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THE PSYCHOPATHIC PERSONALITY AND PROPHETIC EDUCATIONAL METHODS IN DEALING WITH IT: EXAMPLES FROM THE PROPHETIC BIOGRAPHY

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ABSTRACT

The study aims to elucidate the nature of the psychopathic personality within the scope of modern psychology and the methodologies for interacting with as presented in the prophetic biography. Utilizing descriptive-analytical, the study concludes that this personality was embodied by individuals during the Prophet's era in Mecca and Medina. The prophetic guidance in dealing with this personality employed diverse methods characterized by adaptability according to the situation and context and varying with time and place.

KEYWORDS: Psychopathic Personality, Prophetic, Biography.

1. INTRODUCTION

The prioritization of scientific advancement and material values over ethical principles has intensified pressures and concerns, contributing to widespread psychological and social issues. Such challenges arise from rapid societal changes and increasingly difficult living conditions, leading some individuals to struggle with adaptation. This, in turn, has given rise to maladaptive behaviors and psychological disorders, especially among those with genetic predispositions. The prophetic methodology offers a robust educational framework, grounded in enduring principles that guide righteous behavior and the Islamic approach to diverse personality types. This study will examine the psychopathic personality through an Islamic educational lens.

Problem Statement and Research Questions: In response to scientific calls for foundational research in psychology (e.g., Al-Sharifain, 2007; Al-Rashdan, 2009), this study aims to accurately depict the psyche, free from disturbances. Recognizing the importance of addressing psychological disorders through an Islamic educational framework, this study seeks methods appropriate for the Islamic community, avoiding sole reliance on Western research due to differing cultural contexts of values, beliefs, and behaviors. Moreover, it emphasizes the significance of prophetic practices in addressing psychopathic traits, a perspective often is absent in prior studies focused on Islamic methodologies.

The study's problem can be articulated through the questions: What is the psychopathic personality in psychology? What are the psychopathic personality and methods of interaction in light of the prophetic biography?

Research Objectives: This study seeks to achieve the following objectives: To elucidate the nature of the psychopathic personality in psychology. To clarify the nature of the psychopathic personality and methods of interaction as presented in the prophetic biography.

Research Significance: The current study is expected to benefit the following entities: To enrich the educational library and the religious and educational faculties with foundational psychological studies by addressing the study's problem derived from prophetic guidance in match with Islamic culture. To serve as an important reference for teachers, educators and psychotherapists by understanding this personality, its characteristics, and applying prophetic guidelines in the educational process.

Operational Definitions: The psychopathic personality is a disturbed model of personality

characterized by behavior that is antisocial, deviant from societal values, norms, and laws, with disregard for social crises. It encompasses behavioral and ethical deviations, infringement of others' rights, lack of empathy, violence and aggression, indifference, recklessness, mockery, and more.

2. LITERATURE REVIEW

The researchers did not find, within the scope of their review and investigation, any study that directly addressed the subject of the current study through its title and content. Nevertheless, there are several related studies that touch upon some of its aspects, including:

Al-Rayyan's (2022) study examines the treatment of rebellious psychopathic behavior in the Sunnah. After defining this behavior, the researcher suggests preventive and therapeutic strategies for addressing it within community institutions, based on evidence from the Sunnah. Using inductive and deductive methods, the study concludes that the Sunnah provides both preventative measures before such behavior arises and corrective actions after its occurrence.

Obeid's Study (2020) aimed to explore the dimensions of psychological coercion as predictors of psychopathic personality traits among a sample of university students from the Faculty of Education at Ain Shams University for the academic year 2019/2020, employing a descriptive methodology. The results indicated a positive correlation among the sample members in the dimensions of the enforcement of obedience, unjustified nervousness, the pretense of knowledge, and the overall score of the psychopathic behavior scale.

Hanash's study (2019) investigated psychopathic personality traits in adolescents. This investigation was carried out on a cohort of 200 participants, comprising equally 100 individuals in the middle school stage and 100 in the high school stage. The research utilized a descriptive methodology, employing observation and interviews. The findings revealed the presence of psychopathic personality traits among the adolescent population.

Points of agreement between the current study and previous ones: The points of convergence between the current study and previous research are identified in terms of defining psychopathic personality, its patterns, and the factors contributing to its emergence in contemporary psychology.

What distinguished this study from previous ones:

The difference in the adopted methodology, as this study was foundational(fundamental), was utilizing a descriptive analytical approach to the

content of religious texts just. In contrast, previous studies adopted descriptive analytical methods and utilized surveys, observations, or interviews as their research tools.

Previous studies focused on personality in modern psychology, whereas the current study concentrated on its Islamic educational grounding and rooting, selecting examples of personality from the prophetic biography and the methods of interacting with them. Islamic studies focused on addressing rebellious psychopathic behavior within community institutions, citing relevant Hadiths. In contrast, the present study examines the antisocial psychopathic personality, its legal ruling, and traces individuals embodying this personality, along with all methods of addressing it during both the Meccan and Medinan periods.

3. METHODOLOGY

The study employed a descriptive analytical methodology focused on presenting, describing, and uncovering personality by analyzing and interpreting it and extrapolating religious texts related to the psychopathic personality. Additionally, prophetic educational methods on how to interact with the psychopathic personality.

4. RESULTS AND FINDINGS

4.1. Introduction To the Psychopathic Personality and Related Terminology in Modern Psychology

4.1.1. Introduction to the Psychopathic Personality

The term "psychopathy" combines "psycho" (mind/soul) and "pathy" (suffering from a disorder, mental or neurological), denoting a deviation from healthy behavior characterized by antisocial conduct that contravenes societal values, norms, and rules (Muhammed, 2004, p. 130). Views on the concept of psychopathy vary, as with other psychological and educational terms, and are outlined as follows:

"A significant deficiency in an individual's social adaptation that accompanies them throughout their life. It is a pathological condition that manifests in continuous impulsive behavior that is disapproved of by society and is subject to punishment" (Al-Tawil, 1999, p. 306).

"Includes types of personalities that are not socially and professionally compatible, suffering from a severe disorder in social and ethical foundations. These personalities are characterized by being emotional and lacking the ability to fulfill life's demands" (Al-Daheri, 2008, p. 131).

"A personality disorder characterized by a lack of concern for social crises, absence of empathy towards others, unjustified aggression, indifference, and recklessness" (Akasha, 2003, p. 676).

All definitions suggest that the psychopathic personality displays behavioral dysfunction and poor adaptation to its environment, leading to persistent psychological, professional, or social maladjustment and deviation from societal norms. This behavior often involves unjustified violence, repeated errors, and failure to learn from past experiences.

4.2. Related Terminology

Upon exploring the knowledge related to the nature of personality, it has been found that in psychology, this personality may be referred to by other names or fall under them, including:

Personality disorder: The American Psychiatric Association defines this as "a behavioral pattern that diverges from cultural norms, beginning in adolescence or early adulthood, persisting over time, and resulting in severe or distressing conditions" (Abu Huweishel, 2013).

Psychopathy: It sometimes referred to as synonymous with sociopathy, is a personality disorder characterized by persistent behavior antagonistic to society, impaired empathy, remorse, bold, uninhibited traits, and selfishness (Robert, 1999). An individual with psychopathy is defined as "someone suffering from a chronic mental disorder with abnormal or violent social behavior" (Stone and Brucato, 2019, p. 48).

Antisocial Personality Disorder: This personality disorder is marked by disregard for social obligations, lack of empathy, aggression or indifference, reckless behavior deviating from social norms, low frustration tolerance, and a tendency to blame others or offer superficial justifications (Akasha, 2003). These traits lead to ongoing conflict with society, though behavior may be influenced by experience or punishment.

Sociopathic Personality: The term "sociopathy" may be used interchangeably with "psychopathy"; however, the American Psychiatric Association distinguishes between psychopathy and sociopathy, where the former essentially refers to an emotional disorder and psychological instability that may stem from pathological orientations in personality development, while sociopathy denotes a social disorder or social disintegration (El-Shazly, 2001).

4.3. The Psychopathic Personality in Light of the Prophetic Biography

4.3.1. Islam Stance On Antisocial Personality and Its Individuals

This personality type aligns with the principle of prohibiting harm in all its forms, including aggression, bullying, mockery, and unethical behavior. Islamic law legislates against actions causing significant harm to individuals or public interest, even if for private benefit, following the jurisprudential principle: "Public interest takes precedence over private interest" (Al-Shatibi, 2003, Vol. 2, p. 630). Evidence supporting this includes:

Firstly, the Quran says "and do not keep them, intending harm, to transgress [against them]. And whoever does that have certainly wronged himself" Ibn Abbas says: "A man would divorce his wife, then take her back before her waiting period ended, and then divorce her again, doing so to harm her and to prevent her from marrying someone else" (Al-Tabari, 2006).

In the Quran, among the images of the disruptive behavior that inflicts severe harm on others are the following:

- Taking of a life that Allah has forbidden to be taken unjustly: The Quran elucidates the gravity of this crime. As Allah said "Because of that, we decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely" Moreover, Allah said "And do not kill yourselves. Allah is the Most Merciful to you. But whosoever does that in transgression and wrongfully We shall roast him in the Fire."
- Disseminating false news and slandering individuals: Furthermore, Allah said "Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter". The warning herein is general for those who seek to expose the faults of Muslims, violate their privacy, and spread lies and falsehoods among them. This represents the actions undertaken by this unethical psychopath, who is prone to frequent lying.
- A collection of unethical behaviors that harm society and its individuals, embodying the immoral pattern, as stated in the Quran: "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive]

nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers" Besides, Allah said "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead?".

Secondly, Evidence from the Prophetic Tradition: Prophet Muhammad said "There should be neither harming (darar) nor reciprocating harm (dirar)." (Ibn Majah, 2009, Hadith No. 234, Vol. 3, p. 430). Ibn Al-Athir (n.d., Vol. 3, p. 430). says: "No harm," meaning a man should not harm his brother, and "no reciprocating harm," meaning one should not retaliate harm with harm. It is said that harm (darar) is that by which you harm your companion while benefiting yourself, and reciprocating harm (dirar) is to harm him without benefiting".

The Messenger advised his Companions before his death, saying: "O people, listen to me, I shall clarify for you, for I may not meet you after this year of mine," then he proceeded with his sermon until he said: "Verily, your lives, your wealth, and your honor are sacred upon you, just as the sanctity of this day, this month, and this city. The witness shall convey it to the absent one.". This was his final counsel to the Muslims; due to the grievous harm such reprehensible actions inflict upon society, leading to its destruction and the dissolution of its bonds (Al-Bukhari, 1422 AH, Hadith No. 4403, Vol. 5, p. 176).

Section Two: Examples of Psychopathic Personality during the Era of the Prophet.

Firstly: Examples of the psychopathic personality represented by the polytheists of Mecca; this personality, in its various forms, is depicted in the Quran and the Sunnah through physical and psychological harm inflicted by the Quraysh upon the Prophet.

Furthermore, the incidents of the polytheists' attempt at the Prophet's assassination and murder are numerous, along with their oppression of his Companions and their diverse enjoyment of various types of torture and harm. Among these examples are:

- The aggressive personality of Uqbah bin Abi Mu'ayt; he was among those who resorted to the most extreme psychopathic actions, such as attempting to kill Messenger Muhammad; as narrated by Ibn Al-Aas, who said: "I have never seen the Quraysh wanting to kill the Prophet, except on one occasion when I saw them sitting in the shade of the Kaaba while

Prophet Muhammad, was praying near the Maqam. Uqbah ibn Abi Muayt stood up and placed his cloak around his neck, then pulled it until it reached his knees. The people screamed, thinking that he had killed him". (Abu Shaybah, 1409 AH, Hadith No. 36561, Vol. 7, p. 331).

- The most vivid embodiment of the aggressive personality is Abu Jahl, with his varied actions and attempts to kill and harm the Prophet. Abu Jahl approached Prophet Muhammad while he was praying, observing him from a distance. When the Prophet prostrated, placing his forehead on the ground, Abu Jahl picked up a stone, attempting to throw it at him. However, Allah prevented him, saving His Noble Prophet from his treachery and delivering him from his evil. Abu Jahl had threatened that if he saw him prostrating near the Kaaba, he would step on his head. When the Prophet prostrated, Abu Jahl approached him, but he was unable to fulfill his threat (Ibn Hisham, n.d.).
- The psychopath representing toxic familial relationships is Abu Lahab and his wife, who were partners in inflicting harm upon the Messenger of Allah; he suffered much harm at their hands. Thus, Surah Al-Masad was revealed concerning them: "DOOMED are the hands of him of the glowing countenance: and doomed is he! What will his wealth avail him, and all that he has gained? [In the life to come] he shall have to endure a fire fiercely glowing; together with his wife, that carrier of evil tales, [who bears] around her neck a rope of twisted strands!" (Al-Masad, Verses 1-5.). Allah revealed this Surah, knowing their malice, envy, and ignorance, and that they would persist in hostility and die in disbelief (Miqdadi, 2023). Among the actions of his wife were that she would place thorns on the path he walked, put filth at his home's door, harm him with her tongue, and sow discord between him and the people with gossip. When she learned that Allah had threatened them with fire, she came to him with stones, intending to throw them at him, but Allah diverted her gaze away from him (Abu Shahbah, n.d.).
- The psychological harm from a group of psychopaths; mocking the Prophet by the polytheists of Quraysh for not having male offspring; Al-As bin Wa'il was among them, where he described him as "abtar" (cut off), having no male son to carry on his name,

implying that his lineage and memory would be cut off with his death. In response, Surah Al-Kawthar was revealed as a defense and consolation for the Prophet, where Allah said: "Indeed, we have given you (Prophet Muhammad) the abundance. So, pray to your Lord and sacrifice. Surely, he who hates you, he is the most severed", (Abu Shahbah, n.d.). Due to their intense hatred and mockery of the Messenger, they would not call him by his name, but rather (as "Mudhammam" which means that he is blameworthy). Therefore, Allah revealed, consoling him: "Indeed, we know your chest is straitened by that they say". (Al-Hijr, Verse 97).

- The false accusations against him; where the psychopathic leaders of Quraysh accused him of numerous unfounded allegations. One day, they gathered in the council house of Dar al-Nadwa to unify their stance with a statement about him before the delegations of Arabs would arrive for the pilgrimage, aiming to deter them from him. Some said, "He is a poet." Others claimed, "He is a sorcerer." Another group suggested: "He is a soothsayer." And yet another said, "He is mad." All this while Al-Walid pondered what to say about him. He thought deeply, weighed his options, observed, frowned, and then discerned, saying, "This is nothing but magic from the past. This is nothing but the word of a human being." (Al-Muddathir, Verse 24) (Ibn Kathir, 1419 AH, Volume 4, Page 224).
- The Companions and Followers of Prophet Muhammed were subjected to harm; The disturbed among the polytheists of Quraysh resorted to exposing the Prophet's followers, particularly the vulnerable ones, to the most severe forms of torture, humiliation, oppression, and persecution, with the aim of forcing them to renounce Islam. For instance, Mus`ab ibn `Umayr was deprived of food and drink by his mother until his skin became dry and cracked, which left marks on his neck, and a massive rock was placed on his chest in the middle of the desert in Mecca during the hottest hours. Similarly, Companion Yasir and his family were subjected to torture, leading to their deaths. In addition to this, the Companions and Followers faced an economic and social blockade by the polytheists of Quraysh that lasted for three years (Ibn Hisham, n.d.).

Secondly, examples of psychopathic personalities

in Medina: Embracing Islam did not necessarily mean that every convert's faith was strong, their deviant behavior corrected, and they were freed from the harmful pre-Islamic practices; the traits of such personalities prior to Islam are difficult to shed because they require gradual progress and training to adopt and embody noble characteristics.

This pattern emerged during the Medinan period among some Muslims, and from these examples:

- Narrated by Aisha: "A man asked permission to see the Prophet, and when the Prophet saw him, he remarked, 'What an evil brother of his tribe and what an evil son of his tribe.' However, when the man sat down, the Prophet, displayed a cheerful face towards him and treated him kindly. After the man had left, Aisha said to the Prophet, 'O Messenger of Allah, when you saw the man, you said such and such about him, but then you treated him kindly when he sat with you.' The Prophet, replied, 'O Aisha, when have you known me to be vulgar? Indeed, the worst people in the sight of Allah on the Day of Resurrection are those whom people avoid due to their evil deeds'" (Al-Bukhari, 1422 AH, Hadith No. 5707, Vol. 8, p. 17).
- The most representative of this anti-Islamic and anti-Muslim personality are the hypocrites. While the previous model of Muslims may cause harm and aggression unintentionally or involuntarily, requiring guidance and correction, the hypocrites deliberately inflict harm, aggression, and hostility in various forms, and even pursue a goal with the aim of destroying Islam and those who adhere to it. Among the most prominent of these psychopathic actions are: A- Attacking the honor of the Prophet, during the incident of the false accusation (al-Ifk). The hypocrite Ibn Abi Salool was at the forefront of concocting this turmoil and stirring it up, without wanting to reveal that he was the source of it. He would go to people and say, "Have you not heard what was said about Aisha? It was said such and such" (Al-Bukhari, 1422 AH, Hadith No. 5721, Vol. 5, p. 87). B- Conspiring against the Muslims by constructing the Mosque of Dissension (Masjid ad-Dirar) to organize plots against them and as a pretext for sowing division among them. (Ibn Hisham, n.d., Vol. 2, p. 322), in his statement: "Then there are those who establish a mosque to create trouble, disbelief, and disunity among the believers, and as an outpost for those who

fight Allah and His Messenger. And they swear: 'Our intentions are nothing but good.' But Allah testifies that they are liars" (At-Tawbah, Verse 107).

- The most notable among those associated with this pathological personality were the Jews of Medina; they were characterized by lying, treachery, aggression, and conspiring against the Prophet, and his followers. A single example suffices to illustrate the extent of their harm and aggressiveness; the real reason for the siege of Banu Qaynuqa was that "a Muslim woman went to a Jewish goldsmith, and the Jews in the market conspired to make her uncover her face, which she refused to do; then one of the Jews tied her clothes from behind so that when she stood up, her private parts were exposed, causing the Jews to laugh at that. A Muslim present in the market defended her and killed the Jew, which angered the Jews, so they killed the Muslim" (Al-Bouti, 2019).

The third section: The Prophetic educational methods in dealing with psychopathic personality models.

The Prophet serves as a teacher and educational guide for addressing various personality types, including those with hostile psychopathic traits within the Islamic community. His adaptable approach varies based on context, time, and place, as evidenced by his differing interactions with individuals in Mecca and Medina, which depend on their circumstances, intentions, and the state of Islam—whether strong or weak. His methods include:

Firstly, Secrecy and Concealment: To protect individuals from potential harm caused by this group, particularly those unable to confront such threats, the Prophet and his Companions emphasized secrecy in personal matters. Wisdom sometimes requires concealing certain conditions and actions to exercise caution. A prudent individual recognizes the potential for harm and fears its occurrence, prompting them to adopt preventive measures or mitigate impacts. Thus, concealment serves as an important means of safeguarding against both physical and emotional harm, regardless of its severity

Secondly: Exemplary patience in the face of harm: The Prophet's interactions with disbelievers, characterized as harmful personalities, reflect his guidance to companions during the early, vulnerable stages of the Islamic call. After exposing the false beliefs of their adversaries, the companions faced violence, harm, and accusations of sorcery and

deceit. Persecution extended beyond the Prophet to all who embraced his message of monotheism, with the most vulnerable—servants, shepherds, the impoverished, and those lacking clan protection—suffering the most, some even dying as a result (Miqdadi, 2023). The Prophet advised them to endure this harm patiently, viewing it as a trial from Allah to test their faith and steadfastness, while assuring them that both worldly and eternal victory follow enduring patience.

This is reflected in the Prophet's words to the family of Yasir, the first martyrs of Islam, after their torture by Quraysh: "Patience, O family of Yasir, for your promised place is Paradise" (Al-Hakim Al-Nisaburi, 1990, Hadith No. 5646, Vol. 3, p. 432). And he said, "Paradise longs for three: Ali, Ammar, and Salman" (Al-Tirmidhi, 1998, Hadith No. 3797, Vol. 6, p. 141). His prayer for Khabbab ibn Al-Aratt, who was among the oppressed, was: "His mistress Umm Anmar would take a heated iron and press it against his head, so he complained about this to the Prophet, who then prayed, 'O Allah, grant victory to Khabbab.' Later, his mistress Umm Anmar suffered from a headache and would howl like dogs" (Abdul Wahid Al-Shaybani, 1994, Vol. 2, p. 147).

Among the verses that encouraged them towards patience and demonstrated that great victory comes only after beautiful endurance is the saying of the Allah: "So be patient, with beautiful patience. They see it distant. But We see it near" (Al-Ma'arij, Verses 5-7), it is stated: "Patience devoid of despair... Endure patiently the harm these polytheists inflict upon you, and let not the adversity you encounter from them deter you from conveying the message your Lord has commanded you to deliver to them" (Al-Tabari, 2006, Vol. 23, p. 597).

Thirdly, ignoring and overlooking without responding to the hostile or harmful group: The Quran and Sunnah express the act of ignoring this group and its harmful actions as 'beautiful abandonment': "It is an abandonment without harm" (Ibn Taymiyyah, 2005, Vol. 10, p. 666) "And patiently endure what they say, and withdraw from them politely" (Al-Muzzammil, Verse 10), the concept of abandonment is linked to patience. Al-Qurtubi states: "Meaning, from harm, slander, and mockery, do not be distressed by their words, nor refrain from calling them to the truth, and abandon them in a beautiful manner; that is, do not confront them, nor occupy yourself with retaliating against them" (Al-Qurtubi, 1999, Vol. 19, p. 45). And Allah advises His Prophet by saying: "And avoid the ignorant" (Al-A'raf, Verse 199). In compliance with the verse, the Prophet, resorted to the method of ignoring and

overlooking the actions of this hostile group in both Meccan and Medinan societies. He endeavored to refrain from associating with them, to ensure safety from their harm, and to recognize the adverse consequences of engaging with them, particularly in a state of severe vulnerability where responding could lead to greater corruption, even to the extent of bloodshed. He advised his companions accordingly; as reported by Ibn Hisham (n.d.), Abu Jahl once passed by the Prophet at Safa, harming him, insulting him, and disparaging his religion and his cause, yet the Prophet, did not speak to him, meaning he ignored him and did not respond.

Prophet Muhammad was aware of the hypocrites in Medina but chose to overlook them for the sake of Islam and its followers. He refrained from confronting or naming them, as the Jews and Christians in Medina could not discern their hidden hypocrisy. This strategy aimed to prevent accusations that Muhammad was killing his companions, which could deter people from embracing Islam. Consequently, the Prophet prioritized fostering the acceptance of Islam over confronting or exposing transgressors among his followers (Al-Rajhi, n.d.).

Fourthly, dealing diplomatically without compromising principles: As it was narrated previously, "A man sought permission to see the Prophet, and upon seeing him, the Prophet said, 'What a terrible brother of the tribe, what a terrible son of the tribe.' But when the man sat down, the Prophet, treated him with a cheerful face and was cordial to him. After the man left, Aisha said to him, 'O Messenger of Allah, when you saw the man, you said such and such, then you treated him cheerfully and were cordial to him?' The Prophet, replied, 'O Aisha, when have you known me to be vulgar? Indeed, the worst of people in the sight of Allah on the Day of Resurrection will be those whom people avoid due to their evil' " (Al-Bukhari, 1422 AH, Hadith No. 5707, Vol. 8, p. 17).

Regarding the incident narrated by Anas, he said: "I was walking with the Messenger of Allah, who was wearing a thick-edged cloak from Najran, when a Bedouin caught up to him and pulled on his cloak with such force that I saw the side of the Messenger of Allah's neck being marked by the edge of the cloak due to the severity of the pull. Then he said, 'O Muhammad, command that I be given from Allah's wealth, which you possess.' The Messenger of Allah turned towards him, laughed, and then ordered that he be given a gift" (Muslim, n.d., Hadith No. 1057, Vol. 2, p. 730). It is observed here that in this situation, the Prophet combined forbearance and

patience in the face of the Bedouin's rudeness, which represents this behavior and its harshness, with benevolence towards him, adding to it a smile and laughter.

Fifthly: Resorting to praying for their guidance or praying against them: This was the guidance of the Prophet even with the disbelievers and enemies who opposed, harmed, and fought him. Yet he hoped for goodness from some of them or their descendants, despite their disbelief in his message and the harm they caused during his call. Indeed, some of them mobilized armies and waged fierce wars against him, but Allah illuminated the hearts of some towards Islam, and they embraced the faith with excellence. Among his prayers was: "O Allah, guide Daws and bring them [to Islam]" (Al-Bukhari, 1422 AH, Hadith No. 2937, Vol. 4, p. 44), and he said: "O Allah, guide Tha'qif" (Ahmad, 2001, Vol. 23, p. 50). And regarding those among them he saw goodness and guidance for, he said: "O Allah, strengthen Islam with the more beloved of these two men to You: Abu Jahl or Umar ibn Al-Khattab." And the more beloved to Him was Umar (Al-Bayhaqi, 2003, Vol. 3, p. 45).

It is narrated by Aisha, who asked the Prophet, "Have you encountered a day harder than the day of Uhud?" He replied, "I have faced a lot from your people, and the hardest was on the day of Al-Aqaba when I presented myself to Ibn Abd Yalil ibn Abd Kulal, and he did not respond to what I hoped for. So, I left, feeling distressed, until I found myself at Qarn Al-Tha'alib. I raised my head and saw a cloud shading me. I looked up and saw Gabriel in it. He called me, saying, 'Allah has heard what your people said to you and their refusal. Allah has sent to you the Angel of the Mountains so you can command him as you wish against them.' The Angel of the Mountains greeted me and said, 'O Muhammad, command what you wish. If you like, I can crush them between Al-Akshabin (two famous mountains).' But I said, 'I hope that Allah will bring forth from their loins those who will worship Allah alone, associating nothing with Him'" (Al-Bukhari, 1422 AH, Hadith No. 3231, Vol. 4, p. 115).

However, under contrasting circumstances, when Prophet Muhammad lost hope for their guidance or for one among them, he would pray against them for punishment or that Allah would protect him and the Muslims from their evil. "When Uqba bin Abi Mu'ait once came carrying the placenta of a she-camel, which is expelled at the time of birth along with its filth and blood, and placed it on the back of Prophet Muhammad while he was in prostration during his prayer, Fatimah, who was a young girl at the time, came and removed it from him and cursed the one

who had done this. Then Prophet Muhammad raised his head and prayed against them" (Ibn Hisham, n.d.), saying, "O Allah, punish Quraysh, O Allah, punish Quraysh, O Allah, punish Quraysh." He then mentioned specific individuals: "O Allah, punish Amr bin Hisham, Utbah bin Rabiah, Shaybah bin Rabiah, Walid bin Utbah, Umayyah bin Khalaf, Uqba bin Abi Mu'ait, and Umarah bin Walid." Abdullah said: "By Allah, I saw them slain on the day of Badr" (Al-Bukhari, 1422 AH, Hadith No. 520, Vol. 1, p. 110).

Sixthly: Repel [evil] with that which is better: Stemming from the saying of Allah: "Repel by what is better, and the person who was your enemy will become like an intimate friend". This encompasses a command for a specific kind of goodness, which is to act kindly towards those who have wronged you... When you meet bad treatment with goodness, animosity can transform as if it were between close, intimate friends. When a person is patient and obeys his Lord's command, recognizing the immense reward and knowing that responding to the offender with similar conduct benefits nothing and only exacerbates hostility, then patience and goodness become the solution (Al-Sa'di, 2000).

This is expressed as 'beautiful forgiveness,' meaning forgiveness without reproach (Ibn Taymiyyah, 2005, Vol. 10, p. 666). "During the conquest of Mecca, the Messenger of Allah, stood at the door of the Kaaba and proclaimed, 'There is no deity except Allah alone, without partner. He fulfilled His promise, supported His servant, and alone defeated the confederates...' until he said, 'O people of Quraysh, what do you think I will do to you?' They replied, 'Good. A noble brother, son of a noble brother.' He said, 'Go, for you are freed.'" (Ibn Hisham, n.d., Vol. 2, p. 412).

When the incident of false accusation (al-Ifk) occurred, the conversation did not stop with the hypocrites alone but extended to include some believers, like Mistah bin Uthatha, a cousin of Abu Bakr, whom he financially supported due to their kinship. Abu Bakr said, "By Allah, I will not spend on Mistah anything ever after what he said about Aisha." Then Allah revealed: "And let not those of virtue among you and wealth swear not to give [aid] to their relatives, the needy, and the migrants for the sake of Allah" (An-Nur, Verse 22). Abu Bakr then said, "Yes, by Allah, I would love that Allah forgives me," and he resumed his financial support to Mistah (Al-Bukhari, 1422 AH, Hadith No. 2661, Vol. 3, p. 173).

Seventhly: Migration to escape the harm of this pattern: The Prophet felt pain for what his companions suffered from harm, persecution, and

torture as they explored every possible avenue, and he was unable to shield them from harm. He told them, "Scatter throughout the earth," and when they asked him where they should go, he pointed towards Abyssinia (Ibn Sa'd, 1416 AH, Vol. 1, p. 203); this was towards the end of the fourth year of the Hijra (the emigration of Prophet Muhammad from Mecca to Medina). This was to remove them from their unsafe homeland to a safe country where they could secure themselves and their religion from such aggression. In another narration, "If you were to go to the land of Abyssinia, for there is a king there under whom no one is wronged, and it is a land of truth, until Allah provides you with a way out of your predicament," (Ibn Hisham, n.d.).

After the second pledge of Al-Aqaba, Muslims began migrating to Medina, while Prophet Muhammad remained in Mecca, waiting for Allah's permission to migrate there. It is important to note that the migration to Medina was conducted in secrecy; this was because the Quraysh sought to harm and prevent anyone attempting to migrate and leave Mecca (Mughaltay, 1416 AH). However, this marked the beginning of a new victory witnessed by the Messenger and the Muslims; it was the start of establishing the Islamic state in Medina, which was characterized by strength and the capability to confront the infidels.

Eighthly: Confronting the adversary with their actions: The confrontation is manifested through offering advice, warnings, or rebukes to anyone who offends through insult, belittlement, or physical aggression. It involves elucidating the consequences of aggression, mockery, and ridicule and the ensuing damages to both the individual offender and society at large.

The Messenger would confront the hypocrites with their actions by offering advice, rebukes, and warnings, and by demonstrating his awareness of their actions when necessary. For example, one of the hypocrites during his time would sit with him, then go to the Jews and inform them of what the Prophet, had said. One day, while Prophet Muhammad was sitting among his companions, he told them, "A man whose heart is the heart of a tyrant and whose eyes are the eyes of a devil will now enter upon you." And then Abdullah ibn Salul entered the assembly. The Messenger of Allah informed him that he was aware of what he and his friends were doing, including insulting the Prophet. He denied this and swore by Allah that he had not done so. However, the Prophet contradicted him and kept saying that he did indeed do so. Abdullah ibn Ubayy ibn Salul then went to his friends and brought them, and they swore to Prophet

Muhammad that they had not done so. Then, Allah says "thinking that they are upon something. They themselves are the liars!" (Al-Mujadila, Verse 18) (Al-Wahidi, 1992, p. 413).

One notable incident involved Umayr ibn Wahb al-Jumahi's attempt to assassinate the Prophet. He conspired with Safwan ibn Umayya, who would remain in Mecca to care for Umayr's family if he was killed. Upon arriving in Medina, Umayr entered the mosque armed with a sword. When questioned about his visit, he claimed it was regarding a prisoner. However, the Prophet, aware of his true intent through divine revelation, confronted Umayr, revealing his plan to kill him and referencing his conversation with Safwan. This revelation led Umayr to recognize the Prophet's truthfulness and declare the Shahadah (Ibn Hisham, n.d.).

Ninthly: Punishment according to the wrongful act and its intention: In a discussion about 'beautiful abandonment,' Al-Qurtubi (1999, Vol. 19, p. 45) mentioned, "This was before the commandment for fighting was revealed. Then, after the commandment to fight and kill them came, the verse about fighting abrogated the previous ones about forsaking; this was stated by Qatada and others. Abu Darda said, 'We may smile in the faces of some people while our hearts curse them.' When the command to proclaim the call openly in Mecca came, many adversaries lost their composure and raised the flag of revenge, torture, killing, slander, confiscation of property, expulsion from homes, and taking and selling them. The method of dealing with their enemies in times of weakness was nothing but patience and enduring harm, then Allah permitted them to migrate; thus, Muslims established their state. After the state was stabilized and they had an entity and an army, the response to their enemies' harm and that of other tribes and neighboring states was to declare war on them as a just material punishment, as a defensive stage, and in response to the unjust conspiracy of the idolaters. This commandment is in the saying of Allah: "Permission is granted to those who are fought—because they were wronged and Allah is able to give them victory. Those who were unjustly evicted from their homes, only for saying: 'Our Lord is Allah'." (Al-Hajj, Verses 39-40).

The Prophet dealt with the Jews of Medina at the beginning of the state's establishment by being patient with their harmful deeds, embodying forbearance, and reminding the Jews and guiding them back to the right path, but the Jews perceived this as a vulnerability of Muslims (Miqdadi, 2023). They persisted in treachery, betrayal, and aggression, and they kept breaking pacts and conspiracies

against Islam and efforts to expel the Prophet and his Companions from Medina. When they continued to provoke the Muslims with their actions and declared war on them, the response was to expel them from Medina (Ibn Hisham, n.d.).

For transgressors among Muslims, Allah has legislated various types of punishments, and He commanded the Prophet to implement them to preserve security and peace, establish the pillars of the Muslim state, and protect public rights. Punishments serve as a deterrent to those who are tempted to commit crimes and as a corrective measure for those who err, encouraging them to repent and return to the right path. These punishments are categorized into prescribed penalties (Hudud), retaliation penalties (Qisas), and discretionary punishments (Ta'zir), depending on the aggressive act and its intention.

Among the examples of punishments legislated to deter the aggressor are what is narrated in the prophetic tradition: "It is not permissible to take the life of a Muslim who bears testimony (to the fact that there is no god but Allah, and I am the Messenger of Allah), but in one of the three cases: the married adulterer, a life for life, and the deserter of his Din (Islam), abandoning the community." (Ahmad, Book

of Sunnah, 1998 , Hadith No. 1, Vol. 30, p. 60).

5. CONCLUSION

The psychopathic personality is characterized by behavioral disorders and maladaptive responses to the environment, leading to deviations from societal standards and traditions. During the era of the Prophet, various individuals exhibited psychopathic traits, including Muslims, hypocrites, and Jews from both Mecca and Medina. The Prophet's educational methods for addressing this personality type were diverse and flexible, adapting to the specific situation, status, and contextual differences in time and place.

Accordingly, this study recommends conducting comparative studies between psychological theories related to psychopathic personality and Islamic educational heritage is essential for developing an Islamic scientific model for its analysis. It is important to recognize that psychopathic personality disorder may represent a chronic psychological illness necessitating psychotherapy and, in some cases, medication to alleviate symptoms. Therefore, consulting a psychiatrist is crucial for effective management and treatment.

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