

Curriculum of Children's Education in the Hadith of Muḥammad the Prophet

Muhammad Fakhurrrazi Anshar /Dr.

Director of Hijrah Center, Indonesia

Tonang Lubis /Dr.

Lecturer State Islamic University (UIN), Sumatera Utara, Indonesia

ABSTRACT

The family is the first and basic institution among the various responsible social institutions for preparing the child to enter social life, to be a good and effective element in its maintenance on the basis of righteousness, goodness and effective construction. It is the starting point that affects all stages of life, positively and negatively. The first is the marital relationship through birth, nursery, pre-puberty and ending with complete independence after the self-reliance. Childhood took a large part in the Hadiths of the Messenger of God, and the scholars of Hadith who unanimously agreed on the honorable Sunnah of the Prophet took care of this aspect, and they did not neglect the provisions and manners related to the child in all of their books in the field of Hadith. We will follow in this study, the method of children's education, which was mentioned by the hadiths of the Noble Prophet. The Messenger of God, gave the birth of a child a dignified care, for the birth of a child is not an ordinary matter that passes without attention. It is the right of the newborn baby to be called and choose a good name for him, to remove the harm from him, to be tender, to be called upon, to bless him, to teach him and to watch him, and to treat him.

Keywords: Curriculum, Children, Education, Books of Hadith of Muḥammad the Prophet, Bukhari, Muslim.

INTRODUCTION

Imam al-Bukhari mentioned in his book a chapter: Naming a new born child the day after he is born to someone who did not perform 'Aqīqah on his behalf, on the authority of Abu Musa Al-Ash'arī who said: "A boy was born to me, so I brought him to the Prophet, and He named him Abraham, so he tasted him with a date, then prayed for him for blessing, and gave him to me." (1) He narrated in another Hadith, removing the harm from the boy by the 'Aqīqah, on the authority of Salman bin Amir al-Dhabi, he said: I heard the Messenger of God, saying: "'Aqīqah has to be done for the boy, so shed blood on his behalf, and remove the harm from him". (2) He said in the Hadith: "Order your children to pray when they are seven years old, and beat them for it when they are ten years old". (3).

All of this is a great responsibility that starts from the birth until the adulthood, and the Prophet says: "All of you are shepherds and all of you are responsible for your flock". (4)

This article falls within the curriculum of children's education in the counterpart of the Hadith of the Prophet. We ask God to benefit the nation, especially to parents and educators in training the children.

First Education Curriculum

Annunciation and congratulations on the newborn baby

The Islamic society, in its capacity as social solidarity, does not leave the occasion of joy or sorrow but for the members of the Islamic community to participate in it, so that it becomes a solidly consolidated structure.

The new born child joined to this new society, is welcomed by its members, and hastened to offer the human to his parents as a congratulation. The haste in congratulating the parents increases the happiness in the hearts of the parents, which makes the Islamic community a strong bond. The guest congratulates the parents with the kind method of congratulations mentioned by Ḥasan Al-Baṣri:

- The call to prayer in his right ear, and the Iqāmah in his left ear:
- Imam Ahmad and Tirmidhi narrated that the Messenger of God, gave the call to prayer in the ears of Al-Ḥasan bin 'Ali when Fatima gave birth to him to pray, that is, with her call to prayer. The secret and wisdom of that is as follows:
 1. The first thing that strikes a person's hearing is the words of monotheism and acknowledgment of the greatness of God and martyrdom in Islam.
 2. Informing him about the Muhammadan religion.
 3. It is known that one of the characteristics of the call to prayer is that Satan flees from him, and Satan harms a child in his first upbringing, as the Messenger of God said: There is no child of Adam but that Satan pricks him when he is born, so he starts crying out from his pricking, except for Mary and her son.
 4. The effect of the call to prayer has reaches his heart, even if he does not feel it.

Praying and thanking God Almighty for the new blessing:

It also mentioned in the Hadith narrated by Anas from Mālik that the Messenger of God said: God has not blessed a family member of a servant of blessing, or He said a child, as he says: God willing, there is no power except with God, and he sees in him a calamity without death.

Tending the newborn:

Feeding the child is to chew dates or something similar from the fruits of diabetes to the newborn, then supplicate for blessing and wipe him over. It is also mentioned in a Hadith on the authority of Abu Musa, who said: A boy was born to me, and I brought him to the Prophet, and He named him Abraham and let him to taste the date, then He prayed for his blessing and gave him to me:

The wisdom in that is: Good cohabitation, gentleness and kindness to young children, and the desirability of carrying children to the people of merit in order to supplicate with them.

Baby naming:

If the newborn baby is born, then one of the first honors for him, and righteousness, is to sweeten him with a good name and a nice, honorable nickname. "Likewise, God commanded

His servants, and made it obligatory for them to call Him by the Most Beautiful Names, so He said: "And to God belong the Most Beautiful Names." (Al-'A'rāf: 180).

Imam Muslim narrated in his book: "Sahih" on the authority of Ibn Umar who said: The Messenger of God said: "The most beloved names to God Almighty are: Abdullah and Abd al-Rahman." (5) It is nice that the Prophet named Ibn Abbas Abdullah on the day he was born, but there is no objection to naming the newborn by someone else, as the Prophet named his son Ibrahim and Al-Qāsim.

Among the names that are disliked are:

The Messenger of God said: "Do not name your child to be left-handed, profitable, successful or righteous". (6) In another Hadith: "Because it is forbidden to be called Rafi', Barakah and Yasar". Even the concern of the Prophet was that he used to change ugly names, and on the authority of 'Aisha that the Messenger of God used to change ugly names. Such as he changed the name Birrah: (his honor) to Zainab, as well as the Messenger of God changed the name of 'Asiyah and called her Jamila: (Beautiful). And changed the name of Asram (the strictest) to the name of a plant.

- How do you choose a good name for a child?

1. The name should be taken from the names of religious people, from the names of prophets, messengers and righteous people.
2. To be good in the meaning.
3. The name has to be few letters, light on the tongues, easy to be pronounced.

Shaving the hair of child and 'Aqīqah

On the authority of Samra, he told that the Messenger of God said: "Every boy is held hostage with an 'Aqīqah. It should be slaughtered on his behalf on the seventh day, on which he will be named, and his head should be shaved". (7) The wisdom is behind them as follows:

1. That shaving cleans the dirt from the hair that was mixed with the dirt when it was in the mother's womb.
2. As for the 'Aqīqah, it is the kindness by spreading the lineage of a child: As it is necessary to spread it, lest something be said about him that he does not like, and it is not good for him to go on the ways, so he calls out that he is a son has been born to me, so the kindness is required in the same way.
3. This act (the 'Aqīqah) at the beginning of his birth will be like it seems to him that he gave his son in the way of God, as Abraham did.
4. It releases the pledge of the newborn: He is mortgaged by his 'Aqīqah, and the meaning of the pledge of his 'Aqīqah is that he is forbidden to intercede for his son.

Circumcision

The Prophet commanded the legality of circumcision as stated in the Hadith. The Messenger of God said: "The instinct is five: Circumcision, blackening, trimming the mustache, clipping the nails, and plucking the armpits". (8) He also said: "Circumcision is a Sunnah for the men and an honor for the women". (9) Thus we find the interest of Islam and its keenness to circumcise the boys and girls.

- **Breastfeeding up to two years and weaning**

When Islam binds a man and a woman by the marital bond and brings them together in one stable that is the family, each of them bears the responsibility for building a good society, and gives each spouse duties and rights. The husband has to spend and the wife has to breastfeed. Breastfeeding her newborn child, who needs his hands to touch his mother's breast, to find psychological pleasure and emotional comfort, and nourish his mother's milk with warm tenderness.

The Messenger of God grew up on breastfeeding, as Ḥalima al-Sa'diyah had breastfed Him. Islam pays a great attention to breastfeeding, and God the Almighty said: (Mothers shall breastfeed their children for two full years for whoever wants to complete breastfeeding.) (Al-Baqarah: 23). God forces the newborn on his mother to breastfeed him for two whole years, because God knows that this is the best period in all respects: The health and psychological for the child. Rather, Islam delayed applying the punishment on his adulterous mother, until his breastfeeding ended from his mother's breast. It is a mercy for the child, and care for him is that he grows up strong in body, healthy and not sick.

Imām 'Aḥmad narrated in his book entitled: "Musnad" about the story of Al-Ghāmīdī woman who committed fornication, and the Prophet said to her: "Go back until you give birth". (10) When she gave birth, she brought the boy, carrying him, and said: O Prophet of God! This one has given birth, He said: Go and breastfeed him until you wean him.

Breastfeeding has many and varied advantages

1. The child is breastfed with clean, sterile milk, not cold or hot.
2. Available at all times and there is no corruption in storage.
3. Breastfeeding from the mother's breast develops tenderness and strengthens the emotional bond between the mother and her newborn baby.

Right of custody of the mother

Raising young children and taking care of them when they are young is what is known in jurisprudence as nursery, for women are more capable of it than men because of what they innately have, of more kindness, tenderness and patience, as 'Abu Dawūd narrated: A woman said: O Messenger of God! This son of mine my stomach had a bowl, my breasts had waterskins, and my custody had Eve, and his father divorced me, and wanted to take him away from me, so He said: (You have more right to him as long as you don't get married).(11)

- **The second education curriculum directed to the parents and educators:**

- ***Good Example***

A good example has a great impact on the child's psyche, as the child often imitates his parents, to the extent that they imprint the strongest effects on him, as the Prophet said: (So his parents make him Jews, Christians or Magi). (12) The Messenger of God urges parents to set a good example in creating honesty while dealing with the children

Aḥmad narrated on the authority of Abu Hurairah that the Messenger of God said: "Whoever says to a boy: "Come here to take something," and then does not give anything to him, it is counted a lie". (13) By observing the behavior of adults, children follow their example. If they find their parents the honest, they will grow up on the honesty, and so on in the other matters.

- ***Justice and equality among the children***

The parents are addressed to follow this advice, so that they can achieve what they want, which is the justice and equality among the children, as they have a great impact on the hastening of children to righteousness and obedience. It suffices to know that the child's feeling that one of his parents tends to his brother, and honors him, this feeling will make this child a disgrace, and the parents will not be able to withstand it, as it is mentioned in the story of Joseph's brothers. When they learned from their father the inclination of his heart towards Joseph, they blamed their father by mistake and wanted to kill Joseph, God the Almighty said: (When they said that Joseph and his brother are loved to our father and we are a League, our Father is in a manifest error.* kill Yusuf or throw him in a land, as your face will be before your father and you will be after him, good people).

This is how they prepared plotted this plot against their little brother. The one who did not reach the age of puberty, and he has no sin except that his father showed his love for him more than his brothers. Therefore, no matter how much advice and guidance the parents give, it will not be of any use unless they are obligated to justice and equality among the children.

It was also mentioned in the Hadith of al-Nu'man bin al-Bashir that his father brought him to the Messenger of God and said: I gave to my son a servant that was mine, and the Prophet asked him: Did you do this to all of your children? He said: No. He said: (Fear God and do justice to your children). (14) If it is on the part of duties and needs, there is nothing wrong with the differentiation.

- ***Responding to the children's rights***

Giving the child his right and accepting the right from him instills in him a positive feeling about the life, and he learns that the life is to give and take, and that the justice accustoms him to accepting the right and demanding his rights.

This is the Messenger of God asking permission from a boy on his right side to give up his right to give it to the elder. On the authority of Sahl bin Sa'd: (The Messenger of God brought a drink and drank from it, and on his right was a boy, and on his left were the elders, he said to the boy: Do permit me to give it to the elders? the boy said: No, by God, O Messenger of God! I do not prefer my share to anyone from you, so the Messenger of God put it in his hand). (15)

- ***Prayers for the children***

Supplication is one of the main pillars with which parents are addressed to abide by it, about the moments of acceptance the Messenger of God made clear that the supplication of parents is accepted by God Almighty. That is why we find its danger whoever supplicates for his son, as this is a very dangerous act.

The Messenger of God forbade the fathers and mothers to pray against their children, because this is contrary to Islamic morals and contradicts the Prophetic upbringing. Even the Prophet of God did not supplicate against the polytheists at Tā'if and said: (I hope to God Almighty that there will come out of their generation those who worship God). (16) God Almighty has fulfilled his hope.

The Messenger of God said: (Do not pray against yourselves, against your children, against your servants, and against your money, because you do not know the time that God will accept your supplication. (17)

Instead of being a reason to spoil the child by praying against him, let you be a reason for the child's righteousness, so you pray for him to be a good man.

- ***Buying toys for the children***

The approval of the Messenger for 'Aisha's game, which she used to play with, shows us the child's need for toys and his love for small models.

The toys must be appropriate for his age and ability, and they put it in his hands and within his reach, in order to start operating his mind and senses, and they grow little by little, so that the game is useful and good for the child.

- ***Avoiding a lot of blame and admonition***

We knew that the Messenger of God did not frequently blame the actions and behaviors of the child or resort to scolding and reprimanding frequently. This is 'Anas who served the Prophet for ten consecutive years, describing the upbringing of the Messenger: "He did not said about what I did and that I didn't do". (18) This method instilled in the soul of 'Anas bin Mālik the spirit of modesty, which made him to notice this observation from the Messenger of God.

When the father blames his son, he blames himself, because he is the one who left this boy. He should blame on him all the time, because it makes it easy for him to be blamed and to ride ugly things.

THE THIRD EDUCATION CURRICULUM: THE INTELLECTUAL APPROACH THAT AFFECTS THE CHILD

Storytelling

The story plays a major role in drawing the child's attention and his intellectual and mental alertness. The Prophet told it to his companions, including the old and the young, they listened to Him with full attention about the accidents that happened in the past, to be taught by those present, and after them until the Day of Judgment.

There is an important note, which is that the prophetic stories are based on the proved facts that took place in ancient times far from myth and legends. These stories are many, as the Prophet told: Such as the story of the prophet Abraham, Ismael and his mother, the story of al-Kifl, the story of a borrower of a thousand dinars, and the other stories.

Direct speech of the child

Direct speech in addressing the child's mind, clarifying the facts to him, and arranging intellectual information to memorize it while understanding it, makes the child more accepting and more willing to receive, and this is how the Messenger of God taught us to address the child. As it is mentioned in a Hadith on the authority of Ibn 'Abbas, he said: I was behind the Prophet one day, and He said: "O Boy, I will teach you some words..." (19) So the Messenger of God proceeds to the subject that he wants, and says to the emerging child: (I am teaching you). The

Messenger teaches the child short, useful (words) that are neither lengthy nor boring. This is in harmony with the intellectual nature of the child.

Speech to the child must be according to his reasoning

A child is like any living being, it has some limits that cannot be crossed, and his mind and thought are still in the prime of growth and expansion, and the awareness of parents and educators to the level of development of the child's mind that he has reached, will make easy for them to solve many problems, because then they know the suitable time to address him, and the words they use, and the ideas they present.

It is evidenced by an event that happened before the Battle of Badr, when the Companions of the prophet arrested a young shepherd boy of Quraysh, they asked him about the number of the army, and he did not respond well, so they beat him, until the Prophet who was the true psychologist undisputedly, came to him and asked the boy: (How many camels were slaughtered by the people?) The boy said: Between nine and ten. The prophet said: (The people were between nine hundred and a thousand). (20) So He, knew that this boy did not know the number of thousands. As his mental energy realizes the number of tens only.... and tens of anything? Dozens of camels that are easy to count for each child; Because of its large size.

Fourth Education Curriculum: Influential Psychological Approach to the Child:

1. Child Companion

Companionship plays a major role in influencing the child's psyche, and it is the mirror of a friend to his friend, and it is similar to the process of pollination between two friends, so they learn from each other. So the prophet accompanied the children in all fields, sometimes he accompanied Ibn 'Abbās, and sometimes Ja'far and 'Anas bin Mālik, and this is how the Prophet accompanied the child with him without composing or arrogance.

Then, the prophet sees a group of children playing, so he does not separate them, and does not spoil their play, but rather he encourages them to this collective spirit, and to continue playing.

If the child must be accompanied by children of his age, and friends in his childhood, if the parents choose the right friend for their child, and they observe the behavior of this group of friends, and their nurture with their care, and the parents gather to study the conditions of their children, and the mothers gather to study the behavior of their children, then this will bring all good.

2. The principle of encouraging the child

Encouragement has a great role in the child's psyche, in the progress of his positive constructive movement, and in revealing his vital energies. The Prophet encouraged the children and said: "Whoever comes before me has such-and-such." (21)

3. Praise and Tribute

There is no doubt that praising a child has an effective impact on himself, moving his feelings, and the child hastens to correct his behavior and actions. The Messenger of God draws attention to these feelings in the boy's soul, so he finds himself moving towards response and application:

On the authority of Ibn 'Omar, he said: (When a man was during the life of the Prophet, if he saw a dream, he narrated it to the Messenger of God, so I wished to see a dream, so I would tell it to the Messenger of God, I was a young boy, and I was sleeping in the mosque during the time of the Messenger of God, and I saw in the dream that two angels were taking me, and they took me to the fire, so if it was folded like a well, as it had two horns, and then I saw that there were people in it that I knew, so I started saying: I seek refuge in God from the fire, he said, so we met another angel said to me, "You did not care." So I narrated it to Ḥafṣa, so Ḥafṣa told it to the Messenger of God, and he said, "Abdullah is a good man, if he used to pray at night, then he would not sleep from the night except for a little." (22)

This is how the praise of the Messenger of God: (Abdullah is the man is) was effected: so he alerted him to a matter was neglected by him, and in a wonderful way: (If he is praying at night). Thus, praise and tribute in the suitable place, at the right time, and in moderation without hesitation, brings its fruits at all times.

On the authority of Abdullah, he said: (When the Messenger of God prostrated, al-Ḥasan and al-Ḥusayn would bounce on his back, and if they wanted to stop them, he indicated to them to them, and when He finished the prayer, he would put them in his lap and said: Whoever loves me, let him love these two). (23)

4. Addressing the Child by Good words

The Prophet varies in his address to the children: Sometimes he addressed by his name, as he says: (O 'Abu 'Umar!) and sometimes he addressed the child and called out to him: (O boy!), and sometimes (O my boy!).

Diversity in addressing the children makes them feel their importance among the adults that they are better to their response, and carry out the orders directed to them, with joy and pleasure.

5. Effect of reminding and repeating the advice for the child

The child, like any human being, forgets, and neglects, and God Almighty has singled him out among all living creatures with this long childhood, which is a non-commendatory stage.

If we realize this, it is easy for us to believe in the principle of repetition, i.e.: Repeating the matter more than once until it affects the same child, and responds to the advice.

The Prophet said: "Tell your children to pray when they are seven years old, and beat them when they are ten years old". The Prophet devoted three continuous years to rooting an important issue in Islam, which is the matter of prayer. It is necessary to be patient in these years, and if we count the five prayers daily over a period of three years, then the command to repeat the prayer is 5,475 times.

It is a number that indicates something, it indicates the importance of repetition.

FIFTH EDUCATION CURRICULUM: DISCIPLINE AND PUNISHMENT APPROACH TO THE CHILD

Discipline is not an act of revenge on the child, but rather an educational goal, and an educational means.

1. Intellectual correction of a child's mistake

A child, like any living being, is ignorant more than he knows. If he knows to do the right thing, he will follow a good path. The Prophet was correcting the child's intellectual structures if he made a mistake.

On the authority of 'Abu Hurairah, he said: Al-Ḥasan bin 'Ali took a date from the dates of the charity, and put it in his mouth. The Messenger of God said: "It is very bad. It is very bad"... "Throw it. Did you not know that we do not eat charity?" (24)

(Did you not know?) This question is a interrogative sentence that signed on the same child with a stronger influence. "It is very bad... It is very bad..." This is the word of reprimand for the boy to stop him from the disliked thing.

Al-Tirmidhi narrated on the authority of Umm Salamah who said: The Messenger of God saw one of our children, who was named: "Aflaḥ", if he prays, blows, so The Messenger of God says: (Oh, "Aflaḥ", bless your face). (25)

Thus, the correct image is imprinted in the child's mind in the practice, the rulings, especially those whose origin is related to the sensory work, such as the Prayer, Hajj, 'Umrah, Fasting, and the others.

2. Disciplining the child gradually

If the child does not correct the intellectual and practical mistakes, and persists in committing the mistake, the discipline is a necessary right on him, and the penalties are taken by the following steps:

The first stage: Let the children see the whip, and being afraid of it:

Many children are deterred by the sight of the whip, and the instrument of punishment, as soon as it is shown to them, is quick to correct. On the authority of Ibn 'Abbas that "the Prophet ordered to hang the whip in the house". (26)

The Prophet recommended Mu'ādh bin Jabal: "Do not lift your stick from them in manners, and keep them frightened in the matter of God". (27)

So there must be a whip or a stick in the house for the child to be afraid of making a mistake.

The second stage: Ear tightening

It is the first corporal punishment for the child... as at this stage he recognizes the pain of the disobedience. It was also mentioned in the Ḥadith that one of the companions of the Prophet named 'Abdullah bin Bishr said: My mother sent me to the Messenger of God to pick grapes, and I ate some of them before I told him, and when I came to him he took my ear and said: "O Treacherous."

The third stage: The start of spanking from the age of ten

Proceeding from the noble Ḥadith of the Prophet, he said: (Instruct your children to pray when they are seven years old, and beat them for it when they are ten years old).

The beginning of spanking is at the age of ten; The Prophet did not authorize hitting a child for negligence before the age of ten. As for those before ten, they follow the previous stages with precision, patience and patience, about the child. Therefore, parents and educators are called upon to use thought and discretion in addressing the child's behavior. Excessive beatings may harm one of his organs, and sometimes lead to psychological and intellectual harm.

We should not forget that the frequent use of beatings reduces his prestige, loses its effect and generates negative effects on the psychological and intellectual development of the child.

Warning: Raise your hand from hitting if the child mentions the name of God Almighty.

When you hit your child and discipline him while he is in the pain, if he seeks refuge in God Almighty, the Messenger of God calls you to stop beating, as it came in the Ḥadith on the authority of 'Abu Sa'īd Al-Khudrī who said: The Messenger of God said: (If one of you hits his servant, and the servant remembers God Almighty, you should raise your hands). (28)

Someone may say: If a child knows about this, he may take it as a means of evading the punishment. The answer to that is: We have to follow the Ḥadith of the Messenger of God, because of the glorification of God Almighty in the child's soul, and it is also a treatment for beatings, because his situation of anger is very high, which necessitates the child to remember God Almighty and seek His help.

CONCLUSION

There are so many texts in the Prophetic Sunnah clarifying how to train a child and how is the responsibility of his parents from the birth until the puberty, and even after the puberty.

If all of these texts indicates anything, it indicates that is the Prophet's keenness and interest in preparing the parents and training them, so that they will be good for their child, as well as it treats the parents in a good way to bring them forward towards a high educational summit, a superior educational mentality, and a parallel educational psychology in line with the Sunnah of the Messenger of God.

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