

## Features of the Prophetic Methodology in Building and Nurturing Creative Character among Youth

Said Mohamed Ali Ba'wanh<sup>1</sup>

### **Abstract**

*This study aims—by adopting the inductive and deductive methodologies—to study the features of the Prophetic method in building and nurturing the creative personality among youth, in light of authentic evidence from the Prophetic tradition. The research seeks to answer the following questions: How does the Prophetic tradition consider the creative character? What are the features of the Prophet's approach in building the creative character on both psychological and intellectual levels? How did the features of the Prophet's approach also manifest in nurturing the creative character? The importance of the study lies in its contribution to examining the reality of creativity in the Islamic nation and using those features as a standard to gauge the nation's proximity or distance from the correct foundational principles for developing creative individuals in various aspects of life. The research also aims to outline the Prophet's methodology in building and nurturing the creative personality, to serve as a roadmap for the Islamic nation in the creative development of its members. This will help them understand their reality, meet their desires and needs, ensure proper care befitting creatives, and alert wise leaders and decision-makers to gaps and weaknesses that need to be addressed and corrected in the Islamic creative endeavor. The study, through the results it has reached, has observed various aspects of Prophetic care for the issue of creativity through the applications of the noble Prophetic guidance in the psychological and intellectual development of the creative individual, and in creating a nurturing system for the creative personality that ensures the integrity of the development, its protection, monitoring, and proper guidance..*

**Keywords:** *Creative Personality, Creativity, Creative Development, Youth, Prophetic Methodology.*

### **INTRODUCTION**

All praise is due to Allah, the Lord of all worlds, and peace and blessings be upon the trustworthy guide, sent as a mercy to all worlds, and upon his family and companions.

The religion of Islam was the first to draw attention to the subject of creativity, to embrace it, and to encourage its systematic nurturing without being excessively materialistic, as was prevalent in past and subsequent civilizations. The evidence and proof of this is the enduring Islamic civilization, with all its creative achievements that blend the truths of faith with creative work in various aspects of life. Many of its relics and achievements still stand as honest and just witnesses to the significant strides, indeed the great strides, it has made in this field.

### **The Problem of This Study Lies In Reaching Answers to the Following Questions**

How does the Prophetic tradition consider the creative character?

What are the features of the Prophet's approach in building the creative character on both psychological and intellectual levels?

### **The Importance of the Study**

And given this description, it is both scientifically fair and ethically necessary to diligently uncover the reality of the creative process in Islam, in light of authentic evidence from the noble Sunnah. The aim is to examine the state of creativity within the Islamic nation and to use these features as a standard to gauge the nation's adherence to or deviation from the correct principles and foundations for developing creative individuals in various aspects and affairs of life. This research will also highlight the positive aspects of the nation's attention to this subject, encouraging the enhancement of these positives. Furthermore, it will alert wise

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<sup>1</sup> The faculty of Al-Sharee'a and Islamic Studies, Usul Addin Deptmt/ Department of Fundamentals of Religion. Yarmouk University, Irbid, Jordan. 21163. E- mail: saeedb@yu.edu.jo.

leaders, policymakers, and decision-makers to the gaps and weaknesses that need to be addressed and corrected in the Islamic creative endeavor.

### **Objectives of the Study**

This study aims to achieve the following objectives:

To explain how the noble Prophetic tradition views the creative personality.

To highlight the features of the Prophetic methodology in developing and nurturing the creative personality, both psychologically and intellectually, among the youth.

Study methodology

The researcher employed both inductive and deductive methods to conduct this study. He examined the texts related to the subject of the study and the evidence supporting its validity in a broad and meticulous manner. Based on their relevance within the research framework, the researcher classified, analyzed, and drew conclusions from them, resulting in the study titled: "Features of the Prophetic Methodology in Building and Nurturing Creative Character Among Youth."

### **Study's Plan**

The research is structured into this introduction, two main sections, and a conclusion as follows:

**Section One:** Features of the Prophet's (PBUH) methodology in building the creative personality, both psychologically and intellectually, among youth.

**Section Two:** Features of the Prophet's (PBUH) methodology in nurturing the creative personality among youth.

**Conclusion:** This includes the most important findings and summaries derived from the study.

Finally, I ask Almighty Allah for success and guidance, and I ask Him, Glory be to Him, to grant great benefit from what I have presented. From Him is the assistance, and upon Him is the reliance. Praise be to Allah, the Lord of all worlds

### **Section One: Features of the Prophet's (PBUH) methodology in building the creative personality, both psychologically and intellectually, among youth.**

Creative personalities are formed and developed through the psychological and mental structure of the individual characterized by creativity, which serves as a basic building block. This is because these elements are the core of the entire creative process, and creativity cannot occur without them. From these two perspectives, we will attempt to identify the characteristics of the Prophet's approach to building the creative personality, as explained below:

#### **First: features of the prophet's (PBUH) approach in building the creative personality psychologically**

The development of a creative individual psychologically in this life is extremely important. As creativity plays a significant role in the beginning of a person's life, the height of his determination, and the elevation of himself, being psychologically prepared will have the greatest impact on the mastery and prowess of the person in his tasks and duties. Therefore, we find the features and aspects of the Prophet's (peace be upon him) methodology in building a strong and sound psyche in a Muslim who is expected to be creative in the following areas:

Deepening faith in Almighty Allah in the hearts, believing in the unseen, and relying on Him. This aspect is considered the first building block of the psychological development of the creative personality, as it connects the individual to the Absolute Creator, Glory be to Him, who describes himself as:  $\square$  **بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا**  $\square$  **قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ** (Al-Baqarah, 117).

This faith also liberates a person from reliance on their own power and strength, making them depend on the immense power and strength of Allah, which has no limits and whose true nature is beyond anyone's comprehension. Thus, the creative individual understands through this faithful perspective that the innovation of things, the resolution of complex issues, and the ability to overcome difficulties all stem from relying on what Allah grants in terms of power, strength, energies, capabilities, and advantages. This is perhaps the secret behind the Prophet's (peace be upon him) words to Abu Musa al-Ash'ari (may Allah be pleased with him): Should I not direct you to the words from the treasures of Paradise, or he said: Like a treasure from the treasures of Paradise? I said: Of course, do that. Thereupon he said: "There is no might and no power but that of Allah." <sup>1</sup> Imam al-Nawawi explained the secret of this by saying: "The scholars said: The reason is that it is a word of surrender and delegation to Almighty Allah, and an acknowledgment of submission to Him, that there is no maker other than Him, no one can repel His command, and that the servant does not own anything of the matter. The meaning of the treasure here is that it is a reward stored in Paradise, and it is a precious reward, just as a treasure is the most valuable of your wealth. The linguists said: Al-Hawl means movement and strategy, meaning there is no movement, power, or strategy except by the will of Almighty Allah"

And if we look at the personality of the companion addressed by this advice, we find that he became a judge, resolving disputes and conflicts during the caliphate of Umar ibn al-Khattab (may Allah be pleased with him). This prophetic advice served as a foundational psychological building block for the creative judicial personality of Abu Musa (may Allah be pleased with him), enabling him to creatively solve complex cases and matters. Thus, Almighty Allah is the Lord and God of everything; power and strength are in His hands, not in anyone else's. He says about Himself in His Book: □ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ \* □ (Ash-Shura,11). When the one who is expected to be creative witnesses this, they internalize the understanding that it is futile to comprehend the true essence of Allah, the Exalted. They then realize the limitations of their own knowledge and its inadequacy in relation to themselves. This leads to the absolute faith that He, glorified be He, is unique in everything, both in existence and non-existence. They also realize that Allah, the Almighty, encompasses the unseen and knows the secrets and what is even more hidden. None of His creation can penetrate His unseen knowledge or bring forth anything unusual except by His permission. As He, the Almighty, says: □ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا \* إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ فَابْنَاهُ لِيُؤْتِيَهُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ رِصْدًا \* □

(Al-jinn,26-27). When the one characterized by creativity realizes the reality of this in the facts of life, he will gain certainty within himself that Almighty Allah is the source of creativity and no one else. As Almighty Allah say: □ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ \* □ (Az-Zumar,62). All that results from human thinking and innovation falls within the sphere of: □ اللَّهُ خَالِقُ كُلِّ شَيْءٍ □. Consequently, human creativity is limited and relative, and does not possess the characteristic of creation from nothing or the freedom in bringing things into existence.

Another clear evidence that Allah, the Almighty, is the source of creativity is His saying, Glorified and Exalted be He:

□ أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ \* خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ \* أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ \* الَّذِي عَلَّمَ بِالْقَلَمِ \* عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ \* □ (Al-'Alaq,1-5)

The word "Read" (Iqra) is the beacon and emblem of the first act of creativity in Islam. It was the first word revealed to the Prophet (peace be upon him), so that the nation could achieve, in the light of its comprehensive meaning, an aware reading of humanity, the universe, and life. This word serves as the source and inspiration for understanding the details of the creative process, including its foundations, inputs, and outputs. Therefore, when faith in Allah, his names, and his attributes is deeply rooted in the hearts, and the Muslim servant disavows their own power and strength in favor of relying on the power and strength of Allah, the creative personality then reaches the state of reliance on Allah. This is in accordance with Allah's statement to the Prophet (peace be upon him) and the Ummah thereafter: □ فُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ \* □ (Az-Zumar,38) and

His saying, the Exalted: □... فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ \* □ (Ali 'Imran,159) and also His saying, Blessed and Exalted: □... وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا \* □ (At-Talaq,3).

The value of reliance on Allah becomes evident in the psychological development of the creative personality by freeing the mind of the reliant innovator from the oversight, responsibility, and assistance of anyone other than the Lord of humankind. This is in regard to what they are about to achieve and accomplish. The Prophet (peace be upon him) established this principle in the personality of Abdullah ibn Abbas (may Allah be pleased with them) with his famous advice in the authentic hadith narrated by Imam Tirmidhi and others: "... Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had 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 had already prescribed against you. The pens have been lifted and the pages have dried.<sup>1</sup> This prophetic commandment to Ibn Abbas (may Allah be pleased with them both), and to everyone who possesses similar intelligence and talent, highlights that the path to excellence and creativity in life requires a pure belief, free from polytheism, doubts, and obsessions that disturb it. It also requires true reliance on Allah, which encompasses both verbal and heartfelt trust. As Allah Almighty states about the group of believers who trust in Him:

□ الَّذِينَ قَالُوا لَهُمْ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ \* □ (Ali'Imran,173)

The human-centered process of creativity requires this clarity of vision regarding the truth of the trust sought by the creative personality. This precise prophetic commandment resulted in building the creative personality of Ibn Abbas (may Allah be pleased with them both), transforming him into the nation's scholar, the interpreter of the Holy Qur'an, the brilliant imam of hadith, a skilled jurist and diligent scholar, and an expert in the history, genealogies, and poetry of the Arabs...

Releasing the nucleus of creativity within the individual who is anticipated to be creative involves connecting them to the attributes of Allah as "The Originator" (Al-Badi') and "The Benefactor" (An-Nafi'). As Allah, the Exalted, says about Himself: □... بَيِّعُ السَّمَاوَاتِ وَالْأَرْضِ... □ (Al-Baqarah,117). Whoever understands the true nature of Allah's name "The Originator" (Al-Badi') and his uniqueness and power in the universe, Allah manifests creativity and distinction through their words, actions, and all their faculties and circumstances. He makes them adhere to the Sharia and avoids bid'ah (innovation) in religion. This stirs within them the motives for creativity and excellence in any matter in a refined and elegant manner. An example of this in the prophetic guidance is the release of the nucleus of aesthetic creativity within his companions. He (peace be upon him) said to them in the hadith narrated by Imam Muslim from Abdullah ibn Mas'ud (may Allah be pleased with him): "Indeed, Allah is beautiful and loves beauty". However, the Prophet (peace be upon him) sets a guideline for aesthetic creativity, which is "not imitating the creation of Allah, the Exalted, in creation." Hence, he (peace be upon him) said about those who carve images of creatures with souls: "The most severely punished people on the Day of Resurrection will be those who imitate the creation of Allah"<sup>3</sup> In the hadith of Ibn Umar (may Allah be pleased with him) narrated from the Prophet (peace be upon him): "Those who create these images will be punished on the Day of Resurrection. It will be said to them, 'Bring to life what you have created'. Al-Hafiz Ibn Hajar said: "This is a challenge, and it indicates the form of the punishment of the image-maker: they will be tasked with blowing the soul into the image they created, but they will not be able to do so, and thus their punishment will continue".

Among the beautiful names of Allah that the prophetic guidance connects with creativity is Allah's name "The Benefactor" (Al-Nafi'). Creative work should be built on true benefit in this world and the hereafter, which does not contradict the noble Sharia. This is why the Prophet (peace be upon him) said to Abu Huraira (may Allah be pleased with him): "Strive for that which benefits you"<sup>5</sup> This means that the field of creativity should yield beneficial results; creativity is a practical and value-based concept, not for the sake of creativity itself or intellectual luxury. Rather, it is tied to objectives and goals, the outcome of which is to increase the creator's progress in knowing their Lord and drawing closer to Him. For this reason, the Prophet (peace be

upon him) sought refuge from knowledge that does not benefit. Zaid bin Arqam (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "O Allah, I seek refuge with You from knowledge that does not benefit..."

His (peace be upon him) call for souls to liberate themselves from worry, grief, incapacity, and laziness. These issues, if present, can disrupt or hinder creativity within the soul. Their absence contributes to creating an environment conducive to creative and productive work, fostering a high spirit that opposes discouragement, failure, and distress. This is why the Prophet (peace be upon him) instilled in the hearts of the Ummah the necessity of liberating themselves from these issues and casting them aside. He (peace be upon him) called for seeking refuge from them. Imam Bukhari recorded in his Sahih from the hadith of Anas bin Malik (may Allah be pleased with him) that the Prophet (peace be upon him) used to say: "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness..."

One of the signs that a person has rid themselves of these issues that weaken creative drive is their diligence and perseverance in the work they are determined to accomplish and innovate. This is achieved by maintaining a sincere direction towards Allah, having a good opinion of Him, not anticipating results prematurely, and not succumbing to boredom or fatigue if the results do not reach the desired level of ambition. Their mindset should be that success is inevitable. His motto in this should be the saying of Allah, the Exalted:

□ وَلَا تَبْتَئِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَبْتَئِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ\* (Yusuf,87) , and the Almighty said in the authentic Qudsi Hadith: "I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me"<sup>22</sup> . Those who follow the path of creativity and accomplishment continue to invest with hope, and are not deterred by obstacles or difficulties in their determination to do so. Thus, to ensure that those who are expected to exhibit brilliance, creativity, and innovation remain attached to their Lord, it is necessary for them to be sincere to Allah, the Exalted. Sincerity is a means to build the psyche of the creator, stripping it of whims and desires, and making it oriented towards the highest goal and noble purpose. This involves fulfilling the role of stewardship on earth as commanded by Allah, which is an essential requirement for creativity in this world that has been made subservient to human capabilities and energies. as evidenced by the saying of Allah, the Exalted: □ وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُتَّقُونَ\* (Al-Jathiyah,13)

His (peace be upon him) emphasis on the standard of creative competence to boost the morale of the creative individual. An example of this is the Prophet's (peace be upon him) appointment of Bilal (may Allah be pleased with him) to call the adhan (call to prayer) due to the pleasant and far-reaching nature of his voice, over Abdullah bin Zaid (may Allah be pleased with him), who had seen in a dream someone teaching him the words of the adhan. Imam al-Tirmidhi recorded in his Sunan with an authentic chain of narration from the hadith of Abdullah bin Zaid (may Allah be pleased with him) that the Prophet (peace be upon him) said to him: "It is a genuine vision, if God will; so get up along with Bilal, and when you have taught him what you have seen let him use it in making the call to prayer,..." . Imam Al-Khattabi commented: "This indicates that whoever has a louder voice is more deserving of calling the adhan, as the purpose of the adhan is to inform; therefore, whoever can inform more effectively with their voice is more worthy and suitable for it"

Another example is his (peace be upon him) appointment of Usama bin Zaid (may Allah be pleased with them both) as the leader of the military expedition to the land of Sham, despite his young age. The Prophet (peace be upon him) saw in his character the talent for leadership. His appointment was not out of favoritism but to enhance the creative leadership spirit within him. Imam Muslim recorded in his Sahih from the hadith of Abdullah bin Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said while on the pulpit: "If you speak ill of his leadership, you have already spoken ill of his father's leadership before. By Allah, he deserved to be a Commander. and he was one of the most beloved persons to me and now this (i.e. Usama) is one of the most beloved persons to me after him . His (peace be upon him) statement regarding Usama bin Zaid is a clear indication that his appointment was based on creative competence and leadership ability, nothing else. Imam Al-Nawawi commented: "His saying, 'He is indeed worthy of leadership,' means deserving of it... It demonstrates the permissibility of appointing a young person

over older individuals, as Usama was very young. The Prophet (peace be upon him) passed away when Usama was eighteen years old, and it was also said he was twenty"

His (peace be upon him) encouragement of creative inclinations. The Prophet Muhammad (peace be upon him) was keen on encouraging the creative inclinations in those whom he saw potential for creativity. This approach not only enhanced the creative spirit but also gave their talents the recognition they deserved, drawing attention to them and making them role models for others. One prominent example is his encouragement and endorsement of Abdullah bin Mas'ud's beautiful recitation of the Qur'an. The Prophet (peace be upon him) would urge his companions to listen to Abdullah and emulate his recitation. Ibn Sa'd narrates in "Al-Tabaqat al-Kubra" with an authentic chain from Abu al-Duha on the authority of Abdullah bin Mas'ud (may Allah be pleased with him), that the Prophet (peace be upon him) said: Whoever wants to read Qur'an as fresh as it was revealed, let him read it in the way Ibn Umm Abd does.

In this regard, it should be noted that encouraging creative tendencies would feed the creator's creativity source with more confidence and attention, enabling him to devote himself to revealing his latent creative abilities. Imam Bukhari narrated in his Sahih from Buraid ibn Abdullah ibn Abi Burda from his grandfather Abu Burda from Abu Musa (may Allah be pleased with him) that the Prophet (peace be upon him) said to him: "O Abu Musa, you have been given a mizmar (sweet melodious voice) like the mizmars of the family of Dawood" Imam Muslim also narrated in his Sahih from Talha ibn Yahya from Abu Burda from Abu Musa (may Allah be pleased with him) that the Prophet (peace be upon him) said to Abu Musa: "If you could have seen me as I was listening to your recitation last night! Indeed, you have been given a mizmar from the mizmars of the family of Dawood"

Therefore, we can observe here how the praise of the Prophet (peace be upon him) for Abu Musa al-Ash'ari's beautiful recitation of the Qur'an had a profound impact on increasing Abu Musa's motivation to improve his vocal talent. This encouragement led him to express to the Prophet (peace be upon him) that what he heard was not the best he could offer in terms of performance, but that he could do even better. Al-Bayhaqi narrated this hadith with an authentic chain from the same source that Imam Muslim used in his Sahih, with the addition at the end: "Abu Musa said: 'If I had known you were listening, I would have beautified it even more'. Ibn al-Athir commented: "This means I would have improved and embellished my recitation"

His (peace be upon him) igniting and activating the desire in people to excel, stand out in their contributions, and achieve great things. A sound and balanced soul is generally inclined towards a desire for excellence, unique contributions, and achievements. This is evident from what Imam Bukhari narrated in his Sahih from the hadith of Abu Huraira (may Allah be pleased with him), who said: "I heard the Messenger of Allah (peace be upon him) say: Seventy thousand (persons) would enter Paradise as one group and among them (there would be people) whom faces would be bright like the moon. (Abu Huraira added:) 'Ukasha bin Mihsan Al-Asdi got up, lifting his covering sheet<sup>3</sup>, and said, "O Allah's Messenger (Peace be upon him)! Invoke Allah that He may make me one of them." The Prophet (Peace be upon him) said, "O Allah, make him one of them." Another man from the Ansar got up and said, "O Allah's Messenger (Peace be upon him)! Invoke Allah to make me one of them." The Prophet (Peace be upon him) said (to him), "'Ukasha has preceded you"<sup>4</sup>. This action by 'Ukasha (may Allah be pleased with him) reveals his desire for excellence, his initiative, and the vigor of his ambition, where others might hesitate, to be among those distinguished on the Day of Judgment and enter Paradise without account.

Therefore, the Prophet (Peace be upon him) was keen on fostering and activating creativity within individuals by instilling the principles of competition and striving for excellence among them. This was done to encourage and nurture a desire for distinction and not settling for anything less than the highest ranks. An example of this from the noble Prophetic guidance is what Imam Muslim narrated in his Sahih from Abu Hurairah (may Allah be pleased with him), who said: when Allah's Messenger was travelling on the way to Mecca and came to a mountain called Jumdan he said, "Go on, this is Jumdan; the mufarriduna have gone ahead." On being asked what the mufarriduna meant he replied, "Those men and women who make frequent remembrance of God."<sup>5</sup> The Prophet (Peace be upon him), by highlighting Mount Jumdan, which stands alone in its location and rises high with its altitude, aimed to inspire in his noble companions the desire for

excellence and uniqueness, akin to the singular and lofty stature of this mountain. Ibn Hibban, in his Sahih, titled this hadith as: The race of those who remember Allah much, men and women, on the Day of Resurrection, the people of obedience, to Paradise.

Al-Qurtubi in his commentary "Al-Mufhim" said: "The Prophet (peace be upon him) mentioned this statement immediately after saying: (This is Jumdan); because Jumdan is a mountain that stands alone there, without any other mountain like it beside it. It is as if it stands out by itself, so he mentioned it in relation to these distinguished individuals. Allah knows best. These people were distinguished in the world by noble qualities, and in the hereafter, they will attain high ranks

This is also evident from the prophetic guidance that ignites and activates the desire for distinction in souls, as Imam Bukhari narrated in his Sahih from the hadith of Abu Huraira (may Allah be pleased with him), who said: "The Messenger of Allah (peace be upon him) said: In paradise there are a hundred degrees which God has prepared for those who engage in jihad in God's path, between each pair of which there is a distance like that between heaven and earth; so when you make requests of God ask him for Firdaus, for it is the best and highest part of paradise .."<sup>3</sup> His (peace be upon him) mention of the ranks of the mujahideen in Paradise serves as a clear exhortation for his listeners to compete and strive, leading to distinction and excellence in achieving and attaining it. This is in line with Allah's statement: □ *... وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ* \* □

(Al-Mutaffifin, 26).

Thus, we see that cultivating those who are expected to be creative to seek uniqueness and distinction through competition is crucial in building the psyche of the creative individual and elevating them to the highest ranks in both worldly and spiritual matters alike.

His (peace be upon him) granting the creative individual the appropriate freedom to innovate:

Freedom and the rejection of constraints are essential for a person to feel secure and capable of creativity. When observing the guidance of the Prophet Muhammad (peace be upon him), it becomes clear that he provided those with potential for creativity an appropriate space for freedom, allowing them to shine and innovate in their respective fields. One manifestation of this freedom is the forgiveness extended to a creative individual if they make a mistake in their field of creativity. An example of this is his (peace be upon him) reaction to the actions of the brilliant military leader, Khalid bin Al-Walid (may Allah be pleased with him), when he sent him to the Banu Jadhimah to invite them to Islam. Imam Bukhari narrated in his Sahih from the hadith of Abdullah bin Umar (may Allah be pleased with them both) who said: The Prophet sent Khalid b. al-Walid to the B. Hadhima and he summoned them to accept Islam. When they did not express their acceptance of Islam properly but began to say, "We have changed our religion, we have changed our religion," Khalid began to kill them and take prisoners, and he handed a prisoner to each one of us. But when a day came when Khalid ordered each of us to kill his prisoner, I said, "I swear by God that I will not kill my prisoner and that not one of my companions will kill his prisoner till we come to the Prophet." When we mentioned the matter to him he raised his hands and said twice, "O God, I declare myself innocent in Thy sight of what Khalid has done".

Al-Hafiz Ibn Hajar commented on this: Khalid bin Al-Walid was sent by the Prophet Muhammad (peace be upon him) to attack a group of people. When these people said "Saba'na," intending to mean "We have embraced Islam," Khalid did not accept this declaration and killed them based on the apparent meaning of their words. When the Prophet (peace be upon him) learned of this, he disapproved of Khalid's actions. This incident demonstrates that it is sufficient to accept from people what is known in their language. The Prophet (peace be upon him) excused Khalid bin Al-Walid for his interpretation and judgment in this situation, and therefore, he did not exact retribution from him or remove him from his position.

His (peace be upon him) adoption of creative ideas and putting them into practice.

There is no doubt that this approach in the Prophetic methodology for building a creative personality psychologically enhances self-confidence and stimulates further creative ideas. An example of this is his (peace be upon him) adoption of the innovative idea from Sa'd ibn Mu'adh (may Allah be pleased with him)

to build a shelter (arish) for him (peace be upon him) during the Battle of Badr. bn Ishaq narrated in his *Sira* with a mursal chain of narration, saying: Abdullah ibn Abi Bakr (may Allah be pleased with him) told me that it was said that Sa'd ibn Mu'adh said: O Prophet of Allah, should we not build a shelter (arish) for you to stay in? We will keep your mounts ready beside you, and then we will meet our enemy. If Allah grants us victory and we prevail over our enemy, that is what we desire. But if it goes the other way, you can mount your rides and join those who have stayed behind, for there are people who have stayed behind, O Prophet of Allah, and we do not love you any less than they do. If they had known you would face a battle, they would not have stayed behind. Allah will protect you through them; they will advise you sincerely and fight alongside you. The Prophet (peace be upon him) praised him and prayed for him. Then, a shelter was built for the Messenger of Allah (peace be upon him), and he stayed in it.

Another example of this is the Prophet's (peace be upon him) adoption of Salman al-Farsi's (may Allah be pleased with him) idea to dig a trench around Medina when the city was attacked by the (Ahzab). Although the trench was a Persian tactic unfamiliar in the Arabian Peninsula, the Prophet (peace be upon him) recognized its strategic value and implemented it effectively. Additionally, another instance of the Prophet (peace be upon him) adopting a creative idea is seen in his acceptance of Umm Salamah's suggestion after the Treaty of Hudaibiyyah to prompt his companions to sacrifice their animals and exit the state of ihram. Imam Bukhari narrated from the hadith of Al-Miswar bin Makhramah (may Allah be pleased with him) who said: When the writing of the peace treaty was concluded, Allah's Messenger (peace be upon him) said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet (peace be upon him) of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet (peace be upon him) went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet (peace be upon him) got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other...."<sup>1</sup>. Al-Hafiz Ibn Hajar commented: The Prophet (peace be upon him) recognized the correctness of what she suggested and acted upon it. When the companions saw this, they promptly followed his command, as there was no further reason to delay. This demonstrates the merit of consultation and that actions, when combined with words, have a stronger impact than words alone. It does not mean that actions are always more impactful than words in general. It also shows the permissibility of consulting a virtuous woman and highlights the excellence and profound wisdom of Umm Salamah.

Another example of the Prophet Muhammad's (peace be upon him) adoption of creative ideas is his acceptance of a suggestion from a woman to make something for him to preach upon. Imam Bukhari narrated in his *Sahih* from the hadith of Jabir bin Abdullah (may Allah be pleased with them both) who said: A woman said, "O Allah's Messenger (peace be upon him)! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?" He replied, "Yes, if you like." So she had that pulpit constructed<sup>3</sup>. Therefore, these prophetic stances in adopting creative ideas had a profound impact on building the psyche of the creative individuals and honing their creative personalities. They also indicate a high level of creative thinking within the community and environment of the Prophet's (peace be upon him) companions.

**Second:** features of his (peace be upon him) methodology in developing the creative personality intellectually. The creative process necessitates building the intellectual foundation of those who show potential for creativity through a sound methodology that elevates the mind and advances it to levels of excellence and innovation. The intellect is the basis of responsibility and the distinguishing factor that sets humans apart from all other creatures, including the angels. Allah says about the angels:  $\square$  لَا يَعْصُونَ اللَّهَ مَا ...  $\square$  أَمْرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (At-Tahrim,6). This indicates that they do not have the capacity for independent thinking or choice in their words and actions, but are in a state of complete obedience and compliance. Observing the life and noble conduct of the Prophet (peace be upon him), we find that he adopted several methodologies in the intellectual development of the creative personality, the most prominent of which are:



His (peace be upon him) liberation of the creative intellect from material constraints: Material rewards can indeed motivate and encourage a creative individual in their creative journey, but when creativity becomes hostage to money and materialism, its light dims, its impact weakens, and the creator becomes enslaved by suffocating material constraints. In such a scenario, creativity becomes negatively linked with material wealth; if money is present, creativity flourishes; if not, creativity disappears. This weakens, if not kills, the spirit of creativity. The Prophet Muhammad (peace be upon him) liberated the creative intellect from such constraints through two key approaches: The first key aspect is emphasizing the necessity of correcting one's intention and sincerity for Allah. This is based on the Prophet's (peace be upon him) saying: "Deeds are to be judged only by intentions, and a man will have only what he intended ..."<sup>1</sup>. It appears that Imam Bukhari, by starting his collection with this hadith in general and specifically in the Book of Revelation, intended to highlight that the highest distinction and creativity a person can achieve is in understanding and implementing what is revealed in the divine message. The first step toward this understanding is correcting one's intention.

The second key aspect is encouraging contentment and avoiding the relentless pursuit of wealth. The Prophet Muhammad (peace be upon him) said: "Wealth is not in having many possessions, but rather (true) wealth is feeling sufficiency in the soul"<sup>2</sup>. Al-Hakim al-Tirmidhi commented on this saying: When the soul is satisfied with Allah, because of the light of certainty that enters the heart and expands it, the material possessions of this world become superfluous<sup>3</sup>. In another hadith narrated by Abu Huraira (may Allah be pleased with him), the Prophet (peace be upon him) said: "Let the slave of Dinar and Dirham of Quantify and Khamisa (i.e. money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"<sup>4</sup>. In another narration of the same hadith by Abu Huraira (may Allah be pleased with him), the Prophet (peace be upon him) said: Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn ...<sup>5</sup>. Al-Hafiz Ibn Hajar commented on the Prophet's saying, explaining: ... the meaning is: if a thorn pricks him, he will not find anyone to remove it with a needle... In this supplication, there is an indication contrary to his intention; because when someone stumbles, and a thorn enters his foot, and he cannot find anyone to remove it, he becomes incapable of movement and striving to obtain worldly gains. Thus, the true creative individual is one who understands that money is a means for creativity, not its ultimate goal.

His (peace be upon him) establishment and implementation of the principle of flexibility in thinking.

This is a general methodology. Its manifestation is clearly seen in situations of consultation (shura), which inherently represent the exchange of ideas and understandings among those with opinion and wisdom from the wise, aiming to arrive at the correct opinion on a particular issue. Through consultation, talents, competencies, and capabilities are distinguished. Shura is the name of a chapter (Surah) in the Noble Qur'an and is a firmly established divine principle that Allah Almighty has urged, as He said: □ ... وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ ... □ (Ash-Shuraa,38). And Almighty Allah, urged its application in all aspects of life, saying: □ ... وَشَاوِرْهُمْ فِي ... □ (Ali 'Imran,159). Flexibility in thinking is capable of eliminating fanaticism, rigidity, and arrogance; for these matters represent dangers, afflictions, and evils that stifle creativity, and take away its charm and all its benefits and advantages. Moreover, with these matters, fairness, scientific objectivity, constructive criticism, and good dialogue are lost; therefore, the Prophet (peace be upon him) said: "Beware! The extremists perished".

His (peace be upon him) providing the intellect with the space to identify problems and innovate solutions for them. This approach broadens the horizons of the intellect and stimulates it to understand the essence of a problem and creatively innovate effective solutions for it. Imam Bukhari narrated in his Sahih from the hadith of Umar ibn Al-Khattab (may Allah be pleased with him), who said: O Allah's Messenger (peace be upon him)! Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e. your wives) to observe veils." Then Allah revealed the Verses of Al- Hijab<sup>2</sup>. Umar (may Allah be pleased with him) sensed the problem of people entering the Prophet's house, including both the righteous and the wicked, meaning the good and the bad. So he put his mind to work on finding an effective solution to address it. He proposed to the Prophet (peace be upon him) an innovative idea: the veil (hijab). The Qur'an was revealed in agreement with him, as evidenced by Allah's statement:

...وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا زُجَاجَهُ  
 مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا □ (Ali 'Imran,159)

Had Umar (may Allah be pleased with him) known that the Prophet (peace be upon him) did not approve of it, he would have kept his idea to himself. However, the Prophet's (peace be upon him) silence regarding that suggestion indicates the Prophet's appreciation for the advice Umar provided. This also demonstrates a flexibility in the Prophetic methodology, encouraging minds to think about problems and find suitable solutions. Another example is what was previously mentioned about Sa'd ibn Mu'adh and his statement before the Battle of Badr O Prophet of Allah, should we not build a shelter (arish) for you to stay in? We will keep your mounts ready beside you, and then we will meet our enemy. If Allah grants us victory and we prevail over our enemy, that is what we desire. But if it goes the other way, you can mount your rides and join those who have stayed behind, for there are people who have stayed behind, O Prophet of Allah, and we do not love you any less than they do. If they had known you would face a battle, they would not have stayed behind. Allah will protect you through them; they will advise you sincerely and fight alongside you. The Prophet (peace be upon him) praised him and prayed for him. Then, a shelter was built for the Messenger of Allah (peace be upon him), and he stayed in it. Sa'd (may Allah be pleased with him) sensed the complexities and reality of the situation in Badr. They had set out to capture the caravan but had not succeeded. He realized that the battle was about to begin and that they were not fully prepared to meet the enemy. He came up with an innovative idea to secure the Prophet (peace be upon him) in a place where the enemy could not reach him. He suggested preparing mounts for the Prophet (peace be upon him) to return to Medina and seek support from the rest of his followers if the situation turned against them, as not all of them had come out to pursue the caravan. The Prophet's (peace be upon him) praise for this idea and his prayer for Sa'd, as well as his approval and implementation of the idea, were clearly evident. This is a clear indication of the flexibility the Prophet (peace be upon him) provided to his companions, encouraging them to identify problems and innovate suitable solutions.

His (peace be upon him) narration of stories about creative individuals.

This is an important motivator for stimulating minds towards creativity and innovation. An example of this is what was narrated by the two sheikhs (Bukhari and Muslim) in their Sahihs - with the wording from Bukhari - from the hadith of Abu Huraira (may Allah be pleased with him) who said: The Prophet (peace be upon him) said: "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller. 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity'".

This divinely inspired story narrated by the Prophet (peace be upon him) included a creative solution. Through telling it, the Prophet (peace be upon him) aimed to draw the attention and minds of his companions to it and to motivate them to emulate it. Another example is what was narrated by the two sheikhs (Bukhari and Muslim) in their Sahihs - with the wording from Bukhari - from the hadith of Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: "There were two women, each had her child with her. A wolf came and took away the child of one of them. One woman said to her companion: 'The wolf has taken your son.' The other said: 'It has taken your son.' So both of them took the dispute to Prophet Dawud (David) (peace be upon him) who judged that the boy should be given to the older lady. Then they went to Prophet Sulaiman (Solomon) (peace be upon him) son of Dawud and put the case before him. Prophet Sulaiman said: 'Give me a knife so that I may cut the child into two and give one half to each of you.' The younger woman said: 'Do not do so; may Allah bless you! He is her child.' On that Prophet Sulaiman decided the case in favour of the younger woman". This divinely inspired story narrated by the Prophet (peace be upon him) also included a unique creative solution, worthy of being used to develop the creative mindset, illuminating it with examples of problems and effective solutions. This, in turn, provides the creative individual with cumulative experience, benefiting from it, building upon it, and motivating and provoking them to innovate and excel. Undoubtedly, one of the objectives of the Prophet

(peace be upon him) in narrating this story is precisely that. The author of Al-Mufhim said: "It contains jurisprudence regarding the use of clever strategies by judges to extract rights, which comes from great intelligence, insight, and experience with human nature. Among the pious, there may be spiritual intuition and enlightened perceptions, and this is a grace from Allah that He bestows upon whom He wills".

Among the stories of creativity narrated by the Prophet (peace be upon him) to his companions is what was narrated by the two sheikhs (Bukhari and Muslim) in their Sahihs, with the wording from Bukhari, from the hadith of Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: "While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was panting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins"<sup>2</sup>. Al-Hafiz Ibn Hajar commented on the man's action: He needed to do that because he was using his hands to climb out of the well, which indicates that climbing out was difficult<sup>3</sup>. Thus, it can be understood from this solution and this creative method – simple as it is in watering the dog with a shoe because there was no bucket or similar tool available, despite the difficulty and effort involved – that those who seek creativity should not let the scarcity of means and tools be an obstacle to achieving their goals and reaching their desired objectives.

His (peace be upon him) stimulation of minds to engage in creative thinking and test their capabilities by posing riddles and questions.

The value of this is evident in stimulating and exercising the minds to think, observe accurately, and gather the particulars of a problem or encountered issues in order to arrive at the correct answer. An example of this is the riddle of the palm tree. The two sheikhs (Bukhari and Muslim) narrated in their Sahihs - with the wording from Bukhari - from the hadith of Abdullah ibn Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allah's Apostle! inform us of it." He replied, "it is the date-palm tree". Imam Bukhari categorized this hadith under the chapter titled: "The Imam presenting a problem to his companions to test their knowledge." He included it with various expressions and formats, translating it in his Sahih in eleven places, benefiting from it in many matters that indicate its scientific value and highlight its jurisprudential impact on religion.

Al-Hafiz Ibn Hajar said: "It indicates that the one being posed a riddle should be aware of the context and circumstances at the time of questioning, and that the one posing the riddle should not overly obscure it—such that there is no entry point for solving it—but rather, the closer it is, the more impactful it is on the listener". Additionally, the method of posing questions significantly develops and stimulates creative thinking skills. It is one of the most effective methods in education, deep thinking, and capturing attention and curiosity to know the answer. The Prophet (peace be upon him) was keen on utilizing this method with his companions. An example of this is his saying: "Do you know where this goes?" I said: 'Allah and His Messenger know better..'. And his saying (peace be upon him): "Do you know what Kauthar is? We said: Allah and His Messenger know best"<sup>4</sup>. And also his saying (peace be upon him): "Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth..".

And other such questions in the collections of the purified Sunnah. It is noteworthy that the noble companions - may Allah be pleased with them - refrained from answering questions about the setting of the sun and the Kawthar river because these topics were beyond their knowledge. However, they offered their opinions on the question, 'Do you know who the poor is?' by trying to define it from their perspective and their lived reality. In another instance, the Prophet (peace be upon him) would ask them a general question, such as why he had gathered and summoned them to him, aiming to draw attention, capture interest, and stimulate creative thinking regarding what he was about to say to them. An example of this is the long hadith narrated by Fatima bint Qais - may Allah be pleased with her - about Tamim al-Dari, the Jassasa, and the

Dajjal, as recorded by Imam Muslim in his Sahih: When the Messenger of Allah (ﷺ) finished his prayer, he sat on the pulpit laughing, and he said : Everyone should remain where he had said his prayer. He then asked.

Do you know why I have assembled you? They said: Allah and His Messenger know best. He (ﷺ) said: I did not call you together for some alarming news or for something good. Rather, I called you all because Tamim al-Dari, a Christian, who came and accepted Islam, told me something which agrees with what I was telling you about the Dajjal.”.

The Prophet ﷺ would sometimes ask his companions a question, and they would refrain from answering despite knowing the answer, because they expected a different response from the Prophet ﷺ. However, the Prophet ﷺ would break this expectation and answer with what is known, to highlight the connection in importance and value between the question asked and what he would inform them of. An example of this is narrated by Imam Muslim in his Sahih from the hadith of Abu Bakrah – may Allah be pleased with him – on that day (meaning: the Day of Sacrifice). The Prophet ﷺ sat on his camel, and a man took its reins, and said: Do you know which day is this? They said: Allah and His Messenger know best. (The Prophet [may peace be upon him] kept silent) until we thought that he would give that another name. He said: Is it not the day of Nahr (Sacrifice) (Dhu'l- Hijja)? We said: Allah's Messenger, yes. He (again) said: Which month is it? We said: Allah and His Messenger knows best. He said: Is it not Dhu'l-Hijja? We said: Allah's Messenger, yes. He said: Which city is this? We said: Allah and His Messenger know best. He (the narrator) said (that the Prophet kept silent until we thought that he would give it another name besides its (original) name. He said: Is it not Balda (the city of Mecca)? We said: Yes, Allah's Messenger. He (then) said: Verily your blood (lives) and your property and your honour are as sacred unto you as sacred is this day of yours, in this month of yours, in this city of yours. Let him who is present convey it to one who is absent...”.

This approach can instill in the recipient the courage to be the one asking questions, reviewing, and seeking effective answers to various inquiries. It might even lead them to adopt a creative method that justifies their questioning. An example of this is narrated by Imam Muslim in his Sahih from the hadith of Nawas ibn Samaan al-Kilabi (may Allah be pleased with him) who said: “I stayed with Allah's Messenger (ﷺ) for one year. What obstructed me to migrate was (nothing) but (persistent) inquiries from him (about Islam)...”.<sup>3</sup> Imam Nawawi explained its meaning, saying: "He stayed in Medina as a visitor without moving there from his homeland to settle. What prevented him from migrating, which means moving from his homeland to settle in Medina, was his desire to ask the Messenger of Allah ﷺ about matters of religion. The Prophet allowed this for newcomers but not for the migrants. The migrants would rejoice at the questions asked by visiting strangers from among the Bedouins and others because they could ask questions, be excused, and the migrants would benefit from the answers”. This meaning is further confirmed by the statement of Anas ibn Malik (may Allah be pleased with him): We were forbidden that we should ask anything (without the genuine need) from the Holy Prophet. It, therefore, pleased us that an intelligent person from the dwellers of the desert should come and asked him (the Holy Prophet) and we should listen to it.”. Imam Nawawi said: His statement, 'We were forbidden to ask,' means asking about things that are not necessary ... His statement, 'the man from the desert,' means those who had not received the prohibition against asking questions. His statement, 'the intelligent,' means those who know how to ask properly, understand the etiquettes and important aspects of questioning, and can engage in a good discussion, as these are the reasons for greatly benefiting from the answer.

His (peace be upon him) approval of the brainstorming method for developing solutions to a particular issue.

Brainstorming, in its essence, is a form of collective consultation, based on the principle that everyone offers their opinion on a particular issue with the aim of innovating an effective solution to address one or more problems within it. An example of this occurred with the companions of the Prophet ﷺ when they gathered and discussed among themselves the issue of finding a means by which they could be called to gather for prayer. This is narrated by the two sheikhs (Bukhari and Muslim) in their Sahihs, with the wording from Bukhari, from the hadith of Abdullah ibn Umar (may Allah be pleased with them both), who said: “When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this

problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but `Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Messenger (ﷺ) ordered Bilal to get up and pronounce the Adhan for prayers". In the narration of Anas bin Malik (may Allah be pleased with him), recorded by the two sheikhs (Bukhari and Muslim) in their Sahihs, there is a mention of using fire as a signaling method. In Sahih Bukhari, the wording is: they mentioned kindling fire and the use of a bell, and mentioned the Jews and the Christians, and Sahih Muslim, the wording is: "They (the Companions) discussed that they should know the timings of prayer by means of something recognized by all. Some of them said that fire should be lighted or a bell should be rung..".<sup>4</sup> This indicates that the Prophet ﷺ, either witnessed firsthand what his companions said or was informed about it at the very least. His approval by remaining silent and not objecting to their actions is evidence of the legitimacy of brainstorming to innovate effective solutions to problems. The value of brainstorming in developing the intellectual capacity of the creative personality is highlighted by stimulating participants and encouraging them to present the best of their intellectual efforts. The discussions among the noble companions regarding the issue of gathering for prayer led to an innovative and creative solution proposed by Umar - may Allah be pleased with him - which combined novelty and innovation, and also distinguished itself by avoiding the methods used by Jews and Christians to prevent any confusion with their practices.

His (peace be upon him) approval of what expands the intellectual horizons through imaginative ideas that are uncommon in reality.

Imagination is an important building block in the intellectual development of a creative personality because it broadens the mind's horizons and opens up expansive avenues for a good understanding of a subject, as well as the possibility of renewal, development, and innovation in it. The noble prophetic guidance has acknowledged this and did not reject it. Indeed, the essence of the Qur'anic verses that invite reflection on creation, such as His saying, the Exalted:

□ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ □ (Ali'Imran,191), This contributes to the same issue; reflecting on the creations of the Great Creator generates and inspires new visions within the soul, enriching thought with novel and distinctive ideas in the context of contemplation and meditation.

And among the examples that highlight his (peace be upon him) acknowledgment and acceptance of imaginative ideas is what Imam Abu Dawud narrated in his Sunan with a sound chain of transmission from the Mother of the Believers, Aisha (may Allah be pleased with her), who said: when Allah's Messenger arrived after the expedition to Tabuk or Hunain the wind raised an end of a curtain which was placed before her storeroom, revealing some dolls which belonged to her. He asked her what this was and she replied that they were her dolls. Among them he saw a horse with wings made of rags and asked what that was that he saw among them. She told him that it was a horse, and when he asked what it was that it had on it and she replied that it had wings, he said, "A horse with wings!" She replied, "Have you not heard that Solomon had horses with wings?" She said that he laughed so heartily that she could see his back teeth.<sup>1</sup> In this hadith, we see the Prophet ﷺ playfully interacting with his wife, the Mother of the Believers, Aisha (may Allah be pleased with her), with her toys. Among them was a horse with two leather wings, which surprised the Prophet ﷺ. Aisha (may Allah be pleased with her) explained with the pure and wide-eyed spirit of a child that this was inspired by what she had heard about the horses of Prophet Solomon (peace be upon him) having wings. The Prophet ﷺ laughed at her imagination, revealing his teeth in a smile of admiration. He did not object to her expansive imagination and creative thinking, and his silence was an endorsement and an indication that it was acceptable.

If we look back through history, we find that imagination and contemplation of birds are what led the Andalusian scholar Abbas Ibn Firnas (d. 274 AH)<sup>1</sup> to think about flying using wings he made. Although his attempt was only successful for a short period, ending in his fall and death—may Allah have mercy on him—it paved the way for those who came after him to turn this imagination into reality. This was later realized by

the Wright brothers, as is well-known and widely acknowledged, who managed to create an airplane that flew in the skies. This field has since continued to evolve, innovate, and develop to reach its current state.

## **Section Two: Features of His (peace be upon him) Method in Nurturing the Creative Personality**

The issue of creativity is not just a psychological and intellectual construction for those who are expected to be creative. Once the construction is completed and achieved, it requires careful attention and nurturing to ensure its continuity and sustainability. Therefore, the prophetic method in caring for the creative personality combined both building and nurturing equally. The features of this prophetic method of nurturing can be observed as follows:

### **Observing and Focusing on Creative Aspects by Enriching Them with the Necessary Experiences for Their Development and Growth.**

The value of this approach lies in organizing the creative state of the individual. Observing what the creative person is inclined towards encourages focusing on and developing these areas of interest, enriching them with experiential material. This approach can help the creative person move beyond generalities and achieve a specific scientific distinction that sets them apart in their field of interest. A practical example of this can be seen in the Prophet's ﷺ interaction with Hudhayfah ibn al-Yaman - may Allah be pleased with him. The Prophet ﷺ noticed a keen interest in Hudhayfah towards narrations about trials and tribulations, and he allowed him the freedom to ask detailed questions on these topics without showing any impatience. This is illustrated in the narration recorded by both Bukhari and Muslim, with Bukhari's wording from the hadith of Hudhayfah: "The people used to ask Allah's Messenger (ﷺ) about the good but I used to ask him about the evil lest I should be overtaken by them..."<sup>1</sup>. The Prophet ﷺ also entrusted him with his secret regarding the names of the hypocrites. This is referred to in the statement of Abu Darda – may Allah be pleased with him – to Alqama ibn Qays al-Nakha'i al-Kufi when Alqama visited him in Sham (Syria): "Is there amongst you the one who keeps the secrets of the Prophet (ﷺ) which nobody knows except him?..."<sup>2</sup>. Al-Hafiz Ibn Hajar narrated that Ibn Abi Jamrah said: "In the hadith, there is wisdom of Allah in His servants, showing how He appointed each one of them to what He willed. He made most of the companions love to ask about the aspects of good deeds so they could act upon them and convey them to others. He made Hudhayfah love to ask about evil so he could avoid it and be a means of protection for those whom Allah willed to be saved. This demonstrates the Prophet's ﷺ broad-mindedness and his knowledge of all kinds of wisdom, as he would answer each person according to what suited them. It can be understood from this that whoever is made to love something will excel in it more than others. Hence, Hudhayfah was the keeper of the secret that no one else knew, and he was uniquely informed about the names of the hypocrites and many future matters.<sup>3</sup> Thus, we see that the Prophet ﷺ did not hesitate to fulfill and nurture Hudhayfah's (may Allah be pleased with him) interests in the topic of trials and tribulations, enriching his knowledge with the details and specifics of the subject so that he could become the foremost and distinguished expert in it in the future.

### **Enhancing Motivation in the Creative Personality through Praise and Dua'a (prayer)**

It was previously mentioned that in the psychological development of the creative personality, the Prophet ﷺ encouraged creative inclinations and praised them. This, in turn, contributes to enhancing the motivation for giving and further achievements in the creative personality. This approach represents both building and nurturing the creative personality simultaneously. An example of this is the Prophet's ﷺ statement regarding the voice of Abdullah ibn Mas'ud – may Allah be pleased with him: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd." Another example of his (peace be upon him) sweet praise, filled with vitality, optimism, joy, admiration, and satisfaction, was directed towards Abu Musa al-Ash'ari's performance. The Prophet ﷺ said to him: "If you were to see me, as I was listening to your recitation (of the Qur'an) yester-night (you would have felt delighted). You are in fact endowed with a sweet voice like that of David himself"<sup>2</sup>. That praise stimulated the creative potential within Abu Musa – may Allah be pleased with him – prompting him to further enhance the quality and excellence of

his performance. He said, in a narration with a sound chain of transmission recorded by Al-Bayhaqi: "If I had known you were there, I would have made it more beautiful".

And here is Muadh ibn Jabal - may Allah be pleased with him - specializing excellently in the hadiths of halal and haram, with knowledge and understanding of their minutest details. And here is Ubayy ibn Ka'b - may Allah be pleased with him - excelling in his care for the various readings of the words in the Qur'anic verses. And here is Zayd ibn Thabit - may Allah be pleased with him - excelling in the field of inheritance division. We see the Prophet ﷺ commending their creative talents and areas of distinction, thereby providing them with increased motivation to continue and persevere in what they excelled and innovated. Imam Ahmad narrated in his Musnad with a sound chain of transmission from Abu Qilabah, from Anas - may Allah be pleased with him - who said: The Messenger of Allah ﷺ said: " .. The most knowledgeable of them concerning the lawful and unlawful is Mu'adh Bin Jabal, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thabit,...". When the Prophet ﷺ noticed Abdullah ibn Abbas's - may Allah be pleased with them both - interest in tafsir (exegesis) and his inquiries to the Prophet ﷺ about the understanding of the verses of the Noble Qur'an, as well as his attention to the jurisprudential aspects of religious matters, he ﷺ enhanced his motivation by praying for him. In a narration recorded by Bukhari, the Prophet ﷺ said: " O Allah! Bestow on him the knowledge of the Book (Qur'an)". In another narration recorded by him (Bukhari), it is mentioned as: " And Imam Bukhari explained the meaning of wisdom, saying Allah, teach him wisdom". "O Allah, teach him (Ibn Abbas) the Book (i.e. the understanding of the knowledge of Qur'an)". Al-Hafiz Ibn Hajar said:

"By 'the Book,' the Qur'an is meant, as this is the common religious understanding. By 'teaching,' it is meant something broader than mere memorization and includes comprehension"<sup>1</sup>. In another hadith, the Prophet ﷺ noticed Ibn Abbas's intelligence - may Allah be pleased with them both - despite his young age. Ibn Abbas understood the propriety and connection between bringing water for the Prophet ﷺ to perform ablution after exiting the privy. He placed the water near the Prophet ﷺ without entering upon him or handing it to him directly. Thus, the Prophet ﷺ prayed for him, asking Allah to grant him deep understanding in religion. Imam Bukhari recorded in his Sahih from the hadith of Ibn Abbas - may Allah be pleased with them both: Once the Prophet (ﷺ) entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam).

Al-Hafiz Ibn Hajar narrated that Ibn al-Munir (meaning: Zain al-Din, brother of the author of Kitab al-Mutawari) said: "The reason for the Prophet's ﷺ supplication for Ibn Abbas to gain understanding in religion was based on his action of placing the water. He considered three options: to bring the water into the privy, to place it at the door so the Prophet ﷺ could take it easily, or to do nothing. He chose the second option because the first involved a risk of exposure, and the third would cause inconvenience in fetching the water. His action indicated his intelligence, making it appropriate for the Prophet ﷺ to pray for him to gain understanding in religion so he could be beneficial". Al-Badr al-Ayni mentioned the meaning of Ibn al-Munir's statement without attributing it to him, saying: "The reason for the Prophet's ﷺ supplication for Ibn Abbas to gain understanding in religion was due to his placing the ablution water. The Prophet ﷺ saw in him intelligence and insight, so he prayed for him to gain understanding in religion—to uncover the secrets of jurisprudence in religion and to be beneficial and benefit others. He placed the water near the bathroom because it was easier for the Prophet ﷺ. If he had placed it far away, the Prophet ﷺ would have needed to fetch it, causing inconvenience. If he had brought it inside, it would have been an exposure. When Ibn Abbas saw that placing the water nearby was the most suitable and easiest option, the Prophet ﷺ recognized his intelligence despite his young age and prayed for him accordingly.

### **The Prophet ﷺ Embraced Creative Personalities with Compassion, Bringing Them Closer to supervise and Mentor Them.**

This matter is related to the previous point regarding enhancing motivation, but the focus here is on embracing the creative individual; meaning taking care of them, showing compassion, and monitoring their conditions and affairs. All of this is important within the framework of nurturing the creative personality. An

example of this is the Prophet's ﷺ attitude towards Ibn Abbas – may Allah be pleased with them both – with kindness, compassion, and drawing him closer. Imam Bukhari recorded in his Sahih from the hadith of Ibn Abbas – may Allah be pleased with them both: “Once the Prophet (ﷺ) embraced me (pressed me to his chest)...” Al-Hafiz Ibn Hajar said: "From this, it is understood that it is permissible to embrace a young relative out of compassion"<sup>2</sup>. Another example is the Prophet's ﷺ bringing Ibn Abbas – may Allah be pleased with them both – closer to him, so he would be under his watchful eye and receive guidance and supervision. One of the instances indicating this, as testified by Ibn Abbas himself – may Allah be pleased with them both – is narrated by Imam Bukhari in his Sahih through the account of Abdur-Rahman bin Abis: I heard Ibn `Abbas answering a man who asked him, "Did you attend the prayer of `Id al Adha or `Idal-Fitr with Allah's Messenger?" Ibn `Abbas replied, "Yes, and had it not been for my close relationship with him, I could not have offered it." (That was because of his young age)..” The meaning here is that if it were not for his great status with the Prophet ﷺ, he would not have been able to attend the Eid prayer with him and closely observe the events that took place. Therefore, it becomes clear to the observer that the Prophet ﷺ was keen to place Ibn Abbas – may Allah be pleased with them both – in the heart of events due to his intelligence and sharpness, so he could hear and see, thereby gaining more knowledge and understanding despite his young age. Undoubtedly, this type of care enhances the chances of those who receive it to excel, be creative, and shine in their respective fields; they see what others do not see and hear what others do not hear.

The Prophet ﷺ avoided blame and reproach, giving the creative individual the opportunity to learn through deduction, discovery, and reflection on the results.

Blame and reproach disturb the creative person, confuse their mind, stifle their talents, and paralyze their abilities. Therefore, the Prophet ﷺ established the principle of avoiding blame and reproach in nurturing the creative personality. This approach gives the creative individual the opportunity to learn through deduction, discovery, and reflection on the results. Evidence of this can be found in a narration recorded by Imam Muslim in his Sahih from Anas ibn Malik – may Allah be pleased with him – who said: “I served the Messenger of Allah (ﷺ) for nine years, and I do not know (of any instance) when he said to me: Why you have done this and that, and he never found fault with me in anything”. This behavior of the Prophet ﷺ with Anas – may Allah be pleased with him – demonstrates a high level of psychological care for those in whom he perceived creativity. It had the greatest impact on his distinction in loving the Messenger of Allah ﷺ. Anas himself said, as recorded by Ibn Sa'd with a sound chain of narration from the hadith of Al-Muthanna bin Saeed Al-Dhara' who said: I heard Anas bin Malik saying: “Not a night goes by except that I see my beloved in it, then I cry”. This had a profound impact on his excellence – may

Allah be pleased with him – in mastering and abundantly narrating hadiths from the Prophet ﷺ. His excellence made him one of the distinguished scholars among the noble companions, becoming a prominent figure in hadith narration and knowledge. He became one to whom people would travel to learn from and who was pointed out as an exemplary figure.

His ﷺ commitment to ensuring that the creative personality reaches the level of self-actualization

This was manifested in the Prophetic framework for nurturing the Islamic personality in general, and even more so for the creative personality, so it would be capable of affirming its presence, proving its capabilities, and achieving its aspirations. When the creative individual reaches this level in the society in which they live, they have gained self-confidence, earned the respect of others, and ensured that they are not overlooked, even if they are young. The general Prophetic model for this regarding the Muslim personality is illustrated by what Imam Bukhari recorded in his Sahih from the hadith of Sahl bin Sa'd – may Allah be pleased with him – who said: “ The Prophet was brought a cup from which he drank, and on his right was a youth who was the youngest present, while the old men were on his left. He asked the youth to permit him to give it to the old men, but he replied, “I am not one to give anyone preference in a favour from you, messenger of God.” So he gave it to him”<sup>1</sup>. Regardless of knowing the name of the boy, which no authentic hadith has confirmed, the Prophet ﷺ established a general principle in dealing with the Muslim personality, which is even more relevant if the person is creative. Despite the boy's young age, the Prophet ﷺ gave him the opportunity to



achieve self-actualization by asking for his permission, thereby affirming that it was his turn and that he had the right to drink before others. The boy's young age did not negate or overlook his right.

### **Guiding Creative Talents towards What Benefits the Nation**

This benefits the creative individual by giving them self-confidence, a sense of the value of their position, and the depth of their impact. An example of this is Zaid bin Thabit – may Allah be pleased with him – the young boy in whom the Prophet ﷺ discovered great intelligence, astuteness, and a remarkable memory. The Prophet ﷺ invested in these qualities and directed him to learn Syriac. Imam Bukhari, in his Sahih, titled a chapter: “Chapter on the Translation of Rulers.. . “The Messenger of Allah (ﷺ) ordered me (to learn the writing of the Jews), so I learnt for him the writing of the Jews..”<sup>2</sup>. And so the Prophet ﷺ invested in his alertness, awareness, intelligence, sound judgment, and trustworthiness, making him the scribe of the revelation whenever Jibril (peace be upon him) descended with it. This was one of the reasons that led Abu Bakr al-Siddiq – may Allah be pleased with him – to choose him for the project of compiling the Qur'an following the events of Yamama. Imam Bukhari recorded in his Sahih from the hadith of Zaid bin Thabit – may Allah be pleased with him – who said: “...Abu Bakr said: You are a wise young man and we trust you. You used to write down the revelation for the Messenger of Allah (ﷺ), so collect it. Zaid said: By Allah, if they had ordered me to move a mountain, that would not have been more difficult for me than what they instructed me to do of collecting the Qur'an...”. And also, the

Prophet ﷺ directed and utilized the beautiful voice of Abu Mahdhura al-Jumahi al-Qurashi – may Allah be pleased with him – in the service of the Adhan, even though he was not a Muslim at the time. The Prophet ﷺ appointed him to the task of making the call to prayer in the Sacred Mosque in Mecca. Imam Ahmad narrated with a good chain: ‘Abd al-Razzaq reported to me, Ibn Jurayj told me, ‘Uthman bin al-Sa’ib, their freed slave, narrated from his father al-Sa’ib, the freed slave of Abu Mahdhura, and from Umm ‘Abd al-Malik bin Abi Mahdhura that they both heard from Abu Mahdhura who said: "When the Messenger of Allah ﷺ left Hunain, I was the tenth of a group of ten of the people of Makkah who were trying to catch up with them. We heard them calling the Adhan for the prayer and we started to repeat the Adhan, mocking them. The Messenger of Allah ﷺ said, 'I heard among these people the Adhan of one who has a beautiful voice.' He sent for us, and we recited the Adhan one by one, and I was the last of them. When I said the Adhan, he said: 'Come here.' He sat me down in front of him and rubbed my forelock ..”

In the narration of Ibn Khuzaymah in his Sahih – from the same chain – from Abu Mahdhura – may Allah be pleased with him – it is stated: "When the Messenger of Allah ﷺ left Hunain, I was the tenth of a group of ten of the people of Makkah who were trying to catch up with them. We heard them calling the Adhan for the prayer and we started to repeat the Adhan, mocking them. The Messenger of Allah ﷺ said, 'I heard among these people the Adhan of one who has a beautiful voice.' He sent for us, and we recited the Adhan one by one, and I was the last of them. When I said the Adhan, he said: 'Come here.' He sat me down in front of him and rubbed my forelock and blessed me three times, then he said, 'Go and give the Adhan at the sacred House.' I said: 'How, O Messenger of Allah?' He taught me as you say the Adhan now...”

### **CONCLUSION**

In conclusion, the key findings and conclusions of this research are as follows:

The psychological and intellectual development of an individual is fundamental in shaping their creative personality. These two elements are the core of the creative process, and without them, creativity cannot thrive.

The aspects of attention to creativity are clearly evident in the applications of the noble Prophetic guidance, highlighting the comprehensiveness and flexibility of the Sunnah – which complements and explains the Qur'an. The Sunnah's ability to keep up with and absorb scientific advancements across various fields of life is emphasized.

The Prophet Muhammad ﷺ was meticulous in fostering the psychological development of a creative individual by rooting faith in God in their heart, training them to believe in the unseen, and relying on Him. Faith liberates the individual from their own power and strength, making them depend on the immense power of God. The Prophet ﷺ instilled in the creative individual the principle of belief in the unseen, which entails giving up the desire to comprehend the true essence of the Almighty God and everything that God has not permitted to be known. This understanding makes one realize the limitations of human knowledge and that only God encompasses the unseen.

Moreover, the Prophet ﷺ emphasized linking the creative individual with the attributes of God, "Al-Badi'" (The Originator) and "An-Naafi'" (The Benefactor), which have a profound effect in unleashing creativity and inspiring innovative ideas. Thus, the creative person recognizes that the ultimate source of creativity is in the hands of God. The Prophet ﷺ also urged people to abandon worry, sadness, helplessness, and laziness, and to cultivate a high morale that resists frustration and defeat. He stressed that creative work should be valuable and beneficial, not just intellectual luxury, but guided by objectives and purposes.

The Prophet ﷺ highlighted the importance of creative efficiency as a means of boosting the morale of the creative individual. He encouraged their creative inclinations, ignited the desire for excellence and uniqueness in giving and achieving, and provided them with the appropriate freedom for creativity. He excused them for mistakes in implementation and adopted creative ideas, integrating them into practice to boost the individual's self-confidence and stimulate further creative ideas.

The Prophet Muhammad ﷺ, through his practical life, emphasized the necessity of building a creative individual according to a sound methodology that elevates the mind, respects it, and raises it to levels of excellence and creativity - as it is the basis of accountability and the distinguishing point between humans and other creatures, even the angels who have no choice. It has been observed that to achieve this, the Prophet ﷺ took several measures: The Prophet ﷺ emphasized that the ultimate goal is sincerity to Allah, and the motto is contentment without chasing after wealth. He ensured that the creative mind is free from material constraints, focusing on spiritual goals instead. Through the applications of Shura (consultation) in various aspects of life, the Prophet ﷺ promoted flexibility in thinking, contributing to the acceptance and improvement of the right decisions among rational minds that value fairness and scientific objectivity, avoiding intellectual rigidity. Furthermore, the Prophet ﷺ gave the creative mind room to sense problems and innovate solutions, aiming to expand its horizons and encourage it to understand the essence of a problem. He also enriched the creative personality intellectually by narrating stories of creative individuals, which serve as significant motivators for stimulating the mind towards creativity and innovation helping to build cumulative experience in the creative individual's journey, which they can benefit from and build upon. What is more, the Prophet ﷺ in his framework for developing the creative mind would stimulate that mind by posing questions or riddles, such as the famous riddle of the palm tree, with the aim of encouraging and energizing it to think deeply, as well as testing it to reveal its creative potential. Furthermore, the Prophet ﷺ approved imaginative ideas that were not commonly found in reality, such as his approval of the idea of a winged horse that Aisha - may Allah be pleased with her - played with. This kind of imaginative thinking possibly inspired the Andalusian scholar Abbas Ibn Firnas to take the idea of human flight seriously, eventually leading to the invention of the airplane by the Wright brothers.

The Prophetic efforts were not only focused on the psychological and intellectual development of the creative individual but also included a comprehensive care system for the creative personality. This system ensured the integrity of the development process, its protection, monitoring, and proper guidance. The aspects of this care were evident in the Prophet's ﷺ observation of creative aspects and focusing on enriching them with the necessary experiences for their growth and development. Additionally, the Prophet ﷺ enhanced the motivation in the creative personality through praise and prayer (dua'a), sought to embrace and nurture the creative personality with compassion and closeness for supervision and follow-up, and refrained from blame and reprimand, giving the creative person the opportunity to learn through inference, discovery, and contemplation of results. Moreover, the Prophet ﷺ was keen on ensuring that the creative personality reaches the level of self-actualization, enabling it to assert its presence, prove its capabilities, and achieve its

aspirations. He also directed the creative talents towards what benefits the community, instilling confidence in the creative individual, and making them aware of the value and depth of their impact.

## **RECOMMENDATIONS**

Establishing and setting up academies, centers, and associations dedicated to nurturing creativity among youth according to its various forms.

Organizing regular courses and workshops that emphasize the application of Prophetic guidance in developing the creative personality.

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