

# **Dimensions of Tarbiyah in Seerat-ul-Nabi: Inculcating Socio-Moral Values in Children from Childhood to Puberty**

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## **Abstract:**

Moral and social development of an individual is among the primary objectives of education. This paper presented the inculcation of social and moral values in children from early age to puberty. The study was basically done by focusing on the Prophetic methodology of Tarbiyah. For clear understanding, the author divided the children into two age groups: 1) early age to seven years 2) seven years to puberty. The author addressed some important questions related to the moral and social development including a) why moral and social development of children is important b) which socio-moral values should be inculcated in the children c) what is guidance in Seerat-ul-Nabi to inculcate these moral values d) which measures need to be taken for the moral and social transformation of children e) which factors cause problems in avoiding the moral and social development f) who are the stakeholders and responsible to nurture children morally and socially. The author tried to respond these questions by seeking guidance from the Tarbiyah methodology of Holy Prophet PBUH. In the light of cited literature and drawn conclusion, the author also recommended some suggestions to make research applied and practical. Qualitative cum experimental methodology was employed in this academic work.

**Keywords:** Islamic values, Tarbiyah, morality, social values, children

## **Introduction**

Islam is not just a name of a doctrine or faith but a complete code of morality and excellent character of human life. A system of education and training that makes one aware of good and evil but does not create love of good and hatred of evil cannot be a good system at all. The main difference between secular and Islamic education system can be understood by its ideological foundations and defined objectives. This is a wide conceptual difference between the modern education system and Islamic education system that, the one apparently individualistic and the other is socialistic. Islam through its fundamental sources, enlighten the human's life that includes a complete set of social and moral values which have been discussed in detail.

### Dimensions of Tarbiyah in Seerat-ul-Nabi

Islam, or socio-moral piety as it is sometimes called, actively encourages its adherents to be compassionate people. Education from is essential for fostering moral and social piety. Because a country's level of advancement is influenced by both its educational system and its surroundings. But the truth is that social differences abound in day-to-day existence. (Septi Gumindari, et al, 2021). Fear is one instance of a social case. Children are at risk from this social case till they reach adolescence. (Ahyani & Astuti, 2018). Imam Al-Ghazali argues: "Children are a mandate and responsibility of their parents, their pure soul is an expensive jewel that is modest and free from carvings and images. Children may accept every carving and tend to what is inclined to them" (Rohaty Mohd. Majzub in Hayati & Mamat, 2014). The Qur'an has numerous lessons that outline the fundamentals of how a kid should socio-moralized with both family and friends. Allah says in Quran ( Al-Baqarah – 195)

**وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ**

*"And do not drop (yourself) into destruction with your own hands, and do good. Indeed, Allah loves those who do good."*

True foundation of socio-moral character in children is in fact laid down in their preliminary stages of age. Children's' attitude reflects their social status or environment. The form of children's behavior in social situations, namely: socio-moral behavior which includes cooperation, competition, generosity, desire for social acceptance, sympathy, empathy, dependence, friendly, not egocentric, imitating, and attachment. Meanwhile, non-social and immoral behavior includes insubordination, aggression, quarrels, taunts and bullying, pretentious power, egocentricity, prejudice, and gender antagonism. Parents and teachers should carry out various appropriate stimulations so that children's socialization with the environment can develop optimally.

Children's behavior in social situations is like a colorful palette, painting a picture of their interactions. Imagine the vibrant hues of socio-moral behavior, showcasing cooperation, competition, generosity, a longing for acceptance, empathy, and friendly connections. On this canvas, children display qualities such as non-egocentricity, imitation, and attachment, creating a beautiful tapestry of social harmony. Parents and teachers should do things that help kids learn how to be social in an effective way. This helps them grow up well and get along with others (Hurlock in Widiastuti, 2015).

In context with Islamic guidance, Holy Quran and seerat-e-tayaba of the Holy Prophet Mohammad (PBUH) are only two real sources of knowledge through one can comprehend the actual procedure of socio-moral development in children. This divine knowledge is based upon the true spirit of social and moral values. The concept of these Islamic values and secular philosophy of education is totally different from each other. Islamic value system is extremely understanding, considerate, reliable, and forgiving in this fleeting existence. Teaching of Holy Quran and seerat-e-tayaba emphasize upon success of both, in this world and hereafter. They present a complete framework in which Allah's boundless mercy and compassion is manifested. In the Holy Quran we recite (Al-Baqarah – 201)

**يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ**

*"O our LORD, grant us success in this world and success in hereafter and save us from the fire"*

### Dimensions of Tarbiyah in Seerat-ul-Nabi

And for eternal success, Quran guides us as, (Al-Baqarah – 208)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“O you, who believe, enter absolutely into peace and don't follow the footsteps of Satan. He is actual enemy of you”

Prophet Mohammad (PBUH) presents himself as a perfect practical model of divine guidance. His social conducts create an order of social pattern. His moral disciplines make every human being a model of moral conduct. His intellectual strategies create a balance between, material and spiritual aspects of individuals as well as social set up of human's life.

In Islam (as the researcher understands), education is the process of developing the attitudes of human being to create the harmony with true Islamic values. The prominent feature of Islamic concept of education is to enable the individual to understand and fulfill his obligations as directed by ALLAH on earth. This is the aspect which distinguishes the man from animal. The concept of education in Islam is completely realistic and practicable in the present age where ordinary values determined by the science and technology are appreciated more than spiritual ones, inculcated with applied and materialistic philosophy of life. Today, modern education system dictates our education system due to the weaknesses in our traditional values. These weaknesses in our values are caused by the collision between certain self-made values and alien values that came to be imposed in our education system from east and west. The tendency to follow these values blindly is increasing. So, our education system is not only affected severely by these values but our intelligentsia and society at large also.

Islam stresses upon the fact that Education is the most effective tool which brings the change in the attitudes of its receivers particularly of the new generation. Western Education system has utilitarian and materialistic emphases whereas Islamic system of education:

Shapes the behaviors and attitudes of individuals

- Enable man to earn an honest and reasonable living
- Fulfill economic, social, moral, scientific and technological needs to society
- Provides opportunities to everyone to attain economic stability and social independence.

Mission of Islamic education is to make an individual a role model of Islamic value. *“It scatters for the growth in all aspects including spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and incorporate all these aspects in a holistic system of education towards goodness and the attainment of perfection. The aim lies in the realization of complete submission to Allah as the Creator, on the level of individual, community and humanity at large.”* (Bint, 2013)

Islamic education system directs the human beings to the socio-moral ways and values.

Islamic education system is based upon;

1. **Divine and Prophetic guidance:** The basic sources of Islamic education are the Holy Quran and the Traditions of Holy Prophet (PBUH). One may learn and take good habits from these basic sources for the eternal success.
2. **Common sense:** Nothing in Islamic education is artificial or against to basic human nature. Everything as good or bad in Islam is commonly recognized as good or bad by human beings in general.

### Dimensions of Tarbiyah in Seerat-ul-Nabi

3. **Universal approach:** Islamic education system and Islamic values are not limited to the specific race, color and society. This system is not for the benefit of one group only but forever for whole mankind.
4. **Positive approach:** Islamic education system is forever healthy and wholesome for mankind. It supports beauty, success, kindness and mercy. It dislikes ugliness, uncleanness, failure and harshness.
5. **Practical approach:** Islamic education is totally based upon the practical approach, not noble ideals that cannot be practiced. Its value system is for the growth and continuity of human beings.

### **Objectives of Research:**

1. To study and clear the role of parents in respect of promoting socio-moral values in children
2. To emphasize how beneficial, it is for educators to help kids develop a sociomoral consciousness
3. To illuminate the role in indoctrinating instilling socio-moral values in students
4. To present the easy and implementable activities plan for the development of social and moral values in children up to puberty.

### **Research Methodology**

This study was conducted to portray the role of family and school as institution in building the character of young generation. It was qualitative and theoretical in nature. For collection of related literature on character building and morality, two main Islamic sources namely Quran and seerat e tayaba was consulted to understand what message regarding socio-moral development conveyed to us. Published research papers were also read out to develop understanding about how the role which a family or parents and school or teachers can play in socio-moral development in children. The uniqueness of this study lies in designing activities through which socio-moral development of two different age group of children can be ensured in the light of Quran and Seerat e tayaba. On the bases of which, role of parents as family institution and role of teachers as public institution was portrayed. It is hoped that the findings may help parents and teachers in shaping their role in inculcating good habits, beliefs, values and behaviors of the younger generation. Effectiveness of activity-based teaching may be illuminated to improve the conceptual understanding in children. Few but important social and moral principles were selected, and potential activity-based roles for educators and parents were created.

### **Social values of Islam**

Social values of Islam teach the human relationships in general. The three main relations of a human being are;

1. Relation of man with his creator [ALLAH]
2. Relation of man with this universe
3. Relation of man with other human beings

Values which affect these relations of man, are totally based upon the Quranic concepts and Prophetic instructions with high potential for obedience of ALLAH, for doing good to his society, environment and to himself. Some of the main aspects of these values are;

**Equality:**

In Quran, it has been told that ALLAH AL-MIGHTY has split up humanity into nations and tribes in order to interaction. As the Holy Quran repeatedly states, righteousness is the only thing that truly and truly earns respect and dignity in the sight of Allah Al Mighty

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ  
*"O mankind, we have created you from a male and female, and have made you nation and tribes that you may know one another. The noblest of you in the sight of ALLAH is he who best in conduct. LO ALLAH is the greatest knower."* (Al Hujrat, 13)

In the last address of Prophet Mohammad (PBUH), He said;

"All Muslims are brothers and are all equal; none of them can claim any privilege or any superiority over any others." (Musnad e Ahmad, book 5, Pg:416)

Hence, equality is the basic aspect of Islamic education. No one is superior to other on the basis of color, cast, creed and sect but man's righteousness and nobility in conducts with other human beings makes him dear to ALLAH AL-MIGHTY.

**Brotherhood:**

Only Islam is the religion on this earth which has established the concept of universal brotherhood. In Quran we recite<sup>1</sup>

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

*"Believers are not else than brothers."* (Al Hujrat,10)

The Holy Prophet Mohammad (PBUH) said

*"A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet clasped his hands, by interlacing his fingers."* (Sahih al-Bukhari, Book 8, Hadith 128)

**Marriage and Family system:**

Islam gives a beautiful principle of Nikah to lay down the foundation of an ideal family. Family is a basic unit of Muslim society. Islam, through its social value system gives strength to a family system. The relation between husband, wife and children is everlasting and strong in Islam. The responsibility of supervision and financial support is being assigned to husband and look after of the children and home is the responsibility of wife. Quran says in this regard: (Al Baqarah 233)

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَّمَّ الرُّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

*"Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them."*

### Dimensions of Tarbiyah in Seerat-ul-Nabi

*And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is seeing of what you do."*

Holy Prophet (PBUH) once said;

*"The best of you is the one who is best to his family, and I am the best of you to my family." (Sunan Ibn Majah, Book 9, Hadith 2053)*

#### **Proper Growth of the children**

Islam stresses upon the proper upbringing and nurturing of the children. People burnt and buried their daughters before the religion of Islam. Prophet Mohammad (PBUH) not only condemned this cruel action but strongly declared it prohibited in Islam. Holy Prophet (PBUH) said; (Sahih al Muslim, Hadith 2631)

*"A man who is blessed with daughters and he doesn't make discrimination between them and his son and bring them up with kindness and love, will be as close to me as my forefinger and middle finger are to be each other."*

Care for Neighbor, Poor, Orphan & Needy, Islam laid a great stress upon kindness, tenderness and gentleness towards neighbors and same way of humanity with poor. Islam paid a particular attention and care towards orphans. Islam made it compulsory to be a good and obedient with parents. In order for every Muslim to feel like a part of a single, cohesive family, Islam brought together all facets of society into a single community. Islam opposes artificial standards of living and promotes a modest lifestyle. Begging is prohibited and various aspects of good manners are insisted upon. In Quran we recite, (Luqman - 18)

**وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ**

*"Turn not your face from people in pride, nor walk on the earth proudly; ALLAH loves not any arrogant man. Moderate your feet while walking and soften your voice while speaking something"*

The Holy Prophet PBUH said; ( Sunan Abi Dawud 4090, Book 34, Hadith 71)

*"Allah (mighty and sublime be He) said: Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire."*

In Islam following public association are encouraged;

- Charitable associations
- Associations to promote the education
- Associations for the settlement of family and public disputes to eradicate the resistance in progress of society

An Islamic society pays full attention towards the self-respect of individuals, implementation and maintenance of Islamic law and order. Inconvenience in any form in the public place is intolerable. In Quran ALLAH AL-MIGHTY Says, ( Al Maida - 2)

**وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى**

*"And cooperate in righteousness and piety"*

Backbiting, abusing, spying and every negative activity is prohibited. Acquiring and increasing knowledge is compulsory for everyone in Muslim society. Prophet (PBUH) once said: (Tirmidi, book 18, Hadith 43)

*"Knowledge or a word of wisdom is the lost property of a Muslim. So he should seize it whenever he finds it."*

## Moral Values of Islam

Islam has given some universal fundamental rights for whole mankind and provides very easy and effective ways to get these rights. These rights are to be valued and practical under all sorts of situations.

### Love of ALLAH and Islamic belief:

Man has a strong relation of love with ALLAH AL-MIGHTY and Holy Quran is witnessed upon it as;

وَالَّذِينَ آمَنُوا أَشَدَّ حُبًّا لِلَّهِ

*“And the people, who believe, have extreme love for ALLAH.” (Sura AL Baqarah, 165)*

Islam emphasizes the love of Allah and the person so much that it issues repeated warnings about them. (Al Baqarah 177)

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

*“Actually, it is not righteousness that you turn your face towards east or west but its righteousness is to believe in ALLAH and the day of judgment and the Holy books and angles and messengers, out of love for him, for orphans, for the wayfarers, for the needy, for those who asks and for freeing of captives to steadfast in their prayers and they practice regular in doing charity, such are people of God-conscious and truth.”*

It is clear from above verses that GOD-Conscious and righteous man always obey the valued divine guidelines and prefers the love of ALLAH ALMIGHTY and love for mankind for the sake of ALLAH AL-MIGHTY.

ALLAH AL-MIGHTY narrates the following rules in above verses;

- Sincere and true faith
- Charity to fellow-men
- Good citizens of the state and care for society
- Firm resolution in all circumstances

These are the characteristics of GOD-Conscious and also the standard of highest quality Muslim. Such kinds of Muslims are called, as Honorable in Quran, (Sura Al Hujrat, v. 13)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*“Most honorable among you in the sight of ALLAH is most God-conscious”*

Basic Moral Characteristics: The Quran emphasizes moral virtues such as honesty, humanity, patience, humility, integrity, steadfastness, and keeping one's word repeatedly. We recite in the Holy Quran, (Sura Aal e Imran 146)

وَاللَّهُ يُحِبُّ الصَّابِرِينَ

*“And all loves those who are being steadfast.”*

### Human Rights and Responsibilities

Islam placed a strong emphasis on particular acts of compassion and the rights of several interpersonal relationships. Taking care of the entire family is the primary responsibility. Next came the other relative,

### Dimensions of Tarbiyah in Seerat-ul-Nabi

our Muslim brother, our neighbors, friends, widowers, orphans, the poor, and all of our fellow humans and animals.

#### **Parent's Care, domestic and civic conduct:**

Islam strongly stressed upon the care and respect of parents. As ALLAH AL-MIGHTY ordered in Holy Quran (Sura Al Asra 23)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

*"Your ALLAH has decreed that you should not worship but HIM, and that your parents should be honored as long as one or both of them attain old age in your lifetime, do not say the word "uff" nor repel them but should treat them in term of honor. And, lower to them the wings of humanity and say, O my God, mercy on them, as they mercy on me in my infancy."*

At another place in Quran (Sura Al Asra 26) the same command is repeated as

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

*"You must give due rights to the relatives, and also to those in need and to the traveling alien and do not squander your wealth in manner of extravagant"*

As a result, Islam has established the greatest bar for moral excellence by requiring Muslims to live with the pleasure of Allah Al-Mighty. This goal makes it possible for a Muslim to take up moral behavior. Islam broadens a Muslim's sphere of influence in all spheres of his life—economic, political, educational, and legal. Islamic morality encompasses a person's life from their cradle to their tomb, from their household to society, from their dinner table to the battlefield and peace. Not a single aspect of life has remained unenlightened by Islamic teachings.

The prophet (PBUH) has said: (Mishkat, Hadith 4991)

*"He is not among us who eats and his neighbor besides him is hungry"*

And, also (Sahi Al Bukhari, Hadith 6061)

*"He is not a Muslim whose neighbor is not safe from his injurious conduct".*

A Muslim performs his moral obligation to all of humanity—including animals and plants—as well as to his family, neighbors, and other relations, in accordance with the Quran and Sunnah. It is forbidden to hunt birds and other creatures for one's own enjoyment. Similarly, it is not allowed to take down fruit-bearing trees or plants unless absolutely necessary. Therefore, no other religion but Islam offers a system of the utmost morals.

### **Socio-moral values and personality of child**

The above discussed social and moral values in the light of Quran and Sunnah ensure peace, prosperity and harmony among all the sectors of society and happiness at all its level. These values prevent mankind from all kinds of evil sources and negative activities and produce generous, patient, kind, loving, courteous and upright individuals. The essential criterion of these values is to eradicate harmful actions, attitude and behaviors. Every unlawful action displeases ALLAH AL-MIGHTY and if a person commits any of the



## Dimensions of Tarbiyah in Seerat-ul-Nabi

unlawful and forbidden acts, he would expose himself to dislike of ALLAH AL-MIGHTY, both in this World and hereafter. So, if the morals of the nation are destroyed nation would also be destroyed.

### **Values Promoting Factors**

There are some important factors which play a vital role in development of Islamic values in children which are;

- Parents
- Teachers
- Text books

### **Parents**

Parents play an important role in promoting the Islamic values. Future of the nation depends upon the education and training which parents give to their children. As Quran says; (AL. NAHL , 125)

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*“Invite all people to the way of ALLAH with wisdom and beautiful preaching, and argue with them in a way that is best and most graceful, for ALLAH AL-MIGHTY knows the best, which have strayed from his wish and who receive the guidance”*

It is quite clear that the spiritual and moral growth without guidance of parents is just like firing in the air. The character of parents is sound, lofty and comprehensive in Islam.

It is the duty of parents to impart the superiority of ALLAH ALMIGHTY in the heart of children because the children have to face the challenges in upcoming life. As Hazrat Luqman (A.S) said to his son, (Sura e al Luqman, V.13)

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*“O my son adds not in worship others with ALLAH for false worship. It is the highest wrong doings”*

The parents demonstrate the purpose of their creation before their children as Quran says; (Sura Al Zariyat, V. 56)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*“ALLAH AL-MIGHTY has created jinn and mankind for HIS worship only”.*

It is the responsibility of father to take his children to mosque for prayers and clarify the importance of this obligation before them. Holy Prophet (PBUH) said; (Sahi Al Bukhari, Hadith. 1359)

*“Every child is born on faith (the pure and the natural state of Islam according to the will of ALLAH ALMIGHTY), but his parents make taking inter him a Magian, Jew or Christian.*

Today, due to the ineffective performance of parents in teaching and training towards their children, many problems are occurring in society. Children are not taking interest in their religion. They just want to become rich by any mean, looking every cheap way of popularity and luxurious desires bringing them into the peak of crim. So, parents have to take notice of their negligence. Their different activities such as Islamic

### Dimensions of Tarbiyah in Seerat-ul-Nabi

festivities, prayers, fasting, sacrifices, moral attitude, religious behavior, studying habits and mutual consultation upon family issues at home will be a fast way in promoting Islamic values in new generation. Surely home is the first school of child and parents are the first teachers. Parents and other family members influence the younger ones by their social attitude like brotherhood, unity, co-operation, honesty and love. Prophet Mohammad (PBUH) Said; (At-Tirmidhi on the authority of Sa'id ibn Al-'as.)

*"The best thing which parents, especially father gives to his child, is good education and training"*

Thus, not wealth and property but good education and social training is the only best gift for children from their parents to inculcate the social and moral values of Islam in them.

### **Role of Teachers**

A teacher is the person who transfers the knowledge and skills with set objectives and goals to students in a learning environment. Said John Steinbeck *"I have come to believe that great teacher is a renowned artist and that they are as few as there are any other great artists. Teaching might even be the greatest of the arts since the medium is the human mind and spirit."* (Cayanus, 2009)

Thus, the secret to the outstanding teacher's method that John Steinbeck described is to find the way to tap into the brain so that knowledge starts to flow naturally.

Addison supported this view that *"education, when it works upon a noble mind, draws out to view of every latent virtue and perfection"* (ibid)

Close relation between teacher and student develops the scientific, moral and psychological aspects of education. Students consider every action and every saying of their teacher as most important and strongly to follow them. They never accept any objection over their teacher. The role of teacher in education is very vast. He is expected to have advanced knowledge, skills, high academics and ethical standard. He promotes not only academic progress but also develops social, emotional and moral values in students.

*In Islam, teacher is an essential element of society who promotes the Islamic values in children.* (Ulwan, 2000, p.380) In Islamic education, nobleness of mind and character, conformity of belief and action in the personality of a teacher is also attached. He has scientific approach in his moral and religious education. He associates character building with education. He obeys the footsteps of Prophetic traditions in this regard. The Holy Quran is also witnesses upon this fact; (Sura Al Ahzab, V. 21)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*"Verily, there is a role model for every one of you in the life of ALLAH's messenger."*

The fact is quite clear that teaching is an outstanding and most important profession that the Holy Prophet (PBUH) proudly declared it the part of His Prophet hood.

Teacher presents his strong character with excellent practice before students and develops human virtues and morality in them. Parents and teachers both play a basic role in character building of children especially teacher's role is more important because he has been compared with that of Prophetic profession. Infact, no other personality has an influence more profound than a teacher. A good teacher always becomes the model for his students. At school level, students wish to determine their future plans in consultation with their favorite teachers.

While commenting on the role of Holy Prophet (PBUH) as a teacher, an orientalist writes,

### Dimensions of Tarbiyah in Seerat-ul-Nabi

*“Only the provisional concept of education would gain the legitimacy of placing Mohammad (PBUH) among the great educators of all times for from the pragmatic stand point, He who elevates human behavior is a prince among educators.” (Gulik, 2000)*

The importance of a teacher as an architect of future generation also demands that only the best and the most intelligent and competent members of society be allowed to qualify for this profession.

### **Role of Text Books**

Books are also considered as a tool of information both in the school and at home. *“A room without books is as a body without a soul.” (Francis Bacon (1561-1626))*

Teachers are able to continue their regular teaching duties in the classroom because of books. Textbooks are required reading for a given level and age range. It addresses the topics listed in the curriculum. By reviewing their syllabus at any time, students make revisions to it. A textbook aids in the teaching process for the instructor. It contains the essential concepts of the subject matter, which have been carefully chosen, condensed, and logically arranged in accordance with the moral and psychological needs of the pupils.

As Francis Bacon, *“some books are to be tasted others to be swallowed, and some few to be chewed and digested.” (Memon, 2007)*

A text book is used for formal as well as informal education. So, it is a standard in the subject and destined both for the teacher and the student.

As Thomas Bartholin, *“without books GOD is silent.” ( Thomas Bartholin (1616-1680) Danish Physician)*

In Islamic point of view, text books of all subjects should be prepared in this manner that they would cover Islamic values completely because, moral development is necessary for character building especially up to the secondary level of school education.

### **Basic Aspects of Values:**

A value has three basic possible aspects related to human personality which are as under:

#### **Thought: -**

Life is governed by the laws and principles. The key to everyone's achievement is thought which operates by an unchanging law of cause and effect. A value is a notion that is intellectual in the human character. The concept is clearer and the ideals are stronger. As a result, a value is connected to cognitive growth and mental activity regarding a concept or notion.

#### **Emotion/ Feeling: -**

Thought generates emotion because every effect has an adequate cause. A value has a strong emotional relation with idea or thought. Healthy and happy relation or association is the secret of the value. Thoughts, emotions and attitudes are involved in any kind of value structure.

#### **Action:**

Action is required result of value development process. It is the conclusive aspect of a value. The first two aspects which are the cognitive (Idea) and affective (emotion/ feelings), make the way for actions which indicates one's value in life.

## **Development of Islamic Values from early age to puberty**

According to the Prophetic traditions for Tarbiyah, special attention towards development of Islamic values in children at early age is emphasized. As the Holy Prophet Mohammad (PBUH) stressed; (Sunan Abi Dawud,495:5)

*Instruct your children for prayer when they become seven years old and proctored them when they become 10 years old.*

The above prophetic instruction clears that it is the prime duty of parents to present themselves as an exemplary model of Islamic values, so that their children may imitate their deeds. It will be helpful in the mental, physical, emotional and linguist growth of a child at early age.

Social and Moral development is essential for character building especially up to puberty (the age of 14 or 15 years) which is the stage when many physical changes occurred in the growing bodies and majority of young boys and girls indulged in immoral sexual activities. For keeping them away from such kind of immoral activities, the researcher has designed some activities through which socio-moral development of two different age group of children can be ensured in the light of Quran and Seerat e tayaba according to their age.

### **1-GROUP I (Up to 7 years old)**

- Development of Islamic beliefs
- Development of moral values

### **2-GROUP II (7 years to 13/14 years old)**

- Development of political values
- Development of economical values

## **Group I (Up to 7 years old)**

Following teaching techniques along with activities can be more effective in development of Islamic belief and moral values in children up to 7 years of age.

### **Islamic Environment**

It is prime duty of parents to provide such type of environment which facilitates their children in learning the practical aspects of Islamic values. Environment left deep effects on children's nature. So, this fundamental principle is not only applicable at home but schools also make sure the formation of such kind of Islamic environment for students.

### **Imitating/Identical Technique**

By this technique, teachers and parents can shape the character of children by their practical performance as element of imitating the teacher and parents is prominent in the nature of children up to 7 years of age.

### Dimensions of Tarbiyah in Seerat-ul-Nabi

So, practical attitude and behavior of parents and teachers must be according to Islam and model for children.

#### **Active Union Making Technique**

Making useful group and union of children is the base of this activity. A child always exposes himself best in a specific position or character. Such kind of opportunities and activities increase the interest level and enjoyment among children. It is particularly useful technique in development of social and moral values. Making groups like environmental protection groups, welfare group, science club, different teams for different games, create the sense of responsibility among children.

#### **Conversational Technique**

Such activities in which children get opportunities to express their emotions, feelings, desires and opinions are encouraged especially at this level. Teachers and parents organize such kinds of activities for this age group in which children can use their natural abilities. During the children's participation in activity, educators (teacher/parents) analyze and assess their attitude and emotions and create more opportunities and organize more activities for development of values.

#### **Stories with Morals Technique**

Story listening is always a favorite hobby of children. So, true incidents and stories with morals is a reliable source to develop the Islamic values in them.

A small library full of books with short stories, magazines, ethics literature with interesting portraits can create a study habit, love and care for books and literature among children.

### **Group II (7 Years to 13/14 Years)**

In addition to above mentioned techniques, development process of social (political and economic) values among children up to puberty (from 7 years of age to 13/14 years) can be more useful by using following techniques.

#### **Self -Respect**

Although the development of self-respect or to some extent ego starts before 7 years but the actual sense about this important feature becomes more prominent and psychologically increased after the 7 years of age. Teachers and parents must have to realize that an ideal relationship between teaching and learning environment and child's ego is the actual need at this stage.

Teacher's behavior, language and communication with students play an especially important role in this respect.

#### **Role Play**

Role Play a process-oriented activity that develops self-esteem and help students to learn that who they are. This activity includes acting, story making through dramatic play and practice, managing with real life situation. It supports social, emotional growth and moral development in children. This activity improves the skills to handle problematic social interactions like mistreatment, harassment and victimization which may happen as they grow through life. Role Play can be employed in any situation and related to any subject.

#### **Role Model**

### Dimensions of Tarbiyah in Seerat-ul-Nabi

The Role Model technique makes it simple to inspire others to develop a feeling of self and purpose. Parents, educators, relatives, and social organizations are viewed as role models in this strategy. Children look up to them as they set lofty standards for themselves and develop the means to achieve them. A fictional role model might, for instance, exhibit bravery in the face of peril. However, a prosperous businesswoman or man may show how to survive in a cutthroat setting. Youngsters adopt those traits into their personality, which boosts their self-esteem and gives them achievable objectives to strive for.

#### **Appreciation Method**

This is also an important technique to use in value development process because it is much more psychological art than any other technique. Appreciation, reward and to some extent punishment also act as reinforces to shape the attitude and behavior of children related to the value development.

#### **Objective Based Technique**

In this technique students can be engaged in specific task or activity and they are bound to contribute significantly. Reward is expected against each assigned task. In this technique, teacher's motivation, interest and constant monitoring is too much important.

### **Conclusions**

This study reveals that, in accordance with Tarbiyah's prophetic traditions, children go through two stages of socio-moral development from birth to puberty. The first stage lasts from birth to age seven. Ethics should be taught to children through stimulation, imitation, and reaction because their cognitive development has not been perfected. At this stage of belief formation, it is vital to enhance their beliefs in the appropriate direction. The second stage starts from 7 years to puberty which is critical phase. Children can distinguish between good and bad things. In this stage, parental supervision and mentoring of educators increases a lot. Parents are constantly influencing their children with their actions, words and emotions. Thus, their responsibility must be increased at this stage of age. Children should already have knowledge, understanding and commendable behavior habits, because this estimable behavior is always repeated and accustomed to in the first stage. A Muslim is expected to not only be virtuous, but to also instruct virtue. He must not only refrain from evil and immorality, but must also actively engage in inspiring others to avoid them. In other words, children must be morally and socially strong enough to enhance the socio-moral health of their society as whole. The Prophet Mohammed (peace be upon him) summarized the conduct of a Muslim when he said: "My Sustainer has given me nine commands: to remain conscious of God, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right."

### **Recommendations**

1. This is confirmed that the Islamic educational objectives will surely bring a revolutionary change in the few years if they are executed positively.
2. It is necessary to shape the character of children according to Prophetic traditions with the help of practical behavior especially from birth to puberty.

### Dimensions of Tarbiyah in Seerat-ul-Nabi

3. Quran and Seerat e Tayaba are the basic and real sources of education and training. So, there should be a reflection of these sources in all text books of social sciences at school level.
4. Parents are the responsible of moral and social development in their children first. So, they must fulfill their duty sincerely. They have to come forward to train their children according to Quran and Sunnah and must realize the fact that the teachers are there in schools only to facilitate them in this regard.
5. Teachers are also responsible to strengthen the religious beliefs of children and provide them Islamic knowledge in practical shape because students are influenced by their activities and practical examples more effectively in schools.

Students and teachers both give so much importance to the text books for the preparation of examination and they prefer to adopt the Islamic knowledge available in the text books. So, these text books should be prepared according to the true spirit of Islamic values.

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