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RESEARCH ARTICLE

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HUMAN DEVELOPMENT IN ISLAM CHILDREN'S DEVELOPMENT

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ABSTRACT

Human development has garnered significant global attention in recent times, encompassing various fields such as economics, environment, society, education, health, and more. Each field has its proponents, theorists, practitioners, and advocates working towards achieving and promoting development. However, one of the most sensitive and crucial aspects of development is human development, which has encountered conflicting ideas and underexplored theories, leading to a proliferation of both wise and unwise propositions. This is especially true when it comes to children, a category of society that holds immense importance as they are the backbone and lifeline of the community. However, children are also a vulnerable group, lacking control over their own affairs and often lacking proper awareness. They are easily influenced and guided. Despite the global attention given to theories of child development, we observe a dearth of the Islamic concept of child development in the discourse, with many people being unaware of its principles. In this study, we aim to elucidate the Islamic concept of human development, its objectives, and the entity responsible for this development. We also explore the methodology of child development in Islam, which encompasses physical, psychological, social, financial, scientific, and educational aspects.

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INTRODUCTION

Human development is a pressing necessity for the stability and progress of societies, with the individual being its fundamental element. Therefore, human development focuses its attention and concentration on the individual. After all, a society is nothing more than a collection of individuals connected by various bonds such as race, religion, nationality, color, language, and more. The focus of human development on the individual, considering them as a member of their society, has two aspects: first, the development of the individual with all their human needs, and second, the development of the individual to become virtuous and beneficial to their society. Thus, human development is a broad process that encompasses the construction of the individual, including their beliefs and faith, physical and mental well-being, intellect and thinking, skills and abilities. It also focuses on their family and social relationships, preparing them to contribute to building their community and promoting economic, social, and political development. As children are the building blocks of society, providing the reserve and the seed from which the tree and its fruits grow, it is essential to create a suitable environment and conditions for their development so that they can bear fruit in the future. Therefore, human development is a long-term and extensive process that requires planning and effort. It is essential to draw lessons from the history and experiences of previous

nations, especially the Islamic nation, which has achieved remarkable human development in previous eras, recognized by history, and from which many nations have benefited. Its impacts and fruits continue to exist to this day, thanks to the teachings of Islam, which we will present some of in this research. Unfortunately, the Islamic approach to human development, particularly child development, has been absent from the global discourse. In this study, we aim to uncover this approach and present it as a valid and comprehensive methodology for the development of children. Hence, the study seeks to answer the main question:

What is the Islamic approach to child development?
This main question leads to the following sub-questions:
What is the concept of human development in Islam?
What are the objectives of human development in Islam?
Who is responsible for the development of children?
What are the developmental aspects of children?

This study aims to extract and study the Islamic approach to child development, thereby contributing to the genuine development of children and preparing them to become righteous contributors to society. Previous studies have addressed child development, such as "Children in the Perspective of the Quran: An Educational Study," published in the Journal of Islamic Studies at Sunan University in Indonesia. The study summarized the Quran's view of the child from the researcher's perspective, highlighted the responsibilities of parents

and their role in a child's growth, and mentioned some of the essential needs for children's development. Similarly, a master's thesis titled "Human Development in the Prophetic Tradition: An Objective Study," prepared by Samaa Taha Ahmed Al-Ghandour at the Islamic University of Gaza in 1432 AH, discussed the researcher's perspective on defining human development, its objectives, characteristics, and means of development from an Islamic perspective, including spiritual, intellectual, leadership, security, and economic development. Also, a study titled "Integration between Social Upbringing and Human Development of Kindergarten Children" by Dr. Munira Mohammed Jawad Al-Sumaidai, published in the Journal of the Kufa Studies Center, Issue 46, 2017, in which the researcher mentioned the importance of kindergarten in development and the role of kindergarten teachers in shaping the child's personality. Despite the existence of these studies and others, we still need to clarify the concept of human development in Islam, identify who is responsible for the development of children, and what is the Islamic approach to achieving it, through the examination of religious texts, which is what we will clarify in this study.

This study consists of an introduction that provides the general framework of the study, five sections, and a conclusion. In the first section, we addressed the definition of concepts such as human development and child development. In the second section, we identified who is responsible for the development of the child. In the third section, we mentioned the objectives of human development. In the fourth section, we discussed the religious texts that encourage seeking children with their implications. Then, in the fifth section, we studied the Islamic approach to child development through five important aspects: physical development, psychological development, social development, financial development, and scientific and educational development. Finally, we concluded the research by mentioning the most important results we have reached and the resulting recommendations, followed by the bibliography. We followed the method of inference from religious texts, quoting verses, verifying the authenticity of hadiths, determining their degree of authenticity, analyzing the texts, and extracting the Islamic approach to child development.

Important Definitions: Development linguistically means growth and increase. "Namaytu" means making something grow.

Development, in terms of terminology, refers to the processes and policies adopted by a state to improve the economic, political, and social well-being of its people.

Humanity is derived from "Bashar," which means the appearance of something with beauty and perfection. Humans are called "Bashar" because of their appearance, and they are the creation.

Child linguistically and legally refers to the newborn until the age of puberty. Allah says: "Then We made you as infants, then (gave you growth) that you might reach your age of full strength." It applies to both males and females, and it is also used for females (Tiflah). The plural form is "Atfal."

The concept of human development varies due to cultural differences between countries and societies. The United Nations Development Program introduced additional indicators to measure human development in addition to the per capita Gross National Income, due to the different understanding of human development from one country to another.

We will attempt to reach an appropriate definition of human development, but first, we will present some definitions mentioned by researchers for human development. It is a science that aims to stimulate human capabilities to enable individuals to fulfill their duties to the best of their abilities.

It is a planned practical process of social and economic operations that work to invest in all potentials and energies and reactivate them through a specific doctrine that leads to the best contribution and

production for individuals, families, and society. It is a comprehensive civilizational process for various aspects of activity in society that achieves well-being, dignity, and building of human beings. It is a liberation and development of human beings, the development of their abilities, and the optimal utilization of community resources to build a productive capacity capable of contribution. Looking at these definitions, we find that they all overlook the linguistic meaning of human development, which is human growth. Increasing human capital is one of the goals of development, as it requires a skilled and experienced workforce. Many industrial activities are directed towards countries with a large population to benefit from the abundance of labor and work on increasing its efficiency to achieve comprehensive development.

Many countries suffering from population shortages attract immigrants from around the world and encourage migration to maintain their development. The abundance of population is a strength and a deterrent for a nation, and it contributes to the growth of the Muslim ummah. Therefore, the Prophet Muhammad (peace be upon him) encouraged marriage and having children, as he said, 'Marry the one who is fertile and loving, for I will boast of your great numbers.' The Prophet also emphasized the importance of population growth when he ordered the counting of Muslims during his expedition, saying, 'Write down for me the names of those who uphold Islam among the people.' It is essential for Muslims to strive to increase their offspring and not to limit or restrict it, as nations are built and strengthened by their people and decline when their numbers decrease. The United Nations Development Program has declared the slogan 'Human beings are the true wealth of any nation.' However, human development in our Islamic understanding is not limited to population growth alone. It is a comprehensive perspective. Population growth can be a wealth, but it can also be a burden if not properly directed and cared for. Islam emphasizes the provision of education for all, healthcare, and suitable conditions for nurturing talents and skills. These definitions have not mentioned who is responsible for development. In reality, it is a collaborative process involving governments, international organizations, and individuals in society. Just as governments are responsible for development, individuals are also responsible for self-improvement and improving their environment. This is connected to the religious demand for stewardship and development of the earth.

The second definition mentioned the role of beliefs in child development, and the impact of beliefs on the upbringing and growth of children is undeniable, especially in Islam. Islam has outlined both broad and specific guidelines for child development. While it is impossible to cover them all in this study, we will mention indicators that open doors for researchers to further explore development in Islam. Therefore, human development is the policies and processes that aim to build a righteous human being capable of achieving a dignified life for themselves and their society.

Who is responsible for child development?

Determining the responsible party for child development is an important issue to prevent overcrowding in guiding and nurturing children. In Islam, the responsibility for child development follows a hierarchical pattern. The hadith states, Every one of you is a shepherd and is responsible for his flock. The leader of the people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them." Therefore, parents are primarily responsible for child development. Quranic verses and hadiths emphasize this responsibility, such as Allah's saying, { وعلى المولود له رزقهن وكسوتهن بالمعروف } (Al-Baqarah: 233), and Allah's saying, (يا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ) (At-Tahrim: 6). In a hadith, it is mentioned, "Every newborn is born on the fitrah (natural disposition), then his parents make him Jewish, Christian, or Magian." Additionally, the responsibility of governmental organizations comes into play when parents are absent, incapacitated, or unable to fulfill their duties. In a hadith, it is stated, "Any believer who leaves behind wealth should inherit it by his family who are

closest to him, and if he leaves behind a debt or loss, then he should come to me, for I am his guardian." This means that if someone dies and leaves behind wealth, it should be inherited, and if they have a debt or something lost, they should come to the Prophet for their guardian to handle it.

Goals and Roles of Human Development: The primary goal of human development is to provide a dignified life for individuals by meeting their basic needs beyond mere sustenance. In Islamic jurisprudence, this is referred to as "achieving a sufficient standard of living." The roles of human development can be divided into two categories: improving and enhancing the environment in which humans live, and preparing individuals for a dignified life. Economic development often focuses on the former, while human development focuses on the latter. The roles of human development include:

- **Fostering comprehensive development of the human element:** This entails moral, intellectual, social, physical, and security aspects, among others.
- **Enhancing individual capacities and providing psychological support:** This involves building confidence and removing obstacles.
- **Motivating individuals to fulfill their responsibilities towards themselves, their families, their communities, and the planet Earth:** This encompasses personal, familial, societal, and environmental responsibilities.
- In summary, human development aims to develop, enhance, and motivate individuals towards a dignified life.

The encouragement to seek children: Children are a blessing from Allah upon His servants, and they are the adornment of worldly life. The human soul is naturally inclined towards loving and seeking them. Allah, the Exalted, says, «المال والبنون زينة الحياة الدنيا» (Surah Al-Kahf: 46). The Sharia has encouraged seeking children for several reasons:

Firstly, marriage was legislated for the sake of having children. It is one of the Sunnahs of Allah for the Prophets and Messengers to have spouses and offspring. Allah, the Exalted, says, «وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ» (Surah Ar-Ra'd: 38). Allah only chooses the most complete and best situations for His messengers.

Through marriage and procreation, offspring are preserved, and the human species continues to reproduce from generation to generation, forming human society. Allah, the Exalted, says, "يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَخَافُونَ يَوْمًا تَتَذَكَّرُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَبِّيبًا" (Surah An-Nisa: 1).

Allah has encouraged spouses to seek children by saying, "فَالآنَ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَخَافُونَ يَوْمًا تَتَذَكَّرُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَبِّيبًا" (Surah Al-Baqarah: 187). Ibn Abbas, Abu Hurairah, Anas, and others (may Allah be pleased with them) explained that it refers to seeking children.

Secondly, righteous children are a good deed for their parents. The righteous deeds performed by children, which they are taught and raised upon by their parents, will bring rewards to both the children and their parents. Umar ibn Al-Khattab (may Allah be pleased with him) understood this meaning and used to say, "Verily, I dislike myself for engaging in sexual intercourse, so that a breath may come out of me that glorifies Allah, the Exalted"

Thirdly, righteous children are a support for their parents in their lives. They are commanded to show kindness to their parents, especially in their old age when they become weak and need assistance. Allah, the Mighty and Majestic, says, "وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا" (Surah Al-Isra: 23).

Fourthly, there is a reward for spending on and raising children. The Messenger of Allah (peace be upon him) said, "Whoever takes care of and provides for these daughters of his and is good to them, they will be a shield for him from the Fire."

Fifthly, if the parents pass away and leave behind a righteous child who supplicates for them, their good deeds will not be severed. The Prophet (peace be upon him) said, "When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."

This is specified with righteous children because the righteous child is more likely to maintain a connection with their parents after their death through supplication. They never cease to supplicate for their parents, and the supplication of a righteous child is more likely to be answered due to their good character and the presence of reasons for the supplication to be accepted. And Allah knows best.

Ways of Child Development: Child development encompasses five fundamental aspects: physical, psychological, social, financial, and intellectual.

First: Physical Development

Islam is a religion that emphasizes physical strength and encourages its followers to be proactive, excel, and be strong in all aspects. Reflecting on the saying of the Prophet Muhammad (peace be upon him), "The strong believer is better and more beloved to Allah than the weak believer, and in both there is good. Be eager for what benefits you, seek help from Allah, and do not be helpless." Strive, seek assistance, and do not be weak, but rather be strong and proactive in pursuing what is beneficial for the country and its people.

Physical strength is not achieved overnight; rather, it gradually develops in a child's body even before they are born while they are still in their mother's womb. Therefore, it is important for pregnant women to take care of their unborn babies by maintaining a good diet to provide them with the best nutrition and by nurturing their own mood to ensure it doesn't affect their baby's well-being.

In the case of fasting during Ramadan, if a pregnant or breastfeeding woman fears harm to herself and her child or only to her child, it is permissible for her to break the fast and make up for it later.

Moreover, Allah has established the right of the child to breastfeeding and care from their parents in His saying, "وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ ۚ أَوْ كَامِلِينَ ۖ لِمَنْ أَرَادَ أَنْ يُنَمِّئَ الرِّضَاعَةَ" This is guidance from Allah to mothers to breastfeed their children for the full duration of two years, which is the ideal period for breastfeeding. However, if both parents agree to wean the child before two years or if someone other than the mother breastfeeds the child for a fee, there is no sin upon them in doing so.

Allah has also protected the rights of the newborn in terms of breastfeeding, even in cases of separation between the parents. He says, "فَإِنْ أَرْضَعْنَ لَكُمْ فَارْحَمْنَ أُمَّهَاتَهُنَّ وَأُمَّهَاتُهُنَّ بِكُمْ بِمَعْرُوفٍ ۖ وَإِنْ تَعَلَّسْتُمْ... فَاسْتَرْضِعْ لَهُ أُخْرَىٰ" (Quran 65:6)

Therefore, a divorced pregnant woman's waiting period ends with the birth of her child, and she has the right to breastfeed and care for her child. She also has the option to abstain from breastfeeding and instead provide the child with alternative nourishment, such as milk that contains various benefits for the child.

If she chooses to breastfeed, she deserves the same reward as a breastfeeding mother. In cases where the man and the woman disagree, the man has the right to appoint someone other than the mother to breastfeed the child.

The Prophet Muhammad (peace be upon him) issued a ruling that the child should be under the custody of their divorced mother so that she can breastfeed and care for them. An incident is narrated where a woman came to the Prophet Muhammad (peace be upon him) and said, 'O Messenger of Allah, this child of mine was in my womb, my breast was its container, my lap was its refuge, and its father divorced me and wants to take it away from me.' The Messenger of Allah (peace be upon him) said to her, 'You have more right to him as long as you do not remarry.'

Not only that, but the Prophet (peace be upon him) delayed the implementation of the punishment (hadd) on a mother who committed a sin until she weaned her child. This is mentioned in the story of the woman from Ghamid who deserved stoning. The Prophet (peace be upon him) told her, 'Go until you give birth.' When she gave birth, he said, 'Go and breastfeed him until you wean him.'

The Prophet (peace be upon him) was so keen on breastfeeding that he prohibited a woman from breastfeeding her child while she was pregnant or during sexual intercourse. He said, 'I had intended to prohibit the practice of co-breastfeeding, but then I remembered that the Romans and the Persians do it, and it does not harm their children.' So he did not prohibit it. The Romans and Persians practiced it extensively, and if it were harmful, they would have discontinued it.

After weaning from breastfeeding, it is necessary to gradually introduce solid food to the child. Start with soft and low-fat foods. Even if the food is rich in nutrients, it should be introduced gradually to allow the child to adjust to eating and prevent the risk of obesity and overweight. The Prophet (peace be upon him) said, 'No human fills a vessel worse than his stomach. It is sufficient for the son of Adam to eat a few bites that keep his back straight. If he must eat more, then let him divide his stomach into three parts: one-third for food, one-third for drink, and one-third for air.' This is also reflected in the famous Arab proverb, 'A full stomach dulls the intellect,' 'Reduce your food to safeguard your health,' and 'The stomach is the seat of diseases.'

Exercise is also important as it strengthens the body. A strong believer is better and more beloved to Allah than a weak believer. When a person is physically strong, they are better able to protect their religion, honor, and livelihood. The Prophet (peace be upon him) encouraged and emphasized the importance of exercise. It is considered one of the rights of children upon their parents. Abu Rafi' narrated that he asked the Prophet (peace be upon him), 'Do children have rights over their parents similar to the rights of parents over their children?' The Prophet (peace be upon him) replied, 'Yes, the rights of children over their parents include teaching them writing, swimming, and archery.' Umar ibn al-Khattab wrote to the people of Sham, 'Teach your children swimming, archery, and horse riding.' Sa'd ibn Abi Waqqas, may Allah be pleased with him, used to say, 'O my sons, learn archery, for it is the best of your games.'

Among the sports mentioned is also racing, whether on foot as mentioned in the hadith of Kathir ibn Al-'Abbas, who said, 'The Messenger of Allah (peace be upon him) used to gather us, me, Abdullah, 'Ubaydullah, and Qutham, and he would spread his hands like this and extend his arm, and say, 'Whoever outruns me will have such and such reward.'

Or a horse race, as narrated by Ibn Umar (may Allah be pleased with him) who said: "The Messenger of Allah (peace be upon him) raced with the horses that were prepared for racing. He sent them from Al-Hafya and their course was Thaniyyat Al-Wada'. I asked Musa: How far was it? He said: Six or seven miles. And he raced with the horses that were not prepared for racing. He sent them from Thaniyyat Al-Wada' and their course was Masjid Bani Zuraiq." I asked: How far was it? He said: About a mile. Ibn Umar was one of those who raced with him.

And among the races is wrestling. Samurah bin Jundab requested from the Messenger of Allah (peace be upon him) to wrestle with a boy who was of the same age as him, fourteen years old. The Messenger (peace be upon him) granted him permission and said, "Wrestle with him." So, Samurah wrestled with him.

The second: Psychological development

A human being is composed of a body and a soul, or in other words, a body and a mind. Just as Islam cares for physical health, it also cares for mental health. Mental health is a state of psychological well-being

that enables a person to cope with the pressures of life, achieve their aspirations, learn and work effectively, and contribute to their local community. The more stable and mentally healthy a person is, the more productive, influential, and interactive they become. Therefore, taking care of mental health is essential for personal, social, and economic development.

The mental health of a child requires holistic development of their physical, mental, social, emotional, cognitive, and behavioral aspects by fulfilling all levels of physiological, psychological, intellectual, and emotional growth. This can be explained as follows:

Psychological development begins from the first moments of a child's birth, starting with the expression of their gender identity as male or female. Allah has distinguished between male and female by giving each of them a physiological structure that enables them to fulfill their roles in life. Allah Almighty said in the story of Imran's wife when she gave birth to Maryam (Mary) (peace be upon them), "When she delivered her, she said, " فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنَّ الذَّكَرَ كَأَلْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ " (آل عمران: 36)

Then, the child is given a good name, as each person has a share of their name, and they are attributed to their father. At that moment, social upbringing begins, and family ties are formed, which then expand more and more. This explains the reason why Islam prohibits a Muslim from attributing themselves to someone other than their father. The Prophet (peace be upon him) said, "Whoever claims to belong to anyone other than his father, knowing that he is not his father, Paradise will be forbidden for him." The Prophet (peace be upon him) also prohibited a Muslim from disowning their child and denying their paternity. He said, "Whoever man disowns his child, while looking at him, Allah will veil Himself from him and expose him to the first and the last."

Then, the joy of the arrival of the newborn is expressed, and a celebration is held where people are invited to rejoice in it. This celebration is called the 'Aqiqah feast. Although the child may not comprehend or perceive it, they become aware of it as they grow up and take pleasure in it. This is a well-known practice. Similarly, satisfying the child emotionally is important. Although souls are inherently inclined to love children in general, even if they are not related to them by kinship, it is essential to express this love, make children aware of it, and declare it to them repeatedly. Children often experience anxiety about social acceptance and the love of their parents, and the Prophet (peace be upon him) used to express his love for his grandsons, Hasan and Husain, and for Usama ibn Zaid. He said, 'Love your children and treat them with kindness.' Giving children space for freedom while providing them with a sense of security without blame or reproach is important. Children used to come to the Prophet (peace be upon him) and approach him. They would sit in his lap, play with his ring, and the Prophet (peace be upon him) would show them affection and smile at them. The impact of this kindness remained in their hearts throughout their lives. Umm Khalid bint Khalid bin Sa'eed narrated that she came to the Messenger of Allah (peace be upon him) with her father when she was a young girl wearing a yellow dress. He said to her, 'Sanah, Sanah' (a term of endearment in Abyssinian). She said, 'So, I went to play with the Prophet's ring, and my father scolded me.' The Messenger of Allah (peace be upon him) said to her father, 'Leave her alone,' and then he supplicated for her.

Sometimes, during prayer, the Prophet (peace be upon him) would prostrate, and his grandson, Hasan, who was young, would climb on his back. The Prophet (peace be upon him) would prolong the prostration until Hasan got down. He would say, 'My son made me stay longer because I disliked to hurry him until he fulfills his need.' Sometimes, the Prophet (peace be upon him) would raise his head gently to prevent Hasan from falling. Understanding the needs of children for play and amusement, as well as comprehending their thoughts and interests, is crucial. Aisha (may Allah be pleased with her) mentioned that when she was around ten years old or younger, she used to play with dolls. She said, 'I used to play with dolls in the

presence of the Prophet (peace be upon him), and my friends would join me. When the Prophet (peace be upon him) would enter, they would hide from him and he would send them to me to play with.' Among these dolls was a horse with wings made of rags. The Prophet (peace be upon him) asked her, 'What is this?' She replied, 'A horse.' He asked, 'What is on it?' She answered, 'Wings.' He asked, 'A horse with wings?!' She said, 'Have you not heard that Solomon had horses with wings?' He laughed until his molars were visible.

On the day of Eid, the Abyssinians would play with their spears in the mosque. Aisha (may Allah be pleased with her) said, 'I wished I could watch them.' So, the Prophet (peace be upon him) stood at the door, covering me with his cloak while I watched the Abyssinians, and he said, 'Until I am the one who is bored, estimate the desire of the young girl eager for amusement. Communicating with children; talking to them, listening to them, and acknowledging their feelings. How beautiful is the incident narrated by Anas ibn Malik when he was a young boy. He said, "The Prophet Muhammad (peace be upon him) used to visit us and interact with us. I had a little brother who was called Abu 'Umayr, and he had a pet bird that he used to play with. One day, the bird died, and the Prophet Muhammad (peace be upon him) entered and saw him sad. He asked, 'What happened to him?' It was said to him, 'His bird died.' He said, 'O Abu 'Umayr, what happened to your little bird?' He consoled him and comforted him." Enhancing confidence and self-esteem by valuing and not belittling or demeaning the child for being a child. This child is the seed from which the tree grows, and he is the nucleus of the community and its sustainer. So, the young boys used to attend the gatherings of the Prophet Muhammad (peace be upon him), and they were allowed to sit in front of him. The gathering belongs to those who arrived first, and they may have been on the right side of the Prophet Muhammad (peace be upon him), while the elders were on his left. One day, the Prophet Muhammad (peace be upon him) was brought a cup of milk, and he drank from it. On his right side was a young boy who was the youngest among the people, and the elders were on his left. He said, 'O boy, may I give it to the elders?' The boy answered, 'I would never prefer anyone over me in your favor, O Messenger of Allah.' So, the Prophet gave it to him.

Similarly, entrusting the child with small secrets strengthens his self-confidence and makes him feel closeness and belonging. Anas (may Allah be pleased with him) said, 'The Messenger of Allah (peace be upon him) came to us while we were young boys. He greeted us and sent me on an errand. He sat in the road waiting for me until I returned to him. He said, 'I was delayed by Umm Sulaym (meaning his mother).' She asked, 'What held you back?' I said, 'The Prophet sent me on an errand.' She asked, 'What is it?' I said, 'It's a secret.' She said, 'Then keep the Messenger of Allah's secret.' Also, praising the child for good deeds or words strengthens his determination and motivates him to strive for knowledge and work. Abdullah ibn Mas'ud (may Allah be pleased with him) reached a high position in the Qur'an and its sciences following a word said to him by the Prophet Muhammad (peace be upon him) when he was young. He said, 'I used to graze the sheep of Uqbah ibn Abi Mu'ayt. The Messenger of Allah (peace be upon him) and Abu Bakr passed by me, and the Prophet said, 'O boy, do you have any milk?' I said, 'Yes, but I am entrusted.' He said, 'Is there a sheep that has not been mated?' So I brought a sheep, and he stroked its udder, and milk flowed from it. He milked it into a vessel and drank from it, and he gave some to Abu Bakr. Then he said to the udder, 'Shrink,' and it shrank. He said, 'Then I came to him later on and said, 'O Messenger of Allah, teach me something from what you said.' He touched my head and said, 'May Allah have mercy on you. You are a student who is not uninformed.' He said, 'I learned seventy surahs from him, and no one disputed with me about them.

Trust in a child and their abilities enables them to succeed in the responsibilities entrusted to them. There is no greater responsibility than leading the prayers, as the Prophet (peace be upon him) appointed Amr ibn Salamah as an imam for his people in prayer when he was only seven years old because he was the most knowledgeable of them in the Quran. Just as the Prophet (peace be upon him) made

the adults pledge allegiance to Islam, he also made the children pledge allegiance. Abdullah ibn Zubair, may Allah be pleased with him, gathered the children of the Companions and said to them, 'Rise and let us pledge allegiance to the Prophet (peace be upon him) as our fathers did.' The Prophet (peace be upon him) smiled when he saw them and then pledged allegiance to them. On that day, Umar ibn Zubair was seven years old. However, it should be noted that building trust should be within the limits of the child's physical capabilities and mental understanding, and should not exceed those limits to the point of endangering or corrupting them. It is the responsibility of the guardian to consider their best interests and to provide them with what they are capable of, while supporting and directing them. Unfortunately, in some societies today, children are neglected. They are excluded from the company of adults, prohibited from speaking in many cases, their words are not listened to, their abilities are not recognized, and they are shielded from tasks. This has a negative impact on the child, causing them to grow up weak, unstable, unable to make decisions, unable to take on responsibilities, and lacking initiative, leading them to destruction.

Third: Social Construction

Humans are inherently social beings, and without the existence of a natural family - composed of a mother and father - there would be no society, and thus human life on Earth would cease to exist. Through this family, a person's character is formed, and they begin to understand their social responsibilities and their role in life, and human development takes place.

Islamic legislation related to the family came with love, compassion, mercy, and a connection to the reward and satisfaction of Allah, in order to evoke human emotions and motivate individuals to fulfill their duties towards the family with openness, desire, and love. Whatever emanates from a person with love quickly reaches the other party, and in return, the other party fulfills their rights with love as well.

For example, consider the beautiful image depicted in the verse: "وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغُهُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا ۚ فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تُنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ وَالْخَفِضَ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ ۗ وَقُلْ رَبِّ ارْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا" (Al-Isra 23-24).

The verse encourages the child to treat their mother and father with kindness and humility, especially when they are in need of someone to care for them. It reminds the child of the favor their parents bestowed upon them when they were in need of care as a child, and at the same time, it urges the parents to take care of their child by mentioning the upbringing that deserves gratitude and supplication.

The circle of kindness and maintaining family ties in Islam is vast and not limited to parents, gradually expanding to include siblings, grandparents, uncles and their children, neighbors, friends, and even those who are more distant.

In Islam, there is a comprehensive system that teaches children how to interact with others, how to harmonize with them, and how to engage in reciprocal, participatory, hierarchical, and benevolent relationships. They learn to give, improve, share with others, initiate, and uplift people. This system focuses on the following aspects:

Shaping social identity: Children are taught about their lineage and gender identity from birth. Based on this, they understand their social position and develop social connections.

Familiarizing them with their rights: Children are educated about their rights in relation to those around them.

Educating them about their responsibilities towards others: Children are taught about their duties towards those around them.

Instilling manners and etiquette: Children are raised to practice good manners and observe general etiquette.

Equipping them with the skills to interact with others: Children learn how to engage with others and participate in society through collaborative work.

In terms of financial upbringing, Islam guarantees a child's provisions from the time they are a fetus in their mother's womb. Their sustenance becomes the responsibility of the father, even if the mother is divorced. Allah, the Almighty, says, "أَسْكُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مَنْ وَأَنْتُمْ وَلَا تُضَارُّوهُنَّ لِنُصِيْفُوهُنَّ عَلَيْهِنَّ وَإِنْ كُنَّ أَوْلَاتٍ حَمَلٌ فَانْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَرْضَعْنَ وَجُدَّكُمْ وَلَا تُضَارُّوهُنَّ لِنُصِيْفُوهُنَّ عَلَيْهِنَّ وَإِنْ كُنَّ أَوْلَاتٍ حَمَلٌ فَانْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَرْضَعْنَ" (Atalaaq - 6).

In a hadith, it is narrated that the Prophet (peace be upon him) commanded a person to give in charity. The person said, 'O Messenger of Allah, I have one dinar.' The Prophet (peace be upon him) said, 'Spend it on yourself.' The person said, 'I have another one.' The Prophet (peace be upon him) said, 'Spend it on your child.' In another incident, Hind bint Utbah expressed her doubt that her husband was not providing her and her child with sufficient sustenance. The Prophet (peace be upon him) advised her, 'Take what is sufficient for you and your child, with kindness.'

It is considered sinful for a person to withhold or neglect the obligatory financial provision for their dependents. The Prophet (peace be upon him) said, 'It is enough sin for a person to withhold from those he is responsible for.'

If a child is an orphan and has lost their father, then whoever desires to be in the company of the Prophet (peace be upon him) in Paradise among the Muslims should take care of them. Numerous hadiths highlight the virtues of sponsoring orphans, with one of the most famous narrated by Abu Hurairah, may Allah be pleased with him, where the Prophet (peace be upon him) said, 'The one who sponsors an orphan, whether they are related to them or not, will be together with me in Paradise like these two fingers.'

The guardian of the orphan takes care of their needs, including provisions, clothing, discipline, and upbringing. This virtue can be attained by sponsoring the orphan using one's own wealth or the orphan's own wealth under legal guardianship. Whether the orphan is a relative, such as a grandchild, mother, grandmother, brother, sister, uncle, aunt, or non-relative, the reward is the same. The reward is being in the company of the Prophet (peace be upon him) in Paradise, and there is no higher status in the Hereafter than that.

In his final admonitions before his death, the Prophet (peace be upon him) emphasized the rights of orphans and women. He said, 'O Allah, I am leaving behind two vulnerable ones whose rights are to be fulfilled: the orphan and the woman. And it is also necessary to preserve the money of children; often children receive money in the form of gifts, donations, or inheritance, and so on. If it is left in their hands, they may waste it, and they may suffer from its loss, especially in the absence of a provider or supporter, or due to poverty and lack of self-sufficiency. In order to preserve this money and protect the interests of these children, Allah Almighty has forbidden guardians - whether they are fathers, guardians, or trustees - from giving money to young children, except for what is tolerated, as He said: "وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا" (An-Nisa: 5).

The foolish person is someone who does not handle money well, either due to their lack of intellect, like the insane and the mentally challenged, or due to their immaturity, like young children. Allah has forbidden guardians from giving these individuals their money out of fear that it will be corrupted or wasted, because Allah has made money a means of support for His servants in their religious and worldly affairs, and these individuals do not handle it properly or protect it. Guardians are commanded to provide for them from their own wealth, clothe them, and spend on their necessary religious and worldly needs. When Allah entrusts money to guardians for the benefit of the orphans, it implies two things: firstly, they must handle the money of the foolish in the same way they handle their own money, by preserving it, managing it, and avoiding risks. Secondly, it

is a subtle indication that the money in people's hands is the rightful property of its designated owners, but upon reflection, it reveals the collective rights of the community to achieve benefits and mutual exchanges.

To safeguard the rights of young orphans, who have no father to protect and preserve their money out of compassion and paternal instinct, Allah specifically mentioned them in the verse: "وَإِنَّمَا الَّتِي تَمَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا" وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ" وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ" فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ" وَكَفَىٰ بِاللَّهِ حَسِيبًا (An-Nisa: 6). This is a legislative command that the guardian should give the approaching-maturity orphan a portion of their wealth to test their ability to manage it, distinguishing between their maturity and foolishness. If they handle it properly, and their maturity and righteousness in managing their wealth become evident, and they reach the age of marriage, then their entire wealth should be given to them. Witnesses should be present at the time of giving the wealth as a confirmation of the orphan's rights, a discharge for the guardian, and a settlement of any disputes.

When a child reaches his early years and shows signs of keenness and good learning, acquiring some skills and being trained in certain crafts without overburdening him, the Prophet (peace be upon him) used to ask some young boys to buy goods from the market to learn how to trade and understand the value of money. For example, the Prophet (peace be upon him) gave Uruwah ibn Al-Ja'd a dinar to buy a sheep, and he bought two sheep with it, then sold one of them for a dinar and brought back a dinar and a sheep. The Prophet (peace be upon him) invoked blessings upon him for his successful transaction, and it would have been the same if he had bought dirt, as he would have profited from it.

The Prophet (peace be upon him) also came across some young boys who had gathered something to sell, just like other children do. Among them was Abdullah ibn Jafar (may Allah be pleased with him). The Prophet (peace be upon him) encouraged him by saying, 'O Allah, bless him in his transaction. Reflect on this story to realize the extent of the Prophet's keenness on teaching practical skills to young children. Abu Sa'id al-Khudri narrated that the Messenger of Allah (peace be upon him) passed by a boy who was skinning a sheep. He said to him, 'Wait, let me show you, for I do not see that you are skinning it properly.' He then inserted his hand between the skin and the flesh and crushed it until it disappeared up to his armpit. Then he said, 'O boy, skin it like this.' Then he proceeded and prayed without performing ablution or touching water.

It is not surprising that the Prophet (peace be upon him) was keen on teaching young children practical skills and training them in it. In his youth, he used to tend to the sheep of the people of Makkah, and when he grew a little older, he began to assist his uncle Abu Talib in trade. All of this was preparation for him for the great mission. It is sufficient evidence of the importance of preparing and training young children for work. The fifth educational and scientific principle is education and upbringing, which is a responsibility shared by both parents. Allah (ﷻ) says, "يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْأَجَارُ عَلَيْهِمْ مَلَأَتْ غِلَظُ شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ" (Atahrim - 6). Ali (may Allah be pleased with him) said, 'Teach them and discipline them.'

In the hadith, it is narrated that a man is responsible for his household, and a woman is responsible for her husband's household and children.

And from the prophetic guidance in education and upbringing are the following:

Instilling faith:

Allah has created souls inclined towards monotheism. Allah (ﷻ) says, "فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَائِمُ" (Arom - 30).

In this verse, Allah commands His Prophet (peace be upon him) to be sincere to Him in all circumstances and to establish His religion by establishing the apparent legislations such as prayer, charity, fasting, pilgrimage, and others, as well as the inward legislations such as love, fear, hope, and repentance. He also taught him that this is the true religion and the natural disposition upon which Allah has created His servants.

The Prophet (peace be upon him) adopted this verse as a methodology, taking great care to instill monotheism in the hearts of the young through various means and seizing every opportunity. Abdullah ibn Abbas narrated that he rode behind the Messenger of Allah (peace be upon him) one day, and the Messenger of Allah (peace be upon him) said to him, 'O boy, I will teach you some words: Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him before you. If you ask, ask of Allah; if you seek help, seek help from Allah. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah has already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah has already prescribed against you. The pens have been lifted, and the pages have dried.'

He taught him the reality of faith in a few words, concise in structure but profound in meaning, deep in impact. Through these words, happiness in this world and the Hereafter is attained. And among the indications of the Prophet's (peace be upon him) care in instilling faith in the hearts of his companions is that a number of the Companions embraced Islam at a young age. For example, Zubayr ibn al-Awwam embraced Islam at the age of twelve, and the same goes for Sa'd ibn Abi Waqqas. Similarly, Talha ibn Ubaydullah, Ali ibn Abi Talib embraced Islam at the age of ten, and others. And alongside the emphasis on monotheism, peace and blessings be upon him, stressed the importance of worship, which is the foundation and fruit of monotheism, with the most important of them being prayer. He said, 'Command your children to pray when they are seven years old, and discipline them for it when they are ten, and separate them in their beds.'

Peace and blessings be upon him used to take his children - Al-Hasan, Al-Husayn, and Fatimah - to the mosque so they would become familiar with it, attend prayers, listen to recitations, and witness the congregation of Muslims in prayer. This would instill a sense of reverence and love for the mosque in their hearts. It is necessary to teach children cleanliness, prayer, and, most importantly, the fundamentals of religion. Did you know that the Prophet (peace be upon him) gave a legal ruling to a child who was three or four years old? Abu Hurairah (may Allah be pleased with him) narrated that Al-Hasan bin Ali (may Allah be pleased with them both) once took a date from the charity, put it in his mouth, and the Prophet (peace be upon him) said, 'Spit it out!' Then he said, 'Don't you know that we do not eat from charity?'

Teaching language, reading, and writing: The first verses revealed to the Messenger of Allah (peace be upon him) were: "أَفْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ" (Alaalaq - 1). The initiation of revelation and the message with these verses indicate the importance of starting with reading and writing in education. In His saying, "Read," the act of reading is learned, and in His saying, "The One who taught by the pen," the act of writing and calligraphy is learned.

This command was given to an illiterate nation to urge them to seek beneficial knowledge in religion and worldly matters, so that they may reach a high position. Knowledge is mostly acquired through reading, either by reading what is written or by recitation. And one of the greatest sources of knowledge that encompasses various sciences, such as Sharia, language, history, and the creation of the universe, is the Book of Allah. Learning it from a young age engraves numerous sciences in the child's mind, which saves them from having to read many books at a young age.

Thus, the child's education begins with teaching them the Quran and teaching them the correct pronunciation of its words, so that their speech becomes clear, and they memorize as much of it as possible. And whoever excels in learning the Quran has also learned the Arabic language, through which the Quran was revealed. Then the child progresses in other sciences along with it.

The guidance also came in these noble verses to learn writing through His saying, "الَّذِي عَلَّمَ بِالْقَلَمِ" The Prophet (peace be upon him) was keen on teaching Muslims how to write, and he encouraged them to write down the revelation (the Quran). The number of scribes of the revelation was approximately twenty-three men. And the Messenger of Allah (peace be upon him) commanded the scribes to teach others writing. Abdullah bin Sa'id bin Al-'As narrated: 'The Messenger of Allah (peace be upon him) commanded him to teach the people writing in Al-Madinah, and he was a skilled scribe.' And 'Ubada bin As-Samit (may Allah be pleased with him) said: 'I taught some people from the tribe of As-Suffah writing and the Quran...' When the Muslims achieved victory in the Battle of Badr and captured a number of the polytheists, those who could not afford ransom and were skilled in writing were given the option to secure their release by teaching ten boys from the people of Al-Madinah writing. Ibn Abbas narrated: 'There were some prisoners of war on the Day of Badr who had no ransom to pay, so the Messenger of Allah (peace be upon him) made it their ransom that they teach the children of the Ansar writing.'

Ethics and good behavior: A child is born pure and quickly acquires everything he observes in terms of good or bad ethics and behavior during his early years. Therefore, it is incumbent upon parents to discipline and teach their child proper behavior and good morals. They should take the initiative to do so before their child acquires bad habits and develops a negative character, as it becomes difficult for them to eliminate and refine such traits later on. The Messenger of Allah (peace be upon him) said, 'Honor your children and teach them good manners.' He also said, 'No father gives his child a better gift than good manners.' If parents neglect to discipline and refine their child, they will be the first to face the consequences of this negligence. Abdullah bin Umar (may Allah be pleased with him) advised a man, saying, 'O you! Improve the manners of your child, for you are responsible for him, and he is responsible for your righteousness.'

RESULTS

From what we have concluded in this study, the following points are noteworthy:

- The definition of human development is the policies and processes aimed at building a righteous individual capable of achieving a dignified life for themselves and their society.
- The Islamic Sharia places importance on human development in terms of quantity and quality.
- The necessity of integration in human development.
- Islam encourages reproduction, increasing the human population, and rewards for it.
- The primary responsibility for the development of a child lies with the parents, followed by government institutions in cases of parental loss or incapacity.
- The multiple Islamic legislations for child development indicate the Sharia's concern for human quality, excellence, and good character, not just quantity.
- The developmental aspects of children in Islam include physical, psychological, social, financial, and intellectual aspects, and all of these aspects need to be nurtured.
- One of the fundamental pillars of education is religious education, as it contributes to the moral, social, and economic well-being of society. Language, which represents the identity of the community and the window to knowledge and understanding, is also a crucial pillar. Additionally, ethics and behavior are essential pillars, and the pillar of qualification

and acquiring various skills is indispensable, as it plays a direct role in the economic development of society. Thus, the integration of human development is evident in Islamic Sharia.

Recommendations: Study Islamic methodology in human development for societies and intensify research in this field. Raise awareness in the community about the importance and methods of child development using all possible means. Make efforts to protect the rights of children, as it is a religious and humanitarian duty. Pay attention to the family as it is the first nurturing environment for the child. Develop education according to the characteristics and needs of each age group of children. It is necessary to conduct studies to determine these characteristics and needs, rather than relying solely on previous studies, due to the human development that accompanies cultural advancement.

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