



Research Article

Fundamentals of the gifted education in the prophetic sunnah, and its relation to contemporary educational thought

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Abstract

The objective of the study is to identify the fundamentals of mental, psychological and social education for gifted individuals, from an Islamic perspective as narrated by Prophet Mohammad's (PBUH) Sunnah. By using the analytical inductive methodology, based on investigating the Prophetic Hadeeths, the study aims at identifying the fundamentals of mental, psychological and social education for gifted individuals. The study showed that the Sunnah has contained several fundamentals of mental, psychological and social education of the gifted and talented Companions (Sahabat), by preparing them for creative by many measures that include the following, but not all: problem solving, enabling them to demonstrate their talents, nurturing their scientific tendencies and attitudes and working on developing them, enriching their environment with stimulants and mental experiences, consulting them on day to day issues, treating young gifted people as adults and listening to their opinions, developing their motivation and helping them express themselves, satisfying their needs for love, removing psychological barriers, involving them in many spiritual and social events, and accompanying them in their travel from one place to another, and intimacy and attachment to the Prophet and keeping personal contact with him. The results also revealed a relationship between the fundamentals of mental and psychological education and social education for the gifted in the prophetic Sunnah and contemporary educational thought.

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Introduction

Allah almighty has created human beings varying in nature, potentials, minds and intelligences. Some of them are of the simple type, who can respond to conversations, and are convinced easily. They are open-minded and so close to truth. On the other hand, there are others of stubborn nature who like arguing and thus, they are completely opaque to reasoning and commonsense. There are also the compassionate ones who could be influenced by invitation, and the hard-hearted who ignore intimidation. Others are of the smart and gifted nature who have the skills to solve problems in creatively. On the other hand, there are the ignorant men whose ignorance adds to their unblessedness. That reveals Allah's infinite wisdom in his creation and how he has molded our innate nature. About this, Allah Almighty says: "See how we prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment" (Al-Isra:21).

This variance in nature and potentials is what modern education has referred to as individual differences which require educators to take them into consideration, and to provide education and care to suit every category of disparate and varying human beings. Those who study the Prophetic Sunnah will discover that Prophet Mohammad (PBUH) was ahead of many modern educational theorists in confirming differences between humans in nature, abilities and understanding. In his Hadeeth (tradition), narrated by Abu Musa al-Ash'ari who said: "I heard the Messenger of Allah

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(PBUH) say: 'Allah created Adam from a handful that He gathered from the entire earth, so the sons of Adam come like the earth. Some of them are red, some are white, some are black, and some are in between. Some of them are easy, some of them have tough nature, some are evil, and some are good.' (Abu Dawood, *Kitab al- Sunnah, Bab al-Qadar*, c 7, p. 78, Hadeeth No. 4693).

Prophet Mohammad (PBUH), when affirming human nature, draws attention to the reality of this diversity in his Companions. He noticed that they were unique in their attributes and had titles indicating their talents and abilities which characterized them throughout their lives. This reality was evident in the Hadeeth narrated by Anas Bin Malik who said: "The Messenger of Allah, (PBUH), said, "The most merciful of my Ummah is Abu Bakr. The strongest of them in enforcing God's teachings is Omar. The sincerest of them in modesty is Othman. The best reciter of the Book of Allah among them is Ubay bin Ka'b. The expert in the rules of inheritance is Zaid bin Thabit. The most knowledgeable amongst them in the lawful and unlawful is Mu'adh bin Jabal. Undoubtedly, every nation has a trustee and the trustee of this nation is Abu Ubaida bin Al-Jarrah." (Al-Tirmidhi, *Sunan al-Tirmidhi. bab manaqib Moath bin Jabal, wa Zaid bin Thabt, wa Abu Ubaida bin Al-Jarrah*, c. 6, p. 127, Hadeeth No. 3791).

The Prophet (PBUH) emphasizes in the previous Hadeeth two important points: First, differences in human nature and abilities; and second, that Allah gave each of the honorable Companions mentioned above a trait which characterized and distinguished him from other Companions. Undoubtedly, this shows that the Prophet (PBUH) had preceded the theorists of modern education in referring to a gifted class of individuals who enjoy mental, psychological and social qualities such as accuracy of their observation, their scientific curiosity, their memorization and recollection, their ability in comparison, analysis and creative thinking. In addition to possessing strong motivation, ability to face challenges, superiority in self- confidence, excellence in dialogue management, acceptance of the other opinion, ability to influence and convince others, their love of leadership and shouldering responsibility, and other attributes that highlight the origins of mental, psychological and social education, which will be covered later in this study with some analysis and detail.

Giftedness according to the Islamic perspective, as defined by Abu Nimer (2011), is a practice that shows excellence, which is described as a universal rule and human nature necessitated by Allah's wisdom in the creation.

About this Allah says: "and if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion i.e. Islam)], but they will not cease to disagree " (Houd: 118).

Giftedness is a practice with special foundations and basis which were referred to by Mansour (2008) such as performance excellence, the need for a role model teacher, learning creative thinking and linking it to faith, the need to provide an attractive educational social environment and the adoption of the Islamic concept of reward and punishment.

Moreover, Giftedness is a concept based on mastery and excellence, as described by Baharith (2013) in his study which proved the originality of this Islamic educational idea, and its association with the Islamic civilizational dimension. It was formulated by a number of talented and creative Muslims who received the utmost attention by the Prophet (PBUH) like: Bin Abbas, Bin Mas'oud and Zaid bin Thabet who were models of the Islamic talent and were subjects of studies by Ajeen (2008), Al-Jamal (2006) and Abu Shama (2009).

In their studies, these researchers proved the role of the Prophet (PBUH) in caring for gifted of these Companions; that care which was described by Al-Rabee'a & Bani Dumi (2016) as being divine in terms of source and objective because God Almighty in all areas of life for the reconstruction and exploitation of Earth. This is how we see the verses of the Holy Qur'an are full of calls to create the right environment for learning and developing creative talents in accordance with the Shari'a rules in order to achieve the promotion of the Islamic Ummah and humanity as a whole.

Qamar Al-Din (2011), also attributed giftedness and excellency to divine endowment and natural readiness of humans and said that talent was associated with some terms such as intelligence, genius, speed of understanding, intelligence and civility. Moreover, Turkistani study (2007) that revealed of the Prophet's approach in the education of the gifted companions. The study results showed that the Companions' community abounds with many bright patterns for the gifted that need to be extrapolated and researched in the Sunnah books, biographies and history. The study also showed that the family, in the era of the prophet, had a prominent impact on the growth and persistence of talent among the gifted companions. The results of the study also revealed that the prophet was endowed with some unique means of identifying the talented. These means are unmatched in the modern era.

The Prophet's Sunnah in dealing with giftedness, creativity and excellence did not ignore these concepts and did not turn a blind eye to the importance of their development. It did not leave it without specifying the methods of identifying and caring for them. This fact was demonstrated by many contemporary Islamic educational studies, like

Turkistani study (2007) that aimed to find out the terminology relating to the gifted and highlight their general traits, and to reveal of the Prophet's approach in the education of the gifted. The study results showed that the Companions' community abounds with many bright patterns for the gifted that need to be extrapolated and researched in the Sunnah books, biographies and history. The study also showed that the family in the era of the prophet had a prominent impact on the growth and persistence of talent among the gifted Companions. The results of the study also revealed that the prophet was endowed with some unique means of identifying the talented. These means are unmatched in the modern era.

Al-Masha'la (2013) highlighted stimulating learning of the Holy Qur'an and memorizing, such as mentioning the benefits of learning the Holy Qur'an, developing thinking skills, helping learners to manage learning time, presenting role models to them, activating reinforcement and rewards and warning against practices that hinder the motivation of learning the Holy Qur'an, and other methods that marked the parameters of the Prophet's approach in sponsoring the gifted. Other studies also dealt with the Prophet's methods in defining talents. Such methods were described by Al-Banna (2013) in his study by observation, measuring capabilities and nomination, in addition to other Prophetic methods in which he was superior to scholars and thinkers of contemporary education, such as: Robert Sternberg, Howard Gardner, Joseph Renzulli, and Danial Golman.

This fact is confirmed by what the two researchers had discovered in recent foreign educational literature, which focused on giftedness and creativity. These writings referred to a number of methods of identifying gifted people and caring for them during the last century. This is a relatively a recent period compared to the teachings of the Prophetic Sunnah in the field of creativity hundreds of years ago. This is evident in the works by Manning (2005) (quoted in Minneham & Struck, 1992; Reilly, 1994) in referring to an important type of caring for the gifted which known nowadays as mentorship. Mentorship is a relationship in which a more experienced or more knowledgeable person helps to guide a less experienced or less knowledgeable person through teaching and coaching in certain field relevant to work, career, or professional development.

"Mentoring", as a new educational approach, allows the learner to become more knowledgeable in a field relating to profession or to learn a content that is difficult to learn otherwise. It is also a relationship-based teaching/learning process whereby the mentor helps another individual- the mentee- in achieving a goal in life or developing his own aptitude.

Mentoring in its modern educational concept is what it is like to accompany the Prophet (PBUH) to the gifted and caring for them in order to teach them about creativity and develop their talents and abilities. Modern thought has revealed the need to interact with the gifted group in an educational and educational way that differs from the way of dealing with ordinary people. This is one of the gifted people's most important right in societies that seek educational progress. This is evidenced by (Al-Lawati & Hunsaker, 2007) who studied teachers' practices relating to teaching and curriculum in terms of experiences offered to the gifted and talented students in Islamic schools in the USA, in order to see how teachers use differentiation in the curriculum to meet the needs of the gifted, and to know the extent to which Islamic values are integrated in their practice.

The results indicated that Islamic schools in the United States have limited programs for gifted students, and that the majority of teachers do not differentiate their teaching strategies frequently between gifted students and ordinary students, and when they apply differentiation, they do so at simple levels. Moreover, the teachers in these schools do not integrate the Islamic values through various academic subjects, and they provide them to all students.

The Research Problem/Questions

Anyone who researches in biographies of Muslim figures through the glorious era of Islam will notice that they were distinguished by their creativity and talents with which they were able to lay down pillars of a civilization that has lasted for many centuries. Never, there was an era where there wasn't a gifted person in medicine and inventors in pharmacy, botany and astronomy, geography, and other sciences that have far-reaching universal impacts.

Nevertheless, anyone looking at the present conditions of the Islamic nation and its cultural status quo would notice which as a result caused regression in their cultural role. Consequently, they became as the carriers of other nations' sciences and admirers of their culture. Hence, the Muslims have turned their back to the past of their ancestors who have given the best examples in creativity, excellence and talent.

Therefore, it is time to return to the originality of past and heritage and work as prospectors and researchers to unveil secrets of excellence achieved by great scholars who have written with their creativity and talents the greatest scientific accomplishments, especially if we know that The Holy Qur'an and the Tradition of our Prophet (PBUH) are the pure source of all talents that characterized Muslim scholars and savants. Accordingly, the problem of this

study started from this point and due to the pressing need of our Islamic nation for the talents, creativity and excellence that could bring this nation back as " the best nation ever introduced to mankind "; a nation that is not only good for its children but that good spreads all over the world.

The study aims to highlight the educational, mental, psychological and social fundamentals which were drawn by the first teacher of mankind- Prophet Mohammad (PBUH), and its relationship to contemporary theories and concepts in gifted education, and to identify the most important Prophetic methods in promoting and nurturing talents of honorable Companions. Hopefully, this modest attempt will draw attention to the role of the Prophetic Sunnah in nurturing talent and creativity of Muslim children.

The research problem started from the glorious history of the Nation of Islam and its impotent present. Hence, the research problem is devoted to "fundamentals of the Gifted Education in the Prophetic Sunnah" to answer the following questions:

- What are the foundations of mental education for the gifted in the Sunnah?
- What are the foundations of psychological education for the gifted in the Sunnah?
- What are the foundations of social education for the gifted in the Sunnah?
- What is the relationship between modern theories and concepts of giftedness and the gifted education in the Sunnah?

Study Objectives

- To identify the foundations of mental, psychological and social education in the Prophetic Sunnah.
- To localize and bring together originality of Islam, represented by the tradition of the Prophet (PBUH), and the contemporary thought by an important subject of education, which has been witnessing unprecedented global attention.

The Importance of Study:

- Theoretical importance: the importance of the study is in that it is trying to shed light on an important subject of educational topics related to the originality of Islam and Islamic thought; with regard to the fundamentals of gifted education in the Prophetic Sunnah, in order to know how the Prophet (PBUH) patronized a category of gifted Companions, especially in this time when we need to establish our education according to what we have inherited from the original Islamic thought; as such we can achieve this harmony between originality and modernity.
- Practical importance: The study is important for educators and thinkers and those who carry out the educational process in many educational institutions to benefit from the educational Prophetic applications in the field of gifted education and work accordingly.

Terminology of the Study

Fundamentals of Education: the rules, basics, principles, theories, postulates, hypothesis and facts on which any educational system is based, or which direct the applied educational work. They are the roots and sources from which educational ideas, theories and practices emerge (Amer, 2008, p.27).

Fundamentals of Education procedurally: The bases, rules and principles that the researchers concluded from the Prophet's words and actions which were reported in the famous Hadeeth books, concerning the gifted Companions.

The Gifted individuals, as defined by Hallahan (2009), mentioned in Mammadov & Topuc (2014): A group of individuals possess cognitive superiority, creativity, and motivation, which significantly set them apart from the vast majority of their age peers, and make it possible for them to contribute something of exceptional value to society

The Gifted individuals procedurally: A group of individuals who were characterized by mental, psychological and social characteristics that made them surpass their peers and receive the admiration and appreciation of the Messenger of Allah (PBUH), and whose contemporaries attested to their talent and excellence. The Prophetic Sunnah, which stands for all recorded acts, speeches or endorsements Prophet Muhammad (PBUH). It is intended for commissioning or guidance (Humaidan, 2006, p.18).

The Prophetic Sunnah procedurally: is the body of traditional social and legal custom and practice of the Islamic community, based on the verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of Prophet Mohammad, in which he specified the best bases and rules in dealing with the gifted in the first Islamic society, and the method of nurturing them according to the Prophet's approach.

Contemporary Educational Thought: it is the set of educational ideas by educational scholars in the present era (Abu Sha'irah, 2010, p.17). Contemporary Educational Thought procedurally: A collection of ideas, principles, theories, that have been evolved in the writings of : Howard Gardner, Joseph Renzulli, Robert Sternberg, and Daniel Golman, in the last four decades.

Method

The study dependent on the analytical inductive method based on the survey of the noble Prophetic Traditions, which included principles of intellectual, psychological and social education of the gifted, and it attempted to trace their pedagogical implications, using early authored famous Hadeeth books and employing them in the development of these educational indicators. , and to find out the relationship between the contemporary theories and and concepts in gifted education, and gifted education in Sunnah.

Limitations of the Study

The study will be limited to the fundamentals of intellectual, psychological and social talents derived from the Prophet's Hadeeths, including his words and deeds, which were mentioned in famous Hadeeth and Sunnah books, like: Sunan Abu Dawood, Sunan al-Tirmidhi, Sunan Al- Kubra, Sunan Bin Majah, Saheeh al- Bukhari, Majma'a Al-Zu'ayyim wa Manba'a alfawa'id, Al Musnad, Saheeh Ibn Hibban bi tarteeb ibn Bilban, Saheeh Muslim, Fath al-Bari fe Sharh Saheeh al- Bukhari, Irwaa al-Ghaleel fi takhreej ahadeeth manar alsabeel, Al-Esabah fe Tamyeez al Sahaba, Al-Mu'jam al-Awsat, Al Mawta', Al-Tabakat al-Kubra, and Daleel al-Fatheen le Turok Riyadh al-Saleheen. And the contemporary theories and concepts related to gifted education, Howard Gardner, Joseph Renzulli, Robert Sternberg, and Daniel Golman.

Answering Study Questions

Answering study questions by depending on major early Hadeeth books that investigated the Prophet's verbal and practical tradition. These sources collected the most important mental, psychological and social principles that are used to educate the talented Companions. By using the most important secondary sources of Islamic educational research and studies, the study will investigate the most important contemporary theories and concepts in gifted education, such as Howard Gardner, Joseph Renzulli, Robert Sternberg, and Daniel Golman.

First Question: What are the fundamentals of mental education for the gifted in the Sunnah?

The Prophetic Sunnah includes a number of mental fundamentals for educating the gifted. The researchers gathered these principles from the Prophet's Hadeeths as follows:

Preparing the gifted for problems (assigning them with the task of problem solving) in an innovative way.

Preparation for problem solving is one of the most important components of creative education for talented people. This process starts with implementation of steps to solve problems, namely: recognizing the problem and defining it, collecting information and data related to it, investigating solutions and testing them and verifying their validity, and reaching conclusions and determining the extent of generalization to other similar practical situations, in addition to other steps that guided scholars and researchers in the field of talent and creativity in modern times.

One of the methods that the Prophet (PBUH) used was to urge his Companions to practice mental imagination of the problems and ask them to solve them. For example, Bin Mas'ood reported that the Prophet said: "Among those in charge of you, after I am gone, will be men who extinguish the Sunnah and follow heresy. They will delay the prayer from its proper time." I said: "O Messenger of Allah, if I live to see them, what should I do?" He said: "You ask me, O Bin 'Abd, what you should do? There is no obedience to one who disobeys Allah." ([Ibn Majah, Sunan Bin Majah, kitab aljhad, c 1, p. 956, Hadeeth No. 2865](#)).

Enabling the gifted Sahabi to show his giftedness

Giving the talented person chance to show his talents in front of the adult society is one of the most important characteristics of the educational applications included in the noble Sunnah. This was evident in the Prophet's recognition of his young Companions' talents and encouraging them to show these talents. One example was reported by Bin Abbas who said: "I entered Maimunah's room with the Messenger of Allah, and Khalid bin Al-Walid. Then she brought us a container of milk. The Messenger of Allah drank from it first. I was sitting on his right and Khalid was on left, so he said to me: "The (turn to) drink is for you, but if you wish, you could choose to grant it to Khalid." "No", I said: "I would not prefer anyone (above myself) for your leftovers." ([Al-Tirmidhi, Sunan Tirmidhi, what to say if you eat food, c. 5, p. 450, Hadeeth No. 3455](#)).

The Prophet (PBUH) asked permission from the boy, Bin Abbas, if he could let Khalid bin al-Walid drink because he is older than him, but the young man answered in a way that indicated his talent. He wouldn't give up the blessing of the Prophet (PBUH) by drinking his leftover. It is also noted that the Prophet did not rebuke the boy for this behavior and did not see it as improper act. Rather, he approved it in order to give the child the opportunity to show his talents, and this is contrary to what some parents do nowadays ([Al-Banna, 2013, p. 378](#)).

The Prophet (PBUH) allowed the Companion, Abdullah bin Masood, to show his talent when the Messenger of Allah said to him, "Recite the Qur'an to me." I said: "O Messenger of Allah! Shall I recite it to you when it was revealed to you?" He said, "I like to hear it from others." Then I began to recite Surat An-Nisa'. When I reached the Ayah: "How (will it be) then, when We bring from each nation a witness and We bring you (O Mohammad) as a witness against these people?" (Having heard it) he said, "Enough! Enough!" When I looked at him, I found his eyes were overflowing with tears". (Al-Bukhari, Saheeh al-Bukhari, kitab fadayl alquran, bab albaka' end qara'at alquran, Hadeeth No. 5055). Here, Bin Mas'oud showed his talent in reciting the Holy Qur'an and the beauty of his recitation touched a raw nerve causing the Prophet to shed tears (Abu Shama, 2009, p.199).

Bin Abbas experienced another situation with the Messenger of Allah (PBUH) that shows appreciation of the Prophet for his talent and encouraging him to express his feelings. The Prophet rewarded him for his answer and prayed to God to bestow more knowledge on him. Bin Abbas related:

I came to the messenger of Allah late one night and prayed behind him. He took me by hand and dragged me to pray beside him...when the Prophet started to pray, I went back to pray behind him. After finishing his prayer, he said: what is wrong with you? I placed you by my side, but you retreated. I said" O Messenger of Allah, how could one pray by your side when you are the Messenger of Allah? He liked what I said and asked God to give me more knowledge."(Al-Haythami, 1992, c. 9, p.284).

In another situation, the Prophet (PBUH) allowed Hassan bin Thabit to show his talent in poetry when the poet lampooned Quraysh tribe because they satirized the Messenger of Allah who was angered by their criticism. Yazid Bin 'Ayyad bin Ja'diyya related that Quraysh lampooned the Prophet when he went to Medina, and he asked Abdullah bin Ruwaha to answer them and defend him. Bin Ruwaha tried but failed. Then the Prophet called Hassan bin Thabit and said: "lampoon them and Abu Bakr will tell you about their misdeeds. So, Hassan took out his tongue until he hit it on his chest and said: God, I do not like anything more than the Arabs would hear my poetry. Hassan then satirized Quraysh very harshly, and the Messenger of Allah told him" Lampoon them (through poetry in return) and Gabriel is with you" (Ibn Manthour, 1984, c 6, p. 294).

The Prophet (PBUH) also admired Zayd bin Thabit's talent in memorizing the Holy Qur'an and gave him an opportunity to show it. He encouraged him and asked him to learn the language of the Jews in recognition of his intellectual genius and scientific talent. Zayd bin Thabit tells that when Prophet Mohammad came to Medina, they took me to him and he liked me, and they said "this boy is from Bani al-Najjar clan and memorizes several surat from the Holy Qur'an and he admired me more and said to me: 'O Zayd! Learn the book of Jews for me. I do not trust in Jews as far as the Qur'an is concerned. It took me 15 days to master it and I used to read their letters to him and write down his replies to them (Ibn Hanbal, 1995, c16, p. 41, Hadeeth No. 21510).

This interest by the Prophet in the talent of the Sahabi Zaid bin Thabit led him to show another talent is learning other languages such as the Assyrian language, which he learned in a short time, despite his young age. Zaid bin Thabit said: The Messenger of Allah asked me: "Do you understand the Assyrian language?" I said: No, and he said:" Then learnt it because we get letters written in Assyrian ". So, I learned it in seventeen days." Al-'Amash said: The Prophet used to receive letters that he did not wish others to see but only the trustworthy (Ibn Hibban, Saheeh Ibn Hibban, 1993, pp.84-85. Hadeeth No.7136).

In fact, the giftedness was not restricted to the male Companions but there were Sahabiyat too, like Um Waraqah bint Abd Allah bin al-Harith where the Prophet allowed her to show her talent in memorizing the Holy Qur'an and he directed her to lead her family in prayer. She had memorized the Holy Qur'an and had her own muezzin (Al-Albani, 1979, pp. 255- 256, Hadeeth 493).

Prophet Mohammad (PBUH) also allowed Ra'ala al-Qushairiyah to show her eloquence. Bin Abbas said:

a woman called Umm Ra'ala al-Qushairiyah came to the Prophet (PBUH). She was an eloquent woman. She greeted the Prophet and said:" may the mercy of God and His blessings be upon you. We, women, are housewives and supporters of our spouses. We rear our kids and tidy our beds, but we have no chance to join the great army. So teach us something that could bring us closer to God. And he told her: "You must remember Allah day and night and lower your sight and voice."(Al-Askalani, c.8, p.390, Hadeeth No.12025).

Taking into account the scientific attitudes and trends of the gifted and work on their development

Identifying the attitudes of the talented Companions of the Messenger of Allah (PBUH) and working on their development are of the most important features of the Prophetic Sunnah in many situations; including: the Prophet's observation of Bin Abbas love for Islamic jurisprudence and his inclination towards this subject more than other subjects. As such, the Prophet, in many occasions, prayed that God gives him more wisdom and knowledge.

Bin Abbas said: "Once the Prophet (PBUH) embraced me (pressed me to his chest) and said, "O Allah, teach him wisdom (i.e. the understanding of the knowledge of Qur'an". Since that day, Bin Abbas never found difficulty in answering any question from anybody, and he remained the most knowledgeable scholar in this Ummah until his death (Al-Haythami, 1992, c. 9, p. 276).

The Prophet (PBUH) also discovered Abdullah bin Masood's attitudes for leadership and that he was one of those who are fit to lead the army or to be in charge of mundane tasks. The Prophet (PBUH) said: "If I was to make anyone a leader over someone without consulting anyone, I would make Ibn Mas'ud a leader." (Al-Tirmidhi, Sunan Al-Tirmidhi, chapter on qualities of Abdullah bin Masood may Allah be pleased with him, Hadeeth No. 3808).

The Prophet (PBUH) noted the attitudes of Bin Mas'ood and Abu Musa al-Ash'ari to recite the Qur'an with a beautiful voice. He said, concerning Bin Mas'ood: "Take-learn- the Qur'an from four persons: two men from immigrants-muhajereen- and two from the Ansar: from Abdullah bin Masood, Salim Mawla (the freed slave) of Abu Hudhaifa, Abai bin Ka'ab and Ma'ath bin Jabal. " The Prophet especially said out bin Mas'ood: "Whoever wants to read the Qur'aan as fresh as when it was revealed, then let him read according to the recitation of Ibn Umm Abd." (Al-Tabarani, 1995, c.3, p.39, Hadeeth No.2404).

Enriching the environment of gifted with mental stimulants and experiences

Enrichment the gifted environment with educational experiences that exceed the kind of experience that can be provided to the ordinary child is one of the most important methods of education in Islamic education, which derived its basics from the Prophetic Sunnah. Perhaps one example of this is the Prophet's conversation with the boy Bin Abbas. Anyone who reads their dialogue might say: How could a Prophet address this boy and opens his mental horizons on issues which are almost above the level of the ordinary child or which only the adults can understand? These are issues that have to do with faith, Allah, fate and seeking help from Allah only and to never worry about life and livelihood. But the Prophet did so because he knew how the boy is talented and that his extraordinary mental level makes him understand these great principles of faith. About this particular case, bin Abbas said:

One day I was riding behind the Prophet and he said to me: "Young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the Nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried. (Al- Termithi, Sunan al-Termithi, kitab sifat alqiyama walraqayiq walwara ean rasul allah salaa allah ealayh wasalam, Hadeeth No.2516).

Consulting gifted people on life issues

Consulting the gifted is one of the factors that enhance his self-confidence and motivate him to show more of his talents. Therefore, the Prophet (PBUH) was aware of this fact. He consulted with the gifted children of his Companions and listened to their opinions in the darkest and most difficult circumstances. This is what the Messenger of Allah (PBUH) did in the first fateful battle that the Muslims met with the disbelievers in the battle of Badr. He asked for advice from the Muslims:

He said: advise me about the location

Al-Hubab bin al-Munther, who was the Prophet's junior by 20 years, asked him:

"Has Allah inspired you to choose this very spot and we have to submit to his command, or is it an opinion and strategy of war and an entrapment?"

The Prophet (PBUH) replied:

It is the opinion, strategy of war and entrapment.

Al-Hubab said: "This location is no good. We should occupy the place by the side of the water which is nearest to the enemy where we can drink from it and they can't (Ibn Al-Arabi, c. 1, p. 391).

The Prophet (PBUH) consulted his honorable Companions, may God be pleased with them, in the Battle of the Trench. The talented companion Salman al-Farsi suggested digging a trench around Madina. Salman said to the Prophet: "We used in Persia to dig a ditch when we were surrounded by the enemy." So, the Prophet ordered his Companions to dig a trench around the city, and he joined them in digging, then the disbelievers came but couldn't cross the ditch, (Al-Bukhari, Saheeh al-Bukhari, kitab almaghazi , bab ghazwat alkhandaq, Hadeeth No. 4100).

6 – Treating the gifted young individuals as adults and listening to their ideas.

Allowing gifted children to join the adults and take part in conversations shows that the adults recognize their talents and are ready to help develop them. This is one of the educational methods confirmed by the Companions of

the Messenger of Allah (PBUH). In one case, the second Caliph Omar bin al-Khattab - may Allah be pleased with him – used to take the young boy Bin Abbas who was under age to the gatherings of the adults without heading to objections, because he was convinced that Bin Abbas was talented and has every right to attend these gatherings and have a say in what they were talking about. Al-Bukhari narrated that Bin Abbas said:

Omar used to make me sit with the elderly men who had fought in the battle of Badr. Some of them did not like that and said to Omar: "Why do you bring in this boy to sit with us, while we have sons like him?"

Omar replied, "Because of what you know of his position" (i.e. his religious knowledge).

One day Omar called me and made me sit in the gathering of those people, and I think that he called me just to show them (my religious knowledge). 'Omar then asked them in my presence: 'what do you say about the interpretation of the Holy Qur'an verse: "When God's victory and the conquest come"?

Some of them said: "we are ordered to praise God and ask for His forgiveness, when God's victory and the conquest come to us". Others kept quiet and did not say anything. On that Omar asked me: "Do you say the same, O Ibn Abbas?" I replied: "No". He said: "What do you say then?" I replied: "That is the sign of the death of Prophet Mohammad, which God informed him of. God said:

"O Mohammad) When God's victory comes (to you against your enemies) and the conquest of Mecca (which is the sign of your death), you should celebrate the praises of your Lord and ask for His forgiveness, and He is the One who accepts the repentance and forgives". On that Omar said: "I do not know anything about it other than what you have said" (Al-Bukhari, Saheeh al-Bukhari, kitab al-tafsir, bab qawlah: fasabih bihamd rabik wastaghfirh 'iinah kan tawaabana, Hadeeth No.3970).

Abu Bakr Al-Huthali said" I told al-Hassan bin Ali that Ibn Abbas is knowledgeable in the Qur'an. Omar used to say that's the old kid. He has a questioning tongue and a reasoning heart. He used to sit on the pulpit, read surat Al-Baqarah and Aal-Imran and interpret them verse by verse (Al-Haythami, 1992, c.9, P.277).

The Companion Sa'd ibn Abi Waqqas said: "I have never seen someone who was quicker in understanding, who had more knowledge and greater wisdom than Ibn Abbas. I have seen Omar summon him to discuss difficult problems in the presence of veterans of Badr from among the Muhajireen and Ansar. Ibn Abbas would speak, and Omar would not disregard what he had to say".

In the meantime, young talented boys were frequent attendants in meetings of the Umayyad Caliph Omar bin Abdul Aziz (681-720). These young boys had brains that excel brains of old men. In one case, and in the first days of Omar bin Abdul Aziz's caliphate, he received a delegation from Hijaz who came to pay homage to him on his succession.

A small boy came forward to speak on behalf of the delegation. Omar told him to go back and let another person who is older than him to speak. Then the boy said: "O, Emir of the Believers, may God save you. It is said that what counts in man is his heart and tongue, and if Allah gives a man an eloquent tongue and knowledgeable heart, then he has the right to speak. If it is a matter of age, then there are many persons in this Ummah who deserve the Caliphate more because they are older than you." Omar was amazed and said in poetry:

Learn, because we do not come to life as scholars.

The one who knows is not like the ignorant.

The chieftain who has no knowledge will be small when facing challenges (Al-Naghmishi, 1993, p.52).

Second Question: What are the fundamentals of psychological education for the gifted in the Sunnah?

The Prophetic Sunnah has established numerous psychological educational principles for the gifted and talented. These principles, as concluded by the researchers of this study, are as follows:

Development of Motivation

Since motivation is one of the most important components of talent, the Prophet (PBUH) was interested in developing and motivating gifted people through several educational methods, the most important of these methods are:

A- Mandating gifted people who memorize the Quran to lead praying sermons even if they were young in recognition of their competence and to reinforce their motivation to memorize the Qur'an and learn its provisions. Several Prophetic traditions stand witness to this reality, including introducing the boy Amr bin Salma to lead worshipper while he was only six or seven years old, because he was the best in his tribe among others in memorizing the Qur'an. Amr bin Salma said:

we were living near a water source on the road of the caravan and we would ask them: What is wrong with the people? What is happening? Who is this man (i.e. Mohammad)? They would say: he claims that God has sent him,

revealed to him this and that. I used to memorize what they say and felt an intimacy with it. Other Arabs would say leave him to his tribe. If he wins over them, then he is a righteous Prophet. Then when the conquest of Mecca took place, people began to embrace Islam. My father was among them and he declared to our folks: I came to you after truly seeing the Prophet (PBUH). My father said: "Pray such a prayer on certain time and so on. When it is prayer time, one of you should call for prayer, and when you attend let the one who memorizes the Qur'an most lead the prayer. They looked for such person but found nobody who memorizes the Qur'an more than me because I used to hear the Qur'an from travelers and memorize it. I was six or seven years old, and I had a gown which shrinks when I prostrated showing my private parts. A woman from the neighborhood said: Why don't you do something to cover your reader's ass? So they bought a shirt for me, and nothing else made me happy more than that shirt." (Al-Bukhari, Saheeh al-Bukhaari, kitab almaghazi, Hadeeth No. 4302)

B- Developing self-efficiency of the gifted because it is important to raise their motivation and encourage their talent. There are evidences in the Prophetic Sunnah that confirms this method of education in nurturing the gifted. Anas bin Malik said that the Messenger of Allah (PBUH) said to Ubai Bin Ka'ab: "Allah has commanded me to read the Qur'an to you." Ubai said: "God named me to you!", and he started to cry (Ibn Hibban, 1993, p. 94, Hadeeth No. 7144).

Among the other evidences that indicate the interest of the Messenger of Allah (PBUH) in developing self-efficiency of the gifted was his motivating of Abu Hurayrah when he asked him:

Who deserves my intercession?" Abu Hurayrah said: 'The Messenger of God was asked who would be the happiest to have your intercession on the Day of Resurrection? The Messenger of Allah said: 'I thought - O Abu Hurayrah - that you will be the first to ask me about this, because I did see your keenness about the Hadeeth. The happiest people in my intercession on the Day of Resurrection are the ones who testify sincerely from the bottom of their hearts that there is no other God but Allah. (Al-Bukhari, Saheeh Al-Bukhari, kitab aleilm, bab aleilm, Hadeeth No. 99).

C- Wishing the talented to have wisdom, learn the Qur'an and understand its rules. This is what was proven by the Prophetic Sunnah. Bin Abbas said: "Once the Prophet (PBUH) embraced me (pressed me to his chest) and said, "O Allah, teach him wisdom" (i.e. the understanding of the knowledge of Qur'an). (Al-Bukhaari, Saheeh al-Bukhaari, kitab alaietisam be alkitab walsana, Hadeeth No. 7270, p. 1796).

Self-assertiveness

Self-assertiveness is one of the most important psychological educational features that were established by the Prophetic Sunnah. Examples of this are the following: Sahl bin Sa'ad al-Ansari said:

The Messenger of Allah (PBUH) came with a drink and drank from it. On his right was a young boy and on his left were senior people. He said to the boy: "Would you mind if I give them to drink first?" The boy said: "No. I wouldn't give preference to anybody over myself other than you." So, the Prophet handed the pot over to the boy. (Ibn Anas, kitab sefat alnabe, bab alsunna fi alshurb wamunawalatuh en alyamin, Hadeeth No. 1779, P. 2, p. 419)

Here we see the Prophet (PBUH) respecting the boy's presence in the community of adults, and when the boy demonstrated his talent in a beautiful response to the question, the Prophet appreciated his self-assertiveness and endorsed his stand (Al-Jahni, 2001: p.123).

Satisfying the Gifted Need for Love and Compassion

Offering love and care for the gifted child is one of the strongest factors that contribute to the building of his emotional character. Therefore, the Prophet (PBUH) realized the importance of this educational foundation upon which caring for the gifted and developing their talents is based. As such, he used to call children of his Companions by their preferable names and nicknames that reflect friendliness, warmth and love. The honorable great companion Anas bin Malik said the Prophet used to call me "my son" as the father addresses his sons. Anas says: The Messenger of Allah (PBUH) said to me, "My son" (Muslim, Saheeh Muslim, kitab al'adab, bab jawaz qawlah legher ibn yabni, P. 1030).

The Prophet (PBUH), because of his strong love for Abbas and his son Abdullah, used to wish them good. He told Abbas: "come to me next Monday, you and your child so that I can pray for you. We came as we were told. He dressed us with gowns and said "O God, may you forgive Al-Abbas and his son. Grant them forgiveness that leaves no sin. O God, safeguard him and his child." (Al-Tirmidhi, Sunan al-Tirmidhi, bab manaqib 'abi alfadl am alnabi may Allah be pleased with him, c. 6, p. 110).

The Prophet (PBUH) supplicated God to give Abdullah bin Abbas wisdom and make him knowledgeable religion. Abdullah bin Abbas himself said: The Messenger of prayed to God twice to give me wisdom (Al-Tirmidhi, Sunan al-Tirmidhi, kitab almanaqib , bab manaqib abd allah bin alabas radi allah anh, Hadeeth No. 3828, c. 6, p. 148). Bin

Abbas also narrated that the Prophet went to the toilet and I brought ablution water for him. When he saw it, he said: Who put this? He was told who did it, then he said, "Oh God, make him knowledgeable in religion." (Al-Bukhari, Saheeh al-Bukhari, kitab alwdu, bab wade alma end alkhalah, Hadeeth No. 143, p. 49). The Prophet (PBUH) singled Bin 'Abbaas out with invocation because he enjoyed extraordinary genius and intelligence that children of his age rarely enjoyed. God responded to the supplication of his Prophet. Bin Abbas was expert in interpreting the Qur'an Bin Mas'ud testified to this. He said: Yes, Bin Abbas is the interpreter of the Qur'an (Al-Askalani, Fath al-Bari Sharh al-Bukhari, kitab fadayil alshahaba, bab dhakar ibn ibn abbas radi allah anh , Hadeeth No. 3756, c.7, p. 7).

Working on Removing the Psychological Barriers Facing the gifted

The Prophetic Sunnah included several examples to cure psychological problems that hinder development of giftedness like degrading the gifted because of his young age. This was evident when the Messenger of Allah (PBUH), appointed the 18-years-old Usama bin Zaid as commander of a detachment that included senior Companions like Abu Bakr and Omar. Some people objected to this appointment, but the Prophet's insistence to put Usama in command highlights an important role in delegating the right job to the right person notwithstanding the age factor. (Al-Jedibbi, 2005, p.449). Nafi bin Omar narrated:

The Prophet (PBUH) sent an army regiment to fight the Romans that included Abu Bakr and Omar under the command of Usama Bin Zaid but some people became upset and objected to this. The Prophet heard this, so he ascended the pulpit and after praising God, he said: "people have objected to Usama's commandership. They have objected to the appointment of his father before. They are qualified to lead, and he is one of the dearest to me. I recommend that you be good to him (Ibn Saad, 1990, c. 2, p. 192).

Another obstacle facing the talented that the Prophet (PBUH) had worked to remove, was the name shaming of a person for some physical defect. That was when the Companions mocked at the tiny legs of Abdullah bin Mas'ud (Al-Jedibbi, 2005, p.450).

Ibn Mas'ud reported: He was cutting tooth sticks from a tree and he had skinny legs that would be pushed in the wind. The people laughed at him and the Messenger of Allah (PBUH) said, "What are you laughing at?" They said, "We are laughing at his skinny legs." The Prophet said, "By the one in whose hand is my soul, they will be heavier on the scale in the Hereafter than the mount of Uhud." (Ibn Hanbal, 1995, Hadeeth No. 920, c 1, p. 559).

Third Question: What are the Basics of Social Education for the Gifted in the Sunnah?

The Traditions of the Prophet (PBUH) included several educational principles related to the development of the social personality of the gifted and talented people. The researchers of this study present them as follows:

1 - Enabling gifted people to participate in religious and social events.

The Messenger of Allah (PBUH) cared about the development of the social personality of the gifted among the Sahabah by allowing them to attend many religious and social events such as Eid prayer although they were too young. This is what the Prophet did to Ibn Abbas. Ibn Abbas was asked whether he had joined the Prophet in the Eid prayer. He said, "Yes. And I could not have joined him had I not been so close to him (Abu Dawood, Sunan Abu Dawood, kitab al salah, bab tark al'adhan fi al eid, Hadeeth No 1146, c. 2, p. 352).

Escorting the Gifted When Moving from One Place to Another

Being close to the talented and accompanying them from one place to another is one of the things that instills confidence in them and makes them feel the respect of the adults and recognition of their talents. This matter was not overlooked by the Messenger of God who used to accompany the talented children of the Companions in his travels and journeys. He is the Prophet of mercy as Bin Abbas tells, who said that the Messenger of Allah (PBUH) used to let him ride behind him. Ibn Abbas said: one day, I was riding behind the Prophet (PBUH). When he was riding the camel, he thanked Allah thrice and hailed Him thrice and said

"No God but Allah" thrice. Then he knelt on the back of the camel and laughed. He looked at me and said: anybody who rides his camel and does as I did, Allah, may He be glorified and exalted, will laugh to Him as I have laughed to you (Ibn Hanbal, 1995, Hadeeth No. 3058, c. 3, p. 329).

In another situation in the company of the Prophet (PBUH), Bin Abbas says:

I was [riding] behind the Prophet one day and he said to me: 'O my boy! I shall teach you certain words. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him alone; and if you need assistance, supplicate to Allah alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up. Seek to know Allah in

the time of prosperity and He shall know you in the time of affliction. Know that perseverance in the face of what you hate is an immense good, that help lies with patience, deliverance with trial, and with hardship goes ease.” (Ibn Hanbal, 1995, Hadeeth No. 2804, c. 3, p. 245).

Al- Shareed bin Suwaid Al-Rhaqafi was talented in memorizing poetry. He said that he was riding behind the Messenger of Allah (PBUH) one day and he asked me if I knew any poems of poet Umayya bin Al-Salt and I recited for him 100 stanzas (Muslim, Saheeh Muslim, kitab alshier, bab tahreem allaeb balnardsheer, Hadeeth No. 2255, p. 1072). Ibn Alan (2004, c.1, p. 233) compiled 40 names of the Companions whom the Prophet (PBUH) allowed to ride behind him.

Attachment of the Prophet (PBUH) to the Gifted Companions

Prophet Mohammad (PBUH) was well-known for his attachment and intimacy with the talented Companions to the extent that he used to ask them to sleep in his house. It was narrated that he asked Bin Abbas to stay in his house in recognition of his talent. Bin Abbas narrates:

One night I stayed overnight in the house of my aunt Maymoonah, and said to myself, “I will watch the prayer of Allah’s Apostle.” My aunt placed a cushion for Allah’s Apostle, and he slept on it in its length-wise direction. The Prophet slept until midnight and woke-up rubbing the traces of sleep off his face and then he recited the last ten verses of Surah Al-e-Imran till he finished it. Then he went to a hanging water skin and took it, performed the ablution and then stood up to offer the prayer. I stood up and did the same as he did. He put his hand on my head and took my right ear and twisted it. He prayed 12 rak’ahs, every two of them separately, then the witter prayer. Then he lay down until the muezzin came. He then prayed two brief rak’ahs. Then he went out and prayed the Morning Prayer (Al-Bukhaari, Saheeh al-Bukhaari, kitab alatafseer, bab rabana enna samiena monadyan yunadi lileman, Hadeeth No. 4572, p. 1123).

Fourth Question: What is the relationship between Modern theories and Concepts of Giftedness and the Gifted education in the Sunnah?

After reviewing a number of resources and articles, the researchers of this study investigated contemporary theories in gifted education. They noticed that there is a strong relationship between the fundamentals of gifted education in the Sunnah and the contemporary theories and concepts in the field of gifted education, such as:

The Theory of Multiple Intelligences

In 1983, Gardner, in his book "Frames of Mind", presented his theory started with seven kinds of intelligence: linguistic, mathematical, logical, musical, spatial, Kinesthetic, interpersonal, and intrapersonal intelligence (Gardner, 1983). The recent interest in the category of gifted and talented comes after confirmation of the results of research in the field of neurobiology on the existence of very strong evidence that the brain consists of different regions with different functions, giving greater weight to the theories that discussed the issue of intelligence as having multiple dimensions. Gardner's theory of multiple intelligences (1983) is a powerful model that is used to support learning in different contexts. Gardner points out that everyone has eight intelligences: Verbal / Linguistic, Logical / Mathematical, Visual /Spatial, Body / Kinesthetic, Intrapersonal, Interpersonal, Musical /Rhythmic, Naturalist (Sallars, 2008). This theory emphasizes the importance of working to develop the strengths of the individual among these intelligences and does not suggest that the individual needs excellence in all these areas (Page, 2006).

The obvious relationship between the components of this theory and many educational situations mentioned in the Prophetic Sunnah, such as empowering the Holy Prophet to many gifted people to show their talents in language, conservation and poetry, are clear examples in this context:

The Prophet (PBUH) allowed the Companion, Abdullah bin Masood, to show his talent when the Messenger of Allah said to him, "Recite the Qur'an to me." I said: "O Messenger of Allah! Shall I recite it to you when it was revealed to you?" He said, "I like to hear it from others." Then I began to recite Surat An-Nisa'. When I reached the Ayah: "How (will it be) then, when We bring from each nation a witness, and We bring you (O Mohammad) as a witness against these people?" (Having heard it) he said, "Enough! Enough!" When I looked at him, I found his eyes were overflowing with tears". (Al-Bukhari, Saheeh al-Bukhari, kitab fadayl alquran , bab albaka' end qara'at alquran, Hadeeth No. 5055). Here, Bin Mas'oud showed his talent in reciting the Holy Qur'an and the beauty of his recitation touched a raw nerve causing the Prophet to shed tears (Abu Shama, 2009, p.199). The Prophet especially said about bin Mas'oud: "Whoever wants to read the Qur'aan as fresh as when it was revealed, then let him read according to the recitation of Ibn Umm Abd."(Al-Tabarani, 1995, c.3, p.39, Hadeeth No.2404).

Another example is the interest of the Prophet in the talent of the Sahabi Zaid bin Thabit led him to show another talent is learning other languages such as the Assyrian language, which he learned in a short time, despite his young age. Zaid bin Thabit said: The Messenger of Allah asked me:

Do you understand the Assyrian language? I said: No, and he said : Then learnt it because we get letters written in Assyrian. So, I learned it in seventeen days. Al-'Amash said: The Prophet used to receive letters that he did not wish others to see but only the trustworthy (Ibn Hibban, Saheeh Ibn Hibban, 1993, pp.84-85. Hadeeth No.7136).

Renzulli's Concept of Giftedness

Sydney Marland is one of the most prominent people who introduced a broad definition of giftedness in contemporary educational thought when he first published the official definition of giftedness in 1972. It is the same definition adopted by US Department of Education in 1993 and refers to "Children and youth with outstanding talents perform or show the potential for performing at remarkably high levels of accomplishment when compared with others of their age, experience, or environment. These children and youth exhibit high performance capacity in intellectual, creative, and/or artistic areas, and unusual leadership abilities, or excel in specific academic fields. They require services or activities not ordinarily provided by the school. Outstanding talents are present in children and youth from all cultural groups, across all economic groups, and in all areas of human endeavor (Bonner, Fred, & Jennings, Michael, 2007).

Renzulli's concept of giftedness consists of the interaction of three groups of human traits: above-average mental abilities, high levels of task commitment (motivation), and high levels of creative abilities. The gifted and talented are those who possess or could develop and use this combination of traits in any valuable field of human performance (Jarwan, 2013). This model is also called, the three rings concept of giftedness, which has spread widely in modern educational institutions around the world. This model has been developed through studies that examined the characteristics of very successful individuals in different performance areas (Page, 2006).

One of the goals of adopting the enrichment option in general is to retain gifted person with peers, and to promote the development of higher cognitive processes and the emotional side of the gifted on the other hand (Coleman & Cross, 2005). The contemporary concept of enrichment means "making modifications or additions to the curricula prescribed for ordinary students to meet the needs of gifted students, in the areas of cognitive, emotional, creative, psychomotor abilities, without shortening the time usually required to finish a stage or move to a higher one (Jarwan, 2013).

Concerning the enrichment of the gifted environment with mental stimuli as mentioned in the Prophetic Sunnah, Joseph Renzulli pointed to its importance in his model called the Comprehensive School Enrichment Model in its three levels: the level of general exploratory experience, the level of differentiated expertise and the level of applied research in depth. While focusing on the need to provide an archaeological approach to him based on the need for differentiated approaches appropriate to him and different from what is provided to other ordinary people (Jarwan 2013).

The Theory of Successful Intelligence

Sternberg and Grigorenko defined successful intelligence as "the integrated system of abilities necessary for success in life, as defined by the individual within his social and cultural context. This success is achieved by identifying and optimizing the individual's strengths and at the same time identifying his weaknesses and working to correct them. Individuals who have successful intelligence adapt to, shape, and choose the environment through their use of analytical, creative and practical abilities (Sternberg & Grigorenho, 2006, 2007).

In his theory, Sternberg emphasized that students are tested and categorized based on two types of abilities: the ability to remember information, and the ability to analyze it only, although individuals may succeed with other abilities not less important than previous abilities, such as creativity and the ability to practice information , these abilities are not usually distinguished in traditional educational systems (Sak & Maker, 2004)

With regard to asking gifted people to give advice on many life issues and the need to develop the confidence of the gifted themselves as reflected in the Prophetic Sunnah, Sternberg pointed to its importance in his book "The Theory of Successful Intelligence" in the skills of developing the practical intelligence that gifted person needs to reach a level of self-confidence to move on. He added that it is exaggerated in confidence, they may fail either, because of excessive self-confidence, or because of excessive lack of self-confidence.

As for the work on removing barriers, as stated in the Prophetic Sunnah, Sternberg also stated that in developing practical intelligence and describing the same concept with the skill to overcome personal problems that may reduce the productivity of those who are gifted at work (Sternberg & Grigorenho, 2006, 2007)

Emotional Intelligence

Daniel Goleman published his first book in (1995) entitled "Emotional Intelligence: Why It can matter more Than IQ?" It was recognized that Goleman has the privilege of wide spreading the concept of emotional intelligence (Jarwan, 2012). It is very similar to what Gardner called interpersonal intelligence, which means intelligence about others. Individuals who have this kind of intelligence are characterized by their ability to work cooperatively with groups and are highly sensitive to the feelings of others. They also have strong communication skills with a variety of individuals (Sellars, 2008)

Goleman defines emotional intelligence as "a set of skills and competencies that enable an individual to recognize his feelings, other feelings, motivate himself, and manage his emotions and relationships with others effectively." These competencies include five areas: self-awareness, emotions management, self-motivation, empathy, and social relationships. He suggested that emotional intelligence is complementary to traditional mental intelligence, although it is independent of it, and it is can be measured by rating scales, that is answered by the examinee or those who know him (Jarwan, 2012). Emotional intelligence was defined also by Bar-On as a matrix of abilities, Competencies, and skills that affect individuals ability to succeed in dealing with environmental requirements and pressures (Sellars, 2008).

Acceleration

The academic acceleration means, enabling student who is able to complete the prescribed curriculum in a shorter period or at a younger age than usual (Jarwan, 2013). In other words, the student went beyond the standard curriculum faster than his peers by following several methods and forms: skip grades or early entry to a given level (Coleman & Cross, 2005).

The Prophet (PBUH) stressed the importance of allowing the gifted person to assume responsibilities higher than the level of his chronological age, as stated in his mandate to Osama bin Zeid, led by the army, at the age of 18, which is called now Acceleration, which means allowing gifted students to skip educational levels upon their own pace according to their abilities, regardless to age or time determinants (Jarwan, 2013).

Conclusions

- The study concluded that the verbal Sunnah (sayings) or the Sunnah by word (al-Sunnah al-Qawliyyah) or the Practical or actual Sunnah (al-Sunnah al-Fi'liyyah) of the Prophet (PBUH) had a number of the fundamentals of mental education for the gifted and talented Companions, such as: preparing them to solve their problems in a creative way, enabling them to show their talents, taking into consideration their tendencies and scientific trends and working on their development, enriching their environments with stimulants and mental experiences, consulting them on daily issues and treating the young gifted and talented as adults and listening to their views.
- The study revealed some principles of the psychological education for the gifted that were included in the verbal and practical Prophetic Sunnah, e.g.: developing their motivation, and self-assertiveness, satisfying their needs for love and compassion, and working to remove the psychological barriers facing them.
- The study concluded from the Prophetic Sunnah several social educational principles relevant to the gifted Companions. These took the form of joining the gifted in many religious and social occasions and accompanying and escorting them in their travel from one place to another and their attachment to the Prophet (PBUH) and their emotional intimacy with him.
- The results of the study showed that there is a strong relationship between gifted education in the Sunnah and contemporary theories and concepts of giftedness, among a number of contemporary gifted scholars such as Howard Gardner, Joseph Renzulli, Robert Sternberg and Daniel Goleman. Where many of these concepts and theories applied on the reality in the Prophetic Sunnah, although they were not named or classified as they are at present, and in this context, we provide a very important Hadith of the Prophet Muhammad, peace be upon him.

The Prophet (PBUH) emphasizes the differences among individuals in traits and abilities, and he mentioned the emotional intelligence when described Abu Bakr al-Siddiq, and the multiple intelligences, when he described his companions based on superiority, and we are emphasizing that the Prophet (PBUH) has described many modern theories of giftedness, even if they did not described by the same names.

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