

# Prophetic Methods In Developing Skill Values And Their Role In Building The Islamic Character

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## Abstract

Islam has paid close attention to ensuring that children are raised properly and has strived to instil all values in their spirits and behaviour through a variety of means, including the development of a character's physical, cognitive, and social components. In Islam, physical development refers to the need to take care of the body and its comfort, as well as the need to pay attention to its hygiene and nutrition. It also refers to the desire to revitalize and strengthen the body while avoiding overstressing it and directing it toward anything that pleases God Almighty. Cognitive development refers to the process of forming the child's intellect with all that is useful from the forensic sciences, scientific and modern culture, and intellectual awareness. By social development, we mean the process by which a child learns to empathize with others, share in their joys and sorrows, and be able to communicate with them in a way that does not go against Islamic principles and beliefs.

**Keywords:** prophetic methods, young people, values.

## Introduction

Praise is due to Allah, Lord of the worlds, praise, and prayers be upon the first educator who had all good qualities, and then, Islam has paid special attention to providing young people with a good education because they are the future's hope and the desired generation. The Sunnah sought to develop the values in their souls and behaviour in a number of ways by developing the three main pillars of youth which are: physical, cognitive, and social components. Regarding physical development, Islam emphasized the importance of taking care of one's physical well-being through the encouragement of involvement in sports, entertainment, and competitions as well as the need to pay attention to one's nutrition and personal hygiene such as using tooth-sticks and clipping one's nails. Along with attending to the body's natural needs for food, drink, and sleep,

one must also take care to activate and strengthen it, avoid overstressing it, protect it from evil, and steer it toward everything that pleases Allah Almighty. In terms of the cognitive development of a Muslim child, Islam has taken care to instil in children's intellect all that is beneficial from shariah sciences, scientific and modern culture, and intellectual and civilized awareness for the child to mature intellectually, scientifically, and culturally by encouraging him to seek knowledge and outlining the merits of scholars as well as the idea that science advances human future path. In addition, Islam exhorted Muslims to gain practical knowledge that emphasizes good theological foundations, promotes memorizing of the Holy Qur'an and Prophet Muhammad's (peace be upon him) hadiths, and fosters the establishment of a personal library that aids in the development of the Muslim's character. Socially, Islam encourages children to become

socially aware of others, share in their joys and sorrows, communicate with them, and work toward social harmony with them in a way that is consistent with Islamic principles. Social development is immensely influential for the child because it fosters self-advocacy and self-assurance, helps him develop a sense of responsibility for his family and society, and helps him become used to playing his part and doing his duty. The purpose of this study is to demonstrate the Sunnah's interest in educating young children by emphasizing the three pillars of the development of the Islamic character namely, physical, cognitive, and social aspects—to achieve the desired balance in each person's personality and achieve righteousness and success in various spheres of life.

### Research Problem and questions

One of Islam's key targets, which the prophetic methods tried to nurture and promote, is the development of the Muslim's character physically, psychologically, and socially. The research problem lies in the fact that there isn't a current, sufficient, and unbiased study that addresses the prophetic approaches to improving values and developing a healthy Islamic character. Thus, this research required additional work from us and led us to keep gathering scientific evidence and praying to God Almighty for help and facilitation.

This research came to answer these questions:

- 1 -What is the role of the Sunnah in developing the Islamic character and developing positive skill values in children?
- 2 -What are the prophetic methods through which it is possible to develop the faith values of Muslim youth?
- 3- What is the desired effect of applying the prophetic methods on the level of the individual and society?

### Previous Studies

After researching and extrapolating this topic, we were unable to locate a study that addressed the prophetic methods that foster skill values and highlight their significance in the formation

of the Islamic character. Except for the efforts made by the Society of Hadith and Heritage Revival, which conducted a conference in 2015 AD called The Prophetic Approach in Strengthening Values and had it published in Dar Al-Hamid in Amman in 2017. However, studies didn't discuss Prophetic methodologies; instead, they focused on the role of the prophetic approach generally. As well as the book *The Prophetic Approach to Strengthening Values in Society and the Strategic Value-Building* the authors Tariq Al-Sadiq Abdel Salam, and Khaled Abdel Aziz Al-Shraideh 2018, who distinguished in their research between the values of ends and mean and pointed out that the seven prophetic values are: responsibility, security, belonging, righteousness and solidarity, loftiness, tolerance and coexistence. There is a master's thesis in Islamic Education at Umm Al-Qura University entitled *Prophetic Methods for Developing Faith Values for Muslim Youth in the Light of Contemporary Challenges* by Tayyib Ahmad Abdul Samad Al-Shanqiti in 1429 AH. He devised ten methods: example, dialogue, exhortation, lesson, story, encouragement, intimidation, setting examples, punishment, mental persuasion, competition, and events.

There are also prophetic methods related to the following physical, cognitive, and social axes, which need to be highlighted, which is what this research will attempt to do.

### Research Objectives:

1. Shedding light on the interest of the Prophetic Sunnah in educating children in all areas of life to be good members of their families, and society.
2. Explanation of the prophetic methods that helped develop skill values in children (the physical, cognitive, and social aspects).
3. Linking the prophetic methods to educational applications to prepare the righteous youth.
4. Explanation of the role of prophetic methods in developing an Islamic character committed to good morals.

**Research Approach:**

1. The researchers sought to collect evidence related to the prophetic methods related to physical, cognitive and social development by clarifying the rules and foundations by which children are physically formed and maintained mentally and physically.
2. The educational aspects of the Islamic curriculum that indicate Islam's concern for body cleanliness, protection, and preservation were investigated.
3. In cognitive development, the emphasis was placed on intellectual rooting because of its significance in shaping the child's character scientifically and culturally, as well as its function in personality assessment that allows the individual to discriminate between right and bad behaviours.
4. The researchers worked to outline the foundations of cognitive development and its requirements in instilling a love of science and its etiquette in the hearts of youngsters, focusing on memorizing the Qur'an and Sunnah, choosing a good teacher and home library, and how he works on their formation.
5. Develop the child's sense of others, as the social formation of the child lies in building himself and his self-confidence, developing his responsibility towards his family and society, and accustoming him to perform his role.
6. Outlining the most important aspects of social development through exposing the children to adult committees, assigning them duties, introducing them to purchasing and selling rules, promoting the way they choose their friends, and defending individual rights, particularly the neighbour's right.
7. Highlight the rights and morals of a Muslim towards his fellow Muslims.

**Research Plan:**

The research includes an introduction, three chapters, a conclusion, and an index of topics.

The introduction: includes the reasons for choosing the topic, its importance, limits, problem, questions, previous studies, the study method, and the plan.

**Chapter One:****Section 1: Physical development:**

1. Islam and games.
2. Islam's concern for the body.

**Section 2: Cognitive development**

1. Inculcating a love of science and its etiquette in the hearts of children.
2. Memorizes Qur'an (Surah, ) and hadiths from the Sunnah
3. Choosing a good teacher, school, and home library:

**Section 3: Social development.**

1. Taking the child to adult committees:
2. Assigning duties to the child.
3. Choosing companions:
4. The child's preservation of people's rights, especially the right of the neighbours.

**Findings:**

1. Conclusion
2. Recommendations.

**References****Index****Preface:**

Praise be to God, and prayers and peace be upon the most honourable of all creation, his family, his companions, and those who followed him in goodness until the Day of Judgment. The Prophet Sunnah focused on providing young children with a sound upbringing and employed a range of methods to reinforce all virtues in their spirits and behaviour. The researchers contemplated writing about the prophetic methods for teaching children skills and the part

such methods play in forming a balanced Islamic personality committed to good morals and noble traits. To draw attention to this element, we concentrated on three topics: Developing the children's physical, cognitive, and social aspects. As they affect all other areas in the life of the individual and the group as well. The prophetic methods are those methods that develop human thought, regulate behaviour, and build his distinguished character to achieve righteousness and success in all aspects of his life. This is indicated by the verbal and practical texts in the honourable Sunnah, which indicates the precedence of the Sunnah for all modern educational systems and approaches in this important field. The research relied on the approved chain of narrators and its text so as not to leave room for anyone to undermine what was stated in this research, which is based on a complete extrapolation of correct and explicit texts in promoting values among the people of this honourable nation. The results were concluded within specific points and recommendations that would be adopted to achieve creativity in raising generations on the truth and goodness according to the Sunnah of the beloved Mustafa - may God's prayers and peace be upon him - asking God Almighty for success and help.

### **Chapter One: Physical development**

Islam has placed a lot of emphasis on a person's physical development to achieve overall body wellness, including nutrition and hygiene. Additionally, it aimed to fortify it, keep it away from the stress that is above its capabilities, and steer it in the direction of everything that pleases Allah Almighty, including providing aid to the distressed, protecting the individual and society, and having the capacity to engage in jihad. Obedience to Allah Almighty, worshipping Him, and calling to the belief and Sharia of Islam requires from us physical energies and a strong physical structure that helps the individual to carry out the duties and

legal rulings entrusted to us in the Qur'an and Sunnah, and which brings us closer to the pleasure of God Almighty - and His Messenger (PBUH). The physical building of individual in Islam can be discussed through the following:

### **Section I: Games in Islam**

Islam legislated some games and competitions that would strengthen and revitalize the body and meet the needs of people and their human nature within the limits of Sharia and the scope of morals. It approved innocent play and permissible amusement as long as it serves the interest of Islam and serving Muslims, which indicates that the true religion of Islam is the religion of reality and life. Islam has taken care of all that human instinct requires happiness and fun. Whereas it forbids suppression of energies and restriction of freedoms unless that is a departure from Islam and its principles. Therefore, physical education was one of the major responsibilities that this great religion imposed on educators towards children and paid great attention to its role in human life and the achievement of the goals of Islam. If play is a necessity for a Muslim, then a child's need for it is stronger for two reasons: The first is that a youngster can learn more effectively while he or she is young than when they are older. The second reason is that a child needs to play more when they are young than when they are older.<sup>1</sup> Among the noble hadiths that stress the importance of physical education and playing games that are permitted by Islamic Sharia are:

1. "A believer who is strong (and healthy) is better and dearer to Allah than the weak believer, but there is goodness in both of them."<sup>2</sup>
2. In a Hadith narrated by Ibn Umar, there are three kinds of exercise were ordered by the Prophet in which he said: "Teach your children swimming, archery and horse riding."
3. 'A'isha told that when God's Messenger arrived after the expedition to Tabuk or

Hunain the wind raised an end of a curtain which was placed before her storeroom, revealing some dolls which belonged to her. He asked her what this was, and she replied that they were her dolls. Among them he saw a horse with wings made of rags and asked what that was that he saw among them. She told him that it was a horse, and when he asked what it was that it had on it and she replied that it had wings, he said, "A horse with wings!" She replied, "Have you not heard that Solomon had horses with wings?" She said that he laughed so heartily that she could see his back teeth<sup>1</sup>.

4. The hadith of Saad bin Abi Waqqas, who said: (I came to the Messenger of Allah, may God's prayers and peace be upon him: Al-Hasan and Al-Husain were playing, So I said, O Messenger of Allah: Do you love them?: He said: 'Indeed they are my two sweet basils<sup>2</sup>.

Many types of sports are permissible in Islam, including:

- 1- Racing of foot, 'A'isha told that when she was with Allah's Messenger on a journey she raced him on foot and beat him, but when she grew she raced him, and he beat her. He said, "This makes up for that beating."<sup>3</sup>
- 2- Wrestling and fencing with swords and spears, as stated in his approval, may God bless him and grant him peace, to play Abyssinia with spears in the mosque and he does not deny that<sup>4</sup>.
- 3- Archery, it was reported that the Prophet, may the peace and blessings of God be upon him, passed by people while they were shooting, so he urged them to do that and He said, "Throw for I am with all of you<sup>5</sup>."

- 4- Swimming, equestrian, and horse riding, as the Prophet, may God bless him and grant him peace, said: (Everything that is not from the remembrance of God is idle or forgetful except for four qualities: a man walking between the two targets to shoot, A man training his horse, playing with his wife, and teach him to swim)<sup>6</sup>.

We note here that such types of sports keep the body strong, active, and vital so that it performs its functions normally.

5. Conducting sports competitions and permissible games:

One of the things that motivate children to engage in sports is encouraging them to compete in sports among themselves and teaching them legitimate games that uplift their spirits, inspire them, renew their resolve to learn, and inspire them to compete fairly in both their religious and worldly affairs, provided that everything is permissible according to the principles of Sharia<sup>7</sup>.

Evidence of the legitimacy of these competitions among children:

- 1) On the authority of Ibn 'Umar that "the Messenger of Allah (ﷺ) raced the horses which had been specially prepared for the purpose from Hafya' to Thaniyyat al-Wada' (the latter being the winning post), and of those which had not been trained from Thaniyya to the mosque of Banu Zuraiq, and Ibn Umar was among those who took part in this race."<sup>8</sup>
- 2) What was narrated on the authority of Abdullah bin Al-Harith (RA) that the Messenger of Allah, (PBUH), used to describe Abdullah, and Ubaidullah and Kuthir bin al-Abbas (RA), and then say: "whoever comes to me first will have such and such " The children would race

towards the Prophet. He would embrace and kiss them. Sometimes, he would give them a ride on his back, and he would caress them on the head<sup>1</sup>.

### **Games in Islam follow specific conditions which include:**

- 1- They should not take up a lot of the player's time or be an obstacle to any obligatory act of worship such as prayer.
- 2- Do not involve anything haram, and do not lead to it such as uncovering the private parts, drinking alcohol, or uncontrolled intermingling of the sexes.
- 3- Its purpose should not be to waste time or for entertainment but must have a lawful goal behind it.
- 4- Do not lead to harm athletes physically<sup>2</sup>.

### **The importance of physical education for children:**

Physical education in Islam has many benefits and values, among which are the following<sup>3</sup>: Physical value, it develops muscles, activates organs, and strengthens the body.

- 1- Moral value, the child beings to learn the right and wrong behaviour, and some authentic moral standards.
- 2- Creative value, the child can express many of his abilities and creative energies.
- 3- Intrinsic value, through which the child discovers his talents and learns about himself.
- 4- The therapeutic value, the child releases tension and anxiety brought on by a few issues.
- 5- The educational and social value imparts extensive knowledge to the child and fosters the development of close bonds with others from his community, environment, religion, and country.

### **Section 2: Taking care of the body**

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Islamic Sharia placed a lot of emphasis on a Muslim's physical and mental health to be a contributing member of society, accomplish what is good for him and his country, and fulfil the obligations placed on him by his Lord, Allah Almighty. Islam thus established the following guidelines and principles for the development of children's minds and bodies:

- 1- Adhering to the proper dietary, hydration, sleeping, and housing practices. He shouldn't overindulge in food or drink to avoid feeling full and developing stomach problems, and he shouldn't put off going to bed to avoid wearing out or weakening his body.
- 2- Prohibition of all substances that could be harmful to a person's health and that could lead to illnesses and diseases of the body, including all forms of alcohol and drugs as well as rotten foods like blood, dead meat, and pig.
- 3- Wearing anything that shields the body from harm and the necessity to cover it, especially in cold weather, lest it be the source of certain diseases brought on by the covering of bodies in such conditions.
- 4- It is forbidden to pollute the environment so that it remains pure and beneficial to human health.
- 5- Urging to take medication from diseases to protect oneself from death.
- 6- It is obligatory to take the prevention of infectious diseases, which is what is known as (preventive medicine) or (quarantine), as "The Prophet (ﷺ) said, "If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it."<sup>4</sup>

All the maxims of Islamic legislation call for bringing interests and warding off evils from people, but rather make repelling harm more than bringing benefit if they sometimes

conflict, and in the hadith “There is no injury nor return of injury.” (La ḍarar wala ḍirar)<sup>1</sup>.

The following educational facets of the Islamic sunnah demonstrate how much Islam values the body, its hygiene, its health, and the necessity of protecting it:

### 1. Using the tooth-stick

A number of authentic and explicit prophetic hadiths in this area explain how Islam took great care of toothpicks and desired them to the point where it almost became mandatory, but for the Prophet of Mercy, may God's prayers and peace be upon him, who feared that it would be difficult for the nation. the Messenger of Allah (ﷺ), said, “Were it not that I would be overburdening my community I would have ordered them to use a tooth-stick<sup>2</sup>.” And in another hadith “would have ordered them to use a tooth-stick with each wudu.<sup>3</sup>” And the Prophet (ﷺ) said, “The Miswak (tooth-stick) cleanses and purifies the mouth and pleases the Rubb.<sup>4</sup>”

In this hadith, there is a clear indication of the benefit of the toothbrush (tooth-stick) and its effectiveness in the process of hygiene and purity of the mouth, and this has been proven by modern medicine that the toothbrush contains a chemical that disinfects the mouth, strengthens the gums, is useful for the teeth, cuts the phlegm, removes the unpleasant odour..etc. Some scholars even mentioned that it has seventy-some benefits, in addition to the fact that it contains a nourishing substance and a treatment for the beginnings of oral cancers, and most important of all that it is pleasing to the Lord of the worlds and by it one follows the Sunnah of the Noble Prophet (ﷺ). Numerous diseases that lead to tooth decay, gum wear, and other conditions are surely eliminated by teaching the child to use the toothpick, take it with them at all times, and use it continuously<sup>5</sup>.

Several hadith demonstrate the importance of using teeth- stick including the followings:

- Shuraih b. Hani' said that he asked ‘A'isha what the messenger of Allah did first when he entered his house, and she replied that he used the tooth-stick<sup>6</sup>.
- Hudhaifa said that when the Prophet got up to pray during the night he cleansed his mouth with the tooth-stick<sup>7</sup>.
- Abdur-Rahman bin Abi Bakr came holding a Siwak with which he was cleaning his teeth. Allah's Apostle looked at him. I requested `Abdur-Rahman to give the Siwak to me and after he gave it to me I divided it, chewed it and gave it to Allah's Messenger (ﷺ). Then he cleaned his teeth with it and (at that time) he was resting against my chest<sup>8</sup>.

Thus, it is made apparent to us the significance of the tooth stick and the need to acquire accustomed to it, much like the Prophet (ﷺ) who never left it and commanded us not to. As he used it at every ablution, with every prayer, when he enters the house, when he woke up, and until the moment of his death.

### 2. Personal hygiene

By cleanliness (ṭahāra) we mean purification from impurity and removing impurity. Purity is of two types: from Hadath, and Najasah. Attain cleanliness is performed by taking a bath ghusl, ablution wudu' or tayammum. Islam has commanded purity in the Holy Qur'an and Sunnah. In the Qur'an, Allah almighty said: “Purify your garments.” [Al-Muddaththir: 4] and “Surely Allah loves those who always turn to Him in repentance and those who purify themselves.” [Al-Baqarah:222]. Allah Almighty also said: “And if you are in a state of ‘full’ impurity,<sup>1</sup> then take a full bath.” [Al-Ma'idah: 6]. And in the Sunnah: The Messenger of Allah (ﷺ) said: “Allah does not accept Salah

without purification, nor charity from Ghulul.<sup>1</sup>” And “Beware of (smearing yourselves with) urine, because it is the main cause of punishment in the grave.<sup>2</sup>” And generally he (ﷺ) recommended cleanliness in general as he said: “ clean your courtyards, and do not resemble the Jews<sup>3</sup>”. This brief examination of the Noble Qur'anic verses and the related hadiths reveals that Islam associated cleanliness with worship and prayer, making ablution a prerequisite for prayer and making it impossible without it. Allah almighty said: “O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles.” [Al-Ma'idah: 6]. It suffices for us to know that washing the mouth and nose, rinsing the mouth, and inhaling it removes microbes, viruses and parasites... that are harmful to health and cause fermentation and putrefaction resulting in an unpleasant smell. Neglecting these wastes may harm the digestive system and these pathogenic germs may cause a kind of self-poisoning if they find a way to blood circulation sometimes<sup>4</sup>.

Among the manifestations of cleanliness in Islam:

- a) The necessity of moderation in consuming food and drink and not blowing or breathing in them.
- b) Prohibition of eating and drinking all that is considered impure.
- c) Chastity and prevention of homosexuality and so on. No question that maintaining cleanliness increases a person's strength, activity, and intelligence.

### 3. Trimming nails

It is one of the aspects of cleanliness that Islam emphasized, whether for young or old. It is very necessary to accustom the child to trim his nails

to avoid the dirt that accumulates under the nails because it causes many diseases as a result of the child putting his hand in his mouth or his food and then eating it with his long, dirty nails<sup>5</sup>. What indicates the importance of this is that the Prophet, may God's prayers and peace be upon him, stipulated in more than one of his honourable hadiths that clipping the nails is one of the characteristics of instinct and the character of a normal soul. Allah's Messenger (ﷺ) said, "Five practices are characteristics of the Fitra: circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short<sup>6</sup>." The Prophet (ﷺ) saw a man on whose foot appeared a portion like the size of a nail which was not touched by water. He then said, “Go back and perform your Wudu properly.<sup>7</sup>”

This means that for ablution to be legitimate, water must reach the body parts that are subject to the required ablutions. It cannot be completed without water. The criteria of ablution without which prayer is invalid are certainly violated by the length of the nails and the presence of dirt beneath them, which prevents water from reaching the areas of the ablution. Educators must teach their students the importance of doing this because it is a condition for accepting their prayers by God, and protecting their souls and the cleanliness of their bodies, The polish that a girl or woman applies to their nails prevents water from reaching their nails, which means that during ablution and ghusl, the water did not reach the entire hand or foot. As a result, her ablution is invalid in this situation, and she must remove it before each ablution<sup>8</sup>. In some of their references, the scholars have used words like "wax" and similar expressions to describe this polish<sup>9</sup>. Today, this is referred to as "Manakīr."

### 4. Food and drink



There are many instructions and general etiquette related to the issue of food and drink that we must educate children and accustom them to abide by because of their impact on health and hygiene in their personal and social lives as well. Among the most prominent of these etiquettes are:

- a) Washing hands when eating and drinking to get rid of dirt and germs that cause many diseases.
- b) Sitting at the dining table after the older one sits, and also not consuming anything of it before the elderly. And this is the case of gathering over food, and it is one of the reasons for obtaining blessing in it. The Messenger of Allah (ﷺ) said "Eat together and mention the Name of Allah over your food. It will be blessed for you."<sup>1</sup>
- c) The Messenger of Allah (ﷺ) said, "When any of you wants to eat, he should mention the Name of Allah in the beginning, (i.e., say Bismillah). If he forgets to do it in the beginning, he should say Bismillah *awwalahu wa akhirahu* (I begin with the Name of Allah at the beginning and the end<sup>2</sup>."
- d) Eating with the right hand. **Umar bin Abu Salamah (May Allah be pleased with him) reported** Messenger of Allah (ﷺ), said to me, "Mention Allah's Name (i.e., say Bismillah before starting eating), eat with your right hand, and eat from what is near you."<sup>3</sup>
- e) Eating from the sides of the vessel. The Prophet (ﷺ) said, "Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle."<sup>4</sup>
- f) Avoiding food while reclining. Messenger of Allah (ﷺ) said, "I do not eat reclining (against a pillow)<sup>5</sup>." It has been proven that eating while a person is reclining causes damage and pain to his stomach and muscles.
- g) Not blowing into hot food or breathing into the bowl<sup>6</sup>, as the Prophet (ﷺ) prevent it. The Messenger of Allah (ﷺ) said, "Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allah (i.e., say Bismillah) when you start drinking and praise Him (i.e., say *Al-hamdu lillah*) after you have finished (drinking)<sup>7</sup>."
- h) Drinking from the mouth of the bottle. Abu Hurairah (RA) reported: The Messenger of Allah (ﷺ) prohibited drinking directly out of the mouth of a water- skin<sup>8</sup>.
- i) Islam prevented consuming too much food and drink. Abu Hurayra said, "The Messenger of Allah (ﷺ) said, 'The Muslim eats in one intestine, and the kafir eats in seven!'" And Miqdam bin Madikarib said: "I heard the Messenger of Allah (ﷺ) say: 'A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one-third of food, one-third for drink and one-third for air."<sup>10</sup>
- j) Not eating in gold or silver utensils. The Messenger of Allah (ﷺ) said, "He who drinks from the vessel of silver kindles the Fire (of Hell) in his belly."<sup>11</sup>
- k) Praising God Almighty after finishing eating. Messenger of Allah (ﷺ) said, " All praise is due to Allah Who has given me food to eat and provided it without any endeavour on my part or any power), ' all his past sins will be forgiven"<sup>12</sup>."

##### 5. Early sleep and the child should sleep on his right side

The child must be accustomed to sleeping early and waking up early because of the many benefits and good effects that accrue to the child in all his affairs, especially worship. So that he can wake up for the Fajr prayer and perhaps pray it in a congregation, and in terms of health, sleeping and waking up early gives the child activity and vitality throughout his day, in addition to following the Sunnah and the order of the eminent leader Muhammad, the Messenger of Allah (ﷺ), as mentioned in the hadith of Abu Barzah (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) disliked going to bed before the 'Isha' (night) prayer and indulging in conversation after it<sup>1</sup>. "On the other hand, the Messenger (ﷺ) called people to sleep on the right side because of the positive effects of that in worship and health as well, as this includes facing the qiblah on the one hand and on the other hand comforting the heart by not sleeping on the left side and causing pressure on the side of the heart as a result. There are a number of hadiths urging this matter and it is imperative that we raise our children to it when they are young so that they can get used to it when they are old. Al-Bara' bin 'Azib (May Allah be pleased with them) reported: Whenever Messenger of Allah (ﷺ) went to bed, he would lie down on his right side<sup>2</sup>. He also said: Messenger of Allah (ﷺ) directed me thus: "Whenever you go to bed, perform Wudu' as you do for Salat then ... lie down on your right side<sup>3</sup>." And on the authority of Aisha, the mother of the believers, may God be pleased with her, she said: The Prophet (ﷺ) used to pray eleven rak`at in the late part of the night, and when dawn appeared, he would offer two rak`at and then lie on his right side till the Muadhhdhin came to inform him (that the morning prayer was due)<sup>4</sup>. It is also Sunnah for a person to supplicate before sleeping with some of the hadith supplications after reciting al mo'awathat and some verses from the Noble Qur'an. Whenever the Messenger of Allah (ﷺ)

went to bed, he would lie down on his right side and recite: " O Allah! I have submitted myself to You, I have turned my face to You, committed my affairs to You, and depend on You for protection out of the desire for You and out of fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believed in the Book You have revealed, and in the Prophet, You have sent."<sup>5</sup>

## 6. Physiotherapy

By physiotherapy, we mean muscle massage and treating some diseases without the need for medication or medical drugs. The topic of preventive medicine is worthwhile. It was narrated that the Messenger of Allah (ﷺ) taught one of the children and trained him to massage the muscles. On the authority of Saeed bin Mansour, on the authority of Umar, may God be pleased with him, he said: ((I entered upon the Prophet, may the peace and blessings of God be upon him, and his boy, an Abyssinian, was pressing his back.) I said: O Messenger of Allah: Are you complaining about something? He said: The she-camel thrust into me yesterday. ie threw me into trouble.<sup>6</sup>)

Also, among the means of prevention from any disease or intestinal pain is taking honey, which God Almighty told about in the Qur'an that it is a cure for people. Allah Almighty said: "And your Lord inspired the bees: "Make 'your' homes in the mountains, the trees, and in what people construct (68) and feed from 'the flower of' any fruit 'you please' and follow the ways your Lord has made easy for you." From their bellies comes forth liquid of varying colours, in which there is healing for people. Surely in this is a sign for those who reflect (69)."[ An-Nahl: 68-69]. Additionally, infectious diseases should be avoided, and the child should be made aware of the significance of this for both his bodily

and mental well-being<sup>1</sup>. Among the hadiths that called for that. Messenger of Allah (ﷺ): “flee from one who has tubercular leprosy as you would from a lion.”<sup>2</sup>

#### 7. Ruqyah (incantation)

Ruqyah shares the same as a du'a; it is nothing more than the recitation of particular verses from the Quran or Saheeh hadith that are recognized to be used to invoke Allah's protection. are said to be a source of healing. Specifically from ailments and sickness, for protection from the evil eye and exorcism of Jinns, or from sihr (meaning black magic or witchcraft). It is not specified that the ruqyah should be after the occurrence of evil and evil, rather it can be before that and a person should do it every day, morning and evening. The treatment with the Holy Qur'an and the pure Sunnah is beneficial and has a very positive effect. Allah Almighty said: “We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in the loss.” [Al-Isra: 82]. Allah Almighty said: “Say, 'O Prophet,' “It is a guide and a healing to the believers.” [Fussilat: 44]. It is very useful to treat the child with ruqyah and the famous supplication. Ibn Abbas said that God's messenger used to commend al-Hasan and al-Husain to God's protection, saying “With God's perfect words I commend you to God's protection from every devil and poisonous creature and every evil eye.” And he would say, “Your ancestor used to commend Ishmael and Isaac with them to God's protection.” (Abraham is here said to have done to his sons the same as the Prophet did to his grandsons.)<sup>3</sup>.

Some hadiths that include ruqyah and its legitimacy:

1. 'A'isha (the wife of Allah's Apostle) said: When Allah's Messenger (ﷺ) fell ill, Gabriel

used to recite this: “In the name of Allah, may He cure you from all kinds of illnesses and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye.”<sup>4</sup>

2. 'A'isha (the wife of Allah's Apostle) said: Whenever Allah's Messenger (ﷺ) paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying, “Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease.”<sup>5</sup>
3. 'A'isha reported: Allah's Messenger (ﷺ) commanded me that I should make use of incantation for curing the influence of an evil eye.<sup>6</sup>
4. Ibn Abbas said: The Prophet (ﷺ) said: “If anyone visits sick whose time (of death) has not come and says with him seven times: I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you, Allah will cure him from that disease.”<sup>7</sup>
5. 'Uthman bin 'Affan said: “I heard the Messenger of Allah (ﷺ) say: “There is no person who says, in the morning and evening of every day, in the name of Allah with Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, All-Knowing), three times, and is then harmed by anything.”<sup>8</sup> And from the Noble Qur'an it is recommended to recite Al-Fatihah, Ayat Al-Kursi, Al-Baqara, Al-Hashr and Al-Ma'widhatayn – Al-Falaq and Al-Nas – as it came in the hadith of Uqbah bin Amer, may God be pleased with him “had never been seen before”<sup>9</sup>.

Several things should be noted, first, when Islam legislated the ruqyah with a verse from al-Qur'an and the Sunnah, it forbade the ruqyahs that are from polytheists and sorcerers, as well as ruqyahs that are formed by unfamiliar

meaningless words. To do this, the Muslim must be aware of which ruqyahs are permitted and which are prohibited, memorize the verses and reliable hadiths that will help him in this regard, and refrain from participating in any ruqyah that involves shirk or disobedience to God Almighty<sup>1</sup>. Second: The treatment with ruqyah and supplication for the child and others does not prevent him from visiting the doctor and taking the appropriate medication for his condition. God's messenger said: "There is a medicine for every disease, and when the medicine is applied to the disease it is cured by God's permission<sup>2</sup>." God's messenger also says: "Nigella seed is a remedy for every disease but sam<sup>3</sup>." Sam means death. As we have previously mentioned on the subject of physical therapy, the great Qur'an guides us to intake honey as healing, as stated in Surah An-Nahl. Thirdly, it is permissible for the incantator (raqī) to take payment for his ruqyah for others. Abu Sa'id Khudri reported that some persons amongst the Companions of Allah's Messenger (ﷺ) set out on a journey and they happened to pass by a tribe from the tribes of Arabia. They said to them: Is there any incantator amongst you, at the chief of the tribe, has been stung by a scorpion? A person amongst us said: 'Yes. So he came to him and he practised incantation with the help of Sura al-Fatiha and the person became all right. He was given a flock of sheep (as recompense), but he refused to accept that, saying: I shall make a mention of it to Allah's Apostle (ﷺ), and if he approves of it. then I shall accept it. So we came to Allah's Apostle (ﷺ) and made a mention of that to him and he (that person) said: Allah's Messenger by Allah, I did not practice incantation but with the help of Sura al-Fatiha of the Holy Book. He (the Holy Prophet) smiled and said: How did you come to know that it can be used (as incantation)? - and then said: Take

out of that and allocate a share for me along with your share.<sup>4</sup>"

## Chapter Two: Cognitive development:

The goal of cognitive development is to instil in a kid's mind all that is beneficial from the legitimate sciences, modern science and culture, as well as intellectual and civilized awareness, to help the child develop intellectually and establish their scientific and cultural identities<sup>5</sup>. As the earliest revelations to be disclosed were those noble verses that direct and obligate humans to learn, there is no doubt that the great Islam urged and required the Muslims to gain knowledge from the very beginning of the Messenger of God's mission.

Allah Almighty said: "Read, 'O Prophet,' in the Name of your Lord Who created." [Al- A'laq: 1]. It also combined faith with knowledge and made knowledge a way to fear Allah Almighty, ascend in the ranks of faith, and enter Paradise. Allah Almighty said: "Of all of Allah's servants, only the knowledgeable 'of His might' are 'truly' in awe of Him." [Fatir: 28], and " Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And Allah is All-Aware of what you do." [Al-Mujadila: 11]. The Messenger of Allah (ﷺ) said, "Allah makes the way to Jannah easy for him who treads the path in search of knowledge<sup>6</sup>." Of course, this assumes that the Muslim uses his knowledge to advance his religion and seeks to appease God Almighty. The Messenger of Allah (ﷺ) said, "He who goes forth in search of knowledge is considered as struggling in the Cause of Allah until he returns.<sup>7</sup>" And that "When God wishes good for anyone He instructs him in the religion.<sup>8</sup>" Hence, it is necessary to pay attention to educating the child in compliance with the command of Allah Almighty and following the example of the Messenger of

Allah (PBUH) and it is the right of the child over his parents as the Messenger of Allah said: “The right of the child over the father is to teach him to write and swim, and to provide him with good sustenance<sup>1</sup>.” The importance of education for a child lies in helping him healthily develop his character, teaching him what is good to do and what is bad to avoid doing, and preparing him to be a positive force in his society and useful for his country as well as to protect his parents in the Hereafter from the fire. Allah Almighty said: “O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded.” [At -Tahrim: 6]. This can only be done by acquiring knowledge and etiquette, as they are the way to knowing Allah Almighty, and worshipping Him well.

The most important foundations of cognitive development and its requirements:

### **Section 1: Instilling a love of science and its etiquette in the hearts of children:**

Children are more likely to learn things on their own without needing others to insist on them or push them to do so by being encouraged to gain knowledge, follow its etiquette, and work to instil it in their souls, minds, and hearts. This is due to the fact that science is similar to morals in that it must be instilled in children at a young age for them to grow up loving it, desiring it, and working to acquire it for reasons of their own. Therefore, we must sow the seed of love for science and its etiquette in them as well as use a variety of techniques to help them develop this deep love for learning. The Noble Qur'an and the Sunnah were first in that, as many verses and hadiths were stipulated to encourage knowledge and raise the status of scholars. Allah Almighty said: “Say, ‘O Prophet,’ ‘Are those who know equal to those who do not

know?’” None will be mindful ‘of this’ except people of reason.” [Az-Zumar: 9]. God’s messenger, said, “The superiority of the learned man over the devout man is like mine over the most contemptible among you,<sup>2</sup>” This is because the scholar’s benefit extends to others, and as for the worshiper, his benefit is limited to himself, so teaching the child such verses and hadiths, and clarifying for him the fruit of knowledge in this world and the hereafter, encourages him to receive knowledge, and prepares his soul to turn to it with an unbridled desire and increase it. Allah Almighty said: “My Lord! Increase me in knowledge.” [Taha: 114].

### **Section 2: Memorizing Surahs, verses from the Qur'an and hadiths**

One of the pillars of building a child's religion is the development of the doctrinal aspect, which entails teaching the child the Holy Qur'an and the Sunnah. This is necessary because the Qur'an and the Sunnah serve as the basis for Muslim law, as well as their way of life, their sciences, and the reason for their guidance to the unmistakable truth. The Messenger of Allah, may Allah bless him and grant him peace, said, “I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet.<sup>3</sup>” Islam urges Muslims to memorize surahs of the Qur'an, its verses, and the hadiths of the Prophet. The Messenger of Allah (ﷺ) said, “The best amongst you is the one who learns the Qur'an and teaches it<sup>4</sup>.” The Messenger of Allah (ﷺ) said, “He who does not memorize any part from the Qur'an he is like the ruined house.<sup>5</sup>” And in memorizing and informing the Sunnah, the Prophet (ﷺ) said: “Convey from me even an Ayah of the Qur'an<sup>6</sup>.”

The righteous predecessors of the honourable companions and the virtuous followers were

concerned with reciting the noble Qur'an and the purified Sunnah, memorizing what is in them, working with them, and teaching them to the children, and they called for the necessity of the child joining the scribes in which the student received a lot of science, especially the Qur'an, the Sunnah, jurisprudence and creed. These books were organized in the Abbasid era in a highly artistic manner, due to the people's concern for the issue of their children's education and their desire to understand the matters of their religion, until some of them memorized the Qur'an when he was few years old. And some of them learned hadith and jurisprudence, which is not more than ten years.

### **Section 3: Choosing a good teacher, a good school, and providing a home library:**

The personality of the teacher and the school environment are the most important factors affecting the child because they are reflected in his behaviour. Therefore, scholars were keen to choose the right teacher and the right school for their children for their role in learning virtues and good morals, where the teacher spends long hours with the child. And as it was said, companies affect each other, either one gets the benefit or the harm. Abu Musa Al-Ash'ari (May Allah be pleased with him) reported: I heard the Prophet (ﷺ) saying, "The similitude of good company and that of bad company is that of the owner of musk and the one blowing the bellows. The owner of a musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell.<sup>1</sup>" And "This knowledge is a religion, so consider from whom you receive your religion.<sup>2</sup>" So, a good example - in the view of Islam - is one of the most effective means, and a child learns principles and morals from his parents and a teacher. The one who sees his parents, for

example, lying, cannot learn the truth, and the one who sees them cheating or betraying cannot learn honesty, and the one who sees cruelty from them And estrangement cannot learn mercy and affection, and the one who hears from them the words of blasphemy and insults cannot speak gently<sup>3</sup>.

Parents and educators must be a good example in doing good and avoiding falsehood, in displaying virtues and abandoning vices, so that a good upbringing with a good example would be both knowledge and action, otherwise reprimand and punishment would be from Allah Almighty as He said: "O believers! Why do you say what you do not do? (2) How despicable it is in the sight of Allah that you say what you do not do! (3)." [As-Saf:2-3]. Parents should also prepare their child for a good school, so that the child acquires a faith, moral, physical, psychological, and mental education, away from the ways of deviation and its causes, because a good and pure atmosphere contributes a lot to reforming the child and preparing him to be an active member in society and life<sup>4</sup>.

One of the foundations of cognitive development is the establishment of a suitable home library for the child. This is one of the various beneficial cultural means that greatly assist in the mental, intellectual and practical maturity of the child. The righteous predecessors and early educators were interested in acquiring religious books and precious references in their homes so that their children could draw from them and grow up with their love. Educational scholars in the modern era also warned of the necessity of the home library, and the availability of religious, literary and historical books, and books of the Prophet's biography, enquiries, and stories in them. Some thinkers have even likened the home library to a pharmacy, as the pharmacy is necessary to cure the bodies, and the library is

necessary to repair the minds<sup>1</sup>. In his well-known book (Raising Children in Islam), Abdullah Alwan included some examples of books that families should have in their home libraries and specified the appropriate age for each book<sup>2</sup>. The recommended books are:

- The Holy Quran.
- Interpretation of the short surahs.
- A general interpretation of the Holy Quran and the meanings of its words.
- Books on the Prophet's hadith and the Prophet's biography.

### Chapter Three: Social development

Social development means developing the child's sense of others, empathy for their pleasures and sorrows, ability to communicate with them, and capacity for achieving social peace with them in a way that does not go against Islamic principles and teachings... Perhaps the importance of this social building for the child lies in:

- Achieving Self-confidence.
- Developing his responsibility towards his family and society.
- Accustoming him to perform his role and do his duty.

The Prophet(ﷺ) served as a model for us and made clear one of Islam's most important tenets: everyone in society is responsible for all that happens, including his affairs, his employment, and his position. The Messenger of Allah said: "Each of you is a shepherd and each of you is responsible for his flock."<sup>3</sup>

Among the most important components of social construction and its foundations are these four demands:

#### Section I: Taking the child to adult councils/ meeting

Allowing young children to join adult meetings within certain controls and limits, allows them to communicate with others and learn various social etiquette, as well as breaks the barrier of fear of speaking in front of elderly people. Provided that they do not encroach on others, or exceed the limits they are allowed to. In the past, the Arabs said: (Assemblies are schools). It has been proven from the companions of the Messenger of Allah (ﷺ) and the righteous predecessors, may God be pleased with them all, that they used to do that in their upbringing of children so that they could learn sciences, manners, and a good example from the elderly.

The Commander of the Faithful Omar Ibn Al-Khattab(RA) used to accompany his son (Abdullah) to the assemblies of the Messenger of God (PBUH). 'Abdullah bin Umar reported that Allah's Messenger (ﷺ) said: There is a tree amongst trees, the leaves of which do not wither and that is like a Muslim; tell me which that (tree) can be? The people began to think of the trees of the forest. Abdullah said: I thought that it could be the date-palm tree, but I felt hesitant (to say that). They (the Companions) then said: Allah's Messenger, (kindly) tell us which that can be? Thereupon he said: It is the date-palm tree. I made a mention of that to 'Umar, whereupon he said: Had you said that it meant the date-palm tree, this statement of yours (would have been dearer to me) than such and such things<sup>4</sup>.

'Amr b. Salamah said; we lived at a place where the people would pass by us when they came to the prophet (ﷺ). When they returned they would again pass by us. And they used to inform us that the Messenger of Allah (ﷺ) said, so-and-so. I was a boy with a good memory. Through the( process) I memorized a large portion of the Qur'an. Then my father went to the Messenger of Allah(ﷺ) along with a group of his clan. He (the Prophet) taught them a prayer. And he said: One of you who knows

most of the Qur'an should act as your imam. I knew the Qur'an better than most of them because I had memorized it. They, therefore, put me in front of them, and I would lead them in prayer. I used to lead them in prayer and I was only seven or eight years old<sup>1</sup>.

## Section 2: Assign the child some responsibilities

It is certain that assigning a child some responsibilities and asking him to fulfil some tasks, such as informing a neighbour or a relative of some news, or helping his father or mother in managing some household affairs, and the like, contributes a lot to make him self-reliant, and trusting his ability to work and help family and people around him. It also earns him experience and skill since his childhood. So he grows up ready to abide by what he owes towards himself, his family, society and environment, and then towards the whole world as a Muslim, enjoining what is right and forbidding what is wrong wherever and whenever he is found. We have the Messenger of Allah (PBUH) and his noble companions (RA) as good examples. He (PBUH) used to send Anas bin Malik (RA) - a young boy - to fulfil some of his needs, so he used to keep secrets and perform his duties properly. What is included in this topic is to accustom the child to purchasing and selling. This trains the child to serve, to be self-reliant, and helps to build the child's personality and his society as well. Through this, a child can learn how to solve problems and choose appropriate solutions. What concerns us in this aspect is the obligation to teach this child the ethics of purchasing and selling, its general etiquette, and the necessity of knowing what is permissible and forbidden in trade. Here we summarize the most prominent points regarding this issue:

That the child conducts with a spirit of mercy when purchasing and selling, and stays as far away from conflict and urgency as they can. The Messenger of Allah (ﷺ) said, "May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands the repayment of loans."<sup>2</sup>

1. To warn the child from (Al-Ghabn<sup>3</sup>) the unfairness and (Al-Taghrīr<sup>4</sup>) deception that may occur by some merchants, so that the child will always be accustomed to being - as mentioned in the hadith - "wise."<sup>5</sup>
2. That the child avoids deception, cheating and deception whenever he sells or buys. The Messenger of Allah (ﷺ) said, "he who cheats us is none of us."<sup>6</sup>
3. Not cheat, give in full when measuring, weigh with an even balance, and not be one of the losers, in response to the words of the truth, as Allah almighty said: "Give in full when you measure and weigh with an even balance. That is fairest and best in the end." [Al-Isr'a: 35] and "Give full measure, and cause no loss 'to others' (181), Weigh with an even balance (182)." [Ash-Shu'ara: 181-182].
4. Not defraud people of their property. Allah Almighty said: "and do not defraud people of their property. Nor go about spreading corruption in the land." [Ash-Shu'ara: 183].
5. To learn the rulings on sales beware of all forms of haraam actions in buying and selling, especially concerning the subject of usury, its types, and its ramifications. Allah Almighty said: "Trade is no different than interest." But Allah has permitted trading and forbidden interest." [Al-Baqarah:275]. It was narrated on the authority of Abd al-Rahman bin Abdullah bin Masoud on the authority of his father: (If adultery and usury appear in a village, then Allah will permit the town to be destroyed)<sup>7</sup>.



6. He should also beware of trading in unlawful things and not consuming people's wealth unjustly. Allah Almighty: "Do not consume one another's wealth unjustly." [Al-Baqarah:188]. False eating is that it takes place in two ways: One is that it is on the side of injustice, unfairness, betrayal and theft. And the second: that it be on joking and playing, such as what is taken in gambling and amusement and the like<sup>1</sup>. The Messenger of Allah (ﷺ) stated that consuming forbidden things is one of the reasons why supplications are not answered. The Messenger of Allah (ﷺ) mention that: "the person who travels for a long period of time, his hair is dishevelled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My Rubb! My Rubb!' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted?"<sup>2</sup>.

### Section 3: Child's choice of companions

In terms of the development of the child's personality and social skills, this is a crucial issue. Because this decision affects how their children interact with others and adhere to particular standards and practices, parents must make wise companionship choices for their children. The Messenger of Allah (ﷺ) said: "Man follows his friend's religion, you should be careful who you take for friends<sup>3</sup>." A friend may lead his friend to faith, or the path of misguidance and evil. The Messenger of Allah (ﷺ) said: "My love is obliged for those who love each other in Me, and those who sit with each other in Me, and those who visit each other in Me, and those who give to each other generously in Me<sup>4</sup>." On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said: "Allah will say on the Day of Resurrection: Where are those who love one another through

My glory? Today I shall give them shade in My shade, it being a day when there is no shade but My shade<sup>5</sup>. And if the companion is bad, he will turn on the Day of Resurrection into a hateful enemy, and each of them will disavow the other. Allah Almighty said: "Close friends will be enemies to one another on that Day, except the righteous." [Az-Zukhruf:67]. And every one of those regrets that bad company, to the point, that he bites his nails. Allah Almighty said: "And 'beware of' the Day the wrongdoer will bite his nails 'in regret' and say, "Oh! I wish I had followed the Way along with the Messenger! (27) Woe to me! I wish I had never taken so-and-so as a close friend (28) It was he who truly made me stray from the Reminder after it had reached me." And Satan has always betrayed humanity." [Al-Furqan:27-29]. That is why we find the Prophet (ﷺ) urging us to choose the righteous friend, and he guided us to the faithful companion, who helps in the matter of religion, and is keen to respond to Allah, Lord of the worlds. The Prophet (ﷺ) said, "Keep only a believer for a companion and let only a pious eat your food."<sup>6</sup>

### Section 4: Preserving the rights of the people, and the neighbour

It is the duty of parents to their children to teach them how to preserve people's rights, and not to violate them, especially neighbours and relatives because they communicate closely with them. Our true religion has recommended that. Allah Almighty said: "Worship Allah 'alone' and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbours, close friends, 'needy' travellers, and those 'bondspeople' in your possession. Surely Allah does not like whoever is arrogant, boastful." [An-Nisa:36]. As the Messenger of Allah (ﷺ) made clear that this is one of the signs of faith, he said: "He who believes in Allah and the Last Day let him not harm his neighbour, and he who believes in

Allah and the Last Day let him show hospitality to his guest.<sup>1</sup>” In another hadith “should do good to his neighbour.<sup>2</sup>” All implies the same meaning that is to be kind to his neighbour, doesn't hurt him, shields him from those who would do him damage, tempers his icy attitude with patience and forgiveness, pay him a visit, see if he is need. The Messenger of Allah (ﷺ) said: “Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of the inheritance.<sup>3</sup>” And he said: “The best of companions with Allah is the one who is best to his companions, and the best of neighbours to Allah is the one who is the best of them to his neighbour.<sup>4</sup>” Regarding the importance of the neighbour, the Arabs said: (The neighbour is a neighbour, even if he is unjust), and also they said (it is better to choose the neighbour before choosing your house). Preserving the rights of the people is an act of worship that a Muslim will be rewarded for that Allah Almighty said: “The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy.” [Al-Hujurat: 10]. The Messenger of Allah (ﷺ) said: “The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other<sup>5</sup>.” He (ﷺ) illustrated this by interlacing the fingers of both his hands.

Among the most prominent rights of a Muslim towards his fellow Muslims:

1. Greeting them when they meet, The Messenger of Allah (ﷺ) said “A Muslim has six duties towards another Muslim.” When asked what they were he replied, “When you meet him salute him.<sup>6</sup>” The scholars stated that beginning the greeting is Sunnah, returning the greeting is obligatory for the Muslims, and shaking hands is an increase in reward. The Messenger of Allah (ﷺ) said: “Two Muslims will not meet and shake hands without having their sins forgiven (by Allah ) before they depart.<sup>7</sup>”
2. Accepting his invitation, The Messenger of Allah (ﷺ) said “when he invites you to a feast accept it<sup>8</sup>.”
3. If he seeks your counsel, advise him, the Messenger of Allah said: “Religion is sincerity (3 times).” They said; "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the imams of the Muslims and their common folk<sup>9</sup>.” And he said: “when he seeks your council give him.<sup>10</sup>”
4. To support him, not let him down, nor betray him, nor oppress him, but rather prevent him from oppressing or attacking others. Messenger of Allah (ﷺ) said, “Help your brother, whether he is an oppressor or is oppressed.” And when a man enquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor?" He (ﷺ) said, “You can keep him from committing oppression. That will be your help to him.” Messenger of Allah (ﷺ) said, “A Muslim is a brother of (another) Muslim, he neither wrongs him nor desert or hands him over to one who does him wrong<sup>11</sup>.”
5. Not to harm him. When The Messenger of Allah (ﷺ) was asked about is the most excellent among the Muslims, He said, “One from whose tongue and hands the other Muslims are secure<sup>12</sup>.” And he (ﷺ) also said: “Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property.... It is enough for a Muslim to commit evil by despising his Muslim brother.<sup>13</sup>”

6. Visit him when he is sick. The Messenger (ﷺ) said: "The rights of a Muslim on the Muslims are five: to respond to the salaam, visit the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze<sup>1</sup>."
7. Follow his funeral processions. He consoles his family. In the narration on the authority of the Prophet (ﷺ), he said: "when he dies follow his bier<sup>2</sup>."
8. Fulfil our oaths. Al-Bara bin 'Azib said: Messenger of Allah (ﷺ) has ordered us to visit the sick, to follow the funeral, respond to the sneezer, to help those who vow to fulfil it, to help the oppressed, to accept the invitation extended by the inviter; and to promote greetings.<sup>3</sup>"
9. To respond to the sneezer by saying to him: Yarhamuk-Allah after he says: Al-hamdu lillah<sup>4</sup>. Messenger of Allah (ﷺ) said: "when he sneezes and says: "All praise is due to Allah," you say Yarhamuk Allah (may Allah show mercy to you<sup>5</sup>."
10. Not to backbite, make fun of, mock or insult him. The Messenger of Allah (ﷺ) asked, "Do you know what backbiting is?" They replied, 'Allah and His Messenger (ﷺ) know best.' He said, "It is saying something about your brother that he dislikes." Someone asked, 'Supposing that what I said about my brother was true?' and the Messenger of Allah (ﷺ) said: "If what you say about him is true you have backbitten him and if it is not true you have slandered him.<sup>6</sup>" Allah Almighty said: "nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that!<sup>1</sup> And fear Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful." [Al-Hujurat: 12]. The Messenger of Allah (ﷺ) said, "Reviling a Muslim is Fusuq

(disobedience of Allah) and killing him is (tantamount to) disbelief<sup>7</sup>."

**In conclusion, a word of thanks and gratitude must be extended to the University of Applied Sciences for its support of this research.**

### **Result and Conclusion:**

Following this view of the prophetic methods for cultivating values in the three areas of (physical, cognitive, and social) skill development and their function in forming the Islamic personality, we draw the following conclusion:

1. The Sunnah has been eager to follow a variety of approaches to foster a person's ability and other values from the moment of his birth, followed by his awareness and distinctiveness, followed by maturity and responsibility.
2. We discovered that the prophetic approaches to skill development in the Muslim community covered all facets of people's lives and that they would help each person build self-confidence, identity, and righteousness in every sphere of his existence.
3. Considering different prophetic approaches, enacting them, and honing their application, is a process that inspires innovation in religious instruction and social parenting.
4. The prophetic methods for creating values linked to action and thought theory and application, and they weren't just abstract concepts without real-world implications for both the individual and the group.
5. The development of skill values in the human psyche requires ongoing stimulation and reinforcement and goes beyond a person's capacity or self-aptitude; it is a system that is integrated

within the context of influencing and being influenced by others.

### Recommendations:

1. The need to create audiovisual media programs that focus on prophetic methods to have a more noticeable influence.
2. The importance of paying attention to educational curricula to diversify the approaches used to help young children build positive skill values
3. Being keen on interacting with authorities, the public, and even civil institutions to identify talent within this community and seek to nurture it.

Praise be to Allah, Lord of the Worlds,  
God bless our Prophet Muhammad (ﷺ)

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