كَيْتِي دُو اَسَايشِ

(Hafiz, 1994, 5).

Above all, these affectionate and kind methods of The Prophet resulted into promoting the emotion of the followers that the Holy Quran describes them as: عَلَى أَشِدَاءٍ مَعَ الَّذِينَ وَ يَبِيَّهُمْ رُحَمَاءًا كَثِيرًا. and his followers are stern and hart against the disbelievers but kind and compassionate to each other (Fath, 29). It can be said that the followers of the Messenger are the people who were the same in thought, belief, action (Makarem, 2006, vol. 22, 126) and in terms of piety and faith (Makarem, 2006, vol.22, 129).

## Unique role of affection in social and group life

### 1. The role of affection in personal life

As human being needs air to breathe, affection and emotion are necessary for spiritual life. The house is a place for physical rest but human being for his spiritual life requires another place as heart or hearts of others to attain the comfort in his soul. The affection has the main role in the destiny of the future and makes the human being prepared to be adapted with the changes as considering the capacity of the research we mention two points:

#### a. The balance of soul in the ray of affection

Mental affection is improved under the shadow of affection and when a person is loved, will be hopeful as he will not feel alone in confusion world to lose his physical comfort but gradually the high attributes and emotions are promoted.

#### b. The physical health in the ray of affection

Physical health of human being emphasizes on the balance in the soul and when the soul of human being is full of the affections of parents and others, he will have the required comfort and confidence and such a person is grown better and quicker than others that don't have such a blessing. For example, the children who have the required affection of the parents in physical capabilities in comparison to their peers without love and emotion are more promoted and their logical evolution is provided and they are more balanced (Qaemi, 1997, 94).

### 2. The role of affection in social life

Indeed, one of the requirements of ideal society is affection because affection has fundamental role in human being and social relations and four of these examples are mentioned as:

#### a. Security by affection

Qoreish people by their enmities, wars and transgressions eliminated the social security from others and in the society of that time, a strange fear was dominant. By the victory of the Prophet and his loyal followers, these fears and enmities were increased as some people escaped to the mountains of Abuqeis and Khandame overlooking Masjidolharam out of the fear of retaliation of Muslims and they were controlling the situation but being so cautious about affection of the Prophet. Here the Mecca was conquered and all the hopelessness of Islam enemies turned into hope and the required security was dominant on the scared people. The prophet forgave pagans as: You were bad neighbors for your Prophet and you called him liar and forced him to leave his house and made him upset and you were not satisfied with his sufferings and tried to start a war against me, you aimed at my migration place and started some wars against me but I don't want to punish you but I tell you to go that you are free to go as we were victorious in the great victory of Mecca (Tabarsi,1424, vol.9-10, 712). By this affection, for 10 days, 2000 of Qoresih were Muslim (Mohammadi, Eshtehardi, 2006, 71).

#### b. Brotherhood by affection

The people in a society attain brotherhood and equality and in such a community, affection is created as two great tribes of Os and Khazraj in Medina for 100 years had heavy and bloody wars and in the affection as the Holy Quran says: اِخْوَانِيَا نِعْمَتًا صَدَقْنَاكُمْ لَوِ بِرِئَابِكُمْ لَفَأَلَفْنَا غَدَاءَ كُفْرِكُمْ اِذْ عَلَيْنَا نِعْمَتُ اللَّهِ عَلَيْنَا اَتَّكُرُوا وَ Remember Allah's favor upon you for you were enemies to one another and he joined your hearts together so by Allah's grace you became brothers (Al-Imran, 103). الهي عنایتِ ظالینِ آریدر. it was affection that the enemies of yesterday became the close friends of today.

#### c. Unity by affection

The society full of affection is having unity because by prevalence of this good attribute in the society, healthy and constructive relations are promoted and affection is developed.

**d. Collaboration by affection**

Human being as a social creature as the Holy Quran says: "He is the one who created man from water and has established for him relations of lineage and marriage (Forqan, 54) among big and small needs, human being alone can not fulfill them and human being with his wisdom and collaboration gets the objects for better organizing (Ibn Maskuyeh, 2000, 346). In valuable aims, the gathering of collaboration based on mutual respect is formed and based on affection to each other, it is manifested as it is said in the Holy Quran: You should help one another in righteousness and piety (Maede, 2).

**Conclusion**

The results of this study are shown briefly as:

1. To educate and promote the best people, God appointed some Messengers and he educated some human being by some emotional methods as affection, mercy, love, mercy, humility, forgiveness, beneficence, patience and gratefulness, etc who were hard to pagans and were kind among themselves.
2. An affectionate person is mentally balanced in his personal life as he never feels alone to lose his physical comfort and he will have physical growth.
3. The unique role of affection has some valuable effects and beside it we can attain social security, Islamic brotherhood, unity and collaboration.

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