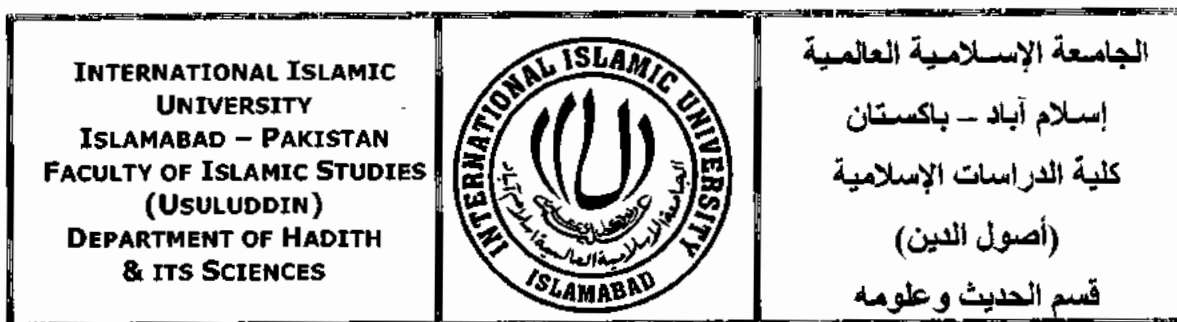


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**DEVELOPMENT OF CHILD'S PERSONALITY IN THE LIGHT
OF *SUNNAH* AND CONTEMPORARY PSYCHOLOGY:
AN ANALYTICAL AND COMPARATIVE STUDY**

By

**MUHAMMAD TAHIR
142-FU/PHDHIS/S11**

**A dissertation submitted in fulfillment of the requirements
of the degree of**

DOCTOR OF PHILOSOPHY

IN

ISLAMIC STUDIES

**Department of Hadith and its Sciences
Faculty of Usuluddin (Islamic Studies)**

**INTERNATIONAL ISLAMIC UNIVERSITY, ISLAMABAD,
PAKISTAN**

December 2017 AD / Rabi' al-Awwal 1439 AH



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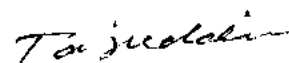
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December 2017

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It is certified that the PhD dissertation in Islamic Studies “**Development of Child's Personality in the Light of *Sunnah* and Contemporary Psychology: An Analytical and Comparative Study**” has been approved for submission.



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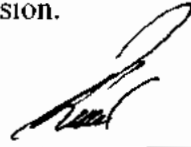
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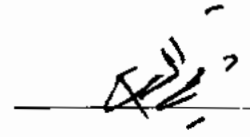
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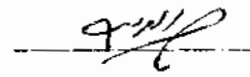
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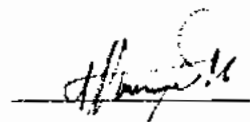
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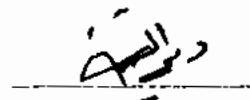
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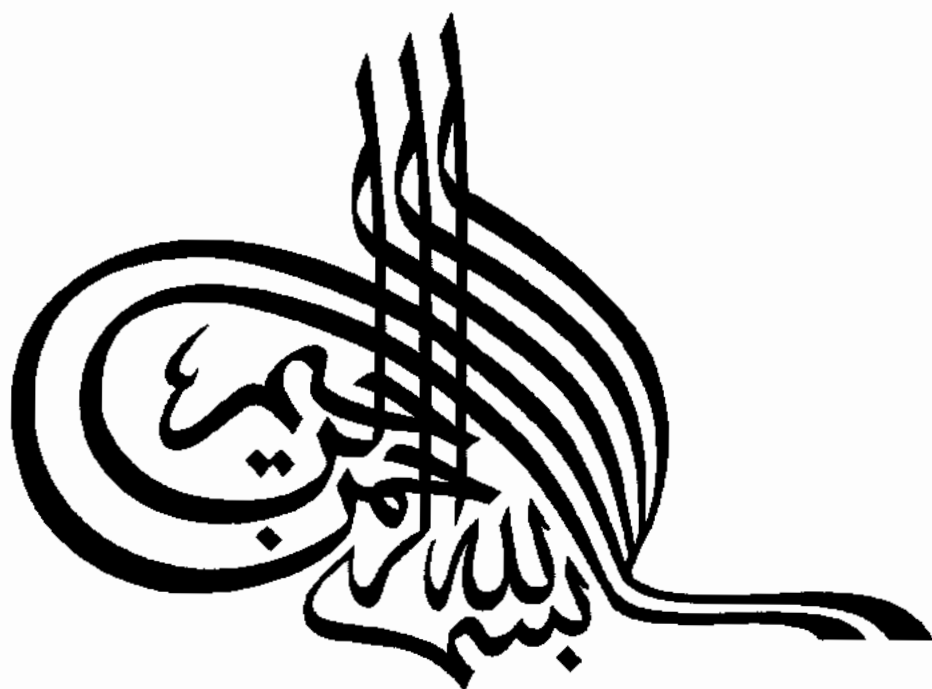


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*In the name of Allah,
the Most Beneficent,
the Most Merciful*

DEDICATION

The Prophet Muhammad (peace be upon him) said:

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

“The best of people are those who are most beneficial to people”

(Musnad al-Shihāb: 1234)

I dedicate my dissertation to the Creator of humankind (Allah Almighty), the Prophets (peace be upon them), my grandparents, my parents, my wife, my sons (Hannad and Dawood), and all those who serve humanity.

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In the name of Allah, the Most Gracious and the Most Merciful

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اللَّهُمَّ اغْفِرْ لَهَا وَارْحَمْهَا وَعَافِهَا وَاعْفُ عَنْهَا وَأَكْرِمْ نُزُلَهَا وَوَسِّعْ مُدْخَلَهَا وَاغْسِلْهَا بِالمَاءِ وَالثَّلْجِ
وَالْبَرْدِ وَنَقِّهَا مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهَا دَارًا خَيْرًا مِنْ دَارِهَا وَأَهْلًا
خَيْرًا مِنْ أَهْلِهَا وَزَوْجًا خَيْرًا مِنْ زَوْجِهَا وَأَدْخِلْهَا الْجَنَّةَ وَأَعِزِّهَا مِنْ عَذَابِ الْقَبْرِ أَوْ مِنْ عَذَابِ النَّارِ.

(O Allah! Forgive her, have mercy on her, keep her safe and sound, and pardon her, receive her with honor, make her grave spacious, wash her with water, snow and hail, and cleanse her of her sins as a white garment is cleansed of dirt. Give her a home better than her home, a family better than her family, a spouse better than her spouse. Admit her to Paradise and protect her from the torment of the grave and the torment of the Fire).¹ May Allah Almighty bless her soul with Paradise! Amen!

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December, 2017

¹ Muslim Ibn al-Hajjaj, *Ṣaḥīḥ Muslim*, trans by Nasiruddin al-Khattāb (Riyadh: Darussalam, 2007), The Book of Funerals, Hadith No. 2232. vol. 2, pp. 493–94. For this supplication, male pronouns have been replaced with female pronouns. *Author*

Papers Presented at the International Conferences

Conference 1: “Development of Child’s Personality from the *Sunnah* of the Prophet (peace be upon him) and Psychology Perspectives”

Paper presented at International Conference on Economics and Social Sciences Conference (ICESS) organized by The Institute of Research Engineers and Scientists held in Melbourne, Australia on 16th August, 2015.

Conference 2: “Factors Affecting Prenatal Development: An Analysis from the *Sunnah* and Psychology Perspectives”

Paper presented at International Conference on Arts, Education and Social Science (ICAES) organized by RW|Researchworld held in Sydney, Australia on 4th August 2016.

Conference 3: “Moral Development during Childhood from the *Sunnah* and Contemporary Psychology: An Analytical Study”

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Papers Published in Peer-Reviewed Journals

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TRANSLITERATION TABLE

ا	a	ذ	dh	ق	q	بھ	bh	<u>Long Vowels</u>	
ب	b	ر	r	ک	k	پھ	ph	آ	a
پ	p	ڑ	r̥	گ	g	تھ	th	ی	i
ت	t	ز	z	ل	l	ٹھ	ṭh	و	u
ٹ	t̤	ژ	z̤	م	m	جھ	jh	و (Urdu)	o
ث	th	س	s	ن	n	چھ	ch	ے (Urdu)	e
ج	j	ش	sh	ں	ṇ	دھ	dh	<u>Short Vowels</u>	
چ	ch	ص	ṣ	ہ	h	ڈھ	ḍh	—	a
ح	ḥ	ط	ṭ	ے	y	ڑھ	ṛh	—	i
خ	kh	ظ	ẓ			کھ	kh	—	u
د	d	غ	gh			گھ	gh	<u>Diphthongs</u>	
ڈ	ḍ	ف	f					و — (Urdu)	au
								و — (Arabic)	aw
								ی — (Urdu)	ai
								ی — (Arabic)	ay
								<u>Doubled</u>	
								و — (Urdu)	uvv
								و — (Arabic)	uww
								ی —	iiy

ا (ء), when it appears in the middle or the end of a word, is transliterated as elevated comma (') followed by the letter representing the vowel it carries. However, when appears at the beginning of a word, it will be represented only by the letter representing the vowel it carries.

ع is transliterated as elevated inverted comma (').

ض as an Arabic letter is transliterated as (ḍ), and as an Urdu letter as (ẓ).

و as an Arabic letter is transliterated as (w), and as an Urdu letter as (v).

ة is transliterated as (ah) in pause form and as (at) in construct form.

Article ال is transliterated as (al-) whether followed by a moon or a sun letter, however, in construct form it will be transliterated as ('l).

و as an Urdu conjunction is transliterated as (-o), whereas as an Arabic conjunction as (wa).

Short vowel (ـِ) in Urdu possessive or adjectival form is transliterated as (-i).

ABSTRACT

The child personality development is a global issue of academic debate between religious and social sciences, as both study humankind. This research, however, was undertaken to fill a gap in the literature by addressing the development of a child's personality, focusing on the prenatal, infancy, and early and late childhood from the perspectives of the *Sunnah* and contemporary psychology. The literature review indicates that both sciences underlined various aspects of the development and growth in children with no focus on a comparative analysis. This study offers a contextual integration of the qualitative data between the religious and humanistic perspectives of the *Sunnah*, emphasizing the Prophet's (peace be upon him) traditions, and contemporary psychology, focusing on child psychology, developmental psychology, social psychology, and personality psychology, related to the personality development in children. Nevertheless, the study of child personality development is unique in its nature within the two disciplines. Therefore, this thesis attempts to explore the relevant data, focusing on the main research question that is: What is the nature of the development of a child's personality according to the *Sunnah* and contemporary psychology?, followed by the sub-questions discussing the concept, aspects, factors, and childhood problems and their therapies within the realms of two perspectives. Moreover, the study tends to find out the objectives related to the research questions for the appropriate development of the child's personality by integrating the *Hadith* texts and theoretical as well as empirical psychological research and studies. The study highlights an analysis of the concepts of a child's personality development, aspects of the development in children, the impacts of various factors on children, childhood problems, their causes, and therapies. This study employs a qualitative research methodology, emphasizing interpretivism paradigm and content analysis, to provide a critical review of the two perspectives comparatively and analytically. This qualitative research offers a practical source of the sound and healthy upbringing of children. This thesis provides an in-depth understanding and a rigorous methodology for the rearing and upbringing practices of children for parents, caregivers, instructors, and teachers. The findings indicate that this study has made an important, unique, and original contribution to knowledge on the development of a child's personality. Overall, the findings of this study are imperative for the practical application in the Muslim societies and communities globally for the sake of children.

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CHAPTER 1

INTRODUCTION

1.1 Introduction

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ – صلى الله عليه وآله وسلم –. ¹ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾. ² ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾. ³ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾. ⁴ أما بعد!

All praise due to Allah Almighty, who has bestowed humankind with the last Prophet Muhammad (peace be upon him), who is an immense source of guidance for humankind. This research primarily investigates the development of a child's personality from two perspectives: i) the *Sunnah* of the Prophet Muhammad (peace be upon him) and ii) contemporary psychology, by integrating the *Hadith* texts from the former and theoretical as well as empirical data from the later. However, this chapter deals with the background of the study, the statement of the problem, the research questions, the purposes of the study, the significance of the study, the research limitations, and the operational definitions of key terms. Finally, the chapter concludes with an outline of the structure of the entire thesis.

1.2 Background of the Study

In Islam, the Holy Qur'an and the *Sunnah* of the Prophet (peace be upon him) are primary sources of human development.⁵ Islamic rearing practices stress that the children should follow the personality of the Messenger [of Allah] (peace be on him),

¹ Muhammad bin Yazīd, Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage. Hadith No. 1892, vol. 1, p. 609. Shaykh Albānī said: [This Hadith is] *Ṣaḥīḥ*.

² Al-Qur'an, Surah Āl Imrān, 3: 102.

³ Al-Qur'an, Surah al-Nisā, 4: 1.

⁴ Al-Qur'an, Surah al-Ahzāb, 33: 70–71.

⁵ Khalid bin Hamid, al-Hazimī, *Usūl al-Tarbiyyah al-Islamiyah*, 1st ed. (Madinah Munawwarah: Dār 'ālam al-Kitāb, 2000), p. 6.

who is a firm and stable model.¹ The Holy Qur'an declares the Prophet Muhammad (peace be upon him) the best model to follow for humankind:

{لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} [الاحزاب: 21]

“Indeed, in the Messenger of Allah (Muhammad peace be upon him) you have a good example to follow.”²

Nevertheless, the *Sunnah* of the Prophet (peace be on him) is an everlasting and absolute source of guidance and instruction for human development through the human's lifespan. Therefore, a Muslim's personality, who has accepted the Prophet (peace be on him) as a model in all aspects, is marked as moderate in its qualities, characteristics, nature, selection and stability that will not defile its nature and distort its disposition, as the individual pursues life according to Allah's will.³

Generally, the childhood is a joyful period for laying foundations to the development of the personality.⁴ Islam is distinctive in that it introduces inclusive patterns of growth and development for different childhood stages, and elucidates the rights and needs of individuals in all stages of life.⁵ Islam provides significant commands to believers for raising children; a sound person having good qualities develops through practicing them.⁶ From this perspective, indeed, an Islamic rearing of children involves the method that affirms the practical application of Islamic *Shariah*.⁷ A Muslim child's personality development is regarded among the fundamental objectives of the Islamic teachings, as children are the desired future generation and the real social capital of nations.⁸

¹ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabawiyyah Lay al-ṭifl* (Damascus Beirut: Dār Ibn Kathīr, 2004), p. 218.

² Al-Qur'an, Surah al-Ahzāb, 33: 21.

³ Umar Suleman Ashqar, *Muḥādarāt Islāmīyah Hādīfah*, 1st ed. (Oman: Dār al-Nafā'is, 1997), p. 278.

⁴ Viola F. al-Bablawi, preface in *Mushkilāt al-Sulūk 'Inda al-Ṭifl*, (Cairo: Maktabah al-Anjalū al-Misriyyah, 1990), p. 3.

⁵ *Islamic Research Council Egypt*, trans by Mehmood-ur Rahman, (Islamabad: Dawah Academy International Islamic University, 2000), p. 70.

⁶ Muhammad Abdullah Madnī, *Wālidain aur Aulād kay Huqūq aur unky Dhimma Dāriyān* (Lahore: Mushtaq Book Corner, n.d.), pp. 9–10.

⁷ Khalid bin Hamid, al-Hazimī, *Usūl al-Tarbiyyah al-Islamiyah*, p. 5.

⁸ Ali bin Nāif, al-Shahūd, *Preface in Usūs binā' shakhṣīyah al-Ṭifl*, 1st ed. (bhānj Malaysia: Dār al-Ma'mūr, 2009), p. 1.

The study of the development of a child's personality has a long and rich history. At the beginning of the nineteenth century, special attention was given to children by researchers, and useful studies have been conducted on the motivations and emotions of children by reviewing and analyzing their psychology as a discipline.¹ Children are the basic unit of the human race,² and the parents of the future to shape a society.³ Childhood is an important and enriching period, through which the educator can infuse appropriate principles and sound instructions in the personality and behavior of children.⁴ Childhood plays a pivotal role in raising individuals in a society⁵ because it provides a significant foundation for later stages.⁶ It is also a rich period to the development and growth of an individual,⁷ the development of all human traits, and organizing one's nature and environment.⁸ During this period, human's modeling, physique, soundness, and unsoundness occur.⁹

A child is an important member in the family system.¹⁰ Historically, philosophers have speculated the nature and rearing of children. Most of the theoretical work on personality development was conducted in the first half of the twentieth century.¹¹ In the west, three conflicting beliefs such as *original sin*, *tabula rasa* and *innate goodness*¹² constitute the historical background for the study of childhood rearing practices.¹³ Furthermore, the main reason for partial understanding of personality

¹ Sirajuddin Nadvi, *Bachon Ki Tarbiyyat*, 2nd ed. (Lahore: Islam Book Depu, 2011), pp. 8–9.

² Sadia Ghani, *Bacha aur Nashonaumā (Child and Growth)*, 8th ed. (Lahore: Urdu Science Board, 2008), p. 5.

³ Khalid Alvi, *Islam Mayn Aulād Kay Haqq (Rights of Children in Islam)*, 2nd ed. (Islamabad: Dawah Academy International Islamic University, 2007), p. 33.

⁴ Jamal Abdul Rahman, *Preface in Atfāl al-Muslaymīn*, 7th ed. (Makkah: Dār Tayyibah al-Khazra', 2004), p. 7.

⁵ Khalid Alvi, *Islam Mayn Aulād Kay Haqq*, p. 33.

⁶ Muhammad bin Shakir, al-Sharif, *Nahwa Tarbiyyah Islamiyah Rashidah: Min al-Tafūlah Hattā al-Balūgh*, 1st ed. (Riyadh: Maktabah al-Fahad al-Wataniyyah, 2006), p. 29.

⁷ Tariq al-Bakrī, "Majallah al-Atfāl Wa Dawruha Fi Binā' al-Shakhsiyyah al-Islamia" (PhD diss., al-Imām al-Auza'ī University, 1999), p. 33.

⁸ Hudā Buradā and Farūq Sadiq, *Ilm Nafs al-Namuw* (Cairo: Wazarah al-Tarbiyyah al-Ta'lim, n.d.), p. 10.

⁹ Muhammad Saeed Morsi, *Fan Tarbiyyah al-Awlād Fi al-Islam*, 8th ed. (Cairo: Dār al-Tawzī' wa-al-Nashr al-Islāmīyah, 1998), p. 13.

¹⁰ Kathleen Stassen Berger, *The Developing Person: Through Childhood and Adolescence*, 5th ed. (New York: Worth Publishers, 2000), p. 9.

¹¹ Daniel k. Mroczek and Todd D. Little, *Handbook of Personality Development* (New York, NY: Lawrence Erlbaum Associates, 2006), p. 2.

¹² **Original Sin** is the Christian doctrine that means children are born into the world corrupted. **Tabula Rasa** means blank tablet according to John Locke. **Innate Goodness** means children are inherently good in the views of Jean-Jacques Rousseau John. John W. Santrock, *Life-Span Development*, 11th ed. (New York: McGraw Hill, 2008), p. 6.

¹³ Santrock, *Life-Span Development*, p. 6.

development depends on the heavy reliance on questionnaires that are completed by parents or the elder children; therefore the theories of personality development are less supportive, because of infrequent use of behavioral observations of children.¹ However, personality research did not examine or reflect the universally accepted theory of personality development within individuals.²

Childhood is a very eventful and unique period of life that lays important foundations for the adult years.³ Children development involves the study of their health (biosocial), curiosity (cognitive), temperament (psychological), and many other aspects from these three domains.⁴ If the developmental tasks of social competence such as trust, self-awareness, self-esteem, interpersonal communication skills, pro-social attitudes and behaviors, friendship dispositions and skills, self-discipline and self-regulation, are disregarded, it makes difficult for children to develop themselves socially adept adolescents and adults.⁵ Developmental scientists, at one extreme, believe in freedom of growth and development of children without any interference from science or government, but on the other extreme, they also promote extensive social planning within the principles of psychology to raise peaceful, cooperative, and happy children.⁶ At the same time, these scientists have encouraged bonding between unresponsive infants and their parents, helping children with learning difficulties in schools, and assisting them to avoid emotional distress.⁷

In recent decades, healthy development of a child's personality has become a serious problem worldwide. Muslim scholars and contemporary psychologists laid their great emphasize to investigate and explore appropriate methodologies for the sound development of the child's personality. For instance, Muslim scholars⁸ discuss the development and rearing of children within the Islamic ideology and practical

¹ Bonnie R. Strickland, (eds) *The Gale Encyclopedia of Psychology*, 2nd ed. (New York: Gale Group, 2001), p. 492.

² Daniel Hart, Robert Atkins, and Suzanne Fegley, *Personality and Development in Children: A Person-Centered Approach* (Oxford UK: Blackwell Publishing, 2003), p. 2.

³ Pittman and Diversi, "Social policy for the 21st century," in *Life-Span Development*, Santrock, p. 6.

⁴ Berger, *The Developing Person*, p. 3.

⁵ Marjorie J. Kostelnik, et al., *Guiding Children's Social Development: Theory to Practice*, 5th ed. (Clifton Park, NY: Thomson Delmar Learning, 2006), p. 8.

⁶ Sueann Robinson Ambron, Prologue in *Child Development*, 2nd ed. (New York: Holt, Rinehart and Winston, 1978), p. 4.

⁷ David R. Shaffer and Katherine Kipp, *Developmental Psychology*, 8th ed. (Belmont CA: Thomson Wadsworth, 2010), pp. 3–4.

⁸ See Chapter 2, literature review, pp. 35–44.

approach focusing absolutely on Islamic teachings. Muslim scholars scholastically highlight the effective and constructive practices for children rearing and personality development within the realm of the Holy Qur'an and the *Sunnah* of the Prophet (peace be upon him). Conversely, contemporary psychologists¹ articulate propositions about the development and growth of children based on theoretical studies and empirical research. Psychologists stress the usefulness of theoretical and empirical methods to describe all stages of a child's development, and are still determining more consistent and suitable methods for the rearing of children. Ultimately, the *Sunnah* of the Prophet (peace be upon him) and contemporary psychology are two different approaches for discussing the development and growth of children. The main focus of both the *Sunnah* and contemporary psychology is to provide deep understanding and conceptual framework for personality development in children in order to produce healthy future generations' around the globe.

In recognition of the importance of children to society, this study will attempt to provide a discourse on the concept and nature of a child's personality development emphasizing the various aspects of development, factors affecting childhood, and childhood problems, their causes and methods of treatment from both the *Sunnah* and contemporary psychology. The significant of this topic has provided the motivation for the researcher to undertake this doctoral thesis for the welfare of humankind in general and Muslim societies in particular.

1.3 Statement of the Problem

In recent decades, significant attention has been drawn to the healthy development of children's personality. Many children are deprived of positive family values, with competing interests and desires impacting negatively upon an individual's development. Communication and the media, contemporary civilization and culture, and a decreasing focus on character development within educational institutions, are having a deleterious effect on morals, habits, discipline and rearing of children.² As a result of improper development during childhood, some children develop

¹ See Chapter 2, literature review, pp. 44–53.

² Muhammad Abdul Ma'būd, *Tarbiyyatay Aulād kā Islamī Encyclopedia* (Lahore: Maktaba-e-Rehmania, 2006), p. 12.

psychological disorders that persist throughout life.¹ When a child does not develop in a devout family and has no pious teacher, he or she may become ill-natured, bad-tempered, sharp-tongued, and deviant-mannered.² To avoid such developmental problems, it is necessary to understand how historical events, wealth, poverty, and family heritage can shape, guide, and assure the healthy development of a child.³

Children's rearing is an important and sensitive issue. However, most parents believe that the rearing of children starts at the age of maturity. Due to this serious misperception, they neglect children's rearing during infancy, resulting in potential developmental deviations in the individual's personality; consequently parents fail to modify this deviation. Hence, their offspring may grow up with weak faith, poor beliefs, daring sins, and ill nature.⁴ The awareness of normal development promotes early recognition of problems and assists in preventing deviant development.⁵ Much of the early research emphasizes specific problems regarding the welfare of the child, and provides guidance about the changes of child growth and education, and the treatment of intellectually disabled and delinquent children.⁶ The scientific findings on a child's development express the importance and role of parent-child relationships, home environment, peer relations, and culture. These findings also demonstrate that cultural poverty may lead to intellectual delays.⁷

It is clear that a child's personality is shaped by a range of variables, including parental guidance and awareness of childhood development, family environmental factors, social environment beyond the family and the influences of modern media. The modernization of cultures and societies shows that there is a need within the Muslim community to integrate the two approaches to produce socialized and educated masses with healthy physical, psychological, moral and social personalities. Parents, teachers, educators, psychologists, and religious scholars internationally are

¹ Tafzīl Ahmad Zaigham, *Aulād ko Baghrnay Sa Kesay Bachāin* (Lahore: Maktaba Qudusia, 2006), p. 50.

² Ahmed Ezzuddin, al-Bayānūnī, *Preface in Minhāj al-Tarbiyyah al-Ṣaliḥah* (Egypt: Darussalam, 1988), p. 9.

³ E. Mavis Hetherington and Ross D. Parke, *Child Psychology: A Contemporary Viewpoint*, 3rd ed. (New York: McGraw-Hill, Inc), p. 1.

⁴ Ahmed Ezzuddin, al-Bayānūnī, *Minhaj al-Tarbiyyah al-Ṣaliḥah*, p. 75.

⁵ Berger, *The Developing Person*, p. 9.

⁶ Ambron, Prologue in *Child Development*, p. 3.

⁷ Jafar Mahmud, *Developmental Psychology* (New Delhi: APH Publishing Corporation, 2004), pp. 13-14.

searching for practical techniques and methods for raising children that influence pro-social behaviors and healthy personalities, thereby preventing them from behavioral abnormalities and anti-social trajectories. In this regard, the *Sunnah* approach provides guidance through the teachings (*Ahadith*) of the Prophet Muhammad (peace be on him), whereas contemporary psychology offers guidelines from different theories and empirical research done by the psychologists.

This study attempts to present suitable methods that integrate both perspectives to assist in the development of a child's personality. Such methods will be ascertained through discussing, comparing, and analyzing the issues of children from the *Sunnah* and contemporary psychology. In doing so, developmental aspects of personality before birth, at infancy, and childhood (early, middle and late), childhood problems, and their causes and treatments are examined.

1.4 Purpose of the Research

The purpose of this study is to synthesize key principles drawn from the *Sunnah* and contemporary psychology as a means of identifying key variables associated with healthy child development.

1.5 Research Questions

The main research question is: *RQ 1: What is the nature of the development of a child's personality according to the Sunnah of the Prophet Muhammad (peace be upon him) and contemporary psychology?* Following this principal question, the following sub-questions will be used to guide the study:

Question 1

What is the concept of child development, as understood within the lens of the Sunnah and contemporary psychological research?

Question 2

What key aspects of the development of a child's personality are highlighted within both approaches?

Question 3

What are the factors that positively and negatively influence the development of a child's personality as highlighted within the Sunnah and psychological research?

Question 4

What is the range of childhood problems, and their causes, and what are the approaches to address such problems as evidenced within the two perspectives?

Question 5

What are the similarities and differences between the Sunnah and contemporary psychology regarding the development of a child's personality?

1.6 Research Objectives related to Research Questions

The primary objective of this study is to find information that can offer suitable methods for the development of a child's personality by integrating the *Sunnah* and contemporary psychology. It is, therefore, hoped that this research will achieve the following objectives:

- i. To address the concept of the development of a child's personality from the *Sunnah* of the Prophet (peace be upon him) and contemporary psychology.
- ii. To examine the various aspects of the development of a child's personality from infancy to late childhood by focusing on the two approaches in order to provide suitable methods of child rearing.
- iii. To explore the impacts of various factors on the development of a child's personality, drawing on the two perspectives.
- iv. To identify how both perspectives deal with problems in childhood, so they can provide appropriate solutions and protection from problems and related childhood disorders.
- v. To conduct an innovative study in this field by finding the similarities and differences between the two perspectives.
- vi. To facilitate an approach that investigates this area of research through an analytical framework. The findings of the research will provide a theoretical

and a practical source of instructions on the development of children for parents, caregivers, and teachers.

1.7 Significance of the Study

This study is an important step towards understanding the nature of the development of a child's personality from infancy to childhood within the *Sunnah* and contemporary psychology perspectives. The study is also significant because it attempts to promote in-depth understanding about the developmental aspects of a child's personality, factors affecting childhood, problems in childhood, their causes and treatments from the two perspectives.

The development of a child's personality is significant in establishing a sound and healthy society. Childhood is the foundational period of child rearing.¹ It provides the basis for shaping personality, including intellectual, psychological, religious, educational, physical and social aspects. If the processes of child rearing and socialization at this stage are compatible and adequate, then a child can grow with an adaptable personality, which reduces the chances of maladaptive traits. Human personality integration relies on healthy development, education and socialization.

The choice of the topic is motivated by a number of factors such as: the development of a child's personality is an important issue worldwide; the concerns of both disciplines i.e. the *Sunnah* and contemporary psychology have a focus on childhood development; the rich data sources from both realms on the subject; both sciences focus on the childhood stage for sound development of children; and both seek the welfare of humanity by exploring childhood and the development of human potential.

In undertaking this study, the nature of the development of a child's personality will be studied, compared and analyzed. The *Sunnah* and contemporary psychological research both explore the areas related to physical, psychological, and social development of childhood that lead to healthy development in children. Hence, facilitating a sound understanding of the development of the child's personality as understood through the *Sunnah* and psychological research is the major focus of this study.

¹ Ali bin Nāif, al-Shahūd, *Usus Binā' Shakhṣīyyah al-Ṭifl*, p. 6.

1.8 Limitations of the Study

There are a number of limitations identified in this study, which include:

1. This thesis is limited to examining the development of a child's personality from the texts of the *Sunnah* and contemporary psychology without conducting any empirical analysis.
2. This study is limited to, content analysis of the related texts from the two disciplines.
3. The *Sunnah* component of the findings of this research could be generalized to Muslim societies, because the *Sunnah* is being practiced among Muslims globally. However, non-Muslim societies can get benefits from the research for developing Muslim children in their societies. On the other hand, the findings drawn from the contemporary psychological literature may not be generalized in Muslim societies, because Muslims may not be familiar with these psychological approaches.
4. This study is limited within the developmental phase of childhood from the prenatal stage to late childhood (till the age of puberty).
5. The findings of this research are applicable in Muslim societies and cultures; however, their applicability is limited in non-Muslim societies and cultures because of ideological and cultural variations in child rearing practices.

1.9 Operational Definitions of Key Terms

Sunnah:

Literally the term *Sunna[h]*¹ means a way, mode, manner of acting or conduct of life.² As used in this study, "*Sunnah* is all that has been related [about] the Prophet (peace be upon him) from his speech, actions, approvals, physical or moral attributes, or biography, regardless of whether any of the above is from the period before the first revelation or after it."³ This is often derived from the *Hadith* literature which is contained within multiple collections, six of which are deemed most authentic

¹ There are variations to the spelling of this word; sometimes it is spelt *Sunnah* or *Sunna*. This thesis will adopt this spelling: *Sunnah*. Author

² Lane, E. W., *Dictionary and the Glossary of the Koran* (London, 1867), p. 1438.

³ Mustafa al-Siba'i, Faisal ibn Muhammad Shabbir, *The Sunnah and its Role in Islamic Legislation*, 1st ed. (Egypt: International Islamic Publishing House (IIPH), 2008), pp. 73–74.

(*Bukhari, Muslim, al-Tirmadhī, Abu Dawud, al-Nasā'i, and Ibn Mājah*). A *Hadith* (Prophetic tradition), which is the *Sunnah* in recorded textual form, refers to ‘a report about the Prophet Muhammad (peace be upon him) saying or doing something, or reacting to something. The authenticity of the report depends on the reliability of the narrator(s).’¹

Psychology:

Psychology can be defined from a western and Islamic perspective. In the conventional Western sense, psychology has a broad definition, “the science or scientific study of behavior and mental processes.”² According to Lefton and Valve, “psychology involves the study of all aspects of behavior, including thought processes, attitudes, and sexual behavior.”³ With specific reference to this thesis, the main focus is on contemporary psychology and its branches including child psychology,⁴ developmental psychology,⁵ social psychology⁶ and personality psychology.⁷

From an Islamic viewpoint, the term psychology refers to “the study of the soul; the ensuing behavioral, emotional, and mental processes; and both the seen and unseen aspects that influence these elements,”⁸ Further, Muhammad Uthmān defines Islamic psychology as, “the psychology that depends on the Islamic concept of human-being, the principles of Islam, and the evidences of Islamic *Shariah*.”⁹ Therefore, Islamic psychology studies Islamic concept of human being and its different aspects

¹ Muhammad Isma'il Saleh, *A Dictionary of Islamic Words and Expressions*, 2nd ed. (Riyadh: al-Muntada al-Islami, 2002), p. 60.

² Ann L. Weber, *Introduction to Psychology* (New York: HarperCollins Publishers, 1991), p. 16. Dennis Coon, *Introduction to Psychology*, p. 14.

³ Lester A. Lefton and Laura Valve, *Mastering Psychology*, 2nd ed (Boston: Allyn and Bacon Inc., 1986), p. 5.

⁴ “Child psychology deals with the empirical techniques to study children at specific stages.” M. Asch, *Dictionary of Psychology* (New Delhi: K. S. Paperbacks, n.d.), p. 94.

⁵ “Developmental psychology deals with the study of laws and processes of development.” M. Asch, *Dictionary of Psychology*, p. 94.

⁶ “Social psychology specializes in studying processes of social interaction among humans.” David Matsumoto, (Eds) *The Cambridge Dictionary of Psychology* (Cambridge: Cambridge University Press, 2009), p. 504.

⁷ “Personality psychology emphasises the whole person, motivation and dynamics as well as individual difference.” Robert Hogan, John Johnson and Stephen Briggs, (Eds) *Handbook of Personality Psychology* (California: Academic Press, 1997), p. 5.

⁸ Aisha Utz, *Psychology from the Islamic Perspective* (Riyadh: International Islamic Publishing House, 2011), p. 34.

⁹ Muhammad Uthmān, Najāti, *Madkhal Ilm al-Nafs al-Islamī*. 1st ed. (Cairo Egypt: Dār al-Sharūq, 2001), p. 14.

including, behavioral, emotional, and mental processes on the basis of Islamic principles and Islamic Jurisprudence.

Development:

The term development¹ -*bina* (بناء) in Arabic- literally means “building, raising, rearing, making, forming.”² Development is defined as, “a progressive series of changes in the structure, functions, and behavior patterns,³ that occur as a result of maturation and experience,⁴ and begins at conception and continues throughout the human life span.”⁵

Personality:

In Arabic, the term personality -*shakhsiya*⁶- means individuality, character, identity.⁷ Ibrahim Mustafa et. al., refer personality to ‘the qualities that distinguish one person from the other.’⁸ Ahmed Ezzat defines personality as, “a set of physical, mental, temperamental, social and moral qualities that distinguish one person from the other in a distinctive and clear manner.”⁹ Islamic personality, however, is that which reflects on the basis of Islam, makes one’s desires in accordance with Islam, and implements Islam on oneself.¹⁰ From the psychologists’ viewpoint, personality has a number of definitions. For example, Morton Prince defines personality as, “the sum total of all, the biological innate dispositions, impulses, tendencies, appetites and instincts of the individual and the acquired disposition and tendencies.”¹¹ J. B. Watson

¹ In Islamic terminology, the word *binā* (بناء) is used to denote development. *Author*

² Rohi Baalbaki. *al-Mawrid (Qamoos): A Modern English Arabic Dictionary*, 7th ed. (Beirut: Dār al-Ilm Lil-Malayin, 1995), p. 248.

³ Gray R. VandenBos, *APA Dictionary of Psychology* (Washington DC: American Psychological Association, 2007), p. 274.

⁴ Elizabeth B. Hurlock, *Developmental Psychology: A Life-Span Approach* (New Delhi: Tata McGraw Hill, 2007), p. 2.

⁵ Santrock, *Life-Span Development*, p. 5.

⁶ In Islamic terminology, the word *shakhsiya* is used for personality that means ‘individuality, personality, distinctive way of life, and distinctive character.’ J. Milton Cowan (eds), *Hans Wehr, A Dictionary of Modern Written Arabic*, 3rd ed. (New York: Spoken Language Services Inc, 1976), p. 458. In psychology, ‘the word personality is derived from the Latin word *persona* which means mask.’ John Aurther, *Personality Development* (New Delhi: Lotus Press, 2006), p. 2.

⁷ Rohi Baalbaki, *al-Mawrid (Qamoos)*, pp. 663–664.

⁸ Ibrahim Mustafa, Ahmad al-Ziyat, Hamid Abdul Qadir, and Muhammad al-Najjar, *al-Mu’jim al-Wasit* (Cairo: Dār al-Dawah, n.d.), vol. 2, and p. 1062.

⁹ Ahmed Ezzat, Rajeh, *Usul Ilm al-Nafs*, 7th ed. (Cairo: Dār al-Kutub al-Arbi, 1968), p. 393.

¹⁰ Abdul Ghanī, ‘Abūd, *al-Tarbiyyah al-Islāmiya Wa al-Qarn al-Khāmis Ashar al-Hijrī*, 1st ed. (Damascus: Dār al-Fikr, 1977), p. 26.

¹¹ Morton Prince “Meaning and Definition of the Word Personality,” *IndiastudyChannel.com*, ed. Shabir Ali Baig, last modified June 23, 2011, accessed 21 July, 2016 from <http://www.indiastudychannel.com/resources/142221-Meaning-definition-word-personality.aspx>

states, “Personality is the sum of activities that can be discovered by actual observation over a long enough time to give reliable information.”¹ In the words of Allport, “personality is a dynamic organization, inside the person, of psycho-physical systems that create the person’s characteristic patterns of behavior, thoughts and feelings.”² Woodworth gives broad meaning to personality as, “the total quality of an individual’s behavior.”³ Keeping in view the above definitions, personality, in this study, refers to ‘the distinct qualities and characteristics of an individual that distinguish him/ her from others and is the sum of physical, religious, cognitive, emotional, moral, educational, social, and sexual development’.

Child and Childhood:

Child and childhood refers to the age period from birth to ejaculation⁴ or puberty⁵ or between birth (sometime infancy) and puberty, at around 12 years of age.⁶ The Messenger of Allah (peace be upon him) said: “The pen has been lifted from three...and from the child until he grows up,”⁷ In a *Hadith*, “from the boy until he has a wet dream.”⁸ Therefore, in this study, child and childhood is considered as the age period from birth to puberty,⁹ which is probably extended to twelve years of age¹⁰ among boys and girls. Sometimes pubertal changes occur between ages 12 to 14 years.¹¹

¹ John B. Watson, *Behaviorism* (New York: People’s Inst. Publication, 1924), pp. 22, 23, 194.

² Allport, *APA Dictionary of Psychology*, p. 689.

³ R. Woodworth, *Encyclopedia of Psychology* (New Delhi: Sports Publication, 2001), vol. 1 and p. 134.

⁴ Muhammad bin Mūkrīm bin Manzūr, *Lisān-ul Arab*, 1st ed. (Beirut: Dār Sadir, n.d.), vol. 11, p. 401.

⁵ Muhammad Rwās and Hamid Sadiq, *Mujam Lugah al-Fuqahā’*, 2nd ed. (Beirut: Dār al-Nafāis, 1988), vol. 1, p. 348.

⁶ Mohan Kumar, *Dictionary of Psychology*, p. 57.

⁷ Abu Dawud, *Sunan Abu Dawud*, The Book of Legal Punishments, Hadith No. 4398. vol. 5, p. 42. Hafiz Zubair Ali Za’i said: [This Hadith is] *Hasan*.

⁸ Al-Tirmidhi, Muhammad Ibn ‘Eisā, *Jāmi’ Al-Tirmidhi*, trans by Abu Khaliyl (Riyadh: Darussalam, 2007), The Chapters of Legal Punishments, Hadith No. 1423. vol. 3, p. 207. Hafiz Zubair Ali Za’i said: [This Hadith is] *Hasan*.

⁹ In Islamic tradition, “puberty is the age of physical maturation which is for males, the growth of pubic hair and ejaculation, and for girls, this means starting of menstruating.” Muhammad Isma’il Saleh, *A Dictionary of Islamic Words and Expressions*, 2nd ed. (Riyadh: Al-Muntada Al-Islami, 2002), p. 30. In psychology perspective, “puberty is developmental period during which a sequence of physical changes takes place that transforms the person from an immature individual to one capable of reproduction.” Danuta Bukatko, and Marvin W. Daehler, *Child Development: A Thematic Approach* (Boston MA: Houghton Mifflin Company, 2004), p. 179.

¹⁰ Fakhir Aamil, *M’alim al-Tarbiyyah: Dirāsāt Fi al-Tarbiyya al-Aāma Wa al-Tarbiyya al-Arabia*, 5th ed. (Beirut: Dār al-Ilm, 1983), p. 16.

¹¹ Denise Boyd and Helen Bee, *The Developing Child*, 13th ed. (Boston: Pearson Education, 2012), p. 95.

1.10 Concept of the Development of a Child's Personality

The operational definitions, presented above, confer that child development is a progressive series of changes in physiology, function, and behavior patterns that occur as a result of maturation and experience and begins at conception and continues throughout the lifespan. For the purpose of this study, personality is the sum of the characteristics of an individual that makes him/ her distinguishable from others, including physical, psychological, linguistic, religious, moral, educational, social and sexual. Furthermore, childhood is the age period from birth to puberty approximately twelve years of age. Therefore, a child's personality development refers to the progressive changes in all developmental aspects during childhood in order to make him/ her distinctive from others.

In Arabic, the term '*binā al-shakhsiyyah*' (development of personality) means structure, composition, physique, formation and morphology.¹ Atāf Hat-hat refers the development of personality to 'the adoption of all possible sources to integrate the individual within society, so that she/he becomes a righteous person, instructor for others and obedient to Allah Almighty.'² Furthermore, Abdur Rehman defines the development of personality as, 'human upbringing, including doing deeds that help the individual to come close to Allah, and leaving the deeds with fear that place a negative impact on humanity and religion.'³ Moreover, Şabhī Tāhā states that Islamic upbringing comprises of the development of all traits of Islamic personality, including ideological, psychological, physical, social, and scialization of behavior based on Islamic principles and teachings.⁴

Alternatively, psychologists like Strickland and Aurther state that personality development refers 'to the development of behaviors and attitudes in organized patterns to make a person distinctive.'⁵ According to Hurrelmann, personality development can be described as, 'the sequential long-term changes in essential

¹ Rohi Baalbaki, *al-Mawrid*, pp. 250, 664.

² Atāf Hat-hat, "Dawr al-Aqīdah Fī al-Shakhsiyyah al-Muslimah Fī daw Surah Yusūf" (Master's thesis, Ghazzah University, 2009), p. 19.

³ Abdur Rehman, "Talkhees Shreet Bina al-Nafs," Talkhees Adullah al-Juwaira. Retrieved September 21, 2014, from <http://www.saaaid.net>.

⁴ Şabhī Tāhā Rasheed, *al-Tarbiyyah al-Islamia Wa Asālīb ' Tadrīsiyyah* (Ammān: Dār-e-Arqam La al-Kutub, 1983), p. 9.

⁵ Bonnie R. Strickland, (eds.) *The Gale encyclopedia of psychology*, 2nd ed. (New York: Gale Group, 2001), pp. 492–93, John Aurther, *Personality Development*, p. 2.

elements of this structure in the course of time and during the course of life.’¹ Strickland asserts that the concept of personality development is the development of beliefs, moods, and behaviors of children that distinguish them within a particular society.² Theoretical approaches related to personality development grounded to the assumption that formation of personality is affected by social (environmental) and psychological (personal) factors.³ However, in modern psychology, there are five different hypotheses that address the early origins of personality which include; i) hereditary, providing an important basis for later personality, ii) Freudian’s views that the differences in parental socialization produce variation in anxiety that leads to different personalities, iii) direct social experiences with parents, iv) self monitoring that, integrates, and initiates reaction leads to different personality profiles, v) and direct observations of a child’s behavior.⁴

To summarize the above discussion, the development of a child’s personality refers to the development of all aspects; including: physical, psychological, linguistic, religious, moral, educational, social, and sexual of the child as well as childhood problems and their solutions, as described in the *Sunnah* tradition and contemporary psychological literature.

1.11 Significance of the Development of Children in the two Perspectives

Children are the real asset of every society, while childhood is an ideal period to lay down strong bases and foundations for personality development. Keeping in view the importance of childhood, both religious and social sciences have greatly emphasized the various developmental aspects of a child’s personality. The *Sunnah*, based on the traditions of the Prophet Muhammad (peace be upon him), and contemporary psychology, based on theoretical studies and empirical research, have provided a magnificent overview of the developmental aspects of children. The two schools of thought ultimately attempted to address the development of a child’s personality for the welfare of humanity. The subsequent discussion illuminates the main purposes of a child’s personality development from the two perspectives respectively.

¹ Klaus Hurrelmann, *Social Structure and Personality Development: The individual as a productive processor of reality* (New York: Cambridge University Press, 1988), p. 2.

² Bonnie R. Strickland, (eds.) *The Gale encyclopedia of psychology*, p. 492.

³ Klaus Hurrelmann, *Preface in Social Structure and Personality Development*, p. vii.

⁴ Bonnie R. Strickland, (eds.) *The Gale Encyclopedia of Psychology*, pp. 492–93.

1.11.1 Significance of the Development of Children from the *Sunnah* Perspective

Islam gives high status to the children. For example, the Qur'an declares them the adornment of this worldly life:

"الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا" [الكهف : 46]

"Wealth and children are the adornment of the life of this world."¹

Furthermore, the children are supposed to be the comfort of the parent's eyes in the light of the Holy Qur'an:

"وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرْقَةً أَغْنَيْنِ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا" [الفرقان : 74]

"And those who say: Our Lord! Bestow on us from our wives and our offsprings the comfort of our eyes, and make us leaders of the pious."²

The significance of children's development is illuminated in the subsequent discussion. Following points depict the important concerns of the Qur'an and the *Sunnah* in relation to the development of a child's personality:

i. Guiding Children in achieving the Purpose of Life

Within the framework of Islam, worshipping Allah Almighty makes human life meaningful and purposeful.³ The Holy Qur'an clearly mentions the sublime purpose of human life:

"وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ" [الذاريات : 56]

"And I (Allah) created not the jinn and mankind except that they should worship me."⁴

¹ Al-Qur'an, Surah Al-Kahf, 18: 46.

² Al-Qur'an, Surah Al-Furqan, 25: 74.

³ <http://www.saaaid.net/islam/2.htm>.

⁴ Al-Qur'an, Surah Adh-Dharyat, 51: 56.

This verse shows that the foremost aim of life is to worship Allah Almighty alone without associating partners with Him.

Typically, the children upbringing emerges from the sublime purpose of life in Muslim societies and cultures. The significance of Allah's worship is stated in a tradition:

عَنْ أَبِي هُرَيْرَةَ قَالَ: "وَلَا أَعْلَمُهُ إِلَّا وَقَدْ رَفَعَهُ قَالَ يَقُولُ اللَّهُ سُبْحَانَهُ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى وَأَسَدُّ فَقْرَكَ وَإِنْ لَمْ تَفْعَلْ مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أُسَدِّ فَقْرَكَ."

Abu Hurairah said: I do not know, except that he attributed it to the Prophet (peace be upon him): "Allah says: 'O son of Adam! Devote yourself to My worship, and I will fill your heart with contentment and take care of your poverty; but if you do not do that, then I will fill your heart with worldly concerns and will not take care of your poverty.'"¹

In the light of this tradition, the main focus should be given to Allah's worship while developing the child, keeping focus on other aspects of development with the keen intention of pleasing Allah Almighty.

The *Sunnah* explicitly describes the importance of prescribed prayers for the child and recommends parents teaching the child obligatory prayer.

عَنْ سَبْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "عَلِّمُوا الصَّبِيَّ الصَّلَاةَ ابْنَ سَنَةٍ وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرِ."

Sabrah [bin Ma'bad, *al-Juhni*] reported that Allah's Messenger (peace be upon him) said: "Teach the boy prayer when he is seven years old, and beat him when he is ten."²

¹ Ibn Mājah, Muhammad bin Yazeed, *Sunan Ibn Mājah*, trans by Nasiruddin al-Khattab (Riyadh: Darussalam, 2007), Chapters on Etiquette. Hadith No. 4107, vol. 5, p. 290. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

² Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapter on *Ṣalāt* (prayer), Hadith No. 407, vol. 1, p. 419. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

In addition, the Prophet (peace be upon him) advises parents:

عَنْ سَبْرَةَ قَالَتْ: قَالَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- : "مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ وَإِذَا بَلَغَ عَشَرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا."

Sabrah reported that the Prophet (peace be upon him) said: "Command a boy to offer the prayer when he reaches the age of seven. And when he reaches the age of ten, then (if he does not offer the prayer) discipline him for it."¹

The above mentioned traditions recommend parents and guardians to ordain their children prescribed five prayers at the age of seven and punish them for not praying at the age of ten. Keeping in view that this punishment is not an action of revenge for the child; but it aims at upbringing him/ her.² Therefore, the first and foremost goal of the development of a child's personality stems from Allah's worship in accordance with the *Sunnah* of the Prophet (peace be upon him) as mentioned in a tradition, "The Prophet (peace be upon him) said: Offer prayer as you have seen me praying."³

ii. To Prepare the Child for doing Good Deeds

Allah Almighty has created human being to test them for deeds. It is, therefore, important to prepare the child for good deeds for the worldly life and the Hereafter. The Holy Qur'an highlights the reality of life and death as:

"الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ" [المالك : 2]

"Who (Allah) has created death and life that He may test you which of you is the best in [his] deed. And He is the All-Mighty and Oft-Forgiving."⁴

This verse shows that Allah Almighty has created this worldly life for testing humankind for their deeds and actions.

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of *Salāt* (prayer), Hadith No. 494. vol. 1, pp. 298–99. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*.

² Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Tifl*, p. 184.

³ Ibn Hibbān At-Tamīmī, Muhammad bin Hibbān, *Ṣaḥīḥ Ibn Hibbān*, (Beirut: Mu'assasah al-Risālah, 1993), Hadith No. 1658. vol. 4, p. 541. Shoaib al-Arnā'ut said: The chain of [this Hadith] is *Ṣaḥīḥ* on the condition of Bukhārī.

⁴ Al-Qur'an, Surah al-Mulk, 67: 2.

In a tradition, the importance of correctness for all humankind is clearly mentioned:

عن قبيصة بن برمة الأسدي قال: كنت عند النبي صلى الله عليه وسلم فسمعتة يقول: "أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمُ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ وَأَهْلُ الْمُنْكَرِ فِي الدُّنْيَا هُمُ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ."

Qabiṣa Ibn Burma al-Asadi said, "I was with the Messenger of Allah (peace be upon him) and I heard him, saying, 'The people of correctness in this world are the people of correctness in the Next World. The people of the incorrectness in this world are the people of the incorrectness in the Next World.'"¹

iii. To Protect Children from the Hell Fire

The Holy Qur'an stresses upon the protection and safety of children from the Hell Fire. Allah Almighty says to the believers:

"يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا" [التحریم : 6]

"O, you who believe! Ward off yourselves and your families against a Fire (Hell)."² Ali bin Abi Tālib interpreted the above verse as, "Teach yourself and your family goodness."³

Likewise, the Prophet (peace be upon him) highlights the responsibilities of parents in a tradition as:

أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُودٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْنُودٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْنُودٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْنُودَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْنُودٌ عَنْ رَعِيَّتِهِ."

¹ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 221. vol. 1, p. 86. Shaykh Albani said: [This Hadith is] *Ṣaḥīḥ lay Ghairihi*.

² Al-Qur'an, Surah al-Tahrim, 66: 6.

³ Abu Abdullah al-Hakim, Muhammad bin Abdullah, *al-Mustadrak Alā al-Ṣaḥīḥain*, (Beirut: Dār al-Kutub al-Ilmiyah, 1990), Hadith No. 3826. vol. 2, p. 535. al-Dhahbī said: [This Hadith is] on the condition of Bukhārī and Muslim.

Reported Abdullah bin Umar: The Prophet (peace be upon him) said, "Every one of you is a guardian and every one of you is responsible. A ruler is a guardian and is responsible; a man is a guardian of his family and responsible; a wife is a guardian of her husband's house and she is responsible; a slave is a guardian of his master's property and is responsible. Beware! All of you are guardians and are responsible."¹

The above mentioned verse and tradition sheds light on the parent's responsibility of protecting family members and children from the Hell Fire. The parents' will be held accountable concerning the rights of family and children on the Day of Judgment. Upbringing, discipline, and education are the best gifts and acts of great benevolence that a father adorns to his child, which is considered better than this world and worldly things.² From an Islamic viewpoint, the purpose of a child's upbringing and education is to modify him/ her into a sound Islamic personality, having good character and morals, strong Islamic principles, sound Islamic knowledge, and suitable Islamic behavior.³

iv. Supplications for a Pious and Virtuous Child

The Holy Qur'an clearly states that the Prophets (peace be upon them) used to supplicate for virtuous, pious, and obedient offspring. For example, the Prophet Ibrahim (peace be upon him) supplicated to Allah for righteous offspring:

"رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ" [الصافات:100]

"My Lord! Grant me (offspring) from the righteous."⁴

The Prophet Zakariyyā (peace be upon him) supplicated to Allah for a virtuous child in the following words:

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikah* (The Wedlock), Hadith No. 5188. vol. 7, pp. 81–82.

² Jamal Abdul Rahman, *Preface in Atfāl al-Muslaimīn*, 7th ed. (Makkah: Dār Tayyibah al-Khazra, 2006), p. 8.

³ Suzanne Haneef, *What Everyone should know about Islam and Muslims?* (Damascus Beirut: Dār Ibn-e Kathīr, 2004), p. 162.

⁴ Al-Qur'an, Surah As-Saffat, 37: 100.

"يُرِثْنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا" [مريم : 6]

"Who shall inherit me, and inherit the posterity of Ya'qūb (Jacob). And make him, my Lord, one with whom You are Well-Pleased!"¹

In a verse, he used to supplicate as:

"هَئَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ" [آل عمران : 38]

"At that time Zakariyā invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."²

A verse mentions the following supplication for the pious children:

"وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا" [الفرقان : 74]

"And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the pious."³

The above supplications of the Prophets highlight the significance of praying to Allah Almighty for virtuous, pious, and obedient child.

v. To Protect a Child's Rights

In Islam, the child development is accomplished with the protection of its rights. The Holy Qur'an clearly states the rights of the child during infancy and childhood:

"وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ

بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ" [البقرة : 233]

"The mother shall give suck to their children for two whole years, for those who desire to complete the term of suckling, but the father of the child shall bear the

¹ Al-Qur'an, Surah Maryam, 19: 6.

² Al-Qur'an, Surah Āl-Imran, 3: 38.

³ Al-Qur'an, Surah al-Furqan, 25: 74.

cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, or father on account of his child.”¹

This verse clarifies that the father and mother are held responsible for the sustenance of the child. Moreover, the Prophet (peace be upon him) mentions the rewards to be given to the parent for upbringing and development their children appropriately.

عُقْبَةُ بْنُ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ فَصَبَرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جَدَّتِهِ كُنَّ لَهُ حِجَابًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ."

‘Uqbah bin Amir said: I heard the Messenger of Allah (peace be upon him) say: “Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection.”²

vi. To Save the Children Life and Lineage

Islam absolutely abandons harming and killing the child. The Holy Qur'an strictly prohibits killing of children, particularly due to the fear of poverty, as stated:

"وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ" [الأنعام : 151]

“And kill not your children because of poverty. We provide sustenance for you and them.”³

"وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ" [الإسراء : 31]

“And kill not your children for fear of poverty. We shall provide for them as well as for you.”⁴

¹ Al-Qur'an, Surah al-Baqarah, 2: 233.

² Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette. Hadith No. 3669, vol. 5, p. 17. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

³ Al-Qur'an, Surah al-An'am, 6: 151.

⁴ Al-Qur'an, Surah al-Isra', 17: 31.

Moreover, the Prophet (peace be upon him) forbade the killing of women and children even during the war.

عَنْ نَافِعٍ "أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ أَنَّ امْرَأَةً وَجِدَتْ فِي بَعْضِ مَغَارِي النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مَقْتُولَةً
فَأَنْكَرَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَتْلَ النِّسَاءِ وَالصِّبْيَانِ."

Reported Abdullah: "During some of the *Ghazawāt* of the Prophet (peace be upon him), a woman was found killed. Allah's Messenger disapproved the killing of women and children."¹

عَنْ ابْنِ عُمَرَ قَالَ: "وُجِدَتْ امْرَأَةٌ مَقْتُولَةً فِي بَعْضِ مَغَارِي رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَتَنَهَى
رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ."

Reported Ibn 'Umar: During some of the *Ghazawāt* of Allah's Messenger (peace be upon him), a woman was found killed, so Allah's Messenger (peace be upon him) forbade the killing of woman and children."²

vii. To Get Benefits of the Child in this World and the Hereafter

The pious and virtuous child is not only beneficial in this world, but also is a constant source of raising the parent's status in Paradise. For example, the parents' status will be raised due to the supplications of the child.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . . . وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ الرَّجُلَ
لَتَرْفَعُ دَرَجَتَهُ فِي الْجَنَّةِ فَيَقُولُ: أَنَّى هَذَا؟ فَيَقَالُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ."

Reported Abu Hurairah that . . . the Messenger of Allah (peace be upon him) said: "A man will be raised in status in Paradise and will say: Where did this

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Jihād* (Fighting for Allah's Cause), Hadith No. 3014. vol. 4, p. 158.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Jihād* (Fighting for Allah's Cause), Hadith No. 3015. vol. 4, pp. 158-159.

come from? And it will be said: From your son's praying for forgiveness for you."¹

The *Sunnah* clarifies that a virtuous son is an ongoing charity for the parents, as mentioned:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "When a man dies, all his good deeds come to an end except three: Ongoing charity, beneficial knowledge, or a righteous son who will pray for him."²

The pious daughters will be the source of gaining admittance to Paradise for their parent, as cited:

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُحْسِنُ إِلَيْهِمَا مَا صَحَبَتَاهُ أَوْ صَحِبَهُمَا إِلَّا أُدْخِلَتْهُ الْجَنَّةُ."

Reported Ibn Abbas that the Messenger of Allah (peace be upon him) said: "There is no man whose two daughters reach the age of puberty and he treats them kindly for the time that they are together, but they will gain him admittance to Paradise."³

Likewise, the virtuous daughters will also serve as a protection against the Hell Fire for their parent, as quoted:

أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ قَالَتْ: "جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ تَسْأَلْنِي فَلَمْ تَجِدْ عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

¹ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Supplication, Hadith No. 3660. vol. 5, pp. 12-13. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ḥasan*.

² Muslim Ibn al-Hajjaj, *Ṣaḥīḥ Muslim*, trans by Nasiruddin al-Khattab (Riyadh: Darussalam, 2007), The Book of Wills, Hadith No. 4223. vol. 4, p. 371.

³ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette. Hadith No. 3670, vol. 5, p. 17. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

وَسَلَّمَ فَحَدَّثْتُهُ فَقَالَ: "مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ."

Reported Aishah, the wife of the Prophet (peace be upon him): "A lady with her two daughters, came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and (she) divided it between her two daughters, and then she went away. The Prophet (peace be upon him) came in and I informed him about this story. He (peace be upon him) said: "Whoever in the charge of these daughters and treats them generously, then they will act as a shield for him from the Fire (Hell)."¹

viii. Child Care through Parent's Supplication

The *Sunnah* mentions the supplications for the child care and protection. For example, parents' are not allowed to supplicate against their children.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : "لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى خَدَمِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ لَا تُؤَافِقُوا مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى سَاعَةً نَزَلَ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ."

Jabir bin Abdullah said that the Messenger of Allah (peace be upon him) said: "Do not supplicate against yourselves, and do not supplicate against your children, and do not supplicate against your servants, and do not) supplicate against your wealth for (it is possible) that it will coincide with an hour in which requests are granted, so your supplication will be responded to as well."²

He (peace be upon him) also said: "لَا تُؤَافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ" "lest that coincide with an hour when Allah is asked and He answers your prayers."³

¹ Bukhārī, Muhammad bin Ismā'il, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab* (Good Mannars), Hadith No. 5995. vol. 8, pp. 29–30.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Legal Punishments, Hadith No. 1532. vol. 2, p. 222. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of Asceticism and Heart-Softening Reports, Hadith No. 7515. vol. 7, pp. 408–409.

Similarly, the supplication of a father for his child will be answered undoubtedly.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "ثَلَاثُ دَعَوَاتٍ يُسْتَجَابُ لَهَا لَا شَكَّ فِيْهَا دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمَسَافِرِ وَدَعْوَةُ الْوَالِدِ لِوَلَدِهِ."

Abu Hurairah narrated that the Messenger of Allah (peace be upon him) said: "There are supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler, and the supplication of a father for his child."¹

ix. To Protect the Rights of Orphan Children

The Prophet (peace be upon him) highlights the rights of orphan children and mentions its reward as Paradise.

عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا." وَقَالَ بِأَصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى.

Sahl bin Sa'd narrated that the Prophet (peace be upon him) said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together."²

x. To Raise the Children with Politeness and Kindness

The Prophet (peace be upon him) admired the women of Quraish for being soft and kind towards their children.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ صَالِحُو نِسَاءِ قُرَيْشٍ، أَخْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ."

¹ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Supplication, Hadith No. 3862. vol. 5, p. 120. Hafiz Zubair Ali Za't said: [This Hadith is] *Hasan*.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab* (Good Manners), Hadith No. 6005. vol. 8, p. 34.

Abu Hurairah narrated that the Prophet (peace be upon him) said: “The best women are the riders on camels and the righteous among the women of Quraish. They are very kind to their children in their childhood and very careful in guarding of the property of their husbands.”¹

The above section elucidates the position of the Holy Qur'an and the *Sunnah* of the Prophet (peace be upon him) for the upbringing and rearing of Muslim children. The children are measured as the real asset of the parents within the religious and humanistic perspective of Islamic teachings.

1.11.2 Significance of the Development of Children from a Contemporary Psychology Perspective

The contemporary psychologists laid great emphasize towards the child's development and have presented various theories as well as conducted empirical research to examine the significance of the child's development from a psychological perspective. Researchers consider human life span development from conception to death, which can be either positive or negative.² There are different branches of psychology that deal with the development and growth of children including; child psychology, developmental psychology, personality psychology, and social psychology. The subsequent discussion illustrates the importance of a child's development from a contemporary psychological realm:

i. To Raise and Care the Children

Kairen Cullen states that the main aim of child psychology is to help us know how best to raise and care for our children.³ This shows the importance of a child's development, which focuses on raising and caring the child appropriately.

ii. To describe, explain and optimize development

Developmental scientists Baltes, Reese and Lipsitt established three goals of developmental psychology; which include describing, explaining, and optimizing

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5082. Vol. 7, p. 28.

² Diane E. Papalia, and Gabriela Martorell, *Experience Human Development*, 13th ed. (New York NY: McGraw Hill, 2015), p. 3.

³ Kairen Cullen, *Child Psychology: A Practical Guide* (Minneapolis MN: The Keg House, 2011), p. 3.

development.¹ Obviously, the study of children gives a significant insight into the nature of human development.² This demonstrates that developmental psychology aims at the description, explanation, and improvement of the child's development to give insight into the nature of human development.

iii. To Grow, Maintain and Regulate Human Development

Baltes, Staudinger, and Lindenberger argue that the mastery of life span involves in the three goals of human development: growth, maintenance and regulation.³ This means the life span studies examine human development from the aspects of growth, maintenance, and regulation.

iv. To Solve Practical Problems of Children and Families

Mavis argues that developmental science is introduced by the need to solve practical problems of children and their families as well as to improve their education, health, welfare, and legal status.⁴ The development of personality depends on the solution of the problems at different stages of life including; infancy, childhood, adolescence, adulthood and old age.⁵ Therefore, developmental science helps in providing the solution of the problems of children. However, the developmental goals of children change with the stages of growth and development. Child psychologists' suggest that the preschool years of children (ages 2-5 years) are most important developmental periods for the strong foundation in children. Children ages 6-10 years involve enhancement of skills necessary for social expectations.⁶

v. To Assist Mental Health of Children

Schroeder and Gordon describe that child clinicians help major mental health problems of children and normalize the stresses of their growth and development in

¹ Baltes, P. B., Reese, H., and Lipsett, L., "Lifespan developmental psychology," *Annual Review of Psychology* 31 (1980): pp. 65-110.

² Thomas Keenan, *An Introduction to Child Development* (London: SAGE Publications, 2002), pp. 1-2.

³ Baltes, P. B., Staudinger, U. M., and Lindenberger, U. "Lifespan Psychology: Theory and application to intellectual functioning," *Annual Review of Psychology* 50, (1999): pp. 471-507.

⁴ Hetherington, E. Mavis, "Relevant issues in developmental science," in *The Developing Person: Through Childhood and Adolescence*, 5th ed. Kathleen Stassen Berger (New York: Worth Publishers, 2000), p. 2.

⁵ John Aurther, *Personality Development*, p. 3.

⁶ Carolyn S. Schroeder and Betty N. Gordon, *Assessment and Treatment of Childhood Problems* (New York: The Guilford Press, 1991), p. 5.

order to enhance their abilities to live, love and work with a feeling of satisfaction.¹ Therefore, child clinicians explored that the promotion of positive mental health and normalization of growth and development could play an important role in enhancing children's abilities.

vi. To Develop Human Potential

According to Berger, development scientists seek to understand and measure change in human over time. Moreover, they attempt to help people through knowledge in order to develop human full potential.² This means that the assessment and promotion of change and development is an important objective of the development of children in contemporary psychological approaches.

vii. To Protect the Lineage of Human

In twenty-first century, according to Bonanno, Wortman, and Nesse, the major reason for a child's growth and development emerges from the increasing number of older adults, who will be without either a spouse or children.³ This indicates the need of the child's development and growth for the protection of human lineage.

viii. To Produce Better Future Generation

The future of a society depends on the development and education of the next generation (children).⁴ Childhood is very eventful and unique period, which lays important foundations for the adulthood. Children's rearing is important for the future of society; whereby good parenting takes considerable time for providing supportive, safe, and stimulating environment for children in order to secure and help them in reaching at full potential as human beings.⁵

¹ Carolyn S. Schroeder and Betty N. Gordon, *Assessment and Treatment of Childhood Problems*, p. 3.

² Kathleen Stassen Berger, *The Developing Person Through Childhood and Adolescence*, 5th ed. (New York: Worth Publishers, 2000), p. 2.

³ Bonanno, Wortman, and Nesse, "Perspective patterns of resilience and maladjustment during widowhood," in *Life-Span Development*, 10th ed. John W. Santrock (New York: McGraw Hill, 2006), p. 7.

⁴ Rudolph Schaffer, *Preface in Introducing Child Psychology* (Malden MA, USA: Blackwell Publishing, 2004), p. xvii.

⁵ John W. Santrock, *Child Development*, 13th ed. (New York: McGraw-Hill Companies, Inc., 2011), p. 10.

ix. To Give Understanding of Adult Behavior

Keenan states that studying behavioral changes in children helps in gaining a better understanding of adult behavior.¹ Therefore, the study of a child's behavior provides an opportunity in understanding the adult's behavior properly.

The above discussion demonstrates that the *Sunnah* and contemporary psychology extremely highlighted the significance of a child's development respectively. The *Sunnah* primarily emphasizes the childhood development from the religious, psychological, and social aspects, while stressing on both children and parents. Conversely, contemporary psychology focuses on psychological and social aspects of the development of children without underlining the religious benefits. To conclude, the two disciplines sought to discuss the developmental aspects of children in order to provide them sound foundations during childhood illuminating their protection, safety, and care as a healthy future generation and good citizens of a community.

¹ Thomas Keenan, *An Introduction to Child Development* (London: SAGE Publications, 2002), pp. 1–2.

1.12 Tentative Chapters

CHAPTER 1: INTRODUCTION

- 1.1. Introduction
- 1.2. Background of the Study
- 1.3. Statement of the Problem
- 1.4. Purpose of the Research
- 1.5. Research Questions
- 1.6. Research Objectives related to Research Questions
- 1.7. Significance of the Study
- 1.8. Limitations of the Study
- 1.9. Operational Definitions of Key Terms
- 1.10. Significance of the Development of Children in the two Perspectives
- 1.11. Tentative Chapters
- 1.12. Summary

CHAPTER 2: LITERATURE REVIEW

- 2.1. Introduction
- 2.2. Child Development and Upbringing from an Islamic perspective
- 2.3. Child Development and Upbringing from a Contemporary Psychology Perspective
- 2.4. Summary

CHAPTER 3: RESEARCH METHODOLOGY

- 3.1. Introduction
- 3.2. Research Paradigms
- 3.3. Qualitative Verses Quantitative Research
- 3.4. Research Paradigm for this Study
- 3.5. Strengths of Qualitative Research
- 3.6. Weaknesses of Qualitative Research
- 3.7. Qualitative Research Method in this Study
- 3.8. Justification for the selection of Qualitative Research Method

- 3.9. Reliability and Validity
- 3.10. Data Collection and Data Analysis
- 3.11. Issues of Bias and Limitations for the Research Methodology
- 3.12. Summary

CHAPTER 4: DEVELOPMENT OF PERSONALITY DURING PRENATAL STAGE IN THE *SUNNAH* AND CONTEMPORARY PSYCHOLOGY

- 4.1. Introduction
- 4.2. Aspects of the Prenatal Stage from the *Sunnah*
 - 4.1.1. Basis of Marriage
 - 4.1.2. Prenatal Child care in the Womb
 - 4.1.3. Factors Affecting Prenatal Development
- 4.3. Aspects of the Prenatal Stage from a Contemporary Psychological Perspective
 - 4.3.1. Basis of Marriage
 - 4.3.2. Prenatal Child care in the Womb
 - 4.3.3. Factors Affecting Prenatal Development
- 4.4. Discussion

CHAPTER 5: DEVELOPMENT OF PERSONALITY DURING INFANCY STAGE IN THE *SUNNAH* AND CONTEMPORARY PSYCHOLOGY

- 5.1. Introduction
- 5.2. Personality Development during Infancy from the *Sunnah* Perspective
 - 5.2.1 Aspects of Development in Infancy
 - 5.2.1.1 Physical Development
 - 5.2.1.2 Religious Development
 - 5.2.1.3 Psychological Development
 - 5.2.1.4 Linguistic Development
 - 5.2.1.5 Social Development
 - 5.2.2 Factors Affecting in Infancy
 - 5.2.3 Problems and their Treatments in infancy
- 5.3. Personality Development during Infancy from Contemporary Psychology
 - 5.3.1 Aspects of Development in Infancy
 - 5.3.1.1 Physical Development

- 5.3.1.2 Religious Development
- 5.3.1.3 Psychological Development
- 5.3.1.4 Linguistic Development
- 5.3.1.5 Social Development
- 5.3.2 Factors Affecting in Infancy
- 5.3.3 Problems and their Treatments in Infancy
- 5.4. Discussion

CHAPTER 7: DEVELOPMENT OF PERSONALITY DURING CHILDHOOD IN THE *SUNNAH* AND CONTEMPORARY PSYCHOLOGY

- 6.1. Introduction
- 6.2. Personality Development during Childhood from the *Sunnah* Perspective
 - 6.2.1. Aspects of Development at Childhood
 - 6.2.1.1. Physical Development
 - 6.2.1.2. Religious Development
 - 6.2.1.3. Psychological Development
 - 6.2.1.4. Linguistic Development
 - 6.2.1.5. Educational Development
 - 6.2.1.6. Moral Development
 - 6.2.1.7. Social Development
 - 6.2.1.8. Sexual Development
 - 6.2.2. Factors Affecting Development during Childhood
 - 6.2.3. Problems of Childhood, their Causes, and Methods of their Treatment
- 6.3. Personality Development during Childhood from Contemporary Psychology
 - 6.3.1. Aspects of Development during Childhood
 - 6.3.1.1. Physical Development
 - 6.3.1.2. Religious Development
 - 6.3.1.3. Psychological Development
 - 6.3.1.4. Educational Development
 - 6.3.1.5. Moral Development

- 6.3.1.6. Social Development
- 6.3.1.7. Sexual Development
- 6.3.2. Factors Affecting Development during Childhood
- 6.3.3. Problems of Childhood, their Causes, and Methods of their Treatment
- 6.4. Discussion

CHAPTER 7: CONCLUSION

- 7.1. Introduction
- 7.2. Discussion of key findings of the study
- 7.3. Implications of the Research
- 7.4. Scope for Future Research
- 7.5. Conclusion

1.13 Summary

This chapter suggests the significance of the development of a child's personality from the *Sunnah* of the Prophet (peace be upon him) and contemporary psychology. The chapter expresses that this study fairly exposed the contributions of both perspectives analytically and critically to compare and improve the developmental aspects of children from the prenatal period to late childhood. It also deals with the various developmental aspects of a child's personality, so that they may be protected from problematic behavior and personality disorders. The researcher argues that the study would be a prerequisite in developing Muslim societies worldwide by providing an in-depth understanding of personality development in children. Finally, it is hoped that this endeavor would be helpful in facilitating the developmental aspects of children by improving them in their abilities, making them good citizens, and developing them as a strong future generation having normal behavior and personality.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter provides an extensive review of previous research and studies relevant to the development of a child's personality from Islamic teachings as well as contemporary psychology. The basic purpose of this literature review is to link the objectives of the present study with relevant information drawn from the Islamic and contemporary psychology disciplines. The chapter delineates a brief history of the contributions of Muslim scholars based on the Holy Qur'an and the *Sunnah* of the Prophet Muhammad (peace be upon him), and contemporary psychological theoretical or empirical research focusing on the development of personality in children. The chapter is divided into two sections: the first section examines the Islamic literature related to the development of a child's personality, whereas the second section of the literature review investigates the relevant literature drawn from the discipline of contemporary psychology centering on personality development in children. Specifically, the review will emphasize both common factors as well as contrasting constructs identified in the Islamic literature and contemporary psychological studies to highlight the contributions that each discipline makes in understanding theories of personality development in children. Overall, this chapter provides a framework for conducting the current research comparatively and analytically from both perspectives i.e. the *Sunnah* and contemporary psychology.

2.2 Child Development and Upbringing from an Islamic Perspective

This section underlines the contributions of Muslim scholars in the field of child upbringing and rearing particularly in personality development. Islamic teachings address the issues of human life more broadly and children more explicitly based on Islamic divine sources including the Holy Qur'an and the *Sunnah*. Muslim scholars, however, predominantly highlight various aspects of the development of children, including personality development using these divine Islamic sources. The following section comprehensively addresses children's upbringing practices for a child's personality development within the framework of Islam:

Ibn Qayyam, *al-Jauzī* in his book "تحفة المودود بأحكام المولود"¹ [Lovely Gift for Child's Laws], discusses the development of Muslim children from an Islamic perspective. The author provides a framework for the rearing and upbringing of Muslim children at childhood. *Al-Jauzī* outlines comprehensively the infancy stage by reviewing the practices from the verses of the Holy Qur'an and the traditions of the Prophet (peace be upon him). The author sheds a detailed light on religious, emotional, physical, educational, ethical development of Muslim children. Ibn Qayyam explains the ethical and educational aspects of the child personality development. He also explains the methods of disciplining the Muslim children from religious realm. Overall, this book delineates the issues of the development of children and is considered a basic source of information about the rearing practices of Muslim children; however, it does not discuss contemporary psychological approaches.

Muhammad Nūr in his book "منهج التربية النبوية للطفل"² [Prophetic Upbringing Methodology for the Child], discusses the methods of rearing Muslim children from the verses of the Holy Qur'an and the traditions of the Prophet Muhammad (peace be upon him). The author outlines the significance of a child's rearing including guidance for parents and educators, a review of the infancy stage, the Prophetic strategies for children's upbringing, the fundamental principles for encouraging the healthy psyche of a child, the motivational techniques to encourage child obedience, and the methodologies for ethical education of a child. Nūr comprehensively addresses the aspects of faith, social, ethical, emotional, psychological, physical, and educational development. He also explains the ways of disciplining the sex drive in Muslim children. To conclude the book, he elaborates on the sermon of the Prophet Muhammad (peace be upon him) for children and the forty traditions related to the development of children in general. While this book is an important contribution that focuses on the development of Muslim children, it is not grounded within the broader field of contemporary psychological research.

¹ Muhammad bin Abi Bakr, Ibn Qayyam al-Jauzī, *Tohfāh al-Mawdūd Bay al-Ahkām al-Mawlūd*, 1st ed. (Damascus: Maktabah Dār al-Bayān, 1971).

² Muhammad Nūr bin Abdul Hafīz, Swayed, *Manhaj al-Tarbiyyah al-Nabawiyyah La al-Ṭifl* (Damascus Beirut: Dār Ibn-e Kathīr, 2004).

In the text "أسس بناء شخصية الطفل المسلم"¹ [Foundations of Development of Muslim Child's Personality], Ali bin Nāif discusses foundations for various aspects of the development of a Muslim child's personality. The author highlights the fundamental principles for the development of faith followed by the aspects of social, ethical, emotional, psychological, physical, educational, intellectual development, and finally disciplining of sexual drive in children. In addition, bin Nāif addresses the education and training of Islamic worship and the health care strategies for Muslim children. He elucidates an extensive analysis of the Qur'an and Hadith literature related to the developmental issues of children, with a brief description from Islamic Jurisprudence. Overall, this text examines the prerequisites of development of a Muslim child's personality from Islamic teachings, with no reference to contemporary psychology.

The author Saeed Al-Qahtānī illustrates children rearing practices from the Holy Qur'an and the *Sunnah* in his book "الهدى النبوي في تربية الأولاد في ضوء الكتاب والسنة"² [The Prophetic Guidance for Children Upbringing in the light of the Qur'an and the *Sunnah*]. He sheds light on the significance of upbringing of children, the selection process of a virtuous spouse, the rights of children, the responsibilities of parents, and the sources and principles of a child's rearing. Al-Qahtānī also highlights the importance of compassionate and kind behavior towards children. Further, the writer outlines the Prophetic guidance in dealing with children's faith education, ethical considerations, physical, academic, psychological, and social development, and their awareness of sexual violence. In addition to the rearing of Muslim children, the writer demonstrates the significance of adults' rearing and education, the Prophet's (peace be upon him) attitude and behavior towards adults, and the Prophetic guidance for parents in educating adults. This book reviews rearing and development of children and adults from an Islamic viewpoint in general, however, it does not deal with contemporary psychology.

Khalid Al-Hāzmī in his book "أصول التربية الإسلامية"³ [Principles of Islamic Upbringing], outlines the Islamic rules and principles for raising children. The author describes the concept and nature of children's upbringing within an Islamic realm. Al-

¹ Ali bin Nāif, al-Shahūd, *Usūs Binā' Shakhṣīyah al-Ṭifl*, 1st ed. (Bhānj Malaysia: Dār al-Ma'mūr, 2009).

² Saeed bin Ali Al-Qahtānī, *al-Hadyu al-Nabī Fī al-Tarbiyyah al-Aṭfāl* (Riyadh: Maṭb'at Safīr, 1431H).

³ Khalid bin Hamid, al-Hāzmī, *Usūl al-Tarbiyyah al-Islāmīyah* (Riyadh: Dār 'Alim al-Kitāb, 2000).

Hāzmī outlines the significance of key objectives and characteristics of Islamic rearing practices of children. Al-Hāzmī emphasizes the teaching of Islamic knowledge to children, educating their faith and worship, developing their ethics, growing them physically and vocationally. The author organizes the Islamic principles of rearing into three categories including foundational principles (the Quran, the *Sunnah*, biography of the Companions, and the struggles of Muslim scholars), methodological principles (general objectives, educational pillars and fundamentals of upbringing), and field principles (Masjid, family, school and media). Finally, Al-Hāzmī concludes the text with a description of practical strategies of child rearing including the importance of role models, storytelling, invitation sources, instruction, and punitive measures. The text provides a summary of overarching Islamic child rearing practices and their influence on the development of personality in children. However, no links to contemporaneous psychological theories or principles are evident.

In the book "فن تربية الأولاد في الإسلام"¹ [Art of Children's Upbringing in Islam], Mohamad Saeed, Morsi explores an extensive Islamic standpoint on children's upbringing. The text presents a wide range of issues relating to the development of Muslim children. Saeed Morsi describes methodologies for dealing with children, giving consideration to their individual characteristics, needs, and interrogation. Saeed, Morsi delineates various physical health issues and psychological problems of children and their subsequent treatment. In Saeed Morsi's view, reward and punishment, models and narrations, instruction and habituation, and indoor and outdoor activities play a significant role in the development of Muslim children. Saeed Morsi also provides insight into the qualities of a Muslim child possessing sound faith, correctness of worship, good morals, sound education, a healthy body, cooperative personality, time consciousness, self-accountability, and punctuality. Saeed Morsi provides a questionnaire for the behavior modification of children, emphasizing the roles of both parents and children. Saeed Morsi also mentions the Prophetic recommendations for Muslim parents as well as children, with a brief description of Imam Ghazali's instructions for children. In conclusion, Saeed Morsi provides a brief summary of recommendations for parents to assist in the moderation

¹ Mohamad Saeed, Morsi, *Fan Tarbiyyah al-Awlad Fi al-Islam* (Cairo Egypt: Dār al-Tawzih Wa al-Nashr, 2011).

of their parental responses in the development of their children. This text presents guiding principles and techniques for raising children that are grounded in an Islamic perspective, with no reference to contemporary psychology.

Mohamad bin Shakir, *al-Sharīf* in his book "نحو تربية إسلامية راشدة: من الطفولة إلى البلوغ"¹ [Towards Right Islamic Upbringing: From Childhood to Puberty], discusses the nature of Islamic upbringing within an Islamic domain. Mohamad *al-Sharīf* provides key principles to inform an Islamic upbringing. Mohamad *al-Sharīf* addresses infancy and childhood extensively by discussing the key factors associated with these stages of development, including features and characteristics of this stage of development, difficulties and problems infants and children encounter, rewards and punishments for children within this phase of development, and instructions and advice for parents from an Islamic perspective. Mohamad *al-Sharīf* examines Islamic teachings to investigate developmental aspects of infancy and childhood, with a main focus on parental guidance, the impacts of environmental factors on a child's development, influences of behavioral problems, child rearing practices, including reward techniques, rules and principles of punishment, recommendations and instructions for parents, and solutions for childhood problems. Like the texts highlighted above, this is informed by an Islamic perspective that does not account for contemporary psychological research and studies.

In the book "الحوار وبناء شخصية الطفل"² [Dialogue and Development of Child's Personality], Salmān Mahmoud outlines the role of dialogue in the development of a child's personality from an Islamic perspective. Mahmoud highlights the role of educators, parents, children and families in the development of a child's personality, the significance of dialogue and conversation and its impact on the methods of teaching, organization and innovation of thoughts in children, the acquisition of self-confidence and self-concept through dialogue among children, and the role of dialogue in making a child free from repression and introversion. Mahmoud also describes the influences of the media and related communication sources, and the significance of religious guidance in the protection of a child's personality from psychological problems and related disorders. This text examines the impact of

¹ Mohamad bin Shakir, *al-Sharīf*, *Nahwa Tarbiyyah Islamiya Rashidah* (Riyadh: Maktabah al-Malak Fahd al-Watniyyah, 2006).

² Salmān Mahmoud, *al-Hiwār Wa Binā'u Shakhsiyah al-Ṭifl* (Riyadh: Maktabah al-'Abīkān, 1998).

dialogue on the development of a child's personality, with no reference to contemporary psychology.

Mos'ed al-Najjār in "نحو نظرية إسلامية في الشخصية"¹ [Towards an Islamic Perspective on the Personality], examines an Islamic viewpoint towards personality and personality development. Al-Najjār compares and analyses terminologies used within Islamic texts and the psychology literature. Al-Najjār primarily emphasizes Islamic teachings in delineating concepts of personality, the components and development of an individual's personality, and the causes of deviation and preventative measures of the personality. This text contributes to the Islamic theory of human's personality, expounds on understandings of human behavior, and outlines specific factors affecting the human personality. Al-Najjār describes key aspects of the development of human personality at different stages of life, the causes of a deviant personality as well as treatments to address personality disorders. The text provides an overview of the Islamic understanding concerning personality development, giving no relevance to contemporary psychology. The present study, however, attempts to investigate the *Sunnah* of the Prophet Muhammad (peace be upon him) and contemporary psychological approaches towards the development of a child's personality.

Mohammad, *al-Ṣalih* in his book "الطفل في الشريعة الإسلامية"² [The Child in Islamic Shari'ah] examines issues of childhood upbringing from Islamic Jurisprudence. Mohammad explicitly discusses the foundations of family, the goals of marriage, and the selection process of a spouse. *al-Ṣalih* addresses the rights of children from the fetal stage to later stages of development, the importance of infancy in Islam, the characteristics and outcomes of a child's growth, and the role of environment in growth and development. Mohammad, further, describes a child's rights for expenditure, equity principles for children, a child's rearing and education, and the foundations of Islamic upbringing. In addition, *al-Ṣalih* highlights the rights of an orphan child and an abandoned child (foundling)³ as elaborated in Islamic Jurisprudence. Overall, the text provides a broad Islamic stance on different aspects

¹ Mos'ed Ahmed Al-Najjār, "Nahwa Nazria Islamia Fi al-Shakhsiyyah" (Master's Thesis, Yarmouk University Jordan, 1995).

² Mohamad bin Ahmed, *al-Ṣalih, al-Ṭifl Fi al-Shari'ah al-Islamia*, 2nd ed. (Riyadh: Maṭābih al-Farzdaq al-Tajaria, 1982).

³ The child that is found falling in the way, whose father or mother is unknown. Ibn al-Athīr, al-Mubarak bin Mohamad, *al-Nihāya Fi Garīb al-Hadīth Wa al-Athār* (Beirut: al-Maktabah al-Ilmia, 1979), vol. 4, p. 534.

of a child's development within an Islamic Jurisprudence discourse, and does not consider personality development in children through the lens of contemporary psychology.

In "الطفولة في الإسلام"¹ [Childhood in Islam], Hasan Mullā underlines the significance and foundations of a child's upbringing within an Islamic discourse. The author discusses the Quranic verses and Prophetic traditions to highlight the rights and responsibilities of children. Mullā emphasizes the roles of children in the family and social life. He summarizes various aspects of a child's upbringing, such as, rearing before birth, principles of upbringing, social development, knowledge development, and physical health. Mullā also delineates personal morals and qualities of a student and a teacher, techniques of teaching, and therapies for the problems of students. The text provides a brief review of the key factors associated with a child's healthy upbringing from Islamic discourse, with no focus on contemporary psychological theory.

Jamal Abdul Rahman in his text "أطفال المسلمين: كيف رباهم النبي الأمين"² [Children of Muslims: How the Honest Prophet (peace be upon him) brought them up?], describes the methods of a child's rearing and upbringing from the perspective of the teachings of the Prophet (peace be upon him). The main theme of the text is the Prophetic instructions in developing children at prenatal, infancy, and childhood. Abdul Rahman presents the practical examples of the development of children from the exalted model of the Prophet (peace be upon him). The text sheds light on the Prophet's (peace be upon him) love, care, devotion, enthusiasm, kindness, and affection for children's healthy development and growth. Abdul Rahman elaborates on the importance of humor and play for children. The author also reviews the concept of punishment, its principles, and disadvantages for children from the *Sunnah*. The text provides a practical description of a child's development from the life of the Prophet (peace be upon him), but does not elucidate on contemporary psychological principles.

¹ Hasan Mullā Usman, *al-Taḥūlah Fi al-Islam* (Riyadh: Dār al-Ma'rīkh, 1982).

² Jamal Abdul Rahman, *Aṭfāl al-Muslaimīn: Kaifa Rabbāhum al-Nabī al-Amin?* 7th ed. (Makkah: Dār Tayyibah al-Khazrā', 2004).

Ahmed Mohammad and Ibrahīm Yasīn in the text "صورة الطفولة في التربية الإسلامية"¹ [Picture of Childhood from Islamic Upbringing] describe key Islamic upbringing practices for children. The authors discuss the principles, characteristics and human orientation for an Islamic upbringing, the significance of childhood upbringing, and the foundations of family life by underlining the roles of a mother and father. Mohammad and Yasīn describe the rights of children for life, freedom, naming, expenditure, justice, equity, ethics, and education. They also address the role of environmental factors, including homes, mosques, books, and schools on a child's upbringing. As a conclusion to the text, the authors highlight overarching principles associated with an individual's upbringing for instructors and parents. This text illustrates issues of childhood upbringing from the teachings of Islam but does not incorporate discussion grounded in contemporary psychology.

In the text "*Bachūn kī Tarbiyyat*"² [Upbringing of Children], the writer Sirajuddin Nadvī discusses various aspects of a child's upbringing informed by Islamic teachings. Nadvī addresses the health care principles associated with the development of children with a focus on ethical, social, psychological, emotional, and sexual development. The author also examines factors affecting childhood growth and development. The text presents a brief review of problems experienced by Muslim children as well as strategies to address these problems. The texts provide an in-depth understanding of the issues of a child's upbringing from an Islamic perspective without including current debates from the perspective of contemporary psychological research.

Muhammad Abdul Ma'būd in his "*Bachūn kī Tarbiyyat kā Encyclopedia*"³ [Encyclopedia on the Upbringing of Children] discusses the child rearing from an Islamic perspective. Abdul Ma'būd highlights the views of Muslim Jurists in his elaboration of childhood development. The text comprehensively addresses concepts of marriage, as well as development during pre- and post-birth stages. Abdul Ma'būd states the various juristic problems of children and their solution from a Jurist's viewpoint. Abdul Ma'būd explicitly addresses issues, including fostering, character

¹ Ahmed Mohammad, al-Zabādī and Ibrahīm Yasīn, al-Khaṭīb, *Ṣūra al-Ṭafūla Fī al-Tarbiyyah al-Islamiya* (Oman: Maktabah Dār al-Thaqāfa, 2000).

² Sirajuddin Nadvī, *Bachūn kī Tarbiyyat* (Lahore: Islam Book Depo, 2011).

³ Muhammad Abdul Ma'būd, *Bachūn kī Tarbiyyat kā Encyclopedia* (Lahore: Maktaba-e-Rehmania, 2006).

development, children's rights, social ethics, and sexual matters of children. The author concludes the text with a delineation of the views of Islamic Jurists on the issues of children. The text is informed by dominant Islamic discourse with no reference to contemporary psychology.

Abdullah Nāṣih 'Ulwān's text "Bringing up Children in Islam"¹ (تربية الأولاد في الإسلام), presents a comprehensive investigation of Muslim children's upbringing from an Islamic perspective. The text examines the notion of exemplary marriage and its link with child upbringing, psychological awareness and feelings for children, and the responsibilities of an instructor on a child's birth. Nāṣih 'Ulwān examines the causes of disobedient behavior in children and various interventions to address child misbehavior. The author emphasizes the responsibilities of parents and instructors in moral training, physical education, religious and intellectual promotion, psychological training, community understanding, and sexual education. Nāṣih 'Ulwān also highlights the principles and practices for raising children, as well as inspiring techniques to promote a suitable mode of living for children. The text draws on an Islamic focus with no reference to contemporary psychological research.

The text "The Care of Children in Islam"² translated and edited by the religious scholar Mahmood-ur Rahman addresses various issues of child rearing from an Islamic perspective.³ The text explores a number of topics including the rights of children, child's nutrition and its effects on health, training and education of children, child's individual and environmental health care, and the Holy Qur'an and the *Sunnah* perspective towards children. This book provides an in-depth understanding of the rights of children from an Islamic perspective, with no focus on contemporary psychology.

In the article "Toward an Islamic Perspective of Developmental Psychology"⁴ Salisu Shehu provides a conceptual framework of development from an Islamic and contemporary psychological perspective. Shehu critically reviews the western secular

¹ Abdullah Nāṣih, 'Ulwān, *Bringing up Children in Islam* (Karachi: Dār al-Ishāat, 1996).

² *The Care of Children in Islam*, Islamic Research Council Egypt, trans by Mahmood-ur Rahman (Islamabad: Dawah Academy International Islamic University, 2000).

³ This book is a collection of articles of Islamic Research Council Egypt in collaboration with UNICEF.

⁴ Salisu Shehu, "Toward an Islamic Perspective of Developmental Psychology," *The American Journal of Islamic Social Sciences* 15, no. 4 (Winter 1998): pp. 41-70.

worldview, sources of knowledge, means of exploring knowledge, and the objectivity and universality of empirical knowledge. The author emphasizes the principles of human development derived from the Holy Quran and Hadith, explains the gradual process and patterns of human growth and development, and delineates critical and sensitive periods of human life. Shehu illustrates factors influencing human development by focusing on textual proof of heredity and environment, God's will, and individual differences. In conclusion, Shehu surmises that Islamic and Western approaches are different and are influenced by societal contexts. The author's culminating thesis is that western developmental theories should not be applied to Muslim societies. The paper articulates a comparative and analytical review of developmental psychology from both an Islamic and contemporary psychology perspective.

This section presents an overview of the Islamic literature emphasizing children upbringing and personality development. This review demonstrates that Islamic teachings have significantly influenced understandings associated with the development and growth of children. The literature addresses various aspects of the development of children, particularly personality development from the prenatal stage to late childhood with an emphasis on religious, educational, physical, psychological, ethical/ moral, social and sexual development. The review also discusses the rights of children, influences of environmental factors, and childhood problems and their treatments from an Islamic perspective. It should be emphasized that the majority of these texts does not take into consideration the theoretical and practical insights drawn from contemporary psychological research.

2.3 Child Development from a Contemporary Psychological Perspective

This section outlines the contributions of researchers and psychologists in the areas of child and personality development. The psychological literature provides a comprehensive review of the theoretical and empirical research related to personality development in children. The following section highlights specific areas associated with child development more broadly and personality development in particular.

Rathus in his book “Childhood: Voyages in Development”¹ examined childhood stages of development, linking developmental theories and research with everyday life. Rathus highlights the influence of heredity and environment on the development of children. Further, he examines the influences of environmental factors including nutrition, health problems, drugs, environmental hazards, and maternal stress on prenatal development. Rathus illustrates three aspects of development including physical, cognitive, and social dimensions, as well as emotionality at infancy, early and middle childhood. Rathus delineates key areas of personality development through the review of: self-concept and temperament during infancy; the self; initiative versus guilt; the experience of fear during early childhood; and social and emotional problems experienced in middle childhood. Rathus exploration is grounded in psychological discourse and provides no reference to an Islamic perspective.

In “Child Development: A Thematic Approach,”² Bukatko and Daehler present a thematic study of child developmental drawn from key psychological theories. The authors provide a review of historical approaches associated with development, and prominent research methods employed in developmental psychology. Bukatko and Daehler discuss childhood physical development, learning and perception, linguistic acquisition, cognitive development, intelligence, emotional development, the self-concept and values and gender roles. They explain the influences of heredity and environment on the behavior of children. Further, they outline a theoretical perspective on the moral development of children. They highlight the role of parents, family members, and peers in socializing their children. In addition, the authors compare and analyze the influences of mothering versus fathering in the development of children. Beyond family and peers, they highlight the impacts of television on cognitive, language, and social development, computers on social development, the influences of school teachers and school-based violence, and broader community influences in the social development of children. Bukatko and Daehler’s work is, thematically organized to systematically explain the development of children. Their research is grounded in contemporary psychology, and gives no reference to an Islamic perspective.

¹ Spencer A. Rathus, *Childhood* (Belmont CA, USA: Thomson Wadsworth, 2011).

² Danuta Bukatko, and Marvin W. Daehler, *Child Development: A Thematic Approach*, 5th ed. (Boston MA: Houghton Mifflin Company, 2004).

Schaffer in “Introducing Child Psychology”¹ provides a review of the nature and development of children from psychological research. He delineates the key aims and principles of child psychology as a scientific discipline. Schaffer addresses two important questions: (1) what is child psychology? (2) why do we need child psychology? He then outlines key factors attributed to child development with respect to these questions. Schaffer provides a detailed review of the prenatal period, relationship formation, emotional development, developmental theories of Piaget and Vygotsky, information processing in children, and language development. The author explores the role of genes as well as environmental influences on prenatal development. Schaffer examines the family variety with regard to child development, divorce and its consequences on children, the nature and function of attachment, and the contributions of peer relationships to the development of children. Finally, Schaffer outlines parental influences on emotional development of children. This research gives emphasis to western psychological approaches, therefore giving no reference to Islamic ideology.

In “Child Psychology: A Contemporary Viewpoint”² Parke and Gauvain explore child developmental processes through the examination of heredity-environment interactions and risks during the prenatal period. They provide a review of prenatal development, infancy, as well as key childhood stages of development. Parke and Gauvain describe the structure and functions of the human brain in order to explain physical health, emotional development, language acquisition, communication skills, and cognitive development. They discuss in detail the influences of environmental factors on a child’s development with a key emphasis on the roles of family, peers, and friends. They subsequently describe sex-roles, sex differences, morality, altruism, and aggression and the influences of these variables in child development and developmental psychopathology. This research provides a brief description of the various developmental aspects of a child’s personality formation based on a predominantly contemporary psychological viewpoint that does not consider alternative cultural perspectives such as those drawn from an Islamic standpoint.

¹ Rudolph Schaffer, *Introducing Child Psychology* (Malden MA, USA: Blackwell Publishing, 2004).

² Ross D. Parke, and Mary Gauvain, *Child Psychology*, (New York: McGraw-Hill Company, 2008).

In the book "Child Psychology"¹ Hughes, Noppe, and Noppe outline a range of theories of child development. The authors examine the factors affecting child development during the prenatal period, the effects of malnutrition on physical development, the socio-cultural factors in perception, the environmental influences on cognitive development, and the factors influencing memory of children. Hughes, Noppe, and Noppe discuss personality development by emphasizing Freud's psychoanalytical revolution, Erikson's psychological modifications, and central issues in personality development. They examine parent-child attachment, parenting styles and gender roles, sibling relationships, the role of grandparents, and issues of disruption and variance in families. The authors highlight the development of social awareness and interaction and provide a theoretical review of moral development in children. Finally, they discuss hormonal influences on behavior in infancy, and sources of stereotyping and aggression in children. This research locates child development within a contemporary psychological lens that gives no reference to alternative cultural perspectives beyond predominant western constructs.

In the book "Child Psychology,"² Vasta, Miller, and Ellis discuss key aspects of childhood development. They examine the effects of genetic influences on behavior of children as well as variables such as nutrition, maternal experience and the influence of stress during the prenatal phase. Subsequently, they review cognitive development from a Piagetian perspective, including information processing, as well as socio-cultural approaches. The authors delineate early social and emotional development, the development of self, theories of moral development, pro-social behavior and aggression, and the development of sexual relationships and behavior. The authors also highlight the influences of parenting style, the role of fathers, siblings, grandparents, other family members, and peer relations in the socialization of children. Their text is grounded in a predominantly western psychological perspective.

¹ Fergus P. Hughes, Lloyd D. Noppe, and Illene C. Noppe, *Child Psychology* (New Jersey: Prentice Hall, 1996).

² Ross Vasta, Scott A. Miller, and Shari Ellis, *Child Psychology*, 4th ed. (Hoboken NJ: John Wiley and Sons, 2004).

In "The Developing Child"¹ the writers Boyd and Bee address the development of the child with respect to the physical dimensions of development, cognition, social development, and factors impacting upon the development of the whole child. Initially, they highlight factors affecting the child at the prenatal stage of development, behavior in early infancy, and health care strategies during the infancy period. Boyd and Bee provide a broad review of research on physical and perceptual development of the child, cognitive and language development, personality development, the development of the self-concept, gender and sex roles, and the formation of social relationships for children. Finally, the authors explore the ecology of development, the impact of the broader culture on development, and atypical development in children. The authors attempted to maintain a multicultural perspective in their conceptualization of a child's development. However, no focus was given to understanding key dimensions of child development from an Islamic perspective.

In the book "Understanding Children's Development"² Smith, Cowie and Blades exploration of the development of children also gives focus to contemporary psychological theory. Their text outlines theories of development, with a focus on the social world of the child. The authors discuss the significance of parents, the importance of family and peer group, and the role of play in the development of children. They also examine childhood, giving emphasis to social awareness, moral development, perceptual development, language acquisition, cognitive development and social learning. Finally, Smith, Cowie and Blades describe the developmental role of intelligence and attainment as well as deprivation and enrichment in children. The text also reveals key social issues experienced by children and their influence on a child's development. No focus is given to religious and cultural conceptualizations of child development beyond a predominantly western perspective.

Nixon and Gould in "Emerging Child Development in the First Three Years"³ provide a practical synthesis of child development with a focus on the first three years of life. They examine the characteristics of each year of development and locate these within

¹ Denise Boyd and Helen Bee, *The Developing Child*, 13th ed. (Boston: Pearson Education, 2012).

² Peter K. Smith, Helen Cowie and Mark Blades, *Understanding Children's Development*, 4th ed (Oxford: Blackwell Publishing, 2003).

³ Dianne Nixon, and Katy Gould, *Emerging Child Development in the First Three Years*, 2nd ed (Riverwood: Social Science Press, 1999).

the frameworks of various theories and research findings. They describe key developmental aspects in children, including cognitive, emotional, social, and language development during the first year. Similarly, they emphasize the physical, cognitive, social, and emotional development, attachment behaviors, and the role of play in the development of the child during the second year. Likewise, they address physical, cognitive, social, and emotional development and other developing characteristics during the third year of life. Further, the text discusses children with special needs, providing guidelines for responding to them with care and ethical considerations. Nixon and Gould's exploration do not include a discussion that explores child development from an Islamic perspective.

Hurlock in his book "Developmental Psychology,"¹ provides a comprehensive overview of the developmental changes experienced through the lifespan of a human being with an emphasis on psychological development. Her text provides a broad overview of growth and development from the prenatal period to old age. The authoress delineates the various aspects of child development at the prenatal period, infancy, early childhood, and late childhood. Hurlock also describes the impacts of various environmental factors during childhood. In addition to childhood, Hurlock's work addresses the developmental changes experienced during later stages of development, including puberty, adolescence, early adulthood, middle age and old age. Hurlock's research is grounded in western contemporary psychological literature, with no reference to religious dimensions to a child's development

In the book "Developmental Psychology: From Infancy to Adulthood,"² White, Hayes, and Livesey provide an extensive overview of the developmental aspects of human maturation from infancy to adulthood. The authors discuss childhood physical, perceptual, cognitive, language, personality, social, emotional, and moral development. They examine factors influencing prenatal development. White, Hayes, and Livesey underline key understandings associated with personality development, as well as controversies identified in personality development across the lifespan. The authors address social relationships, antisocial development, problems in emotional

¹ Elizabeth B. Hurlock, *Developmental Psychology: A Life-Span Approach* (New York: Tata McGraw-Hill Inc, 2007).

² White, Hayes, and Livesey, *Developmental Psychology: From Infancy to Adulthood*, 3rd ed. (Frenchs Forest: Pearson Australia, 2013).

development, and peer, family and religious influences in moral development. Finally, the authors offer insight into the development of psychological problems associated with childhood, including key considerations relating to developmental psychopathology. Overall, the text addresses aspects of child development drawn from the domain of contemporary Western psychology, with no links to Islamic realm.

In the book “Lifespan Development: A Chronological Approach,”¹ Hoffnung et al., discuss human development across the lifespan. The authors provide an analysis of three dimensions of human development including physical, cognitive, and psychosocial at the stages of infancy, early childhood, middle childhood, adolescence, early adulthood, middle adulthood, and late adulthood to death within an Australian and New Zealand context. They describe the influence of heredity and environment on the child. During infancy, their focus is on nutritional needs, behavioral learning, language acquisition, early social relationships, emotions and temperament, and attachment formation. During early childhood, Hoffnung et al., emphasize the nutritional needs, health and illness, theories related to language acquisition, the role of relationships with parents, siblings and peers, and the importance of play in development. During middle childhood, healthcare strategies, language development, the influences of formal education on cognitive development, psychosocial challenges of middle childhood and family and peer relationships are explored. This text gives emphasis to a range of theoretical constructs embedded within contemporary western psychological research with limited discussion to alternative religious and cultural understandings.

Peterson in her book “Looking Forward through the Lifespan: Developmental Psychology,”² provides a comprehensive overview of human development over the lifespan. The author addresses the key psychological developments within the prenatal period, infancy (birth to age two), the preschool period (age two to six), middle childhood (age six to age 12), the adolescent phase, adulthood, and old age. Peterson examines influence of heredity on lifespan, the emergence of specific

¹ Michele Hoffnung, Robert J. Hoffnung, Kelvin L. Seifert, Rosanne Burton Smith, Alison Hine, Lynn Ward, and Cat Pause, *Lifespan Development*, 2nd ed. (Queensland: John Wiley and Sons Australia, 2013).

² Candida C. Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, 5th ed. (Frenchs Forest: Pearson Australia, 2010).

behaviors within key developmental periods, and the influences of teratogen on prenatal development. Further, exploration is given to the behaviour of infants in the first three months, the cultural influences on physical growth, the roots of personality development, the influences of heredity and environment, and the emotional development in infancy. Peterson reviews personality development during the toddler period emphasizing self-awareness and Erikson's lifespan theory. The text provides a detailed conceptual of emotion and desire within early childhood. Within the middle childhood period, the influences of parents on social and personality development, the developmental influences of peers, the development of sex roles, the issues of moral development, and cognitive and emotional development within the context of schooling are comprehensively examined. Peterson's text utilizes a breadth of research and studies to explore the various dimensions of development through the lifespan based on a western perspective.

Berger in "The Developing Person: Through the Life Span,"¹ provides a review of human development across the lifespan that is grounded within the discipline of psychology. Her text highlights key theories and concepts of development, including the impacts of heredity and environment for children. Berger examines the three aspects of development, including biosocial, cognitive and psychosocial development during the first two years of infancy, early childhood, middle childhood, and during later stages of life. Berger also explores the impacts of religious teachings on human development, providing a review of the influences of moral education and religion on the emerging adult cognitive development. However, Berger does not emphasize on Islamic approaches towards child's development

In "Experience Human Development,"² Papalia and Martorell examine human development through the lifespan. They provide an overview of human development based on psychological research. The authors examine physical, cognitive, and psychosocial development at the prenatal stage, during the first three years of development, early childhood, middle childhood and later stages of life including old age. The authors' give focus to key areas including growth, nutrition, sleep, health,

¹ Kathleen Stassen Berger, *The Developing Person: Through Childhood and Adolescence*, 9th ed. (New York: Worth Publishers, 2014).

² Diane E. Papalia, and Gabriela Martorell, *Experience Human Development*, 13th ed. (New York NY: McGraw Hill, 2015).

safety and motor skills during physical development. They emphasize the work of Piaget and Vygotski, giving attention to language development and educational issues during cognitive development. Their text also discusses psychosocial development, drawing attention to influential variables, including maltreatment, self-development, gender differences, play, parenting, peer groups and mental health. The text is undergirded by a western psychological tradition and gives no reference to Islamic perspectives.

In the book “Social and Personality Development,”¹ Shaffer reviews classical theories and recent perspectives on social and personality development. He examines heredity contributions to personality development and the mental health of children. Shaffer provides an in-depth exploration of factors, including positive and negative emotions, parental contributions to early emotional understanding, the cultural influences on emotions, heredity and environmental influences on temperament, factors influencing attachment security, the influences of maternal employment and day care, and early emotional development. The author also examines sex differences, cultural influences on sexuality, and sexual behavior. Exploration is also given to biological, cultural and sub-cultural influences on aggression and antisocial conduct, family influences on aggression, cultural and social influences on altruism, and moral development in children. Shaffer highlights parental socialization during childhood by emphasizing dimensions and patterns of parenting, behavioral control versus psychological control, the influences of siblings and sibling relationships, and diversity in family life. Finally, the author examines extra-familial influences, including the influences of television, computers, schooling, and peers on the development of social and personality development.

In “Personality Development,”² Simanowitz and Pearce examine developmental theories of personality applying a Freudian lens that is grounded in psychoanalytical/psychodynamic theory. Freud’s stages of development, including the oral, anal, phallic, latency, and genital stages are outlined as well as the developmental theories of Erikson and Levinson. Erikson’s eight-stage life cycle is presented and includes: infancy (trust versus mistrust); early childhood (autonomy versus shame); play age

¹ David R. Shaffer, *Social and Personality Development*, 6th ed. (Belmont CA: Wadsworth, 2009).

² Valerie Simanowitz and Peter Pearce, *Personality Development* (Berkshire: McGraw Hill, 2003).

(initiative versus guilt); and school age (industry versus inferiority), and Levison's seasons of a person's life. They also discuss personality development applying Roger's person-centred theory as well as existential approaches. They present a detailed review of moral development through the delineation of Lawrence Kohlberg's six stages of moral development. Further exploration of cognitive-development, socialization, and psychoanalytical theories of moral development, are also considered. A feminist critique of developmental theories is also posited. Finally, Simanowitz and Pearce elucidate cultural factors influencing personality development through the review of transpersonal and psycho-spiritual psychology.

This section provides a review of key literature focusing on child development. Key variables were considered that impact upon childhood development from the prenatal period to late childhood. The review highlights the interplay of a child's development of personality with physical, cognitive, linguistic, emotional, educational, moral, social and sexual development during childhood. In addition, the literature gives focus to environmental factors associated with human development, as well as exploration of childhood problems and their subsequent treatment. The sources presented in this section of the literature review, give emphasis to theories of personality development that are grounded within the disciplines of western psychological research. No reference is given to perspectives that acknowledge the Islamic thought or tradition.

2.4 Summary

The above literature review demonstrates that there are distinctly disparate between the Islamic literature and contemporary psychological research that focuses on the developmental aspects of a child's personality. Further, no research or study has been undertaken to compare or contrast these prominent perspectives on the issue of personality development in children. There is an identified need to facilitate an integrated analysis of these disciplines, given that each share a tradition in examining the child personality development. Within the domain of Islam, Muslim researchers explicitly ground their conceptualization of the development of a child's personality through the verses of the Holy Qur'an and the traditions of the Prophet (peace be upon him). Conversely, contemporary researchers and psychologists locate their understanding about a child's personality development within the domain of western psychological research. In order to examine the development of child personality from

the perspectives of the *Sunnah* and western psychological research, this study will synthesize the traditions of the Prophet (peace be upon him) and contemporary psychological research. This will be facilitated through an extensive exploration of related literature drawn from both perspectives. The findings of this research will serve to broaden current understandings about child personality development by drawing on the *Sunnah* perspective and psychological research as well as studies in the conceptualization of human development theory more broadly and child development more specifically.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines a brief description of the research paradigm, overarching methodology, and research methods used in the present study. Initial discussion focuses on research paradigms and the specific paradigm selected for this research. It then provides definitions and a comparative exploration of qualitative and quantitative research methods followed by the strengths and weaknesses of a qualitative research approach, given its selection for this study. The chapter provides a justification for the choice of the qualitative research method for this research. Further, the chapter discusses the content analysis method employed to address the research questions. Finally, the chapter identifies issues of bias associated with the selected method and the possible limitations of the methodology used.

3.2 Research Paradigms

The term paradigm is defined as, “a broad view or perspective of something.”¹ “A paradigm is a mind foundation and a set of hypotheses or statements to determine the thinking mode.”² Paradigms are significant theoretical constructs for introducing fundamental assumptions about the nature of reality.³ Furthermore, paradigms are frameworks used to understand reality, construct knowledge, and gather information associated with language,⁴ which differ from ontology (the nature of reality), epistemology (the nature of knowledge), axiology (the values related to areas of research and theorizing), and methodology (strategies for gathering, collecting, and analysing data).⁵ Moreover, Weaver and Olson argue that paradigms are philosophical and practical designs that regulate inquiry by providing lenses, frames and processes

¹ Nkwi P., Nyamongo I., and Ryan G., *Field research into socio-cultural issues: Methodological guidelines*, (Yaounde, Cameroon, Africa: International Center for Applied Social Sciences, Research, and Training/UNFPA, 2001), p. 1.

² Abbas Toloie-Eshlaghy et al., “A Classification of Qualitative Research Methods,” *Research Journal of International Studies* 20, (September 2011): pp. 106–122.

³ Micheal Quinn Patton, *Qualitative Research and Evaluation Methods*, 3rd ed. (London: Sage Publications, 2002), p. 72.

⁴ Sarah J. Tracy, *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact* (West Sussex, UK: Wiley-Blackwell, 2013), p. 38.

⁵ Norman K. Denzin, and Yvonna S. Lincoln, (eds.) *Handbook of Qualitative Research*, p. 38.

of investigation within a discipline.¹ Kuhn introduced the construct of the paradigm as a framework to understand the lens through which individuals view the world. He argues that paradigms serve to identify a problem, give reasonable direction to solve it, and finally to provide results and justifications for further reference in ways that are acceptable to the scientific community.² Consequently, paradigms provide ways of understanding reality and are frames of reference to organize observations and reasoning.³ A paradigm, hence, applies to research patterns, perceptual structures and the conceptual framework in an inquiry. Salkind states that core research paradigms include; *positivism*, *realism*, *interpretivism*, and *criticalism*. He defines these paradigms as follows:

“*positivism* (objective) assumes that reality is objectively given and independent of the observer and instruments, *realism* (realistic) assumes that things, in reality, are known, or are of a perceived existence or nature, *interpretivism* (interpretative) assumes that reality is accessed only via social constructions, and *criticalism* (critical) assumes that reality is socially, historically, and culturally constituted, produced and reproduced by people.”⁴

These four paradigms can be used to investigate any phenomena in quantitative and qualitative research independently or in combination. Following Figure 3.0 presents the four research paradigms:

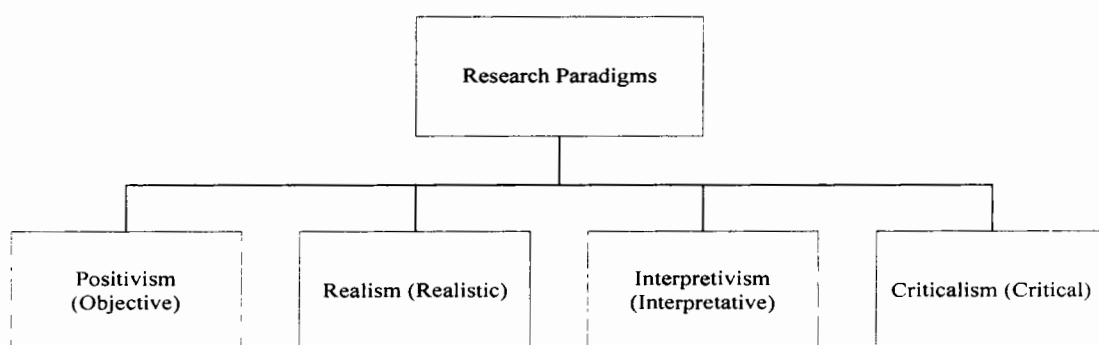


Figure 3.0: Research Paradigms for Qualitative and Quantitative Research

¹ Weaver and Olson's, (2006, p. 460), *Field Research into Socio-Cultural Issues: Methodological Guidelines*, (Yaounde, Cameroon, Africa: International Center for Applied Social Sciences, Research, and Training/UNFPA, 2001), p. 1.

² Kuhn, T. S., *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1970), p. 25.

³ Monique Hennink, Inge Hutter, and Ajay Bailey, *Qualitative Research Methods*, 6th ed. (Los Angeles: SAGE, 2011), p. 11.

⁴ Neil J. Salkind, *Exploring Research*, 6th ed. (USA: Pearson International Edition, 2006), p. 1.

3.3 Qualitative versus Quantitative Research

Qualitative research is defined as, “any type of research that produces findings not arrived at by statistical procedures or other means of quantification.”¹ In contrast, quantitative research is defined as, “a formal, objective, systematic process in which numerical data are used to obtain information about the world.”² Qualitative research refers to the meanings, concepts, definitions, characteristics, metaphors, symbols and descriptions of phenomenon, whereas quantitative research refers to numerical measurement of variables.³ Furthermore, the focus of qualitative studies is on the qualities, processes and meanings of entities that are not measured or examined experimentally in quantity, amount, intensity, or frequency. However, quantitative studies emphasize the measurement and analysis of causal relationships between variables with less focus on processes.⁴ Kothari states that qualitative research is associated with qualitative phenomenon, and involves quality or kind, whereas quantitative research is concerned with the measurement of quantity or amount, and is applicable to quantitative phenomena.⁵ Griffin argues that qualitative research provides a broad analysis of phenomena in comparison to quantitative research, which emphasizes in-depth operation of social processes.⁶ Bamberger claims that quantitative research is collected and recorded numerically or as pre-coded categories while qualitative research is descriptive with little or no categorization.⁷

Moreover, Creswell argues that qualitative inquiry employs different philosophical assumptions, inquiry strategies, data collection methods, data analysis and interpretation.⁸ Ritchie and Lewis explain that qualitative research mainly addresses the interrelatedness of different aspects of people’s lives by focusing on the important

¹ Strauss A. L., and Corbin J., *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*, 2nd ed. (Thousand Oaks, Sage Publications, 1998), p. 11.

² Burns, N. and Grove S. K., *The Practice of Nursing Research: Conduct, Critique, and Utilization*, 5th ed. (St. Louis, Elsevier Saunders, 2005).

³ Bruce L. Berg, *Qualitative Research Methods for the Social Sciences*, 6th ed. (Boston: Pearson Education, 2003), p. 3.

⁴ Norman K. Denzin, and Yvonna S. Lincoln, (eds.) *Handbook of Qualitative Research*, p. 8.

⁵ Kothari, C. R., *Research Methodology: Methods and Techniques* (New Delhi: New Age International Limited Publishers, 2004), p. 3.

⁶ Christine Griffin, “The Advantages and Limitations of Qualitative Research in Psychology and Education,” *University of Bath UK*, n.d., pp. 3–15.

⁷ Michael Bamberger, *Integrating Quantitative and Qualitative Research in Development Projects* (Washington DC: The World Bank, 2000), p. 14.

⁸ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Los Angeles: Sage Publications Inc., 2009), p. 173.

role of psychological, social, historical and cultural factors in shaping people's understanding of the world.¹ Saglam and Milanova differentiate qualitative and quantitative research methods in the following ways: qualitative research focuses on the qualities of entities via text production and interpretation; whereas quantitative research emphasizes the quantification of concepts and their mutual relationship via measurement; qualitative approaches are inductive and exploratory whereas quantitative research is a deductive approach in its nature. Qualitative research methods follow a more flexible, open-ended and circular process to facilitate a dynamic view of the phenomenon; whereas quantitative research methods follow pre-structured and linear research processes to explore the phenomenon of interest.²

3.4 Research Paradigm for this Study

Qualitative research is a powerful tool for exploring human lives and the historical context in which people live.³ Qualitative approaches may be located in any one of three paradigms; positivist, interpretivist and critical.⁴ Jackson argues that qualitative research is grounded in the interpretive approach in comparison to quantitative research that aligns with a positivist tradition.⁵ For this reason, the researcher chose interpretivism rather than positivism for this research. The interpretive paradigm is grounded in the humanities discipline, which emphasizes holistic and qualitative information, and provides rich and in-depth insights into a social phenomenon.⁶ The interpretive paradigm assumes a relativist ontology, subjective epistemology, and naturalistic set of methodological procedures.⁷ Interpretivism stresses interpretation and observation in order to understand the social world and this approach is understood to be integral to the qualitative tradition.⁸ The interpretive paradigm views

¹ Jane Ritchie and Jane Lewis, *Qualitative Research Practice: A Guide for Social Science Students and Researchers* (London: SAGE Publications, 2003), p. 7.

² Onur Saglam and Veselina Milanova, *How do Qualitative and Quantitative Research differ?* (Zurich, Switzerland: Swiss Federal Institute of Technology, 2013), pp. 4–5.

³ Merriam, S. B. and Associates, *Qualitative Research in Practice: Example for Discussion and Analysis* (San Francisco CA: Jossey-Bass, 2002), p. xv.

⁴ Norman K. Denzin, and Yvonna S. Lincoln, "Introduction: The Discipline and Practice of Qualitative Research," In N. K. Denzin, & Y. S. Lincoln, (ed.), *Qualitative Research* 3rd ed. (Thousand Oaks, CA: Sage, 2003), pp. 1–32.

⁵ Winston Jackson, *Methods Doing Social Research* (Ontario: Prentice-Hall Canada, 1995), pp. 13, 17.

⁶ Hussen, T., "Research Paradigms in Education," *Interchange* 19, no. 1 (1988): pp. 2–12.

⁷ Norman K. Denzin, and Yvonna S. Lincoln, (eds.), *Strategies of Qualitative Inquiry* (Thousand Oaks: Sage Publications, 1998), p. 27.

⁸ Jane Ritchie and Jane Lewis, *Qualitative Research Practice: A Guide for Social Science Students and Researchers* (London: SAGE Publications, 2003), p. 7.

both knowledge and reality as constructed and reproduced through communication, interaction, and practice. Hence, human activity is conceptualized as a text, which can be read, interpreted, deconstructed, and analyzed.¹

This paradigm underpins the framework of this study given that the investigation serves to explore a range of truths and perspectives. It also deals with different aspects of methodology analytically. Qualitative researchers deploy a range of interrelated interpretive practices in order to attain a better understanding of the subject matter at hand.² Denzin and Lincoln explain that an interpretive approach depends upon the researcher's view of reality in order to discover the significance of an action or make it understandable and clear for others by the interpretation and deduction.³ Interpretive researchers mediate the knowledge about reality and select their methodology based on a moral and value decision, which is fraught with ethical and political repercussions.⁴ The current research will employ the interpretive paradigm in order to guide the researcher's structure of inquiry and methodological selection. This paradigm provides the researcher with a cogent tool to analyze the data qualitatively from the traditions of the *Sunnah* of the Prophet Muhammad (peace be upon him) and contemporary psychological research.⁵ The study will examine the development of a child's personality through a qualitative lens in order to answer the ontological dimensions of the research questions.

Scotland argues that knowledge has been derived culturally and situated historically; therefore the interpretive paradigm does not question ideologies but rather accepts them.⁶ This highlights that ideologies and beliefs are socially and culturally recognized and accepted due to their historical development. Likewise, the researcher must consider the historical and cultural context in order to understand any text.

¹ Norman K. Denzin, and Yvonna S. Lincoln, (eds.) *Handbook of Qualitative Research*, 2nd ed. (Thousand Oaks, CA: Sage, 2000), pp. 4, 41.

² Norman K. Denzin, and Yvonna S. Lincoln, (eds.) *Handbook of Qualitative Research*, p. 4.

³ Denzin, K. N., & Lincoln, S. Y. Introduction: The Discipline and Practice of Qualitative Research. In N. K. Denzin, & Y. S. Lincoln, (Ed.), *Qualitative Research* 3rd ed. (Thousand Oaks, CA: Sage, 2003), pp. 1–32.

⁴ Norman K. Denzin, and Yvonna S. Lincoln, (eds.) *Handbook of Qualitative Research*, pp. 40–41.

⁵ The traditions (*Hadiths*) of the Prophet Muhammad (peace be upon him), and theories as well as empirical findings of contemporary psychological research to explore the development of a child's personality. *Author*

⁶ James Scotland, "Exploring the Philosophical Underpinnings of Research: Relating Ontology and Epistemology to the Methodology and Methods of the Scientific, Interpretive, and Critical Research Paradigms," *English Language Teaching* 5, no. 9 (2012): pp. 9–16.

Within the present study, the researcher must consider the context of religious text in order to understand and interpret them.¹ The *Sunnah* perspective is accepted historically and culturally based on its ideological and religious nature throughout the Muslim world. Similarly, the knowledge of psychology is recognized socially and culturally globally, particularly in Western cultures. Consequently, the interpretive paradigm is considered appropriate to examine the development of a child's personality from the perspectives of the *Sunnah* and contemporary psychological research. Similarly, the nature of the research questions provides a base for conducting this research qualitatively through the use of the interpretive paradigm. Ultimately, the researcher will employ an interpretive approach to explore the developmental aspects of a child's personality from both perspectives. The subsequent discussion will elaborate on the merits and limitations of qualitative research as it applies to this investigation as well as other dimensions of the chosen methodology for this research.

3.5 Strengths of Qualitative Research

Qualitative research has a number of advantages as a research method. Key strengths of qualitative approaches are highlighted below:

- i. Qualitative approaches are holistic and elicit a range of perspectives.²
- ii. Such approaches offer flexibility, allowing the researcher to modify the research design at any time.³
- iii. Using qualitative approaches issues can be examined in detail and in depth. Subtleties and complexities about the research topic can be discovered that are often not captured by positivistic inquiries.⁴
- iv. Qualitative approaches are excellent for studying contexts the researcher is personally curious about.
- v. Qualitative data provide insight into cultural activities that might otherwise be missed in structured surveys or experiments.

¹ Norman K. Denzin, and Yvonna S. Lincoln, (eds.) *Handbook of Qualitative Research*, pp. 42–43.

² Sarah J. Tracy, *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact* (West Sussex, UK: Wiley-Blackwell, 2013), p. 5.

³ Allen Rubin and Earl Babbie, *Essential Research Methods for Social Work* (Belmont CA: Brooks Cole, 2010), p. 230.

⁴ http://www.medscape.com/viewarticle/731165_3.

- vi. Such approaches uncover salient issues that can later be studied using more structured methods.
- vii. Qualitative research helps people to understand the world, their society, and its institutions.
- viii. Qualitative methodologies can provide knowledge that targets societal issues, questions, or problems that ultimately benefit humankind.¹

3.6 Weaknesses of Qualitative Research

The following delineates potential weaknesses of qualitative research approaches:

- i. Quality research is heavily dependent on the individual skills of the researcher and is more easily influenced by the researcher's personal biases and idiosyncrasies.
- ii. The phenomena being studied by qualitative researchers are often long and episodic and evolving. It can require extended periods of time to understand a phenomenon.²
- iii. The qualitative analysis is time consuming as it involves collecting, transcribing, coding, and interpreting the data as well as a translation of the foreign language for the analysis process.³
- iv. A weakness of qualitative inquiry, from a quantitative perspective, is that its context-rich, value-laden, narrative-filled approach contains limited hard evidence.⁴
- v. The scope of the findings of a qualitative research is restricted and cannot be generalized.⁵

3.7 Qualitative Research Method in this Study

This study employs the qualitative method of content analysis. Holsti defines content analysis in its broad meaning as, "any technique for making inferences by

¹ Sarah J. Tracy, *Qualitative Research Methods*, p. 5.

² http://www.medscape.com/viewarticle/731165_3.

³ Greg Guest, Emily E. Namey, Marilyn L. Mitchell, *Collecting Qualitative Data: A Field Manual for Applied Research* (Los Angeles: SAGE Publishers, 2013), p. 25.

⁴ Robert E. Stake, *Qualitative Research: Studying how things work* (New York: The Guilford Publications, 2010), p. 29.

⁵ Alan Bryman, *Social Research Methods*, 4th ed. (Oxford: Oxford University Press, 2012), p. 406.

systematically and objectively identifying special characteristics of messages.”¹ Krippendorff conceptualises content analysis as, “a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use.”² Shapiro describes content analysis as “any methodological measurement applied to text (or other symbolic material) for social science purposes.”³ Further, Weber states, “...it is a method that uses a set of procedures to make valid inferences from text.”⁴ Bryman views content analysis as, “an approach to the analysis of documents and texts, which seeks to quantify content in terms of predetermined categories and in a systematic and replicable way.”⁵ Patten argues, “content analysis is used to refer to any qualitative data reduction and sense-making efforts that takes a volume of qualitative material and attempts to identify core consistencies and meanings.”⁶ The analysis of text forms the nexus of content analysis,⁷ which involves textual analysis by comparing, contrasting, and categorizing a corpus of data.⁸

Content analysis aims to provide knowledge and understanding of the phenomenon under investigation.⁹ This method has considerable potential to elicit information and develop a comprehensive understanding of such information using rigorous techniques.¹⁰ Krippendorff distinguishes three purposes of content analysis: a prescriptive purpose that guides conceptualization and design of practical content analytic research; an analytical purpose that facilitates critical examination and comparison of the published content analyses; and a methodological purpose that

¹ Holsti, O. R., (1968), *Content Analysis*. In Bruce L. Berg, *Qualitative Research Methods for the Social Sciences*, 6th ed. (Boston: Pearson Education, Inc., 2003), p. 306.

² Klaus Krippendorff, *Content Analysis: An Introduction to its Methodology* (Thousand Oaks: SAGE Publications, 2003), p. 18.

³ Gilbert Shapiro and John Markoff, “A Matter of Definition,” in *Text Analysis for the Social Sciences: Methods for Drawing Statistical Inferences from Texts and Transcripts*, ed. Carl W. Roberts (New Jersey: Lawrence Erlbaum Associates, 1997), pp. 9–31.

⁴ Weber, R. P., *Basic Content Analysis* (Newbury Park: Sage Publications, 1990), p. 9.

⁵ Alan Bryman, *Social Research Methods*, p. 289.

⁶ Micheal Quinn Patton, *Qualitative Research and Evaluation Methods*, 3rd ed. (London: Sage Publications, 2002), p. 453.

⁷ Bryce Allen and David Reser, “Content Analysis in Library and Information Science Research,” *Library and Information Science Research* 12, (1990): pp. 251–262.

⁸ Thomas A. Schwandt, *Dictionary of Qualitative Inquiry*, 2nd ed. (Thousand Oaks, CA: SAGE, 2001), p. 21.

⁹ Downe-Wamboldt, B., “Content analysis: Method, applications, and issues,” *Health Care for Women International* 13, (1992): pp. 313–321.

¹⁰ Maria Jesus Carrera-Fernandez, Joan Guardia-Olmos, and Maribel Pero-Cebollero, “Qualitative Research in Psychology: Misunderstandings about Textual Analysis,” *Qual Quant* 47, (2013): 1589–1603.

shapes the performance criteria and precautionary standards in evaluating ongoing content analyses.¹ Content analysis was considered a suitable method for the study to analyze the perspectives of the *Sunnah* and contemporary psychology to draw critical comparisons from these respective textual sources. Content analysis has various advantages and disadvantages as a research methodology. Its advantages include that it is a transparent, longitudinal, unobtrusive, and a flexible research method, which allows for the generalization of information. Conversely, its disadvantages include: its limitation to documentation; the problematic nature of devising codes to synthesize data; issues concerning the imputation of latent content; difficulties in ascertaining answers to *why* questions; and the theoretical nature of content analysis studies.²

The nature of this research necessitates that content analysis can be used for a number of reasons. *First*, the researcher employed this method in order to compare data from two distinct domains focusing on the development of a child's personality. This research does not seek to investigate child psychology quantitatively; rather it compares and contrasts the extent to which contemporary child psychology is compatible with the *Sunnah* perspective. *Second*, content analysis is a flexible method for analyzing the textual data³ that is foundational to this study as it provides a basis to understand and investigate the phenomenon of interest and to analyze textual information drawn from both key sources. *Finally*, content analysis makes inferences to answer specific research questions based on examination of key texts. Such an approach is systematic, and utilizes a sound framework for rigorous analysis.⁴

For these reasons content analysis is considered a cogent approach to answer the research questions underpinning this study, including the following central question: *What is the nature of the development of a child's personality according to the Sunnah of the Prophet Muhammad (peace be upon him) and contemporary psychology?*, followed by the questions: *What is the concept of child development, as understood within the lens of the Sunnah and contemporary psychological research? What key aspects of the development of a child's personality are highlighted within both approaches? What are the factors that positively and negatively influence the*

¹ Klaus Krippendorff, *Content Analysis*, p. 29.

² Alan Bryman, *Social Research Methods*, pp. 304–307.

³ Cavanagh S., "Content Analysis: Concepts, Methods and Applications," *Nurse Researcher* 4, no. 3 (1997): pp. 5–16.

⁴ Klaus Krippendorff, *Content Analysis*, p. 25.

development of a child's personality as highlighted within the Sunnah and psychological research? What is the range of childhood problems, and their causes, and what are the approaches to address such problems as evidenced within the two perspectives? What are the similarities and differences between the Sunnah and contemporary psychology regarding the development of a child's personality?

Figure 3.1 represents the content analysis design, as employed for this study:

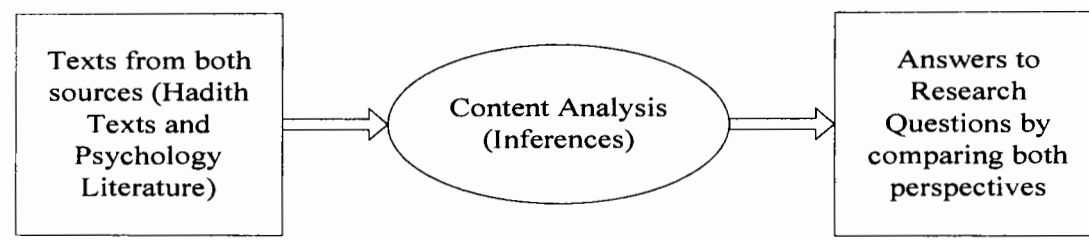


Figure 3.1: Comparing Similar Phenomena Inferred from Identified Texts.¹

This study utilizes content analysis to identify common dimensions related to the development of a child's personality drawn from the *Sunnah* of the Prophet Muhammad (peace be upon him) and contemporary psychological textual sources. Hence, it attempts to examine potential commonalities and differences between the concepts presented within the *Sunnah* and psychological texts relevant to this study.

3.8 Justification for the Selection of Qualitative Research Method in this Research

There are a number of justifications for employing qualitative research methods in the present research. *First*, qualitative research methods provide in-depth answers to the research questions from a broader context by drawing from rich data sources associated with the two perspectives rather than isolating the subject of study. *Second*, the nature of the research questions is conducive to a qualitative research method of inquiry, because principally the questions deal with theoretical investigation of data from two perspectives in order to study the development of a child's personality. *Third*, this is text-based research that is mainly concerned with written data in textual form; therefore a qualitative research method is suitable for the investigation. *Fourth*, this study focuses on a detailed investigation of the similarities and differences

¹ This is a modified version of Krippendorff's Model. Klaus Krippendorff, *Content Analysis*, p. 94.

associated with the development of a child's personality based on the perspectives of the *Sunnah* and contemporary psychology. *Fifth*, the two perspectives deeply examine the issues relating to childhood development; therefore a qualitative study will be employed to analyze the data by comparing the *Sunnah* and contemporary psychological studies. *Finally*, the researcher assumes an active role in this study as a learner through the collection, refinement, and analysis of textual data to integrate two contrasting perspectives, highlighting the significance of a qualitative research methodology for the research.

3.9 Reliability and Validity

Scientific rigor is important in any research method in order to understand and accurately represent the phenomena by using appropriate research methods for the subject matter of a study.¹ Rigour is the researcher's attempt to use a reliable research design.² Rigorous qualitative studies provide information about events happening in the world and are generally trustworthy and useful.³ Establishing reliability and validity is essential in any research including qualitative research.⁴ Lincoln and Guba propose alternative terms including trustworthiness and authenticity for assessing a qualitative study.⁵ Trustworthiness refers to the reliability of qualitative methods including its credibility (parallel to internal validity), transferability (parallel to external validity), dependability (parallel to reliability), and conformability (parallel to objectivity). These dimensions are utilized as parallel criterion to reliability and validity in quantitative research.⁶ Therefore, credibility, transferability, conformability, and dependability replace the criteria of internal and external validity, reliability, and objectivity of the positivist paradigm.⁷ The aim of this study is to understand the phenomenon from the *Sunnah* and contemporary psychology in order to generalize the findings in Muslim cultures and societies worldwide.

¹ Michael Rich and Kenneth R. Ginsburg, "The Reason and Rhyme of Qualitative Research: Why, When, and How to Use Qualitative Methods in the Study of Adolescent Health" *Journal of Adolescent Health* 25, (1999): pp. 371–378.

² Carol Grbich, *Qualitative Research in Health: An Introduction* (Thousand Oaks: Sage Publications, 1999), p. 61.

³ Pranee Liamputtong and Douglas Ezzy, *Qualitative Research Methods*, p. 34.

⁴ Sharan B. Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco: Jossey-Bass Publishers, 1998), p. 198.

⁵ Lincoln and Guba (1985), In Alan Bryman, *Social Research Methods*, p. 49.

⁶ Alan Bryman, *Social Research Methods*, p. 390.

⁷ Norman K. Denzin, and Yvonna S. Lincoln, (eds.), *Strategies of Qualitative Inquiry* (Thousand Oaks: Sage Publications, 1998), p. 27.

Credibility relates to the believability and the faithfulness of the findings. To obtain credibility of the findings, the researcher will utilize both data sources to provide in-depth understanding of the phenomena of interest i.e. the development of a child's personality. Transferability relates to applying the findings to other contexts.¹ In other words, it deals with the issue of generalization. The findings of this research can be generalized within the Muslim world only, because Muslims practice *Sunnah* worldwide. Dependability emphasizes the inquiry and inquirer's responsibility to ensure the process is logical, traceable, and documented.² To achieve dependability of the findings, a true picture of the development of a child's personality is presented from the *Sunnah* and contemporary psychology by addressing the issues from relevant data derived from both sources.

Conformability relates to the degree of intrusion of an investigator's values to the research. However, ensuring complete objectivity in social research is impossible. The researcher should not overtly allow personal values or theoretical inclinations to influence the research as it is being facilitated. To deal with conformability issues, the researcher will make every effort to take a neutral position by emphasizing the viewpoints of both disciplines equally. The researcher will demonstrate conformability by ensuring that findings are derived directly from the selected data sources to establish grounds for interpretations and conclusions. The researcher's Islamic as well as psychology background, may be supportive to control personal values and theoretical inclinations.

Authenticity relates to a wider set of issues concerning the wider political impact of research. The authenticity criteria include fairness (fair representation of different viewpoints), ontological authenticity (better understanding of social milieu), educative authenticity (better appreciation of others' perspectives), catalytic authenticity (engagement of members to change circumstances), and tactical authenticity (empowerment of members to take steps for engaging action) and are thought provoking.³ To achieve authenticity of fairness that is relevant to this research, the researcher will employ both viewpoints based on authentic traditions and reliable psychological research.

¹ Alan Bryman, *Social Research Methods*, p. 49.

² Thomas A. Schwandt, *Dictionary of Qualitative Inquiry*, p. 164.

³ Alan Bryman, *Social Research Methods*, pp. 49, 390.

3.10 Data Collection and Data Analysis Methods

There are several sources for qualitative data. For instance, qualitative data may be drawn from field observation, oral or written narratives, text, sounds, visuals,¹ and archival documents.² This inquiry, however, will utilize textual forms of data for content analysis drawn from the *Sunnah* and contemporary psychology. In qualitative research designs, data collection, analysis, and interpretation take place. Through this process, the researcher may build new theories from the findings of the study. The qualitative researcher creates new concepts and focuses on constructing theoretical interpretations during the data interpretation stage.³ Furthermore, the collection of data is very important to provide a solid foundation and direction as a means of addressing questions associated with the overarching research inquiry.⁴

Interpretive researchers have direct interaction with the data sources being studied. An important aspect of data analysis in library-based qualitative research is to refine relevant data for comparison and interpretation. Qualitative analysis is primarily inductive in nature and infers abstract and general ideas from concrete reference points.⁵ The data analysis process involves organizing, and synthesizing, information of significance to the study.⁶ Mellon states that data collection and analysis forms an integrated activity.⁷

The research design of this study provides a framework to organize the data collection, measurement and analysis procedures.⁸ As this study aims to investigate key constructs from the *Sunnah* and contemporary psychological research in relation

¹ Michael Rich and Kenneth R. Ginsburg, "The Reason and Rhyme of Qualitative Research: Why, When, and How to Use Qualitative Methods in the Study of Adolescent Health," *Journal of Adolescent Health* 25, (1999): pp. 371–378.

² Janice L. Hanson et al., "Qualitative Research Methods for Medical Educators," *Academic Paediatrics* 11, no. 5 (2011): pp. 375–386.

³ Neuman W. L., *Social Research Methods: Qualitative and Quantitative Approaches*, 6th ed. (USA: Pearson International Edition, 2006), p. 15.

⁴ Yogesh Kumar Singh, *Fundamental of Research Methodology and Statistics* (New Delhi: New Age International Publishers, 2006), p. 212.

⁵ David R. Thomas, "A General Inductive Approach for Analyzing Qualitative Evaluation Data," *American Journal of Evaluation* 27, no. 2 (June 2006): pp. 237–246.

⁶ Robert Bogdan and Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods* (Boston, MA: Allyn and Bacon, 1982), p. 145.

⁷ Constance Mellon, *Naturalistic Inquiry for Library Science: Methods and Applications for Research, Evaluation, and Teaching* (New York: Greenwood, 1990), p. 24.

⁸ Kothari C. R., *Research Methodology: Methods and Techniques* (New Delhi: New Age International (P) Limited, Publishers, 2004), p. 31.

to the development of a child's personality, data collection will include relevant data sources from both schools of thought. From the *Sunnah* perspective, relevant data is drawn from authentic traditions of the Prophet (peace be upon him) using Hadith books (six authentic books, other books of Hadith, and complimentary secondary texts). In this regard, the most relevant traditions that deal with the development of children, including interpretations of the traditions will be collected by using different search sources, including *Maktaba Shamila*, *Sunnah.com*, and *searchtruth.com*.¹

There are various data search strategies used to search data, including coding, identifying and organizing topics and subgroups, and analytical searches.² However, this study uses topic searches and reading text methods for searching relevant data. For this purpose, the following search terms will be employed to direct the data collection process: *ṭifl*, *aṭfāl*, *aṣ-Ṣibī*, *aṣ-Ṣibyān*, *tarbiyyah*, *shakhsiyyah* (child, children, personality, son, daughter, and parent respectively). Similarly, to find out the traditions, focusing on other aspects of development, specific terms will be used, including *al-Janīn*, *al-zwāj*, *al-lisān*, *al-ta'līm*, *al-Usrāh* e.t.c. (embryo, marriage, language, education, family and so forth). These terms will assist in the accumulation of relevant data for subsequent analysis and comparison with contemporary psychological research, as these terms are also often used in psychology.

Data focusing on contemporary psychological constructs concerning children will be collected from contemporary psychological research and recently published research papers. The main focus is on developmental psychology that deals with the study of principles and processes of development including; the broader domain of child psychology that delineates the study of child development;³ social psychology, that studies the processes of social interaction among humans;⁴ and personality theory, that emphasises the whole person.⁵ The researcher will attempt to develop greater

¹ *Maktaba Shamila* is a software consisting of Islamic books in Arabic, which is an Islamic library. This software serves as an extensive search engine for research purposes. For this study, Arabic words are used to find out the relevant texts in *Hadith* books. *Sunnah.com* is an online Islamic library for search in hadith books (Six *Hadith* Books). English and Arabic words are used to search out the relevant *hadith*. *Searchtruth.com* is a rigorous search engine used to search verse of the Holy Qur'an and hadith in four books including Bukhārī, Muslim, Abu Dawud, and Muṭṭa Imam Malik. *Author*

² Monique Hennink, Inge Hutter, and Ajay Bailey, *Qualitative Research Methods*, p. 236.

³ M. Asch, *Dictionary of Psychology* (New Delhi: K. S. Paperbacks, n.d.), p. 94.

⁴ David Matsumoto, (Eds.), *The Cambridge Dictionary of Psychology* (Cambridge: Cambridge University Press, 2009), p. 504.

⁵ Robert Hogan, John Johnson, and Stephen Briggs, (Eds.), *Handbook of Personality Psychology* (California: Academic Press, 1997), p. 5.

understanding of the key dimensions of child personality development through an exploration of both the *Sunnah* and contemporary psychology. Subsequent analysis will draw comparisons from the two dominant data sets in order to make inferences about the key assumptions associated with the two disciplines. The data analysis process aims to address the research questions associated with the two perspectives.

3.11 Issues of Bias and Limitations for the Research Methodology

Bias is addressed in multiple ways in both quantitative and qualitative research methods.¹ Schwandt criticizes qualitative inquiry in relation to bias in two ways as, “a researcher’s inability to exclude prejudice in the conduct of a study, and presentation of interpretations based on non-neutral positions.”² This research is qualitative in nature and entirely depends upon the researcher’s investigations of textual data from the *Sunnah* and contemporary psychology perspectives. It should be recognized that, “the real imperative is for researchers to be aware of their values and predispositions and to acknowledge them as inseparable from the research process” with a focus on “social scientists . . . acknowledging their own subjectivity in the research process.”³ Therefore, the issue of bias must be considered throughout the process of engaging in the research. The researcher’s role in this study is of prominent significance and must remain neutral at different stages of research, including data collection and refinement, data interpretation and analysis, and synthesis. The researcher will need to refrain from potential bias by focussing equally on both data sources throughout the data collection, interpretation, and analysis stages of the research.

In qualitative research, the researcher is the primary instrument to filter all observations and analyses based on his/ her worldview, values, and perspective.⁴ However, this study will be supported by a team of international scholars, including Islamic leaders and clinical psychologists. The supervisors will play a pivotal role in establishing a relationship of trust and confidence with the researcher to assist in

¹ Burton-Jones, A., “Minimizing Method Bias through Programmatic Research,” *MIS Quarterly* 33, (2009): pp. 445–471.

² Thomas A. Schwandt, *Dictionary of Qualitative Inquiry*, 2nd ed. (Thousands Oak, CA: SAGE, 2001), pp. 9–10.

³ Russel Ogden, “Bias” in *the Sage Encyclopaedia of Qualitative Research Methods*, edited by Lisa M. Given, (Los Angeles: SAGE Publications, 2008), pp. 60–61.

⁴ Sharan B. Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco: Jossey-Bass Publishers, 1998), p. 22.

ensuring the trustworthiness of the findings and addressing issues of bias through ongoing supervision throughout the study. They will also examine the relevant data critically by providing their feedback in order to reduce/ minimize the bias in data collection, analysis, and interpretation of the research. The researcher will ensure the credibility of the research through the interpretation and analysis of relevant data under the supervision of the supervisory team.

According to the Belmont Report, “researchers should strive to maximize the benefits of the research for wider society by ensuring that research procedures are administered in a fair, non-exploitative, and well-considered manner.”¹ The researcher will endeavor to conduct the research with the aim of ensuring its benefits for the wider Muslim community. The researcher will take into account all the available related sources of data during the data collection process. With respect to data analysis, the traditions of the Prophet Muhammad (peace be upon him), and its interpretations related to childhood will be consulted in order to explain the *Sunnah* domain. Relevant verses of the Holy Qur’an will also be used when and if necessary, to supplement the understanding that is gained from the *Sunnah*. In contrast, research and theories related to childhood development will be sourced from relevant psychological texts, particularly in relation to the child personality development. The researcher will play a key role in the integration of both disciplines in order to answer the research questions and meet the overarching research objectives of the study. Moreover, the researcher’s strong grounding in the study and practice of Islam as well as contemporary psychology will assist in controlling issues of bias during the facilitation of the research.

By applying these strategies, the elimination of bias may be achieved. However, the impact of bias can never be completely neutralized from the perspective of the researcher, the research questions and the method. It can be minimized by taking appropriate measures,² such as the ones undertaken for this investigation. Regarding the limitations of the proposed methodology, this study will be limited to specific texts that give focus to the development of a child’s personality from the *Sunnah* of

¹ The Belmont Report, (1979), in *Qualitative Research Methods*, Monique Hennink, Inge Hutter, and Ajay Bailey, pp. 62–63.

² Andrew Burton-Jones, “Minimizing Method Bias Through Programmatic Research,” *MIS Quarterly* 33, no. 3 (September, 2009): pp. 445–471.

the Prophet (peace be upon him), which is mentioned in the traditions [*Hadiths*] and confined in *Hadith* literature,¹ and literature from contemporary psychology, which is drawn from contemporaneous texts associated with child, developmental, and personality psychology, with an emphasis on personality formation. Some other limitations of this research are as follows:

- Part of the limitations is that this research relies heavily on Arabic and English sources only. Other researchers may find important information in other languages.
- Another limitation could relate to the translations of the *Hadith* into English. Given the richness of the classical Arabic language in which the *Hadith* is written, it is possible that translations can at times miss important aspects. To amend this possible limitation the current researcher utilized his own knowledge of the Arabic language and *Hadith* to supplement English translations when necessary.
- There are thousands of *hadith* available and despite every attempt made to search the *hadith* comprehensively; it is possible that the researcher may have missed some relevant *hadith*.
- This research is completely relevant to Sunni Muslims as Shia rely on a different set of *hadith* collections contained in their separate books. However, this does not preclude the fact that findings in this research will equally be beneficial for Shia Muslims. Similarly, non-Muslim communities could not be excluded from the benefits of this research, although it might not be generalized in their communities and cultures.

3.12 Summary

This chapter has outlined the research method and design used in the present thesis to compare the analysis associated with child personality development from the perspective of the *Sunnah* in contrast to contemporary psychology. The chapter delineated the qualitative research paradigm undergirding the study and the qualitative research method selected for investigation. A comparison of qualitative approaches to

¹ This research is relevant to Sunni Muslims as Shia rely upon different set of *hadith* collections contained in their books. This does not preclude the fact that findings in this research will equally be beneficial for Shia Muslims. *Author*

research with quantitative methods was presented, with further discussion highlighting the strengths and weaknesses of the qualitative approach. The chapter provided justification for the adoption of qualitative research methodology for the present investigation as a means of providing a comparative analysis. A description of content analysis was also provided to outline the primary method for data collection and analysis. Finally, the chapter addressed issues of bias and the possible limitations of the methodology for this research.

CHAPTER 4

DEVELOPMENT OF CHILD'S PERSONALITY AT PRENATAL STAGE

4.1 Introduction

This chapter outlines the main steps involved in the development of a child's personality before and during the prenatal period within the perspectives of the *Sunnah* and contemporary psychology. Significantly, the prenatal period is considered as critical and crucial to provide sound foundations to personality development in children. To address the fundamental elements and basic characteristics related to personality development at prenatal period, this chapter delineates the three important aspects including: the foundations of a marriage, the prenatal childcare in the mother's womb, and the factors affecting the development of a fetus from the traditions of the Prophet Muhammad (peace be upon him) and contemporary psychological studies and research. Finally, the chapter gives a comparative analysis drawn from the findings of the two perspectives.

4.2 Aspects of the Prenatal Stage from the *Sunnah* Perspective

This section addresses the aspects of personality development during the prenatal period within the *Sunnah* context. Prenatal period begins with conception and ends at birth that is until nine months of pregnancy,¹ and sometimes lasts for six months.² In Arabic, the term '*Jenīn*' (الجنين) stands for an embryo, a fetus,³ and a child; as long as it is carried in the mother's womb.⁴ The term '*haml*' (الحمل) [pregnancy] is used for a woman carrying a fetus in her womb and is named as '*hamala*' (الحاملة) [pregnant].⁵ The *Sunnah*, however, is unique in stating a child's developmental stages from conception to birth in the mother's womb. For example, a tradition mentions a drop of

¹ Abdul Rahman, al-Aesvi, *Psychologia al-Tanshi'a al-Ijtima'iyyah* (Askandria: Dār al-Fikr al-Jamī, 1984–85), p. 40.

² Malik bin Anas, *al-Muwatta* (Abu Dhabi: Mu'assasah Zāid bin Sultan, 2004), vol. 4. pp. 1109–10.

³ Rohi Baalbaki. *al-Mawrid*, p. 436.

⁴ Ibrahim bin Ismael, at-Ṭarabalsī, *Kifāyah al-Mutahaffiḍh Fi al-Lughah* (Tripoli, Lebanon: Dār Iqra, n.d.), p. 70. Mahmud bin Ahmed, Badr al-Din al-Ainī, *Umdāt al-Qarī* (Beirut: Dār Ihya'at-Turas al-Arabi, n.d.), vol. 6, p. 150.

⁵ Abdul Azeez bin Alee, Al-Ghaamdee, "Minimum and Maximum Periods of Pregnancy between Jurisprudence and Medicine and their Effect on the Inheritance of the Fetus," *al-Adl* 43, (2013): 192–214.

semen, a clot, and a little lump of flesh.¹ The following section sheds a detailed light on three important aspects related to personality development during the prenatal period from the *Sunnah* perspective:

4.2.1 Foundations of an Islamic Marriage

Marriage, according to Islamic law, is defined as, “a contract between a man and a woman over the age of maturity and/or her walī, or guardian, subject to the terms of the negotiated contract.”² The contractual nature of an Islamic marriage demands the contentment of rights and responsibilities including the childcare before and after birth. For this reason, much has been written by Muslim legal scholars in the best interest of the child.³ The ultimate objective of an Islamic marriage emerges from seeking the pleasure of Allah to perfect one’s faith, as stated: “and [who] marries for the sake of Allah, has indeed perfected his faith,”⁴ and to follow the *Sunnah*, as the Prophet (peace be upon him) declared: “marriage is a part of my *Sunnah*.”⁵

Islamic marriage is meant to help in lowering the gaze (that is not looking at prohibitions such as women, pornography, etc.) and attaining chastity as mentioned: “for it is more effective in lowering the gaze and in guarding one’s chastity.”⁶ Moreover, it is considered as a rewarding deed: “If he does it [sexual desires] in a lawful manner, he will be rewarded for it,”⁷ and for procreation as cited, “Marry the one who is fertile and loving, for I shall boast of your great numbers.”⁸ Consequently,

¹ Anas bin Malik reported that the Prophet (peace be upon him) said: “At every womb Allah appoints an angel who says, ‘O Lord! A drop of semen, O Lord! A clot, O Lord! A little lump of flesh,’ then, if Allah wishes (to complete) its creation, the angel asks, ‘(O Lord!): Will it be a male or female, a wretched or a blessed, and how much will be his/her provision? And what will his/her age be?’ So, all that is written while the child is still in the mother’s womb. Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Menses, Hadith No. 318. vol. 1, p. 217.

² Gordon D. Newby, *A Concise Encyclopedia of Islam* (Oxford: Oneworld Publications, 2004), p. 141.

³ An-Na’im, A., “Cultural transformation and normative consensus on the best interest of the child”, *International Journal of Law and the Family* 8, (1994): pp. 62–68; Olowu, P., Children’s Rights, International Human Rights and the promise of Islamic Legal Theory. *Law Democracy and Development* 12, (2008): pp. 62–85.

⁴ Al-Tirmidhī, *Jāmi’ Al-Tirmidhī*, Description of Judgment Day, Hadith No. 2521, vol. 4, p. 512. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ḥasan*.

⁵ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 1846. vol. 3, pp. 58–59. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ḥasan*.

⁶ Muslim, *Ṣaḥīḥ Muslim*, The Book of Marriage, Hadith No. 3400. vol. 4, p. 16.

⁷ Muslim Ibn al-Hajjāj, *Ṣaḥīḥ Muslim*, trans by Nasiruddin al-Khattab (Riyadh: Darussalam, 2007), The Book of *Zakāt*, Hadith No. 2329. vol. 3, pp. 51–52.

⁸ Al-Nasā’i, *Sunan Al-Nasā’i*, trans by Nasiruddin al-Khattab (Riyadh: Darussalam, 2007), The Book of Fasting, Hadith No. 3229. vol. 4, p. 99. Hafiz Zubair Ali Za’ī said: The chain of this [Hadith] is *Ḥasan*.

Islamic marriage is seen as a legal contract between a man and a woman for the sake of Allah, the *Sunnah* (pathway) of the Prophet for the perfection of faith, a blessed relationship based on love, chastity, and modesty, rewarding deed to fulfill sexual desires, and protection of the human lineage.

The subsequent discussion highlights the foundations and bases of an Islamic marriage and its relevance to the child's personality development during prenatal stage:

i. Selection Steps for a Spouse

The *Sunnah* advocates important steps for the selection of marriage partners' i.e. husband and wife. The very first step to be taken is *Istikhara*,¹ which is a proactive approach of seeking Allah's divine guidance for the right choice of spouse. *Istikhara* can be done by praying two units of prayer [two *Rak'ā*] and then reciting *Istikhara* supplication as mentioned in a tradition:

"Jabir bin Abdullah reported that the Prophet (peace be upon him) used to teach his companions of doing *Istikhāra* in all matters, as he taught the *Sūrah*s of the Holy Qur'an. He (peace be upon him) said, "If anyone of you decides to do any task, he should offer a two *Rak'ā* [units] prayer other than compulsory one and then say:

"اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ
وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَةِ أَمْرِي (أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ) فَافْضُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ
هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي (أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ) فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي
عَنْهُ وَافْضُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي."

'O Allah, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your Great Favor, for You have

¹ This is a non-obligatory ritual prayer through which Muslims seek Allah's guidance in all matters of uncertainty. *Author*

power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allah, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.' The Prophet (peace be upon him) added that then the person should name (mention) his need (matter)."¹

This shows that Muslims can rely upon Allah's divine guidance by supplicating to Him for the best choice of spouse in order to avoid indecisiveness. *Istikhara* approach can be used to find the religious², righteous, and pious spouses; who can play key roles in establishing a sound family life, particularly in the proper development and upbringing of children.

The second step, according to the *Sunnah*, is to search for the selection criteria of husband and wife. The *Sunnah* highlights certain characteristics to be considered while choosing a man or a woman for marriage purpose. The subsequent section illustrates these qualities in detail.

ii. Substantial Qualities of Spouses (Husband and Wife)

The *Sunnah* evidently identifies the substantial qualities of marriage partners that should be investigated before making a marriage choice. The subsequent discussion illuminates the characteristics to be determined for the correct choice of a spouse.

a. Criteria for selecting a female spouse

The Prophet (peace be upon him) recommends a man marrying a religious woman and prefers her religion over wealth, family status, and beauty for healthy marriage relationships.

¹ Bukhārī, *Ṣaḥīḥ Bukhārī*, The Book of *Salat-ut-Tahajjud*, Hadith No. 1162, vol. 2, p. 157.

² "A practicing Muslim man or woman, who obeys Allah and His Prophet (peace be upon him) commandments, follows Islam to the best of his knowledge, fears Allah in all matters of life, prays five times a day, performs other worships, and knows the duties and responsibilities of a married life."
Author

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرُبَّتْ يَدَاكَ."

Abu Hurairah reported: The Prophet (peace be upon him) said: "A woman is married for four (qualities): her wealth, her family status, her beauty and her religion. Therefore, marry one who is the religious woman and you will succeed."¹

This means people generally intend to look for the four qualities [including beauty, wealth, status, and religion] in a woman; therefore seek religious and become successful and wish for her company, So that she can assist him [husband] in his religion, care for his trust, and develop his children.² The religion of wife is regarded favorable in particular, because she is his [husband] bedfellow, mother of his children, trustworthy of his wealth and home, as well as her body.³ Therefore, a man should select a pious woman having good character and sound religion. He should not desire for beauty only, as a pious woman would be helpful in developing virtuous children.⁴

Similarly, the Prophet (peace be upon him) considers a pious (*Ṣaliha*) woman as the best provision of this world.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ."

Abdullah bin 'Amr reported that the Messenger of Allah (peace be upon him) said: "This world is a provision, and the best of it is a pious (*Ṣaliha*) wife."⁵

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikah* (The Wedlock), Hadith No. 5090. Vol. 7, pp. 32–33. Besides, the Prophet (peace be upon him) allows seeing a woman before marriage. He (peace be upon him) said to Al-Mughirah bin Shu'bah, "Look at her, for indeed that is more likely to make things better between the two of you." Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Marriage, Hadith No. 1087. vol. 2, p. 457. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

² Muhammad bin Sālih bin Muhammad, al-Uthaymeen, at-Tamimī, *Sharh Riyād al-Ṣālihīn* (Riyad: Dār Waṭan La al-Nashar, 1326H), vol. 3, pp.244–45.

³ Muhammad bin Ismail, *al-Ṣanānī*, *Subul al-Salām*, (Cairo: Maktaba Mustafā al-Babī al-Hilbī, 1960), vol. 3, pp. 111–12.

⁴ Saeed bin Ali, al-Qahtānī, *al-Hadyu al-Nabī Fī al-Tarbiyyah al-Atfāl*, p. 38.

⁵ Muslim, *Ṣaḥīḥ Muslim*, The Book of Breastfeeding, Hadith No. 3649. vol. 4, p. 127.

The pious wife is considered the repose and tilth of her husband, as she is his life partner, housewife, and the mother of his children; and if she is virtuous, the children are virtuous, and if she is corrupt, the children are corrupt . . . As the pious wife takes care of her religion, character, and honor; and she brings up her children's Islamic upbringing.¹ The worldly provisions have been created for human's benefits, where the pious woman is considered best provision for a person. For he [husband] gets pleasure from her, as she is his repose and companion. She protects him from illegal use of gaze and sexual parts, assists him in religion as if she prevents him from laziness in obedience. She could produce the children for him, who obey Allah, and they can increase *Ummah* of [the Prophet] Muhammad (peace be upon him).² If she is intellectually pious, she would reflect the best planning for his [husband] house and the development of children. . . .³

Further, a pious wife that helps her husband in worldly and religious affairs is highly dignified and appreciated:

عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذِ بْنِ جَبَلٍ: "يَا مُعَاذُ! قَلْبٌ شَاكِرٌ وَلِسَانٌ ذَاكِرٌ وَزَوْجَةٌ صَالِحَةٌ تُعِينُكَ عَلَى أَمْرِ دُنْيَاكَ وَدِينِكَ خَيْرٌ مَا اكْتَسَرَ النَّاسُ."

Abū Umāmah said: The Messenger of Allah (peace be upon him) said to Mu'ādh bin Jabal, "O Mu'ādh! A grateful heart, a tongue that remembers Allah, and a pious wife that helps you in your worldly and religious affairs is better than what people have accumulated [of material gain]."⁴

This shows that the best provision that people obtain certainly are three, containing all provisions of this world and the Hereafter and take care of both. And a pious wife takes care of the religion and worldly provisions of a person and assists him in both.⁵

¹ Saeed bin Ali, Al-Qahtānī, *al-Hadyu al-Nabī Fi al-Tarbiyyah al-Atfāl*, p. 42.

² Al-Husain bin Mahmūd, *al-Muzhirī, al-Mafātīh Fi Sharh al-Maṣābīh*, 1st ed. (Kuwait: Dār al-Nawādir, 2012), Hadith No. 2288, vol. 4, p.9.

³ Muhammad bin Sālih, al-Uthaymeen, *Sharh Riyād al-Ṣālihīn*, vol. 3, p.137.

⁴ Al-Baihqī, Ahmad bin al-Hussain, *Shu'ab al-Imān*, (Riyadh: Maktaba al-Rushd, 2003), Hadith No. 4116. vol. 6, p. 247. Shaykh Albānī said: [This Hadith is] *Ṣaḥīḥ. Ṣaḥīḥ al-Jamī'*, (Damascus: al-Maktab al-Islāmī, 2010), Hadith No. 4409. vol. 2, p. 812.

⁵ Zainuddin Muhammad, *al-Manāwī, Faiz al-Qadīr Sharh Ṣaḥīḥ al-Jamī' al-Ṣaghīr*, (Egypt: al-Maktaba at-Tajaria al-Kubrā', 1356H), Hadith No. 6148, vol. 4, p. 525.

Furthermore, a pious woman is considered among the prosperity of a man while a bad woman is regarded among the misery for a man:

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَرْبَعٌ مِنَ السَّعَادَةِ: الْمَرْأَةُ الصَّالِحَةُ وَالْمَسْكَنُ الْوَاسِعُ وَالْجَارُ الصَّالِحُ وَالْمَرْكَبُ الْهَيِّئُ وَأَرْبَعٌ مِنَ الشَّقَاوَةِ: الْجَارُ السُّوءُ وَالْمَرْأَةُ السُّوءُ وَالْمَسْكَنُ الضَّيِّقُ وَالْمَرْكَبُ السُّوءُ."¹

Saad bin Abi Waqas reported that the Messenger of Allah (peace be upon him) said: "Four [things] are among prosperity: 'pious woman, vast accommodation, virtuous neighbor, comfortable vehicle.' And four [things] are among misery: 'bad neighbor, bad woman, narrow accommodation, bad vehicle.'"¹

b. Criteria for selecting a male spouse

The *Sunnah* instructs the family of a woman (in case of virgin woman) to find a religious man having good character:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "إِذَا خَطَبَ إِلَيْكُم مَن تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرُوجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ."²

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "When someone whose religion and character you are pleased with proposes (to marry someone under your care), then marry him. If you do not do so, then there will be turmoil (*Fitnah*) on earth and corruption (*Fasad*)."²

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "إِذَا أَتَاكُم مَن تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرُوجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ."²

¹ Muhammad bin Hibbān, Ibn Hibbān At-Tamīmī, *Ṣaḥīḥ Ibn Hibbān* (Beirut: Mu'assasah al-Risālah, 1993), Hadith No. 4032. vol. 9, p. 340. Shaykh Al-Albānī said: [This Hadith is] *Ṣaḥīḥ*.

² Al-Tirmidhī, Muhammad Ibn 'Eīsā, *Jāmi' Al-Tirmidhī*, trans by Abu Khaliyl (Riyadh: Darussalam, 2007), The Chapters on Marriage, Hadith No. 1084. vol. 2, p. 455. Shaykh Al-Albānī said: [This Hadith is] *Ḥasan*. Nasiruddīn, Al-Albānī, *Irwā' Al-Ghālīl* (Beirut: al-Maktab al-Islāmī, 1985), Hadith No. 1084, Vol. 6, p. 266.

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: “When someone whose character and religion you are pleased with comes (to marry someone under your care), then marry him. If you do not do so, then there will be turmoil (*Fitnah*) on earth and corruption (*Fasād*).”¹

The above tradition has mentioned character before religion; yet the main focus is on these two characteristics. This tradition consists of two aspects: *firstly*, if you [guardian] do not intend [to marry] someone having satisfying religion and good character, which are the dynamics of integrity and correctness in the world, and you [guardian] intended family status and wealth which are the causes of cruelty by means of transgression and corruption on earth, [in result] there will be turmoil on earth and wide corruption; *secondly*, this is mentioned in the evidence that if you [guardian] do not marry someone whose religion you pleased with, rather you consider the wealth and fame of the person, as is the habit of selfish people, [in that case] the most men and women will remain unmarried. Therefore, illegal sexual relations will increase [in number] and honor stigma will grasp the guardians, [consequently] this stigma will originate killing and [thus] turmoil will rise [on earth].²

The Prophet (peace be upon him) recommended a woman marrying a virtuous man:

فَأَتَيْتُ (سُبَيْعَةَ بِنْتِ الْحَارِثِ) النَّبِيَّ -صلى الله عليه وسلم- فَقُلْتُ: "يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي. قَالَ: وَمِمَّ ذَاكَ. فَأَخْبَرْتُهُ. فَقَالَ: إِنْ وَجَدْتَ زَوْجًا صَالِحًا فَتَزَوَّجِي."

So, I (Subai'ah bint Harith) went to the Prophet (peace be upon him) and said: “O Messenger of Allah (peace be upon him) pray for forgiveness for me.” He (peace be upon him) said: “Why is that?” I told him (What had happened). He (peace be upon him) said (to Subai'ah bint Harith): “If you find a pious (*Ṣālih*) husband then marry him.”³

¹ Ibn Mājah, *Sunan Ibn Mājah*, The Chapter on Marriage, Hadith No. 1967. vol. 1, p. 632. Shaykh Al-Albānī said: [This Hadith is] *Ḥasan*.

² Sharfuddin al-Husain bin Abdullah, *al-Ṭayyibī, Sharh al-Ṭayyibī 'lā Mishkāt al-Maṣābīh (al-Kashif 'in Haqāiq al-Sunnan)*, (Riyadh: Maktaba Nazār Mustāfa al-Bāz, 1997), Hadith No. 3090, vol. 7, p. 2262–63.

³ Ibn Mājah, *Sunan Ibn Mājah*, The Chapter on Marriage, Hadith No. 2028. vol. 3, p. 160. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ḥasan*.

The word *Ṣalih* [pious] may also mean healthy and sound in body and soul.¹

To sum up, the selection of the man and woman, based on religion and character coupled with the qualities of piousness, virtuousness, and modesty may lead to a happy, enjoyable, responsible, sensible, and decent marriage life, which in turn, would facilitate the Islamic upbringing and development of children.

iii. Preference to a Fertile Woman for Marriage

The *Sunnah* approves a virgin and fertile woman for marriage rather than an infertile woman even though having nobility and beauty.

عَنْ عُوَيْمِ بْنِ سَاعِدَةَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "عَلَيْكُمْ بِالْأَبْكَارِ فَإِنَّهُنَّ أَغْذَبُ أَفْوَاهًا وَأَنْتَقُ أَرْحَامًا وَأَرْضَى بِالْيَسِيرِ."

Uwaim bin Sāidah al-Ansarī reported that the Messenger of Allah (peace be upon him) said: "You should marry virgins, who are pleasant in their speech, fertile and are satisfied with minimal (sexual intercourse and material gain)."²

This is urging and motivating sentence in which the Prophet (peace be upon him) motivates *Ummah* marrying virgins. Because, virgins are more sweeter in their mouths that means: either they are good in bearing a child, or pleasant in their speech without rudeness and vulgarness, their wombs are more prolific for sperm and pregnancy, and they become satisfied with less food, clothes, and support rather than that of a matron.³ Sharfuddin said, "they are fertile, pleasant in their talk, as nice talk refers towards good character, whereas vulgar talk refers towards bad character, become satisfied with less and available, modest and virtuous from heart, and please with Allah's provisions upon them and their children. Therefore, when pleasant language and soul combine together, then the purpose of caring is accomplished."⁴

¹ Anwer Mahmoud Zanaty, *Glossary of Islamic Terms* (Cairo: Jamia Ain Shams, 2006), vol. 1, p. 118.

² Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage. Hadith No. 1862, vol. 3, pp. 67–68. Shaykh Nasiruddin Albani said: [This Hadith is] *Hasan*. Shaykh Nasiruddin Albani, *al-Silsilah al-Ṣaḥīḥ* (Riyadh: Maktabah al-Mārif, n.d.), Hadith No. 623. vol. 2, p. 192.

³ Al-Husain bin Mahmūd, *al-Muzhirī, al-Mafātīḥ Fi Sharh al-Maṣābīḥ*, Hadith No. 2298, vol. 4, p.17, [a brief summary].

⁴ Sharfuddin, *at-Tayyibī, Sharh al-Tayyibī 'lā Mishkāt al-Maṣābīḥ*, Hadith No. 3092, vol. 7, p. 2264.

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: "جَاءَ رَجُلٌ إِلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-، فَقَالَ: إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَجَمَالٍ وَإِنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا، قَالَ: لَا. ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَا، ثُمَّ أَتَاهُ الثَّالِثَةَ، فَقَالَ: تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاتِّرٌ بِكُمْ الْأُمَمَ."

Ma'qal bin Yasār reported: "A man came to the Prophet (peace be upon him) and said: 'I have encountered a woman of nobility and beauty, but she cannot give birth. Should I marry her?' He said: 'No.' The man then came to him a second time, but He prohibited him. He then came for the third time and the Prophet (peace be upon him) said: 'Marry loving women who are fertile, for I will compete with you against other nations.'"¹

This tradition refers to a loving and prolific woman. Indeed, these two [qualities] are confined: for the husband does not motivate towards fertile if she lacks love; and loving without being fertile does not fulfil objective of increasing *Ummah* [Nation]. I will compete with the nations because of the number of followers and people.²

iv. Selection of a Healthy Man for Marriage

Islam advocates marrying a strong (physically and religiously) and trustworthy³ man to look for a rigorous marriage. The Holy Qur'an clearly states:

"إِنَّ خَيْرَ مَنْ اسْتَأْجَزْتَ الْقَوِيُّ الْأَمِينُ" [الفصص: 100]

"Verily, the best of men for you to hire is the strong, the trustworthy."⁴

Ibn Aṭā' interprets this verse as, "the strong refers to his religion [*Deen*], whereas trustworthy refers to his body parts [organs]."⁵ Abdul Rahman argues that these two

¹ Abu Dawud, Sulaiman bin Ash'ath, *Sunan Abu Dawud*, trans by Yaser Qadhi (Riyadh: Darussalam, 2008), The Book of Marriage, Hadith No. 2050. Vol. 3, pp. 501–502. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

² Muhammad bin 'izzuddin, Ibn al-Malak, *Sharh Maṣābīh al-Sunnah La al-Baghwī*, (Kuwait: Idāra al-Thaqāfa al-Islāmiya, 2012), Hadith No. 2296, vol. 3, p. 543.

³ "This quality can be investigated through family members, relatives, peers, etc. before making a final decision of selecting a man for marriage." *Author*

⁴ Al-Qur'an, Surah Al-Qasas, 28: 26. "This verse refers to a narration of Shu'aib and Moses (peace be upon them), in which the daughter of Shu'aib wanted to select Moses for marriage." *Author*

⁵ Abu Abdul Rahman Muhammad, al-Sulamī, *Tafsīr al-Sulamī (Haqā'iq al-Tafsīr)* (Beirut: Dār al-Kutab al-Ilmiya, 2001), vol. 2, p. 104.

qualities must be considered in every person, who has been chosen for any tasks of hiring or anything else. Indeed, there will be a fault [in hiring] due to the lack of one or both [qualities]; however, by accumulating both the task will become complete and perfect.¹

v. Selection of the Best Woman for the Noble Child's Birth

The *Sunnah* recommends selecting a good woman (wife) for a man's (the husband) sperm [expected baby]. This wonderful instruction is mentioned in a tradition as:

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "تَحَيَّرُوا لِنُطْفِكُمْ وَانكِحُوا الْأَكْفَاءَ وَانْكِحُوا
إِلَيْهِمْ."

Aishah reported that the Messenger of Allah (peace be upon him) said: "Choose the best for your sperm, and marry compatible women and propose to them for marriage."²

It means searching for the best and pious wife, having no wickedness and immorality. Marry them [men] your daughters who are compatible in the religion.³ Abdullah Nasih said, "This tradition directs the attention to the necessity of choosing someone for noble birth, so that the man can obtain good, pious, and virtuous children."⁴

vi. Choice of a Matron for the Development of Children

The *Sunnah* clearly mentions marrying a virgin and fertile woman; however, a matron (divorced or widowed woman) is advocated for marriage for the upbringing and rearing of children.

عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "هَلْ نَكَحْتَ يَا جَابِرُ. قُلْتُ نَعَمْ. قَالَ:
مَاذَا أَبْكَرُ أَمْ ثَيِّبًا. قُلْتُ لَا بَلْ ثَيِّبًا. قَالَ: فَهَلْ جَارِيَةٌ ثَلَاثِيكَ. قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبِي قَتَلَ يَوْمَ أُحُدٍ

¹ Abdul Rahman al-Sa'di, *Tafsir al-Sa'di* (Damascus: Mu'assasah al-Risalah, 2000), vol. 1, p. 614.

² Ibn Majah, *Sunan Ibn Majah*, The Chapters on Marriage. Hadith No. 1968, Vol. 3, p. 126. Nasiruddin Albani said: [This Hadith is] *Hasan*. *Sunan Ibn Majah*, (Beirut: Darul Fikr, n.d.), Hadith No. 1968. vol. 1, p. 633.

³ Muhammad bin Abdul Hadi, as-Sindi, *Kifayah al-Hajj Fī Sharh Sunan Ibn Majah* (Beirut: Dār al-Jil, n.d.), Hadith No. 1968, vol. 1, p. 607.

⁴ Abdullah Nasih, 'Ulwan, *Children Education in Islam*, 2nd ed. (Cairo: Dār al-Salam, 2004), p. 22.

وَتَرَكْتُ سَعَةَ بَنَاتٍ كُنَّ لِي سَعَةُ أَخَوَاتٍ فَكَرِهْتُ أَنْ أَجْمَعَ إِلَيْهِنَّ جَارِيَةً خَرَفَاءَ مِثْلَهُنَّ وَلَكِنْ امْرَأَةً تَمْشِي بَيْنَهُنَّ
وَتَقُومُ عَلَيْهِنَّ. قَالَ: أَصَبْتُ."

Jabir reported that Allah's Messenger said to me: "Have you married! O Jabir? I replied, Yes. He asked: What, a virgin or a matron? I replied: But a matron. He said: Why did you not marry a young girl who would have fondled with you? I replied: O Allah's Messenger! My father was martyred on the day of *Uhud* and left nine daughters who are my nine sisters; so I disliked [marrying] a young wife of their age, but (I sought) an (elderly) woman who could comb their hair and look after them. The Prophet said: You have done the right thing."¹

The words 'you have done the right thing' highlight that marrying a matron in this case is better than that of a young virgin [woman].² The Prophet (peace be upon him) appreciated Jabir's choice of marrying a matron to look after his nine sisters.

vii. Marriage as a Legal Sexual Satisfaction for Human Survival

Islam favors intimate relationships as a means to emotional and sexual gratification³ through a legal contract of marriage; because it is crucial to social survival and personality development.⁴ The *Sunnah* allows sexual relationships lawfully through a marriage contract between the man and woman, and considers it as an act of reward.

عَنْ أَبِي ذَرٍّ "أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالُوا: يَا رَسُولَ اللَّهِ أَيُّ أَعْدَانَا شَهْوَتُهُ
وَيَكُونُ لَهُ فِيهَا أَجْرٌ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ
لَهُ أَجْرٌ."

Abu Dharr reported . . . They (some of the Companions of the Prophet (peace be upon him) said: "O Messenger of Allah, if one of us fulfills his desire, will he be rewarded for that?" He said: 'Do you not see that if he fulfilled it in an

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Maghāzī* (Holy Battle), Hadith No. 4052. vol. 5, p. 234.

² Badruddin, *al-Aynī*, Mahmoud bin Ahmad, *Umdah al-Qārī Sharh Ṣaḥīḥ al-Bukhārī* (Beirut: Dār Ihyā al-Turāth al-Arabi, n.d.), Hadith No. 4052, vol. 17, p. 147.

³ Hammūdah, 'Abd al-'Atī, *The Family Structure in Islam*, 4th ed. (Cairo Egypt: American Trust Publications, 1995), p. 54.

⁴ Ibid, p. 63.

unlawful manner, there would be a burden of sin on him for that? Similarly, if he fulfills it in a lawful manner, he will be rewarded for it.”¹

This evidence reveals that permissible deeds become the actions of obedience if done with sincere intention. Therefore, sexual intercourse becomes an act of worship, when performed with the intention of fulfilling wife’s right and intimacy with her correctly as Allah ordained, or seeking pious child, or chastity of the wife, and restriction of both [husband and wife] from indulging into illegal gazing or thinking or worrying about it or other good purposes. He [husband] will be rewarded for having sexual intercourse with his wife for bearing the child, as well as upbringing and disciplining the child in his life and after death.²

To summarize, the above discussion demonstrates that the development of a child’s personality begins with the selection of a man (would-be-husband) and a woman (would-be-wife). In this regard, according to the *Sunnah*, religion and character of a man and woman are of prominent importance in order to provide the sound foundations for a married life. Nevertheless, the character of a male is the axis of a good society as well as the religion is the climax of fulfilling duties,³ and a woman’s good character, righteousness, and religion are helpful in developing children properly.⁴ Obviously, the *Sunnah* criteria emerges the development of a child’s personality from the selection of religious, righteous, and pious spouses (husband and wife) for an Islamic marriage. A married couple having these characteristics may be helpful in producing practicing Muslim children, true believers of Islam, responsible citizens, and vital future generation of a Muslim family and society. The *Sunnah* broadly recommends the provisions of an Islamic marriage and considers the development of child’s personality one of the important tasks of a marriage. Child bearing and rearing is seen as a trust [*amanah*] in the Islamic tradition and a liability for which parents can be held accountable in the court of law and the Day of Judgment. For this reason, foundations of marriage are essential in order to make sure

¹ Muslim Ibn al-Hajjaj, *Ṣaḥīḥ Muslim*, trans by Nasiruddin al-Khattab (Riyadh: Darussalam, 2007), The Book of Zakāt, Hadith No. 2329. vol. 3, pp. 51–52.

² Abu Zakaria Yahya Ibn Sharaf, al-Nawawī, *al-Minhāj Sharḥ Ṣaḥīḥ Muslim bin al-Hajjāj*, 2nd ed. (Beirut: Dār Ihyā’at-Turath al-Arabī, 1392H), vol. 7, p. 92.

³ Mohamed Fouad bin Abdul Baqī, *Commentary on Sunan Ibn Mājah*, The Chapter on Marriage, Hadith No. 1967. vol. 1, p. 632.

⁴ Saeed bin Ali Al-Qahtānī, *al-Hadyu al-Nabī Fī al-Tarbiyyah al-Atfāl* (Riyadh: Maṭb’ah Safīr, 1431H), p. 38.

that a child is given the best opportunities to be nurtured in healthy homes, so that he or she may develop healthy physically, psychologically, and otherwise.

4.2.2 Prenatal Child Care in Mother's Womb

The preceding discussion highlights the prerequisite for the selection of marriage partners in order to affirm the sound foundations for prenatal stage. Indeed, Islam sheds light on the importance of children, even before birth and focuses on their complete care.¹ The *Sunnah* gives prime importance to the prenatal child care for a healthy and safe birth and provides complete guidance from the very beginning of marriage process to the birth and later stages of life.

i. Prophetic Supplications for Prenatal Child Care

The *Sunnah* introduces the supplications related to the prenatal child care. The Prophet (peace be upon him) instructed to supplicate on congratulating a marriage, before having intimate relationships, after pregnancy. The Prophet (peace be upon him) used to congratulate a newly-married person with the supplication of Allah's blessings and goodness in all matters of life including children.

عَنْ أَبِي هُرَيْرَةَ "أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ إِذَا رَفَأَ الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ: بَارَكَ اللَّهُ لَكَ
وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ."

"Abu Hurairah reported that the Prophet (peace be upon him) would say, when he wished to congratulate someone who got married:

"بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ" "May Allah bless you, and (shower) His blessings upon you, and combine you together in good."²

A tradition mentions the words: "بَارَكَ اللَّهُ لَكُم وَبَارَكَ عَلَيْكُم وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ" "May Allah bless you [both], and (shower) His blessings upon you, and combine you together in

¹ Aṭīya bin Muhammad, Sālim, *Sharh Bulug al-Marām*, (Riyadh: Maktaba Shamila, n.d.), vol. 136, p. 9.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Marriage, Hadith No. 2130. vol. 2, p. 544. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

good.”¹ This supplication is also mentioned in a tradition: “اللَّهُمَّ بَارِكْ لَهُمْ وَبَارِكْ عَلَيْهِمْ” “O Allah, bless them and bestow blessings upon them.”²

The supplication refers to receiving the goodness, mercy, sustenance, and prosperity in offspring, obedience, health, safety, harmony, good social relations, and more righteous offspring.³ The supplication includes all goodness that can be obtained through it [marriage], whether the children or anything else. This is the *Sunnah* [way] of the Messenger of Allah (peace be upon him) that contains goodness and blessing [for a marriage].⁴ Therefore, it is lawful to supplicate for the prosperity of a married person, and certainly these comprehensive words contain all purposes including the child and something else.⁵

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "إِذَا أَفَادَ أَحَدُكُمْ امْرَأَةً أَوْ خَادِمًا أَوْ دَابَّةً فَلْيَأْخُذْ بِنَاصِيَتِهَا وَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ مَا جُمِلَتْ عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جُمِلَتْ عَلَيْهِ."

Abdullah bin ‘Amr reported that the Prophet (peace be upon him) said: “When anyone of you gets a new wife, a servant, or an animal, let him take hold of the forelock and say: “اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ مَا جُمِلَتْ عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جُمِلَتْ عَلَيْهِ”

“O Allah, I ask You for the goodness within her and the goodness that she is inclined towards, and I seek refuge with You from the evil within her and the evil to which she is inclined.”⁶

¹ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage. Hadith No. 1905, vol. 3, p. 93. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ṣaḥīḥ*. Similarly the religious scholar like Ibn al-Munīr mentions this supplication: “اللَّهُمَّ أَلْفَ بَيْنَهُمَا وَارْزُقْهُمَا بَيْنَ صَالِحِينَ” “O Allah, create love between them and bless them with righteous children.” Muhammad bin Ali, ash-Shawkānī, *Neil al-Awṭār*, 1st ed. (Egypt: Dār al-Hadith, 1993), vol. 6, p. 157. He also mentions this supplication: “أَلْفَ اللَّهُ بَيْنَكُمَا وَرَزَقَكُمَا وَلَدًا” “May Allah, create love between you and bless you with a child.” Ibn Hajar, al-Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukharī*, vol. 9, p. 222.

² Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage. Hadith No. 1906, vol. 3, p. 94. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ḥasan*.

³ Mullā Ali Qārī, *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*, (Beirut: Dār al-Fikr, 2002), Hadith No. 2445, vol. 4, p. 1696.

⁴ Abdul Mohsin al-Ībād, *Sharḥ Sunan Abī Dawūd*, (Riyadh: Maktaba Shamila, 2011), vol. 12, p. 95.

⁵ Ahmad bin Ali, Ibn Hajar, al-Asqalānī, *Fathul Bārī Sharḥ Ṣaḥīḥ al-Bukharī*, (Beirut: Dār al-Ma’rifah, 1379H), vol. 9, p. 222.

⁶ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage. Hadith No. 1918, vol. 3, p. 100. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ḥasan*.

This is a comprehensive supplication stating that when a person found goodness in his wife, servant, or animal, and kept away from the wickedness of these things; it would be the attainment of benefit and removal of evil.¹

The Prophet (peace be upon him) commands a Muslim husband to recite the supplication before having intimate relationships (sexual intercourse) with his wife in order to protect themselves and the baby from *Satan*.

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ فَقَالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا. فَإِنَّهُ إِنْ يُقَدَّرُ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا."

Ibn Abbās reported that Allah's Messenger (peace be upon him) said: "If anyone of you, when intending to have a sexual relation with his wife, says:

"بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا" 'In the Name of Allah, O Allah! Protect us from *Satan* and keep *Satan* away from what you will give us.' *Satan* would never harm that child, should it be ordained that they will have one, (because of that sexual act)."²

This shows that the Prophet (peace be upon him) motivates us to recite this blessed supplication before having intimate relationships to protect ourselves and our children from the harms of *Satans*.³ There are different opinions [of the scholars] about the harms [of *Satan*] including: He [*Satan*] will not become dominant upon him [the child] due to recitating the supplication, he will not harm his [the child's] body, he will not convert his [the child's] faith to infidelity, and he will not harm by joining his [the child] father and mother during intimate relationships.⁴ Hamza argues he [*Satan*] will not harm the child physically and psychologically.⁵ Because of seeking the refuge, the child will be protected for his religion and worldly provisions. This is a

¹ Muhammad bin Ali, ash-Shawkānī, *Nail al-Awṭār*, vol. 6, p. 225.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Tauhīd*, Hadith No. 7396. vol. 9, p. 298.

³ Humza Muhammad Qasim, *Manār al-Qārī Sharh Mukhtasar Ṣaḥīḥ al-Bukhārī* (Damascus: Maktāba Dār al-Biyān, 1990), Hadith No. 1061. vol. 5, p. 117.

⁴ Abdul Rahmān bin Abī Bakr, Jalāl al-Dīn, al-Suyūṭī, *al-Tushīh Sharh al-Jamī' al-Ṣaḥīḥ* (Riyadh: Maktāba al-Rushd, 1998), Hadith No. 141. vol. 1, p. 310.

⁵ Humza Muhammad Qasim, *Manār al-Qārī Sharh Mukhtasar Ṣaḥīḥ al-Bukhārī*, Hadith No. 1061. vol. 5, p. 118.

magnificent good news and grand benefit. Everyone should perform it while intending to have intimate relationships with her wife, whereby the uprightness of children is among the best pleasures of the heart.¹

Furthermore, the Prophet (peace be upon him) supplicated to Allah Almighty for children after hearing the narration of Abu Talha. The narration reveals that Abu Talha's wife embraced the death of her child with patience, and presented herself to Abu Talha for intimate relationships on that night as mentioned in a tradition.

عن أَنَسِ بْنِ مَالِكٍ يَقُولُ اشْتَكَى ابْنُ لَأْبَى طَلْحَةَ قَالَ: "فَمَاتَ وَأَبُو طَلْحَةَ خَارِجٌ، فَلَمَّا رَأَتْ امْرَأَتُهُ أَنَّهُ قَدْ مَاتَ هَيَّأَتْ شَيْئًا وَنَحْنُهُ فِي جَانِبِ الْبَيْتِ، فَلَمَّا جَاءَ أَبُو طَلْحَةَ قَالَ كَيْفَ الْغُلَامُ قَالَتْ قَدْ هَدَأَتْ نَفْسُهُ وَأَرْجُو أَنْ يَكُونَ قَدْ اسْتَرَاحَ. وَظَنَّ أَبُو طَلْحَةَ أَنَّهَا صَادِقَةٌ قَالَ قَبَاتَ فَلَمَّا أَصْبَحَ اغْتَسَلَ فَلَمَّا أَرَادَ أَنْ يَخْرُجَ أَعْلَمَتْهُ أَنَّهُ قَدْ مَاتَ فَصَلَّى مَعَ النَّبِيِّ -صلى الله عليه وسلم- ثُمَّ أَخْبَرَ النَّبِيَّ -صلى الله عليه وسلم- بِمَا كَانَ مِنْهُمَا فَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: لَعَلَّ اللَّهَ أَنْ يُبَارِكَ لَكُمَا فِي لَيْلَتِكُمَا."

Anas bin Malik reported: "One of the sons of Abū Talha died and Abū Talha at that time was not at home. When his wife saw that he was dead, she prepared him and placed him somewhere in the house. When Abū Talha came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is at peace." Abū Talha thought that she had spoken the truth. Abū Talha passed the night and in the morning took a bath and when he intended to go out; she told him that his son had died. Abu Talha offered the (morning) prayer with the Prophet (peace be upon him) and informed the Prophet (peace be upon him) of what had happened to them. Allah's Messenger (peace be upon him) said:

"لَعَلَّ اللَّهَ أَنْ يُبَارِكَ لَكُمَا فِي لَيْلَتِكُمَا"

"May Allah bless you both concerning your night (good offspring)." Sufyan said, "A man from the Ansar said, 'They had nine sons and all of them became reciters of the Quran (by heart).'"²

¹ Muhammad bin Isma'il, 'Izzudīn Amīr, *al-Tanvīr Sharh al-Jamī' al-Saghīr* (Riyadh: Maktāba Dārussalam, 2011), Hadith No. 7386. vol. 9, p. 129.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Funerals, Hadith No. 1301. vol. 2, pp. 225–226.

In a tradition, he (peace be upon him) said: "اللَّهُمَّ بَارِكْ لَهُمَا" "O Allah! Bless them."¹

The above traditions highlight the significance of reciting the supplications on marriage congratulations, before having an intimate relationship, and after pregnancy for obtaining Allah's blessings and goodness in all matters of life including the development of children with sound personality.

ii. Strategies for the Physical Health of the Mother and Baby

During the prenatal period, the child fully depends upon his/ her mother for nutritional needs. Therefore, a healthy mother can provide a balanced feed to the baby in the womb. In *Sunnah* tradition, the man/husband is held accountable and responsible for the expenses of food, clothes, health and accommodation of the woman and children. The traditions explicitly explain the responsibilities of the man/husband for the promotion of the physical health of the pregnant woman and her baby. The man is considered a guardian of his family for which he is held responsible and accountable in this world and the Hereafter.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ . . . وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا . . ."

Abdullah bin Umar reported that he heard Allah's Messenger (peace be upon him) saying: "Everyone of you is a guardian and is responsible for his charge; . . The man is a guardian of his family and responsible for his charges; the woman is a guardian of her husband's house and responsible for her charges; . ."²

Firstly, this tradition describes the responsibilities in general, and later it mentions them in detail: the ruler is responsible for managing the matters of citizens and regulating the establishment of limits and commands in them, the man is responsible

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *al-Adab*, Hadith No. 5613. vol. 5, p. 507.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Manumission (of slaves), Hadith No. 2558, vol. 3, p. 420.

for providing the sustenance and good social relations to his family, the woman is responsible for doing best planning for the home, children, servant, and guests.¹

عَنِ الْحَسَنِ أَنَّ نَبِيَّ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "إِنَّ اللَّهَ سَائِلٌ كُلَّ رَاغٍ عَمَّا اسْتَرْعَاهُ أَحْفَظُ أُمَّ
ضَيْعٍ حَتَّى يَسْأَلَ الرَّجُلَ عَنْ أَهْلِ بَيْتِهِ."

Hasan reported that the Messenger of Allah (peace be upon him) said: "Verily, Allah will ask every responsible about all those, whom he was made responsible; he protected or wasted, even if a man will be asked about his family members."²

This [tradition] concludes that indeed every responsible person will be held accountable for neglecting any matters under his consideration.³ The responsible person is a protector and trustworthy whereas the charges refers to all that is under his consideration and care.⁴ Allah Almighty will ask everyone for his/ her responsibility on the Day of Judgment; whether they fulfilled the rights for which they have been appointed or neglected and wasted it.⁵

The Prophet (peace be upon him) enjoins good treatment of women and describes their rights of clothing and feeding.

عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَخْوَصِ قَالَ: حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوُدَّاعِ مَعَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ- فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعَّظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةً، فَقَالَ: "أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ
خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ فَإِنْ فَعَلْنَ
فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ صَرْبًا غَيْرَ مُبْرَحٍ فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا أَلَا إِنَّ لَكُمْ

¹ Ahmad bin Muhammad, Shahabuddin, al-Qasṭalānī, *Irshād al-Sarī Sharh Ṣaḥīḥ al-Bukhārī*, 7th ed. (Egypt: al-Maṭāh al-kubrā al-Amīriyah, 1323H), Hadith No. 2558. vol. 4, p. 326.

² Ibn Hibbān, *Ṣaḥīḥ Ibn Hibbān*, Hadith No. 4493. vol. 10, p. 345. Shaykh Nasiruddin Albani said: [This Hadith is] *Hasan Ṣaḥīḥ*. *Ṣaḥīḥ al-Targīb Wa al-Tarhīb*, Hadith. 1966, vol. 2, p. 204.

³ Ibn Hajar, al-Asqalānī, *Fathul Bārī*, vol. 13, p. 113.

⁴ Muhammad bin Ismā'īl, 'Izzudīn al-Amīr, *al-Tanvīr Sharh al-Jamī' al-Saghīr*, Hadith No. 1739. vol. 3, p. 310.

⁵ Zainuddin Muhammad, al-Manāwī, *al-Taysīr Bay Sharh al-Jamī' al-Saghīr*, 3rd ed. (Riyadh: Maktāba al-Imām al-Shāfi, 1988), vol. 1, p. 254.

عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ أَلَّا يُوطِنَنَّ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَّا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ".

Sulaiman bin Amr bin al-Ahwas said: "My father narrated to me that he witnessed the farewell pilgrimage with the Messenger of Allah (peace be upon him) said: So he thanked and praised Allah and he reminded and gave admonition. He mentioned a story in his narration and he (peace be upon him) said: And indeed I advise you to be good to the women, for they are but captives with you over whom you have no power other than that, except if they come with manifest *Fāhishah* (evil behaviour). If they do that, then abandon their beds and beat them with a beating that is not harmful. And if they obey you then you have no cause against them. Indeed! You have rights over your women, and your women have rights over you. As for your rights over your women, then they must not allow anyone whom you dislike to tread on your bedding nor to admit anyone in your home that you dislike. And their rights over you are that you treat them well in clothing them and feeding them."¹

He (peace be upon him) said: "وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا" where the word '*al-Istisā*' refers to the acceptance of advice, and I advise you to be good with them [women], so, accept my advice regarding them.² Imam al-Nawawī said, "the secret of a pleasant family life lies in this advice of the Prophet with its focus on kind treatment to wives."³

The Prophet (peace be upon him) warns men about the severe consequences of neglecting the responsibility of feeding the family by declaring it an act of sin.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ".

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Suckling, Hadith No. 1163. vol. 2, p. 531. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

² Muhammad bin Abdul Hadī, *as-Sindī, Kifāyah al-Hajā' Fī Sharh Sunan Ibn Majah* (Beirut: Dār al-Jīl, n.d.), Hadith No. 1968, vol. 1, p. 607.

³ Abu Zakaria Yahya Ibn Sharaf, al-Nawawī, *al-Minhaj Sharh Ṣaḥīḥ Muslim bin al-Hajjāj*, 2nd ed. (Beirut: Dār Ihyā'at-Turath al-Arabī, 1392H), vol. 10, p.52.

Abdullah bin Amr reported that the Messenger of Allah (peace be upon him) said: "It is sufficient for a person to be sinful that he be negligent to those who he (is responsible for) feeding."¹

This shows that it is sufficient to be sinful neglecting the obligatory duty of feeding the parents, helpless, and small children.² This becomes a great sin for a person who abandons the sustenance of his wife or children or other people, whom he obliged to feed.³ He is obliged for the feeding duty to his family, children, and servants.⁴

عَنْ خَيْثَمَةَ قَالَتْ: "كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو إِذْ جَاءَهُ قَهْرَمَانٌ لَهُ فَدَخَلَ فَقَالَ: أُعْطِيتَ الرَّقِيقَ قُوتَهُمْ قَالَ: لَا. قَالَ فَانْطَلِقْ فَأَعْطِهِمْ. قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُ."

Reported that Khaithamah said: "We were sitting with Abdullah bin Amr when a steward of his came in and he said: Have you given the slaves their provision (of food)? He said: No. He said: Go and give it to them. He said: The Messenger of Allah (peace be upon him) said: It is sufficient sin for a man to withhold provision (of food) from the one whose provision he controls."⁵

This shows that it is sufficient sin [for a man] to withhold food from the servants and family or delaying their provision. This is considered a major sin.⁶

Moreover, the *Sunnah*, apart from the general exemptions for women,⁷ grants the concession to a pregnant woman in obligatory prayers and defers her mandatory fasting in order to protect mother-child physical health.

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Zakāt, Hadith No. 1692. vol. 2, pp. 316–317. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ṣaḥīḥ*.

² Muhammad bin Isma’il, *al-Tanvīr Sharh al-Jamī’ al-Saghīr*, Hadith No. 6220. vol. 8, p. 139.

³ Faisal bin Abdul Azīz, al-Najdī, *Taṭrīz Riyadh al-Ṣāliḥīn*, 1st ed. (Riyadh: Dār al-‘āshimā, 2002), Hadith No. 293, vol. 1, p. 211.

⁴ Mullā Ali Qārī, *Mirqāt al-Mafātīḥ Sharh’ Mishkāt al-Maṣābīḥ*, Hadith No. 3346, vol. 6, p. 2193.

⁵ Muslim, *Ṣaḥīḥ Muslim*, The Book of Zakāt, Hadith No. 2312. vol. 3, p. 43–44.

⁶ Al-Husain bin Mahmūd, *al-Mafātīḥ Fi Sharh al-Maṣābīḥ*, Hadith No. 2500, vol. 4, pp. 138–39.

⁷ "Women are given exemption of prayer and fasting during menses period, and similarly after the birth of baby for forty days." Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Menses, Hadith No. 304, vol. 1, p. 210; Hadith No. 306, vol. 1, p. 212; Abu Dawud, *Sunan Abu Dawud*, The Book of Purification, Hadith No. 311. vol. 1, pp. 198–199. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ḥasan*.

عَنْ أَنَسٍ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "إِنَّ اللَّهَ وَضَعَ عَنِ الْمَسَافِرِ نِصْفَ الصَّلَاةِ وَالصَّوْمِ وَعَنِ الْحَبْلَى وَالْمَرْضِعِ."

Anas reported that the Prophet (peace be upon him) said: "Allah has waived half of the prayer and fasting for the traveler and from pregnant and breastfeeding woman."¹

This shows that He [Allah] has waived half of the prayer from the traveler for relief, and has waived fasting from the pregnant and breastfeeding woman because of their children.²

The above traditions describe the significance of caring the physical health of the woman, particularly the pregnant woman. The *Sunnah* covers all aspects of the physical health of the pregnant woman and her child by putting the sustenance responsibility on the shoulders of her husband. In this way, she can protect himself from any kinds of physical harms that can also influence her child's health.

iii. Mental Health Strategies for the Mother and Child

During pregnancy, the child's psychological health depends upon the maternal mental health and emotional states. A pregnant woman needs more emotional and mental care for the proper development of her child. The *Sunnah* highlights certain strategies for mother-child psychological health in pregnancy.

The Prophet (peace be upon him) commands man to deal with the woman with the best and excellent character and measures this act of the believer as the perfection of his faith:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ خُلُقًا."

¹ Al-Nasā'i, *Sunan al-Nasā'i*, trans by Nasiruddin al-Khattab (Riyadh: Darussalam, 2007), The Book of Fasting, Hadith No. 2276. vol. 3, p. 238. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*.

² Mahmoud bin Ahmad, Badr ad-Din, al-Aynī, *Nukhab al-Afkār Fī Tanqīh Mabānī al-Akhhbār Fī Sharh M'ānī al-Āsār*, 1st ed. (Qatar: Wazārat al-Aukāf Wa al-Sh'ūn al-Islamia, 2008), vol. 6, p.379.

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said:
“The most complete of the believers in faith is the one with the best character
among them. And the best of you are those who are best to your women.”¹

This tradition highlights that the best character is among the best deeds. The tradition motivates towards treating the wife with kindness and cheerfulness, removing harms from her, and showing patience upon her frustration.²

The *Sunnah* considers a person best because of dealing with his wife in the best way:

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي
وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ."

Aishah reported that the Messenger of Allah (peace be upon him) said: “The best of you is the best to his wives, and I am the best of you to my wives, and when your companion dies, leave him alone.”³

This shows that the best person is he, who deals to his wife with the best character. The words “I am the best of you to my wives” direct towards kindness and motivation. “And leave him alone” [dead] means not to discuss his faults like backbiting of dead [person].⁴

The Prophet (peace be upon him) commands men to treat women nicely by repeating the sentence two times:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "اسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ
ضُلْعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضُّلْعِ أَعْلَاهُ فَإِنْ ذَهَبَتْ ثَقِيمُهُ كَسَرَتْهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا
بِالنِّسَاءِ."

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Suckling, Hadith No. 1162. vol. 2, pp. 530–31. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*.

² Faisal bin Abdul Aziz, al-Najdī, *Taṭrīz Riyadh al-Ṣāliḥīn*, Hadith No. 278, vol. 1, p. 204.

³ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on *al-Manāqib*, Hadith No. 3895. vol. 6, p. 502. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

⁴ Muhammad bin 'izzuddin, Ibn al-Malak, *Sharh Maṣābīḥ al-Sunnah La al-Baghawī*, Hadith No. 2430, vol. 4, pp. 15–16.

Abu Hurairah reported that Allah's Messenger (peace be upon him) said, "Treat women nicely, and because a woman is created from a rib and the most curved portion of the rib is its upper portion. So, if you will try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So, treat women nicely."¹

The above traditions demonstrate that a woman should be treated nicely and kindly, particularly during pregnancy for securing her psychological health and protecting her child from the psychological problems and disturbances.

iv. Child's Rights during Prenatal Stage

The *Sunnah* describes the child's rights during the prenatal stage for the protection and safety of life. The Prophet (peace be upon him) ordered to pay the blood money (*Diyah*) of the miscarriage caused by a woman of *Hudhail* tribe.

عن أبي هريرة: "أَنَّ امْرَأَتَيْنِ مِنْ هَذَيْلٍ رَمَتْ إِحْدَاهُمَا الْأُخْرَى فَطَرَحَتْ جَنِينَهَا فَقَضَى فِيهِ النَّبِيُّ -صلى الله عليه وسلم- بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ."

"Abu Hurairah reported that there were two women from *Hudhail*, one of whom threw a stone at the other and caused her to miscarry. The Prophet (peace be upon him) ordered that a slave, male or female, be given as blood money (*Diyah*)."²

Similarly, the Prophet (peace be upon him) ordered to pay the blood money (*Diyah*) for killing the pregnant woman and her baby to their relatives:

عن الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: "ضَرَبَتْ امْرَأَةٌ ضَرْبَتَهَا بِعَمُودٍ فَسَطِطِ وَهِيَ حُبْلَى فَقَتَلَتْهَا - قَالَ - وَإِحْدَاهُمَا لِحَيَاتِيَّةٍ - قَالَ - فَجَعَلَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- دِيَّةَ الْمَقْتُولَةِ عَلَى عَصَةِ الْقَاتِلَةِ وَغُرَّةٍ لِمَا فِي بَطْنِهَا. فَقَالَ رَجُلٌ مِنْ عَصَةِ الْقَاتِلَةِ أَنْفَرَمُ دِيَّةً مَنْ لَا أَكَلٍ وَلَا شَرِبَ وَلَا اسْتَهْلَ فِيمِثْلَ ذَلِكَ يُطْلَى. فَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: اسْجَعُ كَسْجَعِ الْأَغْرَابِ. قَالَ وَجَعَلَ عَلَيْهِمُ الدِّيَّةَ."

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3331. vol. 4, p. 329.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Oaths Retaliation . . . , Hadith No. 4389, vol. 4, p. 450.

Al-Mughīrah bin Shu'bah said: "A woman struck [a] pregnant co-wife with a tent pole, killing her. One of the women was from the tribe of *Liḥyān*. The Messenger of Allah (peace be upon him) ruled that the *Diyah* [blood money] for the one who had been killed was to be paid by the '*Aṣabah*'¹ of the killer, and a slave, male or female, should be given (as *Diyah*) for the fetus in her womb. A man from the '*Aṣabah*' of the killer said: 'Should we pay the blood money [*Diyah*] for one who did not eat or drink or make any sound? Such a one should be overlooked. The Messenger of Allah (peace be upon him) said: 'Is this rhymed speech like that of the Bedouin'" He [Al-Mughīrah] said: "And he (peace be upon him) imposed the blood money [*Diyah*] on them."²

The above traditions discuss the rights of the child and recommend giving the blood money in case of miscarriage caused by others or killing a pregnant woman.

v. Postponement of the Mother's Punishment during Pregnancy

A narration reveals the story of a woman of the *Ghāmidī* tribe, who committed adultery (*Zinā*) and presented herself for the Islamic punishment (*Hadd*) to be implemented upon her. The Prophet (peace be upon him) deferred her punishment until she gave birth, breastfed, and weaned her child.

"فَجَاءَتِ الْغَامِدِيَّةُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ زَنَيْتُ فَطَهِّرْنِي. وَإِنَّهُ رَدَّهَا فَلَمَّا كَانَ الْغَدُ قَالَتْ يَا رَسُولَ اللَّهِ لِمَ تَرُدُّنِي لَعَلَّكَ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَا عَزَا فَوَاللَّهِ إِنِّي لَخَيْلِي. قَالَ: إِمَّا لَا فَأَذْهَبِي حَتَّى تَلِدِي. فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ فِي خِزْفَةٍ قَالَتْ هَذَا قَدْ وَلَدْتُهُ. قَالَ: أَذْهَبِي فَأَرْضِعِيهِ حَتَّى تَطْطِمِيهِ. فَلَمَّا فَطَمَتْهُ أَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةً خُبِرَ فَقَالَتْ هَذَا يَا نَبِيَّ اللَّهِ قَدْ فَطَمْتُهُ وَقَدْ أَكَلَ الطَّعَامَ. فَدَفَعَ الصَّبِيَّ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ ثُمَّ أَمَرَ بِهَا فَخَفِرَ لَهَا إِلَى صَدْرِهَا وَأَمَرَ النَّاسَ فَرَجَمُوهَا فَبَقِيَ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ فَرَمَى رَأْسَهَا فَتَنَصَّحَ الدَّمُ عَلَى وَجْهِ خَالِدٍ فَسَبَّهَا فَسَمِعَ نَبِيُّ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- سَبَّهُ إِثَّاها

¹ The male relatives from the father's side. Ibn al-athīr, *al-Nihāya Fī Garīb al-Hadīth Wa al-Athār*, vol. 3, p. 482.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Oaths Retaliation . . . , Hadith No. 4393. vol. 4, pp. 451–52.

فَقَالَ: مَهْلًا يَا خَالِدُ فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَفُفِّرَ لَهُ. ثُمَّ أَمَرَ بِهَا
فَصَلَّى عَلَيْهَا وَذَفَنْتُ.¹

The *Ghāmidī* [a tribe] woman came and said: "O Messenger of Allah (peace be upon him), I have committed *Zinā* (fornication); purify me;" but He turned her away. The next day she said: "O Messenger of Allah (peace be upon him), why are you turning me away? Perhaps you are turning me away as you turned *Mā'iz* away. But by Allah, I am pregnant." He said: "Then no, go away until you give birth." When she gave birth, she brought the child to him wrapped in a cloth, and said: "Here, I have given birth." He said: "Go away and breast-feed him until he is weaned." When she has weaned him, she brought the boy to him, with a piece of bread in his hand and said: "Here, O Prophet of Allah (peace be upon him), I have weaned him, and he is eating food." He handed the boy to one of the Muslim men, then He ordered that a pit be dug for her, up to her chest, and he ordered the people to stone her."¹

Similarly, it is narrated that a woman from the *Juhainah* tribe committed adultery (*Zinā*), and wanted Islamic punishment (*Hadd*) to be implemented upon her. The Prophet (peace be upon him) deferred her punishment and ordered her guardian to take care of her until she gave birth to her child.

عَنْ عُمَرَ بْنِ حُصَيْنٍ: "أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ نَبِيَّ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَهِيَ حُبْلَى مِنَ الزَّنى فَقَالَتْ يَا نَبِيَّ اللَّهِ أَصَبْتُ خُذْهُ فَأَقِمَّهُ عَلَيَّ فَدَعَا نَبِيُّ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَلِيِّهَا فَقَالَ: أَحْسِنْ إِلَيْهَا فَإِذَا وَضَعَتْ فَأَتِنِي بِهَا. فَفَعَلَ فَأَمَرَ بِهَا نَبِيُّ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَشَكَّتْ عَلَيْهَا ثِيَابَهَا ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ تُصَلَّى عَلَيْهَا يَا نَبِيَّ اللَّهِ وَقَدْ زَنَتْ فَقَالَ: لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَى."

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Oaths, Hadith No. 4432. vol. 4, pp. 471-72.

Imran bin Husain reported that a woman from [the] *Juhainah* [tribe] came to the Prophet of Allah (peace be upon him), and she was pregnant as the result of adultery [*Zinā*]. She said: “O Prophet of Allah (peace be upon him), I have done something that incurs a limit [*Hadd*] punishment, so carry it out on me. The Prophet of Allah (peace be upon him) called her guardian and said: “Treat her well, then [when] she has given birth, bring her to me.” He did that, and the Prophet of Allah (peace be upon him) ordered that her clothes be tied around her, then he ordered that she be stoned. Then, he offered the funeral prayer for her.”¹

The above traditions reveal that the Prophet (peace be upon him) deferred the woman’s punishment of adultery in order to protect her child’s life, although, the woman was willing to implement the Islamic punishment [*Hadd*] upon her during pregnancy.

vi. Supplication Therapy for the Mother during Pregnancy

The Arabic word ‘*dua*’ (دعاء) is translated as prayer, supplication, and invocation.² In Islamic tradition, supplications are the major source of connecting humankind to Allah Almighty for seeking His divine help in all matters of life. The Prophet (peace be upon him) said: “إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ” “indeed, supplication is worship” then, he recited: “وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ” “and your Lord said: Invoke Me, I will respond to you.”³ The *Sunnah*, therefore, recommends Muslims reciting supplications everyday particularly after *Fajar* and *Maghreb* prayer⁴ for the safety and protection from all mental problems, physical sicknesses, and emotional disorders. The Prophet (peace be upon him) used to recite the supplications on different occasions during the day and night time. During pregnancy, a woman undergoes emotional and physical changes, which result in negative thoughts, emotional swings, and physical problems. Through supplications, a pregnant woman can create a strong bond with Allah Almighty,

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Oaths, Hadith No. 4433. vol. 4, p. 472.

² Rohi Baalbaki. *al-Mawrid (Qamoos)*, p. 543.

³ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Supplication. Hadith No. 3828, vol. 5, p. 95. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ṣaḥīḥ*.

⁴ “These supplications can be recited and memorized from the book *Hisn al-Muslim*, which is compiled and referenced by Saeed Ibn Ali, *al-Qahtāni* and published by Dār al-Ishā’at Karachi, Pakistan. This book can be download through play store using android mobile phones.” Author

which provides help in attaining relief from psychological disturbances and physical problems and caring the fetus health and growth in the womb. Some specific supplications to deal with the distress situations during pregnancy are mentioned as follows:

1. Ibn Abbas reported that the Prophet (peace be upon him) used to invoke Allah at the time of distress, by saying:

"لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْعَرْشِ الْكَرِيمِ"

"None has the right to be worshipped but Allah, the Majestic, and the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne."¹

2. Ibn Abbas said that the Messenger of Allah (peace be upon him) said: "The supplication of the one who is in distress is:

"اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ"

"O Allah, for Your mercy I hope, so do not abandon me to myself for an instant, set all my affairs straight, there is none worthy of worship but You."²

3. Asmā' bint Umais reported that the Messenger of Allah (peace be upon him) said to her: "Should I not teach you phrases that you may say at times of distress or during distress?"

"اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا"

"Allah, Allah! He is my Lord; I do not associate any partners with Him."³

4.2.3 Factors Affecting Prenatal Development

The *Sunnah* describes a number of factors, which can influence the development and growth during the prenatal period. The following discussion depicts common factors affecting during the prenatal period:

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Invocations, Hadith No. 6345. vol. 8, p. 199.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquettes, Hadith No. 5090. vol. 5, p. 406. Shaykh Nasiruddin Albani said: *The Chain is Hasan*.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of *Witr*, Hadith No. 1525. vol. 2, p. 219. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*.

i. Characteristics of the Parent (Husband and Wife)

The *Sunnah* strongly recommends looking for the religion and character while selecting a man and woman marriage. A tradition clearly mentions the impact of neglecting a religious man having good character that result in the form of turmoil (*Fitnah*) and discord (*Fasād*) in the society.¹ Furthermore, a tradition highlights the impact of neglecting a religious woman that makes a man loser in this world,² as a pious wife is the best provision.³ This means that the religious husband and wife can provide sound foundations for the development of a child's personality. Further, the *Sunnah* recommends a Muslim husband to recite the supplication before having a sexual relationship with his wife for the protection of their child from unclean spirits, devils and demons over the lifespan as mentioned: "*Satan would never harm that child.*"⁴ Furthermore, the prenatal child care stems from the loving and caring home environment, in which, the husband and wife fulfill their mutual responsibilities and rights. The *Sunnah* highlights the responsibilities of a husband, which are the rights of a wife, as: "*the man is a guardian of his family and responsible for his charges,*"⁵ "*the best of you is the one who is best to his wife,*"⁶ "*I enjoin good treatment of women . . . And their [women's] rights over you are that you treat them well in clothing them and feeding them,*"⁷ "*Treat women nicely,*"⁸ and "*And I command you to take care of the women in a good manner.*"⁹ Similarly, the *Sunnah* describes the responsibilities of a wife, which are rights of husband, as: "*a woman is a guardian of her husband's house and responsible for her charges,*"¹⁰ and "*any woman who dies when her husband is*

¹ See Al-Tirmidhī, Muhammad Ibn 'Eīsā, *Jāmi' Al-Tirmidhī*, trans by Abu Khaliyl (Riyadh: Darussalam, 2007), The Chapters on Marriage, Hadith No. 1084. vol. 2, p. 455. Shaykh Al-Albānī said: [This Hadith is] *Hasan*. Nasiruddīn, Al-Albānī, *Irwā' al-Ghalīl* (Beirut: al-Maktab al-Islāmī, 1985), Hadith No. 1084, vol. 6, p. 266.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikah* (The Wedlock), Hadith No. 5090. vol. 7, pp. 32–33.

³ Al-Baiḥqī, Ahmad bin al-Hussain, *Sh'ab Al-Imān*, (Riyadh: Maktaba al-Rushd, 2003), Hadith No. 4116. vol. 6, p. 247. Shaykh Albānī said: [This Hadith is] *Ṣaḥīḥ*. *Ṣaḥīḥ al-Jami'*, (Damascus: al-Maktab al-Islāmī, 2010), Hadith No. 4409. vol. 2, p. 812.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Tauḥīd*, Hadith No. 7396. vol. 9, p. 298.

⁵ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Manumission (of slaves), Hadith No. 2558, vol. 3, p. 420.

⁶ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 1977. vol. 3, p. 131. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*.

⁷ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Suckling, Hadith No. 1163. vol. 2, p. 531. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

⁸ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3331. vol. 4, p. 329.

⁹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5185–5186. vol. 7, p. 81.

¹⁰ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Manumission (of slaves), Hadith No. 2558, vol. 3, p. 420.

pleased with her, will enter Paradise.”¹ Consequently, Muslim husband and wife, bearing above qualities, can lay down sound foundations for the best care of the child during the prenatal period. On the other hand, if husband and wife neglect their mutual responsibilities and rights, they may influence the child’s physical growth and psychological health adversely during pregnancy.

ii. Physical Health of the Mother

During pregnancy, the physical health of the mother is an important factor that influences the child’s development and growth. A pregnant woman can have a positive or negative impact on her child by taking unlawful food and using unbalanced food. The *Sunnah* allows Muslim men and women lawful food and prohibits from unlawful food. In addition to that Allah Almighty does not accept the worship of an individual, who is nourished with unlawful food, and conditions the acceptance of deeds with lawful food.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَقَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ. ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبَّ يَا رَبَّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَدَى بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ."

Abu Hurairah said: “The Messenger of Allah (peace be upon him) said: . . . Allah has enjoined upon the believers that which He has enjoined upon the Messengers. He [Allah] says: O (you) Messengers! Eat of the *Tayyibat* [the lawful] and do righteous deeds. Verily, I am Well-Acquainted with what you do,” [23: 51] and He [Allah] says: O you who believe! Eat of the lawful things that We have provided you with . . . [2: 172], then he mentioned a man, who has undertaken a lengthy journey and is disheveled and dusty, raising his hands towards heaven and saying: O Lord, O Lord! But his food is unlawful, his drink

¹ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 1854. vol. 3, p. 64. Hafiz Zubair Ali Za’i said: [This Hadith is] *Hasan*.

is unlawful, his clothing is unlawful, and he is nourished with what is unlawful, so how can he receive a response?”¹

This tradition states the Islamic principle and fundamental rule. The tradition encourages spending lawful [*Halāl*] and prohibits unlawful [*Harām*]. The food, drinks, and clothes should be purely lawful without any doubt. Whoever intends to supplicate, he/ she should take care of these things. When a person spends lawful provision, it will purify and grow; whereas an unlawful delicious food will become harmful to the person who eats it. Moreover, Allah will not accept his deeds.²

Furthermore, the Holy Qur'an gives a wonderful principle of eating and drinking by stating: “وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ” “Eat and drink, but waste not by extravagance.”³ Similarly, the Prophet (peace be upon him) recommends Muslims to be moderate in eating and drinking habits without making any extravagance and conceit: “كُلُوا وَاشْرَبُوا وَابْسُوا وَتَصَدَّقُوا، فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ” “Eat, drink, wear clothes and give alms without extravagance and without conceit.”⁴ This tradition reveals the importance of eating and drinking lawful things. Therefore, a pregnant woman should take lawful, moderate, and balanced food in order to provide better nutrition for her child in the womb.

iii. Mother's Emotional and Mental Health during Pregnancy

During pregnancy, a mother experiences different emotional and mental states, which highlights the significance of mother's emotional and mental care and protection for the appropriate growth and development of her child. The *Sunnah* promotes positive emotional and mental health of the pregnant woman and her child. For instance, the husband is recommended to behave in the best possible way to his wife and measured his act as the perfection of his faith.⁵ Moreover, the Prophet (peace be upon him)

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Zakat, Hadith No. 2364. vol. 3, p. 59.

² Taqi-ud Din Muhammad bin Ali, Ibn Daqīq al-Eid, *Sharḥ al-Arb'īn an-Nawawī Fi al-Aḥādīth al-Ṣaḥīḥa al-Nabwiyya*, 6th ed. (Beirut: Mu'assas al-Riyān, 2003), Hadith No. 10, vol. 1, p. 59.

³ Al-Qur'an, Surah Al-A'raf, 7: 31.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Dress, vol. 7, p. 373. Also see: Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 3605. vol. 4, p. 493. Shaykh Albani said: [This Hadith is] *Ḥasan*. Ṣaḥīḥ Ibn Mājah, Hadith No. 3595. vol. 2, p. 283.

⁵ See Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Suckling, Hadith No. 1162. vol. 2, pp. 530–31. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ḥasan*. Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on *al-Manāqib*, Hadith No. 3895. vol. 6, p. 502. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

commands men treating women nicely and repeated the sentence two times.¹ This shows that the woman should be treated nicely and kindly during pregnancy in order to protect her emotional and mental health, which in turn, will protect her child's psychological health in the womb.

iv. Impact of Heredity on the Prenatal Stage

The *Sunnah* describes the impact of heredity on the physical traits of the child. For example, the physical resemblance of the child with parent comes from seminal fluids of the parent that proves the physical impact of heredity during the prenatal stage.

عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضُ وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ فَأَيُّهُمَا سَبَقَ كَانَ الشَّبَهُ."

Anas said: "The Messenger of Allah said: 'The man's water is thick and white, and the woman's water is thin and yellow. Whichever of them comes first, the child will resemble (that parent).'"²

This refers to a man and woman's seminal fluid, and whose fluid discharges first or becomes dominant and more in volume, the child will resemble in temperament and gender to that parent (father or mother).³ This tradition describes the role of heredity in the physical characteristics, including color, shape, and body structure during the prenatal period.

v. Family Environment

The *Sunnah* addresses the strategies of family life, which promotes a rich, decent, and caring home environment especially during pregnancy period. There are a number of factors that may influence the family environment, including spouse's personality, religious beliefs, character, communication ways, language style, etiquettes, mutual respect, economic conditions, and domestic violence. The *Sunnah* addresses these

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3331. vol. 4, p. 329.

² Al-Nasā'ī, *Sunan Al-Nasā'ī*, The Book of Purification, Hadith No. 200. vol. 1, p. 135. Hafiz Zubair Ali Za'ī said: The chain of this [Hadith] is *Ṣaḥīḥ*.

³ Muhammad bin Ali, al-Wallawī, *Zakhīrat al-'uqbā Fī Sharḥ' al-Mujtabā*, 1st ed. (Riyadh: Dār al-Mirāj al-Dawliya, 1996), vol. 4, p. 210.

factors by commanding a Muslim husband (man) as: “*the man is a guardian of his family and responsible for his charges,*”¹ “*the best of you is the one who is best to his wife,*”² “*I enjoin good treatment of women . . . And their [women’s] rights over you are that you treat them well in clothing them and feeding them,*”³ “*Treat women nicely,*”⁴ and “*and I command you to take care of the women in a good manner.*”⁵

Similarly, the *Sunnah* commands a Muslim wife (woman) as: “*a woman is a guardian of her husband’s house and responsible for her charges,*”⁶ and “*Any woman who dies when her husband is pleased with her, will enter Paradise.*”⁷ This highlights that Muslim husband and wife can provide the best family environment, which will be effective in controlling all types of domestic violence for the best care of the child during the prenatal stage. Furthermore, the *Sunnah* recommends supplicating positively and prohibits supplicating wrongly for the child. “*وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ*.” “Do not supplicate against children.”⁸ Commonly, women suffer from such tragedies and use to supplicate badly for their children at the time of impatience and boredom.⁹ Moreover, the *Sunnah* prohibits hitting or beating the woman,¹⁰ which can cause disruption in the family life and is harmful during pregnancy.

vi. Prohibition of Intoxicants for the Safety of the Mother and Child

The *Sunnah* strictly prohibits Muslims (men and women) taking intoxicants like alcohol, opium, cocaine, marijuana, heroin and tobacco. Intoxicants are considered as unlawful things in Islamic tradition. Therefore, a pregnant woman should not use the

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Manumission (of slaves), Hadith No. 2558, vol. 3, p. 420.

² Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 1977. vol. 3, p. 131. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Hasan*.

³ Al-Tirmidhī, *Jāmi’ Al-Tirmidhī*, The Chapters on Suckling, Hadith No. 1163. vol. 2, p. 531. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ṣaḥīḥ*.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3331. vol. 4, p. 329.

⁵ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5185–5186. vol. 7, p. 81.

⁶ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Manumission (of slaves), Hadith No. 2558, vol. 3, p. 420.

⁷ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 1854. vol. 3, p. 64. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Hasan*.

⁸ Abu Dawud, *Sunan Abu Dawud*, The Book of *Witr*, Hadith No. 1532. vol. 2, p. 222. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ṣaḥīḥ*.

⁹ Ubaidullah bin Muhammad Abdul Salām, al-Mubarakpuri, *Mir’āt al-Mafātīh Sharh Mishkāt al-Maṣābīh*, 3rd ed. (Banaras: Idārah al-Boḥūs al-Ilmiyya Wa al-Dawah Wa al-Ifṭā’, 1984), Hadith No. 2251, vol. 7, p. 350.

¹⁰ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 6050, vol. 6, pp. 178.

intoxicants as they may have harmful impacts on mother-child health. The *Sunnah* counts intoxicants in unlawful things, as mentioned:

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ."

Ibn Umar reported that the Messenger of Allah (peace be upon him) said:
"Every intoxicant is *Khamr* and every intoxicant is *Harām* [unlawful]."¹

The Prophet (peace be upon him) prohibits even the small amount of intoxicants, as stated:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "كُلُّ مُسْكِرٍ حَرَامٌ وَمَا أَكْثَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ."

Abdullah bin Umar reported that the Messenger of Allah (peace be upon him) said: "Every intoxicant is unlawful and whatever causes intoxication in large amounts, a small amount of it is (also) unlawful."²

The Prophet (peace be upon him) forbids using *khamr*³ as a remedy for a disease, as cited:

عَنْ وَائِلِ الْحَضْرَمِيِّ "أَنَّ طَارِقَ بْنَ سُوَيْدٍ الْجُعْفِيَّ سَأَلَ النَّبِيَّ -صلى الله عليه وسلم- عَنِ الْخَمْرِ فَنَهَا أَوْ كَرِهَ أَنْ يَصْنَعَهَا فَقَالَ: إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ فَقَالَ: إِنَّهُ لَيْسَ بِدَوَاءٍ وَلَكِنَّهُ دَاءٌ."

Wa'il Al- Hadrami, reported that Tariq bin Suwaid Al-Ju'fi asked the Prophet (peace be upon him) about *Khamr*, and he forbade him or expressed his disapproval of his making it. He said: "I only prepare it as a remedy." He said:
"It is not a remedy, but it is a disease."⁴

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5219. vol. 5, p. 353.

² Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Drinks. Hadith No. 3392, vol. 4, pp. 386–87. Hafiz Zubair Ali Za'i said: The chain of this [Hadith] is *Ṣaḥīḥ*.

³ The Arabic word *khamr* (خمر) means to veil, cover; to hide, conceal. It is also used for wine; liquor, alcoholic beverage, and drink, intoxicant, inebriant, booze; alcohol, and spirits. Rohi Baalbaki, *al-Mawrid*, p. 523.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5141. vol. 5, p. 329.

The Prophet (peace be upon him) forbids wine, for it is the key of all evils, as mentioned:

عَنْ أَبِي الدَّرْدَاءِ، قَالَ: أَوْصَانِي خَلِيلِي -صلى الله عليه وسلم- "لَا تَشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ."

Abu Darda'said: "My close friend (peace be upon him) advised me: 'Do not drink wine, for it is the key to all evils.'"¹

This shows that intoxicants, even in smaller amounts, have bad effects on human health. Therefore, a pregnant woman, whose child is totally dependent upon her for feeding, should not take any intoxicants for their harmful impacts on human health. That's why, the *Sunnah* forbids intoxicants totally for the benefits of humankind.

vii. Psychological Health of the Pregnant Mother

Despite highlighting the strategies of family care, the *Sunnah* addresses the issues of the psychological health of a woman during pregnancy. The psychological health of a pregnant woman is protected by mentioning its reward in case of a miscarriage, as highlighted:

عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ السَّقَطَ لَيَجْرُ أُمُّهُ بِسَرَرِهِ إِلَى الْجَنَّةِ إِذَا اخْتَسَبَتْهُ."

Mu'adh bin Jabal reported that the Prophet (peace be upon him) said: "By the One in Whose Hand is my soul! The Miscarried fetus will drag his mother by his umbilical cord to Paradise, if she sought reward (for her loss)."²

The *Sunnah* dignifies and counts the death of a pregnant woman among martyr to deal with the fear of death during pregnancy, as mentioned:

¹ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Drinks. Hadith No. 3371, vol. 4, p. 377. Hafiz Zubair Ali Za'ī said: The chain of this [Hadith] is *Hasan*.

² Ibn Mājah, *Sunan Ibn Mājah*, The Chapters of Regarding Funerals. Hadith No. 1609, Vol. 2, p. 451. Shaykh Nasiruddin Albani said: [This Hadith is] *Hasan*. *Sunan Ibn Mājah*, (Beirut: Dār al-Fikr, n.d.), Hadith No. 1609. vol. 1, p. 513.

قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : "الشَّهَادَةُ سَبْعٌ سِوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ الْمَطْمُونُ شَهِيدٌ وَالْمَبْطُونُ شَهِيدٌ وَالْفَرِيقُ شَهِيدٌ وَصَاحِبُ الْهَذَمِ شَهِيدٌ وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ وَصَاحِبُ الْحَرْقِ شَهِيدٌ وَالْمَرْأَةُ تَمُوتُ بِجَمْعٍ شَهِيدَةٌ".

Jabir bin Atik reported that the Messenger of Allah (peace be upon him) said: "Martyrdom is of seven types besides being killed for the sake of Allah. The one who dies of the plague is a martyr; the one who dies of an abdominal illness is a martyr; the one who drowns is a martyr; the one who is crushed by a falling building is a martyr; the one who dies of pleurisy is a martyr; the one who is burned to death is a martyr, and the woman who dies in pregnancy is a martyr."¹

The death of a pregnant women during childbirth is counted among the martyrdom, as described:

فَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : "إِنَّ شُهَدَاءَ أُمَّيى إِذَا لَقِيَ الْقَتْلُ فِي سَبِيلِ اللَّهِ شَهَادَةٌ وَالْمَطْمُونُ شَهَادَةٌ وَالْمَرْأَةُ تَمُوتُ بِجَمْعٍ شَهَادَةٌ - يَغْنَى الْحَامِلُ - وَالْفَرَقُ وَالْحَرْقُ وَالْمَجْنُوبُ - يَغْنَى ذَاتُ الْجَنْبِ - شَهَادَةٌ".

The Messenger of Allah (peace be upon him) said: "In that case the martyrs of my nation would be few. Being killed in the cause of Allah is martyrdom; dying of the plague is martyrdom; when a pregnant woman dies in childbirth that is martyrdom; and dying by drowning, or burning, or of pleurisy, is martyrdom."²

The *Sunnah* protects the psychological health of a woman in case of her child's death during pregnancy by mentioning its reward, as mentioed:

عَنْ أَبِي سَعِيدٍ: "أَنَّ النَّسَاءَ قُلْنَ لِلنَّبِيِّ - صلى الله عليه وسلم - اجْعَلْ لَنَا يَوْمًا. فَوَعَّظَهُنَّ، وَقَالَ: أَيُّمَا امْرَأَةٍ مَاتَ لَهَا ثَلَاثَةٌ مِنَ الْوَلَدِ كَانُوا حِجَابًا مِنَ النَّارِ. قَالَتِ امْرَأَةٌ وَائْتَانِ. قَالَ: وَائْتَانِ".

¹ Al-Nasā'i, *Sunan Al-Nasā'i*, The Book of Funerals, Hadith No. 1847, vol. 3, pp. 31-32. Hafiz Zubair Ali Za'ī said: The chain of this [Hadith] is *Ṣaḥīḥ*.

² Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on *Jihad*. Hadith No. 2803, vol. 4, p. 70. Hafiz Zubair Ali Za'ī said: The chain of this [Hadith] is *Ḥasan*.

Abu Sa'id reported: The women requested the Prophet (peace be upon him), "Please fix a day for us (to preach). "So the Prophet preached them and said, "A woman whose three children died would be screened from the (Hell) Fire by them, "Hearing that, a woman asked, "If two died?" The Prophet (peace be upon him) replied, "Even two would screen her from the (Hell) Fire."¹

viii. Expectations of a Boy or Girl and impacts on their later Development

To save a child from the impact of expectations, the *Sunnah* recommends making justice and equality among the children in all matters and giving them equal opportunity of raising and upbringing whether a boy or a girl. This important instruction helps in reducing the bad influence on the development of the child's personality, which the parent expects from a pregnancy. The *Sunnah* highlights the importance of developing the children fairly:

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "اغْدِلُوا بَيْنَ أَوْلَادِكُمْ اغْدِلُوا بَيْنَ أَبْنَائِكُمْ."

An-Nu'mān bin Bashīr reported that the Messenger of Allah (peace be upon him) said: "Be just among your children, be just among your sons."²

The *Sunnah* forbids hating daughters by mentioning their friendly nature:

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "لَا تَكْرَهُوا الْبَنَاتِ فَإِنَّهُنَّ الْمُؤْنِسَاتُ الْغَالِيَاتُ."

Uqbāh bin Amir said: "The Messenger of Allah (peace be upon him) said: 'Do not hate daughters, because they are much friendly (very nice) and precious.'³

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Funerals, Hadith No. 1249. vol. 2, p. 202.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Employment, Hadith No. 3544. vol. 4, p. 159. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

³ Ahmad bin Hanbal, *Musnad Imam Ahmad bin Hanbal*, Hadith No. 17411. vol. 4, p. 151. Shoaib al-Ana'ūt said: The chain of this Hadith is *Ḥasan*.

The *Sunnah* describes the reward of upbringing and developing the girls, as they will be the source of admittance in Paradise and the shield for parents from the Hell Fire:

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُخْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا إِلَّا أَدْخَلَتْهُ الْجَنَّةَ."

Ibn Abbas reported that the Messenger of Allah (peace be upon him) said: "There is no man whose two daughters reach the age of puberty and he treats them kindly for the time that they are together, but they will gain him admittance to Paradise."¹

عَنْ عُقْبَةَ بْنِ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ فَصَبَّرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَفَّاهُنَّ وَكَسَاهُنَّ مِنْ جَدَّتِهِ -كُنَّ لَهُ حِجَابًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ."

Uqbah bin Amir said: "I heard the Messenger of Allah (peace be upon him) say: 'Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be the shield for him from the Fire on the Day of Resurrection.'"²

ix. Divorce and its impact on the Prenatal Stage

Divorce not only breaches the family bond, but also disturbs the children upbringing and rearing practices. The *Sunnah* allows divorce in the state of pregnancy as mentioned:

عَنِ ابْنِ عُمَرَ "أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ. فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ -صلى الله عليه وسلم- فَقَالَ: مُرُهُ فَلْيُرَاجِعْهَا ثُمَّ يُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا."

¹ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette. Hadith No. 3670, vol. 5, p. 17. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

² Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette. Hadith No. 3669, vol. 5, p. 17. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

Ibn Umar reported that he divorced his wife while she was menstruating. Umar mentioned that to the Prophet (peace be upon him) who said: "Tell him to take her back, then divorce her when she is pure or pregnant."¹

For mother-child care during pregnancy, the Holy Qur'an makes husband responsible for the sustenance of the woman as stated:

"وَإِنْ كُنَّ أُولَاتٍ حَمْلٌ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ" [الطلاق : 6]

"And if they are pregnant, then spend on them till they lay down their burden."²

This is evident from the verse that providing the sustenance to the pregnant, divorced woman is an obligatory.³ Islamic upbringing provides protection to the child by making the sustenance of the pregnant woman an obligation [upon her husband].⁴

The *Sunnah* highly stresses the issue of divorce for preserving the bond of marriage between husband and wife. The Prophet (peace be upon him) highlights the severity of giving divorce, by saying:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : "أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ الطَّلَاقُ."

Abdullah bin Umar reported that the Messenger of Allah (peace be upon him) said: "The most hated of permissible things to Allah is divorce."⁵

The *Sunnah* counts marriage, divorce, and taking back [after divorce] even done earnestly or in joke:

عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ."

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Divorce, Hadith No. 3659, vol. 4, p. 132.

² Al-Qur'an, Surah al-Ṭalāq, 65: 6.

³ Farooq Rafi, *Naw Mawlūd kay Ahkām Wa Masā'il Aur Islāmī Nām*, (Lahore: Tarjmān al-Hadith Publication, 2013), p. 61.

⁴ Mohammed bin Saleh, al-Alawī, "Khitāb al-Nabī Sallallahu Alaihay Wa Sallam La al-Ṭifl al-Muslim Wa Taṭbiqātuhi al-Tarbawīyah" (Master's Thesis, Umm al-Qura University, 1431H), p. 95.

⁵ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 2018. vol. 3, p. 154. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "Three things, when done in earnest are counted as earnest, and when done in jest, are also counted as earnest: Marriage, divorce, and taking (a divorcee) back."¹

Furthermore, the *Sunnah* does not allow a woman to demand the divorce, when it is not absolutely needed:

عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "لَا تَسْأَلُ الْمَرْأَةُ زَوْجَهَا الطَّلَاقَ فِي غَيْرِ كُنْهٍ فَتَجِدَ رِيحَ الْجَنَّةِ. وَإِنْ رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا."

Ibn Abbas reported that the Prophet (peace be upon him) said: "No woman asks for divorce when it is not absolutely necessary, hut she will never smell the fragrance of paradise, although its fragrance can be detected from a distance of forty years travel."²

Moreover, the *Sunnah* does not recognize the individual among Muslim *Ummah*, who causes misunderstanding among husband and wife leading them to divorce:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "لَيْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلَى زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "He who ruins a woman for her husband or a slave for his master, is not of us."³

In a tradition, the divorce and taking the woman back is conditioned with a witness:

"أَنَّ عِمْرَانَ بْنَ الْحُصَيْنِ سَمِعَ عَنْ رَجُلٍ يُطَلِّقُ امْرَأَتَهُ ثُمَّ يَقَعُ بِهَا وَلَمْ يُشْهَدْ عَلَى طَلَاقِهَا وَلَا عَلَى رَجْعِهَا. فَقَالَ عِمْرَانُ طَلَّقْتَ بِغَيْرِ سُنَّةٍ وَرَاجَعْتَ بِغَيْرِ سُنَّةٍ أَشْهَدْ عَلَى طَلَاقِهَا وَعَلَى رَجْعِهَا."

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Divorce, Hadith No. 2194. vol. 3, p. 29. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

² Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 2054. vol. 3, p. 175. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of Divorce, Hadith No. 2175. vol. 3, p. 19. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

“Imran was asked about a man who divorced his wife then had intercourse with her, and there were no witnesses to his divorcing her or his taking her back. Imran said: You have divorced in a manner that is not according to the *Sunnah* and you have taken her back in a manner that is not according to the *Sunnah*. Bring people to witness your divorcing her and taking her back.”¹

In a tradition, Imran added: “Don’t repeat this.”²

The *Sunnah*, in case of divorce, recommends giving the baby to his/ her mother, as long as, she re-marry:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: "أَنَّ امْرَأَةً قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنِي هَذَا كَانَ بَطْنِي لَهُ وَعَاءٌ وَثَدْيِي لَهُ سِقَاءٌ وَحَجْرِي لَهُ حِوَاءٌ وَإِنَّ أَبَاهُ طَلَّقَنِي وَأَرَادَ أَنْ يَنْتَزِعَهُ مِنِّي فَقَالَ لَهَا رَسُولُ اللَّهِ -صلى الله عليه وسلم-: أَنْتِ أَحَقُّ بِهِ مَا لَمْ تَنْكِحِي."

Amr bin Shu’aib narrated from his father, from his grandfather that a woman said: “O Messenger of Allah! This son of mine: My womb was a protective bag for him, and my breasts were his sustenance, and my house was a protection for him. Now, his father has divorced me, and wishes to take him away from me.” The Messenger of Allah said to her: “You have more right to him, as long as you do not re-marry.”³

To summarize the above discussion, the eminent religious scholars dislike to divorce in the state of pregnancy,⁴ which may provide secure and safe circumstances for the good health of the pregnant woman and her baby. During pregnancy, the husband and other relatives should take every possible step to make the woman happy by keeping her away from any shock; because in this state, any shock or serious worry can cause

¹ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Divorce, Hadith No. 2025. vol. 3, p. 158. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ṣaḥīḥ*.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Divorce, Hadith No. 2186. vol. 3, p. 25. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ḥasan*.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of Divorce, Hadith No. 2276. vol. 3, p. 80. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ḥasan*.

⁴ It is the *Sunnah* [way of the Prophet] to divorce during pregnancy, while other dislikes the divorce of a pregnant woman like Hassan. Abu Zakaria Yahya Ibn Sharaf, al-Nawawī, *al-Minhāj Sharḥ Ṣaḥīḥ Muslim bin al-Hajjāj*, 2nd ed. (Beirut: Dār Ihyā’ al-Turāth al-Arabī, 1392H), vol. 10, p. 65.

any big harm to that woman and her baby in the womb.¹ Indeed, during pregnancy, grief/ depression results in harming or losing manners, this influences the pregnancy and child. . . The pregnancy period is difficult time; therefore, the husband should take care of his wife with kindness and attention.² It is obvious from the above discussion that divorce, though recommended during pregnancy, has negative impacts on the psychological conditions of a pregnant woman, which may harm her child's health.

4.3 Aspects of the Prenatal Stage from a Contemporary Psychological Perspective

This section provides an overview of theoretical and empirical psychological studies and research addressing the aspects of personality development during the prenatal period. In general, contemporary psychologists have identified a range of determinants that may influence prenatal development and later childhood stages of life. They have explored various strategies focusing on maternal and fetal healthcare. However, there is a dearth of research that specifically examines key aspects related to prenatal personality development.

Prenatal development is defined as, "all growth and elaboration of organic structures in a fetus that takes place from the moment of conception until birth."³ The initial union of sperm and ovum is known as zygote, the fertilized egg.⁴ Moreover, prenatal development is divided into three periods: the germinal period, the first two weeks after conception; the embryonic period from two to eight weeks after conception; and the fetal stage from two months to seven months, while pregnancy has three trimesters; the first three months, the middle three months, and the last three months of the gestation period.⁵

The following section delineates the three important dimensions that may have direct or indirect influence on personality development during the prenatal period, including

¹ Imran Ayub, *Auwlād Aur Walidain Kī Kitāb* (Lahore: Fiqh al-Hadith Publication, 2006), p. 59.

² Yasīn Rushdī, *al-Tarbiyyah Fī al-Islam* (Iskandariah: Jam'iyah al-Mawāsāt al-Islamiah, 1992), pp. 24–25.

³ David Matsumoto (ed). *The Cambridge Dictionary of Psychology*, p. 397.

⁴ Michael E. Lamb, Marc H. Bornstein and Douglas M. Teti, *Development in Infancy: An Introduction*, 4th ed. (New Jersey: Lawrence Erlbaum Associates, Publishers, 2002), p. 99.

⁵ John W. Santrock, *Children* 8th ed. (Boston: McGraw Hill, 2005), pp. 108, 109, 111, 114–116.

the foundations of marriage, the prenatal child care in the mother's womb, and other factors affecting the development of a fetus.

4.3.1 Foundations of a Marriage

Contemporary psychological approaches attempt to identify the fundamental constructs of a marriage and its overall relevance to personality development in children within western societies and cultures. According to the Cambridge Dictionary of Psychology, marriage is defined as, “. . . a social construct or convention where two people willingly enter into either a religious or civil styled and yet legal contract to become husband and wife.”¹ Marriage in many cultures is considered to be an important social good, with the institution of marriage facilitating positive outcomes for children and adults alike.²

Selection of spouses plays a key role in marriage,³ and the characteristics of parents may influence both family structure and a child's well-being.⁴ Identified integral elements of a healthy marriage include commitment, satisfaction, communication, conflict resolution skills, as well as other indicators.⁵ Contemporary psychologists have introduced different techniques and strategies to deal with a range of issues associated with marriage including exploration of familial relational dynamics, couples counseling, strategies to alleviate the stressors of divorce, as well as supportive strategies to assist children as part of their development within the context of a traditional family structure that includes a marriage union.

In Western societies, where psychological approaches predominate to the rearing and upbringing of children beyond the conventions of traditional hetero-normative marriage exists, including same sex marriage and civil partnerships, as well as de-facto relationships. Within the realm of child rearing, parents are being held responsible and accountable for the healthy development and upbringing of children

¹ Psychology Dictionary: What is Marriage? Definition of Marriage retrieved on 26 October, 2015 from <http://psychologydictionary.org/marriage>.

² Why Marriage Matters: Twenty-One Conclusions from the Social Sciences, (New York: Institute for American Values, 2002).

³ Huston T. L., and Melz, H., “The Case for Promoting Marriage: The devil is in the details,” *Journal of Marriage and Family* 66, (2004): pp. 943–958.

⁴ Susan L. Brown, “Marriage and Child Well-Being: Research and Policy Perspective,” *Journal of Marriage and Family* 72, (2010): pp. 1059–1077.

⁵ Moore, K. A., et al., “What is healthy marriage”? Defining the concept” *Child Trend Research Brief* No. (2004-16).

within Western societies and they are held responsible and accountable for neglecting this responsibility according to the children laws.

4.3.2 Prenatal Child Care in Mother's Womb

The prenatal stage of development involves conception, the combination of sperm and egg cells to create a zygote; the germinal stage (the first two weeks of prenatal development), the formation of the blastocyst; the embryonic stage (weeks three through to eight) where the blastocyst is called the embryo; and the foetal [fetal] stage (weeks nine to birth), where the embryo is termed the foetus [fetus].¹ Contemporary psychological studies and research shed light on childcare strategies in the mother's womb that may affect the physical as well as psychological health of the fetus. The following discussion highlights these approaches.

i. Concerns of Prenatal Care

Santrock suggests that prenatal care is influenced by a range of factors, including self-care during pregnancy, fetal development, environmental risks, sexual relations during pregnancy, the birth setting, the range of care providers during the prenatal period, general discomforts of pregnancy, relief measures for supporting a pregnant mother, as well as psychological changes in the mother and her partner.² These factors may serve to influence the developing child during the prenatal period.

ii. Physical Health of the Mother and Child

During the prenatal period, children grow more rapidly than during any other stage of development.³ A developing fetus receives nutrition from the mother's blood and is fully dependent on it.⁴ For a healthy woman, a well-balanced diet is needed, given that physical and neural growth and development of the fetus is maintained through the mother's food consumption.⁵ Conversely, a malnourished mother will generally give birth to a malnourished baby given that the developing fetus receives nutrients

¹ Hoffnung M., et al., *Lifespan Development*, pp. 76–78. In Australian English, fetal is abbreviated as foetal and fetus is abbreviated as foetus. *Author*

² Santrock, *Children*, p. 115.

³ Laura E. Berk, *Development Through the Lifespan*, 16th ed. (Boston: Pearson, 2014), p. 92.

⁴ Matthews, F., Youngman L., and Neil A., "Maternal circulating nutrient concentrations in pregnancy: implications for birth and placental weights of term infants," in *Children*, John W. Santrock, 8th ed. (Boston: McGraw Hill, 2005), p. 129. Schaffer, *Introducing Child Psychology*, p. 58.

⁵ Bukatko, and Daehler, *Child Development*, p. 142.

from the mother through the placenta.¹ The poor diet of mothers can cause high rates of prematurity and infant mortality, lower birth weight, and increased risk of congenital malformations.² Further, prenatal development is negatively influenced by other environmental agents, including drugs, and maternal illness.³ Consequently, a pregnant woman should maintain a balanced diet in order to produce physically healthy children.

iii. Emotional Health during Pregnancy

The mother and fetus have no neural connections between each other; therefore, maternal psychological functioning may be translated into physiological effects that impact the developing fetus.⁴ The fetus receives hormonal signals from the mother's body that fluctuate with diurnal rhythms and maternal effects.⁵ Usually, the expectant [pregnant] mother experiences variation in her emotional conditions,⁶ which may include positive association with producing a child, optimism and hope about becoming a parent, as well as negative mood swings which may result in crying and/or depression.⁷

During the first trimester of pregnancy, a woman experiences adjustment in her physical and emotional state. She may experience extreme tiredness, requiring more sleep, as well as nausea and vomiting.⁸ The embryo period is a more critical period during pregnancy, which poses a greater risk in terms of disruption of pregnancy that may result in miscarriage and spontaneous abortion.⁹ During the second trimester, some expectant mothers enjoy the physical changes of pregnancy, while others may feel unattractive, inconvenienced, and/ or restricted. Towards the end of pregnancy, the expectant mother may feel physically awkward and experience greater levels of

¹ Jeffrey Trawick-Smith, *Early Childhood Development: A Multicultural Perspective*, 5th ed. (New Jersey: Pearson, 2010), p. 75.

² Hoffnung M., et. al., *Lifespan Development*, p. 90.

³ Trawick-Smith, *Early Childhood Development*, p. 72.

⁴ Encyclopedia of Infant and Early Childhood Development (2008), vol. 2, pp. 604–614.

⁵ Kathleen J. Sipes Kolberg, "Environmental Influences on Prenatal Development and Health," in *Life-span Perspectives on Health and Illness*, ed. Thomas L. Whitman, Thomas V. Merluzzi and Robert D. White. (London: Lawrence Erlbaum Associates Inc., 1999), p. 87.

⁶ Beeber, L., "The Pinks and the Blues: Symptoms of chronic depression in mothers during their children's first year," in *Children*, John W. Santrock, p. 114.

⁷ Santrock, *Children*, p. 114.

⁸ Ibid, pp. 108, 109, 111.

⁹ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 87.

fatigue and frustration over the length of enduring the pregnant state.¹ The above discussion illuminates the significance of emotional health, particularly during pregnancy.

iv. Effectiveness of Exercise during Pregnancy

During pregnancy, low-impact activities such as walking, swimming, and cycling provide fitness, safety, and comfort.² However, the expectant mother is encouraged to adhere to recommended guidelines for physical exercise such as keeping activity short, gradually decreasing the intensity of exercise, avoiding prolonged overheating and high risk activities, and reducing exercise during the last four months as this may be harmful to the developing child.³ Therefore, the pregnant woman should follow the important instructions provided by psychologists for the physical health of mother and her child.

v. Reasons for Inadequate Prenatal Care

A range of factors that lead to inadequate prenatal care include: quality of health care systems, provider practices, individual characteristics and social conditions of the pregnant individual and their support network,⁴ lack of child care and financial stress.⁵ In order to improve prenatal care, these factors need to be considered for the development of a supportive environment for the mother and developing child during pregnancy.

4.3.3 Factors Affecting Prenatal Development

Contemporary Psychologists have listed a number of factors influencing the physical and psychological development during the prenatal period and these have been briefly examined in the previous section. The subsequent section highlights the interplay of these factors within the framework of theoretical and empirical psychological research and studies.

¹ Santrock, *Children*, pp. 115–116.

² Ibid, p. 117.

³ Olds, S. B., London, M. L., and Ladewig, P. W., “Maternal–Newborn Nursing: A Family and Community–Based Approach,” in *Children*, Santrock, p. 118.

⁴ Parmet, S., Lynn, C., and Glass, R. M., “Prenatal Care,” in *Children*, Santrock, p. 119.

⁵ Herbst, M. A., Mercer, B. M., Beasley, D., Meyer, N., and Carr, T., “Relationship of Prenatal Care and Perinatal Morbidity in Low-Birth-Weight Infants,” in *Children*, Santrock, p. 119.

i. Maternal Nutrition and Diet

Maternal diet affects the developing fetus.¹ Many studies indicate that adequate maternal food consumption has a significant impact on the health of newborn babies.² For unborn children, the mother is the sole and vital source of balanced nutrition consisting of proteins, fats, carbohydrates, minerals, and vitamins for the developing fetus.³ However, as mentioned earlier, poor maternal nutrition is a risk factor for the fetus.⁴ For instance, sub-healthy levels of nutrition appear to effect the development of the nervous system, whereas malnutrition is understood to influence vulnerability in fetal development,⁵ particularly in the central nervous system, and subsequent intellectual performance in children.⁶ Prenatal malnutrition influenced by inadequate maternal diet during pregnancy can cause serious damage to the developing fetus organs including the brain,⁷ pancreas, liver, and blood vessels, which result in lifelong health problems.⁸ Therefore, maternal malnutrition in pregnancy is perilous to the development and nourishment of the fetus.⁹

ii. Impact of Mother's Emotional State on the Fetus

The mother's emotional state is a significant factor that impacts upon the prenatal stage of development. A range of studies has shown that a mother's emotional state may affect the level of birth complications and low birth weight. Prenatal problems, including poor environmental factors seem to produce long-term negative effects in children.¹⁰ The emotional state of the mother during pregnancy can influence the fetus and birth. Such states may range from positive emotional experiences to general anxiety and/ or low mood to intense fear and prolonged depression.¹¹ During early

¹ Lamb, et al., *Development in Infancy*, p. 105.

² Berk, *Development Through the Lifespan*, p. 92.

³ Robert V. Kail, and Rita Wicks-Nelson, *Developmental Psychology*, 5th ed. (New Jersey: Prentice Hall, 1990), p. 53.

⁴ Peter K. Smith, et al., *Understanding Children's Development*, p. 69.

⁵ Bee, *The Developing Child*, pp. 56–58, 63.

⁶ Morgane P. J., et al., "Prenatal Malnutrition and Development of the Brain," *Neuroscience and Behavioral Reviews* 1, (1993): pp. 91–128.

⁷ Berk, *Development Through the Lifespan*, p. 92.

⁸ Barker D. J., "Human Growth and Cardiovascular Disease," Nestlé Nutrition Workshop Series 61 (2008): pp. 21–38.

⁹ Lamb, et al., *Development in Infancy*, p. 105.

¹⁰ Bee, *The Developing Child*, pp. 53, 62.

¹¹ Santrock, *Children*, p. 130.

pregnancy, maternal stress may increase the level of corticotrophin-releasing hormone (CRH)¹ that is associated with premature delivery.²

iii. Impacts of Maternal Stress on the Embryo and Fetus

Serious prolonged stress in comparison to mild stress may increase the risk of serious complications during pregnancy.³ Recent studies have examined the effects of induced maternal stress, emotions, and hormonal changes on fetal functioning.⁴ Prenatal maternal stress is associated with cognitive, behavioural, physical, and emotional problems in children.⁵ Studies have shown that prenatal stress affects physical and functional development in infants and is associated with more difficult child behaviour during the first 10 years of childhood.⁶ Maternal stress affects the health of the embryo or fetus negatively and alters the fetal and infant developmental trajectory by disturbing hormones (cortisol, gonadotropins, estrogen and progesterone), nutrient, blood flow and oxygen availability to the embryo or fetus.⁷ Bergh highlighted that several behavioural problems, including ADHD in children were linked to prenatal anxiety, stress, and depression of mothers.⁸

Women who experience severe stress and anxiety during pregnancy are more likely to give birth to infants with abnormalities. Emotional stress is also associated with spontaneous abortion, difficult labour, premature birth, and newborn respiratory complications as well as a range of physical defects.⁹ Additionally, psychologically stressed pregnant woman are at high risks of using more drugs, less eating, and poor care of themselves.¹⁰ During pregnancy, stress also determines delay in motor and

¹ Hobel C. J., Dunkel-Schetter, C., Roesch, S. C., Castro, L. C., and Arora, C. P., "Maternal Plasma Corticotrophin-Releasing Hormone Associated with Stress at 20 Weeks' Gestation in Pregnancies Ending in Preterm Delivery," in *Children*, Santrock, p. 130.

² Santrock, *Children*, p. 130.

³ Kail and Wicks-Nelson, *Developmental Psychology*, p. 54.

⁴ Di Pietro J. A., et al., "Fetal response to induced maternal stress," *Early Human Development* 11, (2003): pp. 41–45.

⁵ King, S., et al., "Prenatal Maternal Stress from a Natural Disaster Predicts Dermatoglyphic Asymmetry in Humans," *Developmental Psychology* 21, (2009): pp. 343–353.

⁶ Mulder E. J. H., et al., "Prenatal Maternal Stress: Effects on Pregnancy and the (unborn) Child," *Early Human Development* 70, (2002): pp. 3–14.

⁷ Kathleen, "Environmental Influences on Prenatal Development and Health," pp. 94–96.

⁸ Bergh B., et al., "Antenatal Maternal Anxiety and Stress and the Neurobehavioural Development of the Fetus and Child: Links and possible mechanisms. A Review," *Neuroscience and Biobehavioral Reviews* 29, (2005): pp. 237–258.

⁹ Hoffnung M., et al., *Lifespan Development*, p. 90.

¹⁰ Hughes, Noppe, and Noppe, *Child Psychology*, p. 71.

mental development in 8 months infant and may be a risk factor for later developmental problems.¹ Lipton suggests that parents must remain conscious to the fact that their thoughts, attitudes and behaviors will profoundly influence their child's development and health from conceiving through prenatal and postnatal development.² However, psychological research has examined no demonstrated link between minor maternal everyday stress levels and the fetus health or infant outcomes.³

iv. The Prenatal Environment in the Womb

Research has contributed significantly to understanding the role of environmental influences during the fetal period. Studies have examined the role of the uterine environment and its influence in affecting fetal development during gestation. For example, the uterine environment through containment as well as the mother's movement provides a sensory environment for the developing fetus. Further, auditory inputs are provided through the mother's voice, digestive and circulatory sounds⁴ and this will be discussed in the following section.

v. Impact of Mother's Voice and Other Sounds on the Fetus

A mother's voice stimulates the sensory experience of the fetus. This voice exposure during the fetal stage and early infancy plays an important role in language development in children. Further, the emotional aspect of speech is significant for emotional development before and after birth.⁵ In one study, researchers examined the effects of sound on the foetus [fetus] heart rate and rhythms of kicking and found a positive correlation with auditory stimulation; the findings confirm that the foetus [fetus] is cognitively sophisticated prior to birth.⁶

Experimental investigations have confirmed the prenatal learning of voices for the fetus inside the uterus of the mother. The studies highlight the newborn child's

¹ Huizink, A. C., et al., "Stress During Pregnancy is Associated with Developmental Outcome in Infancy," *Journal of Child Psychology and Psychiatry* 44, no. 6 (2003): pp. 810–818.

² Bruce H. Lipton, "Maternal Emotions and Human Development", accessed May 4, 2015. <https://birthpsychology.com/free-article/maternal-emotions-and-human-development>

³ Hughes, Noppe, and Noppe, *Child Psychology*, p. 71.

⁴ Kathleen, "Environmental Influences on Prenatal Development and Health," pp. 94–96.

⁵ Baltes E., "Modularity, domain specificity and the development of language," *Discussion in Neuroscience* 10, (1994): pp. 136–149.

⁶ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 90.

preference for the mother's voice after birth, due to prenatal learning. Some studies have examined the impacts of maternal heartbeat as well as music during pregnancy and found a positive correlation to the learning of language after birth.¹

vi. Impact of Prenatal Behavior after Birth

Studies have shown that prenatal behaviors and abilities have an immediate and long-term influence after birth. The direct influences of prenatal behavior of the fetus include maternal recognition, attachment and breastfeeding behavior. The long-term influences include the development of the nervous and visual systems, as well as behavioral and psychological functioning. During the prenatal stage, genetic influences play an important role in the foundation of the subsequent development of behavior. However, the rearing environment, as a number of adoption studies highlight, also influences behavioral development during the childhood stage.²

Following Figure 4.1 shows the interaction of information from both the genotype and environment in determining behavior.

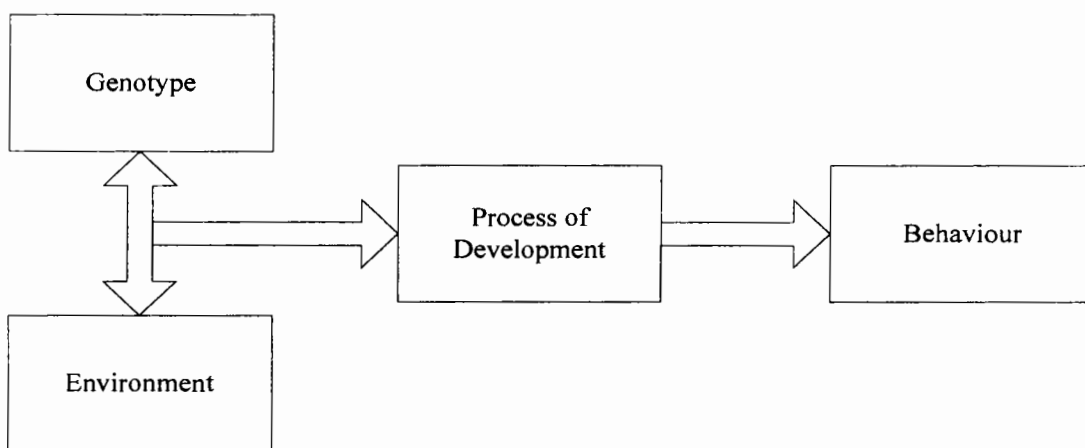


Figure 4.1 Model of the information from the genotype and environment to determine behaviour³

¹ Peter Hepper, "Prenatal Psychological and Behavioural Development," in *Handbook of Developmental Psychology*, Jaan Valsiner and Kevin J. Connolly (London: SAGE Publications, 2003), pp. 92–113.

² Peter Hepper, "Prenatal Psychological and Behavioural Development," pp. 92–113.

³ This model is drawn from Peter K. Smith, et al., *Understanding Children's Development*, p. 34.

vii. Impacts of Teratogens at the Pre-Natal Period

Teratology is defined as, “the study of birth defects and behavioural problems that arise from environmental influences during the prenatal period.” Teratogens are environmental agents that cause disruption to fetal development.¹ Such agents are also referred to as developmental toxins and include ethanol, tobacco, rubella, external pressure, radiation, and maternal stress.² A range of studies has confirmed the harmful effects of drug taking in the prenatal stage and after birth. For example, in the case of smoking during pregnancy, nicotine contracts the blood vessels and reduces the blood flow to the placenta; resulting in a decrease in the healthy nutrition of the fetus.³ Further, children of smoking mothers have higher rates of behavioral problems.⁴

A mother’s moderate drinking of alcohol, cigarette smoking, a partner’s smoking, cocaine, marijuana, and heroin use are not recommended during pregnancy because they can have deleterious effects on the fetus and prenatal development.⁵ Drugs such as heroin, cocaine, alcohol and tobacco affect the fetus and unborn children are at greater risk of a variety of problems and disorders across the lifespan.⁶ In addition, research has explored the environmental influences on prenatal development, specifically during the fetal stage that lead to functional deficits such as blindness, deafness, and mental retardation. The findings of this research suggest that teratogens such as alcohol and tobacco, lead to functional deficits.⁷

Similarly, agents that can act as developmental toxins include ethanol, tobacco, rubella, external pressure, radiation and mental stress. Ethanol (alcohol) manifests in complications such as fetal alcohol syndrome (FAS) and fetal alcohol effect (FAE) that cause mental retardation and other common birth defects. Tobacco (due to chemicals) in the form of smoking leads to low birth weight, early death and sudden infant death syndrome (SIDS). Rubella causes fetal damage through cell death, inhibition of cell division, decreased blood supply to tissue and increased formation of

¹ Danuta Bukatko, and Marvin W. Daehler, *Child Development*, p. 126.

² Kathleen J. Sipes Kolberg, “Environmental Influences on Prenatal Development and Health,” p. 94.

³ Bee, *The Developing Child*, p. 53.

⁴ Fergusson, D. M., Horwood, L. J., and Lynskey, M. T., “Maternal smoking before and after pregnancy: Effects on behavioral outcomes in middle childhood,” *Pediatrics* 92, (1993): pp. 815–822.

⁵ Santrock, *Children*, pp. 124–126.

⁶ Hoffnung M., et al., *Lifespan Development*, pp. 85–86.

⁷ Kathleen, “Environmental Influences on Prenatal Development and Health,” pp. 89–90.

scar tissue. Radiation causes birth defects such as miscarriage, congenital deformities and childhood leukemia.¹ Recent evidence has shown that children of moderate or social drinkers have lower IQ (below 85) and a poor attention span. Bee recommends cessation of drinking during pregnancy.²

viii. Impacts of Mother's Age

A mother's age during the time of pregnancy is another factor that affects a child's health. Very younger mother and older women are at increased risks of complications during pregnancy and birth.³ For example, women over 35 years of age are at high risk of giving birth to infants with defects.⁴ Research indicates that mothers over 30 years (especially over 35 years), are at increased risks of miscarriage,⁵ high blood pressure or bleeding, pregnancy complication,⁶ low birth rate as well as Downs syndrome.⁷

ix. Expectation of a Boy or Girl and Later Social Development

Parental expectations can also influence child development following birth. Stattin and Klackenberg-Learsson research concluded that a parent's prenatal gender preference exerted a powerful lifelong impact on the development of a child. Children of a preferred gender enjoyed the most attention, closeness and happiness from the parents in comparison a child who was not the preferred gender of the parent. Such children received less attention and time for playing with parents.⁸ Therefore, this factor during the period of pregnancy and beyond bares relevance to the child's future social development.⁹

¹ Ibid, pp. 94–96.

² Bee, *The Developing Child*, p. 54.

³ Lamb, et al., *Development in Infancy*, p. 105.

⁴ Robert V. Kail, and Rita Wicks-Nelson, *Developmental Psychology*, p. 53.

⁵ McFalls, J. A. Jr., "The Risks of Reproductive Impairment in the Later Years of Childbearing," *Annual Review of Sociology* 16, (1990): pp. 491–519.

⁶ Berkowitz G. S., Skovron, M. L., Lapinski, R. H., Berkowitz. R. L., "Delayed Childbearing and the Outcome of Pregnancy," *New England Journal of Medicine* 322, (1990): pp. 659–664.

⁷ Santrock, *Children*, p. 129.

⁸ Stattin H., and Klackenberg-Learsson I., "The Short and Long Term Implications for Parents-Child Relations of Parents Prenatal Preference for their Child Gender," *Developmental Psychology* 27, (1991): pp. 141–147.

⁹ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 93.

x. Family and Social Environment

For healthy prenatal development a stable social environment is significant. Domestic violence is a serious hazard for pregnant women and their babies. The pregnant woman's environment can be seriously impacted by high-risk family stress and violence as well as the physical condition of pregnancy. Prenatal care is strongly influenced by life circumstances, ethnic conditions, and socioeconomic status of women.¹ The significant sociocultural dimensions that affect prenatal care include; ethnicity, decision making patterns, religious preference, language, communication style, and common etiquettes.²

xi. Social Class Differences

Differences in social class also affect the health of the mother and fetus. For individuals from lower socioeconomic backgrounds, access to health care services is often significantly reduced. The problems that can negatively impact upon the prenatal development are more commonly experienced among poor mothers as compared to women drawn from middle-class backgrounds.³

xii. Genetic Errors during Conception

Genetic errors occur at the moment of conception that cannot be altered. Such errors lead to conditions such as; Down's syndrome⁴ in which children have distinctive facial features and are typically retarded; Sex-chromosome anomalies⁵ in which children show unusual physical features and some cognitive deficits; Fragile-X syndrome⁶ where children experience adverse intellectual or behavioural consequences); Single-

¹ Hoffnung M., et al., *Lifespan Development*, p. 89.

² Santrock, *Children*, p. 120.

³ Charles P Larson, "Poverty during Pregnancy: Its effects on child health outcomes," *Paediatr Child Health* 12, no. 8, (2007 Oct): 673–677.

⁴ "A child has three copies of chromosome due to the failure of proper meiosis." Bee, *The Developing Child*, pp. 47–49.

⁵ "Klinefelter's syndrome is due to XXY pattern of chromosome that causes boys underdeveloped testes and learning and language disabilities, whereas Turner's syndrome is due to XO or XXX pattern that causes girls sterile." Bee, *The Developing Child*, pp. 47–49.

⁶ "It occurs due to an abnormal section of DNA at a specific location on the X-chromosome ordinarily from a carrier mother." Bee, *the developing child*, p. 49.

Gene defects¹ where the child inherits a gene for a specific disease).² Recessive gene disorders can occur due to a pair of recessive genes from each parent that the fetus inherits, whereas multifactorial disorders occur due to genetic and environmental factors.³

In summary, contemporary researchers and psychologists have drawn significant attention to the various dimensions of prenatal development that serve to encourage healthy developmental pathways to birth. A number of strategies were identified in order to maximize positive prenatal outcomes including: maintaining a balanced nutrition; engaging in safe forms of exercise; avoiding alcohol and other drugs; drawing psychosocial support from family members and friends, reducing stress to elicit calm emotional states; being aware of and avoiding environmental hazards (pollutants and toxic wastes); accessing quality prenatal care; and accessing education that promotes healthy gestation and positive parenting.⁴

4.4 Discussion

This chapter has outlined some of the key dimensions associated with the prenatal period and the early development of the fetus. A range of sources, including the *Sunnah* text and empirical contemporary psychological research were considered. The findings from the *Sunnah* and western psychological research highlighted the impacts of marriage, early childcare, and other affecting factors during prenatal development. The *Sunnah* and contemporary psychology lend support to the role of a nurturing expectant as well as the influences of committed partnership such as marriage in fostering healthy prenatal development. Both primary sources also emphasized the importance of physical and psychological health care, regular exercise, and social and financial stability in healthy fetal development. Similarly, both perspectives highlight factors affecting mother and fetal wellbeing, including maternal nutrition, the mother's emotional state, impact of heredity, the mother's age, the sound of the mother's voice in the womb, the family environment including domestic stability, expectations from the pregnancy, and the potential harms of intoxicants (teratogens).

¹ "Mental retardation is caused by 141 diseases or disorders with known genetic loci and 361 more whose loci have not yet been identified." Wahlstrom, J., "Gene map of mental retardation," *Journal of Mental Deficiency Research* 34, (1990): pp. 11–27.

² Bee, *The Developing Child*, pp. 47–49.

³ Hoffnung M., et al., *Lifespan Development*, p. 71.

⁴ Santrock, *Children*, p. 134.

It was found that the *Sunnah* differs from contemporary psychological perspectives in terms of the significance of the foundations of a marriage within a religious and humanistic context. For example, the *Sunnah* emphasizes principles for the selection of a husband and wife through *Istikhāra* (seeking Allah's guidance for marriage), the religious, virtuous, and pious personality of the spouses, the preference of a virgin and fertile woman, well-matched spouses, reward of sexual relations, and eventually the task of fostering healthy development in children. In contrast, contemporary psychological research does not give attention to the significance of marriage as a factor that is instrumental in the promotion of developmental tasks for children. Within this paradigm, marriage is reduced to a social construct or convention and legal contract to consolidate a partnership between two consenting adults, giving little attention to its influence on healthy child development.

Moreover, the *Sunnah* contrasts with contemporary psychological perspectives in relation to the value placed on religious dimensions of child care. The *Sunnah* describes the significance of specific supplications for marriage congratulations, for having sexual relations, for honorable birth, and the husband's feeding responsibility as well as supplication therapy for the sake of both the mother and fetus. Conversely, contemporary psychological research gives limited focus to the benefits of religious teachings concerning the care of the pregnant mother and her child. Further, the *Sunnah* highlights the influence of the mother's religious nature, good character, the mutual responsibilities of husband and wife, issues of divorce, mother's use of lawful things, prohibition of unlawful things (particularly intoxicants that can harm the fetus even after birth). By contrast, contemporary psychological research and studies give an explanation for the effects of genetic errors and teratogens (drugs) on maternal and fetal wellbeing. This chapter has provided a summary of key findings drawn from the *Sunnah* and contemporary psychological research to develop an understanding of these perspectives in conceptualizing the prenatal development of the child in the mother's womb.

CHAPTER 5

PERSPECTIVES OF PERSONALITY DEVELOPMENT DURING INFANCY FROM THE *SUNNAH* AND CONTEMPORARY PSYCHOLOGY

5.1 Introduction

The preceding chapter provided an overview of aspects of personality development during the prenatal period. This chapter presents an in-depth analysis of personality development in infants from the realms of the *Sunnah* and contemporary psychology. The development of a healthy and sound personality begins in infancy and continues to develop throughout the lifespan. This chapter primarily addresses aspects of personality development in infants emphasizing their physical, cognitive, religious, psychological, linguistic, and social development. Moreover, the chapter outlines influential factors during the infancy stage highlighting the roles of heredity, family, and the environment. Finally, the chapter examines the problems occurring in the infancy period and their possible treatments from the *Sunnah* and contemporary psychological research.

5.2 Development of Personality in Infancy from the *Sunnah* Perspective

This section addresses important aspects of personality development in infancy from the *Sunnah* perspective. The infancy period plays a key role in solidifying the infant personality development. Muslim scholars have given much attention to various dimensions of the growth and development during childhood period by discussing the responsibilities and obligations of the parents' for the upbringing and rearing of the infants.¹ In Islamic perspective, the word *Riḍā'ah* (رضاعة) as used to mean infancy that refers to suckling or sucking² or breastfeed[ing].³ The infancy period begins after birth and ends at two years of age,⁴ and a baby from birth until its weaning age is called an infant.⁵ Breastfeeding period, the first two years of age, is mentioned in the

¹ The contributions of Muslim scholars have been discussed in chapter two of literature review. *Author*

² Rohi Baalbaki. *al-Mawrid*, p. 587.

³ J. Milton Cowan (eds), *Hans Wehr*, p. 344.

⁴ Abdul Rehman, al-Aesvi, *Psychologia al-Tanshi'a al-Ejtmaiyya*, p. 40.

⁵ Ibn Manzur, Muhammad bin Makram, *Lisān al-Mizān*, (Beirut: Dār Sadir, n.d.), vol. 14, p. 449.

Holy Qur'an and the traditions of the Prophet (peace be upon him).¹ The following section sheds light on three major areas relating to the personality development in infancy, including: aspects of personality development, factors affecting personality development, and infant's problems and their treatment from the Prophet's (peace be upon him) traditions.

5.2.1 Aspects of Personality Development During Infancy

This section examines aspects of personality development in infancy, including physical, cognitive, religious, emotional, linguistic, and social development from the *Sunnah* perspective. The developmental aspects involve directly or indirectly in the development of infant personality, and sometimes have long lasting influences on later stages of life. The following discussion articulates an overview of the aspects related to the infant personality development:

5.2.1.1 Physical Development

The child foster care and upbringing are obligatory; otherwise, the negligence destroys the child. Therefore, it is obligatory to protect the child from destroying, similar to spending on it.² The infant physical development and growth completely depends upon healthy feeding and balanced food, and sound healthcare strategies. The *Sunnah*, more importantly, takes into consideration the care and protection of the mother and her infant. The *Sunnah* introduces the strategies, including: the supplications, balanced nutrition, lawful food, principles of cleanliness and hygiene, and toilet training practices in order to provide strong bases for the development and growth of children in infancy and childhood. The *Sunnah* recommends specific actions after birth to promote physical health and protection of the infant.

i. Physical Care of the Mother and Child through Supplications

The *Sunnah* offers specific supplications for the physical care and health of the mother and newborn baby. The supplication to be recited upon a normal birth is mentioned as:

¹ Al-Qur'an, Surah al-Baqarah, 2: 233; Muslim, *Ṣaḥīḥ Muslim*, The Book of *al-Adab*, Hadith No. 5617. vol. 5, p. 509.

² Ibn Qudāmah, *al-Maqaḍī*, Abdullah bin Ahmad, *al-Mughnī* (Cairo: Maktabah al-Qāhirah, 1968), vol. 8, p. 237.

كَبِيرَ بْنِ عُبَيْدٍ قَالَ: "كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِذَا وَلِدَ فِيهِمْ مَوْلُودٌ يَغْنِي فِي أَهْلِهَا لَا تَسْأَلُ غَلَامًا وَلَا جَارِيَةً تَقُولُ خُلِقَ سَوِيًّا فَإِذَا قِيلَ نَعَمْ قَالَتْ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ."

Kasir bin Ubaid reported: "whenever a child born in our family, Aishah did not ask whether a boy or a girl, but she says: 'Is the birth normal?' If the answer is yes, then she says: "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ" 'All the praises and thanks be to Allah, the Lord of 'Alamīn (mankind, Jinn and all that exists).'"¹

The child's cry at the time of birth is due to the prick of *Satan*. The *Sunnah* provides care with the supplication by seeking Allah's refuge from *Satan*:

قَالَ أَبُو هُرَيْرَةَ سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "مَا مِنْ بَنِي آدَمَ مَوْلُودٌ إِلَّا يَمَسُّهُ الشَّيْطَانُ حِينَ يُولَدُ فَيَسْتَهْلُ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ غَيْرَ مَرِيَمَ وَابْنِهَا. ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ (وَأَنَّى أَعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ)."

Abu Hurairah said: "I heard Allah's Messenger (peace be upon him) saying: 'There is none born among the offspring of Ādam, but *Satan* touches it. A child therefore, cries loudly at the time of birth because of the touch of *Satan*, except Maryam and her son'." Then, Abu Hurairah recited: "And, I refuge with You (Allah) for her and for her offspring from *Satan*, the outcast (V. 3: 36)."²

The child's birth should be congratulated with the supplication for making him Allah's blessing for the parent and the Islamic *Ummah* (nation).

"أَنَّ رَجُلًا مِمَّنْ كَانَ يُجَالِسُ الْحَسَنَ وَلَدَ لَهُ ابْنٌ فَهَتَّاهُ رَجُلٌ فَقَالَ: لِيَهْنِكَ الْفَارِسُ فَقَالَ الْحَسَنُ: وَمَا يُذْرِيكَ أَنَّهُ فَارِسٌ لَعَلَّهُ نَجَارٌ، لَعَلَّهُ خَيَّاطٌ قَالَ: فَكَيْفَ أَقُولُ؟ قَالَ: قُلْ: 'جَعَلَهُ اللَّهُ مِبَارَكًا عَلَيْكَ وَعَلَى أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ'."

¹ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 1256. Vol. I, p. 430. Shaykh Albānī said: [This Hadith is] *Hasan*.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the stories of the Prophets, Hadith No. 3431. vol. 4, p. 402.

Indeed! A man was sitting with Hasan, whose son born. Another man congratulated him by saying: “congratulate you Faris”. Hasan said [upon hearing this]: How do you know that he is Faris? May be he [the child] is *Najjar* or *Khayyat*. He [man] said: How could I say?, He [Hasan] said: “say [on the birth of a child] “جَعَلَهُ اللهُ مَبَارَكًا عَلَيْكَ وَعَلَى أُمِّهِ مُحَمَّدٍ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-” “May Allah make him [the child] blessed one for you and for the *Ummah* [nation] of [the Prophet] Muhammad (peace be upon him).”¹

The Prophet (peace be upon him) used to supplicate for Allah’s blessings upon infants.

عَنْ عَائِشَةَ قَالَتْ: "كَانَ رَسُولُ اللَّهِ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- يُؤْتِي بِالصَّبْيَانِ فَيَدْعُو لَهُمْ بِالْبَرَكَةِ . . ."

Aishah said: “Children [infants] would be brought to the Messenger of Allah (peace be upon him), and he would supplicate for blessing for them. . . .”²

The Prophet (peace be upon him) used to seek Allah’s protection for Hasan and Husain from devils, poisonous pests, every evil, harmful and envious eye.

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ: "إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ غَيْنٍ لَآمَةٍ."

Ibn Abbas reported: “The Prophet used to seek refuge with Allah for Al-Hasan and Al-Husain and say: Your forefather [i.e., Ibrahim (Abraham)] used to seek refuge with Allah for Isma’il (Ishmael) and Ishaq (Isaac) by reciting the following: “أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ غَيْنٍ لَآمَةٍ” “O Allah! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.”³

¹ Sulaiman bin Ahmed, al-Ṭabrānī, *al-Dua'*, (Beirut: Dār al-Kutub al-Ilmiya, 1413H) Hadith No. 945, p. 294. Hafiz Zubair Ali Za’i said: The chain of this Hadith is *Hasan*.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5106. vol. 5, p. 414. Hafiz Zubair Ali Za’i said: The chain of this Hadith is *Ṣaḥīḥ*.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3371. vol. 4, pp. 361–62.

ii. Recommended Acts after a child's Birth

After birth, the *Sunnah* recommends certain deeds for the physical and psychological health of the infant. For instance, *Adhān* and *Iqāmah*,¹ *Tahnīk*,² *Aqīqah*,³ shaving the head, and circumcision,⁴ are recommended to be performed. The words of Allah's Glory and Majesty should be the first hearing of a newborn baby. For this purpose, *Adhān* (in the right ear) and *Iqāmah* (in the left ear) should be recited immediately after birth, as mentioned in the traditions:

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- أَدَّنَ فِي أُذُنِ
الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ."

Ubaidullah bin Abī Rāfi' reported that his father said: "I saw the Messenger of Allah (peace be upon him) say the *Adhān* in the ear of Hasan bin Ali – When he was born to Fatimah – the *Adhān* of *Ṣalāt*."⁵

¹ *Adhān* is call for obligatory prayers and [*Iqāmah* is recited before starting an obligatory prayer behind the Imām. Author]. Abu Tayyab, Muhammad Shams al-Haq, *Awn al-Ma'abood Sharh Sunan Abi Dawud*, (Beirut: Dār al-Kutub al-Ilmiyyah, 1415H), vol. 14, p. 7.

² *Tahnīk* is chewing the thing and putting in the mouth of the child and rubbing it to the palate of him. Ibn Hajar, Ahmad bin Ali, *Fathul-Bāri*, (Beirut: Dār al-Ma'rifah, 1379H), vol. 9, p. 588.

³ *Aqīqah* is the slaughtering of animal on seventh day for a newborn baby (13a). In addition, Umm Kurz reported that she asked the Messenger of Allah (peace be upon him) about the *Aqīqah*. He (peace be upon him) said: "For the boy is two sheep, and for the girl one, it will not harm if they (i.e. the sheep) are male or female (13b)." In another Hadith, "The Prophet (peace be upon him) was asked about the *Aqīqah* and He (peace be upon him) said: 'If a child is born to anyone of you, and he likes to sacrifice for him, then let him sacrifice two sheep that are comparable for a boy, and one sheep for a girl (13c).'" Abdullah bin Barīdah reported from his father that the Messenger of Allah (peace be upon him) said: "'*Aqīqah* should be slaughter on seventh, or fourteenth, or twenty first day (13d)."

(13a): Ibn Hajar, *Fathul-Bāri*, vol. 1, p. 159. Ibn al-Asīr, al-Mubarak bin Muhammad, *al-Nihayah Fī Gharīb al-Hadith Wa al-Asar*, (Beirut: al-Makatabah al-Ilmiyah, 1979), vol. 3, p. 533. (13b): Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Sacrifices, Hadith No. 1516. vol. 3, p. 293. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*. (13c): Abu Dawud, *Sunan Abu Dawud*, The Book of Sacrifices, Hadith No. 2842. vol. 3, pp. 401–02. Hafiz Zubair Ali Za'i said: (This Hadith is) *Hasan*. (13d): al-Ṭabranī, *al-Mu'jam al-Ausaf*, Hadith No. 4882, vol. 5, p. 136. Shaykh Al-Albani said: [This Hadith is] *Ṣaḥīḥ. Ṣaḥīḥ and Dha'if Jami' al-Saghīr*, Hadith No. 7881, vol. 1, p. 759.

⁴ Circumcision means to remove the prepuce (the foreskin or the fold of skin that covers the head of the male [genital] organ), so that the head of the organ is bared. The process has great medical advantage because the filth collected inside the foreskin, if not removed, might breed various diseases. Commentary on this hadith as mentioned in *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 292. vol. 1, p. 262.

⁵ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Sacrifices, Hadith No. 1514. vol. 3, p. 292. Abu 'Eīsā said: This Hadith is *Hasan Ṣaḥīḥ*. Hafiz Zubair Ali Za'i said: [This Hadith is] *Da'if*. Shaykh Albani last grade was that it is weak. Hafiz Zubair Ali Za'i said: Muslims are acting upon this act continuously without any disagreement. Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5105. vol. 5, p. 414.

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ: "كَانَ إِذَا وَلَدَ لَهُ وَلَدٌ أَخَذَهُ كَمَا هُوَ فِي حَرْقِيهِ فَأَذَّنَ فِي أُذُنِهِ الْيَمْنَى وَأَقَامَ فِي الْيُسْرَى وَسَمَّاهُ مَكَانَهُ."

"Abdullah bin Abī Bakr reported that when a child born to Umar bin Abdul Aziz, he took him as if it was his habit, and then said *Adhān* in the right ear, and the *Iqāmah* in the left ear."¹

Ibn Qayyim describes the wisdom of saying *Adhān* in the ear of the child: "The secret of [saying] the call [to prayer] (Allah knows better) is that, the words of Lord's Majesty and Glory should strike the human's hearing firstly, and another advantage is *Satan* runaway after listening the *Adhān*. In other words, his/her [the child's] invitation towards Allah, Islam, and worship should precede the invitation of *Satan*."²

Tahnīk is the *Sunnah* that could be done by chewing the date and putting the juice in the mouth (the palate) of the newborn. The date or honey or any sweet thing can be used for *Tahnīk*.³ It is recommended that the person (the pious man) should be pious for *Tahnīk* and supplication whether a man or woman:

عَنْ عَائِشَةَ: "أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَضَعَ صَبِيًّا فِي حِجْرِهِ يُحَنِّكُهُ فَبَالَ عَلَيْهِ فَدَعَا بِمَاءٍ فَاتَّبَعَهُ."

Aishah reported: "The Prophet (peace be upon him) took a child in his lap for *Tahnīk*. The child urinated on him, so he asked for water and poured it over the place of the urine."⁴

The child should be carried to the pious person (male or female), if he/ she is not present there, following the *Sunnah* of Prophet (peace be upon him).⁵

¹ Abdur Razzāq bin Hammām, al-Ṣan'ānī, *Musannaf Abdur Razzāq*, (Beirut: al-Maktab al-Islāmī, 1403H), Hadith No. 7985. vol. 4, p. 336. All reporters of this tradition are *Siqah* (trustworthy). *Author*

² Ibn Qayyim, *al-Jauzi*, Muhammad bin Abī Bakr, *Tuhfah al-Mawdūd Fī al-Ahkām al-Mawlūd*, (Damascus: Makatabah Dār al-Biyān, 1971), vol. 1, pp. 25-26.

³ Imam Nawwawī, *Fathul-Bārī*, vol. 14, p. 123.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab* (Good Manners), Hadith No. 6002. vol. 8, p. 32.

⁵ Ibn Hajar, *Fathul-Bārī*, vol. 9, p. 588. Badruddin, *al-Aynī*, *Umdah al-Qārī Sharh Ṣaḥīḥ al-Bukhārī*, Hadith No. 5470, vol. 21, p. 85.

Similarly, a tradition mentions that the Prophet (peace be upon him) performed *Tahnīk* of Abdullah bin Zubair, the first child of Islam, and supplicated for Allah's blessing upon him:

"عَنْ أَسْمَاءَ أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بِمَكَّةَ فَأَلَتْ فَخَرَجَتْ وَأَنَا مُتِمٌّ فَأَتَيْتُ الْمَدِينَةَ فَنَزَلْتُ بِقُبَاءٍ
فَوَلَدَتْهُ بِقُبَاءٍ ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَوَضَعَهُ فِي حَجْرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ
تَفَلَ فِي فِيهِ فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيْقُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ حَنَكَهُ بِالتَّمْرِ ثُمَّ
دَعَا لَهُ وَبَرَكَ عَلَيْهِ وَكَانَ أَوَّلَ مَوْلُودٍ وَلِدَ فِي الْإِسْلَامِ."

"Asma reported that she gave birth to Abdullah bin Zubair and then she came to the Messenger of Allah (peace be upon him), who put him in his lap and called for a date. He chewed it, then he spat into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allah (peace be upon him). Then, he rubbed his palate with a date and he supplicated for him and blessed him. He was the first child of Islam."¹

The *Sunnah* recommends newborn's *Aqīqah* (animal slaughtering), selection of the name, and shaving the head on the seventh day of birth:

عَنْ سَمُرَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "الْغُلَامُ مُرْتَهَنٌ بِعَقِيقَتِهِ يُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ
وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ."

Samurah reported that the Messenger of Allah (peace be upon him) said: "The boy is mortgaged by his *'Aqīqah*; slaughtering should be done for him on the seventh day, he should be given name, and his head should be shaved."²

The *Sunnah* also recommends performing *Aqīqah* on the fourteenth or the twenty first day, if it is not done on the seventh day.³

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *al-Adab*, Hadith No. 5617, vol. 5, p. 509.

² Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters on Sacrifices, The Chapters on Sacrifices, Hadith No. 1522, vol. 3, p. 297. Hafīz Zubair Ali Za'ī said: (This Hadith is) *Ṣaḥīḥ*.

³ al-Ṭabranī, *al-Mu'jam al-Ausaf*, Hadith No. 4882, vol. 5, p. 136. Shaykh Al-Albani said: [This Hadith is] *Ṣaḥīḥ*. *Ṣaḥīḥ and Dha'if Jami' al-Saghīr*, Hadith No. 7881, vol. 1, p. 759.

The Prophet (peace be upon him) recommends giving the silver in charity equal to the weight of the infant's hairs to poor people:

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِي رَافِعٍ قَالَ: "لَمَّا وَلَدَتْ فَاطِمَةُ حَسَنًا رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: يَا رَسُولَ اللَّهِ أَلَا أُعْقُ عَنْ ابْنِي بِدَمٍ؟ قَالَ: لَا وَلَكِنْ اخْلُقِي شَعْرَهُ وَتَصَدَّقِي بِوِزْنِهِ مِنَ الْوَرَقِ عَلَى الْأَوْفَاضِ أَوْ عَلَى الْمَسَاكِينِ. قَالَ عَلِيٌّ: قَالَ شَرِيكَ: يَعْنِي بِالْأَوْفَاضِ: أَهْلُ الصَّفَةِ فَقَعَلْتُ ذَلِكَ فَلَمَّا وَلَدْتُ حُسَيْنًا فَعَلْتُ مِثْلَ ذَلِكَ."

Ali bin Husain reported that Abi Rafi' said: "When Fatimah gave birth to Hasan, she said: O Messenger of Allah (peace be upon him)! Shall I not do 'Aqiqah from him? He (peace be upon him) said: No, but shaves his hair, and give the silver in charity to *Aufādh* or poor. Ali said: Sharīk said: *Aufādh* means people of *Suffah* [the Companions who learn Islam but were poor]. Therefore, she did that, and when Husain born, she did the same."¹

Fatimah bint Muhammad (peace be upon him) had given the silver in charity to the weight of the hair of Hasan, Husain, Zainab, and Umme Kulsūm:

عَنْ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ قَالَ: "وَزَنْتُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَعْرَ حَسَنِ وَحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا وَزَنَنْتُ وَأُمُّ كُلثُومٍ فَتَصَدَّقْتُ بِوِزْنِ ذَلِكَ فِضَّةً."

Muhammad bin Ali bin Husain said: "Fatimah bint Messenger of Allah (peace be upon him) weighed the hair of Hasan, Husain, Zainab, and Umme Kulsūm, and gave the silver in charity to its weight."²

¹ Ali bin Ja'ad al-Baghdadi, Ibn al-Ja'ad, *Musnad Ibn al-Ja'ad*, The Chapters of 'Aqiqah, (Beirut: Mu'ssah Nādir, 1990), Hadith No. 2295. vol. 1, p. 334; Al-Baihqī, Abu Bakr Ahmad bin al-Husain, *Sunan al-Baihqī al-Kubrā*, (Makkah: Maktābah Dār al-bāz, 1994), Hadith No. 19299. vol. 9, p. 512. Shaykh Albanī said: The chain of this is *Ḥasan*. *Silsila al-Ahadith al-Dha'ifah Wa al-Mudhu'ah Wa Atharuha al-Siyya'a Fi al-Ummāh*, 1st ed. (Riyadh: Dār al-Ma'rif, 1994), vol. 11, p. 173.

² Mālik bin Anas, *Muṭa' Imām Mālik*, The Chapters of 'Aqiqah, (Damascus: Dār al-Qalam, 1991), Hadith No. 661. vol. 2, p. 631. Taqi-ud Din Nadvī said: [This Hadith is] *Mursil*. Abdul Hay bin Muhammad, al-Lakhnavi, *al-Ta'liq al-Mumjid Alā Muṭa' Imām Muhammad*, ed. Taqi-ud Din Nadvī, 4th ed. (Damascus: Dār al-Qalam, 2005), v. 2, p. 664; Al-Baihqī, *Sh'ab al-Imān*, Hadith No. 8262. vol. 11, p. 112. Shaykh Albanī said: [This Hadith is] *Ṣaḥīḥ*. Shaykh Albanī, *Ṣaḥīḥ al-Jamī'*, (Damascus: al-Maktab al-Islamī, 2010), Hadith No. 4409. vol. 2, p. 812.

Ibn Qayyim explains the advantages of *Aqīqah* and said: “The animal [slaughtering] for a newborn means the sacrifice, acknowledgments, ransom, benefaction, and offering, the meal [to others] at the time of pleasure for Allah’s gratefulness for His blessing [the baby], which is the purpose of marriage.”¹ Moreover, Shah Waliullah mentions the purpose of charity and said: “The reason of making charity of silver is that the child transferred from the fetus to childhood and this blessing should be thanked [by giving charity].”²

The *Sunnah* recommends circumcision of the infant and considered it an act in accordance with the *Fitrah*.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : "الْفِطْرَةُ خَمْسٌ أَوْ خَمْسٌ مِنَ الْفِطْرَةِ
الْخِتَانُ وَالِاسْتِحْدَادُ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُ الْإِبْطِ وَقَصُّ الشَّارِبِ."

Abu Hurairah said: “The Messenger of Allah (peace be upon him) said: “The deeds connected to the *Fifrah* are five: ‘circumcision, shaving the pubic hairs, clipping the nails, plucking the armpit hairs, and trimming the mustache.’”³

The word *Fitrah* refers to innate disposition, upon which Allah has created human being. Furthermore, *Fitrah* denotes the former path, which is followed by the Prophets [peace be upon them].⁴

Moreover, the word *Fitrah* stands for “the things that are part of a religion and are in perfect harmony with the demands of the nature; therefore, part of the *Sunnah* and *Shari’ah* of all the Prophets of Allah (peace be on them) that has gone before [Islam].”⁵

¹ Ibn Qayyim, *al-Jauzi*, Muhammad bin Abī Bakr, *Tuhfah al-Mawdūd Fī al-Ahkām al-Mawlūd*, (Damascus: Makatabah Dār al-Biyān, 1971), vol. 1, p. 70.

² Shah Waliullah, al-Dehlvi, *Hujjatullah al-Bālighah*, (Cairo: Dār al-Kutub al-Hadithah, n.d.), vol. 1, p. 728.

³ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 292. vol. 1, p. 262. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ṣaḥīḥ*; Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of asking permission, Hadith No. 6297. vol. 8, p. 175. However, these words are reported from Ibn Mājah. *Author*

⁴ Faisal bin Abdul Azīz, al-Najdī, *Taṭrīz Riyādh al-Ṣālihīn*, Hadith No. 1202, vol. 1, p. 675.

⁵ Ibn Mājah, *Sunan Ibn Mājah*, Comments on the Hadith, The Chapters on Marriage, Hadith No. 292. vol. 1, p. 262. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ṣaḥīḥ*

iii. Nutrition of a Newborn Baby

After birth, the first feed of a newborn baby should be done by *Tahnīk*, whereby some pious person (male or female) chews date and places the juice in the mouth (palate) of the newborn.

عَنْ أَسْمَاءَ "أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بِمَكَّةَ فَأَلَتْ فَخَرَجْتُ وَأَنَا مُتِمَّةٌ فَأَتَيْتُ الْمَدِينَةَ فَنَزَلْتُ بِقُبَاءٍ
فَوَلَدَتْهُ بِقُبَاءٍ ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- فَوَضَعَهُ فِي حَجْرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ
تَفَلَ فِي فِيهِ فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ -صلى الله عليه وسلم- ثُمَّ حَنَكُهُ بِالتَّمْرَةِ ثُمَّ
دَعَا لَهُ وَبَرَكَ عَلَيْهِ وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ."

"Asma reported that she gave birth to Abdullah bin Zubair and then she came to the Messenger of Allah (peace be upon him), who put him in his lap and called for a date. He chewed it, then he spat into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allah (peace be upon him). Then he rubbed his palate with a date then he supplicated for him and blessed him. He was the first child of Islam."¹

Allah Almighty creates a baby with the innate ability of sucking and produces milk in the breasts of its mother. The Holy Qur'an encourages the mother to breastfeed her infant for two years, whereas the father is held responsible for bearing the feeding and clothing expenses of the family. This important step provides an appropriate environment for the physical development and growth in infancy.

"وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ
بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ" [البقرة: 233]."

"The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother

¹ Muslim, *Ṣaḥīḥ Muslim, The Book of al-Adab*, Hadith No. 5617. vol. 5, p. 509.

shall be treated unfairly on account of her child, or father on account of his child.”¹

Breastfeeding is a major source of nutrition for the newborn baby, as the infant depends on the mother for its nutritional and feeding needs. Consequently, the infant receives a balanced feeding from its mother’s milk. The *Sunnah* gives attention to the physical care of the infant by placing the nurturing responsibilities of the whole family upon the shoulders of the father or guardian. For example, the husband is held responsible for feeding and clothing of his wife.

عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَخْوَصِ قَالَ: حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- فَقَالَ: . . . أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ أَلَّا يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَّا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُخْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ.”

Sulaiman bin Amr bin al-Ahwas said: “My father narrated to me that he witnessed the farewell pilgrimage (*Hajj*) with the Messenger of Allah (peace be upon him) and he said: Indeed, you have rights over your women, and your women have rights over you. As for your rights over your women, then they must not allow anyone whom you dislike to tread on your bedding (furniture) nor to admit anyone in your home that you dislike. And their rights over you are that you treat them well in clothing them and feeding them.”²

The *Sunnah* highlights a man’s responsibility of providing sustenance for the family, as its negligence will make him sinful.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : "كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَفْقُوتُ."

¹ Al-Qur’an, Surah Al-Baqarah, 2: 233.

² Al-Tirmidhī, *Jāmi’ Al-Tirmidhī*, The Chapters on Suckling, Hadith No. 1163. vol. 2, p. 531. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ṣaḥīḥ*.

Abdullah bin Amr reported that the Messenger of Allah (peace be upon him) said: "It is sufficient for a person to be sinful that he be negligent to those who he (is responsible for) feeding."¹

The Holy Qur'an and *Sunnah* recommend Muslims the lawful [*Halāl*] food for eating and drinking.² For instance, according to *Sunnah*, food is categorized into lawful [*Halāl*] food and unlawful [Prohibited, *Harām*] food, whereby lawful food nourishes and cures the body, and unlawful food harms the body. The mother should be provided with lawful food through lawful earning sources for the production of the best milk during breastfeeding period.

The breastfeeding mother should supplicate: "بِسْمِ اللَّهِ" "In the name of Allah"³ while breastfeeding her infant for the protection of her baby. The *Sunnah* provides the best eating principle of dividing the stomach into three parts such as: the first for food, the second for drinks, and the third for breath.⁴ A breastfeeding mother can adopt this principle to keep her away from the physical problems due to over-eating and can provide the child a balanced nutrition from her milk. The mother should maintain her moderate eating and drinking without extravagance and conceit,⁵ for her child's healthy and balanced feeding. Other manners include giving pause during breastfeeding the child for enjoyable, palatable, and healthier drinking of the infant.⁶

The *Sunnah* allows the wife to spend on the nourishment of the child from the property of her husband without his permission, but it should be just and reasonable.

عَنْ عَائِشَةَ أَنَّ هِنْدَ بِنْتَ عَتَبَةَ، قَالَتْ: "يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي
وَوَلَدِي إِلَّا مَا أَخَذْتُ مِنْهُ وَهُوَ لَا يَعْلَمُ فَقَالَ: خُذِي مَا يَكْفِيكَ وَوَلَدَكَ بِالْمَعْرُوفِ."

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of *Zakāt*, Hadith No. 1692. vol. 2, pp. 316–17. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

² "O you who believe! Eat of the lawful things that We have provided you with". Al-Qur'an, al-Baqarah, 2: 172; Muslim, *Ṣaḥīḥ Muslim*, The Book of *Zakat*, Hadith No. 2364. vol. 3, p. 59.

³ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Food, Hadith No. 1858. vol. 3, p. 545. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

⁴ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Suckling, Hadith No. 2380. vol. 4, p. 397. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

⁵ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Dress, vol. 7, p. 373.

⁶ Abu Dawud, *Sunan Abu Dawud*, The Book of Drinks, Hadith No. 3727. vol. 4, p. 248. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

Aishah reported: Hind bint ‘Utba (may Allah be pleased with her) said, “O Allah’s Messenger (peace be upon him)! Abu Sufyā is a miser and he does not give me what is sufficient for me and my children. Can I take his property without his knowledge?” The Prophet (peace be upon him) said, “Take what is sufficient for you and your children, and the amount should be just and reasonable.”¹

Similarly, the woman can spend on her children from her own possessions and will be rewarded for that deed.

عَنْ أُمِّ سَلَمَةَ قَالَتْ: "قُلْتُ يَا رَسُولَ اللَّهِ هَلْ لِي أَجْرٌ فِي بَنِي أَبِي سَلَمَةَ أَنْفَقْتُ عَلَيْهِمْ وَلَسْتُ بِتَارِكِهِمْ هَكَذَا وَهَكَذَا إِنَّمَا هُمْ بَنِيَّ. فَقَالَ: نَعَمْ لَكَ فِيهِمْ أَجْرٌ مَا أَنْفَقْتَ عَلَيْهِمْ."

Umm Salmah said: “I said: ‘O Messenger of Allah (peace be upon him) will I have a reward for (spending on) the sons of Abu Salmah? I spend on them and I am not going to forsake them, for they are my sons too.’ He said: ‘Yes, you will have reward for what you spend on them.’”²

The *Sunnah* protects the life of an infant by postponing the punishment of its adulteress mother. The Prophet (peace be upon him) ordered the adulteress mother of the *Ghāmidī* tribe to breastfeed her baby for two years; even though she presented herself for the implementation of Islamic Limit (*Hadd*) upon her. However, the Prophet (peace be upon him) postponed her punishment until she gave birth and breastfed her child for two years. Then, the Prophet (peace be upon him) ordered the people to stone her to purify her from the sin of adultery.³

iv. Bodily Cleanliness and Toilet Training in Infancy

Islam highlights the importance of bodily purification and considers it half of the faith of a Muslim.⁴ During infancy, the mother is held responsible for the toilet training and bodily cleanliness of her infant for the physical health and care of the child. The

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Provision (Outlay), Hadith No. 5364. vol. 7, p. 69.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Zakāt, Hadith No. 2320. vol. 3, pp. 48–49.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of Oaths, Hadith No. 4432. vol. 4, pp. 471–72.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of Purification, Hadith No. 534. vol. 1, p. 354.

Sunnah recommends sprinkling the clothes, if a boy baby urinates on the clothes, and washing the clothes, if a girl baby urinates on the clothes; however, it would be before the age of eating food.

عَنْ أُمِّ قَيْسِ بِنْتِ مِخْصَنٍ "أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ -صلى الله عليه وسلم- فَأَجْلَسَهُ رَسُولُ اللَّهِ -صلى الله عليه وسلم- فِي حِجْرِهِ فَبَالَ عَلَى ثَوْبِهِ قَدَعًا بِمَاءٍ فَتَضَخَهُ وَلَمْ يَغْسِلْهُ."

Reported Umm Qais bint Mihsan: "I brought my young son, who had not started eating (ordinary food) to Allah's Messenger (peace be upon him), who took him and made him sit on his lap. The child urinated on the garment of the Prophet (peace be upon him), so he asked for water and sprinkled it over the soiled (area) and did not wash it."¹

A tradition mentions:

عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ قَالَتْ: "كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ فِي حِجْرِ رَسُولِ اللَّهِ -صلى الله عليه وسلم- فَبَالَ عَلَيْهِ فَقُلْتُ الْبَسْ ثَوْبًا وَأَعْطِنِي إِزَارَكَ حَتَّى أَغْسِلَهُ قَالَ: إِنَّمَا يُغْسَلُ مِنْ بَوْلِ الْأُنْثَى وَيُنْضَخُ مِنْ بَوْلِ الذَّكَرِ."

Lubābah bint Al-Hārith reported: "Al-Husain bin Alī was with the Messenger of Allah (peace be upon him) on the lap, and he urinated on him. I told him (the Prophet, peace be upon him): 'Wear another garment, and give me your *Izār* so that I may wash it.' He said: 'One needs to wash only for the urine of a girl, and sprinkle water for the urine of a boy.'"²

Similarly, a tradition states:

عَنْ عَلِيٍّ -رضي الله عنه- قَالَ: "يُغْسَلُ مِنْ بَوْلِ الْخَارِجَةِ وَيُنْضَخُ مِنْ بَوْلِ الْغُلَامِ مَا لَمْ يَطْعَمْ."

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Wuḍu'* [Ablution], Hadith No. 223. vol. 1, p. 175.

² Abu Dawūd, *Sunan Abu Dawūd*, The Book of Sacrifices, Hadith No. 2842. vol. 3, pp. 401-02. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ḥasan*.

Ali said: "The urine of a baby girl is washed, and the urine of a baby boy is sprinkled on, as long as he does not eat food."¹

Aṭia Sālīm explains the reason of washing and sprinkling the urine of a girl and boy: "The urine of girl is thick in viscosity; therefore, needs to be washed. Whereas, the urine of boy is thin in viscosity and less in amount; that's why, recommended to be sprinkled."² Some scholars argue: "The urine of the boy splits and scatters and can be observed; whereas the urine of the girl does not split, therefore, recommended to be washed for cleanliness."³

5.2.1.2 Religious Development

During the infancy period, religious development of the child stems from the parent religious practices and role model, and the religious home environment. The parent should perform five obligatory prayers; recite the Holy Qur'an, daily supplications, and other religious deeds in front of the infant for his/ her learning. Allah Almighty has created all humankind *Hunāfā'* (with the inclination to worship Allah alone) and on *Fitrah* (Monotheism; that is, belief in the Oneness of Allah). Therefore, the child should be given the best suitable environment in accordance with their *Fitrah* for the appropriate religious development during infancy period.

عَنْ عِيَّاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ: أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ: "أَلَا
إِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُم مَّا جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمِي هَذَا كُلُّ مَالٍ نَخَلْتُهُ عَبْدًا حَلَالٌ وَإِنِّي خَلَقْتُ
عِبَادِي حُرَفَاءَ كُلَّهُمْ وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ"

Ayaz bin Himār reported that the Messenger of Allah (peace be upon him) said: "Behold! My Lord has commanded me to teach you what which you do not know of what He has taught me: 'On this day, all the wealth that I have bestowed upon a slave (of Allah) is permissible. I have created all my slaves

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Purification, Hadith No. 377. vol. 1, p. 237. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*.

² Aṭia bin Muhammad Sālīm, *Sharh Balūgh al-Marām*, (Riyadh: Maktabah Shamilah, 2010), vol. 3, p. 169.

³ Abdullah bin Abdul Rahman, Ibn Jabrīn, *Sharh 'Umdah al-Ahkām*, (Riyadh, Maktabah Shamilah, 2010), vol. 4, p. 10.

Hunafā' (with the inclination to worship Allah alone), but the devils come to them and turn away from their religion (true path). . . ."¹

Yasien Mohamed concludes that the word *fitrah* may be defined as "a natural predisposition for good and for submission to the One God."²

أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجَّسَانِهِ كَمَا تُنْتَجِ الْبَهِيمَةُ بِهَيْمَةٍ جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ." ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ (فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ) [الروم: 30]."

Abu Hurairah reported that Allah's Messenger (peace be upon him) said: "Every child is born on *Fitrah* [true faith of Islamic Monotheism (i.e., to worship none but Allah Alone)] but his parents converts him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abu Hurairah; recited the Holy Verse: "Allah's *Fitrah* (i.e. Allah's Islamic Monotheism) with which He has created mankind. No change let there be in *Khalqillāh* (i.e., the Religion of Allah – Islamic Monotheism), that is the Straight Religion (Islam) (V.30:30)."³

In the *Sunnah*, after birth, the infant religious development begins with the hearing of *Adhān* in the right ear and *Iqāmah*⁴ in the left ear, the words of Allah's Greatness and Majesty. Ibn Qayyim said, "The wisdom behind that [*Adhān* and *Iqāmah*] is the first voice touching the ears of the baby conveys words relating to the Greatness and Glory of Allah."⁵

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَدَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ وَلَدَتُهُ فَاطِمَةَ بِالصَّلَاةِ."

¹ Muslim, *Ṣaḥīḥ Muslim*, Paradise: Description, Delights etc., Hadith No. 7207. vol. 7, pp. 256–257.

² Yasien Mohamed, "Fitrah: The Islamic Concept of Human Nature", (TA-HA Publishers, 1996), accessed December 7, 2015 from <http://www.missionislam.com/knowledge/DefinitionFitrah.htm>

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Funerals, Hadith No. 1385. vol. 2, p. 267.

⁴ *Adhān* the call to prayer and *Iqāmah* the words recited before starting five obligatory prayer. Author

⁵ Ibn Qayyim, *al-Jauzi, Tuhfa al-Maudūd Bay Ahkām al-Maulūd*, (Damascus: Maktaba Dār al-Biyān, 1971) p. 31.

Ubaidullah bin Abī Rāfi‘ reported that his father said: “I saw the Messenger of Allah (peace be upon him) say the *Adhān* in the ear of Hasan bin Ali – When he was born to Fatimah – the *Adhān* of *Ṣalāt*.”¹

In a tradition,

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ: "كَانَ إِذَا وُلِدَ لَهُ وَلَدٌ أَخَذَهُ كَمَا هُوَ فِي خِرْقَتِهِ فَأَذَّنَ فِي أُذُنِهِ الْيُمْنَى وَأَقَامَ فِي الْيُسْرَى وَسَمَّاهُ مَكَانَهُ."

Abdullah bin Abī Bakr reported that when a child born to Umar bin Abdul Aziz, he took him as it was his habit, and then said *Adhān* in the right ear, and the *Iqāmah* in the left ear.²

Moreover, selection of a good name is another step towards a child’s religious development, as the name has a positive and negative impact on human personality. The Prophet (peace be upon him) used to change the names that contain an adverse meaning and can adversely affect the personality of the child:

عَنْ عَائِشَةَ "أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ يُغَيِّرُ الْإِسْمَ الْقَبِيحَ."

Aishah reported that “the Prophet (peace be upon him) used to change offensive names.”³

The Prophet (peace be upon him) used to change the names of men and women containing adverse meaning:

عَنْ أُسَامَةَ بْنِ أَخْدَرٍ: "أَنَّ رَجُلًا يُقَالُ لَهُ أَصْرَمُ كَانَ فِي الثَّفَرِ الَّذِينَ أَتَوْا رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: مَا اسْمُكَ. قَالَ أَنَا أَصْرَمُ. قَالَ: بَلْ أَنْتَ زُرْعَةُ."

¹ Al-Tirmidhī, *Jāmi‘ Al-Tirmidhī*, The Chapters on Sacrifices, Hadith No. 1514. vol. 3, p. 292. Abu ‘Eīsā said: This Hadith is *Hasan Ṣaḥīḥ*. Hafiz Zubair Ali Za’i said: [This Hadith is] *Da‘īf*. Shaykh Albanī last grade was that it is weak. Hafiz Zubair Ali Za’i said: Muslims are acting upon this act continuously without any disagreement. Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5105. vol. 5, p. 414.

² Abdur Razzāq bin Hammām, al-Ṣan‘ānī, *Musannaf Abdur Razzāq*, (Beirut: al-Maktab al-Islamī, 1403H), Hadith No. 7985. vol. 4, p. 336. All reporters of this tradition are *Siqah* (trustworthy). *Author*

³ Al-Tirmidhī, *Jāmi‘ Al-Tirmidhī*, The Chapters on Manners, Hadith No. 2839. vol. 5, p. 187. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ṣaḥīḥ*.

Usāmah bin Akhdarī reported that “a man called Aşram was among the group that came to the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) said, “What is your name?” He said: “I am Aşram (meaning cut off of plants).” He said: “No, you are Zur‘ah (cultivable land).”¹

عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِيهِ "أَنَّ أَبَاهُ جَاءَ إِلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ: مَا اسْمُكَ. قَالَ: حَزْنٌ. قَالَ: أَنْتَ سَهْلٌ. قَالَ لَا أُغَيِّرُ اسْمًا سَمَّيْتَنِي بِهِ. قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتِ الْحُزُونَةُ فِينَا بَعْدُ."

Sa‘īd bin Al-Musaiyyab reported that when his grandfather, Ḥazn (hard ground) visited the Prophet (peace be upon him), the Prophet (peace be upon him) said (to him), “What is your name?” He said, “My name is Ḥazn.” The Prophet (peace be upon him) said, “But you are Sahl (soft ground).” He said, “I will not change my name with which my father named me.” Ibn Al-Musaiyyab added, “So we have had roughness (in his character) ever since.”²

عَنِ ابْنِ عُمَرَ "أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- غَيَّرَ اسْمَ عَاصِيَةَ، وَقَالَ: أَنْتِ جَمِيلَةٌ."

Ibn Umar reported that the Messenger of Allah (peace be upon him) changed the name of ‘Āṣiyah (disobedient) and said: You are Jamīlah (beautiful).³

This shows that the names affect human personality. The deviation and abnormality of a child’s psychological and social behavior may partially be attributed to the nicknames or the abusive names given to him or her.⁴

The parents should recite the sentence of Oneness of Allah Almighty (There is none worthy of worship except Allah) for the religious development of the infants.

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "اِفْتَحُوا عَلَى صِبْيَانِكُمْ أَوَّلَ كَلِمَةٍ بِلَا إِلَهَ إِلَّا اللَّهُ، وَلَقِّنُوهُمْ عِنْدَ الْمَوْتِ لَا إِلَهَ إِلَّا اللَّهُ، . . ."

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4954. vol. 5, p. 335. Hafiz Zubair Ali Za‘ī said: [This Hadith is] *Ḥasan*.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-adab* (Good Manners), Hadith No. 6193. vol. 8, p. 121.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-adab*, Hadith No. 5604. vol. 5, pp. 503-04.

⁴ Hoda Beshir, *Muslim Children*, p. 52.

Ibn Abbas reported that the Messenger of Allah (peace be upon him) said: "Start your children's first sentence with: "لَا إِلَهَ إِلَّا اللَّهُ" (There is none worthy of worship except Allah) and dictate "لَا إِلَهَ إِلَّا اللَّهُ" to persons near to death. . . ."¹

Ibn Qayyim says, "At the time of their [children's] speech development dictate to them: "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ" (There is none worthy of worship except Allah and Muhammad is the Messenger of Allah)."²

The parents are allowed to hold the child while performing the religious deeds, including obligatory prayers, pilgrimage, and *Umrah* and they will be rewarded for doing so, as stated:

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبِ بِنْتِ رَسُولِ اللَّهِ -صلى الله عليه وسلم- وَلَأَبَى الْعَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا.

"Abu Qatada Al-Ansāri reported that Allah's Messenger (peace be upon him) was offering prayer (*Salāt*) and he was carrying Umama the daughter of Zainab, the daughter of Allah's Messenger (peace be upon him) and she was the daughter of 'As bin Rabi' bin Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck)."³

This practice in infancy may be helpful in fostering the religious development of the infant.

Similarly, a tradition stated:

عَنْ ابْنِ عَبَّاسٍ قَالَ: رَفَعَتْ امْرَأَةٌ صَبِيًّا لَهَا، فَقَالَتْ: "يَا رَسُولَ اللَّهِ أَلْهَذَا حَجٌّ، قَالَ: نَعَمْ وَلَكَ أَجْرٌ."

¹ al-Baihqī, Abu Bakr Ahmad bin Al-Husain, *Sh'ab al-Imān*, (Riyadh: Makatabah al-Rushd, 2003), Hadith No. 8282. vol. 11, p. 128. Al-Baihqī said: Matan is *Gharīb*, I have not written only with this chain.

² Ibn Qayyim Al-Jauzī, *Tuhfah a-Mawdūd Fī al-Ahkām al-Mawlūd*, vol. 1, p. 231.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Aṣ-Ṣalāh* (The Prayer), Hadith No. 516. vol. 1, p. 316.

Ibn Abbas said: “A woman lifted up a child of hers and said: O Messenger of Allah (peace be upon him), is there pilgrimage [*Hajj*] for this one? He said: Yes, and you shall have a reward.”¹

The *Sunnah* recommends the Islamic greeting of *Salām* for the development of infants. The parent should follow this instruction of the Islamic greeting for the children religious development and Islamic learning of values and norms.

عَنْ أَنَسٍ "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَزُورُ الْأَنْصَارَ وَيُسَلِّمُ عَلَى صِبْيَانِهِمْ وَيَمْسَحُ رُءُوسَهُمْ."

Anas said: “Verily, the Prophet (peace be upon him) used to visit *al-Ansār*, he greets their children with *Salām* [peace be on you], and he wipes their heads (with affection).”²

The parent can bring the infant to Mosque and other religious places for the religious development of the child.

عَنْ أَنَسِ بْنِ مَالِكٍ يَقُولُ: "مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلَاةً وَلَا أَتَمَّ مِنَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَإِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ مَخَافَةً أَنْ تُفْتَنَ أُمُّهُ."

Anas bin Mālik reported: “I never offered prayers behind any *Imām* a prayer lighter and more perfect than that behind the Prophet (peace be upon him); and he used to cut it short, whenever he heard the cries of a child lest he should put the child’s mother to trail.”³

5.2.1.3 Emotional Development

During infancy, the infant spends maximum time with his/ her mother. Therefore, the mother should take care of the emotions of the infant during breastfeeding and other times. The *Sunnah* highlights the significance of love, kindness, mercy, and affection in the appropriate emotional development in infancy. The parents and caregivers should be familiar with the *Sunnah* strategies relating to the sound emotional

¹ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 3254, vol. 3, p. 486.

² Ibn Hibbān al-Tamīmī, Muhammad bin Hibbān, *Ṣaḥīḥ Ibn Hibbān*, (Beirut: Mu’assasah al-Risālah, 1993), Hadith No. 459. vol. 2, p. 205. Shoaib al-Ana’ūt said: The chain of this Hadith is *Ṣaḥīḥ*.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Adhān*, Hadith No. 708. vol. 1, p. 402.

development of infants. The parent should follow the Prophetic example and guidance in this regard as mentioned:

The Prophet (peace be upon him) presented his best model for the compassionate behavior towards children as cited:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم-."

Anas bin Mālik said: "I have never seen anyone who was more compassionate towards children than the Messenger of Allah (peace be upon him)."¹

The Prophet (peace be upon him) used to supplicate for Allah's blessing upon the children:

عَنْ عَائِشَةَ قَالَتْ: "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يُؤْتِي الصَّبْيَانَ فَيَدْعُو لَهُمْ بِالْبَرَكَةِ"

Aishah said: "Children would be brought to the Messenger of Allah (peace be upon him), and he would supplicate for blessing for them. . . ."²

The Prophet (peace be upon him) motivated humankind to exhibit loving and pleasing behavior towards the child:

عن واثلة "أن رسول الله صلى الله عليه وسلم خرج على عثمان بن مظعون ومعه صبي له صغير يلثمه فقال: "ابنك هذا؟ قال: نعم، قال: "أتحبه يا عثمان؟ قال: إي والله يا رسول الله إني أحبه! قال: أفلا أزيدك له حبا؟ قال: بلى فذاك أبي وأمي! قال: إنه من يرضى صبيا له صغيرا من نسله حتى يرضى ترضاه الله يوم القيامة حتى يرضى."

"Wāthilah reported that the Messenger of Allah (peace be upon him) moved toward 'Uthmān bin Maz'ūn, who was with his small child and he kissed him. He (peace be upon him) said: 'Is this your child?' He said: 'Yes,' He (peace be upon him) said: 'Do you love him O 'Uthmān?' He said: 'Yes by Allah! O

¹ Muslim, *Ṣaḥīḥ Muslim*. Virtues and Merits of Prophets, Hadith No. 6026, vol. 6, p. 170.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5106. vol. 5, p. 414. Hafiz Zubair Ali Za'ī said: The chain of this Hadith is *Ṣaḥīḥ*.

Messenger of Allah (peace be upon him), surely, I love him,' He (peace be upon him) said: 'Do I increase your love with him?' He said: 'Yes, may my father and mother be scarified for you!' He (peace be upon him) said: 'Indeed, who pleases his small child among his children so that he become pleasing, Allah will place him on the Day of Judgment so that he becomes pleasing.'"¹

The Prophet (peace be upon him) used to hug and love Hasan:

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ لِلْحَسَنِ: "اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَجِبْهُ وَأَحِبِّ مَنْ يُحِبُّهُ." قَالَ: "وَضَمَّهُ إِلَى صَدْرِهِ."

Abu Hurairah reported that the Prophet (peace be upon him) said to Hasan: "O Allah, I love him, so love him and love those who love him." "And he hugged him to his chest."²

The Prophet (peace be upon him) used to kiss Hasan with love and affection. Kissing develops a strong emotional bond between the parent and child, and inculcate among human being, how to love the child?

أَنَّ أَبَا هُرَيْرَةَ قَالَ: "قَبَّلَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ إِنَّ لِي عَشْرَةَ مِنَ الْوُلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَتَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ."

Abu Hurairah reported: "Allah's Messenger (peace be upon him) kissed Al-Hasan bin 'Ali while Al-Aqra' bin Hābis At-Tamīmī was sitting beside him. Al-Aqra' said: I have ten children and I have never kissed anyone of them. Allah's Messenger (peace be upon him) cast a look at him and said: Whoever is not merciful to others, will not be treated mercifully."³

¹ al-Muttaqī, 'Alā'uddīn Ali bin Hisāmuddīn, *Kanz al-'Ummāl*, (Beirut: Mu'assasah al-Risālah, 1989), Hadith No. 45958, vol. 16, pp. 585-86.

² Ibn Mājah, *Sunan Ibn Mājah*, The Book of the *Sunnah*, Hadith No. 142. vol. 1, p. 171. Hafiz Zubair Ali Za'ī said: The chain of this Hadith is *Ṣaḥīḥ*.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-adab* (Good Manners), Hadith No. 5996. vol. 8, p. 30.

The Prophet (peace be upon him) treated the child with mercy to protect his emotions and feelings during *Tahnīk*, even the child urinated in the lap of the Prophet (peace be upon him):

عَنْ عَائِشَةَ: "أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَضَعَ صَبِيًّا فِي جُحْرِهِ يُحَنِّكُهُ فَبَالَ عَلَيْهِ فَدَعَا بِمَاءٍ فَاتَّبَعَهُ."

Aishah reported: "The Prophet (peace be upon him) took a child in his lap for *Tahnīk*. The child urinated on him, so he asked for water and poured it over the place of the urine."¹

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- "أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ يُؤْتَى بِالصَّبْيَانِ فَيَبْرِكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ فَأَتَى بِصَبِيٍّ فَبَالَ عَلَيْهِ فَدَعَا بِمَاءٍ فَاتَّبَعَهُ بَوْلَهُ وَلَمْ يَغْسِلْهُ."

Aishah, the wife of the Prophet (peace be upon him) reported that "babies would be brought to the Messenger of Allah (peace be upon him) and he would pray for blessing for them and put some soft, chewed dates in their mouths (*Tahnīk*). A baby was brought to him and (the child) urinated on him. He called for some water and sprinkled it over the urine, but he did not wash it."²

The Prophet (peace be upon him) wiped the face of the Anṣari child politely and appreciated his eating style and love for the date:

"... وَدَعَا رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بِعَجْوَةٍ مِنْ عَجْوَةِ الْمَدِينَةِ فَلَاكَهَا فِي فِيهِ حَتَّى ذَابَتْ ثُمَّ قَذَفَهَا فِي فِي الصَّبِيِّ فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهَا - قَالَ - فَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: انْظُرُوا إِلَى حُبِّ الْأَنْصَارِ التَّمَرِ. قَالَ فَمَسَحَ وَجْهَهُ وَسَمَاهُ عَبْدُ اللَّهِ."

"... The Messenger of Allah (peace be upon him) called for some 'Ajwah dates of *Al-Madīnah* and softened them in his mouth, then placed some in the mouth of the child (Umm Sulaim), and the child started to smack his lips. The

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-adab* (Good Manners), Hadith No. 6002. vol. 8, p. 32.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Purification, Hadith No. 662. vol. 1, pp. 408–09.

Messenger of Allah (peace be upon him) said: 'See, how the Anṣar love dates.'
And he wiped his face and named him Abdullah."¹

The Prophet (peace be upon him) showed his great mercy with Hassan and Husain [the sons of his daughter Fatimah] during their childhood and he (peace be upon him) left the sermon in order to receive them, which highlights the Prophet's (peace be upon him) great care for them. This is the best example presented by the Prophet (peace be upon him) for parents about, how to develop the children in early childhood years?

عَنْ بُرَيْدَةَ يَقُولُ "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَخْطُبُنَا إِذْ جَاءَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا السَّلَامُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَغْثِرَانِ فَزَلَّ رَسُولُ اللَّهِ -صلى الله عليه وسلم- مِنَ الْمَنْبَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ : "صَدَقَ اللَّهُ (إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ) فَتَنَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَغْثِرَانِ فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا".

Buraidah said: "The Messenger of Allah (peace be upon him) was delivering a *Khuṭbah* [sermon] to us when Al-Hasan and Al-Husain came, wearing red shirts and falling down. So the Messenger of Allah (peace be upon him) descended from the *Minber* [Dais] and carried them, and placed them in front of him. Then he said: Allah spoke the truth: Indeed, your wealth and your children are trail (64: 15). I looked at these two children walking and falling down, and I could not bear patiently anymore until I interrupted my talk and picked them up."²

The Prophet (peace be upon him) used to touch the cheeks of children for fostering positive feelings and emotions in them.

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ : "صَلَّيْتُ مَعَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- صَلَاةَ الْأُولَى ثُمَّ خَرَجَ إِلَى أَهْلِهِ وَخَرَجْتُ مَعَهُ فَاسْتَقْبَلَهُ وَلَدَانِ فَجَعَلَ يَمْسَحُ خَدَّيْ أَحَدِهِمَا وَاحِدًا وَاحِدًا قَالَ وَأَمَّا أَنَا فَمَسَحَ خَدَّيْ قَالَ فَوَجَدْتُ لِيَدِهِ بَرْدًا أَوْ رِيحًا كَأَنَّمَا أَخْرَجَهَا مِنْ جُفُونَةِ عَطَّارٍ".

¹ Muslim, *Ṣaḥīḥ Muslim*, Virtues of the Companions, Hadith No. 6322. vol. 6, pp. 315–17.

² Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, Chapters on *Al-Munāqib*, Hadith No. 1774. vol. 6, p. 428–29. Hafiz Zubair Ali Za'i said: The chain of this Hadith is *Hasan*.

Jābir bin Samurah said: “I prayed the first prayer with the Messenger of Allah (peace be upon him), then he went out to his family, and I went with him. Some children met him, he started patting their cheeks, one after one. And he also patted my cheeks, and I found his hand to be cool and fragrant, as if he had brought it out of the bag of perfume seller.”¹

The Prophet (peace be upon him) embraced Usāma and Hasan in a loving manner, and supplicated for Allah’s mercy upon them.

عَنْ أُسَامَةَ بْنِ زَيْدٍ: "كَانَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَأْخُذُنِي فَيَقْعِدُنِي عَلَى فَخِذِهِ وَيُقْعِدُ الْحَسَنَ عَلَى فَخِذِهِ الْآخَرَى ثُمَّ يَضُمُّهُمَا ثُمَّ يَقُولُ: اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحُمُهُمَا."

Usāma bin Zaid reported: “Allah’s Messenger (peace be upon him) used to put me on his thighs and put Al-Hasan bin Alī on his other thigh, and then embrace us and say, “O Allah! Please be Merciful to them, as I am merciful to them.”²

The Prophet (peace be upon him) used to play with Hasan and Hussain and kiss their mouth with love and affection. This highlights the importance of supplication and care in the development of children:

عَنْ أَبِي هُرَيْرَةَ قَالَ: "بَصُرْتُ عَيْنَايَ هَاتَانِ وَسَمِعْتُ أَدْنَايَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ آخِذٌ بِيَدِ حَسَنِ أَوْ حُسَيْنٍ وَهُوَ يَقُولُ: تَرَقَّى عَيْنَ بَقَّةٍ. قَالَ: فَيَضَعُ الْغُلَامُ قَدَمَهُ عَلَى قَدَمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَرْفَعُهُ فَيَضَعُهُ عَلَى صَدْرِهِ ثُمَّ يَقُولُ: افْتَحْ فَاكِ. قَالَ: ثُمَّ يَقْبَلُهُ ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ."

Abu Hurairah said: “My two eyes have seen and my ears have heard from the Prophet (peace be upon him), and He caught the hand of Hasan or Hussain and said: ‘Uplift small eye.’ The child puts his feet on the feet of the Prophet (peace be upon him), then he raised him and put him on his chest, and said: ‘Open your mouth?’ he kissed it and said: ‘O Allah! Indeed, I love him, so love him.’”³

¹ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 6052. vol. 6, p. 179.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab* (Good Manners), Hadith No. 6003. vol. 8, p. 32.

³ Ibn Abī Shaibah, *Musannaf Ibn Abī Shaibah*, Hadith No. 32857, vol. 12, p. 101.

The Prophet (peace be upon him) mentioned the reward of embracing the children. Embracing is a good practice for the child's emotional development. A tradition mentions the reward for parent upon embracing the child and showing mercy to him:

عَنْ أَبِي هُرَيْرَةَ قَالَ: "أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ وَمَعَهُ صَبِيٌّ فَجَعَلَ يَضُمُّهُ إِلَيْهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَرْحَمُهُ؟ قَالَ: نَعَمْ قَالَ: فَاللَّهُ أَرْحَمُ بِكَ مِنْكَ بِهِ وَهُوَ أَرْحَمُ الرَّاحِمِينَ."

Abu Hurairah reported said: "A man came to the Prophet (peace be upon him) with his child, and he embraces him. The Prophet (peace be upon him) said: 'Do you show mercy to him?' He said: 'Yes.' He said: 'Allah will show mercy to you due to him and He is the Most Merciful.'"¹

The Prophet (peace be upon him) used to care the child during obligatory prayers, as he (peace be upon him) shortened the obligatory prayer upon hearing the child's cry, which incites his mother's passions.

عَنْ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ أَنَّ النَّبِيَّ -صلى الله عليه وسلم- قَالَ: "إِنِّي لَأَذْخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي مِمَّا أَغْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ."

Anas bin Malik reported that the Prophet (peace be upon him) said: "When I start the prayer (*al-Ṣalāt*), I intend to prolong it, but on hearing the cries of a child, I cut short the prayer (*Salāt*), because I know that the cries of the child will incite its mother's passions."²

Ultimately, the Prophet (peace be upon him) provides an ultimate strategy for the emotional development of children, by saying:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو يَزِيدُ - قَالَ ابْنُ السَّرْحِ - عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا."

¹ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 377. vol. 1, p. 37. Shaykh Albani said: [This Hadith is] *Ṣaḥīḥ*.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Adhān*, Hadith No. 709. vol. 1, pp. 402-403.

Abdullah bin ‘Amr reported that the Prophet (peace be upon him) said:
 “Whoever does not show mercy to our little ones, and respect the rights of our elders, he is not among us.”¹

5.2.1.4 Linguistic Development

Language development begins at the prenatal stage. The infant responds through bodily movements and uttering voices during the first year of infancy before starting language acquisition. The *Sunnah* establishes certain language principles and rules and recommends ethics for the pleasant home environment, which may have great impacts on the language acquisition in children. Nevertheless, in a Muslim society, the home environment is of prime importance in shaping and fostering the language skills during infancy, childhood, and later stages. Therefore, the parent should influence home environment with pleasant and good speech for the better language acquisition during the infancy period.

Concerning the first dictation of the infant, the Prophet (peace be upon him) recommends the utterance of the sentence of Oneness of Allah:

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "افْتَحُوا عَلَى صِبْيَانِكُمْ أَوَّلَ كَلِمَةٍ بِلَا إِلَهَ إِلَّا اللَّهُ وَلَقِّنُوهُمْ عِنْدَ الْمَوْتِ لَا إِلَهَ إِلَّا اللَّهُ ، . . ."

Ibn Abbas reported that the Messenger of Allah (peace be upon him) said:
 “Start your children’s first sentence with: “لَا إِلَهَ إِلَّا اللَّهُ” (There is none worthy of worship except Allah) and dictate “لَا إِلَهَ إِلَّا اللَّهُ” to persons near to death. . . .”²

Muslim scholars prefer to dictate at the beginning this important sentence of Oneness of Allah. Ibn Qayyim says, at the time of their [children’s] speech development dictate to them: “لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ” (There is none worthy of worship except Allah

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4943. vol. 5, p. 330. Hafiz Zubair Ali Za’i said: [This Hadith is] *Hasan*.

² al-Baihaqi, *Sh‘ab al-Imān*, Hadith No. 8282. vol. 11, p. 128. al-Baihaqi said: Matan is *Gharīb*, I have written only with this chain.

and Muhammad is the Messenger of Allah).¹ Similarly, Jamal Abdul Rahman says, 'dictate the small baby best sentence of Oneness of Allah, which is: "لَا إِلَهَ إِلَّا اللَّهُ".²

Similarly, a scholar highlights the significance of beginning the talk of children with the sentence of Oneness of Allah Almighty:

عَنْ إِبْرَاهِيمَ قَالَ: "كَانُوا يَسْتَحِبُّونَ أَوَّلَ مَا يُفْصِحُ أَنْ يُعَلِّمُوهُ: لَا إِلَهَ إِلَّا اللَّهُ سَبْعَ مَرَّاتٍ فَيَكُونُ ذَلِكَ أَوَّلَ مَا يَتَكَلَّمُ بِهِ."

Ibrahīm said: "They (Companions) want to become eloquent (the child) firstly, that they teach him [a child] "لَا إِلَهَ إِلَّا اللَّهُ" (There is none worthy of worship except Allah) seven times. This should be the first (sentence) to talk."³

This (sentence) arouses the emotions and feelings of the child. His zealousness of Islamic awareness increases. Through this [sentence], he becomes motivated towards every good action.⁴ The mother should use to recite the words of Allah's remembrance along with day and night time supplications.

The *Sunnah* describes the best remembrance and best supplication as:

عن جَابِرِ بْنِ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ."

Jabir bin Abdullah reported that the Messenger of Allah (peace be upon him) said: "The best remembrance is: "لَا إِلَهَ إِلَّا اللَّهُ" (There is none worthy of worship except Allah) and the best supplication is: "الْحَمْدُ لِلَّهِ" (All praise is due to Allah)."⁵

¹ Ibn Qayyim al-Jauzi, *Tuhfah al-Maudūd Fī al-Ahkām al-Maulūd*, vol. 1, p. 231.

² Jamal Abdul Rahman, *Atfāl al-Muslaimīn*, p. 48.

³ Abdur Razzāq, *Musannaf Abdur Razzāq*, Hadith No. 7977. vol. 4, p. 334. All reporters of this tradition are *Siqah*. Author

⁴ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Tifl*, p. 218.

⁵ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Book of Supplications, Hadith No. 3383. vol. 6, p. 111. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

In another tradition, the Prophet (peace be upon him) explains the best things to say are the words of Allah's Greatness.

عَنْ أَبِي صَالِحٍ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
"أَفْضَلُ الْكَلَامِ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ."

Some of the Prophet's Companions reported that the Prophet (peace be upon him) said: "The best things to say are: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ."¹

The Holy Qur'an should be recited consistently to provide the best and suitable home environment for infant language development.

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- قَالَ شُعْبَةُ: خَيْرُكُمْ: وَقَالَ سُفْيَانُ:
"أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ."

Uthmān bin 'Affān said that the Messenger of Allah (peace be upon him) said: "The best of you or the most excellent of you is the one who learns the Quran and teaches it."²

5.2.1.5 Social Development

The infancy period provides the foundations for the social development. The infant social development depends on parents, family members, and peers in Muslim societies and cultures. After birth, the infant develops attachment to his/ her mother, because she offers feeding and caring responsibility. Gradually, the infant develops attachment to the father and other family members. Usually, social learning and social relations of the infants develop through modeling and imitation the parent and family members, as they are considered as the prominent figures in socializing the infant. Infants imitate parents, elder children, family members, and peers. Therefore, parents

¹ Ahmad bin Hanbal, *Musnad Imam Ahmad*, Hadith No. 16459. vol. 4, p. 36. Shoaib al-Ana'ūt said: The chain of this Hadith is *Ṣaḥīḥ*.

² Ibn Mājah, *Sunan Ibn Mājah*, The Book of the Sunnah. Hadith No. 211, vol. 1, pp. 215-16. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

should take care of children by providing them with good company, even during the infancy period.

The Prophet (peace be upon him) said: “الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ” “A man follows the religion of his close friend, so let one of you look at whom he takes as his close friend.”¹ The Prophet (peace be upon him) highlights the importance of the company of a person as: “The example of a good companion in comparison with a bad one, is like that of the owner of musk and the owner of bellows; from the first you would either buy musk or enjoy its good smell, while the owner of the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof.”²

The *Sunnah* describes ideal behavior patterns for the infant social development that begins from parents modeling and imitation. The Prophet (peace be upon him) highlights the significance of caring the children and mentions key elements for the social development of children, including: kindness,³ compassion,⁴ love, hugging,⁵ mercy, kissing,⁶ greeting, wiping the head,⁷ and face, which are the key elements of social development during infancy.

The Prophet (peace be upon him) provides a foundational principle for the social development of the children: “إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِخَيْرٍ أَوْ خَيْرٌ هُوَ” “Good does not produce anything but good, or better than it.”⁸ Abdullah said: “وَعَوِّذُوهُمْ الْخَيْرَ فَإِنَّ الْخَيْرَ عَادَةٌ” “Teach them [children] goodness, because goodness is a habit.”⁹ Therefore, the parent and family members should encourage Islamic greeting of *Salām* (السَّلَامُ عَلَيْكُمْ) “peace be upon you” for the infant’s learning of social greeting that is a blessing for all family

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4833. vol. 5, p. 283. Hafiz Zubair Ali Za’i said: [This Hadith is] *Hasan*.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Sales (Bargains), Hadith No. 2101. vol. 3, p. 184.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4809. vol. 5, p. 274. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ṣaḥīḥ*.

⁴ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 6026, vol. 6, p. 170.

⁵ Ibn Mājah, *Sunan Ibn Mājah*, The Book of the *Sunnah*, Hadith No. 142. vol. 1, p. 171. Hafiz Zubair Ali Za’i said: The chain of this Hadith is *Ṣaḥīḥ*.

⁶ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Manners of Prophets, Hadith No. 6027. vol. 6, p. 170.

⁷ Ibn Hibbān, *Ṣaḥīḥ Ibn Hibbān*, Hadith No. 459. vol. 2, p. 205. Shoaib al-Ana’ūṭ said: The chain of this Hadith is *Ṣaḥīḥ*.

⁸ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Zakāt*, Hadith No. 2422. vol. 3, p. 95–96.

⁹ Al-Ṭabranī, Sulaiman bin Ahmad, *al-Mu’jam al-Kabīr*, (al-Mausal: Maktabah al-‘Ulūm Wa al-Hakam, 1983), Hadith No. 9155. vol. 9, p. 236. This Hadith is *Hasan*. al-Baiḥqī, Abu Bakr Ahmad bin al-Husain, *Sunan al-Baiḥqī al-Kubrā*, (Makkah: Dār Albāz, 1994), Hadith No. 4874. vol. 3, p. 84.

members.¹ The Prophet (peace be upon him) advises not to be angry and considers it the source of all “evils”.² The mother should control anger and show patience while handling, treating, and dealing the infant. This will serve for the socialization of infant emotion and behavior.

Moreover, the *Sunnah* also focuses on the socialization and development of the girls by mentioning the rewards for their care and socialization. The Prophet (peace be upon him) said: “لَا تَكْرَهُوا الْبَنَاتِ فَإِنَّهُنَّ الْمُؤْنِسَاتُ الْغَالِيَاتُ” “Do not hate daughters, because they are much friendly and precious.”³ Furthermore, the Prophet (peace be upon him) highlights: “مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ” “Whoever takes care of three girls and disciplines them, marries them off and treats them kindly, Paradise will be his.”⁴ The other traditions mentioned the same reward for the development of two daughters⁵ and one daughter.⁶ The Prophet (peace be upon him) used to play with children by pronouncing their names such as: “يَا ذَا الْأُذُنَيْنِ” “O Possessor of two ears” for Anas as a joke,⁷ and for Zainab as “يَا زُوْنَيْبُ يَا زُوْنَيْبُ” “O Zuwainab, O Zuwainab.”⁸ Similarly, gifts ensure love for humankind. The Prophet (peace be upon him) said: “تَهَادُّوا تَحَابُّوا” “give gifts, ensure love.”⁹ The infant likes good gifts including toys to play with mostly during the second year of life. Therefore, the parents and relatives should be careful while selecting the gifts for their children.

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, Chapters on righteousness and maintaining good relations with relatives from the Messenger of Allah (peace be upon him), Hadith No. 2698. vol. 5, p. 92. Abu 'Isā said: This Hadith is *Hasan Ṣaḥīḥ Gharīb*.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Virtues of the Companions of the Prophet (peace be upon him), Hadith No. 3749. vol. 5, p. 68. Ahmad bin Hanbal, *Musnad Imam Ahmad*, Hadith No. 23219. vol. 5, p. 373. Shoaib al-Ana'ut said: The chain of this Hadith is *Ṣaḥīḥ*.

³ Ahmad bin Hanbal, *Musnad Imam Ahmad*, Hadith No. 17411. vol. 4, p. 151. Shoaib al-Ana'ut said: The chain of this Hadith is *Hasan*.

⁴ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5147. vol. 5, p. 432. Hafiz Zubair Ali Za'i said: The chain of this Hadith is *Hasan*.

⁵ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 78. vol. 1, p. 41. Shaykh Albani said: [This Hadith is] *Hasan*.

⁶ Abu Abdullah Al-Hakim, *Al-Mustadrak Alā Aṣ-Ṣaḥīḥain*, Hadith No. 7346. vol. 4, p. 195. al-Dhahbī said: [This Hadith is] *Ṣaḥīḥ*.

⁷ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Righteousness and maintaining good relations from the Messenger of Allah (peace be upon him), Hadith No. 1992, vol. 4, p. 86. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

⁸ al-Maqdasī, Muhammad bin Abdul Wahid, *al-Aḥadith al-Mukhtārah*, 1st ed. (Makkah: Maktabah al-Nahdhah al-Hadīthah, 1410H), Hadith No. 1733. vol. 2, p. 309. Shaykh Albani said: [This Hadith is] *Ṣaḥīḥ. al-Silsilah al-Ṣaḥīḥ*, Hadith No. 2141, vol. 5, p. 174.

⁹ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 594. vol. 1, p. 208. Shaykh Albani said: [This Hadith is] *Hasan*.

5.2.2 Factors Affecting Personality Development During Infancy

This section discusses the factors affecting personality development in infancy, whether positively or negatively from the traditions of the Prophet (peace be upon him). Islam declares the children a trial and test for the parents. For instance, the Holy Qur'an states: "وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ" "And know that your possessions and your children are but a trial and that surely with Allah is a mighty reward."¹ Furthermore, the Prophet (peace be upon him) said: "فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ" "The *Fitnah* (trial and afflictions) of a man in his family, his property, his children and his neighbors."² Therefore, the parents play a critical role in the development of personality in infants.

The *Sunnah* explicitly highlights the influencing factors in the personality development during the infancy period.

5.2.2.1 Heredity and its Impact on Infancy Stage

The *Sunnah* explains the impact of heredity on the physical traits of the infant's personality, which occurs during the prenatal period and appears after birth. Through inheritance, the infants inherit physical traits, including: body color, shape, and body structure from the parents.

For example, the inheritance of physical resemblance is mentioned as:

عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضٌ وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ فَأَيُّهُمَا سَبَقَ كَانَ الشَّبَهُ."

Anas said: "The Messenger of Allah said: 'The man's water is thick and white, and the woman's water is thin and yellow. Whichever of them comes first, the child will resemble (that parent).'"³

The inheritance of color is mentioned as:

¹ al-Quran, al-Anfāl, 8: 28.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-Fatan*, Hadith No. 7096. vol. 9, p. 143.

³ Al-Nasā'i, *Sunan Al-Nasā'i*, The Book of Purification, Hadith No. 200. vol. 1, p. 135. Hafiz Zubair Ali Za'i said: The chain of this [Hadith] is *Ṣaḥīḥ*.

عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: "يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ. فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: هَلْ لَكَ مِنْ إِبِلٍ. قَالَ: نَعَمْ. قَالَ: فَمَا أَلْوَانُهَا. قَالَ حُمْرٌ. قَالَ: فَهَلْ فِيهَا أَوْزُقٌ. قَالَ نَعَمْ إِنَّ فِيهَا لَوْزُقًا. قَالَ: أَنَّى أَتَاهَا ذَلِكَ. قَالَ: لَعَلَّ عِرْقًا نَزَعَهَا. قَالَ: فَهَذَا لَعَلَّ عِرْقًا نَزَعَهُ."

Abu Hurairah reported that a man from Banu Fazarah came to the Prophet (peace be upon him) and said: "O Messenger of Allah! My wife gave birth to a black boy." So the Prophet said: "Do you have any camels?" He said: "Yes." He said: "Then what are their colors?" He said: "Red." He said: "Is there a gray one among them?" He said: "Yes, there is a gray one among them." He said: "From where does that come?" He said: "Perhaps it is hereditary." He said: "Then in the same way, perhaps it is his heredity."¹

The physical resemblance of an infant with the paternal relatives and maternal relatives is mentioned as:

عَنْ عَائِشَةَ . . . قَالَتْ: "فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: دَعِيهَا وَهَلْ يَكُونُ الشَّبَهُ إِلَّا مِنْ قِبَلِ ذَلِكَ إِذَا غَلَا مَاءُهَا مَاءَ الرَّجُلِ أَشْبَهَ الْوَلَدُ أَخَوَالَهُ وَإِذَا غَلَا مَاءُ الرَّجُلِ مَاءَهَا أَشْبَهَ أَعْمَامَهُ."

Aishah said . . . The Messenger of Allah (peace be upon him) said: "Let her be. Can the resemblance (of the child to either parent) come except through that? If her water prevails over that of the man, then the child will resemble his maternal uncles, and if the man's water prevails over hers, then he will resemble his paternal uncles."²

The role of inheritance is also explained in a long tradition, which describes the similarities of a baby to his father or mother:

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, Chapters on Walā' and Gifts, Hadith No. 2128, vol. 4, pp. 191-92. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Menstruation, Hadith No. 715. vol. 1, p. 429.

"عَنْ بَشْرِ بْنِ الْمُفَضَّلِ حَدَّثَنَا حُمَيْدٌ حَدَّثَنَا أَنَسٌ أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ بَلَغَهُ مَقْدَمُ النَّبِيِّ -صلى الله عليه وسلم- الْمَدِينَةَ فَأَتَاهُ يَسْأَلُهُ عَنْ أَشْيَاءَ فَقَالَ إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَغْلُمُهُنَّ إِلَّا نَبِيٌّ مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ وَمَا بَالُ الْوَلَدِ يَنْزِعُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ قَالَ: أَخْبِرْنِي بِهِ جَبْرِيْلُ آتِيًا. قَالَ ابْنُ سَلَامٍ ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ. قَالَ: أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَتَنَارٌ تَخْشُرُهُمْ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ، فَرِيزَادَةُ كَبِدِ الْخُوتِ وَأَمَّا الْوَلَدُ فَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدُ وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ نَزَعَتْ الْوَلَدَ. قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ"

Anas reported that Abdullah bin Salam (may Allah be pleased with them) asked the Prophet (peace be upon him) about three things and said: "which only a Prophet (peace be upon him) can answer." Among them one was: "Why does a child attract the similarity to his father or to his mother?" The Prophet (peace be upon him) replied: "As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child attracts the similarity to the woman." On this, Abdullah bin Salam said, "I testify that لا إله إلا الله" (none has the right to be worshipped but Allah). . .¹

Allah Almighty creates certain characteristics in the human being during the life span, as mentioned:

عَنْ عَبْدِ الْقَيْسِ قَالَ . . . ثُمَّ أَتَى النَّبِيَّ -صلى الله عليه وسلم- فَقَالَ لَهُ: إِنَّ فِيكَ خَلْتَيْنِ يُحِبُّهُمَا اللَّهُ الْجِلْمُ وَالْأَنَاةُ. قَالَ يَا رَسُولَ اللَّهِ أَنَا أَتَخَلَّقُ بِهِمَا أَمْ اللَّهُ جَبَلَنِي عَلَيْهِمَا قَالَ: بَلَى اللَّهُ جَبَلَكَ عَلَيْهِمَا. قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَبَلَنِي عَلَى خَلْتَيْنِ يُحِبُّهُمَا اللَّهُ وَرَسُولُهُ."

Abdul-Qais said that. . . The Prophet (peace be upon him) said to him: "You have two characteristics that Allah loves: Deliberation and dignity." He said: "O Messenger of Allah (peace be upon him), did I acquire them, or did Allah create

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Merits of *al-Anṣār*, Hadith No. 3938. vol. 6, pp. 171-72.

them in me?” He (peace be upon him) said: “No, Allah created them in you.” He said: “Praise be to Allah Who has created in me two characteristics that Allah and His Messenger love.”¹

Ibn Hajar writes: “He (the Prophet) answered the question and became silent, which shows that indeed the character is innate and acquired.”² In fact, the innate characteristics are considered as the blessings of Allah Almighty upon human beings.

The above traditions demonstrate that infants inherit the physical characteristics of their parent or paternal relatives or maternal relatives. That’s why, they resemble with them in the physical traits. The *Sunnah* also provides a complete guidance and awareness about the home environment for the development of a child’s personality, focusing on religion, piousness, uprightness, virtuousness, and character to produce a sound future generation.

5.2.2.2 Family Life

Family refers to a special kind of structure, whose principles are related to one another through blood ties and/ or marital relationships in order to entail mutual expectations; as recommended by religion, reinforced by law, and internalized by the individual.³ In an Islamic society, two elements including man and woman or husband and wife built the family in order to provide the basis and foundation for the children upbringing to form the society.⁴ The role of the mother is more important than father, because she spends most of her time with the child.⁵

The *Sunnah* focuses on the religion and character of the husband and wife and recommends them to fulfill their mutual responsibilities and rights correctly. The responsibilities of a Muslim husband are described as: “*the man is a guardian of his family and responsible for his charges*,”⁶ “*The best of you is the one who is best to his*

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5225. vol. 5, pp. 466–67. Shaykh Albani said: [This Hadith is] *Hasan*. *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5227. vol. 4, p. 525.

² Ibn Hajar, *al-Asqalanī*, Ahmad bin Ali, *Fath al-Bārī Sharh’ Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār al-Ma’rifah, 1379H), vol. 10, p. 459.

³ Hammūdah, ‘Abd al ‘Aṭī, *The Family Structure in Islam*, p. 19.

⁴ Rasulullah.net Team, “The Importance of Ethics and Values in Islamic Civilization,” from www.rasulullah.net., p. 41.

⁵ Khalid Ahmad, al-Shantūt, *Tarbiyyah al-Atfāl Fi al-Hadīth al-Sharīf*, p. 26.

⁶ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Manumission (of slaves), Hadith No. 2558, vol. 3, p. 420.

wife,”¹ “I enjoin good treatment of women . . . And their [women’s] rights over you are that you treat them well in clothing them and feeding them,”² “Treat women nicely,”³ and “And I command you to take care of the women in a good manner.”⁴ Furthermore, the *Sunnah* highlights the responsibilities of a Muslim wife as: “a woman is a guardian of her husband’s house and responsible for her charges,”⁵ and “Any woman who dies when her husband is pleased with her, will enter Paradise.”⁶ Consequently, the husband and wife can provide sound family foundations and best home environment for the care of their infant. By fulfilling their mutual duties and rights, the parents can protect their family life from problems and conflicts and home environment from domestic violence and spoiling. Therefore, the family might be united, coherent, well-established for the appropriate development of children.⁷

5.2.2.3 The Parent Faith

In a Muslim society, the parents are the key figures to develop the infant faith. The parent’s religious faith has a direct impact on the infant faith development. During the infancy period, the mother is the main source of the development of infant religious faith. The infant spends most of its time with the mother and imitates her religious practices. The *Sunnah* explicitly describes the parent role in the development of faith in infancy. The Prophet (peace be upon him) highlights the impact of the parent faith upon the child’s faith:

أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بِهَيْمَةٍ جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ." ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ (فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ) [الروم: 30].

¹ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 1977. vol. 3, p. 131. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Hasan*.

² Al-Tirmidhī, *Jāmi’ Al-Tirmidhī*, The Chapters on Suckling, Hadith No. 1163. vol. 2, p. 531. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Ṣaḥīḥ*.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3331. vol. 4, p. 329.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5185–5186. vol. 7, p. 81.

⁵ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Manumission (of slaves), Hadith No. 2558, vol. 3, p. 420.

⁶ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 1854. vol. 3, p. 64. Hafiz Zubair Ali Za’ī said: [This Hadith is] *Hasan*.

⁷ Khalid Ahmad, al-Shantūt, *Tarbiyyah al-Atfāl Fi al-Hadīth al-Sharīf*, p. 26.

Reported Abu Hurairah Allah's Messenger (peace be upon him) said: "Every child is born on *Fitrah* [true faith of Islamic Monotheism (i.e. To worship none but Allah Alone)] but his parents converts him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abu Hurairah; recited the Holy Verses: "Allah's *Fitrah* (i.e. Allah's Islamic Monotheism) with which He has created mankind. No change let there be in *Khalqillāh* (i.e. the Religion of Allah - Islamic Monotheism), that is the Straight Religion (Islam) . . . (V. 30:30)."¹

This shows that parent's faith has a direct impact on the child's faith and they develop their children in the faith, they have or practice. The *Sunnah* also clarifies that every child born on *Fitrah*, which is Islamic Monotheism (belief in the Oneness of Allah Almighty). Yasir Nasar writes [about Muslim children]: 'Allah has blessed our children on *Fitrah* but we change this *Fitrah* due to our upbringing mistakes.'²

5.2.2.4 The Parent's Personality

The parent's personality can influence the child's personality development positively or negatively even during the first two years of life. This refers to the selection of good parents for the sound personality development in infants. The *Sunnah* recommends selecting the husband and wife, would-be-parent in the future, focusing on their religion and character for protecting the child's religion and character. For the right selection of the husband, the *Sunnah* states:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "إِذَا خَطَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ
فَرُؤُجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "When someone whose religion and character you are pleased with proposes (to marry someone under your care), then marry him. If you do not do so, then

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Funerals, Hadith No. 1385. vol. 2, p. 267.

² Yasir Nasar, *10 Rasā'il Lay Kullay Ābin Wa Ummīn*, 1 st ed. (Cairo: Mu'ssasah Bedāyah, 2009), p. 12.

there will be turmoil (*Fitnah*) on earth and corruption (*Fasād*).”¹

For the right selection of the wife, the Prophet (peace be upon him) said:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا
وَلِدِينِهَا فَاطْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ."

Abu Hurairah reported: The Prophet (peace be upon him) said: “A woman is married for four (things), i.e., her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser.”²

The above traditions illustrate that the husband and wife should be selected focusing on their religion and character, otherwise, negligence of these factors would cause turmoil (*Fitnah*), corruption (*Fasād*), and disturbances in the home and society. In a Muslim home, the parents lacking religious practices and good character would not be able to provide the suitable family environment for the appropriate development during the infancy period.

5.2.2.5 The Parent's Supplications

The *Sunnah* greatly emphasizes the parent's supplication for the development of an infant's personality. During infancy, the parent can supplicate for the physical and mental health of the infant. The *Sunnah* recommends to congratulate the birth of the child with the supplication: “جَعَلَهُ اللَّهُ مَبَارَكًا عَلَيْكَ وَعَلَى أُمَّةٍ مُحَمَّدٍ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-” “May Allah make him [the child] blessed one for you and for the *Ummah* [nation] of [the Prophet] Muhammad (peace be upon him),”³ and also for Allah blessings upon the children.⁴ The Prophet (peace be upon him) used to supplicate for the child care and protection

¹ Al-Tirmidhī, Muhammad Ibn ‘Eīsā, *Jāmi’ Al-Tirmidhī*, trans by Abu Khaliyl (Riyadh: Darussalam, 2007), The Chapters on Marriage, Hadith No. 1084. vol. 2, p. 455. Shaykh Al-Albānī said: [This Hadith is] *Hasan*. Nasiruddīn, al-Albānī, *Irwa’ al-Ghalīl* (Beirut: al-Maktab al-Islāmī, 1985), Hadith No. 1084, Vol. 6, p. 266.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of An-Nikah (The Wedlock), Hadith No. 5090. Vol. 7, pp. 32–33.

³ Sulaiman bin Ahmed, al-Ṭabrānī, *al-Dua’*, (Beirut: Dār al-Kutub al-Ilmiya, 1413H) Hadith No. 945, p. 294. Hafiz Zubair Ali Za’i said: The chain of this Hadith is *Hasan*.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of *al-Adab*, Hadith No. 5617. vol. 5, p. 509; Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5106. vol. 5, p. 414. Hafiz Zubair Ali Za’i said: The chain of this Hadith is *Ṣaḥīḥ*.

from devils, poisonous pests, every evil, harmful and envious eye by saying: **أَعُوذُ** "O Allah! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye."¹²

Similarly, the parents can supplicate this supplication for the protection of their children: **“بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ غَيْرٍ لَآمَةٍ”** “In the Name of Allah, I perform *Ruqyah* for you, from everything that is harming you, from the evil of the every soul or envious eye, may Allah heals you, in the Name of Allah I perform *Ruqyah* for you.”³ Moreover, the Prophet (peace be upon him) advised Muslim parent not supplicating against their children, because they do not know the time of acceptance for the supplication: **“وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ”** “Do not supplicate against your children.”⁴ The supplication of the father for his child will undoubtedly be answered/ accepted.”⁵

5.2.2.6 Child Care during Breastfeeding

The *Sunnah* offers the concession to the mother in the religious obligations for mother-child care and protection during the breastfeeding period (two years). The mother is granted an exemption to perform the religious obligations during the *Nifas* period for forty days after the birth of a child, as mentioned in a tradition:

عَنْ أُمِّ سَلَمَةَ قَالَتْ: "كَانَتْ التُّفْسَاءُ تَجْلِسُ عَلَى عَهْدِ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَرْبَعِينَ يَوْمًا فَكُنَّا نَطْلِي وَجُوهَنَا بِالْوَرَسِ مِنَ الْكَلْفِ."

Umm Salamah narrated: “The time of waiting for *Nifās* during the time of Allah’s Messenger (peace be upon him) was forty days. We used to cover our

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3371. vol. 4, pp. 361–62.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3371. vol. 4, pp. 361–62.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Salām*, Hadith No. 5700. vol. 6, p. 38.

⁴ Abu Dawūd, *Sunan Abu Dawūd*, The Book of Legal Punishments, Hadith No. 1532. vol. 2, p. 222. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ṣaḥīḥ*.

⁵ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Supplication, Hadith No. 3862. vol. 5, p. 120. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ḥasan*.

faces with reddish-brown Wars (a plant that produces yellowish dye).¹

Abu 'Isa said: "The people of knowledge among the Companions of the Prophet, the *Tabi'in* [the followers of the Companions], and those after them are agree upon that the woman experiencing *Nifās* leaves the prayer for forty days, unless she sees that she has become pure before that, then she is to perform a bath and pray."²

During the breastfeeding period, the breastfeeding mother is waived from the obligatory fasting of the month of Ramdhān, as mentioned:

عَنْ أَنَسٍ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلَاةِ وَالصَّوْمِ
وَعَنِ الْحُبْلَى وَالْمُرْضِعِ."

Anas reported that the Prophet (peace be upon him) said: "Allah has waived half of the prayer and fasting for the traveler, and for pregnant woman and the sick (breastfeeding woman)."³

The above recommendations are beneficial for the physical health and care of the mother and her infant.

5.2.2.7 Malnutrition

Nutrition is significant to the infant physical development, health, and growth. Malnutrition has adverse effects on the development and growth of the infant. The *Sunnah* makes the parent responsible for providing lawful food during the weaning age. The Holy Qur'an recommends the lawful food: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ" "O you who believe! Eat of the lawful things that We have provided you with."⁴ Furthermore, the Holy Qur'an provides the precious principle of moderate eating and

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Purification, Hadith No. 139. vol. 1, pp. 164–165. Shaykh Albānī said: [This Hadith is] *Hasan*.

² Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Purification, Hadith No. 139. vol. 1, p. 164.

³ Al-Nasā'ī, *Sunan Al-Nasā'ī*, The Book of Fasting, Hadith No. 2276. vol. 3, p. 238. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*.

⁴ Al-Qur'an, al-Baqarah, 2: 172.

drinking, by saying: “وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ” “Eat and drink, but waste not by extravagance.”¹

In addition, the *Sunnah* also recommends moderate eating and drinking without extravagance and conceit: “كُلُوا وَاشْرَبُوا وَابْسُوا وَتَصَدَّقُوا، فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ” “Eat, drink, wear clothes and give alms without extravagance and without conceit.”² Therefore, the breastfeeding mother should follow the important Islamic teachings for the physical health of her infant. The *Sunnah* highlights the importance of lawful things, as the acceptance of worship depends upon the *Halal* food;³ which reveals that a breastfeeding mother should take care of her food for the proper development of the infant.

5.2.2.8 The Parent’s Attachment

The parent’s attachment can develop or spoil the infant personality. Breastfeeding is a source of mother-child attachment, which creates a psychological bond and emotional attachment between the mother and infant. Islam encourages the breastfeeding mother to breastfeed her baby for two years of infancy. However, the parent needs to take their mutual consent for the breastfeeding period. The Holy Qur’an clearly states the breastfeeding period for the child:

“وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ” [البقرة: 233].

“The mother shall give suck to their children for two whole years, for those who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother’s food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, or father on account of his child.”⁴

¹ Al-Qur’an, Surah Al-A’raf, 7: 31.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Dress, vol. 7, p. 373. Also see: Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 3605. vol. 4, p. 493. Shaykh Albani said: [This Hadith is] *Ḥasan*. *Ṣaḥīḥ Ibn Mājah*, Hadith No. 3595. vol. 2, p. 283.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Zakat*, Hadith No. 2364. vol. 3, p. 59.

⁴ Al-Qur’an, Surah Al-Baqarah, 2: 233.

Ibn Abbas said: “لَا رَضَاعَ بَعْدَ حَوْلَيْنِ كَامِلَيْنِ” “No suckling is to be carried on after the baby is two years old.”¹

5.2.2.9 Mother and Father’s Mutual Relationships

The *Sunnah* underlines the strategies for the mutual psychological health and well-being of the husband and wife, which prevails the psychological health and well-being of the infant. The prents relationships provide strong grounds for the stability of the family life and sound home environment.

The *Sunnah* commands the husband and wife to take care of each other kindly and happily, which is the actual key of mutual relationships and stability of the family life.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "اسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَغْلَاهُ فَإِنْ ذَهَبَتْ تَقِيمُهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ."

Abu Hurairah reported that the Prophet (peace be upon him) said, “Whoever believes in Allah and the Last Day should not harm his neighbor.” “And I command you to take care of the women in a good manner, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the women in a good manner.”²

عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ لِرَسُولِ اللَّهِ -صلى الله عليه وسلم- أَىُّ النِّسَاءِ خَيْرٌ قَالَ: "الَّتِي تَسْرُهُ إِذَا نَظَرَ وَتُطِيعُهُ إِذَا أَمَرَ وَلَا تُخَالِفُهُ فِي نَفْسِهَا وَمَالِهَا بِمَا يَكْرَهُ."

Abu Hurairah said: “It was said to the Messenger of Allah (peace be upon him): ‘Which woman is best?’ He said: ‘The one makes him happy when he looks at

¹ Al-Baihqī, *Sunan al-Baihqī al-Kubrā*, Hadith No. 15444, vol. 7, p. 462.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5185–5186. vol. 7, p. 81.

her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth.”¹

In conclusion, the infant personality development stems from the strong relationships of the parents while their quarrels and arguments affect the infant’s personality adversely. Therefore, the husband and wife should avoid such activities by consulting their opinions on the domestic matters for the appropriate development of their children.

5.2.2.10 Social Environment

During the two years of life, the infant social environment is limited to the parent, elder brothers and sisters, and other family members. The infant imitates their elders’ habits and behaviors. The *Sunnah* clearly mentions the impact of social environment on the personality and behavioral traits in general; therefore, the parents should take care of the company of the infants during the infancy period.

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "A man follows the religion of his close friend, so let one of you look at whom he takes as his closest friend."²

عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ لَا يَغْدُمُكَ مِنْ صَاحِبِ الْمِسْكِ إِلَّا مَا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ وَكَبِيرِ الْحَدَّادِ يُخْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً."

Abu Mūsa reported: Allah’s Messenger (peace be upon him) said: “The example of a good companion in comparison with a bad one, is like that of the

¹ Al-Nasā’i, *Sunan Al-Nasā’i*, The Book of Marriage, Hadith No. 3233. vol. 4, p. 102. Hafiz Zubair Ali Za’i said: The chain of this [Hadith] is *Hasan*.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4833. vol. 5, p. 283. Hafiz Zubair Ali Za’i said: [This Hadith is] *Hasan*.

owner of musk and the owner of bellows (or furnace); from the first you would either buy musk or enjoy its good smell, while the owner of the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof.”¹

5.2.2.11 Parenting Styles

Parenting needs patience and tolerance. Parenting styles directly involve in the development of infant personality. The *Sunnah* encourages the polite and kind parenting style for the personality development during the infancy period. The Prophet (peace be upon him) appreciated the women of Quraish for their excellent parenting styles that includes softness and kindness for the development of the infant.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ صَالِحُو نِسَاءٍ فَرِيضٌ أَخْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ وَأَزْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ."

Abu Hurairah narrated that the Prophet (peace be upon him) said, “The best women are the riders on camels and the righteous among the women of Quraish. They are very kind to their children in their childhood and very careful in guarding of the property of their husbands.”²

5.2.3 Problems in infancy and their Treatments from the *Sunnah*

This section highlights the problems occurring during infancy and their treatment from the *Sunnah* tradition. The following problems are identified in infancy:

5.2.3.1 Feeding Problems

Feeding problems include difficulty in sucking, swallowing, or chewing, vomiting, colic, delay in self-feeding, tantrums and other mealtime problematic behaviors.³ After birth, during the infancy period, the mother should supplicate “بِسْمِ اللَّهِ” “In the Name of Allah”⁴ while breastfeeding the infant. To secure the infant’s health, the

¹ - Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Sales (Bargains), Hadith No. 2101. vol. 3, p. 184.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5082. vol. 7, p. 28.

³ Dahl, M., and Sundelin, C., “Early Feeding Problems in an Affluent Society”, *Acta Paediatr* 75 (1986): 775–788.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5376, 5377. vol. 7, pp. 188–89. Al-Tirmidhī, *Jāmi‘ Al-Tirmidhī*, The Chapters on Food, Hadith No. 1858. vol. 3, p. 545. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ṣaḥīḥ*.

mother's moderate food intake by dividing the stomach into three parts: one for food, one for drink, and one for breath,¹ protects mother-child health from stomach problems and diseases. This is the best principle for getting balanced nutrition for breastfeeding mother and her infant that would be helpful in treating physical problems due to over-eating, including vomiting and colic problems. The healthy feeding comes from moderate eating and drinking. The Prophet said: "Eat, drink, wear clothes and give alms without extravagance and without conceit."²

5.2.3.2 Sleep Problems

Sleep problems include disturbances in sleep patterns or sleep in naps. The parent can establish healthy sleep practices in infant through the regular scheduling and routine of sleep, establishing an appropriate sleep environment, encouraging sleep with minimal assistance, gradually increasing nocturnal feeding intervals, eliminating nocturnal feeding, gradually minimizing rewarding behaviors, and the parent's presence to encourage separation.³ The *Sunnah* strategies to deal with the sleep problems include the supplications, which may help in treating sleep problems. For example, the mother can supplicate this supplication for the child care and protection: "أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ غَيِّبٍ لَآمَةٍ" "O Allah! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye."⁴⁵ Similarly, she can protect the child with the supplication: "بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ" "In the Name of Allah, I perform *Ruqyah* for you, from everything that is harming you, from the evil of the every soul or envious eye, may Allah heals you, in the Name of Allah I perform *Ruqyah* for you."⁶

¹ Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters on Suckling, Hadith No. 2380. vol. 4, p. 397. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Dress, vol. 7, p. 373.

³ Sadeh A., and Sivan Y., "Sleep Problems during Infancy", *European Journal Pediatrics* 168 (2009): 1159–64.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3371. vol. 4, pp. 361–62.

⁵ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3371. vol. 4, pp. 361–62.

⁶ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Salām*, Hadith No. 5700. vol. 6, p. 38.

5.2.3.3 Toilet Training Problems

Toilet training is important for the physical health of the child during the infancy period. During infancy, the mother plays a key role for the cleanliness and purification of the infant. Therefore, she should give proper time for infant's bodily purification and cleanliness. The mother should keep in mind that the *Sunnah* considers purification half of faith due to its importance, as stated: "*Purification is half of faith.*"¹ Therefore, the mother can supplicate the supplications for toilet training² even in infancy period. This practice will give the learning of supplications, socializing of toilet training, and protection from unclean spirits, devils, and *Satan*.

5.2.3.4 Crying Problems

The infant used to cry to fulfill their needs and get the attention of the mother. The mother should be very careful about the crying habits of the child and she should treat her infant nicely and politely rather than harshly and strictly.

The *Sunnah* encourages kind, affectionate, merciful, and polite behavior towards the infant:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ صَالِحُو نِسَاءٍ قَرْنَشٍ أَخْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ وَأَزْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ."

Abu Hurairah reported that the Prophet (peace be upon him) said, "The best women are the riders on camels and the virtuous among the women of Quraish. They are very kind to their children in their childhood and very careful in guarding of the property of their husbands."³

Sometimes, the child cries because of the influence of the evil eye or envious eye. The mother should supplicate the recommended supplications for the protection and safety of the baby, as mentioned:

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Purification, Hadith No. 534. vol. 1, p. 354.

² These supplications can be recited and memorized from the book *Hisnul Muslim* compiled and referenced by Saeed Ibn Ali, *al-Qaḥṭānī* and published by Dār al-Ishaat Karachi Pakistan. This book can also be obtained through play store in android mobile phone. *Author*

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5082. Vol. 7, p. 28.

عَنْ أُمِّ سَلَمَةَ قَالَتْ: "دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَنَا صَبِيٌّ يَشْتَكِي فَقَالَ: مَا هَذَا؟
قَالُوا: نَتَّهِمُ بِهِ الْعَيْنَ. قَالَ: أَفَلَا تَسْتَرْقُونَ لَهُ مِنَ الْعَيْنِ؟".

Reported that Umm Salmah said: "The Prophet (peace be upon him) entered with us, and there was a child who was sick. He (peace be upon him) said: 'What happened to this child?' We said: 'He was accused of evil eye.' Then he said: 'You should protect him from envious eye.'"¹

عَنْ عَائِشَةَ قَالَتْ: "دَخَلَ النَّبِيُّ -صلى الله عليه وسلم- فَسَمِعَ صَوْتَ صَبِيٍّ يَبْكِي فَقَالَ: مَا لَصَبِيكُمْ هَذَا يَبْكِي فَهَلْ اسْتَرْقَيْتُمْ لَهُ مِنَ الْعَيْنِ؟".

Reported that Aishah said: "The Messenger of Allah (peace be upon him) entered, and he heard the voice of a child who was crying. He said: 'What happened to this child?' Then he (peace be upon him) said: 'You should protect him from the evil eye.'"²

The mother should supplicate for the care of her baby from every devil, poisonous pests, and every evil, harmful, envious eye, as mentioned:

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ -صلى الله عليه وسلم- يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ: "إِنْ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَأَمَةٍ".

Ibn Abbas reported: "The Prophet used to seek refuge with Allah for al-Hasan and al-Husain and say: Your forefather [i.e., Ibrahim (Abraham)] used to seek refuge with Allah for Isma'il and Ishaq by reciting the following:

"أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَأَمَةٍ"

¹ Abu Ya'la, Ahmad bin Ali, *Musnad Abi Ya'la*, (Damascus: Dār al-Ma'mūn, 1984), *Musnad Umm Salmah* the wife of the Prophet (peace be upon him). Hadith No. 6935, vol. 12, p. 365. Husain Salīm Asad said: The chain of this Hadith is *Ṣaḥīḥ*.

² Ahmad bin Hanbal, *Musnad Imam Ahmad bin Hanbal*, Hadith No. 24486. vol. 6, p. 72. Shaykh Albani said: (This Hadith is) *Ḥasan. al-Silsilah al-Ṣaḥīḥ*, Hadith No. 1048, vol. 3, p. 39.

‘O Allah! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.’”¹

عَنْ أَبِي سَعِيدٍ أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ يَا مُحَمَّدُ اشْتَكَيتَ فَقَالَ: نَعَمْ. قَالَ:

"بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ."

Abu Sa‘eed reported that Jibrīl, came to the Prophet (peace be upon him) and said: “O Muhammad, are you sick?” He said: “Yes.” He said:

"بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ"

“In the Name of Allah, I perform *Ruqyah* for you, from everything that is harming you, from the evil of the every soul or envious eye, may Allah heals you, in the Name of Allah I perform *Ruqyah* for you.”²

5.2.3.5 Temperamental Problems

Mothers should be aware of the three categories of temperament in infants, including: easy babies, who are placid and accept change easily; slow-to-warm up babies, who are shy and slightly clingy; and difficult babies, who cry often, are irregular in routine, react negatively and intensely.³ Mothers should follow the best examples of the Prophet (peace be upon him) for the treatment of temperamental problems of children. He (peace be upon him) always treated children with mercy, kindness, compassion, love, and politely as mentioned in the following traditions: Anas bin Mālik said: “*I have never seen anyone who was more compassionate towards children than the Messenger of Allah (peace be upon him).*”⁴ Thābit said: Anas said: “*Verily, the Prophet (peace be upon him) used to visit al-Ansār, he greets their children with Salām, and he wipes their heads (with affection).*”⁵

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3371. vol. 4, pp. 361–62.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of *Salām*, Hadith No. 5700. vol. 6, p. 38.

³ Nixon and Gould, *Emerging: Child Development in the First Three Years*, pp. 42–44.

⁴ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 6026, vol. 6, p. 170.

⁵ Ibn Hibbān, *Ṣaḥīḥ Ibn Hibbān*, Hadith No. 459. vol. 2, p. 205. Shoaib al-Ana‘ūt said: The chain of this Hadith is *Ṣaḥīḥ*.

5.2.3.6 Emotional and Behavioral Problems

Emotional and behavioral problems of the infant arise from the parent's personality, mutual behavior, family member's attitudes, and home environment. The *Sunnah* secures the infants from emotional and behavioral problems by guiding the parents to present their best personality and suitable home environment for infant's personality development. The Prophet (peace be upon him) guides husband and wife for as: "*And I command you to take care of the women in a good manner, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the women in a good manner.*"¹ "It was said to the Messenger of Allah (peace be upon him): 'Which woman is best?' He said: 'The one makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth.'"²

In addition, the Messenger of Allah (peace be upon him) said to Mu'ādh bin Jabal, "*O Mu'ādh! A grateful heart, a tongue that remembers Allah, and a pious wife that helps you in your worldly and religious affairs is better than what people have accumulated [of material gain].*"³ Parents and other family members can present their best model in developing their children's emotions and behavior. Abu Mūsa reported: Allah's Messenger (peace be upon him) said: "*The example of a good companion in comparison with a bad one, is like that of the owner of musk and the owner of bellows (or furnace); from the first you would either buy musk or enjoy its good smell, while the owner of the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof.*"⁴

To conclude, this section has explored the traditions related to an infant's personality development from the *Sunnah* perspective, which highlights the key factors that influence personality development. The section has focused on aspects of physical, religious, linguistic, emotional, and social development that play a major role in the

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5185–5186. vol. 7, p. 81.

² Al-Nasā'ī, *Sunan Al-Nasā'ī*, The Book of Marriage, Hadith No. 3233. vol. 4, p. 102. Hafiz Zubair Ali Za'ī said: The chain of this [Hadith] is *Hasan*.

³ Al-Baiḥqī, *Sh'ab al-Imān*, Hadith No. 4116. vol. 6, p. 247. Shaykh Albānī said: [This Hadith is] *Ṣaḥīḥ*. *Ṣaḥīḥ al-Jamī'*, (Damascus: al-Maktab al-Islāmī, 2010), Hadith No. 4409. vol. 2, p. 812.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Sales (Bargains), Hadith No. 2101. vol. 3, p. 184.

infant's personality development during infancy period. Moreover, the factors are illustrated that are associated with personality development in infancy, including heredity, family life and home environment, malnutrition, parent's personality, mother and father mutual relationships, mother-child attachment, parenting styles, and social environment. Finally, the therapies from the *Sunnah* perspective are elaborated for feeding, sleep, crying, toilet training, temperamental issues and emotional and behavioral problems of infants.

5.3 Development of Personality in Infancy from Contemporary Psychology

This section highlights the key aspects associated with infant's personality development within the realm of contemporary psychology. The infancy period is crucial to personality development in children. Contemporary psychologists have explored various dimensions of infant development and growth in general and personality development in particular. Importantly, parents and caregivers play a prominent role in the rearing of infants. This section emphasizes the role of caregivers and parents in the provision of sound child rearing practices. For the purposes of this discussion, infancy is defined as, "the period of life between birth and the emergence of language roughly one and one half to two years."¹ The Gale Encyclopaedia of psychology refers to the infancy period as the time from birth to age two.² The following section highlights three major areas drawn from the contemporary psychology literature related to infant personality development, including: aspects of personality development, factors affecting personality, as well as problems and their treatment.

5.3.1 Aspects of Personality Development During Infancy

This section focuses on factors influencing personality development during infancy including physical, religious, psychological, linguistic, and social development factors. These factors may have profound direct or indirect effects on personality development during infancy and later stages of life. An understanding of the stage of

¹ Lamb, Bornstein, and Teti, *Development in Infancy*, p. 1.

² Strickland, (eds), *The Gale Encyclopedia of Psychology*, p. 327.

infancy involves three aspects; biosocial (health), cognitive (curiosity) and psychosocial (temperament), as well as related dimensions from these three domains.¹

5.3.1.1 Physical Development

Healthy infant personality develops through the process of proper physical development. During infancy, adequate feeding is critical to normal physical development.² After birth, the newborn's body progresses through substantive adaptations to the outside world.³ An infant, from birth to one year of age, can gain triple their weight and develop a 50 percent increase in length.⁴ During the second year of life, the rate of growth and development slows.⁵ Children develop in a systematic pattern of physical, emotional, and psychological development.⁶ Infant's physical health depends on balanced nutrition containing appropriate protein, calories, vitamins, and minerals.⁷ Health experts generally recommend human milk as a sole and major source of nutrition for the infant's first year.⁸ In recent years, demand feeding has become more popular in infants, which determines timing (every six hours) and amount (4 ounces of formula) of feeding.⁹

Breastfeeding provides balanced fat and protein, nutritional completeness, protection against diseases, healthy physical growth,¹⁰ and fosters emotional association between the mother and baby.¹¹ Many research investigations lend support to breastfeeding as the best suited nutrition for infants from which the growth of nerves, intestinal track occurs and immune system is best stimulated, in contrast to bottle-feeding imitated

¹ Berger, *The Developing Person Through Childhood and Adolescence*, p. 3.

² Lamb, Bornstein, and Teti, *Development in Infancy*, p. 128. Parke and Gauvain, *Child Psychology*, p. 160.

³ Nixon and Gould, *Emerging: Child Development in the First Three Years*, 2nd ed. (Katoomba NSW: Social Science Press, 1999), p. 25.

⁴ Santrock, *Children*, p. 177.

⁵ Nixon and Gould, *Emerging: Child Development in the First Three Years*, p. 102.

⁶ Cristine M. Trahms and Peggy L. Pipes (eds), *Nutrition in Infancy and Childhood*, 6th ed. (Washington DC: McGraw Hill, 1997), p. 171.

⁷ Trahms and Pipes (eds), *Nutrition in Infancy and Childhood*, p. 35. See this book for a detailed explanation of infant's nutritional needs and physical healthcare strategies. Hoffnung M., et al., *Lifespan Development*, p. 120.

⁸ Hoffnung M., et al., *Lifespan Development*, p. 120.

⁹ Santrock, *Children*, p. 178.

¹⁰ Berk, *Development Through the Lifespan*, p. 130.

¹¹ Sandra Anselmo, and Wanda Franz, *Early Childhood Development: Prenatal Through Age Eight*, 2nd ed. (New Jersey: Prentice-Hall Inc., 1995), p. 176; Papalia and Martorell, *Experience Human Development*, p. 107.

formulas.¹ Feeding is the fundamental interaction that develops the relationship between parents and infants for future psychological development. Successful feeding is considered one measure of competent parenthood that facilitates a warm and trusting relationship between the infants and their parents.² McCrory and Murray research concluded that breastfeeding is associated with brain development in infancy.³ In many developing countries, mothers traditionally breastfeed their infants for two years.⁴ Infants may be gradually introduced to solid foods; including: strained cereals and fruits at the age of six months to provide supplementary nutritional needs.⁵

Neonates have different sleep patterns,⁶ with an average sleep period of 16 hours ranging from 11 hours to 21 hours.⁷ These sleep patterns also vary at the age of six months varying from 11 to 12, or 13 to 14 hours,⁸ and at two years of age ranging from 12 to 13 hours.⁹ A child's sleep periods are important to parents in terms of their own self-care.¹⁰ Researchers delineate the five states of sleep and wakefulness in infants including deep sleep, active sleep, quiet awake, active awake, and crying and fussing.¹¹ In one study, 50% of parents from a range of cultures reported that their babies had sleep problems, which were severe enough to interfere with health and well-being.¹² Infants also display dreaming or at least REM (rapid-eye-movement) sleep that is linked with dream states in adulthood.¹³ A newborn's sleep cycle may prove stressful to novice parents, because they sleep for longer hours in short naps, but no more than two or three hours, even during the night time. Nevertheless, the

¹ Bee, *The Developing Child*, p. 87. Berk, *Development Through the Lifespan*, p. 130.

² Trahms and Pipes (eds), *Nutrition in Infancy and Childhood*, pp. 99, 122, 123.

³ Cathal McCrory and Aisling Murray, "The Effect of Breastfeeding on Neuro-Development in Infancy," *Maternal Child Health Journal* 17 (2013): pp. 1680–1688. Accessed July 16, 2016, from DOI 10.1007/s10995-012-1182-9.

⁴ Santrock, *Children*, p. 179.

⁵ Hoffnung M., et al., *Lifespan Development*, p. 120.

⁶ Nixon and Gould, *Emerging: Child Development in the First Three Years*, p. 38.

⁷ Buysse, D. J., "Diagnosis and Assessment of Sleep and Circadian Rhythm Disorders," in *Lifespan Development*, Hoffnung M., et al., p. 109.

⁸ Hoffnung M., et al., *Lifespan Development*, p. 109.

⁹ Berk, *Development Through the Lifespan*, p. 129.

¹⁰ Bee, *The Developing Child*, p. 84.

¹¹ Ibid, p. 85.

¹² Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 108.

¹³ Luce G. G., and Segal J., "sleep," in *Looking Forward Through the Lifespan: Developmental Psychology*, Peterson, p. 104.

socialization of sleep is usually accomplished successfully and most parents are familiar with bedtime minor stresses during infancy.¹

The human brain plays a vital role in controlling and monitoring the body. The first few years of life are critical for the development of the brain.² Infants are born with specific innate abilities, however their intermodal abilities improve through experience,³ and their perception establishes the first step in experiencing and interpreting the world.⁴ They feed and process information about the world and themselves through the senses of touch, taste, seeing, and hearing.⁵ Key factors associated with nature and nurture respectively interact and cooperate in perceptual development like other facets of development.⁶ Infants can see at birth,⁷ but their hearing is much better developed than their sight.⁸ They improve their scanning and tracking ability through face-to-face interaction with parents that helps them in refining face perception. Likewise, the parents provide interesting visual and sound stimulus through their faces and voice use to develop an attachment with infants that facilitates the young infants' exploration of their environment.⁹

The infant's sight develops more rapidly during the first year through habituation, accommodation, acuity (discrimination of details), and tracking. Caregivers, therefore, need to provide simple high-contrast slow moving objects to maximize learning through sight.¹⁰ Similarly, newborns prefer to look at patterned stimuli rather than plain stimuli.¹¹ Infants have a natural tendency towards social responses to human voices.¹² Newborns can distinguish human voice from other sounds.¹³ Specifically, they can improve their ability to distinguish sounds with different pitches.¹⁴ Effective hearing plays an essential role in the development of language in

¹ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 104.

² Nixon and Gould, *Emerging: Child Development in the First Three Years*, pp. 47–48.

³ Santrock, *Children*, p. 200.

⁴ Lamb, Bornstein, and Teti, *Development in Infancy*, p. 167.

⁵ Nixon and Gould, *Emerging: Child Development in the First Three Years*, pp. 31, 63. Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 117.

⁶ Condry, Smith, and Spelke, (2000), in *Children*, Santrock, p. 200.

⁷ Hoffnug M., et al., *Lifespan Development*, p. 135.

⁸ Nixon and Gould, *Emerging: Child development in the First Three Years*, p. 35.

⁹ Hoffnug M., et al., *Lifespan Development*, p. 135.

¹⁰ Nixon and Gould, *Emerging: Child Development in the First Three Years*, pp. 32–34.

¹¹ Berk, *Development Through the Lifespan*, pp. 125, 129.

¹² Hoffnug M., et al., *Lifespan Development*, p. 151.

¹³ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 118.

¹⁴ Santrock, *Children*, pp. 197–98.

infancy; therefore, caregivers need to respond to the infant through the use of voice with activities such as singing and verbal interaction.¹ Neonates respond to sweet taste through positive facial expression² and the sense of taste may even be present before birth.³ All five senses are important factors in the development of the infant.⁴

Peterson states that 'motor skills are the muscular and coordination abilities that enable children to move around, pick up things, and generally control the positions and movements of their bodies.'⁵ There is ample evidence that physical and motor development affect other aspects of psychological development in children.⁶ Motor development includes the voluntary movements of the body or parts of the body.⁷ According to dynamic systems theory, "heredity initiates the broad outline, with the sequence and development of motor skills resulting from interactions between the brain, the body and the physical and social environment."⁸ Young infants are active learners who explore and control the environment to meet their needs of nutrition, stimulation, and social contact.⁹ The perceptual-motor coupling is important in the development of motor skills and gross motor skills.¹⁰ This process culminates in the development of abilities such as walking.¹¹

An infant is equipped with important automatic inborn reflex behaviours such as sneezing, coughing, blinking, and sucking, which assist their survival during the first few months of life until the development of the brain's cortex.¹² Reflexes play an important role in the child's adjustment to the outside world.¹³ Infants show numerous inborn reflexes or autonomic responses to specific stimuli that include; common survival reflexes (primitive) such as crying, blinking, rooting/suckling/swallowing, sneezing, breathing, bowel, and bladder movements, non-specific purpose reflexes

¹ Diane Nixon and Kate Gould, *Emerging: Child Development in the First Three Years*, 2nd ed. (Katoomba NSW: Social Science Press, 1999), p. 35.

² Lamb, Bornstein, and Teti, *Development in Infancy*, p. 337.

³ Santrock, *Children*, p. 199.

⁴ Hoffnug M., et al., *Lifespan Development*, p. 135.

⁵ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 113.

⁶ Lamb, Bornstein, and Teti, *Development in Infancy*, pp. 124–25, 130.

⁷ Motor skills are voluntary movements of the body or parts of the body. Hoffnug M., et al., *Lifespan Development*, pp. 114–15.

⁸ Hoffnug M., et al., *Lifespan Development*, p. 114–16.

⁹ Rovee-Collier C. K., "The Development of Infant Memory," *Current Directions in Psychological Science* 8 (1999): pp. 80–85.

¹⁰ Motor skills involve large-muscle activities, such as walking. Santrock, *Children*, p. 184.

¹¹ Santrock, *Children*, p. 187.

¹² Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 100.

¹³ Nixon and Gould, *Emerging: Child Development in the First Three Years*, pp. 32–36.

(postural) such as Babinski (stroke foot), walking, Moro (startle reflex), grasping, walking, and stepping, and locomotor kicking, rocking, crawling, and standing. Newborn reflexes make possible classical conditioning in the young infant, which is important in helping them to recognize the correlation of events.¹

Maria Montessori asserts that, 'play is children's work,' that is positively involved in the development and learning of children.² In infants, play develops through parental and social interactions, bearing impacts on emotional, attentional, and social development.³ Theories of play describe the importance of play at the infancy stage. Piaget sees play as reflecting cognitive development and sensorimotor play during the first two years of life, providing children with the pleasure of mastery of motor skills and enjoying practicing new skills.' Sara Smilansky links play with cognitive development and categorize it into functional play, constructive play, and dramatic play, where functional play relates to the first two years and is simple and repetitious such as throwing, dropping and banging. Mildred Parten conceptualizes play as reflecting social skills and divides it into onlooker play, solitary play, parallel play, associative play, cooperative play and competitive play. Infants often engage in onlooker play and solitary play. A good caregiver will allow children to develop their own ideas freely. The principles of play involve security and consistency, trust and autonomy, meaningful play experiences, a well planned environment, sufficient and appropriate equipment, sense-full play, and routines as play opportunities.⁴

5.3.1.2 Cognitive Development

Human beings have a significant ability to learn at the prenatal stage and after birth through curiosity and attention that assists in cognitive development.⁵ Newborns can experience visual thinking and auditory thinking after birth. Infants can think and notice the world around them, organize their impressions, and remember their experiences. Further, newborns can engage themselves in cognitive processes such as thinking and mental activities including reasoning, attention, memory, problem

¹ Berk, *Development Through the Lifespan*, pp. 137–39; Nixon and Gould, *Emerging: Child Development in the First Three Years*, pp. 28–31. Moro is a neonatal response occurs in response to a sudden, intensive, noise or movement and grasping is a neonatal response occurs in response to a sudden, intensive, noise or movement. Santrock, *Children*, p. 184.

² Nixon and Gould, *Emerging: Child Development in the First Three Years*, p. 116.

³ Lamb, et al., *Development in Infancy*, p. 277.

⁴ Nixon and Gould, *Emerging: Child Development in the First Three Years*, pp. 118–27.

⁵ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, pp. 120–21.

solving and representing. They also indicate recognition of particular objects, familiar people, and activities.¹ Research indicates that infants look at human faces longer than pattern disks or plain, unpattern disks.² Infants tend to respond to new elements more strongly that are introduced into their environment.³

Infants born with the primitive ability to learn through imitation and this attribute improves over the first two years of life. Imitation is a strong learning source for the positive relationship between parent and infant. Habituation⁴ enables infants to learn more efficiently.⁵ It also assists in the acquisition of language.⁶ Piaget believed that children were active learners who explored and interacted with their environment.⁷ Piaget developed a theory of cognitive development which proposed that the ability to understand develops gradually with the growth of a child through sensorimotor intelligence that develops through assimilation⁸ and accommodation.⁹ Piaget argued that knowledge is derived from actions and is conceived as a process.¹⁰

Psychologists criticize Piaget's stage development theory as it confuses a child's motor abilities with cognitive or thinking abilities.¹¹ Another criticism of Piaget's theory highlights that adult-child interactions should direct the child rather than follow Piaget's developmental pathway in order to realize children's potential.¹² Behavior learning occurs through classical conditioning,¹³ operant condition¹⁴ and

¹ Hoffnung M., et al., *Lifespan Development*, pp. 125–27, 129.

² Hunnius S., and Geuze R. H., "Developmental Changes in Developmental Scanning of Dynamics Faces and Abstract Stimuli in Infants: A Longitudinal Study," *Infancy* 17 (2004): pp. 231–35.

³ Berk, *Development Through the Lifespan*, p. 135.

⁴ Habituation refers to "a gradual reduction in the strength of a response due to repetitive stimulation." Berk, *Development Through the Lifespan*, p. 134.

⁵ Berk, *Development Through the Lifespan*, p. 134.

⁶ Hoffnung M., et al., *Lifespan Development*, pp. 125–27.

⁷ Nixon and Gould, *Emerging: Child development in the first three years*, p. 6.

⁸ "Assimilation is interpretation of new experience to incorporate this knowledge into existing schemes, Infants form cognitive structures called schemes or schemas or schemata according to Piaget." Hoffnung M., et al., *Lifespan Development*, p. 132.

⁹ "Accommodation is modification of the schemes to fit new experience." Hoffnung M., et al., *Lifespan Development*, pp. 132–33.

¹⁰ Hoffnung M., et al., *Lifespan Development*, pp. 132–33.

¹¹ Meltzoff A., Kuhl P., and Moore M. K., "Perception, Representation, and Control of Action in Newborns and Young Infants," in *Lifespan Development*, Hoffnung M., et al., p. 136.

¹² Marilyn Fleer, *Staff-Child Interactions: A Vygotskian Perspective*, (Canberra: Australian Early Childhood Association, 1995), p. 3.

¹³ "Classical conditioning is a form of learning in which a neutral stimulus is paired with a stimulus that leads to a reflexive response." "Operant conditioning is a form of learning in which an organism acts or operates on the environment through spontaneous, voluntary behaviour." Hoffnung M., et al., *Lifespan Development*, p. 138.

¹⁴ Hoffnung M., et al., *Lifespan Development*, p. 139.

imitation during infancy. For example, in classical conditioning the infant pairs the neutral stimulus of forehead striking with the unconditional stimulus of breastfeeding while in operant conditioning reinforcement serves to stimulate the infant's behavior like responses to a parent's smile and praise, and control of crying and sleep. Imitation assists in exploring the social world and forming social relationships.¹ Infants build expectations about stimulus in classical conditioning without influencing the stimuli, whereas infants act on the environment and stimuli in operant conditioning. Operant conditioning modifies the parents and baby's reactions to each other by reinforcing the behavior of parent and baby and plays an important role in the development of attachment between infant and caregiver.² The conditioning and imitation help in understanding about how infants learn.³

5.3.1.3 Religious Development

Contemporary psychological research gives little emphasis to religious development in infancy. However, Western societies and cultures have a diversity of religious practices for the religious development of children. The majority of parents in the Western world is influenced by traditional psychological approaches to child rearing and give less significance to religious traditions.

5.3.1.4 Emotional Development

Emotion can be defined as, "a feeling that involves physiological arousal (a fast heartbeat) and expressive behaviour (a smile or grimace)."⁴ Sigmund Freud first proposed that emotional development of infants is tied to the mother, with mother's influence providing a foundation for all later relationships.⁵ Lewis' model of emotional development serves to explain how infants show: signs of contentment, interest, and distress through physiological responses during the first six months; true emotions of joy, surprise, sadness, disgust, anger, and fear during the next six months; and self-conscious emotions such as embarrassment, empathy, and envy between 15 to 24 months, after they have developed self-awareness.⁶ Lewis also believes that

¹ Hoffnug M., et al., *Lifespan Development*, pp. 138–40.

² Berk, *Development Through the Lifespan*, p. 134.

³ Hoffnug M., et al., *Lifespan Development*, p. 138.

⁴ Santrock, *Children*, p. 245.

⁵ Berk, *Development Through the Lifespan*, p. 184.

⁶ Papalia and Martorell, *Experience Human Development*, pp. 163–64.

emotional development depends on underlying cognitive changes, physiological arousal, and experience, particularly social experience.¹ The biological foundations and experience influence emotions.² Bowlby asserts an infant's relationship with its parent begins as a set of innate signals and overtime a true affection bond develops through new cognitive and emotional capacities and a history of warm and sensitive care.³

Research highlights that infants begin to pay attention to emotional/ social cues in faces at the age of about 2 to 3 months.⁴ Infants, indeed, are generally more emotional than older children, expressing emotions through tears, frowns, smiles, and grimaces.⁵ Infants' feelings and emotions are determined through vocalizations and body movements. Infants' basic emotions including happiness, interest, surprise, fear, anger, sadness, and disgust can be inferred from facial expressions. At the age of 6 months, infants form organized patterns of the face, voice, and posture that varies meaningfully with environmental events. However, by the middle of the first year, emotional expressions become well organized.⁶ Table 5.0 outlines the emotional development in infants:⁷

Table 5.0 Development of Infant's Emotions	
Approximate Age in Months	Emotion
0-1	Social smile
3	Pleasure smile
3-4	Wariness
4-7	Joy and Anger
4	Surprise
5-9	Fear
18	Shame
15-24	Embarrassment, Empathy, and Envy

¹ Lewis, M., "The Emergence of Human Emotions", in *Handbook of Emotions*, Lewis and J. M. Haviland-Jones (eds) 2nd ed. (New York: Guilford, 2000a), pp. 265-280.

² Santrock, *Children*, p. 245.

³ Berk, *Development Through the Lifespan*, p. 196.

⁴ Boyd and Bee, *The Developing Child*, p. 130.

⁵ Carol Magai, and Susan H. McFadden, *The Role of Emotions in Social and Personality Development: History, Theory, and Research* (New York: Plenum Press, 1995), p. 144.

⁶ Berk, *Development Through the Lifespan*, p. 185.

⁷ Izard, C. E., "Innate and Universal Facial Expressions: Evidence from Developmental and Across-Cultural Research," *Psychological Bulletin* 115 (1994): pp. 288-299; Lewis, M., "Shame: The Exposed Self," in *Lifespan Development*, Hoffnang M., et al., p. 158. Papalia and Martorell, *Experience Human Development*, pp. 163-64.

During infancy, there are six basic emotions that are categorized into positive emotions including joy/ happiness and surprise/ interest, and negative emotions comprising anger, sadness/ distress, disgust, and fear.¹ Happiness can be observed through smiling and laughter in infancy.² It is through positive expressions of emotion such as smiles and laughter that assist in generating a warm and supportive relationship between parent and baby and encourage parents to be affectionate and stimulating with their infants in order to foster different aspects of development.³

During the early weeks of an individual's life, babies smile during sleep in response to the touches and sounds. They smile in response to interesting sights by the end of the first month, and evoke a broad grin, termed a social smile, at human faces between 6 and 10 weeks.⁴ The first laughter of the infant emerges at the age of 3 to 4 months in response to active stimuli such as a parent's voice,⁵ and kissing the baby's tummy.⁶ However, an infant's smile and laughter increase through interaction with familiar people during the middle of the first year and serves to further strengthen the parent-child bond.⁷ Interest and surprise support learning and cognitive development in infancy. Infants show interest through facial expression and behavior during the first week of life, while surprise is dependent on cognitive capacity and is observed between 5 to 7 months of age.⁸ In contrast, negative emotions in infants are disruptive and unpleasant, although they serve as adaptive functions within a bio-developmental model.⁹ For instance, anger is an emotion that can emerge in the early years of life.¹⁰ Infants feel more anger and fear in the second half of the first year when they hesitate to play with a new toy or show fear of heights during crawling.¹¹ Infants' most frequent expression is stranger anxiety,¹² which is due to an expression of fear for

¹ Peter J. LaFreniere, *Emotional Development: A Biosocial Perspective* (Belmont CA: Wadsworth, 2000), p. 109.

² Nixon and Gould, *Emerging: Child development in the first three years*, p. 69.

³ Berk, *Development Through the Lifespan*, p. 185.

⁴ Sroufe L. A., and Waters E., "The Ontogenesis of Smiling and Laughter: A Perspective on the Organisation of Development in Infancy," *Psychological Review* 83 (1976): pp. 173–189.

⁵ Nixon and Gould, *Emerging: Child development in the first three years*, p. 69.

⁶ Sroufe L. A., and Wunsch J. P., "The Development of Laughter in the First Year of Life," *Child Development* 43 (1972): pp. 1324–1344.

⁷ Berk, *Development Through the Lifespan*, Berk, p. 185.

⁸ Izard C. E., *The Psychology of Emotions*, 1991, and Charlesworth W. R., *The Role of Surprise in Cognitive Development*, 1969, in *Emotional Development: A Biosocial Perspective*, LaFreniere, p. 113.

⁹ Peter J. LaFreniere, *Emotional Development: A Biosocial Perspective*, p. 115.

¹⁰ Nixon and Gould, *Emerging: Child development in the first three years*, p. 69.

¹¹ Berk, *Development Through the Lifespan*, p. 186.

¹² Santrock, *Children*, p. 248.

unfamiliar adults. This response is dependent on several factors such as the infant's temperament, the current situation, and past experience with strangers.¹ The stranger's gradual interaction with the baby by expressing warmth behavior, playing a familiar game, holding out an attractive toy, and slower approach rather than responding abruptly, help in reducing the fear. Infants' cognitive development and rearing practices within specific cultures may modify these emotional responses.² Many studies emphasize that the emotional expression of the caregiver have influences on the infant.³

Similarly, social referencing is a powerful source for learning in infants, and they can avoid harmful situations by responding to caregiver's emotional messages.⁴ Sadness is an emotion that can be observed following the attachment of the caregiver to the infant. The infant may demonstrate physical signs of sadness upon being removed from the people with whom they are attached.⁵ Fear appears at the age of 6 months and peaks at the age of 18 months.⁶ Fear is an innate emotion observed through the Moro and Startle reflex. However, many studies indicate that fear seems to be learned, because of the emotions propensity to increase dramatically between the ages of 7 and 9 months. Infants require consistent care in order to avoid the development of frequent fearful responses about new situations.⁷

Self-conscious emotions are a set of feelings, including shame, embarrassment, guilt, envy, and pride that involves enhancement of, or injury to, our sense of self. These emotions rely upon adult instruction to experience feelings of pride, shame, or guilt. Such emotions appear in the middle of the second year of life and play significant roles in children's achievement and moral behaviours.⁸ Emotional self-regulation refers to strategies used to adjust one's emotional state to comfortable levels of intensity to accomplish goals.⁹ Caregivers can contribute to infants' self-regulation by

¹ Berk, *Development Through the Lifespan*, p. 186.

² Ibid, pp. 186–187.

³ Striano T., and Rochat P., "Emergence of Social Referencing in Infancy," *Infancy* 1, (2000): pp. 253–264.

⁴ Berk, *Development Through the Lifespan*, p. 188.

⁵ Nixon and Gould, *Emerging: Child development in the first three years*, p. 69.

⁶ Santrock, *Children*, p. 248.

⁷ Nixon and Gould, *Emerging: Child development in the first three years*, p. 70.

⁸ Berk, *Development Through the Lifespan*, p. 188.

⁹ Eisenberg N., Spinrad T. L., "Emotion-Related Regulation: Sharpening the Definition," *Child Development* 75 (2004): pp. 334–339.

helping them in regulating their emotions.¹ Parents who sympathetically read and respond to an infants' emotional cues, have less fussy, and more easily calmed infants, as well as infants who are more interested in exploration,² in comparison to the parents, who wait to intervene until the infant becomes extremely agitated. This serves to reinforce the infants' rapid rise to intense distress.³ The growth in representation and language helps in regulating emotions in the second year, with the vocabulary for talking about feelings developing after 18 months.⁴ Emotional well-being, especially affection and stimulation, are necessary for healthy physical health. A lack of parental love results in the growth disorder, nonorganic failure to thrive, which is usually present by the age of 18 months. Disorders during infancy demonstrate life-persistent cognitive and emotional difficulties.⁵ Voice exposure at the fetal stage and in early infancy plays an important role in language development, whereas the emotional aspects of speech are significant for emotional development before and after birth.⁶

5.3.1.5 Social Development

Newborn infants are sociable and they show the first sign of their love between the ages of five and seven months by singling out a caregiver for special treatment.⁷ Infants display a positive interest in other infants at the age of 6 months, and these behaviors are most evident at the age of 10 months. By the age of 10 to 14 months, they show interest in other infants and play parallel play with toys, whereas they direct each other by the age of 18 months.⁸ According to Sigmund Freud's psychoanalytical theory of personality, the oral stage (the first year) is vital for the gratification of the infant's need for food and oral stimulation, whereas the anal stage

¹ Berk, *Development Through the Lifespan*, p. 189.

² Braungart-Rieker J. M., Hill-Soderlund A. L., and Kararass J., "Fear and Anger Reactivity Trajectories from 4 to 6 Months: The Roles of Temperament, Regulation, and Maternal Sensitivity," *Development Psychology* 46 (2010): pp. 791–804; Crockenberg, S., and Leekers, E., "Infant and Maternal Behaviors Regulate Infant Reactivity to Novelty at 6 Months," *Development Psychology* 40 (2004): pp. 1123–1132.

³ Blair C., and Raver C. C., "Child Development in the Context of Adversity: Experiential Canalization of Brain and Behavior," *American Psychologist* 47 (2012): pp. 309–318.

⁴ Bretherton I., Fritz J., and Zahn-Waxler C., and Ridgeway D., "Learning to talk about Emotions: A Functionalist Perspective," *Child Development* 57 (1986): pp. 529–548.

⁵ Berk, *Development Through the Lifespan*, p. 189.

⁶ Baltes E., "Modularity, domain specificity and the development of language," *Discussion in Neuroscience* 10, (1994): pp. 136–149.

⁷ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, pp. 141–142.

⁸ Bee, *The Developing Child*, p. 321.

(the second year) shifts the instinctual energy to the anal region for toilet training (the social requirement) and is crucial for personality development. Erikson expanded Freud's view and introduced psychosocial theory that asserts that a healthy outcome during infancy depends on the quality of the caregiver's behavior. He also stated that no parent can perfectly adjust to the needs of a baby, because of personal happiness, current life conditions, and culturally valued child raising practices. However, the psychological conflict of the first year is resolved by the balance of care through sympathetic, loving, which is the basis of trust in contrast to mistrust.¹

An infant's social abilities dramatically increase in the first year of life and serves as a building block for later social relationships.² Caregiver's sensitivity and infant's behaviour play an important role in establishing smooth social relationships at early stages of infancy.³ According to Bowlby, "children are innately programmed to elicit care from their parents by displaying attachment behaviours such as crying, clinging, smiling, and staying close to parents whenever possible (proximity-seeking behaviour)."⁴ In Bowlby's view, the development of infant-parent attachment involves four phases: newborn indiscriminate social responsiveness (1 to 2 months), discriminating sociability (2 to 7 months), attachment (7 to 24 months), and goal-corrected partnerships (year 3 onward).⁵ Lamb et al., argue that infants generally form the attachment to the adult, whom they have the most consistent and extended interaction, around the middle of the first year of life.⁶

Ainsworth identified a baby's level of attachment by observing specific behaviours including crying to attract attention, directing more smiles towards the caregiver rather than others, vocalizing more frequently with the caregiver, crying when the caregiver leaves, following the caregiver with their eye or on foot, looking selectively towards the caregiver, following the direction of the caregiver's voice, greeting the caregiver by grinning, crawling, and through displays of excitement, lifting the arms for the caregiver, clapping hands for the caregiver, burying the face in the caregiver's

¹ Berk, *Development Through the Lifespan*, p. 184.

² Nixon and Gould, *Emerging: Child development in the first three years*, p. 71.

³ Ibid, p. 70.

⁴ Bowlby, J., 1969, Attachment and loss, in *Emerging: Child Development in the First Three Years*, Dianne Nixon and Katy Gould, p. 72.

⁵ Lamb et al., *Development in Infancy*, pp. 272–77. This book gives a more detailed description of Bowlby's view.

⁶ Ibid, pp. 272–77.

lap, embracing, hugging, and kissing the caregiver, exploring the environment securely in the presence of the caregiver, flight to the caregiver during times of threat and danger, and clinging to the caregiver or his/ her possessions.¹ Initially, the infant becomes attached to their mother and later, to their father. However, the father can become a source of security and satisfaction for the mother and infant, hence both the father and mother influence on a child's psychological development.² The child may form equally strong attachments with their fathers.³ The attachment of infants to their father may occur through companionship, stimulation through play, games, storytelling, and other cognitive challenges.⁴

Parent-child relationships begin even before the birth of a child.⁵ According to Brazelton, "bonding is falling in love, whereas attachment is a commitment which follows bonding."⁶ Attachment is defined as, "a reciprocal, enduring emotional tie between an infant and a caregiver, each of whom contributes to the quality of the relationship."⁷ Bowlby argues that 'attachment styles are the result of repeated interactions with a caregiver.' A baby's working model of attachment based on Erikson's concept of basic trust states that secure attachment reflects trust whereas insecure attachment reflects mistrust.⁸ The parents' central task of the first year is to form attachment relationships with infants by eliciting protective and loving responses. Infants exhibit behaviors that encourage physical closeness between the infant and their caregivers. Human infants do not bond immediately to their caregivers, but the bonding process develops slowly with trust, memory, facial recognition, enjoyment with each other, and finally time spent together. Bonding is not automatic between parents and their newborns, but it develops over time during the first year with the active participation of both caregivers and infants. Infants prefer the company of others during the first few months of life rather than being alone.⁹ The quality of attachment relationships with rearing, family members differs from

¹ Ainsworth M. D. S., "The Development of Infant-Mother Attachment," in *Looking Forward Through the Lifespan: Developmental Psychology*, Peterson, p. 143.

² Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, pp. 142-143, 150.

³ Hoffnung M., et al., *Lifespan Development*, p. 168.

⁴ Lamb, "The Role of Father in Child Development," in *Looking Forward Through the Lifespan: Developmental Psychology*, Peterson, p. 150.

⁵ Hoffnung M., et al., *Lifespan Development*, p. 151.

⁶ Brazelton, T. B., 1989, in *Emerging: Child Development in the First Three Years*, Dianne Nixon and Katy Gould, p. 46.

⁷ Papalia and Martorell, *Experience Human Development*, p. 172.

⁸ Ibid, p. 173.

⁹ Nixon and Gould, *Emerging: Child Development in the First Three Years*, pp. 44-46.

child to child by the second year. Psychologists have introduced four attachment patterns. The first is a secure attachment pattern. The remaining three represent unsecure attachment patterns, including avoidant, resistant, and disorganized-disoriented attachments.¹ The greater probability of a secure attachment between infants and their parents depends on the quality of psychological and social adjustment as well as life circumstances. Attachment can be observed by three signaling behaviors such as crying, cooing, and babbling as well as four approach behaviors, including smiling, clinging, non-nutritional sucking and following or gazing. The bonds between infants and family members such as parents, siblings, extended family members, and grandparents provide the basis for the development of social relationships throughout the lifespan.² The following table 5.1 mentions attachment development through the four stages in infants:³

Table 5.1 Four Stages of Attachment		
Attachment Phase	Age Period	Attachment Patterns
Pre-Attachment Phase	Birth to 6 weeks	Grasping, Smiling, Crying, Gazing
Attachment-in-the-making Phase	6 weeks to 6-8 months	Infants respond to a familiar caregiver
Clear-cut Attachment Phase	6-8 months to 18 months-2 years	Familiar caregiver evident, but display separation anxiety
Reciprocal Relationship	18 months to 2 years and on	Separation protest declines and start negotiations with the parent

5.3.1.6 Language Development

Language is a form of communication, whether spoken, written or signed,⁴ that is based on words and grammar.⁵ Newborn's crying is the first means of communication.⁶ Research clearly shows the significance of parent-child conversations in the development of children. Language acquisition can be supported

¹ Berk, *Development Through the Lifespan*, pp. 197–198.

² Hoffnug M., et al., *Lifespan Development*, pp. 168, 162, 152.

³ Berk, *Development Through the Lifespan*, p. 196.

⁴ Santrock, *Children*, p. 224.

⁵ Papalia and Martorell, *Experience Human Development*, p. 148.

⁶ Berk, *Development Through the Lifespan*, p. 176.

by the interaction with other adults, such as childcare professional caregivers.¹ Infants articulate their first words at the age of around 12 months, with a range of 8 to 18 months, which develops rapidly after words appear and sometimes toddlers combine words between the age of 1 and a half year or 2 years.² Babies point before speaking as it is the most common gesture,³ which is important for language acquisition. They understand many words before they can use them. Imitation is a key to early language development.⁴

There are three theories of language development: *behaviorism*, *nativism*, and *interaction*. The behaviorist Skinner suggests that language like any other behavior is acquired through operant conditioning, where parents reinforce the baby's sounds with words, smiles, hugs, and speech.⁵ Behaviorists also state that children rely on imitation to rapidly acquire complex utterances including whole phrases and sentences.⁶ According to Linguist Noam Chomsky's nativist theory, children are prewired to master the intricate rules of their language, and all children are born with innate language acquisition devices that contain a set of rules common to all languages. Interactionists argue that language development arises from the interactions between inner capacities and environmental influences; therefore they stress the social context of language learning. However, today most developmental scientists agree that language acquisition depends on the interplay of nature and nurture.⁷ Parents can facilitate children's language development through engagement in nonverbal games, using simplified speech and other influencing techniques like expansion and recasting.⁸ Gros-Louis, West, and King suggest that contingent, sensitive maternal responses to the infants' vocalizations encourage vocal usage and shape vocal development.⁹ There is a sequence of milestones in language

¹ Hoffnang M., et al., *Lifespan Development*, pp. 143–144.

² Bloom L., "Language Acquisition in its Development Context," in *Development Through the Lifespan*, Berk, p. 177.

³ M. P. M. Richards and Judith F. Bernal, "An Observational Study of Mother-Infant Interaction", in *Ethological Studies of Child Behaviour*, N. Blurton Jones (eds). (London: Cambridge University Press, 1972), pp. 175–97.

⁴ Laura E. Berk, *Infants and Children: Prenatal Through Middle Childhood*, 7th ed. (Boston: Allyn and Bacon, 2012), pp. 233–236.

⁵ Berk, *Development Through the Lifespan*, p. 174.

⁶ Moerk, in *Infants and Children: Prenatal Through Middle Childhood*, Berk, p. 233.

⁷ Berk, *Development Through the Lifespan*, pp. 174–75.

⁸ Parke and Gauvain, *Child Psychology*, pp. 239–41.

⁹ Julie Gros-Louis, Meredith J. West, and Andrew P. King, "Maternal Responsiveness and the Development of Directed Vocalizing in Social Interactions," *Infancy* 19, no. 4, (2014): 385–408. Accessed July 16, 2016 DOI: 10.1111/inf.12054.

development during infancy period. Table 5.2 shows language development milestones:¹

Table 5.2 Language Development Milestones from Birth to 2 Years	
Age in Months	Development
Birth	Can perceive speech, cry, make some responses to sound
1 ½ to 3	Coos and laughs
3	Play with speech sounds
5 to 6	Recognizes frequently heard sound patterns
6 to 7	Recognizes all phonemes of native language
6 to 10	Babbles in strings of consonants and vowels
9	Uses gestures to communicate and play gesture games
9 to 10	Intentionally imitate sounds
9 to 12	Uses a few social gestures
10 to 12	No longer can discriminate sounds not in own language
10 to 14	Says first word (Usually a label for something)
10 to 18	Says single word
12 to 13	Understands the symbolic function of naming; passive vocabulary grows
13	Uses more elaborate gestures
14	Uses symbolic gesturing
16 to 24	Learns many new words, expanding expressive vocabulary rapidly from 50 words to as many 400; uses verbs and adjectives
18 to 24	Says first sentence (two words)
20	Uses fewer gestures; names more things
20 to 22	Has comprehension spurt
24	Uses many two-word phrases; no longer babbles; wants to talk

¹ Berk, *Development Through the Lifespan*, p. 175.

5.3.2 Factors Affecting Personality Development During Infancy

This section underlines the factors influencing personality development in infancy based on psychological research and studies.

5.3.2.1 Heredity and its impact on Personality

Heredity plays a key role in physical growth during infancy.¹ Infants have a partially genetic basis for their rate of growth.² Child development researchers have acknowledged that different genetic and environmental conditions can influence the pace of development in infancy.³ These factors combine to develop the temperament and personality in children.⁴ The role of heredity involves individual differences in temperament⁵ and personality.⁶ Genetically more intelligent parents can produce genetically intelligent children.⁷ Parents, through their behaviours and genetic inheritance, also affect the developmental trajectories and outcomes of their children.⁸ Moreover, genetic factors are assumed to be strongly associated with the etiology of autism spectrum disorders in children.⁹ Goldsmith argues that genetics have certain influences on personality dimensions in infancy and adulthood; however, there is a need for further in-depth investigations about gene action and its influence on the personality.¹⁰

5.3.2.2 Infant's Temperament

The temperament can be defined as, “an early-appearing, biologically based tendency to respond to the environment in predictable ways.”¹¹ According to Buss,

¹ Berk, *Development Through the Lifespan*, p. 130.

² Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 112.

³ Hoffnang M., et al., *Lifespan Development*, p. 107.

⁴ Berk, *Development Through the Lifespan*, p. 193.

⁵ The temperament is ‘an early-appearing, stable individual difference in reactivity and self-regulation. Reactivity refers to quickness and intensity of emotional arousal, attention, and motor activity. Self-Regulation refers to strategies that modify that reactivity.’ Rothbart M. K., and Bates J. E., “Temperament,” in *Handbook of Child Psychology: Social, Emotional, and Personality Development*, ed. N. Eisenberg, 6th ed. (Hopoken NJ: Wiley, 2006), pp. 99–166.

⁶ Berk, *Development Through the Lifespan*, p. 193.

⁷ Ibid, p. 169.

⁸ Lamb, Bornstein, and Teti, *Development in Infancy*, pp. 33, 38.

⁹ Baily A., et al., “Autism as a strongly Genetic Disorders: Evidence from British Twin Study”, *Psychological Medicine* 25, (1995): pp. 63–77.

¹⁰ H. H. Goldsmith, “Genetic Influences on Personality from Infancy to Adulthood,” *Child Development* 54, no. 2 (April, 1983): pp. 331–355. Accessed July 16, 2016 from <http://www.jstor.org/stable/1129695>.

¹¹ Papalia and Martorell, *Experience Human Development*, p. 165.

“Temperaments are the subclass of personality traits that are inherited. . . . The combination of inheritance and early appearance suggests that they are basic building blocks for personality.”¹ In infancy, temperament is the quality and intensity of individual differences of emotional reactions and interaction styles that is considered to be the basis of later personality development.² Infants differ in their reaction to new situations, moods, activity rates, social interactions or solitude, and daily rhythms.³ A mother’s sensitivity can affect the temperament of the child.⁴ A child’s relationships and experiences can shape, strengthen, manipulate, or counteract inborn individual differences.⁵ Overall, the temperament plays an important role in shaping social development.⁶

5.3.2.3 Infant’s Trust

Erikson’s theory of personality states that, “the most important development achievement of infancy is the acquisition of a realistic sense of trust.”⁷ Infants develop a balance between trust and mistrust through the sensitive, responsive interaction of the caregiver. Erickson states that the infant stage of psychosocial development centers on forming a sense of trust.⁸ The motivation for learning is a crucial factor in the rapid development of learning, cognition and problem solving abilities and depends on basic trust, personal control, learned helplessness, and self-efficacy.⁹

5.3.2.4 Family Life

The term family generally refers to “a group of people related to one another by birth, marriage, or adoption.” However, in contemporary society, the word family is applied

¹ Buss A. H., and Plomin R., “Temperament: Early Appearing Personality Traits,” in *The Developing Structure of Temperament and Personality from Infancy to Adulthood*, Charles F. Halverson Jr., Geldoph A. Kohnstamm, and Roy P. Martin, (New Jersey: Lawrence Erlbaum Associates, Publishers, 1994), p. 227.

² Nixon and Gould, *Emerging: Child Development in the First Three Years*, p. 41.

³ Bee, *The Developing Child*, p. 90.

⁴ Jaffari-Bimmel, N., et al., “Social Development from Infancy to Adolescence: Longitudinal and Concurrent Factors in an Adoption Sample”, 42, No. 6, (2006): pp. 1143-53.

⁵ Bee, *The Developing Child*, p. 90.

⁶ Jaffari-Bimmel, N., et al., “Social Development from Infancy to Adolescence: Longitudinal and Concurrent Factors in an Adoption Sample”, 42, No. 6, (2006): pp. 1143-53.

⁷ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 168.

⁸ Papalia and Martorell, *Experience Human Development*, p. 171.

⁹ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 124. Albert Bandura, ‘Self-efficacy is an individual’s expectation of competency in any given environment.’ p. 125

to any group that experiences a sense of kinship.¹ Parents play an important role in infant development and parent-infant relationships can affect infant development directly.² The type, amount, quality, and stability of care and family income are impacting factors on childcare.³ Psychological factors, including family's physical health and economic well-being may be important to optimal growth in the infant.⁴ Parents, family members, and the environment contribute to the shaping of emotional regulation, communication, and understanding in infants.⁵ In infancy, cognitive and motivational ability and healthy social and emotional development are stimulated by the parents' kind, attentive, stimulating, responsive and non-restrictive caregiving.⁶

Infants, as communicating beings, have a strong drive to interact with others. They take part in mutual regulation⁷ by sending behavioral signals.⁸ Caregivers greatly facilitate a child's language learning.⁹ A lack of awareness and responsiveness in the relationships of caregiver and infant may reflect child rearing difficulties and can cause the risk of developmental problems. Research highlights the importance of parent-child conversations for the healthy development of children.¹⁰ Language is a social act that requires interaction; therefore children do not develop language normally without regular social contact.¹¹ Psychologists believe that infants can store memories after they have developed language skills.¹²

5.3.2.5 Malnutrition

Nutrition plays an important role for the rapid growth of the brain and body, particularly during the first two years of life.¹³ Kroll, et al., study revealed that infants' who exclusively breastfed for a longer duration showed an increased neural

¹ The World Book Encyclopedia, p. 206.

² Lamb, Bornstein, and Teti, *Development in Infancy*, p. 37.

³ Papalia and Martorell, *Experience Human Development*, p. 186.

⁴ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 104.

⁵ Halberstadt A. G., and Lozada, F. T., "Emotional Development in Infancy through the Lens of Culture", *Emotion Review* 3, No. 2, (2011): pp. 158–168.

⁶ Schroeder and Gordon, *Assessment and Treatment of Childhood Problems*, p. 31.

⁷ Mutual regulation refers to 'the ability of both infant and caregiver to respond appropriately and sensitively to each other's mental and emotional states.' Papalia and Martorell, *Experience Human Development*, p. 176.

⁸ Papalia and Martorell, *Experience Human Development*, p. 176.

⁹ Santrock, *Children*, p. 235.

¹⁰ Hoffnang M., et al., *Lifespan Development*, pp. 152, 143.

¹¹ Berk, *Development Through the Lifespan*, p. 178.

¹² Santrock, *Children*, p. 217.

¹³ Berk, *Infants and Children: Prenatal Throug Middle Childhood*, p. 174.

sensitivity to positive (happy) body expressions, while less exclusive breastfed infants' showed an increased neural sensitivity to negative (fearful) body expressions.¹ The infancy period is a time representing the greatest risk for all types of maltreatment² that can affect physical, emotional, cognitive, and social development.³ Poor nutrition can cause serious developmental problems, including low cognitive and motor ability. Malnutrition, due to calorie deficits can cause marasmus disease during the first 12 months, which can lead to chronic diarrhea. Likewise, over-nutrition due to calorie-rich, nutrient-poor food may cause health risks.⁴ Malnutrition also disrupts the appetite control centers in the brain, deleteriously affecting learning and behavior, and finally causing permanent weight loss.⁵ Kim, J., et al., examined the correlation between child maltreatment and growth trajectories of personality using the variable-centered approach as well as the person-centered approach, and found that an increase in the development of personality disorders occur as a result of maltreatment.⁶

5.3.2.6 Parent's Attachment

According to ethological theory, "infants and parents are biologically predisposed to become attached to each other, and attachment promotes a baby's survival."⁷ Human infants need warm and prompt responses for their satisfaction and mutual attachment, which effects psychological and cognitive development.⁸ Infants develop attachments through regularly interacting with mothers, fathers, siblings, peers, and other persons,⁹ and these attachment patterns promote attachment in childhood, adolescence, and adulthood.¹⁰ Researchers identified the four factors that might influence attachment security including attachment opportunity, caregiving quality, infant characteristics,

¹ Kroll, K. M., et al., "Duration of Exclusive Breastfeeding is associated with Differences in Infants' Brain Responses to Emotional Body Expressions" *Frontiers in Behavioral Neuroscience* 8 (22 January 2015): pp. 1–9, accessed July 16, 2016 from doi: 10.3389/fnbeh.2014.00459.

² Neil J. Salkind, (ed.), *Child Development* (New York: Macmillan Reference, 2002), p. 78.

³ Papalia and Martorell, *Experience Human Development*, p. 191.

⁴ Hoffnung M., et al., *Lifespan Development*, p. 121.

⁵ Berk, *Infants and Children: Prenatal Throug Middle Childhood*, p. 177–76.

⁶ Kim, J., et al., "Child Maltreatment and Trajectories of Personality and Behavioral Functioning: Implications for the Development of Personality Disorder," *Development and Psychopathology* 21 (2009): 889–912, accessed July 16, 2016, doi:10.1017/S0954579409000480.

⁷ Papalia and Martorell, *Experience Human Development*, p. 172.

⁸ Ibid, p. 169.

⁹ Parke and Gauvain, *Child Psychology*, p. 204.

¹⁰ Trinke S., and Bartholomew K., "Hierarchies of Attachment Relationships in Young Adulthood," *Journal of Social and Personal Relationships* 14 (1997): pp. 603–625.

and family circumstances.¹ The mother's attitude and belief, emotional experiences, expressive behaviours, and personality traits play an important role in secure attachment in infants.²

Earlier studies of parenting highlight that parenting care influences the quality of infant attachment.³ The family circumstances may give rise to particular attachment in infancy for later socio-emotional development rather than infant attachment patterns.⁴ Researchers' demonstrated that securely attached infants are more enthusiastic, happy, and persistent in problem-solving situations.⁵ The long-term effects of attachment depends on the intensity of secure attachment between a child and its nurturing adult,⁶ Imitation develops infant-caregiver attachment, and provides an important foundation for social interaction for later stages of life.⁷ According to Piaget, deferred imitation does not occur until around the age of 18 months; whereas Meltzoff research suggests that it occurs much earlier.⁸

5.3.2.7 Mother and Father's Personality

Bolby states, 'the young child's hunger for his mother's love and presence is as great as his hunger for food.'⁹ Infants of highly stressed and unresponsive mothers are at higher risks than those of responsive, sensitive and calm mothers.¹⁰ Likewise, infants are at heightened risk whose mothers or caregivers experience depression and severe stress, alcohol abuse or other substances, and who lack warmth and display limited affectionate behaviours.¹¹ Factors that may play significant roles and affect mother-child attachment relationships as well as parent-child bonding include mother's

¹ Berk, *Development Through the Lifespan*, pp. 199–201.

² Anselmo and Franz, *Early Childhood Development*, p. 202.

³ Edward C. Melhuish, "The Quality of Care and Attachment", in *Current Issues in Infancy and Parenthood*, ed. Catherine A. Niven, and Anne Walker, (Oxford: Butterworth Heinemann, 1998) p. 183.

⁴ Edward C. Melhuish, "The Quality of Care and Attachment", in *Current Issues in Infancy and Parenthood*, ed. Catherine A. Niven, and Anne Walker, (Oxford: Butterworth Heinemann, 1998) p. 191.

⁵ Anselmo and Franz, *Early Childhood Development*, p. 207.

⁶ Papalia and Martorell, *Experience Human Development*, p. 176.

⁷ Hoffnug M., et al., *Lifespan Development*, p. 140.

⁸ Santrock, *Children*, p. 217.

⁹ Kairen Cullen, *Child Psychology: A Practical Approach*, (London: Icon Books, 2011) p. 77.

¹⁰ Campbell, S. B., *Behavioral Problems in Preschool Children* (New York: The Guilford Press, 1990), p. 11. Carolyn S. Schroeder and Betty N. Gordon, *Assessment and Treatment of Childhood Problems* (New York: The Guilford Press, 1991), p. 5.

¹¹ Papalia and Martorell, *Experience Human Development*, p. 189.

socioeconomic status,¹ mother-infant past interactions, the mother's memories of her own childhood,² mother's traumatic and painful labour, lack of emotional or physical energy for the attention of the infant, preference for the child's gender, disability and illness, post-natal depression, unceasing weariness and sleepless nights.³ Fans, et al., revealed that unsupportive maternal behavior at 8 months of infancy resulted in an increased risk of poor mental health in later life.⁴ Further, mother's smoking increased the frequency of respiratory disorders in the infant.⁵

A father's role is significant in the development of infants in many cultures.⁶ Fathers may provide economic sustenance and emotional support, and perform childcare duties in a mothers' absence.⁷ The frequent and positive involvement of a father is directly related to the physical, cognitive, social development and well-being of an infant or child,⁸ and his emotional investment is associated with cognitive development, well-being, and social competence in children.⁹ Research consistently highlights that children who develop without the presence of a father figure are at greater risk for psychological adjustment, school achievement, and control of aggression.¹⁰

5.3.2.8 Parenting Styles

Bornstein distinguishes four major domains of parenting: nurturing caregiving involving basic survival (protection, supervision, and sustenance), material caregiving aimed at structuring the physical environment (provision of toys and books and restriction on physical freedom), social caregiving involving interpersonal exchanges (soothing, touching, smiling, and vocalizing), and didactic caregiving pertaining to

¹ Hoffnung M., et al., *Lifespan Development*, pp. 168.

² Bretherton I., "A Communication Perspective on Attachment Relationships and Internal Working Models," *Monographs of the Society for Research in Child Development* 60 (1995): pp. 310–329.

³ Nixon and Gould, *Emerging: Child Development in the First Three Years*, p. 46.

⁴ Fan A. P., et al., "Association between Maternal Behavior in Infancy and Adult Mental Health: A 30-year prospective study," *Comprehensive Psychiatry* 55 (2014): 283–289. Accessed July 16, 2016 from www.elsevier.com/locate/comppsy.

⁵ Robert Drewett, Peter Wright, and Bridget Young, "From Feed to Meals: The Development of Hunger and Food Intake in Infants and Young Children", in *Current Issues in Infancy and Parenthood*, ed. Catherine A. Niven, and Anne Walker, (Oxford: Butterworth Heinemann, 1998) p. 207.

⁶ Parke and Gauvain, *Child Psychology*, p. 205.

⁷ Papalia and Martorell, *Experience Human Development*, p. 170.

⁸ Cabrera N. J., Tamis-LeMonda C. S., Bradely R. H., Hofferth S., and Lamb M. E., "Fatherhood in the Twenty-First Century," *Child Development* 71 (2000): pp. 127–137.

⁹ Salkind, (ed.), *Child Development*, p. 150.

¹⁰ *Ibid*, p. 150.

understanding of the world (interpreting external events and providing learning opportunity).¹

5.3.2.9 Caregiving Quality

The characteristics of the caregiver are the most important elements in the quality of care,² and caregiving is a critical task to develop social skills in infants.³ Infant care practices and interaction patterns differ greatly globally.⁴ These practices have an impact on the mental development of infants.⁵ A caregiver's encouragement and involvement assist in developing visual and grasping abilities in children.⁶ Human newborns are fully dependent in order to survive; therefore provision of consistent care over extended periods of time is critical.⁷ The quality of child-caregiver's consistent relationship appears to be significant to the development of peer relations.⁸ The studies of problematic behaviors in children reveal that parenting, parent depression, social support, and teen parenthood have been emphasized as strong influencing factors.⁹

5.3.2.10 Home Environment

As mentioned earlier, human infants depend on others for food, protection, and nurturance.¹⁰ The interplay of genetic and environmental factors develops the temperament and personality.¹¹ The home environment has a predictable impact on children.¹² Research has shown that warm, responsive caregivers and stimulating physical surroundings promote active exploration of the environment that in turn encourages the attainment of developmental milestone.¹³ Stressful home

¹ Bornstein, M. H., 2002, Parenting Infant, in *Development in Infancy*, Lamb, Bornstein, and Teti, p. 34.

² Papalia and Martorell, *Experience Human Development*, p. 186.

³ Bee, *The Developing Child*, p. 83.

⁴ Papalia and Martorell, *Experience Human Development*, p. 164.

⁵ Berk, *Development Through the Lifespan*, p. 200.

⁶ Nixon and Gould, *Emerging: Child Development in the First Three Years*, p. 60.

⁷ Bee, *The Developing Child*, p. 83.

⁸ Lamb, Bornstein, and Teti, *Development in Infancy*, p. 43.

⁹ Shaw, D. S., Dishion, T. J., Supplee, L., Gardner, F., and Arnds, K., "Randomized trial of a family-centered approach to the prevention of early conduct problems: 2-years effects of the family check-up in early childhood", *Journal of Counseling and Clinical Psychology* 74, (2006): pp. 1-9.

¹⁰ Papalia and Martorell, *Experience Human Development*, p. 171.

¹¹ Berk, *Development Through the Lifespan*, p. 184.

¹² Jaffari-Bimmel, N., et al., "Social Development from Infancy to Adolescence: Longitudinal and Concurrent Factors in an Adoption Sample," 42, No. 6, (2006): 1143-53.

¹³ Hoffnang M., et al., *Lifespan Development*, pp. 145.

environments undermine children's learning ability.¹ The home environment, in comparison to genetic influences, affects early language ability more significantly,² because environmental factors significantly contribute to the development of a child's language skills.³ Gibbons' differentiation theory states that infants actively search for invariant features of the environment in a constantly changing perceptual world.⁴ Thomas and Chess propose a goodness-of-fit model to explain the interactions between temperament and environment, which involves creating child-rearing environments according to each child's temperament.⁵ Goodness-of-fit between parent and child may be a key to further understanding the underlying dimensions of secure of attachment.⁶ Children, who live in deprived environments, have depressed brain activity;⁷ conversely, more resource rich environments can produce positive change in development.⁸

Following birth, environmental experience plays an important role in the brain's development, where the brain's neural connections are shaped by the inflowing stream of sights, sounds, smells, touch, language, and eye contact.⁹ Recent brain research shows that in the first few years the brain is sensitive to stress and trauma as well as proactive, sensitive nurturing relationships.¹⁰ The early environment, whether it is enriched or deprived affects overall brain growth, whereas the social environment affects the changing arousal patterns of the brain.¹¹ During infancy, siblings play less of a role in the social world of infant's, depending on the factors including age, gender, age gap, the quality of child-parents relationships, and family functioning.¹²

¹ Berk, *Development Through the Lifespan*, p. 171.

² Nadine Forget-Dubois, Ginette Dionne, Jean-Pascal Lemelin, Daniel Périus, Richard E. Tremblay, and Michel Boivin, "Early Child Language Mediates the Relation Between Home Environment and School Readiness," *Child Development* 80, no. 3, (2009): pp. 736–749, accessed July 23, 2016, doi/10.1111/j.1467-8624.2009.01294.x/full

in *Development Through the Lifespan*. Berk, p. 157.

³ Santrock, *Children*, p. 233.

⁴ Berk, *Development Through the Lifespan*, p. 146.

⁵ Hoffnang M., et al., *Lifespan Development*, pp. 152–53.

⁶ Papalia and Martorell, *Experience Human Development*, p. 174.

⁷ Cicchetti, 2001, in *Children*, Santrock, p. 174.

⁸ Santrock, *Children*, p. 174.

⁹ Black, 2001 in *Children*, Santrock, p. 175.

¹⁰ Nixon and Gould, *Emerging: Child Development in the First Three Years*, p. 63.

¹¹ Berk, *Development Through the Lifespan*, pp. 125–126.

¹² Lamb, Bornstein, and Teti, *Development in Infancy*, p. 41.

5.3.2.11 Cultural Influences

Culture is ‘a set of traditional, explicit and implicit beliefs, values, actions, and material environments that are transmitted by language, symbol, and behavior in an enduring and interacting group of people.’¹ Racial differences, cultural practices, socio-economic status, cultural beliefs, and child rearing practices influence neonates’ development.² Cultural influences affect parents’ beliefs about child-rearing.³ Furthermore, family types, socio-economic conditions, housing and nutrition also influence the positive development of social relationships in infants.⁴

The physical environment and cultural variations have impacts upon infant-rearing practices and motor skills development. An infant’s motor skills also influence their social relationships.⁵ The social environment particularly the presence of parents and family members shape infants’ emotional regulation, communication, understanding, and other characteristics including temperament.⁶ Halberstadt and Lozada identify five cultural frames; including: collectivism/ individualism, power distance, children’s place in family and culture, ways children learn, and value of emotional experience and expression; which have impact on parents’ socialization practices and subsequently influence infants’ emotion-related experience, expression, and understanding.⁷

5.3.2.12 Daycare

Daycare has many incarnations and may have a wide range of positive and negative effects on infants.⁸ The National Center for Infants, Toddlers, and Families identifies a series of criteria to ensure high-quality care that includes: health and safety, maintaining small groups, assigning each infant to a primary caregiver, ensuring

¹ Carolyn Saarni, Joseph J. Campos, Linda A. Camras, and David Witherington, “Emotional Development: Action, Communication, and Understanding,” in *Handbook of Child Psychology*, 6th ed., ed. Nancy Eisenberg (New Jersey: John Wiley and Sons, 2006), p. 236.

² Nixon and Gould, *Emerging: Child Development in the First Three Years*, p. 50.

³ Cole, M., 1999, “Culture in Development,” in *Development in Infancy*, Lamb, Bornstein and Teti, p. 50.

⁴ Nixon and Gould, *Emerging: Child development in the first three years*, p. 71.

⁵ Berk, *Development Through the Lifespan*, pp. 138–140.

⁶ Amy G. Halberstadt and Fantasy T. Lozada, “Emotion Development in Infancy through the Lens of Culture,” *Emotion Review* 3, no. 2 (April 2011): 158–168, accessed July 21, 2016 from DOI: 10.1177/1754073910387946.

⁷ Ibid.

⁸ Lamb, Bornstein, and Teti, *Development in Infancy*, pp. 46–47.

continuity in care, providing responsive caregiving, meeting individual needs in the context of the larger group, ensuring cultural and linguistic continuity, and providing a stimulating physical environment.¹

5.3.3 Problems during infancy and their Treatments

This section highlights the problems occurring during infancy and their treatment. Generally, the following problems are identified in infancy:

5.3.3.1 Feeding Problems

Symptoms of feeding problems include difficulty in sucking, swallowing, or chewing, vomiting, colic, delay in self-feeding, tantrums and other mealtime problematic behaviors.² Eating habits may cause psychological or social difficulties in children.³ To treat feeding problems of young children, behaviour therapy, occupational therapy, speech-language pathology intervention, and multi-disciplinary counseling approaches may be used.⁴ Behavioral approaches offer a means of understanding particular behaviors of children and promote appropriate and desirable behaviors. Discriminative learning through positive reinforcement and shaping or breaking tasks into component parts help in the process of positive reinforcement.⁵ Similarly, parents should take small steps to introduce new eating habits using techniques such as praise and attention, modeling pleasure in eating, playing with food, in contrast to force-feeding and displaying angered responses.⁶ Severe and persistent feeding problems increase the possibility of autistic spectrum disorder in children.⁷

¹ Fenichel, E., Lurie-Hurvitz, E., and Griffin, A., "Seizing the moment to build momentum for quality infants/ toddlers child care: Highlights of the Child Bureau and Head Start Bureau's National Leadership Forum on Quality Care for Infants and Toddlers. Zero to Three", 19 (1999): p. 37.

² Dahl, M., and Sundelin, C., "Early Feeding Problems in an Affluent Society", *Acta Paediatr* 75 (1986): pp. 775–788.

³ Kail and Wicks-Nelson, *Developmental Psychology*, p. 419.

⁴ Arts-Rodas, D., Benoit D., "Feeding Problems in Infancy and Early Childhood: Identification and Management", *Paediatric Child Health* 3 (1998): pp. 2–27.

⁵ Stanley I. Greenspan, and Serena Wieder, *Infant and Early Childhood Mental Health*, (Washington DC: American Psychiatric Publishing Inc, 2006), p. 66.

⁶ Douglas J., "Psychological Treatment of Food Refusal in Young Children", *Child and Adolescent Mental Health* 7 (2002): pp. 173–180.

⁷ Daphne V. Keen, "Childhood Autism, Feeding Problems and Failure to Thrive in Early Infancy," *Eur Child Adolesc Psychiatry* 17 (2008): pp. 209–216, accessed July 21, 2016 from DOI 10.1007/s00787-007-0655-7

5.3.3.2 Sleep Problems

Psychologists mark irregularity of sleep patterns in infants as a symptom of potential problems or disorders.¹ Parents can encourage and establish healthy sleep practices in infants through the regular scheduling and routine of sleep, establishing an appropriate sleep environment, encouraging sleep with minimal assistance, gradually increasing nocturnal feeding intervals, eliminating nocturnal feeding, gradually minimizing rewarding behaviors, and the parent's presence to encourage separation.²

The behavioral management approach is the most common treatment for infant sleep problems based on principles of learning theory. The approach provides a careful analysis of the cause of sleep problems followed by a realistic strategy to remove the reinforcing consequences of the problem behavior. The therapy requires a detailed description of infant sleeping patterns and its relevance to the behavior of the parents through a sleep diary that provides a precise written record of sleep patterns. The behavioral management treatment involves techniques of fading (parent's gradual physical distance from the child falling asleep), extinction (removal of the rewarding effects of parents), and association (strengthening or altering the cues like associating sleep with the night time sleeping context) to address sleep problems in infancy.³

5.3.3.3 Toilet Training Problems

Toilet training can create challenges between children and their parents. An infant may suffer from enuresis or encopresis, where enuresis is the failure to control urination appropriately in contrast to encopresis which involves defecation problems. Organic factors such as chronic disease, structural abnormalities, or bladder capacity can cause enuresis, whereas emotional disturbance and coercive toilet-training practices can cause encopresis.⁴ Toilet training of the infant is dependent on muscular maturation and motivation. Many parents use a readiness approach to toilet training of

¹ Bee, *The Developing Child*, p. 85.

² Sadeh A., and Sivan Y., "Sleep Problems during Infancy", *European Journal Pediatrics* 168 (2009): pp. 1159–1164.

³ David Messer and Carol Parker, "Infant's Sleep: Patterns and Problems", in *Current Issues in Infancy and Parenthood*, ed. Catherine A. Niven, and Anne Walker, (Oxford: Butterworth Heinemann, 1998) pp. 230–32.

⁴ Kail and Wicks-Nelson, *Developmental Psychology*, pp. 417–418.

children based on the signs they show at the time of toilet training.¹ Toilet training should be initiated in a warm, relaxed and supportive manner.²

5.3.3.4 Crying Problems

An infant's cry is a signal of need³ and a form of communication.⁴ An infant's crying behavior is a way of conveying their distress to the caregivers.⁵ Similarly, the infant's reflex of crying may also assist their well-being by drawing attention to them in distressing situations, which subsequently plays an important role in the establishment of child-parent communication and facilitates the attachment bond between parent and child. Common practices used to control the crying of babies across cultures involve singing of lullabies, rocking, soothing, cradling, and swaddling.⁶

5.3.3.5 Temperamental Problems

There are three categories of temperament in infants: easy babies, who are placed and accept change easily; slow-to-warm up babies, who are shy and slightly clingy; and difficult babies, who cry often, are irregular in routine, react negatively and intensely. Environment and experiences can modify infants' temperament traits considerably. Likewise, caregivers' patience and understanding can influence the affective dimensions of a difficult child leading to more positive interactivity.⁷ Skilled parents can manage temperamental difficulties more adeptly through the constructive perception of difficult temperamental responses.⁸

5.3.3.6 Emotional and Behavioral Problems

During infancy, fears may include noise fear, falling fear, stranger fear, and objects fear.⁹ Infants' persistent crying and colic have been shown to increase the risk for academic and hyperactivity in childhood.¹⁰ Infants experiencing regulatory problems

¹ Santrock, *Children*, p. 180.

² Michel, 2000, in *Children*, Santrock, p. 180.

³ Bee, *The Developing Child*, p. 85.

⁴ Anselmo and Franz, *Early Childhood Development*, p. 209. Papalia, and Martorell, *Experience Human Development*, p. 162.

⁵ Nixon and Gould, *Emerging: Child Development in the First Three Years*, pp. 38–40.

⁶ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, pp. 101–102.

⁷ Nixon and Gould, *Emerging: Child Development in the First Three Years*, pp. 42–44.

⁸ Bee, *The Developing Child*, p. 91.

⁹ Kail and Wicks-Nelson, *Developmental Psychology*, p. 425.

¹⁰ Wolke D., Rizzo P., Woods S., "Persistent infants crying and hyperactivity problems in middle childhood", *Pediatrics* 109, (2002): pp. 1054–1060.

have difficulties in regulating behaviors in different areas including sleep, feeding, state control, self-calming, and mood regulation.¹ Research indicates that regulatory problems in infants may contribute to later problems in cognitive development.² The causes of both normal and abnormal behavior include genetic disposition, bodily structure and function, cognitive and socio-emotional factors.³ However, the causes of many behavioral problems are still not clear. A parent's role can be highly effective in scaffolding the infants' emotional behaviors.⁴

To summarize, this section has examined an infant's personality development, drawing on a contemporary psychological perspective, highlighting a range of key variables that influence personality development. The section has emphasized that physical, cognitive, linguistic, emotional, and social development plays a key role in personality development during infancy. Further, there are a number of factors associated with personality development in infancy, including heredity, infant's temperament and trust, family life, malnutrition, parent-child attachment, a mother and father's personality, parenting styles, Caregiving quality, the home environment, cultural influences, and day-care. Finally, key psychological therapies for feeding, sleep, crying, toilet training, temperamental issues, and emotional as well as behavioral problems were identified.

5.4 Discussion

This chapter examined personality development in infancy from the perspectives of the *Sunnah* and contemporary psychological research and studies. The findings demonstrate that there is a correlation between the two approaches in addressing aspects of development, factors influencing the development of problems in infancy including their treatment. More generally, the *Sunnah* text and the psychological literature provide a comprehensive overview of the infant's personality development. The *Sunnah*, however, has discussed physical, cognitive, religious, emotional, social, and language development from a religious paradigm and has elaborated on the

¹ DeGangi G. A., Dipietro J. A., Green S. I., and Porges S. W., "Psychophysiological characteristics of the regulatory disordered infant", *Infant Behaviour Journal* 14, (1991): pp. 37-50.

² Wolke D., Schmid G., Schreier A., and Meyer R., "Crying and Feeding Problems in Infancy and Cognitive Outcome in Preschool Children Born at Risk: A Prospective Population Study", *Journal of Developmental and Behavioral Pediatrics* 30, no. 3 (2009): pp. 226-238.

³ Kail and Wicks-Nelson, *Developmental Psychology*, p. 416.

⁴ Fernald, A., "Approval and Disapproval: Infant Responsiveness to Vocal Affect in Familiar and Unfamiliar Languages", *Child Development* 64, (1993): pp. 657-674.

interplay of these aspects in the development of personality in infants. For example, the *Sunnah* introduces supplications for physical protection, advocates for a two years length breastfeeding period, delineates rewards for nutritional needs, and principles of toilet training for physical development. It emphasizes certain acts/ deeds such as *Adhān*, *Iqāmah*, *Tahnīk*, *‘Aqīqah*, for the religious development of children, and focuses on the parents’ kindness, love, softness, and affect towards their infants to promote psychological health. Furthermore, the texts highlight the importance of the use of decent, soft, polite, and appealing words for linguistic acquisition by recommending the first sentence “لَا إِلَهَ إِلَّا اللَّهُ” ‘There is none worthy of worship except Allah’”. The *Sunnah* tradition also emphasizes the significance of the environmental factors, including parental and broader familial behaviors in contributing to the social development of infants.

In contrast, contemporary psychologists have explored physical, cognitive, religious, emotional, social, and language development from a humanistic, empirical, and theoretical framework. Psychological research and studies emphasize the significance of breastfeeding, other nutritional needs, sleeping patterns, crying patterns, temperament, senses, and motor skills for physical development. Furthermore, such research highlight the importance of conditioning, imitation, and habituation in an infant’s cognitive development. Moreover, psychological research gives an understanding in the shaping of emotional development, milestone for linguistic acquisition, and attachment roles in the social development of infants. The chapter highlights that the *Sunnah* and contemporary psychology delineate certain principles for the personality development in infancy; however, the *Sunnah* is underpinned by religious ideology in the presentation of ideas associated with infant personality development.

This chapter presents a broad array of factors that influence personality development. Personality development in infancy is significantly influenced by a range of factors, including parental and familial interaction, as well as the home and social environment. The chapter gives a compatible explanation on the effects of heredity, malnutrition, an infant’s temperament and trust, mother-father personality, family life, parenting practices, home environment, social relationships, cultural environment, and day-care based on findings from the *Sunnah* and contemporary psychology. Further

understandings from the *Sunnah* perspective reflect that nutrition, parent's personality, character modelling, a parents' psychological health, linguistic patterns, parenting styles and practices, pious family life, a religious home environment, decent social relationships, peer interactions, and economic conditions are key factors influencing development of personality in infancy. In contrast, contemporary psychologists explore genetic, parental, and environmental factors and their influences on infant personality development. Contemporary psychological studies illustrate that important mediators for infant personality development include attachment, trust, parent and caregiver influences, the home environment, culture, and day-care. These factors may contribute in influencing the physical, emotional, linguistic, and social development of infants. Findings also suggest a convergence of the two dominant perspectives in relation to parent-child relations, child-rearing practices, and family-environment on the influence of an infant's development of personality. In light of these factors, it is clear that the *Sunnah* and contemporary psychological research share common factors associated with infant personality development. However, the *Sunnah* addresses the factors from a religious perspective rather than a humanistic, empirical foundation reflected in contemporary psychology research.

Concerning childhood problems and their treatment in infancy, the *Sunnah* provides therapies drawn from a religious domain, particularly for the treatment of problems associated with feeding, sleeping, crying, toilet training, temperament, emotion, and behavior. Specifically, supplications are identified for such problems, as well as love and affection therapy, strategies for controlling infant's and parent's behavior and personality, infant behavior modification through kindness and mercy, and child-rearing modeling practices. Conversely, psychological approaches emphasize behavioral management treatment, behavioral therapy, supportive parenting, and other strategies to deal with feeding, sleeping, crying, toilet training, temperamental, emotional, and behavioral problems. In conclusion, the findings from the *Sunnah* and contemporary psychology, broadly address issues of infant personality development; however the *Sunnah* perspective is unique in discussing various factors affecting during infancy from a religious framework.

CHAPTER 6

DEVELOPMENT OF A CHILD'S PERSONALITY AT CHILDHOOD STAGE FROM THE *SUNNAH* AND CONTEMPORARY PSYCHOLOGY

6.1 Introduction

The previous chapter has discussed aspects of personality development during the infancy period. This chapter presents an analysis of the *Sunnah* texts and contemporary psychology literature related to the development of a child's personality during childhood period. The chapter delineates a detailed review of physical, religious, psychological, linguistic, social, and sexual development during childhood. Moreover, the chapter highlights factors affecting childhood, particularly the family and social environment on a child's personality development. Finally, the chapter investigates problems experienced in childhood, their causes and methods of treatment from the perspectives of the *Sunnah* and contemporary psychology respectively.

6.2 Development of a Child's Personality from the *Sunnah* Perspective

Islam gives different names to describe the childhood stages. The Qur'an mentions the fetus for prenatal stage, "وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ" "and when you were fetuses in your mothers' womb"¹, the infant during infancy "وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ" "the mothers shall give suck to their children for two whole years"² and the child during childhood period, "ثُمَّ نُخْرِجُكُمْ طِفْلًا" "We bring you out as a child."³ The childhood period is mentioned as: "وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا" "And. when the children among you come to puberty, then let them ask for permission."⁴ In the light of above verses, the childhood period extends from birth to puberty including prenatal stage. However, the puberty age varies region to region and depends on the environmental conditions. Mughīra said, "I attained puberty at the age of twelve." The female attains the age of puberty with their mensuration cycle.⁵ Generally, childhood includes two stages: early

¹ Al-Qur'an, al-Najm, 53: 32.

² Al-Qur'an, al-Baqarah, 2: 233.

³ Al-Qur'an, al-Nūr, 24: 59.

⁴ Al-Qur'an, al-Hajj, 22: 5.

⁵ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Witness, Chapter No. 18. vol. 3, p. 486.

childhood that starts from two years of age and ends at six years of age, and late childhood that starts from seven years and ends at twelve years in boys, and at ten years in girls.¹ The subsequent discussion elaborates the developmental aspects of a child's personality, factors affecting childhood, childhood problems, their causes, and treatments from the *Sunnah* perspective:

6.2.1 Aspects of the Development of a Child's Personality from the *Sunnah* Perspective

This section discusses aspects of personality development during childhood from the perspective of the *Sunnah*. These aspects include physical, religious, language, emotional, educational, social, and sexual development, which may influence the development of a child's personality and later stages of life. Following discussion addresses the roles of the developmental aspects in the child personality development.

6.2.1.1 Physical Development

Islam takes care of the child health.² The Prophet (peace be upon him) explains the rights of body as: “فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا” “Indeed, your body has a right on you.”³ The father is responsible to provide sustenance to the family and children in general.⁴ The mother is given preference to provide food and health care during the early childhood.⁵ For example, the Prophet said to a woman: “أَنْتِ أَحَقُّ بِهِ مَا لَمْ تَنْكِحِي” “You have more right to him, as long as you do not re-marry.”⁶ Ibn Qudāmah said: “therefore, when spouses (husband and wife) separated [through divorce], the mother has more right than anyone else to take care of the child.”⁷ The *Sunnah* considers health a blessing of Allah Almighty: “نِعْمَتَانِ مَغْبُوتَانِ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ وَالْفَرَاغُ” “Two favors that many of the people squander are health and free time.”⁸

¹ Abdul Rehman, al-Aesvi, *Psychologia al-Tanshia al-Ejtmaiyya*, pp. 40–41.

² Ahmed Mohammad and Ibrahim Yasīn, *Ṣūra al-Ṭafīla Fī al-Tarbiyyah al-Islamia*, p. 9.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Aṣ-Ṣaum (Fasting), Hadith No. 1975. vol. 3, p. 120.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Manumission (of slaves), Hadith No. 2558, vol. 3, p. 420.

⁵ Ahmed Mohammad and Ibrahim Yasīn, *Ṣūrah al-Ṭafīla Fī al-Tarbiyyah al-Islamia*, p. 51.

⁶ Abu Dawud, *Suanan Abu Dawud*, The Book of Divorce, Hadith No. 2276. vol. 3, p. 80. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ḥasan*.

⁷ Ibn Qudāmah, *al-Mughnī*, vol. 8, p. 238.

⁸ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on *Zuhd*, Hadith No. 2304. vol. 4, p. 342. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

During the childhood period, the physical development mainly depends on balanced food, physical health, mental health, bodily purification, and general cleanliness. The *Sunnah* offers certain strategies for the child physical care and health through the supplications, *Halal* food, balanced food, bodily purification, general cleanliness, and toilet training in order to provide healthy and sound physical development and growth during early and late childhood. According to the *Sunnah* tradition, the child physical development mainly focuses on producing strong believers (spiritually and physically), because a strong believer is more beloved to Allah than a weak believer, although both are good believers.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ اخِرْصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا. وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنْ لَوْ تَفَتَّحَ عَمَلُ الشَّيْطَانِ."

Reported that Abu Hurairah said: "The Messenger of Allah (peace be upon him) said: 'The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allah, and do not feel helpless. If anything befalls you, do not say: "If only I had done, then such and such would have happened," rather say: "Allah has decreed and what He wills He does." For, "if only" opens the door to the work of *Satan*.'"¹

The *Sunnah* recommends the following strategies for the physical development and growth of the child:

i. Physical Development of the Child through Lawful [*Halal*] Food

In *Sunnah*, the child is recommended to take *Halal* food for it influences the growth and development of the human body and it is a condition for the acceptance of all worships. The parent should provide *Halal* food from *Halal* provisions for the sound physical development and growth of the child.

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-Qadr* [the Decree], Hadith No. 6774. vol. 7, p. 40.

عن أبي هريرة قال: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: (يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ)، وَقَالَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ). ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَدَى بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ."

Abu Hurairah said: "The Messenger of Allah (peace be upon him) said: . . . Allah has enjoined upon the believers that which He has enjoined upon the Messengers. He [Allah] says: O (you) Messengers! Eat of the *Tayyibat* [the lawful] and do righteous deeds. Verily, I am Well-Acquainted with what you do," [23: 51] and He [Allah] says: O you who believe! Eat of the lawful things that We have provided you with... [2: 172], then he mentioned a man, who has undertaken a lengthy journey and is disheveled and dusty, raising his hands towards heaven and saying: O Lord, O Lord! But his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished with what is unlawful, so how can he receive a response?"¹

The *Sunnah* recommends legal [*Halal*] things and forbids illegal [*Harām*] things as well as doubtful things for food. It is the responsibility of the parent to educate the child by giving awareness about legal, illegal, and doubtful things for eating and drinking in order to protect him/ her from the harmful effects of unhealthy food.

عن عَامِرٍ قَالَ: سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَعَ بِرَأْسِهِ حَتَّى يَبْزُقَ حَوْلَ الْجَمَى يُوشِكُ أَنْ يُوَاقِعَهُ. أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحْرَمَةٌ."

Amir reported: Nuaman bin Bashir said that I heard Allah's Messenger (peace be upon him) saying: "Both legal and illegal things are evident but in between

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Zakat*, Hadith No. 2364. vol. 3, p. 59.

them there are doubtful (unclear) things and most of the people have no about them. So, whoever saves himself from these doubtful (unclear) things he saves his religion and his honor. And whoever indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get into it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allah on the earth is illegal (forbidden) things.¹

ii. Balanced and Moderate Food Intake

The *Sunnah* recommends the balanced meal without any extravagance and conceit, which can preserve the physical health of the child and protects him/ her from the harms of overt-eating and drinking.

وَقَالَ النَّبِيُّ -صلى الله عليه وسلم-: "كُلُوا وَاشْرَبُوا وَابْسُؤُوا وَتَصَدَّقُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ."

The Prophet (peace be upon him) said: "Eat, drink, wear clothes and give alms without extravagance and without conceit."²

The *Sunnah* principle of moderate eating and drinking, strengthens the physical health of the child by dividing the stomach into three parts: one for food, one for drink, and one for breathing.

عَنْ مِقْدَامِ بْنِ مَعْدِيكَرِبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "مَا مَلَأَ آدَمِيٌّ وَغَاءً شَرًّا مِنْ بَطْنٍ يَحْسِبُ ابْنُ آدَمَ أَكَلَاتٍ يَقْمَنَ صَلْبُهُ فَإِنْ كَانَ لَا مَحَالَةَ فَكُلْتُ لِبَطْنِهِ وَكُلْتُ لِشَرَابِهِ وَكُلْتُ لِنَفْسِي."

Miqdām bin Ma'dikarib said: "I heard the Messenger of Allah (peace be upon him) saying: 'The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Belief (i.e. Faith), Hadith No. 52, vol. 1, p. 83.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Dress, vol. 7, p. 373.

this is not possible; then [divide] a third for food, a third for drink, and a third for his breath."¹

iii. Etiquettes for Healthy Eating and Drinking

The *Sunnah* recommends mealtime etiquettes, which provide the physical benefits during childhood. The Prophetic instructions describe healthier eating and drinking manners for both the parents and their children.

For example, the *Sunnah* recommends washing the hands before drinking and eating, as mentioned:

عَنْ عَائِشَةَ قَالَتْ: "كَانَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- . . . وَإِذَا أَرَادَ أَنْ يَأْكُلَ وَيَشْرَبَ - قَالَتْ - يَغْسِلُ يَدَيْهِ ثُمَّ يَأْكُلُ وَيَشْرَبُ."

Aishah reported that the Messenger of Allah (peace be upon him): . . . And when he wanted to eat and drink, - She said - he washes his hands then eats and drinks.²

The *Sunnah* recommends starting the meal with the name of Allah (بِسْمِ اللَّهِ) and eating with the right hand from the nearest dish:

عُمَرُ بْنُ أَبِي سَلَمَةَ يَقُولُ: "كُنْتُ غُلَامًا فِي حَجَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّخْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ، فَمَا زِلْتُ تِلْكَ طِعْمَتِي بَعْدُ."

Reported Umar bin Abi Salama: "I was a boy under the care of Allah's Messenger (peace be upon him) and my hand used to go around the dish while eating. So Allah's Messenger (peace be upon him) said to me, 'O boy! Mention

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Suckling. Hadith No. 2380. vol. 4, p. 397. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

² Ahmad bin Hanbal, *Musnad Imam Ahmad bin Hanbal*, Hadith No. 24916. vol. 6, p. 118. Shoaib al-Ana'ūt said: The chain of this Hadith is *Ṣaḥīḥ*.

the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.”¹

The *Sunnah* recommends taking three pauses while drinking water for enjoyable, palatable, and healthier drinking:

عَنْ أَنَسِ بْنِ مَالِكٍ "أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا شَرِبَ تَنَفَّسَ ثَلَاثًا، وَقَالَ: هُوَ أَهْنَأُ وَأَمْرَأُ وَأَبْرَأُ."

Anas bin Mālik reported that when the Prophet (peace be upon him) drank, he would pause to breathe three times, and he said: "It is more enjoyable, palatable, and healthier."²

The *Sunnah* prohibits breathing and blowing in the drinking vessel:

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "نَهَى أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ."

Ibn Abbas reported: "The Messenger of Allah (peace be upon him) prohibited breathing in the vessel, or blowing into it."³

The *Sunnah* prohibits taking meal while leaning:

عَنْ عَلِيِّ بْنِ الْأَقْمَرِ سَمِعْتُ أَبَا جُحَيْفَةَ يَقُولُ: "قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا آكُلُ مُتَكِنًا."

Reported Abu Juhaifa: "Allah's Messenger said (peace be upon him): "I do not take my meals while leaning (against something)."⁴

The *Sunnah* forbids criticizing any food; someone can eat or leave the food based on the choice and selection he/ she makes:

عَنْ أَبِي هُرَيْرَةَ قَالَ: "مَا عَابَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ، إِنْ اِسْتَهَاءَ أَكَلَهُ وَإِنْ كَرِهَهُ تَرَكَهُ."

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5376, vol. 7, p. 188.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Drinks, Hadith No. 3727, vol. 4, p. 248. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

³ Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters on Drinks, Hadith No. 1888, vol. 3, p. 565. Hafiz Zubair Ali Za'i said: The chain of this Hadith is *Ṣaḥīḥ*.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5398, vol. 7, p. 198.

Reported Abu Hurairah: "The Prophet (peace be upon him) never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it."¹

The *Sunnah* forbids drinking while standing:

عَنْ أَنَسٍ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- "أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا." قَالَ قَتَادَةُ: "فَقُلْنَا فَلَا أَكُلُ، فَقَالَ: ذَلِكَ أَشْرُّ أَوْ أَخْبَثُ."

Anas reported that "the Prophet forbade drinking whilst standing." Qatadah said: "We said: What about eating? He said: That is worse, or more abhorrent."²

The Prophet (peace be upon him) loves sweet things and honey. Therefore, the child should be given the choice of sweet things and honey:

عَنْ عَائِشَةَ قَالَتْ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْخُلُوعَ وَالْعَسَلَ."

Aishah reported: "Allah's Messenger used to love *al-Halwa* (sweet edible things) and honey."³

It is permissible according to the *Sunnah* tradition to pick the loved food from around the dish and the dining table:

أَنَسَ بْنَ مَالِكٍ يَقُولُ: "إِنَّ خِيَّاطًا دَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبَطْنِهِ لَطْعَامَ صَنَعَهُ قَالَ أَنَسٌ فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى ذَلِكَ الطَّعَامِ فَقَرَّبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُبْزًا مِنْ شَعِيرٍ وَمَرَقًا فِيهِ دُبَاءٌ وَقَدِيدٌ قَالَ أَنَسٌ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَّبِعُ الدُّبَاءَ مِنْ حَوْلِ الصَّحْفَةِ. فَلَمْ أَزَلْ أَحِبُّ الدُّبَاءَ مِنْ يَوْمَئِذٍ وَقَالَ ثُمَامَةُ عَنْ أَنَسٍ فَجَعَلْتُ أَجْمَعُ الدُّبَاءَ بَيْنَ يَدَيْهِ."

Reported Anas bin Malik: "A tailor invited Allah's Messenger (peace be upon him) to a meal which he had prepared. I went with Allah's Messenger to that

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5409, vol. 7, p. 204.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5275, vol. 5, p. 373.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5431, vol. 7, p. 212.

meal, and the tailor served the Prophet with barley bread and soup of gourd and cured meat I saw Allah's Messenger picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.¹

The *Sunnah* recommends eating seven 'Ajwa dates early in the morning for the protection and safety from poison or magic:

عَنْ سَعْدٍ قَالَ: "قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ فِي ذَلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ."

Reported Saad: "Allah's Messenger (peace be upon him) said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."²

The *Sunnah* mentions eating with three fingers and licking the hand before wiping it:

عَنِ ابْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ: "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَأْكُلُ بِثَلَاثِ أَصَابِعٍ وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا."

Mālik said: "The Messenger of Allah (peace be upon him) used to eat with three fingers, and lick his hand before wiping it."³

A tradition mentions licking the hand oneself or asking someone else before wiping it:

عَنْ ابْنِ عَبَّاسٍ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلْنَا أَحَدُكُمْ فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يَلْعَقَهَا."

Reported Ibn Abbas: The Prophet (peace be upon him) said, "When you eat, do not wipe your hands till you have licked it, or had it licked by anyone else."⁴

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5439, vol. 7, p. 216.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5445, vol. 7, p. 219.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5297, vol. 5, p. 380.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5456, vol. 7, p. 223.

The *Sunnah* recommends licking the hand and plate before wiping and cleaning them, it may contain blessing:

عَنْ جَابِرٍ "أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَمَرَ بَلْعَقِ الْأَصَابِعِ وَالصُّحُفَةَ وَقَالَ: إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّهِ الْبَرَكَةُ."

Reported Jābir that "the Prophet (peace be upon him) enjoined licking one's fingers and (wiping) the plate, and he said: You do not know in which part the blessing is."¹

The *Sunnah* recommends eating a dropped morsel after removing dirt on it:

عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ: "إِنَّ الشَّيْطَانَ يَخْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ حَتَّى يَخْضُرَهُ عِنْدَ طَعَامِهِ فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمُ اللَّقْمَةُ فَلْيُطِمْ مَا كَانَ بِهَا مِنْ أَدَى ثُمَّ لْيَأْكُلْهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ فَإِذَا فَرَعَ فَلْيَلْعَقْ أَصَابِعَهُ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ تَكُونُ الْبَرَكَةُ."

Reported that Jābir said: "I heard the Prophet (peace be upon him) say: 'The Satan is present with any one of you in all his affairs, and he is even present with him when he eats. If one of you drops a morsel, let him remove any dirt on it, then eat it, and not leave it for the Satan. And when he has finished let him lick his fingers, for he does not know in which part of his food the blessing is.'"²

The *Sunnah* gives the principle of sharing the food with others. The traditions describe the golden principle of sharing the food with others as:

جَابِرُ بْنُ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ: "طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ وَطَعَامُ الْإِثْنَيْنِ يَكْفِي الْأَرْبَعَةَ وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ."

Jabir bin Abdullah said: "I heard the Messenger of Allah (peace be upon him)

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5300. vol. 5, p. 381.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5303. vol. 5, p. 383.

say: 'The food of one is sufficient for two, and the food of two is sufficient for four, and the food of four is sufficient for eight.'"¹

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: "قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامُ الْإِنْسَانِ كَافِي الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ."

Reported Abu Hurairah: "Allah's Messenger said (peace be upon him): "The food of two persons is sufficient for three, and the food of three persons is sufficient for four persons."²

iv. Bodily Purification and Cleanliness

Islam highly recommends purification and cleanliness of body parts. The Holy Qur'an describes the importance of purification by saying:

"إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ" [البقرة: 222]

"Truly, Allah loves those who turn on to Him in repentance and loves those who purify themselves."³

In the *Sunnah*, purification is considered half of the faith of a believer:

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: "قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "الطُّهُورُ شَطْرُ الْإِيمَانِ."

Abu Mālik Al-Ash'arī said: "The Messenger of Allah (peace be upon him) said: "Purification is half of faith."⁴

The *Sunnah* highlights the significance of cleaning the mouth (teeth) with *Miswāk*⁵ before five obligatory prayers:

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5368. vol. 5, p. 417.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5398, vol. 7, p. 198.

³ Al-Qur'an, al-Baqarah, 2: 222.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of Purification, Hadith No. 534. vol. 1, p. 354.

⁵ "Siwāk or Miswāk is used to clean the tooth from food." [It is stalk of the tree]. Ibn al-Athīr, *al-Nihāyah*, vol. 2, p. 1037.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "لَوْلَا أَنِ أَشَقُّ عَلَى أُمَّتِي - أَوْ عَلَى النَّاسِ - لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ."

Abu Hurairah reported that Allah's Messenger (peace be upon him) said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with *Siwāk* for every prayer (*Ṣalāt*)."¹

In a tradition, the words are: (مَعَ كُلِّ وُضُوءٍ) "for every ablution."²

The *Sunnah* recommends cleaning the mouth (teeth) after waking up:

عَنْ حُدَيْفَةَ قَالَ: "كَانَ النَّبِيُّ -صلى الله عليه وسلم- إِذَا قَامَ مِنَ اللَّيْلِ يَشُوعُ فَاهُ بِالسَّوَاكِ."

Reported Hudhaifa: "Whenever the Prophet (peace be upon him) got up at night (prayer), he used to clean his mouth."³

The *Sunnah* mentions the benefits of using *Siwāk* as:

وَقَالَتْ عَائِشَةُ عَنِ النَّبِيِّ -صلى الله عليه وسلم-: "السَّوَاكُ مَطَهْرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ."

Aishah said: The Prophet (peace be upon him) said, "*Siwāk* is a means of purification for the mouth, and is pleasing to the Lord."⁴

The *Sunnah* recommends ablution before offering an obligatory prayer as a means of bodily purification and erasing minor sins:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-Jumu'ah* (Friday), Hadith No. 887, vol. 2, p. 26.

² Ahmad bin Hanbal, *Musnad Imam Ahmad*, Hadith No. 9930, vol. 2, p. 460. Shoaib al-Ana'ūt said: The chain of this Hadith is *Ṣaḥīḥ* on the condition of Bukhārī and Muslim.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-Jumu'ah* (Friday), Hadith No. 889, vol. 2, p. 26.

⁴ Al-Nasā'ī, *Sunan al-Nasā'ī*, The Book of Purification, Hadith No. 5, vol. 1, pp. 26–27. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا بَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَسْتَنْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "When a Muslim - or a believer - performs ablution and washes his face, every sin that he looked at with his eyes comes out of his face with the water - or with the last drop of the water. When he washes his hands, every sin that he committed to his hands comes out of his hands with the water - or with the last drop of the water. When he washes his feet, every sin to which he walked with his feet comes out from his feet with the water - or with the last drop of the water - until he emerges cleansed of sins."¹

Friday bath is recommended for cleanliness and Friday prayer:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- أَنَّهُ قَالَ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ: "مَنْ جَاءَ مِنْكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ."

Abdullah bin Umar reported that the Messenger of Allah (peace be upon him) said, while he was standing on the *Minber*: "Whoever among you comes to Friday sermon (*Jumu'ah*), let him perform the bath."²

The *Sunnah* recommends taking a bath every seven days:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "حَقٌّ لِلَّهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَغْسِلُ رَأْسَهُ وَجَسَدَهُ."

Abu Hurairah reported that the Prophet (peace be upon him) said: "It is the right of Allah over every Muslim that he should perform bath every seven days, washing his head and his body."³

¹ Muslim, *Sahih Muslim*, The Book of Purification, Hadith No. 543, vol. 1, p. 359.

² Muslim, *Sahih Muslim*, The Book of the *Jumu'ah*..., Hadith No. 1952, vol. 2, p. 364.

³ Muslim, *Sahih Muslim*, The Book of the *Jumu'ah* ..., Hadith No. 1963, vol. 2, p. 368.

v. Hair Style and Children

The *Sunnah* provides instruction for the hair style of the child. The Prophet (peace be upon him) commands shaving all head or leaving it, but forbids shaving half and leaving half:

عَنِ ابْنِ عُمَرَ "أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- نَهَى عَنِ الْقَزَعِ."

Reported (Abdullah) bin Umar: "Allah's Messenger (peace be upon him) forbade *Al-Qaza*."¹ "Nāfi" said, 'It [*Al-Qaza*] is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there."²

Similarly, the Prophet (peace be upon him) recommends shaving the head and forbids shaving half and leaving half:

عَنِ ابْنِ عُمَرَ "أَنَّ النَّبِيَّ -صلى الله عليه وسلم- رَأَى صَبِيًّا حَلَقَ بَعْضَ رَأْسِهِ وَتَرَكَ بَعْضَ فَنَهَى عَنْ ذَلِكَ وَقَالَ: اخْلِقُوهُ كُلَّهُ أَوْ ائْرِكُوهُ كُلَّهُ."

Ibn Umar reported that "the Prophet (peace be upon him) saw a boy, part of whose head had been shaved and part had been left. He forbade that and said: Shave all of it, or leave all of it."³

The Prophet's (peace be upon him) hair style is mentioned in a tradition:

عَنْ قَتَادَةَ قَالَ: "سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ شَعْرِ رَسُولِ اللَّهِ -صلى الله عليه وسلم- فَقَالَ كَانَ شَعْرُ رَسُولِ اللَّهِ -صلى الله عليه وسلم- رَجُلًا لَيْسَ بِالسَّيْطِ وَلَا الْجَعْدِ بَيْنَ أُذُنَيْهِ وَغَائِقِهِ."

Reported Qatāda: "I asked Anas bin Malik about the hair of Allah's Messenger (peace be upon him) He said, 'The hair of Allah's Messenger was neither much

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Dress, Hadith No. 5921. vol. 7, p. 429.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Dress, Hadith No. 5920. vol. 7, p. 429.

³ Al-Nasā'i, *Sunan Al-Nasā'i*. The Book of Adornment from *as-Sunnah*, Hadith No. 5051. vol. 6, p. 51. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

straight nor much curly, and it used to hang down till between his shoulders and his earlobes.”¹

vi. General Etiquettes for the Child

The *Sunnah* highlights certain beneficial etiquettes for Muslims. The parent can teach the child these etiquettes from the early years of childhood. For example, The Prophet (peace be upon him) likes beginning all deeds from right side and with right hand:

عَنْ عَائِشَةَ قَالَتْ: "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يُحِبُّ التَّيْمُنَ فِي شَأْنِهِ كُلِّهِ فِي نَعْلَيْهِ وَتَرَجُّلِهِ وَطُهُورِهِ."

Aishah reported that said: "The Messenger of Allah (peace be upon him) liked to start on the right in all affairs; when putting on his sandals, when combing his hair and when purifying himself."²

The *Sunnah* recommends putting a hand over the mouth while yawning and prevents making noises like 'Hā' at the time of yawning:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ يُحَدِّثُ أَبِي عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "إِذَا تَنَآوَبَ أَحَدُكُمْ فَلْيَمْسِكْ يَدَهُ عَلَى فِيهِ فَإِنَّ الشَّيْطَانَ يَدْخُلُ."

Abī Sa‘eed reported from his father, that the Messenger of Allah (peace be upon him) said: "When one of you yawns, let him put his hand (over his mouth), lest the *Satan* enters it."³

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "التَّانَوُبُ مِنَ الشَّيْطَانِ فَإِذَا تَنَآوَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ فَإِنَّ أَحَدَكُمْ إِذَا قَالَ هَا. صَحَّكَ الشَّيْطَانُ."

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Dress, Hadith No. 5905. vol. 7, p. 424–425.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Purification, Hadith No. 618. vol. 1, p. 390.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of Asceticism and Heart-Softening Reports, Hadith No. 7492. vol. 7, p. 393.

Reported Abu Hurairah: The Prophet (peace be upon him) said: “Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you should say: ‘*Hā*’, [a voice] Satan will laugh at him.”¹

vii. Etiquettes of Sleeping and Waking up

The *Sunnah* is distinctive in explaining practices and supplications for sleeping and waking up. The *Sunnah* mentions the manners and the supplications before sleeping and after waking up, which are beneficial for the psychological health and physical development and growth of the child.

عَنْ حَدِيثِ قَالَ: “كَانَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: اللَّهُمَّ بِاسْمِكَ أُمُوتُ وَأَحْيَا. وَإِذَا اسْتَيْقَظَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.”

Reported Hudhaifa: “When the Prophet (peace be upon him) went to bed at night, he (peace be upon him) would put his hand under his cheek and then say: ‘اللَّهُمَّ بِاسْمِكَ أُمُوتُ وَأَحْيَا’ ‘With Your Name I live and I die,’ and when he got up, he would say: ‘الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ’ ‘All thanks and praises be to Allah, Who has given us life after causing us to die (i.e., sleep); and on to Him is the Resurrection.’”²

The *Sunnah* recommends reciting *Ayat-al-Kursi* (الآية) (الله لا إله إلا هو الحي القيوم - حتى نختم الآية) at the end of the verse before sleeping: “Allah will appoint a guard and no Satan will come near till morning.”³ The parents and children can recite this verse before sleeping for the protection and safety against the Satan.

The *Sunnah* recommends remembering Allah, making ablution, and offering prayer after waking up for energetic mode and good heart. otherwise, the person will be lazy:

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Beginning of Creation, Hadith No. 3289. vol. 4, p. 309.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Invocations, Hadith No. 6314. vol. 8, p. 183–184.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Representation, Hadith No. 2311. vol. 3, p. 287–289.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ كُلَّ عُقْدَةٍ مَكَانَهَا عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدُهُ كُلُّهَا فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَالًا".

Reported Abu Hurairah: Allah's Messenger (peace be upon him) said: "During your sleep, Satan knots three knots at the back of the head of each of you, and he reads and exhales the following words at each of knot: 'The night is long, so keep on sleeping.' If that person wakes up and remembers Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he offers prayer (*Salat*), all the knots are undone, and he gets up in the morning energetic in a good mode and with a good heart, otherwise he gets up lazy and with not a good heart and mode."¹

A tradition recommends making ablution after waking up:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "إِذَا اسْتَيْقَظَ - أَرَاهُ - أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْزِلْ ثَلَاثًا فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ".

Reported Abu Hurairah: The Prophet (peace be upon him) said, "If anyone of you rouses from sleep and performs the Ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."²

The *Sunnah* prohibits putting the hand in the vessel before washing it three times:

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ -صلى الله عليه وسلم- قَالَ: "إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ".

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Beginning of Creation, Hadith No. 3269. vol. 4, p. 302.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Beginning of Creation, Hadith No. 3295. vol. 4, p. 312.

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "When one of you wakes up from sleep, let him not put his hand in the vessel until he has washed it three times, for he does not know where his hand was during the night."¹

viii. Care of the Child from Physical Diseases

The *Sunnah* provides instructions for the child health and care. The medicinal treatment is allowed for the treatment of the child from diseases. For example, Allah Almighty has sent the treatment of every disease, as mentioned:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً."

Reported Abu Hurairah: The Prophet (peace be upon him) said, "There is no disease that Allah has sent down except that He has sent down its treatment."²

The *Sunnah* recommends the supplications treatment/ therapy for sick people. The Prophet (peace be upon him) used to invoke Allah for the sick person with certain supplication:

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ إِذَا أَتَى مَرِيضًا أَوْ أَتَى بِهِ قَالَ: أَذْهِبِ الْبَاسَ رَبِّ النَّاسِ اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ شِفَاءً لَا يُغَادِرُ سَقَمًا."

Reported Aishah: "Whenever Allah's Messenger (peace be upon him) paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying: "أَذْهِبِ الْبَاسَ رَبِّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا." "Take away the disease, O 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."³

The *Sunnah* mentions the supplication invoking Allah for health and the cure of the body:

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Purification, Hadith No. 643. vol. 1, p. 401.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Medicine, Hadith No. 5678. vol. 7, p. 326.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Patients, Hadith No. 5675. vol. 7, p. 324.

عَنْ أَبِي سَعِيدٍ أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ -صلى الله عليه وسلم- فَقَالَ يَا مُحَمَّدُ اسْتَكَثَّ فَقَالَ: نَعَمْ. قَالَ: "بِاسْمِ اللَّهِ أَرْفِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْفِيكَ".

Reported from Abu Sa'eed that Jibrīl, came to the Prophet (peace be upon him) and said: "O Muhammad, are you sick?" He said: "Yes." He said:

"بِاسْمِ اللَّهِ أَرْفِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْفِيكَ"

"In the Name of Allah, I perform *Ruqyah* for you, from everything that is harming you, from the evil of the every soul or envious eye, may Allah heal you, in the Name of Allah I perform *Ruqyah* for you."¹

The *Sunnah* recommends showing affection for the sick child.

عَنِ الْجَعْفِيِّ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبْتُ بِى خَالَتى إِلَى النَّبِيِّ -صلى الله عليه وسلم- فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتى وَجَعَ. فَمَسَحَ رَأْسى وَدَعَا لى بِالْبَرَكَةِ ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضْؤِهِ ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَطَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ بِغُلِّ زَرِّ الْحَجَلَةِ.

Reported As-Sā'ib: "My aunt took me to Allah's Messenger (peace be upon him) and said: 'Allah's Messenger (peace be upon him)! My nephew is ill.' The Prophet (peace be upon him) touched my head with his hand and invoked Allah to bless me."²

ix. Toilet Training during Childhood

The *Sunnah* tradition is unique in mentioning etiquettes of toilet training for the children and adults. The etiquettes and supplications while using the toilet are mentioned in the following traditions:

عَنْ أَنَسِ بْنِ مَالِكٍ "قَالَ كَانَ النَّبِيُّ -صلى الله عليه وسلم- إِذَا دَخَلَ الْخَلَاءَ قَالَ: اللَّهُمَّ إِنِّى أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ."

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Salām*, Hadith No. 5700. vol. 6, p. 38.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Patients, Hadith No. 5670. vol. 7, p. 322.

Reported Anas bin Mālik: "Whenever the Prophet (peace be upon him) went to the lavatory, he used to say: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ" O Allah! I seek refuge with You from the bad and evil things."¹

عَنْ عَائِشَةَ "قَالَتْ كَانَ النَّبِيُّ -صلى الله عليه وسلم- إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ: غُفْرَانُكَ."

Aishah said: "When the Prophet (peace be upon him) would exit the toilet, he would say: "غُفْرَانُكَ" I seek Your forgiveness."²

The *Sunnah* recommends raising garments when someone close to the ground while using the lavatory:

عَنْ أَنَسٍ قَالَ: "كَانَ النَّبِيُّ -صلى الله عليه وسلم- إِذَا أَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهُ حَتَّى يَدْنُو مِنَ الْأَرْضِ."

Anas said: "When the Prophet (peace be upon him) wanted to relieve himself, he would not raise his garment until he was close to the ground."³

The *Sunnah* recommends cleaning private parts with water:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "كَانَ النَّبِيُّ -صلى الله عليه وسلم- إِذَا تَبَرَّزَ لِحَاجَتِهِ أَتَيْتُهُ بِمَاءٍ فَيَغْسِلُ بِهِ."

Reported Anas bin Malik: "Whenever the Prophet (peace be upon him) went to answer the call of nature, I used to bring water with which he used to wash his private parts."⁴

However, in the *Sunnah* tradition, the cleaning of private parts with some stone/ clay is recommended and using a bone or dung is completely prohibited:

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Invocations, Hadith No. 6322. vol. 8, p. 189.

² Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Purification, Hadith No. 7, vol. 1, p. 38. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

³ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Purification, Hadith No. 14, vol. 1, p. 45. Shaykh Albani said: [This Hadith is] *Ṣaḥīḥ*. Al-Tirmidhī, *Sunan al-Tirmidhī*, Hadith No. 14, vol. 1, p. 21.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Wuḍu'* [Ablution], Hadith No. 217. vol. 1, p. 173.

عَنْ أَبِي هُرَيْرَةَ "قَالَ اتَّبَعْتُ النَّبِيَّ -صلى الله عليه وسلم- وَخَرَجَ لِحَاجَتِهِ فَكَانَ لَا يَلْتَفِتُ فَدَنَنْتُ مِنْهُ فَقَالَ: ابْعِي أَخْجَارًا أَسْتَنْفِضُ بِهَا أَوْ نَحْوَهُ وَلَا تَأْتِي بِعَظْمٍ وَلَا رَوْثٍ. فَأَتَيْتُهُ بِأَخْجَارٍ بِطَرَفِ يَسَارِي فَوَضَعْتُهَا إِلَى جَنْبِهِ وَأَعْرَضْتُ عَنْهُ، فَلَمَّا قَضَى اتَّبَعَهُ بِهِنَّ."

Abu Hurairah reported: "I followed the Prophet while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him, he said to me, Fetch me some stones for cleaning the private parts (or said something similar), and do not bring a bone or a piece of dung. So, I brought the stones in the corner of my garment and placed them by his side and I then went away from him. When he finished (from answering the call of nature) he used them."¹

The *Sunnah* forbids urinating in standing position:

عَنْ عَائِشَةَ قَالَتْ: "مَنْ حَدَّثَكُمْ أَنَّ النَّبِيَّ -صلى الله عليه وسلم- كَانَ يَبُولُ قَائِمًا فَلَا تُصَدِّقُوهُ مَا كَانَ يَبُولُ إِلَّا قَاعِدًا."

Aishah said: "Whoever narrated to you that the Prophet (peace be upon him) would urinate while standing; then don't believe him. He would not urinate except while squatting."²

The *Sunnah* prohibits holding the penis or cleaning private parts with right hand:

عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذْ ذَكَرَهُ بِيَمِينِهِ وَلَا يَسْتَنْجِي بِيَمِينِهِ."

Reported Abu Qatāda: The Prophet (peace be upon him) said: "Whenever anyone of you urinates, he should neither hold- his penis with his right hand nor clean his private parts with his right hand."³

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Wuḍu'* [Ablution], Hadith No. 155. vol. 1, pp. 144–145.

² Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters on Purification, Hadith No. 12, vol. 1, p. 42. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Wuḍu'* [Ablution], Hadith No. 154. vol. 1, p. 144.

The *Sunnah* prohibits relieving in the street or shade where people used to sit:

عَنْ أَبِي هُرَيْرَةَ "أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: اتَّقُوا اللَّعَّانِينَ. قَالُوا وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ قَالَ: الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "Beware of the two things that provoke curses." They said: "What are the two things that provoke curses, O Messenger of Allah (peace be upon him)?" He said: "The one who relieves himself in the street where people pass, or in places where they seek shade."¹

x. Sports for Physical Development of the Child

Islam highlights the importance of play in the child upbringing during childhood years.² The play is effective for the educational, social, ethical, creative, personal, remedial development of the child.³ The play is a natural disposition of the child. Allah has created its drive in its nature, so that his body can develop naturally in a stronger form. The parents should select the polite and disciplined friends of their child, fearing that their child may not learn abusive language, bad morals, and evil emotions during play.⁴ The play is a natural method of upbringing. The play of the child before going to school is different from late childhood. It comprises of selected plays at early childhood whereas collective play at late childhood. At two stages, play displays its role for healthy growth.⁵ During late childhood, play is an important source of learning and development of creative abilities in the children.⁶

The *Sunnah* promotes physical fitness and health of the child through encouraging useful sports and exercises and playing with dolls. Following traditions highlight the significance of play during childhood. The Prophet (peace be upon him) used to play with the children and presented his example for the parents.

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Purification, Hadith No. 617, vol. 1, p. 390.

² Muhammad Saeed, Morsi, *Fan Tarbiyyah al-Awlad Fi al-Islam*, vol. 2, p. 331.

³ Ibid, vol. 1, pp. 171–172.

⁴ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah Lay al-Tifl*, p. 343, 345, 347.

⁵ Khalid Ahmad al-Shantūt, *Tarbiyah al-Atfal Fi al-Hadith al-Sharif*, p. 87.

⁶ Muhammad Saeed, Morsi, *Fan Tarbiyyah al-Awlad Fi al-Islam*, vol. 1, p. 223.

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم-: "كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ -صلى الله عليه وسلم- وَلَأَبَى الْقَاصِ بْنِ رَيْعَةَ بْنِ عَبْدِ شَمْسٍ فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا."

Reported Abu Qatāda Al-Anṣārī: Allah's Messenger (peace be upon him) was offering prayer and he was carrying Umama the daughter of Zainab, the daughter of the Allah's Messenger (peace be upon him) and she was the daughter of 'Āṣ bin Rabī bin 'Abd-Shams. When he prostrated, he put her down and when he stood up, he carried her (on his neck)."¹

عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ "أَنَّ يَغْلَى بْنَ مُرَّةَ حَدَّثَهُمْ أَنَّهُمْ خَرَجُوا مَعَ النَّبِيِّ -صلى الله عليه وسلم- إِلَى طَعَامٍ دُعُوا لَهُ فَإِذَا حُسَيْنٌ يَلْعَبُ فِي السَّكَّةِ قَالَ فَتَقَدَّمَ النَّبِيُّ -صلى الله عليه وسلم- أَمَامَ الْقَوْمِ وَبَسَطَ يَدَيْهِ فَجَعَلَ الْغُلَامُ يَقْرَأُ هَا هُنَا وَهََا هُنَا وَيَضَاجِكُهُ النَّبِيُّ -صلى الله عليه وسلم- حَتَّى أَخَذَهُ فَجَعَلَ إِخْدَى يَدَيْهِ تَحْتَ ذَقْنِهِ وَالْأُخْرَى فِي فَاسِ رَأْسِهِ فَقَبَّلَهُ وَقَالَ: حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ."

Saeed bin Abu Rashid reported that Ya'la bin Murrah told that they had gone out with the Prophet (peace be upon him) to a meal to which they had been invited, and Husain was there playing in the street. The Prophet (peace be upon him) came in front of the people and stretched out his hands, and the child started to run here and there. The Prophet (peace be upon him) made him laugh until he caught him, then he put one hand under his chin and the other on his head and kissed him, and said, "Husain is part of me and I am part of him, May Allah love those who love Husain is a tribe among tribes."²

قَالَ أَنَسٌ "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- مِنْ أَحْسَنِ النَّاسِ خُلُقًا فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ فَقُلْتُ وَاللَّهِ لَا أَذْهَبُ. وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللَّهِ -صلى الله عليه وسلم- فَخَرَجْتُ حَتَّى أَمُرَّ

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Aṣ-Ṣalāt (The Prayer), Hadith No. 516. vol. 1, p. 316.

² Ibn Mājah, *Sunan Ibn Mājah*, The Book of the *Sunnah*, Hadith No. 144. vol. 1, p. 172. Hafiz Zubair Ali Za'ī said: The chain of this Hadith is *Hasan*.

عَلَى صَبْيَانٍ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللَّهِ -صلى الله عليه وسلم- قَدْ قَبَضَ بِقَفَائِ مِنْ وَرَائِي
- قَالَ - فَتَنَظَّرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ فَقَالَ: "يَا أُنَيْسُ أَذْهَبْتَ حَيْثُ أَمَرْتُكَ."

Anas said: "The Messenger of Allah (peace be upon him) was one of the best people in manners. One day he sent me to do an errand for him, and I said: 'By Allah, I will not go.' But in my heart, I intended to go and do what the Prophet of Allah (peace be upon him) had told me to do. Then I went out and passed by some boys who were playing in the marketplace. Then the Messenger of Allah (peace be upon him) caught me on the back of my neck from behind. I looked at him and he was smiling. He said: 'O Unais, did you go where I told you to go?' I said: 'Yes, I am going, O Messenger of Allah (peace be upon him).'"¹

عَنْ أَنَسٍ قَالَ: "خَدَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا حَتَّى إِذَا رَأَيْتُ أَنِّي قَدْ فَرَعْتُ مِنْ خِدْمَتِهِ قُلْتُ: يَقِيلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجْتُ إِلَى صَبْيَانٍ يَلْعَبُونَ قَالَ: فَجِئْتُ أَنْظُرَ إِلَى لَعِبِهِمْ قَالَ: "فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَى الصَّبْيَانِ وَهُمْ يَلْعَبُونَ . . ."

Reported that Anas bin Mālik said: "I served the Messenger of Allah (peace be upon him) one day. When, I become free from his service, I said: Take some rest Messenger of Allah (peace be upon him). I come out to the children who were playing. I go to see them play. He said: The Messenger of Allah (peace be upon him) came and greeted the children while they were playing. . ."²

عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مَيِّ تَغْتَبَانِ وَتَضْرِبَانِ وَرَسُولُ اللَّهِ -صلى الله عليه وسلم- مُسَجًى بِنَوْبِهِ فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- عَنْهُ وَقَالَ: "دَعُوهُمَا يَا أَبَا بَكْرٍ فَإِنَّهَا أَيَّامُ عَيْدٍ. وَقَالَتْ رَأَيْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَسْتُرُنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ وَهُمْ يَلْعَبُونَ وَأَنَا جَارِيَةٌ فَأَقْدِرُوا قَدْرَ الْجَارِيَةِ الْعَرَبِيَةِ الْحَدِيثَةِ السِّنِّ."

¹ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 6015. vol. 6, p. 164-65.

² Ahmad bin Hanbal, *Musnad Imam Ahmad bin Hanbal*, Hadith No. 13045. vol. 3, p. 195. Shoaib Al-Ana'ut said: The chain of this Hadith is *Ṣaḥīḥ* on the condition of Muslim.

Aishah reported that Abu Bakr Aş-Şaddīq entered upon her, and there were two young girls with her during the days of Minā, who were singing and beating (*Duff*), and the Messenger of Allah (peace be upon him) was covering himself with his garment. Abu Bakr rebuked them, and the Messenger of Allah (peace be upon him) uncovered his face and said: "Let them be, O Abu Bakr, for these are the days of *ʿĪd*. She said: "I remember the Messenger of Allah (peace be upon him) screening me with his *Ridā'* while I was watching the Ethiopians who were playing, and I was a young girl. So you should understand the fondness that young girls have for amusement."¹

The collective play develops social activeness in the child, instead of becoming a lazy egoistic person. The child learns sympathy, altruism, positivity, generosity, cooperation, good feelings, and exhibition of his/ her skill and talent.²

قَالَ أَنَسٌ: "أَتَى رَسُولُ اللَّهِ -صلى الله عليه وسلم- عَلَى غِلْمَانٍ يَلْعَبُونَ فَسَلَّمَ عَلَيْهِمْ."

Reported that Thābit said: "Anas said: 'The Messenger of Allah (peace be upon him) passed by some boys who were playing, and he greeted them with *Salām* [peace be on you].'"³

عَنْ عَائِشَةَ قَالَتْ: "كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ -صلى الله عليه وسلم- وَكَانَ لِي صَوَاحِبٌ يَلْعَبْنَ مَعِيَ فَكَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- إِذَا دَخَلَ يَتَقَمَّعْنَ مِنْهُ فَيَسْرُبُهُنَّ إِلَيَّ فَيَلْعَبْنَ مَعِيَ."

Reported Aishah: "I used to play with dolls in the presence of the Prophet (peace be upon him), and my girlfriends also used to play with me. When Allah's Messenger (peace be upon him) used to enter, they used to hide themselves, but the Prophet (peace be upon him) would call them to join and play with me."⁴

¹ Muslim, *Ṣaḥīḥ Muslim*, Book of the Two *ʿĪd* Prayers, Hadith No. 2063, vol. 2, p. 410.

² Muhammad Saeed Morsi, *Fan Tarbiyyah al-Awḫād Fī al-Islām*, vol. 1, p. 173.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5202, vol. 5, p. 457. Hafiz Zubair Ali Za'ī said: (This Hadith is) *Ṣaḥīḥ*.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab*, Hadith No. 6130, vol. 8, pp. 88–89.

Ibn Hajar explains that the majority of the scholars allow toys trade for the development and socialization of the girls in domestic matters and offspring.¹

عَنْ عَائِشَةَ قَالَتْ: "كُنْتُ أَلْعَبُ بِالْبَنَاتِ فَرُبَّمَا دَخَلَ عَلَيَّ رَسُولُ اللَّهِ -صلى الله عليه وسلم- وَعِنْدِي الْجَوَارِي فَإِذَا دَخَلَ خَرَجْنَ وَإِذَا خَرَجَ دَخَلْنَ."

Reported Aishah: "I used to play with dolls and sometimes the Messenger of Allah (peace be upon him) would come to me while there were other girls with me. When he came in, they went out, and when he went out they came back in."²

A tradition mentions playing with birds:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَدْخُلُ عَلَيْنَا وَلِي أَخٌ صَغِيرٌ يُكْنَى أَبَا عُمَيْرٍ وَكَانَ لَهُ نُغْرٌ يَلْعَبُ بِهِ فَمَاتَ فَدَخَلَ عَلَيْهِ النَّبِيُّ -صلى الله عليه وسلم- ذَاتَ يَوْمٍ فَرَأَاهُ حَزِينًا فَقَالَ: مَا شَأْنُكَ. قَالُوا مَاتَ نُغْرُهُ، فَقَالَ: يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ."

Reported that Anas bin Mālik said: "The Messenger of Allah (peace be upon him) used to enter upon us, and I had a young brother who was known by the surname (*Kunya*) Abu Umair.' He had a *Nughar* (red beaked nightingale) with which he used to play, and it died. The Prophet (peace be upon him) entered upon him one day, and saw him looking sad. He said: 'What is the matter with him?' They said: 'His *Nughar* has died.' He said: 'Abu 'Umair, what happened to the *Nughair* (diminutive of *Nughar*).'"³

A tradition describes playing with toys as:

عَنْ عَائِشَةَ: "أَنَّ النَّبِيَّ -صلى الله عليه وسلم- تَزَوَّجَهَا وَهِيَ بِنْتُ سِنٍّ وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ بَسَمٍ سِنٍّ وَلَعْنَهَا مَعَهَا وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ."

¹ Ibn Hajar, *al-Asqalānī, Fath al-Bārī Sharh' Ṣaḥīḥ al-Bukhārī*, vol. 10, p. 527.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4941. vol. 5, p. 326. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4969. vol. 5, p. 343. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

“Aishah reported that the Prophet (peace be upon him) married her when she was seven years old and she was taken to him as a bride when she was nine years old, and she took her dolls with her. He (peace be upon him) died when she was eighteen years old.”¹

Similarly, a tradition mentions Aishah’s playing on the swing:

عَنْ عَائِشَةَ قَالَتْ: “فَلَمَّا قَدِمْنَا الْمَدِينَةَ جَاءَنِي نِسْوَةٌ وَأَنَا أَلْعَبُ عَلَى أَرْجُوْحَةٍ وَأَنَا مُجَمَّمَةٌ فَلَدَّهْنَنِي بِي فَهَيَّأَنِي وَصَنَعَنِي ثُمَّ أَتَيْنِي رَسُولَ اللَّهِ -صلى الله عليه وسلم- فَبَنَى بِي وَأَنَا ابْنَةُ بَنِي سَيْئٍ.”

Aishah said, “When we came to Al-Madīnah, some woman came to me while I was playing on a swing and my hair only came down to my ears. They took me and prepared me, and adorned me, then they took me to the Messenger of Allah (peace be upon him) and he consummated the marriage with me when I was nine years old.”²

Physically, play is important for the growth of the body. It opens to learn more things for upbringing. Socially, it is important for how to create relations and works with others. Morally, the child learns from play, introduction of right and wrong, and he learns truth, justice, trust, honesty, self-control. The child uses its creative thinking through play, knows self-worth, abilities, and skills for competition with friends.³

xi. Prohibited Sports for the Child

The *Sunnah* prohibits the plays and games that are harmful for the child.

عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: “دَخَلْتُ مَعَ أَنَسٍ عَلَى الْحَكَمِ بْنِ أَيُّوبَ فَرَأَى غُلَمَانًا - أَوْ فِتْيَانًا - نَصَبُوا دَجَاجَةً يَرْمُونَهَا.” فَقَالَ أَنَسٌ “نَهَى النَّبِيُّ -صلى الله عليه وسلم- أَنْ تُصْبَرَ الْبَهَائِمُ.”

Reported Hishām bin Zaid: “Anas and I went to Al-Hakam bin Ayyūb. Anas saw some boys shooting at a tied hen. Anas said: ‘The Prophet (peace be upon

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Marriage, Hadith No. 3481, vol. 4, p. 46.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4935, vol. 5, pp. 327–28. Hafiz Zubair Ali Za’i said: (This Hadith is) *Ṣaḥīḥ*.

³ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Fiṭl*, p. 252.

him) has forbidden the shooting of tied or confined animals.”¹

”يَحَدِّثُ عَنْ ابْنِ عُمَرَ أَنَّهُ دَخَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ وَعَلَامٌ مِنْ بَنِي يَحْيَى رَابِطٌ دَجَاجَةٌ يَزِمُهَا فَمَشَى إِلَيْهَا ابْنُ عُمَرَ حَتَّى خَلَّهَا ثُمَّ أَقْبَلَ بِهَا وَبِالْغُلَامِ مَعَهُ فَقَالَ ارْجُرُوا غُلَامَكُمْ عَنْ أَنْ يَصْرِ هَذَا الطَّيْرَ لِلْقَتْلِ فَإِنِّي سَمِعْتُ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- نَهَى أَنْ تُصْبَرَ بِهِمَّةً أَوْ غَيْرَهَا لِلْقَتْلِ.”

“Ibn Umar reported that he entered upon Yahya bin Saeed while one of Yahya’s sons was aiming at a hen after tying it, Ibn Umar walked to it and untied it. Then he brought it and the boy and said: ‘Prevent your boys from tying the birds of the sake of killing them, as I have heard the Prophet (peace be upon him) forbidding the killing of an animal or other living after tying them.’”²

6.2.1.2 Religious Development

The child’s religious education enlightens his/ her belief in Allah, religious consciousness, firm faith, and complete satisfaction for the protection from subversive philosophy and evil forces.³ Muslim parents should educate their children about Islam and Islamic teachings, as the religion in the sight of Allah is Islam. The Holy Qur’an states: “إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ” “Truly, the religion with Allah is Islam.”⁴ Further, it clarifies: “لَا إِكْرَاهَ فِي الدِّينِ” “There is no compulsion in religion.”⁵ Therefore, the Qur’an recommends Muslims: “يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ” “O you who believe! Enter perfectly in Islam and follow not the footsteps of Satan. Verily! He is to you a plain enemy.”⁶ The Sunnah reveals that Islam is easy to follow. For example, the Prophet (peace be upon him) explains:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: “إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْعَدْوَةِ وَالرَّوْحَةِ وَشَىءٍ مِنَ الدَّلْجَةِ.”

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Slaughtering and Hunting, Hadith No. 5513. vol. 7, p. 254.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Slaughtering and Hunting, Hadith No. 5514. vol. 7, p. 254.

³ Hoda Beshir, *Muslim Children*, v. 1, p. 120.

⁴ Al-Qur’an, Surah Āl Imrān, 3: 19.

⁵ Al-Qur’an, Surah al-Baqarah, 2: 256.

⁶ Al-Qur’an, Surah Āl Imrān, 3: 208.

Abu Hurairah reported: The Prophet (peace be upon him) said: "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So, you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the prayers (*Ṣalāt*) in the mornings, afternoons and during the last hours of the nights."¹

Furthermore, the Prophet (peace be upon him) highlights that the religion Islam is sincerity:

عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "الدِّينُ النَّصِيحَةُ. فُلْنَا لِمَنْ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ."

Reported from Tamīm Ad-Dārī that the Prophet (peace be upon him) said: "Religion is sincerity." We said: "To whom?" He said: "To Allah, to His Book, to His Messenger, and to the A'imma [scholars] of the Muslims and their common folk."²

The scholars interpret, "Sincerity to Allah is that, one worships only Allah, calls upon Him only, reposes trust in Him alone, and fears Him alone. Sincerity to the Book of Allah is that one acts upon it and respects it. Sincerity to the Messenger of Allah is that one obeys him, loves him more than any other person and is prepared to lay down his life for the sake of compliance with his commands. Sincerity with the rulers consists in pledging one's allegiance to them, remaining loyal to them, obeying them as far as possible, staying within the limits of the Divine law, not rising in rebellion against them, and giving them good advice. Sincerity with common Muslims is that one remains their well-wisher, does not deceive them, does not cause them any harm, keeps others away from his own evil, and gives them good advice."³

Islam devoted to confirm faith in the children from the beginning. It encourages fathers and mothers for the teaching of Islamic principles and faith and acquiring

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Belief (i.e. Faith). Hadith No. 39. vol. 1, p. 74.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Marriage, Hadith No. 196. vol. 1, p. 150–151; Al-Nasā'ī, *Sunan Al-Nasā'ī*, The Book of Al-Bay'ah, Hadith No. 4202. vol. 5, p. 134. Hafiz Zubair Ali Za'i said: The chain of this [Hadith] is *Ṣaḥīḥ*.

³ Al-Nasā'ī, *Sunan Al-Nasā'ī*, Comments on the Hadith No. 4202. vol. 5, p. 134.

Islamic ethics. The father should inculcate the love of worship to their children by accompanying them to the mosque, educating them for obligatory prayer, teaching them the short chapters [of the Qur'an], and encouraging them for the obligatory prayers after puberty.¹ Childhood is the stage of the development, practice, and habituation in order to attain the stage of obligation after puberty.²

Children religious development begins with the development of faith, offering the obligatory prayers and Islamic worships, learning about the pillars of Islam and tenets of faith, reciting the Holy Qur'an, and learning the supplications.

i. Development of the Faith

At the age of discretion, the parents can teach their child the tenets of faith, the pillars of Islam, basic principles of Islam.³ The Companions of the Prophet (peace be upon him) used to learn faith (belief in the Oneness of Allah) before other acts and codes as mentioned:

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ: "كُنَّا مَعَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَنَحْنُ فِتْيَانٌ حَرَارَةٌ فَتَعَلَّمْنَا
الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَأَزْدَدْنَا بِهِ إِيمَانًا."

Reported that Jundub bin Abdullah said: "We were with the Prophet (peace be upon him), and we were strong youths, so we learned faith before we learned the Quran. Then we learned the Quran and our faith increased thereby."⁴

Ibrāhīm (al-Nakh'ī) said: "They dislike teaching the Quran to their children before understanding it."⁵ Muhammad bin Sīrīn said: "This knowledge is the (foundation of) religion, so watch from whom you learn your religion."⁶

¹ Ahmed Mohammad and Ibrāhīm Yasīn, *Ṣūra al-Ṭafūla Fi al-Tarbiyyah al-Islamiya*, p. 10.

² Mahayyuddin Tūq, "Majallah al-Arabī, 234," in Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Tifl*, p. 351.

³ Hoda Beshir, *Muslim Children*, v. 1, p. 111.

⁴ Abu Dawud, *Sunan Abu Dawud*, The Book of the Sunnah, Hadith No. 61. vol. 1, p. 114. Hafiz Zubair Ali Za'ī said: The chain of this Hadith is *Ṣaḥīḥ*.

⁵ Ibn Abī Shaibah, *Musannaf Ibn Abī Shaibah*, Hadith No. 30910, vol. 10, p. 557. This Hadith is *Mursal*.

⁶ Muslim, *Ṣaḥīḥ Muslim*, Narrating from the Trusworthy..., Hadith No. 26. vol. 1, p. 53.

The *Sunnah* explicitly stresses the development of faith during the childhood period. The Prophet (peace be upon him) taught the Islamic faith to Abdullah bin Abbas, when he was a boy:

عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- يَوْمًا، فَقَالَ: "يَا غُلَامُ إِنِّي أَعَلِّمُكَ
كَلِمَاتٍ احْفَظِ اللَّهَ يَحْفَظْكَ اللَّهُ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ
وَأَعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا
عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ."

Ibn Abbas narrated: "I was behind the Prophet (peace be upon him) one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you - you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you - you should never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.'"¹

This tradition shows that the Prophet (peace be upon him) stresses on the word 'O Boy' for getting his attention and excitement of his feelings. Then, he (peace be upon him) delivered comprehensive and extensive speech to develop the faith of Abdullah bin Abbas.

ii. Teaching the Child Pillars of Islam

Children should be introduced the five pillars of Islam at early ages for their religious upbringing. The parents can teach their children Islamic worships, including: obligatory prayers, fasting, pilgrimage, and charity by observing them in their early childhood. Five pillars of Islam are mentioned in the following tradition:

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters of Judgment Day, Hadith No. 2516. vol. 4, p. 509. Hafiz Zubair Ali Za'i said: (This Hadith is) *Hasan*.

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "بُئِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ."

Reported Ibn Umar that Allah's Messenger (peace be upon him) said: Islam is based on five (principles): "To testify that "لا إله إلا الله محمد رسول الله" (none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah), to perform the prayers (*Ṣalāt*) (*Iqamāt-as-Ṣalāt*), to pay charity (*Zakāt*), to perform *Hajj* (i.e. The pilgrimage to Makkah), to observe fasts (*Ṣaum*) during the month of Ramadan."¹

iii. Teaching the Child Tenets/ Elements of Faith

The children should be narrated and introduced the principles of Islām and Imān regularly, for it is beneficial in this world and the Hereafter.² The elements of faith include belief in Allah, the Angels, the revealed Books, the Messengers of Allah, the Resurrection Day, Decree good or bad.³ The parents should make the child conscious and aware about Allah's presence and inculcate them that Allah is All-Knowing and All-Seeing. It is also the responsibility of the parents teaching the child about Imān, Islām, Iḥsān, and the Hour.

The *Sunnah* mentions the elements of faith in a long tradition as:

عَنْ أَبِي هُرَيْرَةَ قَالَ: "كَانَ النَّبِيُّ -صلى الله عليه وسلم- بَارِئًا يَوْمًا لِلنَّاسِ فَأَتَاهُ جَبْرِيلُ فَقَالَ مَا الْإِيمَانُ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْغَيْبِ. قَالَ مَا الْإِسْلَامُ قَالَ: الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ وَتَقِيمَ الصَّلَاةَ وَتُؤَدِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ. قَالَ مَا الْإِحْسَانُ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ مَتَى السَّاعَةُ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأُمَةُ رَجُلًا وَإِذَا تَطَاوَلَ رُغَاءُ الْإِبِلِ الْبُهِمُ فِي الْبُنْيَانِ فِي خَمْسٍ

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Belief (Faith), Hadith No. 8. vol. 1, p. 58.

² Mustafa al-Adavī, *Fiqh Tarbiyyah al-Abnā'*, 1st ed. (Jeddah: Dār Mājid 'sīrī. 1998), p. 179.

³ Hoda Beshir, *Muslim Children*, v. 1, p. 112.

لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ. ثُمَّ تَلَا النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ) الْآيَةَ. ثُمَّ أَذْبَرَ
فَقَالَ: رُدُّوهُ. فَلَمْ يَرَوْا شَيْئًا. فَقَالَ: هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ."

Reported Abu Hurairah: "One day while the Prophet (peace be upon him) was sitting out for the people, Jibril (Gabriel) came to him and asked, "What is faith?" Allah's Messenger (peace be upon him) replied, "Faith is to believe in Allah, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection.'" Then he further asked, "What is Islam?" Allah's Messenger (peace be upon him) replied, "To worship Allah Alone and none else, to perform the prayer (*Iqamat-as-Salāt*), to pay the charity (*Zakāt*) and to observe fasts (*Ṣaum*) during the month of Ramaḍhan", Then he further asked, "What is *Iḥsān* (perfection)?" Allah's Messenger (peace be upon him) replied, "To worship Allah - as if you see Him, and if you cannot achieve this state of devotion, then you must consider that He is looking at you." Then he further asked, "When will the Hour be established? Allah's Messenger (peace be upon him) replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents. When a slave (lady) gives birth to her master; when the shepherds of black camels start boasting and competing with others in the construction of higher buildings; And the Hour is one of five things which nobody knows except Allah. The Prophet (peace be upon him) then recited: "Verily, Allah! With Him (Alone) is the knowledge of the Hour." (V.31:34) Then that man (the angel) left and the Prophet (peace be upon him) asked his Companions to call him back, but they could not see anything (him). Then the Prophet (peace be upon him) said, "That was Jibril, who came to teach the people their religion."¹

In a tradition, the elements of faith described as:

قَالَ: "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ."

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Belief (Faith), Hadith No. 50 vol. 1, pp. 81–82.

He (peace be upon him) said: "To believe in Allah, His Angels, His Books, His Messengers, the Day of Judgement, and *al-Qadar* [the Decree], the good of it and the bad of it."¹

This tradition elaborates Imān, Islām, Iḥsān, and Hour [the Day of Judgment]; therefore, the parent can develop their children religiously by teaching them these pillars. The parent should teach their children about the decree as mentioned in the following traditions:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ آخِرٌ خَيْرٌ آخِرُكُمْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ وَلَا تُعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا. وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ."

Reported that Abu Hurairah said: "The Messenger of Allah said: 'The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allah, and do not feel helpless.' If anything befalls you, do not say: "If only I had done (such and such), then such and such would have happened," rather say: "Allah has decreed and what He wills He does." For "if only" opens the door to the work of the Satan."²

Further, the Prophet (peace be upon him) clarifies the concept of decree:

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: "قِيلَ يَا رَسُولَ اللَّهِ أَعْلِمُ أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ قَالَ فَقَالَ: نَعَمْ. قَالَ قِيلَ فَيَعْمَلُ الْعَامِلُونَ قَالَ: كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ."

Reported that Imrān bin Husain said: "It was said: 'O Messenger of Allah is it known who the people of Paradise are and who the people of the Fire are?' He

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters of Judgment Day, Hadith No. 2610. vol. 4, p. 20. Hafiz Zubair Ali Za'ī said: (This Hadith is) *Ṣaḥīḥ*.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of *al-Qadar*, Hadith No. 6774. vol. 7, p. 40.

said: 'Yes.' It was said: 'Then why should people strive?' He said: 'Everyone is helped to do that for which he was created.'"¹

Similarly, a tradition discusses the concept of decree as:

عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- يَوْمًا، فَقَالَ: "يَا غُلَامُ إِنِّي أَعْلَمُكَ كَلِمَاتٍ اخْفِظِ اللَّهَ يَخْفِظَكَ اخْفِظِ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ."

Ibn Abbas reported: "I was behind the Prophet (peace be upon him) one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you – you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you – you should never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.'"²

iv. Five Obligatory Prayers and Childhood

The parents should encourage the child's sense of devotion by teaching them five obligatory prayers from the early age of childhood. The Holy Qur'an mentions that the sublime aim of human life is to worship Allah Almighty alone, as stated in a verse: "وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ" "And I (Allah) created not the jinn and mankind except that they should worship me."³ The Holy Qur'an also highlights the parent's responsibility of enjoining about prayer to their family: "وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا"

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *al-Qadar*, Hadith No. 6737. vol. 7, p. 23.

² Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters of Judgment Day, Hadith No. 2516. vol. 4, p. 509. Hafiz Zubair Ali Za'i said: (This Hadith is) *Hasan*.

³ Al-Qur'an, al-Dhariyāt, 51: 56.

“And enjoin the prayer on your family, and be patient in offering them.”¹ The *Sunnah* commands the parents teaching the child obligatory prayer in a tradition as:

عَنْ سَبْرَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: “عَلِّمُوا الصَّبِيَّ الصَّلَاةَ ابْنَ سَبْعٍ سِنِينَ وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرٍ.”

Sabrah (bin Ma'bad *al-Juhani*) reported that Allah's Messenger (peace be upon him) said: “Teach the boy prayer when he is seven years old, and beat him when he is ten.”²

This tradition allows the punishment for obligatory prayers. However, the punishment is not an action of revenge for the child, but it aims at upbringing the child.³ The Prophet (peace be upon him) orders the parents to commanding their children to offer obligatory prayer:

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: “مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعٍ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.”

The Messenger of Allah (peace be upon him) said: “Command your children to pray when they reach the age of seven, and discipline them for it when they reach the age of ten, and separate between them in their beds.”⁴

Abdullah Ibn Mas'ūd advises the parents to take care of the child's prayer and said: “خَافِظُوا عَلَى ابْنَانِكُمْ فِي الصَّلَاةِ” “Take care of your children for prayer.”⁵ In addition, he said: “خَافِظُوا عَلَى ابْنَانِكُمْ فِي الصَّلَاةِ، وَعَوِّدُوهُمْ الْخَيْرَ فَإِنَّ الْخَيْرَ عَادَةٌ” “Take care of your children for prayer strictly. Teach them goodness, because goodness is a habit.”⁶ Abdullah bin 'Abbas

¹ Al-Qur'an, *Tāhā*, 20: 132.

² Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapter on *Ṣalāt* (prayer), Hadith No. 407. vol. 1, p. 419. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*

³ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabawiyyah La al-Tifl*, p. 184.

⁴ Abu Dawud, *Sunan Abu Dawud*, The Book of *Ṣalāt*, Hadith No. 495. vol. 1, p. 299. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

⁵ Abdur Razzāq, *Musannaf Abdur Razzāq*, Hadith No. 7299, vol. 4, p. 154. All reporters are *Siqah*. Author

⁶ al-Ṭabranī, Sulaiman bin Ahmad, *al-Mu'jam al-Kabīr*, Hadith No. 9155. vol. 9, p. 236. This Hadith is *Ḥasan* al-Baiḥqī, *Sunan al-Baiḥqī al-Kubrā*, Hadith No. 4874. vol. 3, p. 84.

saw his son, who was sleeping early in the morning, he said to him: 'Wake up and do you sleep at time when blessings (of Allah) divided.'¹

The Prophet (peace be upon him) mentions the reward of praying in congregation twenty-seven times more than alone. This highlights the importance of offering prayer in congregation and motivates towards worships by observing others.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَذِّ بِسِتِّينَ وَعِشْرِينَ دَرَجَةً."

Reported Abdullah bin Umar: Allah's Messenger (peace be upon him) said, "The *Ṣalāt* (prayer) in congregation is twenty-seven times superior in degrees to the *Ṣalāt* (prayer) offered by a person alone."²

The Friday prayer is recommended in the congregation for getting the reward, motivation, and social development:

عَنْ طَارِقِ بْنِ شِهَابٍ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً عَبْدٌ مَمْلُوكٌ أَوْ امْرَأَةٌ أَوْ صَبِيٌّ أَوْ مَرِيضٌ."

Reported from Tāriq bin Shihāb, from the Prophet (peace be upon him) that he said: "The Friday prayer in congregation is an obligation on every single Muslim, except for four: An owned slave, a woman, a child, and a sick person."³

Through Friday prayer, the child acquires development of personality with its elements like faith, worship, social, emotional, educational, physical health, and morals of sex.⁴

¹ Ibn Qayyim al-Jauzī, Muhammad bin Abī Bakr. *Zād al-M'ād*. (Mauqū'ul Islam, Maktabah Shamila, n.d.). vol. 4, p. 219.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Adhān, Hadith No. 645. vol. 1, p. 372.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of *Ṣalāt* (The Prayer), Hadith No. 1067. vol. 1, p. 624. Hafiz Zubair Ali Za'ī said: The chain of this Hadith is *Ṣaḥīḥ*.

⁴ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabawiyyah La al-Tifl*, p. 259.

The prayer is a source of obtaining comfort, as mentioned:

سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "قُمْ يَا بِلَالُ أَقِمْ فَأَرْخُنَا بِالصَّلَاةِ."

The Messenger of Allah (peace be upon him) says: "Get up, O Bilāl, and let us find comfort in prayer."¹

The Prophet (peace be upon him) clarifies the status of the person who does not offer obligatory prayer as:

عَنْ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ سَمِعْتُ النَّبِيَّ -صلى الله عليه وسلم- يَقُولُ: "إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ."

Reported that Abu Sufyān said: I heard Jābir say: 'I heard the Prophet (peace be upon him) say: "Between a man and *Shirk* [polytheism] and *Kufr* [disbelief] there stands his giving up the prayer (*Ṣalāt*).'"²

To summarize, the parents should motivate their children for the obligatory prayers regularly by inviting them at the time of prayers and taking them to the mosque daily. It is appropriate for father motivating and educating his child towards prayer, waking them up for prayer, and teaching them the supplications of the morning and evening.³ The Prayer undergoes three stages: the first stage is observation stage, from birth to seven years, when the child watches his/ her parents praying; the second stage is command stage, from seven years to ten years, when parents focus on children for prayer; and the third stage is punishment stage, from ten years and afterwards that, the child is being punished for not offering prayer. These gradual steps play a vital role in the satisfaction of the child's personality. The Prophet (peace be upon him) has not allowed punishment of the child for neglecting the prayer before ten years of age. Other deeds of life, behavior, and upbringing have less importance than prayer. The matters should be tackled nicely, patiently, tolerantly, and kindly before ten years of age. However, slight, effective, and fruitful punishment is required in practical

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4986. vol. 5, p. 351. Hafiz Zubair Ali Za'ī said: (This Hadith is) *Ṣaḥīḥ*.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 246. vol. 1, p. 170.

³ Mustafa al-Adavī, *Fiqh Tarbiyyah al-Abnā'*, p. 190.

upbringing. Excess of punishment and its exercise reduces its fear and destroys the object; it also creates negative impacts on psychological and intellect of the child.¹ The sources of disciplining include: advice, counseling, guidance, courtesy, imitation, and punishment; whereas the sources of punishment include: sharp voice, worries, admiring others, carelessness, distress, separation and disliking, intimidation, and beating.²

v. Fasting (*Ṣaum*) of Ramdhān and Childhood

Fasting in Ramdhān is an obligatory for Muslims. Islamic methods in the child upbringing include two basic types: theoretical aspect through instruction, practical aspect through modification and training.³ Fasting involves both methods for the upbringing of the child. Fasting in Ramdhān develops the patience and control over desires for the sake of Allah Almighty. Therefore, the parents can train their children for fasting when they can fast easily in Ramdhān. However, the child can fast when he can bear it patiently and easily. The *Sunnah* mentions the fasting of children:

عَنِ الرَّبِيعِ بِنْتِ مُعَوِّذٍ قَالَتْ: أُرْسِلَ النَّبِيُّ -صلى الله عليه وسلم- غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ: "مَنْ أَصْبَحَ مُفْطِرًا فَلْيَتِمَّ بَقِيَّةَ يَوْمِهِ وَمَنْ أَصْبَحَ صَائِمًا فَلْيَصُمْ. قَالَتْ: فَكُنَّا نَصُومُهُ بَعْدَ وَنُصُومِ صِبْيَانِنَا وَنُخْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَلِكَ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ."

Reported Ar-Rubāi bint Mu'awwidh: "The Prophet (peace be upon him) sent a messenger to the village of the Anṣār in the morning of the day of 'Āshūra' (10th of Muharram) to announce: 'Whoever has eaten something should not eat, but complete the fast (*Ṣaum*), and whoever is observing the fast (*Ṣaum*) should complete.' She further said, 'Since then we used to observe the fast (*Ṣaum*) on that day regularly and also make our boys (children) to observe fasting. We used to make toys of wool for the boys and if anyone of them cried for food, he was given those toys till it was the time of the *Iftar* (breaking of the fast).'"⁴

¹ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Tifl*, pp. 139, 140–141, 193–94.

² Muhammad Saeed Morsī, *Fan Tarbiyyah al-Aulād Fi al-Islam*, pp. 112–113.

³ Muhammad Saeed Morsī, *Fan Tarbiyyah al-Aulād Fi al-Islam*, p. 139.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Aṣ-Ṣaum*, Hadith No. 1960, vol. 3, p. 114.

The Companions [of the Prophet, peace be upon him] used to train their children for fasting.¹ For example, Umar said to Nashwān [when he was not fasting], “Woe onto you, our children are fasting.”²

The *Sunnah* describes the great rewards of fasting and the behavior modification and personality development through fasting. For example, a tradition mentions:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "الصَّيَامُ جُنَّةٌ فَلَا يَزْفُتُ وَلَا يَجْهَلُ وَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ. مَرَّتَيْنِ وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِ الصَّيَامِ لِي وَأَنَا أَجْزَى بِهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا."

Reported Abu Hurairah: Allah's Messenger (peace be upon him) said, "Fasting (*Ṣaum*) is a shield. So, the person observing fast should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am observing fast (*Ṣaum*).'" The Prophet added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a person observing fast is better with Allah than the smell of musk. 'He has left his food, drink and sexual desires for My sake. The *Ṣaum* (fast) is for Me. So, I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times."³

The *Sunnah* forbids arguing, insulting, obscene or ignorant speech while fasting and recommends answering by saying "I am fasting":

عَنْ أَبِي هُرَيْرَةَ رَوَاهُ قَالَ: "إِذَا أَصْبَحَ أَحَدُكُمْ صَائِمًا فَلَا يَزْفُتُ وَلَا يَجْهَلُ فَإِنْ امْرُؤٌ شَاتَمَهُ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي صَائِمٌ إِنِّي صَائِمٌ."

Abu Hurairah reported that the Prophet (peace be upon him) said: "If one of you starts his day fasting, let him not engage in any obscene or ignorant speech, and

¹ Mustafa al-Adavī, *Fiqh Tarbiyyah al-Abnā'*, p. 193.

² Ibn Baṭṭāl, *Sharh Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 107.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Aṣ-Ṣaum*, Hadith No. 1894. vol. 3, p. 79-80.

if someone insults him or argues with him, let him say: 'I am fasting, I am fasting.'¹

The *Sunnah* also forbids lying speech and evil acts during fasting and commands such conditions to be fulfilled for its acceptance:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ."

Reported Abu Hurairah: The Prophet (peace be upon him) said, "Whoever does not give up lying speech (false statement) and acting on those lies and evil acts, etc. Allah is not in need of his leaving his food and drink."²

vi. Pilgrimage (*Hajj*) and Umrah and Childhood

The purpose of *Hajj* and *Umrah*, which is for the sake of Allah, is clearly mentioned in the Holy Qur'an: "وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ" "And perform the *Hajj* and *Umrah* for Allah."³

The parent should provide company to the child for *Hajj* and *Umrah*. Indeed, the pictures of the *Kaabah*, *Safā*, and *Marwa*, and the supplications will influence his religious upbringing.⁴ For the religious upbringing, the child can perform pilgrimage with his/ her parents even during the childhood period, as mentioned:

عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: "حَجَّ بِي مَعَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- وَأَنَا ابْنُ سَبْعِ سِنِينَ."

Reported As-Sā'ib bin Yazīd: "I was made to perform pilgrimage (*Hajj*) with Allah's Messenger (peace be upon him) and I was a seven year old boy then."⁵

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَيُّمَا صَبِيٍّ حَجَّ ثُمَّ بَلَغَ الْحِنْثَ فَعَلَيْهِ أَنْ يَحُجَّ حَجَّةً أُخْرَى وَأَيُّمَا أَعْرَابِيٍّ حَجَّ ثُمَّ هَاجَرَ فَعَلَيْهِ حَجَّةٌ أُخْرَى وَأَيُّمَا عَبْدٍ حَجَّ ثُمَّ أُعْتِقَ فَعَلَيْهِ حَجَّةٌ أُخْرَى."

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Fasting, Hadith No. 2703. vol. 3, p. 220.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *As-Ṣaum*, Hadith No. 1903. vol. 3, p. 84.

³ al-Qur'an, al-Baqarah, 2: 196.

⁴ Mustafa al-Adavī, *Fiqh Tarbiyyah al-Abnā'*, p. 195.

⁵ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Penalty for Hunting, Hadith No. 1858. vol. 3, p. 64.

Reported Ibn Abbas: Allah's Messenger (peace be upon him) said: "If any child performs the *Hajj* (pilgrimage) and afterwards attains the age of puberty he must then perform another *Hajj*."¹

If a child performs pilgrimage during the childhood period, he/ she and his/ her parent will be rewarded, as mentioned in a tradition:

عَنِ ابْنِ عَبَّاسٍ قَالَ: "رَفَعَتْ امْرَأَةٌ صَبِيًّا لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ أَلِهَذَا حَجٌّ قَالَ: نَعَمْ وَلَكَ أَجْرٌ."

Reported that Ibn Abbas said: "A woman lifted up a child of hers and said: 'O Messenger of Allah (peace be upon him), is there a pilgrimage (*Hajj*) for this one?' He said: 'Yes, and you shall have a reward.'"²

The Prophet (peace be upon him) mentions the rewards of performing *Umrah* and *Hajj* for Muslims:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ."

Reported Abu Hurairah: Allah's Messenger (peace be upon him) said, "(The performance of) 'Umra is an expiation for the sins committed between it and the previous one. And the reward of *al-Hajj al-Mabrūr* (the one accepted by Allah) is nothing but Paradise."³

During the pilgrimage, the child says and hears *Talbiyyah* (the words of Allah's Greatness) that promotes the religious upbringing and the concept of unity and harmony.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ -صلى الله عليه وسلم-: "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ."

¹ al-Baihaqī, *Sunan al-Baihaqī al-Kubrā*, Hadith No. 8396. vol. 4, p. 325. Shaykh Albani said: (This Hadith is) *Ṣaḥīḥ. Ṣaḥīḥ Wa Dha'if Jami' As-Sagħīr*. Hadith No. 4495, vol. 1, p. 450.

² Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 3254. vol. 3, p. 486.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-'Umrah*, Hadith No. 1773. vol. 3, p. 21.

Abdullah bin Umar reported that the “*Talbiyah* of the Messenger of Allah (peace be upon him) was: ‘Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily! All praise and grace and dominion are Yours, You have no partner.’”¹

The parents can motivate the child for performing both worships for getting the reward and religious upbringing. Islamic worships’ *Hajj* and *Umrah* are major sources of religious development and social congregation during the childhood period.

vii. Charity (*Zakāt*) and Childhood

The Parents should familiarize and stimulate the children for doing charitable deeds by explaining its rewards.² The Prophet (peace be upon him) mentions the reward of charity as:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : "مَنْ تَصَدَّقَ بِعَدَلٍ ثَمَرَةٍ مِنْ كَسْبٍ طَيِّبٍ - وَلَا يَقْبَلِ اللَّهُ إِلَّا الطَّيِّبَ - وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِمِيزَانٍ ثَمَّ يَرِيهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدَكُمْ فَلَوْهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ."

Reported Abu Hurairah Allah’s Messenger (peace be upon him) said, “If one gives in charity what equals one date-fruit from the honestly earned money- and Allah accepts only the honestly earned money- Allah takes it in His Right (Hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.”³

The *Sunnah* enjoins charity even from the newborn child at the end of Ramdhān.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: "أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى كُلِّ نَفْسٍ مِنَ الْمُسْلِمِينَ حُرٌّ أَوْ عَبْدٌ أَوْ رَجُلٌ أَوْ امْرَأَةٌ صَغِيرٌ أَوْ كَبِيرٌ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ."

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Hajj*, Hadith No. 2811. vol. 3, p. 274.

² Mustafa al-Adavī, *Fiqh Tarbiyyah al-Abnā'*, p. 194.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Zakāt*, Hadith No. 1410. vol. 2, p. 286.

Reported from Abdullah bin Umar that "The Messenger of Allah (peace be upon him) enjoined the *Zakāt al-Fitr* after Ramaḍān upon every Muslim, free or slave, man and woman, young or old; a *Ṣā'* of dates or a *Ṣā'* of barley."¹

viii. Morning and Evening Suplications and Childhood

The *Sunnah* describes the importance of remembering Allah Almighty. For example, the Prophet (peace be upon him) highlights the significance Allah's remembrance after Fajar and Asar/ Maghreb prayers as:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "لَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاةِ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةً مِنْ وَلَدِ إِسْمَاعِيلَ وَلَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةً."

Reported that Anas bin Malik said: "The Messenger of Allah said: 'Sitting with people who remember Allah, the Most High, from Fajar prayer (*Al-Ghadah*) until the sun has risen, is dearer to me than freeing four of the sons of Isma'il (from slavery), and sitting with people who remember Allah from Asar prayer until the sun has set, is dearer to me than freeing four.'²

The childhood is a fertile period to teach and memorize the morning and evening time supplications. The *Sunnah* recommends the supplications to be recited in the morning and evening, which develops the child's belief in Allah Almighty and strengthens him/ her in this world. Therefore, the parent should recite the following supplications and teach their children gradually during the early and late childhood period:

- 1) "Who recited this verse [*Ayat al-Kursī*] in the morning will be protected from the devil until the evening, and who recited it in the evening will be protected from the devil until morning."³

¹ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 3254. vol. 3, p. 486.

² Abu Dawud, *Sunan Abu Dawud*, The Book of knowledge, Hadith No. 3667. vol. 4, p. 219. Shaykh Albani said: [This Hadith is] *Hasan*. Abu Dawud, *Sunan Abu Dawud*, The Book of knowledge, Hadith No. 3669. vol. 3, p. 363.

³ Al-Tabrani, *al-Mu'jam al-Kabīr*, Hadith No. 541. vol. 1, p. 201. Shaykh Albani said: [This Hadith is] *Ṣaḥīḥ*. *Ṣaḥīḥ al-Targīb Wa al-Tarhīb*, Hadith. 662, vol. 1, p. 161

"اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ."

"Allah! None has the right to be worshipped but He, the Ever Living, the One who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except by His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His *Kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great."¹

- 2) Recitation of three Surah including: Surah Ikhlas (112), Surah Al-Falaq (113), and Surah An-Nās (114) three times in the morning and three times in the evening will suffice against all things.²
- 3) "Whoever says three times in the evening, he will not be stricken with a sudden affliction, until morning comes, and whoever says three times in the morning, he will not be stricken with a sudden affliction, until evening comes." (In a tradition, "nothing shall harm him").³

"بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ."

"In the Name of Allah with Whose Name nothing can harm on earth or in heaven, and He is the All-Hearing, All-Knowing"⁴

- 4) "Whoever says in the morning, he will have (a reward) equal to freeing a slave among the sons of Ismail, ten bad deeds will be erased (from his record), he will be raised (in status) ten degrees, and he will have protection against Satan

¹ Al-Quran, Surah al-Baqarah, 2: 255.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5082. vol. 5, p. 400-401. Hafiz Zubair Ali Za't said: [This Hadith is] *Hasan*.

³ Al-Tirmidhi, *Jāmi' Al-Tirmidhi*, The Book of Supplication, Hadith No. 3388. vol. 6, p. 114. Hafiz Zubair Ali Za't said: [This Hadith is] *Hasan*.

⁴ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5088. vol. 5, pp. 404-405. Hafiz Zubair Ali Za't said: [This Hadith is] *Shahih*.

until evening comes, (if he says likewise) he will have the same until morning comes.”

“لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.”

“None has the right to be worshipped but Allah alone, with no partner or associate. His is the dominion and all praise is to Him, and He is able to do all things.”¹

- 5) “Whoever says seven times in the morning and evening, Allah will suffice him against all that grieves him, whether he is sincere when saying or not.”

“خَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.”

“Allah is sufficient for me, there is none worthy of worship but He is the Lord of the Mighty Throne.”²

- 6) “If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.”

“اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ

شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي، اغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.”

“O Allah, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.”³

- 7) “Whoever (Muslim or person or slave) says in the morning and evening, he will have a promise from Allah to make him pleased on the Day of Resurrection.”

¹ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Supplication. Hadith No. 3867, vol. 5, pp. 122–123. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ṣaḥīḥ*.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5081, vol. 5, p. 400. Hafiz Zubair Ali Za’i said: [This Hadith is] *Ḥasan*.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-‘Umrah*, Hadith No. 6306, vol. 8, p. 179.

"رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا."

"I am content with Allah as my Lord, and Islam as my religion, and Muhammad as my Prophet."¹

- 8) "Whoever (Muslim or person or slave) says in the morning and evening, he will have a promise from Allah to make him pleased on the Day of Resurrection."

"اللَّهُمَّ غَافِي فِي بَدَنِي اللَّهُمَّ غَافِي فِي سَمْعِي اللَّهُمَّ غَافِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا أَنْتَ."

"O Allah, Grant me soundness in my body; O Allah, grant me soundness in my hearing; O Allah, grant me soundness in my sight. there is none worthy of worship but You, O Allah, I seek refuge with You from Kufr and poverty; O Allah, I seek refuge with You from the torment of the grave; there is none worthy of worship but You."²

- 9) The Prophet (peace be upon him) used to say after performing Fajar prayer:

"اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا"

"O Allah! I ask You for beneficial knowledge, goodly provision, and acceptable deeds."³

- 10) "A man came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, I was stung by a scorpion last night.' He said: 'If you had said, when evening came, it would not have harmed you.'"

"أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ"

"I seek refuge in the Perfect Words of Allah from the evil of that which He has created"⁴

¹ Ibn Mājah, *Sunan Ibn Mājah*. The Chapters on Supplication. Hadith No. 3870, vol. 5, p. 125. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*.

² Bukhārī, *al-Adab al-Mufrad*, Hadith No. 701, vol. 1, p. 244.

³ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters of Establishing the Prayer. Hadith No. 925, vol. 2, p. 79. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of Remembrance, Supplication, Repentance, and Praying for Forgiveness, Hadith No. 6880, vol. 7, p. 84.

11) The Prophet (peace be upon him) used to say in the morning and evening:

“أَصْبَحْنَا [أَمْسَيْنَا]¹ عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ خَافِئاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِينَ.”

“We have reached the morning [evening] on the Fitrah of Islam, and the Sincere words, and the religion of our Prophet Muhammad (peace be upon him), and the nation of our Hanif Muslim father Ibrahīm, who was not from among polytheists.”²

12) The Prophet (peace be upon him) used to say in the morning and evening:

“أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ [أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ]³ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ [هَذِهِ اللَّيْلَةِ] وَخَيْرَ مَا بَعْدَهُ [بَعْدَهَا] وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ [هَذِهِ اللَّيْلَةِ] وَشَرِّ مَا بَعْدَهُ [بَعْدَهَا] رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ.”

“We have reached the morning [evening] and the dominion belongs to Allah, and praise is to Allah, none has the right to be worshipped but Allah alone with no partner or associate. His is the dominion, to Him is the praise and He has power over all things. O Allah, I ask You for the good of this day [night] and the good of what follows it, and I seek refuge in You from the evil of this day [night] and the evil of what follows it. O Lord, I seek refuge with You from laziness and the evil of arrogance. O Lord, I seek refuge with You from torment in the Fire and torment in the grave).”⁴

13) “Whoever says when the day or evening comes has given due thanks for that day or that night.”

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَخَدَّكَ لَا شَرِيكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ.”

¹ While reciting in the evening the words in bracket would be recited leaving the first word unrecited. Author

² Ahmad bin Hanbal, *Musnad Imam Ahmad bin Hanbal*, Hadith No. 15400. vol. 3, p. 407. Shoaib al-Ana'ut said: The chain of this Hadith is *Hasan*.

³ While reciting in the evening the words in bracket would be recited leaving the following words unrecited. Author

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of Remembrance, Supplication, Repentance, and Praying for Forgiveness, Hadith No. 6908. vol. 7, pp. 96–97.

“O Allah, whatever blessing has come to me this morning is from You alone, with no partner or associate, to You is praise and thanks).”¹

14) “The Prophet (peace be upon him) used to say in the morning”:

“اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ.”

“O Allah, by Your grace we have reached the morning, by Your grace we have reached the evening, by Your grace we live and by Your grace we die, and to You is the resurrection).”²

“And when evening comes, say”:

“اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ.”

“O Allah, by Your leave we have reached the evening and by Your leave we reach the morning, and by Your leave we live and by Your leave we die, and on to You is our return).”³

15) “Whoever says, when morning or evening comes, Allah will forgive him for whatever sins, he commits during that day, and if he says that when evening comes, he will be forgiven for whatever sins he commits during that night.”

“اللَّهُمَّ إِنِّي أَصْبَحْتُ [أَمْسَيْتُ⁴] أَشْهَدُكَ وَأَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ

لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.”

“O Allah, morning [evening] has come, and bear witness You, the bearers of Your Throne, Your Angels, all of Your creation to (bear witness) that there is none worthy of worship but You, and that Muhammad is Your slave and Messenger.”⁵

In a tradition, “Whoever says it four times, Allah will ransom him from Hell.”⁶

¹ Ibn Hibbān, at-Tamīmī, *Ṣaḥīḥ Ibn Hibbān*, Hadith No. 861, vol. 3, p. 142. Shoaib al-Arnā'ut said: This Hadith is *Ḥasan*.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5068, vol. 5, p. 390. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

³ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters of Establishing the Prayer, Hadith No. 3868, vol. 5, p. 123–124. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

⁴ While reciting in the evening the words in bracket would be recited, unreciting the word before it. *Author*

⁵ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5078, vol. 5, pp. 397–398. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ḥasan*.

⁶ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5069, vol. 5, pp. 390–391. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ḥasan*.

16) The Messenger of Allah (peace be upon him) said: "Whoever says in the morning and in the evening: "سُبْحَانَ اللَّهِ وَبِحَمْدِهِ" "Glory and praise his to Allah," one hundred times, no one will come on the Day of Resurrection with anything better than what he has done, except one who said something like what he said, or more than that."¹

6.2.1.3 Language Development

The linguistic development begins in infancy and develops in early and late childhood, which play a key role in language socialization and development. The Holy Qur'an highlights the significance of language: "مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَبِيدٌ" "Not a word does he (or she) utter but there is a watcher by him ready (to record it)."² Furthermore, the Qur'an states: "وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كَرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ" "But verily, over you (are appointed angels in charge of mankind) to watch you, Honorable Writer (Kirāman Kātibīn), They know all that you do."³ The *Sunnah* mentions the excellence and beauty of a person's Islam as: "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ" "Indeed, among the excellence of a person's Islam is that he leaves what does not concern him."⁴ In addition, the Prophet (peace be upon him) clarifies the worth of speech for Hereafter: "وَهَلْ يَكُفُّ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا خَصَائِدُ أَلْسِنَتِهِمْ" "Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought."⁵ Keeping in view the importance of speech, the parents should lay high emphasize to the language development during the childhood period.

The *Sunnah* addresses the significance, manners, and ethics of speech for the language acquisition in children. The Prophet (peace be upon him) describes the effectiveness of speech and said: "إِنَّ مِنْ الْبَيَانِ لِسَخْرًا أَوْ إِنَّ نَفْسَ الْبَيَانِ لَسِخْرٌ" "Some eloquent

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Remembrance, Supplication, Repentance, and Praying for Forgiveness, Hadith No. 6843, vol. 7, p. 69.

² Al-Qur'an, Surah Qaf, 50: 18.

³ Al-Qur'an, Surah al-Infithār, 82: 10–12.

⁴ Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters on Zuhd, Hadith No. 2317, vol. 4, pp. 352–353. Shaykh Albani said: [This Hadith is] *Ṣaḥīḥ. Ṣaḥīḥ and Dha'if Sunan al-Tirmidhī*, Hadith No. 2317, vol. 5, p. 317.

⁵ Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters on Faith, Hadith No. 2616, vol. 4, pp. 27–28. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ḥasan*.

speech is as effective as magic.”¹ The Prophet’s (peace be upon him) speech was easy to understand: “كَانَ كَلَامُ رَسُولِ اللَّهِ -صلى الله عليه وسلم- كَلَامًا فَصْلًا يَفْهَمُهُ كُلُّ مَنْ سَمِعَهُ.” “The speech of the Messenger of Allah (peace be upon him) was distinct, and everyone who heard it understood it.”² Moreover, the *Sunnah* promotes the use of decent, soft, polite, and appealing words during conversation and prohibits the use of harsh, abusive, rude, insulting, and hurting words.

The *Sunnah* recommends speaking the truth that leads to the Paradise and prohibits telling lies that lead to the Hell:

عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صَدِيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.

Reported Abdullah: The Prophet (peace be upon him) said, “Truthfulness leads to *Al-Birr* (piety, righteousness, and every act of obedience to Allah) and *Al-Birr* leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person (*Siddiq*). Falsehood leads to *Al-Fujūr* (i.e., wickedness, evil doing, etc.), and *Al-Fujūr* leads to the (Hell) Fire, and a man keeps on telling lies till he is written as a liar before Allah.”³

The *Sunnah* highlights that the good talk or statement pleases Allah Almighty, whereas the bad talk or statement makes Allah angry:

بَلَّالُ بْنُ الْحَارِثِ الْمَزْنِيُّ . . . يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: إِنْ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُوبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمٍ يَلْقَاهُ وَإِنْ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُوبُ اللَّهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمٍ يَلْقَاهُ.

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Medicine, Hadith No. 5767, vol. 7, p. 366.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4839, vol. 5, p. 285. Hafiz Zubair Ali Za’i said: [This Hadith is] *Hasan*.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab* (Good Manners), Hadith No. 6094, vol. 8, p. 74.

Bilal bin al-Hārith al-Muzanī said: The Messenger of Allah (peace be upon him) said: "Indeed one of you says a statement pleasing to Allah, not realizing that you have achieved what you have achieved. Then for it, Allah writes for him His pleasure until the Day of Meeting Him. And one of you says a statement angering Allah, not realizing that you have achieved what you have achieved. Then for it, Allah writes for him His anger until the Day of Meeting with Him."¹

The *Sunnah* highlights the consequences of a bad word that will throw him/ her in the Fire:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَنْتَبِهُ مَا فِيهَا يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ."

Reported from Abu Hurairah that the Messenger of Allah (peace be upon him) said: "A person may say a word, not realizing its repercussions, for which he will be thrown down into the Fire, further than the distance between the east and the west."²

The Prophet (peace be upon him) highlights the importance of good talk and keeping quiet:

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- قَالَ: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "Whoever believes in Allah and the Last Day, let him speak good or else remain

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on *Zuhd*, Hadith No. 2319. vol. 4, pp. 353-354. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of of Asceticism (*Al-Zuhd*) and Heart-Softening Reports, Hadith No. 7482. vol. 7, pp. 388-389.

silent; whoever believes in Allah and the Last Day, let him honor his neighbor; whoever believes in Allah and the Last Day, let him honor his guest.”¹

Imām Shāfi’ī states the meaning of this tradition as: “Whenever you intend to speak, think [before it]. Speak, if there is no harm in your speech, and stop [speaking], if its harm is obvious or you are doubtful about it.”²

A good, pleasant, friendly word is considered a charity in the *Sunnah* tradition:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ وَكُلِّ خُطْوَةٍ تَخْطُوهَا إِلَى الْمَسْجِدِ صَدَقَةٌ."

Abu Hurairah reported that the Prophet (peace be upon him) said, “A good, pleasant, friendly word is a charity (*Sadaqa*), and every step you step-forward towards Mosque is a charity (*Sadaqa*).”³

Ibn Baṭṭāl said: “the reason of resemblance of a kind word with charity is that the charity revives the doer’s heart and he becomes delighted: likewise, a kind word makes the believer delighted and his heart feels better, so they resemble in this regard.”⁴ Islam does count spending money as charity and talking to somebody in a decent way comes in the same context.⁵

عَنْ عَبْدِ بْنِ حَاتِمٍ عَنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- أَنَّهُ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: "اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ تَجِدُوا فِكَلِمَةٍ طَيِّبَةٍ."

“Adiyy bin Hātim reported that the Messenger of Allah (peace be upon him) mentioned the Fire and sought refuge with Allah from it, then he turned his face

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 173. vol. 1, pp. 141–42; Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Ar-Riqāq* (Softening of the Hearts), Hadith No. 6475. vol. 8, p. 263.

² al-Nawawī, *al-Minhāj Sharḥ Ṣaḥīḥ Muslim*, vol. 2, p. 19.

³ Ibn Hibbān, *Ṣaḥīḥ Ibn Hibbān*, Hadith No. 472. vol. 2, p. 219. Shoaib Al-Ana’ūt said: The chain of this Hadith is *Ṣaḥīḥ* at the condition of Shaykhain (Bukhārī and Muslim).

⁴ Ibn Baṭṭāl, Abu al-Hasan, Ali bin Khalaf, *Sharḥ Ṣaḥīḥ Bukhārī*, 2nd ed. (Riyadh: Maktaba al-Rushd, 2003), vol. 9, p. 224.

⁵ al-Nawawī, *Riyādh al-Ṣālihīn*, Commentary on Hadith No. 694, vol. 1, p. 868.

away three times, then he said: 'Protect yourselves from the Fire even if it is with half a date, and if you do not have that, then with a kind word.'¹

This Hadith highlights the point that "Sadaqah has great benefits and even in its minimum scope and quantity it can ensure our safety against the Hell Fire. We are told that if we do not have even a single date or half of it to give to a needy person, we can manage to have the same benefit by talking to him in a compassionate tone, provided we have Faith in our heart."²

The Prophet (peace be upon him) never spoke bad words or obscene evil words, and associated the best character with the language a man speaks:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: "لَمْ يَكُنِ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَاحِشًا وَلَا مُتَفَحِّشًا وَكَانَ يَقُولُ: إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا."

Abdullah bin 'Amr reported: "The Prophet (peace be upon him) was neither a *Fāhish* (One who speaks bad words) nor a *Mutafahhish* (One who speaks obscene evil words to make the people laugh)." He (peace be upon him) used to say, "The best amongst you are those who have the best manners and character."³

The *Sunnah* prohibits spreading malicious gossip and tales:

عَنْ حُذَيْفَةَ: "أَنَّهُ بَلَغَهُ أَنَّ رَجُلًا يَتِمُّ الْحَدِيثَ فَقَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ: لَا يَدْخُلُ الْجَنَّةَ نَمَامٌ."

Hudhaifah reported that he heard that a man was spreading malicious gossip. Hudhaifah said: "I heard the Messenger of Allah (peace be upon him) say: 'No one who spreads malicious gossip will enter Paradise.'⁴

فَقَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ: "لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ."

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Zakat, Hadith No. 2350. vol. 3, p. 61.

² al-Nawawī, *Riyādh al-Ṣālihīn*, Commentary on Hadith No. 693. vol. 1, p. 867.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Virtues, Hadith No. 3559. vol. 4, p. 462.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 291. vol. 1, p. 192.

Hudhaifah said: "I heard the Messenger of Allah (peace be upon him) say: 'No one who tells malicious tales will enter Paradise.'"¹

6.2.1.4 Emotional Development

Emotions are "affective experiences that have internal components (subjective feelings and physiological states) and external components (facial expressions and behavior). Emotions are both positive and negative; whereby positive emotions bring pleasure and negative emotions imply stress."² Emotions play a key role in the development of self and personality. The appropriate emotional development builds the child normal for the future life, whereas improper emotional development shapes the child's future as problematic and abnormal.³ Our Prophet (peace be upon him) was a real human psychologist, who was aware of developmental difference while educating (taming). Sometimes, he (peace be upon him) used to praise and honor for motivation of the soul, and passion or stimulation of emotion, which in turn, prepares the individual for acceptance and performance willingly as well as eagerly.⁴

The best model has great impact on the personality of the child. The child follows the parents mostly, so they impress deeply and strongly its passions.⁵ Indeed, the children bear upon what they receive and adapt from their parents in their early age and, especially, the first ten years of age. Generally, the child acquires its habits, ethics, and rearing from the parents and trainers.⁶ The child learns from the environment where it used to live i.e., humiliation from criticism, quarrel from enmity, wickedness from fear, sins from jealousy, confidence from security, love from kissing, motivation from recognition, sympathy from sorry, love from care, and friendship from the beautiful world.⁷ The Qur'an declares the Prophet (peace be upon him) best model and example for Muslims, as cited: "لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ" "Indeed, in the Messenger of Allah (Muhammad peace be upon him) you have a good example to follow."⁸ This suggests that the parents' should follow the best model of the Prophet (peace be upon him) for the development of their children properly.

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 290. vol. 1, p. 191.

² Aisha Utz, *Psychology from the Islamic Perspective*, p. 155.

³ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah Lay al-Tifl*, p. 310.

⁴ Jamal Abdul Rahman, *Atfāl al-Muslimīn*, p. 160.

⁵ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah Lay al-Tifl*, p. 90.

⁶ Jamal Abdul Rahman, *Atfāl al-Muslimīn*, p. 176.

⁷ Muhammad Saeed, Morsi, *Fan Tarbiyyah al-Awlad Fi al-Islam*, vol. 2, p. 34.

⁸ Al-Qur'an, Surah al-Ahzab, 33: 21.

The *Sunnah* highly emphasizes the child emotional development and establishes certain strategies. Following discussion provides a comprehensive overview of the *Sunnah* strategies that play a vital role in the emotional development of children:

i. Treating the Child with Respect

The softness and kindness are basic elements for developing the child.¹ The Prophet (peace be upon him) takes care of a child's emotions by giving him respect, as mentioned:

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ "أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- أَتَى بِشَرَابٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ الْأَشْيَاحُ فَقَالَ لِلْغُلَامِ: أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ. فَقَالَ الْغُلَامُ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ لَا أُؤْثِرُ بَنَصِيْبِي مِنْكَ أَحَدًا. قَالَ: "فَتَلَّهُ رَسُولُ اللَّهِ -صلى الله عليه وسلم- فِي يَدِهِ."

Sahl bin Sa'd As-Sā'idī (may Allah be pleased with him) reported: A drink was brought to Allah's Messenger (peace be upon him) who drank some of it. A boy was sitting to his right, and some old men to his left. Allah's Messenger (peace be upon him) said to the boy, "Do you allow me to give the rest of the drink to these people?" The boy said, "O Allah's Messenger (peace be upon him)! I will not give preference to anyone over me to have my share from you." So Allah's Messenger (peace be upon him) handed the bowl to the boy.²

This shows that the Prophet (peace be upon him) did not ignore the boy to secure his feelings and emotions. This example also highlights the significance of giving respect to the child in order to develop his or her personality. Most probably parents neglect this age, which results in promoting different behavioral problems among children. A decent dialogue satisfies the child, it awakens his emotion, he listens, pays attention, thinks, understands, perceives, and accepts or rejects. He reaches at the place where he will not reach without decent conversation.³

¹ Muhammad Saeed, Morsi, *Fan Tarbiyyah al-Awlad Fi al-Islam*, vol. 1, p. 106.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-Muḏālīm* (The Oppressions), Hadith No. 2451, vol. 3, p. 366.

³ Jamal Abdul Rahman, *Atfāl al-Muslimīn*, p. 172.

ii. Treating the Children Equally

The *Sunnah* gives the equality principle for the appropriate development of child emotions:

عَنْ أَنَسٍ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ."

Reported Anas: The Prophet (peace be upon him) said: "None of you will have faith till he likes for his brother what he likes for himself."¹

iii. Kissing the Child

Kissing plays an active role in the inspiration of the child's feelings and emotions, and it has a great impact in softening its excitement and anger.² The *Sunnah* recommends kissing the children, as mentioned:

أَنَّ أَبَا هُرَيْرَةَ قَالَ: "قَبَّلَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ خَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوُلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ."

Abu Hurairah reported: "Allah's Messenger (peace be upon him) kissed Al-Hasan bin 'Ali while Al-Aqra' bin Hābis At-Tamīmī was sitting beside him. Al-Aqra' said: I have ten children and I have never kissed anyone of them. Allah's Messenger (peace be upon him) cast a look at him and said: Whoever is not merciful to others, will not be treated mercifully."³

عَنْ عَائِشَةَ قَالَتْ: "قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالُوا: أَتَقَبَّلُونَ صِبْيَانَكُمْ فَقَالُوا: نَعَمْ. فَقَالُوا لَكِنَّا وَاللَّهِ مَا نَقْبَلُ. فَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمُ الرَّحْمَةَ. وَقَالَ ابْنُ نُعْمِرٍ: مِنْ قَبْلِكَ الرَّحْمَةُ."

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Belief (Faith), Hadith No. 13. vol. 1, pp. 60-61.

² Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Tifl*, p. 310.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-adab* (Good Manners), Hadith No. 5996. vol. 8, p. 30.

Reported that Aishah said: "Some Bedouin came to the Messenger of Allah (peace be upon him) and said: Do you kiss your children? They said: Yes. They said: By Allah, we do not kiss them. The Messenger of Allah (peace be upon him) said: What can I do if Allah has deprived you of mercy? Ibn Numair said: Deprived your hearts of mercy."¹

"عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ "أَنَّ يَعْلىَ بْنَ مُرَّةَ حَدَّثَهُمْ أَنَّهُمْ خَرَجُوا مَعَ النَّبِيِّ -صلى الله عليه وسلم- إِلَى طَعَامٍ دُعُوا لَهُ فَإِذَا حُسَيْنٌ يَلْعَبُ فِي السَّكَّةِ قَالَ: فَتَقَدَّمَ النَّبِيُّ -صلى الله عليه وسلم- أَمَامَ الْقَوْمِ وَبَسَطَ يَدَيْهِ فَجَعَلَ الْغُلَامُ يَفِرُّ هَا هُنَا وَهَنا وَهَنا وَيُضَاحِكُهُ النَّبِيُّ -صلى الله عليه وسلم- حَتَّى أَخَذَهُ فَجَعَلَ إِخْدَى يَدَيْهِ تَحْتَ ذَقَبِهِ وَالْأُخْرَى فِي فَاسِ رَأْسِهِ فَقَبَّلَهُ وَقَالَ: حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ."

Saeed bin Abu Rashid reported that Ya'la bin Murrah told that, "they had gone out with the Prophet (peace be upon him) to a meal to which they had been invited, and Husain was there playing in the street. The Prophet (peace be upon him) came in front of the people and stretched out his hands, and the child started to run here and there. The Prophet (peace be upon him) made him laugh until he caught him, then he put one hand under his chin and the other on his head and kissed him, and said: Husain is part of me and I am part of him, May Allah love those who love Husain is a tribe among tribes."²

Kissing increases the love and intimacy and a source of encouragement and safety for the deed. Kissing the forehead of sons on their playing, going to school, returning to him, and in welcoming them, has great impact for the future.³

iv. Love and Affection with the Child

The *Sunnah* recommends loving and affectionate treatment with the children. For example, the Prophet (peace be upon him) used to love Hasan so much that he (peace be upon him) put his mouth in Hasan's mouth with love and supplicated for him:

¹ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Manners of Prophets, Hadith No. 6027. vol. 6, p. 170.

² Ibn Mājah, *Sunan Ibn Mājah*, The Book of the *Sunnah*, Hadith No. 144. vol. 1, p. 172. Hafiz Zubair Ali Za'i said: The chain of this Hadith is *Hasan*.

³ Muhammad Saeed Morsi, *Fan Tarbiyyatul Awlād Fi al-Islam*, p. 105.

عَنْ أَبِي هُرَيْرَةَ قَالَ: "مَا رَأَيْتُ حَسَنًا قَطُّ إِلَّا فَاضَتْ عَيْنَايَ دُمُوعًا وَذَلِكَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا فَوَجَدَنِي فِي الْمَسْجِدِ فَأَخَذَ بِيَدِي فَأَنْطَلَقْتُ مَعَهُ فَمَا كَلَّمَنِي حَتَّى جِئْنَا سُوقَ بَنِي قَيْنُقَاةٍ فَطَافَ فِيهِ وَنَظَرَ ثُمَّ انْصَرَفَ وَأَنَا مَعَهُ حَتَّى جِئْنَا الْمَسْجِدَ فَجَلَسَ فَأَخْبَنِي ثُمَّ قَالَ: أَتَيْنَ لَكَاعٍ؟ ادْعُ لِي لَكَاعًا فَجَاءَ حَسَنٌ يَشْتَدُّ فَوْقَ فِي حِجْرِهِ ثُمَّ أَدْخَلَ يَدَهُ فِي لِحْيَتِهِ ثُمَّ جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فَا هُ فَيَدْخُلُ فَا هُ فِيهِ ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَخْبِنُهُ وَأَحِبِّ مَنْ يُحِبُّهُ."

Reported Abu Hurairah that one day the Messenger of Allah (peace be upon him) move out and find me in the Mosque. He took hold of my hand and I went with him. He kept himself salient until we reached the bazar of Banī Qainuqā and walk around and saw (the bazar), then he returned away and I was with him, so that we reached in the Mosque. He sits down with the thighs against the stomach and said: 'Where is small (baby)? Bring small (baby) for me.' Then Hasan came, and became strong and placed him in his lap, he put his hand into the beard of the Prophet (peace be upon him). The Prophet (peace be upon him) opened his mouth and put his mouth into it and then said: 'O Allah! Indeed, I love him, so love him, and love whom who loves him.'¹

عَنْ أَبِي هُرَيْرَةَ قَالَ: "بَصُرَ عَيْنَايَ هَاتَانِ وَسَمِعَ أُذُنَايَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ آخِذٌ بِيَدِ حَسَنِ أَوْ حُسَيْنٍ وَهُوَ يَقُولُ: تَرَقَّ عَيْنَ بَقَّةٍ. قَالَ: فَيَضَعُ الْغُلَامُ قَدَمَهُ عَلَى قَدَمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَرْفَعُهُ فَيَضَعُهُ عَلَى صَدْرِهِ ثُمَّ يَقُولُ: افْتَحْ فَآكَ قَالَ: ثُمَّ يَقْبَلُهُ ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَحِبَّهُ."

Reported that Abu Hurairah said: "My two eyes have seen and my ears have heard from the Prophet (peace be upon him), and He caught the hand of Hasan or Hussain and said: Uplift small eye. The child puts his feet on the feet of the Prophet, then he raised him and put him on his chest, and said: Open your mouth? He kissed it and said: O Allah! Indeed, I love him, so love him."²

¹ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 1183, vol. 1, p. 404. Shaykh Albani said: (This Hadith is) *Hasan*.

² Ibn Abī Shaibah, *Musannaf Ibn Abī Shaibah*, Hadith No. 32857, vol. 12, p. 101. This Hadith is *Hasan*.

v. Gifts for the Development of Love in Children

Generally, gifts have good effect on human personality and are more effective and impressive for children.¹ The gifts do not evidence of love only, but bring love as well.² Children should be given gifts for their emotional development through love.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "تَهَادُوا تَحَابُّوا."

Abu Hurairah reported that the Prophet (peace be upon him) said: "Give gifts, ensure love."³

عَنْ ثَابِتٍ قَالَ: كَانَ أَنَسٌ يَقُولُ: "يَا بَنِي تَبَادَّلُوا بَيْنَكُمْ فَإِنَّهُ أَوْدُ لِمَا بَيْنَكُمْ."

Thabit reported that Anas said: "O my son! Spend (offer) among you, this is supportive among you."⁴

vi. Taking Care of the Girls Emotions

The Prophet (peace be upon him) promoted the girls' emotions by admiring her in a tradition as:

عَنْ عَائِشَةَ قَالَتْ: "قَدِمَتْ عَلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- جَلِيَّةٌ مِنْ عِنْدِ النَّجَاشِيِّ أَهْدَاهَا لَهُ فِيهَا خَاتَمٌ مِنْ ذَهَبٍ فِيهِ فَصٌّ حَبَشِيٌّ - قَالَتْ - فَأَخَذَهُ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَعُودُ مُغْرَضًا عَنْهُ أَوْ يَغْضُضُ أَصَابِعِهِ ثُمَّ دَعَى أُمَامَةَ ابْنَةَ أَبِي الْعَاصِ ابْنَةَ ابْنَتِهِ زَيْنَبَ فَقَالَ: "تَحَلَّى بِهَذَا يَا بَنِيَّةُ."

Reported that Aishah said: "Some jewelry came to the Prophet (peace be upon him) as a gift from An-Najāshī, among which was a ring made of gold with

¹ Muhammad Nūr, Swayed. *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Tifl*, p. 316. Reported from Ibn Umar that the Prophet (peace be upon him) said: "It is not lawful for anyone that has given a gift to take it back, except for a father who gives something to his son." Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Business, Hadith No. 1298-99, vol. 3, pp. 99-100. Hafiz Zubair Ali Za'ī said: (This Hadith is) *Ṣaḥīḥ*.

² Muhammad Saeed Morsī, *Fan Tarbiyyatul Aulād Fi al-Islam*, vol. 1, p. 107.

³ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 594, vol. 1, p. 208. Shaykh Albani said: (This Hadith is) *Ḥasan*.

⁴ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 595, vol. 1, p. 208. Shaykh Albani said: (This Hadith is) *Ṣaḥīḥ*.

Ethiopian stones. She said: "The Messenger of Allah (peace be upon him) picked it up with a stick or with his finger, as if he disliked it, then he called for Umāmah bint Abī Al-ʿĀṣ – the daughter of his daughter Zainab – and said: Adorn yourself with this, O my daughter."¹

vii. Wiping the Heads of Children

The Prophet (peace be upon him) used to greet and wipe the heads of children:

عَنْ أَنَسٍ "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَزُورُ الْأَنْصَارَ وَيُسَلِّمُ عَلَى صِبْيَانِهِمْ وَيَمْسَحُ رُءُوسَهُمْ."

Thābit said: Anas said: "Verily, the Prophet (peace be upon him) used to visit *Al-Ansār*, he greets their children with *Salām*, and he wipes their heads (with affection)."²

viii. Embracing the child

The Prophet (peace be upon him) embraced Usama and Hasan and supplicated for Allah's mercy upon them:

عَنْ أُسَامَةَ بْنِ زَيْدٍ "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَأْخُذُنِي فَيُقْعِدُنِي عَلَى فَخْذِهِ وَيُقْعِدُ الْحَسَنَ عَلَى فَخْذِهِ الْأُخْرَى ثُمَّ يَضُمُّهُمَا ثُمَّ يَقُولُ: اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحُمُهُمَا."

Usāma bin Zaid reported: "Allah's Messenger (peace be upon him) used to put me on (one of) his thighs and put Al-Hasan bin Alī on his other thigh, and then embrace us and say, "O Allah! Please be Merciful to them, as I am merciful to them."³

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ -صلى الله عليه وسلم- قَالَ لِلْحَسَنِ: "اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَجِبْهُ وَأُحِبُّ مَنْ يُحِبُّهُ. قَالَ: وَضَعَهُ إِلَى صَدْرِهِ."

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Rings, Hadith No. 4235, vol. 4, p. 480. Hafiz Zubair Ali Za'ī said: The chain of this Hadith is *Hasan*.

² Ibn Hibbān, *Ṣaḥīḥ Ibn Hibbān*, Hadith No. 459, vol. 2, p. 205. Shoaib al-Ana'ūt said: The chain of this Hadith is *Ṣaḥīḥ*.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab* (Good Manners), Hadith No. 6003, vol. 8, p. 32.

Abu Hurairah reported that the Prophet (peace be upon him) said to Hasan: "O Allah, I love him, so love him and love those who love him." "And he hugged him to his chest."¹

ix. Patting the Child's Cheeks

The Prophet (peace be upon him) patted on the cheeks of children with love and mercy as mentioned in a tradition:

عَنْ أُسَامَةَ بْنِ زَيْدٍ "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَأْخُذُنِي فَيُقَبِّلُنِي عَلَى فَخِذِهِ وَيُقَبِّلُ الْحَسَنَ عَلَى فَخِذِهِ الْآخَرَ ثُمَّ يَضُمُّهُمَا ثُمَّ يَقُولُ: اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحُمُهُمَا."

Reported that Jābir bin Samurah said: "I prayed the first prayer with the Messenger of Allah (peace be upon him), then he went out to his family, and I went with him. Some children met him; he started patting their cheeks, one after one. And he also patted my cheeks, and I found his hand to be cool and fragrant, as if he had brought it out of the bag of perfume seller."²

x. Emotional Care of the Daughters

The *Sunnah* highlights the significance of the development of daughters by taking their best care. The Prophet (peace be upon him) used to take care of daughters and described the rewards for their development:

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "لَا تَكْرَهُوا ابْنَاتِ فَيَأْتِهِنَّ الْمُؤْنِسَاتُ الْغَالِيَاتُ."

Uqbāh bin Amir said: "The Messenger of Allah (peace be upon him) said: 'Do not hate daughters, because they are much friendly (very nice).'"³

¹ Ibn Mājah, *Sunan Ibn Mājah*, The Book of the *Sunnah*, Hadith No. 142. vol. 1, p. 171. Hafiz Zubair Ali Za't said: The chain of this Hadith is *Ṣaḥīḥ*.

² Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 6052. vol. 6, p. 179.

³ Ahmad bin Hanbal, *Musnad Imam Ahmad*, Hadith No. 17411. vol. 4, p. 151. Shoaib al-Ana'ūt said: The chain of this Hadith is *Ḥasan*.

عَنْ عُثْمَانَ بْنِ الْحَارِثِ أَبِي الرَّوَاحِ عَنِ ابْنِ عُمَرَ: "أَنَّ رَجُلًا كَانَ عِنْدَهُ وَلَهُ بَنَاتٌ فَتَمَنَّى مَوْتَهُنَّ فَغَضِبَ ابْنُ عُمَرَ فَقَالَ: أَنْتَ تَرْزُقُهُنَّ؟"

Reported from Uthmān bin al-Hārith, Abī al-Rawā' from Ibn Umar, "The man was with him, and he has daughters. He wanted their death. Ibn Umar became angry, and said: 'Do you give them livelihood?'"¹

Similarly, the reward of upbringing girls is mentioned as:

عُقْبَةُ بْنُ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ فَصَبَّرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جَدَّتِهِ -كُنَّ لَهُ حِجَابًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ."

Uqbah bin Amir said: "I heard the Messenger of Allah (peace be upon him) say: 'Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth: they will be a shield for him from the Fire on the Day of Resurrection.'"²

A tradition explains:

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "مَا مِنْ رَجُلٍ تَذَرُكَ لَهُ ابْنَتَانِ فَيُخْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا إِلَّا أُدْخِلَتَاهُ الْجَنَّةَ."

Ibn Abbas reported that the Messenger of Allah (peace be upon him) said: "There is no man whose two daughters reach the age of puberty and he treats them kindly for the time that they are together, but they will gain him admittance to Paradise."³

¹ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 83, vol. 1, p. 43. The chain of this Hadith is *Ṣaḥīḥ*.

² Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette. Hadith No. 3669, vol. 5, p. 17. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

³ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette. Hadith No. 3670, vol. 5, p. 17. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: "مَنْ عَالَ جَارَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ." وَضَمَّ أَصَابِعَهُ.

Anas bin Mālik said: "The Messenger of Allah (peace be upon him) said: 'whoever takes care of two girls until they reach puberty, he and I will come like this on the Day of Resurrection' and he held his two fingers together."¹

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: "مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَخْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ."

Abu Sa'eed al-Khudrī said: "The Messenger of Allah (peace be upon him) said: 'Whoever takes care of three girls and disciplines them, marries them off and treats them kindly, Paradise will be his.'"²

أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ يُؤَوِّيهُنَّ وَيُكْفِيهِنَّ وَيَزَوِّجُهُنَّ فَقَدْ وَجِبَتْ لَهُ الْجَنَّةُ الْبَتَّةُ فَقَالَ رَجُلٌ مِنْ بَعْضِ الْقَوْمِ: وَتُتْنَيْنِ يَا رَسُولَ اللَّهِ؟ قَالَ: وَتُتْنَيْنِ."

Jābir bin Abdullah said: "The Messenger of Allah (peace be upon him) said: 'Whoever has three daughters, provides accommodation them, nourishes them, treats them mercifully, Paradise becomes obligatory for him directly. A man from some people said: 'And for two O Messenger of Allah (peace be upon him), He said: 'For two.'"³

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ كُنَّ لَهُ ثَلَاثُ بَنَاتٍ فَصَبَّرَ عَلَى لَأْوَانِهِنَّ وَضَرَّاهُنَّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِرَحْمَتِهِ إِذَا هُنَّ قَالَ: فَقَالَ رَجُلٌ: وَابْنَتَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: وَإِنْ ابْنَتَانِ. قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، وَوَاحِدَةٌ؟ قَالَ: وَوَاحِدَةٌ."

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-Birr*..., Hadith No. 6695. vol. 6, pp. 491-92.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5147. vol. 5, p. 432. Hafiz Zubair Ali Za'ī said: The chain of this Hadith is *Hasan*

³ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 78. vol. 1, p. 41. Shaykh Albani said: [This Hadith is] *Hasan*.

Abu Hurairah said: "The Messenger of Allah (peace be upon him) said: 'Whoever has three daughters, he shows patience with their hardships and troubles, Allah will enter him in Paradise because of his mercy on them. He said: The man said: 'And for two daughters O Allah's Messenger (peace be upon him).' He said: Although two daughters.' The man said: 'O Allah's Messenger (peace be upon him) for one.' He said: 'For one.'"¹

وَقَالَتْ عَائِشَةُ "قَالَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- لِفَاطِمَةَ عَلَيْهَا السَّلَامُ: مَرْحَبًا بِابْنَتِي. وَقَالَتْ أُمُّ هَانِي
جِئْتُ إِلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ: مَرْحَبًا بِأُمِّ هَانِي."

And Aishah said: "The Prophet (peace be upon him) said to Fāṭimah (Alaihaṣṣalām), 'Welcome, O my daughter!'" And Umm Hānī said, "I came to the Prophet (peace be upon him) and he said, 'Welcome, O Umm Hānī!'"²

xi. Upbringing and Care of Orphans

The *Sunnah* describes the reward of taking care and development of an orphan child.

سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا." وَقَالَ:
"يَأْصِبُغُهُ السَّبَابَةُ وَالْوُسْطَى."

Sahl bin Sa'd reported that the Prophet (peace be upon him) said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together."³

xii. Speaking Truth with the Children

The *Sunnah* highlights the importance of speaking the truth with children. That plays an important role in the development of the child's emotions and personality.

¹ Abu Abdullah al-Hakim, *al-Mustadrak Alā al-Ṣaḥīḥain*, Hadith No. 7346. vol. 4, p. 195. al-Dhahbī said: [This Hadith is] *Ṣaḥīḥ*.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab*, Chapter No. 98. vol. 8, pp. 113-14.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab*, Hadith No. 6005. vol. 8, p. 34.

عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ أَنَّهُ قَالَ: "دَعَتْنِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ -صلى الله عليه وسلم- قَاعِدٌ فِي بَيْتِنَا فَقَالَتْ هَا تَعَالَ أُعْطِيكَ. فَقَالَ لَهَا رَسُولُ اللَّهِ -صلى الله عليه وسلم-: وَمَا أَرَدْتَ أَنْ تُعْطِيَهُ. قَالَتْ أُعْطِيهِ تَمْرًا. فَقَالَ لَهَا رَسُولُ اللَّهِ -صلى الله عليه وسلم-: أَمَا إِنَّكَ لَوْ لَمْ تُعْطِيهِ شَيْئًا كُتِبَتْ عَلَيْكَ كَذِبَةٌ."

Reported that Abdullah bin 'Āmr said: "My mother called me one day when the Messenger of Allah (peace be upon him) was sitting in our house, and she said: 'Come here and I will give you something.' The Messenger of Allah (peace be upon him) said to her: 'What do you want to give him?' She said: 'I will give him some dates.' The Messenger of Allah (peace be upon him) said to her: 'If you did not give him anything, it would have been recorded against you as a lie.'"¹

xiii. Mercy on the Children

The Prophet (peace be upon him) showed mercy while dealing the children and ordered to show mercy to the children:

عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ -صلى الله عليه وسلم- رَجُلٌ وَمَعَهُ صَبِيٌّ فَجَعَلَ يَضُمُّهُ إِلَيْهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْزَحُمُهُ؟ قَالَ: نَعَمْ، قَالَ: "قَالَ اللَّهُ أَرْحَمُ بِكَ مِنْكَ بِهِ، وَهُوَ أَرْحَمُ الرَّاحِمِينَ."

Abu Hurairah reported said: "A man came to the Prophet (peace be upon him) with his child, and he embraces him. The Prophet (peace be upon him) said: Do you show mercy to him? He said: Yes. He said: Allah will show mercy to you due to him and He is the Most Merciful."²

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو يَرْوِيهِ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَبُغْرِفَ حَقًّا كَبِيرَنَا فَلَيْسَ مِنَّا."

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4991. vol. 5, p. 353. Shaykh Albani said: (This Hadith is) *Hasan* Sunan Abi Dawud, (Beirut: Dār al-Kutub al-Arabi, n.d.), Hadith No. 4991. vol. 4, p. 455.

² Bukhārī, *al-Adab al-Mufrad*, Hadith No. 377. vol. 1, p. 37. Shaykh Albani said: [This Hadith is] *Ṣaḥīḥ*.

Abdullah bin 'Amr reported that the Prophet (peace be upon him) said:
 "Whoever does not show mercy to our little ones, and respect the rights of our
 elders, he is not among us."¹

Therefore, the child should not be punished on mistake like young, because young
 knows right and wrong as compared to the child. The base in this case of the child is
 kindness, mercy and tolerance.²

عَنْ أَنَسِ بْنِ مَالِكٍ يَقُولُ : "مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَحَفَّ صَلَاةً وَلَا أَتَمَّ مِنَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ- وَإِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيَخَفُّ مَخَافَةً أَنْ تُفْتَنَ أُمُّهُ."

Anas bin Mālik reported: "I never offered prayers behind any *Imām* a prayer
 lighter and more perfect than that behind the Prophet (peace be upon him); and
 he used to cut it short, whenever he heard the cries of a child lest he should put
 the child's mother to trail."³

xiv. Jokes with the Children

The Prophet (peace be upon him) used to call the child's name with love and
 affection:

عَنْ أَنَسِ بْنِ مَالِكٍ "أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ لَهُ: يَا ذَا الْأُذُنَيْنِ. قَالَ مَحْمُودٌ: قَالَ أَبُو
 أُسَامَةَ: يَعْنِي مَارَحَهُ."

Anas bin Mālik reported that the Messenger of Allah (peace be upon him) said
 to him: "O Possessor of two ears! Mahmūd said: Abu Usāmah said: He only
 meant it as a joke."⁴

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4943. vol. 5, p. 330. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*

² Muhammad Saeed Morsi, *Fan Tarbiyyah al-Aulād Fi al-Islam*, p. 106.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Adhān*, Hadith No. 708. vol. 1, p. 402.

⁴ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Righteousness and maintaining good relations from the Messenger of Allah (peace be upon him), Hadith No. 1992, vol. 4, p. 86. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْعَبُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ وَهُوَ يَقُولُ يَا زُؤَيْبُ يَا زُؤَيْبُ مِرَارًا."

Anas bin Mālik said: "The Prophet (peace be upon him) used to play with Zainab bint Umme Salamah and he says: 'O Zuwainab, O Zuwainab repeatedly.'"¹

xv. Riding the Child on the Shoulders

The Prophet (peace be upon him) used to ride Hasan over his shoulders as mentioned:

عَنِ الْبَرَاءِ قَالَ رَأَيْتُ النَّبِيَّ -صلى الله عليه وسلم- وَالْحَسَنَ عَلَى عَاتِقِهِ يَقُولُ: "اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَحِبَّهُ."

Reported Al-Barā: "I saw the Prophet (peace be upon him) while Al-Hasan was over his shoulder, saying, 'O Allah! I love him, so please love him.'"²

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَإِذَا سَجَدَ وَتَبَّ الْحَسَنُ وَالْحُسَيْنُ عَلَى ظَهْرِهِ فَإِذَا أَرَادُوا أَنْ يَمْنَعُوهُمَا أَشَارَ إِلَيْهِمْ: أَنْ دَعُوهُمَا فَلَمَّا قَضَى الصَّلَاةَ وَضَعَهُمَا فِي جُحْرِهِ وَقَالَ: مَنْ أَحَبَّنِي فَلْيَحِبَّ هَذَيْنِ."

Reported that Abdullah bin Mas'ud said: "The Messenger of Allah (peace be upon him) was praying, when he prostrated, Al-Hasan and Al-Hussain jumped up on his back. When we intended to forbid them, he pointed to leave them. When he has completed the prayer, he laid them down in his lap and said: 'Who love me, so he should love them.'"³

Treating children with love and amusing statement is allowed and a sign of good manners.

¹ al-Maqdasī, Muhammad bin Abdul Wahid, *al-Aḥadith al-Mukhtārah*, 1st ed. (Makkah: Maktabah al-Nahdhah al-Hadīthah, 1410H), Hadith No. 1733, vol. 2, p. 309. Shaykh Albani said: [This Hadith is] *Ṣaḥīḥ. al-Silsilah al-Ṣaḥīḥ*, Hadith No. 2141, vol. 5, p. 174.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 'The Virtues of the Companions of the Prophet (peace be upon him)', Hadith No. 3749, vol. 5, p. 68.

³ Abu Ya'la, Ahmad bin Ali, *Musnad Abi Ya'la*, Musnad Abdullah bin Mas'ud, Hadith No. 5368, vol. 9, p. 250. Husain Salim Asad said: The chain of this Hadith is *Ḥasan*.

xvi. Riding the Child on Vehicle

The Prophet (peace be upon him) rides the child with him on an animal as mentioned:

أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: "لَوْ رَأَيْتَنِي وَقُثَمٌ وَعُبَيْدُ اللَّهِ ابْنِي عَبَّاسٍ وَنَحْنُ صِبْيَانٌ نَلْعَبُ إِذْ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى دَابَّةٍ فَقَالَ: ارْفَعُوا هَذَا إِلَيَّ، قَالَ: فَحَمَلَنِي أُمَامَةُ وَقَالَ لِقُثَمٍ: ارْفَعُوا هَذَا إِلَيَّ فَجَعَلَهُ وَرَاءَهُ وَكَانَ عُبَيْدُ اللَّهِ أَحَبَّ إِلَيَّ عَبَّاسٍ مِنْ قُثَمٍ فَمَا اسْتَحَى مِنْ عَمِهِ أَنْ حَمَلَ قُثَمًا وَتَرَكَهُ قَالَ: ثُمَّ مَسَحَ عَلَى رَأْسِي ثَلَاثًا وَقَالَ كُلَّمَا مَسَحَ: اللَّهُمَّ اخْلُفْ جَعْفَرًا فِي وَلَدِهِ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ: مَا فَعَلَ قُثَمٌ؟ قَالَ: اسْتَشْهَدَ قَالَ: قُلْتُ: اللَّهُ أَعْلَمُ بِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ قَالَ: أَجَلٌ."

Reported Abdullah bin Ja'far said: "If you but saw me and Qutham and Ubaidullah sons of Abbas and we were children and were playing while the Prophet (peace be upon him) passed by on an animal, and he said: 'Uplift this to me.' He said: 'I uplifted Umāmah.' And He said for Qutham: 'Uplift this to me.' He put him on his backside. Ubaidullah was dearer to Abbas from Qutham but he felt no hesitation from his uncle that he raised him (Qutham) and left the other (Ubaidullah). Then he wipes on my head three times and said at the time of wipe: 'O Allah! Replace Jāfar with his son. The narrator said I said to Abdullah: 'What did Qutham did?' He said: 'He became a martyr. He said: 'I said Allah and His Prophet (peace be upon him) know good deed. He said: 'Yes, truly.'"

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- إِذَا قَدِمَ مِنْ سَفَرٍ تَلَقَّى بِصِبْيَانِ أَهْلِ بَيْتِهِ - قَالَ - وَأَنَّهُ قَدِمَ مِنْ سَفَرٍ فَسَبَقَ بِي إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ ثُمَّ جَاءَ بِأَخِي ابْنِي فَاطِمَةَ فَأَرَادَهُ خَلْفَهُ - قَالَ: فَأَدْخَلْنَا الْمَدِينَةَ ثَلَاثَةً عَلَى دَابَّةٍ."

Reported that Abdullah bin Ja'far said: "When the Messenger of Allah (peace be upon him) came from a journey he would be met by the children of his household. He came from a journey and I was taken to meet him first, and he

¹ Ahmad bin Hanbal, *Musnad Imam Ahmad*, Hadith No. 1760, vol. 1, p. 205. Shoaib al-Ana'ūt said: The chain of this Hadith is *Hasan*.

seated me on his mount in front of him. Then one of the two sons of Fāṭimah came, and he seated him behind him. And we entered Al-Madīnah, three of us on one mount.”¹

xvii. Humor with the Children

The Prophet (peace be upon him) makes humor with the children according to their psychological and thought ability. He makes jokes with the things that touch him and he perceives and recognizes. Indeed, the peaceful talking develops the child's intellect, perception and extends his ability to uncover the information about things. Truly the exercise of the child's senses helps him in acquiring recognition and knowledge for the development of awareness.²

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم-."

Anas bin Mālik said: "I have never seen anyone who was more compassionate towards children than the Messenger of Allah (peace be upon him)."³

In this Hadith the Prophet (peace be upon him) used enjoyable and delight manners while treating the child.

عَنْ أَنَسِ قَالَ: "كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ أَرْحَمِ النَّاسِ بِالصَّبِيَّانِ وَالْعِيَالِ."

Reported that Anas bin Mālik said, "The Messenger of Allah (peace be upon him) was more compassionate toward children and family."⁴

xviii. Pleasure-Principle for the Children

The Prophet (peace be upon him) used to please and play with Hasan, as stated:

عَنْ أَبِي هُرَيْرَةَ قَالَ: "كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيَذْلُعَ لِسَانَهُ لِلْحَسَنِ بْنِ عَلِيٍّ، فَيَرَى الصَّبِيَّ

¹ Muslim, *Ṣaḥīḥ Muslim*, Virtues of the Companions, Hadith No. 6268, vol. 6, p. 287.

² Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabawiyyah La al-Tifl*, p. 119, 123.

³ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 6026, vol. 6, p. 170.

⁴ Ibn 'Asākir, Ali bin al-Hasan, *Tarīkh Damascus*, 1st ed. (Beirut: Dār al-Fikr, 1998), Hadith No. 918, vol. 4, p. 88. Shaykh Albani said: (This Hadith is) *Ṣaḥīḥ al-Jamī' al-Ṣaḥīḥ*. (al-Maktab al-Islami, n.d.), Hadith No. 8928, vol. 1, p. 893.

Abu Hurairah reported: "The Messenger of Allah (peace be upon him) used to stick out his tongue for Hasan bin Ali, when the child sees redness of his tongue, he is pleased with it."¹

A tradition highlights the importance of making the child happy:

عن واثلة "أن رسول الله صلى الله عليه وسلم خرج على عثمان بن مظعون ومعه صبي له صغير يلثمه فقال: ابنك هذا؟ قال: نعم، قال: "أتجبه يا عثمان؟ قال: إي والله يا رسول الله إني أحبه! قال: أفلا أزيدك له حبا؟ قال: بلى فذاك أبي وأمي! قال: إنه من يرضى صبيا له صغيرا من نسله حتى يرضى ترضاه الله يوم القيامة حتى يرضى."

"Wāthilah reported that the Messenger of Allah (peace be upon him) moved toward 'Uthmān bin Ma'ūn, who was with his small child and he kissed him. He (peace be upon him) said: 'Is this your child?' He said: 'Yes,' He (peace be upon him) said: 'Do you love him O 'Uthmān?' He said: 'Yes by Allah! O Messenger of Allah (peace be upon him), surely I love him,' He (peace be upon him) said: 'Do I increase your love with him?' He said: 'Yes, may my father and mother be scarified for you!' He (peace be upon him) said: 'Indeed, who pleases his small child among his children so that he become pleasing, Allah will please him on the Day of Judgment so that he becomes please.'²

The Prophet (peace be upon him) has given a great psychological principle for the solution of most of the child's problems.

xix. Affectionate Behavior with the Children

The Prophet (peace be upon him) exhibited affection and politeness with Hasan and Husain, as cited:

¹ Ibn Hayān al-Asbahani, Abdullah bin Muhammad, *Akhlaq al-Nabī Wa Adāb'hū* (Riyadh: Dār al-Muslim, 1998), Hadith No. 184. vol. 1, p. 491. Shaykh Albani said: (This Hadith is) Ḥasan. al-Silsilah al-Ṣaḥīḥ, Hadith No. 70. vol. 1, p. 151.

² al-Muttaqī, 'Alā'uddīn Ali bin Ḥisāmuddīn, *Kanz al-'Ummāl*, (Beirut: Mu'assasah al-Risālah, 1989), Hadith No. 45958, vol. 16, pp. 585-86.

عن عبد الله بن عمر وَقَالَ النَّبِيُّ -صلى الله عليه وسلم- : "هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا."

Ibn Umar reported . . . : "I have heard the Prophet (peace be upon him) saying, They (Hasan and Husain) are my two sweet-smelling flowers in this world."¹

The Prophet (peace be upon him) said in a tradition:

عن عبد الله بن عمر وَسَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "إِنَّ الْحَسَنَ وَالْحُسَيْنَ هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا."

In another tradition: Ibn Umar reported . . . : "And I heard the Messenger of Allah g saying: "Indeed, al-Hasan and al-Husain they are my two sweet basils in the world."²

xx. Embracing the Child with Smile

The *Sunnah* highlights the importance of smiling for Muslims and considers it a charity. The parents can present a smiling personality for the development of their children.

عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِرشَادُكَ الرَّجُلَ فِي أَرْضٍ الضَّلَالِ لَكَ صَدَقَةٌ وَبَصْرُكَ لِلرَّجُلِ الرَّدَى الْبَصْرَ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوكَةَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاطُكَ مِنْ ذُلُوكَ فِي ذُلِّ أَخِيكَ لَكَ صَدَقَةٌ."

Abu Dharr reported that the Messenger of Allah (peace be upon him) said: "Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab* (Good Manners), Hadith No. 5994, vol. 8, p. 29.

² Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters on Righteousness and maintaining good relations from the Messenger of Allah (peace be upon him), Hadith No. 1992, vol. 4, p. 86. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

removal of a rock, a thorn, or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you.”¹

xxi. Prohibition of Quarrelling

The *Sunnah* prohibits quarreling behavior and considers it hateful act for Muslims:

عَنْ عَائِشَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخَصِمُ".

Reported Aishah: The Prophet (peace be upon him) said, "The most hated person to Allah is the most quarrelsome person of the opponents."²

xxii. Pleasant and Friendly Speech

The *Sunnah* recommends pleasant and friendly speech with each other:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ تَخْطُوهَا إِلَى الْمَسْجِدِ صَدَقَةٌ".

Abu Hurairah reported: The Prophet (peace be upon him) said, "A good, pleasant, friendly word is a *Sadaqa* (charity), and every step you step-forward towards Mosque is *Sadaqa* (charity)."³

xxiii. Greeting the Children

The Prophet (peace be upon him) used to greet children whenever he passes by the children:

عَنْ أَنَسِ بْنِ مَالِكٍ "أَنَّ مَرَّ عَلَى صَبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ كَانَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَفْعَلُهُ".

¹ Al-Tirmidhī, *Jāmi' al-Tirmidhī*, Chapters on Righteousness, Hadith No. 1956. vol. 4, p. 62. Hafiz Zubair Ali Za'i said: (This Hadith is) *Hasan*.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-Maẓālim* (The Oppression), Hadith No. 2457. vol. 3, p. 368.

³ Ibn Hibbān, *Ṣaḥīḥ Ibn Hibbān*, Hadith No. 472. vol. 2, p. 219. Shoaib al-Ana'ūt said: The chain of this Hadith is *Ṣaḥīḥ* at the condition of Shaykhain (Bukhārī and Muslim).

Anas bin Mālik reported that he passed by a group of boys and greeted them and said, "The Prophet (peace be upon him) used to do so."¹

6.2.1.5 Educational Development

Educational development is considered very important for the development of the child. It builds the intellect of the child and becomes beneficent and joyful for the parents.² Intellectual development helps to improve personality.³ The main objective of Islamic education (teaching) for the children should be the development of a major positive change in their psychological and spiritual attitudes by giving them general and comprehensive concepts of Islam.⁴ Indeed, the childhood period is rich, valuable and fertile period to memorize, acquire, and develop the knowledge.⁵ Imam Mālik bin Anas said: My mother said: "Go to Rabī'ah and learn his good manner (*adab*) before his knowledge."⁶ Following discussion depicts the significance of the educational development in children:

i. Learning Age of the Child

Mahmūd bin Rabī explained that he remembers the incident; when the Prophet (peace be upon him) took water from a bucket with his mouth and threw it on his face. This shows the age of learning in children; however, they can learn things before this age:

عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قَالَ: "عَقَلْتُ مِنَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مَجَّةً مَجَّهَا فِي وَجْهِهِ وَأَنَا ابْنُ خَمْسٍ سِنِينَ مِنْ ذَلِكَ."

Reported Mahmūd bin Rabī: "When I was a boy of five, I remember, the Prophet took water from a bucket with his mouth and threw it on my face."⁷

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Asking Permission, Hadith No. 6247, vol. 8, p. 149.

² Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nahwiyyah La al-Tifl*, p. 354.

³ Omar Hasan Kasule, "Personality Development of Islam," Paper presented at the Leadership Training Programme, Islamic College of South Africa 19-22 June 2000, from <http://omarkasule-02.tripod.com/id611.html>.

⁴ Malik B. Badri, *The Dilemma of Muslim Psychologists*, (London: MWH London Publishers, 1979), p. 94.

⁵ Jamal Abdul Rahman, *Atfāl al-Muslimīn*, p. 149.

⁶ Ibn Farhūn, *al-Dībāj al-Mazhab*, (Saudi: Maktabah Shamilah, Mauqī' al-Warrāq, n.d.), v. 1, p. 9.

⁷ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Knowledge, Hadith No. 77, vol. 1, p. 101

Abu Asim said: "I went to Ibn Juraij with my son, who was three years old. He narrated him Hadith and Qur'an." Abu Asim said: "It doesn't matter that the child is narrated the Hadith and Qur'an at this age."¹

Abdullah bin Abbas explains that he learnt the *Muhkam* (the verses of the Qur'an) at the age of ten years:

وَقَالَ ابْنُ عَبَّاسٍ: "تُوفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا ابْنُ عَشْرِ سِنِينَ وَقَدْ قَرَأْتُ الْمُحْكَمَ."

Ibn Abbas said: "Allah's Messenger (peace be upon him) died when I was a boy of ten years, and I had learnt the *Muhkam* (of the Quran)."²

ii. Faith Education for the Child

The faith (belief in the Oneness of Allah) is basic knowledge that should be taught before any other learning.

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ: "كُنَّا مَعَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَنَحْنُ فِتْيَانٌ خَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ إِيمَانًا."

Reported that Jundub bin Abdullah said: "We were with the Prophet (peace be upon him), and we were strong youths, so we learned faith before we learned the Quran. Then we learned the Quran and our faith increased thereby."³

iii. Significance of the Knowledge Seeker

The *Sunnah* describes the significance of the knowledge seeker:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ

¹ al-Khatīb al-Baghdādī, Ahmad bin Ali, *al-Kifāyah Fi Ilm al-Riwāyah*, (Madinah: al-Maktabah al-Ilmiyah, n.d.), vol. 1, p. 64.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Virtues of the Qur'an, Hadith No. 5035. vol. 6, p. 448.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of the Sunnah, Hadith No. 61. vol. 1, p. 114. Hafiz Zubair Ali Za'ī said: The chain of this Hadith is *Ṣaḥīḥ*.

سَتَرَ مُسْلِمًا سِتْرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَخَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ."

Reported that Abu Hurairah said: "The Messenger of Allah said: 'Whoever removes a worldly hardship from a believer, Allah will remove one of the hardships of the Day of Resurrection from him. Whoever grants respite to (a debtor) who is in difficulty, Allah will grant him relief in this world and in the Hereafter. Whoever conceals (the fault of) a Muslim in this world, Allah will conceal him (his faults) in this world and in the Hereafter. Allah will help a person so long as he is helping his brother. Whoever follows a path seeking knowledge, Allah will make a path to Paradise easy for him. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, but tranquility will descend upon them, mercy will overshadow them, the angels will surround them and Allah will mention them to those who are with Him. Whoever is slowed down by his deeds, his lineage will not help him to get ahead.'"¹

iv. Intention for knowledge

Intention plays a key role in the child educational development. Therefore, the parents can motivate their children for making their intention sincere for seeking the knowledge either it is Islamic education or other sciences. The *Sunnah* points out the significance of intention for all deeds:

عن عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ."

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Remembrance, Supplication, Repentance and Praying for Forgiveness, Hadith No. 6853, vol. 7, p. 73.

Reported Umar: Allah's Messenger (peace be upon him) said, "The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended."¹

v. Significance of Learning and Memorizing the Holy Qur'an

Childhood is the age period for the learning of the Holy Qur'an and its memorization. The learning of the Holy Qur'an is the best education for the child. The parents can begin their child educational development with the recitation of the Holy Qur'an from the early age. The Prophet (peace be upon him) considers the teachers and learners of the Holy Qur'an among the best people:

عَنْ عُثْمَانَ بْنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ."

Uthmān reported: The Prophet (peace be upon him) said, "The best among you, are those who learn the Quran and teach it."²

The Prophet (peace be upon him) considers them excellent people:

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ شُعْبَةُ: خَيْرُكُمْ. وَقَالَ سُفْيَانُ: أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ."

Uthmān bin 'Affān said that the Messenger of Allah (peace be upon him) said: "The best of you or the most excellent of you is the one who learns the Quran and teaches it."³

The Prophet (peace be upon him) mentions the reward of reciting the Qur'an:

عَبْدُ اللَّهِ بْنُ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْمَرْفَ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مَ حَرْفٌ وَمِيمٌ حَرْفٌ."

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Belief (Faith), Hadith No. 54, vol. 1, p. 85.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Virtues of the Qur'an, Hadith No. 5035, vol. 6, p. 448.

³ Ibn Mājah, *Sunan Ibn Mājah*, The Book of the Sunnah, Hadith No. 211, vol. 1, pp. 215-16. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

Abdullah bin Mas'ūd says: The Messenger of Allah (peace be upon him) said: "[Whoever recites a letter] from Allah's Book, then he receives the reward for it, and the reward of ten the like of it. I do not say that Alif Lam Mim (الم) is a letter, but Alif (ا) is a letter, Lam (ل) is a letter, and Mim (م) is a letter."¹

The memorization of the Holy Qur'an has great rewards in the Hereafter. The parents can adorn their children with the memorization of this Holy Book for obtaining these great rewards.

The *Sunnah* highlights the reward of memorizing the Qur'an by heart, as mentioned:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا فَإِنَّ مُزْنَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا."

Abdullah bin Amr reported that the Prophet (peace be upon him) said: "It shall be said - meaning to the one who memorized the Qur'an Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last Ayah you recited."²

A tradition states the reward as:

عَنْ عَائِشَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ يَتَعَاهَدُهُ وَهُوَ عَلَيْهِ شَدِيدٌ فَلَهُ أَجْرَانِ."

Reported Aishah: The Prophet (peace be upon him) said, "Such a person as recites the Qur'an and masters it by heart, will be with the (angels) honourable and obedient (in Heaven). And such a person as exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."³

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Virtues of the Qur'an, Hadith No. 2910. vol. 5, pp. 242-243. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

² Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Virtues of the Qur'an, Hadith No. 2914. vol. 5, p. 245. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Commentary, Hadith No. 4937. vol. 6, p. 438.

vi. Memorizing Allah's Name and its Reward

The parents can teach their children in memorizing the names of Allah that bring the children closer to Allah by creating a strong link through supplicating these names often time.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "لِلَّهِ تِسْعَةٌ وَتَسْتَعُونَ اسْمًا مِنْ حِفْظِهَا دَخَلَ الْجَنَّةَ وَإِنَّ اللَّهَ وَثَرٌ يُحِبُّ الْوَثَرَ. وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ: مَنْ أَحْصَاهَا."

Abu Hurairah reported that the Prophet (peace be upon him) said: "Allah has ninety nine names. Whoever memorizes them will enter Paradise. In the Hadith of Ibn Abi 'Umar, he (peace be upon him) said: Whoever enumerates them."¹

vii. Traveling for the Cause of Allah

The *Sunnah* highlights the benefits of traveling in the cause of Allah, as cited:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "لِغَدَاةٍ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٍ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا."

Reported that Anas bin Mālik said: "The Messenger of Allah (peace be upon him) said: 'Going out in the morning or in the evening in the cause of Allah is better than this world and everything in it.'"²

viii. Punctuality and Regularity in Deeds

The *Sunnah* gives the principle of regularity and punctuality and Allah Almighty likes regular and constant deed more than others. Therefore, the parents can implement this great principle for the educational development of their children.

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Remembrance, Supplication, Repentance and Praying for Forgiveness, Hadith No. 6809. vol. 7, pp. 55-56.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Leadership, Hadith No. 4873. vol. 5, p. 216.

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "سَدِّدُوا وَقَارِبُوا وَاعْلَمُوا أَنَّ لَنْ يُذْخِلَ أَحَدَكُمْ عَمَلُهُ الْجَنَّةَ وَأَنَّ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ وَإِنْ قَلَّ".

Reported Aishah: The Prophet (peace be upon him) was asked, "What deeds are loved most by Allah?" He said, "The most regular constant deeds even though they may be few." He added, "Take upon yourselves only those deeds which are within your ability."¹

ix. Time Management during Childhood

Time management is the key to success for the child educational development. The *Sunnah* recommends the best suitable times for teaching and learning. The Prophet (peace be upon him) used to take care for a suitable time for teaching, as stated:

عَنْ أَبِي وَائِلٍ عَنْ ابْنِ مَسْعُودٍ قَالَ: "كَانَ النَّبِيُّ -صلى الله عليه وسلم- يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كِرَاهَةً السَّامَةِ عَلَيْنَا".

Reported Ibn Mas'ūd: "The Prophet (peace be upon him) used to take care of us in preaching by selecting a suitable time, so that we might not get bored."²

x. The Supplications for Knowledge

The *Sunnah* recommends supplicating for Islamic knowledge. The Prophet (peace be upon him) used to supplicate for his companions, which highlights the importance of supplications for seeking knowledge.

عَنْ ابْنِ عَبَّاسٍ قَالَ صَمَّنِي رَسُولُ اللَّهِ -صلى الله عليه وسلم- وَقَالَ: "اللَّهُمَّ عَلِّمَهُ الْكِتَابَ".

Reported Ibn Abbas: Once the Prophet (peace be upon him) embraced me and said: "O Allah! Bestow on him the knowledge of the Book."³

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Ar-Riqāq* (Softening of the Hearts), Hadith No. 6465. vol. 8, p. 258.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Knowledge, Hadith No. 68. vol. 1, p. 97.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Knowledge, Hadith No. 75. vol. 1, p. 101.

In a tradition, the Prophet (peace be upon him) supplicated for Abdulla bin Abbas for religious knowledge:

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- دَخَلَ الْخَلَاءَ فَوَضَعَتْ لَهُ وُضوءًا قَالَ: مَنْ وَضَعَ هَذَا.
فَأَخْبَرَ فَقَالَ: اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ."

Reported Ibn Abbas Once the Prophet (peace be upon him) entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, In another Hadith, he said: "O Allah! Make him (Ibn Abbas) a learned scholar in religion."¹

xi. Appreciation for Knowledge

The Prophet (peace be upon him) appreciated Abu al-Mundhir for his knowledge:

عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَكْبَرُ. قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَكْبَرُ. قَالَ: يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَكْبَرُ. قَالَ قُلْتُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ. قَالَ فَضَرَبَ فِي صَدْرِي وَقَالَ: وَاللَّهِ لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ."

Reported that Ubayy bin Ka'b said: "The Messenger of Allah (peace be upon him) said: 'O Abu Al-Mundhir, do you know which verse from the Book of Allah that you have learned is greatest?' I said: 'Allah and His Messenger know best.' He said: 'O Abu Al-Mundhir, do you know which verse from the Book of Allah that you have learned is greatest?' I said: 'None has the right to be worshipped but He the Ever Living and the One Who sustains and protects all that exists...), He struck me on the chest and said: 'I congratulate you on your knowledge, O Abu al-Mundhir.'²

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Wuḍū', Hadith No. 143. vol. 1, p. 140.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of the Virtues..., Hadith No. 1885. vol. 2, p. 328.

xii. Education is Parents' Responsibility

Parents are responsible for the education of children. The *Sunnah* makes them responsible for all responsibilities, including the important task of children education:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: "كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ."

Abdullah bin Amr reported that the Messenger of Allah (peace be upon him) said: "It is sufficient for a person to be sinful that he be negligent to those who he (is responsible for) feeding."¹

According to this Hadith, who has neglected their right of feeding, upbringing, and education; he has neglected them and similarly in the issues of kindness, love, justice and mercy.²

The *Sunnah* reflects upon the efforts of the man for the children and considers him to be in the cause of Allah Almighty:

عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: "مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَرَأَى أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جُلْدِهِ وَنَشَاطِهِ فَقَالُوا: يَا رَسُولَ اللَّهِ: لَوْ كَانَ هَذَا فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صِغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبْنَائِهِ شَبَابِينَ كَبِيرِينَ فَهُوَ فِي سَبِيلِ اللَّهِ وَإِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ يُعْقِظُهَا فَهُوَ فِي سَبِيلِ اللَّهِ وَإِنْ كَانَ خَرَجَ رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ."

Reported that Ka'b bin 'Ujrah said: "Once a man passed by the Prophet (peace be upon him), the Companions saw his stamina and activeness that amazes them, they said: 'O Messenger of Allah (peace be upon him) if he stood in the cause of Allah.' He said: 'If he moved out in order to struggle for his children, he is considered in the cause of Allah, and if he moved out in order to struggle

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Zakāt, Hadith No. 1692. vol. 2, pp. 316-17. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

² Jamal Abdul Rahman, *Aṭfāl al-Muslimīn*, p. 128.

for his old parents, he is considered in the cause of Allah, and if he moved out in order to struggle to be modest, he is considered in the cause of Allah, and if he moved out in order to struggle hypocrisy and proud, he is considered in the cause of *Shaitān*.¹

The *Sunnah* mentions a double reward for the man who takes care of the slave-girl by disciplining, educating, and marrying her:

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "إِذَا أَدَّبَ الرَّجُلُ أَمَتَهُ فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا كَانَ لَهُ أَجْرَانِ وَإِذَا آمَنَ بَعِيسَى ثُمَّ آمَنَ بِبِئْرِ فَلَهُ أَجْرَانِ وَالْعَبْدُ إِذَا اتَّقَى رَبَّهُ وَأَطَاعَ مَوْلَاهُ فَلَهُ أَجْرَانِ."

Reported Abu Mūsa Al-Ash'arī: "Allah's Messenger (peace be upon him) said, "If a man teaches his slave-girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward."²

xiii. Supplications for Beneficial Education

The *Sunnah* recommends the supplications to be supplicated for beneficial knowledge. This highlights the significance of useful knowledge for a child.

عَنْ أَخِيهِ عَبَادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ صَلَّى عَلَيْهِ وَسَلَّمَ يَقُولُ: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْغَى وَمِنْ دُعَاءٍ لَا يُسْمَعُ."

Abu Hurairah says that "the Messenger of Allah (peace be upon him) would say:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْغَى وَمِنْ دُعَاءٍ لَا يُسْمَعُ"

¹ al-Tabrānī, Suleiman bin Ahmad, *al-Mu'jam al-Kabīr*, (al-Mausal: Maktabah al-'Alūm, 1983), Hadith No. 282. vol. 19, p. 129. Shaykh Albani said: (This Hadith is) *Ṣaḥīḥ. al-Jamī' al-Ṣagīr*, Hadith No. 2308. vol. 1, p. 231.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the stories of the Prophets, Hadith No. 3446. vol. 4, p. 410.

“O Allah! I seek refuge in You from four (matters): from knowledge that is of no benefit, and from a heart that does not humble itself, and from a soul that is never satisfied, and from a supplication that is not heard.”¹

The *Sunnah* recommends asking for Allah refuge from the evil of hearing, sight, tongue, heart, and semin, as mentioned in a supplication:

عَنْ شَكَلِ بْنِ حُمَيْدٍ قَالَ: "أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ عَلِّمْنِي تَعَوُّذًا أَعُوذُ بِهِ. قَالَ: فَأَخَذَ يَكْفِي فَقَالَ قُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيِّ. يَعْنِي فَرْجَهُ."

Shakal bin Humaid said: "I came to the Prophet (peace be upon him) and said: 'O Messenger of Allah (peace be upon him), teach me a way of seeking refuge so that I may seek refuge by it.'" He said: "So he took my hand and said: 'Say:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيِّ"

"O Allah, indeed I seek refuge in You from the evil of my hearing, and the evil of my sight, and the evil of my tongue, and the evil of my heart, and the evil of my semin." That is: From his private part.²

The evil of the hearing, sight, tongue, heart, and semin refer to their negative use in wrong ways that cause Allah's punishment and torment.

A tradition highlight:

عَنْ جَعْفَرِ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ أَنَّهُ قَالَ لِأَبِيهِ: يَا أَبَتِ إِنِّي أَسْأَلُكَ تَدْعُو كُلَّ غَدَاةٍ: "اللَّهُمَّ عَافِنِي فِي بَدَنِي اللَّهُمَّ عَافِنِي فِي سَمْعِي اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ" تُعِيدُهَا

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of *Witr*, Hadith No. 1428. vol. 2, pp. 229–30. Hafiz Zubair Ali Za'i said: (This Hadith is) *Hasan*.

² Al-Tirmidhi, *Jāmi' Al-Tirmidhi*, The Book of Supplications, Hadith No. 3492. vol. 6, pp. 208–209. Hafiz Zubair Ali Za'i said: The chain of this Hadith is *Hasan*.

ثَلَاثًا حِينَ تُنْمِئِي وَحِينَ تُصْبِحُ ثَلَاثًا، . . . فَقَالَ: نَعَمْ يَا بِنْتِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِهِنَّ وَأَنَا أَحِبُّ أَنْ أُسْتَنَّ بِسُنَّتِهِ.

Reported Ja'far bin Maimūn, he said: "Abdur-Rahmān bin Abī Bakrah narrated to me, that he said to his father: 'O my father, I hear you supplicating every morning:

"اللَّهُمَّ غَافِي فِي بَدَنِي اللَّهُمَّ غَافِي فِي سَمْعِي اللَّهُمَّ غَافِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ"

"O Allah, grant me soundness in my body; O Allah, grant me soundness in my hearing; O Allah, grant me soundness in my sight, there is none worthy of worship but you), and you repeat it three times in the morning, and three times in the evening." He said: 'I heard the Messenger of Allah (peace be upon him) supplicating with these (words) and I like to follow his *Sunnah*.'"¹

xiv. The Child's Companionship

The *Sunnah* recommends selecting the best friends for the child:

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "A man follows the religion of his close friend, so let one of you look at whom he takes as his closest friend."²

Indeed, the fellowship is a kind of association, modeling, willingness, resemblance, and manner. The child or student and teacher spend long time together. The Prophet (peace be upon him) ordered to select the successful friend and righteous companion and it is more suitable while selecting the teacher and instructor.³ The *Sunnah*

¹ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 701, vol. 1, p. 244. Shaykh Albani said: (This Hadith is) *Hasan*.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4833, vol. 5, p. 283. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*.

³ Jamal Abdul Rahman, *Afāl al-Muslaḥīn*, p. 152.

approves the company of good friends and condemns the company of bad friends in order to prevent the abnormality of the child's personality.¹

xv. Facilitating the Child for Learning

The *Sunnah* provides the golden principles for learning, as cited:

عَنْ خُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "اقْرَأُوا الْقُرْآنَ مَا اتَّخَذْتُمْ عَلَيْهِ قُلُوبَكُمْ فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا."

Reported that Jundab bin Abdullah al-Bajalī said: “The Messenger of Allah (peace be upon him) said: ‘Read Quran so long as your hearts are united, then when you begin to argue, then stops and disperses.’”²

A tradition mentions:

عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: "لَقَدْ كُنْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ -صلى الله عليه وسلم- غُلَامًا فَكُنْتُ أَخْفِظُ عَنْهُ
فَمَا يَمْنَعُنِي مِنَ الْقَوْلِ إِلَّا أَنْ هَا هُنَا رِجَالٌ هُمْ أَسْرُؤُنِي وَقَدْ صَلَّيْتُ وَرَاءَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- عَلَى امْرَأَةٍ مَاتَتْ فِي نَفْسِهَا فَقَامَ عَلَيْهَا رَسُولُ اللَّهِ -صلى الله عليه وسلم- فِي الصَّلَاةِ
وَسَطَهَا."

Reported that Samurah bin Jundub said: "I was a boy at the time of the Messenger of Allah (peace be upon him) and I used to learn from him, and nothing prevented me from speaking but the fact that there were men who were older than me."³

A tradition mentions:

قَالَ الْحَسَنُ بْنُ عَلِيٍّ حَفِظْتُ مِنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم-: "دَعْ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ وَإِنَّ الْكُذْبَ رَيْبَةٌ".

¹ Ibn Qayyām, *Tūhfah al-Mudūd Bay' Ahkām al-Mawlūd*, vol. 1, p. 240.

² Muslim, *Sahīh Muslim*, The Book of Knowledge, Hadith No. 6777, vol. 7, p. 42.

³ Muslim, *Sahīh Muslim*, The Book of Funerals, Hadith No. 2237, vol. 2, p. 496.

Al-Hasan bin Ali said: "I remember that the Messenger of Allah (peace be upon him) said: 'Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt.'"¹

xvi. Learning the Languages

The *Sunnah* allows learning the languages other than native for education. A tradition highlights:

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: "قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتُحِبُّ السُّرْيَانِيَّةَ؟ قُلْتُ: لَا قَالَ: فَتَعَلَّمَهَا فَإِنَّهُ تَأْتِينَا كُتُبٌ، قَالَ: فَتَعَلَّمْتُهَا فِي سَبْعَةِ عَشَرَ يَوْمًا."

Reported that Zaid bin Thabit said: "The Messenger of Allah (peace be upon him) said to me: 'Do you good in Syrian language?' I said: 'No.' He said: 'Learn it; they came to me with books.' He said: 'I learned it in seventeen days.'"²

6.2.1.6 Moral Development

Islam is the religion of etiquettes and ethics (morals), which encourages the respect of elder and mercy upon younger.³ Islam does not separate the two realities that are the religion and ethics (morals). Ethics are virtuous deeds confirmed by Islam and the ethical standard for good, what it considers good, whereas bad, what it considers bad.⁴ Islamic values and norms play key roles in the child personality development. Islamic values explicitly educate the child to be honest, truthful, and upright; avoid the child from immorality and dissolution; and train the child to be away from the faults of unselfishness, abusiveness, and insulting others. Influential intellect is obtained from good manner, and good habit is from influential intellect, and virtuous character is from good habit, and righteous deed is from virtuous character, and Allah's pleasure is from righteous deeds, and everlasting honor is from Allah's pleasure. Whereas defective intellect is obtained from bad manner, and bad habit is from defective

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, Description of Judgment Day, Hadith No. 2518. vol. 4, p. 510. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

² Ibn Hibbān, *Ṣaḥīḥ Ibn Hibbān*, Hadith No. 7136. vol. 16, p. 84. Shoaib al-Ana'ūt said: The chain of this Hadith is *Ṣaḥīḥ*.

³ Mahmoud al-Misrī, *Minhāj al-Ṭīf al-Muslim*, 1st ed. (Cairo: Maktaba al-Ṣafā, 2011), p. 391.

⁴ Ahmed Mohammad and Ibrahim Yasīn, *Sūra al-Ṭafūla Fi al-Tarbiyyah al-Islamiya* p. 11.

intellect, and evil character is from bad habits, and bad deed is from evil character, and Allah's displeasure is from bad deeds, and everlasting disgrace is from Allah's displeasure.¹

The *Sunnah* establishes the principles to protect the new generation from evil morals and ethics and enriches it in moral excellence, purity, and good behaviors.² The *Sunnah* provides awareness about the concept of good and bad.

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ:
"الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا خَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يُطْلَعَ عَلَيْهِ النَّاسُ."

Reported that An-Nawwās bin Samān al-Ansārī said: "I asked the Messenger of Allah about righteousness (*Al-Birr*) and sin, and he said: '*Al-Birr* (righteousness) is a good character, and sin is that which wavers in your heart and you do not want the people to find out about it.'³

The parents are held accountable and responsible for the socialization and development of the moral values in the children.

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "لَأَنْ يُؤَدَّبَ الرَّجُلُ وَلَدَهُ خَيْرٌ مِنْ أَنْ
يَتَصَدَّقَ بِصَاعٍ."

Ayyub bin Musa reported from his father, from his grandfather, that the Messenger of Allah (peace be upon him) said: "There is no gift that a father gives his son more virtuous than good manners."⁴

The Prophet (peace be upon him) commands the parents to perfect their children in manners:

¹ al-Māwardī, *Naṣīḥah al-Mulūk*, p. 173.

² Ibn Qayyām, *Tūḥfah al-Mudūd Bay Ahkām al-Mawāḥid*, vol. 1, p. 240.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-Birr*, Hadith No. 6516, vol. 6, p. 423.

⁴ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, Chapters on Righteousness and Maintaining Good Relations with Relatives from the Messenger of Allah (peace be upon him), Hadith No. 1952, vol. 4, pp. 59-60. Hafiz Zubair Ali Za'i said: (This Hadith is) *Da'if*. (This Hadith has been mentioned by other chains in) al-Qadhā'ī, Muḥammad bin Salāmah, *Musnad Shuhāb*, (Beirut: Mu'assasah al-Risalah, 1986), Hadith No. 1295, 1296, 1297, vol. 2, p. 251, and al-Baiḥqī, *Sh'ab al-Emān*, Hadith No. 8653, vol. 6, p. 399.

أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّهُ قَالَ: "أَكْرِمُوا أَوْلَادَكُمْ وَأَخْسِنُوا أَدَبَهُمْ."

Anas bin Mālik reported that the Messenger of Allah (peace be upon him) said:
"Be kind to your children, and perfect their manners."¹

The *Sunnah* highlights the importance of socialization of the child:

عَنْ أَبِي الدَّرْدَاءِ قَالَ: "أَوْصَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتِسْعٍ: . . . وَأَنْفِقْ مِنْ طَوْلِكَ عَلَى أَهْلِكَ وَلَا تَرْفَعْ عَصَاكَ عَنْ أَهْلِكَ وَأَخِفْهُمْ فِي اللَّهِ عَزَّ وَجَلَّ."

Reported from Abu Dardā' that the Messenger of Allah (peace be upon him) directed me nine things: ". . . Spend upon your family according to your power and do not uplift the stick from them, and fear them from Allah Almighty."²

The Prophet (peace be upon him) advised Muadh about the socialization of the child, as mentioned:

عَنْ مُعَاذٍ قَالَ: "أَوْصَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمَاتٍ قَالَ: . . . ، وَأَنْفِقْ عَلَى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ أَذَبًا وَأَخِفْهُمْ فِي اللَّهِ."

The Messenger of Allah (peace be upon him) directed: . . . "Do not uplift the stick of *Adab* (good manner) from them."³

The *Sunnah* considers goodness habit and evilness stubbornness, as mentioned:

¹ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette. Hadith No. 3671, vol. 5, p. 18. Hafiz Zubair Ali Za'i said: (This Hadith is) *Da'if*. (This Hadith has been mentioned by another chain in) al-Qdhā'i, Muhammad bin Salāmah, *Musnad Shahāb*. Hadith No. 665, vol. 1, p. 389.

² Bukhārī, *al-Adab al-Mufrad*, Hadith No. 18. Vol. 1, p. 20. Shaykh Albani said: (This Hadith is) *Hasan*.

³ Ahmad bin Hanbal, *Musnad Imām Ahmad bin Hanbal* (Cairo: M'assasah al-Risālah, 1999), Hadith No. 22075. vol. 36, pp. 392-93. Shaykh Albani said: The *sanad* of this Hadith is *Hasan* due to other. *Ṣaḥīḥ al-Targhīb Wa al-Tarhīb*, 5th ed. (Beirut: Maktabah Al-M'ārif, n.d.), Hadith No. 570. vol. 1, p. 138.

مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- أَنَّهُ قَالَ: "الْخَيْرُ عَادَةٌ وَالشَّرُّ لِحَاجَةٍ وَمَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ."

Reported from Mu'āwiyah bin Abu Sufyān that the Messenger of Allah (peace be upon him) said: "Goodness is a (natural) habit while evil is a stubbornness (constant prodding from *Satan*). When Allah wills well for a person, He causes him to understand the religion."¹

The *Sunnah* considers every good deed a charity:

عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "كُلُّ مَعْرُوفٍ صَدَقَةٌ."

Reported from Hudhaifah that the Prophet (peace be upon him) said: "Every good deed (*Ma'rūf*) is a charity."²

Following are the strategies for the moral development of children:

i. Morals of Greeting

The *Sunnah* recommends greeting known and unknown persons for promoting positive moral value to others.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: "أَنَّ رَجُلًا سَأَلَ النَّبِيَّ -صلى الله عليه وسلم- أَيُّ الْإِسْلَامِ خَيْرٌ قَالَ: تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ."

Reported Abdullah bin 'Amr: A person asked Allah's Messenger (peace be upon him): "What deeds in Islam are good?" He replied, "To feed (others) and to greet those whom you know and those whom you do not know."³

¹ Ibn Mājah, *Sunan Ibn Mājuh*, The Book of the Sunnah. Hadith No. 221, vol. 1, p. 220. Hafiz Zubair Ali Za'i said: The chain of this Hadith is *Hasan*

² Muslim, *Ṣaḥīḥ Muslim*, The Book of *Zakāt*, Hadith No. 2328, vol. 3, p. 51.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Belief (Faith), Hadith No. 28, vol. 1, pp. 68-69.

ii. Morals of Speaking

The *Sunnah* prohibits speaking bad and evil words for others to make the people laugh. The Prophet (peace be upon him) presents his example for the development of speaking habits in the Muslims.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: "لَمْ يَكُنِ النَّبِيُّ -صلى الله عليه وسلم- فَاجِشًا وَلَا مُتَفَحِّشًا وَكَانَ يَقُولُ: إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا."

Abdullah bin 'Amr reported: "The Prophet (peace be upon him) was neither a *Fāhish* (One who speaks bad words) nor a *Mutafahhish* (One who speaks obscene evil words to make the people laugh)." He (peace be upon him) used to say, "The best amongst you are those who have the best manners and character."¹

The secret counsel is not allowed when there are more persons. The children should groom with this good habit.

عَنْ عَبْدِ اللَّهِ قَالَ النَّبِيُّ -صلى الله عليه وسلم-: "إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاخَى رَجُلَانِ دُونَ الْآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ أَجْلُ أَنْ يُخْرِتَهُ."

Reported Abdullah: The Prophet (peace be upon him) said, "When you three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, since that would grieve him."²

The backbiting is forbidden completely in the *Sunnah* realm. Otherwise, it is considered an insulting act.

عَنْ أَبِي هُرَيْرَةَ "أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: أَتَذَرُونَ مَا الْغَيْبَةُ. قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ. قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ، قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَيْبْتَهُ

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Virtues, Hadith No. 3559, vol. 4, p. 462.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Asking Permission, Hadith No. 6290, vol. 8, p. 173.

وَأَنْ لَّمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "Do you know what backbiting is?" They said: "Allah and His Messenger know best." He said: "When you say about your brother something that he dislikes." They said: "What if what I say about my brother is true?" He said: "If it is true then you have backbitten him, and if it is not true then you have slandered him."¹

The *Sunnah* recommends speaking well or keeping quiet and measures it among the faith of a believer.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيْفَهُ."

Abu Hurairah reported: Allah's Messenger (peace be upon him) said, "Whoever believes in Allah and the Last Day should talk what is good (sensible talk) or keep quiet, and whoever believes in Allah and the Last Day should not harm his neighbour; and whoever believes in Allah and the Last Day should entertain his guest generously."²

The *Sunnah* prevents of speaking, everything that a person hears without verifying it.

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ."

Abu Hurairah reported that the Prophet (peace be upon him) said: "It is sufficient sin for a man that he speaks of everything that he hears."³

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-Birr*, Nurturing ties and Manners, Hadith No. 6593, vol. 6, p. 452-53.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Ar-Riqāq* (Softening of the Hearts), Hadith No. 6475, vol. 8, p. 263.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4992, vol. 5, p. 353. Hafiz Zubair Ali Za'ī said: (This Hadith is) *Ṣaḥīḥ*.

The *Sunnah* prohibits speaking and telling lies to make people laugh.

عَنْ بَهْزِ بْنِ حَكِيمٍ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "وَيْلٌ لِلَّذِي يُخَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيَلَّ لَهُ وَيَلَّ لَهُ".

Reported that Bahz bin Hakīm said: "My father narrated to me that his father said: "I hears the Messenger of Allah (peace be upon him) say: 'Woe to the one who speaks and tells lies in order to make the people laugh; woe to him, woe to him.'"¹

iii. Morals of Confidentiality and Secrecy

The *Sunnah* recommends keeping the talks in confidentiality and secrecy, which needed to be kept as a secret. The parent should develop this habit in their children not to openly expose the secrets.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "أَسَرَّ إِلَيَّ نَبِيُّ اللَّهِ -صلى الله عليه وسلم- سِرًّا فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدُ. وَلَقَدْ سَأَلَتْنِي عَنْهُ أُمُّ سُلَيْمٍ فَمَا أَخْبَرْتُهَا بِهِ".

Reported Anas bin Māik: The Prophet (peace be upon him) confined to me a secret which I did not disclose to anybody after him. And Umm Sulaim asked me, but I did not tell her.²

iv. Morals of Hand and Tongue

The *Sunnah* protects a Muslim against the harms of the hands and tongue. The parent can develop the child with the habit of not harming others with hands and tongue.

عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ يَقُولُ: "إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ -صلى الله عليه وسلم- أَيْ الْمُسْلِمِينَ خَيْرٌ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ".

¹ Abu Dawud, *Sunan Abu Dawud*. The Book of Etiquette, Hadith No. 4990. vol. 5, p. 352. Hafiz Zubair Ali Za'ī said: (This Hadith is) *Hasan*

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*. The Book of Asking Permission, Hadith No. 6289. vol. 8, p. 172.

Abdullah bin 'Amr bin Al-'Ās reported: "A man asked the Messenger of Allah (peace be upon him): 'Which of the Muslims is best?' He said: 'The one from whose tongue and hands the Muslims are safe.'"¹

The *Sunnah* disapproves abusing and killing another Muslim. The parents can teach the children, such precious instruction of the *Sunnah* in order to control the habit of abusing and harming others.

عَبْدُ اللَّهِ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقَتْلُهُ كُفْرٌ."

Abdullah (bin Mas'ūd) reported: The Prophet (peace be upon him) said, "Abusing a Muslim is an evil doing (*Fusūq*) and killing him is disbelief (*Kufr*)."²

The Prophet (peace be upon him) presents his best model for eradicating abusing and admonishing habits among Muslims. The parent should present their own examples to control their children's habits of abusing and admonishing others.

عَنْ أَنَسٍ قَالَ "لَمْ يَكُنْ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَاحِشًا وَلَا لَعَانًا وَلَا سَبَابًا كَانَ يَقُولُ عِنْدَ الْمَعْتَبَةِ: مَا لَهُ تَرَبَّ جَبِينُهُ."

Reported Anas: "Allah's Messenger (peace be upon him) was neither a *Fāhish* (one who speaks bad words) and killing him is *Sabbāha* (one who abuses others); and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead?"³

v. Moral of Cleaning Private Parts

The *Sunnah* explicitly mentions morals of cleaning the private parts for Muslims and recommends water for cleaning private parts and using the left hand for cleaning while urinating and defecating. Following traditions discuss these morals:

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 161. vol. 1, p. 137.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*. The Book of Belief (Faith), Hadith No. 48. vol. 1, p. 80.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*. The Book of *Al-adab* (Good Manners), Hadith No. 6046. vol. 8, p. 50.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "كَانَ النَّبِيُّ -صلى الله عليه وسلم- إِذَا تَبَرَّزَ لِحَاجَتِهِ أَتَيْتُهُ بِمَاءٍ فَيَغْسِلُ بِهِ."

Reported Anas bin Mālik: "Whenever the Prophet (peace be upon him) went to answer the call of nature, I used to bring water with which he used to wash his private parts."¹

عَنْ سَلْمَانَ قَالَ: "قِيلَ لَهُ قَدْ عَلَّمَكُمُ نَبِيُّكُمْ -صلى الله عليه وسلم- كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةِ. قَالَ فَقَالَ أَجَلٌ لَقَدْ نَهَاَنَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَائِطٍ أَوْ بَوْلٍ أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ أَوْ أَنْ نَسْتَنْجِيَ بِأَقْلٍ مِنْ ثَلَاثَةِ أَخْجَارٍ أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ."

Reported from Salmān that it was said to him: "Your Prophet (peace be upon him) has taught you everything, even how to defecate?" He said: "Yes. He forbade us to face *Qiblah* when defecating or urinating, or to clean ourselves with right hands, or to clean ourselves with less than three pebbles, or to clean ourselves with dung or bones."²

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذُ ذِكْرَهُ يَمِينُهُ وَلَا يَسْتَنْجِي بِيَمِينِهِ وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ."

Reported Abu Qatāda: The Prophet (peace be upon him) said, "Whenever anyone of you urinates, he should neither hold his penis with his right hand nor clean his private parts with his right hand. . . ."³

عَنْ جَابِرٍ يَقُولُ: "نَهَى رَسُولُ اللَّهِ -صلى الله عليه وسلم- أَنْ يُتَمَسَّحَ بِعَظْمٍ أَوْ بِغَرٍ."

Jābir said: "The Messenger of Allah (peace be upon him) forbade us to wipe ourselves (after defecating) with bones or camel droppings."⁴

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Waḍū', Hadith No. 217, vol. 1, p. 173.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Purification, Hadith No. 606, vol. 1, p. 386.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Waḍū', Hadith No. 154, vol. 1, p. 144.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of Purification, Hadith No. 608, vol. 1, p. 387.

vi. Morals of Eating and Drinking

The *Sunnah* states the morals while eating and drinking something. For example, mentioning the name of Allah, eating with the right hand, eating from nearer place, not eating while learning and standing, not criticizing the meal, licking the fingers, not breathing in the vessel, eating the dropping morsel, and supplicating after finishing a meal.

Following traditions elucidate these morals:

عن عُمَرَ بْنِ أَبِي سَلَمَةَ يَقُولُ: "كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ -صلى الله عليه وسلم- وَكَانَتْ يَدِي تَطِيشُ فِي الصُّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ -صلى الله عليه وسلم-: يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ. فَمَا زِلْتُ تِلْكَ طِعْمَتِي بَعْدُ."

Reported 'Umar bin Abī Salama: "I was a boy under the care of Allah's Messenger (peace be upon him) and my hand used to go around the dish while eating. So Allah's Messenger (peace be upon him) said to me, 'O boy! Mention the name of Allah and eat with your right hand, and eat of the dish what is nearer to you.'" Since then I have applied those instructions while eating."¹

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ "أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ -صلى الله عليه وسلم- وَعِنْدَهُ طَعَامٌ فَقَالَ: اذْنُ يَا بُنَيَّ وَسَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ."

In another Hadith, 'Umar bin Abī Salamah reported that he entered upon the Messenger of Allah (peace be upon him) while he had some food. He said: "Sit down, O my son! Mention Allah's name and eat with your right hand, and eat what is nearest to you."²

عن أَبِي جَحْفَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "لَا آكُلُ مُتَكَبِّرًا."

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5376, vol. 7, p. 188.

² Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters on Food, Hadith No. 1857, vol. 3, p. 544. Hafiz Zubair Ali Za'ī said: (This Hadith is) *Ṣaḥīḥ*.

Reported Abū Juhaifa: "Allah's Messenger (peace be upon him) said: "I do not take my meals while leaning (against something)."¹

عَنْ أَبِي هُرَيْرَةَ قَالَ: "مَا غَاب النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- طَعَامًا قَطُّ إِنْ اشْتَهَاهُ أَكَلَهُ وَإِلَّا تَرَكَهُ."

Reported Abu Hurairah: "The Prophet (peace be upon him) never criticized any food, but he used to eat if he liked the food, and leave it if he disliked it."²

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "إِذَا أَكَلْنَا أَحَدُكُمْ فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يَلْعَقَهَا."

Reported 'Abbās: The Prophet (peace be upon him), "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else."³

عَنْ حُذَيْفَةَ قَالَ: "كُنَّا إِذَا خَضَرْنَا مَعَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- طَعَامًا لَمْ نَضَعْ أَيْدِينَا حَتَّى يَبْدَأَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَيَضَعُ يَدَهُ وَإِنَّا خَضَرْنَا مَعَهُ مَرَّةً طَعَامًا فَجَاءَتْ جَارِيَةٌ كَانَتْهَا تُدْفِعُ فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ فَأَخَذَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَدَهَا ثُمَّ جَاءَ أُعْرَابِيٌّ كَانَتْهَا يُدْفِعُ فَأَخَذَ يَدَهُ فَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذَكَّرَ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ جَاءَ بِهِذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا فَأَخَذْتُ يَدَهَا فَجَاءَ بِهَذَا الْأُعْرَابِيُّ لِيَسْتَحِلَّ بِهِ فَأَخَذْتُ يَدَهُ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَدَهُ فِي يَدِي مَعَ يَدِهَا. وَفِي رَوَايَةٍ: ثُمَّ ذَكَرَ اسْمَ اللَّهِ وَأَكَلَ."

Reported that Hudhaifah said: "When we attended a meal with the Prophet (peace be upon him); we would not place our hands on the food until the Messenger of Allah (peace be upon him) did so first. On one occasion we attended a meal with him, and a girl came as if she was being pushed. She went to place her hand on the food and the Messenger of Allah (peace be upon him) took hold of her hand. Then a Bedouin came as if he was being pushed, and he took hold of his hand. Then the Messenger of Allah (peace be upon him) said:

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5398. vol. 7, p. 198.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5409. vol. 7, p. 204.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Foods (Meals), Hadith No. 5456. vol. 7, p. 223.

The *Satan* considers food permissible so long as the Name of Allah has not been mentioned over it. He brought this girl so that he might make it permissible by means of her, and I took hold of her hand. Then he brought this Bedouin so that he might make it permissible (for himself) by means of him, and I took hold of his hand. By the One in Whose Hand is my soul, his hand is in mine, along with hers."¹

عَنْ جَدِّهِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ."

Reported from Ibn 'Umar that the Allah's Messenger (peace be upon him) said: "When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, for the *Shaiṭān* eats with his left hand and drinks with his left hand."²

عَنْ أَنَسٍ عَنِ النَّبِيِّ -صلى الله عليه وسلم- "أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا. قَالَ قَتَادَةُ فَقُلْنَا فَلَا أَكُلُ فَقَالَ ذَلِكَ أَشْرُ أَوْ أَحَبُّ."

Reported from Anas that the Prophet (peace be upon him) forbade drinking whilst standing. Qatādah said: "We said: 'What about eating?' He said: 'That is worse, or more abhorrent.'"³

عَنْ أَنَسٍ قَالَ: "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا، وَيَقُولُ: إِنَّهُ أَرْوَى وَأَبْرَأُ وَأَمْرًا. قَالَ أَنَسٌ: فَأَنَا أَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا."

Reported that Anas said: "The Messenger of Allah (peace be upon him) used to breathe three times when drinking and he would say: 'It is more thirst-quenching, healthier and more wholesome.'"⁴

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5259. vol. 5, p. 367.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5265. vol. 5, pp. 369-70.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5275. vol. 5, p. 373.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5287. vol. 5, p. 376.

عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "إِذَا وَقَعَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَدَى وَلْيَأْكُلْهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ وَلَا يَمْسَحَ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَ أَصَابِعَهُ فَإِنَّهُ لَا يَنْدِرِي فِي أَى طَعَامِهِ الْبَرَكَةُ".

Reported that Jabir said: "The Messenger of Allah (peace be upon him) said: 'If one of you drops a morsel, let him pick it up and remove any dirt on it, then let him eat it, and not leave it for the *Shaitān*. And he should not wipe his hand with the cloth until he has licked his fingers, for he does not know in which part of the food the blessing is.'"¹

عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- قَالَ: "لَا تَأْكُلُوا بِالشَّمَالِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشَّمَالِ".

Jābir reported that the Messenger of Allah (peace be upon him) said: "Do not eat with the left hand, for the *Shaitān* eats with the left hand."²

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيُحَمِّدَهُ عَلَيْهَا أَوْ يَشْرِبَ الشَّرْبَةَ فَيُحَمِّدَهُ عَلَيْهَا".

Reported that Anas bin Mālik said: "The Messenger of Allah (peace be upon him) said: 'Allah is pleased with a person who eats some food and then praises Him for it, or who drinks some drink and then praises Him for it.'"³

vii. Morals of Sleeping

The *Sunnah* describes the morals of sleeping and waking that protect from sleeping problems and disorders. The parent should teach their children sleeping manners.

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5301. vol. 5, p. 381.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Drinks, Hadith No. 5264. vol. 5, p. 369.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of Remembrance, Supplication, Repentance and Praying for Forgiveness, Hadith No. 6932. vol. 7, p. 1.

عَنْ حُذَيْفَةَ قَالَ: "كَانَ النَّبِيُّ -صلى الله عليه وسلم- إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَصَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: اللَّهُمَّ بِاسْمِكَ أُمُوتُ وَأُحْيَا. وَإِذَا اسْتَيْقَظَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ."

Reported Hudhaifa: "When the Prophet (peace be upon him) went to bed at night, he would put his hand under his cheek and then say: 'With Your Name I live and I die,' and when he got up, he would say: 'All thanks and praises be to Allah, Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.'"¹

Reported Al-Barā' bin 'Āzib: The Prophet (peace be upon him) said to me, "Whenever you go to bed perform ablution like that for Ṣalāt (prayer), lie on your right side and say:

"اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ أَمِنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ"

"O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book (the Quran) which You have revealed and Your Prophet (Muhammad peace be upon him). Then if you die on that very night, you will die with faith (i.e. on the religion of Islam). Let the aforesaid words be your last utterance (before sleep)."²

عَنْ أَبِي بَرْزَةَ "أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا."

Reported Abu Barza: "Allah's Messenger (peace be upon him) dislike to sleep before the 'Ishā' prayer and to talk after it."³

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Invocations. Hadith No. 6314. vol. 8, p. 183-184.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Wuḍū'*, Hadith No. 274, vol. 1, pp. 185-86.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Times of *Aṣ-Ṣalāt*, Hadith No. 568, vol. 1, p. 339.

viii. Morals of Helping Others

The *Sunnah* explains the morals for the welfare of the society, which plays an important role in the moral development of child for taking care of others.

عَنْ أَنَّ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ."

Reported Abdullah bin Umar: Allah's Messenger (peace be upon him) said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection."¹

ix. Morals of Justice among the Children

The *Sunnah* recommends doing justice among the children. The parents can foster the morals of making justice and equality among their children, so that they adopt such practices and do the same at the time of their parenthood.

عَنْ النُّعْمَانَ بْنِ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "اعْدِلُوا بَيْنَ أَوْلَادِكُمْ اعْدِلُوا بَيْنَ أَبْنَائِكُمْ."

An-Nu'mān bin Bashīr reported that the Messenger of Allah (peace be upon him) said: "Be just among your children, be just among your children."²

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-Muḏālīm* (The Oppressions), Hadith No. 2442, vol. 3, p. 361.

² Abu Dawūd, *Sunan Abu Dawūd*, The Book of Employment, Hadith No. 3544, vol. 4, p. 159. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ فَذَكَرَ الْقِصَّةَ بِطَوِيلِهَا قَالَ فِي آخِرِهَا: عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَإِنِّي لَا أَشْهَدُ عَلَى هَذَا؛ هَذَا خَوَرٌ أَشْهَدُ عَلَى هَذَا غَيْرِي اءْغِدِلُوا بَيْنَ أَوْلَادِكُمْ فِي النُّحْلِ كَمَا تُجِئُونَ أَنْ يَغْدِلُوا بَيْنَكُمْ فِي الْبِرِّ وَاللُّطْفِ".

Reported from An-Nu'mān bin Bashīr that the Messenger of Allah (peace be upon him) said: "Be just among your children in gift, as you like just among your children in kindness and softness."¹

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: "تَصَدَّقَ عَلَيَّ أَبِي بِبَعْضِ مَالِهِ فَقَالَتْ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ -صلى الله عليه وسلم-. فَأَنْطَلَقَ أَبِي إِلَى النَّبِيِّ -صلى الله عليه وسلم- لِيُشْهَدَهُ عَلَى صَدَقَتِي فَقَالَ لَهُ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: أَفَعَلْتَ هَذَا بِوَلَدِكَ كُلِّهِمْ. قَالَ لَا. قَالَ: اتَّقُوا اللَّهَ وَاغْدِلُوا فِي أَوْلَادِكُمْ. فَرَجَعَ أَبِي فَرَدَّ تِلْكَ الصَّدَقَةَ".

Reported that An-Nu'mān bin Bashīr said: "My father gave me some of his wealth and my mother, 'Amrah bint Rawāhah, said: 'I will not approve until you ask the Messenger of Allah (peace be upon him) to bear witness to my gift.' So my father went to the Prophet (peace be upon him) to ask him to bear witness to my gift. The Messenger of Allah (peace be upon him) said to him: 'Fear Allah and treat your children fairly.' My father came back and took back the gift."²

The parent should take care of the son and daughter with love and affection.

عَنْ أَنَسٍ، أَنَّ رَجُلًا كَانَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ ابْنٌ لَهُ فَقَبَّلَهُ وَأَقْعَدَهُ عَلَى فَحْدِهِ وَجَاءَتْهُ بَنِيَّةٌ لَهُ فَأَجْلَسَهَا بَيْنَ يَدَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا سَوَّيْتُ بَيْنَهُمَا.

Anas reported that a man was with the Prophet (peace be upon him), When his son came, he kissed him and sat it on his thigh, then his daughter came, he sat

¹ al-Baihaqī, Ahmad bin al-Hussain, *Sunan al-Baihaqī al-kubrā*, Hadith No. 11783, vol. 6, p. 178. Shaykh Albani said: (This Hadith is) *Ṣaḥīḥ, Ṣaḥīḥ Wa Dha'if Jami' al-Saghir*, Hadith No. 1926, vol. 1, p. 193.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Gifts, Hadith No. 4181, vol. 4, p. 354.

her in front of him. The Prophet (peace be upon him) said: "Verily, you should make justice between them."¹

x. Morals of Clothing

The *Sunnah* describes the morals of clothing that it should not be worn with bad intention of fame and pride.

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "حُرْمَ لِبَاسِ الْحَرِيرِ وَالذَّهَبِ عَلَى ذَكَوَرِ أُمَّتِي وَأَجَلٌ لِمَنَالِهِمْ."

Abu Mūsa Al-Ash'arī reported that the Messenger of Allah (peace be upon him) said: "Wearing silk and gold has been made unlawful for the males of my *Ummah* and lawful for its females."²

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلًا."

Reported that Ibn Umar said: "The Messenger of Allah (peace be upon him) said: "Whoever lets his garment drag out of pride, Allah will not look at him on the Day of Resurrection."³

xi. Morals of Road (Way)

The *Sunnah* recommends avoiding sitting on the roads; otherwise, offering the rights of the road such as lowering the gazes, refraining from harming people, returning greetings, enjoining good and forbidding bad, and removing harmful thing from it.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ. فَقَالُوا مَا لَنَا بِذَلِكَ إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ فَإِذَا أَبَيْتُمْ إِلَّا الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهَا. قَالُوا وَمَا

¹ Al-Bazzār, Ahmad bin 'Amr, *Musnad Bazzār*, (Riyadh: Maktabah Shamila, n.d.), Hadith No. 6361. vol. 2, p. 281. Shaykh Albani said: (This Hadith is) *Ṣaḥīḥ*. al-Silsilah al-Ṣaḥīḥ, Hadith No. 2883. vol. 7, p. 84.

² Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Clothing, Hadith No. 1720. vol. 3, p. 452. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

³ Muslim, *Ṣaḥīḥ Muslim*, About Clothing and Adornment, Hadith No. 5457. vol. 5, p. 450.

حَقُّ الطَّرِيقِ قَالَ: غَضُّ الْبَصَرِ وَكَفُّ الْأَذَى وَرَدُّ السَّلَامِ وَأَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ."

Reported Abu Sa'īd al-Khudrī: The Prophet (peace be upon him) said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have to talk." The Prophet (peace be upon him) said, "If you must sit there, then observe the rights of the way?" They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes, refraining from harming people, returning greetings, enjoining *Al-Ma'rūf* (Islamic Monotheism and all that Islam orders to do) and forbidding *Al-Munkar* (polytheism disbelief and all that Islam has forbidden)."¹

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "يُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ."

Reported Abu Hurairah: The Prophet (peace be upon him) said, "To remove harmful things from the roads is a charitable act (*Sadaqa*)."²

xiii. Morals of Self-Control

The *Sunnah* mentions self-controlling techniques. The parents can implement such techniques for themselves and their children moral development appropriately.

عَنْ أَبِي هُرَيْرَةَ عَنِ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلُ مِنْهُ."

Reported Abu Hurairah: Allah's Messenger (peace be upon him) said, "If anyone of you looked at a person who was made superior to him in property and appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior."³

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-Maẓālim* (The Oppressions), Hadith No. 2465. vol. 3, p. 372.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-Maẓālim* (The Oppressions), Chapter No. 24. vol. 3, p. 373.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Ar-Riqā* (Softening of the Hearts), Hadith No. 6490. vol. 8, p. 269.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ."

Abu Hurairah reported: Allah's Messenger (peace be upon him) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."¹

xiii. Managing Bad Morals

The *Sunnah* elucidates methodologies for eradicating and avoiding from hypocrisy, pride, harming, deceiving, malicious gossip, and harsh arguments. The parents can develop their children appropriately according to the *Sunnah* instructions.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا أَوْ كَانَتْ فِيهِ خَصْلَةٌ مِنْ أَرْبَعَةٍ كَانَتْ فِيهِ خِصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعُوهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ."

Abdullah bin 'Amr reported: The Prophet (peace be upon him) said: "Whoever has the following four (characteristics) will be a pure hypocrite, and whoever has one of the following four characteristics will have one characteristics of hypocrisy unless and until he gives it up: 'Whenever he is entrusted he betrays (proves dishonest), whenever he speaks he tells a lie, whenever he makes a covenant he proves treacherous, whoever he quarrels he behaves in very imprudent evil and insulting manner.'²

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ."

Abdullah reported that the Prophet (peace be upon him) said: "No one in whose

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-adab* (Good Manners), Hadith No. 6114, vol. 8, p. 83.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Belief (Faith), Hadith No. 34, vol. 1, pp. 71-72.

heart is pride the weight of a speck will enter Paradise.”¹

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - قَالَ: "مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا."

Abu Hurairah reported that the Prophet (peace be upon him) said: "Whoever bears weapons against us is not one of us, and whoever deceives us is not one of us."²

عَنْ حُذَيْفَةَ أَنَّهُ بَلَغَهُ أَنَّ رَجُلًا يَنْبُؤُ الْحَدِيثَ فَقَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - يَقُولُ: لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ."

Hudhaifah reported that he heard that a man was spreading malicious gossip. Hudhaifah said: "I heard the Messenger of Allah (peace be upon him) say: 'No one who spreads malicious gossip will enter Paradise.'"³

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم -: "إِنْ أَبْغَضَ الرَّجُلُ إِلَى اللَّهِ الْأَكْذَ الْخَصِمَ."

Reported that Aishah said: "The Messenger of Allah (peace be upon him) said: 'The most hated of men to Allah is the one who is argumentative and is harsh in arguing.'"⁴

The parent should advise their young [child] to choose virtuous companion, who could advise them in case of deviation.⁵ The German Philosopher Kant argues, "Morality is impossible without three fundamental beliefs: belief in the existence of God, the immortality of soul, the accountability after death." Furthermore, the German philosopher Fitch suggests, "morality is inconceivable without religion."⁶

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 267, vol. 1, p. 179.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 283, vol. 1, p. 188.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 291, vol. 1, p. 192.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of Knowledge, Hadith No. 6780, vol. 7, p. 43.

⁵ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Tifl*, p. 95.

⁶ Hoda Beshir, *Muslim Children*, vol. 1, p. 133.

6.2.1.7 Social Development

Social development of the child means that he/ she should adapt to his/ her society, whether with elders or friends and age fellows in order to develop him/ her positively effective, far away from introversion, development without shyness, and adopt good manners and respect.¹ Following traditions explicitly describe the strategies for the social development in the children.

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "أَخْبِرُونِي بِشَجَرَةٍ مِثْلِهَا مِثْلُ الْمُسْلِمِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ يَأْذِنُ رَبُّهَا وَلَا تَحُتُّ وَرَقُهَا. فَوَقَعَ فِي نَفْسِي أَنَّهَا التَّخْلَةُ فَكَرِهْتُ أَنْ أَتَكَلَّمَ وَثَمَّ أَبُو بَكْرٍ وَعُمَرُ فَلَمَّا لَمْ يَتَكَلَّمَا قَالَ النَّبِيُّ -صلى الله عليه وسلم-: هِيَ التَّخْلَةُ. فَلَمَّا خَرَجْتُ مَعَ أَبِي قُلْتُ يَا أَبَتَاهُ وَقَعَ فِي نَفْسِي أَنَّهَا التَّخْلَةُ. قَالَ مَا مَنَعَكَ أَنْ تَقُولَهَا لَوْ كُنْتَ قُلْتَهَا كَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا. قَالَ مَا مَنَعَنِي إِلَّا أَنِّي لَمْ أَرَكُ وَلَا أَبَا بَكْرٍ تَكَلَّمْتُمَا، فَكَرِهْتُ."

Reported Ibn 'Umar: Allah's Messenger (peace be upon him) said, "Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord (Allah), and the leaves of which do not fall." I thought of the date-palm tree, but I disliked to speak because Abu Bakr and 'Umar were present there. When nobody spoke, the Prophet (peace be upon him) said, "It is the date-palm tree." When I came out with my father, I said, "O father! It came to my mind that it was the date-palm tree." He said, "What prevented you from saying it? Had you said it, it would have been dearer to me than such and such a thing (fortune)." I said, "Nothing prevented me, but the fact that neither you nor Abu Bakr spoke, so I disliked speaking (in your presence)."²

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَدْخُلُ عَلَيْنَا وَلِي أَخٍ صَغِيرٍ يُكْنَى أَبَا عُمَيْرٍ وَكَانَ لَهُ نَعْرٌ يَلْعَبُ بِهِ فَمَاتَ فَدَخَلَ عَلَيْهِ النَّبِيُّ -صلى الله عليه وسلم- ذَاتَ يَوْمٍ فَرَأَاهُ حَزِينًا فَقَالَ: مَا شَأْنُهُ. فَأَلَوْا مَاتَ نَعْرُهُ فَقَالَ: يَا أَبَا عُمَيْرٍ مَا فَعَلَ التَّغْيِيرُ."

¹ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabawiyyah La al-Tifl*, p. 272.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *al-Adab* (Good Manners), Hadith No. 6144. vol. 8, p. 97.

Reported that Anas bin Mālik said: "The Messenger of Allah (peace be upon him) used to enter upon us, and I had a young brother who was known by the *Kunyah* (surname) 'Abu 'Umair.' He had a *Nughar* (red beaked nightingale) with which he used to play, and it died. The Prophet (peace be upon him) entered upon him one day, and saw him looking sad. He said: 'What is the matter with him?' They said: 'His *Nughar* has died.' He said: 'Abu 'Umair, what happened to the *Nughair* (diminutive of *Nughar*).'"¹

Among the social manners of children with elders is that the elders should accompany them, they should talk, advise, and direct them; they should provide awareness about the issue of Muslim.²

عن أنس قال: "خَدَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا حَتَّى إِذَا رَأَيْتُ أَنِّي قَدْ فَرَعْتُ مِنْ خِدْمَتِهِ قُلْتُ: يَقِيلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجْتُ إِلَى صِبْيَانٍ يَلْعَبُونَ قَالَ: فَجِئْتُ أَنْظُرُ إِلَى لَعِبِهِمْ قَالَ: فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَى الصَّبْيَانِ وَهُمْ يَلْعَبُونَ، فَدَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَنِي إِلَى حَاجَةٍ لَهُ، فَذَهَبْتُ فِيهَا وَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي فَيْءٍ حَتَّى أَتَيْتُهُ وَاحْتَبَسْتُ عَلَى أُمِّي عَنِ الْإِبْرَانِ الَّذِي كُنْتُ آتِيهَا فِيهِ فَلَمَّا أَتَيْتُهَا قَالَتْ: مَا حَبَسَكَ؟ قُلْتُ: بَعَثَنِي رَسُولُ اللَّهِ فِي حَاجَةٍ لَهُ قَالَتْ: وَمَا هِيَ؟ قُلْتُ: هُوَ سِرٌّ لِرَسُولِ اللَّهِ قَالَتْ: فَاحْفَظْ عَلَى رَسُولِ اللَّهِ سِرَّهُ قَالَ ثَابِتٌ: قَالَ لِي أَنَسٌ: لَوْ حَدَّثْتُ بِهِ أَحَدًا مِنَ النَّاسِ أَوْ كُنْتُ مُحَدِّثًا بِهِ لَحَدَّثْتُكَ بِهِ يَا ثَابِتُ."

Reported that Anas bin Mālik said: "I served the Messenger of Allah (peace be upon him) one day. When I became free from his service, I said to the Messenger of Allah (peace be upon him), I will take a nap. I come out to the children who are playing. I went to see their play (game). He said: 'The Messenger of Allah (peace be upon him) came and greeted the children while they are playing. The Messenger of Allah (peace be upon him) called me and sent me for some purpose.' I went for that (purpose) and he sat down in the shadow until I came back. I kept the visit secret from my mother. When I came,

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4969, vol. 5, p. 343. Hafiz Zubair Ali Za'at said: (This Hadith is) *Sahih*.

² Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabawiyyah La al-Tifl*, p. 274.

she asked me about delay. I said: 'The Messenger of Allah (peace be upon him) sent me for some purpose.' She said: 'What is the purpose?' I replied: 'It is secret'. She said: 'keep the secret of the Messenger of Allah (peace be upon him).'"¹

قَالَ أَنَسٌ "أَتَى رَسُولُ اللَّهِ -صلى الله عليه وسلم- عَلَى غُلَّامَيْنِ يَلْعَبُونَ فَسَلَّمَ عَلَيْهِمَا."

Reported that Thābit said: "Anas said: 'The Messenger of Allah (peace be upon him) passed by some boys who were playing, and he greeted them with *Salām*.'"²

عَنْ أَنَسٍ قَالَ: "مَرَّ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَلْعَبُ فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا صِبْيَانُ."

Reported that Anas said: 'The Prophet (peace be upon him) passed by us, and we were playing and he said: (السَّلَامُ عَلَيْكُمْ) peace be upon you, 'o children.'"³

عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ."

Reported that Abu Umāmah said: "The Messenger of Allah (peace be upon him) said: 'The one who is closest of people to Allah, the Most High, is the one who initiates the greeting of *Salām*.'"⁴

عَنْ أَنَسٍ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَزُورُ الْأَنْصَارَ وَيُسَلِّمُ عَلَى صِبْيَانِهِمْ وَيَمْسَحُ بِرُءُوسِهِمْ."

Anas said: "Verily, the Prophet (peace be upon him) used to visit *al-Ansār*, he greets their children with *Salām*, and he wipes their heads (with affection)."⁵

¹ Ahmad bin Hanbal, *Musnad Imam Ahmad*, Hadith No. 13045, vol. 3, p. 195. Shoaib Al-Ana'ut said: The chain of this Hadith is *Ṣaḥīḥ* at the condition of Muslim.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5202, vol. 5, p. 457. Hafiz Zubair Ali Za't said: (This Hadith is) *Ṣaḥīḥ*.

³ Ahmad bin Hanbal, *Musnad Imam Ahmad bin Hanbal*, Hadith No. 12919, vol. 3, p. 183. Shoaib al-Ana'ut said: This Hadith is *Ṣaḥīḥ* and this chain is *Ḥasan*.

⁴ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5197, vol. 5, p. 455. Hafiz Zubair Ali Za't said: (This Hadith is) *Ṣaḥīḥ*.

⁵ Ibn Hibbān, *Ṣaḥīḥ Ibn Hibbān*, Hadith No. 459, vol. 2, p. 205. Shoaib al-Ana'ut said: The chain of this Hadith is *Ṣaḥīḥ*.

قَالَ أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "يَا بُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكَهٌ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ."

Anas reported: "The Messenger of Allah (peace be upon him) said to me: 'O my little son! When you enter upon your family, then give the *Salām*, it will be a blessing for you and upon the inhabitants of your house.'"¹

Indeed the care of the Prophet (peace be upon him) for the child's social and economic foundation, manifests the directions of all spheres of life, so that the child can interact with the modern issues and society.²

عَنْ أَنَسٍ "أَنَّ النَّبِيَّ -صلى الله عليه وسلم- رَأَى صِبْيَانًا وَنِسَاءً مُقْبِلِينَ مِنْ غَزَاةٍ فَقَامَ نَبِيُّ اللَّهِ -صلى الله عليه وسلم- مُمْتَلِئًا فَقَالَ: اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ. يَغْنَى الْأَنْصَارُ."

Anas reported that the Prophet (peace be upon him) saw some children and women coming back from a wedding, and the Prophet of Allah (peace be upon him) stood up and said: "By Allah, you are among the dearest of people to me, by Allah, you are among the dearest of people to me. - meaning the Anṣār."³

عَنْ مَالِكِ بْنِ التَّيْهَانِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ قَالَ السَّلَامَ عَلَيْكُمْ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمَنْ قَالَ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ كُتِبَتْ لَهُ عِشْرُونَ حَسَنَةً وَمَنْ قَالَ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ كُتِبَتْ لَهُ خَمْسُونَ حَسَنَةً."

Reported that Mālik bin al-Tihān said: "The Messenger of Allah (peace be upon him) said: 'Who said: (السَّلَامُ عَلَيْكُمْ) peace be upon you, ten good deeds shall be written for him, and who said: (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ) peace be upon you and the

¹ Al-Tirmidhī, *Jāmi' al-Tirmidhī*, Chapters on righteousness and maintaining good relations with relatives from the Messenger of Allah (peace be upon him), Hadith No. 2698, vol. 5, p. 92. Abu 'Eisā said: This Hadith is *Hasan Ṣaḥīḥ Ghurīb*.

² Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabawiyyah La al-Tifl*, p. 278.

³ Muslim, *Ṣaḥīḥ Muslim*, Virtues of the Companions, Hadith No. 6417, vol. 6, pp. 374-75.

mercy of Allah, twenty good deeds shall be written for him, and who said: (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ) peace be upon you and the mercy of Allah and His blessings, thirty good deeds shall be written for him."¹

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْ لَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ".

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greeting of peace among themselves."²

The phrase *Assalāmu Alaikum* (peace upon you) is a phrase of love, kindness, honor and greatness, better than any other greeting.

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "السَّلَامُ قَبْلَ السُّؤَالِ فَمَنْ بَدَأَكُمْ بِالسُّؤَالِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ".

Ibn Umar reported that the Messenger of Allah (peace be upon him) said: "The *Salām* (Greeting) is before a question, whoever started questioning before the *Salām*, do not reply him."³

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ".

¹ al-Ṭabranī, Sulaiman bin Ahmad, *al-Mu'jam al-Kabīr*, (al-Mausal: Maktabah al-'Ulūm Wa al-Hakam, 1983), Hadith No. 574. vol. 19, p. 259. Shaykh Albani said: (This Hadith is) *Ṣaḥīḥ due to other*, *Ṣaḥīḥ al-Targhīb Wa al-Tarhīb*. Hadith No. 2711. vol. 3, p. 20.

² Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette. Hadith No. 3692. vol. 5, p. 29. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

³ Ibn Adī, Abdullah bin Adī, *al-Kāmil Fī Dh'ufā al-Rijāl*, 3rd ed. (Beirut: Dār al-Fikr, 1998), vol. 5, p. 291. Shaykh Nasiruddin Albani said: (This Hadith is) *Ḥasan*. al-Silsilah al-Ṣaḥīḥ, Hadith No. 816. vol. 2, p. 458.

Abu Hurairah reported that the Prophet (peace be upon him) said, "The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons."¹

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "السَّلَامُ قَبْلَ الْكَلَامِ."

Jābir bin Abdullah reported that the Messenger of Allah (peace be upon him) said: "The *Salām* is before talking."²

عن أنس قال: "كُنْتُ خَادِمًا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَكُنْتُ أَدْخُلُ بِغَيْرِ اسْتِئْذَانٍ فَجِئْتُ يَوْمًا فَقَالَ: كَمَا أَنْتَ يَا بُنَيَّ فَإِنَّهُ قَدْ حَدَثَ بَعْدَكَ أَمْرٌ لَا تَدْخُلَنَّ إِلَّا بِإِذْنٍ."

Reported that Anas said: 'I was the servant of the Messenger of Allah (peace be upon him), and I enter without permission.' One day I came, and He said: "O my son! There happened an issue in your absence, so do not enter without permission."³

عَنِ ابْنِ عَبَّاسٍ قَالَ: "بُثْتُ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَكَانَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- عِنْدَهَا فِي لَيْلَتِهَا فَصَلَّى النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الْعِشَاءَ ثُمَّ جَاءَ إِلَى مَنْزِلِهِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ نَامَ ثُمَّ قَامَ ثُمَّ قَالَ: نَامَ الْعَلِيمُ. أَوْ كَلِمَةً تُشَبِّهُهَا ثُمَّ قَامَ فَقُمْتُ عَنْ يَسَارِهِ فَخَفَلَنِي عَنْ يَمِينِهِ فَصَلَّى خَمْسَ رَكَعَاتٍ ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ - أَوْ خَطِيطَهُ - ثُمَّ خَرَجَ إِلَى الصَّلَاةِ."

Reported Ibn Abbas: "I stayed overnight in the house of my aunt Maimūna bint al-Hārith (the wife of the Prophet, peace be upon him) while the Prophet (peace be upon him) was there with her during her night turn. The Prophet (peace be upon him) offered the 'Ishā' prayer (in the mosque), returned home and after

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Asking Permission, Hadith No. 6231. vol. 8, p. 141.

² Al-Tirmidhī, *Jāmi' al-Tirmidhī*, Chapters on Seeking Permission, Hadith No. 2699. vol. 5, p. 92. Shaykh Al-Albani said: (This Hadith is) *Ḥasan*. *Ṣaḥīḥ Wa Dha'if Sunan Tirmidhī*, (Iskandria: Markaz Nūr al-Islam, n.d.), Hadith No. 2699. vol. 6, p. 199.

³ Bukhārī, *al-Adab al-Mufrad*, Hadith No. 807. vol. 1, p. 281. Shaykh Albani said: (This Hadith is) *Ṣaḥīḥ*.

having prayed four *Rak'ā*, he slept. Later on he got up at night and then asked whether the boy (or he used similar word) had slept? Then he got up for the *Ṣalāt* (prayer) and I stood up by his left side, but he made me stand to his right and offered five *Rak'ā* followed by two more *Rak'ā*. Then he slept and I heard him snoring and then he left for the (*Fajar*) prayer."¹

Certainly the departure of the child from his house to the house of a pious relative, and his sleep there, has an exercise for the child for viewing the other family. He practices for association with relatives and gets the benefits of education, thought, worship, and obedience from them, just as for the bond of relations and increasing the ties of love with relatives.²

أَنَّ أَبَا هُرَيْرَةَ قَالَ: "قَبَّلَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَتَنَظَّرَ إِلَيْهِ رَسُولُ اللَّهِ -صلى الله عليه وسلم- ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يَرْحَمُهُ."

Abu Hurairah reported that Allah's Messenger (peace be upon him) kissed Al-Hasan bin 'Ali while Al-Aqra' bin Hābis At-Tamīmī was sitting beside him. Al-Aqra' said: "I have ten children and I have never kissed anyone of them." Allah's Messenger (peace be upon him) cast a look at him and said, "Whoever is not merciful to others, will not be treated mercifully."³

عَنْ عَائِشَةَ قَالَتْ "قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ -صلى الله عليه وسلم- فَقَالُوا أَتَقْبَلُونَنَا صِبْيَانَكُمْ، فَقَالُوا نَعَمْ. فَقَالُوا لَكِنَّا وَاللَّهِ مَا نَقْبَلُ. فَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ. وَقَالَ ابْنُ نُمَيْرٍ: مِنْ قَلْبِكَ الرَّحْمَةُ."

Reported that Aishah said: "Some Bedouin came to the Messenger of Allah (peace be upon him) and said: 'Do you kiss your children?' They said: 'Yes.' They said: 'By Allah, we do not kiss them.' The Messenger of Allah (peace be

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Knowledge, Hadith No. 117, vol. 1, p. 123.

² Muḥammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Fiṣl*, p. 280.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-adab* (Good Manners), Hadith No. 5996, vol. 8, p. 30.

upon him) said: 'What can I do if Allah has deprived you of mercy?'” Ibn Numair said: “Deprived your hearts of mercy.”¹

عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ عَنْ أَبِيهِ قَالَ: "خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ -صلى الله عليه وسلم- فِي إِحْدَى صَلَاتِي الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا فَتَقَدَّمَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- فَوَضَعَهُ ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانِي صَلَاتِهِ سَجْدَةً أَطَالَهَا. قَالَ أَبِي فَرَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ -صلى الله عليه وسلم- وَهُوَ سَاجِدٌ فَرَجَعْتُ إِلَى سُجُودِي فَلَمَّا قَضَى رَسُولُ اللَّهِ -صلى الله عليه وسلم- الصَّلَاةَ قَالَ النَّاسُ يَا رَسُولَ اللَّهِ إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانِي صَلَاتِكَ سَجْدَةً أَطْلَقَهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ. قَالَ: كُلُّ ذَلِكَ لَمْ يَكُنْ وَلَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أَعْجَلُهُ حَتَّى يَقْضِيَ حَاجَتَهُ."

Reported from Abdullah bin Shadād that his father said: “The Messenger of Allah (peace be upon him) came out with us for one of the nighttime prayers, and he was carrying Hasan or Husain. The Messenger of Allah (peace be upon him) came forward and put him down, then he said the *Takbīr* and started to pray. He prostrated during his prayer and made the prostration lengthy.” My father said: “I raised my head and saw the child on the back of the Messenger of Allah (peace be upon him) while he was prostrating, so I went back to my prostration. When the Messenger of Allah (peace be upon him) finished praying, the people said: ‘O Messenger of Allah (peace be upon him), you prostrated during the prayer for so long that we thought that something had happened or that you were receiving Revelation.’ He said: ‘No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough.’”²

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسُّسُوا وَلَا تَجَسُّسُوا وَلَا تَنَافَسُوا وَلَا تَخَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا."

¹ Muslim, *Ṣaḥīḥ Muslim*, Virtues and Manners of Prophets, Hadith No. 6027. vol. 6, p. 170.

² Al-Nasā'i, *Sunan Al-Nasā'i*, The Book of the *At-Taḥīq*, Hadith No. 1142. vol. 2, p. 165. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "Beware of suspicion, for suspicion is the falsest of speech. Do not seek out one another's faults; do not spy on one another; do not compete with one another; do not envy one another; do not hate one another; and be, O slaves of Allah, brothers."¹

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "لَا تَهْجُرُوا وَلَا تَذَابِرُوا وَلَا تَحْسَسُوا وَلَا يَبْغِ بَعْضُكُمْ عَلَى بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا."

Abu Hurairah reported that the Prophet (peace be upon him) said: "Do not use fool speech (with one another), do not turn away from one another. . . ."²

The display of such concern for children's pleasure, could emanate from the Prophet (peace be upon him) only. This action brings happiness and gladdens in their hearts.

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ."

Reported from Aishah, the wife of the Prophet (peace be upon him), that the Messenger of Allah (peace be upon him) said: "O Aishah, Allah is Gentle and loves gentleness, and He rewards for gentleness what He does not reward for harshness or for anything else."³

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: "مَنْ يُحْزِمِ الرَّفْقَ يُحْزِمِ الْخَيْرَ."

Jarīr bin Abdullah al-Bajalī reported that the Messenger of Allah (peace be upon him) said: "Whoever is deprived of gentleness, he is deprived of goodness."⁴

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *al-Birr*, Nurturing ties and Manners, Hadith No. 6536. vol. 6, p. 430.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of *al-Birr*, Nurturing ties and Manners. Hadith No. 6537. vol. 6, p. 430.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of *al-Birr*, Nurturing Ties and Manners, Hadith No. 6601. vol. 6, p. 456.

⁴ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette. Hadith No. 3687. vol. 5, p. 18. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "إِنَّ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلَاءَ بِوَجْهِهِ وَهَؤُلَاءَ بِوَجْهِهِ".

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "Among the worst of people is the one who is two-faced, showing one face to these people, and another face to those."¹

عَنْ عَمَّارٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ".

Reported that Ammār said: "The Messenger of Allah (peace be upon him) said: 'Whoever has two faces in this world, he will have two tongues of fire on the Day of Resurrection.'"²

أَبُو بَرَزَةَ قَالَ: "قُلْتُ يَا نَبِيَّ اللَّهِ عَلِّمْنِي شَيْئًا أَنْتَفِعَ بِهِ قَالَ: اغْرِزِ الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ".

Abu Barzah said: "I said: 'O Prophet of Allah (peace be upon him), teach me something from which I may benefit.' He said: 'Remove harmful things from the road of the Muslims.'"³

عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِيَ النَّبِيُّ -صلى الله عليه وسلم-: "لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنَّ تَلْقَى أَخَاكَ بِوَجْهِهِ طَلَّقَ".

Reported that Abu Dharr said: "The Prophet (peace be upon him) said: 'Do not regard any act of kindness as insignificant, even meeting your brother with a cheerful countenance.'"⁴

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-Birr*, Nurturing Ties and Manners, Hadith No. 6630. vol. 6, pp. 466-67.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4873. vol. 5, p. 299. Hafiz Zubair Ali Zaʿi said: (This Hadith is) *Hasan*

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-Birr*, Nurturing Ties and Manners, Hadith No. 6673. vol. 6, pp. 482-83.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-Birr*, Nurturing Ties and Manners, Hadith No. 6690. vol. 6, p. 489.

فَقَالَ تَعْنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا عَائِشَةُ إِنَّ مِنْ شَرِّ النَّاسِ الَّذِينَ يَكْرُمُونَ اتِّقَاءَ أَلْسِنَتِهِمْ."

The Messenger of Allah (peace be upon him) said: "O Aishah, Allah does not love the one who speaks harshly."¹

عَنْ حَارِثَةَ بْنِ وَهَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "لَا يَدْخُلُ الْجَنَّةَ الْجَوَّازُ وَلَا الْجَعْفَرِيُّ." قَالَ وَالْجَوَّازُ الْغَلِيظُ الْقَطُّ.

Reported that Harithah bin Wahb said: "The Messenger of Allah (peace be upon him) said: 'No one who is coarse (*Jawwāz*) or conceited will not enter Paradise. He said: "*Al-Jawwāz* means coarse speech."²

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- قَالَ: "حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ."

Abu Hurairah reported that the Prophet (peace be upon him) said: "Thinking well of people is a part of worshipping properly."³

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: خَطَبَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- فَقَالَ: "إِيَّاكُمْ وَالشُّحَّ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالشُّحِّ أَمَرَهُمْ بِالْإِخْلِ فَبَخِلُوا وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا."

Abdullah bin 'Amr reported that the Messenger of Allah (peace be upon him) once gave a sermon and said: "Beware of greed, for the people before you were destroyed due to greed. It (greed) commanded them to be miserly, so they became miserly, and it commanded them to break off (ties of kinship), so they broke them off, and it commanded them with evil, so they committed evil."⁴

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4792. vol. 5, p. 267. Hafiz Zubair Ali Za'i said: (This Hadith is) *Hasan*.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4801. vol. 5, p. 270. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4993. vol. 5, p. 354. Hafiz Zubair Ali Za'i said: (This Hadith is) *Hasan*.

⁴ Abu Dawud, *Sunan Abu Dawud*, The Book of Zakāt, Hadith No. 1698. vol. 2, pp. 318-19. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو "أَنَّ رَجُلًا سَأَلَ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَيُّ الْإِسْلَامِ خَيْرٌ قَالَ: تَطْعِمُ
الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ."

Reported Abdullah bin 'Amr: A man asked the Prophet (peace be upon him), "What sort of deeds or traits of Islam are good?" The Prophet (peace be upon him) said, "To feed others; and to greet those whom you know and those whom you do not know."¹

بَهْزُ بْنُ حَكِيمٍ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قُلْتُ: "يَا رَسُولَ اللَّهِ مَنْ أَيْبَرُ قَالَ: أُمُّكَ. قَالَ قُلْتُ ثُمَّ مَنْ قَالَ: أُمُّكَ. قَالَ قُلْتُ ثُمَّ مَنْ قَالَ: ثُمَّ أَبَاكَ ثُمَّ الْأَقْرَبَ فَلَا أَقْرَبَ."

Bahz bin Hakīm reported from his father, from his grandfather, who said: "I said: 'O Messenger of Allah (peace be upon him)! Who most deserves reverence?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Then your father, then the nearest relatives.'"²

In a Hadith, the Prophet (peace be upon him) said: "الْأَدْنَى فَلَا دُنَى" "The next closest and the next closest."³

This tradition explicitly points out that "the Messenger of Allah (peace be upon him) has specified the rights of mothers over children are three times more than those of fathers. The mother represents the weaker sex, and therefore needs more attention and better treatment. She suffers alone three pains, which are: ordeal of pregnancy; pangs of birth, a veritable battle between life and death; and the period of sucking during which she even have to spend wakeful nights for the sake of the baby."⁴ "Enquiring about their well-being, visiting them, spending some time in their company,

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Asking Permission, Hadith No. 6236, vol. 8, p. 143.

² Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, Chapters on Righteousness and Maintaining Good Relation with Relatives from the Messenger of Allah (peace be upon him), Hadith No. 1897, vol. 4, p. 21. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ḥasan*

³ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette, Hadith No. 3658, vol. 5, pp. 11-12. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*

⁴ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, Comments on Hadith No. 1897, vol. 4, p. 22

consulting them in their own matters, trying to make them happy, and the other actions that please them are also compulsory. These matters are the psychological and sentimental requirements of parents, fulfilling them is more important than fulfilling their physical requirements.”¹

عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السُّلَمِيِّ "أَنَّ جَاهِمَةَ جَاءَ إِلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ يَا رَسُولَ اللَّهِ أَرَدْتُ أَنْ أَعَزُّوَ وَقَدْ جِئْتُ أَسْتَشِيرُكَ. فَقَالَ: هَلْ لَكَ مِنْ أُمٍّ. قَالَ نَعَمْ. قَالَ: فَالْزَمِهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِهَا."

Mu'awiyah bin Jāhimah As-Sulama, that Jāhimah came to the Prophet (peace be upon him). I and said: "O Messenger of Allah! I want to go out and fight, (Jihād) and I have come to ask your advice." He said: "Do you have a mother?" He said: "Yes.", He (peace be upon him) said: "Then stay with her, for Paradise is beneath her feet."²

وَقَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ: "الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَحَافِظُ عَلَى وَالِدَيْكَ أَوْ اتْرُكْ."

Reported that Abu Dardā' heard the Prophet (peace be upon him) say: "The father is the middle door of Paradise, so it is up to you whether you take advantage of it or not."³

The parent should be obeyed, but if they order something which displeases Allah, then they should not be obeyed. Despite this they should be respected and served.

عَنِ الْمُقَدِّامِ بْنِ مَعْدِيكَرِبٍ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "إِنَّ اللَّهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ - ثَلَاثًا - إِنَّ اللَّهَ يُوصِيكُمْ بِآبَائِكُمْ إِنَّ اللَّهَ يُوصِيكُمْ بِالْأَقْرَبِ بِالْأَقْرَبِ."

¹ Ibn Mājah, *Sunan Ibn Mājah*, Comments on Hadith No. 3658, vol. 5, pp. 11-12.

² Al-Nasā'i, *Sunan An-Nasā'i*. The Book of Jihād, Hadith No. 3106, vol. 4, p. 27. Hafiz Zubair Ali Za'i said: (This Hadith is) *Sahih*.

³ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette, Hadith No. 3663, vol. 5, pp. 13-14. Hafiz Zubair Ali Za'i said: (This Hadith is) *Hasan*.

Miqdām bin Ma'dikarib reported that the Messenger of Allah (peace be upon him) said: "Allah enjoins you to treat your mother kindly" -three times- "Allah enjoins you to treat your fathers kindly, Allah enjoins you to treat the closest and the next closest kindly."¹

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "رَضَا الرَّبُّ فِي رَضَا الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ."

Abdullah bin 'Amr reported that the Prophet (peace be upon him) said: "The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger."²

أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "لَا يُشِيرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ فَيَقَعُ فِي خُفْرَةٍ مِنَ النَّارِ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "None of you should point at his brother with a weapon, for you do not know, perhaps the *Shaitān* will cause his hand to slip, and he will fall into a ditch in the Fire."³

عَنِ أَبِي هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّىٰ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ."

Abu Hurairah said: Abul-Qasim (peace be upon him) said: "Whoever points at his brother with a piece of iron, the angels will curse him until he stops it, even

¹ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette, Hadith No. 3661, vol. 5, p. 13. Hafiz Zubair Ali Za'i said: (This Hadith is) *Hasan*.

² Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, Chapters on Righteousness and maintaining good relation with relatives from the Messenger of Allah (peace be upon him), Hadith No. 1899, vol. 4, p. 23. Hafiz Zubair Ali Za'i said: (This Hadith is) *Hasan*.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-Birr* Nurturing Ties and Manners, Hadith No. 6668, vol. 6, p. 481.

if it is his brother through his father and mother.”¹

عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ وَلَكَ بِمِثْلٍ."

Reported that Abū Ad-Dardā` said: "The Messenger of Allah (peace be upon him) said: 'There is no Muslim who prays for his brother in his absence, but the angel says: And you will have something similar.'"²

عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "هَلَكَ الْمُتَنَطِّعُونَ." قَالَهَا ثَلَاثًا.

Reported that Abdullah said: "The Messenger of Allah (peace be upon him) said: 'Those who go to extremes are doomed' [The destruction of those who go to extremes]." He said three times.³

6.2.1.8 Sexual Development

The childhood is a critical and important period of life for the socializing of sexual development in the children. "Islam allows sexual satisfaction through marriage, and prohibits any attempt of illegal sexual satisfaction, including: adultery, sodomy, masturbation, gay, and lesbians. Muslim boys and girls preoccupied with blind mimicry to other cultures and these are more inclined towards promiscuous and unprincipled in their sexual matters. To Muslim children the purpose of life seems to be enjoyment, fun, lust, lawless activities. Sexual drive should be in the right form in the child's personality, without any external excitement that leads him to deviate from normal behavior. Islam has cared the child and demanded commands and preventions. So that sexual motive is corrected, and remains balanced, righteous without deviation, devout without devious. Indeed the eye of a child is the window to the outside world; therefore what his eyes see will be printed in his mind and intelligence intensively."⁴

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-Birr* and Nurturing Ties and Manners, Hadith No. 6667, vol. 6, pp. 480-81.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Remembrance, Supplication, Repentance and Praying for Forgiveness, Hadith No. 6927, vol. 7, p. 105.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of Knowledge, Hadith No. 6784, vol. 7, p. 44.

⁴ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Tifl*, pp. 396, 399.

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: "كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- فَجَاءَتْ امْرَأَةٌ مِنْ خَثْعَمَ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ وَجَعَلَ النَّبِيُّ -صلى الله عليه وسلم- يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْآخِرِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكْتُ أَبِي شَيْخًا كَبِيرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ قَالَ: نَعَمْ. وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ."

Reported Abdullah bin Abbas: "Al-Faḍl was riding behind the Prophet (peace be upon him) and a woman from the tribe Khath'am came up. Al-Faḍl started looking at her and she looked at him. The Prophet (peace be upon him) turned Al-Faḍl's face to the other side. She said: 'My father has come under Allah's obligation of performing the pilgrimage (*Hajj*) but he is a very old man and cannot sit properly on his mount (*Rahilā*). Shall, I perform pilgrimage (*Hajj*) on his behalf? The Prophet (peace be upon him) replied in the affirmative."¹

In a tradition, the *Sunnah* explains:

عَنِ ابْنِ عَبَّاسٍ قَالَ: "كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَةَ فَجَعَلَ الْقَتَى يَلَاحِظُ النِّسَاءَ وَيَنْظُرُ إِلَيْهِنَّ وَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْرِفُ وَجْهَهُ بِيَدِهِ مِنْ خَلْفِهِ وَجَعَلَ الْقَتَى يَلَاحِظُ إِلَيْهِنَّ. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ابْنُ أُخِي إِنَّ هَذَا يَوْمٌ مَنْ مَلَكَ فِيهِ سَمْعُهُ وَبَصَرُهُ وَلِسَانُهُ عُفِّرَ لَهُ."

Reported Ibn Abbas: "Al-Faḍl was riding behind the Prophet (peace be upon him) in 'Arafah and the young boy was found observing and looking at women. The Prophet (peace be upon him) turned his face to the other side from behind and found young's observing women. Then, the Prophet (peace be upon him) said: 'O son of my brother, indeed, this day who saved his hearing, sight, and tongue, will have all his previous sins forgiven.'²

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Penalty of Hunting, Hadith No. 1855, vol. 3, p. 63.

² Abu Ya'lā, Ahmad bin Ali, *Musnad Abī Ya'lā*, Starting Musnad Ibn Abbas, Hadith No. 2441, vol. 4, p. 330. Husain Salīm Asad said: The chain of this Hadith is *Ṣaḥīḥ*. This Hadith is *Hasan* because the reporter Abdul Aziz bin Qais is Maqbūl. Ibn Hajar, *Taqrīb al-Tahzīb*, (Syria: Dār al-Rashīd, 1986), vol. 1, p. 358.

قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُكَ تَصْرِفُ وَجْهَ ابْنِ أُخِيكَ قَالَ: "إِنِّي رَأَيْتُ غُلَامًا شَابًا وَجَارِيَةً شَابَةً فَخَشِيتُ عَلَيْهِمَا الشَّيْطَانَ."

In another tradition, Abbas said: "O Messenger of Allah (peace be upon him)! you have turned the face of your cousin (al-Faḍl bin Abbas)." He (peace be upon him) said: "I saw the young boy and young girl and I felt fear of *Satan* for them."¹

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ."

Reported from 'Amr bin Shu'aib, who reported from his father, from his grandfather that the Allah's Messenger (peace be upon him) said: "Command your children to pray when they reach the age of seven, and discipline them for it when they reach the age of ten, and (at the age) separate between them in their beds."²

عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ رَفَعَهُ إِلَى النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "إِذَا بَلَغَ أَوْلَادُكُمْ سَبْعَ سِنِينَ فَفَرِّقُوا بَيْنَ فُرُشِهِمْ وَإِذَا بَلَغُوا عَشْرَ سِنِينَ فَاضْرِبُوهُمْ عَلَى الصَّلَاةِ."

Reported from Abdul Malak bin Al-Rabī bin Sabrah from his father, from his grandfather that the Allah's Messenger (peace be upon him) said: "When your children reach the age of seven, separate them between their beds, and when they reach the age of ten, discipline them for prayer."³

It is a fundamental pillar of a child's sexual uprightness, and un-excitement of his sex in bad form. There is no example of this description in the entire world's legislation.

¹ Ahmad bin Hanbal, *Musnad Imam Ahmad*, Hadith No. 564, vol. 1, p. 76. Shoaib al-Ana'ut said: The chain of this Hadith is *Hasan*.

² Abu Dawud, *Sunan Abu Dawud*, The Book of *Salāt*, Hadith No. 495, vol. 1, p. 299. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

³ al-Dārquṭnī, Ali bin Umar, *Sunan al-Dārquṭnī*, (Beirut: Dār al-Ma'rifah, 1966), Hadith No. 1, vol. 1, p. 220. Shaykh Albani said: (This Hadith is) *Ṣaḥīḥ al-Jamī' al-Saghīr*, Hadith No. 419, vol. 1, p. 42.

Indeed, this is the Prophetic perspective, and careful observation of the child's correctness.¹

عَنْ أَبِي عَطِيَّةَ الْهَمْدَانِيِّ قَالَ: "كَتَبَ عُمَرُ بْنُ الْخَطَّابِ تَعَلَّمُوا سُورَةَ بَرَاءَةٍ وَعَلِّمُوا نِسَاءَكُمْ سُورَةَ النُّورِ وَحَلُّوهُنَّ الْفِصَّةَ."

Reported from Abī Aṭīa Al-Hamadānī said: Umar bin Al-Khaṭṭāb has written: "Learn Surah Brā' and teach you women Surah al-Nūr and wear them gold."²

Indeed, the child should learn and memorize Surah al-Nūr that assures moral development, sexual uprightness and forbids him to do adultery.³

عَنِ ابْنِ عَبَّاسٍ قَالَ: "مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ خَطَّهُ مِنَ الزَّنا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ فَرْنَا الْعَيْنَ التَّظَرُّ وَزْنَا اللِّسَانَ الْمُنْطِقُ وَالنَّفْسَ تَمَنَّى وَتَشْتَهَى وَالْفَرْجَ يُصَدِّقُ ذَلِكَ كُلُّهُ وَيَكْذِبُهُ."

Reported Ibn Abbas: I did not see anything so resembling minor sins as what Abu Hurairah narrated from the Prophet (peace be upon him) who said, "Allah has written for the son of Ādam his inevitable share of adultery whether he is aware of it or not. The adultery of the eye is the looking (sinful look), and the adultery of the tongue is to utter (unlawful to utter), and the inner self wishes and longings for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation."⁴

عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَنَّهُ سَمِعَ رَجُلًا يَعْطُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ: دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ."

¹ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Tifl*, pp. 400-01.

² al-Baihaqī, *Sh'ab al-Imān*, Hadith No. 2213 vol. 4, p. 82

³ Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabwiyyah La al-Tifl*, p. 405.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-Qadar* (Divine Preordainment), Hadith No. 6612. vol. 8, p. 324.

Reported Abdullah (bin Umar): "Once Allah's Messenger (peace be upon him) passed bay an Anṣārī who was admonishing his brother regarding modesty (*al-Hayā*')." On that Allah's Messenger (peace be upon him) said: "*Al-Hayā*' (modesty) is a part of faith."¹

A tradition mentions:

عِمْرَانُ بْنُ حُصَيْنٍ يُحَدِّثُ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّهُ قَالَ: "الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ."

Imran bin Huṣain reported that the Messenger of Allah (peace be upon him) said: "Modesty (*al-Hayā*) does not bring anything but goodness."²

عِمْرَانُ يُؤَمِّدُ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "الْحَيَاءُ خَيْرٌ كُلُّهُ." قَالَ أَوْ قَالَ: "الْحَيَاءُ كُلُّهُ خَيْرٌ."

Imran reported to us that the Messenger of Allah (peace be upon him) said: "Modesty (*al-Hayā*) is good, all of it or: Modesty (*al-Hayā*) is all good."³

أَبُو مَسْعُودٍ عَقِبَهُ قَالَ قَالَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "إِنْ مِمَّا أَذْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ إِذَا لَمْ تَسْتَجِبْ فافْعَلْ مَا شِئْتَ."

Reported Abu Mas'ūd: The Prophet (peace be upon him) said, "One of the sayings of *al-Nabuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"⁴

6.2.2 Factors Affecting Personality Development in Childhood

This section discusses the factors affecting the child's personality development during childhood, either positively and negatively, from the traditions of the Prophet (peace be upon him). The *Sunnah* explicitly highlights the influencing factors on the

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Belief (Faith), Hadith No. 24, vol. 1, p. 65.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 156, vol. 1, p. 135.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 157, vol. 1, p. 135.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3483-84, vol. 4, p. 431.

developmental aspects of a child's personality. The Holy Qur'an considers the children a trial for parents, as cited: "وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ" *"And know that your possessions and your children are but a trial and that surely with Allah is a mighty reward."*¹ Moreover, the *Sunnah* declares the child a trial for parents, as mentioned: "فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ" *"The Fitnah (trial and afflictions) of a man in his family, his property, his children and his neighbours."*² Consequently, the parents should develop the children appropriately and carefully. The subsequent discussion highlights the factors affecting the child's personality development from the *Sunnah* perspective:

6.2.2.1 Heredity and its Impact on Childhood

The *Sunnah* describes the physical influences of the heredity on a child's personality in terms of inheritance, including skin color, body shape and skeleton. For example, The similarities of a baby to his father or mother are described as, *"the Messenger of Allah said: 'The man's water is thick and white, and the woman's water is thin and yellow. Whichever of them comes first, the child will resemble (that parent).'"*³ Sometimes, the physical appearance of a child resembles to paternal or maternal relatives; that is also due to inheritance as mentioned: *"The Messenger of Allah (peace be upon him) said: If her water prevails over that of the man, then the child will resemble his maternal uncles, and if the man's water prevails over hers, then he will resemble his paternal uncles."*⁴ The *Sunnah* also provides clarity about the inheritance of color from the parents to the offspring, as highlighted: *"A man from Banu Fazarah [a tribe] came to the Prophet (peace be upon him) and said: O Messenger of Allah! My wife gave birth to a black boy. So the Prophet said: Do you have any camels? He said: Yes. He [the Prophet] said: Then what are their colors? He said: Red. He [the Prophet] said: Is there a grey one among them? He said: Yes, there is a grey one among them. He [the Prophet] said: From where does that come? He said: Perhaps it*

¹ Al-Quran, al-Anfāl, 8: 28.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-Fitan*, Hadith No. 7096. vol. 9, p. 143.

³ Al-Nasā'ī, *Sunan Al-Nasā'ī*, The Book of Purification, Hadith No. 200. vol. 1, p. 135. Hafiz Zubair Ali Za'ī said: The chain of this [Hadith] is *Ṣaḥīḥ*.

⁴ Muslim, *Ṣaḥīḥ Muslim*, The Book of Menstruation, Hadith No. 715. vol. 1, p. 429.

is hereditary. He [the Prophet] said: Then in the same way, perhaps it is his heredity.”¹

Some qualities are innate that Allah Almighty has created in humankind and is the greatest blessings upon human beings as mentioned: “The Prophet (peace be upon him) said to him [Abdul-Qais]: You have two characteristics that Allah loves: Deliberation and dignity. He said O Messenger of Allah (peace be upon him), did I acquire them, or did Allah create them in me? He (peace be upon him) said: No, Allah created them in you. He said: Praise be to Allah Who has created in me two characteristics that Allah and His Messenger love.”² Ibn Hajar writes: “He (the Prophet) answered the question and became silent, which shows that indeed the character is innate and acquired.”³

The above discussion demonstrates that the child inherits physical characteristics of the parents. Moreover, the child may resemble with paternal relatives or maternal relatives in physical features. The *Sunnah*, however, provides complete guidance for the selection of a husband and wife⁴ based on the religion, piousness, righteousness, virtuousness, and character in the production of a healthy personality and a sound future generation. This means both innate characteristics as well as environment influence the child’s personality development.

6.2.2.2 Family and Home Environment

Family is the basic unit of socialization in every society. It is the primary and essential unit of social organization for the health and happiness of a society.⁵ In Islamic society, the family is built on two elements including man and woman or husband and wife, who provide the basis for the children upbringing to form the nation and the

¹ Al-Tirmidhī, *Jāmi’ Al-Tirmidhī* Chapters on Walā’ and Gifts, Hadith No. 2128, vol. 4, pp. 191–92. Hafiz Zubair Ali Za’i said: [This Hadith is] *Sahih*.

² Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5225, vol. 5, pp. 466–67. Shaykh Albani said: [This Hadith is] *Hasan*. *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 5227, vol. 4, p. 525.

³ Ahmad bin Ali, Ibn Hajar, *al-Asqalānī, Fath al-Bārī Sharh’ Sahih al-Bukhārī*, (Beirut: Dār al-Ma’rifah, 1379H), vol. 10, p. 459.

⁴ See for the selection criteria as discussed in chapter 4. *Author*

⁵ Muhammad Tahir Mansoori, *Family Law in Islam* (Islamabad: Shari’ah Academy International Islamic University, 2012), p. 1.

society.¹ The family provides the most congenial climate for the development of human's personality.² The role of mother is more significant than father, because she is associated with the child and spends most of her time with the child in the home.³ The *Sunnah* focuses on the religion and character for the Muslim marriage partners, and recommends the husband and wife to fulfill their mutual responsibilities and rights correctly. The responsibilities of a husband are mentioned as: "*the man is a guardian of his family and responsible for his charges.*"⁴ "*The best of you is the one who is best to his wife,*"⁵ "*I enjoin good treatment of women . And their [women's] rights over you are that you treat them well in clothing them and feeding them,*"⁶ "*Treat women nicely,*"⁷ and "*And I command you to take care of the women in a good manner.*"⁸ Similarly, the responsibilities of a wife are mentioned as: "*a woman is a guardian of her husband's house and responsible for her charges,*"⁹ and "*Any woman who dies when her husband is pleased with her, will enter Paradise.*"¹⁰ Therefore, Muslim husband and wife can provide the best foundations for the family life for the care of their children. Indeed, the home is the sole factor for rearing and desired upbringing of early childhood stages.¹¹

6.2.2.3 Parent's Religion

The parents are considered as the key figures to develop the child's faith in a Muslim society and the home. The parents' faith and religious practices have direct influence on the child's faith and religious development during early childhood. During the middle childhood, the parents and elder brothers and sisters are the main sources of the faith development. The *Sunnah* explicitly highlights the parents' role in the

¹ Rasulullah.net Team, "The Importance of Ethics and Values in Islamic Civilization," from www.rasulullah.net, p. 41.

² Khurshid Ahmad, *Family Life in Islam* (Islamabad: Da'wah Academy International Islamic University, 1999), p. 19.

³ Khalid Ahmad al-Shantūt, *Tarbiyah al-Aṭfāl Fi al-Hadīth al-Sharīf*, p. 26.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Manumission (of slaves), Hadith No. 2558, vol. 3, p. 420.

⁵ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 1977, vol. 3, p. 131. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ḥasan*.

⁶ Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters on Suckling, Hadith No. 1163, vol. 2, p. 531. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ṣaḥīḥ*.

⁷ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Stories of the Prophets, Hadith No. 3331, vol. 4, p. 329.

⁸ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5185-5186, vol. 7, p. 81.

⁹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Manumission (of slaves), Hadith No. 2558, vol. 3, p. 420.

¹⁰ Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 1854, vol. 3, p. 64. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Ḥasan*.

¹¹ Ali Abdul Wahid Wafī, *al-Usrah Wa al-Mujtama'*, 7th ed. (Egypt: Dār al-Nahḍah, 1977), p. 22.

development of faith in children. For example, the Prophet (peace be upon him) highlights the impact of parent's faith in the child's faith and religious development as:

أَنَّ أَبَا هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - : "مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجَّسَانِهِ، كَمَا تُنْتَجِ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ." ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ - رضى الله عنه: "فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ." [الروم: 30].

Reported Abu Hurairah Allah's Messenger (peace be upon him) said: "Every child is born on *Fitrah* [true faith of Islamic Monotheism (i.e. To worship none but Allah Alone)] but his parents converts him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abu Hurairah; recited the Holy Verses: "Allah's *Fitrah* (i.e. Allah's Islamic Monotheism) with which He has created mankind. No change let there be in *Khalqillāh* (i.e. the Religion of Allah Islamic Monotheism), that is the Straight Religion (Islam) . . . (V.30:30)."¹

This shows that parent's faith influences the child's faith, although they born on *fitrah*, which is Monotheism. Yasir Nasar writes [about Muslim children]: 'Allah has blessed our children on *fitrah*, but we change this *fitrah* due to our upbringing mistakes.'² In this tradition, the Prophet (peace be upon him) mentioned that the child born on *al-Fitrah* that is Islamic monotheism) Dīn Hanīf); however, the child influences from the behavior of the parent and upbringing factors and culture in which he/ she develops.³

In addition to that, the Prophet (peace be upon him) mentions the impact of parent's faith upon the child's faith as:

قَالَ: "كُلُّ نَسَمَةٍ تُولَدُ عَلَى الْفِطْرَةِ حَتَّى يُغْرِبَ عَنْهَا لِسَانُهَا فَأَبَوَاهُ يُهَوِّدَانِهَا وَيُنَصِّرَانِهَا."

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Funerals, Hadith No. 1385. vol. 2, p. 267.

² Yasir Nasar, *10 Rasa'il Lay Kullay Abin Wa Ummīn*, 1st ed. (Cairo: Mu'ssasah Bedāyah, 2009), p. 12.

³ Muhammad Uthman Najātī, *al-Hadith al-Nabwī Wa Ilm al-Nafs*, 5th ed (Cairo: Dār al-Shurūq, 2005), p. 33.

He (the Prophet, peace be upon him) said: "Every person is born on *Fitrah*, until his language expresses his personality and his parents converts him to Judaism or Christianity."¹

The child, therefore, born and has an innate ability of the faith in Allah and His Oneness (*Tawhīd*); however, certainly this innate ability requires its exhibition and growth through education, instruction, and guidance from the individuals who deals with the development of the child.²

6.2.2.4 Parents Character and Personality

Parents' character and personality play a key role in the development of children. The father and mother are the role model in a Muslim family, that lay strong foundations in the development of a child's personality and behavior. The *Sunnah* highlights the impact of parent's personality upon their married life, including the development of children and recommends selecting the parents having good character and adorned with the religion. For instance, the Prophet (peace be upon him) focuses on the religion and character of a man for the right selection and safe married life, as cited:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "إِذَا خَطَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ
فَزَوِّجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ."

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "When someone whose religion and character you are pleased with proposes (to marry someone under your care), then marry him. If you do not do so, then there will be turmoil (*Fitnah*) on earth and corruption (*Fasād*)."³

Similarly, the Prophet (peace be upon him) stresses the religion and character of a woman for the right selection and safe married life, as mentioned:

¹ Ahmad bin Hanbal, *Musnad Imam Ahmad*, Hadith No. 15627. vol. 3, p. 435. Shaykh Nasiruddin Albani said: *Ṣaḥīḥ*. al-Silsilah al-Ṣaḥīḥah, Hadith No. 402. vol. 1, p. 759.

² Muhammad Uthman Najātī, *al-Hadith al-Nabwī Wa Ilm al-Nafs*, p. 34.

³ Al-Tirmidhī, Muhammad Ibn 'Eīsā, *Jāmi' Al-Tirmidhī*, trans by Abu Khaliyl (Riyadh: Darussalam, 2007), The Chapters on Marriage, Hadith No. 1084. vol. 2, p. 455. Shaykh Albānī said: [This Hadith is] *Ḥasan*. Nasiruddīn, Albānī, *Irwa' al-Ghalīl* (Beirut: al-Maktab al-Islāmī, 1985), Hadith No. 1084, Vol. 6, p. 266.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ."

Abu Hurairah reported: The Prophet (peace be upon him) said: "A woman is married for four (things), i.e., her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser."¹

Further, the Prophet (peace be upon him) highlights:

عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذِ بْنِ جَبَلٍ: "يَا مُعَاذُ! قَلْبٌ شَاكِرٌ وَلِسَانٌ ذَاكِرٌ وَزَوْجَةٌ صَالِحَةٌ تُعِينُكَ عَلَى أَمْرِ دُنْيَاكَ وَدِينِكَ خَيْرٌ مَّا اكْتَنَزَ النَّاسُ."

Abū Umāmah said: The Messenger of Allah (peace be upon him) said to Mu'ādh bin Jabal, "O Mu'ādh! A grateful heart, a tongue that remembers Allah, and a pious wife that helps you in your worldly and religious affairs is better than what people have accumulated [of material gain]."²

The above discussion demonstrates that the man [husband] and woman [wife] selection focusing on their religion and character provides secure and safe environment for the development of the child's personality. While negligence of religion and character would lead to cause turmoil (Fitnah), corruption (Fasād), and disturbances in the home and society. Consequently, the home lacking religious practices and good character of parents would be harmful for the whole family and appropriate development of the children.

6.2.2.5 The Parents Supplications

The *Sunnah* greatly emphasizes the parent's supplication for the development of a Muslim child's personality. Throughout childhood, the parents can supplicate for the physically healthy and mentally sound development of the child. The parents can

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of An-Nikah (The Wedlock), Hadith No. 5090. Vol. 7, pp. 32–33.

² al-Baiḥqī, *Sh'ab Al-Imān*, Hadith No. 4116. vol. 6, p. 247. Shaykh Albānī said: [This Hadith is] *Ṣaḥīḥ*. *Ṣaḥīḥ al-Jamī'*, (Damascus: al-Maktab al-Islamī, 2010), Hadith No. 4409. vol. 2, p. 812.

teach their children the supplications to be recited in the morning and evening and on different occasions of daily life for protection and safety from evils and Satan. The *Sunnah* recommends parents to supplicate for the good of their children in the following traditions:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى خَدَمِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ لَا تُؤَافِقُوا مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى سَاعَةً نَيَّلَ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ."

Jabir bin Abdullah said that the Messenger of Allah (peace be upon him) said: "Do not supplicate against yourselves, and do not supplicate against your children, and do not supplicate against your servants, and do not) supplicate against your wealth for (it is possible) that it will coincide with an hour in which requests are granted, so your supplication will be responded to as well."¹

قَالَ (رَسُولُ اللَّهِ -صلى الله عليه وسلم-) : "لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ لَا تُؤَافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ."

The Prophet (peace be upon him) said: "Do not pray against yourself, do not pray against your children, and do not pray against your wealth, lest that coincide with an hour when Allah is asked and He answers your prayers."²

The supplication of a Muslim father for his child will be answered and accepted undoubtedly, as mentioned:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "ثَلَاثُ دَعَوَاتٍ يُسْتَجَابُ لَهَا لَا شَكَّ فِيْهَا دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ لِوَلَدِهِ."

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Legal Punishments, Hadith No. 1532, vol. 2, p. 222. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Asceticism and Heart-Softening Reports, Hadith No. 7515, vol. 7, pp. 408-09.

Abu Hurairah narrated that the Messenger of Allah (peace be upon him) said: "There are supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler, and the supplication of a father for his child."¹

6.2.2.6 Malnutrition

Nutrition plays an important in the physical development, healthy body, and sound growth of the child. Malnutrition has adverse effects on the physical health and growth of the child. The *Sunnah* recommends *Halal* food for eating and drinking for Muslim children, which is beneficial for suitable development and growth of the body. The tradition reveals the importance of eating lawful things as:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: "يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ" وَقَالَ: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ". ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَدَى بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ."

Abu Hurairah said: "The Messenger of Allah (peace be upon him) said: . . . Allah has enjoined upon the believers that which He has enjoined upon the Messengers. He [Allah] says: O (you) Messengers! Eat of the *Tayyibat* [the lawful] and do righteous deeds. Verily, I am Well-Acquainted with what you do," [23: 51] and He [Allah] says: O you who believe! Eat of the lawful things that We have provided you with . . . [2: 172], then he mentioned a man, who has undertaken a lengthy journey and is disheveled and dusty, raising his hands towards heaven and saying: O Lord. O Lord! But his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished with what is unlawful, so how can he receive a response?"²

¹ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Supplication, Hadith No. 3862, vol. 5, p. 120. Hafiz Zubair Ali Za'ī said: [This Hadith is] *Hasan*

² Muslim, *Ṣaḥīḥ Muslim*, The Book of *Zakat*, Hadith No. 2364, vol. 3, p. 59

Furthermore, the Holy Qur'an recommends moderate eating and drinking that is the best principle for making children healthy.

{ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ } [الأعراف: 31]

“Eat and drink, but waste not by extravagance.”¹

The *Sunnah* also recommends moderate eating and drinking without extravagance and conceit that is also suitable for a healthy body.

وَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "كُلُوا وَاشْرَبُوا وَابْسُوا وَتَصَدَّقُوا، فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ."

وَقَالَ ابْنُ عَبَّاسٍ : "كُلْ مَا شِئْتَ وَابْسُ مَا شِئْتَ، مَا أَخْطَأَكَ ائْتَنَابِ سَرْفٍ أَوْ مَخِيلَةٍ."

The Prophet (peace be upon him) said, "Eat, drink, wear clothes and give alms without extravagance and without conceit." Ibn Abbas said: "Eat what you wish and wear what you wish if you can avoid two things, extravagance and conceit."²

Therefore, the parents should provide their children lawful and good food for the proper development and sound growth during the childhood period.

6.2.2.7 Father and Mother's Mutual Relationships

The *Sunnah* highlights the ultimate principle for healthy marital relationships in order to care the psychological health of husband and wife. The parents' mutual relationships are the key factors to foster the positive psychological health and well-being in the child's personality. The parents' relationships provide strong grounds for the stability of the family life and sound home environment. The *Sunnah* provides comprehensive guidelines for the healthy relationships between husband and wife. For example, the *Sunnah* commands the husband and wife to take care of each other kindly and happily, which is the actual key of mutual relationships and stability of the family life and the development of the child's personality.

¹ Al-Qur'an, Surah Al-A'raf, 7: 31.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Dress, vol. 7, p. 373. Also see: Ibn Mājah, *Sunan Ibn Mājah*, The Chapters on Marriage, Hadith No. 3605, vol. 4, p. 493. Shaykh Albani said: [This Hadith is] *Ḥasan*. *Ṣaḥīḥ Ibn Mājah*, Hadith No. 3595, vol. 2, p. 283.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَغْلَاهُ، فَإِنْ ذَهَبَتْ ثَقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ."

Abu Hurairah reported that the Prophet (peace be upon him) said, "Whoever believes in Allah and the Last Day should not harm his neighbour." "And I command you to take care of the women in a good manner, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the women in a good manner."¹

The *Sunnah* highlights the qualities of the best woman in the following words:

عَنْ أَبِي هُرَيْرَةَ قَالَ قِيلَ لِرَسُولِ اللَّهِ -صلى الله عليه وسلم- أَيُّ النِّسَاءِ خَيْرٌ قَالَ: "الَّتِي تَسْرُهُ إِذَا نَظَرَ وَتُطِيعُهُ إِذَا أَمَرَ وَلَا تُخَالِفُهُ فِي نَفْسِهَا وَمَالِهَا بِمَا يَكْرَهُ."

Abu Hurairah said: "It was said to the Messenger of Allah (peace be upon him): 'Which woman is best?' He said: 'The one makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth.'"²

The above discussion highlights that the parents can encourage healthy relationships by taking care of each other in order to provide a healthy home environment for the child personality development. The parents' mutual relationships strengthen and influences the child positively; whereas their quarrels and arguments have adverse influences on the child. Therefore, the parents should avoid destructive activities by consulting each other and getting their opinions on the domestic matters and issues for the sound personality development in their children.

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5185-5186, vol. 7, p. 81.

² Al-Nasā'ī, *Sunan Al-Nasā'ī*, The Book of Marriage, Hadith No. 3233, vol. 4, p. 102. Hafiz Zubair Ali Za'ī said: The chain of this [Hadith] is *Ihsan*.

6.2.2.8 Social Environment

The child's social environment is the key determinant to the development of personality. During childhood, mostly the children follow their elder children, family members, friends, and peers as role models and try to imitate their habits, behaviors, and personality characteristics. Therefore, the parents should take care of their children by supervising them and providing them with good company in the form of good family members, friends, and peers. The *Sunnah* highlights the role of companionship as:

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ".

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "A man follows the religion of his close friend, so let one of you look at whom he takes as his close friend."¹

The *Sunnah* describes the impact of good companionship and bad companionship upon the personality of the person, as mentioned:

عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ، وَكَبِيرِ الْحَدَّادِ، لَا يَغْدُمُكَ مِنْ صَاحِبِ الْمِسْكِ إِلَّا مَا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ وَكَبِيرُ الْحَدَّادِ يُخْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً".

Abu Mūsa reported: Allah's Messenger (peace be upon him) said: "The example of a good companion in comparison with a bad one, is like that of the owner of musk and the owner of bellows (or furnace); from the first you would either buy musk or enjoy its good smell, while the owner of the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof."²

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4833, vol. 5, p. 283. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Sales (Bargains), Hadith No. 2101, vol. 3, p. 184.

The above traditions highlight the impact of good and bad companionship, which has a direct involvement on the personality of others. Therefore, it is the responsibility of parents to take care their children's company for their sound development and growth.

6.2.2.9 Parenting Styles

The parenting is a great art that demands patience and tolerance from the parents. Parenting styles directly involve in the child's personality development. The *Sunnah* encourages the polite and kind parenting style for the appropriate personality development in children. The Prophet (peace be upon him) appreciated the women of Quraish for their excellent parenting styles that includes softness and kindness for the development of children.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ صَالِحُو نِسَاءِ قُرَيْشٍ،
أَخْتَاهُ عَلَى وَلَدٍ فِي صَغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ."

Abu Hurairah reported that the Prophet (peace be upon him) said, "The best women are the riders of camels and the righteous among the women of Quraish. They are very kind to their children in their childhood and very careful in guarding of the property of their husbands."¹

6.2.2.10 Parents Qualities

The *Sunnah* underlines some specific qualities for the care of others that can be used while caring children, which may have positive influences on the infant development. The parents should adorn themselves with such qualities. Some of the qualities are mentioned below:

i. Kindness and Tolerance

The parents can adorn themselves with the qualities of kindness and tolerance for the child personality development.

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadith No. 5082. Vol. 7, p. 28.

وَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- لِلْأَشَجِّ أَشَجَّ عَبْدُ الْقَيْسِ: "إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْجَلَمُ وَالْأَنَانَةُ".

The Messenger of Allah said to Al-Ashajj - Ashajj Abdul Qais: "You possess two qualities that Allah loves: kindness and tolerance."¹

ii. Gentleness

The parents' gentle and polite behavior can play a key role in the child personality development.

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ -صلى الله عليه وسلم- أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ: "يَا عَائِشَةُ! إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ".

Aishah, the wife of the Prophet (peace be upon him), reported that the Messenger of Allah (peace be upon him) said: "O Aishah, Allah is Gentle and loves gentleness, and He rewards for gentleness what He does not reward for harshness or for anything else."²

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "مَنْ يُحْرِمِ الرِّفْقَ يُحْرِمِ الْخَيْرَ".

Jarīr bin Abdullah Al-Bajalī reported that the Messenger of Allah (peace be upon him) said: "Whoever is deprived of gentleness, he is deprived of goodness."³

iii. Mercy

The parents can show mercy for the appropriate child's personality development.

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of Menstruation, Hadith No. 117, vol. 1, p. 110.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of *Al-Birr*, Nurturing Ties and Manners, Hadith No. 6601, vol. 6, p. 456.

³ Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette, Hadith No. 3687, vol. 5, p. 18. Hafiz Zubair Ali Za'i said: (This Hadith is) *Ṣaḥīḥ*.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو يَرْوِيهِ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا".

Abdullah bin 'Amr reported that the Prophet (peace be upon him) said: "Whoever does not show mercy to our little ones, and respect the rights of our elders, he is not among us."¹

حَدَّثَنَا مَالِكٌ أَتَيْنَا إِلَى النَّبِيِّ -صلى الله عليه وسلم- "وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- رَحِيمًا رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدْ اسْتَهْنَيْنَا أَهْلَنَا أَوْ قَدْ اسْتَفْتَيْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ. قَالَ: ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ".

Malik reported: "We came to the Prophet (peace be upon him) and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet (peace be upon him) was very kind and merciful. When he realized our longing for our families, he (peace be upon him) asked about our homes and the people there, and we told him. Then he (peace be upon him) asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. . . ."²

iv. Closeness, Good-nature and Calm Attitude

The parents' closeness, good-nature and calmness is significant for the child personality development.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : "أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ لَيْسَ سَهْلٌ".

Abdullah bin Mas'ud reported that the Messenger of Allah said: "Shall I not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every

¹ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette, Hadith No. 4943. vol. 5, p. 330. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Aḥbān*, Hadith No. 631. vol. 1, pp. 366.

person who is near (to people), amicable, and easy (to deal with)."¹

v. Kindness

Kindness is the key of development, therefore, the parents' kindness towards their children help developing the child's personality.

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : "مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُخْسِنُ إِلَيْهِمَا مَا صَحْبَتَاهُ أَوْ صَجِبَتَاهُ إِلَّا أَدْخَلَتْهُ الْجَنَّةُ".

Ibn Abbas reported that the Messenger of Allah (peace be upon him) said: "There is no man whose two daughters reach the age of puberty and he treats them kindly for the time that they are together, but they will gain him admittance to Paradise."²

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يَكُونُ لِأَحَدٍ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ فَيُخْسِنُ إِلَيْهِنَّ إِلَّا دَخَلَ الْجَنَّةَ".

In another narration, narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (peace be upon him) said: "If anyone has three daughters or three sisters,

he treats them kindly, then he will enter Paradise."³

vi. Control over Anger

Anger destroys the child's personality and develops behavioral problems and disorders in the children. Therefore, the parents can develop their children by controlling their anger and by managing their children's anger.

¹ Al-Tirmidhī, *Jāmi' Al-Tirmidhī*, The Chapters on Suckling, Hadith No. 2488, vol. 4, p. 489. Hafiz Zubair Ali Za'i said: [This Hadith is] *Hasan*

² Ibn Mājah, *Sunan Ibn Mājah*, Chapters on Etiquette, Hadith No. 3670, vol. 5, p. 17. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

³ Bukhārī, *Al-adab al-Mufrad*, Hadith No. 79, vol. 1, p. 42. Shaykh Albani said: (This Hadith is) *Hasan*.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ".

Abu Hurairah reported: Allah's Messenger (peace be upon him) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."¹

6.2.3 Problems of Childhood, Their Causes, and Methods of Treatment

This section discusses the problems occurring during childhood, their causes and methods of treatments from the *Sunnah* perspective. The right method for the correction of the child, his obedient behavior, and sound character is that we modify his behavior and we change his relationship with his parents like kindness, obedience and avoidance from all types of disobedience. Surely the modification of the parent's behavior by their parents is done so that the modification of their children's behavior with them is completed.² Generally, the following problems are identified in childhood:

6.2.3.1 Separation Anxiety

Children may have separation anxiety in early childhood. Its causes rooted mostly in the learning experiences, early trauma, and family interactions.³ The Qur'an and the *Sunnah* highlights the importance of careful treatment of the child, which provide the best possible solution for controlling separation anxiety. For example, the Qur'an states that "*the mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.*"⁴ This verse mentions the breastfeeding period that is two years during which the child feels separation anxiety. Similarly, the Prophet (peace be upon him) admired the women of Quraish as, "*the best women are the riders of camels and the righteous among the women of Quraish. They are very kind to their children in their childhood*

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-adab* (Good Manners), Hadith No. 6114, vol. 8, p. 83.

² Muhammad Nūr, Swayed, *Manhaj al-Tarbiyyah al-Nabawiyyah La al-Tifl*, p. 145.

³ Brain and Mukherji, *Understanding Child Psychology*, pp. 190-191.

⁴ al-Qur'an, Surah al-Baqarah, 2: 233.

and very careful in guarding of the property of their husbands.”¹ The Prophetic example also guide us for being affectionate with the children, “Anas bin Mālik said: “I have never seen anyone who was more compassionate towards children than the Messenger of Allah (peace be upon him).”² Therefore, the parent should give proper time to their children for making them safe from any kind of separation anxiety.

6.2.3.2 Anger

Anger is one of the emotions that everyone realizes.³ The child realizes the emotions of anger during early stages and later stages of life till death.⁴ The major causes for developing anger in the children include: parents and teachers imitation, deprived emotional warmth in the family, parent’s authority and control over children, lack of understanding of a child’s emotions, overwhelming strictness and devastating demonstration, intellectual weakness, and proud of the genius and brilliant child.⁵ Other anger developing causes in children include coward and frustration, parent’s tyranny, carelessness, parent’s fanaticism and children’s imitation,⁶ parent and family relationships with children, family environment, husband-wife’s bad relationships, their argumentation and incompetence, offspring acquiring father’s anger, excessive demonstration for children.⁷ Mostly, the children learn anger through observation and modeling behavior of friends, brothers, and parents.⁸ The children show their anger during infancy and early childhood. Therefore, parents should take care during these stages by supporting them and controlling as well as socializing their own anger.⁹

The *Sunnah*, however, offers anger management techniques, which are equally applicable for managing anger in children and their parents. Therefore, parents should adopt such management techniques to control their own anger in order to present the best model for their children’s imitation. Following traditions elaborate anger

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *An-Nikāh* (The Wedlock), Hadīth No. 5082, vol. 7, p. 28.

² Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadīth No. 6026, vol. 6, p. 170.

³ Musā Najīb, *Mushkilāh al-Ghaḍab Inda al-Atfāl*, accessed July 21, 2016 from <http://www.alukah.net/social/0/51311/>.

⁴ Abdullah Nasih Ulwan, *Tarbiyyah al-Awḷād Fī al-Islām*, 21st ed. (Cairo: Dār al-Salām, 1992), p. 344.

⁵ Mohamad Saeed, *Fan Tarbiyyah al-Awḷād Fī al-Islām*, vol. 1, pp. 50-51.

⁶ Bīṭras Ḥāfīz Bīṭras, *al-Mushkilāt al-Nafsiyyah Wa ‘Ilājihā*, 1st ed. (Oman: Dār al-Masīrah, 2008), p. 369.

⁷ Wafīq Ṣafut Mukhtār, *Mushkilāh al-Atfāl al-Sulūkīyah: al-Asbāb Wa Turuq al-Ilāj*, 1st ed. (Cairo: Dār al-Ilm Wa al-Thaqāfah, 1999), pp. 37-42.

⁸ Wafā’ Ibrāhīm al-Ṣāfī, *al-Ghaḍab Wa al-‘Udwān Inda al-Atfāl: al-Asbāb Wa al-Ilāj*, accessed July 21, 2016 from <http://www.lahaonline.com/articles/view/10503.htm>.

⁹ Wafīq Ṣafut Mukhtār, *Mushkilāt al-Atfāl al-Sulūkīyah: al-Asbāb Wa Turuq al-Ilāj*, pp. 37, 38.

management techniques for both the parent and their children within the *Sunnah* realm.

The Holy Qur'an offers the best solution for anger, by saying: "وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ" *"And, remember your Lord when you forget."*¹ `Ikrama said: Allah says: "And, remember your Lord, when you become angry."² The parent can seek refuge with Allah from Satan in the state of anger and can teach their children as well:

خَدَّثَنَا سُلَيْمَانُ بْنُ صُرَدٍ قَالَ اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَنَحْنُ عِنْدَهُ جُلُوسٌ وَأَخَذَهُمَا يَسْبُ صَاحِبَهُ مُغَضَّبًا قَدْ احْمَرَّتْ وَجْهُهُ فَقَالَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- : "إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ".

Reported Sulaiman bin Surad: "Two men abused each other in front of the Prophet (peace be upon him) while we were sitting with him. One of the two abused companion furiously and his face became red. The Prophet (peace be upon him) said: 'I know word (sentence) the saying of which will cause him relax.' Only if he says: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ 'I seek refuge with Allah from Satan, the outcast."³

By changing the state the parents and children can control their anger:

عَنْ أَبِي ذَرٍّ قَالَ إِنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ لَنَا: "إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيُجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَالْأَفْطَحُ فَلْيُضْطَجِعْ".

Reported from Abu Dharr, who said: "The Messenger of Allah (peace be upon him) said to us: 'If one of you becomes angry when he is standing, let him sit down, and if the goes away, otherwise let him lie down."⁴

¹ Al-Qur'an, al-Kahf, 18: 24.

² Al-Baihaqi, Sh'ab al-Imān, Hadith No. 7943, vol. 10, p. 532.

³ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-adab* (Good Manners). Hadith No. 6115, vol. 8, p. 83.

⁴ Abu Dawud, *Sunan Abu Dawud*, The Book of Etiquette. Hadith No. 4782. vol. 5, p. 262. Hafiz Zubair Ali Za'ī said: (This Hadith is) *Ṣaḥīḥ*.

Performing ablution in the state anger can eradicate the anger. Therefore, the parents should practice this technique and teach their children:

قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَإِنَّمَا تُطْفَأُ النَّارُ بِالنَّارِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ".

The Messenger of Allah (peace be upon him) said: "Anger comes from the *Shaitān*, and the *Shaitān* was created from fire, and fire is extinguished by water, so if one of you gets angry, let him perform Ablution (*Wuḍū*)."¹

Keeping quiet in the state of anger, helps in controlling the anger. The parent and child should follow this important instruction of the Prophet (peace be upon him).

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: "عَلِّمُوا وَنَسِّرُوا وَلَا تُعَسِّرُوا وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ".

Ibn Abbas reported that the Messenger of Allah (peace be upon him) said: "Teach and make things easy and do not make things difficult [for people]. And when one of you becomes angry, then be quiet."²

Indeed! Quietness calms down the anger and movement of organs provoking it.³ Because, the person becomes closer to mistake in the state of anger, therefore, quietness saves him.⁴

The Prophet (peace be upon him) advised not to be angry three times, therefore, the parent and children should follow this instruction.

عَنْ أَبِي هُرَيْرَةَ "أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ -صلى الله عليه وسلم- أَوْصِنِي. قَالَ: لَا تَغْضَبْ. فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ."

¹ Abu Dawud, *Sunan Abu Dawud*. The Book of Etiquette. Hadith No. 4784. vol. 5, pp. 262-263. Hafiz Zubair Ali Za'at said: (This Hadith is) *Hasan*

² Bukhārī, *al-Adab al-Mufrad*, Hadith No. 245. vol. 1, p. 95. Shaykh Albani said: (This Hadith is) *Ṣaḥīḥ*.

³ Zainuddin, *al-Manāwī, Fatḥ al-Qadīr Sharḥ Ṣaḥīḥ al-Jamī' al-Ṣaḥīḥ*, Hadith No. 5480, vol. 4, p. 433.

⁴ Mahmoud al-Misrī, *Minḥāj al-Tifl al-Muslim*, p. 64.

Abu Hurairah reported: A man said to the Prophet (peace be upon him), "Advise me!" The Prophet (peace be upon him) said, "Do not become angry and furious." The man asked again and again, and the Prophet (peace be upon him) said in each case, "Do not become angry and furious."¹

This answer refers to that anger is a collection of evil and avoiding from it is a collection of goodness.²

Similarly, the Prophet (peace be upon him) recommends controlling anger, because it is the source of all "evils".

عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْصِنِي؟ قَالَ: لَا تَغْضَبْ، قَالَ: قَالَ الرَّجُلُ: فَفَكَّرْتُ حِينَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ، فَإِذَا الْغَضَبُ يَجْمَعُ الشَّرَّ كُلَّهُ.

Reported a man from the Companions of the Prophet (peace be upon him): "A man said to the Prophet (peace be upon him): 'Advise me!' The Prophet (peace be upon him) said, 'Do not become angry.' He said: 'The man said: I thought when the Prophet (peace be upon him) said what he said, for when there is an anger there is a collection of all evils.'"³

The parent should follow the following Prophetic instruction for guiding their children towards the management of anger condition:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ".

Abu Hurairah reported: Allah's Messenger (peace be upon him) said, "The strong is not the one who overcomes the people by his strength, but the strong is

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Virtues of the Companions of the Prophet (peace be upon him), Hadith No. 3749, vol. 5, p. 68.

² Ibn Rajab al-Hanbali, Abu al-Faraj, Abdul Rahman bin Ahmad, *Jām' al-Ulūm Wa al-Hakam*, (Beirut: Dār al-Ma'rifah, 1408H), vol. 1, p. 144.

³ Ahmad bin Hanbal, *Musnad Imam Ahmad bin Hanbal*, Hadith No. 23219, vol. 5, p. 373. Shoaib al-Ana'ut said: The chain of this Hadith is *Ṣaḥīḥ*.

the one who controls himself while in anger.”¹

In conclusion, parents, teachers, instructors, and guardians can apply such beautiful *Sunnah* principles and teachings in eradicating their own anger, and socializing their children's anger. Similarly, parent's model and example, self-control, anger-control, contemplation, and calmness helps in the treatment of children's anger.² This practice would be supportive against temperamental as well as behavioral problems, and personality disorders in the children.

6.2.3.3 Aggression

According to Abdullah Sālmān and Muhammad Nabīl, “the term aggressiveness include three basic meanings including: 1) aggression refers to obvious assault for others or himself that appears from the body, language, and attack, its overt aggression; 2) hostility, which motivates and develops aggression and consists of anger, hatred, malice, and doubt, it is named as secret or covert aggression; 3) aggressivity that connect aggression and hostility like motive of hostility like practical behaviour.”³ The major causes of aggression include: physical problems, psychological disorders, sensation of sins, parent's excessive strictness, divorce between parent or death of one of them, suppression of children, dissatisfaction of desires, lack of parent's emotions and warmth affection,⁴ fear of school in general, fear of teachers in particular, parent's injustice among children, parent's punishment for children, lenient interaction with children, children's frustration, family issues, special restrictions for children, parent's separation, parents psychological problems, economical conditions of the family, confusion between mother-child relationships, intelligence problems, influence of mother's personality, absence of father, the child's dependence upon elders, the punishment due to aggression, aggression exhibited by youngsters and elders, repressed conflicts and emotions, the child's inability in developing social relations, sense of insecurity and mistrust, and psychological calamity.⁵ The children's aggressive behaviour could be controlled using different techniques that primarily focus on the children's socialization. For example, anger management

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Al-adab* (Good Manners), Hadith No. 6114, vol. 8, p. 83.

² Wafā' Ibrahīm al-ṣāf, *al-Ghaḍab Wa al-'Udwān Inda al- Aṭfāl al-Asbāb Wa al-'Ilāj*, accessed July 21, 2016 from <http://www.lahaonline.com/articles/view/10503.htm>.

³ Wafiq Ṣafut Mukhtār, *Mushkilāh al-Aṭfāl al-Sulūkia*, pp. 50-51.

⁴ Mohamad Saeed, *Fan Tarbiyyah al-Aulād Fi al-Islam*, vol. 1, p. 59.

⁵ Wafiq Ṣafut Mukhtār, *Mushkilāh al-Aṭfāl al-Sulūkia*, pp. 59-60.

techniques could be applied to control aggression as its symptom resembles to anger;¹ the parent's model and imitation can play a role in aggression management; the parent's justice and equality among their children; making the children responsible for their deeds, illustrating traditions related to love, cooperation, and brotherhood, and narrating stories of the Prophets and Companions of the Prophet (peace be upon him) [mentioned in the Qur'an and Aḥadith].²

6.2.3.4 Fear

Fear is an emotional state of living beings and it is the human's natural ability to protect and secure oneself from the dangers of life.³ The children manifest different fears, including: isolation in the home, animals, darkness, open and close places, fathers, height, and crowd. The major causes of fear include: delusion of devil, discussion of hidden things, excessive fun, mockery, blaming, and shocking.⁴ Similarly, other causes of fear include elders like father and mother, animals like dogs, books and digests about magic and mystery, death, self-mistrust, parent's control and hold on acts of children, family issues like father-mother quarrel and dispute or divorce between them, punishment, and anxious and fearful environment,⁵ regular punishment, imitation of elders, fearful stories, children's competition, and fear development from fizzle.⁶

The treatment of fear begins with eradicating and eliminating all above mentioned causes.⁷ The child's personality should be developed and stimulated by creating the fear of Allah and death rather than the fear of imaginary stories, other myths. The parent should guide and socialize the child in order to deal with fearful situations and the school should collaborate in the treatment by avoiding any means of punishment.⁸

¹ See previous discussion on anger management techniques.

² Wafīq Ṣafut Mukhtār, *Mushkilāh al-Atfāl al-Sulukia*, pp. 60-61.

³ Mohamad Saeed, *Fan Tarbiyyah al-Aulād Fi al-Islam*, vol. 1, p. 52.

⁴ Muhammad Ayub Shaḥīmī, *Mushkil al-Atfāl Kaifā Naḥmuha*, 1st ed. (Beirut: Dār al-Fikr al-Lebanonī, 1994), pp. 101-109.

⁵ Mohamad Saeed, *Fan Tarbiyyah al-Aulād Fi al-Islam*, vol. 1, pp. 52-53.

⁶ Muhammad Dawūd Abdul Barī, *al-Ṣiḥḥah al-Nafsiya La al-Tifl*, 1st ed. (Cairo: Aitrāk La al-Nashar, 2004), p. 129.

⁷ Mustafā Abdul Mu'ī, *al-Ḍarābāt al-Nafsiya Fi al-Tifl Wa al-Murāḥqah*, 1st ed. (Cairo: Dār al-Qahirah, 2003), p. 319.

⁸ Mohamad Saeed, *Fan Tarbiyyah al-Aulād Fi al-Islam*, vol. 1, p. 54.

6.2.3.5 Bedtime and Sleeping Problems

There is a gradual decrease in the child's sleep-time with growth and age. For example, the children sleep timings for different ages varies from 13-14 hours for 2-3 years child, 10-12 hours for 4-5 years child, 10-11 hours for 6-10 years child, and 9 hours for 13-16 years child. There are two reasons for lack of sleep in children: environmental settings (environment of the sleeping room and general family conditions), disease.¹ The major causes of sleeping problems include parent's mistakes dealing with bedtime situations like punishment, horrible stories, and fears of short-sleep, parent's mistakes while developing the child like tyranny, ambitions, strictness, and conflicts, psychological and social pressures like failure in examinations, emotional disorders, and psychological issues.² Generally, the bedtime problems may include the bedtime battle, the bedtime game, the summons, coming to mother's bed.³

Some conditions that motivate the child towards a peaceful sleep: ensuring motivating environment, comfortable bed, and determination of sleep timings that should be strictly followed.⁴ It is better, if the child used to sleep in a same bed regularly and carefully treated before sleep.⁵ The *Sunnah* provides guidance for sleeping patterns, which may be helpful in dealing with bedtime problems in children and adults. Following tradition highlights the sleeping manners that may be helpful in bedtime and sleeping problems in children:

عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: "اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأُحْيَا." وَإِذَا اسْتَيْقَظَ قَالَ: "الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ الشُّعُورُ."

Reported Hudhaifa: "When the Prophet (peace be upon him) went to bed at night, he would put his hand under his cheek and then say: 'With Your Name I

¹ Muhammad Ayub Shahīmi, *Mashākil al-Atfāl: Kaifā Naṣhamuha?*, pp. 126 -127.

² Mustafā Abdul Muṭṭī, *al-ḍarābāt al-Nafsa Fi al-Ṭiflūh Wa al-Murāḥqah*, p. 136.

³ Martin Herbert, *Clinical Child and Adolescent Psychology*, 3rd ed. (New York: John Wiley and Sons, 2006), pp. 135-137.

⁴ Muhammad Ayub Shahīmi, *Mashākil al-Atfāl: Kaifā Naṣhamuha?*, p. 128.

⁵ Hamza al-Jibālī, *Mashākil al-Ṭifl Wa al-Murāḥiq al-Nafsa*, 1 st ed. (Oman: Dār al-Usāmah and Dār al-Mashriq al-Thaqāfi, 2006), p. 24.

live and I die,' and when he got up, he would say: 'All thanks and praises be to Allah, Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.'"¹

6.2.3.6 Behavioral Problems

Children suffer from various behavioral problems during childhood, including telling lies, stealing habit, selfishness, inferiority, shyness, and quarreling with other children. There are different causes for behavioral problems including strictness in upbringing, fearful environment, bad understanding, elders' imitation, parents' modeling, and family-home environment.² The first step towards the treatment emerges from managing family, home, and school environment that contribute mainly in the behavioral development of the children. In addition, the parent's can control and socialize the children's behavioral problems by paying their attention to the *Sunnah* strategies, including saying: "ما شاء الله" (Whatever Allah willed)³ at the time of shyness, reciting Surah *al-Ikhlās*, *al-Falaq* and *al-Nās*¹ and teaching the children, and supplicating to Allah Almighty for children's psychological and physical health.

To deal with the child's habit of telling lies, the traditions suggest to tell them the severity and inferences on doing such deeds:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: "أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا إِذَا أُؤْتِمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ."

Reported Abdullah bin 'Amr: The Prophet (peace be upon him) said: "Whoever has the following four (characteristics) will be a pure hypocrite, and whoever has one of the following four characteristics will have one characteristics of hypocrisy unless and until he gives it up: 'Whenever he is entrusted he betrays (proves dishonest), whenever he speaks he tells a lie, whenever he makes a

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Invocations, Hadith No. 6314, vol. 8, pp. 183–184.

² Abdul Karīm, Bakkār, *Mushkilāt al-Aṭfāl*, 1st ed. (Cairo: Darussalam, 2010), pp. 11, 41, 57, 105, 115.

³ See Muslim, *Ṣaḥīḥ Muslim*, Virtues and Merits of Prophets, Hadith No. 6025, vol. 6, p. 169.

¹ See Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Invocations, Hadith No. 5016, vol. 6, p. 439.

covenant he proves treacherous, whoever he quarrels he behaves in very imprudent evil and insulting manner.”¹

To deal with bullying and quarreling behavior, the parent should teach the child Prophetic tradition of not harming others.

عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ يَقُولُ إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ -صلى الله عليه وسلم- أَيُّ الْمُسْلِمِينَ خَيْرٌ قَالَ: "مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ".

Abdullah bin ‘Amr bin Al-‘Ās reported: “A man asked the Messenger of Allah (peace be upon him): ‘Which of the Muslims is best?’ He said: ‘The one from whose tongue and hands the Muslims are safe.’”²

The parent can control such behaviors of the children by making justice among them.

عَنْ التُّعْمَانَ بْنِ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "اغْدِلُوا بَيْنَ أَوْلَادِكُمْ اغْدِلُوا بَيْنَ آبَائِكُمْ".

An-Nu‘mān bin Bashīr reported that the Messenger of Allah (peace be upon him) said: “Be just among your children, be just among your children.”³

The parents can present their model to deal with superiority and inferiority complex among the children.

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- قَالَ: "إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ".

Reported Abu Hurairah: Allah’s Messenger (peace be upon him) said, “If anyone of you looked at a person who was made superior to him in property and

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Belief (Faith), Hadith No. 34. vol. 1, pp. 71-72.

² Muslim, *Ṣaḥīḥ Muslim*, The Book of Faith, Hadith No. 161. vol. 1, p. 137.

³ Abu Dawud, *Sunan Abu Dawud*, The Book of Employment, Hadith No. 3544. vol. 4, p. 159. Hafiz Zubair Ali Za’ir said: [This Hadith is] *Ṣaḥīḥ*.

appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior."¹

6.2.3.7 Childhood Obesity

Nowadays, childhood obesity is a serious problem globally. Its causes include over-eating, idleness, and spending most of the time in watching television, on video games, and on the computer.² The *Sunnah* provides complete awareness for the treatment of problems due to over eating including childhood obesity. For example, the *Sunnah* principles regarding eating and drinking are mentioned in the following traditions:

عَنْ مِقْدَامِ بْنِ مَعْدِيكَرِبٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ: "مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنٍ يَحْسِبُ ابْنُ آدَمَ أَكَلَاتِ يَقْمَنُ صَلْبُهُ فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثٌ لِبَطْنِهِ وَثُلُثٌ لِبَشَرِهِ وَثُلُثٌ لِنَفْسِهِ."

Miqdam bin Ma'dikarib said: "I heard the Messenger of Allah (peace be upon him) saying: 'The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible; then [divide] a third for food, a third for drink, and a third for his breath.'"³

وَقَالَ النَّبِيُّ -صلى الله عليه وسلم-: "كُلُوا وَاشْرَبُوا وَابْسُوا وَتَصَدَّقُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ." وَقَالَ ابْنُ عَبَّاسٍ: "كُلْ مَا شِئْتَ وَابْسْ مَا شِئْتَ مَا أَخْطَأَتْكَ اثْنَتَانِ سَرَفٌ أَوْ مَخِيلَةٌ."

The Prophet said, "Eat, drink, wear clothes and give alms without extravagance and without conceit." Ibn Abbas said: "Eat what you wish and wear what you wish if you can avoid two things, extravagance and conceit."⁴

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of *Ar-Riqā* (Softening of the Hearts), Hadith No. 6490, vol. 8, p. 269.

² Boyd and Bee, *The Developing Child*, p. 105.

³ Al-Tirmidhī, *Jāmi' al-Tirmidhī*, The Chapters on Suckling, Hadith No. 2380, vol. 4, p. 397. Hafiz Zubair Ali Za'i said: [This Hadith is] *Ṣaḥīḥ*.

⁴ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Dress, vol. 7, p. 373.

Therefore, children moderate eating and drinking help them in controlling childhood obesity.

6.2.3.8 Toilet Training Problems

If a child urinates in clothing beyond the toilet training, behavior and the age of anticipated bladder control it is called enuresis. Its causes may involve medical (disease), psychosocial (adjustment problems or punishment), developmental (disabled or stress), and psychological (problems at home like divorce, or school like bullying, or other stresses leading to regression).¹

The *Sunnah* provides awareness for toilet training that may be helpful in treating these problems. The *Sunnah* recommends the following supplication while entering the toilet:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ -صلى الله عليه وسلم- إِذَا دَخَلَ الْخَلَاءَ قَالَ: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ".

Reported Anas bin Mālik: "Whenever the Prophet (peace be upon him) went to the lavatory, he used to say: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ) (O Allah! I seek refuge with You from the bad and evil things)."²

The *Sunnah* recommends the following supplication while exiting the toilet:

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ -صلى الله عليه وسلم- إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ: "غُفْرَانُكَ".

Aishah said: "When the Prophet (peace be upon him) would exit the toilet, he would say: (غُفْرَانُكَ) (I seek Your forgiveness)."³

The *Sunnah* recommends the medical treatment. Therefore, the child can be given medicines in case of any problems and diseases of the children:

¹ Martin Herbert, *Clinical Child and Adolescent Psychology*, pp. 140-43.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*. The Book of Invocations. Hadith No. 6322. vol. 8, p. 189.

³ Al-Tirmidhī, *Jāmi' al-Tirmidhī*. The Chapters on Purification. Hadith No. 7, vol. 1, p. 38. Hafiz Zubair Ali Za'i said: [This Hadith is] *Sahīh*.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً."

Reported Abu Hurairah: The Prophet (peace be upon him) said, "There is no disease that Allah has sent down except that He also has sent down its treatment."¹

6.2.3.9 Problems of Evil Eye

Children may suffer from the evil eye, which may cause them health and behavioral problems. The *Sunnah* provides treatment through the supplications for the treatment of this problem as:

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ -صلى الله عليه وسلم- يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ: "إِنَّ أَبَاكُمْ كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ، أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ غَيِّبٍ لَآمَةٍ."

Reported Ibn 'Abbas: The Prophet (peace be upon him) used to seek refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather used to seek refuge with Allah for Ismā'il (Ismael) and Ishāq (Isaac) by reciting the following: (أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ غَيِّبٍ لَآمَةٍ): 'O Allah! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.'"²

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ سَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتَفْسَلْتُمْ فَأَغْسِلُوا."

Reported from 'Abbas that the Prophet (peace be upon him) said: "The evil eye is real, and if anything were to overtake the Divine Decree, it would be the evil eye, so when you are asked to bathe, then do so."³

عَنْ أَبِي سَعِيدٍ أَنَّ جَبْرِيلَ أَتَى النَّبِيَّ -صلى الله عليه وسلم- فَقَالَ يَا مُحَمَّدُ اسْتَكَبْتَ فَقَالَ: نَعَمْ. قَالَ:

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Medicine, Hadith No. 5678, vol. 7, p. 326.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of the Beginning of Creation and The Book of *al-Adab* (Good Manners), Hadith No. 3282, 6115, vol. 4, 8, pp. 307, 83.

³ Muslim, *Ṣaḥīḥ Muslim*, The Book of The *Ṣalām*, Hadith No. 5702, vol. 6, p. 39.

"بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ".

Reported from Abu Sa'eed that Jibril, came to the Prophet (peace be upon him) and said: "O Muhammad, are you sick?" He said: "Yes." He said:

(بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ)

"In the Name of Allah, I perform *Ruqyah* for you, from everything that is harming you, from the evil of every soul or envious eye, may Allah heals you, in the Name of Allah I perform *Ruqyah* for you."¹

6.2.3.10 Childhood Sicknesses and Diseases

The *Sunnah* allows the use of medicines for the care of children and adults. The following tradition highlights using medicines for treatment:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ: "مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً".

Reported Abu Hurairah: The Prophet (peace be upon him) said, "There is no disease that Allah has sent down except that He also has sent down its treatment."²

The Prophet (peace be upon him) used to invoke Allah for a sick person as mentioned in a tradition:

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- كَانَ إِذَا أَتَى مَرِيضًا - أَوْ أَتَى بِهِ - قَالَ: "أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا".

Reported Aishah: "Whenever Allah's Messenger (peace be upon him) paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying:

(أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ شِفَاءٌ لَا يُغَادِرُ سَقَمًا)

¹ Muslim, *Ṣaḥīḥ Muslim*, The Book of The *Salām*, Hadith No. 5701, vol. 6, p. 38.

² Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Medicine, Hadith No. 5678, vol. 7, p. 326.

(Take away the disease, O 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).”¹

In a tradition, the supplication is recommended as:

عَنْ أَبِي سَعِيدٍ أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ يَا مُحَمَّدُ اشْتَكَيتَ فَقَالَ: نَعَمْ. قَالَ:
"بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ خَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ."

Reported from Abu Sa'eed that Jibrīl, came to the Prophet (peace be upon him) and said: "O Muhammad, are you sick?" He said: "Yes." He said:

(بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ خَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ)

"In the Name of Allah, I perform *Ruqyah* for you, from everything that is harming you, from the evil of the every soul or envious eye, may Allah heal you, and in the Name of Allah I perform *Ruqyah* for you."²

In conclusion, this section has discussed the traditions related to personality development in children, which highlights the key factors and determinants that influence personality development. The section has emphasized the aspects of physical, religious, linguistic, emotional, educational, social, and sexual development and also their relevance to personality development in children. Moreover, the facts have been illustrated that are associated with personality development in infancy, including heredity, family life and home environment, malnutrition, parent's personality, father and mother's relationships, parenting styles, and social environment. Finally, the therapies from the *Sunnah* perspective are explored to deal with the problems of children.

¹ Bukhārī, *Ṣaḥīḥ al-Bukhārī*. The Book of Patients, Hadith No. 5675, vol. 7, p. 324.

² Muslim, *Ṣaḥīḥ Muslim*. The Book of *Salām*, Hadith No. 5700, vol. 6, p. 38.

6.3 Development of a Child's Personality from the Perspective of Contemporary Psychology

This section explores the aspects of personality development in children within the broader field of contemporary psychology. Contemporary psychological approaches have investigated different dimensions of development and growth in children. This section highlights various determinants related to child development in general and personality development in particular. For the purposes of this discussion, "childhood begins at approximately the age of two years, and extends to the time when the child becomes sexually mature, at approximately thirteen years for the average girl and fourteen years for the average boy. Early childhood (preschool years) extends from two to six years, whereas late childhood (middle childhood the school years) extends from six to the time the child becomes sexually mature."¹

The following section addresses three major areas related to a child's personality development drawn from contemporary psychological research and studies including: aspects of personality development, factors affecting personality development, and problems experienced during childhood and their treatment.

6.3.1 Aspects of Personality Development During Childhood

This section addresses aspects of personality development during childhood, including physical, religious, linguistic, emotional, educational, social, and sexual development. These aspects may be considered to have positive or negative influences on personality development in children and later stages of life. The subsequent discussion highlights the roles of these on childhood personality development.

6.3.1.1 Physical Development

Childhood, typically, is considered a healthy period of life.² During the preschool years and middle childhood, physical growth slows down as compared to the infancy period.³ Physical development in early childhood includes the growth in height,

¹ Elizabeth B. Hurlock, *Developmental Psychology: A Life-Span Approach*, 5th ed. (New Delhi: McGraw-Hill, 2007), p. 114. R. C. Mishra, *Child Psychology* (New Delhi: A.P.A. Publishing Corporation, 2009), p. 9. Jeffery Trawick-Smith, *Early Childhood Developmental: A Multicultural Perspective*, 5th ed. (New Jersey: Pearson Education, 2010), p. 196

² Boyd and Bee, *The Developing Child*, p. 102.

³ Hoffmung M., et al., *Lifespan Development*, pp. 198, 284.

weight, body proportions, physique, bones and muscles, fat, and teeth.¹ Physical growth of a child is closely linked with diet, nutrition, and health conditions.² Preschool children require a balanced and high-quality diet containing protein, vitamins, and minerals like adults for healthy physical and cognitive development.³ Children eat less food during the early childhood period but eat more during the school years.⁴ Parents and/or caregivers need to provide appropriate foods to preschool-age children.⁵ Physical development occurs in facial structure, body proportion, bone, and muscle growth during middle childhood.⁶ Most boys and girls gain weight and height between the ages of six to 12 years at a regulated rate.⁷ The changes in the physical structure and function of the body influence all facets of development including personality development during childhood.⁸ A pleasant mealtime environment encourages healthy eating. The social environment strongly influences young children's food choices and they tend to select food appreciated by others. Poor diet makes children more susceptible to disease by depressing the immune system.⁹

Schools play a major role in the physical and motor growth of children through recess times and physical activities. Teachers have the capacity to teach children the importance of eating a healthy diet and enjoying the benefits of exercise. Also homes, schools, and neighborhood play key roles in influencing the healthy physical development of children. Low-income communities have been shown to adversely affect the physical and motor development of children. Such communities are also characterized by violence and social disorganization.¹⁰ Research has shown that children should spend at least an hour engaging in physical activity and should avoid spending more than two hours engaging in computer/ television related activities per day.¹¹

¹ Hurlock, *Developmental Psychology*, p. 117.

² Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 195.

³ Hoffnang M., et al., *Lifespan Development*, p. 200; Berk, *Development Through the Lifespan*, p. 208.

⁴ Boyd and Bee, *The Developing Child*, p. 104.

⁵ Trahms and Pipes, *Nutrition in Infancy and Childhood*, p. 278

⁶ Zember and Blume, *Middle Childhood Developmental*, p. 82

⁷ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, pp. 265.

⁸ White, Hayes, and Livesey, *Developmental Psychology*, p. 73

⁹ Berk, *Development Through the Lifespan*, p. 209

¹⁰ Zember and Blume, *Middle Childhood Developmental*, p. 115.

¹¹ Australian Government Department of Health and Aging, "Australian Physical Activity Recommendations for Children and Young People," in *Developmental Psychology*, White, Hayes, and Livesey, p. 95.

Malnutrition, characterized by a severe lack of protein-energy, can have devastating effects on growth in children.¹ Deficiencies of vitamins A, B complexes, D, and K, iron, and calcium are associated with growth disorders in children.² Malnutrition in early childhood affects all domains of development and has severe outcomes in later years. Strategies to alleviate children's health issues include education of children and families about health and illness.³

Emotions well-being influences the physical growth throughout childhood. A stressful home environment may cause unintentional injuries as well as respiratory and intestinal illnesses. Extreme emotional deprivation can disturb the production of growth hormones and lead to growth disorders such as psychosocial dwarfism.⁴ The social environment created by adults can enhance or hinder preschoolers' motor progress. Parents and teachers' criticism can undermine self-confidence of young children as well as motor progress.⁵

During middle childhood, poor physical health and mental conditions become barriers for literacy development and academic achievement.⁶ As indicated earlier, parents, teachers, and practitioners play a significant role in children's physical maturation. Children engage themselves in structured activities in middle childhood.⁷ Childhood injuries result from individual and behavioral variables, risk-taking and caregiver behaviors, economic conditions, as well as environmental and sociocultural variables.⁸

Sports participation may result in a variety of physical and psychological benefits in middle childhood.⁹ The play is a critical aspect in the development of children.¹⁰ Usually, early childhood focuses on children playing with toys. Play patterns of early childhood include toy play, dramatization, construction, engaging games, reading,

¹ Bukatko and Daehler, *Child Development*, p. 171

² Balint, J. P., "Physical Findings in Nutritional Deficiencies," *Pediatric Clinics of North America* 45 (1998): pp. 245-260.

³ Hoffnung M., et al., *Lifespan Development*, pp. 201, 203.

⁴ Berk, *Development Through the Lifespan*, pp. 218, 219, 221-222.

⁵ *Ibid.*, p. 215.

⁶ Zember and Blume, *Middle Childhood Developmental*, p. 221.

⁷ *Ibid.*, pp. 90, 107.

⁸ Sleet D. A., and Mercy J. A., "Promotion of Safety, Security, and Well-being," in *Middle Childhood Developmental*, Zember and Blume, p. 110.

⁹ Zember and Blume, *Middle Childhood Developmental*, p. 108.

¹⁰ R. C. Mishra, *Child Psychology*, p. 193.

listening to the radio, and watching television and movies.¹ Play is divided into three categories: functional play that is simple, repetitive exercises of the muscles or routine actions; creative play that uses tools or objects to make or create something; and pretend play that uses symbols or toys as a substitute for something real. Parents can create a safe, warm, and relaxed home environment for all kinds of play to develop their children's cognitive ability and social skills.²

6.3.1.2 Religious Development

Contemporary psychologists pay less focus on religious development in children. Western societies and cultures, however, have diversity in religious practices, particularly in the religious development of children. Most parents prefer to follow traditional psychological approaches for the development and rearing of children within western cultures and give less importance to religious practices.

6.3.1.3 Linguistic Development

Language development in children refers to the changes required to communicate with others. Language learning occurs through invitation and reinforcement.³ Theorists discuss different aspects of language development. For example, nativists focus on innate biological processes in language development. Behaviorists emphasize the environmental aspects of communication. Integrationists integrate both biological and environmental factors and study the relationship between language and cognition. During early childhood, language development proceeds rapidly and the children acquire complete grammar structure by 3 or 4 years of age.⁴

During the preschool years, language develops in four fundamental ways, including phonology, semantics, syntax, and pragmatics. Phonology involves speech sounds such as pronunciation, fluency, and intonation. Semantics relate to the use of words and learning the meanings of words. Syntax involves the construction of sentences and pragmatics includes using words, sentences, and speech sounds to influence people and to accomplish things socially.⁵ Within the classroom, caregivers and

¹ Hurlock, *Developmental Psychology*, pp. 128, 130.

² Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, pp. 224, 227.

³ R. C. Mishra, *Child Psychology*, p. 21.

⁴ Hughes, Noppe, and Noppe, *Child Development*, pp. 244-48, 253-54.

⁵ Trawick-Smith, *Early Childhood Developmental*, p. 267.

teachers can develop phonology through the use of nursery rhymes, finger plays, poetry, songs, and role-playing and puppetry activities. They can name objects, events, and actions to develop the learning of semantics. To develop syntax, caregivers and teachers can encourage sentence expansion, whereas pragmatics can be learned through the provision of play and other social experiences.¹

Table 6.0 presents some social rules of language in Euro-American cultures:²

Some Social Rules of Language in Euro-American Cultures	
Rule	Description
Politeness	The Speaker listens, responds to questions, and does not make unfriendly demands.
Speaking so the Listener Understands	The Speaker adjusts language to the point of view of the listener.
Turn Taking	The Speaker takes a turn talking, and then allows the listener to respond.
Talkativeness	The Speaker must use just the right amount of language and avoid uncomfortable silences.
Positive/Body Language	The Speaker smiles, establishes eye contact, and maintains a comfortable physical distance from the listener.

6.3.1.4 Emotional Development

Emotions are "a set of complex set of behaviors produced in response to some external or internal event, or elicitor that serves to motivate and direct thoughts and actions."³ Preschoolers, at age three, become aware of the relationship between emotion and desire,⁴ and develop the capacity to predict that desires gratification

¹ Ibid, p. 289.

² This table is drawn from Trawick-Smith, *Early Childhood Developmental*, p. 277.

³ Bukatko and Daehler, *Child Development*, p. 381.

⁴ Wellman H. M., 1993. "Early Understanding of Mind," in *Looking Forward Through the Lifespan: Developmental Psychology*, Peterson, p. 218.

promotes positive feelings, whereas desires frustration creates negative emotions.¹ Generally, preschoolers identify and label their emotions through everyday experiences.² Emotions organize and regulate the child's behaviour and serve in initiating, maintaining, or terminating their interactions with others.³

Ekman and Izard argue from a biological viewpoint that emotions are consistent cross-culturally. Lewis and Michalson cognitive-socialization theorists, focus on cognitive activities for the child's emotional experiences. Campos and Saari, social-contextual theorists, believe that emotions are intertwined with the social environment and emphasize positive and negative emotions and their intensity rather than describing discrete emotions.⁴

Preschoolers express specific emotions and corresponding behaviours across a range of contexts, whereas school-age children understand culture rules about the display of emotions, which enables them to both control and experience two emotions simultaneously.⁵ Girls are generally more expressive and more attuned emotionally at school age than boys, with these sex differences potentially influenced by the parent. Emotional differences emerge from different cultures that are based on each culture's broader values and belief systems.⁶

Parents' emotions are crucial in the socialization process. Loving and warm parents influence children feeling good about them, dispelling anxiety, building a sense of security, and cultivating self-esteem. Conversely, hostile parents are more likely to illicit high levels of anxiety and tension in children. Further, a parents' frequent physical punishment may make it difficult for children to learn social rules.⁷ Socialization of emotions occurs through modeling and reinforcement in children.⁸

¹ Peterson C., and Slaughter V., "Opening Windows into the Mind," *Cognitive Development* 18, (2003): pp. 399-429.

² Vasta, Miller, and Ellis, *Child Psychology*, p. 445.

³ Bukatko and Daehler, *Child Development*, p. 381.

⁴ *Ibid*, pp. 384-86.

⁵ *Ibid*, pp. 391-93.

⁶ *Ibid*, pp. 399-400, 401.

⁷ Parke and Gauvain, *Child Psychology*, p. 398.

⁸ Vasta, Miller, and Ellis, *Child Psychology*, p. 445

Table 6.1 highlights the characteristics (qualities) of popular, rejected, and neglected children:¹

Characteristics of Popular Children	
Characteristics	Description
Socially Active	Takes initiative in play and makes social contacts
Highly Directive	Takes leadership in play and directs the activities of peers
Linguistically Effective	Use language to persuade or capture and maintain their attention
Positive in Affect	Engages in friendly, supportive interactions and avoids bossing, bullying, and whining
Diplomatic	Accepts the suggestions of peers a moderate amount of the time or rejects others' ideas by offering alternatives
Skilled in conflict resolution	Resolves conflicts in non-aggressive ways that are satisfying to all involved
Skilled in Playgroup entry	Enters Playgroups effectively, using interesting and unobtrusive initiatives
Competent in interpreting social situations	Accurately reads social situations, the characteristics of playmates and selects appropriate behaviors for resolving conflicts
Characteristics of Rejected Children	
Characteristics	Description
Negative	Displays a negative, obviously unpleasant affect
Whiny	Complains, whimpers, or tattles with regularity
Unpredictably aggressive	Hits, pushes, bites, or verbally assaults peers, often without reason or provocation
Unskilled at interpreting social situations	Misreads social situations and erroneously assigns hostile intent to begin acts of peers
Antisocial and isolated from peers	Avoids others and chooses to play alone

¹ This table is drawn from Trawick-Smith, *Early Childhood Developmental*, pp. 299, 301, 303.

Characteristics of Neglected Children	
Characteristics	Description
Isolated from peers	Plays alone and often retreats when peers approach
Shy	Exhibits reticence and anxiety in social situations
Unskilled at entering play groups	Lacks the ability to enter play groups in progress or to join peers in play
Unskilled in capturing peer attention	Lacks the ability to capture and maintain a peers' attention
Unskilled in play leadership	Lacks the social skills or initiative to guide peers' play and make play suggestions

6.3.1.5 Educational Development

Parents play an important role through their direct involvement in a child's schooling.¹ A parent's engagement in the child's education can include attending parent-teacher meetings, monitoring and assisting homework, curricular selection, and future career options.² Studies have revealed the effectiveness of parents' involvement in children's academic achievement at home through managing and organizing time, involvement with work, discussing school matters, and literacy and reading at home.³ A child's progress and success in schooling depends on family, peer relationships, social contexts, and their general cultural background.⁴ The quality and quantity of schooling also play a key role in a child's academic and social development.⁵

Teachers influence their student's self-perception, academic achievement, and social status by interpreting and evaluating student behaviour. Schools serve as socialization agents through academic emphasis, classroom management, discipline, offering

¹ Vasta, Miller, and Ellis, *Child Psychology*, p. 371.

² Epstein J. L., "School, Family, and Community Partnerships: Your Handbook for Action," in *Child Psychology*, Vasta, Miller, and Ellis, p. 371.

³ Zember and Blume, *Middle Childhood Developmental*, p. 219.

⁴ Vasta, Miller, and Ellis, *Child Psychology*, p. 370-71.

⁵ Ibid, p. 368.

challenging and culturally relevant curricula, and building teamwork.¹ The level of a school's engagement with the child influences the students' cognitive development and participation.² Research consistently indicates that children are more likely to prefer authoritative instruction as compared to more authoritarian or permissive instruction.³

Peers influence children's attitudes toward school and their success in school.⁴ Peers are important figures in a child's life in their first transitional phase at age 5 or 6. Children who have good friends in kindergarten, show positive attitudes towards school and perform academically. Conversely, children who experience peer rejection show unfavorable attitudes towards school and poorer academic performance.⁵ The social environment has an influence on a child's intellectual functioning. The wider community also has important effects on a child's cognitive and intellectual development.⁶ Research has found a correlation between a child's ethnicity as well as social class and intellectual performance.⁷

Poor socioeconomic factors have negative effects on children's intelligence and intellectual performance. Parents' social class may differently affect children's intellectual performance in school.⁸ Middle childhood is a critical time for the development of literacy skills, intelligence, creativity, and academic achievement. Studies revealed the effectiveness of parents' involvement in children's academic achievement at home through managing and organizing time, involvement with work, discussing school matters, and literacy and reading at home.⁹

¹ Shaffer, *Social and Personality Development*, pp. 433, 438, 443.

² Blumenfeld P., et al., (2005) "School Engagement of Inner-City Students during Middle Childhood," in *Middle Childhood Developmental*, Zember and Blume, p. 108.

³ Wentzel K. R., "Are Effective Teachers like Good Parents?: Teaching Styles and Students Achievement in Early Adolescence," *Child Development* 73, (2002) pp. 287-301.

⁴ Parke and Gauvain, *Child Psychology*, p. 367.

⁵ Ladd G. W., "Having Friends, Keeping Friends, Making Friends, and Being Linked by Peers in the Classroom: Predictors of Children's Early School Adjustment?," *Child Development* 61, (1990): pp. 1081-1100.

⁶ Ibid, p. 367.

⁷ Parke and Gauvain, *Child Psychology*, p. 366-368.

⁸ Ibid, p. 374-375.

⁹ Zember and Blume, *Middle Childhood Developmental*, p. 219.

The following table 6.2 presents factors influencing literacy development in children:¹

Factors that Influence Literacy Development	
Psychological and Behavioral Barriers	Family Problems
Stress	Poverty
Lack of Motivation	Lack of Health Insurance
Impact of Abuse	Homelessness
Attention Deficit Disorder	Conflict/Violence
Substance Abuse	Parental Substance Abuse
Unprotected Sexual Activity	

6.3.1.6 Moral Development

Psychological research has emphasized the development of three basic aspects of morality: the cognitive component that refers to knowledge of ethical rules and judgments of the “goodness” or “badness” of acts; the behavioural component that focuses on an individual’s actual behaviour in situations that invoke ethical considerations; and the emotional component that emphasizes people’s feelings about situations and behaviours that involve moral and ethical decisions.² Most children at the age of five and older understand that basic moral rules are universal.³

Freud’s theory of personality focuses on the affective relationship of moral development between children and parents. Freud believed that a moral sense emerges at around five or six years of age near the end of the phallic stage, where boys resolve the *Oedipal complex* and girls resolve the *Ultra complex*. According to Piaget’s cognitive developmental theory of moral development, a child’s moral concept develops in an unvarying sequence of three stages, including the *pre-moral stage*, *moral realism*, and *moral relativism*. Piaget proposed that most preschool children are

¹ This table is drawn from J. Dryfoos, “The Effects of Health and Social Welfare Factors in Literacy Development in Urban Schools,” in *Literacy Development in Urban Schools: Research and Policy*, ed. J. Flood and P. A., Anders, (Newark: DE: The International Reading Association, 2005), p. 37.

² Parke and Gauvain, *Child Psychology*, p. 508.

³ Turiel E., “Distinct Conceptual and Developmental Domains: Social Convention and Morality,” *Nebraska Symposium on Motivation* 25, (1977): pp. 77-97.

*premoral*¹ until the age of 5. Children then exhibit a sense of *moral realism*² during the primary school years (from 6 to 10 years of age), and the final stage of morality is a sense of *moral relativism*³ spanning age 11 to adolescence or adulthood.⁴ In Piaget's view, mature morality includes an understanding and acceptance of social rules that form the basis of justice. Piaget proposed that moral judgment in children developed through children's change of attitudes in common games and through a change of judgment in the seriousness of transgressions over time. However, research suggests that Piaget underestimated the cognitive capacities and moral judgment of young children.⁵

Kohlberg formulated three broad levels of moral development: the *preconventional*, *conventional*, and *postconventional* levels. In Kohlberg's view, the *preconventional* level is based on the desire to avoid punishment and gain reward; the *conventional* level is based on conventional rules and conformity to maintain good behaviour and social order; and the *postconventional* level is based on rational and internalized judgment and is independent of the approval or disapproval of others. Kohlberg argued that all people pass through the stages in the same order.⁶ Kohlberg's theory emphasizes the development of a morality of justice rather than the development of a morality of care and responsibility.⁷ Gilligan argued that Kohlberg's theory fails to account for gender-based differences.⁸

Children may learn moral rules against cheating, lying, and stealing, and socially based rules about everyday conduct such as modes of greeting, forms of address, table manners, kinds of dress, and other rules of etiquette.⁹ Children view moral issues as

¹ *Premoral* is a term to describe children who do not yet understand or adhere to clear rules when making moral decisions or playing games. Trawick-Smith, *Early Childhood Developmental*, p. 449.

² *Moral realism* is a stage in moral development in which right and wrong are determined by unchangeable rules that come from authority figures, such as parents. Trawick-Smith, *Early Childhood Developmental*, p. 449.

³ *Moral relativism* is a stage in moral development in which situations and intentions are taken into account when making moral judgments and rules can be altered for a higher good. Trawick-Smith, *Early Childhood Developmental*, p. 449.

⁴ Trawick-Smith, *Early Childhood Developmental*, p. 449; Parke and Gauvain, *Child Psychology*, pp. 508–509.

⁵ Parke and Gauvain, *Child Psychology*, pp. 509–510.

⁶ *Ibid.*, p. 511.

⁷ Bukatko and Daehler, *Child Development*, p. 450.

⁸ Parke and Gauvain, *Child Psychology*, p. 513.

⁹ *Ibid.*, p. 517.

fixed, absolute, and invariant across cultures.¹ Children develop tolerance through differentiation between moral and conventional rules. Socializing agents, including teachers and peers also play a role in moral development. Children can distinguish different kinds of violations at an early age. Moral development in children also involves emotions. Prosocial behavior is voluntary behavior designed to help or benefit other people. Altruistic behaviour is intrinsically motivated behaviour intended to help others without expectation of acknowledgment or concrete reward, and altruism is motivated by an unselfish concern for the welfare of others.²

Eisenberg, et al., observed that prosocial behaviour begins in quite young children, whereas truly altruistic behaviour occurs only at later stages of development.³ Kochanska suggested that fearful children have a tendency to violate rules, whereas fearless children feel no remorse, guilt, or shame and violate rules that lead them to future violation.⁴ The moral behavior of difficult children usually begins at the age of six, with the development of conscience controlling behavior in order to avoid personal guilt.⁵ The positive sides of morality are helpfulness and fairness in a child's life.⁶

6.3.1.7 Social Development

Children begin to understand others' feelings and intentions at age 8, and they start to understand another's position and reflect on the other's intentions and behaviors from ages 8 to 11. School age children can appreciate another's differences of views on the same experience at age 12, and they can view themselves as a third person from the ages of 12 to 14.⁷ During middle childhood, social development occurs through the acquisition of social skills, increasing interpersonal understanding, refining friendship concepts, and finally using moral reasoning for family and peer social interactions.

¹ Helwig C. C., 2006, "Rights, Civil, Liberties, and Democracy across Cultures," in *Child Psychology*, Parke and Gauvain, p. 518.

² Parke and Gauvain, *Child Psychology*, pp. 518, 520- 521.

³ Eisenberg N., Fabes R. A., and Spinard T., "Prosocial Development," in *Child Psychology*, Parke and Gauvain, p. 521.

⁴ Parke and Gauvain, *Child Psychology*, p. 521.

⁵ Schroeder and Gordon, *Assessment and Treatment of Childhood Problems*, p. 17.

⁶ Peterson, *Looking Forward Through the Lifespan. Developmental Psychology*, p. 259.

⁷ Zember and Blume, *Middle Childhood Developmental*, p. 309.

Social competence is defined as, "the ability to interact effectively with others, based in the large part on school-agers' maturing emotional understanding and self-control."¹

Families are major sources of socialization for the development of social behavior in children.² Parents play a role in regulating children's peer interactions and relationships, where peers influence children's development.³ Parents and peers play an important role in determining the child's social development.⁴ Peers may help in the development of the child's self-image and self-esteem.⁵ Children are more likely to be friendly with familiar name rather than an unfamiliar name.⁶

Erikson's theory is more optimistic, social, ego-oriented, and lifespan oriented than Freud's theory that views development as eight psychosocial crises within a cultural context.⁷ Many preschool children show altruistic behaviors and empathy toward another person in their interaction. Maturationists view empathy as an inborn trait. Behaviourist and learning theorists suggest that these pro-social behaviors are rewarded and modeled by adults. Cognitive-developmentalists propose that children construct understanding of altruism and empathy. Ecological systems theorists argue that both can be understood by studying the family, the community, and the society.⁸ Bandura's social learning theory states that humans learn social skills and behaviors by observing the behavior of others. In the revised social cognitive theory, Bandura suggested that three determinants: environment, behavior, and person affect each other to reflect the influence of people's own thoughts on their behavior.⁹ Social theories of mind help children to understand a link between psychological cause and

¹ Ibid, p. 304.

² Parke, R. S., et al., "Relative Contributions of Families and Peers to Children's Social Development," in *Blackwell Handbook of Childhood Social Development*, ed. Peter K. Smith, and Craig H. Hart, 8th ed. (Oxford: Blackwell Publishers, 2002), p. 156.

³ Carollee Howes and Jolena James, "Children's Social Development within the Socialization Context of Childcare and Early Childhood Education," in *Blackwell Handbook of Childhood Social Development*, ed. Peter K. Smith, and Craig H. Hart, 8th ed. (Oxford: Blackwell Publishers, 2002), p. 166.

⁴ Parke and Gauvain, *Child Psychology*, p. 465.

⁵ Ibid, p. 443.

⁶ Ibid, pp. 450-51.

⁷ Hughes, Noppe, and Noppe, *Child Development*, p. 265-70.

⁸ Trawick-Smith, *Early Childhood Developmental*, pp. 308-309.

⁹ Zember and Blume, *Middle Childhood Developmental*, p. 305.

behavior as well as interconnections between the environment, behaviour, and the person.¹

Shaffer concluded that friends provide security and social support, as well as contribute to social problem-solving skills.² Having untrustworthy, non-supportive, and conflictual friendships can contribute to poor developmental outcomes. Peers increasingly become socialization agents by setting norms.³ Peers and friends become increasingly important during middle childhood.⁴ Halpern concluded, "... Biology and environment are as inseparable as conjoined twins who share a common heart."⁵

Research has also shown important changes in the relationship between mothers and their first born children following the birth of a second child. The child's temperamental characteristics, his age at the time of the birth of the sibling, the mothers' psychological health, and the mother's handling manners for new children are factors that have influence on a child's adjustment to a newborn sibling. Parents should prepare an older child for the birth of a new sibling in advance to manage aggressive behavior.⁶ The siblings show more positive relationships when the age difference between them is wider than closer. Same sex siblings have more positive relationships than opposite sex siblings. When mothers are more kind, responsive and controlling towards younger siblings, then sibling relationships are more negative.⁷

Social skills might not be acquired without peer interactions, which are influenced by cultural values and community circumstances.⁸ Rules of etiquette or politeness are likely to matter more at school than at home.⁹ Factors influencing social competence of children include gender, peer interactions, rough play, teasing during play, poverty, family stressors, sibling relationships, child care, classroom environment, and

¹ Ibid, p. 307.

² Shaffer, *Social and Personality Development*, pp. 480-81.

³ Shaffer, *Social and Personality Development*, p. 484.

⁴ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 232.

⁵ Diane F. Halpern, "Sex Difference in Intelligence: Implications for Education," *American Psychologist* 52, (1997), p. 1091-1102.

⁶ Carolyn, S. Schroeder and Betty, N. Gordon, *Assessment and Treatment of Childhood Problems*, pp. 74,76.

⁷ Stoker, C., Dunn, J., and Plomin, R. "Sibling relationships: Links with child temperament, maternal behavior, and family structure," *Child Development* 60, (1989): pp. 715-727.

⁸ Trawick-Smith, *Early Childhood Developmental*, p. 316.

⁹ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 293.

culture.¹ Culture influences children's gender roles, social values, and social rules through the interaction of peers, parents, and the wider community.² Friendship plays an important role in the development of social skills intervention in preschool years.³ In middle childhood, children begin to form voluntary groups based on friendships.⁴ There are cultural differences in play activities across the world.⁵ Teachers should teach messages to students that all cultural groups are of value and that prejudice is an evil that persists in society.⁶ Cultural values have an impact on children's attitudes and motivation.⁷ Culture and age intensity related to broad issues like anger.⁸ Play promotes children's social development through adopting various roles and interaction patterns. The table 6.3 shows a milestone in children's social development:⁹

Milestones in Children's Social Development	
Age	Milestone
3 years	Cooperative Play, Belief-Desire Psychology, Dominance Hierarchies
4 years	Associative Play, False Belief Task, Conflict in Children's Relationships
6 years	Increase in time spent with peers, and peer groups, friendship for shared interests, coordinator and successful play. Understanding of second-order mental states
7 to 9 years	Friendship goal is gaining peer acceptance.
Early Adolescence	Friendships focus on intimacy and self-disclosure. Peer groups organize to crowds and cliques. First appearance of adolescent egocentrism.

¹ Trawick-Smith, *Early Childhood Developmental*, pp. 313-23.

² Peterson, *Looking Forward Through the Lifespan. Developmental Psychology*, pp. 254.

³ Trawick-Smith, *Early Childhood Developmental*, pp. 305, 447

⁴ Schneider B. H., "Friends and Enemies: Peer Relations in Childhood," in *Child Psychology*, Parke and Gauvain, p. 466.

⁵ Trawick-Smith, *Early Childhood Developmental*, p. 312.

⁶ Ibid, p. 444.

⁷ Zember and Blume, *Middle Childhood Developmental*, p. 217.

⁸ Peterson, *Looking Forward Through the Lifespan. Developmental Psychology*, p. 272.

⁹ This table is drawn from Thomas Keenan, *An Introduction to Child Developmental*, p. 202.

6.3.1.8 Sexual Development

Socially defined sex role of males and females describe the stereotypic patterns of attitudes, behaviour, and personality within a particular culture.¹ Gender-role development is "the process by which children acquire the characteristics and behaviors prescribed for males and females in their culture."² Boys and girls are treated differently during their growth in order to adopt traditional masculine or feminine gender roles.³ The characteristics of males and females differ in physical attributes, cognition, social behavior, and emotions.⁴ Traditionally, parents and the environment parents create are the most important sources of information about gender for children.⁵ At school, differential social treatment based on the sexes is the norm.⁶ At homes, boys are given more toys than their younger or older sisters.⁷ Teenagers remain sexually abstinent due to parent's warm and supportive behavior as well as closer supervision and monitoring.⁸ Gender constancy develops through three stages; including: gender identity, gender stability, and gender consistency.⁹

Freud proposed that children's gender role develops with a sense of morality and conscience through the resolution of the *Oedipal conflict* (for boys) or the *Electra conflict* (for girls) at age 5. Social learning theorists argued that children's gender identification results from principles of learning rather than from psychosexual dynamics as children are motivated to copy sex-role attributes through imitating same-sex models. Kohlberg's cognitive-development theory suggested that cognitive awareness of gender as a permanent personal attribute develops gender roles in children. The gender schema theory explains that children's concepts of gender arise from information processing about the social world in terms of gender from the age of three.¹⁰

¹ Hoffnang M., et al., *Lifespan Development*, pp. 243.

² Bukatko and Daehler, *Child Development*, p. 465

³ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 244.

⁴ Bukatko and Daehler, *Child Development*, p. 468-71.

⁵ Katz P. A., "Variations in Family Constellation: Effects on Gender Schemata," in *Child Development*, Bukatko and Daehler, p. 481.

⁶ Liben L. S., and Signorella M. L., "Gender-Schematic Processing in Children: The Role of Initial Interpretations of Stimuli," *Developmental Psychology* 29, (1993) pp. 141-149.

⁷ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 245.

⁸ Bukatko and Daehler, *Child Development*, p. 183.

⁹ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 246.

¹⁰ Ibid, pp. 251-54.

Western culture is primarily male oriented, which places pressure on boys and girls to conform to gender appropriate standards.¹ Parents play a key role in children's gender-role behaviors, and provide them opportunities to learn sex-role attitudes and behaviors. Gender specific clothes serve to reinforce and signify a child's gender and in turn strangers will generally respond to the child accordingly.²

6.3.2 Factors Affecting Personality Development During Childhood

Contemporary Psychologists have reviewed a number of factors that may have positive or negative influences on a child's personality development. This section outlines the factors influencing personality development during childhood within the framework of contemporary psychological approaches.

6.3.2.1 Heredity

Research studies have shown that heredity contributes to abnormal behaviors and conditions, including depression, hyperactivity, alcoholism, criminality, delinquency, manic-depressive psychosis, and neurotic disorders.³ Biological factors, including evolutionary, genetic, neurological, and temperamental factors predispose children to behave pro-socially.⁴ A genetic theoretical viewpoint proposes that 'most development is determined by a child's genetic blueprint . . . Although this theoretical viewpoint acknowledges the influence of environment on development.'⁵

6.3.2.2 Parent's Personality

A mature and healthy personality results from supportive developmental experiences of parenting history.⁶ Children of active mothers are twice more active than inactive mothers. Children are six times active if both parents are active.⁷ Temperamental problems can be solved by a positive mother-child relationship that is linked with

¹ Parke and Gauvain, *Child Psychology*, p. 478

² Ibid, p. 489-490.

³ Shaffer, *Social and Personality Development*, p. 80.

⁴ Parke and Gauvain, *Child Psychology*, p. 525.

⁵ Mary Jo Zember and Libby Balter Blume, *Middle Childhood Developmental: A Contextual Approach* (New Jersey: Pearson, 2009), p. 78.

⁶ Belsky, J. "The determinants of parenting: A Process Model," *Child Development* 55, (1984): pp. 83-96.

⁷ Aarnio M., Winter T., Kujala U. M., and Kaprio J., "Familial Aggregation of Leisure-Time Physical Activity—a Three Generation Study," *International Journal of Sports Medicine* 18, (1997), pp. 549-556.

strong conscience development in young children.¹ The partners' interpersonal relationship has a significant impact on their children.² Research has shown that partner's with mutual support, affection, sensitivity, and competent child-rearing practices are more involved with their children.³ Parents greatly influence physical, intellectual, and motoric experiences in middle childhood. They can provide an enriched environment for optimal brain development to encourage cognitively stimulating activities.⁴

6.3.2.3 Modeling

Parenting history may have a direct influence on current parenting behavior through modeling.⁵ Modeling helps in the transmission of beliefs, values, attitudes, and behavioural practices from generation to generation.⁶ Parents teach social rules and roles to their children through reinforcement techniques, observational learning, and modeling behavior. Therefore, a child will emulate his parent's hypocritical words or actual behavior by copying his parent. The socialization approach "do as I say, not as I do" is a contested approach.⁷ Parents' modelling of pro-social behavior may be successful in promoting altruism in children.⁸

6.3.2.4 Malnutrition

Malnutrition causes disease that, in turn, hinders physical growth of children.⁹ Malnutrition can have overwhelming influences on motor development in the preschool years.¹⁰ Inadequate and excessive food intake is not suitable for children.¹¹ Inadequate nutrition adversely affects children's intellectual and verbal ability as well

¹ Parke and Gauvain, *Child Psychology*, p. 520.

² Ibid, pp. 393-94.

³ Katz L. F., and Gottman J. M., "Buffering Children from Marital Conflict and Dissolution," *Journal of Clinical Child Psychology* 26, (1997): pp. 157-171.

⁴ Zember and Blume, *Middle Childhood Developmental*, p. 113.

⁵ Schroeder and Gordon, *Assessment and Treatment of Childhood Problems*, p. 28.

⁶ Bandura A., 1986, "Social Foundations of Thought and Action. A Social Cognitive Theory," in *Child Psychology*, Vasta, Miller, and Ellis, p. 581.

⁷ Parke and Gauvain, *Child Psychology*, pp. 396-97.

⁸ Einsberg N., Fabes R. A., and Spinard L., "Prosocial Development," in *Child Psychology*, Parke and Gauvain, p. 526.

⁹ Berk, *Development Through the Lifespan*, p. 209.

¹⁰ Jeffery Trawick-Smith, *Early Childhood Developmental: A Multicultural Perspective*, 5th ed. (New Jersey: Pearson Education, 2010), p. 219.

¹¹ Hoffnung M., et al., *Lifespan Development*, p. 287.

as learning and memory.¹ Adults and children apply negative stereotypes to obese children, and rate them as ugly, lazy, deceitful, and sloppy, which affects a child's social acceptability.² In developing countries, children's dietary growth problems are related to malnutrition.³

6.3.2.5 Sibling Relationships and Friendship

Sibling relationships play an important role in the development of children by providing them reliable companionship during early childhood.⁴ Siblings such as brothers and sisters exert a key influence on one another's psychological development positively and negatively. They provide developmental benefits in the form of comfort, companionship, playful enjoyment and learning. Conversely, such relationships can be the source of friction, conflict, and jealousy. Older siblings serve as instructors to younger siblings, particularly in social relationships, music, movies, television, and academic skills.⁵ In western cultures, younger and older siblings promote rapid development of social cognitive skills in children. Burns and Goodnow found that individual friendship and the group's popularity depends on a caring attitude, avoiding aggression, availability and common interests during middle childhood.⁶

6.3.2.6 Home Environment

Home environments may affect the development of personality traits including passivity, tolerance, and cooperation.⁷ Parent-child attachment plays a significant role in social-emotional development during the preschool years.⁸ Parents manage a child's home environment by decorating the child's room, providing toys and books, exposing them to television viewing, and choosing the neighborhood within which the

¹ Hughes, Noppe and Noppe, *Child Development*, p. 179.

² Tiggemann M., and Anesbury T., "An attempt to reduce negative stereotyping of obesity in children by changing controllability beliefs," *Health Education Research* 15, no. 2, (2000): pp. 145-52.

³ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 268.

⁴ Hoffnung M., et al., *Lifespan Development*, p. 252.

⁵ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 238.

⁶ Burns A., and Goodnow J., 1985 "Children and Families in Australia," in *Looking Forward Through the Lifespan: Developmental Psychology*, Peterson, p. 241.

⁷ Bartels M., et al., "Genetic and Environmental Mechanisms Underlying Stability and Change in Problem Behaviours at ages 3, 7, 10, and 12," *Developmental Psychology* 40, (2004): pp. 852- 67.

⁸ Hoffnung M., et al., *Lifespan Development*, p. 245.

family resides.¹ Fathers play a vital role in the development of children, and are considered important caregivers especially for boys.² Grandparents play key roles in the development of children by providing care and other responsibilities. Siblings promote learning, language and cognitive development, and provide companionship that parents cannot.³ Parents greatly influence physical, intellectual, motoric experiences in middle childhood. They can provide an enriching environment for optimal brain development to encourage cognitively stimulating activities by reducing television watching time.⁴

6.3.2.7 Marital Relationships

The marital relationship may influence directly the general psychological well-being of parents and may exert an indirect effect on parenting skills.⁵ Research on parent's mental health demonstrates that maternal depression is related to negative parent behaviors such as physical punishment, increased criticism, aversive responses, avoidance of confrontation, less control on child behavior, and perception of increased deviant child behavior.⁶ Children raised in families with marital distress and conflict are at risk of psychological problems, such as aggression and anxiety.⁷ Marital distress is associated with increased conflict between siblings, conflict behavior for parental modeling, and skills.⁸

¹ Ladd G. W., and Pettit G. S., 2002, "Parents and Children's Peer Relationships," and Parke R. D., and Buriel R., 2006, Socialization in Family: Ethnic and Ecological Perspectives," in *Child Psychology*, Parke and Gauvain, p. 397.

² Trawick-Smith, *Early Childhood Developmental*, pp. 469-70.

³ Trawick-Smith, *Early Childhood Developmental*, p. 471.

⁴ Zember and Blume, *Middle Childhood Developmental*, p. 113.

⁵ Belsky, J. "The determinants of parenting: A Process Model," *Child Development* 55, (1984): pp. 83-96.

⁶ Webster-Stratton C. and Hammond M., "Maternal depression and its relationship to life stress, perceptions of child behavior problems, parenting behaviors, and child conduct problems," *Journal of Abnormal Child Psychology* 16, (1988): pp. 299-315. Kochanska, G., Kuczynski, L., Radke-Yarrow, M., and Welsh J. D. "Resolutions of control episodes between well and affectively ill mothers and their young children," *Journal of Abnormal Psychology* 15, (1987): pp. 441-456. Schaughency, E. A., and Lahey, B. B., "Mothers and fathers perceptions of child deviance: Roles of child behavior, parental depression, and marital satisfaction," *Journal of Consulting and Clinical Psychology* 53, (1985): pp. 718-723.

⁷ Encyclopedia of Applied Psychology, ed. Charles Spielberger, (Florida: Elsevier Inc, 2004), vol. 1, p. 584.

⁸ Dunn J. and Munn P., "Sibling quarrels and maternal intervention: Individual differences in understanding and aggression," *Journal of Child Psychology and Psychiatry* 27, (1986a): pp. 583-595.

6.3.2.8 Parents Conflicts

Marital conflicts may have direct or indirect effects on child-rearing practices.¹ For instance, parents who are cold, unresponsive, angry, and exhibit deficient parenting styles may affect the children indirectly; in turn, children tend to display anger and noncompliance towards their parents.² Parents' arguments and fights may have a direct influence on their children. Parents can reduce the harmful effects of their conflicts on their children through facilitating constructive discussions, sharing, respectful opinions, providing mutual support and warmth, and demonstrating healthy negotiation.³ Parents' ongoing conflicts result in increased behavioral problems, creating a source of stress in children. Similarly, parents who are genetically predisposed toward aggressive behavior may transmit this predisposition to their children. There is strong evidence that parental conflict causes child maladjustment in the same way child behavior problems exacerbate parental conflict.⁴

6.3.2.9 Parenting Styles

Parenting exerts a significant influence on the development of children and adolescents.⁵ Parenting patterns and styles reflect two primary dimensions: emotionality and control. Parents may be warm, loving, responsive, and child centered. In contrast, parents may be demanding and restricting or permissive, undemanding, and petty toward their children.⁶ There are four dominant parenting styles including authoritative, authoritarian, permissive and uninvolved. Authoritative parents show high levels of control, clarity of communication, maturity demands, and nurturance. Authoritarian parents display high levels of control and demand for mature behaviour, but low levels of clarity of communication and nurturance. Permissive parents show low levels of control and maturity demands, a high level of

¹ Parke and Gauvain, *Child Psychology*, p. 394.

² Katz L. F., and Gottman J. M., "Buffering Children from Marital Conflict and Dissolution," *Journal of Clinical Child Psychology* 26, (1997): pp. 157-171.

³ Parke and Gauvain, *Child Psychology*, p. 394.

⁴ Long N., and Forehand R., "The effects of parental divorce and parental conflict on children: An overview," *Developmental and Behavioral Pediatrics* 8, (1987): pp. 292-296.

⁵ Shaffer, *Social and Personality Development*, p. 496.

⁶ Parke and Gauvain, *Child Psychology*, p. 398.

nurturance, and inconsistency in clarity of communication. Uninvolved parents exhibit low levels of all four dimensions.¹

In western cultures, the authoritative pattern of child rearing is considered an effective method when combined with love, warmth, and provision of guidance followed by reasonable limit setting. Effective parents must be adaptable to their own child by creating a good fit between their parenting practices and the child's unique characteristics.² Authoritative parenting styles tend to produce children who exhibit altruistic behaviours, whereas permissive/ indulgent parenting practices tend to produce impulsive children who demonstrate low levels of responsibility, assertion, and peer popularity.³

6.3.2.10 Divorce and its Impact on Children

Divorce results in multiple stressors for the child and family.⁴ The sources of stress include parental divorce, ongoing parental conflict, the child's personality characteristics, parental adjustment, adjustment of the custodial parent, and contact with the noncustodial parent, remarriage of the custodial parent, age and gender of the child, and quality of parent-child interaction.⁵ Wolchick et al., found that the warmth and consistent behaviour of divorced mothers reduced adjustment problems for children during the ages 8 to 15 years.⁶ For divorced women, remarriage may represent a source of economic, emotional, and child-rearing support.⁷ Children from divorced and blended families exhibit problem behaviours including aggressive, antisocial, noncompliant behaviours, and disruptions in peer relations.⁸ Divorce results in multiple stressors for the child and family.⁹ The sources of stress are

¹ Hoffnang M., et al., *Lifespan Development*, p. 247

² Shaffer, *Social and Personality Development*, pp. 496, 497-498.

³ Peterson, *Looking Forward Through the Lifespan - Developmental Psychology*, p. 233-34.

⁴ Rutter, M. (1983). Stress, coping, and development: Some issues and some questions. In Carolyn S. Schroeder and Betty N. Gordon, *Assessment and Treatment of Childhood Problems* (New York: The Guilford Press, 1991), p. 96.

⁵ Schroeder and Gordon, *Assessment and Treatment of Childhood Problems*, pp. 96-97.

⁶ Wolchik, S. A., et al., "Maternal Acceptance and Consistency of Discipline as Buffers of Divorce Stressors on Children's Psychological Adjustment Problems," *Journal of Abnormal Child Psychology* 28, (2000): pp. 87-102.

⁷ Parke and Gauvain, *Child Psychology*, p. 419.

⁸ Hetherington E. M., Bridges M., and Insabella G. M., "Five Perspectives on the Association between Divorce and Remarriage and Children's Adjustment," *American Psychologist* 53, (1998): pp. 167-184.

⁹ Rutter, M. (1983). Stress, coping, and development: Some issues and some questions. In Carolyn S. Schroeder and Betty N. Gordon, *Assessment and Treatment of Childhood Problems* (New York: The Guilford Press, 1991), p. 96.

parental divorce, ongoing parental conflict, the child's personality characteristics, parental adjustment, adjustment of custodial parent, contact with the noncustodial parent, remarriage of the custodial parent, age and gender of the child, and quality of parent-child interaction.¹

6.3.2.11 Family Environment

The family environment is considered very important in shaping children's early development. Some family factors that can influence a child's school readiness include the family economic position, stable family structure, and an enriched family environment.² Adverse economic conditions, including low-paying, unstable employment, joblessness, and debt place pressures on families. In turn, marital conflicts may arise including parental depression that may lead to child adjustment problems.³ School-aged children are influenced by factors including family, peers, and media.⁴ Children's physical development and growth may be affected by parents' genetic history, nutrition, the safety and stability of the home, and medical care.⁵ Homeless children suffer from high levels of stress, which in turn, affect their health and school performance.⁶ Similarly, domestic violence may affect children's neurological and cognitive development, and academic achievement.⁷

6.3.2.12 Environmental Factors

Environmental factors including family, peers and mass media affect children's willingness to behave pro-socially.⁸ Peers influence children's attitudes toward school and their success in school.⁹ The social environment has influence on a child's

¹ Carolyn, S. Schroeder and Betty, N. Gordon. *Assessment and Treatment of Childhood Problems*, pp. 96-97.

² Encyclopedia of Applied Psychology, ed. Charles Spielberger, vol. 1, p. 3.

³ Conger R. D., "A Family Process Model of Economic Hardship and Adjustment of Early Adolescent Boys," *Child Development* 63, (1992), pp. 526-541

⁴ Betty Lucas, "Nutrition for School-Age Children," ed. Trahms and Pipes, *Nutrition in Infancy and Childhood*, pp. 282-304

⁵ Zember and Blume, *Middle Childhood Developmental*, p. 112.

⁶ Parrish M., (2004), "Urban Poverty and Homelessness as Hidden Demographic Variables Relevant to Academic Achievement," in *Middle Childhood Developmental*, Zember and Blume, p. 112.

⁷ El-Sheikh M., Harger J., and Whitson S. M., "Exposure to Interparental Conflict and Children's Adjustment and Physical Health: The Moderating Role of Vagal Tone," *Child Development* 72, (2001), pp. 1617-36, Margolin G., and Gordis E. B., "The Effects of Family and Community Violence on Children," *Annual Review of Psychology* 51 (2000), pp. 445-79.

⁸ Parke and Gauvain, *Child Psychology*, p. 525.

⁹ Ibid, p. 367.

intellectual functioning.¹ Peers accepting others show positive attitudes toward school and high performance, whereas peers who have experienced rejection, show unfavorable attitudes and poor performance in school.² Television and computers have both positive and negative influences on the development of a child's personality. TV and computer programs may contribute positively to educational development, early learning, cognitive development, social skills,³ and health. They may potentially promote negative effects on a child's personality, including aggressive thoughts and feelings, violent behavior, antisocial attitudes, desensitization to violence, social stereotyping, and health problems (obesity).⁴

6.3.3 Problems of Childhood, Their Causes, and Methods of Treatment

This section discusses problems occurring during childhood, their causes and methods of treatment from a contemporary psychological perspective. The following section describes common psychological problems that can be identified in childhood.

6.3.3.1 Separation Anxiety

Separation anxiety disorder occurs only in children. Causes of anxiety disorders include a combination of factors such as genetic predisposition, learning experiences, early trauma, and family interactions. Treatment for anxiety disorders include medication treatment, behavioral and cognitive-behavioral therapies, where behavioral therapy use operant and classical conditioning principles, and cognitive-behavioral therapy uses rewards to encourage desired behavior.⁵

6.3.3.2 Fear and Anxiety

Fear develops in infancy and usually declines in middle childhood. Infants often experience fear of loud noises, whereas toddlers experience fear of darkness.⁶

¹ Ibid, p. 366.

² Ladd G. W., "Having Friends, Keeping Friends, Making Friends, and Being Linked by Peers in the Classroom: Predictors of Children's Early School Adjustment?," *Child Development* 61, (1990): pp. 1081–1100.

³ Social skills are thoughts, actions, and emotional regulatory activities that enable children to achieve personal or social goals while maintaining harmony with their social partners. Shaffer, *Social and Personality Development*, p. 458.

⁴ Shaffer, *Social and Personality Development*, pp. 416–32.

⁵ Brain and Mukherji, *Understanding Child Psychology*, pp. 190–91, 195.

⁶ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 273.

Table 6.4 delineates fear and anxiety associated with different age levels in children¹:

Fear and Anxiety Associated with Different Age Levels in Children	
Age	Focus of Fear or Anxiety
0-6 Months	Loud noises, loss of support, excessive sensory stimuli.
6-9 Months	Strangers, sudden or unexpected stimuli like noise.
1 year	Separation from caretaker, strangers, toilet, injury.
2 years	Separation from caretaker, animals, darkness, a variety of fears of loud noises like thunder, sirens, etc., imaginary creatures.
3 years	Masks, animals, being alone, separation from caretakers.
4 years	Animals, darkness, noises.
5 years	Animals, dark, bad people, separation from caretakers.
6 years	Supernatural creations like monsters, ghosts, etc., thunder, lightning, sleeping alone, bodily injury, separation from caretakers (going to school).
7-8 years	Supernatural creations monsters, ghosts, etc. found in movies or books, extraordinary events in the media (kidnappings, bombing, wars), injury, staying alone.
9-12 years	School situations like tests, oral reports, loud answering questions, etc., peer bullying or teasing, rejection.
13-18 years	Embarrassment or humiliation, social alienation, school performance, failure, injury or serious illness, natural or man-made disasters, death.

Anxiety disorders include separation anxiety disorder (SAD), specific phobias such as social phobia, obsessive-compulsive disorders (OCD), and panic disorder, generalized anxiety disorder (GAD), school refusal behavior, anxiety and attention deficit disorders. Behavioral therapy interventions are employed for the treatment of anxiety

¹ This table is drawn from the book Handbook of Clinical Child Psychology, edited by C. Eugene Walker and Michael C. Roberts, p. 294.

disorders in children. The most frequently employed treatment for anxiety disorders is *in vivo systematic desensitization/ exposure*: that is a gradual exposure from the least feared to the most anxiety provoking stimulus / situation, and is used for separation anxiety disorder (SAD) and phobias. Flooding and impulsive therapies are used to decrease or dissipate a child's anxiety such as school avoidance, which involves continuous exposure to the anxiety provoking situation or object. Modeling is used to overcome fear and anxiety through the process of observational learning. Contingency management methods based on operant conditioning may serve to maintain the child's anxious, fearful, and avoidant behavior through inadvertent rewards and reinforcement. Cognitive behavioral therapy focuses on producing cognitive changes that will produce behavioral changes incompatible with anxious or phobic symptoms. Parent intervention and family therapy are also useful for the treatment of childhood fear and anxiety that serve to support behavioral and cognitive-behavioral therapies.¹

6.3.3.3 Aggression

Aggression is defined as, "any action that has the intent of harming another, either physically or psychologically."² Aggressive behavior often starts in childhood and may continue into adolescence and adults. The causes of aggression include genetic, biological, and environmental factors.³ In school, children may exhibit conduct problems and social conflicts with peers.⁴ A small number of children may have externalizing behaviour problems and display extreme emotional reactions, including very aggressive, disruptive antisocial behaviour.⁵ Children also have internalizing behaviour problems and demonstrate emotional difficulties through withdrawn, sad, and anxious behaviour as well as through physical ailments and school avoidance.⁶ From a psychodynamic perspective, aggression is understood to have developed from repressed feelings that may be released through physical exercise such as sport.⁷

¹ Anne Marie Albano, David Causey, and Bryan D. Carter, "Fear and Anxiety in Children," ed. C. Eugene Walker and Michael C. Roberts, *Handbook of Clinical Child Psychology*, 3rd ed. (New York: John Wiley and Sons, 2001), pp. 295-99, 304-07.

² Trawick-Smith, *Early Childhood Developmental*, p. 314.

³ Christine Brain and Penny Mukherji, *Understanding Child Psychology*, (Bolton: Nelson Thornes, 2005), pp. 185-86; Parke and Gauvain, *Child Psychology*, p. 534-35.

⁴ Trawick-Smith, *Early Childhood Developmental*, p. 452.

⁵ Valiente C., et al., "The Relations of Effortful Control and Reactive Control to Children's Externalizing Problems: A Longitudinal Assessment," *Journal of Personality* 71, (2003): pp. 1171-96.

⁶ Whalen, R. J., "Emotional Disturbance," in *Early Childhood Developmental*, Trawick-Smith, p. 452.

⁷ Brain and Mukherji, *Understanding Child Psychology*, p. 186

Maturationists and Psychoanalytic theorists believe that children are born with an aggressive temperament. Behaviourists suggest that aggressive behaviour is shaped and rewarded by the individual's social environment. Cognitive-developmental and social information processing theorists propose that there is an intellectual component that influences aggression. Ecological systems theorists argue that harsh parental discipline or television watching develops aggression in children. These theoretical perspectives are useful in understanding and responding to problems of aggression.¹ Treatment of aggression includes drug treatment, cognitive and behavioural techniques. Cognitive behavioural therapy (CTB) can be useful for aggressive behaviour, where thinking and behaviour are considered and then treated by using anger management training. Behavioural techniques involve the use of operant conditioning, where positive (giving something pleasant) and negative (avoiding something unpleasant) reinforcement, and punishment (administering an unpleasant consequence for doing wrong) are utilized.²

6.3.3.4 Bedtime Problems

Bedtime problems may include: the bedtime battle, the bedtime game, the summons, coming to mother's bed. Behavioral Management Techniques are used for the treatment of bedtime problems during early childhood. Parents can use five steps in order to manage bedtime problems, including: preparing the child for bed, preparing them for sleep, reinforcement to encourage the child going to bed during the first hour, consistently applying such reinforcements, and the use of a bedtime chart to encourage positive behavior.³

6.3.3.5 Bullying behavior

Bullying is defined as, "a type of proactive aggression in which aggressive acts are employed to achieve interpersonal dominance over others."⁴ Bullying has forms such as: direct face-to-face physical or verbal confrontations, and indirect which is less

¹ Trawick-Smith, *Early Childhood Developmental*, pp. 311-12.

² Brain and Mukherji, *Understanding Child Psychology*, pp. 188-89.

³ Martin Herbert, *Clinical Child and Adolescent Psychology*, 3rd ed. (New York: John Wiley and Sons, 2006), pp. 135-37.

⁴ Crick N. R., and Dodge K. A., "'Superiority' is in the Eye of the Beholder. A Comment on Sutton, Smith, and Swettenham," *Social Development* 8, (1999), pp. 128-131

visible harm-doing like spreading rumors and social exclusion.¹ Nansel, Haynie, and Simons-Morton investigated that bullying and victimization are common among middle school children.² Studies highlight four factors that contribute to the development of bullying behavior in children: lack of parental warmth in the early years; a parent's failure to set adequate and clear limits for aggressive behavior; use of physical punishment by parents; and a child's difficult and impulsive temperament.³

In school, the primary prevention focuses on empowering students to learn problem solving and conflict resolution skills, prosocial and supportive classroom environment, and safe and secure school environment. The secondary prevention emphasizes students exhibiting bullying behavior, parents of bullying students, peer groups facilitating, supporting, and reinforcing bullying students, school environment where bullying occurs.⁴ The treatment of bullying children focuses on reducing their internalizing problems, promoting interpersonal competence skills for initiation and maintenance of friendship, and reducing withdrawal and isolation; whereas victimized children should develop communication skills to distress situation of bullying and victimization in order to promote a positive response from parents and peers.⁵

6.3.3.6 Childhood Obesity

Obesity in children is a serious concern in developed countries. In most cultures, obesity has strong social-emotional consequences.⁶ Childhood obesity can represent serious psychological and social disadvantage in many cultures.⁷ Lack of exercise is a

¹ Árni Víkingur Sveinsson and Richard J. Morris, "Conceptual and Methodological Issues in Assessment and Intervention with School Bullies", in *Bullying, Victimization, and Peer Harassment: A Handbook of Prevention and Intervention*, ed. Joseph E. Zins, Maurice J. Elias, and Charles A. Maher, (New York: The Haworth Press, 2007), p. 11. (9-26)

² Tonja R. Nansel, Denise L. Haynie, and Bruce G. Simons-Morton, "The Association of Bullying and Victimization with Middle School Adjustment", in *Bullying, Victimization, and Peer Harassment: A Handbook of Prevention and Intervention*, ed. Joseph E. Zins, Maurice J. Elias, and Charles A. Maher, (New York: The Haworth Press, 2007), p. 59. (49-65)

³ Olweus D., "Bullying or Peer Abuse at School: Facts and Intervention," *Current Directions in Psychological Science* 4. (1995): pp. 196-200.

⁴ Howard M. Knoff, "Teasing, Taunting, Bullying, Harassment, and Aggression: A School-Wide Approach to Prevention, Strategic Intervention, and Crisis Management", in *Bullying, Victimization, and Peer Harassment: A Handbook of Prevention and Intervention*, ed. Joseph E. Zins, Maurice J. Elias, and Charles A. Maher, (New York: The Haworth Press, 2007), p. 390. (389-412)

⁵ Suzanne Goldbaum, Wendy M. Craig, Debra Pepler, and Jennifer Connolly, "Developmental Trajectories of Victimization: Identifying Risk and Protective Factors", in *Bullying, Victimization, and Peer Harassment: A Handbook of Prevention and Intervention*, ed. Joseph E. Zins, Maurice J. Elias, and Charles A. Maher, (New York: The Haworth Press, 2007), p. 157. (143-160)

⁶ Bukatko and Daehler, *Child Development*, p. 174.

⁷ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 266.

significant contributing factor to obesity.¹ Research confirms that faulty eating patterns established at an early age are a major factor in obesity in children.² Two promising obesity prevention approaches include: 1) reducing children's exposure to television and television advertising that focuses on unhealthy foods, and 2) providing school-based programs that promote a wide variety of physical activities for children.³ Weight management experts recommend steps to control obesity in children including consumption of vegetables, fruits, whole-grain products, lean meat, poultry, fish, lentils, beans, low-fat or non-fat milk, limiting sugar-sweetened vegetables, sugar and saturated fats, and limiting children's TV, video game, and computer time.⁴ Children who watch excessive amounts of television are at greater risks of obesity.⁵ The effective treatment of obesity requires optimizing children's physical health as well as social and emotional development.⁶

6.3.3.7 Attention-Deficit Hyperactivity Disorder (ADHD)

Attention-Deficit Hyperactivity Disorder (ADHD) is a persistent pattern of inattention and hyperactivity or impulsivity that far exceeds such behaviours observed in children at comparable levels of development.⁷ The causes of ADHD include genetic factors, brain function problems, diet problems, and social and environmental factors. Treatment for ADHD involves medication and teaching strategies including parent training programmes, classroom management programmes, and social skills training for the child.⁸ Parents can reward appropriate behaviour for desired responses and indirect punishment of undesired behaviour by ignoring the child.⁹ In classroom management programmes, teachers set goals for the child and reward them on

¹ White, Hayes, and Livesey, *Developmental Psychology*, p. 94.

² Hoffnang M., et al., *Lifespan Development*, p. 286.

³ Haby, et al., "A New Approach to Assessing the Health Benefits from Obesity Interventions in Children and Adolescents: The Assessing Cost-Effectiveness in Obesity Project," *International Journal of Obesity* 30 (2006): pp. 1463-75.

⁴ Boyd and Bee, *The Developing Child*, p. 105.

⁵ Hesketh K., et al., "Stability of Television Viewing and Electronic Game/Computer use in a Prospective Cohort Study of Australian Children: Relationship with Body Mass Index," *International Journal of Behavioural Nutrition and Physical Activity* 4, (2007): pp. 60-68.

⁶ Peterson, *Looking Forward Through the Lifespan: Developmental Psychology*, p. 267.

⁷ American Psychiatric Association, 2000, "Diagnostic and Statistical Manual for Mental Disorder," in *Child Psychology*, Parke and Gauvain, p. 564.

⁸ Christine Brain and Penny Mukherji, *Understanding Child Psychology*, (Bolton: Nelson Thornes, 2005), pp. 182-83.

⁹ Anastopoulos A. D., et al., "Parent Training for Attention-Deficit Hyperactivity Disorder: Its Impact on Parent Functioning," *Journal of Abnormal Child Psychology* 21, (1993), pp. 581-596.

achieving goals.¹ The major treatment for hyperactivity is behavioural therapy, a psychological form of treatment based on social learning principles, primarily reinforcement; in which parents and teachers are taught to identify and monitor various aspects of the hyperactive child's behaviour.²

6.3.3.8 Toilet Training Problems

When a child urinates in clothing or other inappropriate places it is termed as enuresis. However, it occurs beyond the toilet training, behavior and the age of anticipated bladder control in children. Its causes involve genetic, medical (disease), psychosocial (adjustment problems or punishment), developmental (disabled or stress), and psychological (problems at home, including divorce, or school bullying, or other stresses leading to regression). Treatment programs for toilet training problems include: delaying urination, fluid increase, the start and stop method, as well as incentives. These are effective techniques, but their effectiveness to bed-wetting is not yet well established. Behavioural treatments include incentives, bladder training, and conditioning method, decreasing fluid at night time.³

6.4 Discussion

This chapter delineates the childhood personality development within the broader realms of the *Sunnah* and contemporary psychology. The findings highlight that the two perspectives draw some parallel conclusions on aspects of personality development, factors influencing personality development and childhood problems and their treatment. Generally speaking, both perspectives provides an extensive overview of the literature related to personality development in children in terms of their sound development and rearing practices. However, the *Sunnah* perspective employs a religious paradigm in exploring physical, religious, linguistic, emotional, educational, social, and sexual development by highlighting the relationship of these aspects to the development of personality in children. For example, the *Sunnah* introduces strategies to foster the healthy physical development of children, including the employment of supplications, eating and drinking principles, etiquettes of drinking

¹ Kazdin A. E., 1994, "Behaviour Modification in Applied Setting," in *Understanding Child Psychology*, Brain and Mukherji, p. 184

² Parke and Gauvain, *Child Psychology* p. 566.

³ Martin Herbert, *Clinical Child and Adolescent Psychology*, pp. 140-143.

and eating, etiquettes of toilet, health care techniques, and significance of exercise and play. For the religious development of children, the *Sunnah* focuses on firstly parenting models, then emphasizes the fostering of Islamic faith and developing of prayers as well as the recitation of the Holy Qur'an. Language development is carried out by describing the rules and etiquettes of communication and dialogue, including the use of decent, soft, polite, and appealing words and avoiding abusive, harsh, rude, and unrespectable words. In terms of emotional development, the *Sunnah* emphasizes the influences of parents, family members, and peers during childhood and recommends caring and nurturing behavior in the form of kindness, love, softness, and affection towards children. Further, the *Sunnah* recommends educational development in children grounded in the religious domain, emphasizing the Qur'anic education of children, including learning how to perform prayer from seven years of age. Focusing on social development, the *Sunnah* draws attention to the home and social environment of children. Parents are held accountable and responsible for the supervision of children in interacting with family members, peers, and friends. The *Sunnah* provides guidance for the sexual development of children by discussing certain principles for the socialization of gender roles in a Muslim community. In contrast, contemporary psychologists explore physical, religious, linguistic, emotional, educational, social, and sexual development in children within a theoretical and empirical psychological framework. Psychological studies highlight the importance of a balanced diet, the role of parent, peers and the teacher's role, and the role of sport in contributing to the physical health of children. However, there is a dearth of research focusing on religious development in children. Psychological research and studies delineate theories and rules of child language development and shaping of emotional development by categorizing children according to specific developmental characteristics. Contemporary psychologists highlight the roles of parents, teachers, and schools in a child's educational development. Moral development and social development are also grounded in psychological theory to explain socialization of children. Finally, sexual development is examined primarily according to gender roles inherent in western societies. This discussion emphasizes how the *Sunnah* and contemporary psychological research draws attention to theories and principles of personality development in children respectively. However, the *Sunnah* addresses developmental aspects of personality development from a religious

and humanistic perspective in contrast to contemporary psychological research that is influenced by empirical understandings.

This chapter provides an overview of factors that influence a child's personality development. The chapter highlighted that a child's personality development is broadly influenced by a range of factors, including their heredity, family, home and social environment. Moreover, the chapter delineated a comprehensive description of the impacts of heredity, parental personality, modeling, malnutrition, sibling relationships and friendship, marital relationships, parental conflict, parenting styles, parenting patterns, divorce and its impact on children, and environmental factors on personality development based on the perspectives of the *Sunnah* and contemporary psychological research. The *Sunnah* perspective, however, gave greater emphasis to factors such as nutritional needs of children, the role of a parents' personality, modelling, sibling relationships and friendship, parenting styles and patterns, parenting practices, family life, the home environment, social relationships, peer interactions, and economic conditions for the development of personality in children. Conversely, contemporary psychological approaches explore factors, including genetics, parental influences, familial and peer, relationships, and the home, and school environment in influencing personality development in children. Findings also highlight a correlation between parent-child relations, child-rearing practices, family-environment, peer relationships, and the social environment in the development of a child's personality. Through the exploration of both perspectives, it is clear that the *Sunnah* and contemporary psychological perspectives share common factors that are associated with a child's personality development. However, a significant point of differentiation between the two perspectives is the religious and humanistic discourse that grounds the *Sunnah* perspective in contrast to the secular humanist orientation applied within contemporary psychological research.

The *Sunnah* examines childhood problems, their causes and their treatments within the framework of religious practice. Supplication therapies and behavior modification techniques, education, and parent modeling are identified as efficacious techniques for the treatment of childhood problems including anxiety, fear, aggression, bedtime problems, bullying, childhood obesity, attention-deficit hyperactivity disorder, and toilet training. Conversely, contemporary psychological approaches focus on behavior

management treatment, behavioral therapy, supportive parenting practices, and other strategies to deal with anxiety, fear, aggression, bedtime problems, bullying, childhood obesity, attention-deficit hyperactivity disorder, and toilet training. In conclusion, the findings from both perspectives emphasize key variables associated with the development of a child's personality; however the *Sunnah* discusses these aspects within a religious and humanistic viewpoint and contemporary psychological research emphasizes a theoretical and empirical orientation.

CHAPTER 7

CONCLUSION

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله
وأصحابه ومن تبعهم بإحسان إلى يوم الدين. وبعد!

7.1 Introduction

The main objective of this thesis was to examine the development of a child's personality from the *Sunnah* of the Prophet (peace be upon him) and contemporary psychology. To achieve this objective, the traditions of the Prophet (peace be upon him) and contemporary psychological research and studies have been explored and synthesized. This chapter provides a summary of the findings of the study, implications of the research, scope for future research, and conclusion of the chapter.

7.2 Discussion of Key Findings of the Study

It is hoped that this research delivers conceptualization of personality development in children and fully explores the processes underlying personality development during childhood within the realms of the *Sunnah* and contemporary psychology. This area of research is predominantly important because it may lead to interventions to help children with challenging personality in Muslim societies. This research suggests new ways of conceptualizing the personality development in children. The following conclusions have been drawn from the findings of this study:

- i. The *Sunnah* delineates the development of a child's personality from the marriage selection and stresses the choice of the best marriage partner, particularly for children. However, contemporary psychology lacks these concerns.
- ii. The *Sunnah* perspective provides a comprehensive overview of various aspects of the development of a child's personality at prenatal, infancy, and childhood stages from the religious domain that if practiced and implemented may be helpful for the upbringing of Muslim children; whereas psychological approaches lays less emphasis on religious practices in providing suitable methods for child rearing and upbringing.

- iii. The *Sunnah* and contemporary psychology highlight the impacts of various factors on the development of a child's personality before and after birth; however, the *Sunnah* is distinctive in describing the impacts of *Halal* eating and drinking on the children.
- iv. The *Sunnah* discusses the problems of Muslim children and provides the best solutions through the supplication, and behavioral management techniques; however, contemporary psychology lacks religious treatment for childhood problems and related disorders.
- v. The *Sunnah* perspective investigates aspects of the personality development in children from a religious paradigm based on revealed knowledge; whereas contemporary psychological approaches based on theoretical and empirical knowledge. This shows that the *Sunnah* approach is unique to human practices for the development of sound and healthy children.
- vi. Finally, the *Sunnah* perspective, mainly aims at producing true believers of Islam, true followers of Allah, and His Prophet Muhammad (peace be upon him), good citizens of the community, and finally obedient children of their parents; whereas western psychology does not focus on these key objectives.

7.3 Implications of the Research

The findings of this research support the need for practical implementation of these strategies and methodologies in order to develop virtuous children with sound personality and highlight the importance of these practical approaches before the personality problems entrenched and maladaptive behaviors occur. Promoting the *Sunnah* traditions and preventing negative practices among children, parents, guardians, and teachers may be an essential element of healthy child development in Muslim societies, which may lead them to become practical Muslims, true followers of Islam, and enthusiastic towards humanity.

7.4 Scope for Future Research

- i. Future research may serve to enrich understanding of how personality development emerges across different Muslim cultures and societies and its relevance to the *Sunnah* of the Prophet (peace be upon him).

- ii. Future research should examine the pathways linking children personality development and environment in detail. Researchers need to understand more about the personality development in children and environmental constructs.
- iii. More research is needed that earnestly takes on the practical task of what exactly develops in personality development as children into adolescence and adults.

7.5 Conclusion

To conclude, I hope this study will serve its purpose in presenting the significance of the development of a child's personality from the *Sunnah* and contemporary psychology perspectives. It is hoped that this endeavor would be helpful in facilitating the developmental aspects in children by improving them in their health, abilities, making them good citizens, and finally developing them as strong future generations having normal personality. I believe that this research will be beneficial for producing true believers of Islam. At the same time, this study will be helpful for parents, guardians, instructors, and teachers in dealing with the issues of children and making them obedient children and good citizens in a Muslim and non-Muslim society.

((أسأل الله التوفيق والسداد والقبول وما توفيقى إلا بالله عليه توكلت وإليه أنيب وصلى الله وسلم على نبينا محمد وعلى آله وأصحابه أجمعين. آمين يا رب العالمين))

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بناء شخصية الطفل بين السنّة النبوية وعلم النفس المعاصر

(دراسة تحليلية ومقارنة)

بحث تكميلي مقدم لنيل درجة الدكتوراه في

الدراسات الإسلامية (أصول الدين)

(تخصص في الحديث وعلومه)

تحت إشراف

بروفيسر الدكتور محمد طاهر
الخليلي رئيس شؤون أكاديمية
ورئيس قسم علم النفس بالجامعة
الإسلامية العالمية إسلام آباد

بروفيسر الدكتور تاج الدين الأزهرى
رئيس قسم الحديث وعلومه بالجامعة
سابقاً ورئيس قسم الدراسات
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بسم الله الرحمن الرحيم

المقدمة

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا من يهده الله فلا مضل له ومن يضلل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله - صلى الله عليه وسلم -.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾ ⁽¹⁾
 ﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ ⁽²⁾
 ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾ ⁽³⁾.

أما بعد: فإن الإسلام دين كامل وهو دين الفطرة. وقد أرسل الله رسوله المصطفى صلى الله عليه وسلم بالهدى ودين الحق وأنزل عليه القرآن الذي هو نور وشفاء للناس. وجعل شخصيته صلى الله عليه وسلم أسوة كاملة إلى يوم القيامة. ويضبطه قول الله تعالى:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾ ⁽⁴⁾.

وشخصية الرسول صلى الله عليه وسلم هي الشخصية الوحيدة التي توسم بأنها سوية في صفاتها وخصائصها وطبائعها واختيارها وموازينها. وتهدى سنته هداية تامة في بناء الشخصية السليمة في جميع مراحل الحياة من الطفولة إلى الشيخوخة. وخصوصاً ترشد السنة للمناهج السليمة التي تؤثر في مرحلة الطفولة. وقد كتب علماء الإسلام في ضوء السنة النبوية حول بناء شخصية الطفل في كتبهم القيمة. وبين الأئمة مناهج السنة علماً وتطبيقاً في تربية الطفل وتنميته وتطوره. فقد شرحوا أسس البناء السليمة المتعلقة بحياة الطفل من حيث العقل

(1) سورة آل عمران : الآية رقم 102.

(2) سورة النساء : الآية رقم 1.

(3) سورة الأحزاب : الآية رقم 70 - 71.

(4) سورة الأحزاب : الآية رقم 21.

والجسد والعقيدة.

وأما علماء النفس المعاصر فقد صَنَّفُوا كتباً كثيرةً حول بناء شخصية الطفل حسب تجاربهم على الأطفال. وقد اختلفت أفكارهم ونظرياتهم وجهودهم في هذا المجال. وما زالوا يحاولون اكتشاف منهج خاص لبناء شخصية الطفل.

ومن هنا تظهر أهمية هذا الموضوع وضرورته. وبناء على هذا أريد أن أكتب رسالة الدكتوراه حول موضوع "بناء شخصية الطفل بين السنة النبوية وعلم النفس المعاصر: (دراسة تحليلية ومقارنة)".

أسأل الله الكريم رب العرش العظيم أن ييسر لي الطرق لجمع مواد البحث ويوفقي إلى تهذيبه وترتيبه وإتمامه وأن يرزقنا الإخلاص في القول والعمل إنه ولي ذلك والقادر عليه. آمين يا رب العالمين.

أهمية الموضوع:

إنَّ بناء شخصية الطفل من الموضوعات المهمة علمياً وواقعياً ويتوجه إليه العلماء شرقاً وغرباً سواء كانوا من المسلمين أم غير المسلمين. فإنَّ مرحلة بناء شخصية الإنسان تبدأ من الطفولة وهذه المرحلة تعتبر من أهم المراحل التي يمر بها الإنسان لأنها بمثابة الأساس الذي يقوم عليه بناء شخصيته من جميع نواحيها العقلية والنفسية والدينية والجسمية والاجتماعية. فإذا كانت عوامل ووسائل التربية والتنشئة في هذه المرحلة سليمة وصحيحة كان الشخص سوياً وإلا فلا. وتتكامل الشخصية إذا وجهت من كل جوانبها وربيت وهذبت من كل أطرافها.

والسنة النبوية من وجه آخر تمثل المنهج الذي يحقق التطبيق الفعلي لبناء شخصية الطفل؛ لأن الذي ما جاء في السنة النبوية من الآثار الواردة المتعلقة بذلك يبين الجانب العلمي والتطبيقي. والقدوة التامة التي يمثلها النبي صلى الله عليه وسلم هي وسيلة عظيمة لتحقيق الجانب التطبيقي في بناء الشخصية السوية للأطفال والهدف هو تقويم الأطفال على الخطوات الصحيحة والمناهج المستقيمة لتهذيبهم وفلاحهم ونجاتهم في الدنيا والآخرة. وقد بينت السنة النبوية أسباباً لمشكلات الأطفال النفسية والسلوكية وسبل علاجها.

وأما علم النفس المعاصر ففيه مناهج حسب تجارب علماء النفس حول بناء شخصية الطفل. وعلماء علم النفس يعتمدون على تجاربهم وخبراتهم في هذا الجانب. وليس لهم قدوة وأسوة إلا التجارب والآراء والنظريات المختلفة في ذلك وحتى الآن لم يصلوا إلى المنهج السليم. فما اتفق من آرائهم ونظرياتهم مع الفطرة السليمة كان صحيحاً وما خرج عن ذلك كان خطأ. وقد بينوا أسباباً لمشكلات الأطفال النفسية والسلوكية وسبل علاجها حسب فهمهم وتجاربهم التي سجلوها في مؤلفاتهم.

ومن هنا تظهر أهمية هذا البحث لأن بناء شخصية الطفل السليمة هو هدف الإسلام وعلم النفس من حيث تناولت بناء شخصية الطفل من منظور السنة النبوية ومقارنتها بعلم النفس المعاصر.

أسباب اختيار الموضوع:

- هذا الموضوع -بناء شخصية الطفل- من الموضوعات المهمة التي يحتاج إليها العالم في كل عصر. وأسباب اختيار الموضوع تتحدد في النقاط التالية:
1. الرغبة في التعرف على هدي السنة النبوية وعلم النفس المعاصر في بناء شخصية الطفل، وإبراز المناهج السليمة في هذا الجانب.
 2. إضافة دراسة جديدة من نوعها تبين منهج السنة النبوية وعلم النفس المعاصر في هذا المجال مع بيان الأمور المشتركة والمختلفة بينهما.
 3. إن الموضوع يفتقر إلى التناول والبحث بما يتناسب مع قيمته وأهميته.
 4. غفلة المسلمين عن منهج السنة النبوية في بناء شخصية الطفل الذي يمتاز عن غيره وتقليد بعض المسلمين لمنهج علم النفس المعاصر والأخذ بكل نظرياته من غير تحقيق.
 5. حاجة العالم الحاضر إلى المنهج السليم الذي بني على أسس علمية وواقعية وتطبيقية في هذا الجانب. فهذه المقارنة تبرز هذا المنهج السليم من خلال السنة النبوية وعلم النفس المعاصر.

6. أردت أن يطلع الناس على خير الهدي المتمثل في سنة النبي صلى الله عليه وسلم في بناء شخصية الطفل.

مشكلة البحث:

ويمكن تحديد مشكلة البحث بمجموعة من الأسئلة:

- 1) ما مفهوم بناء شخصية الطفل في السنة النبوية وعلم النفس المعاصر وما منهج التكوين لشخصيته في المنظورين ؟
- 2) ما أهمية مرحلة الطفولة في بناء شخصية الإنسان في كل من السنة النبوية وعلم النفس المعاصر ؟
- 3) ما الجوانب التي إذا أخذت بعين الاعتبار ، جاء البناء سليماً وصحيحاً، وإذا أهملت جاء البناء ناقصاً وخاطئاً ؟
- 4) ما العوامل التي تؤثر في تكوين شخصية الطفل سلباً وإيجاباً من خلال السنة النبوية وعلم النفس المعاصر ؟
- 5) ما الفوارق بين السنة النبوية وعلم النفس المعاصر بهذا الصدد من حيث المبادئ والنتائج ؟
- 6) ما مشكلات الأطفال النفسية والسلوكية وما أسبابها وما سبل علاجها في المنظورين ؟
- 7) ما هي مميزات وأهداف بناء شخصية الطفل في السنة النبوية وعلم النفس المعاصر ؟

الدراسات السابقة حول البحث:

أما عن الدراسات السابقة في هذا المضمار فقد بذلت قصارى جهدي في سبيل البحث عنها على شبكة المعلومات العنكبوتية (الإنترنت) فلم أعثر على دراسة مستقلة تعنى بموضوع "بناء شخصية الطفل بين السنة النبوية وعلم النفس المعاصر: دراسة تحليلية مقارنة". وأما على وجه العموم فعلماء الإسلام وعلماء علم النفس المعاصر قد ألفوا حول

هذا الموضوع كتباً بدون أي تطبيق من منظورين. وليس هناك دراسة مستقلة تقارن بين منظورين في هذا الجانب. ولكن بحثت عن كتب الأطفال التي تبين أسلوب التربية والتنشئة من الإسلام وعلم النفس المعاصر في الفصل الثاني لكي تظهر الفجوة لبحثي.

منهج البحث:

هو المنهج التحليلي والمقارن. سأقوم بدراسة مقارنة بين السنة النبوية وعلم النفس المعاصر في بناء شخصية الطفل من مرحلة الجنين إلى الطفولة المتأخرة. وذكرت منهج البحث في الفصل الثالث بالتفصيل.

خطوات البحث:

1. جمع المادة العلمية من كتب الأحاديث وكتب علم النفس ووزعها على حسب أبواب البحث وفصوله.
2. عزو الآيات القرآنية إلى موضعها في القرآن الكريم بذكر اسم السورة، ورقم الآية.
3. تخرج الأحاديث النبوية الواردة في البحث بذكر مصادرها ومراجعها من كتب السنة المعتمدة. فإذا كان الحديث في الصحيحين فإني اكتفي بالعزو إليهما. ولا أذكر درجة الحديث إلا فيما رواه غيرهما.
4. عزو الآثار الصحابة رضوان الله عليهم أجمعين والتابعين رحمهم الله إلى مصادرها الأصلية.
5. نقل أقوال علماء النفس الواردة في البحث من كتب علم النفس التخصصية المتعلقة ببناء شخصية الطفل.
6. الاستفادة من كتب التفاسير وشروح المحدثين عند الاستدلال بالكتاب والسنة.
7. شرح الكلمات الغريبة من كتب غريب الحديث والمعاجم اللغوية عند علماء الإسلام وعلم النفس.
8. جمع أقوال أهل العلم التي تتعلق بهذا الموضوع مع عزو النقول إلى مصادرها.
9. الرجوع إلى المواقع الموثوقة في شبكة المعلومات العنكبوتية (الإنترنت).

10. ذكر النتائج التي توصلت إليها من خلال هذه الدراسة ، وذلك حسب استطاعتي.
11. ترتيب فهارس المتعلقة للبحث.

عنوان البحث

بناء شخصية الطفل بين السنّة النبوية وعلم النفس المعاصر:
دراسة تحليلية ومقارنة

خطة البحث

الفصل الأول: المقدمة

- 1.1 المقدمة
- 1.2 أهمية الموضوع
- 1.3 سبب اختيار الموضوع
- 1.4 مشكلة البحث
- 1.5 تساؤلات الدراسة
- 1.6 أهداف البحث
- 1.7 منهج البحث
- 1.8 حدود الدراسة
- 1.9 مصطلحات الدراسة
- 1.10 أهمية بناء شخصية الطفل في السنّة وعلم النفس المعاصر
- 1.11 الخلاصة

الفصل الثاني: الدراسات السابقة

- 2.1 المقدمة
- 2.2 تربية وتنشئة الأطفال في ضوء الإسلام
- 2.3 تربية وتنشئة الأطفال في ضوء علم النفس المعاصر
- 2.4 الخلاصة

الفصل الثالث: منهج البحث

- 3.1 المقدمة
- 3.2 مخطط البحث
- 3.3 البحث الوصفي والبحث الكمي
- 3.4 مخطط البحث لهذه الدراسة
- 3.5 مواطن القوة للبحث الوصفي
- 3.6 مواطن الضعف للبحث الوصفي
- 3.7 منهج البحث الوصفي لهذه الدراسة
- 3.8 مبررات اختيار المنهج الوصفي لهذا البحث
- 3.9 موثوقية وإصلاحية
- 3.10 جمع المواد وتحليل المواد
- 3.11 قضايا التحيز وحدود الدراسة
- 3.12 الخلاصة

الفصل الرابع: بناء الشخصية في مرحلة الجنين في السنة النبوية وعلم النفس المعاصر

4.1 المقدمة

4.2 عناية السنة النبوية بالطفل في مرحلة الجنين

4.2.1 أسس لإختيار في الزواج

4.2.2 المطلب الثاني: العناية بالطفل وهو في رحم أمه

4.2.3 العوامل المؤثرة على الجنين

4.3 عناية علم النفس المعاصر بالطفل في مرحلة الجنين

4.3.1 أسس لإختيار في الزواج

4.3.2 المطلب الثاني: العناية بالطفل وهو في رحم أمه

4.3.3 العوامل المؤثرة على الجنين

4.4 الخلاصة (المقارنة بين المنظورين)

الفصل الخامس: بناء الشخصية في مرحلة الرضاعة في السنة النبوية وعلم النفس المعاصر

5.1 المقدمة

5.2 عناية السنة النبوية بالطفل في مرحلة الرضاعة

5.2.1 جوانب بناء الشخصية في مرحلة الرضاعة

5.2.1.1 جانب البناء الجسمي

5.2.1.2 جانب البناء الديني

5.2.1.3 جانب البناء النفسي والعاطفي

5.2.1.4 جانب البناء اللغوي

5.2.1.5 جانب البناء الاجتماعي

5.2.2 العوامل المؤثرة في مرحلة الرضاعة

5.2.3 مشكلات الطفل في مرحلة الرضاعة وتدابير وقايتها

5.3 عناية علم النفس المعاصر بالطفل في مرحلة الرضاعة

5.3.1 جوانب بناء الشخصية في مرحلة الرضاعة

5.3.1.1 جانب البناء الجسمي

5.3.1.2 جانب البناء الديني

5.3.1.3 جانب البناء النفسي والعاطفي

5.3.1.4 جانب البناء اللغوي

5.3.1.5 جانب البناء الاجتماعي

5.3.2 العوامل المؤثرة في مرحلة الرضاعة

5.3.3 مشكلات الطفل في مرحلة الرضاعة وتدابير وقايتها

5.4 الخلاصة (المقارنة بين المنظورين)

الفصل السادس: بناء الشخصية في مرحلة الطفولة في السنّة

النبوية وعلم النفس المعاصر

6.1 المقدمة

6.2 بناء الشخصية في مرحلة الطفولة في السنّة النبوية

6.2.1 جوانب البناء في مرحلة الطفولة في السنّة النبوية

6.2.1.1 جانب البناء الجسمي

6.2.1.2 جانب البناء الديني

- 6.2.1.3 جانب البناء اللغوي
- 6.2.1.4 جانب البناء النفسي والعاطفي
- 6.2.1.5 جانب البناء الأخلاقي
- 6.2.1.6 جانب البناء التعليمي
- 6.2.1.7 جانب البناء الاجتماعي
- 6.2.1.8 جانب البناء الجنسي
- 6.2.2 العوامل المؤثرة في مرحلة الطفولة في السنّة النبوية
- 6.2.3 مشكلات الطفل وطرق علاجها في مرحلة الطفولة في السنّة النبوية
- 6.3 بناء الشخصية في مرحلة الطفولة في علم النفس المعاصر
- 6.3.1 جوانب البناء في مرحلة الطفولة في علم النفس المعاصر
- 6.3.1.1 جانب البناء الجسمي
- 6.3.1.2 جانب البناء الديني
- 6.3.1.3 جانب البناء اللغوي
- 6.3.1.4 جانب البناء النفسي والعاطفي
- 6.3.1.5 جانب البناء الأخلاقي
- 6.3.1.6 جانب البناء التعليمي
- 6.3.1.7 جانب البناء الاجتماعي
- 6.3.1.8 جانب البناء الجنسي
- 6.3.2 العوامل المؤثرة في مرحلة الطفولة في علم النفس المعاصر
- 6.3.3 مشكلات الطفل وطرق علاجها في مرحلة الطفولة في علم النفس المعاصر
- 6.4 الخلاصة (المقارنة بين المنظورين)

الفصل السابع: النتائج

7.1 المقدمة

7.2 خلاصة أهم النتائج التي سيتم التوصل إليها من خلال الدراسة

7.3 الآثار المترتبة من النتائج

7.4 الهدف للأبحاث المستقبلية

7.5 الخلاصة

المصادر والمراجع