

# **The Prophet Muhammad's Methodology in Investing Human Energies in Light of the Multiple Intelligences Theory and its Application in Teaching Preparation**

**Dr. Dawoud D.Helles**

*Associate Professor, Faculty of Education, The Islamic University of Gaza - IUG*

*Corresponding Author: Dr. Dawoud D.Helles*

---

**Abstract:** The study aimed at identifying the structure of Gardner's Theory of Intelligences, which mentioned that there are a set of intelligences including Linguistic-verbal intelligence, logical-mathematical intelligence, visual-spatial intelligence, bodily-kinesthetic intelligence, musical intelligence, naturalistic intelligence, interpersonal intelligence and intrapersonal intelligence. The study reached a new analysis for this theory according to the Prophetic Sunna and the scientific miracles, and reached that the whole of these intelligences are found previously in the Sunna, besides this study added a military intelligence which was not mentioned in the theory. Therefore, the study showed that the Prophetic Sunna urges to invest and stimulate intelligence, also showed the intelligences indicators of the learners and the ways to benefit therefrom. Thus, the researcher recommends to study the Prophet Muhammad's methodology of the multiple intelligences extensively, and address them within the educational curricula to stimulate and invest the energies of learners.

**Keywords:** The Prophet Muhammad's methodology, human energies, multiple intelligences.

---

Date of Submission: 24-03-2019

Date of acceptance: 08-04-2019

---

## **I. Introduction**

The tremendous development of human knowledge is the most prominent feature in this era. It is no longer enough to provide learners with many kinds of knowledge and information, and it is not possible to deliver all information through one study subject for many reasons such as the lack of time allocated by the educational institutions to achieve their goals, besides the rapid scientific and technological development.

The individual differences among people are considered the most important field in the skills acquisition within the educational system. Furthermore, the theories and studies confirmed the inevitable necessity of the educational system transition from the verbal phase to the practical phase, also from the partial learning to systemic learning. This indicates the importance of using all kinds of intelligences in the educational system. Thus, depending on one kind of intelligences does not achieve high success (Gardner, 1993). As a result, the appearance of Gardner's theory of multiple intelligences in (1983) had an essential position in the educational research and studies field whether in the definition of intelligence, its origins, or its measurement tools requiring re-planning, expansion and enrichment of the educational curricula in line with the needs of learners and the school activities of the students, which are considered the core of educational curricula and that rely on the multiple intelligences. Therefore, do not teach without planned activities in accordance with the content and objectives of the curriculum and the intelligences of learners, and this is confirmed by the Prophetic Sunna. This is clear when Abdullah Ibn Mas'ud said: "I asked the Prophet Muhammad, which of the deeds (takes one) nearer to Paradise? He (the Holy Prophet) replied: Prayer at its proper time. I said: What is the next? He replied: Kindness to the parents. I said: What is the next? He replied: Jihad in the cause of Allah. And I would have not ceased asking more questions but out of regard (for his feelings)". However, when another person asked which deed is the best. He (the Holy Prophet) replied: Prayer at its proper time. I (again) said: Then what? He replied: Kindness to the parents. I (again) said: Then what? He replied: Jihad in the cause of Allah (Jihad) in the cause of Allah (Sahih Muslim, p.p 62).

According to the previous Hadiths, the answers of the Prophet Muhammad differed due to the mental abilities of the people who asked. So, the distinction of intelligences among people requires various teaching strategies that develop their intellectual abilities in a way that is compatible with their cognitive structure in order to apply the knowledge in their lives, and this is mentioned by the theory of multiple intelligences which had a growing interest of researchers and scholars because of its clear implications on the teaching methods. Therefore, this subject encouraged the researcher to study this theory through the Prophet's Hadiths in Sahih Al-Bukhaari and Sahih Muslim. Moreover, the scientific addition of the Prophetic Sunna in the investment, stimulation and upgrading of learners' intelligences to reach the scientific miracles of the Sunna was the military intelligence which was not addressed by the theory of multiple intelligences.

### **1.1 Previous studies:**

The researchers conducted a survey of the available studies according to the subject matter, and these studies were classified from the newest to the oldest.

Hammad's study (2013) is entitled " A new analysis for the theory of multiple intelligences in the light of the Prophetic Sunna, and the study reached the principles and types of multiple intelligences are found in the Prophetic Sunna previously. Al-Safadi and Al-Astal study (2010) dealt with the individual differences in the light of the Prophetic Sunna. Al-Ajeen study (2009) dealt with the self-emotional intelligence in the light of the Prophetic Sunna. Radwan and Al-Hawli study (2005) is entitled " the mind in the Prophetic Sunna (An analytical study)".Reda's study (2001) dealt with the scientific miracles in the light of the Prophetic Hadiths. Al-Sayd's study (1993) dealt with the foundations of Islamic education in the Prophetic Sunna.

The current study was characterized in the following:

- Documenting the theory of multiple intelligences due to the Prophetic Sunna.
- Showing the practical applications and evidence that are provided by the Prophetic Sunna to invest and stimulate intelligences and demonstrate the scientific miracles in the Sunna.
- Showing the teaching applications of the theory of multiple intelligences in the light of the Prophetic Sunna.

### **1.2 Statement of the problem**

The problem of the study focused on analyzing the theory of multiple intelligences which confirmed investing and upgrading the intelligence of learners according to the Prophetic Hadiths contained in Sahih Al-Bukhaari and Sahih Muslim, also the scientific miracles of the Sunna in the educational field. Hence, the problem of the study involved the following questions:

- 1 - What are the most prominent intelligences adopted by the theory of multiple intelligences?
- 2 - What are the practical evidence of the theory through the Prophetic Hadiths contained in Sahih Al-Bukhaari and Sahih Muslim?
- 3 - What are the practical applications and evidence that are provided by the Prophetic Sunna to invest and stimulate intelligence?
- 4- What are the additions to the theory of intelligences addressed by the Prophetic Sunna to show the educational scientific miracles of the Sunna?
- 5- What are the teaching applications of the theory of multiple intelligences in the light of the Prophetic Sunna?

### **1.3 The purpose of the Study**

- 1- Showing the role of the Prophetic Sunna in the educational sciences.
- 2- Showing the religious documentation of intelligence stimulation and investment through the Prophetic Hadiths contained in Sahih Al-Bukhaari and Sahih Muslim.
- 3- Highlighting the applied evidence provided by the Sunna to invest and upgrade intelligence .
- 4- Detecting the intelligences of learners and the ranking of intelligences according to the effectiveness.
- 5- Urging teachers to prepare lessons by using strategies that deal with multiple intelligences to activate the energies of students during inside and outside classroom activities.

### **1.4 Limitations of the study**

The study was determined on a partial induction of the Prophetic Hadiths contained in Sahih Al-Bukhaari and Sahih Muslim which confirmed the principles of the theory were mentioned by the Sunna more than fourteen centuries ago.

### **1.5 The significance of the study**

- Showing the Islamic documenting for the contemporary education issues to reach the scientific miracles of the Prophetic Sunna.
- The study can benefit teachers and professors to use the multiple intelligences in classrooms.
- Helping the designers of educational curricula to produce educational books and programs due to the strategy of multiple intelligences in light of the Prophetic Sunna.
- Helping to know the multiple intelligences of learners and ranking of these intelligences due to the effectiveness to prepare lessons dealing with intelligences strategies to stimulate the learners' energies.

## **II. Methodology**

### **2.1 Research design:**

The researcher attempted the Descriptive Analytical Approach which depending on gathering and analyzing information to reach the acceptable circulars. Moreover, using the Content Analysis Method to make inferences through analyzing the characteristics of material objectively and quantitatively.

## **2.2 The research procedures:**

- 1- Collecting a set of the Prophetic Hadiths that are related to multiple intelligences based on Sahih Al-Bukhaari and Sahih Muslim.
- 2- The texts of the Prophetic Hadiths are analyzed separately by the researcher, and compared them with the theory of intelligences to reach the scientific miracles.
- 3- Deducting the educational topics that are related to the multiple intelligences to know the intelligences of learners, the ranking of intelligences according to the effectiveness and how to prepare lessons by using the strategies of multiple intelligences to stimulate and invest the energies of learners.
- 4- Setting the results and recommendations.

## **III. The results and discussion of the study**

**Firstly:** The most prominent intelligences adopted by the theory of multiple intelligences and its indicators for the learners which are mentioned as follows:

**1. The verbal-linguistic intelligence:** It means the ability to address, use and build the language and its voices effectively, either orally or in writing to understand the different functions and complex meanings which appear through high degrees of intelligence by the: author, poet, journalist, orator and broadcaster (Nolen, 2003, p.p 116).

### **The indicators of verbal-linguistic intelligence of learners:**

- The ability to memorize quickly, speak, have a desire to hear CDs and play linguistic games.
- Having growing linguistic information and passion for reading posters and stories.
- The learner can learn through speech, hearing and watching words more than the other ways.

**2. The logical-mathematical intelligence:** It means the ability to use abstract and deductive thinking, use numbers effectively, recognize relationships, discover the logical and numerical patterns in order to enable the learner to think logically, solve problems, apply the mathematical processes. This intelligence can be observed in scientists, workers in banks, mathematicians, programmers, lawyers and accountants.

### **The indicators of logical-mathematical intelligence of learners:**

- Having the desire to know the relationships between causes and results.
- Classifying the different things into categories and having the ability of deduction and experiment.
- Having the desire to detect the mistakes around them.
- Learners are interested in science books more than the other kinds of books.

**3. The visual-spatial intelligence:** It means the ability to visualize and adjust the things mentally and concretely including a set of interrelated skills such as visual distinction, mental imagination, visual interpretation and explanation. Thus, those who have this intelligence can recognize the directions, identify places, highlight details and come up with unique and unusual solutions for the technical problems. This intelligence can be observed in calligraphers, architects and sculptors.

### **The indicators of visual-spatial intelligence of learners:**

- The learners interact with colors quickly and describe the things by creative and imaginative ways.
- They have the ability to visualize things and apply the imaginative pictures in reality such as building sand palaces. As well as, they like drawing, coloring and books that contain photos.

**4. The bodily-kinesthetic intelligence:** It means the ability to deal with different things by using various physical skills and mental abilities to do some deeds and express ideas and feelings. Besides, the ability to coordinate and balance by the manual and mental dexterity, strength, flexibility and speed. This intelligence can be observed in athletes and surgeons.

### **The indicators of bodily-kinesthetic intelligence of learners:**

- The learners walked early in childhood, and they are attracted to sports and physical activities.
- They like the creative movements and use their hands and feet in work. As well as, they like to go on adventures and climb trees and mountains.
- They achieve most of their goals and prefer making experiments by themselves.

**5. The musical intelligence:** It means the ability to realize the musical rhythm of sounds and have the analytical understanding of music including the accurate diagnosis of the musical tones, rhythm and bell sound. This intelligence can be observed in the vocalist, singers, songwriters and art critics.

**The indicators of musical intelligence of learners:**

- They memorize songs quickly, like to hear music and play musical instruments.
- They have a sense of vocal rhythm and represent it by their fingers.
- They have the ability to imitate the voices.

**6- The interpersonal intelligence:** It means the ability to understand and deal with people easily and observe the different persons' tempers moods. Moreover, people who have this intelligence can build effective relationships with others and reach leadership positions. This intelligence can be observed in the businessmen, religious scholars, leaders, politicians, counselors and doctors.

**The indicators of musical intelligence of learners:**

- The learners can appreciate the feelings of others and make friends easily.
- They help to resolve conflicts and try to involve others to solve their problems.
- They feel comfortable within groups, and they have leadership characteristics.

**7- The intrapersonal intelligence:** It means the ability to understand the one's own thoughts and feelings and use this ability to plan and guide his/her own life which requires understanding the emotions and goals, self-esteem, self-respect and self-confidence.

**The indicators of intrapersonal intelligence of learners:**

- The learners seek to achieve integration in their life, and they have different opinions due to their personalities.
- They prefer individual activities and projects, independence and privacy.

**8. The naturalistic intelligence:**It means the ability to understand nature and distinguish between understanding and classification. This intelligence can be observed in the scientists, explorers, environmentalists, zoologists, botanists and marine scientists.

**The indicators of naturalistic intelligence of learners:**

- The learners care about plants and animals, and they like to be existed constantly in nature.
- They have the ability to compare the lives of different animals.
- They read books of nature passionately.

**Secondly: the practical evidence of the multiple intelligences theory through the Prophetic Hadiths.**

The research and studies showed the theory of Gardner's multiple intelligences that criticized the traditional concept of intelligence which relied on intelligence tests or the mental factor developed by Bennett and Tudor in 1905 to measure the study retardation of students at the request of the French government. Gardner showed that the traditional theories of intelligence do not appreciate human intelligence properly because they depend on a little of mental capacities, besides they are unfair and require individuals to solve problems only in a linguistic or verbal manner (Jaber, 2003, p.p 19-20). For example, the tests that measure the spatial capacity do not allow young children to handle the things manually. Moreover, the traditional intelligence tests can measure school performance but cannot measure the professional performance, so this indicates a gap between the measured capacity and the actual performance of the student (Sayed, 2001, p.p213). In contrast to that traditional view of intelligence which focuses on the linguistic ability and logical-mathematical ability, Gardner reaches scientific evidence explaining each individual has multiple intelligences which differ in their nature and the methods of developing them. Therefore, Gardner set his theory of multiple intelligences, where explained that people have 8 intelligences covering a wide range of human activity in age groups (Jaber, 2003, p.p 19-20). The researcher finds that the basic principle of Gardner's theory has clear evidence in the Prophetic Hadiths, as follows:

1 – The Prophet Muhammad (PBUH) said: "People are metals like the metals of gold and silver" (Sahih Al-Bukhaari, p.p 672). This indicates the differences among people in their minds, ethics and tempers as the differences among metals in their values which the theory of multiple intelligences confirmed people differ in their intelligence like metals that differ in their characteristics.

2 –The Prophet Muhammad (PBUH) said: "If Allah wants to do good to a person, He makes him comprehend in the religion. I am just a distributor, but the grant is from Allah" (Sahih Al-Bukhaari, p.p 62). The Hadith

shows that if God wants to do good to a person, He makes him comprehend in the Islam religion, besides indicates the understanding of religion differs among people due to their minds. So, the Prophet said: "I am just a distributor" to limit his role in telling the oracle to the people without determination, and God gives the understanding to people unevenly as He wants".

4- The Prophet Muhammad (PBUH) said: "Every nation has an extremely truthful man, and the most truthful man of this nation is Abu Ubaidalbn Al-Jarah(SahihAl-Bukhaari, p.p 714). The honesty is a common characteristic of people but the Prophet Muhammad addressed this characteristic to Abu Ubaidalbn Al-Jarah more than the others such as addressing the modesty to Othman IbnAffan, and the judgment to Ali IbnAbiTalib. So, this distinction of people is related to the content of the multiple intelligences theory that indicates each person has different degrees of intelligence and excellence.

### **Thirdly: The practical applications provided by the Prophetic Sunna to stimulate intelligence.**

#### **1-The verbal-linguistic intelligence:**

- The Prophet Muhammad (PBUH) said: "I am only a human being, and you bring your disputes to me, some perhaps are more eloquent than others in their plea, so that I give judgment on their behalf according to what I hear from you. Therefore, whatever I decide to give somebody something of his brother's right accidentally, he must not take anything, for I am granting him only a portion of Hell" (SahihAl-Bukhaari, p.p510). The Prophet confirmed that some people have special abilities and intelligence in using the words and expressions of language to persuade and affect on the others regardless of their sincerity or lying. Thus, this is compatible with theory of multiple intelligences.

- Abdullah Ibn Omar said that two strange men came from the East and spoke some eloquent words, and people were amazed at their eloquence. As a result, the Prophet Muhammad (PBUH) said: "Some eloquent speech is as effective as magic" (SahihAl-Bukhaari, p.p 1129). In this Hadith, the Prophet showed that the eloquent speech can change the right to the wrong and vice versa like magic which changes the things and affects on the hearts rapidly (Al-Hanbali&Shihab Al-Deen, 1999). Thus, this is compatible with Gardner's theory for multiple intelligences.

**2-The logical-mathematical intelligence:** Ibn Abbas narrated: once the Prophet entered a lavatory, and I placed water in front of the door for his ablution. He asked: "Who placed it?". I informed accordingly. The Prophet said: "O Allah! Make him (Ibn Abbas) a scholar in the religion (Islam)"(Sahih Muslim, p.p 1005). In this situation, Ibn Abbas thought well how to help the Prophet Muhammad in ablution. There were many options; the first concentrated on entering the water to the lavatory but he will expose the Prophet's private parts, the second concentrated on putting the water in front of the door, the third concentrated on putting the water in a far place but this is a hard task for the Prophet because he is an old man, and the fourth concentrated on doing nothing. So, Ibn Abbas used his intelligence, though logically and chosen the second option which is "putting the water in front of the door". As a result, the Prophet prayed to Allah to enhance Ibn Abbas's intelligence and knowledge in religion. It is clear that the Prophet Muhammad noticed the distinction of Ibn Abbas's logical intelligence which is shown in setting and selecting the hypotheses, explaining the actions and solving problems. These steps of logical-mathematical intelligence and thinking are stimulated by the theory of intelligence.

**3-The visual-spatial intelligence:** The Prophet Muhammad (PBUH) had a future view in dealing with the actions of Uhud battle. So, he ordered some shooters to stay on the top of Uhad mountain until finishing the battle in order to protect the back of the army, and the others stay in front of the mountain to fight with the enemies. The Prophet said to the shooters: "If you see that the birds are snatching at us, do not leave your place until I send for you, and if you see that we defeated the people (the enemy), also do not leave your place until I send for you"(SahihAl-Bukhaari, p.p581). Muhammad's armies defeated the enemies. However, at the end of the battle, the shooters didn't abide by the Prophet's order, and they left the mountain to gather the booties. Thus, the enemies attacked Muhammad's armies again when they were gathering the booties and defeated them. This kind of intelligence appeared in the planning of the battle by the Prophet Muhammad.

**4-The bodily-kinesthetic intelligence:** The famous kinds of physical sports in the Islamic era were riding, shooting, racing and wrestling, and the most famous person in the shooting was Saad Ibn Abi Waqas. Ali Ibn Abi Talib narrated: "I never heard the Prophet mentioning both of his parents being ransomed for anyone except for Saad and in Uhud battle, I heard the Prophet Muhammad (PBUH) said: "Shoot, Saad, may my father and mother be ransomed for you"(Sahih Muslim, p.p982). The Prophet Muhammad noticed Saad's talent in shooting and encouraged him to shoot in the battle. So, this situation showed that the Prophet cared about and enhance the talents of people

**5- The musical intelligence:** The Prophet said to Abu Mousa Al-Ashaary: "Oh, Abu Musa! You have been given one of the glottises (sweet melodious voices) of David" (Sahih Al-Bukhaari, p.p 1001). Abu Mousa Al-Asha'ary had a beautiful voice such as the Prophet David's voice. So, the Prophet Muhammad resembled the voices of David and Abu Mousa Al-Ashaary as a clarinet (Al-Askalani, 93). This indicates the distinction of some people voices which is mentioned in multiple intelligences theory

**6- The interpersonal intelligence:** There are a lot of evidence in the Prophetic Sunna which showed how the Prophet Muhammad behaved to persuade people to embrace Islam such as his words in the Conquest of Mecca which are: "who enters the house of Abu Sufyan, he will be safe" (Sahih Muslim, p.p 740). Abu Sufyan was a man who liked taking this pride, so the Prophet knew Abu Sufyan's personality and said these words to make him satisfied. Moreover, Anas Ibn Malek narrated: "While the Prophet was in the house of one of his wives, another wife sent a meal in a dish. The wife at whose house the Prophet was, struck the hand of the servant, causing the dish to fall and break. The Prophet gathered the broken pieces of the dish and then started collecting on the food which had been in the broken dish and said: "my wife felt jealous". He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken (Sahih Al-Bukhaari, p.p 1034)

In this Hadith, we find that the Prophet Muhammad knew the cause of his wife's behavior, and he was able to appreciate the personalities of his wives and deal with them gently in their jealousy and anger (Al-Askalani, 2015, p.p 325)

**7- The intrapersonal intelligence:** This intelligence is clear in the following Prophetic Hadith where the Prophet Muhammad said to Al-Ashajj Abd Al-Qais: "You have two traits that Allah loves; forbearance and deliberateness" (Sahih Muslim, p.p 41). The Prophet said these words when a set of people arrived Al-Madinah. They came rapidly to meet the Prophet except Al-Ashajj Abd Al-Qais who was gathering their luggage and tethering the camels, then went to meet the Prophet (Al-Askalani, 2015, p.p 459).

**Fourthly: The addition addressed by the Prophetic Sunna to the theory of multiple intelligences:**

**The military intelligence:** This intelligence is represented in Mota battle where the Prophet informed people about the death of Zaid, Jafar and Ibn Rawaha before the news of their death reached. He said with his eyes flowing with tears: "Zaid took the flag and was martyred, then Jafar took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally, the flag was taken by one of Allah's Swords (Khalid Ibn Al-Walid) and Allah gave them (the Muslims) victory" (Sahih Al-Bukhaari, p.p 716). Khalid Ibn Al-Walid was one of Quraysh nobles and responsible for the armies before Islam because he was clever and genius in the wars field (Al-Lahham, 1986, p.p 118). The Prophet realized Khalid's military distinction and nominated him on an Islamic battalion in the Conquest of Mecca (Al-Kafri, 2002, p.p 145). Then the Prophet sent Khalid to fight in many tribes such as Bani Khuzaymah, Ibn Bani Amer, Mdr tribe, Honayn battle and others (Al-Jazari, 2000, p.p 140). This indicates that the Prophet Muhammad directed his soldiers due to their distinction, tendencies and intelligences, so he nominated Khalid on the leadership of the armies because of his military intelligence and acumen. This confirms the importance of the theory of multiple intelligences to invest and stimulate the internal energies of people.

The Prophet Muhammad said some words about Abu Basir: "Oh, his mother, he is the stirrer of war" (Sahih Al-Bukhaari). The Prophet means Abu Basir is like a stirrer of fire because he participated bravely and strongly in wars. The Prophet realized the field of Abu Basir's intelligence and distinction in wars which concentrated on beginning the wars bravely. Thus, Abu Basir went to Saif Al-Bahar in the north of Jeddah city and established a place to attract all the vulnerable Muslims fleeing Mecca and implemented military operations against the enemy (Quraysh) (Al-Jazari, 1994, p.p 552-553). This is a strong signal to clarify what the other areas of intelligence have to develop and motivate.

**Fifthly: The theoretical applications derived from the theory of multiple intelligences:**

The theory of multiple intelligences is based on the human abilities which are divided into eight types of intelligences. The Prophetic Sunna took into account the differences among people in these abilities - the human differences - which were not mentioned by the contemporary education, but they were mentioned by the righteous ancestors.

Al-Nawawi said: "The teacher should be able to make his students understand well, guide them to do the right behaviors and deal with them properly according to their understanding and their ability to remember" (Al-Nawawi, 2000, p.p 31). Knowing the students reflects on the quality of education, so the teacher who knows his students accurately, he will be able to teach them what they need. Hence, there are some educational applications derived from the theory of multiple intelligences in the light of the Prophetic Sunna, which are the following:

### **1. Identifying the abilities and talents of students:**

It is necessary that the teacher uses suspense in education and attracts attention by asking some various questions to detect and take care of the abilities and talents of students, so the Prophet was raising the motivation of his companions by various means to know their abilities and differences among them. Abdullah Ibn Omarrated that the Prophet said: "Amongst the trees, there is a tree, its leaves do not fall, and it is like a Muslim, Can you tell me the name of that tree? Everybody started thinking about the trees of the desert areas. However, I thought of the palm tree. The others then asked: "Please inform us what is that tree, O Allah's Prophet?" He replied: "It is the palm tree" (SahihAl-Bukhaari). This question targeted to detect the talent and abilities of his companions, and that way is considered as a method of education and the development of multiple intelligences.

### **2. Diversification of reinforcement methods:**

In the Prophetic Sunna, we find that the Prophet used to reinforce his companions' abilities due to their characteristics.

AnasIbn Malik narrated that the Prophet Muhammad said: "The most merciful man of my nation is Abu Bakr, the most severe man in the religion of Allah is Omar, the most modest man is UthmanIbnAffan, the best reader of the Qur'anis UbaiIbnKab, the most knowledgeable manin the principles of the religion is ZaidIbnThabit, the most knowledgeable manin the lawful and unlawful affairs is MuathIbnJabal, and every nation has an extremely truthful man, and the most truthful man of this nation is Abu UbaidaIbn Al-Jarah (SahihAl-Bukhaari). Thus, the Prophet realized the multiple intelligences of his companions, revealed their talents and readiness andreinforced their distinct characteristics.

### **3. Using the helpful teaching methods:**

The Prophetic Sunna appealed for using helpful educational means by the teacher before the appearance of the contemporary education because visual education is considered the most successful method of education. Therefore, the Prophet was drawn on the ground which is like drawing on the blackboard. He used this mean to turn the abstract meanings to tangible meanings to enable the people to understand taking into account the differences among them for using two senses and more such as hearing and sight will enhance and deepen the educational process.

Al-Bukhaarireported that the Prophet drew up a square and drew a line in the middle of it. He drew a number of small lines around the middle line. Then he said: "The figure represents the human, and the encircling square is the death which is encompassing him. The middle line represents his desires and the small lines represent calamities of life. So, if the human missedthem, he falls victim to another"(SahihAl-Bukhaari, p.p 2311).

### **4 - Gradation in presenting the information:**

The contemporary education confirms that the teacher should use gradation method in presenting the information starting with tangible things, then semi-abstract, then abstractions. The education is arranged in an accumulated way as the arranged stones which form the building. So, we can say that knowledge is accumulative (Helles, 2010).

The gradation is a prominent feature of the PropheticSunna. The Prophet Muhammad used the gradation method in dealing with people according to their needs and abilities, and that method was mentioned in Sunna before the appearance of contemporary education. The Prophet Muhammad said to MuathIbnJabal when he was sent to Yemen: "You will go to the People of the Book to invite them to embrace Islam. If they obeyed you in that, tell them that Allah has enjoined on them five prayers in each day and night, and if they also obeyed you in that, tell them that Allah has made it obligatory on them to pay the charity(Zakat) which will be taken from the rich and given to the poor. Then if they obeyed you in that again, you must avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no resistance between his praying and Allah" (SahihAl-Bukhaari, p.p 544).

### **The study results**

- The message of the Prophet Muhammad is valid for all time and place because it contains good faith, law and education.
- The Prophetic Sunna documented the multiple intelligences and dealt with people due to their mental levels.
- The Prophetic Sunna was characterized through urging to invest and stimulate multiple intelligences.
- The Prophetic Sunna took into account the gradation method in dealing with people according to their conditions and needs. This method is a feature of the Prophetic Sunna that is existed before the contemporary education.

- The Prophet Muhammad used a lot of methods to detect the talents and multiple intelligences such as the methods of reinforcement and excitement.
- The Prophetic Sunna took into account the differences among people, so it determined functions that are compatible with the people's intelligences.

#### IV. Recommendations

- Increasing the awareness of people on the importance of the Prophetic Sunna applications in their lives and the educational humanities field.
- Documenting of the multiple intelligences topic through a religious perspective because the Prophetic Sunna dealt with the fundamentals and details of this topic remarkably.
- Teachers should diversify the educational activities within the classroom to suit the multiple intelligences, and enable students to benefit from the educational activities due to their intelligences.
- Modifying the teaching methods of educational curricula to invest the strengths and weaknesses of multiple intelligences.
- Teaching methods should be based on activities that develop the special abilities and learners talents.

#### References

- [1]. Gardner, H. (1993). Multiple Intelligences: the theory into practice. **Basic Books**. New York. USA. p.p 4-10.
- [2]. Sahih Muslim. **The Faith**, Chapter: The Belief in Allah is the Best Deed, Part (85), Hadith No. 137, p.p 62.
- [3]. Hammad, Hamza (2013). Multiple Intelligences and Applications in the Prophetic Sunna. **Journal of Shariah and Islamic Studies**. Kuwait University. Vol. (28), No. (94), p.p 179-218.
- [4]. Al-Safadi, Naeem and Al-Astal, Abdul Latif (2010). The individual differences in the light of the Prophetic Sunna. **Al-Azhar University Journal**. Gaza, Vol. (15), No. (1), p.p 276-316.
- [5]. Al-Ajeen, Ali (2009). The Self-Emotional Intelligence and Its Applications. **Al-Manar Journal**. Al al-Bayt University- Jordan, Vol. (15), No.(3), p.p 47-77.
- [6]. Radwan, Ismail and Al-Houli, Alian (2005). The Mind in the Prophetic Sunna: An Analytical and Educational Study. **The Islamic University Journal**. Palestine, Vol. (13), No. (2), p.p 261-299.
- [7]. Reda, Saleh (2001). **The Scientific Miracles in the Prophetic Sunna**. (2) ed. Obekan Library. Riyadh. Saudi Arabia.
- [8]. Al-Sayd, Abdul Hamid (1993). **The Foundations of Islamic Education in the Prophetic Sunna**. El- Dar El-Arabia for Books. Libya.
- [9]. Nolen, J. (2003). Multiple Intelligences in Classroom. **Journal of Education**. Boston University- USA, Vol. (124), No. (1), p.p 115-119.
- [10]. Jaber, Jaber Abdul Hamid (2003). The Multiple Intelligences and Understanding: development and deepening, **Dar El-Fikr Al-Arabi**, Cairo, Egypt.
- [11]. Sayed, Imam (2001). The Effectiveness of Performance Assessment Using the Multiple Intelligences Activities of Gardner in the Discovery of Talented Students on the Primary Stage, **The Faculty of Education Journal**, Egypt, Vol. (17), No. (1).
- [12]. Sahih Al-Bukhaari. **Al-Manqeb**, Chapter: God says: "Mankind! We created you from a male and a female", Hadith No. (3493), p.p 672.
- [13]. Sahih Al-Bukhaari. **The Science**, Chapter: If Allah wants to do good to a person, He makes him comprehend the religion, Hadith No. (71), p.p 62.
- [14]. Sahih Bukhari. **The Virtues of Companions**, Chapter: The Virtues of Abu Ubaidalbn Al-Jarrah, Hadith No. (3744), p.p 714.
- [15]. Sahih Al-Bukhaari. **The Supplication**, Chapter: Who proved the evidence after swearing, Hadith No. (2580), p.p 510.
- [16]. Sahih Al-Bukhaari. **The Medicine**, Chapter: Some eloquent speech is as effective as magic, Hadith No. (5767), p.p 1129.
- [17]. Al-Hanbali, Ibn Rajab, Shihab Al-Deen, Abu Al-Faraj (1999). **The Collocation of Sciences in the Interpretation of Fifty Hadiths**. Dar Ibn al-Jazri. (2) ed. Riyadh. Saudi Arabia.
- [18]. Sahih Muslim. **The Virtues of Companions**, Chapter: The Virtues of Abdullah Ibn Abbas, Part (138), Hadith No. (3477), p.p 1005.
- [19]. Sahih Al-Bukhaari. **The Jihad**, Chapter: What is hated in conflict and difference in war, Hadith No.(3039), p.p 581.
- [20]. Sahih Muslim. **The Virtues of Companions**, Chapter: The Virtues of SaadIbnAbiWaqas, Part (41), Hadith No. (2411), p.p 982.
- [21]. Sahih Al-Bukhaari. **The Virtues of Quran**, Chapter: The good voice in reading Quran, Hadith No. (5048), p.p 1001.
- [22]. Al-Askalani, IbnHajar (2015). **Fath Al-Bari**. Part (9). Dar al-Kotob Al-salafia. Cairo.
- [23]. Sahih Muslim. **The Jihad**, Chapter: The Conquest of Mecca, Part (87), Hadith No. (1780), p.p 740.
- [24]. Sahih Al-Bukhaari. **The Marriage**, Chapter: The Jealousy, Hadith No. (5225), p.p 1034.
- [25]. Al-Askalani, IbnHajar (2015). **Fath Al-Bari**. Part (10). Obekan Library. Riyadh.
- [26]. Sahih Muslim. **The Faith**, Chapter: The faith in Allah and His Prophet, Hadith No. (26), Part (26), No. (18), p.p 41.
- [27]. Sahih Al-Bukhaari. **The Viruses**, Chapter: The Viruses of Khalid Ibn Al-Walid, Hadith No. (3757), p.p 716.
- [28]. Al-Lahham, Ahmad (1986). **The Military Geniality of Khalid Ibn Al-Waleed**. Dar Al-Manara. Jeddah. Saudi Arabia.
- [29]. Al-Kafri, Mahmoud (2002). **The Strategic Geniality of Khalid Ibn Al-Waleed in the Islamic Conquests**. Dar Horan. Damascus. Syria.
- [30]. Al-Jazari, Ibn Al-Atheer (2000). **The Lion of Forest**. (3) ed. Translation No. (1399). Dar Ibn Al-Jawzi. Al-Dammam.
- [31]. Al-Jazari, Ibn Al-Atheer (1994). **The Lion of the Forest**. (2) ed. Translation No.(3542). Dar al-Kotob Al-Ilmyia. Beirut.
- [32]. Al-Nawawi, Imam (2000). **AlmajmueSharahAlmuhadhab**. International Ideas Home. Riyadh.
- [33]. Sahih Al-Bukhaari. **The Science**, Chapter: Hadiths told us, Hadith No. (61).
- [34]. Sahih Al-Bukhaari. **The Viruses**. Chapter: The Viruses of Abu Ubaidalbn Al-Jarrah, Part (3), Hadith No. (3534), p.p 1369.
- [35]. Sahih Al-Bukhaari. **Al-Raqayiq**, Chapter: The Hope, Hadith No. (5910), p.p 2311.
- [36]. Helles, Dawood (2010). **The General Principles of Effective Teaching**. Afaq Library. Gaza.
- [37]. Sahih Al-Bukhaari. **The Zakat**, Chapter: Taking charity from the rich, Hadith No. (1425), p.p 544.