

upon the honest and trustworthy Prophet, who was sent as a mercy to the worlds, Muhammad bin Abdullah, and his family and companions all...

God Almighty sent prophets and messengers to guide people to the path of goodness and righteousness, and their call was summarized in the unity of God, the call, and the virtuous moral values, love, tolerance and justice Then God Almighty concludes with Islamic law and with the honest and trustworthy Prophet Muhammad (PBUH), who said: "I was sent to perfect morals."

It is no secret to us that society is suffering from a moral crisis, especially at the present time, and what the world has witnessed in recent times of bad use of the Islamic heritage, including some events of the Prophet's biography, that served the sectarian and sectarian conflict, which legitimized the killing of thousands of people, during which the concepts of justice and peace were absent. It is necessary to revive the authentic moral values that were brought by the heavenly laws and the Holy Prophet (PBUH) called for them. This was the reason for choosing to write in the biography of the Prophet and following the example of the biography of the Noble Messenger (PBUH) in returning to noble human values. Perhaps this study contributes a small contribution to the revival of those values.

The study aims to employ what calls for educating individuals on the virtues of chastity, honesty, honesty and humility, and what develops in them the spirit of individual and collective responsibility, and what aims at love and peaceful coexistence, and focus on the role of the Messenger (PBUH) in raising his companions on high moral values, and that his call included Everything that enhances the spiritual and physical role of the human being, including purifying the souls by rejecting envy and hatred, showing virtues and loving others, prioritizing the interest of society over the interest of the individual, emphasizing the effectiveness of the individual and assuming his social responsibilities by performing his moral duties and taking care of his health and the health of others,

and exercising his supervisory role within the principle of collective responsibility. In addition to family duties, all of this aims to create a unified and integrated society in all its aspects.

We find this in the description of the (virtuous city) by the Muslim philosophers as based on the foundations of faith in God, science, knowledge, justice, human socialization and cooperation, thus achieving happiness for its people, the city of the Messenger of God (PBUH) was a fine model of a virtuous city at the level of the ruler and individuals, so this study came under the title “The Educational Thought of the Noble Messenger (PBUH) through the book Makarim Al-Akhlaq by Sheikh Al-Tabarsi (among the famous of Sixth A.H)”.

After research and investigation, we did not find an independent academic study entitled The Educational Thought of the Holy Prophet (PBUH), or a previous study that dealt with Sheikh Al-Hassan bin Al-Fadl Al-Tabarsi or the book (Makarim Al-Akhlaq). It was analyzed and supported by evidence from the Noble Qur’an, the Noble Sunnah and various other sources, and according to the nature of the available material and the desired goal of the study, it was decided to divide the thesis into an introduction, three chapters, a conclusion and a list of sources and references.

The first chapter included (the biography of Sheikh Al-Tabarsi, the intellectual and political conditions during his time, and his method in the Makarim Al-Akhlaq book), and it was in a complete chapter due to the absence of any previous study that dealt with Abi Nasr Al-Tabarsi or the book (Makarim Al-Akhlaq).

The second chapter was entitled (Self-education in the missionary thought of the Noble Prophet (PBUH) and it included three sections. The first topic: Education through devotional practices. It was divided into sub-headings that showed the impact of devotional practices on self-discipline and its impact on the behavior of the individual. The second topic: the display of virtues. And its impact on education, it dealt with several moral qualities, and explained the role of having them in reforming the individual and its impact on his public life and society, whether he possessed it or its opposite, The third topic: health responsibility, concerned with personal hygiene, the cleanliness of the environment and public places, and matters of preventive and curative health, and we explained how hygiene and health have a major role in the life of the individual, and that it is not concerned with the individual's condition only, but also concerns the lives of others as well. The honorable Sunnah has indicated its accurate details.

The third chapter was entitled (Social Education, Family Structure, and the Role of Coexistence and Solidarity in Building Society): It included two sections, the first topic: Family building, which included sub-headings, I talked about the Sunnah of marriage and its objectives, the rights of spouses and the upbringing of children, and the girl in the thought of the Holy Prophet and the reason for his great interest in it The third topic: The role of coexistence and solidarity in building society, and we focused in this aspect on two factors that had the main role in the educational thought of the Holy Prophet (PBUH) and building society. And its applications in society, and the second: solidarity, and we explained in it the meaning of solidarity, the call of the Messenger to him, the importance of solidarity in the cohesion of society, and the forms of solidarity in the Islamic society.

The conclusion dealt with the most important findings of the study during its course.

As for the difficulties that we faced during the course of the research, it was writing a historical material related to the educational thought of the Holy Prophet (PBUH), during which it dealt with personal, family and social educational issues through a review of hadith books and their appendices, on top of which is the book (Makarim Al-Akhalaq) concerned with the study, and other difficulties are in choosing reliable hadiths relying on the well-known criteria for the authenticity of hadiths, what is known about the sources of Islamic history, including the hadith, the biography of the Prophet, has been exposed in different periods to the situation and to the influence of the ruling authority and other factors, which contributed to exaggerating some events and neglecting others, with a difference in understanding interpretation of events.

The truth is often relative, and we hope that we will be successful in this study, and that it will be useful to the reader.