

EXPLORING BIG FIVE TRAITS IN CHRONICLE OF “NABI-E-AKRAM (SAW) BATOOR MAHIR-E-NAFSIYAT”Mohsin Atta¹, Dr. Najma Malik², Tyyaba Manzur³**Original Article**

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Abstract

The present study was based on the content analysis of the book *Nabi-e-Akram ﷺ batoor Mahir-e-Nafsiyat* by Sayeda Sadia Ghaznavi. The core objective was to study the personality of Holy Prophet ﷺ as a psychologist and to show that all the positive traits of the Big five model were presents in Muhammad ﷺ. Book *Nabi-e-Akram (SAW) Batoor Mahir-e-Nafsiyat* was the research sample to be content analyzed. Firstly, the contents of the book were analyzed to identify the major categories regarding the five-factor model of personality. Categories were identified from 8 units (Chapters) and then the categories of each unit were ranked in the units of analysis. After a thorough review of the book, 12 categories were identified, out of 30 categories of the five-factor model, including justice, which showed the profile of Holy Prophet Muhammad ﷺ as a psychologist. The categories included assertiveness, positive emotions, fantasy, ideas, values, straightforwardness, altruism, compliance, modesty, tender mindedness, dutifulness and deliberation. The present study is the initiative to explore the personality of Holy Prophet Muhammad as a psychologist in the book *Nabi-e-Akram ﷺ batoor Mahir-e-Nafsiyat*. The study has applied significance especially for Muslims across the world. Limitations of the study and suggestions for further research have also been discussed.

Keywords: Content analysis, big five traits, Nabi-e-Akram ﷺ, psychologist, personality traits

Introduction

The present study is based on the content analysis of the book “Nabi-e-Akram ﷺ Batoor Mahir-e-Nafsiyat written by Sayeda Sadia Ghaznavi (2009). Prophet Muhammad ﷺ is a role model and a complete code of conduct for all human beings. His ﷺ personality does not need any kind of description. The core objective was to study the personality of Holy Prophet ﷺ as a psychologist.

In the study, the five-factor model of personality (FFM) was focused on profiling, because the FFM is a human universal construct and represents a solid beginning for understanding personality everywhere. The five-factor model (FFM) is a broadly acknowledged paradigm envisaging diversity of personality along five dimensions (i.e. the Big Five): extraversion, openness, conscientiousness, neuroticism, and agreeableness. A large number of researchers argue that the structure of the FFM is a “biologically based human universal” that is beyond linguistic and other cultural factors (McCrae, & Costa, 1997).

Psychology from the Islamic perspective

The roots of modern psychology lie in the second half of the 19th century. In the pre-modern perspective, the term 'psychology' denotes the study of human behaviour and mind, while the term 'mind' refers to human intellect and consciousness and behaviour denotes human actions. So it is also obvious that medieval Islamic psychology does not deal with the mind only. Early Arab and Muslim scholars used the term Nafs (self or soul) to specify an individual's personality and the term Fitrah (nature) as a sign of human nature. Nafs is a broader term that embraces the Qalb (heart), Ruh (spirit), Aql (intellect) and Irada (will). Early Muslim scholars had accumulated a certain philosophy in their writings that they included all areas of human enquiry, i.e. the knowledge of all things, both divine and human (Hilliard & Michael, 2013)

Therefore, Islamic psychology, or Ilm-al Nafsiat (psychological sciences), refers to the study of Nafs (self or psyche) and is related to psychology, psychiatry and neurosciences. Al-ilaj al-nafsy (psychological therapy) in Islamic medicine is simply defined as the study of mental illness and is equal to psychotherapy, as it deals with curing/treatment of ideas, soul and vegetative mind. The psychiatric physician was referred to as Al-tabib al-ruhanior tabib al-qalb (spiritual physician) (Hilliard & Michael, 2013)

Contribution of Muslim scholars to Psychology

During the 8th century, the very first insane asylum and psychiatric hospitals were built in the Islamic world in Baghdad. The most valuable feature of medieval Muslim psychotherapy was the use of clinical observations of mentally ill patients, which bring about the provision of ground-breaking applications for moral treatment, medication, baths, music therapy, and occupational therapy (Hilliard & Michael, 2013).

Moreover, the concepts of mental health and hygiene were presented by the Muslim physician Ahmed IbnSahl al-Balkhi (850-934). His book, Sustenance for Body and Soul (in Arabic: Masalih al-Abdanwa al-anfus), has been known as the first book that discussed psychosomatic diseases that emphasized on mind and body: "if the Nafs (psyche) gets sick, the body may also find no joy in life with the development of a physical illness", Ahmed Ibn-Sahl al-Balkhi was a pioneer of not only psychophysiology but also psychotherapy, and psychosomatic medicine. He categorized depression into two types i.e. caused by physiological reasons that can be treated through physical medicine, and the other produced by unknown explanations that can be treated psychologically (Hilliard & Michael, 2013). Najabud-Din Muhamed (10th century) made careful observations of emotionally ill patients with detailed descriptions of several mental diseases including agitated depression, neurosis, priapism, sexual impotence, psychosis, and mania (Hilliard & Michael, 2013).

Razi's books (El-Mansuriand Al-Hawi) was one of the breakthroughs for the elaboration and explanation of mental illness in the 10th century, which provided definitions, symptoms, and treatments for specific problems related to mental health and illness (Hilliard & Michael, 2013). Ibn al-Haytham is also well known to be among the founders of experimental psychology and psychophysics (Hilliard & Michael, 2013). His masterpiece work documented as Book of Optics provided basic comprehension of the psychology of visual perception. His efforts were acknowledged for the provision of foundational work on the understanding of the mechanism of visual perception and its certain implications.

In the recent history of experimentations in psychology, the term reaction time got popular among researchers to explain several personality aspects of a human being. Al-Biruni also formed pioneering bases in experimental psychology as he was the first person to describe the empirical concept of reaction time (McCrae, & Costa, 1997). Ali Ibn Abbas al-Majusi in his well-phrased book, Complete Book of the Medical Art, was a Muslim scholar who discussed precisely that how the physiological and psychological aspects of a patient can have an interaction effect. He described that these aspects can exert an impact on each other thus causing a change of several behaviours and attitudes of personality.

Avicenna (Ibn-Sina) is recognized as the father of modern medicine. He who the one who first recognized 'physiological psychology' for the treatment of illness involving emotions. He was a pioneer in psychophysiology and psychosomatic medicine, developing a system for associating changes in the pulse rate with inner feelings. He further introduced the concept of the assessment of mental wellbeing and techniques to cope with mental problems. This idea was in anticipation of the word-association test attributed to Carl Jung (Ashy, 1999).

Five-Factor Model of Personality

The five-factor model of personality, during the last two decades, has attained serious attention of both researchers and practitioners to explain the organization of personality traits concerning five basic dimensions i.e. extraversion, agreeableness, conscientiousness, neuroticism, and openness to experience. Research conducted using the theoretically based personality questionnaires supports the extensiveness and generality of the model and its applicability across cultures. These five personality traits are further encompassed subcategories that help in a deep understanding of personality. All five factors demonstrate the convergent and discriminant validity across measurements and researchers and endure across decades (Ashy, 1999). Following is the precise and comprehensive depiction of the five facets of the big five model:

Extroverts are lively, gregarious, sensation-seekers, sociable, and active. They appear to be relaxed, confident and can apprehend the problems to lead a better life. They tend to seek meaning in the outside world and get energized while looking at the outside. They prefer to spend most of their time with others for fun and action. In the five-factor model of personality presented by Costa & McCrae (1990), the facets of extraversion are warmth, gregariousness, assertiveness, activity, excitement seeking, and positive emotion.

Neuroticism is closely linked with increased reactivity of the limbic system and a low tolerance for stressful situations or aversive stimuli. This factor of the big five model shows greater distress in behaviour and depressive symptomology following stressful life events (Deuraseh & Abu Talib, 2005). Timothy et al. (1999) have classified neuroticism further into six facets namely: anxiety, hostility, depression, self-consciousness, vulnerability, and impulsiveness. These facets constitute a higher-order construct.

Openness is an empirically derived dimension of personality that highlights individual differences in the ability and tendency to seek, detect, comprehend, utilize, and appreciate coiled configurations of information, both sensory and abstract. These processes have essentially facilitated both reasoning and perception in individuals while interacting with certain life issues. Artists and intellectuals incarnate a higher level of openness to experiences. The trait of openness typically reflects variation in prefrontal higher cognitive mechanisms more. McCrae and Costa,

(1990) have divided openness into a further six sub-domains e.g. fantasy, aesthetics, feelings, actions, ideas and values.

Agreeableness is largely the most commonly inferred disposition of personality among all other Big Five dimensions. The five-factor model of personality suggests agreeableness as a key dimension of inter-individual dispositional variation. A higher level of agreeableness among individuals is found to be associated with altruism, warmth, friendliness, and compliance to others' needs (Ibid, P-4)

Conscientiousness is well-defined as the relatively stable pattern of individual differences in the tendencies to follow socially prescribed norms for impulse control, to be goal-directed, to be planned, to delay gratification, and to follow norms and rules. It is further elaborated with its six sub facets which include competence, order, self-discipline, dutifulness, achievement striving, and deliberation (Ibid, P-4)

Nabi-e-Akram ﷺ bator Mahir-e-Nafsiyat Ibid, (P-4) is a book of guidance for everyone. It provides valuable suggestions for its readers and these suggestions are very helpful for treating mental discomforts. This book has an incredible ability to attract its readers by expressing a psychological point of view behind Hadiths. Every Hadith contains a very deep meaning and depicts such concepts which are considered as newly emerged. But it's the personality of our beloved Prophet Muhammad ﷺ who is a complete model for our guidance. The present study has specifically focused on the personality traits of Prophet Muhammad ﷺ from the book mentioned above, which will prove Him ﷺ a psychologist. Moreover big-five model also helps to explain the personality that is self-actualized, more effective, and influential because of having strong and healthy traits. The core objective of this study was to explore the ways for improving our psychological wellbeing by walking on footprints of our beloved Prophet ﷺ and to find out the basis of psychology in Sunnah. Today, due to various reasons the society is going toward mental health issues, one of the reasons is we left behind us Quran and Hadith. We are not obeying the rules of Islam, Quran and Muhammad ﷺ. As we know Muhammad ﷺ is the last prophet of ALLAH, and always preach what Allah has told him. He was a great Personality ever. In psychology, different researches were carried out which shows how the positive personality traits are linked with intelligence, helpfulness, and satisfaction as well as other various qualities. In the current study, it was depicted that all the positive traits of the Big five personality model were found in Muhammad ﷺ. So it is suggested that by following the preaching's of Muhammad ﷺ we can spend psychologically adjusted, satisfied and happy life. This study also intends to emphasize the exploration of the universality of the traits of the Holy Prophet that are at par with the trait model laid down in recent decades to explain human strengths.

Method

Analytical Approach

The core of the content analysis is based on identifying basic themes and then categorizing those themes. Content analysis elucidates the inferences of what is contained in the message and based on which experts conclude (Youssef & Youssef, 1996). Content analysis is such a method of analyzing data in which analysis is done in a systematic, objective, and quantitative manner to measure variables Ibid, (P-4). Holsti (1968) defined content analysis as a technique for making inferences by

systematically and objectively identifying specified characteristics of messages. According to Weber (1985), defined content analysis is a research methodology that includes a set of procedures to make valid inferences from the text.

According to the above-mentioned definitions, it is concluded that content analysis is the systematic method of objectively analyzing the meaning of the message, which is further used for making conclusions about the meaning of the message. So for the present study content analysis approach was found quite suitable in making valid inferences about the book text based on objective rules.

Procedure

The first important step while starting the study was to identify the basic themes from the book under the light of the five-factor model of personality. The second task in the study was to identify the coding units. Book was comprised of 8 chapters and each chapter was taken as a single unit. So the whole study was conducted on 8 units of analysis. The third and most important task was the coding of each category. The purpose of coding categories into quantitative units was to measure the frequency of each category in 8 units of analysis. So each category in each unit was rated.

Results

The present study was conducted to explore the psychological point of view in teachings and life of Prophet Muhammad ﷺ in the book "Nabi-e-Akram ﷺ Batoor Mahir-e Nafsiyat" by Sayeda Sadia Ghaznavi (2009). In the first step, content analysis of 8 units of the book was carried out independently. In this step, categories were identified from each chapter of the book and then all categories were identified from the whole book collectively.

Table 1

Demographic properties of the unit of analysis

Unit No.	Names of units (Chapters)		Page No.
1	Fear complex	تالیف خوف	17
2	Guilt complex	احساس گناہ	35
3	Inferiority complex	احساس کمتری	49
4	Transvestism	کپج لباسی	63
5	Interpretation of dreams	تعبیر خواب	69
6	Marital problems	شادی اور اس کے مسائل	111
7	Narcotics and addiction issue	منشیات کا مسئلہ	139
8	Suicide	خود کشی	171

Table 2. Frequency of the Categories of Analysis in 8 Units of Analysis

Categories	Units of analysis								Total	
	U1	U2	U3	U4	U5	U6	U7	U8		
C1	Anxiety									
C2	Hostility									
C3	Depression									
C4	Self-consciousness									
C5	Impulsiveness									
C6	Vulnerability									
C7	Warmth									
C8	Gregariousness									
C9	Assertiveness						2	5	7	
C10	Activity									
C11	Excitement seeking									
C12	Positive emotions		7						7	
C13	Fantasy					23			29	
C14	Aesthetic									
C15	Feelings									
C16	Action									
C17	Ideas	5	4	4		4		7	5	25
C18	Values	10	2	3	4	4	7	21	3	54
C19	Trust									
C20	Straight forwardness	3		1						4
C21	Altruism	8		3	2	4	2	3	2	24
C22	Compliance	6					3		1	10
C23	Modesty	2		4	1		5			12
C24	Tender mindedness	5							2	7
C25	Competence									
C26	Order									
C27	Dutifulness	5	1	3	3		2	8		22
C28	Achievement striving									
C29	Self-discipline									
C30	Deliberation									
C31	Justice						3		1	4

Table 2 shows the frequency of the categories of analysis in 8 units of analysis. The category Values was dominant in number as compared to other categories of analysis.

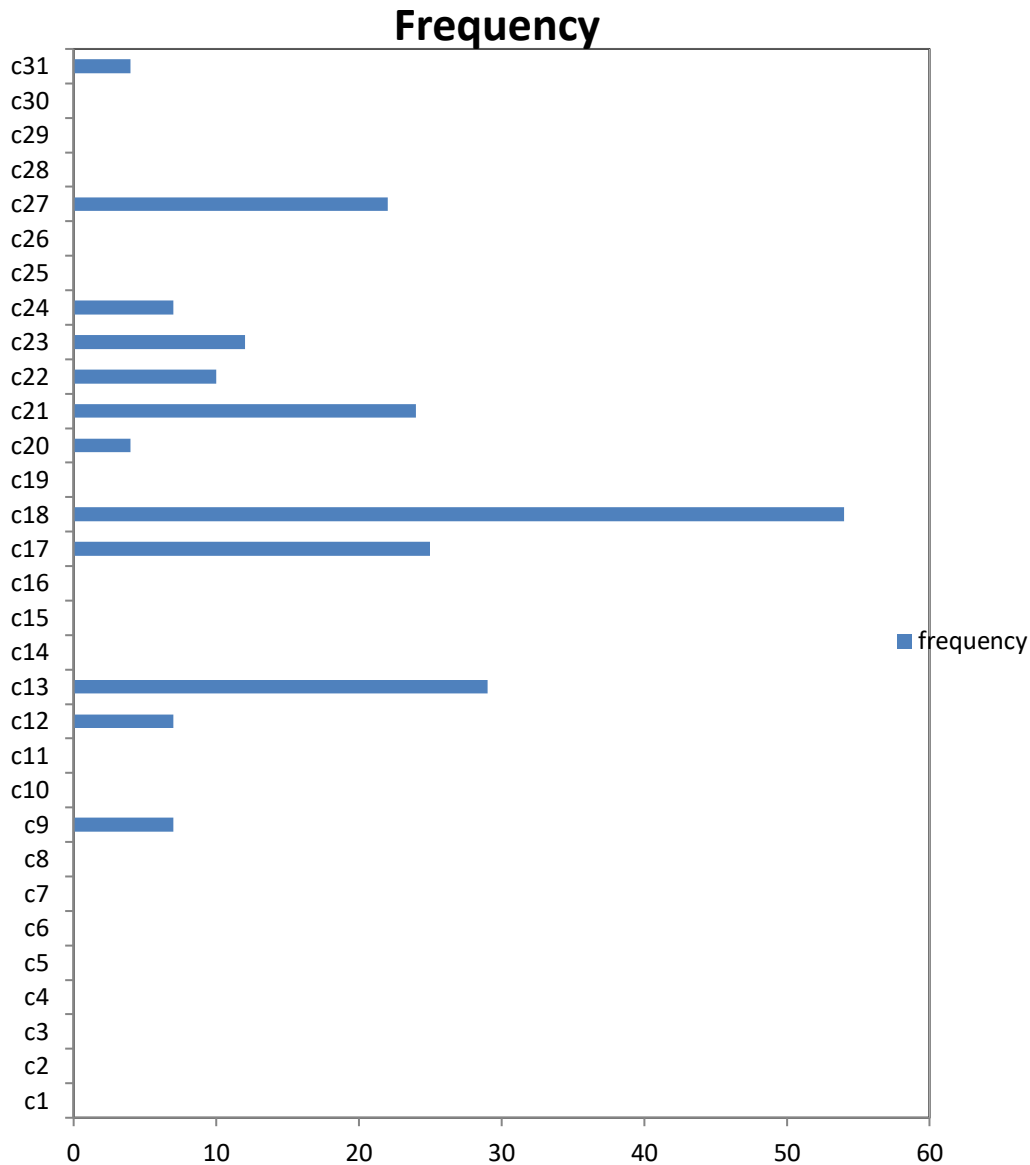


Figure 1. Frequency of the categories of analysis in 8 units of analysis

Discussion

The present study was carried to find out the basic aspects of the personality trait of Prophet Muhammad ﷺ as a psychologist in the content of the book *Nabi-e-Akram ﷺ BatoorMahir-e-Nafsiyat*. By using those traits we can spend a satisfying life, through which we can improve our mental health. As the categories were identified according to the five-factor personality model so

the model includes 30 categories and another category of justice was also included, so as a whole study included 31 categories. But only 12 categories were identified from the content of the book.

It was identified that "values" is the most important category in the book. It is identified from the book that values were the most important part of our beloved Prophet's life. "Allport suggested that value priorities were the dominating force in the life because they directed all of the person's activity to their realization" (Ibid, P-5). Values are the guiding rules and Prophet Muhammad ﷺ always follow social, political, religious and psychological values held by Islam.

In the book of concern *values* held by Prophet Muhammad ﷺ, in the light of Islam, are discussed in detail related to different aspects of life. In the book, it is stated that:

نبی کریم ﷺ جب صبح کی نماز پڑھ لیتے تو لوگوں کی طرف متوجہ ہوتے اور پوچھتے کہ تم میں سے کسی نے گزشتہ رات کوئی خواب دیکھا ہے؟ (p.71).

Dream analysis has always been the point of focus in psychology for many decades. As dream analysis was introduced by Freud but its roots are found in the life of Prophet Muhammad ﷺ. Dream interpretation is considered the value of our beloved Prophet ﷺ because through interpretation of dreams He provided guidelines to His followers. According to Freud dreams are royal roads to the unconscious (Ibid, P-5). Aristotle has regarded dreams as constituting psychological problems (Khaleefa, 1999).

In her book Ghaznavi (2009) has also encompassed another value of Prophet Muhammad ﷺ that:

نبی کریم ﷺ نے فرمایا کہ خدا نے جن چیزوں کو ناجائز قرار دیا ہے ان میں سے طلاق ایک ایسا کام ہے جس پر عمل سے خدا کو خوشی نہیں ہوتی، جو شخص خاوند اور بیوی کے درمیان مناخرت پیدا کرنے میں کوئی کردار رکھے وہ لعنتی ہے بلکہ یہاں تک فرمایا کہ ان دونوں کے درمیان صلح کروانے کے لیے جھوٹ بولنا بھی جائز ہے۔ (p.131).

As Prophet Muhammad ﷺ always followed social values and ordered Muslims to follow those values. He ﷺ was also a great marriage counselor of His time.

Here is further stated that:

نبی کریم ﷺ نے فرمایا یہ ہرگز کوئی دوائی نہیں بلکہ یہ بذات خود ایک بیماری ہے۔ (p.147)

Holy Prophet Muhammad ﷺ always forbade people from using narcotics or alcohol even for any treatment, because it is against the values provided by Allah. Now a day's many psychologists or psychiatrists prescribe narcotics for the treatment of insomnia, depression or any other mental disorder. But Holy Prophet ﷺ has strictly forbidden from using narcotics, and He ﷺ said that Narcotics cannot be used as a treatment for any disease but these are themselves a disease.

As it is more clearly stated in the book that:

حضور اکرم ﷺ نے فرمایا مسلمان کے لیے غصہ میں آنا حرام ہے اور تم لوگوں غصہ دور کرنے کی ترکیب بتا دی گئی ہے۔ (p.615)

These days many psychologists and psychiatrists give many medicines to their patients for controlling aggression. But Holy Prophet ﷺ has given us guiding rules for controlling our anger by

doing some simple steps. He ﷺ has also said that the strong man is not the winning wrestler, but he is the one who controls himself when he is angry” (Ibid, P-5) (Bukhari and Muslim, hadith no. 135, 6313).

In this book another category “ideas” was also identified which is of great importance. In correspondence with the present study Ideas can be defined as the trait of being intellectual and knowledgeable. As it is stated in the book that:

حضرت ابو ہریرہ فرماتے ہیں کہ میں نے رسول کائنات ﷺ کو فرماتے سنا کہ مجھ کو ایسی باتیں دی گئیں ہیں جن کے الفاظ تھوڑے اور معنی بہت زیادہ ہیں اور میرا رعب دشمنوں پر ڈال کر میری مدد کی گئی۔ (p.103)

Wahb, Munabbih's son, said, "From my readings, it has become evident that if all the intelligence of humanity, from the first to the last, were to be gathered as one, it would be in comparison to the intelligence of the Prophet, praise and peace be upon him, as a single grain of sand" (Ibid, P-5). From this statement, it is very much clear that Holy Prophet Muhammad ﷺ was blessed with great wisdom and intellectual abilities that He utilizes for the welfare of His “Ummah” (followers).

Furthermore, it is stated that:

نبی اکرم ﷺ نے فرمایا بغض مت کرو، حسد مت کرو، اور مت پیٹھ پھیرو ایک دوسرے کی طرف سے۔ (p.53)

This saying of our Holy Prophet can be discussed in the context of Inferiority complex that depicts the wisdom of Prophet Muhammad ﷺ in it. Jealousy is the core attitude of the inferiority complex. According to Timothy Inferiority complex can be defined as:

“An abnormal or pathological state due to which a person draws unrelated ideas into its self, become unduly sensitive and depreciate himself and others (Ibid, P-5). From this definition, it is very much clear that why Prophet Muhammad forbade Muslims from jealousy and backbiting because it causes Inferiority complex.

Another category that is also of great importance in the book is “Altruism”. Altruism is defined by Batson as a motivational state of a person with the ultimate goal of increasing another’s welfare. As stated in this book, which shows the great altruistic quality of our beloved prophet:

نبی کریم ﷺ نے فرمایا کہ جس کو غم اور فکر زیادہ ہوں وہ یہ بار بار پڑھتا رہے لاحول ولا قوۃ الا باللہ۔ (p.30)

Being a psychologist/psychiatrist is a helping profession. A person with mental illness can be treated more effectively by showing active concern toward him than by applying therapeutic interventions on him. In this context, our beloved Prophet Muhammad ﷺ said that: “All (humankind) are God’s people, and the one loved most by Him (God) is the one who serves His people (humankind) best” (Ibid, P-5).

Another important identified category was “Fantasy”. Here fantasy means positive imagination or optimistic thinking as a motivational state of a person with the ultimate goal of increasing another’s welfare as it is stated in the book:

نبی اکرم ﷺ نے فرمایا میری امت کے وہ لوگ جو پہلی پہلی جنگ لڑیں گے وہ سب جنتی ہوں گے۔ (p.102)

The above-mentioned statement was asked by Holy Prophet Muhammad ﷺ as the interpretation of His dream. It shows the wisdom and positive imagination of our Holy Prophet. The reason behind this was to motivate people to struggle more for winning the war. This statement shows that the Holy prophet ﷺ was well aware of the importance of positive imagination.

“Dutifulness” was also found as the important category, which is defined as a sense of feeling which reminds man to lend a hand or hold responsibility for the welfare of mankind and it also implies the fulfilment of an obligation (Ibid, P-5).

Dutifulness also refers to the obligation of ethical principles.

As stated in the book:

سرور کائنات ﷺ نے فرمایا فحاشی اور بد گوئی تمہاری شخصیت کو خراب کرے گی اور حیا سے تڑپیں اور آرائش دے گی۔ (p.28)

Holy Prophet ﷺ has always forbidden Muslims from bad deeds, especially of doing vulgar things or talks. These days as we see the rate of rape is increasing and adults are getting involved in different types of such things as drug addiction, adultery, watching pornography or cyber-sex etc. “Several studies and surveys have shown that one of the initial impacts pornography has on a developing adolescent mind are that it evokes upset and distress when one is not psychologically able to process the images” (Ibid, P-5).

As “dutifulness” was the prominent quality of Holy Prophet Muhammad ﷺ, so there is a need to elaborate it more comprehensively. Dutifulness can be defined as the personality trait of being sensitive toward moral obligations and ethical principles. As it is stated in the book by Ghaznavi that:

رسول اکرم ﷺ نے ہر اُس مرد پر لعنت فرمائی جو عورتوں کا سالباس پہنے اور ہر عورت پر لعنت فرمائی جو مردوں کا سالباس پہنے۔ (ابودؤد) p. 68

As inspired by the influence of feminism and gay liberation, new sexual trends i.e. transvestism and transsexualism have become visible. German physician Hirschfeld introduced the term “Transvestism”. According to him Transvestism is the erotic derive to Cross Dress (to wear the dress of the opposite gender). After that multiple researches done by Psychiatrists proved that transvestism is an illness and that need to be treated by psychotherapy (Ibid, P-5).

Another category that was considered important in the study is “Compliance”. Compliance is considered as the response to a specific conflict being faced by another person. It is the ones helping behaviour toward others who are facing some sort of problems, and that helping behaviour is in the form of smoothing techniques to resolve the conflict. Holy Prophet Muhammad ﷺ always showed concern for solving problems of others.

As stated in the book:

نبی اکرم ﷺ نے فرمایا جب کوئی کسی عورت کو نکاح کا پیغام دے تو اُس کو دیکھ لے جو کہ اُس کو نکاح کی جانب لادے۔ (p.125)

The above-mentioned statement shows the concern of the Holy Prophet ﷺ toward the issue of marriage and as a solution of the problem for inhibiting divorce rate. If we carefully see the above statement, it depicts the element of concern for communication.

Modesty is the Holy Prophet’s ﷺ one of the prominent qualities. This quality has been discussed in the book of study many times. Modesty can be defined as a person being humble and

good to others, who is down to earth but not necessarily lacking in self-esteem. Modesty is not being arrogant and superior but believing in equality and simplicity.

As it is stated in the book:

پیغمبر کائنات نے فرمایا میں کوئی بادشاہ نہیں جس سے تم ڈرو، میں تو ایک ایسی عورت کا بیٹا ہوں جو قنید کھایا کرتی تھی۔ (p.57)

The above-mentioned statement was asked by Holy Prophet Muhammad ﷺ when a man, whose body was shivering, while talking to Him. This great line shows that how humble our Prophet ﷺ was. Being a psychologist is considered as the first and foremost rule that a psychologist should be so open-hearted and frank when he/she meet a patient.

As it is well known that Prophet Muhammad ﷺ was so empathetic towards human beings as well as animals. He ﷺ always showed love and warmth for His followers and pity on those who were helpless. And this personality trait is named as tender-mindedness in the study, which can be defined as a trait of being empathetic and concerned about others.

As stated by Sadia (2009) that:

محدثین نے سرور کائنات ﷺ کا اپنا اسلوب بیان کیا ہے کہ وہ سب سے پہلے مریض سے اُس کے حالات پوچھتے اور علامات کا سنتے اور پھر فرماتے طہور (p.18)

Empathetic reflection or active listening is the Rogerian technique, which expresses the willingness of the therapist to treat the problem of the client. Active listening is the therapist's ability or paraphrase what the client has just said by using the emotional tone in which it was said (Khaleefa, 1999).

Another category of reasonable importance was identified in the book known as "positive emotions". Those statements which indicate optimistic thought, cheerfulness and the trait of a person to experience positive emotions were given the category of positive emotions.

As stated in the book that:

نبی اکرم ﷺ نے فرمایا ہر انسان خطا کا پتلا ہے سب سے اچھے خطاکار وہ ہیں جو اپنے گناہوں سے توبہ کر لیتے ہیں۔ (p.39)

Positive emotions, positive thinking, optimistic thinking or hope are described as having the same meaning. "Positive thinking is a generic term referring to an overall attitude that is reflected in thinking, behaviour, feeling and speaking. Positive thinking is a mental attitude that admits into the mind; thoughts, words and images that are conducive to growth, expansion and success (Khaleefa, 1999). Their study has also proved that positive thinking can also help to control many stressors and helps in many good health outcomes. The above statement from the book has shown positive thinking and hope.

Another important category identified in the book was "Assertiveness", which can be defined as the ability of a person to be dominant, forceful and socially prominent in communication. The assertive individual took an active role in social situations. According to this definition, the following statement was identified as predicting element of assertiveness in it.

عہد نبوی ﷺ میں ایک آدمی نے اپنی بیوی پر بد چلنی کا الزام عائد کیا اُس کے پاس کوئی گواہ نہ تھا لیکن کئی مرتبہ قسم کھائی اُس کی بیوی نے بھی جواب میں کئی مرتبہ قسم کھا کر ارتکاب جرم سے انکار کیا۔ حضور کائنات ﷺ نے اس دو طرفہ قسم کو طلاق قرار دے کا ان میں جدائی کروا دی۔ (p.133)

Assertiveness fosters openness, and openness is considered the core of communication between therapist and client. Assertiveness allows the therapist and client to easily pass the barrier of communication. Assertiveness is considered the most prominent quality of a therapist because it helps the therapist deal with a reluctant client. Holy Prophet ﷺ was well aware of the importance of assertiveness and Allah Almighty has also blessed Him with the power assertiveness among all individuals, that's why every individual of that time and even now follows His teachings. Above mentioned statement from the book is a good depiction of the Assertiveness of the Holy Prophet ﷺ that how dominantly He solved the social issue as a marriage counselor.

Straightforwardness was also identified category according to the five-factor model of personality. So straightforwardness can be defined as the personality trait that depicts the frank, and sincere attitude of a person toward others while those people low in straightforwardness uses flattery or deception in their dealings. In this matter following lines were considered best suitable for straightforwardness.

نبی کریم ﷺ نے فرمایا کیا میں تم کو ایسی بات نہ بتاؤں جس سے اللہ تعالیٰ تمہارے غم نکال دے اور تم قرض بھی ادا ہو جاؤ۔ (p.29)

The above-mentioned statement was said by Holy Prophet ﷺ to a person who was under a load of worries. This statement shows the sincerity of the Holy Prophet ﷺ toward His followers and solution of mental discomforts.

Finally, besides the big five models, an important category labelled as justice was also identified from the book. It was thought appropriate to discuss that also here. According to the American Psychological Association codes of ethics (2013) "justice" is considered the very important quality of a psychologist. As justice is the ability of a person to make reasonable judgments and implementation of equality in rights. So in the light of the definition of justice following statement from the book was considered most important within familial and social context:

سرور دو عالم ﷺ نے خطبہ میں لوگوں کو اپنی بیویوں کے حقوق اور ان کی ذمہ داریوں کی طرف متوجہ کیا۔ (p.13)

In APA codes of ethics principle, D of ethics is justice which describes that "psychologists should exercise reasonable judgment and take precautions to ensure that their potential biases, the boundaries of their competence, and the limitations of their expertise do not lead to or condone unjust practices" (2013. p.3). As in the above-mentioned statement, it is clearly shown that Holy Prophet ﷺ, as a marriage counselor has made a reasonable judgment that depicts justice well in it.

Conclusion

The present study aimed to explore the big five traits and their facets from the units of the book Nabi-e-Akram ﷺ Batoor Mahir-e-Nafsiyat. Overall 12 themes were generated through the content analysis that appeared with varying frequencies. The categories were identified from 8 units (Chapters) of the book and these include assertiveness, positive emotions, fantasy, ideas, values, straightforwardness, altruism, compliance, modesty, tender mindedness, dutifulness, deliberation, and justice. Overall the present study is an initiative to explore the personality traits of Holy Prophet Muhammad that could recognize him as the best psychologist in the book Nabi-e-Akram ﷺ Batoor Mahir-e-Nafsiyat. The study has applied significance especially for Muslims across the world.

Limitations

The ultimate limitation of the study is a problem in maintaining the validity and reliability of the study. In the present content-analytic study, the validity of the categorization system was

established through the personal decision of the researcher, in the light of the five-factor model. The agreement on the coding technique and enumeration of coding units was again a difficult process. Through a committee approach, a group of experts were selected to complete this challenging task for maintaining reliability.

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