

## **PROPHETIC PSYCHOLOGY: ACADEMIC IMPRESSIONS OF AN AFRICAN CONVERT/REVERT TO ISLAM.**

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### **ABSTRACT**

Prophetic Psychology, otherwise popularly known amongst Muslims as *Hikmah* or Strategic Wisdom in the English language, refers to a form of a high cognitive state characterized by higher moral values, ethics and principles that ideologically guide to what is universally and culturally good for all humans, times and ages. This paper focuses on the concept of Prophetic Psychology as a way to focus on the noble lessons that can be derived from the Prophetic Model in terms of the best practices for human relations and personal development. The paper contains academic impressions of an African convert/revert to Islam in relation to Prophetic Psychology, specifically from Southern Africa, Namibia.

**Keywords :** Prophetic Psychology, *Hikmah*, Strategic Wisdom, Academic Impressions, Convert/Revert to Islam

### **Introduction**

The Qur'an has introduced the concept of Prophetic Psychology, *Al Hikmah*, in 13 chapters and several places, with 20 verses on the concept of Wisdom ([quranstatistics.weebly.com/words.html](http://quranstatistics.weebly.com/words.html), 2022). One of them is as follows, wherein Allah (swt) essentially makes a distinction between the Quran and Prophetic Psychology, the very essence of the lifestyle of the Noble Messenger, Prophet Muhammad (peace be upon him).

*“A similar favor have you already received in that We have sent among you a Messenger (Muhammad) of your own, delivering to you Our Verses and purifying you and teaching you the Book (Qur'an) and the Wisdom... (Qur'an, 2:151).*

According to the Quran, wisdom is of greatest value for a human being. There is another verse in Chapter al-Baqarah which states:

*“Whoever is granted wisdom has indeed been granted abundant wealth” (2: 269).*

This verse means that wisdom is the greatest good possession. Wisdom ensures success, while the lack of it signals failure (Khan, 2015).

It is evident that when one talks of Prophetic Psychology, one is, essentially referring to Quranic Psychology, as the two, though, slightly distinct, are symbiotically related, one directly emanating from Allah, the Most High (The Book i.e. Direct Revelation from Allah) and the other from Allah, yet culturally manifested in the lifestyle (*Sunnah*) Messenger and Prophet of Allah (*Al Hikmah*), hence the concept of Prophetic Psychology (Quran 33:21).

It is well-known amongst Muslims that the lifestyle of the Prophet Muhammad (peace be upon him) has been narrated, documented and transmitted to the Muslims through the *Ahadith* or Prophetic narrations. The Prophetic narrations, as documented and authenticated by the various Islamic and Muslim scholars, has been collectively, referred to, simply as the Hadith, which is regarded as the second most reliable and valid source of Islamic teachings, directly after the Quran, the latter as the primary source, hence these two become the legal basis of Islamic Law or Jurisprudence (Fiqh), to help provide a practical and cultural guidance to the Muslims (Najaar, 1989; Yahya, 1999).

It is generally accepted by Muslims that the collective prophetic tradition of Prophet Muhammad (pbuh) refers to his sayings, actions, tacit approval and characteristics (Khan, 1996; Nadwi, 2006). The scholars of Islam categorized the prophetic tradition into two parts which are *isnad* and *matan*. *Isnad* refers to the authorities who have transmitted the hadith of Prophet Muhammad (pbuh), whereas *matan* is the actual text of hadith in terms of his sayings, deeds, tacit approval and characteristics (Osman, Hendrics and Hendricks, 1994)

This paper will primarily focus on the concept of Prophetic Psychology, as academically analyzed and experienced through the mind and personal experiences of an African convert or revert to Islam. An attempt is made to relate the concept of Prophetic Psychology to the ideals and practices of *strategic wisdom*, as a very important cognitive technique to shape, influence and transform the human mind, heart and actions, towards a morally righteous civilization or ethically civilized human society.

### **Personal, Historical and Religious Context of Religious Identity Change**

The presenter converted or reverted to Islam about 28 years ago, in Namibia, an African country located in Southern Africa. Namibia is a direct neighbor of South Africa, Botswana, Zambia and Angola. The presenter comes from a devout Protestant Christian background. He is a Psychology Lecturer, at the University of Namibia and currently heads a Postgraduate Research Support Services Unit, as part of the Centre for Research Services, University of Namibia. The religious identity change took place as a cognitive and intellectual transformation, which started with a rather ordinary and chance meeting with a Muslim from Tanzania, late 1994, in the capital city of Namibia, Windhoek.

The narrative story of conversion or reversion to Islam is being written in a soon to be published book, titled: *Truth from Academia*. This is the context and personal background that forms the basis for this academic paper. It is relevant to state here that Namibia is a predominant Christian nation, with close to 97.5% professing a Christian faith (<http://globalreligiousfutures.org>, 2022).

The Muslim population is estimated at less than 1% and Islam, is thus, a minority religion, in Namibia, with a history of indigenous people converting to Islam as from the early 1950s and late 1970s, mainly from South Africa. This period is generally and historically described as pre-independence period, as Namibia, got its political independence from colonial South Africa on the 21 March 1990. More Namibians of indigenous background embraced Islam after 1990, which includes the presenter in the post-independent Muslim generation.

The presenter's religious conversion or faith-based personality change took place while doing his undergraduate studies (BA in Psychology and English) at the University of Namibia. It

was that psycho-historical event that resulted in the intellectual transformation that later brought the presenter into direct encounter with the prophetic phenomenon, herein called, Prophetic Psychology or *Al Hikmah* of the Prophet Muhammad (pbuh).

It is not the intent of this paper to present an exhaustive and comprehensive picture of the entire Prophetic lifestyle, but rather a number of selected and fascinating incidents in the life of the Prophet Muhammad (pbuh) are identified, selected and academically analyzed in relation to the idea, ideals and practices of strategic wisdom. This will primarily take analytical form of content, textual and contextual analyses, while drawing key lessons, impressions and conclusions.

It should be of interest to state here that the presenter's academic area of specialization is "*Psychology of Religion*", having obtained his PhD in the Psychology of Religion from the International Islamic University Malaysia, 2011. The topic of the PhD Dissertation focused on the phenomenon and psychology of religious conversion, in general and conversion to Islam, in particular, within the Malaysian context.

### **Prophetic Psychology (*Al Hikmah*)**

The idea of Prophetic Psychology is not new. In academia, one of the first academic researchers to use the term "prophetic psychology" is Jacob, H. Kaplan (1908).

In his seminal book, titled: "*Psychology of Prophecy: A Study of the Ancient Prophetic Mind, as Manifested by the Ancient Hebrew Prophets*", Kaplan opined that his study was most probably the first to employ the concept of Prophetic Psychology, which he defined as "studying and investigating prophecy or prophetic mind from a psychological standpoint, focusing on the subjective, and the objective, while attempting to explicate prophecy (proclaiming the Word of God while foretelling the future) based on psychological principles." Kaplan explains that this can be done by examination of the Word of a Prophet, a Nabi (Hebrew) looking at the entire life of a Prophet, under investigation. Prophetic Psychology can be defined an "investigation and understanding of the prophetic phenomenon from an empirical and academic perspective" or a scientific study of Prophetic mind, or inspired mind". Kaplan further advances that such a study must involve the words of a Prophet of God, as recorded and documented by those who believe and follow such a Prophet, in the case of Hebrew Prophets; this necessarily refers to the Bible's writers.

In the case of Islam, the Prophet Muhammad (pbuh) is believed and followed by Muslims as the chosen human being to convey the words of Allah (*Quran*) as well as to demonstrate the implementation of Islamic manifestation in daily life (*Sunnah*). The Islamic teachings are based and derived from the two related sources in Islam which are the Quran, and Prophetic narrations (Al-Mahmood, 2003). This paper is a continuation of many academic attempts at the Islamization of knowledge that have introduced Islamic Psychology into mainstream Psychology (Utz, 2011).

The focus of the present paper will be on identifying, selecting and analyzing relevant Quranic texts, with a direct focus on selected and relevant Prophetic sayings, statements and incidents, that is, the words of the Prophet Muhammad (pbuh) as recorded and conveyed by his most reliable companions such as Muslim and Sahih al- Bukhari, in relation to the concept of Prophetic Psychology as cognitive exercises in strategic wisdom.

## **Prophetic Psychology as Contextualized Strategic Wisdom**

According to <https://dictionary.cambridge.org> (2022) contextual is understood or defined as being connected with, or depending on the context in relation to the circumstances that formed the setting for an event, statement, or idea. There is an element of relevance, practical applicability and thus, adaptability associated with the concept of context, while facilitating accurate understanding, insight and thus, appropriateness of a critical analysis and subsequent interpretation of data.

As a convert and revert to Islam, my intellectual encounter with the Prophetic Psychology fascinated me as a great source of consistent yet dynamic form of strategic wisdom. By strategic wisdom, it is meant that the words/sayings and actions contain a high level of contextual insight, foresight and hindsight, at the same time. The basic dimensions of strategic wisdom, as evident in the Prophetic Psychology, are anti-climactic and generally maintain a higher moral ground, hence their behaviorally transformative effects. As the Prophet of God, it is obvious that Prophet Muhammad's words/sayings and actions were Divinely guided hence their meta-physical character, explaining their ability to reveal the past and foresee the future while in the present, as done by many previous Messengers and Prophets of God (Ashqar, 1999).

### **Textual and Contextual (Incident) Analyses**

The hadith literature as a great source of Islamic history, contains many morally and ethically fascinating incidents, where the Prophet Muhammad (pbuh) demonstrated deep psychological insight in terms of personality psychology and socio-cultural psychology, exercised great deal of strategic patience under painful circumstances and manifested a higher level of morality, not generally dictated by common sense and ordinary human emotions.

The following words, sayings and incidents as reported, documented and transmitted in Hadith Literature are selected as a sample to serve as salient elements of strategic wisdom (Al Hikmah).

The selected texts are briefly presented, textually and contextually analyzed.

1<sup>st</sup> Case Incident: Nullified Fast, reported by Abu Huraira as recorded in Saheeh Muslim, hadith no. 285

*"While we were sitting with the Prophet, a man came and said, 'O Allah's Apostle! I have been ruined. I have been ruined.' Allah's Apostle asked, 'what is the matter?' He replied, 'I had sexual intercourse with my wife during fast.' Allah's Apostle asked him, 'Can you afford to free a slave?' He replied, 'No.' Allah's Apostle asked him, 'Can you fast for two successive months?' He also said, 'No.' The Prophet asked him, 'Can you afford to feed sixty poor persons?' He said, 'No.' The Prophet kept silent. In the meantime, a man with a big basket of dates offered it to the Prophet. The Prophet asked, 'Where is the inquirer?' He replied, 'I am here.' The Prophet said to him, 'Take this basket of dates and give it to charity.' The man said, 'Should I give it to a person poorer than I? By Allah, there is no one between Medina's two mountains who is poorer than I.' The Prophet smiled broadly, laughed, and then said, 'Feed your own family with it.'"*

### **Analysis and Dimensions of Strategic Wisdom**

The importance of fasting, especially, compulsory fasting is well known amongst Muslims, as prescribed in the Quran, for all eligible Muslims, particularly during the month of Ramadhaan. Violating or deliberately nullifying it would be considered to be sinful and blameworthy, yet in the incident above, it is rather amazing that instead of enforcing severe punitive measures, the Prophet engaged the culprit or guilty party, who seems to have confessed his sins in public, and presented him with several options to atone for the sins of having nullified his fast.

This Prophetic approach suggests that the way to deal with sins is not always to jump to moral judgementalism and punitive measures but requires contextually understanding the sinning case and dealing with it with wisdom, tact and mercy. Under normal circumstances, one would think that a sin must be punished right away and the sinner condemned on the spot. Yet, this incident reveals that the Prophetic methodology is much more emotionally intelligent and religiously merciful, not morally judgmental, per se. This considerate approach further suggests that it is always important to give a sinner a chance to reform and also understand the matter from his or her point of view and personal circumstances; this is what is called empathy in modern Clinical and Counseling Psychology. This merciful quality comes through in many other incidents not cited here, as reported throughout the life time of the Prophet Muhammad (pbuh). As a student and practitioner of Counseling Psychology, the presenter finds these cases very enlightened, proving the excellent character of the Prophet.

## **2<sup>nd</sup> Case Incident: Terms of Peace Treaty of Hdaybiyyah**

Islamic history records that during the first 13 years of the Prophetic career in Makkah, the Prophet Muhammad and his few companions were severely resisted, persecuted, tortured, ostracized, rejected and at times physically harmed by the disbelieving Quraysh, which resulted in several migrations, the very first to Abyssinia or Ethiopia, Africa, ruled a just and religiously devout Christian King, the Negus, and later to Madina or Yathrib, as it was known before (Abu Khalil, 2004).

Al-Mubarakpuri (2002) records that about six years after Madina migration, the Prophet and his peaceful companions, estimated between 1400 to 1500, prepared and set out to go to Makkah for Umrah (smaller pilgrimage) but were met on the way by a hostile group of Quraysh determined to block their entry into Makkah. It is further reported that back and forth negotiations took place between the Muslims and disbelievers of Makkah, led by several delegates to reach an understanding, since the situation became emotionally volatile and potentially violent. This was the historical and security context behind the incident in question. Eventually, after several failed attempts at an agreement and threats of violence/war, terms of peace treaty were put on paper that:

*A truce would exist between Quraysh and the Muslims for ten years (10 year cease fire)  
Quraysh would no longer impose political influence on the tribes, and whoever of them opts to join the Muslim camp is free to do so, and whoever opts to join the Quraysh camp is also free to do so.*

*Acts of betrayal and hatred need not occur among the two parties, and that acts of love and care must be stressed.*

*The Muslims would return to Medina without conducting the Umra—(a disappointing loss of the visit to the Sacred House, which was the sole purpose of the trip).*

*The Muslims, however, could return the following year to conduct the ritual, yet would not be allowed to stay more than 3 days, while un-armed for war.*

*The Muslims would return the Meccans who had converted to Islam to Mecca, but the Quraysh were not obligated to reciprocate for Muslims defecting to Mecca.*

*Quraysh would release the Arab tribes from previous treaties with Quraysh and would allow the same to choose an alliance with either the Muslim or the Quraysh camps”.*

It is further reported that just when the peace treaty was about to be signed, phrases such as “In the Name of Allah The Most Merciful, The Most Gracious”, “Muhammad, The Messenger of Allah”, were written in the document, to which the hostile Quraysh strongly objected and this threatened the finalization of the treaty. It was agreed that a neutral compromise could be used instead, namely “In Your Name, O Allah”, regarding this, the Quraysh had no issue with as they were familiar with that formula. Another point of verbal disagreement was the phrase, “Muhammad, the Messenger of Allah”, once again the Quraysh, through their representative, Suhail bin Amr, refused to accept, who is reported to have said, “had we acknowledged you as Allah’s Messenger, we would neither have prevented you from the Sacred House nor fought against you”.

It is recorded that the Prophet Muhammad (pbuh) asked the Muslim representative, Ali bin Abi Talib, to give him and show him where it was written, scratched it out and ordered that “Muhammad, son of Abdallah”, be written, instead. The Muslims, led by Umar and other companions were very unhappy about these acts of self-denial and compromise with the Quraysh, yet the Prophet went ahead with those modifications on the document before signature by both parties. War, conflict and violence were, therefore, averted, peacefully.

### **Analysis and Dimensions of Strategic Wisdom**

A non-Muslim commentator, author and speaker, Karen Armstrong (1991), in her book, *Muhammad, A Biography of the Prophet*, stated as follows:

*“Muhammad was a peacemaker who risked his life and nearly lost the loyalty of his closest companions because he was so determined to reconcile with Mecca. Instead of fighting an intransigent war to the death, Muhammad was prepared to negotiate and compromise. And this apparent humiliation proved in the words of the Qur’an to be a great victory.*

Further portraying the Muslims’ condition upon the agreement, Armstrong stated:

*“Mutiny was in the air. The fragile solidarity that had united the pilgrims throughout this dangerous expedition was shattered... Umar [A prominent leader who became the second Caliph] leaped to his feet and strode over to Abu Bakr [another prominent leader who became the first Caliph]. ‘Are we not Muslims and they polytheists?’ he demanded.*

*‘Why should we agree to what is demeaning to our religion?’*

*Abu Bakr was also disturbed but managed to reply that, despite everything, he still had faith in the Prophet.” (p. 127).*

*“When he looked at the stunned, miserable faces of the pilgrims, Muhammad had to tell them that they must accept the terms of the treaty because it was inspiration from Allah.*

*The atmosphere became even more strained when the Muslims heard the wordings of the treaty. Muhammad summoned Ali to write to his dictation. When he began with the usual Muslim formula—‘In the name of Allah, the Lord of mercy, the Giver of mercy’, Suhayl objected. The Quraysh had always found these attributes of Allah somewhat feeble, so he*

*insisted that Muhammad begin with the more conventional formula: 'In thy name, O Allah.' To the horror of the Muslims, Muhammad agreed without demur.*

*Worse was to follow; Muhammad continued: 'This is the treaty that Muhammad, the Messenger of Allah, has agreed with Suhayl ibn Amr.' Again, Suhayl interrupted. If he had believed that Muhammad was God's prophet, he argued, reasonably enough, he would not have fought him all these years. He asked that Muhammad simply use his own name and that of his father in the usual way. Ali had already written down the words "the Messenger of God" and told Muhammad that he simply could not bring himself to excise them, so the Prophet held out his hand for the pen and asked Ali to point to the words on the parchment, and crossed them out himself. He continued: 'This is what Muhammad ibn Abdullah has agreed with Suhayl ibn Amr.'*

*At this extremely difficult juncture, just as the treaty was being signed, Suhayl's son, Abu Jandal, burst onto the scene. He had converted to Islam, but Suhayl had locked him up in the family house to prevent him from making the hijra [migration] to Medina. Now, however, he had managed to escape and arrived triumphantly to join the Muslims at Hudaibiyah, dragging his fetters behind him. Suhayl smashed his fist into his son's face, grabbed his chains, and turned to Muhammad. Would he keep his word and return this renegade to his lawful guardian?*

*Muhammad did not falter, even though Abu Jandal screamed in anguish as Suhayl dragged him back to Mecca: 'Am I to be returned to the polytheists that they may entice me from my religion, Oh Muslims?'*

*[Pilgrims watching in dejection, Abu Jandal made their murky water even murkier,] and for Umar, this was the last straw...yet again, he jumped to his feet and yelled at the man he had followed so loyally for twelve years. Was he not God's messenger? Were not the Muslims right and their enemies wrong? Had not Muhammad assured them that they would pray again at the Kabaa? 'This was all true, Muhammad replied mildly,' but had he promised that they would return to the Haram [The Sacred House of God] this year? Umar remained grimly silent, so Muhammad continued firmly: 'I am God's messenger. I will not go against the commandments, and He will not make me the loser.'*

*Even though he was bitterly perplexed, Umar subsided and reluctantly put his hand to the treaty. But the pilgrims were still furious, and there was a dangerous moment when they seemed about to rebel. Muhammad announced that, even though they had not reached the Kabah, they would complete the pilgrimage right there at Hudaibiyah: the Muslims must shave their heads and sacrifice their camels, just as they would if they were in the heart of Mecca. There was absolute silence, and the pilgrims stared grimly back at Muhammad, tacitly refusing to obey.*

*In despair, the Prophet retreated to his tent. What on earth could he do? He asked [his wife] Umu Salamah. She judged the situation correctly. Muhammad should go out and, without uttering another word, sacrifice the camel that he had consecrated to Allah. It was precisely the right decision. The spectacular bloodletting broke through the torpor of depression, and immediately the men fell over themselves to sacrifice their own camels and shaved each other's heads with such zeal that Umu Salamah (Prophet's wife) said later that she thought they would inflict mortal wounds in their pious frenzy."*

Amstrong (1991) observes and concludes that Prophet Muhammad's demonstration of flexibility, astute diplomacy, reconsideration of his positions, and accepting the perceived

humiliating is Godly insight, not defeat and passivity. All such reconciliations proved to be in the sight of God, “a great victory.” Not long after the treaty was signed, a Heavenly Revelation appeared, endorsing the Prophet Muhammad’s decision, the chapter of al-Fath, the Opening of the Gates of Victory (Qur’an 48:1).

*“Verily! (O Prophet) We have opened for you the gates of victory... It is He who sent down the sakinah, tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.”*

### **3<sup>rd</sup> Case Incident: Man Urinating in the Prophet’s Masjid (Madina)**

This incredible and unbelievable incident it is reported by Anas bin Malik, a major and well known companion of the Prophet Muhammad (pbuh):

"Whilst we were in the Masjid with the Messenger of Allah a Bedouin came, stood and urinated in the Masjid. The Companions of the Messenger of Allah said, 'Stop it! Stop it!' and were about to attack him. But the Messenger of Allah said, 'Do not interrupt him; leave him alone.' So they left him until he had finished urinating, then the Messenger of Allah called him and said to him, 'In these Masaajid, it is not right to do anything like urinating or defecating; they are only for remembering Allah, praying and reading Qur'an,' or words to that effect. Then he commanded a man who was there to bring a bucket of water and throw it over the (urine), and he did so." (Muslim)

In another version it is reported that the Prophet (peace be upon him) and his companions were in his Masjid in Madina. He was giving them a lesson. A Bedouin came in and went to a corner of the Masjid, away from where the Prophet (peace be upon him) and his companions were. The people noticed him come in but instead of coming over to them, he went away and stooped down and started to urinate. The companions jumped up and rushed towards him. The Prophet (peace be upon him) told them to stop. “Do not disturb him, let him finish”, then get a bucket of water and pour it on the spot, for verily your mission is to make things easy, not make them difficult” (Khan, 1986)

### **Analysis and Dimensions of Strategic Wisdom**

Imagine if it were the Muslims today, if any of us see somebody doing that in any of the Massajid today, even the ones outside Makkah or Madina. What would be our natural reaction? Just as the Sahaba reacted, “*What in the world is this?*”.

But the Prophet (peace be upon him) calmly analyzed the situation, what was happening and he knew that was not the way to deal with it. If they rushed over and grabbed him in the middle of urinating he could have turned around, urinated on them and all over the place. So instead of solving a problem, it would have made a bigger one. Of course, this man being a Bedouin coming in from the desert didn’t know that he is not supposed to do these things. He would see that he is being attacked for relieving himself. The Muslims may have beaten him up. If that had happened, what kind of impression would he have of Islam? That would be his first, first impression of Islam. The Bedouin didn’t know about Islamic teaching of not urinating in the Masjid. So then the Prophet (peace be upon him) went to him and called him over. He explained to him that such acts are not befitting in the place for prayer. And he went on also, to explain to him, that the Masjid is just for remembering Allah, prayers and recitation of Quran. So we see the Prophet’s (peace be upon him) gentle approach and wisdom. As a result, in some versions of this narration, the man later said to the Prophet (peace be upon him) afterwards



when all was explained, “You are dearer to me than my father and mother.” “I love you more than my father and mother.” This, from the way he was treated. Allah confirms: *“By the grace of Allah, you are gentle towards the people; if you had been stern and ill-tempered, they would have dispersed from round about you”* [Quran, 3: 159]

The Prophet is reported to have said: *“Allah has sent me as an apostle so that I may demonstrate perfection of character, refinement of manners and loftiness of deportment.”* [Malik and Ahmad].

### **Anecdote on *Istinja* and Colon/Rectal Health**

This anecdote is based on daily personal experience with the *Fiqh* of Personal Hygiene in Islam.

It is common knowledge amongst learned and devout Muslims that Islam puts a lot of emphasis on general and personal hygiene, including oral and anal hygiene.

Abu Malik At-Sha’ri reports, the Messenger of Allah said, *“Cleanliness is half (50%) of faith...”*

It may present some degree of discomfort and shame to publicly speak of anal hygiene in Islam, yet we read in the Quran and Ahadith that Allah is not shy to teach the believers the best evidence and truth based practices for their own benefit. The disbelievers and polytheists during the time of the Prophet were also shocked and surprised that the Prophet taught his companions on how to use the toilet, as reported by Salman, Jabir, Ayyub, Abdullah bin Umar, Abu Qatatah and Wasi’ bin Habban, amongst others, when asked about anal hygiene and toilet manners of the Prophet (Saheeh Muslim).

*Istinja* is defined as removing impurities from the private parts after using the toilet (urinating and defecating), using clean, running and pure water. During the time of the Prophet, it is reported that before using water, after “answering the call of nature” one was advised to use small stones, dry clay, or small bricks, generally more than two pieces were recommended. Naturally depending on the situation, personal judgment and discretion must be allowed to make sure one is clean and purified, this is while one avoids using what is clearly not allowed to be used for *Istinja* such as wood, manure, edible items, coal, amongst others (Saheeh Muslim as quoted in Karim, 2004)

It is also reported that the Prophet taught Muslims to use their left hands for performing *Istinja*, then rub the hands in clean sands or clean water, when it is available. Today, the use of toilet papers, whether dry or wet wipes, together with water and soap have become more common and more hygienic. Based on personal experience, *Istinja* is one the most well kept secrets of the beauty of Islam. The strategic wisdom and medical benefits are, indeed, numerous.

Amongst others, it is a simple system, it is meant to ensure that any impurity on one’s body is totally washed away and removed, this is also in relation to acts of worship, including performing prayers and reading Quran. What the presenter’s found is that *Istinja* makes life easy, as long as water, clean sands and recommended stones are available. The *Fiqh* details on *Istinja* makes it a fascinating topic and worthy area that would require empirical study and academic attention. Recently, upon learning about the importance of colon health and its effects on general human health, it became clear and apparent that *Istinja* should also have positive effects and benefits for our colon health and thus, overall health, in general.

Medical science has established a link between gut or colon health, physical and even mental health. Several related technical terminology is noted in empirical and medical literature, such as “rectal irrigation”, “anal irrigation”, “bowel irrigation” and “colon cleansing”, with methodological and modern variations noted in terms of administration. The technique has generally been used to treat patient with incomplete evacuation of excrement, constipation and general bowel disorders (Abbas, 2007).

Colon is the large intestine that functions like a plumbing system in the human body, primarily responsible for temporal storage and removal of the waste products from the human body. The

colon is a long, coiled and tube-like organ that helps remove water from digested food. This critical function helps the body to get rid of toxins, and thus good for healthy bowel movement. Empirical study found that a clean colon also boosts energy and enhance immune system. The basis for this link is that poor colon health has been linked to several medical problems (<https://fascrs.org>, 2022).

From personal experience, the presenter found that *Istinja* helps with colon or rectal health, by helping to remove the residues of waste that can only be removed by hand and water, and then complemented by toilet papers and wet tissues.

### **Conclusion**

This paper selected and analyzed few incidents and cases from the Prophetic model, as a sample for what is conceptually referred to in this paper as Prophetic Psychology, with attempts made to extract salient features of what the paper refers to as strategic wisdom as a way to operationalize the concept of Prophetic Psychology.

The main argument of this paper is that this concept has firm grounding in the Quran. This is evident in several Quranic verses that make a distinction between the Book and the Wisdom. The paper specifically highlighted how the Prophetic Psychology was demonstrated in action, under various and different circumstances, with dramatic and fascinating results. The Quran has also emphasized the supremacy of strategic wisdom as an important human possession, more valuable than silver and gold.

The paper, having employed the textual and contextual analytic method, also advances the argument that the practices of Prophetic Psychology has multiple dimensions and benefits, when applied correctly, with a high potential to deliver success and victory, as illustrated by the Peace Treaty of *Hudaybiyyah* and confirmed by the Quran as the best way to deal with human conflicts, violence and prevention of war. This seems to be the most active ingredient of Islam and a great and global need for our world today.

The severe lack of strategic wisdom seems to be the main reason for general Muslim failures today and thus, the study, return and practice upon this critical *Sunnah* of the Prophet Muhammad (pbuh) is vital, seeing that every Muslim wish for victory and success.

The paper further argues there could be relationship between the daily practices of *Istinja* and prevention and treatment of various bowel disorders. This view was substantiated with personal experience (anecdotal evidence) and related empirical findings from medical science that seems to be using similar clinical techniques to *Istinja*, though with different terminological and methodological variations. This seems to be an area that may need more empirical research, with a specific focus on the concept and operations of *Istinja* as taught, performed and personally experienced by Muslims.

To conclude, the paper barely scratched the surface of Prophetic Psychology as a form of emotional intelligence and a practical demonstration of the powers of strategic wisdom. Modern Psychology seems to be missing more pages and those concerned with the Islamization of human knowledge need to consider this as an important research gap, needing to be filled, hence, the recommendation to academic and Islamic institutions to introduce this area as part of various aspects of Peace Psychology and Applied Psychology, with high potential for multiple applications, including the critical areas of conflict prevention, resolution and management.

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