

The role of family education in instilling in Muslim children the values of love for the Prophet Muhammad (peace be upon him)

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Abstract:

Through this paper, I have attempted to address the most important premises that the contemporary Muslim family must undertake to revive and inculcate the value of love for our Prophet Muhammad, upon him and his family and companions, the best prayer and peace be upon him. By studying in depth his biography, merits, virtues, verbal and practical stances, and by identifying the great educational principles that the Messenger, may God's prayers and peace be upon him, applied in his dealings with and upbringing of children in particular and Muslims, male and female, in general.

I have also shown through this paper the fruits that the Muslim child will reap as a result of his association with the love of the Noble Messenger, on top of which we find his adoption of a leader and imam, because he is the best one who calls to his Lord by example and good advice, and thus this child will gain happiness in both worlds and obtain the approval of God, His Messenger, and his parents, and have the beloved Muhammad as a saviour and intercessor on the Day of Resurrection, according to what our true religion has brought.

Keywords: Family upbringing, role, love, the Messenger of Islam, the Muslim child.

Introduction:

The question of caring for and bringing up a child with a proper and healthy education is one of the noblest tasks that families and communities have to undertake. These children are the guarantee of the future of societies, and therefore divine legislations, along with contemporary civil laws, have attached great importance to the care of this offspring on which nations and governments rely.

We find that Islam, as the ultimate natural divine religion, has given great importance in its texts to the world of the Muslim child and childhood. It has linked this with the adoption of noble ethics and values, including the value of loving the Prophet Muhammad (peace be upon him), considering him as the Messenger of the Lord of the Worlds, and the mercy bestowed upon all mankind. His mission is to purify the faith in God from the impurities of polytheism, to guide people to God, to save them

from the fire, and to ensure their salvation in Paradise. That is why the Most High has praised him and raised his name, because he has striven to reveal the truth, to combat falsehood with reason and evidence, and to choose the best means.

For this reason, Allah has commanded us to love His noble Messenger and has made love for him, may Allah bless him and grant him peace, an essential part of our love for Allah Himself. The jurists have explained to us the role of imams and preachers in the field of the call to spread love for the Seal of the Prophets as the key to faith in Allah. They have also clarified the role of social institutions in promoting this task, including the role of the Muslim family, which is entrusted with instilling love for the beloved Prophet in the hearts of children and its impact on strengthening the bonds of faith in Allah and His Messenger. Therefore, in this paper, we have attempted to address a number of elements and factors that can enhance the love of the Muslim child and the role of parents in this regard. We have approached this topic from the following question:

What is the role of family education in reinforcing the value of loving the Prophet (peace be upon him) in the Muslim child, and what are the most important means to achieve this?

Firstly, the basic research concepts are as follows:

1. Family education:

Family education, from a sociological perspective, is defined as "...the task that takes place within the family as a natural and effortless social medium, through methods practised by adults on children, which they acquire primarily through experience, repetition and trial. In this way, the child grows up in the way desired by the family¹.

From a psychological point of view, family education is defined as "...the methods used by the family to educate its children according to their personality and psychological compatibility. The family is the reference group on which the child relies for its values, criteria and ways of evaluating its behaviour. This implies that the child internalises the family's ways to the extent that they become part of his or her own identity².

2. Role:

Sociologically, a role is defined as the normative obligations of a group of actors belonging to a particular organisation that create expectations for the role, which reduces uncertainty in mutual activity. When element A engages in an activity with element B, both expect the other to act within the defined normative framework determined by their roles³.

3-Definition of values:

3-1. Definition of values:

The term "value" in language refers to the price of something and can also mean righteousness or

integrity. In Arabic, (value) is the plural form and Ibn Manzur defined it as the price of something in valuation. The term "value" is used for price because it represents the worth or standing of the thing. For example, Arabs would say, "How much is your camel worth?" meaning, "How much is it worth?"

It is also said that "value" is a noun derived from the meaning of integrity. This is evident in the Qur'anic verse: "a straight religion" (Quran 39:3), which means a religion that is upright and without deviation. In addition, "value" can also refer to the religious, social and ethical virtues on which a society is based. The science of values includes virtues, especially moral values⁴.

3-2. Definition of Islamic values (terminologically):

Islamic values are defined terminologically as a set of rules and norms derived from the Islamic conception of the universe, God, humanity and life. They are formed as a result of the interaction between individuals and society with different experiences and life situations. Through Islamic values, individuals are able to define their goals and orientations, which are directly or indirectly manifested in their practical behaviour⁵.

Based on the above, Islamic values can be understood as a collection of judgements and concepts that emanate from the Islamic religion, its beliefs and general principles.

4- Definition of love:

4-1. Definition of love (language):

According to Ibn Manzur, the term "love" is derived from the root "hubb". Love is the opposite of hate. Love means affection and liking. It can also be written with a kasrah (a short vowel mark) as "habbaho", meaning the one who is loved without measure. Some say "mahabb" by analogy, and "habbaho" means the one who is loved. If someone loves him with a kasrah, he becomes "mahbub". If someone approves and supports him, he becomes "mustahabb", which is similar to "recommended" or "praiseworthy". "Mahabbah is also a noun meaning love. For example, Zaid ibn Haritha, may Allah be pleased with him, used to call the Messenger of Allah, peace be upon him, his beloved. "Habib" is a masculine noun with a fatha (short vowel mark), and "habibah" is the feminine form. "Habibtu ilayh" means "I became his beloved". "Tahabbub" means the manifestation of love⁶.

4-2. Definition of love (terminologically):

According to the late scholar Muhammad Sa'id Ramadan al-Buti, the most accurate definition of love is "...attaching oneself to something with a sense of seeking closeness to it and fearing separation from it"⁷.

Some scholars define "mahabbah" (love) as "inclination towards what is perceived and believed to

be good". Al-Raghib said, "Mahabbah is the inclination of the self towards what it sees and believes to be good". Al-Harawi said, "Mahabbah is the attachment of the heart between aspiration and intimacy, in giving and withholding, in individuality. It is almost universally agreed that love cannot be fully and precisely defined.

Imam Al-Qushayri, may Allah have mercy on him, said: "Love cannot be described in words, nor can it be defined with a clearer or closer limit to understanding than love itself and the investigation of discourse when there is confusion. When the questioning and confusion increase, there is no need to immerse oneself in the explanation of the speech"⁸.

5-Definition of the Messenger:

5-1. Definition of the Messenger (in language):

According to Ibn Manzur, the term "al-rasul" (the Messenger) is derived from the root "rasala" which means to send a message. "Al-rusul" refers to a group of messengers sent by Allah, and the plural of "irsal" is "arsal", referring to the camels used for communication. "Rasuluhu means his message and mursal means the one who is sent. In the Noble Qur'an, Allah says: "Verily, I am a messenger from the Lord of the worlds" (Qur'an, 26:16). Abu Bakr ibn al-Anbari stated in the Mu'adhdhin (Call to Prayer), "I bear witness that Muhammad is the Messenger of Allah", that it is known and obvious that Muhammad is the one who gives the information from Allah the Almighty. Linguistically, "al-rasul" means the one who follows the message of the one who sent him. The messenger is called "rasul" because he has a "risalah" (message). "Al-rasul" is a name derived from the verb "arsalat" (sent), and the same applies to "al-risalah" (the message)⁹.

5-2. Definition of the Messenger (terminologically):

The Messenger is the one chosen by Allah to make him a prophet and a messenger, and He commands him to convey the commands of Allah and His worship to the people. The first messenger was Nuh (Noah), peace be upon him, while those who came before him were prophets, such as Adam, Shith (Seth), and Idris (Enoch), peace be upon them.

The difference between a prophet and a messenger is this:

Scholars say that every messenger is a prophet, but not every prophet is a messenger. This can be explained by the fact that the term "rasul" is more specific than the term "nabi" (prophet). The messenger is the one to whom Allah has revealed a divine law (Shari'ah) and has commanded him to convey it to those who oppose it, while the prophet is sent by Allah to invite people to the divine law of the prophets who came before him¹⁰.

5-3. Introduction to the Messenger of Islam (Prophet Muhammad 'alaihi-salâm'):

Prophet Muhammad 'alaihi-salâm' is the last of the Prophets sent. His full name is Muhammad ibn

Abdullah ibn Abdul-Muttalib ibn Hashim ibn Abd Manaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr ibn Malik ibn al-Nadhr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'ad ibn Adnan. Prophet Muhammad 'alaihi-salâm' is the seal of the Prophets, the leader of the people, the greatest among them, and he has the highest status in the sight of Allah. He is the Messenger of Mercy to the worlds, and his noble lineage goes back to Prophet Ismail (Ishmael), peace be upon him.

The Messenger of Allah, peace be upon him, belongs to the Arab tribe of Quraysh, specifically the Banu Hashim clan. He was given the nickname "Abu al-Qasim". He was born on Monday, the 12th of Rabi' al-Awwal, in the Year of the Elephant. His mother was Lady Aminah bint Wahb and his father was Abdullah ibn Abdul-Muttalib. Lady Halimah al-Sa'diyah was privileged to nurse him during his infancy. He had other names, including Ahmad, Al-Mahi, Al-Hashir and Al-Aqib¹¹.

The Prophet, peace be upon him, married several of the Mothers of the Faithful, including Khadijah, Sawdah, Aisha, Hafsa, Zainab bint Khuzaymah, Zainab bint Jahsh, Umm Habibah, Umm Salamah, Safiyyah, Juwayriyah, and Maimunah.

He had male children named Abdullah, Al-Qasim and Ibrahim, all of whom died in his lifetime. He had female children named Zainab, Ruqayyah, Fatimah al-Zahra, Umm Kulthum, all of whom died during his lifetime except Lady Fatimah al-Zahra who died six months after his death¹².

6-Definition of the Muslim child:

6-1- Definition of a child (linguistic):

According to Ibn Manzur, the word "child" (tifl) means a young person or a young girl. The term refers to someone who is young in all respects. Allah says in the Qur'an, "Or the children who have not yet revealed the private parts of women" (Qur'an 24:31). In Arabic one can say "jarriyah tiflah" (young girl), "tifl" (young boy), "jawari tiftl" (young girl), "jawar tiftl" (young boy) and "ghulam tiftl" (young slave). The term "child" (tifl) can be used for both genders in the singular (tifl), double (tiflan), or plural (atfal). It can also be used for a newborn or any young offspring¹³.

6/2- Technical definition of a child:

In technical terms, a child refers to the early stage of a human being's life, starting from birth. The Qur'anic verses express this stage and provide a specific concept of the child. Allah says: "Then We bring you forth as a child" (Qur'an 22:5). This early stage of human life is characterised by the child's complete dependence on the environment, such as parents and siblings, and this state continues until the age of puberty¹⁴.

6-3 UNICEF's definition of a child:

UNICEF, the United Nations Children's Fund, defines a child as "any person under the age of 18"¹⁵.

6-4 Definition of a Muslim child:

In Islam, a child becomes responsible for religious obligations (reaches the age of maturity) once they have reached the age of puberty. Below this age, they are not held accountable for religious duties except for prayer. The Prophet Muhammad (peace be upon him) instructed us to teach our children prayer at the age of seven and to discipline them for it until the age of ten so that they become accustomed to its importance in life¹⁶.

Second - Areas of education for the contemporary Muslim child by the Muslim family:

There are several areas of upbringing of a child in the Islamic religion, and it is entrusted to the family to bring up the children on the right faith, sincere worship of Allah alone, belief in what our noble Prophet brought and emulating him in every aspect, as well as adhering to virtuous morals and Islamic values that are in accordance with human nature. The religion and Islamic legislation instruct the Muslim family to educate the Muslim child in various aspects. We have selected the following areas because of their importance:

1- Religious upbringing:

This type of religious upbringing aims to teach Muslims, young and old, male and female, the principles of faith that Islam has brought. These include belief in Allah, His angels, His books, His messengers, predestination and accountability. It is essential to strive to teach the child the basics of faith and the pillars of Islam, and to gradually introduce him or her to the principles of the soft Sharia from an early age and at the beginning of his or her understanding.

2- Intellectual education:

Intellectual upbringing is extremely important in shaping the personality of the Muslim child, starting from the early stages of his life. It includes strengthening their mental abilities such as perception, awareness, discipline, discrimination, judgement of actions and situations and more. It also involves developing the child's thinking skills to equip him or her with the ideas and knowledge needed in life.

Parents need to teach the child observation, differentiation, exploration, memory, imagination, anticipation and the ability to make connections between things and situations, leading to the power of contemplation, critical thinking, insight, problem solving, good judgement and the ability to evaluate things. The child then moves on to the stage of analysis, criticism and decision making. All these mental processes occur at different stages of human growth and require a strong nurturing environment, such as family and school.

The Islamic religion has emphasised knowledge and contemplation, calling on Muslims to engage in intellectual activities, reflection and contemplation of the universe in order to know Allah and

understand His greatness through the created world. This increases the Muslim's certainty in his Lord. Allah, the Exalted, says: "Say: 'Observe what is in the heavens and the earth.'" (Quran 10:101). Therefore, the responsibility of the Muslim family is crucial in developing the intellectual abilities of the Muslim child.

3- Moral education:

Moral education is at the heart of Islam. It is incumbent upon the Muslim family, which adheres to the teachings of the true religion, to strive diligently to bring up their children with noble character. They should follow the example of the Prophet of Islam, peace and blessings be upon him. He possessed an exemplary and noble character, and Allah praised him by saying: "And verily thou art of a great moral character. (Qur'an 68:4) He was the best of creation, adorned with noble manners, and he was the school of ethics. Our mother Aisha, may Allah be pleased with her, when asked about his character, replied, "His character was the Qur'an. This statement alone is enough to emphasise his high status and honour.

It is the responsibility of the Muslim family to bring up their children under the guidance of noble Islamic principles so that they grow up far from deviation and adhere to righteousness as much as possible, following the methodology and example of our Prophet, peace be upon him, in order to attain noble moral qualities. Therefore, it is essential to familiarise the child with the values of virtues and the seriousness of vices in a manner appropriate to his understanding and age. Efforts should be made to encourage and train children to act in accordance with virtuous morals, while fostering love for the noble Prophet and exalting the sanctity of Allah's prohibitions¹⁷.

4- Physical education:

The aim of physical education and care is to prepare the child in a balanced physical way by taking care of his health. On this basis, it is essential that parents take care of their children's physical well-being in order to prepare them for the demands of religious and secular life. The demands of worship and the challenges of life require good health and well-being. It is reported that our noble Prophet (peace be upon him) would constantly ask Allah for forgiveness and well-being in order to fulfil his obligations to himself, his Lord, his family and the Muslim community.

Parents should take care to provide their children with a healthy diet of legal foods, as the Prophet (peace be upon him) said, "Any body that is fed on the unlawful will be more deserving of the fire. They should also teach their children the concept of Islam in preserving the physical body, which is a gift from Allah. Allah says in the Qur'an: "Verily, the hearing, the sight, and the heart - about all these will be questioned" (Qur'an 17:36). (Quran 17:36)

In addition, parents should understand that Islam is a religion of strength and it constantly

encourages the teaching of self-defence to our children, preparing them to defend themselves, their honour, their religion, their homeland and the Muslim community if they are attacked. Jihad in the cause of Allah requires strength and the necessary preparation. Allah says: "And prepare against them all that ye are able in strength and in horses of war, with which ye may terrify the enemy of Allah and your enemy". (Quran 8:60) Our companion Umar ibn al-Khattab, may Allah be pleased with him, said, "Teach your children archery, swimming, and riding", so that we raise our children to be strong.

Therefore, it is important for parents to encourage their children to follow healthy habits in their daily lives, to take part in sports activities, to develop a sense of discipline and responsibility, to stay away from laziness, moral decay, physical weakness and bad company. They should also protect them from smoking, drug abuse and all intoxicants that destroy both mind and body.

5- Psychological education:

Islam, as a comprehensive religion, calls upon parents to pay attention to the psychological well-being of their children from birth until they grow up and assume responsibility. This is achieved by providing them with the necessary affection, love and help in solving their problems, as well as providing them with the necessary protection to become emotionally and mentally balanced individuals.

Lawyers and psychologists therefore advise parents to help their children overcome shyness, fear and feelings of inadequacy. They should also address the psychological issues that arise from frustration, disappointment, lack of self-confidence and the challenges of taking responsibility and living in society. This should be done in an environment of self-love, family love and love for others, avoiding hatred and hostility. Parents should encourage their children to follow the example of our noble Prophet Muhammad, peace be upon him.

Despite the harm and persecution he endured at the hands of his own people, the Quraish unbelievers and enemies of the Islamic call, the Prophet forgave them during the conquest of Mecca. The Prophet's personality and deeds are the best remedy for the diseases of the soul that afflict people of all ages. His psychology was the purest human psychology in history and it is incumbent upon us to emulate him because he is the best healer of our diseases and ailments¹⁸.

6- Social upbringing:

Islamic social education aims to equip Muslim children with the necessary values and customs to enable them to integrate effectively into society and become righteous individuals committed to good manners and virtuous ethics. This is known in psychology and sociology as social education, which transforms a child from his natural state to a socially healthy state through various

institutions such as schools, places of worship, peer groups, clubs and associations.

Therefore, it is the responsibility of the family, through Islamic social education, to accompany the child from early childhood to inculcate these values and ethics and to help him build strong social relationships rooted in the teachings of the Qur'an, the Sunnah, and the exemplary life and teachings of the Prophet Muhammad, peace be upon him. This enables the Muslim child to actively participate in community building through good behaviour, noble manners, proper conduct and positive interactions.

Thirdly, the Muslim family and the mechanisms for inculcating in the Muslim child the value of love for the Prophet Muhammad:

The family is considered the fundamental building block in the development of the individual and society. It has been one of the most influential social educational institutions throughout history, since the spread of human beings on this earth. People formed communities, tribes and clans, which eventually evolved into societies and nations. Thus, the Muslim family is responsible for the primary and fundamental social upbringing, which includes symbolic, material, cultural and religious dimensions, and contributes to social processes such as awareness, education, systematic upbringing, and the inculcation of values, ethics and virtues, among other positive aspects.

Since the family in general and the Muslim family in particular have various functions such as education, upbringing, guidance, nutrition, protection and providing a comfortable environment, one of the most important functions is to create an atmosphere of psychological and social warmth. This can only be achieved by inculcating values of love and coexistence and by rejecting values of hatred and hostility, which are responsible for most of the evil acts committed by human beings against each other. Parents can exemplify the values of selflessness among siblings, love among siblings without discrimination between males and females, and encourage family cooperation, housekeeping and other aspects.

One of the first steps the Muslim family must take to cultivate love for the Prophet Muhammad in the Muslim child is to teach the value of reverence and honour for the Messenger of Allah. This is because the Prophet is the means of reaching Allah, and the keys to Paradise are in his hands. To achieve this creative strategy, the Muslim family should follow the following steps to develop and nurture love for the noble Prophet in our children:

1- Study the Prophet's biography (Seerah):

Parents should encourage the child to read and study the noble Seerah of the Prophet Muhammad as it is capable of transporting the Muslim, especially the young child, to the atmosphere in which our Prophet, peace be upon him, lived. It acquaints them with his events and teachings. Through this,

the child will undoubtedly develop love for the Prophet, peace be upon him, because this exposure will acquaint him with his words, deeds, biography, sayings, qualities and ethics. The biography of the Prophet is a call to love the Prophet, peace be upon him. Therefore, educational institutions such as kindergartens and schools should emphasise the teaching of the Seerah and the Sunnah of the Prophet by providing children with appropriate materials and making efforts to make them accessible and relevant to their minds and abilities.

This process will encourage the child to read with purpose, to connect with the symbols of Islam and to follow them. It also provides the child with a strong Islamic upbringing based on our morals, our civilisation and our Creator, whose obedience is the purpose of our existence. Moreover, it is no exaggeration to say that the Noble Qur'an, the Prophet's Sunnah and his Noble Seerah are indispensable treasures for every Muslim, man or woman.

2- Reading and meditating on the Qur'an:

The virtue of reciting and meditating on the Qur'an by parents has a profound effect on inspiring children to follow the example of this noble Prophet. Thus, the Qur'an is a source that invites Muslim children to love the Prophet Muhammad, peace be upon him. This is because the Qur'an contains all the Islamic educational methods for instilling love for the Prophet in the hearts of children. There is nothing better than the Qur'an to introduce the Prophet, his biography, status, ethics and qualities. Furthermore, the Qur'an provides the correct understanding of love for the Prophet and outlines the proper approach to it.

3- Use the narrative approach:

Conscious and educated Muslim families should use religious stories as a successful and influential method of education in the hearts of children. Stories help develop Islamic values, virtues and principles, nurture emotions and counteract inappropriate behaviour. Educators must carefully select stories that are suitable for children, focusing on the biography of the Prophet Muhammad and the lives of the Companions (may Allah be pleased with them) in order to stimulate their emotions. For example, his childhood, his time with his foster mother Lady Halimah, his mission, his migration to Madinah, the Night Journey and the Ascension, and other aspects that show God's care for him. These stories fill the children's hearts with love for the Prophet, peace be upon him.

It is worth noting that Allah Almighty commanded His noble Messenger to tell stories to the believers. Therefore, it is incumbent upon us to tell these stories to children in order to instill in them love for Allah, His religion, His Messenger, and His method¹⁹.

4- Practical imitation of the parents in the biography and virtues of the Prophet:

One of the most important steps a Muslim family must take to instil love for the Prophet

Muhammad (peace be upon him) in the heart of a Muslim child is for the parents themselves to be righteous examples for the child to emulate. They should be realistic role models who embody the values and teachings of the Prophet. Parents should have a deep love for the Prophet and constantly mention him in the presence of their children, whether they are physically present or absent. They should increase their prayers and blessings upon him and speak of him with admiration and appreciation. They should sincerely follow his Sunnah (traditions) in private and in public, and provide explanations and interpretations of the Prophet's actions and deeds to dispel any doubts or misconceptions caused by the words of slanderers and sceptics. They should explain to their children the wisdom behind such actions and strive to answer their questions about the Prophet's life and virtues in an engaging and simple manner in order to foster love for the Prophet in the younger generation.

4- To visit His City:

The ultimate goal of every sincere believer is to perform the obligatory pilgrimage (Hajj) in response to the call of the Creator, and performing Umrah or more is a response to the call of the beloved Prophet.

How beautiful it is to take our children on a journey to the city of Madinah and then to the blessed Rawdah where the Prophet's tomb is located! In this way, the young child's soul will be nourished with the memory of the Prophet, and they will develop an attachment to his mosque and the blessed place that witnessed his triumph and contains his noble grave. Based on this experience, the child will tangibly feel their love and longing to visit the Prophet's city. They will also experience a sense of awe and reverence for the greatness of the Prophet, which may remain with them as they grow older.

5- The obligation to increase his love:

It is the duty of the Muslim family to help their child grow in love for the Prophet (peace be upon him) by allowing him to discover the signs of his love. Some of these signs include emulating him, following his Sunnah (traditions), obeying his commands and abstaining from his prohibitions.

In addition to mentioning him often, the lover never tires of mentioning his beloved. It is necessary for parents to explain to their children what it means to love the Prophet and that it is an obligation for every Muslim, male and female. Our faith is incomplete without this love. The Prophet (pbuh) said: "None of you will truly believe until he loves me more than his son, his father and all the people. [Hadith of Anas, Sahih Al-Bukhari; Hadith of Abu Hurairah, Sahih Al-Bukhari]. This is not a matter to be taken lightly. Moreover, parents are the guardians of their children in the sight of

Allah, so they should not fail to take care of what Allah has entrusted to them.

6- Blessing the child is the greatest sign of love:

It is also the duty of the devout Muslim family to teach their child to send abundant blessings on the Prophet, especially on Fridays. Parents should repeatedly mention this to their children and explain the virtues of sending blessings on the Prophet, such as obtaining the approval of the Almighty, obeying Allah who commanded us to send blessings and peace upon him, obtaining the intercession of the Prophet, and being close to him on the Day of Judgement. Moreover, sending blessings on the Prophet increases good deeds and erases sins through the grace of loving the Beloved of Allah²⁰.

Fourthly, the effects of instilling love for the Prophet Muhammad (peace be upon him) in the hearts of Muslim children are as follows:

A- Achieving the pleasure of Allah Almighty:

Divine revelation has made it clear to us that love of Allah requires love of His Prophet. Allah says: "Say, 'If you love Allah, follow me, and Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful'" (Quran 3:31). Therefore, every person who embraces Islam is first raised on the understanding that they have submitted to Allah, declared their obedience and compliance to Him, and part of their complete obedience to His commandments is to listen to and obey His Messenger (peace be upon him). He is the one who brought the message and conveyed it from Allah and clarified the true purpose of creation.

One of the most beautiful fruits of a Muslim child's love for the Messenger of Allah is the attainment of Allah's love. The Prophet (peace be upon him) said, "All of you will enter Paradise except those who refuse". The companions asked, "Who will refuse, O Messenger of Allah?" He replied, "Whoever obeys me will enter Paradise, and whoever disobeys me has refused" (Sahih Al-Bukhari).

B- Achieving His pleasure and love:

The Prophet (peace be upon him) instilled this love in the hearts of his companions in terms of faith and belief as well as in their character and actions. Imam Muslim narrated in his Sahih that Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) went to the cemetery and said, "Peace be upon you, O dwellers of the graves, and soon, if Allah wills, we will join you. I wish we could see our brothers.

The companions said: "Aren't we your brothers, O Messenger of Allah?" He replied, "You are my companions, but our brothers are those who have not yet come..." (Sahih Muslim, Hadith 249). Let us reflect on how the greatest Prophet loved us and longed for us, even though he had not seen us. What about us if we follow his teachings and support his religion?

C- Achieving the joy of parents:

A Muslim child's love for the Prophet Muhammad (peace be upon him), following his Sunnah, and obeying his commands, as Allah has commanded, will please and satisfy the hearts of every Muslim parent who is passionate about Islam and attached to the love of the Prophet and following his methodology and call. The Prophet's hadiths and the Islamic creed have shown us the virtues of this love in this life and in the hereafter. Is there any greater wish a parent can have than that Allah and His Messenger be pleased with their child?

D- To win the love of the beloved of the Prophet Muhammad:

It is not surprising that any Muslim who loves the Prophet Muhammad will be loved and desired by the Prophet's loved ones and vice versa.

True love is for the sake of Allah and in the way of Allah. Therefore, this child will be accepted by the Ummah of our beloved Prophet Muhammad (peace be upon him). How much honour and righteousness will be bestowed upon them in this life and in the Hereafter, and how they will be loved by people for their righteousness, and even become one of the beloved of Allah.

Conclusion:

In conclusion, it is essential to provide a proper and systematic education for Muslim children, based on correct Islamic educational principles, with the aim of forming and preparing a generation that embraces and applies the principles of Islam and adheres to the teachings of the Holy Qur'an and the purified Sunnah. These sources are the first and fundamental educational references for every Muslim individual, especially for parents, as they contribute to shaping the desired upbringing. The Muslim family also has a role to play in inculcating Islamic values, including the value of love for the Prophet Muhammad (peace be upon him), through an educational approach and practice filled with admiration and emulation of the noble character of the Prophet. This allows the child to grow up in a strong and spiritual atmosphere of faith from an early age.

When we look at our present reality as Muslims, we can conclude that our decline and defeat is a result of our weak faith and certainty in Allah and His Messenger, unlike the noble companions whose sincere love for the Islamic religion and its Prophet drove them to prioritise obedience, following, supporting and believing in him in every aspect, which transformed them from a state of decline and backwardness to progress and advancement. This transformation can only happen in our time if we take the responsibility of nurturing our children by connecting them with the love of Allah and His Messenger, acquainting them with His value, and committing ourselves to the message he brought and the propagation of his noble call. This can be achieved by emulating his example, sending abundant blessings and peace upon him and his family, reviving his virtues, and

working towards reforming the morals and conditions of our Ummah.

Footnotes:

- ¹- Zaeimi, Murad. "Social Development Institutions", Publications of the Baji Mokhtar University - Annaba, Algeria, DTT, DTS, page 75.
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